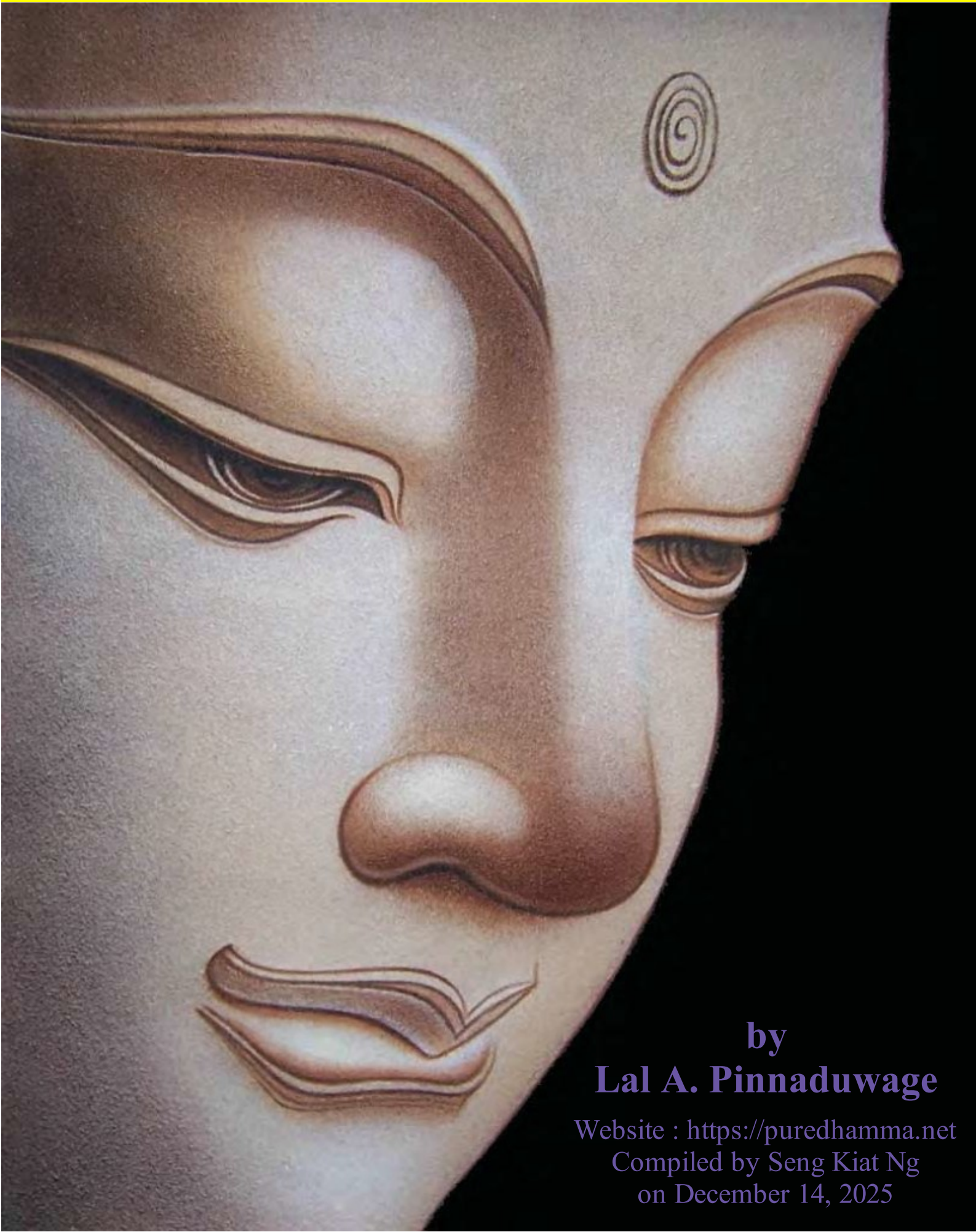
Pure Dhamma

A Quest to Recover Buddha's True Teachings



by
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Website : https://puredhamma.net
Compiled by Seng Kiat Ng
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I Home

Pure Dhamma

A Quest to Recover Buddha's True Teachings

Website: https://puredhamma.net/

- Buddha Dhamma
- Key Dhamma Concepts
- Living Dhamma
- Dhamma and Science
- Elephants in the Room
- Three Levels of Practice
- Tables and Summaries
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Welcome!

Revised August 12, 2019; August 16, 2020; May 28, 2022; July 4, 2022; February 21, 2023

Welcome to the pure dhamma website! This website explains critical concepts in Buddhism (Buddha Dhamma) per the Pāli Canon, *Tipiṭaka*.

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Note: Now, you can select the "dark mode" (suitable for nighttime reading) or the "regular mode" by clicking the "crescent Moon icon" at the bottom right.

Buddhism (Buddha Dhamma) describes the "laws of nature" as discovered by the Buddha 2500 years ago. This website presents those teaching per the Pāli Canon, *Tipiṭaka*. Even though I was a Buddhist by birth, I never bothered to consider why I was a Buddhist. When I retired several years ago, I started reading widely on many subjects, including science, philosophy, and religion.

- When I started to glean the profound message of the Buddha, I realized that I had not known much about my own "religion." Furthermore, it had been "contaminated" over its long history. Since 2009, I have been trying to find the essence of the message of the Buddha. I wanted to share the results with the rest of the world; see, "About."

There seem to be three types of people who become interested in "Buddhism":

1. Those who have endured hardships see "suffering in this world" and seek solutions.
2. Those getting to old age are beginning to see signs of possible problems looming in the future. That includes aging, various ailments, not being able to get satisfaction from those things that provided comfort before, etc.
3. Those who are intellectually motivated and exposed to *Dhammapada* verses or some other types of sayings by the Buddha see a glimpse of a broader worldview of the Buddha.

Some who have been to meditation retreats realize there is a second option than seeking material wealth and indulging in sensory pleasures. Especially for those people in categories 1 and 2, it becomes clear that indulging in sense pleasures does not have staying power. On the other hand, the sense of well-being achieved via insight meditation (not breath meditation) has staying power and does not go down as one gets old.

- It is a good idea for people in any category first to understand Buddha's message. Those who are intellectually motivated will be able to get a complete picture and thus better intellectual satisfaction. For those in categories 1 and 2, a much better idea of focusing their efforts will become apparent with an insight into why focusing on purifying the mind will be beneficial.
- **January 30, 2019:** For those new to Buddha Dhamma (or want to look at the essential fundamentals, see "Essential Buddhism."
- Today, there are many incorrect interpretations of Buddha's teachings. See the new section on "Elephants in the Room."

I believe anyone could benefit in some way by first getting a complete worldview of the Buddha Dhamma, which is much more expansive and complex than the one we perceive with our senses. The mind is the precursor to everything in this world: "Manopubbangamā Dhammā..."

This website was launched in early January 2014. As of August 2020, it has around 600 posts. You may want to look at some new sections listed at the end of this post. Some early posts may need revisions.

- I discuss many "scientific aspects" to illustrate that Buddha Dhamma is a complete worldview that withstood all scrutiny for 2500 years. However, my main goal is to convey the benefits of actual practice.

I have experienced much of what I discuss here. The reason that I started this website is to share that experience with anyone interested. The "practice" part will emerge as I lay down the basic ideas. To practice something, one needs to know what to practice. See "Bhāvanā (Meditation)."

- Buddha Dhamma is NOT a religion to be followed by following rituals or blindly following a few precepts. It describes laws of nature that need to be "grasped" and "lived." Dhamma here means "teachings." First, the correct teachings must be understood. Then it becomes clear WHY one must live life in a certain way.

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- This website is not a blog but a Content Management System (CMS). The material does not belong to me, but to the Buddha. What I try to do is to keep the information accurate to the best of my ability. I will change the format and contents to revise as needed or present better. So, please go back and read "old topics" occasionally.
- Also, one needs to contemplate the ideas presented; just quickly going through them may not yield many benefits.

Another aspect that I try to highlight is the CONSISTENCY of Buddha Dhamma. You will see links from any given area to other sections. The Buddha is called "Bhaghavath" [*bhagava*] because he analyzed the same in many ways. They are all self-consistent with the primary axioms, such as 31 realms of existence, *kamma*/*vipāka*, and rebirth.

- As science has progressed mainly over the past hundred years, consistency with science is also becoming apparent. But science has not yet grasped the mind's importance (over matter.). In some of the posts, I am making predictions about what science will discover in the future. To have a timestamp, I started putting the publication date of new posts beginning in late October 2015.
- Please send your suggestions/comments/questions and let me know of any technical issues with the site using the "Comments" tab. I do not plan to have a discussion forum, so your comments will not be published.
- I usually write four to five essays a month. They are listed in the "New/Revised Posts" menu at the bottom of each page. Engaging/relevant news articles are also on that menu.
- I started posting the publication date in new posts starting on October 23, 2015. Thus, if a web post is not dated, it must have been published before October 23, 2015.

The Buddha said, "*Sabba dānaṁ Dhamma dānaṁ jināti*," or "Gift of Dhamma excels all other gifts." Please inform others about this site if you benefit from it. [*Sabba-rasaṁ dhamma-raso jināti*. All taste(s) the dhamma-taste excels.]

- However, we should only inform others. Humanity has suffered enough from those who have tried to force their views on others. As the Buddha said, "Come and see for yourself!."

The Buddha also said, "*Sabba ratin Dhamma ratin jināti*," or "Taste of Dhamma excels all other tastes (pleasures)." I hope you will be patient to look around the site to learn enough pure Dhamma to enjoy its taste.

Note added/revised December 7, 2016: I have added a "Font Size Selector" on the top right so that any reader can control the font size.

- There are two other possible tools: 1. Each post can be printed using the PRINT button below that post. 2. All the posts on the site can be downloaded using three eBook formats. One can read them on electronic devices like Amazon Kindle: Pure Dhamma Essays in Book Format.

Note added June 8, 2017: As of today, there are over 450 posts on the website. Recently, I have been getting inquiries on "where to start?." I just added the following post to summarize various sections and how to locate posts of interest: "User's Guide to Pure Dhamma Website."

April 14, 2018: Discussion forum initiated in December of 2017: "Forum." Updates and new posts at "New / Revised Posts."

March 2018: New section on "Quantum Mechanics and Dhamma."

November 20, 2018: I have disabled comments on individual posts. You can comment at the "Forum" or email me at lal@puredhamma.net.

July 10, 2019: New section on "Origin of Life."

July 31, 2020: New section on "Buddha Dhamma – A Scientific Approach."

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February 19, 2021: New subsection on "Paṭicca Samuppāda – Essential Concepts."

July 2, 2021: New subsection on "Basic Framework of Buddha Dhamma."

February 28, 2022: New section on "Elephants in the Room."

It is important to know that there is a special convention for writing Pāli words: "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1." There is also a "Pāli Glossary – (A-K)."

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II Buddha Dhamma

- User's Guide to Pure Dhamma Website
- Buddhism – In Charts
  - What is Unique in Buddha Dhamma? (with chart A)
  - Recovering the Suffering-Free Pure Mind
    - True Happiness Is the Absence of Suffering (with chart B)
    - Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1)
    - Each Citta Starts with Distorted Saññā (with chart B2)
    - Contamination of the Human Mind Based on a Sensory Input (with chart B3)
  - Pāli Words – Writing and Pronunciation (with chart C)
  - Buddha Dhamma – Foundation (with chart #1)
  - Buddhism without Rebirth and Nibbāna? (with chart #2)
  - Evidence for Rebirth (with chart #3)
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  - Kamma And Saṅkhāra, Cetanā And Sañcetanā (with chart #8)
  - Nāmarūpa in Vipāka Viññāṇa (with chart #9)
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  - Saḷāyatana Are Not Sense Faculties (with chart #11)
  - Difference between Phassa and Samphassa (with chart #12)
  - Anuseti – How Anusaya Grows with Saṅkhāra (with chart #13)
  - Rūpa, Dhammā (Appaṭigha Rūpa) and Nāmagotta (Memories) (with chart #14)
- Buddha Dhamma – A Scientific Approach
  - Introduction – A Scientific Approach to Buddha Dhamma
  - Theories of Our World – Scientific Overview
  - Mind and Matter – Buddhist Analysis
  - Sensual Pleasures – The Hidden Suffering
  - Kammic Energy Leads to Consciousness
  - Brain and the Gandhabba
    - Mind Is Not in the Brain
    - Gandhabba in a Human Body – an Analogy
    - Persistent Vegetative State – Buddhist View
    - Patient H.M. – Different Roles of Brain in Memory
    - Memory Recall for Gandhabba in a Human Body
    - How Do We See? – Role of the Gandhabba
  - Our Two Worlds – Rūpa Loka and Nāma Loka
    - Autobiographical Memory – Preserved in Nāma Loka
    - Rūpa and Rūpakkhandha, Nāma and Nāmagotta
    - Response to a Sensory Stimulus – Role of Gati/Anusaya
    - Ārammaṇa Plays a Critical Role in a Sensory Event
    - Nāma Loka and Rūpa Loka – Two Parts of Our World

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- Tipiṭaka – A Systematic Approach
  - Tipiṭaka – The Uniqueness of Buddha Dhamma
  - Pāli Canon Is Self-Contained but Requires Detailed Explanation
  - Vinaya Piṭaka – More Than Disciplinary Rules
  - Abhidhamma Piṭaka – Deeper Analyses of Concepts
- Antarābhava and Gandhabba
  - Antarābhava – No Connection to Gandhabba
  - Antarābhava Discussion in Kathāvatthu – Not Relevant to Gandhabba
  - Interpretation of the Tipiṭaka – Gandhabba Example
- Buddhahood Controversies – Introduction
- Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I
- Pāṭihāriya (Supernormal Abilities) of a Buddha – Part II

o Buddhahood Associated Controversies

o What is Buddha Dhamma?

o Foundation of Dhamma

o The Importance of Purifying the Mind

o **Subsection:** The Grand Unified Theory of Dhamma
- The Grand Unified Theory of Dhamma – Introduction
- Our Two Worlds: Material and Immaterial
- 31 Realms Associated with the Earth
- Gandhabba – Only in Human and Animal Realms
- Body Types in Different Realms – Importance of Manomaya Kāya
- Gandhabba Sensing the World – With and Without a Physical Body
- Nibbāna in the Big Picture

o Buddha Dhamma: Non-Perceivability and Self-Consistency

o Saṁsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory

o Evidence for Rebirth

o **Subsection:** Power of the Human Mind
- Power of the Human Mind – Introduction
- Difference Between Jhāna and Stages of Nibbāna
- Power of the Human Mind – Anariya or Mundane Jhānā
- Power of the Human Mind – Ariya Jhānā
- Are There Procedures for Attaining Magga Phala, Jhāna and Abhiññā?

o Transfer of Merits (Pattidana) – How Does it Happen?

o First Noble Truth is Suffering? Myths about Suffering

o Vinaya – The Nature Likes to be in Equillibrium

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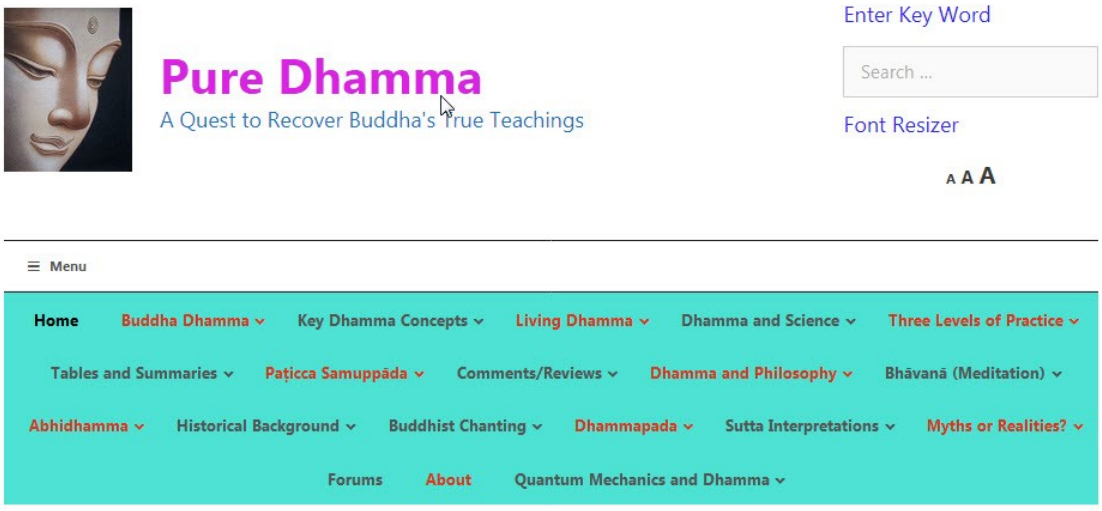
2.1 User's Guide to Pure Dhamma Website

June 8, 2017; revised October 1, 2017; August 28, 2022

As of August 2022, there are over 700 posts on the website. Recently, I have been getting inquiries on "where to start?" when one first comes to the website.

1. First, there are a few general tools that can be used to navigate the website:

- Following is what the home page of the site should look like.



- If you do not see it like that with the menu system, you should update your browser (Google Chrome, Microsoft Explorer, Firefox, etc) so that you would be able to see the menu as shown above.
- Another way to look at the whole menu is "Pure Dhamma – Sitemap." All posts are categorized under sections and subsections there. One could scan through it to locate relevant posts of interest.
- The "Search" button at the top right is also good at extracting relevant posts for a given keyword or keywords.
- I have added a "bread crumbs" link at the top of each page so you can see which section/subsection the page belongs to. You can go to that section/subsection and read more on that topic.
- **January 30, 2019:** For those new to Buddha Dhamma (or just want to look at the essential fundamentals, see "Essential Buddhism."
- **February 28, 2022:** New section pointing out the glaring inconsistencies (with the *Tipiṭaka*) in the current *Theravāda* texts: "Elephants in the Room."

2. First, for those familiar with Buddha Dhamma (Buddhism), I like to point out that three main misconceptions are prevalent today. They not only block the path to *Nibbāna* but are *micchā diṭṭhi* that could be responsible for rebirth in the *apāyā*. I am not trying to scare anyone, but "making *adhamma* to be *dhamma* is a serious offense."

- Misinterpretation of *anicca*, *dukkha*, *anatta*: "Anicca, Dukkha, Anatta – Wrong Interpretations."
- Misinterpretation of breath meditation as *Ānāpānasati*: "Is Ānāpānasati Breath Meditation?."
- Insisting that the *gandhabba* (*manomaya kāya*) is a Mahāyāna concept: "Gandhabba State – Evidence from Tipiṭaka."

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- These misconceptions are not the fault of current *Theravādins*; they have been handed down for hundreds of years, as explained in the "Historical Background." **However, it makes no sense to adhere to them when solid evidence is presented, per the above posts and many others on this website.**
- Of course, no one should be able to insist, "this is the only truth, and nothing else is the truth," but the truth can be verified to one's satisfaction by critically examining the evidence. I am open to discussing any valid contrary evidence. We need to sort out the truth for the benefit of all.

3. Now, let us discuss which sections could interest people with different backgrounds on their exposure to Buddha Dhamma.

- The "Moral Living and Fundamentals" section is a good start for anyone since the fundamentals of Buddha Dhamma are discussed. In particular, the subsections, "Buddha Dhamma and Buddhism" and "Dhamma Concepts" could be informative.
- The subsection on "Working Towards Good Rebirths" broadens the concepts discussed in the above subsection to indicate how one's actions need to be tailored to seek rebirths in higher realms and to avoid births in the lower realms (*apāyā*) in case one is unable to attain any stages of *Nibbāna* in this life.
- Even those exposed to "Buddhism" may realize that some fundamental aspects have been misrepresented in many textbooks and websites.

4. The "Buddha Dhamma" section is a more advanced version of the above-mentioned sections. It discusses the basis of the Buddha Dhamma, i.e., the importance of purifying one's mind in the first few posts.

- The Buddha described a wider world of 31 realms of which we know only two: the animal and human realms: "The Grand Unified Theory of Dhamma."
- Then it discusses how the Buddha could see that "bigger picture" in the post, "Buddha Dhamma: Non-Perceivability and Self-Consistency."
- The two posts "Saṁsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory" and "Evidence for Rebirth" discuss how we have been going through the birth/death/rebirth process from the beginning-less time.

5. For those who have had exposure mainly to "*Mahāyāna* Buddhism," the following two posts will provide an idea of why *Mahāyāna sutrās* are very different from the *suttā* that the Buddha delivered: "Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis" and "What is Sunyata or Sunnata (Emptiness)?."

- Further details on how various "schools of Buddhism" — like *Mahāyāna*, *Vajrayāna* (Tibetan), *Zen*, etc. — evolved within the first 1000 years after the Buddha can be found in the "Historical Background" section.

6. Even *Theravāda* Buddhism — which is supposed to be closest to the Buddha's original teachings — has been contaminated over the years, mainly due to three key reasons. The **first reason** is losing the true interpretations of ten types of *micchā diṭṭhi* (wrong views).

- There are two types of Eightfold Paths: mundane and transcendental (*lokuttara*). One needs to first get into the mundane Path by getting rid of the ten types of *micchā diṭṭhi*; see "Buddha Dhamma – In a Chart" and "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."
- One of the ten *micchā diṭṭhi* is "*para loka* ("*paralowa*" in Sinhala) or the world of *gandhabba* does not exist." Many people think that *gandhabba* is a Mahāyāna concept, but that is a big mistake; see below.
- One cannot even get into the mundane Eightfold Path if one believes that *para loka* and *gandhabba* are not real.

7. **Second**, various Hindu meditation techniques — including wrong interpretations of *kasiṇa* meditation and *Ānāpānasati* (as breath meditation) — were incorporated into *Theravāda* teachings especially after

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Buddhaghosa's *Visuddhimagga*; see, "Buddhaghosa's Visuddhimagga – A Focused Analysis," and the posts referred to there.

8. **Third and most important reason** is the incorrect translation of key *Pāli* words like *anicca* and *anatta* by the Early European scholars in the 1800s, see, "Misinterpretation of Anicca and Anatta by Early European Scholars."

- Let us briefly discuss each of those three and point to a few more relevant posts.

9. Many people don't realize that the concept of *gandhabba* (mental body) is a critical component in explaining how life functions in human and animal realms.

- First, it is a misconception that *gandhabba* is a Mahāyāna concept; see "Antarabhava and Gandhabba" and "Gandhabba State – Evidence from Tipiṭaka."
- Without the concepts of *gandhabba*, it is not possible to explain so many rebirth stories and out-of-body experiences that have been widely reported in recent years; see, "Evidence for Rebirth" and "Manomaya Kāya and Out-of-Body Experience (OBE)."
- The main opposition to the concept of *gandhabba* in current *Theravāda* circles is the misconception that it is an "*antarābhava*," i.e., between two *bhava*. But a human *gandhabba* is in the same "human *bhava*."This is clarified in "Antarabhava and Gandhabba."
- The critical role of the mental body (*gandhabba*) in giving rise to multiple births (*jāti*) within human and animal existences (*bhava*) has been disregarded. However, not believing in the existence of *gandhabba* is a *micchā diṭṭhi*, and is a hindrance to attaining the *Sotāpanna* stage; see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- Because of its high importance, *gandhabba* is discussed in two main sections: "Mental Body – Gandhabba" and "Gandhabba (Manomaya Kāya)."

10. Regarding the problems with Buddhaghosa's *Visuddhimagga* — published 1500 years ago — the two issues mentioned above are:

- Regarding *kasiṇa* meditations discussed in the *Visuddhimagga*, there is not a single *sutta* in the *Tipiṭaka* that discusses *kasiṇa* meditation.
- Regarding the breath meditation discussed in the *Visuddgimagga*, no *suttā* in the *Tipiṭaka* discusses BREATH MEDITATION. Those *suttā* have been mistranslated. Furthermore, there is a *sutta* in the *Tipiṭaka* that specifically says breath meditation is not *Ānāpānasati* meditation, see, "Is Ānāpānasati Breath Meditation?."

11. The critical problem of incorrect translation of *anicca* and *anatta* has prevented so many people from making progress over the past 200 years. I strongly recommend the post, "Anicca, Dukkha, Anatta – Wrong Interpretations."

- More posts can be found in the section "Anicca, Dukkha, Anatta." The correct interpretation of many relevant key *suttā* is discussed in that section.
- The introductory timeline on those historical developments is given in "Incorrect Theravāda Interpretations – Historical Timeline," and all relevant posts are in the "Historical Background" section.

12. Now let us turn to an issue of relevance to many new to Buddha Dhamma. Many people — especially in Western countries — have a hard time believing in rebirth; see, "Buddhism without Rebirth and Nibbāna?."

- The section, "Living Dhamma," is specially designed for one to start following Buddha Dhamma even without believing in the concept of rebirth.
- The first two subsections there are good to be read by everyone. One can experience a real "cooling down" even without believing in rebirth.

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- The latter subsections gradually take one to advanced concepts, and the latter sections are appropriate even for people with advanced backgrounds in Buddha Dhamma. One would be able to clarify advanced concepts in later subsections.

13. Once one starts looking into Buddha Dhamma seriously, it is a good idea to learn a few basic things about the *Pāli* language. The *Pāli* Canon, first transmitted orally and then written 2000 years ago, still has all the *suttā* composed by the Buddha and memorized by Ven. Ānanda.

- See "Preservation of the Dhamma" and other relevant posts in the "Historical Background."
- While the Buddha encouraged delivering Dhamma to others in their native language, there are some advantages to learning at least some key *Pāli* words, see, "Why is it Necessary to Learn Key Pāli Words?."
- In particular, learning the meanings behind some key roots like "*saŋ*" makes a huge difference in gaining an understanding of keywords like *saṁsāra* and *sammā*, see, the subsection on "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

14. Learning the correct meanings of the *suttā* in the *Tipiṭaka* is essential to learning Buddha Dhamma. Most existing literature, even on *Theravāda*, has incorrect translations.

- The section "Sutta Interpretations" discusses some key *suttā* in the *Tipiṭaka*.
- It is a good idea first to read two important posts in that section, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa" and "Pāli Dictionaries – Are They Reliable?."
- Short and succinct sayings of the Buddha in the *Dhammapada* provide deep insights in short verses. Some of these are discussed in the "Dhammapada" section.

15. Meditation (both formal and informal) is essential to following the Path of the Buddha. The "Bhāvanā (Meditation)" provides a series of posts on the fundamentals of meditation and also on advanced topics.

- A critical misconception that is prevalent today is that *Ānāpānasati bhāvanā* is breath meditation. Several posts discuss the correct version, and the post, "Is Ānāpānasati Breath Meditation?" discusses evidence from the *Tipiṭaka* that breath meditation is not *Ānāpāna*.
- The *Satipaṭṭhāna bhāvanā* is discussed in the subsection, "Mahā Satipaṭṭhāna Sutta."

16. Buddha Dhamma is based on the principle of causation (cause and effect), which in *Pāli* is *Paṭicca Samuppāda*. The principles are discussed in the section "Paṭicca Samuppāda."

- While the meaning of *Paṭicca Samuppāda* is clear from its name itself, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda"," the main concepts are discussed in plain English: "Paṭicca Samuppāda in Plain English."
- Comprehension of the Four Noble Truths requires understanding *Paṭicca Samuppāda* and *Tilakkhaṇa*. See "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- Just because causes exist does not necessarily mean that effects (results) will follow. There must be suitable conditions for those results (also called *vipāka*). This is discussed in detail in the subsection "Paṭṭhāna Dhamma."

17. Chanting of *suttā* and reciting the virtues of Buddha, Dhamma, and Saṅgha can prepare one's mind to be receptive to learning Dhamma and thus could be an important part of the practice, see, "Buddhist Chanting."

- The section on "Myths or Realities?" is also important since it discusses many concepts and practices that some consider to not belong to Buddha Dhamma.

18. For those who would like to see how compatible Buddha Dhamma is with modern science, the "Dhamma and Science" section is a good resource.

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- That section points out both consistencies and inconsistencies with modern science.
- Modern science has had to revise or come up with new theories to explain many phenomena over the past 500 years, but Buddha Dhamma (in the *Tipiṭaka*) has remained the same for over 2500 years.
- I predict the remaining inconsistencies will also be resolved in favor of Buddha Dhamma.

19. The section on "Tables and Summaries" is an important collection of posts summarizing bits of information or "data" that are not necessary to be memorized but could be needed to explain things in detail.

- There are several posts with listings of types of *citta*, *cetasika*, 28 types of *rūpa*, etc., in this section.
- There is also a *Pāli* glossary with pronunciation: "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."

20. Some either have already learned *Abhidhamma*, or would like to learn. For them, the "Abhidhamma" section could be useful. There are several subsections in this section on various topics.

- The "Abhidhamma via Science" section highlights some overlaps between *Abhidhamma* Science.
- One of my favorite subjects is *Abhidhamma*. When one has proceeded along the Path to some extent, it could be useful to learn *Abhidhamma*, which will help gain a deeper understanding.

21. Finally, but most importantly, three important subsections discuss issues involved in attaining *magga phala* (stages of *Nibbāna*). The primary goal of this website is to provide enough material for one to attain the *Sotāpanna* stage of *Nibbāna*.

- First, the concept of *Nibbāna* is a puzzle to many. It is discussed in several posts in the subsection: "Nibbāna."
- Some critical points to consider by those making an effort in that direction are discussed in the subsection: "Seeking Nibbāna."
- The first goal of those who seek *Nibbāna* is the *Sotāpanna* stage. Many concepts are requirements for achieving that goal are discussed in the subsection: "Sotāpanna Stage of Nibbāna."
- The section "Living Dhamma" is specially designed for one to start following Buddha Dhamma even without believing in the concept of rebirth, all the way to the *Sotāpanna* stage. People with a more advanced background can start at later subsections, skipping the early ones.

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2.2 Buddhism – In Charts

February 16, 2023

This series of short posts with charts presents fundamental concepts of Buddhism (Buddha Dhamma) and helps clarify major misconceptions.

What is Unique in Buddha Dhamma? (with chart A)
Recovering the Suffering-Free Pure Mind
- True Happiness Is the Absence of Suffering (with chart B)
- Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1)
- Each Citta Starts with Distorted Saññā (with chart B2)
- Contamination of the Human Mind Based on a Sensory Input (with chart B3)
- Contamination of a Human Mind – Detailed Analysis (with chart B3)

Pāli Words – Writing and Pronunciation (with chart C)
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Nāmarūpa in Idappaccayatā Paṭicca Samuppāda (with chart #10)
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Anuseti – How Anusaya Grows with Saṅkhāra (with chart #13)
Rūpa, Dhammā (Appatigha Rūpa) and Nāmagotta (Memories) (with chart #14)

2.2.1 Recovering the Suffering-Free Pure Mind

Recovering the suffering-free pure mind requires comprehension of Buddha's broader worldview and his analysis of mental phenomena.

August 9, 2023

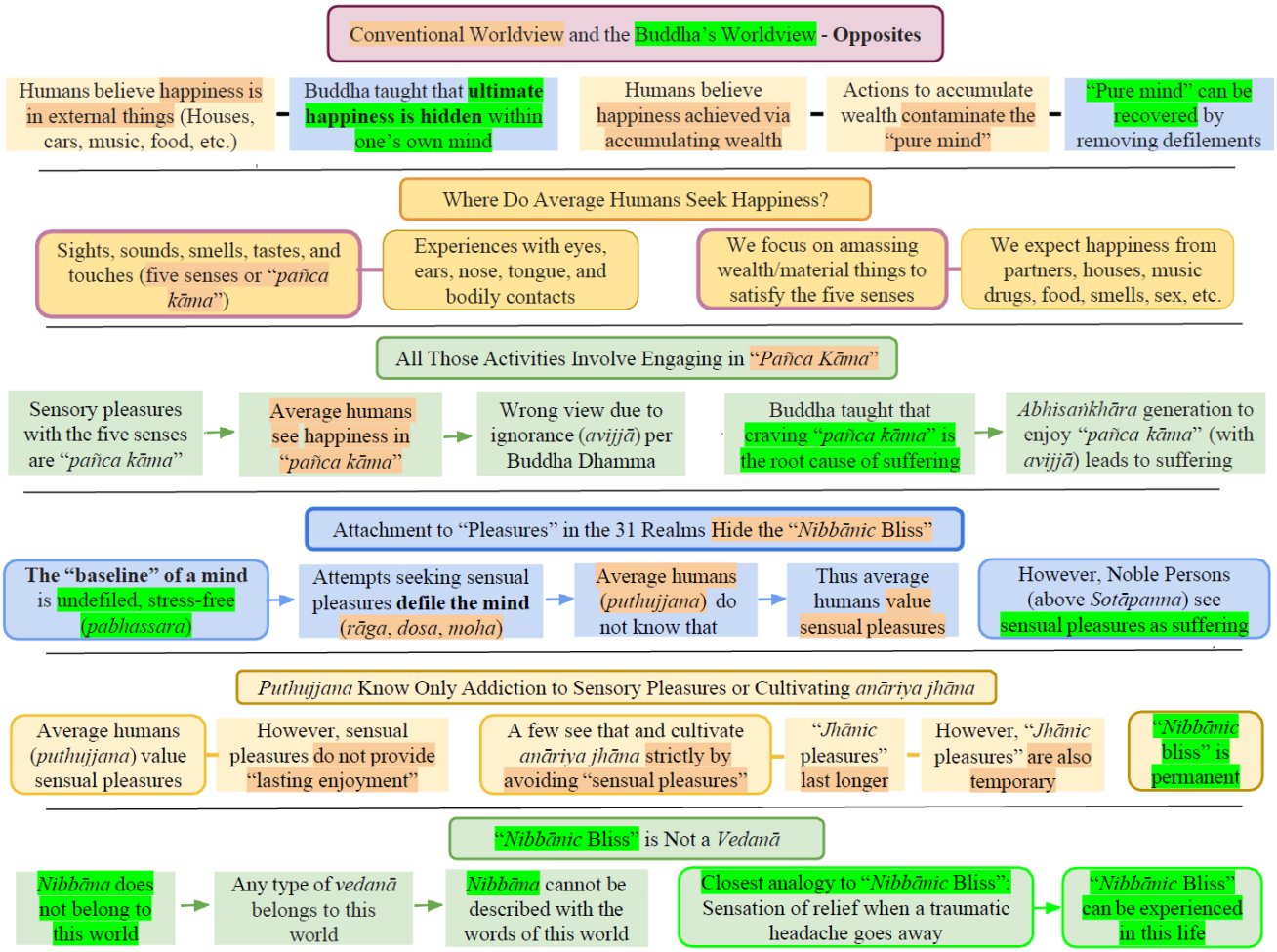
True Happiness Is the Absence of Suffering (with chart B)
Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1)
Each Citta Starts with Distorted Saññā (with chart B2)
Contamination of the Human Mind Based on a Sensory Input (with chart B3)
Contamination of a Human Mind – Detailed Analysis (with chart B3)

2.2.1.1 True Happiness Is the Absence of Suffering

July 29, 2023; revised August 1, 2023 (#7); revised August 9, 2023 (#7)

True happiness is the complete absence of suffering, per the Buddha. In contrast, people seek to maximize their sensory experiences, but the Buddha showed that such efforts only lead to suffering in the end.

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Buddhism – In Charts: B. Conventional Versus Buddha's Worldview

Download/Print: "WebLink: PDF Download: B. Conventional Versus Buddha's Worldview."

Average Humans (*Puthujjana*) and Noble Persons (*Ariya*)

1. Average humans (*puthujjana*) are those who have not heard (or heard but not understood) the teachings of the Buddha.

- The eight types of Noble Persons (*Ariya*) are those who have understood the teachings of the Buddha (Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*) at various levels.
- The worldviews of the *Ariya* are the exact opposite of those of the *puthujjana.*
- One becomes a *Sotāpanna Anugāmi* (first stage of *Ariya*) by comprehending the worldview of the Buddha.

Exactly Opposite Worldviews

2. A *puthujjana* believes that one's **happiness grows with the accumulation of external things** that provide **sensory pleasures; the Buddha referred to sensory pleasures at various levels in various ways: *sukha/somanassa vedanā*, *kāma assāda*, *sāmisa sukha*, *nirāmisa sukha*, etc.**

- **Sensory pleasures are highest in the *kāma loka*, where five senses (eyes, ears, nose. tongue, and the body) can bring "*pañca kāma*"** ("*pañca*" means "five" and "*kāma*" means "sensory pleasure.") The human realm belongs to *kāma loka*.
- However, the Buddha taught that true and ultimate **happiness (complete absence of suffering) lies HIDDEN in one's own mind**. That is the mind DEVOID OF *rāga*, *dosa*, *moha*. It is the **"*pabhassara citta*," or a mind with "undefiled thoughts," as explained below**.

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- **Thoughts (or *citta*) of a *puthujjana* are contaminated with *rāga*, *dosa*, and *moha*.** That means the natural "suffering-free mind" gets covered further by the actions of a *puthujjana* trying to maximize sensual pleasures.

Puthujjana Are Only Aware of "*Sāmisa Vedanā*" Due to "*Pañca Kāma*"

3. We humans generate pleasant *(sukha/somanassa*), stressful (*dukha/domanassa*), and neutral (*adukkhamasukha*) *vedanā* based on our experiences with the five senses (eyes, ears, nose. tongue, and the body.)

- *Puthujjana* would like to maximize the *sukha/somanassa vedanā* and minimize the *dukha/domanassa vedanā*. Most *puthujjana* are not aware of any other types of *vedanā*.
- **Therefore, whenever they encounter *dukha/domanassa vedanā*, they try to overcome them by engaging in activities that provide *sukha/somanassa vedanā*.**
- **For example, when depressed many resort to consuming alcohol or taking drugs, assuming that is the only way to get rid of that depression.** When getting depressed about not having enough sex, some resort to rape. **The "solution" is always associated with another sensory input.**

4. Therefore, *puthujjana* believe that happiness is in the external things that we experience with the five senses: *rūpa* (things we see), *sadda* (sounds we hear), *gandha* (smells), *rasa* (food), and *phoṭṭhabba* (bodily touches.)

- They try accumulating external things that seem to provide *sukha/somanassa vedanā.* Those things (houses, cars, music, fragrances, tasty food, sexual pleasure) cost money. Thus, considerable effort is undertaken to acquire material wealth.
- The process of wealth accumulation MAY lead to immoral deeds and WILL also keep one trapped in the *kāma loka* (*apāyās*, the human realm, and the six *Deva* realms.) *Kāma loka* is where all five senses are active. In the higher *Brahma lokās*, three close contacts of *gandha* (smells), *rasa* (food), and *phoṭṭhabba* (bodily touches) are not there.
- ***Kāma loka*, with the five types of "sensual pleasures" ("*pañca kāma*"), is where "*kāma*" is optimum and one is furthest from *Nibbāna*.**

Relatively Few *Puthujjana* Are Aware of "*Nirāmisa Sukha*"

5. Even before the Buddha, some ascetics realized that "*pañca kāma*" leads to "net suffering" even though they provide immediate *sukha/somanassa vedanā.*

- For example, a depressed person may take drugs and "get high." However, taking drugs will lead to dangerous health issues. With time, higher doses of drugs will be needed to overcome depression, and that will accelerate the downward spiral in health. It is pretty common to hear about "deaths due to drug overdose" these days.
- Some ancient *yogis* (even before the Buddha) realized such "bad consequences (*ādīnava*)" of "*kāma assāda*." Their solution was to hide in deep forests (away from sensual temptations) and cultivate "*anariya jhāna*." That involved distracting the mind from sensual thoughts by focusing it on "neutral objects" like clay balls or fires; that is "*kasiṇa* meditation." A very popular version of that is "breath meditation," where the mind is focused on the breath.
- Such efforts can lead to "*jhānās*," which as mental states that transcend the "*kāma loka*" on a temporary basis by suppressing "*kāma rāga*" or the "desires for sensual pleasures." While that will lead to a birth in a *Brahma loka* after death, one's future rebirth in *apāyās* is not avoided; see "Elephant in the Room 2 – Jhāna and Kasina."
- To be free of the rebirths in the *apāyās*, one must first remove the wrong worldview that "pleasures are inherent in external objects"; see #1 above.

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Worldview of a Noble Person (*Ariya*)

6. The Buddha taught that the "natural state of mind" is free of defilements of *rāga*, *dosa*, and *moha*. **Another way to say that is "only *pabhassara citta*" can arise in such a purified mind.**

First, what is meant by "*pabhassara*"?

- The word comes from three sounds at the root: "*pa*" means again and again, "*bha*" is related to" *bhava*"; and "*sara*" or "*chara*" means "to engage/participate" ("සැරිසරීම" in Sinhala.) Thus a "***pabhasara** citta*" with **only one "s"** in the word (NOT *pabhassara*) is a contaminated *citta* that will lead to *the saṁsāric* journey or the rebirth process.
- The opposite of "*pabha **sara***" is "*pabha **assara**,*" where "*assara*" means "not take part in." It rhymes with "***pabhassara**.*"
- Thus, someone who cleansed the mind to generate "***pabhassara** citta*" is not liable to be reborn among the 31 realms, i.e., an *Arahant* generates "***pabhassara** citta.*" See "Pabhassara Citta, Radiant Mind, and Bhavaṅga."
- This is why I say that Pāli is a phonetic language. Meanings come based on sounds. I have given many examples throughout the website.

Pabhassara Citta (Defilement-Free "Thought")

7. The "*pabhassara citta*" is succinctly described in two verses (#51 and #52) of "WebLink: suttacentral: *Accharāsaṅghātavagga* (AN 1.51-60)" of *Anguttara Nikaya*.

- There, #51 states "***Pabhassara**midaṁ* (***Pabhassaraṁ idaṁ***) *bhikkhave, cittaṁ. Tañca kho āgantukehi **upakkilesehi upakkiliṭṭhaṁ.** Taṁ assutavā puthujjano yathābhūtaṁ nappajānāti. Tasmā 'assutavato puthujjanassa cittabhāvanā natthī'ti vadāmī"ti.*" meaning, "*Bhikkhus*, **the mind is (inherently) without defilements** and thus is not conducive to rebirth. But it is **(normally) corrupted by the defilements**. **An ignorant ordinary person (*puthujjano*) does not truly understand that.** So I don't teach meditation (*citta bhāvanā*) to an ignorant ordinary person."
- Then #52 states "***Pabhassara**midaṁ, bhikkhave, cittaṁ. Tañca kho āgantukehi **upakkilesehi vippamuttaṁ.** Taṁ sutavā ariyasāvako yathābhūtaṁ pajānāti. Tasmā 'sutavato ariyasāvakassa cittabhāvanā atthī'ti vadāmī"ti.*" meaning "*Bhikkhus*, **the mind is (inherently) without defilements** and thus is not conducive to rebirth. A mind can be **freed from the defilements**. **A learned Noble Disciple (*sutavā ariyasāvako*) truly understands that.** So I teach meditation (*citta bhāvanā*) to a Noble Disciple."
- The baseline "pure mind" generates only *pabhassara cittās*. However, it remains hidden under layers of defilement. **The critical point is that it is possible to "peel off those layers" and recover the "pure mind." We will discuss that in the next several posts.** See posts under the "Recovering the Suffering-Free Pure Mind" section of "Buddhism – In Charts."

Attaining *Nibbāna* (*Arahanthood*) Involves Uncovering the Hidden "Pure Mind"

8. **Therefore, the "suffering-free" status of a mind is within us all.** It has been thoroughly covered with many layers of defilements in our long *saṁsāric* journey. All we need to do is to uncover that "pure mind."

- Until that is understood, one would be an "*assutavā puthujjano"* who has not yet grasped the worldview of the Buddha.
- Once one "sees" (with wisdom) that what we need to do is NOT to change the external world but to cleanse our own mind, it will become much easier to grasp what *Nibbāna* is. **That is a paradigm change in the worldview.**

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9. In *Paṭicca Samuppāda,* one meaning of *avijjā* is not to understand the above. Thus, a *puthujjana* would strive to acquire wealth by engaging in *abhisaṅkhāra* ("*avijjā paccayā saṅkhāra*") and seeking sensory pleasures. But such efforts ALWAYS lead to suffering: "*..upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti.*"

- Therefore, it is critical to understand the things we attach to (and generate *abhisaṅkhāra* based on such attachments) do not have the power to keep us attached to them.
- Instead, it is our "upside-down worldview" that **makes us think that those external things have "attractive qualities" (*kāma guṇa*.)**
- One cannot truly meditate (and get to *Nibbāna*) without understanding that first, as the Buddha stated in #7 above.

Uncovering the "Pure Mind" (*Pabhassara Citta*) Is like Cleansing a Gem covered with Dirt

10. Even the most precious gem is indistinguishable from a regular stone if it is covered with many layers of dirt.

- We must start uncovering our "hidden gem" ("pure mind" that generates only *pabhassara citta*) by starting peeling off layers of dust that have been accumulated.
- The first (and the thickest) layer of dust covering our "hidden gem" is the wrong view that worldly things have inherently (intrinsic) attractive nature. **This is also a version of "*Sakkāya Diṭṭhi*."**
- Once that layer is removed, one can glimpse the hidden shiny gem. That is the *Sotāpanna Anugāmi* stage of *Nibbāna*. After that, there is no turning away from *Nibbāna* because one has confirmation of the "hidden gem." Attaining this *Sotāpanna Anugāmi* stage involves only UNDERSTANDING Buddha Dhamma ("*dassanena pahātabbā*.") *Pahātabbā* means "removal"; thus, "*dassanena pahātabbā*" means "removal with vision."
- The removal of the rest of the dirt requires *Satipaṭṭhāna/Ānāpānasati Bhāvanā* ("*bhāvanāya pahātabbā*" or "removal via formal meditation" as in "*citta bhāvanā"* in #7 above.)

True Happiness Is the Absence of Suffering

11. Have you noticed that there is no mention in the entire *Tipiṭaka* about Buddha teaching about how to enhance the "*sukha vedanā*"? The "WebLink: suttacentral: *Nibbāna Sukha Sutta* (AN 9.34)" explains that **"*Nibbāna sukha*" is the "absence of any *vedanā*."**

- The Buddha always talked about "eliminating *dukha vedanā*." He pointed out that *du**k**ha* (with one **k**) or suffering can be eliminated. That is why the First Noble Truth is about "suffering that can be removed," i.e., "*Du**kk**ha Sacca*." Here, *du**kk**ha* (with two **k**'s) (*du**k**ha* + ***k**haya*) implies "*du**k**ha* that can be can be eliminated (***k**haya*.)
- He did not dispute that there are many types of *sukha vedanā* to be had in this world (experienced with the five senses.) These five means of enjoying sensual pleasures are "*pañca kāma*."
- But he pointed out that "*pañca kāma*" can only be experienced at the expense of giving up the "suffering-free *Nibbāna*" or the "pure mind" that generates only "*pabhassara citta*." **A mind that enjoys "*pañca kāma*" is ALWAYS a "defiled mind."**
- The word "*kāma*" comes from "*kha* + *ama*," where "*kha*" means to "stop or remove," and "*ama*" is another name for *Nibbāna*. The more *kāma* one enjoys, the further removed one is from *Nibbāna*, the complete absence of suffering.
- "*Pañca kāma*" means "five types of *kāma*" (experienced with the five physical senses) available in the 11 lower realms (four *apāyās*, the human realm, and the six *Deva* realms.) **Since they provide the**

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highest number of avenues for "sensual pleasures" (*sāmisa sukha*), those realms are said to be in "*kāma loka*" (where *kāma* predominates.)

12. I briefly discussed the "*nirāmisa sukha*" experienced by *yogis* who give up *pañca kāma* and cultivate *anariya jhāna*. Their mindset is the same as that of a *Brahma*. *Pañca kāma* (and associated *sāmisa sukha*) is absent in the *Brahma* realms.

- *"Nirāmisa vedanā"* means transcending the "*sāmisa vedanā*" or the "stronger *vedanā*." However, both belong to the world of 31 realms and keep one away from *Nibbāna.*
- There are two types of *kāma* (attachment to *rūpa* and *sadda*) still present for the *rūpāvacara Brahmās* (or the *yogis* who experience *jhāna*.) But those *rūpās* and *saddās* do not involve "close (*oḷārika*) contacts" like food, smell, or sex.
- Even those two types are absent for the *arūpāvacara Brahmās* (or the *yogis* who experience *arūpāvacara samāpatti*.) But they still have a trace of "*vedanā*" left, as explained in the "WebLink: suttacentral: *Nibbāna Sukha Sutta* (AN 9.34)." Any type of *vedanā* is associated with the world of 31 realms.

13. Then what is meant by "*Nibbāna sukha*" or "*Nibbānic* bliss"?

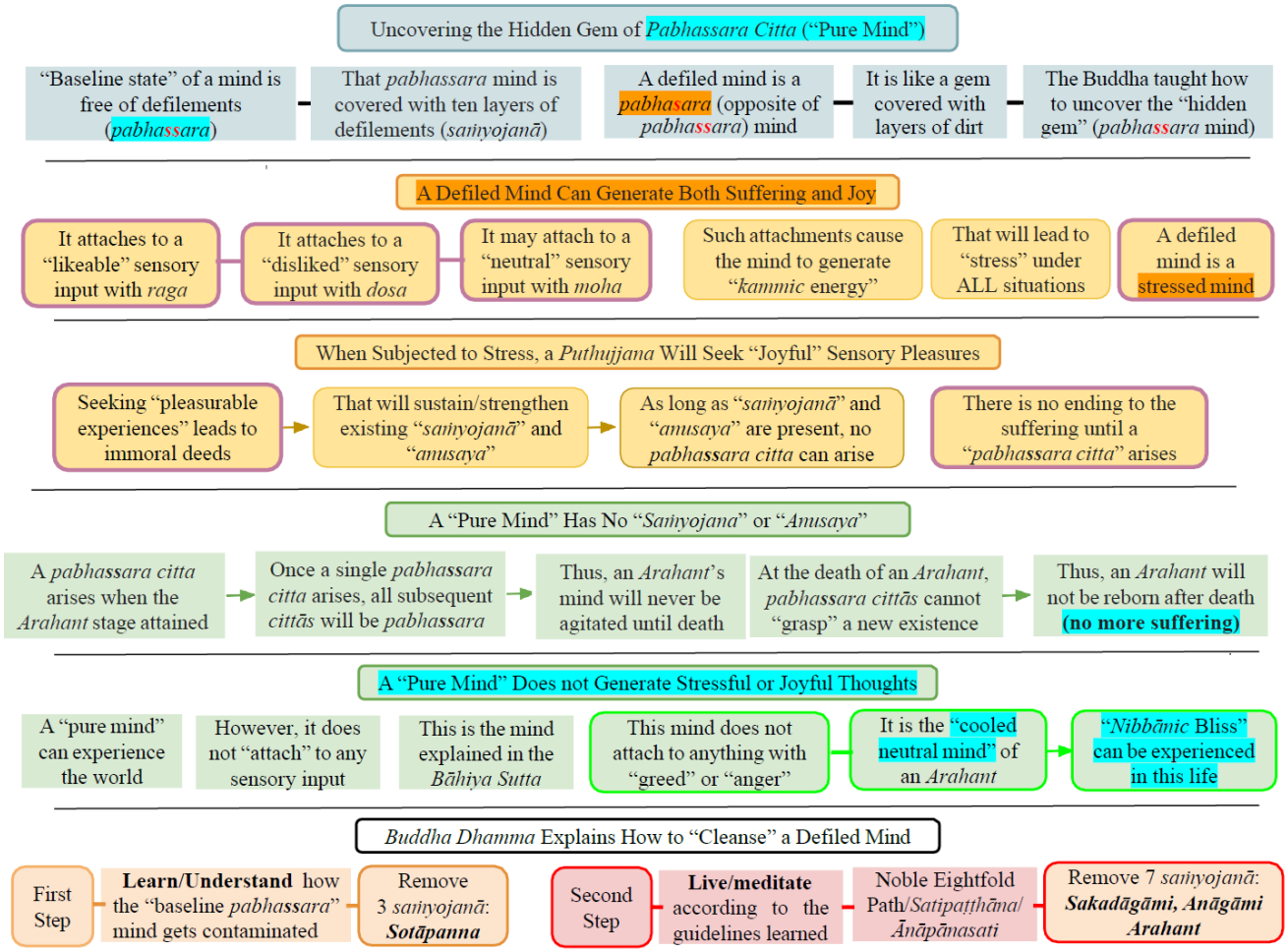
- As explained in the "WebLink: suttacentral: *Nibbāna Sukha Sutta* (AN 9.34)," the *Nibbānic* bliss is the absence of any *vedanā* (or even *citta*.) A *citta* cannot arise without the involvement of *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa* (five aggregates.) All five are absent in *Nibbāna.*
- The *Nibbānic* bliss can be experienced even in this life by an *Arahant* in *nirodha samāpatti* (or *saññāvedayita nirodha.*) **However, any *Arahant* would experience *sukha* and *dukha vedanā* that come to the physical body** if they are not in *nirodha samāpatti.*
- **The closest analogy for the "*Nibbāna sukha*" or "*Nibbānic* bliss" is the following:** Think of someone who has had a chronic headache from the time as a baby. That person has never experienced a moment without a headache. How would that person feel if that headache went away? That relief is not a *vedanā* but a "blissful experience" for that person. "*Nibbānic* bliss" is such a relief (which holds permanently, forever, for an *Arahant* after death.)
- *Nibbānic* bliss starts with a trace of it at the *Sotāpanna Anugāmi* stage and grows as one makes progress on the Noble Path. There will not be even a trace of suffering left after the death of the *Arahant*.

2.2.1.2 Uncovering the Suffering-Free (Pabhassara) Mind

August 5, 2023; revised August 9, 2023 (#2); June 27, 2025

Suffering-free (*pabhassara*) mind is the baseline state of mind for all. It is covered with layers of dirt (defilements of *rāga*, *dosa*, and *moha*), but they can be removed, and the 'pure mind' can be recovered.

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Buddhism – In Charts: B1. Uncovering the Hidden Gem of Nibbāna

Download/Print: "WebLink: PDF Download: B1. Uncovering the Hidden Gem of Nibbāna."

Suffering-Free (*Pabhassara*) Mind

1. The baseline state of the mind of any sentient being is pure and incapable of generating *rāga*, *dosa*, and *moha.*

- The Buddha used several gauges to quantify the "level of contamination" of a defiled mind. The common ones are *saṁyojanā*, *anusaya*, *āsava*, and *gati*; we will focus on *saṁyojanā* since it is easier to visualize.
- *Saṁyojanās* are ten "mental bonds" that bind a mind to the rebirth process (*saṁsāra.*) These "mental bonds" are formed with *rāga*, *dosa*, and *moha* (simplistically translated as greed, anger, and ignorance.) See "Dasa Saṁyojana – Bonds in Rebirth Process."
- Such a defiled mind can generate only *pabhasara cittas* (*pabhasara* is the opposite of *pabhassara,*) where *cittās* as commonly translated as "thoughts."

2. In the previous post, "True Happiness Is the Absence of Suffering," I pointed out three critical points:

i. A *pabhassara* (with two s's) *citta* is a "pure *citta*" not subjected to the rebirth process, but a *pabhasara* (with only one "s") *citta* does perpetuate the rebirth process. Attaining the *Arahant* stage means the mind will start generating only *pabhassara cittas*.

ii. A pure, undefiled mind that generates only *pabhassara citta*, i.e., a "pure *citta*," is hidden deep inside a defiled mind. **It remains hidden due to *avijjā*, *anusaya*, *saṁyojanā*, *gati*, etc.**

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iii. The Buddha showed how to stop that contamination. **That leads to a stress-free mind during this life itself; furthermore, it stops the rebirth process, eliminating even a trace of future suffering.**

- In upcoming posts in this series, we will discuss these in detail with a *pabhassara citta* (pure mind) as the baseline. See "Recovering the Suffering-Free Pure Mind."

A Defiled Mind (*Pabhasara*) Can Generate Suffering and Joy

3. A defiled mind will generate *pabhasara* (defiled) *cittās* at varying degrees depending on the sensory input (*ārammaṇa*.)

- A "mind-pleasing" *ārammaṇa* will lead to the rising of *rāga* and *moha*. A "disliked" *ārammaṇa* leads to the rising of *dosa* and *moha*. A "neutral" *ārammaṇa* may lead to the rising *citta* contaminated with only *moha*.
- Furthermore, an uncontaminated *pabhassara citta* will NEVER manifest for anyone below the *Arahant* stage.
- Anyone below the *Arahant* stage has a mind associated with a number of *saṁyojanā* (mental bonds) still intact: a *puthujjana* would have ten, a *Sotāpanna*/*Sakadāgāmi* seven, and an *Anāgāmi* five.

4. An average person (*puthujjana*) becomes joyful when encountering "mind-pleasing" *ārammaṇa* but becomes distraught/distressed with "disliked" *ārammaṇa.* They may get confused with a "neutral" *ārammaṇa.*

- Any "pleasurable experience" will eventually end, and that will lead to distress. In addition, a "disliked" *ārammaṇa* will cause distress too.
- When distressed, a *puthujjana* would seek refuge in "pleasurable activities" to overcome the distress. That is the only way they know of "relieving stress."
- We discussed that in #2 of the previous post: "True Happiness Is the Absence of Suffering."

A Defiled Mind Wanders Among the 31 Realms

5. As we know, a lifestream wanders among the 31 realms: "What Reincarnates? – Concept of a Lifestream." Out of those 31, 11 are in "*kāma loka*," 16 are in *rūpāvacara Brahma loka* and 4 in *arūpāvacara Brahma loka.* The latter 20 are collectively in "*Brahma loka*."

- Joyful *vedanās* are *sukha*/*somanassa vedanā* that may arise either as "*sāmisa* or sensual pleasures in *kāma loka*" or as "*nirāmisa* or *jhānic* pleasures in *Brahma loka*."
- Stressful/painful *vedanās* are *dukha*/*domanassa vedanā* arising in the realms of *kāma loka*.
- Details in "Three Kinds of Happiness – What is Nirāmisa Sukha?" and "Nirāmisa Sukha."

6. Thus, in the realms of *kāma loka*, both *sukha*/*somanassa* and *dukha*/*domanassa vedanā* can arise. In the six *Deva* realms, mostly *sukha*/*somanassa vedanā* arise. In the human realm, both types can arise. However, most beings in the *kāma loka* are in the *apāyās,* where mostly *dukha*/*domanassa vedanā* arise.

- Even though lives in the six *Deva* realms and the *Brahma* realms are relatively free of *dukha*/*domanassa vedanā,* rebirth in the *apāyās* is inevitable after that. All existences have finite lifetimes.
- Thus, pain/suffering is inevitable (for long stretches of time) in the rebirth process.
- **A given lifestream moves back and forth among the "good and bad" realms, subjected to "unbearable suffering" while in the *apāyās*.**

Suffering Dominates the Rebirth Process

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7. **We cannot assess the level of suffering in the rebirth process by "human standards."** Humans experience both *sukha* and *dukha*. Even if someone is currently experiencing *dukha*, their mindset is "I will be able to overcome this situation and be happy again."

- Such a "positive mindset" is extreme in the *Deva* realms: There is little suffering to be seen or experienced until the end of that lifetime. *Devās* don't worry at all about suffering.
- The same is true of the *Brahmās*, who experience mostly "*jhānic sukha*" throughout their lifetime.
- However, once the true nature of the *apāyās* is understood, **one would be willing to trade the joys of millions of years in a *Deva* or a *Brahma* realm for not being subject to suffering in an *apāya*, even for a short time!**

8. Imagine the worst suffering you encountered during this life. Now, think about being continuously subjected to even worse suffering for millions of years. That is what happens in an *apāya*.

- The animal realm is the best of the four *apāyās*. Think about the suffering of animals in the wild; they are eaten alive. Even though their lifetimes are short, they keep being reborn as the same animal for millions of years until released from that particular existence (*bhava*.)
- The Buddha has described the unimaginable suffering of the *apāyās* in several *suttās*. However, it is succinctly summarized in the *Sattisata Sutta*.

Sattisata Sutta – Take the Offer of Torture for a Hundred Years for *Nibbāna*

9. The "WebLink: suttacentral: *Sattisata Sutta* (SN 56.35)" provides a good idea of the suffering in the rebirth process.

- In that *sutta*, the Buddha says: "*Bhikkhus*, suppose there was a man with a lifespan of a hundred years. Suppose the following promise is given to that man: " Each day in your life (for the hundred years), you will be stricken with a hundred spears in the morning, at midday, and in the late afternoon. But after a hundred years have passed, you will comprehend the four Noble Truths." **The Buddha told the *Bhikkhus* that the man should accept that offer,** for the suffering to be experienced without comprehending the Noble Truths (i.e., not getting to *Nibbāna*) will be unimaginably worse."
- Therefore, it will be a small sacrifice to try to spend the rest of this life trying to comprehend the Noble Truths!

10. As I tried to point out in many posts, any "pleasurable existence" (in human, *Deva*, and *Brahma* realms) is mind-made: All births (*jāti*) arise via *kammic* energies accumulated via the *Paṭicca Samuppāda* (PS) process (via *puññābhisaṅkhāra* due to ignorance.) They all have finite lifetimes.

- The same indeed holds for births in the *apāyās*; they also arise via the PS process via *apuññābhisaṅkhāra* due to ignorance and will come to an end once the *kammic* energy runs out.
- But the problem is that bearing the suffering in an *apāya* — even for a short time — cannot be balanced even if one gets MUCH LONGER times in a "good realm," as pointed out in #9 above. **To make matter worse, births in a "good realm" are extremely difficult to obtain.**

Any Pleasure Is Countered by Much More Suffering in the Rebirth Process

11. Joyful thoughts arise (mind becomes joyful) when attaching to a "pleasurable sense input" with *rāga*. Stressful thoughts arise with "distasteful sense inputs" that trigger *dosa*.

- We attach to external sense objects with mind-made *kāmaguṇa* that we attribute to them. That is the root cause of suffering. See "Kāma Guṇa – Origin of Attachment (Taṇhā)."

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- Furthermore, even when a defiled mind may not attach to a sense input, the neutral (*adukkhamasukha*) *vedanā* experienced still has a subtle "agitation" associated. This is typically not noticeable by *puthujjana* but can increasingly be experienced by those on the Noble Path (i.e., above the *Sotāpanna* stage.) That "agitation of mind" rises due to *moha* or ignorance.

A Purified Mind (*Pabhassara*) Cannot Generate Pain or Joy

12. In a pure mind, *rāga*, *dosa*, or *moha* cannot arise, i.e., *pabhassara cittas* are devoid of *rāga*, *dosa*, and *moha*.

- *Pabhassara cittas* generated by a purified mind can not generate either joyful or stressful thoughts. **It only experiences the world as it is without getting attached to the world with *rāga*, *dosa*, or *moha*.**
- That is the key message of the Buddha. The ascetic Bāhiya understood that whole concept with just a few verses starting with "*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati,..*" [see 'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā]
- See, for example, #11 and #12 in "Seeing Is a Series of 'Snapshots'." I need to write on the *Bāhiya Sutta* to explain it in detail.
- A pure mind of an *Arahant* generates only *pabhassara cittas* devoid of *rāga*, *dosa*, and *moha*. It is the ultimate "cooled down" state of the mind. See "Nibbāna – Is it Difficult to Understand?"
- (Of course, a living Arahant is still subjected to physical suffering experienced with the physical body; that suffering will also stop at the death of the *Arahant*. The "WebLink: suttacentral: *Nibbānadhātu Sutta* (Iti 44)" explains the difference between the mindset of a living *Arahant* (*saupādisesā Nibbāna*) and that an *Arahant* will not be reborn to experience any mindset upon death (*anupādisesā Nibbāna*.) At marker 4.3, the Buddha says, "*Tassa idheva, bhikkhave, sabbavedayitāni anabhinanditāni **sīti bhavissanti***," or "(at *anupādisesā Nibbāna*) an *Arahant* **will be "fully cooled down."** That is the ultimate release from even a trace of suffering!) An *ubhatobhāgavimutta Arahant* can experience *Anupādisesa Nibbāna* (full *Nibbāna*) even during life.

A *Puthujjana* Depends on "Sensual Pleasures" to Overcome Distress/Suffering

13. When faced with a specific stressful/hurtful situation, an average person (*puthujjana*) needs to figure out how to overcome that situation. The "standard response" of a *puthujjana* is to seek solutions from the external, material world. We discussed that in #2 of the previous post: "True Happiness Is the Absence of Suffering."

Let us consider some more examples.

- If we get sick, we need to visit a physician, and they will prescribe medication. When we get hungry, we must find food, and if we are thirsty, we must find water. When a boyfriend or girlfriend breaks up, they will likely seek another. The death of a loved one will lead to a depressed mind.
- Many such situations lead to "mental suffering," and the standard solutions vary from taking aspirin to seeking psychiatric help. In some extreme cases, the burden becomes unbearable and leads to suicide.
- It's an excellent idea to contemplate that. Aren't our lives constantly moving back and forth between pleasure and pain? We will NEVER be able to maintain any "pleasurable experience" or avoid "painful/stressful" situations.
- It is essential to grasp the following primary message of the Buddha.

"Pleasure Seeking" Moves One Away from "Real Happiness" with *Pabhassara Citta*

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14. **The "pure mind" (that automatically generates *pabhassara cittās*) is ALWAYS within us, hidden.** Efforts to "seek happiness from the external world" **keep it hidden**. All we need to do is to understand that critical point and follow Buddha's instructions to cleanse our defiled minds and uncover the "hidden gem."

- True happiness has ALWAYS been with us, hidden. We have been looking for happiness in "things" in the external world. All we need to do is to cleanse our minds to recover the "hidden gem" of the "pure mind" that generates only *pabhassara citta*.
- Understanding the above is the only requirement to become a *Sotāpanna Anugāmi*.
- Once that "new vision" is fully confirmed via comprehending *Paṭicca Samuppāda* and *Tilakkhaṇa*, that understanding will be complete, i.e., one becomes a *Sotāpanna*. **That "change of worldview" is enough to break the first three *saṁsāric* bonds or *saṁyojanās* and to get to *lokuttara Sammā Diṭṭhi*.**
- A *Sotāpanna* can then begin following the Noble Eightfold Path, starting with the newly-gained *lokuttara Sammā Diṭṭhi*. At this point, one needs to fully engage in formal meditation (*Satipaṭṭhāna*/*Ānāpānasati*) to break the remaining seven *saṁyojanās*.
- However, as discussed in "What is Unique in Buddha Dhamma?" there is a mundane eightfold path with "mundane versions" that must be completed first, especially to eliminate the ten wrong views; see #4 and #5 of that post.

All Minds Have the "*Pabhassara* Mind" Deeply Embedded

15. At the core of all minds (including those in the *apāyās*) is the "*pabhassara* mind," but it is covered by ten layers of *sansāric* bonds (*saṁyojana*.)

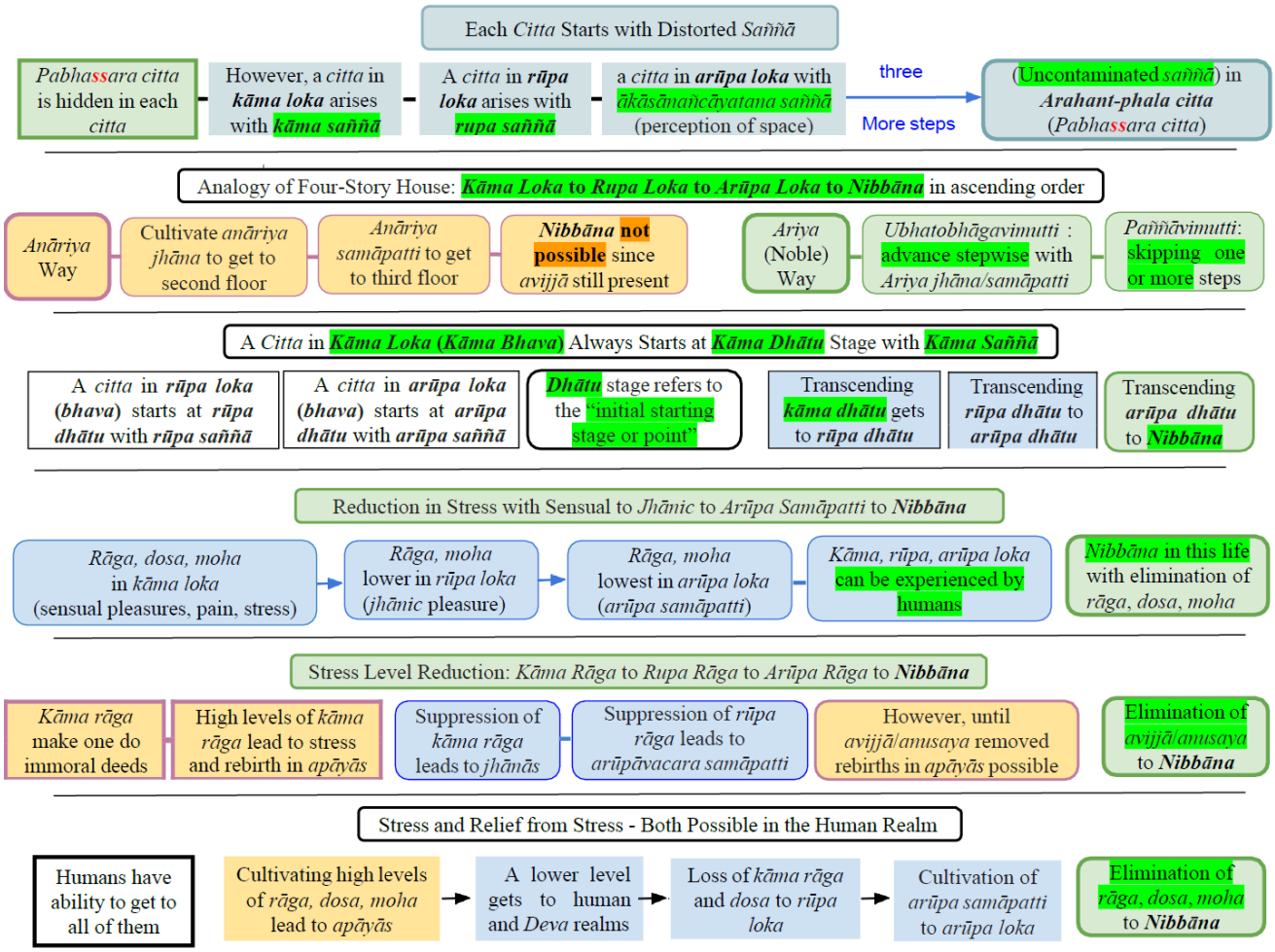
- Furthermore, in any realm in this world, a mind falls first on the *kāma dhātu*, *rūpa dhātu*, or *arūpa dhātu*. Each has its associated "distorted *saññā*," and a mind WILL attach to it. The only exception is when all ten *saṁyojana* have been broken, i.e., when one has become an *Arahant*.
- Once attached to that "distorted *saññā*," the mind falls into the "*ajjhatta viññāṇa* state" and starts contaminating rapidly in the "*nava kamma*" stage. If it reaches the "*purāṇa kamma*" stage, stronger *kammic* energies can be accumulated that can lead to future rebirths. This is explained in many posts since 8/5/2023 in "New / Revised Posts."
- That "mind contamination process" is extremely fast, especially in the "*nava kamma*" stage. See "WebLink: suttacentral: *Paṇihitaacchavagga* (AN 1.41-50)," where in #48, the Buddha states, "*Bhikkhus*, I do not see a single thing that's as quick to **change/evolve** as the mind. **So much so that it's not easy to give a simile for how quickly the mind contaminates/evolves (upon receiving a sensory input).**"

2.2.1.3 Each Citta Starts with Distorted Saññā

August 12, 2023; revised August 31, 2023 (#4, #5); September 7, 2024 (#3, #4)

A *citta* arises with a distorted *saññā*. Then it may further contaminate within its short life depending on the *ārammaṇa*.

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Buddhisk – In Charts: B2. Each Citta Starts with Distorted Saññā

Download/Print: "WebLink: PDF Download: B2. Each Citta Starts with Distorted Saññā."

A *Citta* Does Not Start as a *Pabhassara Citta*

1. In the two previous posts of the new series on "Recovering the Suffering-Free Pure Mind," we discussed the fact that a "pure mind" is covered by defilements, which can be discussed in various ways. For example, *rāga*, *dosa*, *moha* or *saṁyojana*, or *anusaya*, etc.

- As we discussed in the first post there, the Buddha stated: "***Pabhassara**midaṁ* (***Pabhassaraṁ idaṁ***) *bhikkhave, cittaṁ. Tañca kho āgantukehi* ***upakkilesehi upakkiliṭṭhaṁ***" OR "*Bhikkhus*, **the mind is (inherently) without defilements** and thus is not conducive to rebirth. But it is **(normally) corrupted by the defilements**."
- However, that does not mean that each *citta* starts as a *pabhassara citta* and gets contaminated during its brief lifetime. Instead, **it starts in a contaminated state**, and that initial "contamination level" can be roughly separated into three main categories, as we will discuss below.

The Analogy of a Four-Story House

2. The Buddha separated the 31 realms in the world (*loka*) into three *lokās*: *kāma loka, rūpa loka*, and *arūpa loka*. We can visualize those three categories as the first three stories of a four-story house.

- The first story corresponds to *kāma loka* with the lowest 11 realms: four realms of the *apāyās*, the human realm, and the six *Deva* realms. "*Kāma loka*" also means "*kāma bhava*." All five physical sense faculties (and the mind) are present in *kāma loka.*
- The second story is analogous to the 16 *rūpāvacara Brahma* realms: "*rūpa loka*" or "*rūpa bhava*" with generally two physical sense faculties (sight and sound.)

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- The third level corresponds to the *arūpa loka* with the highest four *arūpāvacara* Brahma realms, where no physical sense faculties are present, and only the mind is present.
- As one climbs to higher floors, in general, the level of suffering is reduced.

3. The close sensory contacts of taste, smell, and touch are present only at the lowest level, i.e., *kāma loka* Those are the leading avenues for experiencing "sensual pleasures" (*kāma assāda*); the other three sense faculties (sight, sound, mind) are also employed to optimize *kāma assāda*.

- However, seeking such *kāma assāda* leads to committing immoral deeds, which lead to mental suffering and also bad rebirths, i.e., those in the *apāyās*. Some ancient *yogis* (even before the Buddha) realized that and deliberately avoided *kāma assāda* (by living in remote jungles) and cultivated *anariya jhānās*. When the mind is removed from *kāma assāda*, it automatically moves to the next higher level with less stress. In our analogy, that is equivalent to moving to the second story of the house. Upon death, such a *yogi* is born in a *rūpāvacara Brahma* realm.
- One could cultivate progressively higher *jhānās* and then cross over to the third level of "*arūpa samāpatti*" in *arūpa loka*. Only the mind remains here, and sight and sound faculties also become ineffective. This is where even the "mental suffering/stress" is minimal. At death, such a *yogi* is born in an *arūpāvacara Brahma* realm with a long lifetime.
- Before the Buddha, that was all known to the world. Those *yogis* who attained *rūpāvacara jhānās* or *arūpāvacara samāpatti* thought they had eliminated suffering permanently.
- However, the Buddha taught that the lifetimes in the *rūpāvacara* and *arūpāvacara Brahma* realms were finite; at the end of those lives, they "come back down" to the lower levels and can end up in the *apāyās* too.
- He showed that there is a "fourth level" where there is not even a trace of suffering; **that is the "suffering-free state" (*pabhassara citta*) attained at *Arahanthood*.** Furthermore, once one reaches that state, a return to the suffering-filled lower levels will never happen.

"Three Lower Levels" Have Distorted *Saññā*

4. *Saññā* (together with *vedanā*) is a fundamental mental characteristic. Even though *vedanā* and *saññā* belong to the general category of mental factors (*cetasika*), they are highlighted as two of the five aggregates (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*), whereas the rest of the 50 *cetasika* are aggregated under *saṅkhāra*. It is necessary to get a good idea of *saññā*: "Saññā – What It Really Means."

- "*Kāma rāga*," or "preference for sensual pleasures," dominates on the first floor of the "four-level house" in our analogy. Of course, the qualities of this "*kāma saññā*" vary drastically from the *apāyās* to the human realm to the six *Deva* realms. It can be further analyzed at subtle levels, even within the human realm. Each sentient being in the *kāma loka* has their intrinsic level of "*kāma saññā*" that one is born with. That is related to the "natural *bhavaṅga* state"; see #3 of "Upaya and Upādāna – Two Stages of Attachment." **The critical point is that they all have a standard root level, "*rūpa saññā*" based on all six senses or five physical senses, i.e., *pañca kāma*.** Since the mind is present in all realms, the distinction here is the availability of five types of "sensual pleasures" or "*pañca kāma*."
- **A mind can overcome the "*kāma dhātu*" and move to the next level of "*rūpa dhātu*" where it will only experience sights and sounds that are not "close contacts."** These sensory contacts do not require "dense physical bodies," and thus, *rūpāvacara Brahmās* have invisible, subtle bodies made of only a few *suddhaṭṭhaka*. The burdens associated with a physical body are absent, and they enjoy long-lasting "*jhānic* pleasures." They do not have any perception of tastes, smells, or touches. Even though physical suffering is absent, there is still "mental stress" stress in the *rūpa loka*. Here the **"*rūpa saññā*" is based on only three senses.**
- Even that mental stress will become less for *yogis* who proceed to the next — third level — of "*arūpa loka*" **with a subtle "*arūpa saññā*" based on only the mind.** However, even that state is not

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permanent. Those *yogis* born there have long lifetimes, but their lives end, and they will be reborn in lower realms. **However, they did not know how to reach the next higher fourth level.** Only a Buddha can discover the way to get to that fourth level.

- **Only at that fourth level would one have the root level of *saññā* associated with a *pabhassara citta*. Only the defilement-free, pure mind of an Arahant has access to that *pabhassara citta*.**

Ascendance to Higher Levels – *Anariya* and *Ariya* Methods

5. One can overcome *kāma rāga* and move up to the mindset of a *rūpāvacara Brahma* in "*rūpa loka*" (starting with "*rūpa dhātu*") by forcefully keeping the mind away from sensual thoughts. That is impossible to do while living in a normal society, where one is constantly subjected to sensory attractions. Ancient *yogis* moved away from women and other mind-pleasing *ārammaṇa* to cultivate *anariya jhāna*.

- Some *yogis* could even move up to the third level by continuing their *anariya* meditations (*kasiṇa*/breath meditations), which kept their minds on "neutral objects" like balls of clay, fires, and the breath.
- However, since those methods did not help REMOVE the hidden defilements in their minds (*saṁyojana*, *anusaya*, etc.), they were forced to "come down" to lower levels once their lifetimes in the higher levels expired.
- The Buddha realized that suppressing defilements was not enough. To attain permanent release from all 31 realms, they must be eliminated.

Back to the Analogy of a Four-Story House

6. We can visualize that as follows. Imagine a four-story house with stairways to **climb to the higher floors** and **"sliding ramps" (like those in parks where kids slide down) to slide down to lower levels.**

- **In the case of *anariya yogis*, they would have access to only the first three floors,** with two stairways for climbing up and two downward ramps (for a quick descent.)
- With much effort, some get to the second floor and stay there even after death by having a rebirth in a *rūpāvacara Brahma* realm. However, at the end of the lifetime, the floor will shrink, and they will be directed automatically to the downward ramp, and will fall to the ground level.
- Some *yogis* may make an extra effort to reach the third floor and live there for a long time, even after death, until that *arūpāvacara Brahma* lifespan comes to an end. Then they will also end up on the ground floor via the downward ramp.

7. In contrast, when a Noble Person (*Ariya*) gets to the second floor, any connection to the first floor will be permanently removed, i.e., **both the staircase and the downward ramp connecting to the ground floor will disappear**, in our "house analogy." That is equivalent to breaking off the first FIVE *saṁyojana* and permanently separating from the realms of the "*kāma loka*" with "*kāma saññā*." At that point, one would be an *Anāgāmi*.

- That *Anāgāmi* can further cultivate the Path and break the "*rūpa rāga saṁyojana*" and get to the third floor or the "*arūpa loka*." At that point, **both the staircase and the downward ramp connecting to the second floor will disappear**, in our "house analogy."
- From there, the *Anāgāmi* can further cultivate the Path, break the remaining four *saṁyojana* and get to the top floor or to "*saupādisesā Nibbāna*," i.e., "*Nibbāna* within this life." At that point, both the **staircase and the downward ramp connecting to the third floor will disappear**, in our "house analogy." That is a living *Arahant*.
- Once the remaining lifetime of that *Arahant* runs out, **the whole house will disappear.** There will be no trace of that *Arahant* "in this world." That is "*anupādisesā Nibbāna*," the end of suffering!
- The two types of *Nibbāna* discussed in the "WebLink: suttacentral: *Nibbānadhātu Sutta* (Iti 44)."

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Difference Between *Ubhatobhāgavimutta* and *Paññāvimutta Arahants*

8. The "stepwise ascendance" to *Nibbāna* described above holds only for one set of *Arahants*. Just like the *anariya yogis*, they proceed up the "*jhāna*/*samāpatti* ladder" (but with the *Ariya* versions). They complete all *jhānic*/*samāpatti* stages and also attain the highest wisdom (*Sammā Ñāṇa*.) Thus, they are "*ubhatobhāgavimutta*" (released both ways: "*ubhato*" meaning "both ways" and "*vimutta*" meaning "released") *Arahants*. See "WebLink: suttacentral: *Ubhatobhāgavimutta Sutta* (AN 9.45)."

- However, some may ascend to the *Arahant* stage directly without spending time in any intermediate *jhāna*/*samāpatti* stage; they pass through those stages quickly. However, there may be others in this category who may have spent time in one or more of the intermediate *jhānic*/*samāpatti* stages. These *Arahants* make progress mostly with *paññā* (wisdom) and thus are "*paññāvimutta Arahants*." See "WebLink: suttacentral: *Paññāvimutta Sutta* (AN 9.44)."

A *Citta* Arises with the Corresponding *Saññā* Associated with Each "Floor"

9. As we discussed above, the 31 realms in the world (*loka*) can be divided into three main categories: *kāma loka, rūpa loka*, and *arūpa loka*.

The word "*dhātu*" usually means the "beginning stage" or "initial point." For example, a *citta* in *kāma loka* arises with *kāma saññā* at the *kāma dhātu* stage. This *citta* then rapidly gets contaminated within its lifetime and ends up in the *viññāṇa* stage; see #11 below.

i. *Kāma loka* beings perceive the world based on all six senses (i.e., five physical senses or *pañca kāma*.) **Any *citta* arises from the initial *kāma dhātu* stage with its characteristic "*kāma saññā*" and then may further contaminate when *kāmaguṇa* comes into play**; we will discuss this in future posts. However, beings in different levels will have their own "*kāma saññā*;" **for example, while an animal and a human both will have "*kāma saññā*," they will be different.**

ii. Beings in the *rūpa loka* have perceptions based on only three senses. Thus, a *citta* in *rūpa loka* arises at the *rūpa dhātu* stage with "*rūpa saññā*." They don't have *saññā* for taste, smell, and touch, i.e., they have no perception of taste, smell, and touch.

iii. Similarly, a *citta* of an *arūpāvacara* being starts at the "*arūpa dhātu* stage" with "*arūpa saññā*." They don't have *saññā* for sights and sounds either. That is why the minds there are relatively free of stress.

Contamination of a *Citta* Happens Mostly in the Human Realm

10. Those **beings in the *apāyās* are mostly like robots; they cannot contaminate or cleanse their *cittās*.** Simply put, they mainly undergo suffering (some level of relief in the animal realm) but are unable to generate *puññābhisaṅkhāra* or *apuññābhisaṅkhāra* (or *kusala/akusala*) to a significant extent.

- **Those in the *Deva* and *Brahma* realms (who have not attained any *magga phala*) are in a similar situation.** They do not have much suffering to deal with but mainly spend their lifetimes without accumulating *puññābhisaṅkhāra* or *apuññābhisaṅkhāra* (or *kusala/akusala*) to a significant extent.
- **The human realm is unique.** A human has the ability to "access" any realm ranging from the lowest *niraya* to the highest *arūpāvacara* realms by cultivating corresponding types of *saṅkhāra*. Not only that, a human can attain *Arahanthood* as well. **That is why human birth is so precious and must not be wasted!**

11. From now on, we will focus on the development of a *citta* (within its brief lifetime) in the *kāma loka*, where ***pañca kāma*** comes into play.

- Even though a *citta* starts at the *kāma dhātu* stage with its characteristic *kāma saññā*, **it will then undergo "further contamination," incorporating more defilements within an astonishingly short**

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time (a billionth of a second), ending up in the thoroughly defiled "*viññāṇa* stage" and then incorporated into the "*viññāṇa khandha*" or "*viññāṇakkhandha*." See "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination."

- The amount of defilements incorporated depends on the sensory input. Some "neutral inputs" do not lead to much further contamination, **but an attractive or repulsive input can lead to significant contamination.**

Further Contamination of a *Citta* with *Kāmaguṇa*

12. Now we have the background to discuss how a *citta* starting from the *kāma dhātu* stage with *kāma saññā* **gets further contaminated** WITHIN the lifetime of the *citta* **due to *kāmaguṇa* (or *kāma guṇa*) that may arise in mind.**

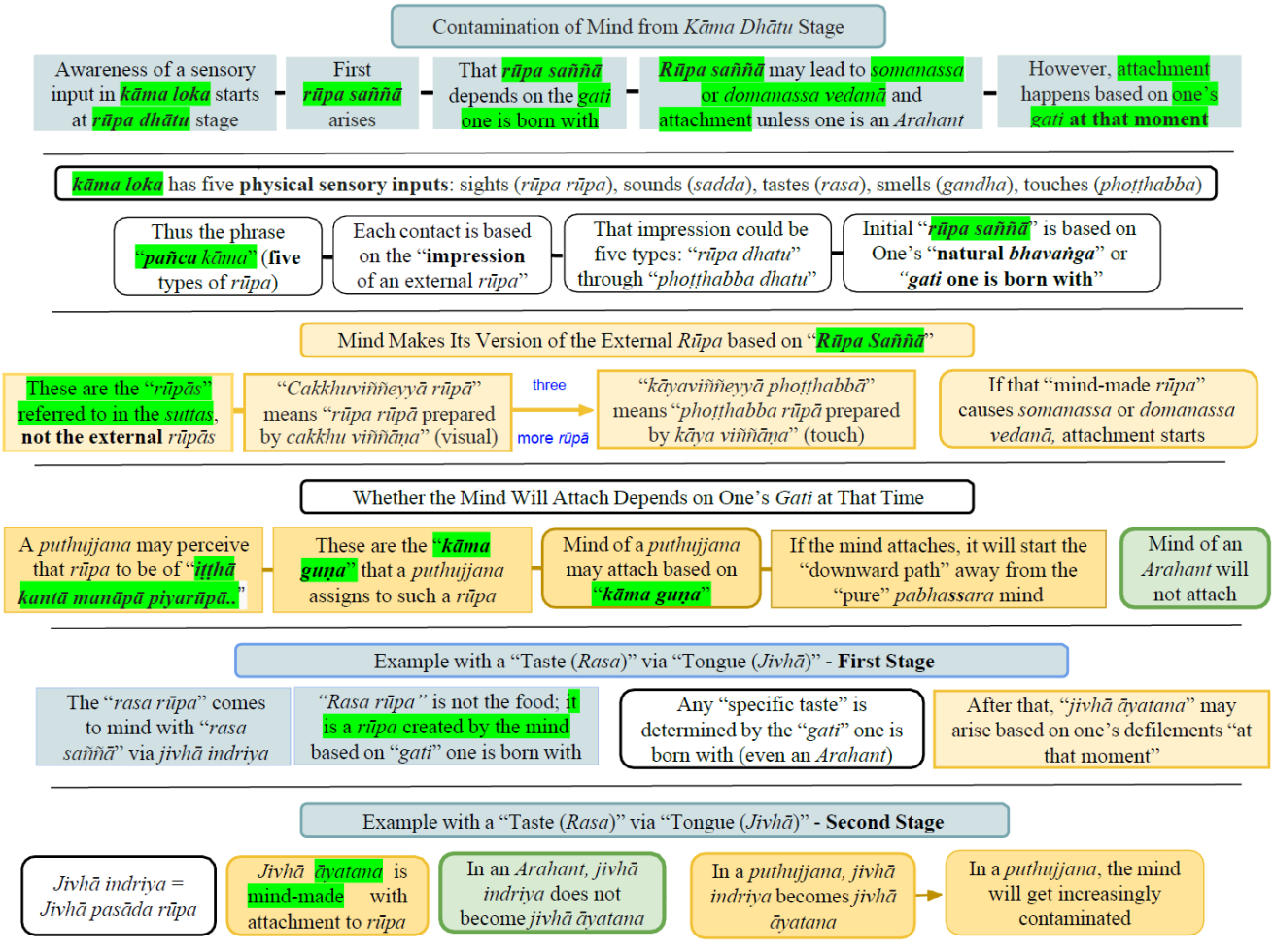
- The critical point is that it is possible to stop the mind from contaminating the initial *kāma dhātu* (with *kāma saññā*) to the further defiled states where one does immoral deeds with the mind, speech, and the physical body. **That is the basis of the correct *Satipaṭṭhāna*.**
- We will discuss that in the upcoming posts.

All posts in this series: "Recovering the Suffering-Free Pure Mind."

2.2.1.4 Contamination of the Human Mind Based on a Sensory Input

August 20, 2023; revised August 21, 2023 (#4, #13)

Contamination of the human mind can happen quickly. The "extent of contamination" depends on the sensory input and one's *gati* at that moment.



Buddhism – In Charts: B3. Contamination of Mind from Kama Dhatu Stage

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Background

1. Mind is not active all the time. When we sleep, we don't have "thoughts." For the mind to be active/busy, it must receive sensory input from one of the five physical senses (eyes, ears, tongue, nose, body); or the mind itself must receive a *dhammā*. In our waking hours, we are bombarded with numerous sensory inputs, and that is why it feels like the mind is fully occupied in our waking hours.

- Even though it feels like we experience multiple sensory inputs simultaneously, the mind can process only one input at a time. Sensory inputs come to the mind in "packets," each packet processed by the brain. The brain can process the five sensory inputs in parallel, but the mind processes only one "packet" at a time. **Yet, since they happen very fast, we feel they happen simultaneously.**
- Each "packet" gives rise to a *citta vīthi* which lasts only a billionth of a second. The mind can alternate among different types (for the six senses) and sort them out and very fast. It is a good idea to read "Amazingly Fast Time Evolution of a Thought (Citta)," "Vision Is a Series of "Snapshots" – Movie Analogy," and the references therein.
- The brain is much slower than the mind. The brain takes at least a **hundredth of a second** to process a "data packet," which is processed by the "seat of the mind" (*hadaya vatthu*) in a **billionth of a second.** Thus, the mind is roughly a million times faster than the brain. See "Vision Is a Series of "Snapshots" – Movie Analogy."

The "Natural *Bhavaṅga* State"

2. The "natural *bhavaṅga* state" is the *bhavaṅga* that one is born with. **Even after attaining *Arahanthood*, that does not change.**

- At the very beginning of the first *citta vīthi* focusing on new sensory input, the mind switches from the "natural *bhavaṅga* state" to focus on the incoming sensory input.
- However, the "base level" or "initial" *rūpa saññā* is based on the "natural *bhavaṅga* state."

Connection Between "*Gati*" and the "Natural *Bhavaṅga* State"

3. Births in different realms are according to the *gati* at the moment of grasping a new *bhava*. The Buddha pointed out five major *gati* in the "WebLink: suttacentral: *Gati Sutta* (AN 9.68)." The first three (*niraya, tiracchāna* meaning animal, *pettivisaya*) lead to births in the *apāyās*; the fourth (*manussa*) refers to the human realm, and the fifth (*deva*) lead to births in the six *Deva* realms and the 20 *Brahma* realms. In many *suttas*, the Buddha referred to all *Devas* and *Brahmas* as just "*Devas*." (Note: In the English translation of the *sutta*, "*gati*" is translated as "place of rebirth"; but *gati* is a more general term that does not have a corresponding word in English, with only "strong *gati*" leading rebirth. If you search with the word "gati" using the "Search box" on the top right, you will see many posts.)

- The five primary "*gati*" listed above are drastically different.
- Even within each major category of "*gati,*" there can be variations. Humans have a wide variety and overlapping of *gati*, and the *gati* of each person can and will change too. Within animals, there are numerous variations.
- Since we are familiar with only the human and animal realms, let us take those two for comparison.

Initial "*Rūpa Saññā*" of a Sensory Input Depends on "Natural *Bhavaṅga*"

4. Since both humans and animals are in "*kāma bhava*," the mind of a human or an animal (or any living being in *kāma loka*) **will start at the "*kāma dhātu*" stage with an "initial *rūpa saññā*" based on the "natural *bhavaṅga* state" that it was in.**

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- However, since they have different *gati*, the "natural *bhavaṅga* state" of an animal is very different from that of a human.
- Therefore, the same sensory input will give rise to very different types of "initial *rūpa saññā*" in a human compared to an animal.
- They are common only in the sense that both belong to "*kāma bhava*" based on the five physical senses. But within the "*kāma bhava,*" the "initial *rūpa saññā*" experienced among different realms will differ.

5. To clarify, let us consider a human and a tiger. A human is born with "human *gati*," and a tiger is born with the "*gati* of a tiger." *Gati*, in turn, is based on the types of *kamma* responsible for that birth. To be born a tiger, the *kamma* responsible must have involved the tendency engage in "violent deeds." A tiger tends to try to kill and eat other animals. On the other hand, human birth is due to "good *kamma*."

- Thus, the base level of "initial *rūpa saññā*" for humans is thus very different from that of a tiger; the *gati* of a tiger is also different from that of a pig, even though both are in the same animal realm.
- These differences in "initial *rūpa saññā*" show up in the types of "base level *saññā*" associated with all five senses. Thus, species with different types of *gati* have very different "initial *rūpa saññā*" for sights, sounds, smells, tastes, and touches.

6. When a mind receives a new sensory input, it "breaks away" from the "natural *bhavaṅga* state" and goes to the beginning stage ("*dhātu* stage") of analyzing that sensory input. See the previous post, "Each Citta Starts with Distorted Saññā."

- However, at that early stage, the mind still has the *gati* it was born in (corresponding to the "natural *bhavaṅga* state.") Thus, it perceives the world with those earlier *gati*, **not the *gati* that one currently has**.
- That is why the initial level of *saññā* is roughly common to all humans, whether a *puthujjana* or an *Arahant*.
- They all will experience the sweetness of sugar or the foul smell of feces.

Sweetness, Saltiness, etc. are not *Vedanā*; They are *Saññā*!

7. *Vedanā* are normally five main types: *sukha/somanassa*, *dukkha/domanassa*, and *adukkhamasukha* (neutral.) Those under various situations may fall under *sāmisa, nirāmisa*, or *nirāmisatara* categories too.

- However, sweetness, saltiness, odors, etc., are *saññā* based on the "base level or initial *rūpa saññā.*"
- As discussed above, "initial *rūpa saññā*" for animals can be very different from those for humans. For example, when a pig sees a pile of foul-smelling feces, a "mind-pleasing *rūpa saññā*" arises in the pig. When a human sees the same, a "repulsive *rūpa saññā*" arises.
- Within the human realm, too, there can be minor divisions. Different males are attracted to different females, and vice versa. All those variations can be ultimately tied to one's *gati*. Since *gati* can change, one's preferences can change too.

Initial "*Rūpa Saññā*" Does Not Have "*Kāma Rāga*"

8. **It is critical to understand that this "initial *rūpa saññā*" does not have any "*kāma rāga*" associated.**

- This "initial *rūpa/kāma saññā*" is merely a "characteristic" of the particular realm. Humans perceive the world differently from animals. We can speculate that our physical bodies are made to be compatible with that "initial *rūpa saññā.*"
- For example, cows have an innate liking for grass. No one has to teach them that they need to eat grass and not fruits; their digestive system can handle grass and not fruits. On the other hand, humans don't like to eat grass; their digestive systems can't handle grass, either.

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- **However, it is only at this very early stage that one's "*rūpa saññā*" is not defiled.**
- We must also note that only a Buddha could "see" these rapid processes; we can only see that it makes sense after being explained.

After the "Initial *Rūpa Saññā*" Stage, Current *Gati* Takes Over

9. **As the mind evolves, *kāma rāga* starts to take effect based on one's current *gati*.**
   - As the processing of the sensory input evolves, the mind starts "preparing its own version of the "external *rūpa*" based on one's current *gati*."
   - All types of "defiled *gati"* would have gradually disappeared as one progressed on the Noble Path. An *Arahant* has no "defiled *gati*" left.
   - The "mind-made impression of the external *rūpa*" ("*cakkhuviññeyyā rūpā*," "*sotaviññeyyā saddā*," through "*kāyaviññeyyā phoṭṭhabbā*") that finally emerges **(within a split second)** depends on the current *gati*.

The "Mind-Made *Rūpa*" (*Cakkhuviññeyyā Rūpā*)

10. Therefore, each person's mind will make its own version of the "mind-made impression of the external *rūpa*" based on the **"level of value" (or *kāma guṇa*)** its mind places on the sensory input. **That will be based on one's current *gati*.**

- This is succinctly stated in the "WebLink: suttacentral: *Kāmaguṇa Sutta* (AN 9.65)."
- Depending on the five sensual sensory inputs (*pañca kāma*), the mind prepares its own version of the external sensory input: "*cakkhuviññeyyā rūpā*," "*sotaviññeyyā saddā*," through "*kāyaviññeyyā phoṭṭhabbā.*"
- Thus, a *puthujjana* may attach to the sensory input with *kāma guṇa* and start generating a mind-made *somanassa* and *domanassa vedanā.*
- However, an *Arahant* "who sees the world in its real nature" does not have *kāma guṇa;* thus, such *somanassa* or *domanassa vedanā* will not arise.

Somanassa/Domanassa Vedanā Are Mind-Made

11. *Sukha, dukkha*, and *adukkhamasukha* (neutral) *vedanā* are real in the sense that they are bodily (*sārīrika*) *vedanā* (like those due to injuries) arising due to *kamma vipāka;* they arise in *Arahants* as well.

- On the other hand, *somanassa* and *domanassa vedanā* are "mind-made" and do not arise in *Arahants*. They arise when one becomes joyful or depressed due to *sukha, dukkha vedanā*. In addition, they can also arise due to the "initial *rūpa saññā"* that arises in the "*kāma dhātu*" stage of the mind.
- **Such "*somanassa/domanassa vedanā*" (mind-made *vedanā*) will increase rapidly if one attaches to the "initial *rūpa saññā*" coming with the sensory input. That happens in a split second!**

12. For example, *somanassa vedanā* can arise in a pig seeing a pile of feces; the same sight would lead to a *domanassa vedanā* in a *puthujjana* (average human.) Both may attach to it differently: a pig will pursue it with *somanassa vedanā*, and a human may act on it (try to get rid of it or move away from it) with a *domanassa vedanā*.

- It is possible for anyone below the *Arahant* stage to attach to such *somanassa* and *domanassa vedanā* with *kāma rāga*. It happens often in a *puthujjana* and much less in a *Sotāpanna*.
- Progressive defilement of the mind starts with that attachment to the *"kāma saññā"* (based *on one's kāma guṇa*), as we will discuss.

Somanassa/Domanassa Vedanā Arise Based on the "Initial *Kāma Saññā*"

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13. The first step is to stop cultivating existing "defiled *gati*." To do that, one must understand how a thought process (via *citta vīthi*) gets progressively contaminated when the mind gets "attached" to an *ārammaṇa*. Of course, one can get attached via a liking, dislike, or ignorance. It is easier to start with the first two since it is easy to see the contamination process.

- For example, suppose you see your worse enemy. That starts a series of thoughts (*citta vīthi*) which leads to an increasingly agitated/angry mind. The opposite happens when seeing a delicious meal or an attractive person. The mind attaches with a "pleasurable feeling" but that can also lead to an agitated mind and unwise actions.
- If neither of those is stopped, one's tendency to do the same again will only increase, i.e., *gati* will be strengthened.

Anusotagāmī (*Puthujjana*) and *Paṭisotagāmī* (Noble Persons)

14. The "WebLink: suttacentral: *Anusota Sutta* (AN 4.5)" explains four types of people in the world.

- Those who "go with the flow" (i.e., pursue sensual pleasures) and let the *viññāṇa* get defiled are called "*anusotagāmi*," taking one away from *Nibbāna*.
- Next are two types: Those who have started on the journey "against the tide" or "*paṭisotagāmī*" (i.e., on the Noble Path) who have made it halfway through the Path.
- The last category is those who have completed the journey (*Arahants*.)

15. We must resist the tendency to "go with the flow" and "go against the flow/tide." Thus, to overcome suffering, we must become *paṭisotagāmī* ("*paṭisota*" means "against the flow," and "*gāmī*" refers to one who does it.)

- Initially, it seems to be a not-so-easy process since one must start abstaining from sensual pleasures. However, this must be done gradually: "Is It Necessary for a Buddhist to Eliminate Sensual Desires?" Alcoholics/drug addicts must first understand the consequences of seeking "pleasure" in drinking or drugs. That there is a better way to overcome distress and depression. Seeking "stronger doses of sensual pleasures" makes one "go with the flow" away from the "hidden suffering-free *pabhassara citta*"; there is no easy way out!
- "Giving up sensual pleasures" becomes easy when one starts comprehending that one will be mired in suffering for perpetuity otherwise. Furthermore, one will start experiencing relief from at least "mental suffering" in the initial stages. Then one would start seeing that **"sensual pleasures are suffering."** That "seeing" is not with the eyes but with wisdom (*paññā*.)

The Path of a *Paṭisotagāmī*

16. That journey towards "less contaminated" states of mind (i.e., uncovering the hidden "*pabhassara citta*") is the basis of *Ānāpānasati*/*Satipaṭṭhāna*.

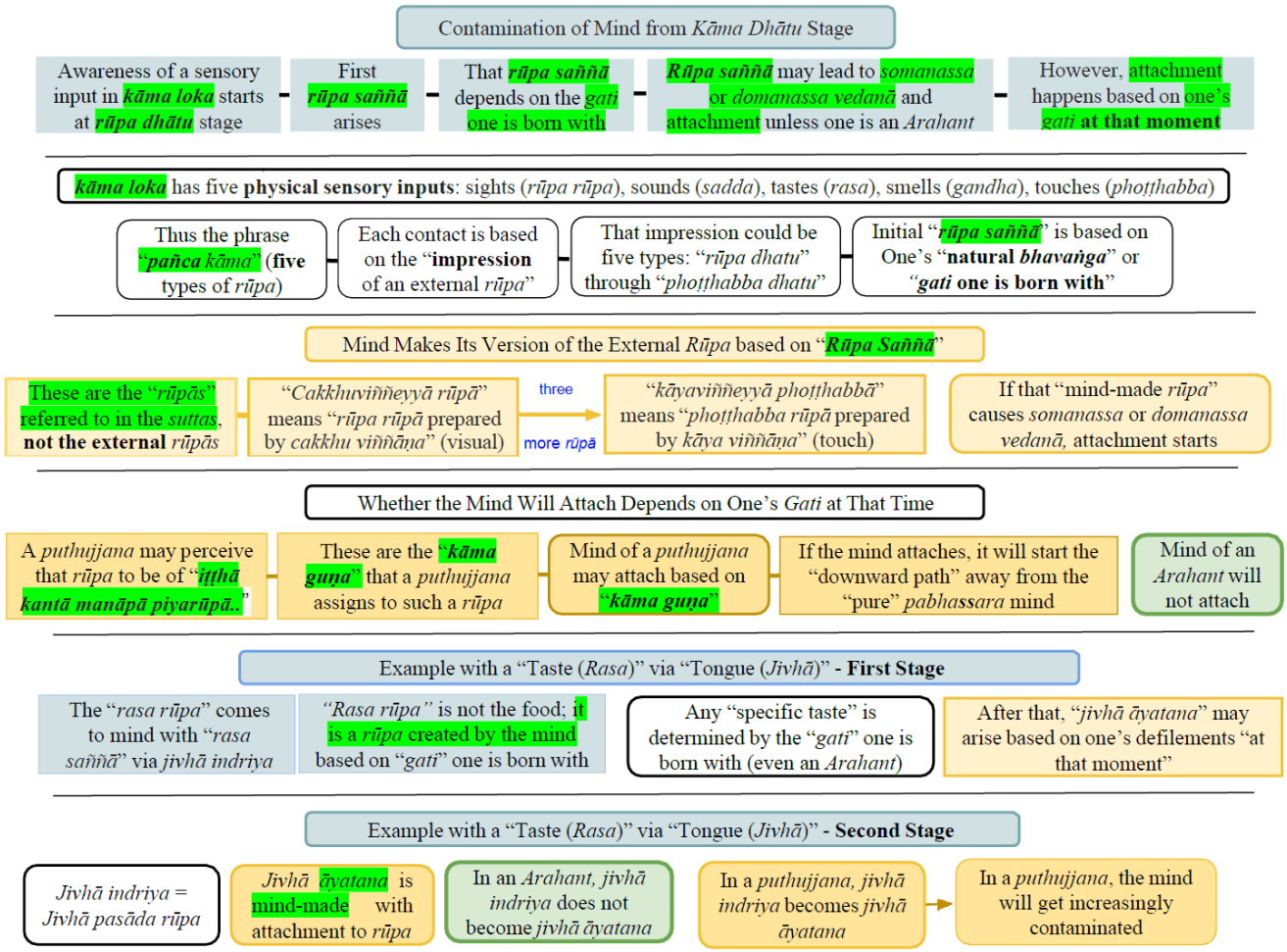
- It will be tremendously informative to understand the steps involved in "progressive contamination of the mind" via "chasing an *ārammaṇa*" (a sensory input.) A rough outline will be discussed in the next post.
- Those who are interested need to keep their own notes so that they make the connections. I have rewritten this post several times, trying to make it as clear as possible. It is impossible to review the complete background material necessary in a post like this one. Feel free to ask questions at the forum: "WebLink: puredhamma.net: Forums."
- All posts in this section: "Recovering the Suffering-Free Pure Mind."

2.2.1.5 Contamination of a Human Mind – Detailed Analysis

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Contamination of the human mind can happen within a split second. Buddha's description is discussed in detail.



Buddhism – In Charts: B3. Contamination of Mind from Kama Dhatu Stage

Download/Print: "WebLink: suttacentral: B3. Contamination of Mind from Kāma Dhātu Stage."

Summary of the Previous Post

1. The mind of an average human (*puthujjana*) can become defiled within a split second of receiving sensory input (*ārammaṇa*.) In the previous post, "Contamination of the Human Mind Based on a Sensory Input," we discussed the basic framework of the rapid contamination of the mind. **We will use the same chart to continue with that discussion.** The following are the essential concepts.

i. The "default state" of a human mind is its "natural *bhavaṅga* state," which automatically leads to a characteristic "initial *rūpa saññā*" arising in a human mind. Humans have certain types of "*rūpa saññā*" associated with external sensory inputs. "*Rūpa saññā*" of humans are drastically different from those in other realms of *kāma loka*, for example, animals.

ii. We are focusing on the five physical senses. They come through the five "sense doors" of eyes, ears, nose, tongue, and the physical body (touch.) The brain processes such signals in discrete "data packets" of roughly a hundredth of a second and sends them to the *hadaya vatthu* ("seat of the mind") via one of the five *pasāda rūpa*.

iii. As the mind receives the few initial "data packets," a vague impression of the incoming signal starts to form in the mind, and the corresponding "*rūpa saññā*" about the *ārammaṇa* grows, too.

iv. The mind will start making its own impression of the "external *rūpa*" based on the *gati* associated with the "natural *bhavaṅga* state." Since all humans are born with associated common "*rūpa saññā*" for sensory inputs, they tend to like/dislike certain types: we all perceive "sugar to be sweet" and "feces to

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be bad smelling." Such "*rūpa saññā*" are common to all humans, including *Arahants*. They can be collectively called "*kāma saññā"* too.

v. If the "initial *rūpa saññā*" is "mind-grabbing," the mind will keep monitoring it. **Thus, the "external *rūpa*" leads to "*rūpa āyatana,*" which is the "mind's version" of the external *rūpa*.** For example, the "visual *rūpa*" of a woman may become an "*āyatana*" (specifically an **external** *āyatana*.) Accordingly, the mind will start using the *cakkhu indriya* as "*cakkhu āyatana*" (an **internal** *āyatana*.) **That is the origin of the 12 types of *āyatana*, six external and six internal. They are all "mental;" *Arahants* do not have *āyatana*.**

vi. That "mind-made *rūpa*" ("mind's impression of the external *rūpa*") prepared by the mind can be of six types based on the sensory inputs: "***cakkhu viññeyyā rūpa*" through "*manoviññeyyā dhammā*."** The mind attaches NOT to the external *rūpa* but **the "mind-made versions"** or **"*cakkhu viññeyyā rūpa*" through "*manoviññeyyā dhammā*."**

vii. In the *suttas*, unless specifically stated, **"*rūpa*" means this "mind-made *rūpa,*" which arises based on the mind's attachment to that initial "*rūpa saññā.*"** For example, when you see the verse "***rūpaṁ*** *aniccaṁ*" that refers to **"mind-made *rūpa*"** and NOT to the external *rūpa*.

viii. That **"mind-made *rūpa*"** gives rise to an "initial *rūpa saññā*" characteristic of the human realm for ANY human.

"Initial *Rūpa Saññā*" Arises Without *Kāma Rāga*

2. Thus, it is critical to note that there is no **"*kāma rāga*" involved in the initial step of generating the "*rūpa saññā.*"**

- That "initial *rūpa saññā*" (the sweetness of sugar, say) **can trigger *kāma rāga in* a *puthujjana,* and they may attach to it.** That leads to the arising of *rasa āyatana* and *jivhā āyatana* based on the "mind-made taste" (*rasa.*)
- If the *ārammaṇa* was a visual *rūpa* (attractive sight), that leads to the arising of *rūpa āyatana* and *cakkhu āyatana* based on the "mind-made visual" (*rūpa.*) Ditto for the other types of *ārammaṇa*.
- In addition to such "initial *rūpa saññā*" associated with sights, sounds, smells, and tastes (which lead only to neutral *vedanā*), contacts with the physical body can generate "*sukha vedanā*" or "*dukkha vedanā.*" Thus, bodily contact (*phoṭṭhabba*) can trigger attachment via *vedanā*, as discussed in #6 below.
- An *Arahant*'s mind will stop at the initial "*rūpa saññā*" (or the *sukha*/*dukkha* bodily *vedanā*) stage and will not lead to "*āyatana* formation" since there is no *kāma rāga* left in that mind.
- For an *Arahant*, even the sight of the most beautiful person or the most delicious meal will not lead to an attachment to it since "*kāma rāga anusaya*" is non-existent. That is expressed as "*diṭṭhe diṭṭhamattaṁ bhavissati*" in the "WebLink: suttacentral: *Bāhiya Sutta* (Ud 1.10)." [see 'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā]

Brain Is What Makes Human Life Unique and Precious

3. The "seat of the mind" (*hadaya vatthu*) receives all sensory inputs via the brain. The brain is the intermediary between the external *rūpa* and the mind. The brain is much slower than the mind. The brain takes at least a **hundredth of a second** to process a "data packet," which is processed by the "seat of the mind" (*hadaya vatthu*) in a **billionth of a second.** Thus, the mind is roughly a million times faster than the brain. See "Vision Is a Series of "Snapshots" – Movie Analogy."

- Therefore, the mind can be inactive while it waits for "more data from the brain" to analyze. In between processing "data packets," the mind may fall back to "*bhavaṅga* state." See "State of Mind in the Absence of Citta Vīthi – Bhavaṅga."

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- **However, for those who have learned to be mindful, this gives them an opportunity/time to reason about the sensory input being processed.**
- Others (average humans or *puthujjana*) just "go with the flow" and don't take advantage of "being human" with a fully functional brain. See "Triune Brain: How the Mind Rewires the Brain via Meditation/Habits."

Further Details

4. Basic *Abhidhamma* makes it appear that all those things take place in a single *citta vīthi*. At some point, we will discuss that issue. It is sufficient to say that it will take numerous *citta vīthi* (within a split second) for a mind to be contaminated.

- It will be worthwhile to review the analysis in "Vision Is a Series of "Snapshots" – Movie Analogy" using vision as an example. The identification of an external rūpa will take several "data packets" coming through the eyes and processed by the brain.

5. As discussed in that post, the brain processes "data packets" of roughly a hundredth of a second in duration (according to modern science.) As it processes the data packets, the brain keeps sending them to the seat of the mind (*hadaya vatthu*) in the *gandhabba*. For example, let us consider a "taste input" coming through the tongue. It comes to the mind via the "*jivhā pasāda rūpa*" (*jivhā indriya*) and is passed over to the *hadaya vatthu*. The mind itself processes the data, but since it comes through the *jivhā pasāda*, it is called a "*rasa rūpa*" processed by the *jivhā indriya*.

i. It may take a few such "data packets" for the mind to start to identify what that *rūpa* is: in this case, whether it is tasty or distasteful. Thus, the "initial *rūpa saññā*" about the "*rasa rūpa*" develops as data packets come in, and accordingly, the "*rasa rūpa*" starts to transform into "*rasa āyatana*" or "*rasāyatana*" gradually. The internal *jivhā indriya* also gradually transforms into "*jivhā āyatana*" or "*jivhāyatana*."

ii. We discussed that in the previous post, "Contamination of the Human Mind Based on a Sensory Input."

iii. While the external *rūpa* (taste or *rasa*) and internal *indriya* (*jivhā*) transform into *rasāyatana* and *jivhāyatana*, the *cittās* gradually transform into "*jivhā viññāṇa*." In the "visual input" example analyzed in "Vision Is a Series of "Snapshots" – Movie Analogy," the corresponding entities are *rūpāyatana*, *cakkhāyatana*, and *cakkhu viññāṇa*.

iv. It is critically important to realize that the "external *āyatana*" (*rūpa, sadda, rasa, gandha, phoṭṭhabba*) are NOT the corresponding external *rūpa* (object, sound, food, odor, touch); the "external *āyatana*" are mind-made impressions of the external *rūpa*. In the same way, the "internal *āyatana*" is NOT the corresponding *pasāda rūpa* (a set of *suddhaṭṭhaka*.) Furthermore, the *cittās* (just experiencing) transform into *viññāṇa* (experience with expectations.)

- What we discussed in the above steps happens in a split second, and we are not aware of it. **Only a Buddha can "see" such fast processes.**

Sārīrika Vedanā Can Also Trigger "Attachment"

6. In the above, we discussed the role of the **"initial *rūpa saññā*"** (like the "sweetness of sugar" or the "foul odor of rotten meat") giving rise to attachment in a *puthujjana*.

- In general, the sensory inputs via four of the five types of physical sensory contacts only lead to "*adukkhamasukha vedanā*" or "neutral *vedanā*." Thus, any attachment to such sensory events is based on the "initial *rūpa saññā*" (for example, attractive sights, pleasing music, tasty foods, and perfumes on one side and repulsive versions of those on the other side.)
- In contrast, bodily feelings (***sārīrika vedanā***) like the comfort of a cushioned seat or the pain associated with an injury are two types of *vedanā* that can lead to attachment via like/dislike. Just like "initial *rūpa*

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saññā" for the other four physical sensory inputs, *Arahants* also experience these *sārīrika vedanā* but don't attach to them. See "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event" and specifically #11 onward.

- As pointed out in that post, the following *sutta* specifically used *sārīrika vedanā* to describe the physical pain felt by the Buddha with an injury: "WebLink: suttacentral: *Sakalika Sutta* (SN 1.38)." **The point is that a *puthujjana* (or even a *Sotāpanna*) is likely to generate mind-made *domanassa vedanā*, but the Buddha (or an *Arahant*) will not.**

Sutta References on the Contamination of the Mind

7. The progression of "mind contamination" based on the six types of *rūpa* is discussed in many *suttas* in SN 14. It is succinctly stated in the "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)."

It says: "***Rūpa*** *dhātuṁ, bhikkhave, paṭicca uppajjati rūpa saññā, rūpa saññaṁ paṭicca uppajjati rūpa saṅkappo, rūpa saṅkappaṁ paṭicca uppajjati rūpacchando, rūpacchandaṁ paṭicca uppajjati rūpapariḷāho, rūpapariḷāhaṁ paṭicca uppajjati rūpapariyesanā*" **OR** "*Rūpa dhātu* gives rise to the perception of that **sight** (***rūpa*** *saññā*.) That perception (if mind-attaching) gives rise to thoughts about it (*rūpa saṅkappa*.) Thoughts give rise to the desire for such sights (*rūpacchanda*.) The desire for sights gives rise to the passion for sights (*rūpa pariḷāha*.) The passion for sights gives rise to pursuing/investigating sights (*rūpa pariyesanā*.) In the last one, "*pariyesanā"* means "investigations;" when one becomes interested in something, one investigates how to use it optimally.

- Then the verse is repeated for all SIX senses ending with "***dhamma*** *dhātuṁ paṭicca uppajjati dhamma saññā, dhamma saññaṁ paṭicca uppajjati dhamma saṅkappo, dhamma saṅkappaṁ paṭicca uppajjati dhammacchando, dhammacchandaṁ paṭicca uppajjati dhamma pariḷāho, dhammapariḷāhaṁ paṭicca uppajjati dhamma pariyesanā*."
- For example, when hearing a sound, *sadda dhātu* comes into play: "***Sadda*** *dhātu* gives rise to the perception of that **sound** (***sadda*** *saññā*.) That perception (if mind-attaching) gives rise to thoughts about that sound (*sadda saṅkappa*.) Thinking about it gives rise to a desire for such sounds (*saddacchanda*.) The desire for sounds gives rise to the passion for sights (*sadda pariḷāha*), or a "sense of urgency to act on it." The passion for such sounds gives rise to pursuing/investigating such sounds (*sadda pariyesanā*.)
- **In the discussion of *kāma guṇa* for *pañca kāma*, only the first five apply.** But it is the same process for *dhammā* coming directly to the mind.

8. The above *sutta* lays out the broader view, where the mind starts off at the *dhātu* stage and progressively gets contaminated to a stage where one could engage in even *apāyagāmi kamma* (those can lead to rebirth in *apāyās*.)

- Note that it starts at the "*rūpa dhātu*" stage for sensory input on a "*rūpa rūpa*" or a "visual object," "*sadda dhātu*" for a "sound," "*rasa dhātu*" for a taste, .. to "*dhamma dhātu*" for a "memory or a thought object."
- The word "*rūpa*" sometimes represents all five types of physical *rūpa.* Strictly speaking, sights are "*vaṇṇa rūpa*," but in many places, "*rūpa rūpa*" (or just *rūpa*) is used to represent sights.

Steps in the Contamination Process

9. Let us briefly go over the steps in "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)":

- **First step:** "*Rūpa saññā*" (in this particular example, "*rasa saññā*") about the sensory object arises according to one's "natural *bhavaṅga*" (the *bhavaṅga* one is born with.) That is where even an *Arahant* will experience the "sweetness of sugar" or any other "mind-pleasing *saññā*" common to all born into the human realm.

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- **Second step:** The average person (*puthujjana*) is likely to be attached (*paṭicca*) to that "*rasa saññā*." This is the next step of "*rūpa saññaṁ paṭicca uppajjati rūpa saṅkappo*." As we have discussed, "*saṅkappa rāgo purisassa kāmo*" or "*kāma rāga*" is present when "*kāma vitakka/vicāra*" arise with "*kāma saṅkappa*." See #2 of "Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra."
- **Subsequent steps:** As the mind attaches further, the *viññāṇa* (expectations for that *ārammaṇa*) grows, **with *kāmaguṇa* (or *kāma guṇa*) arising** ("WebLink: suttacentral: *Kāmaguṇa Sutta* (AN 9.65)") and leading to stronger attachment. Then the mind gets further contaminated through the *rūpa chanda*, *rūpa pariḷāha*, and *rūpa pariyesanā* stages. Here, *chanda* means a liking for that *ārammaṇa*. That liking grows into a stage where the mind generates an urgency to act on it (*pariḷāha.*) Then, it starts exploring ways to get it done (*pariyesanā.*)
- Once the mind reaches the *pariyesanā* stage, the *kamma* generation starts: "***Kāmapariyesanaṁ**, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—**kāyena, vācāya, manasā***" OR "An unlearned ordinary person on a **search for sensual pleasures** generates *kamma* in three ways: by **body, speech, and mind.** See "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)."
- All that can happen in a short time. For example, the decision to lie, steal, sexually misbehave, or even kill can happen in a split second. Depending on the situation, a mind may focus on a sensory event for seconds, hours or days, depending on the "level of planning" involved.

All posts in this subsection: "Recovering the Suffering-Free Pure Mind."

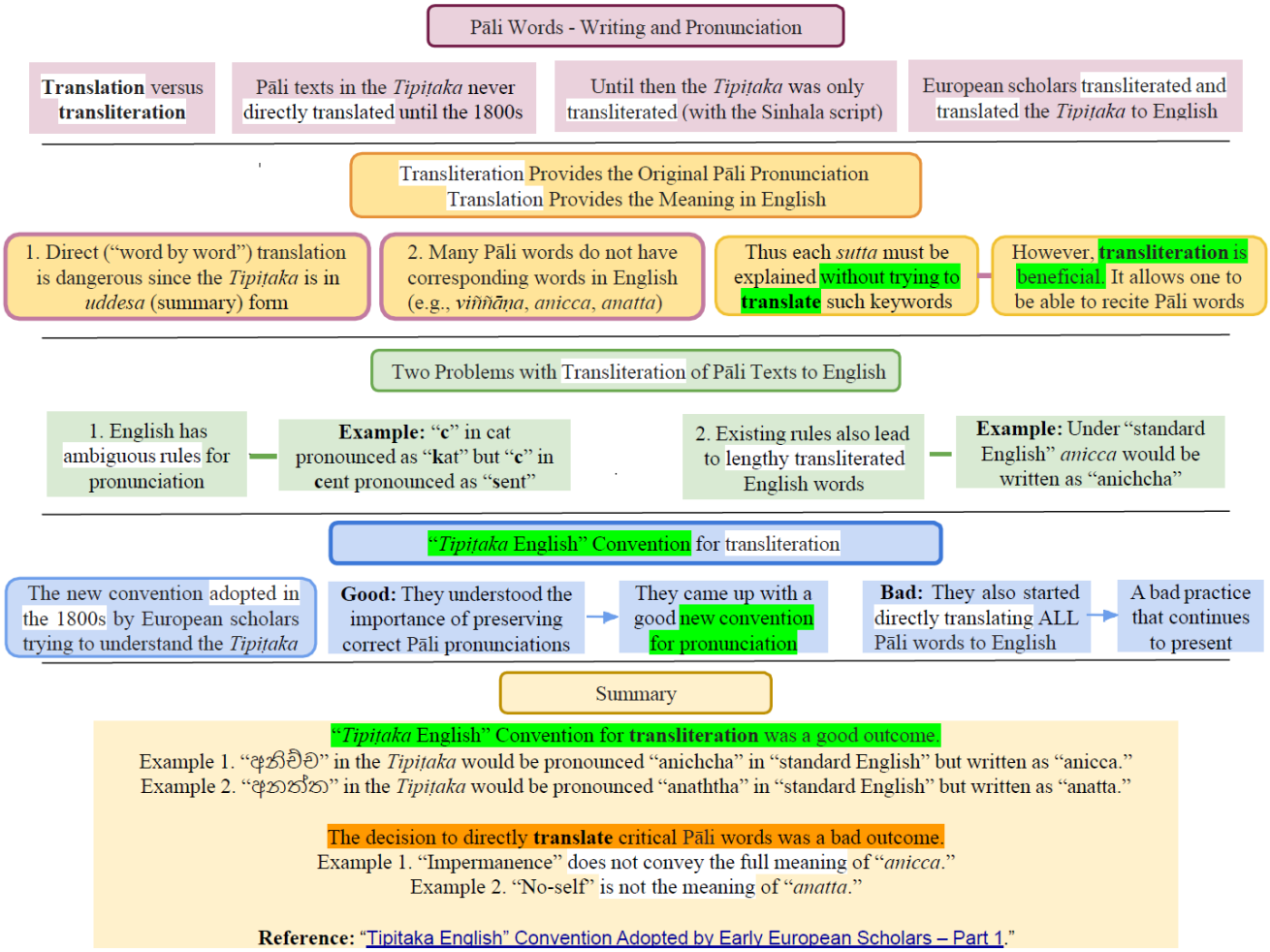
All posts in the section: "Buddhism – In Charts."

2.2.2 Pāli Words – Writing and Pronunciation

May 27, 2023; rewritten April 12, 2024; rewritten March 29, 2025

Pāli words written in Latin (Roman) script use a unique convention adopted by the British Government in 1866. I call it "*Tipiṭaka* English convention" to differentiate it from writing in "Standard English," where the same letter can be pronounced in several different ways. Many today are unaware of this "*Tipiṭaka* English convention."

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Buddhism – In Charts: C. Pāli Words - Writing and Pronunciation

Download/Print: "WebLink: PDF Download: C. Pāli Words – Writing and Pronunciation."

Pronunciation of English Words

1. The same letter in the English alphabet (Latin/Roman script) could be pronounced differently in different words. For example, "**c**at" is pronounced as "**k**at" while "**c**ent" is pronounced as "**s**ent." There are many other examples; some are given below.

G: In "**g**ame," it's a hard "g" sound, but in "**g**em," it softens to a "j" sound.

A: In "c**a**t," it's that short "a" sound, but in "c**a**ke," it stretches to a long "ay" sound.

H: In "**h**at," it's a breathy "h," in "**h**our," it's silent.

- Therefore, it was necessary to adopt a convention to assign a given sound with a specific letter when writing a Pāli word using the English alphabet.
- It is possible to adopt a convention to combine a few letters to make it sound. This explanation is a bit complicated since Pāli does not have a script and is written with the Sinhala script, but it will become apparent below. For example, the word අනිච්ච if written in such a "natural-sounding way" would be "anichcha." However, then words can become very long, as we discuss below.
- In the 1800s, the Pāli Text Society adopted a specific writing convention to avoid those issues. In that convention, the word අනිච්ච is written as "anicca." Those not familiar with the convention could pronounce the word "*anicca*" incorrectly as "anikka" (as when pronouncing "cat" as "kat").

"*Tipiṭaka* English" Writing Convention

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2. **The convention adopted in the late 1800s was to represent the "ch" sound with "c." Thus, "*anicca*" should be pronounced as "anichcha."**

- These days, many people are unaware of that writing convention adopted by early European scholars to write Pāli words with the Latin/Roman script (English alphabet).
- I often see this writing problem when some Sinhalese (adding English subtitles in YouTube Wahraka *Desanās*, for example) write "anicca" as "anichcha." That is because that is how it sounds (අනිච්ච)!
- Since the convention was adopted over 150 years ago, many are unaware of it today.
- **By the way, the transliterated Pāli texts at Sutta Central are correct; they are taken from the early work of the Pāli Text Society.**
- Also, see "Preservation of the Dhamma," "Background on the Current Revival of Buddha Dhamma," and "Misinterpretation of Anicca and Anatta by Early European Scholars" to better understand the historical background.

3. Another good example word is "*Satipaṭṭhāna*." Per the convention, the "ṭ" must be pronounced as "th" (as in **th**ief) and "***ṭ****"* as "t" (as in **t**rip); in "***ṭh****,"* the "**t**" sound is even more emphasized. I suggest carefully going through the two posts referred to in #7.

- Similarly, the Pāli word "*gati*" was in the *Tipiṭaka* as "ගති." If they wrote that in English letters with the correct pronunciation, it would be "gathi." However, with the adopted "*Tipiṭaka* Convention," it is written as "ga**t**i," and now it rhymes like the "**th**" in "**th**ief." Even in the Sinhala language, one unaware of the "*Tipiṭaka* English Convention" may mispronounce *gati* in Sinhala as "ගැටි."
- I have used "gathi" in parenthesis with "gati" in some posts to show the correct pronunciation.

Translation and Transliteration

4. **Transliteration** means converting letters or words from one script or alphabet into another. Unlike **translation**, which communicates the meaning of a text from one language to another, transliteration is concerned with representing the **phonetic sounds of the original language using the script of another language**. Another related word is **transcription**, which is recording **phonetic sounds** using script **in the same language**. See "WebLink: oneskyapp.com: Translation vs. Transliteration vs. Transcription Differences & Examples."

- Let us consider the "WebLink: suttacentral: *Tanhā Sutta* (SN 27.8)" as an example. On the right is the **transliteration** version, and on the left is the English **translation** at Sutta Central. Since Pāli does not have its own script, we **cannot** make a **transcription** of it.
- In the **transliteration** version, the Pāli words are written in the Latin (Roman) script. The Latin script is used here to **transliterate (not translate)** the Pāli text. This enables people familiar with the Latin script (e.g., English speakers) **to read and pronounce Pāli words.**
- On the other hand, a **translation** provides the meaning in any given language (English in the above example.)

Transliteration of Pāli *Tipiṭaka* in Sinhala and Latin Scripts

5. The Pāli *Tipiṭaka* was **transliterated** with the Sinhala (Sinhalese) script in the **1st century BCE** since Pāli does not have a script (alphabet.) Thus, it was the first transliteration of the Pāli *Tipiṭaka.* See "Preservation of the Dhamma." The Sinhala language is based on Pāli and shares many common words, including all the keywords in *Paṭicca Samuppāda.*

- In the late 1800s, the Pāli Text Society **transliterated** the Pāli *Tipiṭaka* with the Latin (Roman) script. That version is also available at Sutta Central and other websites. For example, the transliterated version

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of the "*Taṇhā sutta* (SN 27.8)" is at "WebLink: suttacentral: *Taṇhā sutta* (SN 27.8)." See #3 below for details.

Transliteration of Pāli Suttas Do Not Follow Standard English Pronunciations

6. Some of you familiar with Pāli's pronunciation may have noticed that the pronunciation does not follow the standard pronunciation of English words.

- Let us consider the word "***citta***" in the verse."*Yo, bhikkhave, rūpataṇhāya chandarāgo,* ***cittasseso*** *upakkileso*" in the "WebLink: suttacentral: *Tanhā Sutta* (SN 27.8)."
- The letter "c" can make different sounds depending on the word it is in. The most common sound for "c" is the "hard k" sound, as in "cat." However, when the letter "c" is followed by an "e," "i," or "y," it usually makes the soft "s" sound as in "cent" or "city."
- Furthermore, the "t" is usually pronounced as in "**T**om."
- However, the correct Pāli pronunciation of "**citta**" is in Table #13 below.
- **The "c" in "citta" is pronounced with the "ch" sound instead of the "hard k" sound in "cat" OR the soft "s" sound in "cent" or "city."**
- What is the reason for that? That particular writing/pronunciation was adopted in the 1800s by early European scholars who took a keen interest in the *Tipiṭaka*. There were two reasons for adopting that unique convention.

Two Reasons for Adopting a New Convention for Transliterating Pāli Texts

7. There are two specific issues in writing Pāli words with the Latin script. Note that this is **not** about translating into **English**. It is about **transliterating** Pāli texts with the Latin (Roman) script, as mentioned above. There are also issues with translation into English, which are addressed in #12 below.

- **First, it is critical to pronounce Pāli words correctly; their original sounds embed the meaning of many keywords.** Many words have their meanings explicit in the way they sound. See "Why is it Necessary to Learn Key Pāli Words?" However, as explained, English (with Latin script) can generate different sounds with the same letter.
- Secondly, **transliterated Pāli words** can become long without adopting **a specific convention for sounding Latin script**, as explained in #9 below.

Problem: One Sound, Many Letters in English

8. English is notorious for having one letter represent multiple sounds. **For example, the letter "c" can make a "k" sound (cat) or a "s" sound (cent).** This inconsistency wouldn't work well for transliterating Pāli, where precise representation of sounds is crucial.

- **In another example, "th" is pronounced differently in "them" than in "thief." In #4 above, we saw how "c" can be pronounced in two ways in English words.**
- Therefore, using "Standard English" to **transliterate Pāli texts** will lead to problems in getting the correct pronunciation sounds. A specific convention that PRESERVES Pāli pronunciation must be adopted.
- Now, let us look at the second issue.

Pāli Words Are Too Long When Written with the Latin Script

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9. The word "citta" is written as "චිත්ත" in the Sinhala script. However, if it is written in a "natural way" to provide the correct sound, it should be "chiththa," which is pretty long. The word "***cittasseso***" in #4 above becomes "chiththasseso."

- Some longer Pāli words can become VERY LONG!
- That is the second reason for adopting a new convention for **transliterating** the Pāli text.
- The historical account is discussed in detail — with references — in ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."
- Let us go over the historical account briefly.

Adoption of "*Tipiṭaka* English Convention"

10. When the early Europeans started writing the Pāli *Tipiṭaka* using the English alphabet (a Latin alphabet), they ran into the above two problems. **They realized the importance of preserving the original sounds (pronunciations.)** They also wanted to keep the "word length" manageable. They adopted a new convention in the 1800s to address both issues. The Pāli Text Society — established by pioneering scholars like Rhys Davids — has done an excellent job of **transliterating** Pāli texts; see "WebLink: wikipedia.org: Pāli Text Society." (However, the errors made in the English **translations** continue to be a huge problem: "Misinterpretation of Anicca and Anatta by Early European Scholars.")

- **We will call the writing convention they adopted "*Tipiṭaka* English convention."**
- All current posts on the website are written per the "*Tipiṭaka* English writing Convention." Almost all other English websites also use that convention.
- The above issues are discussed in detail in two posts: ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."

11. The first version of the "*Tipiṭaka* English writing convention" for writing Pāli words in English is summarized in the Table below (that specific name was not used at the time; I came up with the name "*Tipiṭaka* English writing convention"). It is from the book "A Descriptive Catalogue of Sanskrit, Pāli, and Sinhalese Literary Works of Ceylon, Volume I" by James D'Alwis (**1870**), p. 234.

Consonants.

Gutterals ...	ක k	ඛ kh	ග g	ඝ gh	ඞ ṅ
Palatals ...	ච ch	ඡ chh	ජ j	ඣ jh	ඤ ñ
Linguals ...	ට ṭ	ඨ ṭh	ඩ ḍ	ඪ ḍh	ණ ṇ
Dentals ...	ත t	ථ th	ද d	ධ dh	න n
Labials ...	ප p	ඵ ph	බ b	භ bh	ම m
Semi-vowels	ය y	ර r	ල l	ළ ḷ	ව v
Sibilants ...	ස s	ශ s′	ෂ sh	හ h	

Consonants

Gutterals	කk	ඛkh	ගg	ඝgh	ඞṅ
Palatals	චch	ඡchh	ජj	ඣjh	ඤñ
Linguals	ටṭ	ඨṭh	ඩḍ	ඪḍh	ණṇ

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Dentals	න t	ථ th	ද d	ධ dh	න n
Labials	ප p	ඵ ph	බ b	භ bh	ම m
Semi vowels	ය y	ර r	ල l	ළ ḷ	ව v
Sibilants	ස s	ශ s'	ෂ sh	හ h	

Download: WebLink: jpg download: Pāli Words – Sinhala to English Script – Consonants

- One change to the above Table took place later. **The decision to use "c" to represent the "ච" sound was made later.** See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1"
- It could be a good idea to consult "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)" to listen to the correct pronunciations while perusing the above two posts or whenever necessary.

Translation of Pāli *Tipiṭaka* to Other Languages

12. Many translations at Sutta Central and other websites like "WebLink: accesstoinsight.org: Access to Insight" are incorrect (they follow the original incorrect translations by scholars like Rhys Davids); see "Misinterpretation of Anicca and Anatta by Early European Scholars." **Pāli *Tipiṭaka* was not meant to be translated word-by-word** for two reasons:

(i.) It is mainly in summary (*uddesa*) form; see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

(ii.) Some key Pāli words (like *anicca* and *anatta*) do not have a corresponding word in other languages; see "Word-for-Word Translation of the Tipiṭaka."

- The *Tipiṭaka* was not directly translated into even the Sinhala language until about 20 years ago (following the mistake made by the Pāli Text Society in translating it into English in the 1800s.)
- Instead, in the early days, parts of the *Tipiṭaka* (e.g., individual *suttā*) were discussed in long-form translations with examples and analogies. For example, I translate a given *sutta* in detail. See "Sutta Interpretations."

Writing/Pronunciation of Common Pāli Words

13. The following short table provides the correct writing/pronunciation of some common Pāli words in "*Tipiṭaka* English Convention" versus "Standard English"—more pronunciations are in "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."

Pāli Word (Tipiṭaka English)	Pāli Word (Standard English)	Pronunciation
Anatta	Anaththa	
Anicca	Anichcha	
Atta	Aththa	
Cetanā	Chethanā	

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Citta	Ciththa	
Gati	Gathi	
Jāti	Jāthi	
Mettā	Meththā	
Nimitta	Nimiththa	
Paccayā	Pachchayā	
Paṭicca	Patichcha	
Sacca (Truth)	Sachcha	
Satipaṭṭhāna	Sathipatthāna	
Sotāpanna	Sothapanna	
Taṇhā	Thaṇhā	

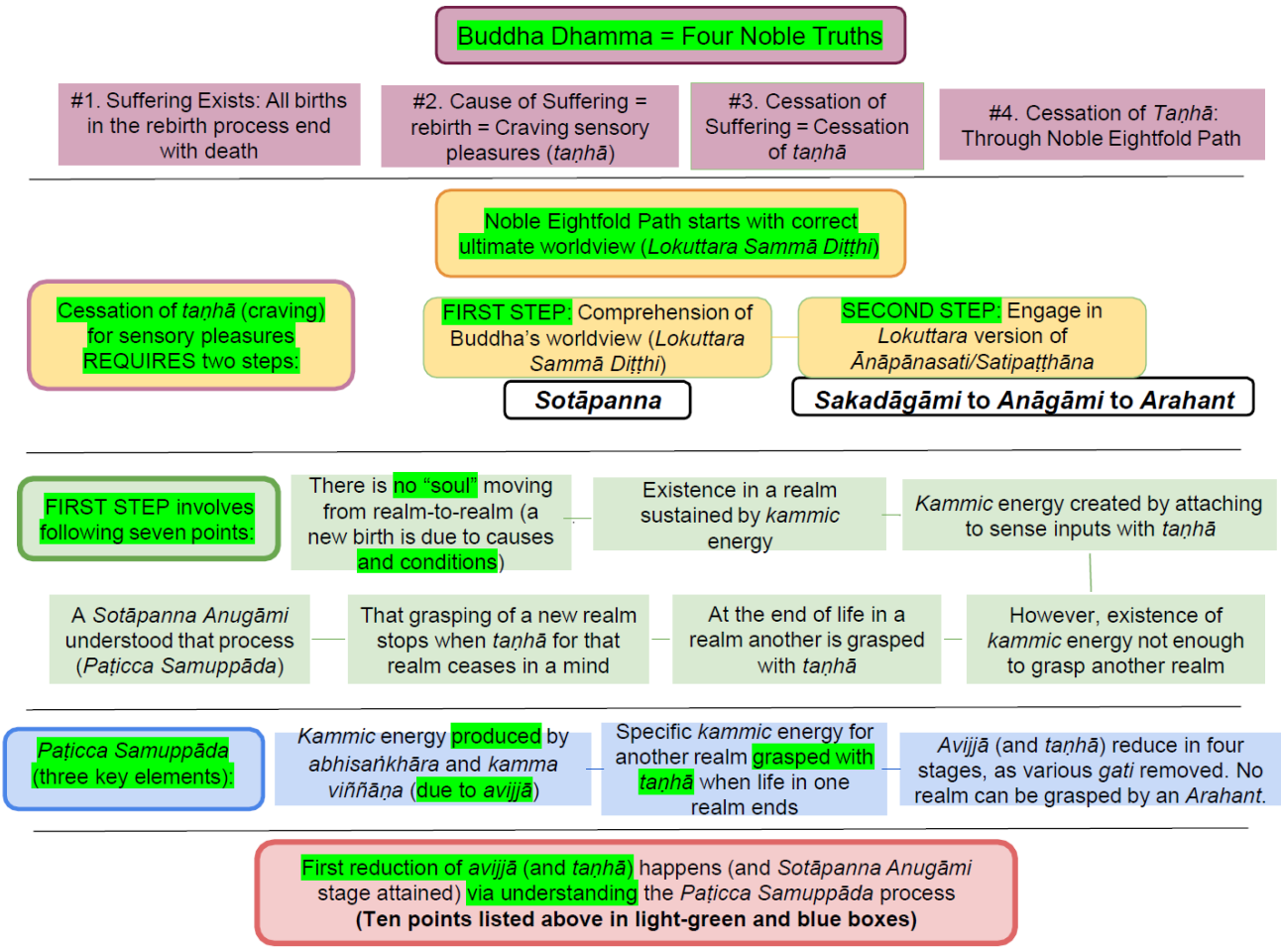
- This post is in the "Buddhism – In Charts" section. However, I will also include it in the new "Buddha Dhamma – Advanced" section since it is essential to understand this issue.
- If anyone has questions/comments on this post, **please comment on the thread**, "WebLink: Pure Dhamma Forums: Post on 'Pāli Words – Writing and Pronunciation.'"

2.2.3 Buddha Dhamma – Foundation

February 16, 2023

The foundation of Buddha Dhamma (Buddha's teachings) is the Four Noble Truths. *Paṭicca Samuppāda* explains the teachings in detail.

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Buddhism – In Charts: 1. Buddha Dhamma Foundation

Print PDF: WebLink: Download PDF: Buddha Dhamma – Foundation

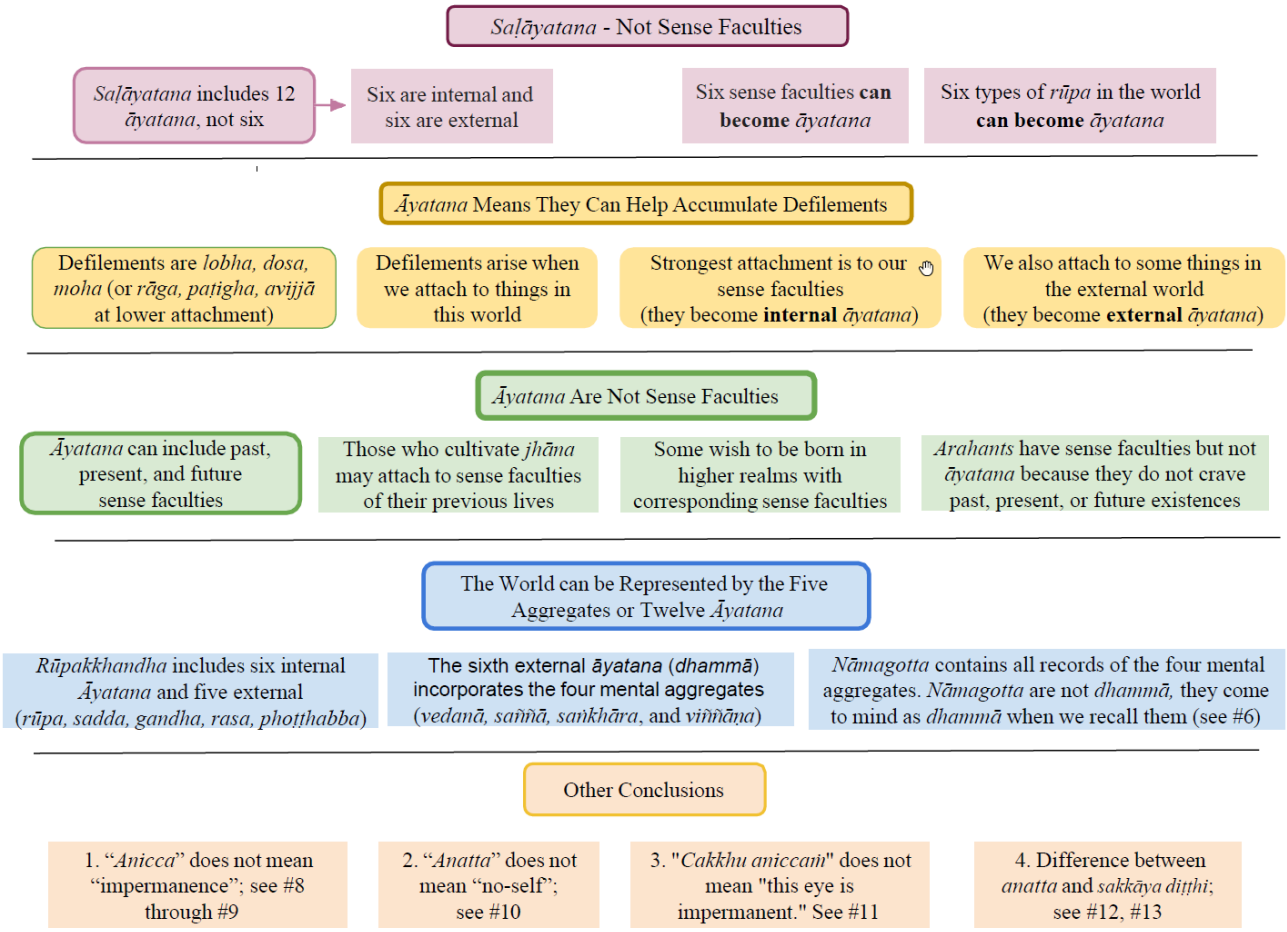
- The Buddha described the Four Noble Truths in his first discourse: "Dhammacakkappavattana Sutta"
- The analysis of the Four Noble Truths is with "Paṭicca Samuppāda"

2.2.4 Saḷāyatana Are Not Sense Faculties

May 1, 2023; revised May 2, 2023

Saḷāyatana is incorrectly translated into English as the "six sense fields." *Arahants* do not have *saḷāyatana* but have the six sense fields.

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Buddhism – In Charts: 11. Saḷāyatana - Not Sense Faculties (with clickable links only in WebHelp)

Print/Download: "WebLink: PDF Download: 11. Salāyatana – Not Sense Faculties"

Introduction

1. Most English translations of *suttas* incorrectly translate "*saḷāyatana*" as the "six sense fields." See, for example, "WebLink: suttacentral: *Paṭiccasamuppāda Sutta* (SN 12.1)," where."*saḷāyatana nirodhā phassa nirodho*" is translated as "When the six sense fields cease, contact ceases." *Arahants* (or the Buddha) would have their sense fields working at optimum levels but do not have "*saḷāyatana,"* as I explain below.

- In most cases, it is best to look at the "definitions" of key Pāli words in the three Commentaries included with the *Tipiṭaka* (*Paṭisambhidāmagga*, *Peṭakopadesa*, and *Nettippakarana*) or the "*Vibhaṅga*" in the *Abhidhamma Piṭaka*.
- Other Commentaries written later (and not included in the *Tipiṭaka*) have apparent contradictions with the *Tipiṭaka*; see "Tipiṭaka Commentaries – Helpful or Misleading?"

Twelve *Āyatana*, Not Six

2. The "WebLink: suttacentral: *Āyatana vibhaṅga* (Abhidhamma Vb 2)" section of the *Vibhaṅga* explains that there are 12 *āyatana* not just six: "*cakkhāyatanaṁ, rūpāyatanaṁ, sotāyatanaṁ, saddāyatanaṁ, ghānāyatanaṁ, gandhāyatanaṁ, jivhāyatanaṁ, rasāyatanaṁ, kāyāyatanaṁ, phoṭṭhabbāyatanaṁ, manāyatanaṁ, dhammāyatanaṁ*."

- They are explained as six internal (*cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ*) and six external *āyatana* (*rūpāyatanaṁ, saddāyatanaṁ,*

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gandhāyatanaṁ, rasāyatanaṁ, phoṭṭhabbāyatanaṁ, dhammāyatanaṁ) in the "*Saḷāyatana Vagga*" in WebLink: suttacentral: Saṁyutta Nikāya (SN 4th Group.)

- Obviously, the six internal *āyatana* are associated with the six senses (five physical senses and the mind), and the six external *āyatana* are associated with the external world. The six senses BECOME six internal *āyatana* when interacting with the external world and accumulating *kamma* for the *Saṁsāric* journey (rebirth process.)
- **The brief explanation:** When we attach to things in the external world, we convert our senses into *āyatana* (*ajjhatta āyatana*), i.e., we start using them to enjoy "pleasurable things" in the external world. Those "pleasurable things" then become "external *āyatana*" (*bāhira āyatana.*)
- The WebLink: suttacentral: Saṁyutta Nikāya (SN 4th Group) starts with three *suttas* (SN 35.1 through 35.3), stating the *anicca*, *dukkha*, and *anatta* nature of the internal *āyatana.* The next three state the *anicca*, *dukkha*, and *anatta* nature of the external *āyatana.*

Pada Nirutti of "*Āyatana*"

3. The Pāli word "*āyatana"* comes from "*āya*" + "*thana*," where "*āya*" means "to acquire" and "*thana*" means "place" or "location." Note that "*āyatana"* is pronounced as "*āya**th**ana,"* as in "**th**ief." [***āya*** [m.], income; profit. ***ṭhāna*** [nt.], place; locality; condition; reason; office; cause; standing up; stay.]

- In this specific case, "*āyatana"* is where one "collects (defilements)" for the rebirth process (*Saṁsāra.*)
- Defilements at an intense level are *lobha*, *dosa*, and *moha*. Those reduce to *rāga*, *paṭigha*, and *avijjā* with the dispelling of the ten types of *micchā diṭṭhi*. See, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- When the six sense faculties are used for "collecting," they BECOME "*āyatana."* The incentive for "collecting defilements" is attachment to things in this world (*rūpā*, *saddā*, *gandha*, *rasa*, *phoṭṭhabba*, *dhammā.*) Thus, they are external *āyatana.*
- **Of course, *Arahants* do not engage in "collecting," and thus, their sense faculties do not become *āyatana*; furthermore, external *rūpa* of all six types do not become *āyatana* either.**

Āyatana Are Not "Sense Faculties"

4. Since internal *āyatana* takes into account all past, present, and future (perceived) sense faculties, **our current sense faculties are only a minute fraction of the category of "internal *āyatana*."**

- Furthermore, the sense faculties of living *Arahants* (or living Buddha) are NOT *āyatana.* They are mere "sense faculties."
- The sense faculties BECOME *āyatana* ONLY IF one views/perceives them as one's own. **With that wrong view/perception, they use the sense faculties to "enjoy worldly things." That is how sense faculties become *āyatana.***
- To get rid of **wrong view/perception,** we must see the *anicca*, *dukkha*, and *anatta* nature of the sense faculties (past, present, and future) as stated in the "WebLink: suttacentral: *Ajjhattāyatanaanicca Sutta* (SN 35.222)" through "WebLink: suttacentral: *Ajjhattāyatanaanatta Sutta* (SN 35.224)."
- **Another revelation is that "*anicca*" does not mean "impermanence," and "*anatta*" does not mean "no-self."**

The whole World is Comprised of Twelve *Āyatana*

5. The *sutta* #23 of the *Saḷāyatana Vagga* states that "all" ("*sabba*") in this world is included in the twelve *āyatana*: "WebLink: suttacentral: *Sabba Sutta* (SN 35.23)."

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- A series of 59 short *suttas* from "WebLink: suttacentral: SN 35.168" through "WebLink: suttacentral: SN 35.227" explain that **past, present, and *paccuppanna* ("present") versions of internal and external āyatana are included in the category of *āyatana***.
- They further explain that they ALL have the *anicca*, *dukkha*, and *anatta* nature.
- The reason is that the description of "the world" in terms of twelve *āyatana* is equivalent to the description of the five aggregates, for example.

"The World" Can be Represented in Many Ways

6. As in the case of the five aggregates, the twelve *āyatana* are categorized as **past, present, and *paccuppanna* ("present"),** as pointed out above.

- That makes sense since the six internal and five external *āyatana* takes into account the *rūpakkhandha*.
- The sixth external *āyatana* (*dhammā*) incorporates the *kamma viññāṇa;* thus, it can be represented by the *viññāṇa* aggregate.) *Nāmagotta* contains all records of the *vipāka viññāṇa*, and thus, can be represented by the first three mental aggregates.
- The sixth external *āyatana* (*dhammā*) incorporates the four mental aggregates. *Nāmagotta* contains all records of the four mental aggregates.
- Even though *nāmagotta* are not *dhammā,* they come to mind as *dhammā* when we recall them. I have explained that in the forum (but I should write a post to explain it fully.) See comment #40356 (on September 14, 2022, at 2:42 pm) in the thread "WebLink: PureDhamma Forums: Post on 'Nāmagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)'"
- You may want to think about this carefully. See the analysis of the five aggregates in "The Five Aggregates (Pañcakkhandha)." We can discuss any questions in the forum.

Craving *Āyatana* Is Equivalent to "*Pañca Upādānakkhandhā*"

7. In the section "The Five Aggregates (Pañcakkhandha)," we discussed the fact that we get attached to only a fraction of the five aggregates (things in this world.)

- In this "analysis in terms of the twelve *āyatana,"* we can see that we attach to the same *pañca upādānakkhandā* (*pañcupādānakkhandā.*)
- **We attach to all six internal *āyatana.*** That happens for all average humans who view/perceive all internal sense faculties as "mine." As we discussed, that view is *sakkāya diṭṭhi.*
- However, we attach to only a fraction of external *āyatana.* For example, we attach only to a fraction of external *rūpa, sadda, gandha, rasa*, and *phoṭṭhabba*.
- With the above background, we can now discuss some critical facts.

Wrong Translations of *Anicca*

8. I mentioned above (#4, #5) that the twelve *āyatana* are categorized as **past, present, and *paccuppanna* ("present.") That is elaborated in a series of *suttas* from SN 35. 186 through SN 35. 227.**

- The three *suttas* "WebLink: suttacentral: *Ajjhattātītānicca Sutta* (SN 35.186)," "WebLink: suttacentral: *Ajjhattānāgatānicca Sutta* (SN 35.187)," and "WebLink: suttacentral: *Ajjhattapaccuppannānicca Sutta* (SN 35.188)" state that the six internal *āyatana* belonging to the past, future and present are of the *anicca* nature.
- Obviously, the past *āyatana* refers to those that one had in previous lives, i.e., one's past *āyatana* ARE of ***anicca*** nature. It does not make sense to say, "One's past *āyatana* ARE **impermanent**."

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- The point is that some *yogis* who can look at previous lives and see their births in *Deva* or *Brahma* realms may boast about them. Yet, those "seemingly valuable existences" could not be maintained. Any existence among the 31 realms (whether now, in the past, or in the future) **is of *anicca* nature; not one can be maintained in that state**.
- Therefore, it should be clear that the translation of "*anicca*" as "impermanence" does not make sense.

9. The three *suttas* "WebLink: suttacentral: *Bāhirātītādianicca Sutta* (SN 35.195-197)" state that the six external *āyatana* belonging to the past, future and present are of the *anicca* nature: "*Rūpā, bhikkhave, aniccā* ***atītā anāgatā paccuppannā***. *Saddā ... gandhā ... rasā ... phoṭṭhabbā ... dhammā aniccā atītā anāgatā paccuppannā*."

- Again, all three tenses are shown without distinction.
- That verse should be translated as, "*Bhikkhus*, any *rūpa*, whether past, future, or present, has the *anicca* nature. The same applies to any *sadda* (sounds,) .., and *dhammā*." **Also, note that *dhammā* is incorrectly translated as "thoughts." That error seems to be in all the *suttas* in SN 35.**
- That is what happens when the translator does not understand the fundamentals of Buddha Dhamma!

Wrong Translations of *Anatta*

10. In most English texts, "*anatta*" is translated as "no-self." Here we also find evidence to the contrary.

- The "WebLink: suttacentral: *Bāhirāyatanaanatta* Sutta (SN 35. 227)" states, "*Rūpā, bhikkhave, anattā. Saddā ... gandhā ... rasā ... phoṭṭhabbā ... dhammā anattā*." That is translated word by word as, **"Mendicants, sights, sounds, smells, tastes, touches, and thoughts are not-self."**
- What does it mean to say "sights" are "no-self"? Touches are "no-self"? **How can sights, sounds, ..touches have a "self"?**
- "WebLink: suttacentral: *Bāhirānattachandādi Sutta* (SN 35.183-185)" has similar verses for *saddā ... gandhā ... rasā ... phoṭṭhabbā ... dhammā.*
- The correct meaning of *anatta* is explained in "Anatta – A Systematic Analysis."

"*Cakkhu Aniccaṁ*" Means "*Cakkhāyatana* Is of *Anicca* Nature"

11. Many think "*Cakkhu, bhikkhave, aniccaṁ*" Means "*Bhikkhus*, the eye is impermanent." That is how most translators have translated it. So, many people meditate, saying, "My eyes are impermanent."

- **But the meaning is more profound:** "The use of eye faculty to accumulate sensory pleasures will not lead to the intended outcome in the long run. Furthermore, it will lead to unintended detrimental outcomes in the long run."
- I specifically mention "in the long run" because some outcomes materialize only in future lives.
- Any *cakkhu* (set of physical eyes with associated *cakkhu pasāda rūpa*) that we ever had, we have now, or may have in the future, HAVE the *anicca* nature!
- Of course, the same hold for all 12 internal and external *āyatana.*

Connection to Three *Diṭṭhis*

12. "WebLink: suttacentral: *Micchādiṭṭhipahāna Sutta* (SN 35. 165)," "WebLink: suttacentral: *Sakkāyadiṭṭhipahāna Sutta* (SN 35. 166)," and "WebLink: suttacentral: *Attānudiṭṭhipahāna Sutta* (SN 35. 167)" describe that **one can get rid of *micchā diṭṭhi*, *sakkāya diṭṭhi*, and *attānu diṭṭhi* by realizing the *anicca*, *dukkha*, and *anatta* nature of the 12 *āyatana* respectively**.

- As I pointed out in #10 above, "*anatta*" is not about a "self." **The wrong view of an "unchanging self" is in the three views of *micchā diṭṭhi*, *sakkāya diṭṭhi*, and *attānu diṭṭhi.***

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- Note that "*atta*" (related to "*anatta*") is different from "*attā*" in *attānu diṭṭhi*. *Sakkāya diṭṭhi and attānu diṭṭhi* are about a "self" or "me" (*attā*) traversing the rebirth process. See "Anatta – the Opposite of Which Atta?"
- On the other hand, "*anatta* nature" means that "anything in this world has no value; one becomes helpless in the long run when such things are pursued."

13. As **we know, a *Sotāpanna* gets on the Noble Eightfold Path by just comprehending the "wider worldview" of the Buddha.** *Paṭicca Samuppāda* explains that no "permanent self" (*attā*) traverses the rebirth process. That leads to the removal of *sakkāya diṭṭhi and attānu diṭṭhi.*

- Concomitantly, one realizes anything in this world is of *anicca*, *dukkha*, and *anatta* nature (*Tilakkhaṇa*.)
- Those two realizations involve two types of *atta*. *Sakkāya diṭṭhi* involves "*attā*" (with a long "a"), and *anatta* in *Tilakkhaṇa* involves *atta* (with a long "a.")

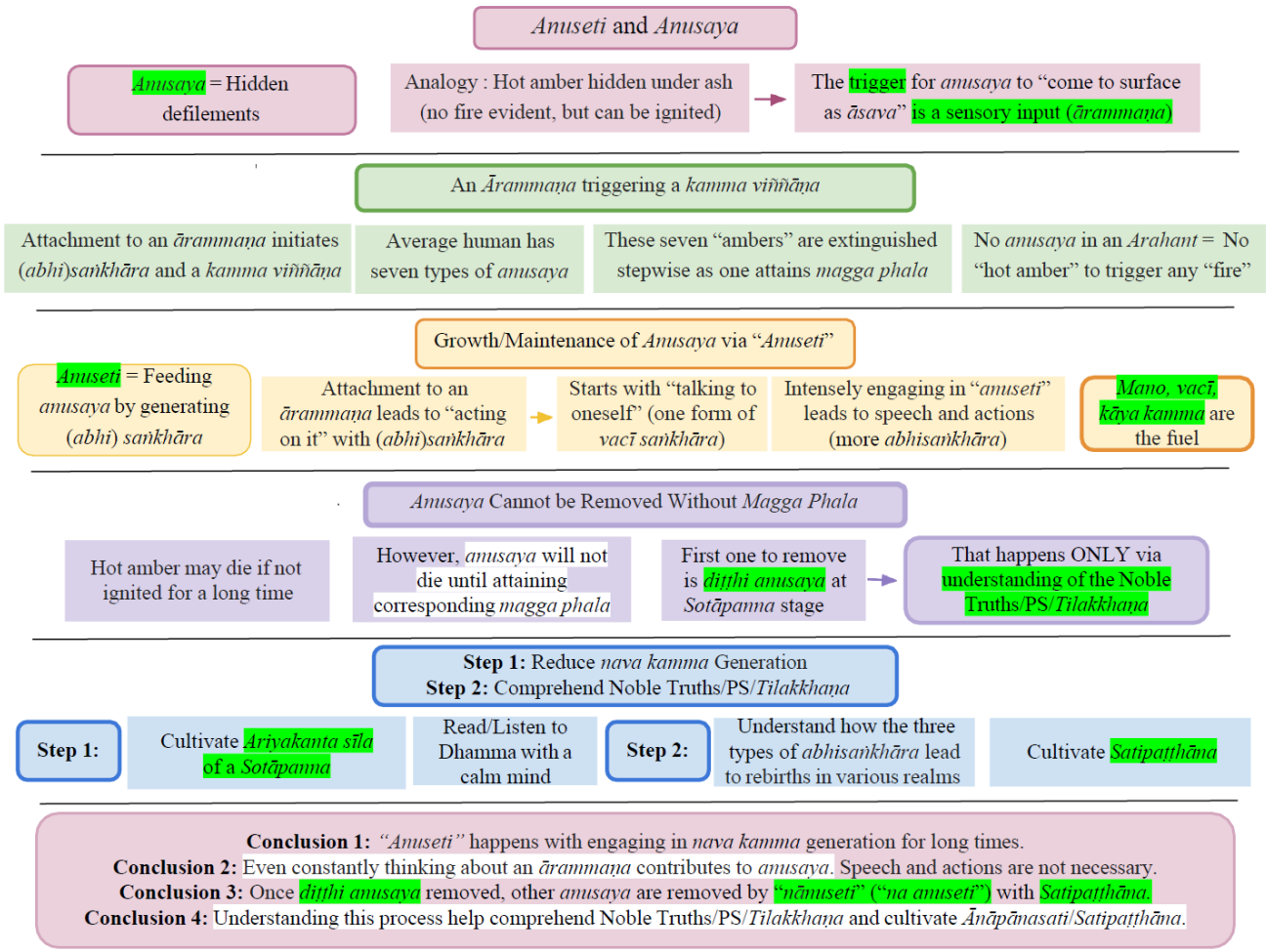
14. This post is packed with many subtle issues. Please take the time to review the links provided. Don't hesitate to ask questions in the forum. It is not possible to include details in a single post.

- All posts in the new section with charts: "Buddhism – In Charts."

2.2.5 Anuseti – How Anusaya Grows with Saṅkhāra

May 13, 2023; revised May 17, 2023 (mislabelling in #6); rewritten February 9, 2024 ; revised April 2, 2024 ; revised March 16, 2025

Anuseti means engaging in maintaining/growing *anusaya*. *Nānuseti* (*na anuseti*) means reversing that process by cultivating *Satipaṭṭhāna*.



Buddhism – In Charts: 13. Anuseti - How Anusaya Grows - 2

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Download/Print: "WebLink: PDF Download: 13. Anuseti – How Anusaya Grows - 2"

Anusaya – Hidden Defilements

1. ***Anusaya*** is a critical concept. The word "*gati*" (pronounced "gathi") is hardly mentioned in current texts but is also a critical concept in Buddha Dhamma; it refers to one's habits/character. ***Āsava*** means cravings arising at a given time when *anusaya* is triggered by a sensory input (*ārammaṇa.*)

- *Anusaya* is usually translated as "latent/hidden defilements." They accumulate via "mental fermentations," just like alcohol concentration builds up with fermenting. As we see below, "mental defilements" can similarly "ferment/condense" when one spends time thinking (generating *vacī abhisaṅkhāra*) about an *ārammaṇa* with greed, anger, and ignorance. This process is intensified when one starts speaking and engaging in immoral actions and speech.
- Accumulation of *anusaya* is comparable to mud accumulating at the bottom of a glass of water over time if one keeps dropping tiny bits of dirt into it. That dirt sinks to the bottom of the glass and may not be apparent. But some dirt comes to the surface if the water is disturbed with a straw. That is like *āsava* (desire) bubbling up when *anusaya* is triggered by a robust sensory event. When that happens, we display our true character/habits or ***gati*** (pronounced "*gathi*").

2. For example, one may not be bribed with a hundred dollars, but until *kāma rāga anusaya* is wholly removed, one may be tempted with a million-dollar bribe. Thus, one's level of *anusaya* is relative (for example, some may be bribed only with ten dollars). **However, *anusaya* is entirely removed only via *magga phala*.**

- In other words, some *gati* and *āsava* lay hidden (sleeping) and are called "*anusaya*." With a strong enough "trigger" or "*ārammaṇa*," an ingrained *anusaya* can be brought to the surface.
- It is a good idea to read "Āsava, Anusaya, and Gati (Gathi)" first. In the following, we will discuss in detail the accumulation/strengthening of the seven types of *anusaya*: *diṭṭhi*, *vicikicchā*, *kāma rāga*, *paṭigha*, *bhava rāga*, *māna*, *avijjā.* See "Conditions for the Four Stages of Nibbāna."

How *Anusaya* Grows via *Kamma Viññāṇa*

3. The fundamental mechanism by which any type of *anusaya* grows is via the establishment/growth of RELATED *kamma viññāṇa*. As we have discussed, *kamma viññāṇa* is an "expectation for worldly things" that arises when one attaches to sensory inputs (*ārammaṇa.*)

- For example, if one craves delicious foods, that is part of the "*kāma rāga anusaya*." Suppose person X eats a particular meal and forms a craving for it; now, X expects/hopes to taste that food in the near future, and it becomes a *kamma viññāṇa*. If X starts thinking about it and telling others how good it was, such actions strengthen that *kamma viññāṇa.*
- The idea of "eating it again" may come to X's mind randomly, making X think about how good it was and look into ways of enjoying it again. **Any thinking, speaking, or actions (i.e., *mano*, *vacī*, *kāya kamma*) are based on *mano*, *vacī*, and *kāya* (*abhi*)*saṅkhāra*.: "*avijjā paccayā saṅkhāra*."**
- **That last sentence captures the meaning of "*anuseti*."** It means "cultivating and maintaining *anusaya*" by generating various types of NEW *kamma*. or "*nava kamma*" consciously; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

Cetanā Sutta – Succinct Description

4. The "WebLink: suttacentral: *Cetanā Sutta* (SN 12.38)" explains ***anuseti*** with the following steps:

- "*Yañca, bhikkhave, ceteti yañca pakappeti yañca **anuseti**, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.*" OR "*Bhikkhus*, what you think about, plan, and take action regarding a *ārammaṇa* will establish/grow (*kamma*) *viññāṇa.* That is how "*anusaya* grows" via "*anuseti.*"

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- "*Ārammaṇe sati patiṭṭhā viññāṇassa hoti*" OR "When the mind is focused on an *ārammaṇa*, (*kamma*) *viññāṇa* becomes established."
- "*Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti*" OR "When (*kamma*) *viññāṇa* is established and grows, ***kamma bhava* (which can lead to rebirth) grows**." That latter part is equivalent to **"*anusaya* grows."** Therefore it is a feedback loop. **The more one CONSCIOUSLY engages in "*anuseti*" (in the "*nava kamma*" stage,) it leads to the strengthening of "*anusaya*."**
- "*Āyatiṁ punabbhavābhinibbattiyā sati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti*" OR "When ***kamma bhava* (related to *anusaya*) is established**, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress."
- Starting at marker 3.1, the solution is **to stop thinking about/planning around such immoral temptations (*ārammaṇa*.)** While it is imperative to stop attaching to such temptations (*assāda*,) that can be done only within limits. Without comprehending the dangers (*ādīnava*) of temptations (*assāda*), it is impossible to eradicate them. [**eradicate** : to pull up by the roots.]
- As we discussed recently, any "*assāda*" (cravings) arise based on mind-made "distorted *saññā*"; see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and other posts in "Sotāpanna Stage via Understanding Perception (Saññā)."

Anuseti = The Longer One Dwells on an *Ārammaṇa*, the Stronger the *Anusaya* Becomes

5. The "WebLink: suttacentral: *Lekha Sutta* (AN 3.132)" provides a good analogy of how a defilement can "sink in the mind" due to staying on a related *ārammaṇa* for a long time.

It says there are three types of minds.

i. One mind captures an *ārammaṇa* tightly and maintains it for long like a line drawn in stone.

ii. In the second type of mind, an *ārammaṇa* does not linger too long, like a line drawn in the sand.

iii. In the third type, an *ārammaṇa* does not linger at all, like a line drawn in water.

Of course, that depends on the person and ALSO on the *ārammaṇa.* The following analogy is given for an *ārammaṇa* causing anger.

i. (@ marker 1.5): If a person **habitually gets angry (*abhiṇhaṁ kujjhati*)** and **the anger lingers long contributing to *anusaya* (*dīgharattaṁ anuseti*,)** then it contributes much to *paṭigha anusaya*. It's like a line drawn in stone, which is not quickly worn away by wind and water but lasts for a long time.

ii. (@ marker 2.2): If a person habitually gets angry but **does not linger (*na dīgharattaṁ anuseti*,)** it contributes less to *paṭigha anusaya*. It's like a line drawn in the sand, quickly worn away by wind and water.

iii. (@ marker 3.1): But there are those who, even if spoken to by another in an abusive manner, stay calm and are not angered. Just as a line drawn in water is not registered, anger does not register in such minds (no *anusaya* and no *anuseti*.)

6. In the "WebLink: suttacentral: *Āsīvisa Sutta* (AN 4.11)," an analogy is provided with four types of snakes: (i) One whose venom is fast-acting but not lethal, (ii) venom is lethal but not fast-acting, (iii) venom is both fast-acting and lethal, and (iv) venom is neither fast-acting nor lethal.

- Similarly, there are four types of minds: (i) habitually gets angry, but anger doesn't linger long, (ii) does not get angry habitually, but anger lingers for a long time, (iii) habitually gets angry (*abhiṇhaṁ kujjhati*,) and anger linger for a long time (*dīgharattaṁ anuseti*), (iv) does not get angry (no *anusaya* and thus also no *anuseti*.)

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- The point is that minds of type (i) in #5 and (iii) in #6 have strong *paṭigha anusaya*. Unfortunately, those are the same minds that "hold that anger for long times" (thinking about how to retaliate); **that only makes that *paṭigha anusaya* grow!** These people must be mindful of such situations and control their anger the most.
- **Another critical point is that it is dangerous to "stay in that angry mindset for a long time."** Then one would be "contributing to *anusaya*" (*anuseti*) by cultivating at least *vacī saṅkhāra* (talking to himself) even if not engaging in speech or physical action. We discuss this below.
- An *Arahant* or an *Anāgāmi* is at the other end of type (iii) in #5 and (iv) in #6. There is no *paṭigha anusaya* left in the mind of an *Arahant*. Thus, another person's words of anger will not even register in such a mind. That is like a line drawn in water (see #5(iii) above.)

Lingering on an *Ārammaṇa* Leads to *Vacī* and *Kāya Abhisaṅkhāra*

7. The above two analogies are about the *paṭigha anusaya.* But it works the same way for other types of *anusaya*. For example, "*kāma rāga anusaya*" works the same way. Anyone below the *Anāgāmi* stage could be triggered by one or another *ārammaṇa* laced with *kāma rāga*. If they dwell in that *ārammaṇa*, their *kāma rāga anusaya* will grow.

- We can further clarify the verses in the "WebLink: suttacentral: *Cetanā Sutta* (SN 12.38)" in #4 above. The first verse says, "*Bhikkhus*, what you think about and plan regarding an *ārammaṇa* will establish/grow (*kamma*) *viññāṇa*."
- **Note that "*cetanā*" in suttās does not refer to "all intentions" but "defiled intentions" or "*sañcetanā*."** See #5 of "Kamma and Saṅkhāra, Cetanā and Sañcetanā."
- That is the same as "*avijjā paccayā saṅkhāra*" in *Paṭicca Samuppāda*! As discussed in "Loka Sutta – Origin and Cessation of the World (with chart #6)," See #8 of that post and the links provided. Another earlier relevant post is "Difference Between Taṇhā and Upādāna."

Review of the *Loka Sutta*

8. **The point is that *Paṭicca Samuppāda* (PS) is triggered ONLY by a sensory event, i.e., an *ārammaṇa*.**

- Once attached, the mind likes to dwell in that *ārammaṇa*. It would first start "talking internally"; if attachment gets stronger, speech comes out; both those belong to *vacī saṅkhāra*. If attachment becomes stronger, one may start physical actions with *kāya saṅkhāra*!
- **That is how the PS cycles start with "*avijjā paccayā saṅkhāra*"** AFTER the mind gets attached to an *ārammaṇa*. **That is also how we accumulate *kammic* energy to sustain the *saṁsāric* journey!**
- **Thus, we must stop the process of "*anuseti*" (consciously cultivating *abhisaṅkhāra* in the "*nava kamma*" stage)** as soon as we realize attachment to a *ārammaṇa*; that means stopping the "*nava kamma*." See "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- That must be done first to stop "*purāṇa kamma*" which can be stopped only by cultivating wisdom (*paññā*); **this is the basis of *Ānāpānasati*/*Satipaṭṭhāna*.** See "Sotāpanna Stage from Kāma Loka."
- **I cannot emphasize enough the importance of understanding this point.** Please read the links and ask questions at the forum if they are unclear.
- It is a good idea to review the recently rewritten post "Loka Sutta – Origin and Cessation of the World (with chart #6)."

Analysis of the *Cūḷavedalla Sutta*

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9. In the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)": "*Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.* ***Rāgaṁ tena pajahati, na tattha rāgānusayo anuseti.***"

Translated: "Consider a *bhikkhu*, who enters and remains in the first *jhāna.* He is **engaged in eliminating *rāga*** and **stopping cultivating *rāga anusaya* further**."

- **Since one is in a *jhāna*, *kāma rāga* does not manifest.** Thus, "*rāga*" in the above (***Rāgaṁ tena pajahati***) **refers to *rūpa rāga***.
- Then, @ marker 28.9: "*Idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā, adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.* ***Avijjaṁ tena pajahati, na tattha avijjānusayo anusetī****"ti.*"

Translated: "Consider a *bhikkhu*, who enters and remains in the fourth *jhāna.* **He is engaged in eliminating *avijjā*** and **stop cultivating *avijjā anusaya***."

- Here, in the **fourth *jhāna***, *avijjā anusaya* is present, **but an *Ariya* in that *jhāna* will not "feed that *avijjā anusaya*";** that is what is meant by "***na tattha avijjānusayo anusetī*.**" Instead, he/she will strive to eliminate *avijjā* (***Avijjaṁ tena pajahati.***)
- Once the ***avijjā anusaya*** is removed, that will automatically remove the "*kāma rāga anusaya.*"
- However, it is not necessary to get to the fourth *jhāna* to remove any *anusaya*. It just becomes easier to remove any *anusaya* at higher *jhānās*. One could attain even the *Arahant* stage from any *jhāna*: "WebLink: suttacentral: *Jhāna Sutta* (AN 9.36)."
- Furthermore, all *anusaya* can be removed without getting into any *jhāna*. Many examples in the *Tipiṭaka*: Bāhiya, Minister Santati, King Suddhodana.. all attained *Arahanthood* without *jhāna*. Also see, "Sammā Samādhi – How to Define It?" and "Sotāpanna Stage from Kāma Loka."

Kāma Rāga Cannot be Triggered in *Brahma Loka*

10. **Even if the *kāma rāga anusaya* remains intact, it cannot be triggered while in a *Brahma* realm.** This is a critical point.

- **As we know, sensory inputs with *pañca kāma* (sensual pleasures) are absent in *Brahma* realms.** A *Brahma* cannot taste food, smell odors, or have bodily contact (including sex). An *anariya Brahma* gets that birth because he had abstained from *pañca kāma* **while cultivating** a *jhāna.*
- Therefore, as long he is in that *Brahma* realm, his ***kāma rāga anusaya*** cannot be triggered (or "awakened") even with a strong sensual input. **Think about a year-old baby. That baby has not removed *kāma rāga anusaya* but has no idea about sensual pleasures, i.e., *kāma rāga* cannot arise.** A *Brahma* is like that baby; he has no idea about food, smells, or sex. (The Buddha gave a similar example in the "WebLink: suttacentral: *Mahāmālukya Sutta* (MN 64)" regarding the non-manifestation of "*sakkāya diṭṭhi*" in a baby.)
- Thus, even if *kāma rāga anusaya* is intact for an *anariya Brahma*, it **never gets triggered,** i.e., *kāma rāga* cannot arise in even an *anariya Brahma.*

Five "*Rūpa Dhātu*" and One "Mental *Dhātu*"

11. **The following basic setup is also helpful to understand.** The essence of a human is not the physical body but the unimaginably tiny *manomaya kāya* made of a few *suddhaṭṭhaka*: *hadaya vatthu* and five *pasāda rūpa*, each a *suddhaṭṭhaka.*

- With those six "internal *rūpa,*" we experience six types of *rūpa* in the external world: *rūpa, sadda, gandha, rasa, phoṭṭhabba*, and *dhammā.*

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- **Thoughts can arise only in *hadaya vatthu*** when it directly detects *dhammā* or detects the other five types of external *rūpa* with the help of the five *pasāda rūpa.*
- All six types of internal *rūpās* (*hadaya vatthu* and five *pasāda rūpa*) are made with *pathavi, āpo, tejo, vāyo*, and *ākāsa* and located in *ākāsa dhātu.*
- There are six *dhātus* that comprise the world: *pathavi*, *āpo*, *tejo*, *vāyo*, and *ākāsa* are in the "physical realm."
- The sixth type, i.e., *sukuma rūpās* (*dhammā*), is in *viññāṇa dhātu*. The *nāmagotta* (records of *vedanā*, *saññā*, and *saṅkhāra* that arose with all previous sensory interactions) are also in *viññāṇa dhātu*. See "Where Are Memories Stored? – Viññāṇa Dhātu."

Anusaya, *Gati*, *Saṁyojana* Stay with *Hadaya Vatthu*

12. **Our *anusaya*, *gati*, and *saṁsāric* bonds (*saṁyojana*) are associated with the *hadaya vatthu*.**

- They are not located in what we usually call "the external world" with *rūpa, sadda,gandha, rasa, and phoṭṭhabba*. They are also not located in *viññāṇa dhātu*. Only memories are in *viññāṇa dhātu*. See "Where Are Memories Stored? – Viññāṇa Dhātu."
- Each time a new *hadaya vatthu* (and a set of *pasāda rūpa*) created by *kammic* energy at a *cuti-paṭisandhi* moment, those *anusaya, gati,* and *saṁyojana* get "transferred" to that new set.

Anusaya Can be Hidden

13. *Anusaya* (hidden defilements) can be hidden for the duration of some existences. For example, those who cultivate *anariya jhāna* and are born in *Brahma* realms have their "*kāma rāga anusaya*" hidden for the duration of that life. Thus, *kāma rāga* cannot be triggered in a *Brahma*, as discussed in #10 above.

- For an *asañña Brahma* in the *asañña* realm, no *anusaya* (of any type) can be triggered since no *cittās* arise for the whole duration of 500 *mahā kappās*!
- Of course, all *saṁsāric* bonds (*saṁyojana*) — and *anusaya* — remain intact until one comprehends the Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.
- As we know, three *saṁyojana* and two *anusaya* are removed at the *Sotāpanna* stage, and correspondingly future rebirths in the *apāyās* are prevented by that. By the *Anāgāmi* stage, two more *saṁyojana* and two *anusaya* would have been removed, and no more rebirths in the *kāma loka*. At the *Arahant* stage, none of the *saṁyojana, gati,* or *anusaya* remain, and that is the end of rebirths, i.e., the end of even a trace of suffering! See "Conditions for the Four Stages of Nibbāna."

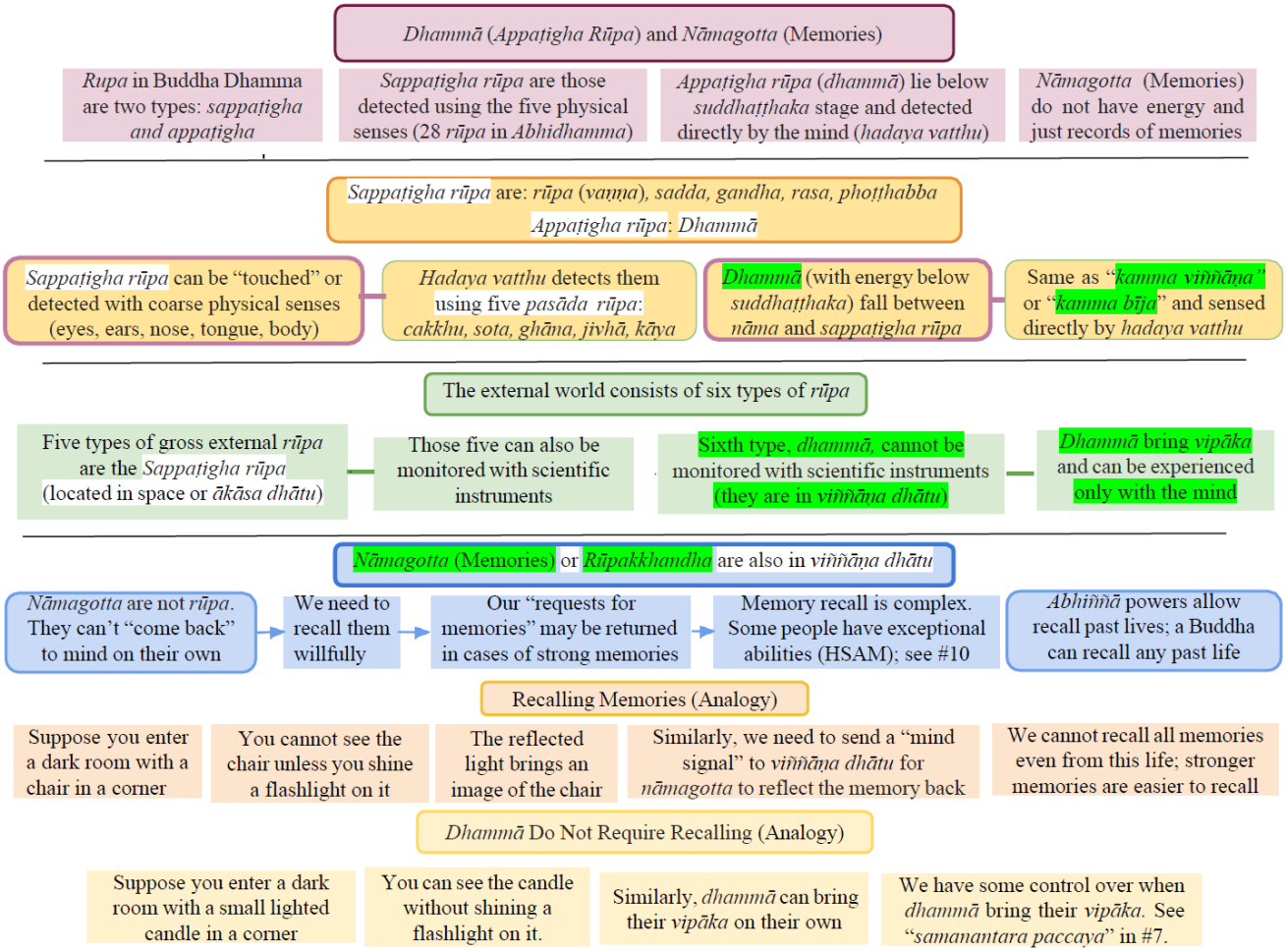
All posts in the new section "Sotāpanna Stage via Understanding Perception (Saññā)."

2.2.6 Rūpa, Dhammā (Appaṭigha Rūpa) and Nāmagotta (Memories)

May 20, 2023

Rūpa are two types: The 28 types of *rūpa* are *sappaṭigha rūpa*. *Dhammā* are *appaṭigha rūpa*. *Nāmagotta* (*rūpakkhandha*) are not *rūpa*. [There are twelves *oḷārika rūpa* (gross/coarse) or *sappaṭigha rūpa* (impinging mental phenomena) and sixteen *sukhuma rūpa* (subtle/fine) or *appaṭigha rūpa* (non-impinging mental phenomena).]

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Buddhism – In Charts: 14. Dhamma (Appaṭigha Rupa) and Namagotta Memories

Download/Print: "WebLink: PDF Download: Dhammā (Appaṭigha Rūpa) and Nāmagotta (Memories)."

Two Types of *Rūpa* in Buddha Dhamma

1. In Buddha Dhamma, any rūpa detected with the five physical senses is a "*rūpa*." Those five types are *rūpa* (*vaṇṇa*), *sadda*, *gandha*, *rasa*, and *phoṭṭhabba*. Note that a "visually-detected *rūpa*" is a "*rūpa rūpa*" (sometimes called "*vaṇṇa rūpa*" to avoid confusion.) Thus, a tree or an animal is a "*rūpa rūpa*." The sound of a firecracker or someone's voice is due to a "*sadda rūpa*." The smell of a flower is due to small fragrant particles emanating from the flower. The taste of salt is due to the salt molecules. The touch of a tree or a pencil is due to the solidity of that object.

- Those five types are *rūpa* are made of *suddhaṭṭhaka*, the smallest "particle" in Buddha Dhamma. A hundred years ago, scientists thought everything in the world was made of atoms, but now they realize that atoms have internal structure.
- In fact, Einstein showed that no distinction can be made between particles and energy. Scientists were unable to distinguish between "particles" and "energy" when they started probing subatomic particles (those that make up the atoms.)
- However, the Buddha taught that a *suddhaṭṭhaka* is the smallest *rūpa* that can be detected with the five senses. In Buddha Dhamma, energies below that of a *suddhaṭṭhaka* is a "*dhammā*." **Such *dhammā* may be called "*kamma bīja*" or "*kamma viññāṇa*" or even "*paṭisandhi viññāṇa*" depending on the context.** They all have energies created by *javana cittā* that arise in the mind. **Of course, there is no corresponding word in English for *dhammā* because the concept of a *dhammā* is not there in science or common usage.**

Science Deals with Only Five *Dhātus*

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2. **The five types of "dense" (*oḷārika*) *rūpa*** detectable by the five physical senses belong to the 28 types described in *Abhidhamma*. **They are also called "*sappaṭigha rūpa*."**

- ***Dhammās* have energies below that of a *suddhaṭṭhaka*; they are "subtle" (*sukuma*) *rūpās* that can be detected with only the mind; thus, they are called "*appaṭigha rūpa*."** They are not in the physical world (*rūpa aloka*) but in *nāma loka* (*viññāṇa dhātu.*) Again, the idea of a *nāma loka* separate from the physical world (*rūpa aloka*) is not in science.
- Another way to see this categorization is as follows. The world is made of six *dhātus*: *paṭhavī*, *āpo*, *tejo*, *vāyo*, *ākāsa*, and *viññāṇa.* We are familiar with our "physical world" made of *paṭhavī*, *āpo*, *tejo*, and *vāyo* spread out in **space** (*ākāsa dhātu.*) Therefore, those five *dhātu* are associated with the ***rūpa loka***.
- **The sixth, *viññāṇa dhātu,* is associated with the *nāma loka*.** See #3 of "Nāma Loka and Rūpa Loka – Two Parts of Our World."
- Therefore, there are SIX types of *rūpa* in Buddha Dhamma. The sixth is *dhammā* which cannot be monitored with scientific instruments or the five physical senses. They can be detected only by the mind. Thus the name **"*appaṭigha rūpa*."**

Rūpa and *Rūpakkhandha*

3. A "*khandha*" means a "collection." *Rūpakkhandha* is not a "collection of *rūpa*" but a "collection of mental imprints of external *rūpa*."

- When you see a tree, only a "snapshot" of that tree is processed by the brain and sent to the *hadaya vatthu* (via *cakkhu pasāda rūpa*.) The registration of that image in mind is *vedanā*, and recognition of that image as a tree is *saññā*. Thus, the registration of the tree in mind happens with the aid of *vedanā* and *saññā*. **However, that "registration process" takes a collection of several such images, i.e., involves *vedanākkhandha* and *saññākkhandha.***
- Even if we don't realize it, multiple fast images are needed to get a "full picture" of the tree with saccadic eye movements. The lens in the eye automatically moves around to capture several "snapshots" within a second, and this saccadic eye movement is well-known to science; see "WebLink: wikipedia.org: Saccade." Thus, several such "snapshots" combine to give the image of the tree. When the object moves, things get even more complicated; see "Vision Is a Series of "Snapshots" – Movie Analogy." **What we "see" as a smoothly moving object is a mental construct!** These are critical points needing deep contemplation (*vipassanā*.)
- Thus, the tree is recognized with *vedanākkhandha* and *saññākkhandha*. If no further "mind actions" take place, that *vedanākkhandha* and *saññākkhandha* are all that is recorded in *viññāṇa dhātu.* But that also includes *saṅkhārakkhandha* since *vedanā/saññā* are *mano saṅkhāra*!

How Memories Are Recorded in *Viññāṇa Dhātu*

4. The point is that *rūpakkhandha* is registered as the three aggregates of *vedanā, saññā, and saṅkhāra* in *viññāṇa dhātu.* Note that *viññāṇakkhandha,* in this case, comprises only *vedanākkhandha, saññākkhandha,* and *saṅkhārakkhandha* (with only *mano saṅkhāra*.)

- Thus, in this case, *nāmagotta* preserves a **recording of** the *rūpakkhandha*. Only when we try to recall that memory that it COMES BACK to our mind as *rūpakkhandha* that was experienced at that time, i.e., *nāmagotta* is not the same as *rūpakkhandha*. Still, it comes back as *rūpakkhandha* (corresponding to that time) when recalled. We discuss memory recall below.
- Again, to emphasize: what is preserved is *vedanākkhandha, saññākkhandha,* and *saṅkhārakkhandha.* **But it contains all the necessary information to re-create a "mental image" of the *rūpa* that was seen, i.e., the *rūpakkhandha*.**

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Nāmagotta (Memories) With Kammic Energy Are *Dhammā*

5. Now, suppose instead of a tree, you see an attractive person, and lust arises in you. In this case, *cetanā* becomes ***sañcetanā*** (including *kāma rāga*) and is now more than a "seeing event." Now a "*kamma viññāṇa*" arises, and that involves *abhisaṅkhāra*. Therefore, drastic changes take place in both *saṅkhārakkhandha* and *viññāṇakkhandha.* Thus, the *namagotta* now has an associated *kammic* energy!

- Thus, now a memory of seeing that person is in *viññāṇa dhātu*, but, in addition, there is also an associated *kamma bīja*, i.e., it is now a ***dhammā***!

Viññāṇa Dhātu includes Records With and Without Kammic Energy

6. Therefore, memory records may or may not have associated *kammic* energy. Each sensory experience and our response to them are included in *nāmagotta* (all *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* associated with every experience AND response).

- Some had embedded *kammic* energy when ***abhisaṅkhāra*** was involved, i.e., when ***kamma viññāṇa*** was involved. **Those latter kinds are *nāmagotta* with energy, i.e., *dhammā*** or "***kamma bīja***."
- Those events **without *abhisaṅkhāra*** are mere "memory records," i.e., ***nāmagotta* without energy.**

How do we recall memories?

7. Since ***dhammā* have energies**, they can "come to a mind" on their own. That is how *kamma bījās* bring their *vipāka.* For example, suppose you hit someone and injured him last year. It was an incident, and a memory of it is in *viññāṇa dhātu.* But besides being a memory, it has *kammic* energy associated with it so that it can bring *vipāka* at some point. They bring *vipāka* under suitable conditions, and we have some control over that by being aware of that; see "Anantara and Samanantara Paccayā."

- *Nāmagotta* (**records of memories**) are also in ***viññāṇa dhātu***, but **they don't have any energy.** Therefore, they don't come to our minds randomly. But we can willfully recall them. For example, consider another incident that also happened last year, say meeting a famous person and shaking his hand. That is only a memory because there is no *kammic* energy associated with it. But you can probably recall that incident. If someone tells you, "Didn't you meet that person last year?" you take a moment to recall it, and that memory comes back to your mind. That is a *nāmagotta* that came back as a *dhammā* **when you tried to recall it.**

8. When we try to recall a past event, the mind SENDS OUT a request to *nāma loka* or *viññāṇa dhātu*. In other words, we must exert an effort to retrieve that memory.

- Depending on the strength of that "signal" sent out, it MAY reflect that particular memory back to our mind. If the strength of the "reflected signal" is enough, it is captured by the mind via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." **Thus, it comes back as a *dhammā* because it gained energy from the signal the mind sent out.**
- Let me give an analogy to explain the difference between ***nāmagotta* and *dhammā*.**

Memory Recall - An analogy

9. Suppose we enter a dark room in a dark house with a chair sitting in a corner. **We cannot see the chair or anything else in that room.** That is the analogy of a *nāmagotta* that we are trying to recall.

- Now, if we had a flashlight, we could turn it on and direct it to the chair. Now, that light will bounce back from the chair, and we will be able to see it.

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- That light beam from the flashlight is analogous to the "mind signal" we sent out to *nāmaloka* in #8 above.

- Now, let us consider an analogy for a *dhammā.* Suppose we enter the same dark room where a small lighted candle sits in a corner. We can see that lighted candle without the aid of a flashlight. Light from the candle itself is enough for us to see it. That lighted candle is like *dhammā* can "come back" to our minds on their own (as in #7)

Memory Recall Is Complex

10. Some ordinary people can recall events in their current lives in great detail. See, for example, "Recent Evidence for Unbroken Memory Records (HSAM)."

- Of course, there is a wealth of supporting data from all over the world on children being able to recall events from their previous lives; see "Evidence for Rebirth (with chart #3)." That would not be possible without those memory records permanently preserved in ***viññāṇa dhātu.*** Of course, Buddha Gotama was able to recall his own past lives and also those of many other Buddhas; see "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)."
- Those who cultivate higher *jhānās* and develop *abhiññā* powers can recall many past lives, for example. **In the earlier analogy, this corresponds to having a "stronger flashlight."** A Buddha can recall as many past lives as he wishes.
- This is a fascinating subject. It is also an informative subject where one can gain insight.

Viññāṇakkhandha - Two Components

11. *Nāma loka* (*viññāṇa dhātu*) consists of the four mental aggregates: *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha*, and *viññāṇakkhandha*.

- Part of it (associated with *kamma viññāṇa*) is "energized." It has *kammic* energies created by *kamma viññāṇa*.
- The rest has no associated energy; those are only memory records. Only the 28 types of *rūpa* (above the *suddhaṭṭhaka* level) or the "*sukhuma rūpa*" or *dhammā* (below the *suddhaṭṭhaka* level) depend on their energy for "storage to take place." **Pure "*nāma*" do not have energy and can last forever in the *nāma loka* or *viññāṇa dhātu.***
- We also need to realize that "memory records with *kammic* energy" keep losing *kammic* energy with time and get added to the part without energy.

Summary

12. There are two types of entities in the *nāma loka* or *viññāṇa dhātu*: (i) *dhammā* with *kammic* energy and (ii) *nāmagotta* without energy.

- *Dhammā* can "come back" to our minds on their own. That is how *kamma vipāka* takes place. When the conditions are right, they bring *vipāka*.
- *Nāmagotta* CAN NOT come back on their own. If we want to recall something, we must forcefully recall that particular memory.
- Further details in "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood," "Nāma Loka and Rūpa Loka – Two Parts of Our World," "What are Rūpa? – Dhammā are Rūpa too!" and "Where Are Memories Stored? – Viññāṇa Dhātu."

All posts in the new section on "Buddhism – In Charts."

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2.3 Buddha Dhamma – A Scientific Approach

July 31, 2020

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- Theories of Our World – Scientific Overview
- Mind and Matter – Buddhist Analysis
- Sensual Pleasures – The Hidden Suffering
- Kammic Energy Leads to Consciousness
- Brain and the Gandhabba
  - Mind Is Not in the Brain
  - Gandhabba in a Human Body – an Analogy
  - Persistent Vegetative State – Buddhist View
  - Patient H.M. – Different Roles of Brain in Memory
  - Memory Recall for Gandhabba in a Human Body
- Our Two Worlds – Rūpa Loka and Nāma Loka
  - Autobiographical Memory – Preserved in Nāma Loka
  - Rūpa and Rūpakkhandha, Nāma and Nāmagotta
  - Response to a Sensory Stimulus – Role of Gati/Anusaya
  - Ārammaṇa Plays a Critical Role in a Sensory Event
  - Nāma Loka and Rūpa Loka – Two Parts of Our World
- Tipiṭaka – A Systematic Approach
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  - Pāli Canon Is Self-Contained but Requires Detailed Explanation
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- Antarābhava and Gandhabba
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  - Interpretation of the Tipiṭaka – Gandhabba Example

2.3.1 Introduction – A Scientific Approach to Buddha Dhamma

July 31, 2020; revised August 2, 2020

A Scientific Approach to Buddha Dhamma

1. Buddha Dhamma is the Grand Unified Theory (a theory that explains everything about this world) that scientists are seeking. They do not realize it because the correct version of it, with its deeper aspects, has not been available in English. There are two major relevant points.

- First, scientists will never get to a Grand Unified Theory until they realize that mental phenomena must be a part of such a theory. Modern science only focuses on just "material phenomena." The reason is the following incorrect assumption by them: Psychological (mental) aspects arise from matter. The Buddha

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taught that it is the other way around: **Mind is the forerunner of ALL phenomena, mental and material.**

- The second point is the following. **When scientists propose a brand new theory, they just use a set of assumptions.** Some assumptions (axioms) are revolutionary and opposed by other scientists at the beginning. We will discuss such a prominent case below. The point is that they are not starting off with a truly essential set of axioms that cover mental as well as physical phenomena.

I will use the standard scientific method in this series of posts. I will start with a set of "assumptions," even though those are NOT ASSUMPTIONS for a Buddha. Upon attaining the *Buddhahood*, a Buddha DISCOVERS those fundamental laws of Nature.

What Is a Scientific Approach?

2. Most of the time, science makes progress in a gradual step-by-step way. An existing scientific theory is "tweaked" to get a better agreement with new experimental results.

- **However, In some cases, scientists come with "previously unheard" theories to explain new observations.** Most other scientists are first skeptical about such a drastically new approach. But if it turns out to be able to explain observations, then it becomes accepted over time.
- Such a "revolutionary change" is a paradigm change. A good example is theories on atomic structure. There, paradigm changes happened twice within the past 100 years, as we will see below.

Western Theories of the Atom Started with Democritus

3. Around the time of the Buddha, Democritus (400 B.C.E.) proposed that all matter is made of indivisible particles called atoms. But nothing much was known about atoms at that time.

- Democritus just assumed that if one keeps cutting in half a piece of a given material (say, an aluminum foil), it will reach a stage where it would not be possible to cut. That ultimate "indivisible" unit, he called an "atom."
- That picture has changed drastically over the years, especially within the past 150 years or so.
- Of course, Buddha's ultimate unit of matter was a *suddhaṭṭhaka*. It is also electrically-neutral, just as Democritus' atom. **However, a mind can create a *suddhaṭṭhaka*** with *javana citta*. A *suddhaṭṭhaka* is a billionth times smaller than an atom in modern science. See, "The Origin of Matter – Suddhaṭṭhaka."

Modern Theories of the Atom

4. John Dalton, in 1803, proposed a modern theory of the atom. He suggested that different materials are made of different atoms and that a given atom cannot be broken down into smaller parts.

- For example, an oxygen atom would be eight times bigger than a hydrogen atom, but an oxygen atom CANNOT be made by combining eight hydrogen atoms. Hydrogen and oxygen have different types of "building blocks" or different atoms.
- Dalton was able to make some progress with his model.

Plum-Pudding Model of the Atom by J. J. Thomson

5. In the late 1800s, there were many experiments on electrical discharges. J. J. Thomson discovered that negatively-charged electrons could be removed from an atom. Since atoms are electrically neutral, in 1904, he proposed that an atom is made of a positively-charged material with electrons embedded in it.

- That is analogous to plums embedded in a pudding. Thus, it came to be known as the "plum-pudding model" of an atom. See, "WebLink: wikipedia.org: Plum Pudding Model" for that model of an atom.

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The following video illustrates this point:

WebLink: youtube: Discovery of the Electron: Cathode Ray Tube Experiment

- Therefore, the indivisibility of the atom was no longer accepted. Yet, Thomson's model still preserved one aspect of the original model of Democritus. An atom could be visualized as a "single unit" with two kinds of particles packed together. Later on, the positively-charged component was found to be due to protons, and a neutral particle (neutron) was also found to be inside an atom.

Rutherford's Discovery of Mass-Concentrated Nucleus

6. Soon after that another English physicist, Ernest Rutherford, directed small alpha particles (much smaller than an atom) to a thin gold foil. He observed that most particles went right through the foil. However, some got deflected and a few even bounced back. It appeared that the atoms were mostly empty space, but there was something dense and small in there that bounced off some of the projectile particles.

- Based on those experiments, Rutherford, in 1911, proposed a radically new theory of the atom. He proposed that the positively-charged component of an atom be in a tiny volume in comparison to the rest of the atom. That central volume also contained the bulk of the mass of the atom. This region would be known as the "nucleus" of the atom. Negatively-charged electrons would be outside that nucleus, but Rutherford did not propose a model for that "outer layer" of the atom with electrons.

Bohr's Planetary Model of the Atom

7. In 1913, Niels Bohr came up with another paradigm change for atomic structure. He purposed that the electrons "revolved around" a tiny nucleus, a small core that contained all the protons. That is similar to the structure of the Solar System, where the planets revolve around the Sun.

- Thus, some called it the "planetary model" another name for the "WebLink: wikipedia.org: Bohr Model." That planetary model of the atom was able to explain many experimental observations.

  WebLink: youtube: Discovery of the Nucleus: Rutherford's Gold Foil Experiment

- Atoms of different materials have different numbers of protons (and electrons). For example, a hydrogen atom has one proton in the nucleus and one electron moving around it. An oxygen atom has eight protons and eight electrons, etc.
- However, Bohr's planetary model unable to explain a growing number of other observations.

Quantum Mechanics

8. In the end, the planetary model of the atom was replaced by another change of paradigm. That was the modern quantum mechanical treatment of the atom. It was first postulated by Wolfgang Pauli in 1925, using Heisenberg's matrix mechanics.

- Many other scientists including Einstein, Max Planck, Niels Bohr, and Erwin Schrödinger contributed to the development and refinement of the new quantum theory. They postulated the occurrence of energy in **discrete quantities (quanta)** in order to explain phenomena such as the spectrum of black-body radiation, the photoelectric effect, and the stability and spectra of atoms. **Thus the name "quantum mechanics."**
- In quantum theory, the position of an electron in an orbital cannot be specified. One could only calculate the likelihood of an electron being at a given location. It is known as the Copenhagen interpretation of quantum mechanics. See, "WebLink: wikipedia.org: Copenhagen interpretation."
- That is the accepted theory at present. However, there are still many unresolved issues in quantum mechanics. Even though it is able to calculate the results of ANY experiment, it is "too abstract" for many, including Einstein. The current position is summarized by the sentence "Shut up and calculate!" as

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discussed in "WebLink: wikipedia.org: Copenhagen interpretation." I have discussed a new interpretation of quantum mechanics, "Quantum Mechanics and Dhamma – Introduction."

Ability to Explain Observations – Primary Requirement of a Scientific Theory

9. **The determining factors of a scientific theory are the ability to explain observations and self-consistency**. It does not matter how crazy the new theory appears to be, as long as it meets those two criteria. As we saw above, quantum theory is accepted today despite not being an "understandable" theory.

- In fact, as long as a theory fulfills those criteria, objections by even the most prominent scientists cannot prevent a good theory from taking hold.
- For example, Einstein opposed quantum theory. He tried to come up with a "better explanation" until he died. Despite his objections, quantum theory became firmly established.
- Quantum theory, in its current form, is incomprehensible to even many scientists. The problem is that it is just a mathematical tool to make calculations. Even physicists do not have an "intuitive grasp" of the underlying aspects of quantum mechanics.

Scientific Approach to Buddha Dhamma

10. In this section, we will use the above discussed "scientific approach." We will start with the "new theory about the world" put forth by the Buddha. It was a revolutionary theory 2600 years ago and still remains a revolutionary theory today.

- Just like even Einstein was unable to come to terms with the quantum theory, many people today find it difficult to comprehend Buddha Dhamma.
- However, much of the current confusion lies in the fact that many people are not aware of the "full and complete theory" of Buddha Dhamma. They have seen only parts of Buddha's theory and conclude that those ideas are too "esoteric" or "mystical."
- **Yet, unlike quantum mechanics, anyone can understand Buddha Dhamma, if the basic principles are understood.**
- I hope that by presenting a "complete theory" using a "bottom-up approach" we can take a fresh perspective of some concepts like *kamma*, rebirth, and *Nibbāna*.

The Necessary Components of Buddha Dhamma

11. We need to convince ourselves of the validity of the basic concepts in Buddha Dhamma before being able to comprehend the deeper teachings like *Paṭicca Samuppāda*, *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*,) and the Four Noble Truths.

- Those basic concepts (equivalent to "assumptions" or "axioms" in scientific theories) are the laws of *kamma*, the existence of 31 realms, and the rebirth process within those realms.
- **However, those concepts are not assumptions. They are laws of Nature, discovered by a Buddha.** When one starts understanding (and practicing) Buddha Dhamma, one will see the truth of that statement.

References

1. Wikipedia article, "WebLink: wikipedia.org: Scientific method"

2. Here is another video that provides a somewhat different perspective of the evolution of theories of atoms:

WebLink: youtube: The History of Atomic Chemistry: Crash Course Chemistry #37

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2.3.2 Theories of Our World – Scientific Overview

August 9, 2020; revised July 25, 2022

We will first briefly discuss three main theories of our world. Then we will start a broader discussion of Buddha's description of this world.

Theories of Our World – According to Modern Science

1. Western science has been studying our world since the time of the ancient Greeks. But its focus has been on the material world. There have been investigations on TWO fronts. **The structure of matter and the origin of life.**

- Investigations on the structure of matter started with Socrates and Aristotle. As discussed in the previous post, Democritus proposed the first atomic theory, which has evolved into current studies on quantum physics. See "Introduction – A Scientific Approach to Buddha Dhamma" and Ref. 1 below.
- The second front is on the origin of life or the study of the living world. That includes plants and conscious life. See "WebLink: wikipedia.org: History of biology." Modern science believes that living cells evolved FROM inert matter ("abiogenesis.") See Ref. 2 for more details.
- Both conscious and non-conscious (plant) life have **living cells as the basis**. See "Origin of Life – There is No Traceable Origin."
- A separate area of research looks into how consciousness (or mental phenomena) can arise from inert matter. See "WebLink: wikipedia.org: Consciousness." As discussed, modern science CAN NOT explain the origin of **conscious life**.

Theories of Our World – Religious Explanation

2. Of course, the other prevailing explanation of the origin of life is that a Creator created the whole world, including all the stars, planets, our Earth, and the first forms of life on Earth.

- Even though easiest to state, this explanation has no factual basis. One HAS TO accept it based purely on the faith of a Creator.
- See, for example, "WebLink: answersingenesis.org: Evidence for Creation."

Theories of Our World – Buddhist Explanation

3. Even though Buddha Dhamma (commonly known as Buddhism) is normally considered a religion, it is NOT a religion, as described in #2. It can be treated as a scientific theory, as we will do in this series of posts.

- Buddha Dhamma provides a complete description of our world.
- However, the Buddha did not try to provide detailed descriptions of material phenomena. He taught that finding such details will only take precious time away from the urgent need to find the truth about the unimaginable suffering associated with the rebirth process.
- Therefore, much of the *Sutta Piṭaka* and the *Vinaya Piṭaka* focus on the "problem of suffering" and how to stop future suffering in the rebirth process.
- As we know, Buddha's teachings are contained in three *Piṭaka* or *Tipiṭaka*. The third one, *Abhidhamma Piṭaka*, describes the building blocks of our world in great detail. **That includes material (*rūpa*) and mental (*citta* and *cetasika*) aspects.** If one is interested in figuring out those details, not in the other two *Piṭaka*, one needs to understand the *Abhidhamma* material.

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- However, it is not necessary to go to the great depths of *Abhidhamma* to get an idea about the underlying principles. In the upcoming posts, we will do such a simplified analysis. That discussion will augment the series of posts on "Origin of Life."

Overview of Modern Science

4. **The focus of modern science is on figuring out the origin and the behavior of matter. Scientists consider mental phenomena to be secondary and to arise from inert matter!** Most scientists believe that mental phenomena arise in the brain.

- There are several proposals on how the mind (or thoughts) can arise from matter. But there is no credible theory that comes even close to begin to explain it. See "WebLink: wikipedia.org: Consciousness."
- A critical outcome of this approach is that modern science falls under the "annihilation view" (*uccheda diṭṭhi*.) **That wrong view says that life ENDS at the death of the physical body.**

Evidence Against Proposed Scientific Theories of the Mind

5. Since mental phenomena are supposed to arise in the brain, that conclusion (in red in #4) leads to two critical implications.

- The death of the brain — thus the death of a human — is the ABSOLUTE end of that life. There is no way to "transfer" the memories of one life to another. **Thus, the rebirth process is COMPLETELY ruled out in modern science.**
- Furthermore, it also **RULES OUT the possibility of Out-of-Body Experiences (OBE), including Near-Death Experiences (NDE.)**
- Let us briefly discuss evidence regarding those three areas.

Evidence from Rebirth Accounts

6. I will just provide one account here. In their book, "Soul Survivor: The Reincarnation of a World War II Fighter Pilot," Bruce and Andrea Leininger detail the amazing story of their son's recount of a past life.

Here is a recent youtube video on it:

WebLink: youtube: Boy Remembers His Past Life As a World War II Pilot!!

- More rebirth accounts are discussed in "Evidence for Rebirth."

Evidence from Out-of-Body Experiences (OBE)

7. In his book "Travels," the famous author of Jurassic Park, Michael Crichton (1988, p. 307), mentions his ability to "shift my awareness out of my body and move it around the bedroom." He says, "..I didn't think anything about it… I assumed that anybody could do it..".

- A similar account has been given by a woman recently who also thought that "everybody could do it": https://abcnews.go.com/Health/woman-body-experiences/story?id=22825927
- A series of books, including "Journeys of the Body," has been written by Robert A. Monroe based on his experiences.

Evidence from Near-Death Experiences (NDE)

8. Only a few people can experience OBE at will. Typically, OBE happens under stressful conditions, most commonly during heart operations. These have a special name of near-death experiences (NDE.) The following video provides a good summary of NDE accounts.

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WebLink: youtube: Near Death Experiences & Evidence of the Afterlife

- There are many books on NDE. "Consciousness Beyond Life" by Pim van Lommel (2010) gives detailed accounts of case studies of NDE experienced by people undergoing heart operations.
- A recent book, "Dying to be me: My Journey from Cancer, to Near Death, to True Healing," by Anita Moorjani (2012), describes her NDE experience.

Current Philosophical Ideas on Consciousness

9. Philosophers put forth their ideas when science cannot make much progress. Physics evolved from philosophy.

- There are many ideas in philosophy about consciousness, including one (for example, by Daniel Dennett) that says consciousness is not real!
- The following video is a presentation by David Chalmers, a leading philosopher on consciousness. He makes much more sense and gets to the heart of the issue.

  WebLink: youtube: Hard Problem of Consciousness — David Chalmers

Consciousness Is a Fundamental Aspect of Nature

10. In the following video presentation, David Chalmers makes some important points.

- Around 8 minutes, he explains that current theories of our world cannot accommodate consciousness.
- Then he proposes to investigate the possibility that consciousness is a fundamental aspect of nature that CANNOT be derived from other entities (such as matter.)
- Another philosopher who believes that consciousness cannot be derived is Thomas Nagel. He discusses that in his book in Ref. 3. **That is what the Buddha explained;** see "Buddha Dhamma – A Scientific Approach."

  WebLink: youtube: How do you explain consciousness? | David Chalmers

Further Information

1. The scientific effort on a single theory to explain material phenomena, "WebLink: wikipedia.org: Grand Unified Theory."
2. Scientific studies on the emergence of life from inert matter, "WebLink: wikipedia.org: Abiogenesis."
3. Thomas Nagel, "Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False" (2012).
4. Evidence emerges from several investigations that a brain is not necessary to have conscious experiences. **I encourage watching the following video.**

   WebLink: youtube: Is There Life After Death? moderated by John Cleese - 2018 Tom Tom Festival

2.3.3 Mind and Matter – Buddhist Analysis

August 15, 2020; revised August 16, 2020

Mind and matter go together in Buddha Dhamma. It is one meaning of "*nāmarūpa*." It starts at a level much finer than the atomic level in modern science. It is even below the elementary particle level.

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The Three Basic Building Blocks of Buddha Dhamma

1. **Everything in this world arises out of three building blocks: *citta*, *cetasika*, and *rūpa*.**

- An analogy in modern science is to start with electrons, protons, and neutrons (elementary particles would be even more fundamental). A tasty cake, an oak tree, or a nuclear bomb all have origins in those fundamental particles.
- In the same way, Buddha Dhamma (the theory) can start with those three fundamental entities. **They can describe all mental phenomena as well as material phenomena.**
- On the other hand, modern science can describe ONLY material phenomena. It just ASSUMES that mental phenomena come out of material phenomena. But that assumption has NOT been validated. See the previous post, "Theories of Our World – Scientific Overview."
- Modern science cannot explain how a living-being is born. It seems to say that "it just happens." We will discuss that below.

Connection Between Mind and Matter

2. **In Buddha Dhamma, analysis of *rūpa* directly provides the connection between mind and matter.**

- In *Abhidhamma*, there are 28 types of *rūpa*. However, there are only a few types of *rūpa* that are sufficient to start our discussion here.
- We will start with six types of *rūpa* directly related to the mind and are essential in sensing the external world. **First, there is *hadaya vatthu*, the "seat of the mind,"** where thoughts (*citta*) arise. **Seeing, hearing, smelling, tasting, and body touching sensations are sensed at five *pasāda rūpa*: *cakkhu, sota, ghāna, jivhā*, and *kāya*.**
- We are accustomed to the idea that we see things with our eyes, hear with our ears, etc. But all those five physical sense faculties just have inert matter. Inert matter cannot "sense" or "feel" anything.
- Scientists go one step further and say that eyes, ears, etc. only capture the corresponding visual, auditory,..signals. They say that it is in the brain that those sensations are processed and "detected." But they have no idea how such a "feeling" or "sensation" can arise in a brain. After all, the brain itself is made of inert atoms and molecules!

Brain Sends Those Signals to the "Actual Sensing Units"

3. It is correct that the brain processes those sensory signals captured by eyes, ears, etc. However, there is nothing in the brain that actually "detect" or "experience" those signals.

- **As mentioned above, those actual sensing units are the *hadaya vatthu* and the five *pasāda rūpa*.** I will stick to these Pāli terms, and you will see that it is necessary to do so. The English vocabulary does not have corresponding words.
- Now, we need to discuss two issues. **Where are those six "sensing units" located? Also, how can they "feel" or "sense" those signals?** Let us consider the latter question first.
- It is *kammic* energy that creates those six elementary sensory units (***hadaya vatthu* and the five *pasāda rūpa* of *cakkhu, sota, ghāna, jivhā, kāya***) at the beginning of a new existence. **For simplicity, let us call those six entities "sensing units."** In some existences, there are less than six. For example, a *rūpāvacara Brahma* has only three, and an *arūpāvacara Brahma* has only one (just *hadaya vatthu*.)
- ONLY *kammic* energy can create those special types of *rūpa*. **They have a trace of matter (*suddhaṭṭhaka*) AND also the ability to "feel" or "experience" the sensory inputs.** That is the FUNDAMENTAL connection between mind and matter.

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Kammic Energy – Origin of Life

4. **It is the *kammic* energy created by a STRONG previous *kamma* that leads to a new existence as a result (*vipāka*) of that *kamma*.**

- For example, if person X kills another person, then that person X would have created a *kammic* seed (or a *kamma bīja*) that can germinate and give rise to existence in hell. If the *kamma* were rape, that would create a *kammic* seed to be born an animal. **The *vipāka* (result) is according to the *kamma*.** That is described in detail in "Paṭicca Samuppāda."
- At the beginning of a new existence, *kammic* energy creates a set of "sensing units" appropriate for that existence. All living-beings in the *kāma loka* (six *Deva* realms, the human realm, and the four *apāyā*) have all six units listed in #3 above.

Examples of Various Existences

5. Without getting deeper into *Paṭicca Samuppāda*, let us try to get the basic idea of that process. It just says that an existence corresponds to the *kamma* that gave rise to that existence.

- Someone who cultivates one of the four highest *jhāna* (*arūpāvacara jhāna*) will be born as an *arūpāvacara Brahma.* Someone in such an *arūpāvacara jhāna* does not experience any of five sensory inputs (seeing, hearing, smelling, tasting, and touching). As a result (*vipāka*) of cultivating such a *jhāna*, one would be born in the corresponding *arūpāvacara* realm (there are four such realms.) An *arūpāvacara Brahma* cannot see, hear, smell, taste, or touch anything. **He has only a *hadaya vatthu*, and thus, can only think** (just like the experience in an *arūpāvacara jhāna.*) A *hadaya vatthu* is the LEAST bit of matter that can sustain mind (mental activity.)
- Therefore, existence as an *arūpāvacara Brahma* is the simplest. One is free of burdens of making a living to buy houses, cars, or even food. There is no need to eat. That "*Brahma* body" only has a *hadaya vatthu,* which is so small that a *Brahma* cannot be seen even with the finest microscope scientists have. ***Kammic* energy sustains that "body" with just an unimaginably small amount of "matter."**
- At the next higher level of "complexity" are the 16 *rūpāvacara Brahma* realms. As you can guess now, birth in a *rūpāvacara Brahma* realm is a *vipāka* of cultivating *rūpāvacara jhāna.* A human can get into a *rūpāvacara jhāna* by suppressing or removing the cravings for close-contact sensory pleasures (eating, smelling, and touching.) **The bottom line is that a *rūpāvacara Brahma* can only see and hear in addition to being able to think.** Thus, a *rūpāvacara Brahma* would have only *cakkhu* and *sota pasāda rūpa* in addition to *hadaya vatthu*. Thus he would have only three "sensing units."
- It is only in the ***kāma loka*** (six *Deva* realms, the human realm, and the four *apāyā*) **that living-beings have all six "sensing units"** listed in #3 above. Births in *kāma loka* are much more complex, and that is where one needs a better understanding of *Paṭicca Samuppāda* to describe various births such as animal and hell beings. **Of course, those births in the four *apāyā* are due to *akusala kamma*.**

A Human *Gandhabba* Is a Set of Six "Sensory Units"

6. At the beginning of human existence, *kammic* energy creates a human *gandhabba* (or a *manomaya kāya*) with a *hadaya vatthu* and five *pasāda rūpa*. That is the basic mind and matter overlap (*nāmarūpa*) in a human.

- Just like it is impossible to see a *Brahma*, it is not possible to see a *gandhabba*. A *gandhabba* is almost like a *Brahma*, but with a full set of *pasāda rūpa*.
- After created by *kammic* energy, a *gandhabba* stays with that "invisible body" may be for even many years. When a "matching womb" becomes available, it is pulled into that womb by *kammic* energy.

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- Modern science can explain the growth of a baby, starting with an embryo in a womb. But it CANNOT explain how that baby became CONSCIOUS.
- The conception of a human baby (i.e., creating an embryo from an inert zygote) happens when a *gandhabba* comes into the womb and merges with the zygote. For details, see "Buddhist Explanations of Conception, Abortion, and Contraception."

Many Physical Bodies For a Single Mental Body (*Gandhabba*)

7. Therefore, a human being does not start with a physical body, i.e., with physical eyes, ears, etc. or the brain. As the Buddha explained, a physical body is a temporary residence for a human *gandhabba*. Within a human existence (that may last thousands of years), a *gandhabba* may acquire MANY different physical bodies. See, "Bhava and Jāti – States of Existence and Births Therein."

- When the *gandhabba* is trapped inside a physical body, it has to get external sensory signals indirectly. The eyes, ears, etc. capture those sensory signals, which are then processed by the brain. We will discuss how the brain transfers that information to the *gandhabba* in a future post.
- It is a human existence (*bhava*) that is hard to get. But within a human *bhava*, one may be born many times with different human bodies. That is why we have so many rebirth stories where one is reborn within several years.
- For the duration of a human *bhava*, one will have ONLY ONE mental body (*manomaya kāya*), also known as *gandhabba*. Of course, that *gandhabba* may undergo some changes. But it will last the whole duration of that human *bhava*.

Pāli Word for Eye Is Not *Cakkhu* – It Is *Nayana* or *Akkhi*

8. Most people do not realize the following critical fact. Pāli words for eyes, ears, nose, tongue, and the body, are *nayana* (or *akkhi*), *kaṇṇa*, *nāsā* (or *nāsikā*), *jivhā*, and *sarīra* or *deha* or *kāya.*

- The Pāli words *cakkhu, sota, ghāna, jivhā*, *kāya* refer to the five *pasāda rūpa* associated with the *manomaya kāya* (*gandhabba*).
- Thus, two words could be used in both ways either to refer to a physical sense faculty or a *pasāda rūpa* (*jivhā* and *kāya*).
- While inside a physical body, a *gandhabba* is shielded from the external world. We will discuss how *pasāda rūpā* receive signals from the physical sensory faculties in the next post.
- In the *Abhidhamma* analysis of *rūpa*, the five *pasāda rūpa* are listed as **five fundamental types of *rūpa*.** Thus, it is clear that *cakkhu, sota, ghāna, jivhā*, *kāya* DO NOT refer to eyes, ears, nose, tongue, and the physical body!
- On p. 236 of Ref. 1, they are listed as "sensitive phenomena." If you look at p. 237, the Pāli term is "*pasāda rūpa*." The five types of *pasāda rūpa* are #5 through #9 in Table 6.1 on p. 237. I tried to make that clear in the post, "Rūpa (Material Form) – Table."
- In Ref. 1, the description of *rūpa* is in Chapter VI (pp. 234-263.)
- By the way, I will use Ref. 1 as the standard text on *Abhidhamma* for this series of posts. I have provided a link to the free pdf version. Ref. 2 is good as well.

Summary – Special Types of *Rūpa* With Ability to "Sense"

9. There are six "sensing units" (created by *kammic* energy) that have the ability to "sense' or "experience." **That *kammic* energy is created with *citta* and *cetasika*.** Therefore, it is a cyclic process (and why the rebirth process has no beginning!). We will discuss that intricate mind and matter connection in upcoming posts.

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- We started the post by pointing out that *citta, cetasika*, and *rūpa* can describe EVERYTHING in this world.
- In the above, we went through a simple description of the arising of a living-being with a set of "sensing units." That particular living-being will then do more *kamma* and create the seeds for more future births.
- That is how the rebirth process continues.
- However, by understanding this relationship between mind and matter, we have the ability to avoid "bad births" and also to attain *Nibbāna*. We will get into details in future posts.

References

1. "WebLink: PDF file download: Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2000.)

2. "WebLink: PDF file download: Buddha Abhidhamma – Ultimate Science," by Dr. Mehm Tin Mon. Both are free publications. Click the link to open the pdf.

2.3.4 Sensual Pleasures – The Hidden Suffering

August 22, 2020; revised June 15, 2022; December 11, 2023

Sensual Pleasures (*Kāma Assāda*)

1. The word *sensual* means the gratification of physical senses. It may have a sexual connotation, but not necessarily. We will use that word in that sense to represent the meaning of the Pāli word "*kāma*." People like sensual pleasures because they have "*kāma rāga*." [***assāda*** : [m.] gratification, taste; enjoyment; satisfaction.]

- Such sensory contacts occur in close proximity. The three main "close sensory contacts" involve eating, smelling, and body touches (including sex.) However, visuals and sounds are also used to enhance these three sensory experiences.
- Therefore, "*kāma rāga*" means craving for sensual pleasures (tasty foods, nice fragrances, bodily comforts, etc.) not just for sex. See, "What is "Kāma"? It is not Just Sex."
- All five sensory contacts are available in most of the lowest 11 realms (four *apāyā*, the human realm, and six *Deva* realms.) Thus, *kāma loka* includes those 11 realms.
- Most "sensory pleasures" are "mind-made"; see "Sotāpanna Stage via Understanding Perception (Saññā)."
- Furthermore, those sensual pleasures (*kāma assāda*) come at a price. There is much suffering in *kāma loka,* as we will see below.

What Is a Body (*Kāya*)?

2. In the previous post, we saw that out of 31 realms in this world, living-beings in 20 realms **do not have physical bodies like ours.** *Brahmā* in those 20 realms have only a trace of matter. They cannot be seen even with the best scientific instruments available today. See "Mind and Matter – Buddhist Analysis." **Therefore, we need to abandon our perception of "solid, dense" bodies like ours to be universal.** Even our bodies, in reality, are mostly "empty space," as illustrated in the following video:

WebLink: youtube: You are Made Up of Nothingness

- There is also the following related issue. We conventionally translate the Pāli word "*kāya*" as "body." Now, we are only used to "physical, dense bodies" like ours or animals. The idea of a living being with very little matter (and thus invisible to us) is strange to most of us.

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- However, the Pāli word "*kāya*" means a "collection." As we know, a living being is a collection of five aggregates (*pañcakkhandha*) in Buddha Dhamma. An entity that can support those five aggregates has a "*kāya*."
- In English, we sometimes use "body" as a collection or aggregate. Some examples are "body of water" and "body of evidence."
- *Brahma* has a set of "bare minimum" (a trace of) *rūpa* to support the five aggregates, as discussed below. **A "*kāya*" of a living being is a collection of aggregates of mind and matter.**
- The Pāli word for a physical body is "*sarīra*" even though "*kāya*" is sometimes used, especially regarding sensory experiences (touch, injuries, etc.) felt by the physical body, i.e., in "*kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṁ*" in the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)."

Why Do Humans Need Dense Physical Bodies?

3. Then, a question comes up. Why do humans need physical bodies? We discussed that human (and animal) life also starts with an "invisible body" (*gandhabba*), just like for a *Brahma*. A dense physical body arises later on when that *gandhabba* gets into a womb. See the previous post, "Mind and Matter – Buddhist Analysis." Why doesn't the *gandhabba* stays with that invisible body?

- We need physical bodies to taste the food, smell nice odors, have sex, etc. Those sensory experiences REQUIRE dense bodies. We highly value those "bodily-contacts" and constantly think, speak, and work to get more.
- But there is a "hidden price to pay" for close-contact sensory pleasures. Such dense bodies **are prone to diseases, injuries, and body pains.** Unfortunately, such problems are not very evident at a young age, and for most people, by the time they realize these problems, it is too late. Their brains are getting weak too, and they may not be able to learn the deeper teachings of the Buddha.
- Most living-beings in the 11 realms of *kāma loka* have dense bodies. The bodies of *Devas* are a bit less dense but dense enough to experience those three sensory inputs. The word "*kāma*" implies such close contact.
- **Let us consider a different approach to see the "drawbacks" and "dangers" in sensual pleasures.** Let us look into how *Brahmā* in 20 realms (out of 31 realms in the world) overcome the desire for sensual pleasures and live for billions of years in "*jhānic* bliss" in those realms.

Sufferings Due to "Dense Bodies" Is Absent in *Brahma* Realms

4. Out of the 31 realms of our world, the higher-lying 20 realms of *Brahmā* are absent from any suffering (diseases like cancer, injuries, brain defects, or even body aches). As we discussed in #2, those *Brahmā* do not have dense bodies like ours. To be born in *Brahma* realms, one must overcome *kāma rāga* at least temporarily; see, "Rebirths Take Place According to Abhisaṅkhāra."

- Their "physical bodies" have just an unimaginably small amount of "matter" that is a billion times smaller than an atom in modern science. It is better to call it an invisible "magnetic body" or an "energy field." Some people think these *Brahmā* have ONLY the mind, but that is not correct. The Buddha stated that the mind could not exist without a material base. These *Brahmā* have "bodies" with the least amount of matter in Buddha Dhamma, a *suddhaṭṭhaka*.
- Furthermore, there is no need to eat since there is no dense physical body to maintain. The subtle "body" of a *Brahma* is sustained by *kammic* energy.
- Of course, "bodies" that are invisible is a strange notion to many people. That is why the Buddha said his Dhamma has never been known to the world.
- How do those *Brahmā* get such "invisible bodies" that are not subject to any suffering (illnesses, injuries, hunger, etc.)?

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Births in *Arūpāvacara Brahma* Realms

5. As briefly mentioned in the previous post, one can be born in those four realms by cultivating the four highest *jhāna*. **Those who cultivate such *jhāna* enjoy the same life experiences as *arūpāvacara Brahmā* (with just the ability to think.)**

- *Anariya yogis* get to such *jhāna* using various techniques, but **abstaining from sensual pleasures is a requirement.** Such *anariya yogis* normally stay away from sensual attractions by living in forests, especially away from women. But Noble Persons (*Ariyas*) get to such *jhānā* by cultivating wisdom and comprehending the dangers of sensual pleasures. Once getting to *Ariya jhāna*, one could associate with even the most beautiful women without being tempted. For example, an *Anāgāmi* has no *kāma rāga*. [***anariya*** : [adj.] [doublet of *anariya*] not *Ariya*, ignoble, Sn.815 (v. l. SS. *anariya*)]
- The four *arūpāvacara Brahma* realms correspond to optimum levels of *mettā, karuṇā*, *muditā*, and *upekkhā.*
- For details, see "WebLink: accesstoinsight.org: The Four Sublime States" by Nyanaponika Thera. To quote from that article, "*Brahma* is free from hate; **and one who assiduously develops these four sublime states, by conduct and meditation, is said to become an equal of *Brahma*** *(Brahma-samo).* If they become the dominant influence in his mind, **he will be reborn in congenial worlds, the realms of *Brahma***. Therefore, these states of mind are called *God-like, Brahma-like.*"
- These *arūpāvacara Brahmā* (in the four highest realms) have the "smallest bodies" of all living beings. In the *Abhidhamma* language, they only have the "seat of the mind" (*hadaya vatthu*) for thinking. They do not have any of the five "physical senses" of seeing, hearing, smelling, tasting, or body touches.

Births in *Rūpāvacara Brahma* Realms

6. *Rūpāvacara Brahmā* have only a "bit more complex bodies" with the addition of two *pasāda rūpa* of *cakkhu* and *sota*. They can see and hear, in addition to being able to think. As we know, the 16 *rūpāvacara Brahma* realms lie below the 4 *arūpāvacara Brahma* realms. See, "31 Realms of Existence" and "The Thirty-one Planes of Existence."

- Note that *rūpāvacara Brahmā* **can "see" and "hear' without having physical eyes and ears** like humans. I explained in the previous post ("Mind and Matter – Buddhist Analysis.") that we do not see or hear with our physical eyes and ears. Our physical eyes are like cameras that only "take pictures" of the external world for the *gandhabba* trapped inside the dense physical body. Also see, "Vision Is a Series of "Snapshots" – Movie Analogy."
- A human can be assured of birth in a *rūpāvacara Brahma* realm by cultivating *rūpāvacara jhāna*. The 16 realms in *rūpāvacara Brahma loka* correspond to the four lower *jhānā* at various "strengths."
- Even to get to the four lower *jhāna* corresponding to the 16 realms in *rūpāvacara Brahma loka,* **one needs to suppress at least the desire for sensual pleasures (or "*kāma rāga*") in addition to abstaining from immoral deeds (*dasa akusala*.)** That is why all *suttā* on *jhāna* have a verse with, "*vivicceva kāmehi, vivicca akusalehi dhammehi.*" or "withdrawn from sensuality, withdrawn from *akusala* thoughts." See, "Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)."

Why Do People Cultivate *Jhāna*?

7. Sensory pleasures due to "close contacts" (eating, smelling, sex, and other "bodily-comforts") come at a price, as we discussed in #3. Such "close-contacts" are possible ONLY with a complex, dense body. However, such a dense body is subjected to various types of ailments.

- **In addition**, the ability of the physical body to provide such sensory experiences GO DOWN with age. At old age, the taste buds don't work well. One may be unable to smell odors the same way as one used to. And, one's sexual capabilities go down as well. One can easily see such drawbacks.

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- **Furthermore, there is also a hidden danger in such cravings for sense pleasures.** The pursuit of sense pleasures INEVITABLY leads to immoral deeds sooner or later. People kill, rape, steal, and lie to get possession of "material things" that provide those sensory contacts. Such actions are *pāpa kamma* (or strong immoral deeds) that can lead to bad results (*vipāka*). In particular, they can lead to rebirth in the "bad realms' or *apāyā*.
- **Ancient *yogis* (even before the Buddha,) realized that sense pleasures (*kāma assāda*) have such bad consequences.** They saw that by staying away from such sense pleasures, one could GET INTO *jhānic* states. So, they went deep into forests, stayed away from society in general and women in particular. They focus on "neutral objects" such as one's breath or a *kasiṇa* object. With such techniques, they could get to both *rūpāvacara* and *arūpāvacara jhānic* states.

Why Are Such "Non-Buddhist" *Jhāna* Techniques Are Useless in the Long Run?

8. We remember that ascetic Siddhattha (before attaining the *Buddhahood*) learned such mundane *jhāna* techniques from two *yogis*, Āḷāra Kālāma and Uddaka Rāmaputta. The *Bodhisatta* realized that such techniques do not remove *kāma rāga* from one's mind, but can only SUPPRESS them.

- While cultivating such a *jhāna* will lead to rebirths in a *Brahma* realm, the existence in that realm WILL END once that *kammic* energy runs out. Then one can be reborn in an *apāya* in the future. **The only PERMANENT solution is to end the rebirth process.** That DOES NOT mean extinction, because there is no "soul-type entity" going through the rebirth process. See, "What Reincarnates? – Concept of a Lifestream." For a deeper analysis, "Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering."
- The *Bodhisatta* spent six more years pursuing the way to permanently REMOVE *kāma rāga* (and other defilements) from the mind.

The Permanent Solution Is *Nibbāna*

9. Upon attaining the *Buddhahood*, the Buddha realized that one must **first understand the unfruitfulness and dangers** in pursuing such sensory pleasures. That is the ONLY way to remove cravings for sensual pleasures PERMANENTLY and to avoid rebirths in the *apāyā* due to INEVITABLE temptations in *kāma loka*.

- With that **understanding of the *anicca* nature, one becomes a *Sotāpanna*** free of rebirths in the *apāyā*. That is when one ENTERS the Noble Path.
- Then, by following that Noble Path, one can become free of *kāma rāga* first, and stop rebirths anywhere in *kāma loka* at the *Anāgāmi* stage.
- The main point is that birth in ANY of the 31 realms of this world WILL end up in death. Even the "relatively peaceful" life in a *Brahma* realm will end in death. There is no refuge anywhere in the 31 realms. Therefore, the ONLY permanent solution is to stop any and all rebirths. Of course, that process starts with understanding the overall rebirth process among the 31 realms. That understanding is embedded in the Four Noble Truths (and *Tilakkhaṇa*.)
- We are going through this process to get a better understanding of that grand scheme of things.

2.3.5 Kammic Energy Leads to Consciousness

August 29, 2020; revised August 30, 2020

Kammic energy leads to consciousness in all living beings. In this post, I am not going to refer to a specific type of consciousness (like *cakkhu viññāṇa* or *mano viññāṇa*) but **just the ability to generate any**

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types of *viññāṇa* in any of the 31 realms. Let us first recap our discussion so far in the new section, "Buddha Dhamma – A Scientific Approach,"

Kammic Energy Leads to Consciousness

1. In this new section, we discuss Buddha Dhamma using a novel approach. One critical point is that the essence of ANY living being is a set of "sensing faculties" created by *kammic* energy.

- As we remember from the previous few posts, the main difficulty with the scientific community's current efforts is identifying how feelings (consciousness) can arise in the brain made of inert matter. As some philosophers have pointed out, consciousness is NOT derived from matter. See, "Theories of Our World – Scientific Overview."
- In simple terms, the Buddha said that there is **a set of elementary units of matter** with the ability to facilitate CONSCIOUSNESS. See "Mind and Matter – Buddhist Analysis."
- **Those are the *hadaya vatthu* (seat of mind) and a set of five *pasāda rūpa* (*cakkhu, sota, ghāna, jivhā, kāya*).** These are UNIQUE bits of matter with the ABILITY to EXPERIENCE things in the world. **I cannot emphasize enough the importance of comprehending the uniqueness of these six entities.**
- *Kammic* energy leads to consciousness because *kammic* energy alone can create those six entities.

Why Life Cannot Be Created in a Laboratory

2. Those six "sensing faculties" (unimaginably small) can ONLY be created by *kammic* energy. That *kammic* energy is produced in THOUGHTS (specifically *javana citta*.) We will discuss this in detail in the future.

- That is why it will NEVER be possible to CREATE life (a conscious living being) in a laboratory. Consciousness does not arise in a chemical process or by increasing the processing power of computer chips.
- *Kammic* energy leads to consciousness, and our minds create *kammic* energy. **Thus, we create our own future lives!**

Seeds (*Kamma Bīja*) for New Existences

3. It is *kammic* energy that produces seeds (*kamma bīja*) that give rise to a new set of "sensing units" for future existences.

- "Good seeds" generated by good *kamma* (*puñña abhisaṅkhāra*) can give rise to good rebirths (in human and higher realms.) Births in the highest four *Brahma* realms are due to *āneñja abhisaṅkhāra*, a special kind of "good *abhisaṅkhāra*."
- Bad rebirths (in the four lowest realms or *apāyā*) arise due to "bad seeds" generated by immoral kamma (*apuñña abhisaṅkhāra*)
- However, a seed cannot germinate and give rise to life if one has lost the craving for doing the corresponding *kamma*. Thus, one attains Nibbāna by cultivating *paññā* (wisdom) and getting rid of attachment to worldly things (*taṇhā*.) We will discuss that later, but it has been discussed in other sections.
- First, let us discuss different types of *kamma bīja* with some examples.

Good Seeds and Bad Seeds

4. Person X likes to enjoy sensory pleasures to the extent that he/she is willing to do any immoral deed to enjoy them. If X kills a human, that mindset is very powerful and creates a *kamma bīja* that can lead to

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rebirth in hell. If X kills an animal that generates a "smaller *kamma bīja,*" but if X keeps killing animals regularly, that *kamma bīja* will get stronger and, at some point, will be strong enough to lead to rebirth in hell.

- There is a person Y who engages in good deeds. That person enjoys feeding those in need (*bhikkhus*, poor people, animals, etc.) He/she would instinctively help those who fall into hard times and is able to forgive actions by others. Such a person builds up strong good *kamma bīja* to give rise to rebirths in human and higher realms.
- Then there is person Z who has understood the drawbacks of sensory pleasures. He/she has a natural tendency to cultivate *jhāna* by minimizing engaging in sensory pleasures and *dasa akusala* in general. The first four *jhāna* fall under *puñña abhisaṅkhāra* and can lead to rebirths in the 16 *rūpāvacara Brahma* realms. The higher *jhāna* fall under *āneñja abhisaṅkhāra* and can lead to births in the 4 *arūpāvacara Brahma* realms.
- Those are a few examples of the types of *abhisaṅkhāra* (or *kamma*) that keep us bound to the rebirth process. They ALL fall under "*avijjā paccayā saṅkhāra*" in the *Akusala-Mūla Paṭicca Samuppāda* process. In the detailed explanation of that step, those *saṅkhāra* are described as "*apuñña abhisaṅkhāra, puñña abhisaṅkhāra*, and *āneñja abhisaṅkhāra*." See, #11 through #13 in "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?."
- Our own *kammic* energy leads to consciousness (in future lives.) That consciousness may arise in any of the 31 realms.

The essence of a Living Being – The "Primary Sensory Units"

5. "Awareness" happens at *hadaya vatthu*, the seat of the mind. "Seeing" happens at the *hadaya vatthu* with the help of *cakkhu pasāda rūpa*. Similarly, "hearing" happens at the *hadaya vatthu* with the help of *sota pasāda rūpa.* The other three physical senses work the same way with *ghāna, jivhā,* and *kāya pasāda rūpa*.

- In addition, *hadaya vatthu* can recall past memories.
- Based on those six types of external signals, thoughts arise in the *hadaya vatthu*.
- That happens in EVERY living-being. Every living being has a maximum of six of those "sensory units."

Living Beings in Most Realms Have Only "Primary Sensory Units"

6. In the post, "Mind and Matter – Buddhist Analysis," we noted that living beings in 20 of the 31 realms in this world have only such sensory units and nothing else (no physical bodies.)

- The 16 *rūpāvacara Brahma* realms have *hadaya vatthu* and two *pasāda rūpa*.
- The 4 *arūpāvacara Brahma* realms have only the *hadaya vatthu*.
- They all have just a "mental body" and no "solid body" like ours. But our *gandhabba* is similar to them.

Dense Bodies In *Kāma Loka*

7. The situation is the 11 realms of *kāma loka* is more complex. That complexity is necessary to accommodate "close sensory contacts" of smell, taste, and body touch. Such contacts are not possible for the mental body (*gandhabba*); see, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."

- A *gandhabba* needs to get into a womb and make a physical body to experience "close sensory contacts" of taste, smell, and touch. That process is described in "Buddhist Explanations of Conception, Abortion, and Contraception."
- However, it is not the dense body that FEELS or EXPERIENCES those sensory contacts. Sensory experience happens ONLY at *hadaya vatthu* with the help of the corresponding *pasāda rūpa.*

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- Depending on the type of the "physical body," there are different mechanisms to transfer the information generated in the "physical body" to the corresponding *pasāda rūpa* and then to the *hadaya vatthu* (seat of the mind.)
- However, if the "mental body" (*gandhabba*) comes out of a human's physical body, it can see and hear without having eyes and ears. There are many verified accounts of such Out-of-Body Experiences. See, "Mental Body (Gandhabba) – Personal Accounts" and "Out-of-Body Experience (OBE) and Manomaya Kāya."
- Also, see the Wikipedia articles, "WebLink: en.wikipedia.org: Out-of-body experience" and "WebLink: en.wikipedia.org: Near-death experience."

Our Dense Physical Bodies are Just "Shells"

8. Out dense physical bodies weighing tens of kg (or hundreds of pounds) DO NOT sense ANYTHING.

- The crucial mental body (*gandhabba*) with the six "sensing units" is "trapped" inside the physical body. That allows it to experience the three additional senses of smell, taste, and touch. However, it also forces the *gandhabba* to experience "seeing" and "hearing" with physical eyes and ears.
- **Therefore, a *gandhabba* trapped inside a physical body cannot sense ANYTHING without the aid of the five physical senses AND the brain.**
- The (physical) sensory faculties (eyes, ears, nose, tongue, body) can be considered mechanical instruments to capture external signals. For example, eyes are like two cameras taking pictures.
- It is the brain that analyzes the sensory signals captured by those five "sensing equipment." But the brain does not EXPERIENCE anything either. It breaks down those signals to a level that can be received by the five *pasāda rūpa*. Then each *pasāda rūpa* transfers that information to the *hadaya vatthu*. That is when we EXPERIENCE such a signal.
- Therefore, the brain is just a very fancy computer. Of course, the design of the brain is also by *kammic* energy, as is the design for all body parts. That "design" or the "blueprint" is in the *gandhabba*. We will discuss those details in the "Buddhist model" in a future post.

Complexity In the *Kāma Loka*

9. The simplest in the *kāma loka* are the 6 *Deva* realms. *Devas* are born with "full physical bodies." Such "bodies" are like ours but much more subtle. We can't see *Devas* either.

- On the other hand, we know a lot about how our physical bodies and brains work, thanks to many scientists' efforts over the past hundred years or so. Animal bodies work pretty much the same way.
- However, scientists have the wrong idea that such experiences are FELT in the brain, and it is the brain that generates our thoughts. Some scientists and philosophers are beginning to realize that, as we discussed to some extent in "Theories of Our World – Scientific Overview."

Summary

10. I am going through this slowly because it is critically important to understand the basic structure of "our world."

- "Our world" is much more complex than what we can directly experience. We can only "see" two realms: the human and animal realms.
- That "wider world view" can be seen ONLY by a Buddha with a highly-purified mind. It covers 31 realms in total.
- Kammic energy leads to consciousness (or life) in all those realms.

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- It is necessary to understand how births occur in each realm. As we discussed above, the root causes are the types of *kamma* we commit based on how we think, speak, and take actions based mainly on *vacī* and *kāya saṅkhāra*. We do not have DIRECT control over *mano saṅkhāra*. They arise automatically due to our *gati* (character/habits.) But we CAN control *vacī* and *kāya saṅkhāra* and thereby control our *gati*. See, "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta."
- We have discussed those aspects in other sections. But we will go through some of them as needed here. I will also refer to other sections since it is not possible to cover everything in one section.

2.3.6 Brain and the Gandhabba

September 6, 2020

- Mind Is Not in the Brain
- Gandhabba in a Human Body – an Analogy
- Persistent Vegetative State – Buddhist View
- Patient H.M. – Different Roles of Brain in Memory
- Memory Recall for Gandhabba in a Human Body
- How Do We See? – Role of the Gandhabba

2.3.6.1 Mind Is Not in the Brain

September 6, 2020

The mind is not in the brain, but the brain is essential for the mind to work as long as the *gandhabba* is inside the physical body.

Relevant Summary of Previous Posts

1. In the previous posts, we discussed that only in the *kāma loka* that some living beings have physical bodies with brains. *Brahmā* in 20 realms do not have physical bodies or brains. See "Mind and Matter – Buddhist Analysis," "Sensual Pleasures – The Hidden Suffering," and "Kammic Energy Leads to Consciousness."

- Of course, modern science is not aware of realms other than the human and animal realms. That is one reason that most scientists believe that consciousness arises in the brain.
- Per Buddha Dhamma, humans and animals (and other beings in *kāma loka*) REQUIRE physical bodies to have access to close sensory contacts (taste, smell, and touch.) That, in turn, REQUIRES a brain to control the movement of heavy body parts. See, "Our Mental Body – Gandhabba."

  We will discuss that more in the next post.
- But let us first review the current status of scientific research on the efforts by scientists to explain consciousness to arise in the brain.
- We already discussed the following roadblock facing "materialistic science": How can **feelings** arise in inter matter? That is the "hard problem of consciousness" that philosopher David Chalmers discussed in the video in #9 and #10 of "Theories of Our World – Scientific Overview."

Mind Is Not in the Brain

2. The following video summarizes the current status of scientists' attempts to prove that consciousness arises in the brain. Many of them, who spent their whole lives looking into this issue, have concluded the following: **The brain does play a role in consciousness. But consciousness does not arise in the brain.**

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WebLink: youtube: Neuroscientific Evidence: Irreducible Mind (Part 1)

- @ 3 minutes: Neuroscientist Wilder Pennfield argued that "**the causal force is missing** within the brain that can account for the **actions and intentions**." How can **intention** arise in inter matter?
- @ 4 minutes: There are correlations between the mind and the brain, but **correlation does not mean causation.** That is where science got stuck. However, it is fully explained in Buddha Dhamma. The brain is just a conduit facilitating body movements. A *gandhabba* does not have a brain. **The brain becomes necessary only where a solid physical body is required for close sensory contacts for sensory pleasures (*kāma assāda*.)**

More Comments About the Above Video

3. Around 5 minutes, the author explains the "Visual Binding Problem," which is a part of a broader "unified perception." This is important.

- Let me give you another example. Suppose you are in a restaurant and see someone entering the restaurant. It is an old friend you have not seen any many years. But how long does it take you to recognize who it is, and even recall some "good old memories"?
- I discussed that in detail at #4 through #6 in "Amazingly Fast Time Evolution of a Thought (Citta)."
- The mind is not in the brain and can work MUCH faster than the brain. In the above examples, recognition happens not in the brain, but in the mind. We will discuss details in future posts.

4. At 8 minutes: Instead of the brain giving rise to mind, the evidence is emerging that **the mind can affect the brain.** The brain has this property called "plasticity." That means our thoughts can make some brain changes, especially "re-wiring of neural connections" and even repairing some minor damages to the brain.

- The video in the following section a presentation by neuroscientist Dr. Schwartz mentioned here. He has successfully treated some patients with Obsessive-Compulsive Disorder (OCD.)
- In fact, the correct mindful meditation (*Satipaṭṭhāna* or *Ānāpānasati*; not breath meditation) can vastly improve brain function in all of us to help grasp deeper aspects of nature. That is what entails following the Eightfold Noble Path. We will get to that in the future.
- At 13:45 minutes: A study found that it is possible to control one's sexual urges by "applying the mind." They were able to control brain activity with "mind control."
- It is clear that the mind is not in the brain because it can affect brain activity.

You Are More than Your Brain

5. More and more scientists and philosophers realize that "you are more than your brain." A human has the freedom and capability to change his/her destiny.

- Dr. Jeffrey Scwartz is a neuroscientist who has developed a novel program to treat OCD successfully. He has written several books on the subject of the mind, including Ref. 1 below.
- Here is a recent presentation of Dr. Schwartz on the subject:

  WebLink: youtube: Jeffrey Schwartz: You Are More than Your Brain - Science Uprising Extra Content

- Dr. Schwartz was one of the early scientists to become aware that we (our minds) are more than our brains. He did most of his studies in the 1980s and 1990s. Since then, there have been more studies conducted using new techniques for brain imaging.

More Evidence against Materialism

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6. The current Western tradition of thinking is that the only things that really exist are the atoms and the void. Everything else, including the mind, is reducible to matter made of atoms. That world view is "materialism."

The following presentation by Dr. Michael Ignor provides a summary of evidence against materialism from recent research by many neuroscientists.

WebLink: youtube: Michael Egnor: The Evidence against Materialism

- At 5 minutes: Cutting a brain in half does not lead to significant changes in a person. If the brain gave rise to consciousness, one would expect such a drastic change would lead to a huge change in personality (and perhaps to two personalities). But the changes were insignificant (except that it relieved the patients of susceptibility to seizures.
- At 7 minutes: Research of Dr. Wilder Pennfield showed that probing various areas of the brain could not affect personal characteristics, such as intellect, political biases, habits, etc. There is a "core personality" that does not depend on the brain. But, of course, if the brain is dead, then such attributes cannot manifest.
- More evidence that the mind is not in the brain!

Those in Vegetative States May Be Fully Conscious

7. Another notable fact from the video by Dr. Ignor is that some of the "brain-dead" patients in "vegetative states" could be fully conscious.

- At 9:30 minutes: People who are "brain dead" and are in vegetative states may be "alive inside." They are just not able to express their feelings because they cannot talk or move body parts. A discussion of Dr. Owen's brain scan studies (mentioned by Dr. Ignor) is in Ref. 2. **There are aspects of the mind that cannot be destroyed even with severe brain damage.** I will discuss this more in the next post.
- At 15:30 minutes: Libet experiments on free will that seemed to suggest that humans do not have free will. Also, see, "Neuroscience says there is no Free Will? – That is a Misinterpretation!" More information providing evidence that humans do have free will in Ref. 3.
- At 19:30 minutes: The book by Bennett and Hacker referred to y Dr. Ignor is Ref. 4.
- At 22:20 minutes: Importance of intentionality that we touched on in #2 above. How can intentionality arise from the lifeless matter in a brain?

Teleology – Purpose of Things in the World

8. At 25 minutes, the discussion turns to teleology. Teleology is about "a reason or explanation for something to exist." See Ref. 5. An acorn grows into an oak tree and not to an apple tree. The blueprint for bringing an oak tree into existence is in that tiny seed. Of course, the acorn needs to germinate and extract all necessary material from the earth to grow into that huge oak tree.

- So, even scientists like Dr. Ignor cannot explain the ROOT CAUSES for either an oak tree or a human being comes into existence. Therefore, they assign that to a Creator. In their view, it is the Creator that designs EVERYTHING in this world. That is the "WebLink: wikipedia.org: Teleological argument" for the existence of a Creator. It sometimes goes as "WebLink: wikipedia.org: Intelligent Design."
- As Dr. Ignor asks around 26 minutes what the purpose of an eye is. He would say that it was created by the Creator for humans to see. He says that there is a "grand mind" (that of the Creator God) behind the universe. That is because Dr. Ignor is not aware of the "previously unknown theory of the Buddha."
- But the Buddha said that we create our own future eyes because we like to enjoy seeing things in this world! Again, this needs to be explained in a bigger picture.

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- An acorn giving rise to an oak tree is very similar to a *gandhabba* giving rise to a human body. That *gandhabba* is unimaginably smaller than an acorn but has the blueprint for the human body. The *gandhabba* starts building the body while inside the mother's womb, by taking nutrition from the mother. Once born, the baby starts eating food, and that is how the body of a full-grown adult comes into being. See, "Buddhist Explanations of Conception, Abortion, and Contraception."

If Mind Is Separate From the Body, What Happens to It at the Death of the Body?

9. Therefore, there is strong evidence emerging to support the idea that the mind is not in the brain, even though the brain helps facilitate the mind's workings. That gives rise to the following critical question. **If the mind is something more than the brain (and the physical body), what happens to that mind when the body dies?**

- For those who have not been exposed to true Buddha Dhamma, there could be only one option. That is the ASSUMPTION that the mind (stated to be "soul") must be going to either heaven or hell forever.
- But as we have already discussed, the mind creates "seeds" for future lives. Many such "seeds" exist for many future lives (some with physical bodies and brains) for ANY living being. That is why we all have been in this rebirth process from a time that cannot be traced back. See, "Origin of Life – There is No Traceable Origin."
- The "previously unheard Dhamma" is that living beings themselves are responsible for creating SEEDS for their future lives. Furthermore, living beings are also responsible for creating their environment to live in! That includes living things without consciousness (like vegetation) and the whole environment for all of that to exist. This is a VERY DEEP subject. But we will first address the issue of living beings creating the seeds their future lives.
- Both aspects are explained with *Paṭicca samuppāda*. We will, of course, first focus on human beings and other living beings.

References

1. Jeffrey Schwartz, "You Are Not Your Brain: The 4-Step Solution for Changing Bad Habits, Ending Unhealthy Thinking, and Taking Control of Your Life", (2012)

2. Dr. Owen's brain scan studies are discussed in the following video:

WebLink: youtube: This Neuroscientist Uses fMRI to Communicate With People in a Vegetative State | Freethink

3. Alfred R. Mele, "Free: Why Science Hasn't Disproved Free Will" (2014)

4. M. R. Bennett and P. M. S. Hacker, "Philosophical Foundations of Neuroscience" (2003)

5. Wikipedia article, "WebLink: wikipedia.org: Teleology."

2.3.6.2 Gandhabba in a Human Body – an Analogy

September 11, 2020; revised December 31, 2023

Gandhabba in a Human Body Senses Differently Than When Outside

1. The six critical entities in the *gandhabba* (***hadaya vatthu* and the five *pasāda rūpa* of *cakkhu, sota, ghāna, jivhā, kāya***) are responsible for the **amazing feats of cognition.** See "Mind and Matter – Buddhist Analysis,"

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- As we have discussed, a *gandhabba* has only a trace of matter and is invisible. It is essentially an invisible "mental body."
- **When outside the physical body, a *gandhabba* can hear and see by itself without having eyes and ears like us.** This idea of a living being without a physical body like ours is hard to imagine. But *Brahmā* in the higher 20 realms have such "invisible bodies."
- Of course, a *Brahma* or a *gandhabba* cannot taste, smell, or touch since they do not have "dense solid bodies."
- **But when trapped inside a physical body, a *gandhabba* can experience all five sensory inputs. However, now the *gandhabba* depends on the brain to receive those sensory inputs.**
- One way to get the basic idea is to look at the following analogy. **This analogy works ONLY for the five physical senses.**

A Soldier in a Totally-Enclosed Military Tank

2. Visualize a soldier operating a fully-enclosed military tank. I do not even know whether such "totally-enclosed" military vehicles exist. But one can visualize it. Consider a tank (that is essentially a big metal box) without a single window. It has video cameras and microphones mounted on it to capture the scenes and sounds. It also has guns mounted on it that can shoot heavy artillery shells over long distances.

- Let us also assume that the tank's movement is fully automated, i.e., the soldier cannot drive it manually.
- There is a sophisticated computer system that controls all those activities. But the soldier decides where to go, what to shoot at, etc.
- Now, suppose the computer system breaks down completely. The soldier is fully alive but he/she is incapable of knowing what is happening outside. He is also incapable of moving the tank or firing its guns. To someone looking from the outside, the tank appears "lifeless." It is no different from a nearby rock.

A *Gandhabba* inside a Physical Body

3. Similarly, a *gandhabba* trapped inside a physical body cannot see, hear, taste, smell, or touch anything without the aid of the brain.

- The physical body, just like the military tank, cannot "sense anything." But it has a set of five "instruments" to interact with the external world (eyes, ears, tongue, nose, and body).
- The brain, analogous to the on-board computer in the military tank, controls those body parts per its *gandhabba*'s instructions. It performs two types of tasks. (1) Process external signals coming through those five sensory instruments (eyes, ears, tongue, nose, and body) and pass them to the *gandhabba* inside. (2) It also carries out the instructions by the *gandhabba* to control those body parts. Thus the *gandhabba* controls body movements with the aid of the brain.
- In the case of extensive brain damage, the *gandhabba* cannot get any information from outside the body. It will also be unable to speak or move body parts because the brain accomplishes those tasks.
- That is why a "brain-dead person" in a "vegetative state" shows no sign of life, as we will discuss.

How Can a *Gandhabba* Move a Heavy Physical Body?

4. Again the "tank analogy" is helpful. The soldier does not have the energy to move the tank. That energy comes from the fuel in the tank. Therefore, the tank will become "lifeless" if fuel runs out. The computer system will also not have the power to run.

- The physical body, just like the tank, cannot move without energy. That energy comes from the food that the human eats.
- Furthermore, the brain also needs energy to operate. That energy also comes from the food.

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- It turns out that the brain consumes roughly 25% of the energy produced by food digestion. That gives an idea of the immense workload on the brain. It has to process all the information coming in through the five senses AND carry out other bodily actions.
- That is why "brain-dead people" don't show any sign of life. However, the *gandhabba* inside is fully alive, now trapped in a useless physical body.

More Comparisons Of the Two Cases

5. More bodily actions can be visualized that way. For example, *gandhabba* cannot throw a stone. But *gandhabba* in a human body can get the physical body to throw a stone (with the help of the brain.) It takes a lot of energy to throw a stone. But that energy does NOT come from the *gandhabba*. that comes from the food consumed by the physical body.

- Correspondingly, the soldier cannot throw the heavy artillery. But he/she can set up the computer to aim and fire the guns. The energy to propel heavy projectiles comes from the fuel in the military tank.
- If the computer breaks down, the soldier will be helpless and will not be able to see or hear what is happening outside. Furthermore, he/she will not be able to move the tank or shoot artillery shells. That is just like a "brain-dead person" in a vegetative state (see below.)

Why Can't the *Gandhabba* "See-Through" the Physical Body?

6. If a *gandhabba* outside a human body can travel through walls, and see/hear through walls, why can it not see and hear without the physical eyes and ears while being inside the physical body?

- That is a manifestation of *kammic* energy dictated by the purpose of the physical body. The physical body arises to provide a way for the *gandhabba* to experience close contacts (of taste, smell, and touch.) That NECESSITATES its entrapment inside the physical body.
- Again, the military tank analogy is helpful. The soldier can see and hear without the aid of tank-mounted equipment when he is outside the tank. But while INSIDE the tank, he CANNOT see outside without using the equipment. In the same way, the *gandhabba* is TOTALLY shielded from the external world once inside the physical body.

7. There is another aspect of why a *gandhabba* in a human body becomes isolated. *Kammic* influences block the *gandhabba* from "seeing through the physical body." That is a mechanism to make the physical body subject to *kamma vipāka*.

- Some people incur brain damage due to *kamma vipāka*. Being trapped inside one's own body and not being able to communicate with others is unimaginably harsh, as we will see below.
- In general, "being trapped inside a heavy body" is one mechanism for humans to "pay for the privilege" of having a physical body to enjoy sense pleasures. Without exception, those who have had out-of-body experiences describe a joyful feeling of "lightness."

What Happens if the Computer System (Brain) Malfunctions?

8. There are two possible scenarios in each of the cases. Let us consider the tank analogy first.

a) **If part of the on-board computer-controlled circuitry malfunctions**, the soldier may be able to do only specific tasks. For example, suppose the circuitry that controls automated driving and the guns malfunctions. Then he would be unable to do anything with the tank (either to move it or to fire the guns.) But he may still be capable of seeing and hearing what is happening outside.

b) **If the computer completely breaks down**, the soldier will be completely isolated. He will not see or hear what is happening outside, in addition to being unable to do anything with the tank.

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9. In the case of a *gandhabba* in a human body, the above two scenarios are analogous to two possible situations for a person in a vegetative state.

a) **If only certain areas of the brain circuitry are damaged (especially the brain stem)**, that person may be able to see and hear but may be incapable of moving body parts to respond to them.

b) **If the brain is totally damaged**, that person may not see or hear and be unable to move the physical body. That is a "brain-dead person" or a person in a "vegetative state."

- Yet, the gandhabba inside is alive and well in both cases, just like the soldier in the tank with a failed computer system.
- The case of a person in a "vegetative state" is discussed in detail in "Persistent Vegetative State – Buddhist View."

How Does A *Gandhabba* See/Hear When Outside a Physical Body?

10. Another possible question is: "How does the *gandhabba* see and hear when outside the human body?"

- Mainly humans and animals that communicate via speech (and bodily gestures). Living beings in other realms communicate in a different way that has not been described well.
- But we know that *Brahma* Sahampati came to see the Buddha just after Buddha's Enlightenment and "communicated" with the Buddha. *Brahmas* don't have dense physical bodies with mouths or brains to talk like us.

11. That mode of communication is similar to one's experience with dreams. **In a dream, we do not "hear" what others say in the same way when we hear speech normally, i.e., through the ears.** In a dream, we perceive what they are saying. We perceive *saññā.*

- **We also do not "see dreams" with our eyes, which are closed while we sleep.**
- Here, we need to remember that the "real sensing elements" are not the physical eyes, ears, etc., but the five *pasāda rūpa*: *cakkhu, sota, ghāna, jivhā*, and *kāya*. See, "Mind and Matter – Buddhist Analysis."

The Blind Woman Who Could See With an Out-of-Body Experience

12. The following real-life account provides a good understanding of the workings of the *gandhabba* in a human body versus outside.

- In some cases, people are born with the *cakkhu pasāda rūpa* in good condition, but the optic nerve (or the physical eye itself) may be damaged. In that case, they cannot see because the brain is not getting a signal from the eyes.
- But if the *gandhabba* can come out of the body, it can see by itself. The following video clearly illustrates this situation.

  WebLink: youtube: Near Death Experience - Blind woman 'sees' while out of body

13. Note that she had "never seen anything" in her life. It seems that either her physical eyes or the optic nerve/visual cortex in the brain had been damaged at birth. But the *cakkhu pasāda rūpa* was fully functional. That is why she could see when her *gandhabba* came out of her body. (She came out of the physical body with her *manomaya kāya* or her *gandhabba*; that is what an Out-of-Body Experience means.)

- However, in other cases, one may be born blind because one may not be born with the *cakkhu pasāda rūpa*. In that case, even if the *gandhabba* comes out of the body, it would not be able to see because of the absence of the *cakkhu pasāda rūpa*.
- All five sensory faculties are in the *gandhabba* or the *manomaya kāya*. The brain must process those signals before sending them to the corresponding *pasāda rūpa*. Then that *pasāda rūpa* transfers the

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signal to the *hadaya vatthu* and it is the *hadaya vatthu* that really "sees", "hears", etc. See "Mind and Matter – Buddhist Analysis."

All posts on *gandhabba* and the brain in this subsection: "Brain and the Gandhabba." I highly recommend reading all those posts.

2.3.6.3 Persistent Vegetative State – Buddhist View

September 18, 2020; revised September 19, 2020

Some people in "persistent vegetative state" may have awareness per Buddha Dhamma. (1). As long as the physical body is alive, there is life. (2). Depending on the extent of brain damage, awareness of the external world may or may not be there.

What Is a "Vegetative State" or Unresponsive Wakefulness Syndrome?

1. A persistent vegetative state is when a person is awake but showing no signs of awareness for an extended time. Such a patient may have awoken from a coma, but still don't seem to have regained awareness (Refs. 1, 2 [Ref. 1, and Ref. 2]).

- Ref. 1 states, "A vegetative state is when a person is awake but showing **no signs of awareness**."
- According to Ref. 2, a person in a vegetative state "**completely lack cognitive function**."
- The term "vegetative state" may have come from "vegetable-like" in the sense that the body is obviously alive, but does not show any sign of awareness. A vegetable is also "alive," but of course, does not have any awareness.
- But there is a clear difference between "**being aware**" and "**being able to communicate that one is aware**." Some people classified to be in a "vegetative state" may be aware but not able to communicate that they are aware. This difference is VERY CLEAR in the Buddhist explanation.

There Could be Awareness in a Person Classified to be in a "Vegetative State"

2. Scientists are beginning to realize that there is a **"thinking being" in a human body in a "persistent vegetative state."** In 2010, it was proposed to refer to this condition as *unresponsive wakefulness syndrome* or UWS (Ref. 3.)

- However, many still consider ANY person in a vegetative state to be "clinically dead." Disconnecting life-support is legally allowed.
- In Buddha Dhamma, the issues become much clear. **The *gandhabba* is fully alive inside.** Since the brain's areas controlling body movement and speech are disabled, it cannot show awareness. But depending on the condition of the other areas of the brain, **it may or may not be aware of the surroundings. That means a person in a vegetative state COULD BE fully aware of his/her surroundings just like a normal person.**
- Progress in neuroscience now makes it possible to check whether such a person is aware of the surroundings, even if he/she cannot express that via speech or bodily movements. We will discuss that below. Let us first discuss the general picture per Buddha Dhamma.

A Person in a Persistent Vegetative State – Buddhist Explanation

3. In the previous post, we described the workings of the *gandhabba* (mental body) and the physical body where the brain plays a significant role.

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- One part of the brain (neocortex) provides the *gandhabba* with the sensory inputs coming through the physical sense faculties (eyes, ears, nose, tongue, body.)
- There is a separate brain circuit (brain stem) that controls speech and bodily movements. Per *gandhabba*'s instructions, that part of the brain controls the movement of body parts.
- We discussed those two aspects using an analogy of a military tank operated by a soldier. Here, an onboard computer has two circuits: One to bring in external video and audio to the soldier. The other part of the computer-controlled circuit drives the tank and fires the guns mounted on the soldier's tank per instructions. See, "Gandhabba in a Human Body – an Analogy."

"Vegetative State" is Proper Terminology If the Brain Is Fully Damaged

4. If there is extensive damage to the onboard computer and all circuits under its control, the soldier is completely isolated. He/she would not be able to see/hear what is happening outside OR to drive the tank or fire its guns.

- Similarly, **if the brain is fully damaged**, the *gandhabba* will not be able to see, hear, taste, smell, or touch (It will also not be able to recall any past events as we will discuss later.) Furthermore, since the brain cannot help with speech or other body movements, the *gandhabba* cannot show any life sign.
- However, the soldier inside the tank is alive. Similarly, the *gandhabba* inside the physical body is also fully alive.
- It is because that the *gandhabba* is alive that the physical body stays alive. **The physical body can be in that "persistent vegetative state" as long as the *gandhabba* stays inside AND the physical body is on life-support (food and water provided.)**
- **Thus, the term "vegetative state" is appropriate in this case**, since the *gandhabba* cannot respond AND is totally unaware of what is going on. **In *Abhidhamma* terminology, the mind is in the *bhavaṅga* state. There are no "active thoughts" or *citta vithi*.**

If Only the Brain Stem Damaged, *Gandhabba* May Have "Awareness"

5. Now, let us consider the second possible scenario. **If only the brain stem is damaged,** that person may see and hear but is incapable of moving body parts to respond to them.

- In the military tank analogy, this is similar to when the computer circuits for driving and firing of guns are damaged. The video and audio equipment are working, so that the soldier can see and hear what is going on outside, but is unable to move the tank or fire its guns. To someone looking from outside, the military tank appears to be totally disabled.
- Similarly, some people who appear to be in persistent vegetative states may be fully aware of what is going on. They have no abilities of body movements and cannot speak or move even a finger. Thus, they are unable to express anything with words or bodily movements.
- The following video is about a woman in a vegetative state for two years and was able to recover. **During those two years, she heard and saw what was going on.** However, there was "no sign of life" in her other than her vital signs.

  WebLink: youtube: Miracle Drug Wakes Up Woman In A Coma After 2 Years | My Shocking Story

Gandhabba of a Person in a Persistent Vegetative State is Fully Alive in All Cases

6. Therefore, as long as the body's vital functions are intact, the *gandhabba* inside is alive and well. In other words, the fact that the physical body does not decay MEANS that the *gandhabba* inside is alive.

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- Of course, if life-support disconnected the physical body will die. Then the *gandhabba* would move out of the dead body.
- Some people in a "vegetative state" may not be able to think in addition to not being able to respond. That is a "strong vegetative state," as discussed in #4. That is similar to a living being in the *asañña* realm with no thoughts or perceptions.
- On the other hand, some who are classified to be in a "persistent vegetative state" may be fully aware of what is happening, as discussed in #5.
- The following amazing video describes the accounts of three people who were in vegetative states for years per #5. They recovered and say that they were able to see or hear everything. But they were incapable of even moving a finger, let alone talk, so they could not acknowledge that they knew what was happening.

  WebLink: youtube: This Guy Came out of a 12-Year Coma and What He Told Amazed Everyone

- Imagine being in a situation like that! Totally helpless. **That is one example of *anatta* nature!** This is why *anatta* means much more than just "impermanence." One can get into situations where one loses any control over one's situation. Most animals are like that throughout their lives. They have to bear whatever happens.

Is There a Way to Check if a Person In a Vegetative Stats Is Aware of Surroundings?

7. It would be horrible to discontinue life-support for a person who cannot communicate but is fully aware of what is happening. As we saw in the above video, some people in persistent vegetative states CAN see and hear everything. They cannot speak or even make bodily gestures to indicate that they can see and hear.

- Imagine being in such a situation. In some cases, the medical staff and even the family members may be talking about taking away life support! That would be a cruel punishment even though not intended.
- But new imaging technology developments have made it possible to find out whether a given patient is aware, even though unable to communicate. The following video explains the technology. A Neuroscientist Used fMRI to Communicate With People in a Vegetative State:

  WebLink: youtube: This Neuroscientist Uses fMRI to Communicate With People in a Vegetative State | Freethink

- **According to this doctor, about 1 in 5 patients (from a sample of several hundred in his study) were fully aware!** Hopefully, this technique will be adopted in the future before deciding to remove life support.
- Note that the thirst person discussed in the video in #6 (@9.06) underwent this brain scan diagnosis.

The Buddhist Explanations Are Very Clear on Many Moral Issues

8. The prevalent "materialistic view" is making it difficult to understand some critical moral issues with clarity. What we discussed above is just one example.

- Another actively-debated issue is related to the fact that there is no clear understanding of the conception of a baby per materialistic view. The only thing that is universally accepted is that the conception STARTS with the formation of a single cell (zygote) when a sperm cell joins an egg cell in the mother's womb.
- But that zygote is inert. When does it become alive? Some people even say it is not alive until it is born! Yet, one can clearly see that the baby is alive in the womb with the heart pumping.

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- In the Buddhist view, the situation is crystal clear. The inert zygote becomes alive when a *gandhabba* "descends to the womb" (*okkanti*) and merges with that zygote. That normally happens within a day or two of sexual intercourse. Thus, the time of conception is well-defined. See, "Buddhist Explanations of Conception, Abortion, and Contraception."

References

1. Brain Foundation article: "WebLink: brainfoundation.org.au: Vegetative State (Unresponsive Wakefulness Syndrome)"
2. Wikipedia article: "WebLink: wikipedia.org: Persistent vegetative state"
3. S. Laureys et al., "WebLink: ncbi.nlm.nih.gov: Unresponsive wakefulness syndrome: a new name for the vegetative state or apallic syndrome (2010)"
4. An insightful summary;
   WebLink: youtube: Brain Dead Patients May Not Actually Be Brain Dead
5. Here is a longer video on two subjects. One was in the vegetative state for 20 years before recovering. She recovered in 2004 but remembers others talking about the terrorist attack on 9/11/2001 (@34:30.)
   ??? unavailable ??? WebLink: youtube: Woman in a Coma For 20 Year Wakes Up (The Real Sleeping Beauty) | Only Human

All relevant posts at the subsection, "Buddha Dhamma – A Scientific Approach." Posts on the connection between the brain and gandhabba (mental body) at "Brain and the Gandhabba."

2.3.6.4 Patient H.M. – Different Roles of Brain in Memory

September 25, 2020; revised April 11, 2022

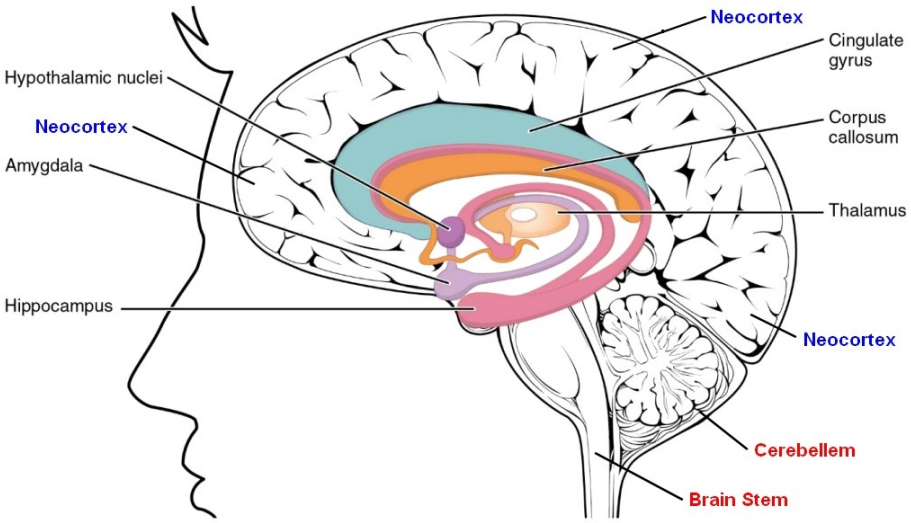
Patient H.M. provided a critical clue to the role of the hippocampus in memory preservation. Studies on him and a few other patients point to direct and indirect roles played by the brain in preserving memories. The Buddhist and scientific descriptions are the same for habitual (procedural) memory but different for autobiographical (declarative) memory.

Major Components of the Brain

1. The following diagram shows the brain divided into three regions. The following bullet points provide the KEY FUNCTIONS of each area. It is a crude description but provides a simple picture.

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- The **cerebellum (indicated in red)** controls **body movements**. The cerebellum also helps with body balance and remembering repetitive tasks. If there is significant damage to the **brain stem**, one is likely to die. The brain stem controls vital functions like breathing.



- The **limbic system** plays a vital role in **memory.** It also deals with emotions. **Components of the limbic system are indicated in black.**
- The **neocortex (indicated in blue)** is the largest area of the brain and manages **sensory inputs such as vision and hearing**. It is also the "**thinking brain**." It wraps around the limbic system, starting from the edge of the cerebellum.

Click on the link to download the figure: "WebLink: JPG image download: Major Components of the Brain."

Structural Information on the Three Regions of the Brain

2. The above figure shows a brain cut in the middle. **Some components of the limbic system have two parts on either side.** For example, the hippocampus and amygdala have two identical structures on the brain's left and right sides. [The **hippocampus** is a small, curved formation in the brain that plays an important role in the limbic system. The **hippocampus** is involved in the formation of new memories and is also associated with learning and emotions. The **amygdala** is a collection of cells near the base of the brain. There are two, one in each hemisphere or side of the brain. This is where emotions are given meaning, remembered, and attached to associations and responses to them (emotional memories). The **amygdala** is considered to be part of the brain's limbic system.]

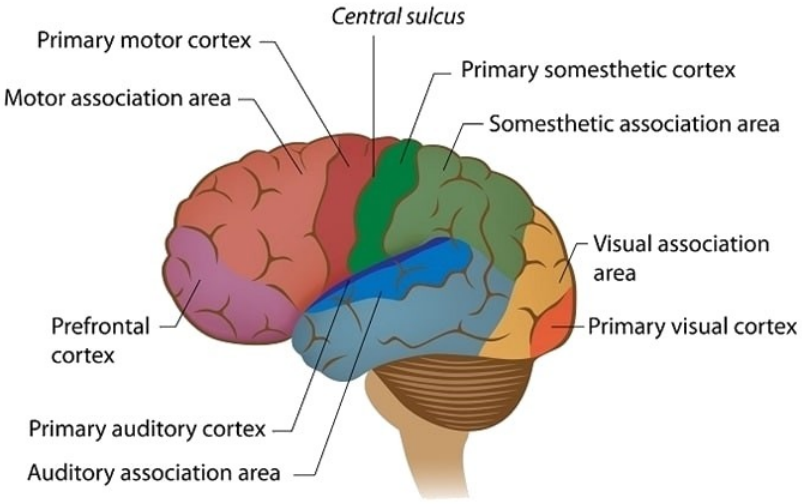
- On the other hand, the brain stem and cerebellum are single structures.
- In contrast to both, the neocortex has different areas specialized for various tasks. Analysis of sensory inputs happens in the back (visual and auditory cortex.) Parts of the frontal cortex manage planning, speech, and related motor control aspects. The neocortex accounts for 76% of the brain.

Overview of Our Discussion So Far

3. Now, we can better visualize our discussion so far in the previous few posts, especially the post on "Persistent Vegetative State – Buddhist View." Let us first go over that post.

- The brain stem regulates breathing, heart rate, and blood pressure. Therefore, it is likely that people in vegetative states do not have significant damage to their brain stems.
- The loss of motor control (body movements) is likely due to damage to the cerebellum.

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- The visual and auditory cortexes are close to the cerebellum (left figure). Click to download the figure: "WebLink: PNG image download: Neocortex Areas and Cerebellum." The limbic system is hidden in this view.
- That roughly matches what we discussed in the previous post about different situations of people in vegetative states. For example, suppose there is damage to the cerebellum area but minimal damage to the visual/auditory cortexes. Such patients may be able to see/hear but not able to respond.
- On the other hand, if visual/auditory cortexes and the cerebellum are damaged, the patients would not be able to see or hear as well.
- We discussed those two situations in the previous post.

The Opposite of a "Vegetative State" – Living Without Memory

4. Now, let us discuss a few people who were unfortunate to face different problems due to a third region of the brain located close to the middle of the brain. As we can see from the first figure above, the limbic system lies underneath the neocortex and sits above the brain stem/cerebellum area.

- The limbic system is the "emotional center" of the brain because it controls emotions. It has several components, including the hippocampus, amygdala, and thalamus.
- Our focus here is on the hippocampus. As we will see, it plays a significant role in memory.
- There are two symmetrically-placed hippocampi on either side of the brain. Surgeons removed both of them in a patient who went by the name "patient H.M."

The account of "Patient H.M." – Critical Role of Hippocampus

5. Patient H.M. (or Henry Molaison) suffered from frequent bouts of seizures. In 1953, a surgeon removed both his hippocampi in an attempt to solve that problem. Even though the episodes went away, HM suffered a devastating memory loss.

- HM lost the ability to retain NEW memories. But he could remember events up to the operation but could not remember anything for more than a few minutes AFTER the operation. The following video explains it in more detail.

  WebLink: youtube: What happens when you remove the hippocampus? - Sam Kean

- After extensive studies on patient HM (he died in 2008) and on several other patients with memory loss, neuroscientists have concluded that the hippocampus is the component in the brain that strengthens short-term memories to long-term memories and "passes them over to the neocortex."
- However, they do not know how those memories can be "passed over to another brain region" or how the brain can keep such "long-term memories" for long times. In the next post, we will discuss some people's ability to remember past events extensively. **For example, some people can remember what they ate for lunch several years ago on a specific arbitrary date!** We will discuss that in upcoming posts.

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- The extensive study of patient HM is vital since it allows us to pinpoint one brain component responsible for long-term memories.

Nomenclature of Memory

6. We need to be aware are some standard terms used by neuroscientists. That will help us understand the content in the following videos.

- **Autobiographical (or episodic or declarative, or explicit) memory** is about remembering events, facts, etc. These memories are about dates, events, names, etc. They are the same as *nāmagotta* in Buddha Dhamma. In Buddha Dhamma, *nāmagotta* are not in the brain but reside in the "*viññāṇa* plane." There is a "transmitter" in the brain that transmits memories to the "*viññāṇa* plane." Then there is a "receiver" in the brain that makes it possible to recall memories from the "*viññāṇa* plane." More on that in upcoming posts.
- The other is **habitual (or procedural or implicit) memory** or being able to do repetitive tasks like playing the piano, riding a bicycle, brushing teeth, etc. They are related to one's habits. These memories are "hard-wired" in the brain. It appears that the cerebellum in the brain is where such "memory connections" take place.
- **Anterograde amnesia** is the failure to store memories after trauma. **Retrograde amnesia** is the failure to recall memories before the trauma. The loss of the hippocampus leads to anterograde amnesia.

Further Details on Patient H.M.

7. The following video is a bit long. But it provides a lot of information.

WebLink: youtube: Patient HM and Jacopo Annese

- @ 4 minutes: Hippocampi on both sides of the brain surgically removed. After that, he couldn't remember anything that had happened minutes ago. Of course, he could remember events before the operation.
- Imagine the hippocampi to be the "transmitter." Suppose it transmits new memories to the "*viññāṇa* plane," where they remain intact forever. Then suppose another component (yet unidentified) in the brain can help recall memories. That "receiver" worked for patient H.M. since he could recall memories formed BEFORE removing the hippocampi.
- We will discuss this "theory" in the next post. But keep this in mind as we continue the discussion here.
- @4:40 minutes: "Declarative memory" is the same as the aforementioned autobiographical memory. "Procedural memory" is the same as "habitual memory."
- @5:40 minutes: The narrator says there is only one book on patient H.M., But there are two more. See Ref. 1.

8. The Nova clip @ 7 minutes says that memories are created and erased by chemical processes. But that is not consistent with either Buddha Dhamma or recent findings in science.

- @ 8:40 minutes: The account of H.M.'s medical problems led to surgery.
- @ 10 minutes: Patient H.M. could remember everything that happened before his operation.
- @ 10:30 minutes: Dr. Milner concluded that the hippocampus MAKES long-term memories. But we will see that there is a better explanation.
- @ 11:00 minutes: The drawing experiment showed that he could learn repetitive processes. As we will see below, that comes under "habitual memory" (learning a motor skill) controlled by the cerebellum. But, of course, he had no memory of going through those trial runs of drawing the star.

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- @ 12 minutes: Current scientific explanation of memory formation. This explanation is also consistent with Buddha Dhamma. Construction of "habitual memories" or motor skills appears to occur in the cerebellum.

The Account of Patient E.P.

9. The account of a different person, **patient E.P.** starts at 4:30 minutes. In 1992, E.P. suffered a viral infection that seemed to have damaged parts of the limbic system. That is very similar to the case of Clive Wearing that we will discuss below.

- @ 17 minutes: Patient E.P. could not retain memories of events AFTER coming down with the infection. But he remembered events before that. Thus, he does not have autobiographical memories of events AFTER the infection.
- @ 19:30: The virus destroyed areas around the hippocampus. After that damage, patient E.P. could not retain any NEW autobiographical information. But he remembers everything that happened BEFORE that virus-induced damage. That is similar to the case of patient H.M.
- @ 22 minutes: The narrator says the hippocampus helps "record the memories." But as we will see, the hippocampus transmits those memories to the *viññāṇa* plane.
- @ 24 minutes: Brief discussion of Clive Wearing.
- @ 25:40 minutes: The account of Dr. Jacopo Annese, who compiles records of the brains of people with different backgrounds, including those with memory problems.
- @ 30:10 to 32 minutes: The brain of patient H.M. **The discussion relevant to our topic stops at 32 minutes.**
- @ 32 minutes to end: Work of Dr. Annese. He plans to make a repository of complete brain scans of 1000 people.
- Next, we discuss a third patient who lost ALL his memories AND cannot make ANY memories.

Clive Wearing – Musician With Seven Second Memory

10. Clive Wearing was a reputable musician. A herpes virus damaged his brain (around the limbic system) just over a few days in 1985. Unlike patient H.M. and patient E.P., he cannot recall ANY memories. **He can remember only those events within the last seven seconds.** His situation is even worse than that of the previous two patients.

- Therefore, he cannot recognize anyone. Even though he cannot remember his wife's name, he knows that she is a special person in his life.
- So, he virtually lives "just at that moment"!
- The following video is a bit long. But it provides a lot of information.

  WebLink: youtube: The Man With The Seven Second Memory (Amnesia Documentary) | Real Stories

Significant Deductions from Clive Wearing's Case

11. Note in the beginning that he can play the piano but cannot remember anything that happened even several seconds ago!

- Therefore, his habitual memory is intact (consistent with his cerebellum undamaged.) But he has anterograde AND retrograde amnesia, i.e., total loss of autobiographical memory. Therefore, he seems to have lost both the transmitter (hippocampus) and "receiver" (cannot be identified yet.)
- @ 6:40 minutes: He says it is like being dead. No thoughts of any kind, except the one that passes by. In that sense, his state is a kind of a "vegetative state" even though he can maintain his physical activities.

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- @ 9:30 minutes: The account of how he lost memory in several days in 1985.

12. Here are more notable things from the above video:

- @ 10 minutes: How he lost memory within several days. The herpes virus crossed the blood-brain barrier and got into the brain. There is only a one-in-a-million chance of that happening!
- @14 minutes; He says he cannot think about anything. That is why he initially cried all day long. He says it is like being dead.
- @19 minutes: Every moment is the beginning of consciousness! He repeats that at @43 minutes. No thoughts mean like being dead! He was fortunate to be able to play the piano. **As we mentioned, such "learned memories" remain hard-wired in the cerebellum. That is a notable difference from "episodic memories," which are not (and cannot be) "stored" in the brain.** We will discuss that in the next post. That is also why he can dress by himself, eat and do other "regular activities" by himself.

13. We can learn a lot about the working of the brain and the *gandhabba* by carefully analyzing the accounts of patient H.M., patient E.P., and Clive Wearing.

- We will continue the discussion in the next post.

References

1. **Books on patient H.M.:** Philip J. Hilts, *Memory's Ghost* (1996). Suzanne Corkin WebLink: PDF Download: *Permanent Present Tense: The Unforgettable Life of the Amnesic Patient, H. M.* (2013). Luke Dittrich *Patient H.M.: A Story of Memory, Madness, and Family Secrets* (2017).
2. **Book on Clive Wearing:** Deborah Wearing, *Forever Today* (2005).
3. One could Google and find much more information on any of these topics. I have provided just enough material to get the basic idea.

All posts in this section at, "Buddha Dhamma – A Scientific Approach."

2.3.6.5 Memory Recall for Gandhabba in a Human Body

October 2, 2020; revised October 3, 2020

Memory preservation and recall involve two components in the brain per Buddha Dhamma. We identify the "transmitter" as the hippocampus. The "receiver" is tentatively identified to be in the posterior visual areas of the cortex possibly the precuneus.

Key Points From the Discussion So Far

1. **When outside the physical body**, a *gandhabba* can see, hear, and recall memories "directly." The invisible *gandhabba* sees and hears with the *cakkhu* and *sota pasāda rūpa* and recall memories directly in *hadaya vatthu*. *Kammic* energy creates up to six sensory units, including those three. See "Mind and Matter – Buddhist Analysis."

- **When inside a physical body**, a *gandhabba* is TOTALLY shielded from outside. But thanks to that solid, dense body, the *gandhabba* can taste, smell, and touch things too. But ALL six types of interactions with the external world now REQUIRE a functional brain.
- Using an analogy of a military tank, we discussed how the brain analyzes the sensory inputs coming through five physical senses (eyes, ears, nose, tongue, body) and passes them to the *gandhabba*. See, "Gandhabba in a Human Body – an Analogy."
- Now, let us discuss the critical role played by the brain in the memory preservation/recall process.

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Memory Preservation/Recall for a *Gandhabba* Inside a Human Body

2. The sights, sounds, tastes, odors, and touchable objects are in the external world. In the same way, **our memories are also in the external world**.

- Of course, that Buddhist view differs from the scientific view that the memories are "stored" in our brains. See, "Mind Is Not in the Brain."
- The "physical world" or "*rūpa loka*" that is spread out in space (*ākāsa dhātu*) is only one part of our world.
- That physical world has a mental counterpart. **It is the "mental world" or "*nāma loka*" associated with the *viññāṇa dhātu*. Our memories or "*nāmagotta*" (as well as plans and our *kamma bīja*) are in that *nāma loka*.**

3. Out of the five aggregates (*pañcakkhandha*), the *rūpakkhandha* encompasses everything associated with the *rūpa loka*. The other four aggregates (*vedanakkhandha, saññākkhandha, saṅkhārakkhandha*, and *viññāṇakkhandha*) are associated with the *nāma loka*. We will discuss that in more detail in upcoming posts.

- As discussed in the above-mentioned posts, eyes, ears, nose, tongue, and the physical body brings in the five physical sensory inputs to the *gandhabba* trapped inside the physical body. The brain plays a key role in processing those sensory inputs and passing them to the *gandhabba*.
- Two brain components play critical roles in memory preservation/recall for the *gandhabba* trapped in a physical body. Let us discuss that now.

A Transmitter and a Receiver of Memory in the Brain

4. The five physical senses need to "bring in" external sensory inputs from the physical world. People, animals, and things in the *rūpa loka* can be seen with the eyes. Our physical bodies can touch those things, etc.

- On the other hand, records of our thoughts (*nāmagotta*) need to be first sent out of the physical body to the *nāma loka* (*viññāṇa dhātu*.) Those thoughts arise in the *gandhabba* inside the physical body. As thoughts arise in *gandhabba*, the "transmitter" in the brain transmits them to the outside.
- We can recall those records as needed, with the aid of the "receiver" in the brain.

The Critical Roles of the Transmitter and the Receiver

5. If the transmitter in the brain does not work, then records of one's thoughts cannot be transmitted out to the *viññāṇa dhātu*. That means those records WILL NOT be saved. **If someone's transmitter stops working, the recording of *nāmagotta* will stop.**

- **If the transmitter keeps working, but the receiver stops working, then one will not be able to recall ANY of the memories.** However, one's *nāmagotta* will continue to accumulate in the *nāma loka*.
- **Of course, if both transmitter and receiver fail, then one's *nāmagotta* will not be saved, AND one will not be able to recall ANY memories.**

6. Now, let us see what happens when that person dies and is reborn with a human body again. If both the transmitter and receiver work in the new life, then the only problem would be the following.

- **If the transmitter had not worked for a certain time period in the previous life, *nāmagotta* for that period would be missing FOREVER.**

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- That last scenario would be similar to the case of *nāmagotta* missing for the time spent in the *asaññā* realm. For that whole time spent in the *asaññā* realm, there would be no thoughts, **and thus no "events" to record.**

Identification of the Transmitter of *Nāmagotta* as Hippocampus

7. In the previous post, "Patient H.M. – Different Roles of Brain in Memory," we discussed the case of patient H.M. As explained in #4 in that post, a surgeon removed H.M.'s hippocampus to treat a different medical problem.

- After the surgery, H.M. lost to the ability to recall anything that happened AFTER the operation. But he was able to recall events that took place BEFORE the operation.
- The fact that he was able to recall some memories means that the receiver was working!
- The second clue is that he cannot recall new memories made AFTER the operation, which means the transmitter was removed in operation. Only one small part of the brain (hippocampus) was removed in operation. **Thus it is a clear-cut case that the hippocampus is the transmitter!**
- By the way, patient E.P. discussed in #9 of that same post had the same issue of not recalling only those memories created AFTER an incident. In that case, a virus attacked E.P.'S brain area that contained the hippocampus. Thus his account is also consistent with the hippocampus being the transmitter.

Loss of the Receiver Leads to Complete Loss of Episodic Memories

8. What would happen if the receiver is damaged? Of course, one would not be able to recall anything at all.

- We discussed the case of Clive Wearing in that same post starting at #10. Clive did lose ALL memories. **Thus, it is clear that Clive lost the receiver.**
- However, he lost his memories due to a viral attack just like patient E.P. It was not a specific brain component like for patient H.M.
- There was much more damage to Mr. Wearing's brain than for patient E.P.'s brain. **Some areas in the frontal and temporal lobes and the area around the hippocampus were damaged.** There are many small components around the hippocampus (like the amygdala.) I could not find more specific information on the damaged areas of Mr. Wearing's brain.
- On the other hand, his cerebellum (located in the back of the head) did not have any damage. Thus, he was able to do routine tasks using habitual memory. He was even able to play the piano, as we discussed in that post. As discussed in #12 there, **"learned memories" remain hard-wired in the cerebellum.** His cerebellum did not have any damage
- But he would not recall playing the piano a minute after he finished playing! He could not recall ANY **"episodic memories"** because his "memory receiver" was damaged. His transmitter (hippocampus) was also damaged.

Tentative Identification of the Receiver

9. A recent study monitored various regions of the brain when a subject was asked to recall a past event. I just came across this publication today, October 3, 2020.

- The authors of the publication state, "..Results showed that initial access was very fast, did not activate the hippocampus, and **involved activation of predominantly posterior visual areas, including the precuneus**."
- As we discussed above in #7, we believe that the hippocampus is the transmitter. Thus, this study is consistent with that.

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- The publication is available for free distribution: WebLink: PDF download: Highly Superior Autobiographical Memory-The role of the precuneus-Mazzoni-2019.

Connection to the Ability to Recall Past Lives – Why Scientists Are Wrong

10. Since memories (*nāmagotta*) remain preserved in the *nāma loka* (*viññāṇa dhātu*), they will NEVER be lost. That is why some children can recall their past lives.

- On the other hand, if memories are "stored in the brain," as some scientists speculate, recalling a past life would be impossible. Thus, even if just ONE one numerous past life accounts is correct, that model has to be discarded.
- Of course, those who cultivate *abhiññā* powers can recall MANY past lives. The Buddha recalled how he received "*niyata vivarana*" to become a Buddha from many previous Buddhas who lived billions of years ago! See, "Pāramitā – How a Puthujjana Becomes a Buddha."
- Further evidence is building up from numerous Near-Death-Experience (NDE) studies conducted by heart surgeons. We discussed those problems with the "memories stored in the brain" theory in the post, "Theories of Our World – Scientific Overview."

Buddha Dhamma Is Self-Consistent and Compatible With Scientific Findings

11. Buddha Dhamma is fully self-consistent. See, "Buddha Dhamma: Non-Perceivability and Self-Consistency." All the posts at this website are self-consistent and are consistent with the *Tipiṭaka*.

- Over the years, scientific theories kept changing to be consistent with new findings. I predict that science WILL discard the idea that memories remain stored in the brain. It is just a matter of time.
- Another piece of recent evidence is the following. Some people can remember what happened in any ARBITRARILY selected day, even several years ago. It Is as though their memories were digitally recorded.
- Our brains are not digital, as proven in recent years. They do not work the same way as digital computers. It is impossible to "record" events in such detail in our brains.
- We will discuss accounts of some of those people with "perfect memories" in the next post.

All posts in this section at, "Buddha Dhamma – A Scientific Approach."

2.3.6.6 How Do We See? – Role of the Gandhabba

December 22, 2020; revised December 23, 2020; April 14, 2022 (Ref. 4 added among other revisions); September 21, 2022; September 22, 2022; January 2, 2024

The question "**How do we see?**" remains unanswered by science. The short post by the National Eye Institute, "WebLink: nei.nih.gov: How the Eyes Work," concludes: "These **electrical signals** travel from the retina through the optic nerve to the brain. **Then the brain turns the signals into the images you see**." That does not explain the important part, the EXPERIENCE.

How Do We See?

1. Let us systematically see what happens when we "see" a tree. Please don't just read through, but stop and think about each point.

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- Light reflected off the tree falls on our eyes, forming an image of that tree on the retina. As you can imagine, that image is tiny. That image then goes to the brain through a nerve as a chemical/electrical signal.
- Scientists are stuck on what happens next: How does the brain "SEE" the tree using that chemical/electrical signal?
- Furthermore, we "see" that tree in great detail: leaves, individual flowers, fruits, etc. How is that possible? The images that land on the back of the eyes are TINY.
- Someone who has thought a lot about this issue is Jeff Hawkins, who is actively engaged in artificial intelligence (AI). In his book, "On Intelligence," he discusses current scientific knowledge on vision and other sensory inputs (Ref. 1.)

Jeff Hawkins's Book "On Intelligence"

2. Starting on p. 55 of his book, Hawkins discusses how the image that falls on the back of the eye gets to the brain: "But let's take a closer look. Visual information from the outside world is sent to your brain via a million fibers in your optic nerve. .".

- "You can visualize these inputs as a bundle of electrical wires or a bundle of optical fibers.." he writes, "The inputs to the brain are like those fibers, but they are called axons, and they carry neural signals called "action potentials" or "spikes," which are partly chemical and partly electrical..".
- As discussed in that book, visual signals and all sensory inputs (sounds, taste, smell, and body touch) to the brain are similar. You hear a sound, see the light, and feel pressure, **but there isn't any fundamental difference among these neural signals inside your brain**. An action potential is an action potential.
- Scientists have not figured out how the brain distinguishes those different types of signals. Moreover, they have no idea how the mind "sees the light" or an image of that tree. Same for the other senses.
- They will never figure that out because it is NOT the brain that "SEES." **It is the "*hadaya vatthu*" (seat of the mind") on the "mental body" (*gandhabba*) that feels the "seeing sensation."** Of course, "*gandhabba*" is an "energy body" trapped inside the physical body. It can come out sometimes, especially during heart operations (Google "Near-Death Experiences.")

How Are Electrical/Chemical Signals Sensed or Experienced?

3. To quote more from that book (p. 56): "Your perceptions and knowledge about the world are built from these patterns. **There is no light inside your head. It is dark in there. There is no sound entering your brain either; it is quiet inside.** The brain is the only part of your body that has no senses. A surgeon could stick a finger into your brain, and you would not feel it. All the information that enters your mind comes in as spatial and temporal patterns on the axons."

- **It is a mystery to science how the mind differentiates those chemical and electrical signals from the brain as vision, sound, taste, smell, and touch.**
- For example, how do "pictures" materialize from those chemical and electrical signals? How does another set of signals lead to the sensation of sound?
- **These are *kammic* effects that are not amenable to our minds.** How *kamma vipāka* leads to various effects (including sight, hearing, etc.) is one of the four things that are unthinkable/incomprehensible to us and only comprehensible to a Buddha: "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)."

All Existing Scientific Theories Are Speculations

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4. Scientists are trying to solve this puzzle by looking for answers in the brain. They have come to the end of the line here.

- Jeff Hawkins wrote that book in 2004. He posted the video in Ref. 2 (which discusses the brain) in 2006. He and many other scientists have done much work since that time. Yet they have made NO PROGRESS on the vital issue of "how those sensory events are EXPERIENCED."
- There are, of course, many THEORIES on that connection. For example, some have suggested that **consciousness (EXPERIENCE) arises in brain nerve cells**; see Ref. 3. However, plants also have microtubules. But plants, of course, cannot think.
- **No matter how much they try, scientists WILL NOT be able to find a way to say that mental phenomena can arise in inert matter.**
- Before discussing Buddha's description, we review relevant findings from recent scientific studies.

Science Will Never be Able to Figure Out How We See

5. Even though eyes (and the brain) play significant roles in vision, actual "seeing" does not happen at either place.

- Vision (and all other sensory EXPERIENCES) happen in the "mental body," which the Buddha called "*gandhabba*" or "*manomaya kāya*" in Pāli.
- Thanks to the internet, an abundance of evidence is emerging of situations where people were able to while their physical bodies were temporarily inoperative, i.e., while they were "medically unconscious." The following video is just one example given by a physician who is now actively pursuing such "Out-of-Body Experiences" (OBE), also known as near-death experiences (NDE) in the medical field.

  WebLink: youtube: Are near-death experiences real? Here's what science has to say. | Dr. Bruce Greyson for Big Think

- More accounts of OBE/NDE are discussed in, for example, "Near-Death Experiences (NDE): Brain Is Not the Mind." Type "OBE" or "NDE" in the "Search box" on the top right to locate other posts.
- The *manomaya kāya* (mental body) is the "building block" formed by *kammic* energy. It enters a woman's womb and merges with a fertilized egg (zygote). **That is when conception occurs.** For details, see "Buddhist Explanations of Conception, Abortion, and Contraception."
- Once that "seed of life" takes hold in a womb, it grows into a baby by absorbing food from the mother. Once outside the womb, that baby grows by eating food.
- That is much like an oak seed growing into a mighty oak tree by absorbing food from the soil.

Tiny Oak Seed Has the Blueprint for an Oak Tree

6. A tiny oak seed has the blueprint for the giant oak tree. That seed extracts necessary "materials" from the soil and "builds" that tree! Think about how complex that process is, i.e., **oak seed giving rise to an oak tree!**

WebLink: youtube: ?Oak Tree from ?Acorn (50 Days Time-Lapse)

- The video does not show the latter stages of growing into a giant oak tree over many years.
- As we can see, all necessary "materials for the tree" come from the soil. The seed only has the blueprint for the tree!

Gandhabba Has the "Blueprint" or the "Master Plan" for a Human Body

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7. A baby's growth inside a womb (and then outside the womb) is not different from a seed growing into a tree. The *gandhabba* (created by *kammic* energy) has the "blueprint" for the physical body.

- The zygote (formed by an egg from the mother and sperm from the father) is not different from a seed.
- The MAJOR difference is that a human can THINK, and a tree cannot.
- **The THINKING part in a human comes from the *gandhabba*!** We discussed these details in the posts "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."
- If you want to skip those two posts, you can read the Pāli and English translations of "WebLink: suttacentral: *Mahātaṇhāsaṅkhaya Sutta* (MN 38)" See Ref. 4 for the quote.
- Let us discuss another piece of evidence from recent scientific findings.

Vision Is Not Continuous

8. Vision or "seeing" appears to us as continuous. We see people moving around, vehicles moving, animals running around, etc. However, "seeing" happens due to a series of "snapshots" our physical eyes take. **Those chemical and electrical signals mentioned above come in packets of about 10-millisecond duration.**

- As an example, let us take the case of seeing a tree. The eyes send a series of "data packets" (chemical and electrical signals per #2, #3 above) to the brain. It is NOT a continuous stream of data that arrives via the optic nerve in the brain. The signal comes in "packets." Similar "data packets" come in from the other four physical senses. They are processed (in parallel) by the brain.
- Recent scientific studies show that a human needs at least 10-20 milliseconds (1000 milliseconds = 1 second) to look at the picture to recognize it. Similarly, a "sound packet" of about 30 milliseconds can be detected and identified. Thus, the brain processes sensory data in packets of about 10-30 milliseconds duration.
- Some of those processes may happen in parallel in different brain regions. Further details in "Vision Is a Series of "Snapshots" – Movie Analogy." It is essential to read this post if one needs to understand Buddha's explanation fully.
- However, scientists have no idea how those "data packets" lead to seeing, hearing, etc. (actual sensory experiences)!
- Now we can start discussing Buddha's explanation.

Sense Experience Happens in the "Mental Body" (*Gandhabba*)

9. **Actual "seeing" (and hearing, smelling, etc.) goes on at the *hadaya vatthu* located in the *gandhabbā* or the mental body. That is the critical point.**

- **In the case of "seeing a tree," the brain processes the data received from the eyes to a level that scientists CAN NOT probe.** They are reduced (or "broken down") to the *suddhaṭṭhaka* level below the elementary particle level reached by scientists. At that stage, that signal gets transmitted through the mental body of the *gandhabba* to the *hadaya vatthu* (seat of the mind.) **That is where the sensory experience takes place!**
- As discussed in #7, the brain takes about 10-30 milliseconds to PROCESS data from each sense door. For example, when watching a movie, the brain must work non-stop to analyze visual and sound data for the movie's duration. That strains the brain, so watching more than one movie at a time is impossible without a headache.
- The brain consumes about 25% of the energy intake for the whole body!

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- Such details could not be transmitted in the *Tipiṭaka*. Furthermore, during Buddha's days, people knew nothing about the brain. The Buddha could not provide this kind of detail at that time. We will discuss that in the next post.

Science Will Never be Able to Create "Artificial Life" or "Artificial Intelligence"

10. That is also why science will NEVER be able to succeed in AI (Artificial Intelligence.) **Note that AI differs from making efficient robots, which are purely mechanical. They can't THINK!**

- Note that "artificial insemination" is not creating a new life. Scientists use DNA from humans (or animals) to form a zygote. That is not any different from a zygote produced in a womb. See "Cloning and Gandhabba."
- The bottom line is the following: **Without a human *gandhabba*, sensory experience is not possible.** The physical body is just a shell.
- That *gandhabba* can be created ONLY by *kammic* energy, based on a previous strong *kamma* (deed.) **The laws of *kamma* work automatically.** It is a natural process, like an oak seed giving rise to an oak tree.

The difference Between a "Live Human" and a "Dead Body" Is *Gandhabba*

11. The *gandhabbā* is like a delicate mesh (or an "energy field") overlapping the physical body, with the *hadaya vatthu* located close to the physical heart. That is what gives life to the physical body.

- At the physical body's death, fine *gandhabbā* comes out of the physical body like a ghost. It is so fine that we cannot see it. But we all know that a body can be alive for one second and become inert (like a piece of wood) at death.
- Have you touched a dead body (human or animal)? Touching it, you can immediately sense the difference between a dead body and a live person/animal.
- At death, the body starts to get cold as soon as the *gandhabba* comes out permanently from that body. The "life force" is no longer there! That life force is the *gandhabba* or the "mental body"!

Transfer of Data from the Brain to *Pasāda Rūpa*/*Hadaya Vatthu*

12. Another critical point is that in the "energy body" of the *gandhabbā*, there are five "*pasāda rūpa*" located around the *hadaya vatthu*: *cakkhu*, *sota*, *ghāna*, *jivhā*, and *kāya*, that correspond to seeing, hearing, smelling, tasting, and touch. Those "sensing units" overlap the physical heart located far from the brain. **Scientists will never be able to solve the problem just by analyzing brain processes!**

- We have discussed related essential concepts in the sub-section, "Brain and the Gandhabba." As I remind you frequently, understanding these concepts takes a real effort. With this post, we are going back to continue that discussion.
- The brain is like a sophisticated computer that analyzes those chemical and electrical signals discussed in #2 and #3 above.
- It converts those chemical/electrical signals to a form that the "*hadaya vatthu*" can "understand." That is where the "magic of seeing sensation" takes place.
- That transfer of "information" from the brain to *pasāda rūpa* around the *hadaya vatthu* happens in the "energy-body" of the *gandhabba* that overlaps the physical body.

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Only a Buddha Can Figure Out the Complex Connection Between Mind and Matter

13. That is what the Buddha taught 2500 years ago. Until scientists accept that mind and matter are two different entities, they will not proceed too far from where they are now. Of course, I have tried to express those ideas in terms of current terminology as much as possible.

- Someone who has studied *Paṭicca Samuppāda* (PS) may realize that **it starts with *saṅkhāra* (ALL mental) generated due to *avijjā*. The PS cycle ends with *an entity's jāti* (birth). Of course, that also entails creating a bit of "matter" (a set of *suddhaṭṭhaka* or "elementary particles" in Buddha Dhamma).**
- The ultimate realities of this world are *citta*, *cetasika*, and *rūpa*. Thoughts encompass *citta* and *cetasika.* They are in a separate category from *rūpa*. ***Citta* and *cetasika* CANNOT arise out of an inert *rūpa*!** *Hadaya vatthu* is not merely a *suddhaṭṭhaka*; it has **kammic energy** to give it "life." **Stop and contemplate that.** That is why *Abhidhamma* is important.
- That is the **origin of "matter"** with "mental energy" or "*kammic* energy": See "The Origin of Matter – Suddhaṭṭhaka."
- **The "connection" between mind and matter is "defiled consciousness" (or *kamma viññāṇa*), and *viññāṇa* arises ONLY in a *hadaya vatthu* (seat of the mind) in a *gandhabba* created ONLY by *kammic* energy.**

14. That is a fascinating account that is amenable to inquiring minds. It is NECESSARY to live a moral life and be willing to "listen to reason." **As the Buddha warned, not everyone can understand the profound Dhamma.** It takes effort and faith (not blind faith but faith built on one's own experiences and seeing the self-consistency of Buddha Dhamma: **"**Buddha Dhamma: Non-Perceivability and Self-Consistency.")

- The deep connection between mind and matter is discussed in detail in "Brain and the Gandhabba."
- Of course, many details in this post are not available in that form in the *Tipiṭaka*. That holds for many of my posts on *gandhabba*.
- **However, those descriptions are fully compatible with the *Tipiṭaka*.** That is discussed in "Interpretation of the Tipitaka – Gandhabba Example."

References

1. WebLink: papers.harvie.cz: Jeff Hawkins, "On Intelligence" (2004).

2. WebLink: youtube: Jeff Hawkins: "How brain science will change computing."

3. "WebLink: discovernagazine.com: Can Quantum Physics Explain Consciousness? One Scientist Thinks It Might."

4. **Following is the English translation of the critical passage at Sutta Central:** "Mendicants, when three things come together an embryo is conceived. (*Tiṇṇaṁ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.*)

In a case where the mother and father come together, but the mother is not in the fertile part of her menstrual cycle, and **the spirit being reborn is not present**, the embryo is not conceived. (*Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti, **gandhabbo ca na paccupaṭṭhito hoti**, neva tāva gabbhassāvakkanti hoti.*)

In a case where the mother and father come together, the mother is in the fertile part of her menstrual cycle, **but the spirit being reborn is not present**, and the embryo is not conceived. (*Idha mātāpitaro ca*

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sannipatitā honti, mātā ca utunī hoti, ***gandhabbo ca na paccupaṭṭhito hoti****, neva tāva gabbhassāvakkanti hoti.*)

But when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and **the spirit being reborn is present**—an embryo is conceived. (*Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti,* ***gandhabbo ca paccupaṭṭhito hoti****—evaṁ tiṇṇaṁ sannipātā gabbhassāvakkanti hoti.*)

- Note that the translator has translated "***gandhabbo***" as "spirit." It is not a "spirit" as a "ghost." **It is the "mental body," or the essence of the human being born!** Why don't people **ask that translator what that "spirit is"?** This is why Buddha Dhamma has been hidden for all these years.

2.3.7 Our Two Worlds – Rūpa Loka and Nāma Loka

October 9, 2020

- Autobiographical Memory – Preserved in Nāma Loka
- Rūpa and Rupakkhandha, Nāma and Nāmagotta
- Response to a Sensory Stimulus – Role of Gati/Anusaya
- Ārammaṇa Plays a Critical Role in a Sensory Event
- Nāma Loka and Rūpa Loka – Two Parts of Our World

2.3.7.1 Autobiographical Memory – Preserved in Nāma Loka

October 9, 2020; revised October 10, 2020 (added the video in #7)

Autobiographical memory (*nāmagotta*) remains preserved in *nāma loka* (mental world.) Material things are in the *rūpa loka* (material world.)

Our Two Worlds – *Rūpa Loka* and *Nāma Loka*

1. Living beings enjoy material things in the *rūpa loka*. We are all familiar with our material world (*rūpa loka*), which has "things" that we can see, hear, taste, smell, and touch.

- We also enjoy RECALLING past experiences and also recalling anticipated future events (desires or expectations.) Both those types remain in our mental world (*nāma loka*.)
- A *satta* (living being) results when attaching to either of the two. See #6 of "Me" and "Mine" – The Root Cause of Suffering."

Autobiographical Memory Versus Habitual Memory

2. When we say "we remember" something, that memory could be one of two things.

- We remember past events like attending a wedding or a funeral, the birth of a child, etc. which is autobiographical memory. A memory of what one ate for dinner on any arbitrary day, even years ago, falls into the same category. Everything that you did from the moment of waking up to going to bed goes into **autobiographical memory**.
- On the other hand, remembering how to ride a bike (or play the piano) is also a memory. Even if you don't ride a bike for many years after learning it, you can recall that memory fairly quickly later on. It would not be like learning to ride a bike for the first time in your life. Such a "capability" is a **habitual memory**.

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- There is recent evidence that some people have exceptional abilities with **autobiographical memory**. They can recall what happened on any arbitrary day within the past several years in great detail. Let us discuss that now.

Highly Superior Autobiographical Memories (HSAM)

3. These studies started with Jill Price, who contacted a team of scientists in the early 2000s about her ability to recall anything from 1974 onwards. Since then, scientists have studied more people with that ability.

- Scientists have coined the term Highly-Superior Autobiographical Memories (HSAM, pronounced H-SAM) to describe their abilities.
- The following video illustrates how astounding their memories are:

  WebLink: youtube: Endless Memory, Part 1

Notable Facts

4. It starts with Louise Owen's account. Note that around 2 minutes, she says she "scanned through April 21 of that year to April 21, 1992." It is like playing back a recorded file. She started on April 21, 2011 (the year she answered that question) and jumped (in her memory) year by year until getting to April 21, 1991. We cannot imagine how she did that, but you can see how quickly she "got to that specific date." She said she went through 25 twenty-firsts and zeroed in on the one in 1991. That is amazing! Of course, we cannot even imagine how she accurately described events on all those arbitrary dates given to her.

- @ 4 minutes: It is NOT memorization. Instead, it is the same way we can recall what happened a few hours ago. It just comes to our minds. But, of course, we cannot do that for more than a day or two in the past (unless it is a notable event.)
- @ 4:35: The account of Jill Price, the first person to be identified with HASM ability. But she did not want to meet with the others that we will later in the video. She was the only one who was not happy to have that ability (HSAM.)
- @ 4:50 Brad Williams, Rick Barron, and Bob Petrella. @ 5:50, the person checking the account of Bod Petrella got the date wrong, not him!
- @ 6:00 Actress Mary Lou Henner. @ 8:15, she says it is like playing back a DVD! That is not possible with "neuronal connections in the brain" (see below).
- @ 9: 45 The meeting of five HSAM memory wizards.
- @ 11 minutes: They are all "ordinary people" with no exceptional or unusual capabilities.
- @ 11:50 They "re-live" their recalled experiences.

Brain Scans of Those With HSAM

WebLink: youtube: Endless Memory, Part 2

5. Here is a list of important information from the above video.

- @ 1 minute: MRI scans of HSAM people's brains. Their left temporal lobes and the caudate nucleus (in the limbic system) are somewhat more prominent. As we saw, these are the suspected receiver and transmitters in the brain. See, "Memory Recall for Gandhabba in a Human Body."
- Disregard the comment about the possible connection to OCD (Obsessive Compulsive Disorder). Latter studies (see Ref. 2) show that there is no connection.

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- @ 6:20: Memories do not need to be "memorable." They remember mundane, unextraordinary things. Bob remembered 19 seasons of Pittsburgh Steelers football games in 19 seconds! They show on the recorded video playback at 7:33 is t Bob played back in his mind a few seconds ago.
- @ 8:45: Do their memories clutter up their minds, i.e., do all those memories hang around in their minds all the time? No. They call any specific memory as needed, just like scanning through a recording. They can "pull up the right information at the right time." Dr. McGaugh says it is a puzzle, but it is NOT a puzzle in the Buddhist explanation. Those memories are fully intact in the *nāma loka*. Those with the ability can extract that information at any time.
- @ 9:35 DNA and other types of testing.

A Recent Account of HSAM With More Information

WebLink: youtube: The woman who remembers everything | 60 Minutes Australia

6. The previous two videos came out soon after finding several people with HSAM abilities. The above video is from 2019 and has further information about two other individuals, Becky and Markie.

- @ 2:10: Becky "re-lives" her old experiences. We saw that in the previous videos too, but this account is more explicit.
- @ 2:50: She can recite any page from any of the seven Harry Potter books. That is truly amazing. She must have read the books very carefully so that each word got "recorded." **It is essential to realize that what is "recorded" as *nāmagotta* are our thoughts**, as they arise.
- @ 5:00: Becky thought everyone could do it. It was a puzzle to her why her Mom could not remember something that happened five years ago!
- @ 7:00: Out of 60 people identified with HSAM capability since 2008, Becky is the only one with autism.
- @ 7:20: Relevant brain regions of HSAM people are not as unusually large, as initially thought (see #4.) However, there may be more connections between brain areas.
- @ 8:20: Account of Markie Pasternak, **who remembers every day of her life since age 10.**
- @ 10:55: Becky and Markie meet.
- @ 11:00 minutes: **Becky remembers everything from the first year she was born!**
- @ 11:45: Becky is a Harry Potter fan. No wonder she could remember all seven books, page by page.

Current Scientific Hypothesis on Memory Preservation

7. The following short video provides a good idea of the present scientific concept of "memory formation."

WebLink: youtube: How memories form and how we lose them – Catharine Young

- It says memories "form in the hippocampus" and then "transfer" to other regions in the brain. They came up with that hypothesis after studies on patient H.M. As we have discussed, after removing the hippocampus from patient H.M.'s brain, he lost the ability to recall memories formed AFTER the operation. But since he could remember old memories, scientists concluded that those old memories must have been "transferred" to other regions in the brain.
- That is the ONLY way to explain the accounts by patient H.M. within the "memory stored in the brain" hypothesis. However, they have not explained HOW that transfer process takes place. They would have a hard time explaining the abilities of those with HSAM, in particular.
- @ 1 minute: Discussion of synapses and "long term potentiation" or "stabilization of memories." But does not jive with memory recall by those with HSAM. Preservation DOES NOT require repetition. EACH

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EVENT (like remembering what one ate for dinner) remains preserved. As thoughts ARISE in one's mind, a record is kept instantaneously as *nāmagotta*. That is hard for us to imagine, but many features of *nāma loka* (*viññāṇa dhātu*) are not conducive to our experiences.

- @ 1:20: Memory records are NOT lost. It is only the ability to recall that is lost. However, people with HSAM have a near-perfect ability to recall memories, vividly displayed by Becky in #6 above. She can remember word-by-word what she had read! But it is true that as one gets older, the "receiver" in the brain gets weaker, and therefore the ability will become less with age.

Difference Between Autobiographical and Habitual Memories

8. The cases of Clive Wearing and patient H.M. that we discussed in "Patient H.M. – Different Roles of Brain in Memory" provides a good idea about the difference.

- Clive lost ALL of his past **autobiographical memory**, presumably due to losing both the "transmitter" and "receiver" of *nāmagotta*. But he had perfect **habitual memory** as demonstrated by his ability to conduct daily routines and also being able to play the piano.
- Patient H.M. lost only part of his **autobiographical memory** since he lost only his transmitter (hippocampus.) His **habitual memory** also remained intact.
- The above videos are about people with **exceptional autobiographical memory.** It is likely to be related to better performance of the receiver circuitry in the brain.
- It is a good idea to read previous posts in this series and absorb these key points.

Only Habitual Memories Are Stored In The Brain

9. As we discussed in "Patient H.M. – Different Roles of Brain in Memory," **habitual memory** involves an entirely different brain region, presumably the cerebellum. These memories get established by repeating a given task over and over until the neural connections become strong (in the cerebellum). **Thus, I contend that the scientific model discussed above in #7 pertains ONLY to habitual memories.**

- Synaptic wirings are indeed responsible for habit formation (see, "How Habits are Formed and Broken – A Scientific View"),
- However, it is a stretch to assume that "video-like recordings" of all past events get recorded in neural connections!
- Strengthening of neural circuits DOES NOT happen in autobiographical memory preservation. **A record of each thought or action gets preserved!** Of course, only a few people can recall most of them.

Further Problems With "Autobiographical Memory Storage in the Brain" Hypothesis

10. If autobiographical memory storage is in the brain, **one would lose all such memories at death.**

- However, there is mounting evidence that many people can recall their previous lives. See "Evidence for Rebirth." Even if just one of the thousands of such accounts is true, then the theory of "memory storage in the brain" fails.
- There is more evidence from the out-of-body experiences (OBE) and near-death-experiences (NDE.) Scientists and physicians have studied numerous cases in each category. **How do those experiences result without a physical brain?** See, "Out-of-Body Experience (OBE) and Manomaya Kāya."
- According to Buddha Dhamma, those who cultivate *abhiññā* powers can recall autobiographical memories (*nāmagotta*) with high-precision. They can recall events from previous lives as well. The level of accuracy and how far back in previous lives depend on the practitioner. The Buddha could remember

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as far back as he wished. **It is the same as with HSAM, but those with *abhiññā* powers can see memory records (*nāmagotta*) of past lives.**

Finally, several years ago, I wrote the following post, which has some additional information: "Recent Evidence for Unbroken Memory Records (HSAM)" It has a video on Jill Price, the person to be identified to have HSAM.

References

1. WebLink: PDF download: A Cognitive Assessment of Highly Superior Autobiographical Memory-LePort-2018
2. WebLink: PDF download: Highly Superior Autobiographical Memory-The role of the precuneus-Mazzoni-2019

2.3.7.2 Rūpa and Rūpakkhandha, Nāma and Nāmagotta

October 16, 2020; revised October 17, 2020; September 10, 2022; May 28, 2023 (#4, #5, #6, #7, #8)

Rūpa and *rūpakkhandha,* together with *nāma* and *nāmagotta,* help describe two parts of our world: *rūpa loka* and *nāma loka. Rūpa* (forms) are in the *rūpa loka* (material world), and *rūpakkhandha* includes mental images of ALL *rūpa* that we have ever experienced (but not directly preserved.) The four *nāma* aggregates are preserved in the *nāma loka* (immaterial or mental world) as *nāmagotta.*

Critical Differences Between *Rūpa Loka* and *Nāma Loka*

1. We are familiar with the ***rūpa loka* or the material world**. It has people, animals, trees, Sun, Moon, stars, etc. One distinct feature of the *rūpa loka* is that EVERYTHING has a finite lifetime, i.e., **no permanent existence**. Each "thing" comes into existence, exists for a finite time, and is then destroyed. No exceptions.

- **We experience the *rūpa loka* using the five physical sense faculties.** We see "things" with our eyes, hear sounds via vibrations in the air, smell things when tiny particles enter our noses, taste things when they touch our tongues, and feel the touch sensation when things touch our skins.
- Each physical contact involves an interaction of a sensory faculty with external "things" or "*rūpa*" or "forms." **The result is a mental image of a *rūpa* that arises in the mind.** The collection of all possible such MENTAL IMAGES is the *rūpakkhandha*. Thus, *rūpa* and *rūpakkhandha* are two different things.

2. Furthermore, *nāma loka* is our "main world." **With that mental image of a *rūpa*, four types of "mental attributes" or "*nāma*" arise in mind: *vedanā, saññā, saṅkhāra,* and *viññāṇa.*** Records of only those four "*nāma*" entities are preserved in *nāma loka* as *nāmagotta*. When we recall such *nāmagotta,* we can re-create the corresponding *rūpa* in our minds.

- **We experience the *nāma loka* with the mind, the sixth sense faculty.**
- One unique aspect of *nāma loka* is that **all our thoughts will leave a PERMANENT record (*nāmagotta*) in the *nāma loka***.
- Thus, even though *rūpa* in the *rūpa loka* decay and die, *nāmagotta* in *nāma loka* never die, as stated in the "WebLink: suttacentral: *Najīrati Sutta* (SN 1.76)" which states, "*rūpaṁ jīrati maccānaṁ, nāmagottaṁ na jīrati.*"

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- Until a Buddha explains, humans don't even think much about the ***nāma loka* or the mental world.** It is also called the ***viññāṇa dhātu***.

"Seeing" Is In a Thought (*Cakkhu Viññāṇa*)

3. Let us take a simple example to illustrate this point. Suppose you are looking at an apple on your desk. An apple is a physical object.

- You can see the apple if there is light in the room. Light bounces off the apple and enters your eyes. The brain processes that apple's image and passes it over to *cakkhu pasāda rūpa* in the *gandhabba*. The *cakkhu pasāda rūpa* makes contact with the *hadaya vatthu* and transfers that image to the *hadaya vatthu*, the "seat of the mind," as we discussed. See "Gandhabba in a Human Body – an Analogy."
- What we stated above appears in Pāli as, "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ*." That just means *cakkhu viññāṇa* (or seeing) arises when a *rūpa* makes contact with the *cakkhu* (short for *cakkhu pasāda rūpa*.) Here, *paṭicca* [*paṭi* + *ca*] means *cakkhu* and *rūpa* "getting together" or "making contact."

4. Thus, "seeing" is a *cakkhu viññāṇa* (a thought.) We see that apple when a *cakkhu viññāṇa* arises in our minds. This is a fundamental fact, but it is good to clarify it. When we see that apple, a thought arises in our mind saying, "it is an apple."

- **The apple that you saw is NOT the same as the apple itself. It is just an image of the apple captured by your eyes. "Seeing" happens in your mind.**
- Every time you see an object, that "image" goes into the "*rūpa aggregate*" or "*rūpakkhandha*." **However, that *rūpakkhandha* is NOT preserved directly, i.e., as an image.** When you recall a memory, you "regenerate that mental image" in your mind. This is discussed in detail in "Rūpa, Dhammā (Appatigha Rūpa) and Nāmagotta (Memories) (with chart #14). "
- **There in no record of *rūpakkhandha* (aggregate of forms) in the *rūpa loka*!** Memories of "*rūpa* experienced in the past" are recalled from *viññāṇa dhātu,* as explained in the above post. *Rūpa* and *rūpakkhandha* are different entities.

That Holds for the Other Sense Faculties – The Origin of *Nāmagotta*

5. Similarly, we hear a sound with *cittā* (i.e., with a *sotadvāra citta vīthi*) and recall a memory with *cittā* (i.e., with a *manodvāra citta vīthi*). All six sense faculties work the same way.

- As soon as a thought arises in mind, the critical point is that it is transmitted to the *nāma loka* (via the *mana indriya* in the brain), where a record of that will stay forever. This may sound astonishing, but that can be shown to be correct. How else would those people with HSAM be able to recall their memories with such precision? See the post, "Autobiographical Memory – Preserved in Nāma Loka." Some children can recall their past life and those with *abhiññā* powers can recall many past lives in great detail.
- We will discuss the details of the "memory preservation" process in the future. But it turns out that it is not the *rūpakkhandha* that is preserved, but the other four aggregates: *vedanā, saññā, saṅkhāra*, and *viññāṇa*. **The four mental aggregates are preserved as a memory record or *nāmagotta*.**
- That is how the Buddha recalled how he received "*niyata vivarana*" from Buddha Dīpaṅkara, who lived many billions of years ago by recalling those "memory records" are *nāmagotta*.

Each Person Has His/Her *Nāmagotta* Preserved

6. Each event that we experience has a *rūpa*, *vedanā, saññā, saṅkhāra*, and *viññāṇa* associated with it. For example, when we see an apple, the associated *rūpa* is the MENTAL IMAGE of the apple (which becomes part of *rūpakkhandha*.)

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- That event also has a *vedanā*, i.e., we know that we saw that apple. The associated *saññā* is the recognition of the object as an apple. Then we may generate *saṅkhāra* about it; for example, we may be to decide to eat it (as a *vacī saṅkhāra*.) Then the *viññāṇa* encompasses all those AND any associated plan (to eat it.) All five of those automatically added to the corresponding AGGREGATES (COLLECTIONS), i.e., *rūpakkhandha*, *vedanakkhandha, saññākkhandha, saṅkhārakkhandha*, and *viññāṇakkhandha*.
- And **the four mental components get added to his/her *nāmagotta*.**
- Thus it is critical to see that each person's five aggregates (*pañcakkhandha*) are THEIR OWN. One's *pañcakkhandha* is one's whole world! One has experienced all of it.
- To emphasize, only the four mental components are preserved in the *nāma loka*. The *rūpa loka* has only "material things." Thus, *rūpakkhandha* is **not preserved in the *rūpa loka***. **The *rūpa* component (the associated mental image) is "re-generated" only when one recalls that past event from *viññāṇa dhātu*.** See "Rūpa, Dhammā (Appatigha Rūpa) and Nāmagotta (Memories) (with chart #14)."

Memory Recall – Each Person Has His/Her *Nāmagotta*

7. Pick the name of a friend that you have not seen for many years. How long does it take to recall his/her face? Almost instantly.

- That is the same way those people with HSAM recall their past. I urge everyone to re-read the post, "Autobiographical Memory – Preserved in Nāma Loka."
- That post shows how one's experiences are preserved in the *nāma loka*. **I must emphasize that one's experiences are the same as one's thoughts that arose at THAT TIME.** However, that depends on one's ability to recall that memory. An average human doesn't even remember many past events.
- When someone with HSAM recalls a past event, he/she RE-LIVES that experience. But it is not so vivid for those who do not have HSAM.
- But the point is that over 50 people have such vivid and detailed "re-living" of past experiences means that those detailed records have been kept somewhere.

8. As discussed in that post, recalled memories resemble digital records preserved in video form. For example, in #5 of that post, Bob Petrella recalled past events as accurately as video recording playback. In #6, we saw how Becky "re-lives" her past experiences as a child.

- As discussed in that post, **habitual memories** (like riding a bike) remain "stored" in the brain. However, it would be unimaginable to assume that detailed **autobiographical memories (what happened on a past arbitrarily-picked day several years ago)** can be "stored" in the brain.
- The brain is NOT a digital computer. It is essential to think about and grasp this fundamental idea.
- Now, let us look into another aspect of *nāma loka*.

"Seeing" Something Can Lead to a Lot of Mental Activity

9. "Seeing" is a mental activity, as seen in #3 and #4. But if the object seen is attractive or repulsive, that can lead to more mental activity.

- For example, suppose you want to buy a car and go to a showroom and see a car you like. Then until you buy that car, your mind will be preoccupied with the car. You will spend some time thinking about various aspects, such as whether you want to go to other showrooms for a better price, how to pay for it, etc.
- All those are "mental activities" that go on in your mind. Billions of thoughts run through your mind pondering such issues. **Those are "*vacī saṅkhāra* (*vitakka/vicāra*)" that arise in your mind.** See, "Correct Meaning of Vacī Saṅkhāra."

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- You may spend hours thinking about the car. **That whole time, you are in the *nāma* (or *mano*) *loka*.** You may not even know what is happening around you. If deeply engrossed in your thoughts, you may not even hear someone addressing you or a nearby clock striking a chime at the top of the hour.

We Live In Both Worlds (*Rūpa Loka* and *Nāma Loka*)

10. Whenever we experience something in the *rūpa loka*, we INVARIABLY need to "check back" in *nāma loka* to identify what we experienced. It is critical to understand this point.

- When we see a person, we would not know who it is UNLESS we have some experience with him/her. The mind is VERY FAST. It goes back to records (*nāmagotta*) and recalls previous events of seeing and interacting with that person. We are not even aware that such a process happens.
- However, some people with brain damage cannot recognize people because of their inability to recall *nāmagotta*.
- Here is the account of Clive Wearing that we discussed in the post, "Patient H.M. – Different Roles of Brain in Memory."

  WebLink: youtube: The Man With The Seven Second Memory (Amnesia Documentary) | Real Stories

- As we see in the video, he cannot remember someone he talked to several minutes ago. Both his "transmitter" and "receiver"' (interacting with the *nāma loka*) were damaged. He cannot recall any memory. So, he cannot "match" what he is experiencing now with his past experiences.
- The account of Clive Wearing helps explain the difference between *rūpa* and *rūpakkhandha* (and between *nāma* and *nāmagotta*.) He can interact with the *rūpa loka* but cannot access his memories (*nāmagotta*) in the *nāma loka.* **Therefore, he cannot "make sense" of the *rūpa* he experiences.**
- It is a good idea to review the following post: "The Amazing Mind – Critical Role of Nāmagotta (Memories)."

All relevant posts at "Buddha Dhamma – A Scientific Approach."

2.3.7.3 Response to a Sensory Stimulus – Role of Gati/Anusaya

October 21, 2020; revised January 2, 2024

Response to a sensory stimulus is instantaneous with emotions arising automatically. There is NO time lag. That automatic initial response depends on one's *gati* (character/habits.) *Gati*, in turn, depends on one's *anusaya* (hidden cravings/defilements.)

Response to a Sensory Stimulus Comes from the Mind

1. It is not the eyes that see nor the ears that hear. It is the mind that sees, hears, tastes, etc. We discussed that in "Mind and Matter – Buddhist Analysis" and "Gandhabba in a Human Body – an Analogy." It is important to refresh memory on what we discussed in previous posts since we are getting into deeper aspects.

- Let us review that process with a "seeing event." When the eyes capture the image of an object, the brain analyzes that signal and passes it over to *cakkhu pasāda* in the *gandhabba*. Then the *cakkhu pasāda* transfers it to the *hadaya vatthu* (seat of mind) and that is when we experience that particular "seeing event." That sensory process starts with a ***rūpa*** coming into **contact with the mind**. ***Phassa*** is the Pāli word for that contact.
- Upon receiving that "signal," a *citta* (loosely translated as a thought) arises with the "seeing sensation." **That is *cakkhu viññāṇa*.**

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- But *cakkhu viññāṇa* is much more than taking a picture with a camera. Simultaneously with seeing that image, a set of mental factors arise in the mind. The mind recognizes (*saññā*) the object and generates some initial "actions." That involves recalling past experiences with the "*manasikāra*" *cetasikā* and incorporating various other *cetasikā* like joy (*pīti*) or hate (*dosa*.)
- In a "hearing event," one hears a sound when the ears capture a *sadda rūpa* (a sound wave) and that signal makes contact with the mind similarly.
- The other three physical senses work the same way. They involve *gandha rūpa* (fragrant molecules entering the nose), *rasa rūpa* (food particles touching the tongue), and *phoṭṭhabba rūpa* (solid objects touching the skin.)

The Sixth Sensory Stimulus Is *Dhammā* (Memories/*Kamma Vipāka*)

2. Besides the five physical sense inputs, there is a sixth sense input DIRECTLY to the mind. Suppose you are in a sound-proof and totally dark isolated room by yourself. Is the only sensation you have the touch of your feet with the floor? No. You can be thinking about anything that you wish. You can recall memories AND THEN think about them. Recalling memories is part of *dhammā* making contact with the mind ("*manañca paṭicca dhamme ca uppajjati mano viññāṇaṁ*.") [Here, *paṭicca* [*paṭi* + *ca*] means *mana* and *dhamme* "getting together" or "making contact."]

- *Dhammā rūpa* (memories/*kamma vipāka*) makes contact with the *hadaya vatthu* (seat of the mind) without the help of a *pasāda rūpa*.
- We discussed that process in the last several posts in "Buddha Dhamma – A Scientific Approach." In particular, we discussed that memory preservation and recall involve a transmitter and a receiver in the brain. See, "Autobiographical Memory – Preserved in Nāma Loka," and "Rūpa and Rūpakkhandha, Nāma and Nāmagotta."
- Let us take an example to understand more details about the response to a sensory stimulus. Let us consider a visual input as an example.

Recognition (*Saññā*) of an object (*Ārammaṇa*) happens fast

3. Suppose three people A, B, and C, sit in a small coffee shop. They are all facing the door, and person X walks in. Suppose that person X is a close friend of A, the worst enemy of B, and that C does not know X at all. We will also assume that all are males.

- So, let us see what happens within a split second. A recognizes X as his friend, and a smile comes to his face. B recognizes X as his enemy, and his face gets darkened.
- On the other hand, C's mind does not register anything about X, and X is just another person to him. He immediately goes back to whatever he was doing.

4. **That is an example of a "*cakkhu viññāṇa,*" a "seeing event."** It is over within a split second, just like taking a photo with a camera takes only a split second, where the image is instantaneously captured on the screen.

- **However, something very complicated happens in the human mind when a "seeing event" occurs.** It is much more complicated than just recording "a picture" in a camera.
- It is critically important to go slow and analyze what happens to see how complicated this process is (for a human mind) to capture that "seeing event."

Within That Split Second, a Complex Process Takes Place

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5. Within that split second, A recognizes X as his good friend, and pleasant emotions arise in his mind, and he becomes happy. B recognizes X as his worst enemy; destructive emotions arise in his mind, and he becomes angry. On the other hand, C identifies X as a man or a woman, and no feelings register in his mind.

- We usually don't think twice about these observations. But if one carefully analyzes what happens, one can easily see that this is an amazingly complex process.
- How does the SAME "seeing event" (seeing X) lead to all these very different changes in the minds of three different people? (and the emotions even show up on their faces!)
- No one but a Buddha can see this fast time evolution of a *citta*.
- The Buddha has analyzed the response to a sensory stimulus in minute detail. We will discuss only the critical basic features here.

Four Features of a Seeing Event (*Cakkhu Viññāṇa*)

6. **The "seeing event" has four essential steps:**

- First, the ***rūpa*** in question (*rūpa rūpa, sadda rūpa, gandha rūpa, rasa rūpa, phoṭṭhabba rūpa*, or a *dhamma rūpa*) comes into contact with the MIND. The initial contact of the external *rūpa* with the mind involves the ***phassa*** *cetasikā.*
- The "event" registers in the mind and one gets into an emotional state (pleasant, unpleasant, or neutral, which is called *sukha, dukha*, and *upekkha* in Pāli.) That is ***vedanā***.
- One recognizes the object, and that is called ***saññā*.**
- Fourthly, based on *vedanā* and *saññā*, one MAY also generate other mental factors (*cetasikā*) such as anger and joy. It is the ***cetanā*** *cetasikā* that "incorporates" such mental attributes to the *citta*.
- A few more *cetasikā* play key roles in the above processes. Let us briefly address those.

Other Essential *Cetasikā* Contributing to the Above Process

7. First, the *jīvitindriya cetasikā* keeps the seat of the mind (*hadaya vatthu*) alive. Then there is *ekaggatā cetasikā* that keeps the *citta* focused on ONE sensory input at a time. They are both essential *cetasikā*.

- The *manasikāra cetasikā* plays an equally critical role. It can RECALL previous related experiences that "match" or are relevant to the current sensory experience. For example, A in the above example recognizes X as a friend only because A's mind "scanned through past experiences" and recognized X as a friend. Thus, without the *manasikāra cetasikā*, the *saññā cetasikā* could not have identified X.
- Based on that recognition, more *cetasikā* like joy (*pīti*) can arise, as did in A. On the other hand, *paṭigha anusaya* in B led to thoughts of anger in B. Of course, C would have different kinds of *anusaya* too, but none was TRIGGERED by seeing X since X was a total stranger.
- Note: If A or B was an *Arahant*, they would also identify X, but no feeling of joy or anger would arise since an *Arahant* would not have any *gati/anusaya* left.

Manasikāra and *Cetanā* – Two Critical *Cetasikā* That Automatically Trigger *Gati*/*Anusaya*

8. The "*cetanā*" *cetasikā* carries out the complex process of incorporating other *cetasikā* and putting together that *citta* in response to a sensory stimulus.

- The generic name ***saṅkhāra*** represents any combination of such "extra *cetasikā*."
- The net result of the sensing process is ***viññāṇa***. In this example, it is a *cakkhu viññāṇa*.
- The four steps in #6 happen in that sequence, but no one but a Buddha can "see" such a fast process.

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- All this happens within a billionth of a second DURING the arising of that *cakkhu viññāṇa*.

Importance of Recalling Past Experiences

9. To recognize X, one must first recall any possible past interactions with X. It turned out that A and B did have past experiences (interactions) with X, but C did not. The *manasikāra cetasikā* does that in a billionth of a second!

- We discussed how certain areas in the brain (the "receiver") get that information from the *nāma loka*. See "Patient H.M. – Different Roles of Brain in Memory," "Memory Recall for Gandhabba in a Human Body," "Autobiographical Memory – Preserved in Nāma Loka," and "Rūpa and Rūpakkhandha, Nāma and Nāmagotta."
- It is necessary to understand the material in those posts to understand the critical points I am trying to make here. One's *gati/anusaya* resides with one's mental body or *gandhabba*. That *gandhabba* is trapped inside the physical body. Unless it can recall past events with the help of the brain, the *gandhabba* cannot recognize people. If one cannot identify someone as a friend or foe, feelings of love or anger cannot arise. That is the simplest way to put it.
- There are two special cases where the above point becomes clear. One is that a newborn baby appears to have no "defilements." The other is a case where critical parts of the brain are damaged. Let us briefly discuss them.

Does a Newborn Baby Have no Hidden Defilements (*Anusaya*)?

10. It may appear that a newborn (or even a year-old) baby has no defilements. That is only because of the following two facts: (1) the baby's brain has not developed yet, and, (2) the baby has not formed that many relationships yet (other than with the parents.) It has no "sense of self" or "*sakkāya*."

- At the beginning of the "WebLink: suttacentral: *Mahāmālukya Sutta* (MN 64)," the Buddha points out the fact that *sakkāya diṭṭhi* cannot arise in a new-born baby. That is precisely because of what we discussed above. There is no way to trigger the hidden *anusaya* in that baby.
- To quote the above translation: "**For a young tender infant lying prone does not even have the notion 'identity,' so how could identity view (*sakkāya diṭṭhi*) arise in him?** "

Brain-Damaged People Still Have *Anusaya*/*Gati* – They Just Cannot be "Triggered"

11. A person with extensive brain damage is like a newborn baby. The brain is unable to recall memories in response to a sensory stimulus.

- The unfortunate saga of Clive Wearing illustrates the importance of the ability to recall memories. If you have forgotten, you may want to watch the video on Clive Wearing, who lost his memories due to brain damage. The video is at # 10 of "Rūpa and Rūpakkhandha, Nāma and Nāmagotta."
- As we see there, Clive just "lives in the present moment." He cannot think about the past or future (thinking about the future REQUIRES past experiences.) **Every person is a total stranger to him** (except his wife, but even then he forgets about her too if she is not there with him.)
- Suppose Clive had an arch enemy, Z. Suppose that the enmity was so bad that before the brain damage Clive would get mad even thinking about Z.
- But Z would be a total stranger to Clive after the brain damage. What happens if Clive goes to a restaurant and Z sits at an adjacent table? Since Clive cannot recognize Z (as his enemy,) he will not become angry. Even if Z came to Clive's table and said something nasty, Clive would not get angry. Instead, Clive will be puzzled about why Z is shouting at him.

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- Does that mean Clive's *gati* and *anusaya* have disappeared? **Of course not.** The *gandhabba* inside would still have the same *gati* and *anusaya* that Clive had before the brain damage. It is just that the *gandhabba* does not recognize Z as an enemy because it is UNABLE to "match" Z as his arch-enemy.
- **Thus, understanding the concept of the *gandhabba* (and how it interacts with the external with the help of the brain) helps clarify many complex issues that otherwise cannot be explained.**
- The following #12 through #14 are technical points.

Seven "Universal" *Cetasikā*

12. ANY citta will ALWAYS have seven *cetasikā*. A *citta* would not arise without them.

- Thus, we see that the seven "universal" *cetasikā* are *phassa, vedanā, saññā, cetanā, manasikāra, jīvitindriya,* and *ekaggatā.* **Those seven are "*universal cetasikā*" that arise in ANY *citta*.**
- Other types of *cetasikā* MAY arise based on one's *gati/anusaya* AND the *ārammaṇa*.

Viññāṇa Is the Overall Sensory Experience in Response to a Sensory Stimulus

13. ***Viññāṇa* is the overall sense experience** encompassing all those seven *cetasikā* PLUS all other *cetasikā* (included in ***saṅkhāra.***)

- **But *viññāṇa* may also include "future expectations"** IF one's mind attaches to that *ārammaṇa*. See, "Viññāṇa – What It Really Means."
- We can safely say that *viññāṇa* is the overall sensory experience, INCLUDING one's expectations based on that sensory experience. That is why one's facial expressions may change too, according to such expectations.

Nothing Faster in the World Than the Arising of a *Citta*

14. Buddha said it is hard to find any phenomena in this world that change faster than the mind: "WebLink: suttacentral: *Aṅguttara Nikāya* (1.48)."

- The short *sutta* says: "*Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ lahuparivattaṁ yathayidaṁ cittaṁ. Yāvañcidaṁ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṁ cittan*"ti."
- **Translated:** "I consider, *bhikkhus*, that there is no phenomenon that comes and goes so quickly as *citta*. It is not easy to find an analogy (a simile) to show how quickly *citta* can change."

15. It is essential to understand the concepts of *gati* and *anusaya*. The best way to find relevant information is to use the "Search" box on the top right. I put in "*gati anusaya*" in the search box and it came up with the following related posts: "WebLink: Pure Dhamma: Search Results for gati anusaya."

- All relevant posts in the current section at "Buddha Dhamma – A Scientific Approach."

2.3.7.4 Ārammaṇa Plays a Critical Role in a Sensory Event

October 28, 2020; revised October 18, 2021; June 6, 2023

Ārammaṇa means the focus of the mind at a given moment. It plays an equally important role as *gati/anusaya* in response to a sensory stimulus. For example, when you look at someone, that person is the *ārammaṇa*. When you hear a sound, that sound is the *ārammaṇa*.

The Role of *Gati* (Character/Habits) and *Anusaya* (Latent Defilements)

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1. To get started, we must review what we discussed in the previous post, "Response to a Sensory Stimulus – Role of Gati/Anusaya." In that post, we discussed the sequence of events occurring within a split second of sensory input. There we used the following example.

Suppose three people A, B, and C, sit in a small coffee shop. They face the door, and a **middle-aged male X** walks in. Suppose that person X is a close friend of A, the worst enemy of B, and that C does not know X. We will also assume that all are males.

- So, let us see what happens within a split second. A recognizes X as his friend, and a smile comes to his face. B recognizes X as his enemy, and his face darkens.
- On the other hand, C's mind does not register anything about X, and X is just another person to him. He immediately goes back to whatever he is doing.
- X is the *ārammaṇa* for A, B, and C in the above case.

2. We made the following critical observations.

- With the help of *manasikāra cetasika,* the minds of A, B, and C recalled past events relevant to X within a split-second. Thus, they instantly identified X as friend, enemy, and neutral, respectively.
- Those "good" memories in A trigger *rāga anusaya*, and A becomes happy. However, B recalls his "bad memories" with X, which triggers *paṭigha anusaya*. Of course, C may have various types of *anusaya*, but X did not trigger any of those since C has had no prior interactions with X (and since X looked like any average person.)

Even Without Prior Specific Interactions, an *Ārammaṇa* Can Trigger Defiled Thoughts

3. Now, let us consider a different scenario with another person, Y, entering the coffee shop. Let us assume that **Y is B's girlfriend, who is quite attractive.** Suppose A is not on good terms with Y and that **C is a young male** who has never seen Y. Now, the *ārammaṇa* for A, B, and C would be very different (Y is an attractive female while X is an average middle-aged male.)

- Now, we see that the moods of A and B will reverse. A will be instantaneously unhappy to see Y, and B will be happy to see Y.
- Regarding C, the situation could be very different too. If Y appears attractive to him, C may instantaneously form a lustful state of mind.
- Even though C had never seen Y before, C got interested and formed lustful feelings about Y. It was NOT a memory of Y that triggered the interest in C. It was his own *gati/anusaya* to be attracted to a beautiful woman. Of course, he has interacted with many OTHER women, and the mind compared those memories in a split-second!

Dependence on the "Thought Object" (*Ārammaṇa*)

4. **We see why a given person does not have a "good" or "bad" mindset permanently.** That is related to the fact that there are no fixed *gati/anusaya* either. The above two examples, A, B, and C, generated different overall mindsets upon seeing X and Y.

- **What kind of mindset arises depends on the *gati/anusaya* of the person AND the sense object (*ārammaṇa*.)**
- The two different *ārammaṇa* in #1 and #3 triggered two very different *gati/anusaya* in all three people A, B, and C.

Two Analogies for *Anusaya* and *Ārammaṇa*

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5. One can get a good idea of the concepts of *anusaya* and *ārammaṇa* with the following analogy. ***Anusaya* is like gunpowder. An *ārammaṇa* is like a flame.** The gunpowder can stay dormant for a long time, but it will ignite if one heats it.

- For an *anariya yogi* who has avoided sensory attractions for a long time, *kāma rāga anusaya* can be like **wet** gunpowder. A tiny flame may not ignite it. But if a flame of sufficient heat can ignite such well-hidden *anusaya* too. There are accounts in the *Tipiṭaka* where the sight of an attractive woman (strong *ārammaṇa*) brought lustful thoughts to *anariya yogis* and removed their *iddhi* powers. On the other hand, *kāma rāga anusaya* in an *Arahant* cannot be "triggered" by ANY *ārammaṇa.* Here, gunpowder is not present.
- The tendency to get angry is due to *paṭigha anusaya*. Those with a high level of *paṭigha anusaya* can get angry with the slightest provocation or with even a weak *ārammaṇa*.

6. In another analogy, *anusaya* is like some mud settled down at the bottom of a glass. The water in that glass looks clean.

- However, that mud will come up if one uses a straw to disturb the water. Now the water would not look clean anymore. Stirring with a straw is like perturbing a "settled mind" with a strong *ārammaṇa*.
- In an *Arahant*, there is no "mud" or any *anusaya*. Thus, "the water in the glass will be clear" no matter how hard one tries to stir it.
- **That "mud" was cleansed not in a physical process but with wisdom**, i.e., just by understanding the fundamental nature of this world (Four Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda*.) We will get to that in future posts in this series in a systematic way.
- A Buddha comes into the world to teach "how to cleanse the mind by controlling it" ("*Sacitta pariyo dapaṇaṁ*.") See, "Sabba Pāpassa Akaraṇaṁ…."
- More details on *anusaya* at "Āsava, Anusaya, and Gati (Gathi)."

An Average Human Will Have Both Good and Bad *Anusaya* (and *Gati*)

7. We usually call someone a "good person" based on their overall character, i.e., if that person displays more "good character" than a "bad character" over time. But only an *Arahant* is "definitely a moral person," acting 100% morally all the time.

- Even though this is a complex subject, the basic features are those mentioned above. One needs to analyze different situations to grasp these ideas. That is actual *vipassanā* meditation! The word *vipassanā* means "special and clear vision" of the true nature of the world.
- One needs to understand how the mind works to progress on the Path. Only a Buddha can DISCOVER and EXPLAIN the critical role of the MIND.
- Once we understand the fundamentals, it will be easy to analyze ANY given situation. That is why it is worthwhile to spend time and grasp what we have discussed so far.

Key Points on *Gati* and *Anusaya*

8. As we have discussed, *anusaya* are "latent" or "hidden" tendencies. Even though generally referred to as "latent defilements," they could be "hidden morals," too.

- When "bad *anusaya*" are triggered, one displays bad *gati* (character/habits). On the other hand, "hidden morals" can be activated, bringing good *gati* to the forefront.
- For example, we label someone a hardened criminal because he is mainly engaged in evil deeds with "bad *gati*" in full display. But good morals in him could be awakened by seeing a child/older person in distress, and he may help them as needed.

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- **There is no "absolutely good" or "absolutely bad" person other than an *Arahant*.** Any other person would have good and bad *anusaya* hidden at various degrees. An *Anāgāmi*, for example, would have very little "bad *anusaya*" (and thus "bad *gati*") left.

The Role of the *Ārammaṇa* Can Come in Different Ways

9. Our discussion in #3 shows that the *ārammaṇa* in question could be something that one had never SPECIFICALLY encountered before. Young men are generally attracted to young women, and vice versa.

- If an *ārammaṇa* matches one's *gati/anusaya*, one will attach to it.
- Suppose someone offers Z a fruit that Z had never seen or tasted. Just by seeing the fruit, Z may not be interested in it unless it looks similar to a fruit he had eaten before.
- However, Z eats it and realizes that he likes that TASTE. Then Z "falls in love" with that fruit. He would want to eat it in the future whenever he gets a chance.
- That taste in the fruit is a "*kāma guṇa.*" *Guṇa* means a "quality" or "a characteristic." **Most people tend to associate the word "*kāma*" with "sensuality." However, "*kāma*" could be anything that is "enticing" or "makes one happy."** We will discuss that in detail in the future.

A Summary of *Hadaya Vatthu*, Physical Body, Brain, *Rūpa Loka*, and *Nāma Loka*

10. Let me summarize our discussion in this series of posts, "Buddha Dhamma – A Scientific Approach." Life encompasses interplay among the following entities.

- The *gandhabba* (with the *hadaya vatthu* and five *pasāda rūpa*) is the thinking entity.
- However, it is trapped inside the physical body and cannot access the external world consisting of two parts. (1) The ***rūpa loka*** with sights, sounds, smells, tastes, and touches. (2) The ***nāma loka*** with memories and *kamma bīja*.
- The *gandhabba* accesses those sights, sounds, smells, tastes, and touches in *rūpa loka* with the help of eyes, ears, nose, tongue, and body. Here, the brain plays a critical role.
- It accesses memories and *kamma bīja* in the *nāma loka* with the help of a transmitter and receiver in the brain. The brain also processes all those signals from outside and passes them to the *gandhabba*.
- The *gandhabba* decides what to do in response to such sensory inputs. The brain implements those commands from the *gandhabba* by moving body parts (for speech and bodily actions.)

Rūpa Loka and *Nāma Loka* – Two Parts of Our World

11. We have a "mental world (*nāma loka*)" as well as a "material world (*rūpa loka*)." **(1) The "material world" is the same for all of us. (2) But each person creates their own "mental world" based on that "material world."**

- A mind experiences both those worlds. It experiences the material world with the help of the five physical senses. The mind experiences the mental world on its own.
- "Things" in the mental world (memories or *nāmagotta*) come to mind directly (without a corresponding *pasāda rūpa*.) However, the "transmitter" and the "receiver" in the brain play critical roles in that process. They come to the mind as *dhammā*, which includes our memories and also expectations for the future. We will discuss that latter part (expectations) in the future.
- On the other hand, the five physical senses (eyes, ears, nose, tongue, body) help the mind experience those things in the material world.

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Nāma Loka is Very Different from the *Rūpa Loka*

12. *Nāma loka* has no spatial boundaries. **That is why we cannot ask, "Exactly where are the memories stored"?** We ask that wrong question based on our ingrained perceptions of the *rūpa loka*. However, records of memories are in *viññāṇa dhātu*. See "Where Are Memories Stored? – Viññāṇa Dhātu."

- In *rūpa loka*, everything has spatial locations. A tree in the front yard is many feet away from the house. The great wall is in China, and the Eifel Tower is in Paris, France. To see the Eifel Tower one needs to go to Paris.
- In contrast, our memories do not have spatial locations. **We can access memories from ANYWHERE.** Whether one is in China or France, one can recall memories. When Neil Armstrong landed on the Moon, he could recall memories.
- However, both the receiver and transmitter in the brain must be in good condition for the memory to work correctly. We discussed the unfortunate cases of Clive Wearing and a few others in recent posts. They were unable to recall parts or all of their memories. See, "Brain and the Gandhabba."
- Our memories and *kamma bīja* (which can bring *vipāka* in the future) are also in *nāma loka*. A given *kamma bīja* (no matter whether created many lives ago) can bring back *vipāka* ANYWHERE. It does not matter whether one is in China or France. When conditions become right, a *kamma bīja* can trigger *vipāka*.
- We will discuss that in more detail in the next post.

All relevant posts in the current section at "Buddha Dhamma – A Scientific Approach."

2.3.7.5 Nāma Loka and Rūpa Loka – Two Parts of Our World

November 4, 2020; revised November 6, 2020; August 1, 2022; May 1, 2023

Nāma Loka is very different from the *rūpa loka*. Scientists are primarily concerned about the *rūpa loka*, but the Buddha taught that *nāma loka* is highly significant.

Nāma Loka Is One of Two Parts of Our World

1. We have a "mental world (*nāma loka*)" as well as a "material world (*rūpa loka*)." The material world is the same for all of us. **But each person creates one's mental world based on that material world.** We briefly discussed that in the previous post, "Ārammaṇa Plays a Critical Role in a Sensory Event."

- A mind experiences the material world with the help of the five physical senses. Then it plans to re-live any "pleasurable experiences" again and again. That is related to greed or *lobha* (a reduced version is *kāma rāga* or the craving for sensory pleasures.)
- If it were a "bad experience," the mind would avoid such future experiences by taking various actions. Such actions may involve *dosa* (hatred), or its reduced version is *paṭigha* ("friction" or "annoyance.")
- Both of the above actions will lead to future suffering. That suffering can be significantly enhanced if someone's actions include strong *dasa akusala*. Such a "totally covered" mind has *moha* and can lead to immediate and harsh suffering.
- **But even those who live moral lives cannot escape future suffering because they are not aware of the "real nature" of the world.** They have a lower version of *moha* (i.e., *avijjā*), the ignorance referred to in the Four Noble Truths.

Previously Unknown Teachings

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2. That last bullet point about future suffering is unknown to the world in the absence of a Buddha. Only a Buddha can discover that our world is much more expansive (with 31 realms), where life in some realms can be full of suffering.

- Other religions teach that one would be guaranteed "future happiness" in heavenly worlds if one lives a moral life.
- With his knowledge about a much wider world of 31 realms, the Buddha showed that there is no realm in this world where one can avoid suffering. Furthermore, suffering in the lowest four realms (*apāyā*) can be quite harsh.
- Therefore, the key question is, how is it possible that one who lives a moral life is still subjected to suffering in future births?
- The explanation is in the "previously unheard Dhamma" of a Buddha. In the current series of posts, we first need to understand our "*nāma loka*." **Of course, there are other ways to get there, mainly by just realizing the dangers of pursuing sense pleasures.**

Everything in the World Belongs to One of Six *Dhātu*

3. The Buddha categorized everything in the world into six types of *dhātu*: *pathavi, āpo, tejo, vāyo, ākāsa,* and *viññāṇa.* The conventional translation of the word "*dhātu"* is "element," but in this context, "essence" may be a better translation.

- We are quite familiar with our "physical world" made of *pathavi*, *āpo*, *tejo*, and *vāyo* spread out in **space** (*ākāsa dhātu*.) Therefore, those five *dhātu* are associated with the *rūpa loka*.
- **The sixth, *viññāṇa dhātu*, is associated with the *nāma loka*.**
- When a life-stream dissociates from this world of 31 realms, it merges with *Nibbāna dhātu.* See, "WebLink: suttacentral: *Nibbānadhātu Sutta* (Iti 44)."

Viññāṇa Dhātu Is *Nāma Loka*

4. *Viññāṇa dhātu* INCLUDES all mental entities: *vedanā, saññā, saṅkhāra*, and *viññāṇa*.

- Here, *viññāṇa* is a bit complex. It is of two types. (1) ***Vipāka viññāṇa*** arises when we experience something with any of the six senses. Thus, it can be one of the six types of *viññāṇa*: *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, and *mano*. They arise as *kamma vipāka* or RESULTS of *kamma*. (2) ***Kamma viññāṇa*** arises ONLY in mind as *mano viññāṇa*.
- Unlike *vipāka viññāṇa*, *kamma viññāṇa* has ENERGY. That energy arises in *javana citta* when we DO *kamma*.
- As we see, the experiences through any of the six senses give to "mental entities" that are in *viññāṇa dhātu*.
- In other words, **the mind experiences both parts of our world**.

Viññāṇa Dhātu Is Very Different From Other Five *Dhātu*

5. According to modern science, our mental world is a byproduct of the material body (specifically the brain.) It only deals with the *rūpa loka* and disregards the *nāma loka* (*viññāṇa dhātu*) altogether.

- Modern science is not equipped to tackle the mind yet. Unlike material objects that are inert and thus follow pre-set rules (like Newton's laws of motion,) the mind of EACH PERSON is unique. **Thus, while we can accurately predict the path of a rocket, we cannot predict any given person's actions.**
- The Buddha explained that the mind is the precursor to the material world. That is a complex subject, but I hope you are at least beginning to get the idea that our future rebirths (and thus any physical bodies in

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future births) arise due to our thoughts (specifically *javana citta,* which arise when we engage in strong *kamma*.)

No Spatial Boundaries In *Nāma Loka* (*Viññāṇa Dhātu*)

6. Another unique feature of the mind (or *nāma loka* or *viññāṇa dhātu*) is that there are no "spatial locations" or "spatial boundaries" in *viññāṇa dhātu*. We cannot ask WHERE it is located. **It is everywhere and anywhere.** See the previous post, "Ārammaṇa Plays a Critical Role in a Sensory Event."

- The absence of spatial boundaries in *nāma loka* becomes apparent when we realize that we only access the *nāma loka* while dreaming.
- The *arūpāvacara Brahmas* do not have access to the *rūpa loka*. As we have discussed, they do not have any of the five physical senses or the corresponding five *pasāda rūpa*. They have the *hadaya vatthu*, which can only recall memories. Those memories come directly to the *hadaya vatthu* since they don't have brains.

The Best Way to Visualize *Viññāṇa Dhātu* – Dreams

7. When we dream, our minds are ONLY in the *nāma loka*. As we have discussed before, all five physical senses "go to sleep" while we sleep, which is when we dream.

- We see, hear, smell, taste, and touch WITH OUR MINDS when we dream.
- As we know, there are no "spatial locations" in dreams. We see a dream. We cannot say where it was. If we see a jungle, our mind is there. We feel as if we are in a jungle.

Nāma Loka and *Rūpa Loka* Co-Exist

8. When we dream, our five physical senses become inactive. In a primitive way, our minds detach from *ākāsa dhātu*. A mind is then in just *viññāṇa dhātu*. That is why we don't perceive "locations" in dreams. We see people, buildings, trees, etc., but a location is not defined.

- Another way to state that is to say ***viññāṇa dhātu* normally co-exists with the *ākāsa dhātu*.** However, when we dream, the mind detaches from *ākāsa dhātu* (since the five physical senses are not active) and is engaged only with the *viññāṇa dhātu* (*nāma loka*.)

Mind Separates From *Rūpa Loka* After the Fourth *Jhāna*

9. A mind detaches from the *rūpa loka* when transcending the fourth *jhāna*, the **highest *rūpāvacara* *jhāna***. This is a technical point that can be skipped by those not familiar with *Abhidhamma/jhāna*.

- One is aware ONLY of the "infinite space" (no other *rūpa*) when one gets to the fifth *jhāna* or the "*ākāsānañcāyatana*" (meaning "infinite space.") When one transcends the *ākāsānañcāyatana* and gets to the *viññāṇañcāyatana* (or infinite *viññāṇa*.) **This is when the mind (*viññāṇa*) "decouples" or "separates" from "space." Now, the mind has no awareness of space or the *rūpa loka*.**
- That is why the highest four *jhānā* are "*arūpāvacara jhāna*." *Arūpa* means "without *rūpa*." The only *rūpa* would be a trace of matter associated with *hadaya vatthu* of *arūpāvacara Brahmā*. Even in *ākāsānañcāyatana,* there is only space and no other "*rūpa*."

Kamma Bhava Is Also In *Nāma Loka*

10. The *nāma loka* encompasses (includes) *kamma bhava.* The appropriate *bhava* manifest under the right conditions. If we drink too much alcohol, we get drunk and get into a mindset of a drunkard. We may stay in that "drunkard existence" for a few hours.

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- At the moment of death (if it is at the end of human *bhava*,) a mind will grasp new *bhava* (existence) and instantaneously be born in that existence at the CORRESPONDING spatial location. For example, if one can grasp a *Deva* existence, one will be instantaneously born a thousand miles above the Earth in that *Deva* realm.
- That is also why a human can be born INSTANTANEOUSLY as a *Deva* in a *Deva* realm at the end of the human bhava. Grasping of a *paṭisandhi viññāṇa* of a *Deva* happens instantaneously at the corresponding spatial location (in a *Deva* realm). The *viññāṇa dhātu* does not have spatial restrictions. **It is EVERYWHERE!**
- That happens because the *viññāṇa dhātu* is normally "merged with" *ākāsa dhātu*. They overlap. Thus, based on the type of *paṭisandhi viññāṇa*, one will automatically be born in the appropriate spatial location in *ākāsa dhātu*.
- That is a very brief description. But it is enough for now to get the basic idea.

A *Gandhabba* Is Shielded From Both *Loka* While Inside a Physical Body

11. A *gandhabba* is shielded from the *rūpa loka* and the *nāma loka* while trapped inside a human body.

- As discussed in previous posts, a *gandhabba* accesses the outside material world (*rūpa loka*) using the five physical senses of eyes, ears, nose, tongue, and body. **It accesses the *nāma loka* using the "transmitter" and "receiver" in the brain.** See "Brain and the Gandhabba." It is good to review posts in that subsection.
- For a *gandhabba* inside a physical body, sensory signals from outside must come through the five "physical sensors" mounted on the body (eyes, ears, nose, tongue, body.) The brain plays a vital role in transferring those signals to the *gandhabba* inside.
- In the same way, memories experienced by the *gandhabba* "go out" to the *viññāṇa dhātu* via a "transmitter" in the brain. Old memories in *viññāṇa dhātu* "come back" via a "receiver" in the brain. Recent findings in medical science allowed us to identify the "transmitter," as we discussed.

Consequences of a *Gandhabba* Trapped and Isolated Inside a Physical Body

12. **Even though *viññāṇa dhātu* is everywhere, it is NOT present inside the physical human body.** As we discussed before, the "entrapment" of a *gandhabba* inside a physical body is a *kammic* effect.

- This is also why an *Arahant* does not attain *Parinibbāna* until the death of the physical body. The "subtle body" of a *gandhabba* cannot "bear the *Arahanthood*" and dies instantly when it comes out of the **dead physical body of an *Arahant*.**
- That is also why there are no *Arahants* in *Brahma loka*. As soon as a *Brahma* attains *Arahanthood*, the death of the subtle *Brahma* body follows.

Buddhist Model of Memory Preservation and Retrieval

13. All memories (from an untraceable beginning) are in *nāma loka* or *viññāṇa dhātu*, which may also be called "*viññāṇa* plane" or "*nāma loka*." Of course, our *kammic* energies (*kamma bīja*) are also in *nāma loka*.

- Those "physical entities" we see, hear, etc., reside in *ākāsa dhātu*.
- We are familiar with our "physical world" spread out in space (*ākāsa dhātu*), where each "thing" has its specific location. We tend to carry over that concept to *viññāṇa dhātu* automatically. However, the *viññāṇa dhātu* is very different from the *ākāsa dhātu*. **There are no spatial restrictions in *viññāṇa dhātu*.**

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- Thus, we cannot talk about a "specific location" for memories. They are just in *nāma loka*. That is why memories can be recalled effortlessly, whether on Earth or on the Moon.

Summary of Discussion So Far

14. We have been discussing the role of the brain in our mental activities; see "Brain and the Gandhabba." In this Buddhist model of human life, the human body is only a "shell" controlled by the "mental body" or *gandhabba*. See "Gandhabba in a Human Body – an Analogy."

- Human existence is not limited to a single life of about 100 years in a human body. Like in many other realms, human existence can be very long, at least several thousand years. See "Bhava and Jāti – States of Existence and Births Therein." Therefore, each of us could have lived previous human lives within the current human existence (*bhava*.) If so, some of us may be able to recall one or two past lives. But it is very rare to recall a previous life in another existence, for example, a *Deva bhava* or an animal *bhava*.
- A *gandhabba* can smell, taste, or touch only if it is inside a physical body. The physical body makes those contacts. The brain is the intermediary in all sensory interactions when the *gandhabba* is inside a physical body.
- The brain also helps recall memories in the *nāma loka,* as discussed above—more details about that memory recall process in future posts.
- In previous posts, we discussed the role of the brain in some special situations, including total or partial "vegetative states."

All relevant posts in the current section at "Buddha Dhamma – A Scientific Approach."

2.3.8 Tipiṭaka – A Systematic Approach

November 11, 2020

- Tipiṭaka – The Uniqueness of Buddha Dhamma
- Pāli Canon Is Self-Contained but Requires Detailed Explanation
- Vinaya Piṭaka – More Than Disciplinary Rules
- Abhidhamma Piṭaka – Deeper Analyses of Concepts
- Incorrect Theravāda Interpretations – Historical Timeline
- Word-for-Word Translation of the Tipiṭaka

2.3.8.1 Tipiṭaka – The Uniqueness of Buddha Dhamma

November 11, 2020; revised #1, #3, #10 on November 12, 2020; revised February 25, 2023

Buddha Dhamma (Buddhism) is unique and self-consistent within the *Tipiṭaka,* the Pāli Canon.

The Need for a Systematic Approach

1. *Tipiṭaka* (*Tripiṭaka* in Sanskrit) is the Pāli Canon, which contains the teachings of the Buddha. It is self-consistent. It is also a vast collection of texts (in 57 volumes) divided into three sections (*Piṭaka*) of *Sutta, Vinaya,* and *Abhidhamma*.

- How would one even begin to understand that vast material? That is especially a daunting task for someone without prior exposure to Buddha Dhamma.
- Two main issues need to be looked at. (1) Understand the primary and ultimate goal of a Buddhist, (2) Cultivate familiarity with key Pāli words that CANNOT and SHOULD NOT be translated into English.

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- Trying to understand various *suttas* (with the difficulty of comprehension in a wide range) could be a waste of time. **First, one must focus on a few *suttas* that provide the Buddha's key message. But that itself requires understanding the meanings of some key Pāli words.**
- In the new section, "Buddha Dhamma – A Scientific Approach," I am addressing both issues. This new subsection will hopefully clarify some related issues.

The Uniqueness of Buddha Dhamma

2. A Buddha is a unique "being." Even though he was born a human, he transcended his human birth and attained the *Buddhahood*. *Buddhahood* is a title attained by those who can purify their minds to the utmost. For example, Einstein had a much higher level of "intelligence" than an average human, but a Buddha's mind is infinitely superior. A Buddha rarely appears in the world very rarely, once in many billions of years.

- A Buddha can "see" the true nature of our world. Thus, Buddha Gotama revealed a world of 31 realms that is much more vast and complex than the two realms (human and animal) that are discernible to an average human.
- He also revealed to us a rebirth process that has no discernible beginning. A given "lifestream" evolves from one existence to another among the 31 possible realms.
- Rebirth is not a random process. It follows the principle of causation (causes lead to results; with the removal of causes, no results can manifest.) Translated to Buddha Dhamma, birth results from previous actions DONE WITH greed, anger/hate, and ignorance. With the removal of those "defilements" from a mind, the rebirth cycle will stop since necessary causes have been removed.
- **But why would one willingly want to try to stop the rebirth process?** Before getting to that, we first need to examine the the two main prevailing world views.

False Premise of Other Religions

3. World's major religions are based on two fundamental premises: (1) If you live a moral life, you get to go to heaven forever, and (2) If you live an immoral life, expect to suffer forever in hell. Such a claim appears sound and logical, and most people are attracted to that simple premise. See, "Wrong View of Creationism (and Eternal Future Life) – Part 1."

- However, the Buddha taught that just living a moral life WILL NOT guarantee the removal of future suffering. Permanent removal of future suffering REQUIRES stopping the rebirth process.
- By living a moral life, one MAY get a "good birth" in the next life, but that WILL NOT stop future subsequent births with harsh suffering.
- If someone says one "should not criticize other religions," that statement is made out of ignorance. **One must be able to criticize false premises, no matter where they are found.** If one finds a similar issue in Buddha Dhamma, one should bring it up for discussion. I have discussed some such issues in "Mystical Phenomena in Buddhism?" and "Myths or Realities?"
- Real compassion is to help others understand the true nature of our complex world. That will enable one to eliminate an unimaginable amount of future suffering. Of course, it is up to each individual to accept any given explanation about the world's nature.
- The second major false premise is the view that life ends with the physical body's death.

Rebirth is Not True? – Another False Premise

4. In the materialistic view, one lives only the present life, ending with the physical body's death. In this view, there are no consequences to one's actions (other than for breaking mundane laws.) For example, if you kill another human, you may go to jail (if caught,) but there would be no other consequences.

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- The book "Free Will" by the atheist intellectual Sam Harris provides the rationale of a "materialist." At the beginning of the book, he describes heinous crimes committed by two individuals, Hayes and Komeisarjevsky. Then on page 4, he writes, "as sickening as I find their behavior, I have to admit that if I were to trade places with one of these men, **atom to atom**, I would *be* him: **There is no extra part of me that could decide to see the world differently** or to resist the impulse to victimize other people." (highlighting mine.)
- That quote embeds the essence of materialism. **A person's body is just an assembly of atoms and molecules, nothing more.** Also, see "Views on Life – Wrong View of Materialism."
- But then the question arises, "why is Sam Harris NOT CAPABLE of such heinous crimes?" Those crimes were not committed at the spur of the moment. They had planned those crimes. I don't think Sam Harris or any other decent human is CAPABLE of committing such PLANNED crimes. **One would first need to get into such a defiled mindset.** Hitler planned and killed millions of Jews. Not many people are CAPABLE of such actions.
- Both types of major wrong views discussed above arise because one is unaware of the complex web of causes and effects discussed in detail in the *Tipiṭaka*. Can things happen without causes?

Nothing Happens Without Reasons/Causes

5. Modern science agrees that nothing happens without a cause(s). In the past, people believed earthquakes, floods, floods, etc. happen due to the "will of the Creator God." Now we know that there are natural causes for each of those, and there is no need to invoke a Creator.

- In the same way, if one wins a million dollars in a lottery or breaks a leg in an accident, that would not be the "will of a higher intelligence." Those are results (*vipāka*) of previous good/wrong actions (*kamma*.)
- Similarly, there are reasons (root causes) why some people are born healthy and wealthy, some are born at the opposite end, and an infinite variety in between. By the way, all those animals had been humans in past lives too.
- Therefore, just by using that causation principle, one can come to the reasonable conclusion that there must be causes for the diversity of births. One is born poor due to the causes (evil actions) from a previous life. Similarly, one is born an animal because one had behaved like an animal in human existence in the past. A *Deva* in a *Deva* realm is born there because of good deeds in past lives.
- There are also reasons why criminals like Hayes and Komeisarjevsky or Hitler are capable of acts of violence. Their defiled minds led them to behave like animals.
- **There are reasons (causes) for anything to happen.** It is just that finding those root causes is not easy because the world is complex. The rebirth process is necessary for the laws of *kamma* to bring forth various possible outcomes within life and from life-to-life.
- Only a Buddha can provide that complete picture. **Out of that picture emerges the way to stop future suffering altogether.**

Buddhist Explanation Requires a Wider World View

6. The principle of causation that explains all that is *Paṭicca Samuppāda*. That is at the heart of *Tipiṭaka* text. I have tried to explain it in various ways. See, for example, "Origin of Life."

- I have recently started another, more fundamental approach in the series, "Buddha Dhamma – A Scientific Approach." But such approaches are needed ONLY IF one has doubts about the rebirth process or the other underlying aspects like laws of *kamma*.
- In the Buddha's days, too, there were people with wrong views discussed in #3 and #4. There were teachers like Makkhali Gosala, Ajita Kesakambali, Purana Kassapa, Pudhaka Kaccayana, Sanjaya

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Belatthiputta, and Nigantha Nataputta who taught various versions of wrong views as described in the *Tipiṭaka*.

- The Buddha engaged them on some occasions to illustrate the soundness of Buddha Dhamma. See, for example, "WebLink: suttacentral: Brahmajāla Sutta (DN 1)," "WebLink: suttacentral: Aggañña Sutta (DN 27)," and "WebLink: suttacentral: Cūḷasaccaka Sutta (MN 35)."

The Need to Correctly Interpret the *Tipiṭaka*

7. Therefore, the basic framework to explain the deep and complex true nature of this world of 31 realms is the *Tipiṭaka*. Various aspects are in all three sections (*Piṭaka*) of the *Tipiṭaka*: *Sutta, Vinaya,* and *Abhidhamma*.

- A Dhamma teacher needs to have the following qualifications: (1) Know the meanings of key Pāli words. (2) The ability to explain succinct and deep verses in the *Tipiṭaka*.
- Both those REQUIRE the translator to be an *Ariya* or a Noble Person who has attained the *Sotāpanna* stage.
- Let me make an analogy to explain that.

8. Suppose a medical text needs to be translated from English to French.

- Would it be possible for a person well-versed in English and French to do a good job, **UNLESS he/she is also a SPECIALIST in that particular field of medicine?**
- Translating a text REQUIRES a deep understanding of the SUBJECT.
- Translating Pāli text in the *Tipiṭaka* to English REQUIRES much more than English proficiency and some knowledge of Pāli. A CLEAR understanding of the DEEP CONCEPTS in Buddha Dhamma is NECESSARY.
- It is not just a matter of learning Pāli grammar and using various available Pāli-English dictionaries that are available.
- In this particular case, the SPECIALIST is a Noble Person. One MUST be at least a *Sotāpanna* to explain even the basic concepts correctly.

Which Interpretation Is Correct?

9. Of course, the question arises: "How would one know whether anyone claiming to be an *Ariya* (Noble Person) is indeed one?" Any person can make that claim. The Buddha allowed one to make that declaration if one is confident that he/she has been "freed from the rebirths in the *apāyā*" or has attained the *Sotāpanna* stage. See, for example, "WebLink: suttacentral: *Dutiyabhayaverūpasanta Sutta* (SN 55. 29)" The same passage appears in the "WebLink: suttacentral: *Mahāparinibbāna Sutta* (DN 16)."

- That is where each person has to make the decision. If two teachers claim to have the "correct explanation" AND those two are very different, only one is right or closer to the truth. It is up to each person to decide who could be right based on the totality of writings from those two.
- Of course, even an *Ariya* can make mistakes. One COULD make mistakes unless one is a *Sammā Sambuddha* Like Buddha Gotama, one COULD make mistakes. However, those mistakes would be MINOR compared to the key mistakes that an *anariya* is BOUND TO make. **One is an *anariya* until becoming at least a *Sotāpanna Anugāmi* (who has begun to understand the Noble Truths on Suffering.)**

Understanding the "Hidden Suffering"

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10. To understand the key message of the Buddha, it is necessary to understand the "big picture" of a rebirth process among 31 realms. The *Tipiṭaka* explains it in detail. Without an idea of that big picture, it does not make sense to try to "attain *Nibbāna*." Attaining *Nibbāna* MEANS "stopping the rebirth process."

- One would NOT want to stop a "good thing" from happening repeatedly. If repeated births are a "good thing," the Buddha would not have labored for 45 years to convince us that many future births for an *anariya* (one who has not understood the Noble Truths) will be filled with unbearable suffering.
- The Buddha explained that humans (and other living beings) could not see the hidden dangers of the rebirth process.
- **The average human perceives that worldly things bring happiness. On the contrary, craving for those worldly things can ONLY lead to unimaginable suffering in future lives.** Such cravings CANNOT be willfully suppressed. Those cravings NATURALLY go away when one starts comprehending the fundamental nature of this world.
- **That is the "previously unheard Dhamma" of a Buddha.** It goes against all the prevailing views that we discussed above.
- In the next post, we will continue that discussion: "Tipiṭaka – A Systematic Approach."

All posts in this subsection on the *Tipiṭaka* at "Tipiṭaka – A Systematic Approach."

2.3.8.2 Pāli Canon Is Self-Contained but Requires Detailed Explanation

November 19, 2020; revised November 24, 2020; August 23, 2022; February 25, 2023

Pāli Canon is the standard collection of scriptures in the *Theravāda* Buddhist tradition. That collection has all the necessary teachings of the Buddha. However, the key concepts need to be explained in detail by a Noble Person (an *Ariya*.)

Initial Oral Transmission

1. After the passing away of the Buddha, his teachings were handed down ORALLY from one generation to the next over about five hundred years. It had been prepared for easy oral transmission. That becomes clear when one listens to the recital of a given *sutta*. As a child, I had memorized several *suttas* without much difficulty.

- Even today, some people have memorized large sections of the *Tipiṭaka*, especially in Myanmar (formerly Burma). In Myanmar, there are special examinations to test memorization. See "WebLink: myanmarnet.net: Tpitakadhara Sayadaws of Myanmar (Burma) in Five Decades." Also see "WebLink: dhammadharo.wordpress.com: Memorizing the Tipitaka."
- That is why the Pāli Canon survived entirely in content over that long period of oral transmission. There were groups of *bhikkhus* who memorized overlapping sections and passed them down.
- A major reason for the assembly of the First Buddhist Council within three months of the Buddha's *Parinibbāna* — around 480 BCE — was to organize the vast material that had been accumulated.
- Within the next two hundred years, two more Councils were held to recite and verify the teachings and to finalize the *Tipiṭaka* in three broad categories ("*ti*" + "*piṭaka*" or "three baskets"). The second was held about a century after the first one.
- The third was held in 250 BC at Pataliputra under the patronage of King Asoka. The "three baskets" were completed at this Council with the finalization of the *Abhidhamma Piṭaka*.
- That material was written down in that exact form when it became possible to preserve written material for a long time; see #2 below.

Texts of the Tipiṭaka

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2. That completed *Tipiṭaka* was written down in 29 BCE at the Fourth Buddhist Council in Matale, Sri Lanka. See "WebLink: aluvihara.virusinc.org: Welcome to Aluvihāra Rock Cave Temple" for information about where the *Tipiṭaka* writing occurred. By then, techniques had become available to preserve written material for a long time.

- **That is why the Pāli Canon (*Tipiṭaka*) can be trusted to have the Buddha's original teachings.** Details at "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- The other earliest written Buddhist documents are from Gandhāra in modern northwestern Pakistan; see WebLink: PDF Download: "The Buddhist Literature of Ancient Gandhāra" by Richard Salomon (2018.) However, those do not provide a complete version of the *Tipiṭaka*; see p. 83 of the book.
- Around the turn of the first millennium, translations of the *Tipiṭaka* to Chinese and subsequently to Tibetan also took place. The original manuscripts in the Pāli *Tipiṭaka* can be expected to contain most of the original discourses delivered by the Buddha.

The Authenticity of the *Tipiṭaka*

3. After the initial writing, the whole *Tipiṭaka* was periodically re-written on specially prepared *ola* (palm) leaves over the next 2000 years. **The leaves deteriorated over time and needed to be rewritten every 100+ years.** Even though that was a very labor-intensive process (there are 57 large volumes in the modern printed version of the Pāli Canon), it served another CRITICAL purpose.

- Sinhala language (both spoken and written) changed over the past 2000 years. **The need to re-write it every 100 or so years ensured that the Sinhala script changes were taken into account—that assured authenticity.**
- The following video gives an idea about how those leaves were prepared and what tools were used to write:

  WebLink: youtube: Ola Leaf manuscripts

4. **The fourth Buddhist Council was the last Council attended exclusively by *Arahants*.** The writing of the Pāli Canon took place during that Council. **That provides credence to the authenticity of the *Tipiṭaka*.** Of course, no one can dispute that each *Piṭaka* is inter-consistent and consistent with the other two *Piṭaka*.

- The discourses of the Buddha were said to have been delivered in *Māgadhi* ("*maga*" + "*adhi*" or Noble path) language. The written form was called the Pāli. But Pāli does not have a script, so it was written down with Sinhala script.
- **That also provides a straightforward way of sorting out the *Mahāyāna* literature. They are all in Sanskrit and never in Pāli.** *Mahāyānic* philosophers wrote all the Sanskrit *suttā* (more correctly *sutrā*) in Sanskrit.
- Furthermore, the *Tipiṭaka* was NEVER translated into Sanskrit. The Buddha prohibited that. See "Preservation of the Buddha Dhamma."

"Double-Meanings" of Many Keywords

5. The *Sutta Piṭaka* contains the bulk of the original discourses delivered by the Buddha. It had been specially put into a format suitable for easy oral transmission.

- The Buddha knew that Buddha Dhamma would go through periods of decline where *bhikkhus* capable of interpreting the *suttā* would not be present. **Thus the *suttā* were composed in a way that only the "conventional" meaning is apparent.** That was necessary to preserve the *suttā*, especially before writing became commonplace.

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- It is important to remember that Ven. Ānanda had memorized all the *suttā*, which he then recited at the First Buddhist Council, just three months after the *Parinibbāna* of the Buddha.
- Ven. Ānanda was Buddha's personal assistant over the last few decades of the Buddha's life. The Buddha likely condensed each *sutta* and Ven. Ānanda memorized each of them. The Buddha synthesized each *sutta* in a "double meaning" way for them to survive the "dark periods." That point will become clear as we discuss it further.
- Then, at the first Buddhist Council, all the *suttā* were recited and sorted into various categories (*Nikāyā*). We still have that same *Sutta Piṭaka.*
- The *Vinaya Piṭaka* also remains in the same original form. Only the *Abhidhamma Piṭaka* was finalized at the Third Buddhist Council. Then all three finalized *Piṭakas* were written down at the Fourth Council. See "Preservation of the Buddha Dhamma."

Need for Detailed Explanations

6. **The critical point here is that a *sutta* is often a CONDENSED version of discourse.** For example, the *Dhamma Cakka Pavattana sutta* was delivered to the five ascetics overnight. Imagine how many written pages would be if written verbatim! Yet, it was summarized in a few pages. The same is true for all the critical *suttā*. Otherwise, it would have been impossible to transmit all those thousands of *suttā*.

- Each Pāli keyword (like *ānāpāna, anicca, and anatta*) is packed with a lot of information. Commentaries (called "*Attha Kathā"*) were written to expound on the meaning of important Pāli words and also to explain the key verses (like "*ye dhammā hetuppabbavā..*")

Importance of the Commentaries

7. **Thus, deep *suttas* were meant to be used with the commentaries. Pāli *suttā* are not supposed to be translated word-by-word.**

- Most Sinhala commentaries were burned in the Anuradhapura era; see "Incorrect Theravāda Interpretations – Historical Timeline."
- Fortunately, three original commentaries written by the main disciples of the Buddha (Ven. Sāriputta, Ven. Kaccayana, etc.) during the time of the Buddha had been included in the Pāli Canon (in the *Khuddhaka Nikāya*) and thus survived. The current revival of pure Dhamma by Waharaka *Thero* and a few other *Theros* in Sri Lanka is partially due to their perusal of these three documents (*Paṭisambhidāmagga*, *Petakopadesa*, and *Nettippakarana*). [*Paṭisambhidāmagga* by Ven. Sāriputta and *Petakopadesa*, & *Nettippakarana* by Ven. Kaccayana]
- Once the deeper meanings stay hidden for a long time, only a few with the *Paṭisambhidā Ñāṇa* can understand AND explain even those three commentaries. Certain *jāti Sotāpannas* are born with that the *Paṭisambhidā Ñāṇa* from time to time. Waharaka *Thero* was one of them. From the time of Buddhaghosa, the deeper meanings had been hidden until Waharaka *Thero* unearthed them in recent years.

Tipiṭaka Transmitted With Mundane Meanings During "Dark Periods"

8. Therefore, there are "dark periods" when *bhikkhus* with the *Paṭisambhidā Ñāṇa* are not born for long periods. During such times, people use conventional interpretations. **And that served the purpose of keeping the *suttā* intact, especially before written texts became common. Even though people understood only the mundane versions, the text was faithfully transmitted.**

- A perfect example is the *Ānāpānasati Sutta* (some of which are also part of the *Satipaṭṭhāna Sutta*). As we discussed in "What is Ānāpāna?", the conventional meaning of the word *ānāpāna* is to tie up "*āna*" with breath inhaling and "*āpāna*" with breath exhaling. That was consistent with the breath

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meditation that has been there in the world at any time. Many *yogis* practiced it at the time of the Buddha. He learned those methods from such *yogis* before attaining Buddhahood.

- Other examples are the translation of the keywords of *anicca* and *anatta* as impermanence and "no-self." Even though those two meanings are embedded in the correct meanings, the deeper meanings are broader. No English word has the same meaning as *anicca* (or *anatta*.) Even the word "*dukkha*" DOES NOT refer to just the suffering one feels. Instead, *Dukkha Sacca* (Noble Truth on Suffering) is about the CAUSES of FUTURE suffering.
- The true meanings of those words will EMERGE as we systematically go through the upcoming posts.

Explanation of Dhamma – *Uddesa*, *Niddesa*, *Patiniddesa*

9. A profound dhamma concept may appear in the Pāli Canon (especially in the *Sutta* and *Abhidhamma*) as just an "*uddesa*" or "utterance."

- "*Niddesa*" is a "brief explanation." Finally, "*patiniddesa*" means explaining in detail with examples to clarify complex or "knotty" points by a *bhikkhu* (or a knowledgeable layperson) during a discourse (or in a text today.) One of the three commentaries mentioned above, Nettippakarana, provides all three types of explanations: "WebLink: suttacentral: *Uddesavāra*," "WebLink: suttacentral: *Niddesavāra*," and "WebLink: suttacentral: *Paṭiniddesavāra*." Also, see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- For example, in the *suttas* on *Anuloma Paṭicca Samuppāda*, it is stated in the *uddesa* version: "*avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṁ, ..* ending in ".. *Evametassa kevalassa dukkhakkhandhassa samudayo hotī" ti* OR "the whole mass of suffering." The **STOPPING** of the "the whole mass of suffering" is also stated in the *uddesa* version in *Paṭiloma Paṭicca Samuppāda* as, "***avijjā nirodhā*** *saṅkhāra-nirodho,* ***saṅkhāra nirodhā*** *viññāṇa nirodho,.."* ending with "end of the whole mass of suffering."
- However, both *saṅkhāra* and *viññāṇa* arise in an *Arahant*. That seems to be a contradiction when it is stated that *saṅkhāra nirodhā* (cessation of *saṅkhāra*) and *viññāṇa nirodhā* (cessation of *viññāṇa.*)
- In the commentary *Paṭisambhidāmagga Pakaraṇa,* it is clarified in the short form (*niddesa*) to say that types of *saṅkhāra* removed by an *Arahant* are *abhisaṅkhāra* and that only *kamma viññāṇa* do not arise in an *Arahant*.
- Then, that needs to be explained in detail (*paṭiniddesa*) as in the post, "Anuloma Paṭiloma Paṭicca Samuppāda – Key to Sotāpanna Stage."

It Is an Offense to Misinterpret Buddha Dhamma

10. It is an offense to misinterpret *suttā* or other material in the Pāli Canon. That is in several *suttā* in the WebLink: suttacentral: Bālavagga of Aṅguttara Nikāya 2.21 - 31.

- For example, AN 2.23 is a short *sutta* that says: "*Bhikkhus*, these two misrepresent the Buddha. What two? (i) One who explains what was not spoken by the Buddha as spoken by him. (ii) One who explains what the Buddha spoke as not spoken by him. These two misrepresent the Buddha. These are two who slander the *Tathāgatā*."

Summary

11. The following are the key points from the above discussion that I wish to emphasize:

- Many *suttā* are designed to convey "conventional" meanings while keeping the "deep meanings" embedded in them.
- Those "deep meanings" bring out the uniqueness of Buddha Dhamma.

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- Word-to-word translation of the *suttā* does not convey the message of the Buddha. Examples are critical Pāli words like *ānāpāna, anicca,* and *anatta.*
- The surviving three original commentaries in the Pāli Canon (*Tipiṭaka*) can verify the deep meanings of the keywords/phrases. Once a Noble Person clarifies them with *Paṭisambhidā Ñāṇa*, any other Noble Person can explain those meanings to others.
- Posts on the three Piṭaka: "Tipiṭaka – A Systematic Approach."

All posts in this section at "Buddha Dhamma – A Scientific Approach."

2.3.8.3 Vinaya Piṭaka – More Than Disciplinary Rules

November 26, 2020; rewritten November 13, 2024

Vinaya Piṭaka contains much more information than *Vinaya* rules for *bhikkhus/bhikkhunis*.

Introduction – Need to Consult All Three *Piṭaka*

1. The Buddha said that if there is any doubt or an unclear concept, one should check with *Sutta*, *Vinaya*, and *Abhidhamma*. These refer to the *Tipiṭaka* (three baskets) of *Sutta Piṭaka, Vinaya Piṭaka*, and *Abhidhamma Piṭaka*.

- Most people refer to the *Sutta Piṭaka* and forget about the other two. *Abhidhamma Piṭaka* is a bit hard to understand, and it is harder without a firm grasp of the basics.
- Most people think the *Vinaya Piṭaka* is just for the *bhikkhus* and *bhikkhunis*. But there are sections in the *Vinaya Piṭaka* with details that are not in the other two *Piṭaka.*
- The following article provides details of the *Vinaya Piṭaka*: "WebLink: accesstoinsight.org: *Vinaya Piṭaka* – The Basket of the Discipline." We will only discuss some key features.
- For someone "new to Buddhism," Bhikkhu Bodhi's introductory article, "WebLink: accesstoinsight.org: The Buddha and His Dhamma," could be useful.

A Balanced Approach – Importance of the *Vinaya Piṭaka*

2. It is prudent to use a balanced approach to learn Buddha Dhamma. Instead of diving into analyzing deep *suttas*, one must first understand the necessary moral background and basic concepts like *kamma* and rebirth.

- Both the *Sutta Piṭaka* and *Vinaya Piṭaka* can be quite helpful initially. One should enter *Abhidhamma* only after getting a good idea of the background, key concepts, and the ultimate goal.
- While the *Sutta Piṭaka* discusses dhamma concepts, the *Vinaya Piṭaka* provides the background settings for the following two cases: (1) for delivery of some *suttās,* and (2) for many *Vinaya* rules.

Background for Key *Suttā*

3. The *Vinaya Piṭaka* provides an illuminating background account for many *suttās*.

- For example, the WebLink: suttacentral: *Mahāvagga* of the *Vinaya Piṭaka* has a chronological account of the events following Buddha's Enlightenment. The English translation at Sutta Central is good: "WebLink: suttacentral: The Great Chapter."
- That account describes in detail Buddha's daily activities following the attainment of the Buddhahood. It also explains in detail how the Buddha delivered and discussed, **over several days**, the material condensed in the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)" to the five ascetics.

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- That is why some highly-condensed *suttās* SHOULD NOT be translated word-for-word. Even just the key verses of a deep *sutta* requires many posts to discuss in detail. See, "Dhammacakkappavattana Sutta." Also, see "'Elephants in the Room" – Direct Translation of the Tipiṭaka."

Background for *Vinaya* Rules

4. For about twenty years after the Buddha's Enlightenment, there were no disciplinary rules for the *bhikkhus*. Those ordained as *bhikkhus* in those early years had fulfilled most of their "*pāramitā*" and did not need much clarification of *dhamma* concepts. They were "self-disciplined," and imposed rules deemed unnecessary.

- Most *Vinaya* rules were set up to handle particular situations where one or more *bhikkhus* had done inappropriate things. The *Vinaya Piṭaka* provides background accounts for many such cases. Such accounts provide insights into *dhamma* concepts and reasons for enacting such rules.
- For example, there was no rule for the *bhikkhus* to abstain from eating after Noon. There were few other reasons for imposing that rule, but one reason was to discipline those who started wearing robes to "live an easy life." That rule was enacted probably after about 20 years, and by that time, most people had become faithful followers of the Buddha. They held *bhikkhus* in high regard and took care of all their needs.
- There is an account in the *Vinaya Piṭaka* for another reason for that rule. One *bhikkhu* went for an alms-collection after dark, and a woman threw dirty water from a cooking pot at him because she could not see him.

5. Here is another example. Any *bhikkhu* commits a *pārājika* offense (which is one of the four most serious offenses) by declaring supermundane attainments like *jhāna* or *magga phala* (*uttarimanussadhamma*), knowing that he does not have such attainments.

- Of course, any *bhikkhu* (or a layperson) can declare **genuine attainment** if needed. But if it is done without such attainments that is a *pārājika* offense for a *bhikkhu*. He must give up the robes since he would not be able to make progress.
- That specific *Vinaya* rule was enacted after a group of *bhikkhus* decided to make such claims to receive alms during a famine. That account is described in the *Vinaya Piṭaka*: "WebLink: suttacentral: The training rule on telling truthfully."
- There were reasons for enacting the 227 rules for *bhikkhus* and 311 rules for *bhikkhunis*. Those accounts are given in the *Vinaya Piṭaka.*

"The Life of the Buddha" Is a Good Resource

6. The book, "The Life of the Buddha" by Bhikkhu Nāṇamoli is good to read and keep as a reference for two reasons:

- It provides a chronological record of the Buddha's life (after the Buddhahood),
- Detailed accounts of significant events by combining accounts in the *suttā* with those taken from the *Vinaya Piṭaka*.
- See "'The Life of the Buddha' by Bhikkhu Nāṇamoli."

7. For example, it provides the background for delivering some major *suttā* or verses.

- For example, there is a detailed account (pp. 55-60) of how the Buddha had to perform even a few miracles to convince Uruvela Kassapa, his two brothers, and 1000 of their followers before they agreed to listen to the WebLink: suttacentral: *Āditta Pariyāya Sutta* (SN 35.28) or the Fire Sermon (page numbers quoted are for the 2001 First BPS Pariyatti edition.)
- By the way, this was one of the early suttās Buddha delivered.

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- So, we can see that it was not easy for the Buddha in those early days to convince some of the ascetics who had their own beliefs about "salvation."

8. The subsequent chapters provide an excellent chronological account of what happened until the *Parinibbāna*. One can understand which major *suttā* were delivered at around what time.

- There are accounts of the two chief disciples, and short accounts of other important personalities such as Anāthapiṇḍika, Aṅgulimāla, Visākha, etc. Chapter 7 describes the formation of the order of *bhikkhunis*.
- Several encounters with the *Māra Devaputta* are scattered throughout the book.
- One paragraph on p. 109 describes how the Buddha visited the *Tāvatiṁsa deva* realm and delivered *Abhidhamma*. A summary was conveyed to Ven. Sāriputta, with his students's help, expanded it to the form that we have today. It took several generations of bhikkhus of the "Sāriputta lineage" to complete the *Abhidhamma Piṭaka*; see "Abhidhamma – Introduction."
- There is a chapter on Devadatta, which describes events that are not found in *suttā*: For example, how he attained (*anariya*) *jhānā* and *iddhi* (super-normal powers) powers and using those *iddhi* powers how he appeared on the lap of Prince Ajatasattu as a baby wrapped in snakes.
- It provides a good account of Devadatta's efforts to take the life of the Buddha and how he lost all those super-normal powers and *jhānā* at the end.
- More at "The Life of the Buddha" by Bhikkhu Nānamoli."

An Example From the Book

9. I will provide the following as an example of what is in this book that is unavailable in any *sutta*. It describes how the five ascetics attained the *Sotāpanna* stage over several days with the delivery and discussions of the *Dhammacakkappavattana Sutta*.

Here is a direct quote from p. 45 of the book (starting from the point where the Buddha had just finished the first delivery of the *Dhammacakkappavattana Sutta*):

"Then *Aññata Koṇḍañña*, who had seen and reached and found and penetrated the *Dhamma*, whose uncertainties were left behind, whose doubts had vanished, who had gained perfect confidence and became independent of others in the Teacher's Dispensation, said to the Blessed One: "Blessed One, I wish to go forth under the Blessed One and to receive the full admission?"

"Come, *bhikkhu,*" the Blessed One said, "The *Dhamma* is well proclaimed. Live the holy life for the complete ending of suffering." And that was his full admission.

Then the Blessed One taught and instructed the rest of the *bhikkhus* with a talk on the *Dhamma*. As he did so, there arose in the venerable Vappa and the venerable Bhaddiya, the spotless, immaculate vision of the *Dhamma*. All that is subjected to arising is subjected to cessation. They, too, asked for and received the full admission.

These, having seen *dhamma*, attained *dhamma*, knowing *dhamma* … having attained without the help of another full confidence in the teacher's instruction, spoke thus to the Blessed One: "May we, Blessed One, receive the going forth in the Blessed One's presence, may we receive ordination?"

Then living on the food they brought to him, the Blessed One taught and instructed the rest of the *bhikkhus* with a talk on the *Dhamma*. All six lived on the food brought back by the three of them. Then there arose in the venerable Mahānāma and the venerable Assaji the spotless, immaculate vision of the *Dhamma*, and they too asked for and received the full admission."

More Resources on Background Material

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10. The following is also a good resource: "WebLink: accesstoinsight.org: A Sketch of the Buddha's Life: Readings from the Pāli Canon."

- That post has extractions for various *suttas* and provides accounts before and after the Enlightenment.
- Another one (presumably tailored to young children) is: "WebLink: budsas.org: A Young People's Life of the Buddha."

11. The following are more relevant posts: "Tipiṭaka – A Systematic Approach," "Nikāya in the Sutta Piṭaka," "Pāli Canon Is Self-Contained but Requires Detailed Explanation," and "Abhidhamma Pi?aka – Deeper Analyses of Concepts."

2.3.8.4 Abhidhamma Piṭaka – Deeper Analyses of Concepts

December 3, 2020; revised February 25, 2023; rewritten June 22, 2024

Abhidhamma Piṭaka plays a critical role in the *Tipiṭaka*. *Abhidhamma* provides detailed accounts of the material in the *Sutta Piṭaka*.

Three *Piṭakā*s (Sections) in the *Tipiṭaka*

1. The Pāli Canon, *Tipiṭaka,* has a complete description of the complex nature of this world of 31 realms. Various aspects are in all three (*Ti*) sections (*Piṭaka*) of the *Tipiṭaka*: *Sutta, Vinaya,* and *Abhidhamma*.

- As described below (and in "Abhidhamma – Introduction"), the Buddha summarized the contents of the Abhidhamma Piṭaka to Ven. Sāriputta. It took several generations of *bhikkhus* of Ven. Sāriputta's lineage to complete the monumental task of describing the *Abhidhamma* theory, starting with the fundamental entities of *citta*, *cetasika*, *cetanā*, etc.
- That timeline **has caused a misinterpretation** that *Abhidhamma Piṭaka* was a "later addition" to the *Tipiṭaka.* But it was called "the *Tipiṭaka"* from the very beginning in the First Buddhist Council held just three months after the *Parinibbāna* of the Buddha.
- All three sections of the *Tipiṭaka* were recited at each Council, but the *Abhidhamma* section was completed only at the Third Council and was written down at the Fourth Council; see below. **All four of the Councils were attended only by *Arahants*.** Thus, we can have full confidence that all three sections contain the teachings of the Buddha. Also see "Tipiṭaka – A Systematic Approach."
- **Evidence for all three sections of the *Tipiṭaka* were there from the beginning is, for example, in the following section of the *Vinaya Piṭaka:*** *"*WebLink: suttacentral: 3. Samuṭṭhānasīsasaṅkhepa (Vinaya Parivāra 3)." It says, *"Sabbasattuttamo sīho, piṭake tīṇi desayi; Suttantam**abhidhammañca**, vinayañca mahāguṇaṁ."* OR "The best of all living beings, the Buddha (*sīho*), taught the **three sections (*piṭake tīṇi desayi*)**; discourses (*Suttantaṁ*), ***Abhidhamma*** (***abhidhammañca***), And the Monastic Law (*vinayañca*), of great quality (*mahāguṇaṁ*.)" As we know, the *Vinaya Piṭaka* was finalized at the First Council. (Thanks to TripleGemStudent for the reference!)

Abhidhamma Piṭaka Goes Into Fine Details

2. The *Abhidhamma Piṭaka* plays a critical role in the *Tipiṭaka*. *Abhidhamma* provides detailed accounts of the material in the *Sutta Piṭaka*. To get an idea of the role of the *Abhidhamma Piṭaka*, consider the following analogy.

- One needs to learn how to use various instruments in a car to drive it. Even more importantly, one needs to practice driving. However, there is no need to understand how numerous parts of a car work. That is how one needs to use the *Sutta Piṭaka*. It is only necessary to learn the critical concepts in *suttās* and practice them.

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- In that analogy, *Abhidhamma* provides a detailed account of how the car is assembled and the role played by each part. If the car breaks down, a knowledgeable technician can refer to that technical manual and figure out the problem. **Similarly, someone knowledgeable in *Abhidhamma* can clarify a profound concept that needs a complete and detailed analysis.**
- In most cases, **it is not necessary** to learn *Abhidhamma* in detail. **However, having a cursory background in *Abhidhamma* helps one understand deep *suttā*s better.**

3. In the post "Mind Operates Like a Machine According to Nature's Laws," I pointed out that the mind operates like a machine based on nature's laws, which comprise a specific set of rules.

- The Buddha described those specific rules in the *Abhidhamma Piṭaka.*
- For example, in the above post, I pointed out the number of possible *cittās* in *kāma loka* as 54. In contrast, those in the *rūpa* and *arūpa loka* are much less (15 and 12, respectively.) In particular, *akusala cittās* do not arise in *rūpa* and *arūpa loka.* **In addition, even beings in the *apāyās* cannot generate *kusala* or *akusala cittās*; they do not have free will like those in the "good realms" at and above the human realm.** See "Free Will in Buddhism – Connection to Saṅkhāra."
- The reasons are fully explained in the *Abhidhamma Piṭaka.*

Historical Background

4. The *Abhidhamma Piṭaka* was **finalized** at the Third Buddhist Council, held about 200 years after the Buddha's *Parinibbāna* (passing away).

- In the Introduction to his book, "A Comprehensive Manual of Abhidhamma," *Bhikkhu* Bodhi provides a detailed account of the history of the *Abhidhamma Piṭaka*; see pp. 9-11 of Ref. 1. An account with a few more details is given in Ref. 2. That can be summarized as follows.
- In the seventh year after attaining *Buddhahood*, the Buddha visited the *Tāvatiṁsa Deva* world. There, he delivered the material in the *Abhidhamma Piṭaka* to *Devās*, the chief recipient of whom was his mother, Mahāmāyā *Devi*, who had been born there. The material was delivered over three months, and the Buddha would descend to the human world for food each day. Each day, he would provide Ven. Sāriputta with a synopsis of the teaching given to the *Devās* that day.
- Having learned the critical aspects of the *Abhidhamma,* Ven. Sāriputta taught it to his 500 pupils, and thus, the basis of the *Abhidhamma Piṭaka* was established. They needed to work out a detailed account of the material in a way others could understand. **It took several generations of *bhikkhus* of Ven. Sāriputta's lineage—over 200 years—to finalize the *Abhidhamma Piṭaka.*** The accumulated material was recited at each subsequent Buddhist Council, and the final version was recited at the Third Council. **That complete *Tipiṭaka* was written down in 29 BCE at the Fourth Buddhist Council; see below.**
- Reference 2 lists the *Bhikkhus* who contributed to that effort, including Ven. Moggaliputta Tissa (who contributed to the final version at the Third Buddhist Council.)

5. At the First Buddhist Council, just three months after the *Parinibbāna* of the Buddha, only a framework of the *Abhidhamma* theory was recited. More was added at the second Council, and the task was completed only at the third Council led by Ven. Moggaliputta Tissa.

- That completed *Tipiṭaka* was written down in 29 BCE at the Fourth Buddhist Council; see "Preservation of the Buddha Dhamma."
- It is essential to realize that hundreds of *Arahants* at the Fourth Council wrote down the whole *Tipiṭaka*, including the complete *Abhidhamma Piṭaka.* Therefore, we can be confident about the authenticity of the *Abhidhamma Piṭaka* AND the whole *Tipiṭaka.*
- That is why it is incorrect to say that *Abhidhamma* was "invented" by *bhikkhus* after the *Parinibbāna* of the Buddha.

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- **Those who make such statements have not studied *Abhidhamma* or have not understood the in-depth analyses of *Abhidhamma*.** The minute details of the very fast *citta vīthi* are discernible only to the mind of a Buddha. No one else can even invent such concepts. It is the inter-consistency that makes ALL the material in the *Tipiṭaka* trustworthy. See "Buddha Dhamma: Non-Perceivability and Self-Consistency."

The Enormity of the Material in the *Abhidhamma Piṭaka*

6. The *Abhidhamma Piṭaka* contains about the same *dhamma* groups (*dhammakkhandha*) as the *Sutta Piṭaka* and *Vinaya Piṭaka* COMBINED. It is said to contain 42,000 *dhamma* groups compared to 21,000 for each of the other two. Thus, there are 84,000 *dhamma* groups in the *Tipiṭaka*.

- Philosophers discuss mind and matter as the two basic entities in the world. Scientists have studied the matter in great detail. But neither scientists nor philosophers have any idea of even how to BEGIN to describe the mind. We have discussed that in "Theories of Our World – Scientific Overview."
- *Abhidhamma* breaks down all *rūpa* to be combinations of 28 elementary *rūpa*. Those 28 types of *rūpa* are in the physical bodies of living beings and all inert matter.
- Then the mind is described in terms of *citta* (loosely translated as "thoughts") and *cetasika* (mental factors.) There are 89 (or 121, depending on categorization) types of *citta,* which arise with different combinations of 52 types of *cetasika*. Thoughts of any living being can be described in terms of those entities.
- Analyzing the concepts in the *suttā*s in terms of those "basic entities" is an exhilarating experience. Concepts can be investigated to as deep a depth as one wishes (and is willing to spend the time and effort).
- The following article briefly describes the contents in the *Abhidhamma Piṭaka*: "WebLink: accesstoinsight.org: Abhidhamma Piṭaka – The Basket of Abhidhamma."

Introduction to *Abhidhamma* – Current Standard Text

7. The *Abhidhamma Piṭaka* consists of the following categories: 1. *Dhammasaṅghani* (Classification of *Dhammas*), 2. *Vibhaṅga* (The Book of Divisions), 3. *Dhātukathā* (Discussion about Elements), 4. *Puggala Paññatti* (Description of Individuals), 5. *Kathāvatthu* (Points of Controversy), 6. *Yamaka* (The Book of the Pairs), and 7. *Paṭṭhāna* (The Book of Relations). *Kathāvatthu* provides an in-depth account of controversial issues discussed at the Third Buddhist Council compiled by venerable Moggaliputta Tissa. *Mahāyāna* concepts like "*antarābhava*" were shown to be inconsistent, for example. See "Gandhabba State – Evidence from Tipiṭaka." Further details in "Antarābhava and Gandhabba" and "Mental Body – Gandhabba."

- There is a vast and complex material in the *Abhidhamma Piṭaka.* This is why it took so long to finalize that material per #4 and #5 above.
- It is doubtful that anyone in recent years has read and comprehended all the material in the *Abhidhamma Piṭaka*, especially *Paṭṭhāna* or the *Yamaka.*
- Most people try to understand one summarized text to get a basic idea about the contents of the *Abhidhamma Piṭaka.* That standard text is *Abhidhammatta Sangaha,* a summary of the *Abhidhamma Piṭaka* compiled by Ven. Anuruddha, an Indian *bhikkhu*. That text does not go into deeper issues but provides the fundamentals.
- That Pāli text was translated into English by Ven. Narada in 1987 (Ref. 3.). Subsequently, it was revised by Bhikkhu Bodhi in 2000 (Ref. 1.)

Critical Aspects of Buddha Dhamma

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8. Even if one can understand the *Abhidhamma* theory, one MAY NOT understand the Buddha's message. **First, one must understand the Four Noble Truths (with *Paṭicca Samuppāda* or the true meanings of *anicca*, *dukkha*, and *anatta*.)**

- *Abhidhamma* facilitates analyzing situations to deep levels ONLY if one starts with understanding the Buddha's message. That message is that there is a rebirth process, and most rebirths happen in the four lowest realms, where there are harsh levels of suffering. The only way to escape future suffering is to stop rebirth and attain *Nibbāna*.
- Once one has that basic understanding, *Abhidhamma* helps clarify that picture. Detailed analyses in *Abhidhamma* can resolve any remaining issues/doubts. **In a way, one cannot even begin to grasp the value of a Buddha until one can see deep concepts explained in an amazingly consistent way from many different angles.**
- *Abhidhamma* can solidify and "fill in the blanks" of Buddha Dhamma from the *suttās*, which can be an exhilarating experience.

Benefits of the *Abhidhamma Piṭaka*

9. Although a deep knowledge of *Abhidhamma* is unnecessary, a basic understanding can be valuable.

- *Abhidhamma* starts at a basic level and proceeds to deeper levels systematically. Therefore, by studying introductory *Abhidhamma*, one can gain a good understanding of key concepts like *kamma, cetanā, saṅkhāra, viññāṇa*, etc.
- **Those basic concepts must be well understood even if one does not wish to study *Abhidhamma* in detail.** We will discuss those essential concepts.
- All three *Piṭaka*s are discussed in the subsection, "Tipiṭaka – A Systematic Approach."
- I will interchangeably discuss the relevant concepts from all three *Piṭaka*s in the new "**Meditation – Deeper Aspects**" and "Buddha Dhamma – Advanced" sections.

REFERENCES

1. "WebLink: PDF Download: Bhikkhu_Bodhi-Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2000); this is a revised and updated version of Ref. 3 below. (click the link to open the pdf).
2. *Dhammasaṅghani* (first of the Abhidhamma books) in the Buddha Jayanthi Edition of the *Tipiṭaka* (2005); pp. XIII-XIV (in the Sinhala language.) Here is a link to an online version of the "WebLink: tipitaka.wordpress.com: Buddha Jayanthi Edition of the *Tipiṭaka*."
3. "WebLink: PDF Download: A Manual of Abhidhamma" Fifth Edition by Narada Thero (1987.) (click the link to open the pdf).

2.3.9 Antarābhava and Gandhabba

December 11, 2020

- Antarābhava – No Connection to Gandhabba
- Antarābhava Discussion in Kathāvatthu – Not Relevant to Gandhabba
- Interpretation of the Tipiṭaka – Gandhabba Example

2.3.9.1 Antarābhava – No Connection to Gandhabba

December 11, 2020; revised December 12, 2020 (#7 revised and #8 added)

Antarābhava – Need to Understand the Terminology

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1. *Antarābhava* is not a concept in Buddha Dhamma. *Antarābhava* ("*antara*" + "*bhava*") means "in-between *bhava*." There are no such "gaps" between two existences (*bhava*.) It was a heretical view that existed even before the formal emergence of *Mahāyāna*.

- Some current *Theravādins* have the misconception that the *gandhabba* state (mental body or *manomaya kāya*) is the same as *antarābhava,* and thus needs to be rejected.
- However, the *gandhabba* state encompasses the whole of the "human *bhava,*" within which there are many rebirths with physical human bodies.
- I will use two rebirths accounts **to clarify the terminology** and also to **clarify this hugely misunderstood issue.**

Rebirth Account of Jeffrey Keene

WebLink: youtube: Reincarnation, BORN AGAIN?

2. General John Gordon died in the Civil war. He was reborn as Jeffrey Keene in recent years.

- They are two "human bodies" that resulted from the same *gandhabba* (mental body or *manomaya kāya*). **Those two births (as General Gordon and Jeffrey Keene) are within the same "human *bhava*."**
- When General Gordon died, the mental body (*gandhabba*) came out of that dead body. Then that *gandhabba* was in the "*paraloka*" waiting for a suitable womb.
- Many years later, *gandhabba* was pulled into Jeffrey Keene's mother's womb, which is how he was born (*jāti*) with that physical body.
- Therefore, both General Gordon and Jeffrey Keene are in the same "lifestream." They belong to the "same human *bhava*."
- This clearly explains the position of the Buddha about rebirth. Jeffrey Keene is NOT the same as General Gordon. However, Jeffrey Keene's life is irrevocably connected to that of General Gordon. Therefore, it is also NOT correct to say that there in no connection between them.
- It is the same HUMAN mental body (*gandhabba*) that was reborn (*jāti*) with physical human bodies twice (as General Gordon and Jeffrey Kean).

3. A few more observations may be helpful.

- Even though the physical bodies of General Gordon and Jeffrey Keene were remarkably close, that does not happen all the time. Parents' physical features (their DNA) also contribute to the physical features of any child.
- There is a large time gap between those two lives. It is possible that there could have been more births with physical bodies in between.
- The time gap between successive lives can vary hugely. In some cases, there may be only days or months, but more typically, there are gaps of several years.
- The *gandhabba* does not have the choice of "selecting a womb." When a zygote is created in the womb of a woman following sexual intercourse, a *gandhabba* matching the parents' general *gati* is pulled into the womb. See "Buddhist Explanations of Conception, Abortion, and Contraception."

Rebirth Account of James Leininger

WebLink: youtube: Reincarnation - Airplane Boy (abc Primetime)

4. The relevant points are noted below.

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@ **beginning**: The narrator asks: "Could we come back as someone else"?

- It is not "someone else" that comes back or reborn. It is the same lifestream with a different appearance (physically.) Those successive births (*jāti*) are within the same human *bhava*. In other words, it is the same "lifestream." See, "What Reincarnates? – Concept of a Lifestream."

@ **0.3 minutes**: James Houston, Jr. was shot down over the Pacific Ocean on March 3, 1945. James Leininger was born some 60 years later and started talking about "getting shot by the Japanese."

@ **3:20 minutes**: The narrator says, "dead can be reborn."

- That is not the right way to describe the situation. It is the same lifestream that is reborn with a different physical body!

@ **4 minutes**: Usually, a child's memories of a previous life fades away around 7-8 years.

@ **5 minutes**: James Leininger's own account of getting shot.

@ **7:30 minutes**: James Leininger provided the name of a friend, Jack Larson, from his previous life, and correctly says that his plane took off from the ship "Natoma." This is STRONG evidence.

@ **8:20 minutes**: He describes himself as James 3 because, in his previous life, he was James Houston, Jr (i.e., James 2).

@ **10:40 minutes**: The dad, Bruce Leininger, says that he thinks his son came back because "he had something to finish."

- No. We all come back. We can come back in human form and also in other forms corresponding to any of the 31 realms.

@ **10:55 minutes**: Comments of Anne Barron, sister of James Houston, Jr.

@ **11:30 minutes**: Comments of Prof. Kurtz, who does not believe in rebirth, says the account of James Leininger (a two-year-old) is made up. It is, of course, up to each person to make that decision. There are many more rebirth accounts and other types of evidence as Near-Death Experiences and Out-of-the Body Experiences; see "Evidence for Rebirth."

Are Those Successive Births in Different *Bhava*?

5. The above two accounts provide us with the opportunity to clarify the two concepts of human *bhava* and human *jāti*.

- Those who question the *gandhabba* state must answer the following questions: **"Are James Houston and James Leininger in two different bhava?"**
- If they answer "yes," then the following must be true: In between those two human *bhava*, that lifestream must have been in a different *bhava*, such as animal *bhava* or *Deva bhava*.
- However, the Buddha clearly stated getting a human *bhava* is extremely difficult. There could be millions or even billions of years between successive human bhava. See, "Rebirth – Connection to Suffering in the First Noble Truth."
- Therefore, it is clear that those two successive births (*jāti*) are within the same human *bhava*. Further details at, "Bhava and Jāti – States of Existence and Births Therein."

The "*Antarābhava*" Issue Raised at Third Buddhist Council Was a Different Issue

6. The concept of an *antarābhava* was discussed and rejected at the Third Buddhist Council. It is documented in the *Kathāvatthu* section of the *Abhidhamma Pitaka*.

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- There was no discussion on *gandhabba* regarding that issue. I will discuss that in detail in the next post, "*Antarābhava* Discussion in *Kathāvatthu* – Not Relevant to *Gandhabba*."
- Therefore, it is a critical error to identify the *gandhabba* state as an *antarābhava.* Rather, the *gandhabba* state encompasses a whole human *bhava*.

Insights on "Self" and "No-Self" Issue

7. This is also a good opportunity to get insights into the "Self" and "No-Self" Issues.

- Is James Leininger the SAME as James Houston? Of course not. They lived very different lives and did not look the same either. Is Jeffrey Keene the same as General Gordon in #2 above? Even though there were some physical resemblances, they were very different and lived different lives. As we can see clearly, the physical bodies of those two individuals are entirely different. James Houston's physical body had disintegrated a long time ago. At some point in the future, that "lifestream" may be born a *Deva, Brahma*, animal, etc. No ESSENCE propagates from life-to-life, especially from bhava-to-bhava. A Deva bhava is vastly different from a human bhava or animal bhava. **That is why the Buddha rejected the idea of an unchanging "self" or "soul."**
- However, there is obviously a STRONG CONNECTION between the two lives in each of those cases. There would be no James Leininger if there were no James Houston. James Leininger is a descendant of that same "lifestream." As we can see clearly, the physical bodies of those two individuals are entirely different. James Houston's physical body had disintegrated a long time ago. **However, there is an UNBROKEN connection in the mental body.** In fact, James Leininger must have inherited SOME of the mental characteristics– such as *anusaya* — of James Houston (there would have been some changes in the intervening time.) **Thus, the Buddha rejected the idea of "no-self" as well. As long as the *saṁsāric* process is there, an unbroken (mental) lineage exists between any two stages within that lifestream.**

Nothing In This World Worthwhile to be Taken as "Mine"

8. The real issue is whether there is anything in this world that is worthwhile to be "**taken to be mine**." **Immoral actions done with such vision/perception can create *kammic* energies leading to "bad bhava" such as animal *bhava*.** That is what we need to be concerned with. That is what the Buddha stated in his very first discourse by, "*saṁkhittena **pañcupādānakkhandhā dukkhā***" OR "in brief, the **origin of suffering is the craving** for the five aggregates of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* (*pañcupādānakkhandha*)." **[*saṅkhittena* means through overthrown by defilements, *khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

- Even though human *bhava* is much longer than 100 years, living beings spend most of their time in other existences (*bhava*) with unimaginable suffering because of not seeing that "big picture" of the long rebirth process that spans not only human *bhava* but much worse *bhava*.
- When the human *bhava* ends and a "bad *bhava*" (for example an animal *bhava*) is grasped, that animal is NOT the preceding human. But it has a "cause and effect connection" to the previous human *bhava*. When in animal *bhava*, for example, that animal cannot even think about these issues; but it still has the perception of "me and mine." **But that animal is totally helpless. That is *anatta* nature! This is the outcome of having the wrong view of "'This is mine, I am this, this is my self'."** That is the meaning of the Pāli verse, "'*etaṁ mama, esohamasmi, eso me attā'ti.*"
- That change of *bhava* happens at the *cuti-paṭisandhi* moment, at the end of the human *bhava*. **There could be many "deaths" of human bodies before that.** For example, General Gordon and Jeffrey Keene in #2 above were just two births (*jāti*) within a single human existence (*bhava*.) That is the difference between *bhava* and *jāti*, in this context. See, "Bhava and Jāti – States of Existence and Births Therein."
- These are complex issues. The key is to get some traction, and then it will become easier.

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2.3.9.2 Antarābhava Discussion in Kathāvatthu – Not Relevant to Gandhabba

December 16, 2020; revised December 17, 2020; July 16, 2022

Antarābhava Was Discussed at the Third Buddhist Council

1. The concept of an *antarābhava* was discussed and rejected at the Third Buddhist Council. It is documented in the *Kathāvatthu* section of the *Abhidhamma Piṭaka*.

- Many current *Theravādins* say that the concept of an *antarābhava* is associated with *gandhabba*. They say that since *antarābhava* was rejected at that Council, the concept of a *gandhabba* was rejected.
- However, *gandhabba* was not even mentioned in that discussion at the Third Buddhist Council. I will fully translate and discuss the relevant sections of *Kathāvatthu* in this post to put this issue to rest.

Antarābhava Discussion in *Kathāvatthu*

2. Many "heretical views" that were discussed and emphatically rejected by a group of *Arahants* at the Third Buddhist Council held in India at the time of Emperor Asoka. Ven. Moggaliputta Tissa recorded those discussions in the *Kathāvatthu* section of the *Abhidhamma Piṭaka.*

- The relevant section is "WebLink: suttacentral: Antarābhavakathā," and an incomplete English translation is there: "WebLink: suttacentral: Of an Intermediate State."
- For those who understand the Sinhala Language, a complete Sinhala translation is in the Buddha Jayanthi *Tipiṭaka*. See pp. 340-355 of "WebLink: PDF file: 48.OTAP_KathaVatthu_Prakarana_2-Sinhala."
- Here, we will translate some key verses, first providing the Pāli text and then a translation (with details as necessary.) Hopefully, anyone will understand what was rejected and not rejected (or even discussed.)

Is *Antarābhava* Within the Three Major Existences?

3. At the beginning of the Pāli text, we can see that the wrong view about an "*antarābhava*" or an "intermediate state" was the following.

- *Theravādins* ask: "*Atthi antarābhavoti?* or "Is there an intermediate state?"
- The other side (heretics) says "*Āmantā"* or "Yes."
- *Theravādins* ask: "*Kāmabhavoti?"* or "Is it in the *kāma bhava*?" and the answer is "*Na hevaṁ vattabbe"* or "That is not so."
- Similarly, the heretics say that this "intermediate state" in not in the *rūpa bhava* or the *arūpa bhava.*

However, all existences in this world MUST BE within one of those three major existences: *kāma bhava*, *rūpa bhava*, or *arūpa bhava.* Then each of those sub-divide into minor categories. For example, human *bhava*, and animal *bhava* are in the *kāma bhava*.

- **But the heretics say that the "intermediate state" is not in any of the existences.**

Is *Antarābhava* In Between the Three Major Existences?

4. *Theravādins* ask: "*Kāmabhavassa ca rūpabhavassa ca* ***antare*** *atthi antarābhavoti*?" or "Does this intermediate state exist **in between** *kāma bhava* and *rūpa bhava"?*

- Heretics: No.

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- Then the *Theravādins* declare "*Hañci kāmabhavassa ca rūpabhavassa ca antare natthi antarābhavo, no ca vata re vattabbe—"atthi antarābhavo" ti*" OR "If you affirm that there is no intermediate state between *kāma bhava* and *rūpa bhava,* then you cannot maintain your proposition."
- In the same way, the heretics admit that there is no intermediate state between *rūpa bhava* and *arūpa bhava,* and the *Theravādins* point out that the heretics' position is untenable.

Antarābhava In Terms of *Yoni*, *Gati*, *Viññāṇaṭṭhiti*, *Sattāvāsa*

5. All living beings in this world belong to those three major types of *bhava*. Buddha explained all possible existences in this world in many other ways as well.

- All living beings can be categorized according to four types of *yoni* (modes of birth), *gati* (according to five major types of *saṁsāric* habits), seven types of *viññāṇaṭṭhiti* (stations of consciousness), and nine types of abodes (*sattāvāsa.*)
- The first two categories are discussed in the "WebLink: suttacentral: *Mahāsīhanāda Sutta* (MN 12)." The seven types of *viññāṇaṭṭhiti* discussed in the "WebLink: suttacentral: *Sattaviññāṇaṭṭhi Sutta* (AN 7.44)" and the nine types of *sattāvāsa* in the "WebLink: suttacentral: *Sattāvāsa Sutta* (AN 9.24)"
- So, *Theravādins* ask: "*Pañcamī sā yoni, chaṭṭhamī sā gati, aṭṭhamī sā viññāṇaṭṭhiti, dasamo so sattāvāsoti*?" OR "Are there five types of *yoni* or six types of *gati* or eight types of *viññāṇaṭṭhiti* or ten types of *sattāvāsa*?"
- **Heretics admit that this *antarābhava* cannot be found under any of those categories.**

Does *Antarābhava* Fall Under Other Possible Categories?

6. There are many other ways of categorization discussed in that section "WebLink: suttacentral: Antarābhavakathā." However, the English translation there at Sutta Central is not complete.

- For those who understand the Sinhala Language, a complete Sinhala translation is in the Buddha Jayanthi *Tipiṭaka* per #2 above.
- The point is that *antarābhava* cannot be found under ANY possible category that a living being can be put into.
- This post would be very long if I translated the whole section. However, let us look at one more important category.

Does a Being in *Antarābhava* Have *Pañcakkhandha* (Five Aggregates)?

7. *Theravādins* ask: "*kāmabhave/rūpabhave/arūpabhave atthi rūpaṁ vedanā saññā saṅkhārā viññāṇanti?*" OR "Do the five aggregates exist in *kāma bhava, rūpa bhava* and in *arūpa bhava*?"

- Heretics: "*Āmantā*" OR "Yes." As they agreed, the five aggregates are associated with a living-being in ANY *bhava*.
- *Theravādins* ask: "*Antarābhave atthi rūpaṁ vedanā saññā saṅkhārā viññāṇanti?* OR "Do the five aggregates exist in *antarābhava*?"
- Heretics: "*Na hevaṁ vattabbe..*" OR "That cannot be said."
- **Here, the heretics admit that a being in *antarābhava* cannot be described in terms of the five aggregates!**

No Basis for the Claim of an *Antarābhava*

8. Therefore, it was shown without any doubt that the concept of an *antarābhava* does not fit into Buddha Dhamma.

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- However, there was absolutely no connection made to the concept of *gandhabba*.
- Anyone can read the Pāli text in "WebLink: suttacentral: Antarābhavakathā" and see that the word *gandhabba* is not even mentioned.

Antarābhava Concept of Those Heretics Is Not The Same as *Gandhabba*

9. If the term *gandhabba* did not even come up in the discussion on *antarābhava* at the Third Buddhist Council, why do SOME present-day *Theravādins* say that the concept of *gandhabba* was rejected at that Council? The simple answer is that they may not have even read the text in the "WebLink: suttacentral: Antarābhavakathā" section of the *Tipiṭaka*!

- I have heard many *bhikkhus* just repeat what they heard from someone else, that the *gandhabba* state is a *Mahāyāna* concept, and it refers to an "intermediate state" or "*antarābhava.*" They don't even try to verify that by looking up the *Tipiṭaka*.
- **They may misunderstand that a human "*bhava*" starts with a human's birth (as a baby from a mother's womb) and that it ends when that physical body dies.**
- That is a VERY BAD wrong view!
- Let us consider the following evidence against that false belief.

Do "Human *Bhava*" Last Only 100 Years and "Fly *Bhava*" Last Only Several Days?

10. We know that a "dense body" of a human lasts for about 100 years, and a housefly lives only for several days. **But that time is only a small fraction of the lifetime of the corresponding *gandhabba*!** Whether a human or a housefly, it will be in that existence or *bhava* (as a human or a fly) for many thousands of years.

- As we know, the Buddha has emphasized strongly that it is VERY DIFFICULT to get a human existence (*bhava*.) See "Rebirth – Connection to Suffering in the First Noble Truth."
- On the other hand, many rebirth accounts from children worldwide show that they had been born with human bodies only several years previously! See "Antarābhava – No Connection to Gandhabba."
- Those previous births were within the same human *bhava*. It was the same human *gandhabba* that led to both those human births.

11. When the dense physical body of a human dies, that is not necessarily the end of the "human *bhava*." Unless the *kammic* energy of that human *gandhabba* is exhausted, *gandhabba* will stay alive. It will be pulled into another suitable womb at a later time. In between adjacent "births with human bodies," human existence continues in the *gandhabba* state.

- **That *gandhabba* state is NOT an "*antarābhava*." It is IN "human *bhava*."** A human *gandhabba* is human and has five aggregates. A subtle *rūpa* (invisible to us) associated with that *gandhabba* with a *hadaya vatthu* (seat of the mind) and five *pasāda rūpa*. It can think. It cannot touch, smell, or taste, but can see and hear. See "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."

Similarly, when a fly dies, it will stay in that existence as a "fly *gandhabba*" and get into an egg to form another fly. That process will occur uncountable times for a fly before that "fly existence" ends!

- When a fly dies, it will stay as a "fly *gandhabba*" until it is pulled into an egg to start making another "dense fly body."

Human (or Animal) *Bhava* (Existence) Can Last Thousands of Years

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12. The four types of *yoni* (modes of births) mentioned in #5 above are the following: *Aṇḍajā* (egg born), *jalābujā* (womb born), *saṁsedajā* (typically translated as "moisture born" but has a better explanation), and *opapātikā* (instantaneous birth).

- However, when a transition from one *bhava* to another (say, from human *bhava* to an animal *bhava*) takes place, **only an *opapātikā* birth occurs where a NEW mental body (*manomaya kāya*) is generated by *kammic* energy.**
- In many realms — including all 20 *Brahma* realms — that *opapātika* birth spans the whole *bhava*. They are born one time with a subtle (invisible to us) "mental body" (with a trace of matter), and that is all they have.
- However, in the human and animal realms, that "mental body" will get into a womb or an egg (in animals), leading to a physical body's birth. Those are conventionally called births (*jāti*) within those two *bhava*. That **"mental body" in the human or animal realms** is given a special name of *gandhabb*a.
- Those womb-based and egg-based births are two types of "births" mentioned above: *aṇḍajā* and *jalābujā,* respectively. In some instances, the chemical composition needed to make the "seed" (for example, an animal's egg) forms in natural processes, and that is the fourth type, i.e., *saṁsedajā* birth.

13. As mentioned above, *Brahmas* and *Devas* do not go through the *gandhabba* state. They are born instantaneously (*opapātika* birth) and live for very long times (their whole life in that state.) *Brahmas*' subtle "bodies" are very similar to humans' or animals' mental bodies (*gandhabba* state). See "Body Types in 31 Realms – Importance of Manomaya Kāya."

- It is mostly in the human and animal realms that first, a subtle *manomaya kāya* is born instantaneously, followed by the arising of dense physical bodies with one of the other three possibilities.
- We have discussed the birth of a human baby in "Buddhist Explanations of Conception, Abortion, and Contraception." Many such "births with physical bodies" can take place within a single human *bhava*.
- Now let us briefly discuss a few associated issues/conventions/terminology.

Sometimes *Gandhabba* State Referred to as *Paṭisandhi Viññāṇa*

14. The "descend" of that *paṭisandhi viññāṇa* to a womb is discussed in several *suttas*, including "WebLink: suttacentral: *Assalāyana Sutta* (MN 93)" where the term "*gandhabba*" is specifically used: "*Jānāma mayaṁ, bho—yathā gabbhassa avakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti,* ***gandhabbo*** *ca paccupaṭṭhito hoti; evaṁ tiṇṇaṁ sannipātā gabbhassa avakkanti hotī'ti."*

Translated: "We do know that, sir. An embryo is conceived when these three things come together—copulation of the mother and father, the mother is in the fertile part of her menstrual cycle, and the presence of a ***gandhabba***." This is explained in detail in "Buddhist Explanations of Conception, Abortion, and Contraception."

- But in some other *suttas,* Such as "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)" the *gandhabba* is also referred to as *paṭisandhi viññāṇa.* in some cases. That is because that *manomaya kāya* is created by the *kammic* energy associated with a *paṭisandhi viññāṇa.*
- For details, see "Gandhabba State – Evidence from Tipiṭaka."

Other Use of the Name "*Gandhabba*"

15. There is a class of *Devas* called "*gandhabba*"; see, "WebLink: suttacentral: *Suddhika Sutta* (SN 31.1)" and the following many *suttas* in SN 31 (*Gandhabba Vagga*.) There are numerous types of *Devas* (in lower *Deva* realms) who intake (*abba*) **odors of various plants and flowers** (*gandha*), and thus that

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name. "WebLink: suttacentral: *Mahāsamaya Sutta* (DN 20)" identifies Dhataraṭṭha, King of the East is identified as "Chief of the *Gandhabba Devas*."

- There is also a group of *petas* with the name "*gandhabba*." **They inhale "foul odors."**
- To add to that, human *gandhabbas* are sometimes referred to as "*tirokuḍḍa*" or "*tirokuṭṭa*" because they can go through walls. See "WebLink: suttacentral: *Tirokuṭṭa Sutta* (Kp7)."
- Understanding the *Tipiṭaka* requires checking for inter-consistencies with a good understanding of underlying concepts and terminology usage.
- The word "**right**" can mean two different things "turn **right**" and "you are **right**." Similarly, the word "*gandhabba*" must be understood in a particular situation.

2.3.9.3 Interpretation of the Tipiṭaka – Gandhabba Example

December 30, 2020; revised January 7, 2021 (added #12); re-written September 1, 2022

Interpretation of the *Tipiṭaka* requires much more than translating *suttas* word by word.

Interpretation of the *Tipiṭaka*

1. The following issues are both important and relevant.

1. I need to ensure that I do not distort the teachings of the Buddha. That means I need to provide relevant CRITICAL passages in the *Tipiṭaka* when I discuss a subject.
2. However, the *Sutta Piṭaka* of the *Tipiṭaka* does not provide details on some aspects. Those details come in the *Abhidhamma Piṭaka* and the three original commentaries in the *Tipiṭaka*. But still, it requires a *jāti Sotāpanna* like Waharaka *Thero* to provide detailed explanations.
3. Lastly, we are lucky to live in a time where more details, for example, about the brain, are available from modern science. The Buddha could not explain the role of the brain because people knew nothing about the brain then. Further supporting evidence on related subjects is now widely available via the internet (examples are Evidence for Rebirth Accounts and Near-Death-Experiences or NDE.)

Depending on the topic, I have used one or more of the above three to write posts. Let me explain by discussing my approach to writing posts on the *gandhabba* (*manomaya kāya,*) where I utilized all three of the above.

Details on the *Gandhabba* Concept

2. Many details about the *manomaya kāya* (*gandhabba*) are unavailable in the *Tipiṭaka*. However, there is enough essential evidence: "Gandhabba State – Evidence from Tipiṭaka." **That is my posts' first layer.**

- We have lost all of the Sinhala *Atthakathā* (early commentaries.) However, even if we had them, they would not provide details regarding the brain. Most of our knowledge about the brain is from modern science within the past 100 years or so.
- The Buddha only mentioned the brain as part of the body's 32 parts (Pāli word is ***matthaluṅga***.) See "WebLink: suttacentral: *Dvattiṁsākāra*." I have not seen any details on the functions of the brain in the *Tipiṭaka*.

  [*Atthi imasmiṁ kāye—*

  Kesā lomā nakhā dantā taco, maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ, hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ, antaṁ antaguṇaṁ udariyaṁ karīsaṁ ***matthaluṅgaṁ****, pittaṁ semhaṁ pubbo lohitaṁ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttanti.*

  Dvattiṁsākāraṁ.
  There are in this body:

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hairs of the head, body hairs, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidneys; heart, liver, pleura, spleen, lungs; intestines, mesentery, undigested food, excrement, **the brain in the head**; bile, phlegm, pus, blood, sweat, fat; tears, grease, spit, mucus, synovial fluid, and urine.
The Thirty Two Fold Nature.]

3. When a *jāti Sotāpanna* like Waharaka *Thero* (who had attained the *Sotāpanna* stage in a previous life) is born, we learn important details. Furthermore, not all *jāti Sotāpannas* can provide such information either. One needs to have *Paṭisambhidā Ñāṇa* to be able to grasp AND explain concepts in detail to others. **Therefore, my posts' second layer of more information comes from Waharaka Thero's discourses.**

- **The third layer is due to two sources:** First, recent scientific findings on many subjects like the brain, living cells, etc., provide corroborating evidence. For example, I have used such information in the "Origin of Life" series.
- Thanks to the internet, many rebirth accounts, Near-Death Experiences, Out-of-Body Experiences, etc., are now available to anyone. Those also provide invaluable supporting material to complex subjects discussed, including the *gandhabba* concept.
- **Those two resources are the third layer.**
- The Buddha advised in the "WebLink: suttacentral: *Araṇavibhaṅga Sutta* (MN 139)" that the main task of a *bhikkhu* (or a lay disciple) is to explain in detail the ideas embedded in the *Tipiṭaka* **without distorting key concepts.** I am responsible for ensuring that EVERYTHING is consistent with the first layer or the *Tipiṭaka*. **That is why I welcome comments on any apparent inconsistencies.**

Gandhabba ("Mental Body") Is Primary, and the Physical Body Is Secondary

4. The role of the *manomaya kāya* is critical. The physical body is just a shell. It dies in about 100 years. The *manomaya kāya* (*gandhabba*) may live for thousands of years in the human *bhava*. See, "Antarābhava Discussion in Kathāvatthu – Not Relevant to Gandhabba."

- A fly lives only about a week. But "fly *bhava*" (or the existence of a fly) may last many thousands of years. Therefore, between births (as a "visible fly"), that fly would have the *gandhabba* or the *manomaya kāya.*
- As we discussed, the specific term *gandhabba* is used mainly for the *manomaya kāya* of humans and animals. But living beings in almost all 31 realms are born with a *manomaya kāya. Brahmas* in 20 realms have only the *manomaya kāya.*
- **Thus, the *manomaya kāya* (mental body) is primary, and the physical body is secondary.**

Importance of the Commentaries

5. The *Tipiṭaka* was meant to be used with the commentaries. Also, knowledgeable *bhikkhus* or lay disciples were supposed to explain key concepts in detail. **Many Pāli *suttā* require detailed explanations. See, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."**

- Most early Sinhala commentaries disappeared in the Anurādhapura era; see "Incorrect Theravāda Interpretations – Historical Timeline. "
- Fortunately, three original commentaries provided by the Buddha's foremost disciples (Ven. Sāriputta, Ven. Kaccāyana, etc.) during the Buddha's time have been included in the *Tipiṭaka* (in the *Khuddaka Nikāya*) and have survived.
- The current revival of pure Dhamma by Waharaka *Thero* in Sri Lanka is partially due to his perusal of these three commentaries of *Paṭisambhidāmagga*, *Peṭakopadesa*, and *Nettippakaraṇa*.
- Even those three commentaries are somewhat condensed. Waharaka *Thero* was able to expand on those concepts in detail. He provided the basic model of the *manomaya kāya* (*gandhabba*) with

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hadaya vatthu and five *pasāda rūpa.* The terms *hadaya vatthu* and *pasāda rūpa* appear only briefly in the *Tipiṭaka* (mostly in the *Abhidhamma Piṭaka.*) **I have expanded that model using current scientific findings on the brain.** Numerous posts are throughout the website: "WebLink: PureDhamma: Search Results for gandhabba."

Gandhabba Model – Role of the Brain

6. Waharaka *Thero* provided the basic model where the brain processes incoming information from the eyes, ears, etc., passing those processed signals to *hadaya vatthu* via the complex *manomaya kāya* of the *gandhabba.*

- Just as the nervous system connects the brain to the other parts of the physical body via the nervous system, *gandhabba*'s body has a "ray-like" (or electromagnetic) system that connects the brain to *hadaya vatthu/pasāda rūpa.* It can quickly pass information generated in the brain to the *hadaya vatthu/pasāda rūpa.*
- That model is very much consistent with recent findings in science. I have referred to such recent scientific discoveries in my posts. See, for example, "Brain – Interface between Mind and Body," and the posts referred to there.
- I realize that many people have a hard time visualizing the *gandhabba* concept. They may want to re-read the post."Ghost 1990 Movie – Good Depiction of Gandhabba Concept," which I recently revised; see especially #1 there.

Brain Analyzing "Data Packets"

7. In several posts, I have utilized recent scientific findings on the brain to explain our sensory experience. I hope such explanations provide a way to visualize the sensory recognition process easier. Such posts include "How Do We See? – Role of the Gandhabba" and "Vision Is a Series of "Snapshots" – Movie Analogy."

- Also, consistent evidence has been accumulating in several areas, including rebirth accounts, Near-Death Experiences (NDE), and Out-of-Body Experiences (OBE); see "Evidence for Rebirth," "Origin of Life" and "Buddha Dhamma – A Scientific Approach."
- Hopefully, both developments will help more people understand Buddha's teachings.
- In the days of the Buddha, people accepted Buddha's explanations without such detailed explanations. That society was vastly different from the "materialistic society" of today, where recent scientific and technological advances have given a dominant platform to "materialism."
- That is why many people have a deeply embedded wrong view that the "physical body" is all there is and that mental aspects (thoughts) arise in the brain.

Scientific Knowledge Is Limited

8. Even a few hundred years ago, science had many issues of conflict with Buddha Dhamma on even the "material world." Of course, science is far behind in understanding "mental aspects" like consciousness, feelings, perceptions, etc.

- However, science has made much progress, resolving several significant inconsistencies about the universe's material aspects.
- For example, just 400 years ago, "science" believed in the geocentric model of the universe, i.e., Earth was the center of the universe, with stars embedded in a celestial sphere far above. See: WebLink: wikipedia.org: Geocentric_model
- At that time, science and religion tried to attune their beliefs to that model. Most religions still adhere to those concepts; see the same Wikipedia article above.

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- But 2500 years ago, the Buddha described our Solar system as a "*Cakkavāla*" or a planetary system. Not only that, but he also said there are uncountable such systems in the universe. **He was well ahead of science because he had discovered the ultimate truths about this world.**
- Here is a video from Carl Sagan to get an idea of how vast our "detectable universe" is:

  WebLink: youtube: Humility - Carl Sagan

Scientific Knowledge Is Expanding

9. Through the years, and mainly since the beginning of the 20th century, science has "re-discovered" some aspects of the Buddha's more expansive world, including the existence of billions of galaxies, EACH OF WHICH contains billions of planetary systems like our Solar system.

- But someone living in the 19th century is likely to have ridiculed the idea of innumerable planetary systems (*cakkavāla*) and could have said, "where is the evidence from science?". That aspect of Buddha Dhamma was not amenable to "science" at that time.
- **Like that, many aspects of Buddha's Dhamma are not amenable to science at the current time. But science will accept more of the concepts in Buddha Dhamma with time.**
- Details in "Buddhism – Consistencies with Science" and "Buddhism – Inconsistencies with Science."

My Explanations of the *Gandhabba* Are Consistent With the *Tipiṭaka*

10. The detailed descriptions that I have provided on the workings of the *gandhabba* are not in the *Tipiṭaka*. The Buddha could not have offered such explanations when oridinary people were naware of the brain's functions.

- However, those descriptions are entirely CONSISTENT with the contents in the *Tipiṭaka*. Furthermore, they are also consistent with current scientific knowledge.
- Despite their intense efforts, scientists have reached an impasse in explaining how consciousness (and feelings like joy and sadness) can arise in the brain. See the post, "How Do We See? – Role of the Gandhabba." **The pure materialistic model of science WILL NOT be able to explain such mental phenomena as consciousness, feelings, perceptions, etc.**
- The main point of that previous post was that **such mental phenomena CANNOT arise without a mental body (or *manomaya kāya* or *gandhabba*.)** Reviewing the post Brain – Interface between Mind and Body is a good idea to understand the relationship between the brain and *gandhabba*. Other pertinent issues relevant to *gandhabba* are in "Antarābhava and Gandhabba."

Summary

11. Interpreting the *Tipiṭaka* requires more than translating *suttā* word-by-word (which is a terrible way to teach Buddha Dhamma.) See "Word-for-Word Translation of the Tipitaka." More problems with current explanations in the "Elephants in the Room" section.

- One needs to explain concepts in a way that the audience can understand.
- When one COMBINES information from *Tipiṭaka* AND other resources such as modern science, one can better understand certain complex concepts.
- That statement holds for many posts on this website but is particularly true in the sections "Buddha Dhamma – A Scientific Approach" and "Origin of Life."

12. This post concludes the section on "Buddha Dhamma – A Scientific Approach." **The main point was to illustrate that the *manomaya kāya* is of utmost importance.** In human and animal *bhava*, that *manomaya kāya* has a unique name *gandhabba*.

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- **That *manomaya kāya* is just a trace of energy, but it can sustain a whole existence.** Just as an oak seed has the blueprint for a giant oak tree, that bit of energy is all that is needed to maintain our dense physical bodies. See #5 of "How Do We See? – Role of the Gandhabba."
- *Kammic energy* sustains the *manomaya kāya.* The food we eat grows and supports our physical bodies.

13. All posts in the "Buddha Dhamma – A Scientific Approach" section.

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2.4 Buddhahood Associated Controversies

July 9, 2020

Buddhahood Controversies – Introduction

Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I

Pāṭihāriya (Supernormal Abilities) of a Buddha – Part II

2.4.1 Buddhahood Controversies – Introduction

July 9, 2020; revised August 6, 2022

Overview

1. *Buddhahood* is a term that remains mired in controversy. In upcoming posts in this section, I will discuss three topics that have intrigued many people over the years. That will help cultivate faith in the Buddha, *Dhamma*, and *Saṅgha*.

1. The wisdom and capabilities of a Buddha. We will clarify the implications of the three types of knowledge of a Buddha mentioned in #8 below.
2. Current scientific knowledge is compatible with most of the "supernormal capabilities" of a Buddha. Scientists have not taken the time to do an in-depth analysis. Of course, most scientists do not know enough about Buddha Dhamma (or physics) to do such an analysis.
3. We will also discuss how the teachings of the previous Buddha (Buddha Kassapa) were transmitted as *Vedic* teachings in distorted form. That is why there are so many common terms in Buddhism and Hinduism, like *kamma* (*karma*), *jhāna* (*dhyāna*), and even *Paṭicca Samuppāda* (*Pratītyasamutpāda.*) Of course, Buddha's *Ānāpānasati* meditation was misinterpreted as "breath meditation." All those concepts were there (just like now) at the time of the birth of Prince Siddhattha. We will discuss *Tipiṭaka* accounts where the Buddha pointed that out.

It is easier for an average human to grasp the mundane meanings (and difficult to grasp the deeper meanings.) That is why those mundane explanations periodically come up disguised as Buddhist teachings.

Buddha Is a Title

2. Buddha is a title. Buddha is a human who becomes "Enlightened" or attains the *Buddhahood*. However, It is necessary to understand his teachings to a higher level to figure out the meaning of the word "Buddha."

- A Buddha has the "perfect mind." With a perfect mind, a Buddha knows everything about the world. Even though he lived more than 2500 years ago, he described the universe much as scientists found out within the past 100 years. And he provided many more details about our world (much more than the scientists) as we will discuss.
- One is not born a Buddha. The *Buddhahood* is attained or achieved. There have been many Buddhā in the past, and there will be many in the future. For example, the Buddha we are discussing now is Buddha Gotama. Buddha Kassapa immediately before him (a long time ago) and the next Buddha will be Buddha Maitreya.
- It is a rare occurrence to have a Buddha in the world. Sometimes, billions of years can go by without a Buddha. See #14 of "Pāramitā – How a Puthujjana Becomes a Buddha."
- Before we get into the knowledge of a Buddha, let us discuss some basic facts about Buddha Gotama.

Prince Siddhattha

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3. Buddha Gotama was born with the name of Siddhattha (Siddhārtha in Sinhala or Sanskrit), and his parents were Suddhodana and Mahā Māyā. Suddhodana was a king, and Prince Siddhattha was brought up in luxury. For example, in the WebLink: suttacentral: *Mahā Parinibbāna Sutta* (DN 10), the Buddha says that he had four palaces for the four seasons. An English translation of "WebLink: suttacentral: The Great Discourse on the Buddha's Extinguishment."

- Scattered throughout many *suttā* in the *Dīgha Nikāya* and *Majjhima Nikāya* are accounts of various stages of the life of the Buddha (before and after Enlightenment.) I will refer to a few below. It is a good idea to read them. Most translations are good enough, especially regarding such life accounts. Only when deep Dhamma concepts are discussed is one need to be careful about the correctness of the translation.
- For example, a brief account of Prince Siddhattha's life can be found in "WebLink: henri-van-zeyst: Basic Buddhist Concepts." More details — extracted from the *Tipiṭaka* – in "WebLink: accesstoinsightt0rg: A Sketch of the Buddha's Life – Readings from the Pāli Canon."
- At the age of sixteen, Prince Siddhattha married princess Yasodhara. They were happily married for thirteen years and had a son, Rāhula. Yet, Prince Siddhattha was not satisfied. He felt a "discontent" or "dissatisfaction" lingering even while immersed in a luxurious life.
- We will briefly go through a series of events that led to a drastic change in Prince Siddhattha. Those four events are the Four Great Omens.

Four Great Omens

4. On his rare visits outside the palaces, Prince Siddhattha saw an old person one day. He had never seen an old person. His faithful companion, Channa, explained that everyone gets old.

- On a subsequent visit, he saw a sick person and learned that everyone becomes sick. On the third visit, he saw a dead body and was told he would die one day too. Those three encounters made him think deeply about life, and his discontent with life grew steadily.
- On a subsequent fourth visit outside the palace, the prince saw a recluse, a spiritual seeker, and his calm demeanor intrigued the prince. Channa explained to him that there were many recluses like that. **They were discontent with life and were searching for a solution to the universal problems associated with life. Those are sicknesses, getting old, and dying.**
- As we note below, people at the time of the Buddha were familiar with the concepts of rebirth. Therefore, they knew about the "cycle of suffering in the rebirth process."
- With the sight of the recluse, prince Siddhattha realized that he would also need to give up the lay life and pursue the path **to end that suffering associated with the perpetual cycle of birth, old age, sicknesses, and death**. One dies only to be reborn to go through the same cycle!

Influence of Teachings of Buddha Kassapa

5. Remnants of the teachings of the Buddha Kassapa from the deep past had come down through *Vedic* teachings. This is a critical point. As we will see later, the Buddha explained that only the mundane interpretations of Buddha Kassapa's teachings had survived.

- For example, people at that time were quite familiar with the laws of *kamma*, the rebirth process, five (or eight) precepts, and even *Nibbāna*. However, *Vedic brahmins* had used the Sanskrit language to transmit those teachings and used the Sanskrit words *karma* and *nirvāna* for the Pāli words *kamma* and *Nibbāna*.
- In another example, per *Tipiṭaka,* queen Mahā Māyā had regularly observed eight precepts.
- That is also why so many recluses were trying to figure out the way to *Nibbāna* (*nirvāna*), freedom from suffering in the rebirth process. Some thought that cultivating *jhāna* and getting rebirth in a *Brahma* realm is *nirvāna* (or end of suffering.) We will discuss that in the next post.

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Renunciation – Becoming a Recluse

6. Shortly after seeing the recluse, Prince Siddhattha left the palace in the middle of the night. Channa led him out on his horse Kanthaka. The prince cut his hair and put on robes suitable for an ascetic. Let us call him ascetic Siddhattha or the *Bodhisatta*.

- First, the *Bodhisatta* went to two of the well-known *yogis* of the day, Āḷāra Kālāma and Uddaka Rāmaputta. They taught him all they knew. He was able to get the highest *jhāna* (*Nevasaññā nā saññāyatana*) in a short time. Those teachers thought that they had attained *Nibbāna*.
- But the Bodhisatta realized that one could not get to *Nibbāna* merely by **suppressing defilements** (greed, anger, and ignorance) with breath meditation or mundane versions of *kasiṇa* meditation. He realized attaining *Nibbāna* requires the **removal of defilements** for "complete purification."
- The Buddha has discussed those interactions with Āḷāra Kālāma and Uddaka Rāmaputta in the "WebLink: suttacentral: *Mahāsaccaka Sutta* (MN 36)," "WebLink: suttacentral: *Ariyapariyesana Sutta* (MN 26)" and various other *suttā*.
- **You can access translations to English and several other languages by clicking the "down arrow" just above the name of the *sutta* at Sutta Central.**

Six Years of Extreme Asceticism

7. After leaving Āḷāra Kālāma and Uddaka Rāmaputta, the *Bodhisatta* tried various methods of subjecting his body to extreme hardships. Other than pursuing mundane *jhāna/kasiṇa*, many *yogis* then thought one could remove defilements by inflicting such punishments to the body.

- Shortly after leaving Āḷāra Kālāma and Uddaka Rāmaputta, the *Bodhisatta* met five companions, Kondañña, Bhaddiya, Vappa, Mahānāma, and Assajī. They were impressed with the *Bodhisatta*'s determination and were convinced he would someday become a Buddha.
- By the way, the word Buddha (and *Bhagavath*) also came down in *Vedic* teachings. For example, the *Bhagavad Gita* (or "Recitals of *Bhagavad"*) has many *Vedic* teachings originally from Buddha Kassapa. Of course, most concepts ended up with mundane interpretations.
- For example, "WebLink: suttacentral: *Brahmāyu Sutta* (MN 91)" provides a detailed account of *brahmin* Brahmāyu, who was well-versed in the three *Vedā* (*tiṇṇaṁ vedānaṁ pāragū*). At the beginning of the *sutta*, *brahmin* Brahmāyu recites the qualities of a Buddha: '*itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti*. Then he sends his pupil to the Gotama Buddha to check whether he has the "thirty-two marks of a great man (*dvattiṁsamahāpurisalakkhaṇāni*)." How would *brahmin* Brahmāyu know about the qualities of a Buddha? It had come down in Vedic teachings! It is good to read the English translation: "WebLink: suttacentral: With Brahmāyu (MN 91)."
- During most of those six years, the *Bodhisatta* subjected his body to various forms of hardship. The Buddha discussed those unimaginable sufferings in several *suttā*, including the "WebLink: suttacentral: *Mahāsaccaka Sutta* (MN 36)."

Enlightenment (Attaining *Buddhahood*)

8. Finally, the *Bodhisatta* realized that subjecting the body to suffering is not the way to cleanse the mind of defilements. The *Bodhisatta* had to undergo six years of unnecessary suffering due to a hard-to-overcome bad *kamma* that he had committed against Buddha Kassapa. He had verbally abused Buddha Kassapa. I will just provide the link to the English translation of the *sutta*, MN 81: "WebLink: suttacentral: With Ghatikāra."

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- On a Full Moon day in May, the *Bodhisatta* sat at the foot of a *Bodhi* tree, firmly determined to attain *Buddhahood*. The Buddha described the account of the events during that night in the "WebLink: suttacentral: Bodhirājakumāra Sutta (MN 85)," among several others.

During the night, the Buddha achieved three types of higher knowledge:

1. Ability to recall one's past lives (***pubbe nivāsānussati ñāṇa***),
2. The ability to see any living being's *cuti* (end of *bhava*) and *paṭisandhi* (grasping of a new *bhava*). This is the ***cutūpapāta ñāṇa***.
3. The attainment of the *Buddhahood* with ***āsavakkhaya ñāṇa***. That involved grasping the Four Noble Truths and the Noble Eightfold Path to *Nibbāna*.

- The *Bodhisatta* was now a fully-awakened Buddha or a *Sammāsambuddha.* He had gained knowledge about the wider world of 31 realms, how beings are born in those realms according to *Paṭicca Samuppāda*, etc. It was not mere speculation. He visited those realms and confirmed his findings, as we will discuss.

Events After the Enlightenment

9. The *Vinaya Piṭaka* provides a detailed account of events following the Enlightenment. Here is the English translation, "1. Going forth (Pabbajjā)." Another resource is discussed in "The Life of the Buddha" by Bhikkhu Nānamoli." I highly recommend reading those accounts. It provides a good idea of the initiation of the *Buddha Sāsana,* or the "ministry of the Buddha."

- Of course, the translations of some critical Pāli words are not correct there, especially *anicca* and *anatta*. That occurs in the account where the five ascetics attain *Arahanthood* over several days of discussing the first two *suttā*, the *Dhammacakkappavattana Sutta* (SN 56.11) and the *Anattalakkhana Sutta* (SN 22.59), as I have discussed in many posts.
- Besides the description of deep Dhamma concepts, most English translations of *suttā* are good. Accounts of Buddha's life in many *suttā* in the *Dīgha Nikāya* and *Majjhima Nikāya* fall into that category.
- However, even then, most translators have doubts about the various abilities of the Buddha. They openly express their doubts about the validity of the rebirth process or Buddha's ability to visit various *Deva* and *Brahma* realms (even the existence of such realms), go through walls, and "touch the Sun and the Moon," etc. See "Mystical Phenomena in Buddhism?"

10. The Buddha stated that he never taught anything that he had not verified by himself. Buddha Dhamma is not philosophy. Most "experts" who express such opinions are not even true Buddhists (in the sense of comprehending deep concepts in Buddha Dhamma.) They are "secular Buddhists" who do not believe in rebirth, the FOUNDATION of Buddha Dhamma. Furthermore, they have no background in science (particularly in physics), and do not realize that many "mystical phenomena" are not contradictory to modern physics!

- Other posts in this section: "Buddhahood Associated Controversies."

2.4.2 Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I

July 17, 2020; revised January 23, 2022; October 14, 2022; last revised December 9, 2024 (added #9)

Pāṭihāriya (prātihārya in Sanskrit and පාටිහාරිය in Sinhala) is a supernormal ability or a miracle. Several *suttā* in the *Tipiṭaka* discuss them.

Kevaṭṭa Sutta (DN 11)

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1. I will extract a few relevant portions of the text from the English translation, "WebLink: suttacentral: To Kevaṭṭa (DN 11)." I did not choose the other English translation since it translated "*pāṭihāriya*" as "a demonstration" rather than a "miracle." Anyone can do a demonstration. A *pāṭihāriya* can be performed only by someone with "supernormal capabilities." As we will see below, these powers are mind-boggling!

- At the beginning of the *sutta*, Kevaṭṭa, a young householder, comes to the Buddha and says the Buddha should instruct his disciples to perform "miracles" to convince more people to embrace Buddha's teachings. The Buddha refuses but explains three types of "miracles."
- The Buddha replies: "Kevaṭṭa, there are three types of miracles I have taught, having myself understood and realized them. And what are the three? **The miracle of psychic power, the miracle of telepathy, and the miracle of instruction**."

The Miracle of Psychic Power (*Iddhi Pāṭihāriya*)

2. "And what, Kevaṭṭa, is the **miracle of psychic power (*iddhi pāṭihāriya*)**?

- "**Here, Kevaṭṭa, a monk wields various psychic powers:** He becomes many and then becomes one again. He appears and vanishes, goes unimpeded through walls, ramparts, and mountains as if through space. He can dive in and out of the Earth as if it were water, and he walks on water without sinking as if it were Earth. Sitting cross-legged, he travels through space like a winged bird. **He can touch and stroke the Sun** and the moon, so mighty. He exercises mastery as far as the *Brahma*-world."

(This verse explaining supernormal abilities appears in many *suttā*, including DN 2, DN 10, DN 28, MN 6, MN 73, MN 77, SN 12.70, SN 16.9, SN 51.11, SN 51.17, AN 3.60, AN 3.101, AN 5.23, AN 6.2, AN 10.97)

- Then the Buddha points out to Kevaṭṭa, that someone who has learned the "Gandhāra Charm" ("Gandhāra Trick" would be a better translation) can do some of that too. That is why the Buddha prohibited the display of such abilities. (Apparently, Gandhāra Trick can be compared to the "magic tricks" performed by magicians like David Copperfield today. However, the Gandhāra Trick seems much more powerful than any magic tricks performed today.)

The Miracle of Telepathy (*Ādesanā Pāṭihāriya*)

3. "And what, Kevaṭṭa, is the **miracle of telepathy (*ādesanā pāṭihāriya*)**?

- "Here, a monk reads the minds of other beings, of other people, reads their mental states, their thoughts, and ponderings, and says: 'That is how your mind is, that is how it inclines, that is in your heart.'"
- Then the Buddha points out that those who have mastered the "Manika Charm" can also read other people's minds. Therefore, that also is not impressive.

The Miracle of Instruction (*Anusāsanī Pāṭihāriya*)

4. "And what, Kevaṭṭa, is the **miracle of instruction (*anusāsanī pāṭihāriya*)**?

- "Here, Kevaṭṭa, a monk teaches in this way: 'Reason in this way, do not reason in that way. Consider this and not that. Get rid of this habit, train yourself, and live life like that.' This, Kevaṭṭa, is called 'The miracle of instruction.'
- The Buddha explains the fruits of such instructions in detail by a learned *bhikkhu* who has learned Dhamma from the Buddha, how he learns to live a moral life and to cultivate *Ariya jhāna* by REMOVING defilements. Then the Buddha explains that SOME OF THEM can cultivate all those supernormal powers mentioned above.
- First, let us look at the scope and implications of the "psychic powers" (*iddhi bala*.) **All these are performed by a purified mind.**

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Psychic Powers (*Iddhi Pāṭihāriya*) – Unimaginable

5. Technological advances drive modern society. Scientists have studied the properties of MATTER in great detail and have used those new findings to create "innovative devices" that help us work more efficiently. For example, they can build robotic machines that can do much work that human cannot do.

- So, it is indeed a "miracle" that Ven. Cūḷapanthaka created a thousand "copies" of himself to do work around the temple. Once the work is complete, he can make them disappear. That is what is referred to as "He becomes many and then becomes one again" in #2 above—relevant information on Ven. Cūḷapanthaka at, "WebLink: suttacentral: Cūḷapanthaka" and "WebLink: tipitaka.net: Dhammapada Verse 25 – WebLink: tipitaka.net: Cūlapantaka Vatthu."
- Let us discuss a few more of these "miracles" to see how amazing they are.

Traveling Through the Air With Physical Body

6. Another modern technological advance is traveling long distances with cars, airplanes, and rockets. These became possible due to the collective efforts of thousands of scientists starting from Galileo and Newton, over 300 years ago.

- However, as stated in the above accounts of Ven. Cūḷapanthaka, traveling through the air with one's physical body is possible after cultivating *iddhi bala.* That is referred to as, "Sitting cross-legged, he travels through space like a winged bird" in #2 above.

7. All these "psychic powers" have their basis in highly concentrated energy produced in the *javana citta* of the *yogi*. Yes. Even other *yogis* during the Buddha's time had cultivated SOME of these powers via cultivating *anariya jhāna*. They could, for example, travel through the air carrying their physical bodies.

- As we know, *javana cittā* generates *kammic* energies that lead to future births. See "Javana of a Citta – The Root of Mental Power."
- The intensity or the power of *javana citta* can be vastly increased for those who have cultivated *pāṭihāriyā* powers. Such a *yogi* can set up an "energy field" around his physical body, which can be controlled to move the physical body as he wishes.
- The video below demonstrates the basic idea of "electromagnetic levitation." A *yogi* would create such an "energy field" around his body and control it to move the body.

  WebLink: youtube: Electromagnetic levitation device

- By the way, these days one can buy various "levitating things" like "levitating globes."

Traveling to a Star System "In an Instant" – With *Manomaya Kāya*

8. The closest star (possibly with a set of planets) to us is four light-years away. That means if a rocket ship travels **at the speed of light**, it will take four years. For comparison, the distance from the Earth to our Moon would take only 1.25 SECONDS. Therefore, a rocket ship traveling at the speed of light will take **only 1.25 SECONDS to arrive at the Moon!** But our rocket ships take about three days to get to the Moon. Therefore, with a modern rocket ship, it would take **about 800 thousand years** (depending on the speed attained in interstellar space) to get to the NEAREST star.

- The capabilities of the Buddha (and some of his disciples with *pāṭihāriyā* powers) can be truly astounding. The Buddha could travel anywhere among the 10,000 "world systems" (*dasasahassi lokadhātu*). A "world-system" is a set of planets associated with a star, where one planet has life. In our "Solar system," the Sun is the star, and life is based on Earth. See "31 Realms Associated with the Earth."

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- Therefore, it is mind-boggling even to imagine someone traveling to a star thousands of light-years away instantly. Of course, the Buddha would travel such vast distances only with his "mental body" (*manomaya kāya* or *gandhabba*.)
- By the way, *Brahmā* from such 10,000 world-systems can visit Earth too. They have "bodies" that are equivalent to our mental bodies. They do not have dense physical bodies. *Brahmā* from the 10,000 world systems came to listen to the Buddha's first discourse, *Dhammacakkappavattana Sutta*.
- Many *suttā* state that the Buddha would arrive in a *Brahma* world within the time taken for someone to straighten a bent arm, i.e., less than a second! That is how *Brahmā* from other world systems came to listen to *Dhammacakkappavattana Sutta*. "*Brahma* bodies" are almost equivalent to *manomaya kāya* of a *gandhabba.* (In comparison, a modern rocketship takes three days to get to the Moon.)
- Nothing analogous to such fast travel has yet been discussed in modern physics. I suspect that this is related to the recently established "non-locality" (or "quantum entanglement") in quantum mechanics: "Quantum Mechanics and Dhamma – Introduction.

Touching the Sun

9. In the "WebLink: suttacentral: Mahāsakuludāyi Sutta (MN 77)" the Buddha says:

"Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; **touching and stroking with the hand the sun and moon**, so mighty and powerful. They control the body as far as the realm of divinity."

- In that verse, "**touching and stroking with the hand the sun and moon**" requires one to reach the Sun and touch it. Of course, one would do that with the *manomaya kāya*, made of only a few *suddhaṭṭhaka,* as explained above. That *manomaya kāya* can instantly travel to the Sun without being burned by the unimaginable heat there. As discussed in the "Buddhism and Evolution – Aggañña Sutta (DN 27)," the higher *Brahma* realms (where *Brahmas'* "bodies" are made of only a few *suddhaṭṭhaka*) are not destroyed in a "*loka vināsaya*" (destruction of the lower realms) caused by a supernova event, which causes the heat of "seven Suns."
- Once the fundamentals are understood, such phenomena are no longer "miracles."

Going Through Walls, Mountains, etc.

10. Compared to "traveling through air with the physical body" discussed in #6, and #7 above, a much more complex technique comes into play when "going through walls or diving into the Earth." I have not seen such an action attributed to *anariya yogis*. In this case, one breaks down the physical body to the elementary level of *suddhaṭṭhaka.*

- "Matter" is mostly empty space. An atom is virtually empty. This basic idea is illustrated in the first 3 minutes of the following video.

  WebLink: youtube: What Are Atoms Made Of?

"Solid Matter" Is Mostly Empty Space!

11. Watching the first three minutes of the above video can give us an idea of "how empty" an atom is. As shown, an atom is more than 99.999% empty!

- Then why can we not go through a wall? The answer is that two atoms cannot get too close to each other due to electromagnetic forces. That is not discussed in the above video. In a solid, two atoms cannot

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come too close because one atom's outer "electron cloud" will repel that of the second atom. Therefore, even a steel bar is mostly empty space.

- However, the Buddha taught that matter could be reduced below that of electrons and protons. That is the *suddhaṭṭhaka* level, where no electromagnetic interactions exist (like the repulsion among electrons.) All the "material stuff" in a physical body can be reduced to **an invisible** *suddhaṭṭhaka* level. Scientists now know that an atom is divisible into smaller parts. The recently detected Higgs boson could be at the *suddhaṭṭhaka* level.
- However, scientists cannot reduce bulk matter to the *suddhaṭṭhaka* level. Moreover, they cannot take an object like an apple, break it below the atomic level, and then put it all back together. But one with high-end *iddhi* powers can do that!
- **Such a *yogi* can reduce one's body to the *suddhaṭṭhaka* level, move it to another location very quickly and then put it back together!** This was discussed slightly differently in #6 through #10 in the post, "Mystical Phenomena in Buddhism?"
- That approach of reducing the "material stuff" in a body to a form that can be transported to far destinations at high speed and then "re-assembling" back to the original form is part of **science fiction** these days, see "WebLink: wiki.org: teleportation." I remember watching the famous movie "WebLink: wikipedia.org: *The Fly* (1986 film)." In that movie, a fly gets into the "teleportation machine" with the human, and the "re-assembly" at the other end produces a "human fly"!

Comparison With Modern Technology

12. As we can see, modern science and Buddha Dhamma take very different approaches to dealing with even material phenomena. **Science is exclusively based on the study of inert matter. Buddha Dhamma can explain material properties in terms of mental phenomena.** Of course, scientists are still way behind the Buddha.

- From what we discussed above, think about one comparison. While the Buddha could visit *Deva* and *Brahma* worlds within a split-second, scientists have only made it to the Moon which takes three days.
- The scientists are not even aware of the existence of the *Deva* and *Brahma* realms.
- *Deva* and *Brahma* realms are above the Earth. They have very little "matter," so scientists cannot see them or their habitats. However, our rocketships can pass through their habitats without them even noticing.
- The closest analogy we have is the depiction of a *gandhabba* in the 1990 movie "Ghost.' See, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept." From watching that movie, we can understand why we cannot see *Devā* or *Brahmā* (or their habitats). *Devā* or *Brahmā* have "bodies" even more subtle compared to a human *gandhabba*.
- Without scientists figuring out how to implement teleportation, they could not be able to even travel to the nearest star with rocket ships. Buddha's "mind-based" technique is based on a different paradigm.
- In the *Sīsapāvana Sutta* (SN 56.31), Buddha said he taught only a tiny fraction of his knowledge. See "WebLink: suttacentral: In a Rosewood Forest."

There is no need to study or learn about *iddhi pāṭihāriya* in detail. I am providing this account to establish the following point. **By controlling the mind, even a single person can get ahead of hundreds of years of scientific effort.** The other two "miracles" are discussed in "Pāṭihāriya (Supernormal Abilities) of a Buddha – Part II."

- All posts on this subsection in "Buddhahood Associated Controversies."

Additional Resources

1. There is a Wikipedia article, "WebLink: wikipedia.org: Miracles of Gautama Buddha."

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2. The above video is the second of a series of videos. More information on atoms in the following set of videos:

WebLink: youtube: What Is an Atom and How Do We Know?

2.4.3 Pāṭihāriya (Supernormal Abilities) of a Buddha – Part II

July 24, 2020

Introduction

1. A **different paradigm** involves controlling material phenomena in Buddha Dhamma compared to modern science. For example, scientists have developed rocket technology to travel to the Moon. The Buddha was able to travel much further and much faster with "mind power" 2600 years ago. We discussed some examples in the previous post; see, "Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I."

- The mind-based approach of Buddha Dhamma is much more powerful. Such unimaginable powers MAY ARISE automatically by just cleansing or purifying one's mind. However, only certain people can develop such abilities to control material phenomena. They had cultivated such powers in recent past lives.
- **What is the use of being able to fly through the air like a bird or being able to travel to the Sun instantly and touch it if one is to born as an animal or worse in a future life?**
- Controlling material phenomena is of no use to get a resolution to the universal problem of suffering associated with the rebirth process.
- That is why the Buddha explained to Kevaṭṭa that the **miracle of instruction** is the most important. Only a Buddha or a true disciple of the Buddha can provide such guidance as to how one can **understand the problem of *saṁsāric* suffering and learn how to overcome it**.

The Miracle of Instruction (*Anusāsana Pāṭihāriya*)

2. In the *Kevaṭṭa Sutta* (DN 11), the Buddha explains to Kevaṭṭa that a Buddha (*Tathāgata*) arises in the world with the perfect knowledge about the world. Then anyone could learn his teachings and follow them to reach full release from future suffering via attaining *Nibbāna* (*Arahanthood*.) The Buddha in that *sutta* describes the steps a *Bhikkhu* would go through, but the process is similar (and less strict) for a lay-follower.

- He would live a moral life, abstaining from killing/hurting other living-beings, without using improper forms of speech, and also controlling greed and anger. **Most of all, he would learn the true nature of this world and remove many ingrained wrong views about this world.** See, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- Most of the first half of the *sutta* describes the recommended (more strict) lifestyle of a *bhikkhu*. It is a good idea to read the second half starting with the section on "Restraint of the Sense Faculties." See the English translation, "WebLink: suttacentral: To Kevaṭṭa (DN 11)."
- The Buddha advised a "middle-of-the-way" lifestyle that is away from both making one's body to hardships AND indulgence in sense pleasures.
- While following the Buddha's path, some people may also attain the ability to control material phenomena with **psychic power (*iddhi pāṭihāriya.*)** Let us specifically discuss that briefly now.

What Are *Iddhi*?

3. *Iddhi* means "to cultivate" or to "grow" or "to make better."

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- **Those "supernormal" abilities that we discussed in the previous post result from cultivating four mental capabilities (*Cattāro Iddhipādā*.)** They are *chanda* (desire for spiritual development/to attain *Nibbāna*,) *citta* (the mindset for that goal,) *viriya* (the effort,) and *vīmaṁsā* (figuring out the way by investigating.) The "WebLink: suttacentral: Vibhaṅga Sutta (SN 51.20)" discusses those factors in detail. It is a good idea to read the English translation there and also "WebLink: accesstoinsight.org: Iddhipada-vibhanga Sutta: Analysis of the Bases of Power."
- **Note that *chanda* here does not refer to the desire for sensual pleasures (*icchā*.)** Instead, it relates to a yearning for spiritual progress (for *anariya yogis*) and the desire to attain *Nibbāna* for those who are on the Noble Eightfold Path.
- While *anariya yogis* can attain some supernormal powers, those achieved by *Ariyā* (Noble Persons with *magga phala*) are much more potent or powerful. Furthermore, an *anariya yogi* could lose those abilities (just like the ability to get into *anariya jhāna*) even in this lifetime.

Anariya Iddhi Powers Are Temporary

4. The *Tipiṭaka* account of Devadatta clearly illustrates this point. He was able to cultivate *anariya jhāna* and had developed some supernormal powers (*iddhi*) as well.

- By performing some supernormal tasks, Devadatta was able to impress Prince Ajātasattu. Having assumed the form of a young boy clad in a girdle of snakes, he appeared in Prince Ajātasattu's lap. Prince Ajātasattu was highly impressed and became a devout follower. Devadatta started thinking about "replacing Buddha to lead the order of *Saṅgha."* **With that thought, Devadatta lost his supernormal capabilities.**
- Still, Devadatta did not lose his ambition to "become the Buddha." Later on, he tried to take the life of the Buddha in several attempts. In the end, he was born in an *apāya*.
- The details are in the section starting with "The story of Devadatta" at, "WebLink: suttacentral: Schism in an Order (*Saṅghabheda*)." It is a long read up to the end of the post, but it is worthwhile.

What Is the Basis of Such *Iddhi* Powers?

5. This is where we start understanding the basis of "mental power."

- A mind burdened with greed, anger, and ignorance (about the real nature of this world) has no "strong and beneficial" abilities. Instead, such minds create "dark *kammic* energies," leading to unpleasant *kamma vipāka* in general and also rebirths in "bad realms." We know that those undesired realms are the *apāyā* or the four lowest realms. **The Pāli terms for those three bad causes are *lobha, dosa, moha*.**
- If a mind is absent from those three primary defilements, then actions (*kamma*) by such a "non-contaminated mind" create "clean *kammic* energies." Those lead to good *kamma vipāka* and rebirths in the 27 "good realms" lying at and above the human realm. **In the absence of *lobha, dosa*, and *moha*, a mind creates *kammic* energies with, of course, *alobha, adosa, amoha*. Those are the three good causes.**

Births in the Four Lowest Realms Arise Due to Actions with *Lobha*, *Dosa*, *Moha*

6. The "dark energies" associated with thoughts associated with *lobha, dosa, moha* create "*kammic* energies" that can bring births (*jāti*) in the *apāyā*. Those energies are "*bhava"* in the *Paṭicca Samuppāda* process. **Therefore, "*bhava paccayā jāti"* means a "bad *bhava"* leads to a corresponding "bad birth."**

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- With the more robust the level of ignorance (*moha,*) the easier it is to do the seven *akusala kammā.* Those are false, hurtful, deceitful, and vain speech and killing, stealing, and sexual misconduct.
- A mind that free of *lobha, dosa, moha* (i.e., with *alobha, adosa, amoha*) is a "moral mind." It would know the difference between moral deeds and immoral deeds. In particular, it would try to avoid the seven *akusala kammā* done with speech and bodily actions.

Births Above the Human Realm Arise Due to Actions with *Alobha*, *Adosa*, *Amoha*

7. There are 26 realms above the human realm (six *Deva*, sixteen *rūpāvacara Brahma*, and four *arūpāvacara Brahma* realms.) Such births arise due to *bhava* energies created with thoughts devoid of greed and anger. Here deep ignorance or *moha* is absent and, thus, *amoha*. However, as we will see, there is still ignorance about the true nature of the world (*avijjā*) left in mind.

- In other words, **births in the 26 "good realms" arise due to the three root causes of *alobha*, *adosa*, *amoha***.
- Because of that, lives in those realms are relatively free of harsh sufferings.
- If we look at the lifetimes of those realms, they become longer for higher realms. See, "31 Realms of Existence."
- The human realm is also "good," but there is significant suffering too. So, we need to treat the human realm differently from the other 30 realms. We discuss that now.

The Human Realm is Unique

8. **Human births could arise due to combinations of all six root causes.**

- There are three main types of humans. Some have *tihetuka* births, meaning that particular human birth was due to a *kamma* with the three "good roots" of *alobha*, *adosa*, *amoha*. Another set of humans have only two good roots (*dvihetuka* births), either *alobha/amoha* or *adosa/amoha*. The third type has only one good root of *amoha.* Those are *ahetuka* births because they are "unfortunate births." (The word "*ahetuka"* here does not mean the absence of even a single good root)
- It is not possible to distinguish between *tihetuka* and *dvihetuka* births. But it is relatively easy to identify *ahetuka* births because they have little intelligence.
- All three types of humans experience both good and bad *kamma*. Even *tihetuka* people can come down with disease or injury. Even though the *Deva* realms also belong to the *kāma loka* (just like the human realm,) the bodies of *Devā* are not dense enough to cause any diseases/injuries.
- The root causes and how they lead to rebirths discussed in, "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

Second Uniqueness of the Human Realm

9. The human realm is also unique in the following way. Most rebirths are determined while in the human realm. Then they spend the lives in either lower or higher realms until the corresponding *kamma vipāka* are "paid off." For example, a given human may do some bad deeds suitable for births in *apāya* but may change the lifestyle and cultivate *jhāna*. So, he/she would have created both good and bad *bhava*. Since developing a *jhāna* is an *ānantariya kamma*, a *Brahma* birth will come at his/her death. But unless he/she had attained a *magga phala*, a birth in an *apāya* will result after exhausting time in the *Brahma* realm.

- As we remember from the post, "Buddhism and Evolution – Aggañña Sutta (DN 27)," a newly-formed Earth would be entirely populated by humans (with *Brahma*-like subtle bodies.) But with time, cravings

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arise due to *anusaya*, and those with "bad *gati"* will be reborn in lower realms. If a Buddha does not appear in a given eon, most humans end up in the lower realms sooner. It is a complex issue.

- More details on *anusaya* at, "Āsava, Anusaya, and Gati (Gathi)."

Living-Beings in Lower Realms Have Denser Bodies in General

10. In general, living-beings in the *kāma loka* (four lower realms, the human realm, and six *Deva* realms) have dense bodies with five sense faculties. In most cases, sensing odors, tastes, and bodily-touches REQUIRE dense bodies.

- Most living-beings have a craving for those "close-proximity" sense pleasures. They like to eat tasty foods, smell sweet odors, and to engage in sex. As long as a living-being does not lose cravings, they WILL NOT be free from the *kāma loka*. Now, some may cultivate *anariya jhāna* and be born in a *Brahma* realm but will return to the human realm at the end of that life.
- As we mentioned earlier, *Devā* do enjoy such "close contacts," but those contacts are "softer." In Pāli, the word "*oḷārika*" implies "close contacts with dense bodies in human and lower realms." In the *Deva* realms, the contacts and bodies are "*sukuma"* or softer. *Devā* also can be born in the *apāyā* after they exhaust their *Deva* lifetimes.

The Journey Among the 31 Realms Is Perpetual

11. The above process has been going on for any of us from a time that is not possible to trace back. That is the *saṁsāric* journey or the rebirth process.

- Unfortunately, most of those births are in the four lower realms or *apāyā*. But, of course, we would not know all this unless we learn it from a Buddha or a disciple of the Buddha.
- The "suffering" in the First Noble Truth is the harsh suffering in the *apāyā*. Any pain and suffering that we FEEL NOW are due to past causes. We need to use appropriate medical treatments to alleviate such suffering.
- The First Noble Truth of Suffering refers to the harsh FUTURE suffering associated with the rebirth process. The good news is that the Buddha also explained how to stop that future suffering.

The Miracle of Instruction (*Anusāsana Pāṭihāriya*) of a Buddha

12. **The above description of the real nature of our world with 31 realms and a beginning-less rebirth process is not known to the world in the absence of a Buddha.** Only a Buddha can discover them and explain it to the world. **Furthermore, a Buddha also provides instructions on how to stop the perpetual suffering in the rebirth process.**

- **Those two aspects involve the "Miracle of Instruction (*Anusāsana Pāṭihāriya*)" of a Buddha.**
- The other two "miracles" of psychic powers and telepathy are just two byproducts. But, as the Buddha told Kevaṭṭa in the *Kevaṭṭa Sutta* (DN 11), those are not that different from "magic tricks." They are real and not magic, as I have explained in "Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I" and "Mystical Phenomena in Buddhism?" Still, they are not of long-term value.
- **What is the use of being able to fly through the air like a bird or being able to travel to the Sun instantly and touch it if one is to born as an animal or worse in a future life?**
- **In the same way, what is the use of accumulation of billions of dollars in this life, only to be reborn an animal in a future life?**
- This is why the Buddha advised us to focus on attaining *Nibbāna.* At least the *Sotāpanna* stage of *Nibbāna*.

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- We will focus on the "Miracle of Instruction of a Buddha" in the upcoming posts. Then it will become apparent, from yet another angle, the uniqueness of Buddha Dhamma.

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2.5 What is Buddha Dhamma?

Revised on January 16, 2016; major revision September 12, 2018; revised August 7, 2019; March 2, 2020; August 4, 2023

Introduction

1. Many people, who are expose eo a bit of Buddha Dhamma, see that there is something good about it. So, they go to a meditation retreat and try to get a dose of Dhamma over several days.

- It is good to do that initially. But there is much more to Buddha Dhamma than to attain some temporary relief from the stresses of this life. If one can see that, then one needs to spend a bit more time and learn the full message of the Buddha.

2. If we learn the laws of motion from someone who does not fully understand them, it is harder to digest. We may even learn them incorrectly, in the case of a bit harder subject, say, relativity. If the person who explains does not have a good understanding of the theory of relativity, then it is likely that the person who learns it will not learn much.

- I have not only learned Buddha Dhamma, but have practiced it over the past ten years, and have seen the benefits for myself.
- As a scientist, I am amazed at the depth of Buddha Dhamma. You will be able to see what I mean if you spend some time here.

A Wider Worldview

3. Benefits from Buddha Dhamma or the "worldview of the Buddha" can be two-fold.

- First is the spiritual aspect. One will be able to experience "peace of mind" even by reading and learning, but when one starts comprehending the critical message of the Buddha, that can have a profound impact.
- Second is the "intellectual aspect." Buddha Dhamma thoroughly explains the "laws of Nature." I have spent ten years studying it, and I am still learning. Once one starts digging deeper, one will see that modern science is far behind.

4. As I build up this site, anyone will be able to see that Buddha Dhamma is the ultimate Grand Unified Theory; see "The Grand Unified Theory of Dhamma."

- It explains everything not only that we can see, but also the existence of an infinite number of worlds with living beings in 29 other realms of existence. We can only see the human and animal realms.
- Thus Buddha Dhamma is not a religion in the sense of providing salvation. Buddha was not a God, a prophet or a messenger. He was a human being who purified his mind to perfection so that he could see the whole of existence. Buddha was the perfect scientist who investigated the problem of life and found a complete solution. We all need to find our salvation by following the Path that he prescribed to purify our minds.

Why Are There So Many Versions of Buddhism?

5. Thus Buddhism (Buddha Dhamma) is the most elaborate theory of "this world." It is called "*pubbe anunussetu dhammesu*" or a "Dhamma (or a theory on nature) that is not known to the world before a Buddha comes along." The Buddha uttered that phrase multiple times in his first sutta; see, "Dhammacakkappavattana Sutta Introduction."

- However, it has "evolved" into many different versions since the Buddha Gotama revealed it to the world over 2500 years ago.

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- During the past 2500 years many different versions of "Buddhism" have emerged; see, "Historical Background – Introduction." No one can claim, "This is the original version that the Buddha taught." It is up to each individual to examine different versions and decide which version makes sense.
- Thus it pays to spend some time and try to find the version(s) closest to the original. That is not an easy task these days.
- I contend that it is in the Pāli *Tipiṭaka,* not Sanskrit *sutras*, and not in Buddhaghosa's Visuddhimagga. I have pointed out the inconsistencies in both the Mahāyāna version and also in the current Theravāda versions with Visuddhimagga as the basis, see, "Historical Background" section.

Key Concepts of Buddhism

6. It will be quite beneficial to read the "Moral Living and Fundamentals" section to get an idea of the basic principles.

- One cannot even begin to follow Buddha Dhamma unless one learns about the key concepts, see "Key Dhamma Concepts."
- The first stage of *Nibbāna* (*Sotāpanna* stage) is attained just by fully comprehending the "world view of the Buddha." Then one sees the fruitlessness of seeking lasting happiness in "this world" of 31 realms.

7. What is the central message of the Buddha? It is essential to read the section, "Anicca, Dukkha, Anatta."

- It is also important to realize that ***dukkha*** is not the **feeling** of suffering; that is ***dukha***; see, "Does the First Noble Truth Describe only Suffering?."
- If one did not know that he was talking about a much "bigger world" than the world we directly experience, one would think of that statement as nonsensical. The laws of *kammā* do not make sense unless one at least knows that the Buddha was talking about a rebirth process that has no beginning.
- Various types of *vedanā* (feelings) are discussed in "Three Kinds of Happiness – What is Niramisa Sukha?" and "Nirāmisa Sukha."

8. Newton discovered the three laws of motion, which helped describe gravity. Instead of re-discovering them, we learn them at school. We have to learn from a teacher. But if the teacher does not know the material well, then a student will not be able to learn the correct laws of motion.

- One needs to learn from a true disciple of the Buddha, one who has not only studied it but also has experienced the benefits.
- Even though I use some "science examples", there is no need to know any science. A science background may be helpful mainly in the "Dhamma and Science" sections, but even there it is not necessary.
- The new section on "Quantum Mechanics and Dhamma" is more suitable for those with at least a high-school background in physics.

The Big Picture

9. Before one embarks on a journey, one needs to know what the trip is about, and what the destination is. Furthermore, whether it is worthwhile to undertake the trip. Please be patient and first find out what Buddha Dhamma is about, the big picture, first. Please spend some time learning about the key message of the Buddha before undertaking the journey. If one does not know where one is going (or the terrain), how can one reach the destination?

- Buddha Dhamma describes the true nature of "this world." But "this world" does not just mean our life as a human. "This world" is unimaginably complex. Scientists admit that they are aware of only 4% of the things in this universe; see, "WebLink: libgen.io: The 4 Percent Universe: Dark Matter, Dark Energy, and

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the Race to Discover the Rest of Reality", by Richard Panek (2011). Also see, "Dhamma and Science" section for details.

- Please be patient and scan through the main sections to get a brief idea first. Getting the "whole picture" will take time, see, "User's Guide to Pure Dhamma Website."

10. The next question (especially when one sees that it is indeed a complex picture) that comes to one's mind is that "How do I know this picture is right?." One makes that decision based on one's own experience. But even before that, one could get a good idea by treating Buddha Dhamma as a scientific theory. That is why the section on "Dhamma and Science" is helpful.

- Please pay special attention to the rebirth process. Many people wonder why rebirth is bad. But they do not realize that the chance of rebirth as a human is extremely rare; see, "Rebirth – Connection to Suffering in the First Noble Truth."
- One must also realize that *jāti* (birth) and *bhava* (existence in a given realm) are two different things; see, "Bhava and Jāti – State of Existence and Births Therein."
- Most are reborn in planes below the human realm where suffering worsens. Scientists estimate that at any given time, there is one quadrillion (1000 trillion) ants living on Earth; this means for each human, there are a million ants. Compared to about 7 billion of the human population, an incredible number of other living species live on this planet.
- Even on our bodies, we carry many sentient beings: see, "There are as many creatures on your body as there are people on Earth!."
- The human population is insignificantly small compared to the animal population. Statistically, that gives an idea of the "probability of human birth." We do not see the much higher populations in the other lower three realms because defilements cover our minds. If one develops *jhānā* and acquires *abhiññā* powers, one can see beings in some of those realms.
- **October 25, 2019**: I recently started a new subsection, "Origin of Life," that discusses many scientific, philosophical, and religious views of the origins of life.

Is Buddhism Pessimistic?

11. Many people think the Buddha Dhamma is pessimistic. The Buddha just revealed the hidden suffering in "this world" and that it can be overcome;; see, "Does the First Noble Truth Describe only Suffering?."

- He showed that there is a better type of happiness, called *nirāmisa sukha*, that one gain as one moves away from "this world" towards *Nibbāna*; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."
- This *nirāmisa sukha* increases as one starts on the Noble Eightfold Path and makes a quantum jump (significant gain in a short time) at the first stage of *Nibbāna*, the Stream Entry (*Sotāpanna*) stage. There are three more levels, and at the final level, *Arahant,* one becomes free from "this world" (no more rebirths) and attains *Nibbāna*.
- Thus *Nibbāna* is not just a promise to be fulfilled at death; it can be experienced in this very life. I invite you to take this journey with me for a while and see for yourself. As the Buddha said, "Come and see for yourself" [Dhamma quality: *ehipassiko*].

12. My goal is to provide at least some details of the complex world view that was provided by the Buddha, which has been muddled and distorted within the past 2500 years.

- "Our world" is much more complicated than what is grasped by our senses; see, "The Grand Unified Theory of Dhamma."
- And our lives do not end with this one; see, "Evidence for Rebirth."
- Those two facts constitute the basis of the true nature of existence. One cannot comprehend the message of the Buddha until one at least has some idea about this "big picture."

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- Many questions people have on concepts like *kamma*, morality, *Nibbāna*, etc., as well as philosophical questions like "Why I am here?", or "Why is the world the way it is?", will have answers within this big picture. It is a complete worldview, but it is up to each individual to determine whether it makes sense. As the Buddha pointed out, the stakes are very high, and it is a good idea to take time and critically evaluate this big picture.

13. The following sections have information at various levels. Please scan through and find sections of interest.

"Three Levels of Practice" "Living Dhamma" "Key Dhamma Concepts" "Dhamma and Science"

"Paṭicca Samuppāda" "Sutta Interpretations" "Historical Background" "Abhidhamma"

"Bhāvanā (Meditation)" "Buddhist Chanting" "Tables and Summaries" "Discussion Forum"

"Quantum Mechanics and Dhamma" "Dhamma and Philosophy"

A new approach to learning Buddha Dhamma: "Buddhism – In Charts."

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2.6 Foundation of Dhamma

Revised October 25, 2019

If you have not read the introductory post, "What is Buddha Dhamma?," please read and understand that first. It describes the unique aspects of Buddha Dhamma, in the sense that it is not a religion by some definitions, and the Buddha was not a savior.

A Worldview Not Known Without a Buddha

1. There are two co-existing facets of Buddha Dhamma:

- The Buddha said, "This Dhamma is unlike anything that the world has ever seen." It needs a paradigm change to get into the "new perspective about this world view of the Buddha." One needs to be able to put aside all preconceived notions to understand the core message.
- However, the Buddha also said, "My Dhamma is good in the beginning, good in the middle, and good at the end." There is something to be gained from Buddha Dhamma for people who just come to know about it to those who have really grasped the core concepts. That is why I have separated posts into three categories on the site.
- Many essential terms and verses, even whole *suttā*, can be interpreted at several levels, ranging from superficial to profound meanings. As I build the site, I will try to give some examples. For example, the five precepts have much deeper meanings than the ones that are apparent. It is gratifying and exhilarating to see deeper meanings as one progresses. Thus, there is something to be gained at any level.

Three Levels of Practice

2. There are three basic ways to practice Buddha Dhamma:

- At the fundamental level (see, "Moral Living and Fundamentals"), one can find happiness or suffering according to the way one lives one's life. One whose actions are harmful to oneself or the others will be living in misery. Someone may seem to be living in luxury but could be living with a stressed mind. We know about many wealthy/famous people who even committed suicide.
- At the next level, one leads a moral life and accumulates good *kamma* that could lead to a good rebirth. However, we need to keep in mind that even if one does not commit a single immoral *kamma*, the next birth could be a bad one. That is because we may have done enough immoral deeds in our previous lives; see, "Working Towards Good Rebirths."
- At the highest level, one will act to remove all evils from one's mind so that the mind becomes liberated from the body, which causes all suffering. Thus one will be working to achieve *Nibbāna*, the unconditioned, permanent happiness; see, "Seeking Nibbāna" and "Sotāpanna Stage of Nibbāna."

3. The organization of this site at three levels:

- Most people intuitively know the benefit of moral life. Dhamma will help understand why, and even point to some possible improvements.
- When one lives a moral life and EXPERIENCES the benefit of that, one will be automatically drawn to think about whether there is a life after death. One reads about the evidence for/against this possibility. If the answer is "yes," then one can find possible ways to work towards a better life in the next birth. That is not much different from the moral behavior above. It is just that one will learn a lot about "the world" that we live in.
- Once achieving the second stage, some may want to explore the third stage. That third stage encompasses THE message of the Buddha, that no matter where one is born in the next life there are NO guarantees that the lives after that will be suffering-free. That is the path to *Nibbāna*, to cease suffering permanently.

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A Systematic Approach Is Required

4. Going straight to the third level will be like trying to get into high school without finishing primary and secondary schooling.

- However, even if one has not yet heard anything about Buddha Dhamma before, some may be already at the second stage, and few may also be ready for the third stage. This life did not start at this birth. Each of us has come a long way and has molded our character through countless lives in the past. Thus, even if one is unaware of it, one may already be mentally prepared to tackle the third stage. So, please look around and find a starting point that is comfortable for you. See, "Where to Start on the Path?." Only you know about yourself!
- Also, see, "Starting on the Path Even without Belief in Rebirth" and "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

Critical Thinking Is Essential

5. It is critical to realize that "knowledge" is not perfect at any level as long as one remains "in this world." Even though he was not talking about that, the famous physicist Richard Feynman illustrates this point well in this video:

WebLink: YOUTUBE: Feynman Magnets and Why questions

- Let us take his example of someone slipping on ice. A drunk person stepping onto the ice-covered surface does not even realize that it is icy and slippery. At the next level, an alert person knows that the surface is freezing, and thus will be careful. But if one needs to understand why the icy-surface is slippery, then a bit of fundamental physics is required to understand "why ice is slippery." See the next post, "The Importance of Purifying the Mind."
- It is not necessary to understand "why ice is slippery" if one has an uncontaminated mind; a sober person with a calm mind will take precautions when stepping on an icy surface. More complex situations require the cleansing of an "average mind" further. That is where Buddha Dhamma makes a difference.

A Defiled Mind Is Unable to Grasp Deep Dhamma

6. Even though humans have an innate sense of what is right and what is wrong, the human mind becomes cloudy due to the five hindrances (see "Key to Calming the Mind – The Five Hindrances").

- Once Dhamma Theory is understood, just that understanding leads to the clearing up of some of these hindrances; furthermore, the logic of a moral life comes naturally out the Dhamma Theory. At least some idea of the foundations of Buddha Dhamma is CRITICAL before the "practice stage."
- If one living a moral life reads about the Dhamma Theory, he/she may be motivated to explore the second stage, i.e., to think about the validity of the process of rebirth, which is a fundamental axiom of Buddha Dhamma.
- When one LIVES a life with the belief that what one does in this life will affect how one will fare after this life, then one may realize the danger in this traversing this endless cycle of rebirths. That will lead to exploring the third stage, which is THE real message of the Buddha.

Each Person Needs to Take the Initiative

7. No one else can steer anyone else to any meaningful mundane happiness with *nirāmisa sukha* (in this life or next) or to *Nibbāna*.

- The Buddha said, "*Attā hi attano nātho, ko hi nātho paro siyā*," or, "One indeed is one's refuge; how can others be a refuge to one?"

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- Purification of the mind is the key. That means removing greed and anger and dispelling wrong views by learning Dhamma. That is the key to attain a peaceful life now, a better rebirth, or even to attain *Nibbāna*.
- Each one is in charge of one's mind. Others can only help.
- It is entirely up to the individual. This site will help one find the right path.

Next, "The Importance of Purifying the Mind", ……

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2.7 The Importance of Purifying the Mind

Revised October 25, 2019; August 27, 2022

1. Analysis of a given situation always needs to be taken in the proper context. Let us again listen to Dr. Feynman's video in the previous post, "Foundation of Dhamma."

WebLink: YOUTUBE: Feynman Magnets and Why questions

- It is worth discussing the case of an icy surface to look deeper than even Dr. Feynman did. He merely pointed out that there is no end to the sort of questions especially when a child keeps asking: "what is the reason for that?" at every step: "Why is Aunt Mimi in the hospital?" leads to the answer, "She fell on ice." Then, "Why did she fall on ice?" leads to "Because ice is slippery" which leads to, "Why is ice (and not concrete) slippery ?."

Material Phenomena – Not the "Ultimate" Explanation

2. Up to this point, the child (or an average adult) can understand each answer BECAUSE, based on their life experiences, all those answers make sense. But the last question cannot be answered to the complete satisfaction of a child or an average adult, who does not have a background in physics.

- Unlike most other solids, ice has this peculiar property. When water is cooled, it expands and turns into ice.
- So, when Aunt Mimi stepped on the ice, the pressure of her weight caused the ice to shrink (i.e., become water). Thus a thin layer of water was formed between her shoes and ice, which caused her to slide and fall. Other solids tend to get more hardened under pressure, so there is no slipping due to that particular cause.

3. One does not need to know that bit of physics to avoid falling on ice. What was required to prevent falling was to have a keen sense of knowing that ice is slippery and one needed to take necessary precautions.

- May be Aunt Mimi was in an agitated state of mind and hurried out of the door without realizing that there was a thin sheet of ice on the driveway. If she were drunk, that would have also led to the same result. She would have been more careful if she were in a calm, relaxed state of mind.
- An agitated mind can result from excess greed and hate too. Most people do not realize this, but if we think back, we can remember instances where we made bad decisions because of a greedy or hateful state of mind. That is why getting into heated arguments can be risky. People even kill in a moment of rage.

Buddha Dhamma – Mind at the Forefront

4. The teachings of the Buddha are unique. The mind is at the forefront, not material phenomena; see, "Manopubbangamā Dhammā..."

- Material phenomena originate with the mind. A deeper and lengthy discussion at "Origin of Life."
- But to understand those deep teachings, one's mind must be calm and clear. Five hindrances cause our minds to be clouded; see "Key to Calming the Mind – Five Hindrances." These have accumulated via bad habits that we have developed over countless lives; see, for example, "The Law of Attraction, Habits (Gati), and Cravings (Āsavās)."
- Each has different bad habits, but we all have them. Yet we can function "in this world" with that "baseline" (for example, not falling while walking on ice) if we do not make it worse by substance abuse or making the mind agitated (by getting angry or overly greedy), etc.

Living a Moral Life Is Not Enough

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5. Most people live their lives without resorting to extreme behaviors. That still does not allow us to see the true nature of "this world." The tide just carries us. We don't even examine whether it is a good idea to "just go with the flow."

- We do our best to make our lives better (materially) and eventually die without knowing that all those life struggles were in vain at the end.

Importance of the Rebirth Process

6. The worse thing is that the story does not end at death but moves on to another phase (rebirth), where we will be doing precisely the same again.

- We have gone through this unending process for innumerable lives. Most of those have been much worse than our current human life. If one learns true Buddha Dhamma, one will "see" the fruitlessness of our struggles to seek happiness in a "world" that cannot provide that. Then one will try to get out of "this world" by following the Noble Eightfold Path of the Buddha and achieve permanent happiness.
- **That is the crux of the message of the Buddha.**
- We will be able to "see" the truth in the above paragraph (i.e., the true nature of "this world") if we start cleaning our minds to get rid of the five hindrances (see "How to Calm the Mind").
- There is mounting evidence for rebirth; see "Evidence for Rebirth."

A Wider Worldview

7. A wider worldview is necessary for the rebirth process. We need to understand the broader view of "this world" of the Buddha. Many people plunge into "practicing Dhamma" without even having an idea of the "world view" of the Buddha. **How can one practice if one does not know what the goal of that exercise is?** The goals could be threefold:

i. to gain some peaceful state of mind in this life

ii. by looking at a more extended range, to make sure one will have a better life experience also in the upcoming births,

iii. to be released from this cycle of rebirths filled with dissatisfaction, and to seek permanent happiness, *Nibbāna*.

If the goal is one of the above three (and especially if (ii) and (iii)), then one needs to know what the complete "world view" of the Buddha was: This is the Buddha Dhamma.

- A comprehensive discussion at "Origin of Life."

Original Teachings Are in the *Tipiṭaka*

8. It has been over 2500 years since the Buddha declared his message about the previously unknown broader world view. During that time, many distorted versions of Buddha's teachings appeared. See "Historical Background."

- My goal is to provide a more sensible, logical explanation based on the *Theravāda Tipiṭaka* that has remained unchanged. I have pointed out that in that section.
- Throughout this website, I have shown that Buddha Dhamma is self-consistent (within the *Tipiṭaka*), and is also compatible with many findings of modern science. See "Buddha Dhamma: Non-Perceivability and Self-Consistency" and "Dhamma and Science."

9. Since many are "just-looking" and have no reason to believe the truth of this worldview, I will present it as a theory. We will test this theory to see whether it meets the established scientific standards. I am used to that methodology as a scientist.

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- Many people, especially in earlier times,decided on the enhanced EXPERIENCE as they followed the path. As one moves along the Path, this EXPERIENCE starts to transcend the sensory experience or sensual pleasures. There is a crucial difference between the sensory experience and the **vastly enhanced experience of a purified mind.**

True Nature of This World

10. Once one understands what this broader worldview is, one can see that the solution to our problem existence does not depend on trying to probe deeper into material aspects at each step in an endless loop. We do not have enough time in this life to learn all that.

- Instead, it is just a matter of purifying our minds. A purified mind can "see" through one's **refined experience as one follows the Path.**

11. Stated succinctly; Buddha discovered that the solution to the problem of the existence is the failure to "see" the true nature of "this world." The true nature of this world is even more complicated than what science is finding out. See, "Worldview of the Buddha."

- But one only needs to see that "whole picture" and to realize that no matter where we are born, we will never find long-lasting happiness "in this world." That is because "this world" is inherently ever-changing, and that change is unpredictable.
- Everything "in this world" is in constant flux, but we cannot "see" that because our minds are "too cloudy" or "too impure."

Different Worldviews

12. There are religious approaches, but I will stay away from that subject. By the way, Buddha Dhamma is not a religion. It is scientific and is based on cause and effect (*Paṭicca Samuppāda*.) There are no hypotheses about a Creator. The "conventional scientific method" started with the ancient Greeks at the same time that the Buddha lived.

- So, we have two scientific approaches. The mind-based scientific method of the Buddha and the conventional matter-based scientific method.
- Currently, most scientists are trying to figure out how the mind works by analyzing the brain. However, the mind is not in the brain. See "Near-Death Experiences (NDE): Brain Is Not the Mind."
- **Buddha Dhamma is entirely consistent with the material aspects of science (as we will discuss). But in Buddha Dhamma, the mind precedes matter;** matter is secondary.

Three Characteristics of This World

13. Let us go back to the case of slipping on ice discussed in Dr. Feynman's video. To cope with an icy surface, all we need to know is to have prior EXPERIENCE with such a scenario. We also need an alert mind (that is not distracted by alcohol, anger, lust, etc.) to apply that experience to cope with the situation. That is the mind-based approach.

- When one carefully examines the "world view" within the Buddha Dhamma, one can see the problem of existence. ALL PARTS of this world are unsatisfactory, one can never maintain anything to one's liking for a long time. See, "Anicca, Dukkha, Anatta."
- **That is all one needs to understand, not just read about. But that is the hardest; that is what requires an effort. Of course, one first needs to read and learn about this "world view."**

Conventional Scientific Approach – The Focus Is on Material Phenomena

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14. On the other hand, one could keep going down the line of questions probing deeper into the causes as to why ice is slippery, why water expands when it is cooled, the nature of chemical bonds, electrons and protons, about quarks that make up those protons, etc.

- It is quite right that this probing has led to many technological advances that we all enjoy today. I can write something on this site and get it to you within minutes; it is fantastic and very beneficial. But my point is that all this "probing deeper into material aspects" has not gotten us any closer to the questions on existence. **Right now, science is approaching the limits of this probing because now we know that all matter is just energy.**
- Even though we may benefit from technological advances, such benefits can be enjoyed only briefly (about 100 years) in the *saṁsāric* time scale. Buddha Dhamma provides a long-term solution.

Buddha Dhamma – The Focus Is on the Mind

15. The Buddha stated 2500 years ago that, in the end, there is no benefit in probing deeper into material properties. All one needs to realize is that no matter what we achieve, they are all transitory, not stable. That requires purifying one's mind.

- When one truly comprehends the three characteristics of existence (see "Anicca – True Meanings"), and thus the unsatisfactory nature of this existence, one will not seek to gain "material things" but will endeavor to achieve *Nibbāna*. **That only requires purification of one's mind. It does not require examining the outside material world in detail.**
- When one goes deeper into the Buddha Dhamma, it becomes clear that mental energy is the basis of all existence. But that is a long story. We first need to see whether the "broader world view" of the Buddha makes sense.
- In 2019, I started a new subsection, "Origin of Life," that gets into a deeper analysis.

Next, "The Grand Unified Theory of Dhamma",……

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2.8 The Grand Unified Theory of Dhamma

Expanded May 20, 2016

- The Grand Unified Theory of Dhammā – Introduction
- Our Two Worlds: Material and Immaterial
- 31 Realms Associated with the Earth
- Gandhabba – Only in Human and Animal Realms
- Body Types in Different Realms – Importance of Manomaya Kāya
- Gandhabba Sensing the World – With and Without a Physical Body
- Nibbāna in the Big Picture

2.8.1 The Grand Unified Theory of Dhammā – Introduction

Revised May 20, 2016; December 22, 2018; July 6, 2019; August 21, 2019

1. According to Buddha Dhamma, EVERYTHING in existence can be put into four ultimate realities (*paramattha*):

- Thoughts (*citta*)
- Thought qualities or mental factors (*cetasika*)
- Matter (*rūpa*)
- *Nibbāna*

These entities described in detail in the Tables and Summaries and *Abhidhamma* sections; see, "Abhidhamma – Introduction."

- All existence "in this world" described in terms of the first three. And they are all conditional; each is born due to the presence of a cause. If there is no cause, none of these three will arise. That is the fundamental cause and effect (*Paṭicca Samuppāda*) in Buddha Dhamma.
- Causes are numerous, but the root causes are six: greed, hate, ignorance, non-greed, non-hate, and non-ignorance.
- *Nibbāna* and those other three entities are mutually exclusive (things in this world are absent in *Nibbāna*); see, "WebLink: suttacentral: Paṭhamanibbānapaṭisaṁyutta Sutta (Ud 8.1)" (English translation: "WebLink: suttacentral: The First Discourse about Nibbāna").

2. *Nibbāna* results with the removal of the three roots of greed, hate, ignorance (*rāgakkhyo*, *dosakkhayo*, *mohakkhayo Nibbānaṁ*).

- It is necessary to cultivate the three moral roots non-greed, non-hate, and non-ignorance first while in the mundane eightfold path. That allows one to comprehend *Tilakkhaṇa* (*anicca, dukkha, anatta*) and get to the Noble Eightfold Path; see, "Buddha Dhamma – In a Chart."
- Therefore, one strives to remove greed, hate, and ignorance, which are "*saŋ*"; see, "What is 'Saŋ'? Meaning of Saŋsāra (or Saṁsāra)." That is the key to *Nibbāna,* as laid out in the Noble Eightfold Path.

3. The *citta* arise and decay at a fast rate: billions of *citta* can arise and pass away each second. But as we will see in the *Abhidhamma* section, "active thoughts" occur relatively infrequently in "fast bursts" or *citta vīthi*. *Cetasika* is "embedded" in each *citta*. There are 89 types of *cittā* in all, and 52 types of *cetasikas*; see, "Tables and Summaries." Thus the mental realm is very complicated.

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- For an introduction to the mind, see "Amazingly Fast Time Evolution of a Thought (Citta)," "The Amazing Mind – Critical Role of Nāmagotta (Memories)," and "Do I Have "A Mind" That Is Fixed and "Mine"?" in that order.

4. Matter (*rūpa*) constitutes of 28 basic units, of which only four are truly fundamental. However, the smallest indivisible unit is called a "*suddhaṭṭhaka*"; see, "Rūpa – Generation Mechanisms" and "The Origin of Matter – Suddhaṭṭhaka." These *suddhaṭṭhaka* have very long lifetimes of a *mahā kappa* (basically the age of the universe). *suddhaṭṭhaka* are the building blocks of any "tangible thing" in this world.

- Any *saṅkhata* in "this world" is subject to change. Each *saṅkhata* (basically any material thing) has a lifetime that could be shorter than a second or as long as billions of years (for a star for example).

5. Many people confuse "*udayavaya*" or "formation and the breakup of a *saṅkhata*" means anything, including *suddhaṭṭhaka,* is perpetually in flux. They try to tie this with "impermanence" which they incorrectly translate *anicca* to be. In the contrary, a *suddhaṭṭhaka* has a very long lifetimes.

- It is only those "composites" such as humans, animals, trees, etc, that undergo decay and death at time scales that are discernible to us; a gold bar, does not decay for a very long time; see, "Does any Object (Rūpa) Last only 17 Thought Moments?."
- For a discussion on *udayavaya ñāṇa,* see, "Udayavaya Ñāṇa."

6. The "result" of this *udayavaya* nature of all *saṅkhata* embedded in the Three Characteristics of "this world": *anicca*, *dukkha*, and *anatta*. But *anicca* is NOT impermanence, and *anatta* is NOT "no-self"; see, "Anicca, Dukkha, Anatta – Wrong Interpretations."

- Briefly, (i) it is not possible to find AND maintain happiness in anything in "this world." (ii) Because of that, we become distraught and suffer, and (iii) Thus, one becomes helpless (not in control). It is essential to realize that these are characteristics of not just this life, but our beginning-less rebirth process in "this wider world" of 31 realms described below.
- Even though gold bars are virtually permanent relative to our lifetimes, we still cannot "maintain it to our satisfaction." That is because we have to leave it (and anything else) behind when we die.
- And all this is due to "*udayavaya*" of *saṅkhata*, all that we experience.

7. **Therefore, there is NOTHING "in this world" that is permanent (except "*nāma gotta*"; see below)**. Everything is constantly changing. That is the fundamental reason why nothing in "this world" will meet one's expectations; see, "Second Law of Thermodynamics is Part of Anicca!."

- Some things can last longer than others, but nothing is permanent. Anything is CONDITIONAL, i.e., arises due to causes. It would not come to existence in the absence of root causes. Thus it is said that everything "in this world" is CONDITIONED.
- The only exception is "*nāma gotta,*" which are the permanent records of a given "lifestream"; see, "Recent Evidence for Unbroken Memory Records (HSAM)." That is how one with *abhiññā* powers can go back and look at one's past lives; some children can recall their past lives too. That record is permanent.

8. This world made of *citta, cetasika*, and *rūpa* is very complicated. Living beings can be born in 31 realms out of which we can "see" only two realms: human and animal.

- **Think about the fact that all biological matter arises from just four bases of DNA, and all computer codes based on two units, 0 and 1.** Thus, one could see how complex the mind is when there are 89 types of *cittā,* and 52 types of *cetasikas* are involved!

9. *Nibbāna*, in contrast to *citta, cetasika*, and *rūpa*, is UNCONDITIONED. *Nibbāna* attained by removing all root causes. Thus *Nibbāna* itself does not arise due to root causes and therefore is permanent.

- *Nibbāna* is attained at four steps or stages: Stream Entry (*Sotāpanna*), Once-Returner (*Sakadāgāmī*), Non-Returner (*Anāgāmī*), *Arahant*.

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- At each stage, bad character or "*gathi*" (pronounced "*gathi*") that could result in births in some realms are "removed"; see, "Gati, Bhava, and Jāti." For example, at the *Sotāpanna* stage, hateful *gati* suitable for beings in *niraya*, greedy *gati* suitable for *petā* (hungry ghosts), etc. are removed.
- All causes (and all "*gati*") removed at the *Arahant* stage. However, an *Arahant* lives as a normal human being until death and is not reborn anywhere in "this world." Let us first examine what the Buddha meant by "this world" in the next section.

Thirty-One Planes of Existence

Here is a video from Carl Sagan to get an idea of how vast our "detectable universe" is:

WebLink: YOUTUBE: Carl Sagan "100 Billion Galaxies each W/100 Billion Stars"

The "worldview" of the Buddha is not merely about the living beings on this planet. Our Solar system is one of an infinite number of "world-systems" (planetary systems). In the EACH planetary system with life (scientists have not found even one yet, but they are out there!), there are 31 "planes of existence." As we find out below, we can "see" only two of these realms: our human realm and the animal realm. Thus our "world" is much more complicated than even present-day science believes.

As some of you may already know, **science cannot account for 95% of the mass of the universe**, which they label "dark energy" and "dark matter"; see, "The 4 Percent Universe" by Richard Panek (2011), or do a Google search on "dark energy and dark matter." That is why I say that the Buddha transcended "this world"; see, "Power of the Human Mind – Introduction." He was able to "see" the whole of existence: see "Godel's Incompleteness Theorem" under "Dhamma and Science."

- A being in a given plane of existence is reborn in any of the 31 realms at death. That happens instantaneously, and evidence for such a mechanism is slowly emerging from quantum mechanics; see, "Quantum Entanglement – We are all Connected."

The Buddha has described these different realms of existence in many *suttā*, and a convenient summary is at: "The Thirty-one Planes of Existence." For a detailed discussion see, "31 Realms Associated with the Earth" In the following, I will use a visual to simplify things a bit and to provide a simple description of *Nibbāna* with respect to this "wider world of existence."

- Imagine a sphere with 31 shells, with a small sphere in the middle. Thus the total volume of the big sphere is filled by the center sphere and surrounding shells. The 31 sections represent the 31 planes of existence. I emphasize that this is just a visual. The reality is different. For example, animal and human realms co-exist. Also, both time and space are infinite.

1. The inner 11 shells represent the *kāma loka*, where all five physical sense faculties are present.

- The innermost sphere represents the *niraya* (hell) where there is non-stop suffering; next is the animal realm. There are two more realms where suffering is higher than in the human plane.
- The human plane is the fifth shell. That is the last realm where greed, hate, and ignorance all prevail. However, this is unique in the sense that humans can also get rid of all those three and attain *Nibbāna*.
- The sixth through eleventh shells represent the realms of the *devā* (wrongly translated as gods by many). *Devas* do not have dense bodies with flesh and blood, and thus, they do not have the physical ailments. They do not generate greedy thoughts.

2. The next 16 shells represent realms where only two physical sense faculties (eye and ear) are active, in addition to mind. These beings have very fine bodies, even less dense than *devā*. These are called *rūpa lokā*.

3. The last four shells represent the *arūpa lokā*, where beings have ultra-fine bodies and only the mind faculty; they do not have physical senses.

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4. In *rūpa* and *arūpa lokā*, living beings are in *jhānic* states, and those beings do not have either greed or hate; but they still have ignorance.

- Humans can attain these *jhānic* states, and thus humans can "temporarily live" in those *lokā*; see, "Power of the Human Mind – Anariya or Mundane Jhānā."
- The 16 realms in the *rūpa loka* correspond to the four lower *jhānā*, and the four realms in the *arūpa loka* correspond to the four higher *jhānā*.

5. Now, a lot of you may be thinking, "How do I know all this is true? Is there any evidence?." There are a lot of things we do not know about "this world." We cannot rely on our senses or even science to verify/confirm these; see, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis" and "Dhamma and Science."

- Only within the last 50 years or so that science has accepted that our universe has more than a few galaxies (now science has confirmed that there are billions of galaxies!).
- Furthermore, the newest findings (yet unconfirmed) in string theory indicate that we live in a 10-dimensional world (of course we cannot see the other spatial dimensions), not a 3-dimensional world. For a fun look at different spatial dimensions, see, "Consciousness Dependence on Number of Dimensions."

6. Any living being (including each of us) has been in all realms in this beginning-less *saṁsāra*. We have been in the *niraya* (hell), and we have been at the highest (except the five pure abodes in *rūpa loka* which can be accessed only by *Anāgāmī* or Non-Returners).

7. Above the human realm, there is relatively less suffering (except at death, which is inevitable). However, unless one has achieved at least the Stream Entry (*Sotāpanna*) stage, even a living being in the highest plane can fall to any lower level. Therefore, a normal human is bound to end up in the *niraya* (hell) at some point; once there one will spend a long agonizing time there and eventually come out. Each of us has done this many times over. The cause of births in different realms is explained in terms of "*kamma* seeds"; see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka").

8. So, each living being moves from one realm to another, **but spends the most time in the four lower worlds**, mainly because once fallen there, it is hard to come out. This "*saṁsāric* wandering" is the critical point to think about and comprehend.

9. As one moves away from the center, the level of suffering decreases and the level of mundane pleasure increases up to the 11th realm. After that in the *rūpa* and *arūpa lokā* it is mainly the *jhānic* pleasures, not the sense pleasures; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

10. The human realm and the animal realm are the only ones where a being is born to parents. In all other realms, living beings are born instantaneously, formed fully, within an instant (*cittakkhana*) of dying in the previous life. *That is an opapātika birth.* That is why the Buddha said, "*mano pubbaṅgamā dhamma……..*" The mind is the root cause, not matter.

- As discussed in the *Abhidhamma* section, even the humans and animals start their "*bhava*" *opapatically* as *gandhabbā;* see, "Gandhabba (Manomaya Kāya)." They begin building a "dense physical body" after getting into a womb.

11. A person who becomes an *Arahant* or attains *Nibbāna*, will not be reborn in any of these 31 realms. Thus, *Nibbāna* is not difficult to understand: see, "Nibbāna – Is it Difficult to Understand?", and "What are Rūpa? Relation to Nibbāna", and other posts (by the way, you can type a keyword in the "Search box" at top right to get a list of relevant posts).

- *Nibbāna*, in the present model, corresponds to getting out of all 31 shells, out of the big sphere; no more rebirth in any of the 31 realms. *Nibbāna* is where the permanent *sukha* or *nirāmisa sukha*, is.
- When one attains *Nibbāna* or *Arahanthood*, he/she looks just like any other human but has no attachments to any worldly things. Until death, an *Arahant* is subjected to *kamma vipāka*. When that

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kammic power is used up, he dies and is not reborn because he/she will not "willingly grasp" (or "*upādāna*") any of the possible births.

12. Why are we trapped in the 31 realms? Because we perceive that there is happiness to be had in "this world." We are not aware that there is much suffering in the lower four realms. Many people look at their lives and say, "where is this suffering the Buddha was talking about?": It is the hidden suffering that is there not only in this world but mostly in the lowest four realms. The problem is that once fallen there, it is hard to come back up. In those realms – animal realm included – beings are more like robots. They do not have developed minds like humans.

- No one or no external force is keeping us in "this world" of 31 realms. Content with sense pleasures, do not see the suffering "in the long term" or even in this life as we get old. Thus **we are clinging to everything in this world like an octopus grabbing its prey with all eight legs.** And we are not aware that there is a better kind of pleasure in *Nibbāna*, in detaching from "this world"; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?." (Also, unless a Buddha comes along, we do not know about the 31 realms and are not aware of the suffering in the lower four realms).

13. Can we taste *Nibbānic* "pleasure"?. Yes. We can feel it in increments, even below the Stream Entry (*Sotāpanna*) stage; see, "How to Taste Nibbāna." That is *nirāmisa sukha*, the "pleasure of giving up worldly things."

- This *nirāmisa sukha* has "quantum jumps" (substantial instantaneous changes) at the four stages of *Nibbāna*: Stream Entry, Once-Returner, Non-Returner, *Arahant*. Thus when one is on the Path, one can experience *nirāmisa sukha* at varying degrees, all the way to *Nibbānic* bliss, during this very lifetime; see, at the end of "The Four Stages in Attaining Nibbāna."

14. All these 31 realms are in our solar system (*cakkavāla* or *Chakrawāta* in Sinhala). They are associated with the Earth. There are billions of such *cakkavāla* (planetary systems) in existence at all times with living beings.

- These are in clusters of the small, medium, and large "world systems" (galaxies, galaxy clusters, and superclusters?). But none is permanent. They come into being and eventually perish. Within the past 100 years or so, scientists have confirmed the existence of billions of planetary systems within each galaxy. And there are billions of such galaxies in our universe!

We have been born in almost all of these realms in our *saṁsāric* journey that has no traceable beginning.

Continues the discussion in , "Our Two Worlds: Material and Mental", ……..

2.8.2 Our Two Worlds: Material and Immaterial

May 14, 2016; Revised November 25, 2016; September 30, 2019; October 26, 2019; January 11, 2020; April 6, 2021; September 10, 2022

Material World and Immaterial (Invisible) World

1. Our "human world" is made of two types of worlds:

- The material world (*rūpa loka*) that we experience with the five physical senses. This is our familiar world with living beings and inert objects. This world has sights, sounds, smells, tastes, and body touches. For example, we experience sights via, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ,"* where *cakkhu viññāṇa* is "seeing." The other four sensory faculties have similar expressions; see, "Contact Between Āyatana Leads to Vipāka Viññāna." [Here, *paṭicca* [*paṭi* + *ca*] means *cakkhu* and *rūpa* "getting together" or "making contact."]

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- We can also recall our memories from the past and any future hopes/expectations that we have. Those are in the "immaterial world" we experience with our minds. **It is also called the "*nāma loka*" or "*viññāṇa dhātu*."**
- Here we use the phrase "immaterial world" ("*nāma loka*") to describe those *dhammā* that can only be experienced with the mind VIA, "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." Those *dhammā* include concepts, memories, etc in addition to *kamma bīja* with energy; see below. [Here, *paṭicca* [*paṭi* + *ca*] means *mana* and *dhamma* "getting together" or "making contact."]
- Note that there are six types of *dhātu.* Five *dhātus* (*pathavi, āpo, tejo, vāyo, ākāsa*) are associated with the *rūpa loka.* The sixth, *viññāṇa dhātu,* is associated with the *nāma loka.*

2. Those two worlds co-exist. We experience the immaterial (invisible) world or the *nāma loka* with the mind.

- There are many things that we cannot "see" but we know to exist. For example, we know that radio and television signals are all around us, but we cannot "see" them. We need special equipment like radios or TVs to detect those signals.
- Those *dhammā* in the immaterial world are just like that. An organ (*mana indriya*) in the brain detects those *dhammā.* Scientists are not aware of that yet. They think memories, for example, are stored in the brain. They are not.
- Those memories are in that immaterial world that co-exists with the material world. Just like a radio can detect those invisible radio waves, *mana indriya* detects those "unseen" memories (and *kamma bīja* that bring *kamma vipāka*.)
- You may ask how can the *mana indriya* sort out all those different memories and uncountable *kamma bīja* from our past lives. Did you realize that there are numerous radio and TV signals in a major city? Just like a radio or a TV can sort out and detect those signals, *mana indriya* can detect various types of *dhammā.*

What Are Dhammā?

3. *Dhammā* are what we perceive with the mind with the help of the *mana indriya* in the brain. *Dhammā* include our memories in addition to *kamma bīja* (*kamma bhava*) that can bring *vipāka*.

- Only those with *iddhi* (super-normal) powers can recall memories from past lives. However, some children can remember past lives; see "Evidence for Rebirth."
- But *dhammā* (plural) also includes numerous *kamma bīja* due to our past *kamma* (not only from the present life but from past lives.) They are not mere memories but have energies.
- **Those *dhammā* with energy (i.e., *kamma bīja*) are CREATED by our minds. Specifically, they are created in *javana citta*.** For deep analysis, see **"**The Origin of Matter – Suddhaṭṭhaka**."**
- Einstein's famous equation relates tangible matter and energy: E = m * c^2, where E is energy, c is the speed of light, and m is mass (amount of matter.)
- Just like plant seeds can germinate and become trees, our *kamma bīja* (*kamma* seeds; *bīja* means "seeds") can germinate in our minds and bring *kamma vipāka*.

Rūpa Can be Dense or Fine (Subtle)

4. *Rūpa* in Buddha Dhamma cannot be translated into English as "matter" or "solid objects." As we discussed above, our *kammic* energies are "stored" in the immaterial world (*viññāṇa dhātu*) as very fine *rūpa* called *dhammā*.

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- Of course, the word "*dhamma*" (without the long "a") refers to a theory or teaching, like in Buddha Dhamma. Only when used in the plural, *dhammā* refer to those fine *rūpā* detected with the mind (with the help of *mana indriya*.)
- Therefore, those very fine *rūpā* are called "*dhammā*" They are "*anidassanaṁ, appaṭighaṁ,*" meaning they cannot be seen or detected by our five physical senses; see, "What are Dhamma? – A Deeper Analysis." **They include "*kammic* energies" that can bring *vipāka* at any time.**
- They bring *vipāka* when the corresponding *dhammā* contact the *mana indriya* and get passed down to *hadaya vatthu*. **Since *viññāṇa dhātu* pervades the universe, *dhammā* (or *kamma bīja*) can bring *vipāka* anywhere in the universe.**

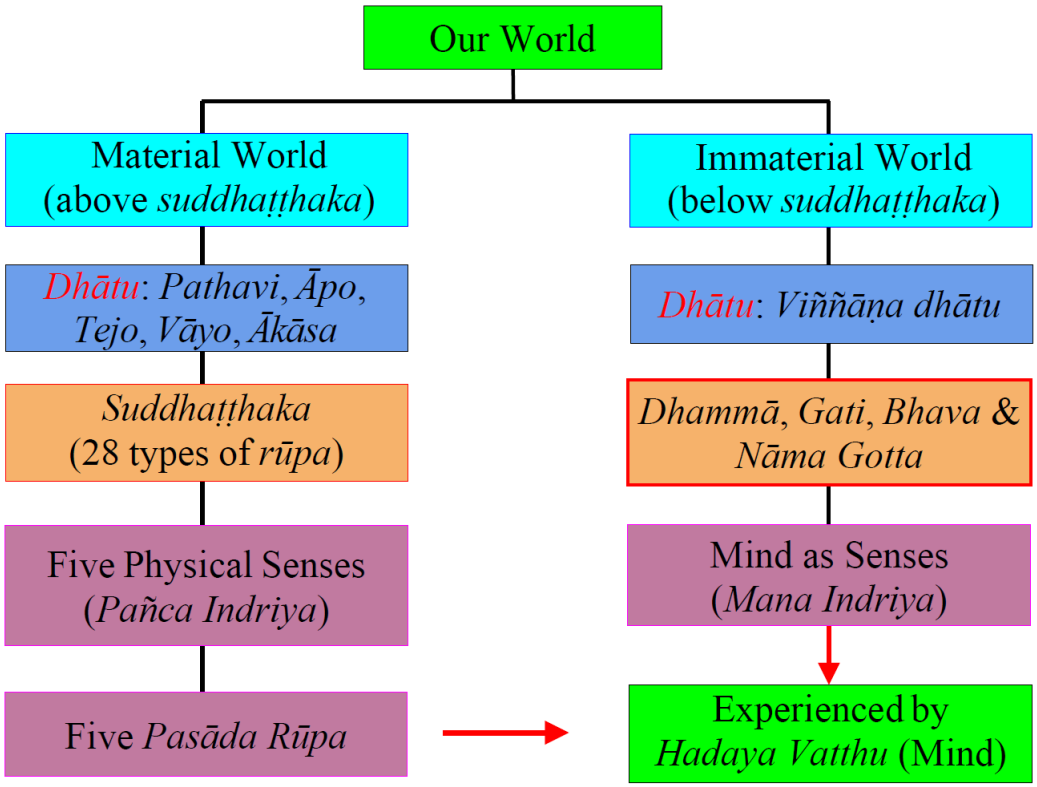
5. The five physical senses detect "dense" *rūpā* in the material world. Such dense *rūpā* are ABOVE the smallest "unit of matter" in Buddha Dhamma, called *suddhaṭṭhaka*. (A *suddhaṭṭhaka* is a billion times smaller than an atom in present-day science). The 28 types of *rūpa* consist of these "dense types of *rūpa*"; see "Rūpa (Material Form)."

- The fine *rūpā* are normally not called *rūpa* but *dhammā* to make the distinction. ***Dhammā* are very fine *rūpa* which are at or below the *suddhaṭṭhaka* stage.** They are the *rūpa* are grasped only by the *mana indriya* or *dhammayatana*: "*anidassanaṁ, appaṭighaṁ, dhammayatana pariyapanna rūpaṁ.*" For a more in-depth analysis, see, "What are Rūpa? – Dhammā are Rūpa too!."

All Thirty-One Realms Share the Immaterial World

6. The immaterial world is like a fine fabric that connects all living beings. We cannot experience the immaterial world with the five physical senses (that we use to experience the material world.) All 31 realms share the immaterial world.

- In the four realms of the *Arūpa loka*, "dense matter" formed by *suddhaṭṭhaka* is absent (except for the *hadaya vatthu* of the *arūpa Brahmā*). Beings in the *arūpa loka* (*arūpāvacara Brahmā*) experience only *dhammā*. They do not have any five physical senses and only have the mind (*hadaya vatthu*).



Click to open in pdf format: WebLink: PDF File: Two Types of Loka

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- Thus the "material world" is accessible only to living beings in the *kāma loka* and *rūpa loka*.
- *Arūpa loka* means there are no "condensed *rūpa*" (like those in *kāma loka* and *rūpa loka*), but of course, *dhammā* are there (those *arūpa* beings can think and recall past events just like us).
- Furthermore, even in the *rūpa loka* only fine and subtle matter exists. There are no "solid objects" like trees. If we visit a *rūpa loka,* we may not see anything with our eyes.

The World in Terms of *Dhātu*

7. Let us briefly discuss the main points depicted in the above chart. Everything in this world is made of six *dhātu*: *pathavi, āpo, tejo, vāyo, ākāsa*, and *viññāṇa*. Five of them constitute the "material world" and the *viññāṇa dhātu* represents the "immaterial world."

- By the way, *ākāsa* is not merely "empty space." We will discuss this later.
- The basic building block for the material world is *suddhaṭṭhaka*. Not long ago, scientists thought that atoms were the building blocks, but now they say that even those elementary particles have structure. A *suddhaṭṭhaka* is much finer than any elementary particle.
- In the immaterial world (or the mental plane), there are the mental precursors to *suddhaṭṭhaka*. They are *dhammā, gati*, and *bhava*. Based on our *gati*, we make *suddhaṭṭhaka* in our *javana citta;* see, "The Origin of Matter – Suddhaṭṭhaka."

Five Physical Senses Detect Dense *Rūpa* and *Mana Indriya* Detects *Dhammā*

8. We have five sense faculties to experience the material world: eyes, ears, tongue, nose, and body. They pass down the sensory inputs to the five *pasāda rūpa* located in the *gandhabba* or the *monomaya kāya*, which overlaps our physical body); see "Gandhabba (Manomaya Kāya)." By the way, *gandhabba* is not a Mahāyāna concept: "Gandhabba State – Evidence from Tipitaka."

- On the mental side, we have a *mana indriya* in the brain to sense the immaterial world; see, "Brain – Interface between Mind and Body."
- Based on those five physical sense contacts with the material world and the contacts of the *mana indriya* with the immaterial world, our thoughts arise in the *hadaya vatthu* (also located in the *gandhabba* or the *monomaya kāya*); see, "Does any Object (Rūpa) Last only 17 Thought Moments?."
- That is a very brief description of the chart above. One could gain more information by clicking on the links provided and using the "Search" button. Don't worry too much if all this does not make complete sense.

9. Thus it is important to understand that there are two types of *rūpa* in our human world:

- Tangible matter in the material world that we experience with the help of the five physical senses.
- Then there are unseen (*anidassana*), and intangible (*appaṭigha*) *rūpa* such as thoughts, perceptions, plans, and memories. They are *dhammā, mano rūpa, gati, bhava, nāma gotta*. It is the *mana indriya* in the brain that helps detect subtle *rūpa*.
- Both types of *rūpa* are eventually detected and experienced by the mind (*hadaya vatthu*). The *hadaya vatthu* is not located in the brain but the body of *gandhabba* and **overlaps** the physical heart region of the body; see "Gandhabba (Manomaya Kāya)."
- Comprehending this "wider picture" may need a little bit of effort. The world is complex and much of the complexity is associated with the mind. The seat of the mind is not in the brain but the fine body (*manomaya kāya*) of the *gandhabba*.

The Dream World

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10. Another part of our immaterial world is the dream world.

- When we dream, we "see" people and material objects. But we cannot say where those are located. They do not have a physical location; they are in the immaterial plane. And we do not "see" those dreams with our eyes, but with the *mana indriya*.
- When we sleep, our five physical senses do not function. But the *mana indriya* in the brain does. Scientists do confirm that parts of our brains are active during sleep.
- What is experienced in *Arūpa Loka* is somewhat similar to seeing dreams. Of course, one can contemplate in the *arūpa loka*. However, one is unable to read or listen. Therefore, one cannot learn *Tilakkhaṇa* (*anicca, dukkha, anatta*) from a Noble Person. Thus, one is unable to attain the *Sotāpanna* stage of *Nibbāna* in the *arūpa loka*. But if one had attained the *Sotāpanna* stage before being born there, one can meditate and attain higher stages of *Nibbāna*.

Dense *Rūpa* for "Rough" Sensory Contacts

11. There is another way to look at our sense experiences. Living beings are attached to this world because they expect to gain pleasure from this world. Such pleasures are obtained by making contact with *rūpa*. Those *rūpā* come at various densities.

- Bodily pleasures are achieved by the strongest contact (touch). Then come taste, smell, vision, and sounds, becoming less dense in that order.
- The softest contact is via *dhamma*. This is our immaterial world; we think, plan for the future, remember things from the past, etc: We do this all the time, and we can do it anywhere. Another way to say this is to say that we engage in *mano, vacī,* and *kāya saṅkhāra*.
- Thus, contacts by the *mana indriya* with *dhammā* in the *mano loka* constitute a significant portion of sense experience. That involves *mano rūpa* (*dhamma, gati, bhava, nāma gotta*) in the mind plane or the immaterial world.

12. The way a living being experiences and enjoys (or suffers) sense contacts is different in the three main categories of existence: *kāma loka, rūpa loka*, and *arūpa loka*.

- Most "rough" or "*olārika*" sense contacts are available only in the *kāma loka*. Even here, they are roughest in the *niraya* (the lowest realm) and generally reduce in "roughness" as moving up to the human realm, the fifth. The six *deva* realms are significantly "softer" than the human realm; *deva* bodies are much finer (like *gandhabba*) and a normal human cannot see them.
- The roughest sense contacts (touch, taste, and smell) are absent in the *rūpa loka*. Only visual and sound contacts are available for the *Brahmā* in the 16 *rūpa loka* realms, in addition to the mind.
- Those *arūpi Brahmā* in the four *arūpa loka* realms has only the mind, with which they experience only the finest *rūpa* (*dhamma*) that are below the *suddhaṭṭhaka* stage.
- Those *Brahmā* in both *rūpi* and *arūpi loka* have seen the perils of "*kāma assāda*" that are available in the *kāma loka*. They had enjoyed *jhānic* pleasures as humans and valued those more than the "rough" sensory pleasures. They have given up the craving for those "rough" sense pleasures that are available via touch, taste, and smell.

Stronger Cravings Match "Denser Sensory Contacts"

13. We can get an idea of such "soft" and "rough" sense contacts with the following example. Suppose someone (a grandmother is a good example) watches her grandchild laughing, dancing, and having a good time.

- At first, she may be watching from a distance and enjoying the sight of the baby having fun.

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- Then she goes and hugs the child. It is not enough to just watch from a distance; she needs to touch the child.
- If the child keeps wiggling and having a good time, the grandmother may start kissing the child. In some cases, the grandmother may start tightening the hold on the child, even without realizing it and may make the child cry out in pain.
- This last scenario exemplifies how the craving for extreme sense pleasures can instead lead to suffering. Of course, the **craving for *oḷārika* sense pleasures** leads to most suffering.
- But suffering is there even in the *rūpi* and *arūpi* realms. Even at the level of *arūpi Brahmā* — where the attachment is only to pleasures of the softest of the *rūpa* (*dhamma*) —, there is inevitable suffering at the end when they have to give up that existence and come back down to the human realm.

Less Suffering in "Less-Dense" Realms

14. Therefore, the level of inevitable suffering goes hand in hand with the "denseness" of the sensory contact.

- Pains, aches, and illnesses are there only in the lowest five realms (including the human realm) where there are dense physical bodies. In the higher realms, those are absent. This is the price even humans pay for being able to experience "rough contact pleasures" such as a body massage, sex, eating, and smelling.
- We humans in the *kāma loka* enjoy close and "rough" sense pleasures. In addition, most times, just enjoying sense pleasures is not enough; we like to "own" those things that provide sense pleasures. For example, people like to "own" vacation homes; it is not enough to rent a house in that location just for a visit.
- This tendency to "own" pleasurable things also goes down in higher realms. There are fewer material things to "own" in *Brahma lokas*, especially in the *arūpi Brahma* realms.

Connection to *Magga Phala*

15. As one attains higher stages of *Nibbāna*, craving for "rough" sensory pleasures and the desire to "own" things go down.

- A *Sotāpanna* has only "seen" the perils of *kāma assāda;* he/she still enjoys them. Thus, he/she will still be born in the *kāma loka* realms, but not in the *apāyā*.
- A *Sakadāgāmī* may still enjoy "*kāma assāda*," but has no desire to "own" those things that provide pleasures. It is enough to live in a nice rented house, and there is no desire to own a nice house. A *Sakadāgāmī* can see the burden of "owning things." A *Sakadāgāmī* will be born only in realms above the human realm.
- An *Anāgāmī* has no special interest in enjoying *kāma assāda*. He/she eats to quench the hunger (but will eat delicious foods when offered.) An *Anāgāmī* will never prioritize sensory pleasure over the "pleasure of Dhamma" (of course, Dhamma here means Buddha Dhamma). He/she will be born in the *rūpa* realms reserved for the *Anāgāmīs* upon death, and will not be reborn in *kāma loka*.
- An *Arahant* has no desire for even *jhānic* pleasures, and will not be born anywhere in the 31 realms upon death.

16. Each habitable planetary system (*cakkavāla*) has all 31 realms of existence, even though we can only see two realms (human and animal) in ours.

This is discussed next: "31 Realms Associated with the Earth", ……

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2.8.3 31 Realms Associated with the Earth

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1. There are many things in "this world" that we cannot see, hear, etc. (i.e., perceive with our six senses). Scientists admit that they cannot account for 96% of the "stuff" that makes our universe. See "WebLink: PDF Download: The 4 Percent Universe: Dark Matter, Dark Energy, and the Race to Discover the Rest of Reality" by Richard Panek (2011). For more information, Google "dark energy, dark matter."

- Many forms of energy do not have significant mass (or weight) but exist in the universe.
- A good example is that we are unaware of the vast amounts of "information" surrounding us. Hundreds and thousands of radio and television signals pervade a major city. We cannot see or hear any of those programs (i.e., unaware of their existence) without having a radio or a television "tuned" to the correct frequency.
- In the same way, we are unaware of the existence of 29 of the 31 realms centered around the Earth. Living beings in some realms live side-by-side with us, but we are unaware of them. Most of these beings have bodies "more like energy forms" than solid bodies.
- With better detection technologies, we may be able to communicate with some of these living beings with subtle bodies in the future. Of course, those who develop *abhiññā* powers can also see some of them. We will get back to this issue below, but let us first discuss the relative locations of the 31 realms.

2. Buddha Dhamma says there are 31 realms associated with each habitable planetary system (*cakkavāla*). And there are an infinite number of them in the universe (this latter fact has been confirmed by science).

- Modern science has gradually confirmed this broader worldview explained by the Buddha 2500 years ago; see "Dhamma and Science – Introduction." Only a few hundred years ago, the Western world accepted a universe centered around the Earth with stars "embedded in a celestial sphere"; see, "WebLink: WIKI: Celestial spheres."

3. In the post, "The Grand Unified Theory of Dhamma – Introduction," we described a model that consisted of 31 concentric "shells." The actuality is close to that analogy, with some additional features. I have summarized the 31 realms in the "31 Realms of Existence" post.

- The sphere with 31 concentric shells overlaps the Earth. The lowest realm, *niraya* (or hell), is deep inside the Earth.
- The next four realms (*preta, asura*, animal, and human) are closer to the Earth's surface. Some *preta apāyā* deep inside the Earth, but some *pretās* live on the surface. *Asurās* live on the surface, mostly in remote locations such as the ocean and isolated mountains. Humans can not see both *pretās* and *asurās*.
- Many *suttā* in the *Tipiṭaka* describe those three realms (*niraya, preta, asura*) in detail. The *Peta Vatthu* in the *Khuddaka Nikāya* of the *Tipiṭaka* describes *pretās* as well as *gandhabbā*.
- **Most humans are born in the *niraya*, *preta*, *asura*, and animal realms at the end of the human *bhava***; see a series of suttas starting with "WebLink: suttacentral: Passing Away as Humans and Reborn in Hell (SN 56.102)."

4. Of course, humans and animals live on the surface of the Earth. *Gandhabbā* only belong to either the human or animal *bhava*. Those *gandhabbā* are waiting for a suitable womb to be born with human (or animal) bodies; see the "Mental Body – Gandhabba" section. There are many other posts as well.

- Thus we say those *gandhabbā* are in *para loka* (nether world). Even though they live alongside us, we cannot see their subtle bodies: "Hidden World of the Gandhabba: Netherworld (Para Loka)."
- So, our world is much more complicated than we think.

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5. Then come the six realms for the *devas*. The lowest of the six deva realms are on the surface of the Earth. Those *devas* are *Bhummatta devas* belonging to the *Cātummahārājika deva* realm; see "31 Realms of Existence." They live mostly in their residences (*deva vimāna*) based on trees. Of course, we cannot see them or their "residences."

- The higher *deva* realms extend out from the Earth.
- The 16 *rūpa* realms extend even higher above the Earth.
- The four *arūpa loka* realms are located even further from the Earth.
- All these realms are concentric with Earth's center. As the Earth spins around its axis and rotates around the Sun, all 31 domains move along with the Earth, just like the human realm.
- Buddha has named these various realms in several key suttā, such as WebLink: suttacentral: *Dhammacappavattana Sutta* (SN 56.11) and WebLink: suttacentral: *Mahā Samaya Sutta* (DN 20).

6. In general, beings in higher realms can "see" those in the lower ones, but not the other way around (if they came "face-to-face"). For example, *devas* can see us but cannot see the *rūpi* or *arūpi brahmā*. *Rūpi brahmā* can see *devas* but cannot see the *arūpi brahmā*.

- From the previous post, "Our Two Worlds: Material and Immaterial," we know that there are only traces of "real" matter (*suddhaṭṭhaka*) in the *arūpa* realms. Thus beings in the other 27 realms cannot "see" *arūpi brahmā*.
- When one develops *abhiññā* powers, one is said to be able to "see" successively higher realms. Of course, one needs to be able to get into the fourth *jhāna* to develop *arūpāvacara samāpatti* (and can get into *aṭṭha samāpatti*), one can see many of the 31 realms. See "The 89 (121) Types of Citta."

7. Now let us look at "things" in this world in a different way. A fundamental premise of Buddha Dhamma is the following. "Energy" is embedded in **spin** (*bramana* in Pāli; *bramana* or භ්‍රමණ in Sinhala) and **rotation** (*paribbramana* in Pāli; *bramana* or පරිභ්‍රමණ in Sinhala).

- The smallest unit of matter, a *suddhaṭṭhaka*, does not stay still. Depending on its rotation or spin (*bramana*) and its rotation around something else (*paribbramana*), other "modes of energy" and "types of *rūpa*" arise.
- It is easy to visualize by considering the motions of the Earth. We all know that the Earth rotates (*paribbramana*) around the Sun, and it takes a year to complete one revolution around the Sun.
- While doing that, the Earth rotates around its North-South axis; this is spinning (*bramana*). It takes a day for the Earth to complete one such spin.
- Here is a video that discusses rotation and spin (see #17 below for an advanced video):

  WebLink: YOUTUBE: Rotation in Space - Professor Carolin Crawford

8. Our universe has an infinite number of such *cakkavāla* (a star with a set of planets revolving around it.) Each planet in a "star system" undergoes spin around its axis and rotates around the star. Science has confirmed this within the past hundred years.

- Each *cakkavāla* may have "Earth-like" planets with their own 31 realms.
- A cluster of thousand of such *cakkavāla* is called a "*cūḷanikā lokadhātu*" or a "small world system." A thousand such systems are a "*majjhimikā lokadhātu*" or a "medium world system." A cluster of thousand of such systems is a "*mahāsahassī lokadhātu*" or a "large world system"; see "WebLink: suttacentral: Cūḷanikā Sutta (AN 3.80)."
- Also see "WebLink: suttacentral: Paṭhamakosala Sutta (AN 10.29)" and "Buddhism and Evolution – Aggañña Sutta (DN 27)."

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9. Scientists have also confirmed that all elementary particles (the minuscule particles scientists can detect) have spin. Furthermore, in an atom, the electrons can be said to "rotate" around the nucleus, in a crude analogy with the Earth rotating around the Sun.

- Then our Solar system rotates too. The next higher conglomerates (for example, galaxies) also undergo rotation. Because of these rotations, all these structures tend to flatten out. For instance, in our Solar system, all the planets are on a plane. In the same way, all galaxies in a galaxy cluster in a flattened disk.
- Therefore, even though we may see a very calm starry night sky, things out there are in constant motion. Furthermore, star explosions (supernovas) occur a billion times a year in the visible universe.
- That is why the realities out there are much more different than what we perceive with our crude sensory faculties. All the atoms and molecules in our bodies are in constant motion, not to mention the spins and rotations of uncountable *suddhaṭṭhaka* that constitute them.
- Thus everything around us is in constant flux. Our senses are just not capable of detecting them.

10. Modern science has also enabled us to see more and more living beings around us. For example, the Western world was unaware of microscopic living beings until the advent of the microscope by Leeuwenhoek in the late 17th century: WebLink: WIKI: Antonie van Leeuwenhoek.

- Now we know that billions of living beings are in the body of a human being. See, "There are as many creatures on your body as there are people on Earth!."
- Hopefully, new technologies will enable us to "see" many living beings belonging to the *preta, asura*, and *deva* realms and *gandhabbā* in the future.
- Even though some claims of detecting horrible sounds from the *niraya* deep inside the Earth have not been confirmed, see "Does the Hell (Niraya) Exist?."

11. Attachments to the material aspects decrease as one moves up to higher realms. That is why living beings in higher realms have less number of sense faculties.

- In the *kāma loka*, one has all six sense faculties. Even there, the higher *deva* realms have "less strong sense contacts" with less dense bodies that we cannot see.
- *Rūpi-brahmā* have much more delicate "bodies" compared to *kāma loka devas*. They do not have touch, taste, or smell sensations.
- "Matter" is very subtle in higher *rūpa* and *arūpa loka* realms. Therefore, even in the final destruction of a *cakkavāla* (in a supernova explosion), the realms above the *Abhassara* realm (realm #17) are not destroyed. That is why the lifetimes of those *Brahmā* are much longer than a single *mahā kappa* (an eon or the age of the universe); see "31 Realms of Existence."

12. Now, we can understand why we cannot see the other 29 realms.

- In the higher realms around the Earth, living beings (and their environments) have very little solid matter. That is why we cannot see them or their habitats.
- The four *arūpa realms* are mostly devoid of even the smallest unit of matter (*suddhaṭṭhaka*). Realms in the *rūpa loka* and even in the *deva* realms of the *kāma loka* are made of fine matter that we cannot see.
- The beings in the *niraya* (hell) have very dense bodies subjected to various forms of torture; of course, that realm is located deep inside the Earth.

13. We are used to the perception of "solid tangible physical bodies" of humans and animals. That is called the "*ghana saññā.*" However, those physical bodies are mostly "empty." That is because atoms, the basic building blocks, are mostly empty.

- Furthermore, our physical bodies start with a single cell (zygote) in a mother's womb. One needs a microscope to see a single cell. A *gandhabba* (even smaller than a cell) merges with that zygote formed

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by the union of a mother and a father. See "Buddhist Explanations of Conception, Abortion, and Contraception."

- Before entering the womb, *gandhabba* had a fine body similar to that of a *rūpāvacara Brahma's*. Then that cell grows by taking in food from the mother and eating once coming out of the womb. Our heavy physical bodies result from accumulating inert matter (by eating food).
- And as we discussed in "Bhava and Jāti – States of Existence and Births Therein," a human *bhava* may not end at the physical death of the solid body that lives about 100 years. A human *bhava* may last thousands of years, and that lifestream continues its existence in many "physical bodies" with the *gandhabba* as the basis.

14. For example, in rebirth stories, the physical bodies in successive births are different, even though there may be some similarities; see "Evidence for Rebirth." In between consecutive lives, the lifestream continues in the form of its core, the *gandhabba.*

- The solid body of a few hundred pounds that we consider "me" is a shell. When the gandhabba leaves the body — either at death or sometimes during a heart operation (see, "Manomaya Kāya and Out-of-Body Experience (OBE)"), it has no attributes of life.
- That is an excellent way to contemplate the "*ghāna saññā*" or realize that our physical bodies are primarily inert matter, an "inert shell" in which the *gandhabba* resides. If a person of 300 pounds loses 100 pounds of weight, really that person "loses" one-third of his/her identity? It is the same person because the *gandhabba* is the same.
- All beings in the 31 realms eventually have "mental bodies" that are very fine and comparable to a *gandhabba.* Even our most excellent microscopes cannot see their ultra-fine "bodies."

15. The above picture gives us a perspective on how foolish we are to focus on material wealth, titles, etc., for at most 100 years in this life. By living a moral life and doing meritorious deeds, we can make a much bigger "investment" in the future. That is by accruing merits that could lead to rebirths in the *Deva* or *Brahma* worlds where there is much less suffering and no physical illnesses.

- But even in those higher realms, death is inevitable no matter how long the lifetimes are. Most of all, there is no escape from the possibility of future births in the lowest four realms. Thus *Nibbāna* is the only permanent solution.

16. Following is a fairly good video describing the general features of the 31 realms:

WebLink: youtube: Bhante Anandajoti: The Planes of Existence

Next in the series, "Gandhabba – Only in Human and Animal Realms."

2.8.4 Gandhabba – Only in Human and Animal Realms

June 4, 2016; revised October 3, 2019; October 17, 2022; December 9, 2022 (figure in #3 revised)

Difference Between *Bhava* (Existence) and *Jāti* (Births)

1. Many posts on the critical concept of *gandhabba* are in this series. More are scattered throughout the site, especially in the "Gandhabba (Manomaya Kāya)" section. These posts discuss how a living being goes through rebirths without having an unchanging "soul." But they maintain (ever-changing) personal characteristics or *gati* (pronounced "gathi") between two adjacent lives.

- It all started with a post on this basic concept at the start of this website: "What Reincarnates? – Concept of a Lifestream."

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- While it is good to get an idea of the nature of all living beings in the 31 realms, it is not necessary to learn those in detail. I want to provide a complete and inter-consistent picture compatible with the Buddha's original teachings in this section.
- However, the concept of the *gandhabba* is essential to understand **how we are reborn with physically different bodies — multiple times — in a single human existence (human *bhava*.)** That human bhava may last thousands of years; see "Bhava and Jāti – States of Existence and Births Therein." Unlike *devas* and Brahmā (born just once,) we live and die to be reborn human multiple times before switching to another realm.

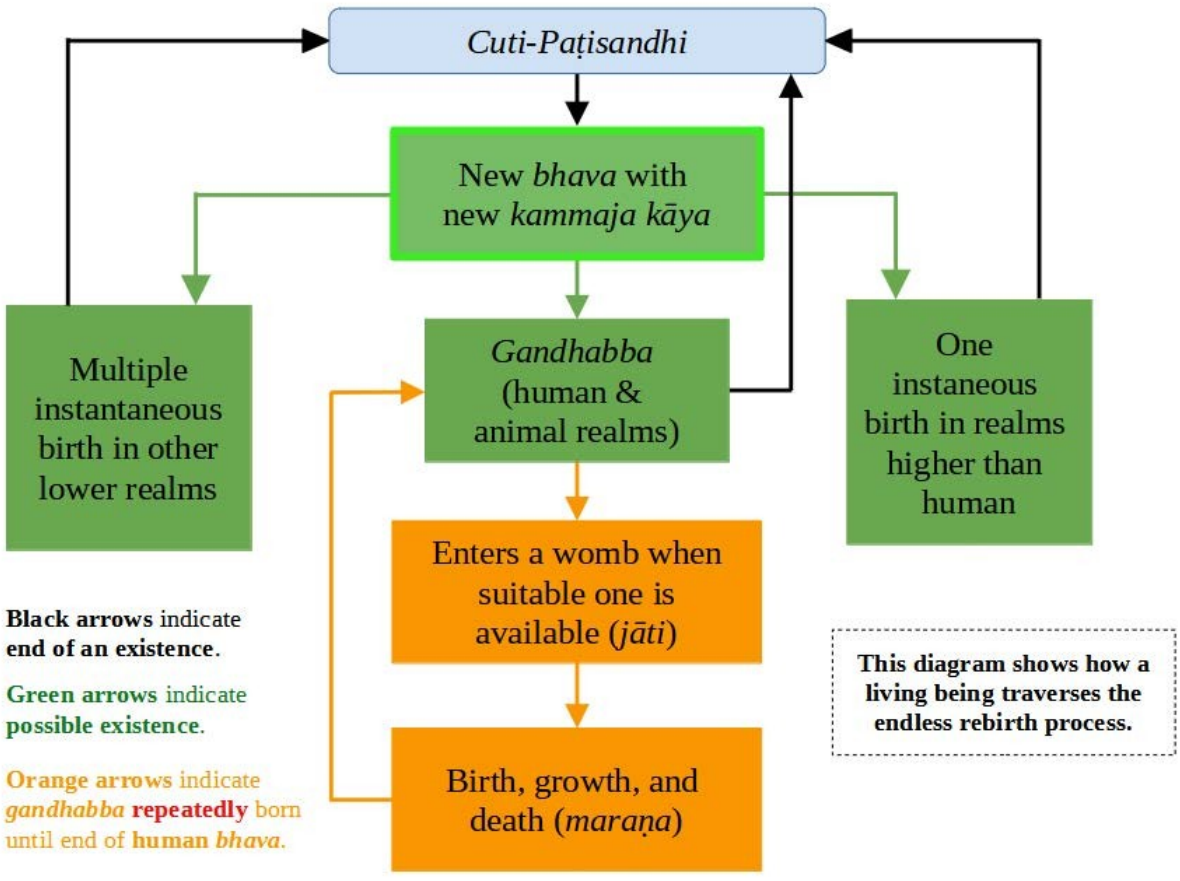
This World Has Thirty-One Realms of Existence

2. We will first review two significant aspects of the 31 realms. Then we will discuss the concept of a *gandhabba* (which applies only to human and animal realms) in more detail.

- First is that the transition from one existence (*bhava*) to another is ALWAYS instantaneous; it happens at the *cuti-paṭisandhi* moment ("*cuti*" pronounced "chuthi"); see, "Paṭisandhi Citta – How the Next Life is Determined According to Gati" and "Cuti-Paṭisandhi – An Abhidhamma Description."
- The second aspect is that in the 20 higher-lying realms, those beings (Brahmā) weigh less than a billionth of an atom in modern science!
- All beings with dense bodies are in the 11 realms of the *kāma loka.* Even there, the six *deva* realms have less-dense bodies compared to humans.

Death of Physical Body Different From the End of an Existence

3. The following chart shows the major features of what happens at the *cuti-paṭisandhi* moment. That is when a transition occurs from one *bhava* (existence) to another, e.g., from being a human to a Brahma.



Click to open the pdf file: WebLink: PDF File: Births in Different Realms

- Without exception, at each such *cuti-paṭisandhi* moment, a new *kammaja kāya* is generated by the *kammic* energy fueling a new existence. That *kammaja kāya* ALWAYS has a *hadaya vatthu.* That is the seat of the mind (the quality of which depends on the realm).

Types of "Bodies" In Different Realms

4. Thus, it is essential to realize that the critical thing that happens at the *cuti-paṭisandhi* moment is the generation of the unbelievably small *kammaja kāya*, which contains the blueprint for the new existence. At that point, the mechanism of "birth" can be roughly divided into three categories, as shown in the chart.

- The Brahmā in the *rūpi* and *arūpi* realms (top 20 realms) are instantaneously born with very little else other than several *suddhaṭṭhaka*–size "material elements." Their body features are discussed below. The main feature here is that they are spontaneously born in those realms and live very long times there until death. Then another cuti-paṭisandhi moment takes that being to a new *bhava*.
- The only difference in the six *deva* realms (in *kāma loka*) compared to the Brahmā is that they do have well-defined physical bodies (*karaja kāya*) like us. However, those bodies are much less dense, and we cannot see them even if they stand right before us.
- A *deva* is born with the body equivalent of a 16-year-old, and their food is a drink called *amurtha.* Devas have all five sense faculties like us and are said to have the optimum sense pleasures available in *kāma loka*. They also live that one life until death and then switch to a new existence (*bhava*) at the *cuti-paṭisandhi* moment.
- That completes the discussion on the green box to the right.

5. What happens in the green box to the left is a bit more complicated. That is because each realm in the *apāyā* (lowest four realms) is somewhat different. We will discuss the animal realm together with the human realm (middlebox) below. Let us first discuss briefly the lowest three realms indicated by the green box on the left.

- The lowest is the *niraya* (hell), where beings are born with full dense bodies like ours instantaneously. They undergo ceaseless cutting, burning, and various other forms of torture. They die innumerable times, only to be reborn promptly. Only when the *kammic* energy for that existence is exhausted (usually after millions of years) that they encounter the next *cuti-paṭisandhi* moment.
- Beings in the preta (*peta*) realm also are born instantaneously and can have subtle or dense bodies. The distinguishing feature there is suffering due to hunger.
- Beings in the *asura* realm are beings with massive, very inactive bodies. They are also born instantaneously and live those miserable lives until the next *cuti-paṭisandhi* moment.

Kammaja Kāya (*Gandhabba*) Can Last Thousands of Years With Many Human Rebirths

6. That brings us to the middle green box, representing the human and animal realms. A little bit more complicated process takes place here. Here also, a being with a subtle (energy) body is produced at the cuti-paṭisandhi moment, just like in the *rūpa loka* realms. It is called a *gandhabba.*

- A *gandhabba* has the basic *thrija kāya* of a *rūpi Brahma: kammaja kāya, cittaja kāya*, and *utuja kāya,* which we will discuss in detail below. Besides, a *gandhabba* may acquire a very fine *karaja kāya* (physical body) by inhaling the aroma. Thus a *gandhabba* is denser than a *rūpi Brahma.* It has a "body" more like a *deva* in density.
- A *gandhabba* could be in that state for many years until a suitable womb becomes available. More precisely, the mother's mental state at that time must match the *gati* of the gandhabba. The evolution of

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the *gandhabba* in the womb is discussed in "Buddhist Explanations of Conception, Abortion, and Contraception." Then it is born as a new baby, grows, and eventually, that physical body also dies. If more *kammic* energy is left for the *bhava,* then the *gandhabba* leaves that dead body and waits for another womb. That process continues until the *bhava* energy is exhausted, and then it goes through the *cuti-paṭisandhi* moment to receive a new *bhava;* see the chart above.

- In addition to going into a womb (in some animal species), *gandhabba* may enter an egg inside a female animal. At the death of an "egg-born" animal, *gandhabba* comes out and waits for another egg. It is the same procedure as above.

Physical Body is Just a Temporary Shelter

7. One of the main benefits of learning about the *gandhabba* is helping remove the wrong view that "I am my physical body."

- On the contrary, a physical body is a temporary shelter that the *gandhabba uses* to experience the much-coveted "sense pleasures." In particular, smelling, eating, and touching (most of all, sex) require a dense human body. Unfortunately, the human body can last only about 100 years. Even that body is in the "decay mode" after about 50 years. Thus, those sensory pleasures start diminishing, and eventually, that body dies.
- Then the *gandhabba* comes out of that dead body and waits for a suitable womb. If and when it gets into a womb, the new physical body is influenced by the new parents. Thus the new body can be very different from that in the previous birth. Even during this same "human *bhava*," our human bodies may look very different from one birth to another (as confirmed by rebirth stories).
- Of course, the *gandhabba* does not stay the same either. The only things that can be called "personal" to that *gandhabba* are its *gati*, which also evolve.
- That is a brief explanation of the above chart.

Brahma "Bodies" Have Only a Trace of Matter

8. As mentioned in #4 above, most lifeforms in the 31 realms have unbelievably tiny physical bodies. **They are more like "energy bodies."** *Brahmā* in the 16 *rūpa loka* realms and the four *arūpa loka* realms weigh less than a billionth of an atom! They may be thought of more as energy packets.

- In case it was not clear from previous posts, we recall that an *arūpa loka Brahma* has a *kammaja kāya* consisting of just a *vatthu dasaka.*
- *Rūpa loka Brahmā* have *vatthu dasaka* (seat of the mind) and two *pasāda rūpa* for seeing and hearing. They also have *kāya dasaka* and *bhava dasaka*. Thus their *kammaja kāya* has five *suddhaṭṭhaka*-size elements. A *rūpa loka Brahma* also has a *cittaja kāya* (thought stream) and a *utuja kāya* (very fine).
- Thus any of the Brahmā cannot be seen with the most sophisticated microscope we have today.
- More details in, "Body Types in 31 Realms – Importance of Manomaya Kāya." A *manomaya kāya*, when referred to the human and animal realms, is the same as *gandhabba*.

Kammaja Kāya of a Human *Gandhabba*

9. Let us again summarize the make up of a *kammaja kāya* of a human *gandhabba*. It has a *hadaya vatthu* (consisting of a *vatthu dasaka*), *bhava dasaka,* and *kāya dasaka,* and four *pasāda rūpa* (*cakkhu dasaka*, *sota dasaka*, *gandha dasaka*, *jivhā dasaka*).

- This *kammaja kāya* consists of 7 *suddhaṭṭhaka* in different *bramana* (spin) and *paribramana* (rotation) modes. That is how they become *dasaka* (units of ten or decads); see, "31 Realms Associated with the Earth."

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- Six of these define the sense faculties of the *gandhabba*: *vatthu dasaka* is the mind, and *kāya, cakkhu*, *sota*, *gandha*, and *jivhā dasaka*) are the "fine senses" that correspond to the body, eyes, ears, nose, and tongue in the physical body. *Gandhabba* can interact with the external world directly via them when outside the physical body. It can smell and inhale aroma giving rise to a very fine and subtle material body. However, that body is not solid enough to physically touch anything or be able to eat.
- The seventh *dasaka* is *bhava dasaka*, which — together with the *kāya dasaka* — defines what kind of a physical body it will start building once inside a womb. For example, *bhava dasaka* determines sex.

10. The mind becomes active as soon as the *kammaja kāya* forms at the *cuti-paṭisandhi* moment. The thought stream (*cittaja kāya*) starts, and the mind will be mainly in the *bhavaṅga* state. Simultaneously, an *utuja kāya* forms by the *suddhaṭṭhaka* generated by both the *kammaja kāya* and *cittaja kāya.*

- Thus immediately after the *cuti-paṭisandhi* moment, *gandhabba* has three "bodies" or *thrija kāya*. However, the *cittaja kāya* is all mental, and both the *kammaja kāya* and utuja *kāya* are very fine. They are more like "energy bodies."
- Soon after this "initial formation," the *gandhabba* can build a "subtle, misty" body (*karaja kāya*) by inhaling aroma (from fruits, trees, etc.). Still, an average human cannot see it since it is not "dense enough." However, some people (especially those with *abhiññā* powers) can see "sufficiently solidified" *gandhabbā.*

The desire for a Dense Human Body

11. But this *gandhabba* is continuously under stress because it cannot enjoy the most coveted sense pleasures of those with dense human bodies, i.e., eating and sex. It can see people enjoying these sense pleasures and is very much frustrated not being able to acquire a "real physical body." Some can stay in this state for many years if a suitable womb is unavailable.

- In some cases, they may spend the *kammic* energy for the human *bhava* and undergo another cuti-paṭisandhi moment without inheriting a human body. That is why one is indebted to one's parents, no matter how bad they may be.

12. The story of the *gandhabba* gets more interesting (and complicated) after it goes through the first birth as an average human, and that human body dies. The *gandhabba* that comes out of that dead body is, of course, different from the original gandhabba. Its kammaja kāya has changed due to whatever *abhisaṅkhāra* that the humans cultivated. But the *kammic* energy for the human *bhava* does not change; if it had 1000 years' worth of *kammic* energy at the *cuti-paṭisandhi* moment, that would deplete with time.

- Of course, there is no *cuti-paṭisandhi* moment when a human dies with extra kammic energy for the human bhava. Death is the death of the physical body. The *gandhabba* comes out of that dead body and awaits a new womb; see the above chart. Thus all three components of the *thrija kāya* continue after the "death of the human."

New Physical Body Incorporates Characteristics of New Parents Too

13. Let us consider some important features of this *gandhabba* that comes out of that dead body after its birth as a human.

- The *kammaja kāya* still has a copy of the previous physical body. However, when it starts a new physical body in the new womb, it also takes some physical features from the new parents. Thus the new physical body is a trade-off between those three influences. It may keep some distinguishing features (birthmarks or gunshot wounds, for example, as we have encountered in rebirth accounts. But it will acquire new features also from the new parents (skin color, size, etc.).
- The *gandhabba* that comes from the dead body is just a "misty, fine version" of the person at death. They often come out with imprints of the clothes they were wearing at death and may look just like that (in a ghostly, misty form) until going into a new womb. My teacher *Thero* has seen *gandhabbā* of people

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who died hundreds of years ago "wearing" those old costumes. Of course, they are not actual physical clothes.

14. Since the *cittaja kāya* also continues, their thought streams continue. So, if someone dies in an accident, he may not realize that he is dead for a while. If he died from a gunshot instantly, the *gandhabba* comes out and will look at the dead body trying to figure out what happened. He may wish to go home and finds himself instantly at home. And he will try to shout to others, but they don't hear. He may try to touch them, but he cannot. It takes seven days for a *gandhabba* to comprehend what happened entirely and to resign to his/her new life.

- That is also why children can recall their past life. But just like we start forgetting things from years ago, those children start forgetting about their previous life when they grow older. Furthermore, it is harder to remember from a past life than this.
- Another point is that most such rebirth accounts are from people who died while young in accidents. Those *gandhabbā* who come out of the bodies of people dying in old age are not likely to remember that life. That is because they might have lost their memories even during that life.

Next in the series, "Body Types in 31 Realms – Importance of Manomaya Kāya", ……..

2.8.5 Body Types in 31 Realms – Importance of Manomaya Kāya

Published before October 23, 2015; revised May 31, 2016; Dec. 1, 2018; Dec. 8, 2020; August 7, 2022; October 17, 2022; December 3, 2022 (#3)

31 Realms In 3 *Loka*

1. There are three main categories that the 31 realms can be divided into ***kāma loka, rūpa loka,*** and ***arūpa loka***.

- Living beings in the *kāma loka* are in 11 realms: four lowest realms (*apāyās*), the human realm, and six *devā* realms.
- *Rūpa loka* has 16 *rūpāvacara brahma* realms. A "*rūpāvacara brahma*" means a *brahma* in the *rūpa loka*.
- *Arūpa loka* has 4 *arūpāvacara brahma* realms.
- Different sets of sense faculties are associated with beings in those three types of "*loka*."

Body Types in *Arūpa Loka*

2. Those in the ***arūpa loka*** have just the mind. Therefore, the only *rūpa* (or matter) associated with an *arūpi Brahma* is the *hadaya vatthu*, the smallest unit of matter in Buddha Dhamma is a *suddhaṭṭhaka*.

- **An *arūpāvacara brahma* has a *manomaya kāya* that has only a *hadaya vatthu*.**
- That *suddhaṭṭhaka* is unimaginably tiny; much smaller than an atom in modern science. So, we cannot see these beings.
- It is important to note that we cannot even see many microscopic beings that live among us, like those in drinking water. Just because we cannot see them, it does not mean they do not exist. **Furthermore, a microscopic creature like an ameba is made of billions of *suddhaṭṭhaka*!** That should give an idea of a *suddhaṭṭhaka.*

Body Types in *Rūpa Loka*

3. Those in the ***rūpa loka*** have just three sense faculties: eyes, ears, and mind (but five *dasaka* of *hadaya vatthu* and *bhāva*, *kāya*, *cakkhu*, *sota dasaka*.)

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- But the eyes and ears are not solid and tangible things like the physical eyes and ears that the animals or we have.
- Seeing and hearing for those *rūpāvacara Brahmā* happen with the aid of *cakkhu* and *sota pasāda rūpa*. Each of those two is also the size of a *suddhaṭṭhaka*.
- Therefore, even for a *rūpāvacara Brahma,* the whole "body" is just fice *suddhaṭṭhaka,* unimaginably small. **This collection of *hadaya vatthu* and the four *dasaka* is called the *manomaya kāya* of that *Brahma*.**

Therefore, even with the aid of the most sophisticated microscope, it will be impossible to see any *Brahmā* in those 20 realms (*rūpa and arūpa loka*.) They all have a "subtle body" with just a few *suddhaṭṭhaka* or a "*manomaya kāya*."

Manomaya Kāya in *Kāma Loka*

4. In fact, ALL BEINGS have such **basic sense faculties** of the size of a *suddhaṭṭhaka* each. **The primary sensing unit for a *kāmāvacara* being has six units for seeing, hearing, tasting, smelling, touching, and thinking.**

- Any *kāmāvacara* being (including humans, animals, and *devās*) has a "fine body" with those unseen five sense faculties called "*pasāda rūpa*": *cakkhu pasāda rūpa* for seeing, *sota pasāda rūpa* for hearing, *ghana pasāda rūpa* for tasting, *jivhā pasāda rūpa* for smelling, *kāya pasāda rūpa* for touching.
- In *kāma loka*, the *manomaya kāya* would have a *hadaya vatthu* (*vatthu dasaka*,) *bhāva dasaka,* and five *pasāda rūpa* (each of which is a *dasaka*.) A *dasaka* is a *suddhaṭṭhaka* (the smallest unit of matter with eight units of *pathavi*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa*, *ojā*) and two modes of vibration and rotation; "*dasaka*" means a "collection of ten." Thus, a *manomaya kāya* in *kāma loka* would have seven *suddhaṭṭhaka*-size units.

Dense Physical Body in *Kāma Loka*

5. The above mentioned *manomaya kāya* of a being in *kāma loka* is "trapped inside" a dense body. It contacts the external world through the "windows" on the physical body: Eyes, ears, nose, tongue, and body.

- Thus, the physical (solid) eyes, ears, nose, tongue, and body of a *kāmāvacara* being (human or animal) act as "sensing equipment" to collect external signals.
- The brain processes those signals and transfers them to the *manomaya kāya* inside this solid body. See "Brain – Interface between Mind and Body."
- This is why, even for humans, the essence is in the *manomaya kāya*. The solid body is just an inert shell "powered by" the *manomaya kāya*. **When the *manomaya kāya* comes out at death, the physical body becomes inert, like a piece of wood.**

Manomaya Kāya Has the Blueprint for the Physical Body

6. This "*manomaya kāya*" is the one that takes hold of the zygote in a womb at conception. The union makes that zygote of the mother and father; see "Buddhist Explanations of Conception, Abortion, and Contraception."

- A *gandhabba* pulled to the womb initially has a denser body than this *manomaya kāya*. In addition to the "*manomaya kāya* (defined by the *hadaya vatthu* and six more *dasaka*)," it has a "material body," too, but that is still too fine to be seen by us. When the *gandhabba* enters the womb, that "material body" is shed and only the "very fine *manomaya kāya* (with just the seven *dasaka*)" combines with the zygote.

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- As discussed in that post, the zygote is the cell formed by the mother and father's union and is well understood in modern science. Of course, modern science is unaware of the *manomaya kāya* of the *gandhabba* that merges with the zygote.
- **Scientists do not know how that zygote becomes a "new life," a new living being.**
- *Gandhabba* is discussed in "Mental Body – Gandhabba."

7. Now that zygote with the *manomaya kāya* starts diving into more and more new cells. The energy needed to make those new cells comes from the mother (i.e., from the mother's food). See "Buddhist Explanations of Conception, Abortion, and Contraception."

- That initial single cell grows to a baby of the size that comes out of the womb after nine months. Now, we can see that the critical *manomaya kāya* — with those basic sensing faculties – is negligibly small compared to that baby.
- Of course, once outside the womb, the baby grows by eating food and eventually grows into an adult. Virtually all solid matter in an adult is just lifeless matter. This is why a person can lose one-third or even half of the body mass and remain the "same person."
- "Life" is not in the physical body but the *manomaya kāya*.

Manomaya Kāya is Primary

8. **Nothing in the heavy solid body defines that "person." All the key aspects are in the mental body or the *manomaya kāya*.**

- That solid body is made alive by the *manomaya kāya* with the *hadaya vatthu* and the five *pasāda rūpa*. Hard to believe, but that is what happens.
- At the death of the physical body, that *manomaya kāya* comes out. When it comes out, it also has a very fine "physical type" body that resembles the body of the person that dies. That combined fine body is really "ghost-like" and can be seen by even some people. That is called *gandhabba,* which now waits for another suitable body to enter if more *kammic* energy for the "human *bhava*" is left.

No Dense Bodies in *Rūpa* and *Arūpa Loka*

9. For *Brahmā* in the *rūpa loka*, three units of matter are formed by *kammic* energy at the moment of birth; because it has three units of matter, an initial "body" formed at the moment of *paṭisandhi* is called a "*tija* (or *thrija*) *kāya*." The three units are *kammaja kāya, cittaja kāya,* and the *utuja kāya.* The *utuja kāya* is a very subtle "physical body," and those "*rūpi Brahmā"* can "see" and "hear."

- Those *rūpi Brahmā* have a *kammaja kāya* consisting of *kāya dasaka, vatthu dasaka, bhava dasaka*, and two *pasāda rūpa* for seeing and hearing: *cakkhu pasāda* and *sota pasāda*. Each *pasāda rūpa* is essentially a *suddhaṭṭhaka*, with different modes of spin/rotation ("*bramana*"/"*paribramana*"); see "31 Realms Associated with the Earth."
- Even though "*kāya*" is translated as "body," the only "physical body" of a *rūpi Brahma* is the "*utuja kāya*." Thus a "*kāya*" does not necessarily mean a "physical body."

10. The physical bodies (*utuja kāya*) of those *rūpi Brahmā* are much finer than those of the *devas*, and thus *devas* cannot see those *rūpi Brahmā* just like we cannot see the *devas*.

- The *Brahmā* (and also *devas*) can "see" without the aid of light and "hear" without having air to transmit sound waves; their "physical bodies" do not have "eyes" and "ears" like ours. Thus they can "see" and "hear" over great distances. And they can be anywhere they wish within a short time.
- The closest analogy of how their "vision" works is how we "see" dreams; we don't need eyes to see dreams. The *Brahmā* can "see" with the *cakkhu pasāda rūpa* (perceive may be a better word). These things will become clear in the future as we get into details.

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"Denser" Bodies in Lower Realms

11. A basic rule of thumb is that those in lower realms generally cannot see the beings in the higher realms. Humans, of course, can develop *abhiññā* powers and "see" those beings in higher realms.

- In the *kāma loka*, the highest realms are, of course, the *deva* realms. *Devas* are also born instantaneously (*opapātika* births), just like the two kinds of *Brahmā.* However, *devas* have a fourth type of body called the "*karaja kāya*," which is like our physical body. And just like us, they need to consume food ("*amurtha*") regularly to sustain their "*karaja kāya,*" which is also called the "*āhāraja kāya*" since it requires food ("*āhāra*") for sustenance.
- Thus *devas* have "four bodies" or "*catuja kāya*," i.e., the four bodies of "*kammaja kāya*," *cittaja kāya, utuja kāya, and the "karaja kāya."* are collectively called a "*catuja kāya.*"
- But *devas* (and *Brahmā*) do not get sick. They die and disappear when the *kammic* energy for that existence runs out.

Beings in *Kāma Loka* Start With *Manomaya Kāya*

12. When humans and animals are first "born" into that existence, they are also instantly formed in a form close to *Brahma.* This is the *manomaya kāya* generated by *kammic* energy at the *cuti-paṭisandhi* moment.

- That *manomaya kāya* is condensed into the *gandhabba* state we discussed in previous essays; see "Gandhabba (Manomaya Kāya) – Introduction" and follow-up posts.
- For example, if a man dies and still has *kammic* energy for the "human *bhava*" left, he will be reborn as a human. Otherwise, he will latch onto another "*bhava*" on his past strong *kamma vipāka*. For example, his next "*bhava*" could be a deer.
- If reborn as a human, a "human *gandhabba*" will emerge from the dead body; if he is born a deer, then a "deer *gandhabba*" will emerge from the dead body.

Gandhabba Can See/Hear Without Physical Eyes/Ears

13. The body of a human or animal *gandhabba* is also a "*catuja kāya*" like a *deva.* But it is finer than the body of a *deva*. A *gandhabba* can only inhale odors ("*gandha*" + "*abba*") as food, and thus the name.

- **Like *Brahmā* or *devas*, a *gandhabba* can "see" and "hear" over great distances.** A *gandhabba* does not have a solid body to support physical eyes or ears. (Of course, we have a hard time imagining that. But it can be compared to what happens when we see a dream. There is no need for light to see dreams; we see dreams when pitch-black at night; we do not dreams with our eyes).
- Even though one could think it would be nice to be a *gandhabba*, a human *gandhabba* is in perpetual stress (agony may be a better word). A *gandhabba* cannot enjoy any "contact-type" sensory pleasure since the body is not dense enough to make any physical contact; thus, it cannot taste the food or grasp a physical object.

A Physical Body Is Needed for "Sensual Pleasures" or "*Kāma Assāda*"

14. A human or animal *gandhabba* must "build" a physical body to experience sensual pleasures with touch, smell, or taste. They received those "*bhava*" because they very much DESIRE "coarse sensory pleasures": "*upādāna paccayā bhava.*"

- Thus we can see that we get these solid, dense bodies BECAUSE that is what we so eagerly desired. As long as we crave these "coarse sense pleasures," we will be born in the *kāma loka*. Even though the *devas* are in the *kāma loka*, their desires are not as "coarse." They do not need to "tightly grab things" to get enjoyment.

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- *Brahmā* in *rūpa loka* is further removed from "coarse sensory pleasures"; they do not desire tastes, smells, or body touches. Seeing and hearing are enough for them.
- *Brahmā* in *arūpa loka* does not even desire sights and sounds. Mind pleasures are enough for them, and the presence of matter is minimal in the *arūpa loka*.

Those "*Kāma Assāda*" Come With Drawbacks (*Ādīnava*) [/Danger]

15. We do not realize that having a "dense body" also leads to various ailments. A dense body is also subject to decay as it gets old.

- Furthermore, now the ability to "see" and "hear" over great distances is gone. Now the *gandhabba* is trapped inside a heavy, solid body shell and has to "see" and "hear" through the "physical doors" that are attached to that body. That is the sacrifice made to be able to have the "grabbing experience," to be able to enjoy coarse foods and sexual pleasures, etc.
- The Buddha called the physical body ("*karaja kāya*" or "*āhāraja kāya*") a "cave" or a "shell" that a *gandhabba* uses temporarily. It has a lifetime much less than the *gandhabba*, it grows, decays, and dies within that time. Then the *gandhabba* needs to find another body. Especially in the *kāma loka*, we build a "new shell" when the old one dies and spend a lot of time as a frustrated *gandhabba* waiting for a suitable womb to start building a new body.
- "WebLink: suttacentral: *Dhammapada* Verse 37" states: "*Dūraṅgamaṁ ekacaraṁ, asarīraṁ guhāsayaṁ*;" OR "The mind travels far, wandering alone; incorporeal, it hides in a cave." That cave is the physical body.

Physical Body a Temporary

16. Thus, it should be clear now that only the "physical body" that decays and dies in a relatively short time compared to the *gandhabba*. A human *gandhabba* will keep evolving and find a "new body" similar to the old one IF the *kammic* energy for that *bhava* is not exhausted. Otherwise, the human *gandhabba* will disappear (like a *deva* or *Brahma* does at death), and a new animal *gandhabba* will emerge if the new *bhava* is that of an animal; see, "Bhava and Jāti – States of Existence and Births Therein."

- Thus we can see now that even for humans and animals, "the basis" is a subtle body of a *gandhabba* similar to that of a *rūpi Brahma* (and less dense than the body of a *deva*). The "solid body" starts growing inside the mother's womb and continues after the "birth" as a baby by eating food.

17. Nature also uses this physical body or the "shell" to impart *kamma vipāka*. We need to constantly clean this body all the time and also need to take care of vital body parts. These are part of the "physical suffering" we do not think twice about.

- And, of course, we can come down with not only minor colds and headaches but also significant ailments like heart problems or cancer; this is also part of the "physical suffering." Both kinds of "physical suffering" arise due to the physical body.
- However, these hardships are "masked" by our sense of "anticipated future happiness" by acquiring such and such "pleasurable things."

Human Body Is Special

18. Even more critical point, is the unique nature of the human body with a well-developed brain. See "Brain – Interface between Mind and Body." That is what makes human life unique because that is what allows us to understand the message of the Buddha and get released from the suffering-filled round of rebirth.

- How the bodies of the hell beings are prepared by *kammic* energy to impart *kamma vipāka* (they are unable to do *abhisaṅkhāra,* especially *puññābhisaṅkhāra*) is discussed in "Does the Hell (Niraya) Exist?.

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Next in the series: Gandhabba Sensing the World – With and Without a Physical Body

2.8.6 Gandhabba Sensing the World – With and Without a Physical Body

June 10, 2016; revised January 24, 2020July 21, 2024

Gandhabba Is The "Mental Body" of a Human

1. Physical bodies are just temporary shelters for the *gandhabba*.

- In a single "human *bhava*" or "existence as a human," a *gandhabba* could be born with one to hundreds of different physical bodies; see, "Bhava and Jāti – States of Existence and Births Therein" and "Gandhabba – Only in Human and Animal Realms."
- Such "human births" could be anywhere on Earth. However, they usually occur in a specific region based on one's *gati*. Most rebirths occur within a given country, as seen from rebirth accounts. See, "Evidence for Rebirth."
- In between two consecutive "physical lives," the *gandhabba* is in the nether world or "*para loka*"; see, "Hidden World of the Gandhabba: Netherworld (Para Loka)."

Racial and Cultural Differences Are Meaningless

2. Thus all racial and cultural divisions people fight daily are meaningless; those identities change as the *gandhabba* "switches physical bodies" from life to life. In principle, a Chinese may be born as a "black person" in Africa or as a "white person" in Europe in the next life. However, adjacent lives are generally in similar geographic locations because of the condition for matching "*gati*." Still, in the following "human *bhava*" — which may come after billions of years — one's *gati* could change drastically.

- As more and more people start grasping the Buddha Dhamma, most of the violence in the world could reduce. Along that line, one who may be born into poverty in this life may be born wealthy in the next life (if enough merits accrued), and vice versa. All these struggles we go through are only for an insignificantly short time in the scale of *saṁsāra* (cycle of rebirths) or compared to the duration of a single human *bhava* (which could last many hundreds of years). Thus it is wise to "invest in the long term."

Sensory Faculties Are in *Gandhabba*

3. The physical body shields the *gandhabba*'s sensory system, while the *gandhabba* is inside the physical body. The *gandhabba* has all sensory faculties. But now those "external sensory signals" must come through the eyes, ears, nose, tongue, body, and *mana indriya* in the brain; see below.

- When outside a physical body (and waiting for a suitable womb), the *gandhabba* cannot eat or physically touch tangible things, because it does not have a "dense body." But it can see and hear. Furthermore, it uses a very sophisticated sensory system (not light or sound waves) to see and hear, which we will discuss briefly below.

Difference Between *Indriya* and *Āyatana*

4. The Buddha analyzed the world in many different ways. Here we present another such analysis since it can provide different insights into *gandhabba*.

- We have six sense faculties (*indriya*) to sense six different types of "matter" (*rūpa*) in our world. There is a subtle connection between our six sense faculties and the types of "matter" in our world. We will discuss this connection.

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- By the way, *indriya* and *āyatana* have different meanings. For example, eyes are *indriya* when we happen to see things. Still, they BECOME *āyatana* when used for pleasure, i.e., deliberately looking at mind-pleasing things to enjoy them. Only an *Arahant* always uses his/her sense faculties as *indriya*.
- That is another way to define and analyze our world. Everything in our world belongs to the 12 *āyatana*. Sometimes they are called six *ajjhatta āyatana* (or internal *āyatana* or sense faculties) and six *bāhira āyatana* (things in the external world that we sense).

5. These are listed in Pāli in #6 of the post, "What are Dhamma? – A Deeper Analysis." A simpler description in, "What are Rūpa? – Dhammā are Rūpa too!."

- We touch the densest material (*phoṭṭhabba*) out there with our bodies (*kāya*).
- Next, less dense are tasted (*rasa*) with our tongues (*jivhā*).
- We smell odors with even less dense minute particles with smell (*gandha*) with our noses (*ghāṇa*).
- Hearing uses vibrations propagating through the air (*sadda*) with our ears (*sota*).
- We see with the aid of photons propagating through space (*vaṇṇa*) with our eyes (*cakkhu*).
- Our consciousness arises via *dhammā* in the mind plane with our minds (*mano*).

Dhammā Are "Stored Energy"

6. The last type of *rūpa* (*dhammā*) is not solid matter, but "packets of energy" stored in *viññāṇa dhātu*; see, "What are Dhamma? – A Deeper Analysis."

- Thus, *dhammā* do not occupy space (*ākāsa*) and are in the mind plane or the *viññāṇa dhātu*.
- All the other five types of *rūpa* occupy space and are in the material world.
- So *rūpa* cannot be translated as "matter." See, "Our Two Worlds: Material and Immaterial." That is why sometimes it is better to use the Pāli words.

How Does a *Gandhabba* "See" While Inside a Physical Body?

7. It is through a complicated process that a *gandhabba* sees, hears, etc while being inside a physical body (*karaja kāya*) like ours. I have explained the basics in "Citta and Cetasika – How Viññāna (Consciousness) Arises," "Gandhabba (Manomaya Kāya)- Introduction," and many other posts.

- However, it is much easier to grasp how a *gandhabba* sees and hears while outside the physical body. Even though most of us may not have had such "out-of-body experiences," it can happen, especially during heart operations; see, "Manomaya Kāya and Out-of-Body Experience (OBE)." Some people have a natural ability to do that on their own, as discussed in that post.
- Thus, let us discuss how a stand-alone *gandhabba* sees and hears while being outside a physical body; **this is simpler and provides us with some insights.**

The Sensory Faculties In *Gandhabba*

8. The real sense faculties created with *kammic* energy at the *cuti-paṭisandhi* moment are in the *kammaja kāya* of the *gandhabba.* The subtle body of the *gandhabba* has three components, as we have discussed and will again discuss below. The sensory faculties are all in the *kammaja kāya* (same as *manomaya kāya.*)

- The *kammaja kāya* of the *gandhabba* has seven essential elements called *dasaka*, meaning entities with ten items (decads). They are made of *suddhaṭṭhaka*, which is composed of eight "units," as we have discussed; see, "The Origin of Matter – Suddhaṭṭhaka." Different types of *dasaka* are formed just by incorporating one mode of spin (*bramana*) and one mode of rotation (*paribramana*); see, "31 Realms Associated with the Earth."

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- One added component gives rise to *jīvita rūpa* (pronounced "jeevitha roopa"); this is likely to come from the spin (*bramana*) mode, but I cannot be sure. This *jīvita rūpa* is in all these other types of *dasaka* because that is what "maintains life." Thus different types of *dasaka* (see below) arise due to different modes of rotation (*paribramana*). [***jīvita*** :[nt.] life; span of life.]

9. Now we can list the different types of 7 *dasaka* (or decads) that are in the *kammaja kāya* of the *gandhabba.*

- *Vatthu dasaka* (mind; also called *hadaya vatthu*): *suddhaṭṭhaka* + *jīvita rūpa* + *hadaya rūpa*
- *Kāya dasaka* (body plan): *suddhaṭṭhaka* + *jīvita rūpa* + *kāya pasāda rūpa*
- *Cakkhu dasaka* (eye *indriya*): *suddhaṭṭhaka* + *jīvita rūpa* + *cakkhu pasāda rūpa*
- *Sota dasaka* (ear *indriya*): *suddhaṭṭhaka* + *jīvita rūpa* + *sota pasāda rūpa*
- *Ghana dasaka* (nose *indriya*): *suddhaṭṭhaka* + *jīvita rūpa* + *ghāṇa pasāda rūpa*
- *Jivhā dasaka* (tongue *indriya*): *suddhaṭṭhaka* + *jīvita rūpa* + *jivhā pasāda rūpa*
- *Bhava dasaka* (*bhava*): *suddhaṭṭhaka* + *jīvita rūpa* + *itthi* **or** *purisa rūpa* (determines female/male nature of the body)

Again, it is to be noted that *jīvita rūpa*, *itthi and purisa rūpa,* and the five *pasāda rūpa* are not "physical matter" but modes of energy in spin and vibration of *suddhaṭṭhaka*.

- That is analogous to different electron orbitals, giving rise to various types of molecules in chemistry.

Components of the *Gandhabba* or "Mental Body"

10. A *gandhabba* is born with those seven *dasaka* (i.e., *kammaja kāya*,) and immediately, the mind starts generating *citta* (thoughts), which are *vipāka citta* and, for the most part, in the *bhavaṅga*. Thus now the *gandhabba* has a *cittaja kāya* as well. Note that *cittaja kāya* is all MENTAL.

- Almost at the same time, both the *kammaja kāya* and the *cittaja kāya* start producing more *suddhaṭṭhaka* giving rise to the *utuja kāya*. This *utuja kāya* is similar to the "aura" surrounding our bodies; in fact, that aura is part of our own (i.e., *gandhabba's*) *utuja kāya*. Some people claim to be able to see "body aura"; those with *abhiññā* powers can see them. Also, see "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."
- Thus the best way to visualize a *gandhabba* is to imagine a human with just the "body aura" (without the physical body). Since *kammaja kāya* consists of only a few *suddhaṭṭhaka*, and the *cittaja kāya* is just thoughts, something like an "aura body" is all a *gandhabba* has.
- Right now, this subtle body of my *gandhabba* overlaps my physical body. My *gandhabba* (is a blueprint for my physical body).
- While waiting for a physical body, this *gandhabba* can inhale scents from fruits, vegetables, etc., and acquire a subtle physical body (*karaja kāya*) too. Then it expands to the grown size of a human. But of course, it is only an "energy body" that we cannot see.
- Thus a human has four types of "bodies": *kammaja kāya, cittaja kāya, utuja kāya,* and *karaja kāya.*

Gandhabba Outside the Physical Body

11. A *gandhabba*, outside the physical body, can see over vast distances, hear over large distances and travel instantly to remote destinations. **Sight does not need light, and sound does not require vibrations in the air.** It is equivalent to seeing and hearing with *abhiññā* powers. That is how those with *abhiññā* skills can see through walls and hear over vast distances; they have control over their *gandhabba kāya* or the *manomaya kāya*.

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- However, since it has only a fine/subtle body (like air), it cannot taste food or touch solid things. The *gandhabba* needs to be inside a dense human body to touch, taste, or smell. That is why it has to take possession of a zygote in a womb and build a physical body. See "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."

12. When a *gandhabba* builds a physical body (inside a womb), those seven *dasaka* — each of which is the "size of a *suddhaṭṭhaka*" — determine all critical functions. Furthermore, *gandhabba* has the blueprint for that physical body.

- The physical body (*karaja kāya*) of the human grows according to *kāya dasaka* and *bhava dasaka* but also takes into account the physical qualities of mother and father (eye and skin color, as well as size, are good examples).
- When inside a physical body, the external signals that come to the physical body via eyes, ears, nose, tongue, and body touches, are converted in the brain into the form that can be sensed by the five *pasāda rūpa* (they are the five *dasaka* with corresponding *pasāda rūpa*). This somewhat complicated process is discussed in "Citta and Cetasika – How Viññāṇa (Consciousness) Arises," "Gandhabba (Manomaya Kāya)- Introduction," among others.

Why Are Some Born With Deformed Body Parts?

13. The blueprint in the *kammaja kāya* (or the *manomaya kāya*) of the *gandhabba* also has all the details of physical organs. The physical body (*karaja kāya*) forms according to this blueprint. Some people are born without limbs because past *kamma vipāka* is taken into account by the *kammaja kāya.*

- Some are born with physical eyes, but without the *cakkhu pasāda* in the *kammaja kāya*, so they will never be able to see; they are the ones who are born blind. Similarly, some are born deaf, and sometimes both. That is because the *gandhabba* in them does not have the *cakkhu pasāda* and *sota pasāda*.
- However, in some cases, the *gandhabba* may have the *cakkhu pasāda*, but during birth, the optical nerves in the brain may be damaged. In such cases, it may be possible to have vision restored.

Gandhabba Is The Blueprint For the Physical Body

14. It is, in fact, the *gandhabba* that controls the otherwise inert physical body. There is a carbon copy of all parts of the physical body (including the nervous system) in the fine *utuja kāya* of the *gandhabba*.

- What mechanism is used by the *gandhabba* to control the inert physical body? The easiest way to visualize this is to consider the following. If we put some iron dust on a piece of paper and move a magnet below the paper, we can see that those dust particles move along as one moves the magnet. If we move the magnet in a circle, dust particles move along that circle. In the same way, when the *gandhabba* moves its *utuja kāya*, the physical body follows that motion.
- Thus, what the *gandhabba* does is similar to what the magnet does in the above analogy. But it is a bit more complicated, because moving heavy body parts needs much more energy. That is where the physical nervous system comes into play. In synchronization with the mind (*hadaya vatthu*), the brain sends signals to muscles to move. The energy to move those muscles comes from the food we eat.
- Both the "magnetic nervous system" or the "ray system" of the *gandhabba* and the physical nervous system based on the brain are needed to move the physical body.

Two Nervous Systems

15. Thus, there are two nervous systems in the body: one is the physical nervous system known to modern science. The other is the subtle nervous system (ray system) of the *gandhabba*.

- When they go "out-of-sync," our physical bodies start aching. Even in a perfectly healthy human, it is not possible to maintain a given posture for too long.

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- *Kamma vipāka* can shift the nervous system (ray system) of the *gandhabba* away from that of the physical body. The body's muscles need to move to the new equilibrium position, causing us discomfort or pain.
- We will discuss more critical consequences experienced during meditation in future posts.

Physical Body Comes With a Price

16. The physical body can also impart various other forms of suffering. It can develop diseases such as cancer in parts of the body; body parts can break or be injured.

- The effects we discussed above may be the reason humans (and animals) have this complicated mechanism involving repeated births in a single *bhava* using a *gandhabba* and multiple physical bodies.
- The *Brahmā* and even *Devā* do not suffer physical ailments; their subtle bodies can last longer and need not be "regenerated" via this mechanism, i.e., just one physical body for the *gandhabba.*
- Another important aspect is that our physical brain slows down the generation of *javana citta* in a given time. The "signal processing" in the brain is much slower than the high-speed generation of *cittā* in the *hadaya vatthu*; see, "Citta and Cetasika – How Viññāna (Consciousness) Arises."

2.8.7 Nibbāna in the Big Picture

July 8, 2016

Here we will discuss how one can get an idea about *Nibbāna* within the Grand Unified Theory of Dhamma.

1. In the posts in this series I described the wider world of 31 realms according to the Buddha, and why ALL living beings have been just meandering through these 31 realms from beginning-less time. We can summarize the results succinctly as follows:

- The lowest four realms (*apāyā*) are where all beings suffer the most during the beginning-less rebirth process. Unfortunately, this is where each and every living being spends the most time in the long run. This is the real suffering that the Buddha tried to convey.
- The fifth realm or the human realm is where one is most likely to be able to grasp Buddha Dhamma and become a *Sotāpanna*. This is the only realm where one can experience (or at least see) both suffering and sense enjoyments.
- A *deva* in the next six realms is also capable of becoming a *Sotāpanna*, but due to the absence of much visible suffering, incentive to strive for the *Sotāpanna* stage is almost non-existent (think about a healthy, wealthy teenager!).
- The same is true for *rūpi* and *arūpi Brahmā*, who enjoy *jhānic* pleasures in the higher realms.

2. Thus one can clearly see that as one proceeds to higher realms, suffering is reduced in stages. The worst sufferings are in the lowest 4 realms (*apāyā*), and we can see animal suffering if we pay attention and think especially about the animals in the wild. There are no "old animals" in the wild. As soon as they get a bit slow due to old age they are killed for food by stronger animals.

- One could try to stay away from the *apāyā* (in future births) by avoiding from immoral acts. But the problem with just that approach is that we have almost certainly done such immoral acts in our previous lives, and thus are likely to have accumulated enough *kamma* seeds to be born many times over in the *apāyā*.
- **Thus the key is to cleanse our minds of the worst defilements, which will prevent *apāyagāmī citta* from arising at the *cuti-paṭisandhi* moment**; see, "Akusala Citta – How a Sotāpanna Avoids Apayagami Citta." Such thoughts cannot just be suppressed; they arise in a billionth of a second. Thus the practical way to do that is to reduce cravings (*āsavas*) in STAGES; see, "The Way to Nibbāna – Removal of Āsavās," and "Āsava, Anusaya, and Gati (Gathi)."

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- As mentioned above, the first stage of the cleansing process is possible mainly in the human and *deva* realms, but the incentive to do that is virtually non-existent in the *deva* realms.

2. Another subtle reason for the uniqueness of the human realm is that one's future destiny is MOSTLY determined while in the human realm. Humans are the unique species who can access all 89 types of *citta* that are present in all 31 realms. Moreover, they are the ones who can generate the all important *javana citta* that can produce *kamma bīja* (seeds) for future existences (*bhava*).

- Here is a simile that hopefully will convey this idea: Human realm can be compared to a training school, and the other realms can be compared to where one gets employment depending on one's qualifications upon completing the training.
- Those who did not make progress and caused problems for others are born in the *apāyā* and will have to suffer the consequences. Another way to say this is to say that they cultivated *saṅkhāra* (or *gati* or habits) suitable for a being in the *apāyā*: cruel and hateful *gati* correspond to the lowest realm of *niraya* (hell); extreme greed correspond to the *pretha* realm; those who are lazy and depend on others are born in the *asura* realm; those with different combinations of those bad *gati* are born in the animal realm.
- Once born in the *apāyā*, they are more like programmed machines. They just suffer their fate without having any way to even lessen the suffering (in contrast, humans are capable of devising ways to make their lives better).

3. This last point is worth discussing a bit more.

As we can see, animals just live their lives like robots. They are incapable of sorting out moral from immoral and also from being able to come up with ways to improve their lives. Birds have been building the same kind of nests for billions of years. Ants have been building the same types of anthills, and the dolphins (who are one of the animals with higher intelligence) have been the same way over billions of years.

- In the same way, *rūpi* or *arūpi Brahmā* also just live their serene lives until the lifetime is exhausted. It is like a nice vacation. Then they come back to the human realm and start over.
- It is mostly humans and *devas* who are CAPABLE of forging their own future, but the *devas* enjoy so much sense pleasure, they have no incentive to think about *Nibbāna*.

4. Continuing that analogy, those who do well in the training school can go to one of the 27 higher realms. those who cultivate *rūpa jhānā* are born in the 16 *rūpa* realms. Those who cultivate higher *jhānā* are born in the 4 *arūpa* realms. The *Brahmā* in those 20 realms are like beings who are on a nice, very long vacation. They just live happy lives in *jhānic* bliss.

- Of course there are some *Brahmā* who had attained a *magga phala* in either human or a *deva* realm previously and they can proceed to higher stages. And there are a few *rūpa* realms reserved for the *Anāgāmīs* only.
- But in general, the *rūpi* and *arūpi Brahmā* are the ones who graduated with high qualifications and thus get to enjoy the fruits of those efforts for long times. Yet, when they come back to the human realm, they may be born into environments where they could go in a wrong path and fail next time around and thus could be born in the *apāyā*.

5. Those who want to enjoy sense pleasures without causing problems to others work on it by doing meritorious deeds and are qualified to be born in the 6 *deva* realms (according to the level of merits accrued). They may not have even known about Buddha Dhamma, but knew moral from immoral.

- Life in a *deva* realm is more like a vacations to a "pleasure island." Those who cultivate "*deva gati*" (high moral character, but with attachment to sense pleasures) are qualified for those realms. *Devas* are more like humans but with fine bodies that do not age (until close to death), and are not subject to diseases. Thus if one really wants to "enjoy sense pleasures" one should focus more on doing good deeds instead of just focusing on making a lot money in this life, because this human life is so short and the human body is subjected to diseases and old age problems.

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- However, *devas* can build up extreme attachment to sense pleasures and are capable of tailoring their future lives down to the animal realm. After their "pleasurable vacation" they could even come back to the animal realm instead of the human realm.

6. Finally, those who cultivate "human *gati*" are born in the human realm. They are more like *deva gati*, but generally have more attachment to sense pleasures at close contact.

- However, those humans who may have cultivated high moral values AND had some inkling of the *sansāric* suffering (via exposure to Buddha Dhamma) are like to come back to the human realm to "complete their training." That is because that is what they desired (*upādāna*).
- That is a very simple outline of the existence in the 31 realms.

7. Now, if one has attained the *Sotāpanna* stage in the human realm, then his/her number of possible destinations become less and better. In #7 and #8, we will discuss how a *Sotāpanna* goes through higher realms as he/she approaches *Arahanthood.*

- Of course that person will never be born in the *apāyā*, because those "*apāya gati*" have been permanently removed via *Sammā Diṭṭhi* with a grasp of the *anicca* nature.
- A *Sotāpanna* starts to comprehend the futility and even dangers of sense pleasures (*kāma rāga*).
- Then one first loses the desire to "own" sense objects ("*vatthu kāma*") that provide sense pleasures; one is merely satisfied with enjoying them. Thus one has not given up all *kāma rāga,* just "*vatthu kāma*." Now one is at that *Sakadāgāmī* stage, and will not be born again below the *deva* realms. Thus one is freed from rebirth where diseases are possible (including the human realm) and one is said to be "healthy forever."

8. When a *Sakadāgāmī* contemplates on the *anicca* nature more (while in the human or *deva* realms) he/she can remove *kilesa kāma* and also *paṭigha* from their minds and become free of all *kāma loka* realms. Then one becomes an *Anāgāmī*, i.e., not coming back to the *kāma loka* ever again.

- But an *Anāgāmi* has not removed the liking for Dhamma, and thus will be born in one of the five *rūpa* realms reserved for the *Anāgāmīs*. He/she will attain *Nibbāna* from there.
- An *Anāgāmī* becomes an Arahant by removing *rūpa rāga*, *arūpa rāga*, *māna*, *uddhacca*, and remaining *avijjā*.
- Of course one can proceed all the way to the *Arahanthood* while in the human realm. An Arahant will not be born anywhere in the 31 realms at death. His/her mind becomes free of even a trace of matter that is subject to decay and destruction; see, "What Are Rūpa? (Relation to Nibbāna)."

9. This gives a brief summary of how a living being goes from realm to realm in the rebirth process, until the *Arahanthood* is attained. It is NOT a random process. Everything happens due to causes. The following are two (related) ways to analyze that process.

- The key point to comprehend is that a birth in a given realm occurs because one has developed *gati* suitable for that realm; see, "Paṭisandhi Citta – How the Next Life is Determined According to Gati."
- One develops any kind of *gati* by cultivating corresponding *saṅkhāra*, i.e., one tends to think, speak, and act in ways suitable for that realm. This is what is described in detail in *Paṭicca Samuppāda*; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."

10. It is also clear why it is futile to seek happiness anywhere in the 31 realms.

- One could live for millions of years in *deva* realm with much higher sense pleasures than in the human realm (and without being subjected to diseases), but then one has to come back to human realm or even a lower realm.
- Even if one is born in the highest *brahma* world (31st realm) and lives 84,000 eons in *jhānic* bliss there (each eon is roughly 30 billion years!), one has to eventually come back to the human realm and start

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over. Then at some point after that, birth in the *apāyā* is unavoidable. This is why infinite time (or beginning-less time) is a concept that is hard to wrap one's mind around; see, "Infinity – How Big Is It?" and "Saṁsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory."

- Thus one needs to contemplate whether it is worthwhile to seek happiness in a 100-year human life! I know by experience that this is not easy to fully grasp, even when logically proven, because our minds are enamored and blinded with sense pleasures. That truth starts to sink in when the mind loses more and more defilements (greed, hate, and ignorance) and start seeing the perils of sense pleasures to some extent.

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2.9 Buddha Dhamma: Non-Perceivability and Self-Consistency

Revised November 9, 2018; March 13, 2020; September 8, 2021; August 6, 2022; January 12, 2023

What We Perceive is Limited

1. Many people try to analyze and interpret Buddha Dhamma in terms of mundane concepts. However, we (including scientists) are unaware of much about this world, as science has shown in recent years; see below.

- The Buddha said that the world "had never known" his Dhamma. Many people try to explain the Buddha's core teachings using conventional/mundane concepts. Only a Buddha can truly perceive the true nature of this world with 31 realms; see "Wider Worldview of the Buddha." A Noble disciple of the Buddha (one who has attained a *magga phala*) can start perceiving some aspects of the wider world.
- This has happened ever since Nagarjuna and other forefathers of "Mahāyāna Buddhism" tried to explain *Nibbāna* in terms of various concepts such as "*suññatā*" or "emptiness"; see "Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis" and "What is Sunyata or Sunnata (Emptiness)?."
- The same thing happened to "Theravada Buddhism," too. Buddhaghosa, like Nagarjuna and others, was not even a *Sotāpanna*. Before converting to "Buddhism," he was a *Vedic brahmin*, he edited and twisted Buddha Dhamma to fit his *Vedic* concepts; see, "Buddhaghosa's Visuddhimagga – A Focused Analysis."
- Buddha's *ānāpāna bhāvanā* was replaced by the *Vedic prañāyāma* breath meditation, for example.

Buddhaghosa and Nagarjuna Were Not Noble Disciples

2. It is quite possible that Buddhaghosa, Nagarjuna, and others did not intentionally distort Buddha Dhamma. They just described Buddha Dhamma as they understood it with their background in *vedic* concepts.

- Even today, there are many "scholars" who write books explaining what "Buddhism" is. They also explain it in terms of their mundane frames of reference.
- When you look at most of the books today about Buddha Dhamma, it seems there is not much difference between Buddha Dhamma and any other religion. They all teach "how to live a moral life."
- There is minimal discussion, if at all, on the foundational concepts such as *anicca, dukkha, anatta, Paṭicca Samuppāda, Ānāpāna sati, Satipaṭṭhāna*. Whatever is discussed is primarily incorrect.

3. I think that is the biggest obstacle for most people in figuring out the true teachings of the Buddha Dhamma.

- We must contemplate what the Buddha meant when he said, "My Dhamma has never been known to the world before."
- One cannot grasp it within the "conventional framework," which is readily perceivable to a normal human with a defiled mind. It involves a broader worldview with 31 realms (we see only the human and animal realms) and a rebirth process and is based on the Laws of *Kamma*; see, "Essence of Buddhism – In the First Sutta." Details at "Origin of Life."

What is Perceivable to an Average Human?

4. First, let me clarify what I mean by "perceivable" or "comprehensible" to us as normal humans. Our six senses can "detect" only a tiny sliver of the "world."

- At a base level, science today can account for only 4 percent of the mass of our universe; see "WebLink: PDF file download: The 4 Percent Universe: Dark Matter, Dark Energy, and the Race to Discover the Rest of Reality" by Richard Panek (2011).

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- Many things have not been "discovered" by science (or philosophy) yet. In particular, nothing significant about the MIND has been discovered yet. For example, scientists cannot explain how consciousness can arise in a brain of inert atoms and molecules.

5. Therefore, trying to gauge the validity of Buddha Dhamma **using only the known facts from science** is like a blind man trying to figure out what an elephant looks like by touching a leg of the elephant; see, "How do we Decide which View is Wrong View (Diṭṭhi)?."

- A frog living in a well knows nothing about the wider world. Similarly, normal humans, including scientists, face the problem of figuring out "reality" by only using data available through our limited six senses. Thus a scientific theory can't ever be "complete," as proven by the mathematician Kurt Gödel; see "Gödel's Incompleteness Theorem."

Science Is Still Far Behind the Buddha

6. Most people believe that the only way to confirm what the Buddha taught is to see whether those teachings are compatible with science. That is not different from believing that one can get an idea of what an elephant looks like by asking a blind man who has touched an elephant's leg. OR asking a frog what the world outside the well looks like.

- This may sound ridiculous to many, but let us think about the fact that 400 years ago, "science" believed in the geocentric model of the universe. That the Earth was in the universe and that the stars were embedded in a celestial sphere far above; see: WebLink: wiki: Geocentric model
- Science and all other major religions tried to attune their religions to this model then. Most religions still adhere to those concepts; see the same Wikipedia article above.

7. But 2500 years ago, the Buddha described our Solar system as a "*Cakkavāla*," or a planetary system. Not only that, but he also said there are uncountable such systems in the universe. Trying to find such details about the universe is a waste of time.

- Through the years, and especially since the beginning of the 20th century, science has "re-discovered" some aspects of the Buddha's wider worldview, including billions of galaxies, each containing billions of planetary systems like our Solar system.
- But someone living in the 19th century was likely to ridicule the idea of innumerable planetary systems (*Cakkavāla*) and could have said, "Where is the evidence from science?." That aspect of Buddha Dhamma was not amenable to "science" then.
- **Similarly, many aspects of Buddha Dhamma are not amenable to science now. But scientific progress will show more to be correct as science advances.**

What the Buddha Taught

8. In *Abhidhamma*, it is described in detail how all types of energies in the universe are "stored" in orbital motions ("*bramana*" in Pāli or Sinhala); see "31 Realms Associated with the Earth."

- For example, planetary systems are planets orbiting stars. Those planetary systems combine to make galaxies, which also undergo circular motion in the shape of disks. See: WebLink: wiki: Retrograde and prograde motion - Formation of celestial systems
- Scientists discovered that atoms are electrons orbiting the tiny nucleus made of protons and neutrons.

9. If one is going to wait for the full confirmation of Buddha Dhamma by science, one is as foolish as those who lived five hundred years ago and embraced the geocentric model and dismissed Buddha Dhamma as "exotic" or "mystical."

- We are fortunate to live in a time where science has made impressive progress and has confirmed many aspects of the Buddha's world view.

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- Just as the invention of the telescope led to the discovery of a much bigger cosmos, the microscope (and its sophisticated versions) led to a previously unknown "microscopic world" teeming with innumerable microscopic living beings. There are billions of such beings in a single human body. See, "There are as many creatures on your body as there are people on Earth!."

Scientific Tools Are Still Primitive

10. Science can accept only those phenomena that can be observed and measured with scientific instruments. Such scientific instruments are basically "extensions" of our six senses; see, "Expanding "Consciousness" by Using Technology."

- For example, while we cannot see the moons of Jupiter with our naked eyes, we can see them with telescopes. While we cannot see those microscopic creatures in our bodies with our naked eyes, we can see them with sophisticated microscopes. These are just two examples of many.
- People looked around and laughed when the Buddha said innumerable beings exist in this world. The Mahayānists are still under the impression that one could wait to attain the Buddhahood itself (not merely *Nibbāna*) until "everyone" is ready to attain the Buddhahood! However, they did not realize that they needed to include all those billions of microscopic creatures on one's body in the category of "everyone."

11. This is just the tip of the iceberg. While science has confirmed that there are countless planetary systems, life has not yet been found on another planetary system. When that happens, the "wait for the Buddhahood" for the Mahayānists will become much longer.

- Similarly, the job of any "Creator" who looks after every being (even if just humans) will also become unbearably burdensome. That is because there are uncountable world systems with human beings as well.
- I am not trying to make fun at the expense of others but merely trying to get the point across that, for those who can think for themselves, it is time to get rid of all such nonsensical beliefs and wrong views; these are all *micchā diṭṭhis*.
- Getting rid of such wrong views is necessary before starting any fruitful meditation. Purification through "correct views" comes before "purification through formal meditation." *Sammā Diṭṭhi*, or "correct views of this world," comes first in the Eightfold Path.

12. When we hear about something that we cannot explain with the CURRENT SCIENTIFIC KNOWLEDGE, we categorize it as "esoteric" or "mystical." Of course, many such "made up theories" are without substance. However, Buddha Dhamma can be SHOWN TO BE CONSISTENT with all our world knowledge.

- If we can bring back someone who died before the 20th century and tell him that we can "see" an event in a distant country in real-time, he will not believe it. If we turn on a television and show him the actual event, he will be flabbergasted; he will refuse to believe it, saying it is a magic trick.
- But now we know that the visuals and sounds of that event can be transformed and transmitted over long distances almost instantaneously and that such signals can be retrieved by "tuning a television set" to the correct frequency.
- *Kamma vipāka* (energy stored) or rebirth at a distant location works similarly. Even though we cannot "see" or perceive, that energy can materialize when the conditions become right; see "Anantara and Samanantara Paccaya." Sinking these concepts into the mind will take some time, but the more you read, the more you will understand.

Self Consistency Is Critical

13. Two key methods are used in science to verify a given scientific theory. They have some basic axioms that appear to be inviolable. Then all other currently accepted scientific theories must be CONSISTENT with those axioms.

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- If a currently accepted scientific theory is proven inconsistent with a newly discovered phenomenon, then that scientific theory is discarded, and a new theory is adopted.
- Scientific findings up-to-date are consistent with pure Buddha Dhamma as given in the *Tipiṭaka*.
- However, many things in Buddha Dhamma have not been confirmed by science. More are being confirmed as new scientific findings emerge.
- And Buddha Dhamma is self -consistent. Thus, I am obsessed with ensuring all my posts are inter-consistent.

14. There are two ways to test the validity of the Buddha Dhamma. First is the self-consistency within the foundational concepts, such as *Tilakkhaṇa*, Four Noble Truths, Noble Eightfold Path, *Paṭicca Samuppāda*, etc. Second is the compatibility with "new findings" by science.

- Here "new findings by science" do not necessarily mean the explanations given by science depict the "absolute truth." That is because scientific explanations can change with time (for example, the geocentric model had to be changed).
- If science finds evidence for life in outer space, that will be consistent with Buddha Dhamma. However, what science proposes about how life arose may not be correct.

Power of a Purified Mind

15. One needs to contemplate the implications of these points (and there are many, as I will mention in other posts). How can a human being who lived 2500 years ago come up with such an elaborate way of describing our world? Those are just beginning to be "re-discovered" by the efforts of thousands of scientists over many generations.

- The Buddha could transcend all "normal human capabilities" by purifying his mind. Thus Gödel's Incompleteness Theorem does not apply to Buddha Dhamma; see #5 above.
- Thus, his Dhamma may not be "amenable" to the frame of reference we all have as normal human beings (based only on our six senses.) Concepts like rebirth and *kamma vipāka* may sound mysterious. The only way to see the truth in such concepts is to put them to the standard scientific method discussed above.

16. The Buddha could see those and much more just by purifying his mind. And science has not yet discovered the "Power of the Human Mind."

- Modern science is way behind Buddha Dhamma regarding the mind; see the "Abhidhamma" section. Also see "Origin of Life."
- A human can purify the mind to the level of a Buddha only once in many eons on average. However, we can purify our minds enough to see many facts about nature that science is unaware of.
- **The sense of relief and well-being one can achieve by purifying one's mind is beyond any sensory pleasure.**

Pleasures of "This World" Are Short-Lived

17. For example, one can enjoy even the best food on Earth only while eating that food. How long does that last? *Jhānic* experiences (*Ariya* or even *anariya jhānā*) can last longer.

- However, the "base level" of "cooling down" or *Nibbāna* or "*niveema*" or "*nivana*" that comes at the *Sotāpanna* stage is forever. There is no comparison to any briefly-lived sensory pleasure or even "*jhānic* pleasures."

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2.10 Saṃsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory

Revised May 22, 2018; May 25, 2022; October 3, 2023 (added #5, #6, #7)

1. To understand the Buddha's message, one needs to grasp the unimaginable length of the *saṁsāra* (the rebirth process). The Buddha said that there is no discernible beginning to conscious life. It always existed, and it will exist until one attains *Nibbāna*.

- Infinity is a mind-boggling concept; see "The Infinity Problem in Buddhism."

2. This is a bit difficult concept for many because many cultures/religions have the idea of a set time of Creation. If there is a First Cause (such as Creation), then there must be a time that everything got started. But if there is no Creation, then there cannot be a set time for a beginning.

- Even as recently as at the beginning of the 1900s, Lord Kelvin, one of the top scientists of the day, estimated that the age of the Sun was < 40 million years based on gravitational contraction (scientists did not know the atomic structure at that time). Our knowledge of the universe was pretty much limited to the Solar system.

3. Vindication of the Buddha's teachings on the long *saṁsāra* started at the beginning of the 1900s with the advent of quantum mechanics and relativity.

- The discovery of radioactivity in 1898 by Becquerel and Einstein's explanation of the photoelectric effect in 1905 led to the quantum theory of atomic structure. That, in turn, led to the correct picture of nuclear fusion as the source of solar energy.
- By 1956, scientists knew the age of the solar system to be > 4 billion years. Yet, even billions of years are hardly the same as "beginning-less time!"

4. But there was more to be discovered. By 1929, Edwin Hubble showed that distant galaxies are moving away from each other and that our galaxy is just one of many galaxies. That was a vast understatement since now we know billions of galaxies exist in our observable universe! And they are flying away from each other, meaning the universe is expanding.

- The discovery of microwave background radiation in the 1960s led to the "Big Bang Theory" that our universe started with the "Big Bang" about 14 billion ago.
- However, it is just a theory.

5. The currently accepted explanation for the "big bang origin of the universe" (by scientists) is the inflationary theory of Alan Guth; see the book, "The Inflationary Universe" by Alan Guth, 1997. In the inflation theory, if one "Big Bang" is possible, then it is a given that many other "Big Bangs" are possible. The total energy of our universe is entirely consistent with adding up to zero.

- If a universe requires zero energy to produce, then "the universe is the ultimate free lunch," as Guth explains in his book (pp. 247-248). Thus, implied in the inflation theory is the existence of multiple universes.
- However, there are some contradictions to the "Big Bang Theory" emerging in 2023.
- According to the "cyclic theory" model, an alternate theory, the same universe comes to a "Big Crunch," which leads to another Big Bang, and the whole process keeps repeating. So, there is no beginning to time either; time is infinite.

6. There are several theories currently being explored in quantum mechanics related to cosmology. One theory requires a universe to exist for each possible event! So, there may be an infinite number of parallel universes. For example, see "The Beginning of Infinity" by David Deutsch (2011). In all these theories, multiple universes always exist.

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- If that is not enough to boggle one's mind, another theory in quantum mechanics is called the "Many Worlds Interpretation of Quantum Mechanics." It speculates that multiple universes arise each time a quantum event takes place!
- All the above are mere speculations as of now.

7. Buddha explains how the universe operates in the *Aggañña Sutta* (DN 27). However, all English translations available today are not correct. A good translation of the *sutta* with details would need a good background in Buddha Dhamma.

- I wrote an introduction to *Aggañña Sutta* in "Buddhism and Evolution – Aggañña Sutta (DN 27)".
- Also see, "Infinity – How Big Is It?."

8. I would like to close this essay with a simile from the Buddha that he used to describe the unimaginable length of *saṁsāra*, and to point out that our time in this life is less than a blink of an eye to the length of *saṁsāra*. The Buddha used a great eon as the measurement unit to help his followers visualize the enormous length of *saṁsāra*.

- In Buddha Dhamma, the Earth goes through a cyclic process: it forms, stays in that state, starts being destroyed, and stays in that destroyed state. That whole process takes a great eon (*mahā kappa*) , and then the entire process repeats, again and again.
- The Buddha gave a simile to describe the length of a great eon (*mahā kappa*). It is longer than the time it would take a man to wear away a mountain of solid granite one *yojanā* (about 7 miles) around and one *yojanā* high by stroking it once every hundred years with a silk cloth.
- These days, scientists use the word "eon" to denote the duration of a universe (from the "big bang" either to a "big crunch" or just fading away). That will be proven to be incorrect in the future. I hope I will live to that day!

9. For fun, I estimated the mass of the material that needs to be removed by the silk cloth each time (this happens every 100 years). Using a 7-mile cube of stone with a density of 2515 kg per cubic meter, I calculate the mass of the mountain to be 3.5 x 10 ^6 kg.

- Assuming our Solar system's lifetime is 10 billion years, I calculate the mass removed by each stroke is about 36 grams or about 1.2 ounces. That appears to be a reasonable number!
- When we try to visualize the wearing of a mountain, we can imagine how long a time period that is.

10. Yet, that is still nothing compared to the length of the *saṁsāra*. Infinity is a concept that is hard to wrap one's mind around; see, "Infinity – How Big Is It?."

- One day the *bhikkhus* asked the Buddha how many great eons had already passed and gone by. The Buddha told them, "Suppose, *bhikkhus*, there were four disciples here, each with a lifespan of hundred years, and each day they were each to recollect a hundred thousand great eons. There would still be great eons not yet recollected by them when those four disciples pass away at the end of a hundred years. Because, *bhikkhus*, this *saṁsāra* is without discoverable beginning."
- Another simile given by the Buddha to indicate the length of *saṁsāra* is the following: Every living being has been one's mother, father, or a close relative in this unimaginably long *saṁsāra*.
- One could understand why infinity is so hard to fathom by reading about what scientists say about infinity; a very entertaining book is "The Beginning of Infinity" (2011) by the physicist David Deutsch.

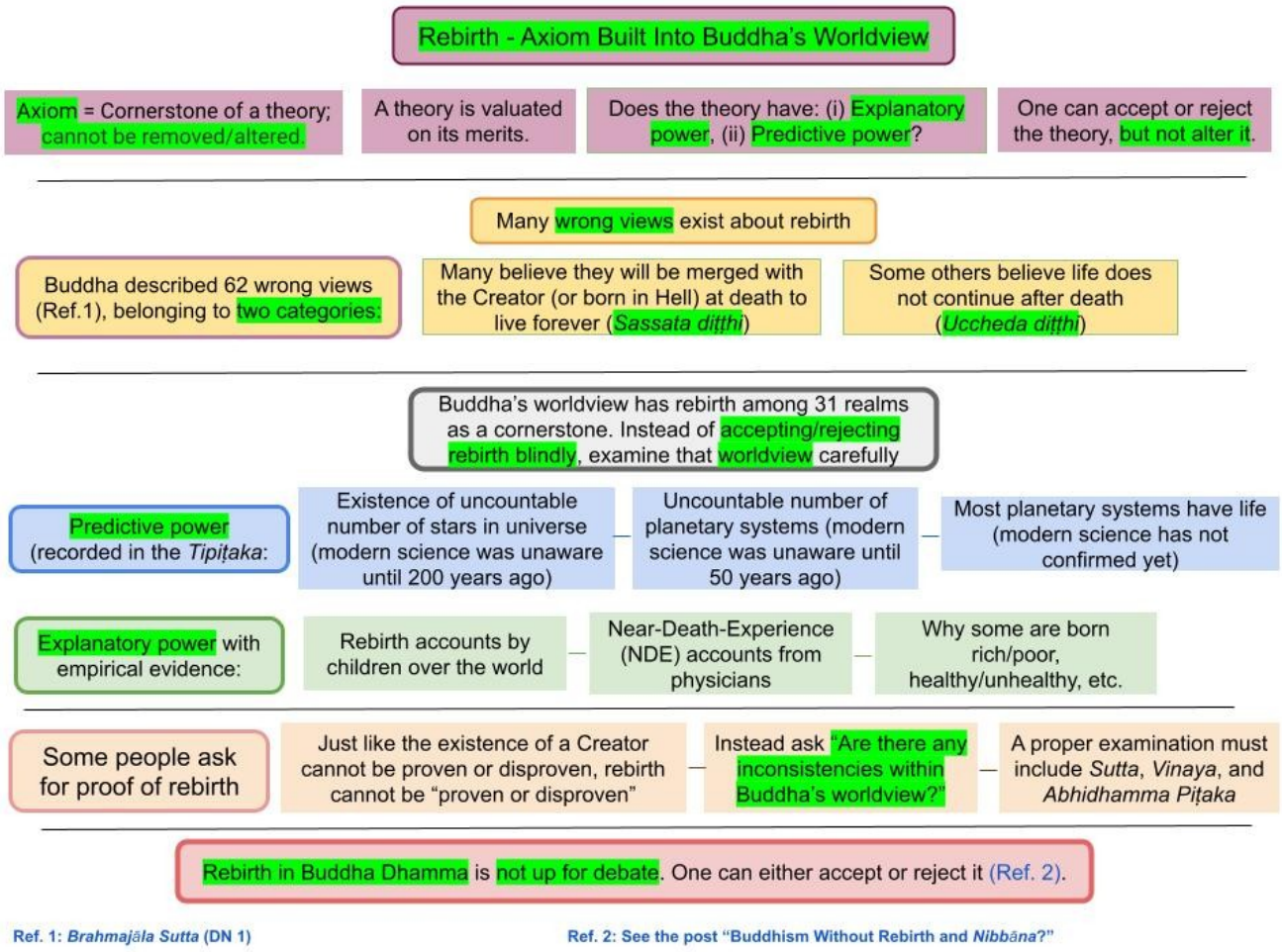
July 20, 2019: New series on "Origin of Life."

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2.11 Evidence for Rebirth

Revised January 18, 2020; September 3, 2020; rewritten February 25, 2023

Rebirth is a foundational axiom of Buddhism (Buddha Dhamma.) There is much evidence from rebirth accounts, Near Death Experiences, child prodigies, and other areas.



Buddhism – In Charts: 3. Rebirth – Axiom of Buddha Dhamma (with clickable links only in PDF and WebHelp)

Download/Print: "WebLink: JPG Download: 3. Rebirth – Axiom of Buddha Dhamma"

Introduction

1. Most people in Western societies are not familiar with the concept of rebirth. However, that is changing because there is a lot of evidence emerging, and scientists and philosophers are beginning to take it seriously.

- One needs to look at the mounting evidence without any preconceived ideas. **There is no plausible way to explain these accounts from a purely "materialistic" point of view, i.e., that consciousness arises from inert matter.** The brain **does not produce** consciousness **but plays a critical role** in human consciousness: "Brain – Interface between Mind and Body."
- Here is a video of a recent discussion on Western research on children's past lives, Near Death Experiences, etc.:

  WebLink: Youtube: Is There Life after Death? Fifty Years of Research at UVA

OBE and NDE Studies

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2. Near Death Experiences, or NDEs, are unique and fascinating phenomena that occur when an individual comes close to death, either through a life-threatening event or a medical emergency. Even with being declared dead with no brain function, individuals report seeing their "dead bodies" from above and what happened even in other rooms. They could move with their "mental bodies." In recent years, modern science has become interested in NDEs because some accounts of those who go through such experiences can be tested. **Ongoing studies may significantly impact scientific thinking about consciousness in the coming years.**

- Here is a popular youtube video on the presentation of a physician on Near-Death Experiences:

  WebLink: Youtube: Are near-death experiences real? Here's what science has to say. | Dr. Bruce Greyson for Big Think

- There is an ever-growing number of reports of Out-of-Body Experiences (OBE) and Near-Death Experiences (NDE) that not only support rebirth but also are consistent with the concept of a "mental body" or "*manomaya kāya*"; see, "Out-of-Body Experience (OBE) and Manomaya Kāya" and other related posts.

3. There are many Youtube videos, but here are three recent books on these subjects:

- "Consciousness Beyond Life" by Pim van Lommel (2010) gives detailed accounts of case studies on NDE by a renowned cardiologist.
- "After: A Doctor Explores What Near-Death Experiences Reveal about Life and Beyond" by Bruce Greyson (2021).
- "Brain Wars" by Mario Beauregard (2012) is a book by a scientist on NDE, OBE, and the mind-body problem in general.
- "Dying to be Me: My Journey from Cancer, to Near Death, to True Healing," by Anita Moorjani (2012), is a personal story of a cancer survivor who had been diagnosed to die within a few weeks but had an "unexplainable recovery" within days during which time she had an out-of-body experience.

Rebirth Accounts

4. The late Professor Ian Stevenson at the University of Virginia conducted over 20 years of research on the authenticity of rebirth accounts, which Professor Jim Tucker is continuing.

- These two professors have written several books about rebirth. A good book is "Twenty Cases Suggestive of Reincarnation" by Ian Stevenson. By the way, Professor Stevenson became a Buddhist later on in his life, presumably because of his studies (see "Rebirth as Doctrine and Experience" by Francis Story (2003); first edition 1975). He mentions this in the introduction he wrote to this book by Francis Story; I have scanned that introduction: "Introduction to "Rebirth by Francis Story – Ian Stevenson."
- Here is a video that discusses the work of the late Dr. Ian Stevenson, Dr. Jim Tucker, and colleagues at the University of Virginia:

  WebLink: Youtube: Evidence of Reincarnation

5. In their book, "Soul Survivor: The Reincarnation of a World War II Fighter Pilot," Bruce and Andrea Leininger detail the amazing story of their son's recount of a past life.

- Here is a recent YouTube video on James Leininger's rebirth account:

  WebLink: Youtube: Evidence For Reincarnation: This Kid Knows Things He Shouldn't - He Survived Death - Documentary

- Here is another story of the rebirth of a Civil War General:

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WebLink: Youtube: Reincarnation, BORN AGAIN?

- Here is a three-year-old chanting Buddhist *suttā* (and doing a very good job). Can a three-year-old memorize such complex lines of *suttā*?

  WebLink: Youtube: 3-year-old boy in Isan chants in Pāli

- Also, see the post, "Boy Who Remembered Pāli Suttas for 1500 Years." This is a true story about a boy (Dhammaruwan) who recited complex and lengthy Pāli *suttā* at five years of age, which sounded very different from current chantings. Furthermore, he remembers accounts of his previous life 1500 years ago, when he accompanied the famous Buddhaghosa on his trip to Sri Lanka.

Child Prodigies

Another piece of evidence comes from child prodigies. Here is a report on "10 Mind-Blowing Child Prodigies":

WebLink: Youtube: Superhuman Geniuses (Gifted People Documentary) | Real Stories

- Here is a list of child prodigies from Wikipedia. You will recognize many of the names:

  WebLink: en.wikipedia.org: List of Child Prodigies

- Here is the link to the Wikipedia article on child prodigies:

  WebLink: en.wikipedia.org: Child Prodigy

Evidence for Rebirth Much Stronger Than Perceived

6. Many people say that direct "proof" for rebirth cannot be given; it is the other way around. If one's memories are in the brain (as science believes), all those memories will be lost when one dies. There is no "physical connection" between the brains of those involved in the rebirth stories.

- **Therefore, even if just one of those rebirth accounts can be proven true, there is no way to explain that other than rebirth. How can the brain in this life recall memories from the brain in a previous life?**
- If there is a connection between two lives that lived in two geographical locations (also separated by time), there is no explanation for that in current science, i.e., no way to make a connection between the DNA of those two "persons." A purely materialistic view cannot explain it.
- Recent scientific findings show that matter in different locations is entangled at a fundamental level; see "Quantum Entanglement – We Are All Connected." Also, "a living just going from one physical body to another"; see, "Who Reincarnates? – Concept of a Lifestream."

7. Also, it is by having this presumption of rebirth that all of the seeming anomalies and inequalities of life can be explained; see "Vagaries of Life and the Way to Seek Good Rebirths."

- And how could we ever explain the birth of such prodigies as Jeremy Bentham, who, already in his fourth year, could read and write Latin and Greek? John Stuart Mill read Greek at the age of three and wrote a history of Rome at six years of age. Babington Macaulay wrote a compendium of world history at age six. Beethoven gave public concerts when he was seven; Mozart had written musical compositions before his sixth year. Voltaire read the fables of Lafontaine when he was three years old.
- Does it not seem infinitely more probable that all these prodigies and geniuses, who in many cases came from illiterate parents, had already, in previous births, laid the foundations for their extraordinary faculties?

Healing with Hypnosis

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8. The late Dr. Richard Feynman was skeptical about the claims in hypnosis studies until he subjected himself to hypnosis on two occasions. In both instances, he verified that hypnosis works if done correctly. He describes these two cases in his book, "Surely You're Joking, Mr. Feynman!" (1985), pp. 66-68.

- Therefore, hypnosis provides yet another set of "supporting material." There are many cases of people remembering past lives when hypnotized. It is hard to evaluate the validity of most such cases.
- However, there is a branch of hypnosis that uses it as therapy. Some people seem to have "phobias" based on a horrific event from a past life. They cannot determine why they have these phobias, but they become cured when a hypnotist brings out that experience. Here is a 20/20 documentary of three such cases, where they vouch for the authenticity of the therapy sessions:

  WebLink: Youtube: Past Lives 20/20 Documentary

9. There are hundreds of youtube videos on rebirth stories and many on child prodigies and hypnosis-based curing of specific ailments.

The following books are also good reads:

- "Many Lives, Many Masters," by Brian Weiss (1988).
- "Many Mansions: The Edgar Cayce Story on Reincarnation," by Gina Cerminara (1988).
- "Children's Past Lives: How Past Life Memories Affect Your Child" by Carol Bowman (1998)
- "Return to Life: Extraordinary Cases of Children Who Remember Past Lives," Jim B. Tucker (2013).

One White Crow Is Enough to Disprove the Hypothesis, "All Crows Are Black"

10. **If even a SINGLE rebirth account or an NDE is valid, then the hypothesis "consciousness arises in the brain" is false.** American philosopher William James stated the following that is widely quoted today ("WebLink: journals.sfu.ca: After the White Crow: Integrating Science and Anomalous Experience," Jerry E. Wesch (click on the link to download pdf)):

In order to disprove the assertion that all crows are black, one white crow is sufficient.

- That is a logical statement. **It is unnecessary to prove that all or even many rebirth accounts/NDE accounts are true.** Even if just one account is valid, that is enough to conclude that the brain is not the "seat of the mind."
- We have thousands of rebirth/NDE accounts scrutinized by scientists/physicians.
- Also, see "Near-Death Experiences (NDE): Brain Is Not the Mind."

Discussion

11. Some of you may wonder whether there is an inconsistency here. I have repeatedly mentioned that the Buddha clearly stated that it is extremely rare to be born a human. Yet, from the above rebirth case studies, it appears that people have been born in the human realm in successive lives. If it is so hard to attain a human birth, how can this be?

12. There is nothing inconsistent. The critical problem here is another misinterpretation. "*Bhava*" or existence is not the same as a "*jāti*" or a birth; see "Bhava and Jāti – States of Existence and Births Therein."

- Upon exhausting the kammic energy for one existence, a living being grabs hold of another strong *kammic* potential for the next existence. A human existence (*bhava*) can last thousands of years. Yet, each human birth (*jāti*) lasts only about 100 years. Therefore, there can be many births (*jāti*) within human existence (*bhava*.)

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- Between successive births, that human lives in *para loka* with just the "mental body" or *manomaya kāya*. Another word for that entity is *gandhabba*. The concept of *gandhabba* is explained in simple terms in "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."
- The same is true for the animal realm. The life of a dog is less than 20 years, but a "dog *bhava*" can last thousands or more years.

13. Thus, if one has done a highly meritorious deed and at some point in *saṁsāra* (rebirth process) latches on to that "*kamma* seed" (see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka"), that energy may be able to sustain that existence for many rebirths.

- In these cases, when physical death occurs BEFORE exhausting the energy of the *kamma* seed, the *manomaya kāya* (also called *gandhabba*) leaves the dead body and waits until a suitable womb is ready; see, "Manomaya Kaya (Gandhabba) and the Physical Body." In this case, the *gandhabba* may carry a physical resemblance to the next life, including scars of any significant wounds, birthmarks, etc.
- When rebirth occurs, the new physical body could resemble parts of the old body. In many rebirth cases, such physical resemblances have been confirmed (as in the case of the civil war general in one of the above videos).

14. In summary, it is essential to remember that in *Paṭicca Samuppāda*, it is "*upādāna paccayā bhavo*," i.e., grasping or craving (*upādāna*) that leads to existence (*bhava*): for example, existence as a dog.

- That existence (*bhava*) may have enough *kammic* energy to support many repeated births as a dog. Therefore, once a given *bhava* or existence is grasped, the next step of "*bhava paccayā jāti*" will lead to repeated births as a dog until that *kammic* energy is exhausted; see "Bhava and Jāti – States of Existence and Births Therein."

15. Conversely, if the *kammic* energy for that "*bhava*" has run out when death occurs, a new "*bhava*" will be grasped at the death moment.

- For example, a human may exhaust the *kammic* energy for that human existence (*bhava*) and grasp a *kammic* seed for *bhava* (existence) of an elephant. In that case, an "elephant *gandhabba"* will come out of the dead body of the human. Then it will stay in that "mental body" until a matching "elephant womb" appears. That means the mother elephant must have a *gati* similar to this new elephant.

16. It may be difficult to grasp these concepts initially. One must carefully examine the evidence provided in the links and go back to several layers to grasp these ideas. It is not possible to explain everything in one post. Buddha Dhamma can be very deep if one wants to comprehend how nature works.

- The deep connection between mind and matter is discussed in detail in "Brain and the Gandhabba."

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2.12 Power of the Human Mind

- Power of the Human Mind – Introduction
- Difference Between Jhāna and Stages of Nibbāna
- Power of the Human Mind – Anariya or Mundane Jhānā
- Power of the Human Mind – Ariya Jhānā
- Are There Procedures for Attaining Magga Phala, Jhāna and Abhiññā?

2.12.1 Power of the Human Mind – Introduction

Revised August 27, 2018; April 19, 2024

1. Most people know about Buddha Gotama as a knowledgeable and compassionate human being. In "Dhamma and Science – Introduction," I pointed out the similarities and differences between a scientist and a Buddha. Here I want to discuss in detail the incomprehensible complexity of the human mind, and how a Buddha achieves the peak performance of that complex entity.

- As I pointed out in "Gödel's Incompleteness Theorem," an average human mind works within the sense sphere of an average human and is thus inherently incapable of providing a complete theory about our world; but the mind of a Buddha can transcend our sensory experience and see the whole of existence.
- Here I point out, in a systematic way in a series of posts, the progression of the human mind to higher levels achieved by purifying the mind (not by merely learning), and why a Buddha is at the very pinnacle. At the end of this series you will see why no other human being, no matter how intelligent, can even remotely approach the mind of a Buddha.

2. In the "The Grand Unified Theory of Dhamma," we discussed the 31 realms of existence laid out by the Buddha.

- Out of these, the human realm is at the fifth level (and our knowledge base is limited to our sensory experience within it, and Gödel's Incompleteness Theorem applies to any theory derived within it). There are four realms below the human realm, and 26 realms above.
- Out of the 31 realms, we can see only the human and animal realms (one of the four lower realms or the *apāyā*). But we can access the thoughts enjoyed by the beings in the higher realms, and the transcendental (*lokuttara*) *cittā* too. Please do not give too much significance initially to the number of *cittā* in each realm, etc. Be patient with me as I need to lay out the "big picture" first.
- As we proceed systematically in a few posts, you will see various connections to concepts discussed in other parts of the site, eventually all fitting together. This is why I keep saying it is a complete and self-consistent worldview on a scale unimaginable to a normal (unpurified) human mind.

3. The types of thoughts (*cittā*) that can be experienced in the whole of existence (31 realms) is 89 (or 121 depending on the scheme); see, "The 89 (or 121) Types of Cittās." In the three main *lokas* (or planes) of *kāmaloka, rūpaloka,* and *arūpaloka*, different types of *cittā* are of common occurrence. **While most of the 89 *cittā* are possible in all three *lokas*, normally a subset of *cittā* operate primarily in a given realm.**

- For example, in the *kāmaloka*, only 54 *cittā* are mainly experienced. The *kāmaloka* consists of the lower eleven realms, with the sixth through eleventh shells representing the realms of the *devas*. Beings in these 11 realms have all six sense bases, and in the *deva* realms the sense pleasures are higher than in the human realm.

4. Out of all 89 types of thoughts, only 12 are immoral or *akusala cittā* and these are experienced only in *kāmaloka*; see, "Akusala Citta and Akusala Vipāka Citta."

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- In the higher 20 realms belonging to the *rūpaloka* and *arūpaloka*, only *jhānic cittā* are mostly present, and *akusala cittā* usually do not arise.
- So, as one can imagine, beings in the lower realms entertain more immoral *cittā*, and with higher frequency, too. The human realm is kind of in the middle, with both moral and immoral *cittā*.
- Mainly *vipāka citta* arise in the lowest four realms; they basically "pay for their previous *kamma*." It is said that the beings in the lowest realm, *niraya* (hell) experience basically two immoral *cittā* based on hate, because of the high degree of suffering there.

5. The human realm is unique in that the human mind can access not only the *cittā* in the rūpa and arūpa lokas, but also the eight types of cittā that transcend the 31 realms. These *cittā* are the four path (*magga*) *cittā* for the four levels of *Nibbāna* (*Sotāpanna, Sakadāgāmī, Anāgāmī, Arahant*), and the corresponding resultant (*phala*) *cittā*. Thus all 89 types of *citta* are possible for humans.

- Beings in the higher realms can also attain the eight *magga/phala citta*, but do not usually experience the *cittā* typical of the lower realms.
- Furthermore, the most potent *cittā* are those with the highest *javana* (impulse) power in "*mahā kusala citta*." They are accessible primarily by humans and those in higher realms; see,"Javana of a Citta – Root of Mental Power." More posts will follow in the future.
- **This is the basis of the power of the human mind.** A human can attain the mindset of a being in the lowest realm (*niraya*) and it is also possible to go all the way up to the mindset of a Buddha.

6. The *cittā* in the *rūpaloka* and *arūpaloka* are easily categorized according to the *jhānic* states. These are the same jhānic states attained by humans via meditation.

- A human can attain all eight *jhānic* states, and the lower four correspond to the *rūpaloka* and the higher four to the *arūpaloka*.
- By the way, the Buddha never referred to the *arūpāvacara* states as *jhānā*. Rather they are referred to in the *suttā* by their names: *ākāsānañcāyatana*, *viññāṇañcāyatana*, etc.
- Each *jhānic* state corresponds to three types of cittā: wholesome (*kusala*) *citta* and the corresponding *vipāka* (resultant) *citta* are two; when the same *jhānic kusala citta* experienced by an *Arahant* it is called a *kiriyā* (functional) *citta*, because it does not lead to a *vipāka citta*.

7. In the 16 realms belong to the *rūpaloka*, where only two physical sense faculties (eye and ear) are active. These beings have very fine (less dense) bodies.

- In *rūpaloka* 15 types of thoughts (*citta*) are mostly experienced corresponding to the five *jhānic* factors: *vitakka, vicāra, pīti, sukha, ekaggatā*; see, "Power of the Human Mind – Anariya or Mundane Jhānā." These are the lower five *jhānic kusala cittā*, corresponding five *vipāka cittā* and five *kiriyā cittā* (the last five are effective only for the *Arahants* who get into these *jhānic* states).
- The highest four realms represent the *arūpa lokas*, where beings have ultra fine bodies and only the mind faculty, with no physical senses. Here, only 12 types of *jhānic cittās* are mainly present. These are the higher four (fifth through eighth) *jhānic kusala cittā*, corresponding four *vipāka citta*, and corresponding four *kiriyā citta* (which are effective only for the *Arahants* who get into these *jhānic* states, which do not have corresponding *vipāka citta*).

8. The *rūpaloka* and *arūpaloka* are collectively known as *Brahma* realms, which comprise the higher 20 realms. In the *Brahma* realms, beings are mostly devoid of both greed and hate, but they have dormant ignorance (*moha*) in their kamma seeds; see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka." In the deva worlds (which belong to *kāmaloka*), those beings are mostly devoid of hate-rooted *cittā* but have greed-rooted *cittā* since they enjoy sensual pleasures.

- It is possible for a human to attain any of those *jhānic* states via *samatha* meditation, and one does not have to be a Buddhist to attain those mundane or *anariya jhānic* states.

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- Those *anariya jhānic* states are temporary; a *yogi* in a *jhānic* state can be "taken out" of the *jhāna*; see the next post. They may be lost if one does not keep practicing, and the ability to enter such *jhānā* is lost when one dies, i.e., he/she may not have the ability to get into *jhānā* in the next life, even if they are born human.
- **However, if one dies while in even an *anariya jhānic* state, he/she will be born in the corresponding *rūpaloka* or *arūpaloka***. Yet, a being who gets into even the highest *arūpaloka* via *anariya jhānā* will end up eventually in the four lower realms (*apāyā*).
- However, *Ariya jhānā* are permanent. Once one gets into an *Ariya jhāna*, it will hold through future lives.

2.12.2 Difference Between Jhāna and Stages of Nibbāna

March 24, 2017; revised April 28, 2018; July 11, 2021; August 4, 2023 (#16); April 19, 2024

1. There are many misconceptions about the relationship between *jhāna* and *magga phala* (the four stages of *Nibbāna*). Some view that *jhāna* is necessary to attain *magga phala*, and others believe that being able to get into *jhāna* means one has attained *magga phala*.

- The first assumption is wrong, and the second is true if one has attained an *Ariya jhāna* (**which can be defined** as the removal of *kāma rāga*, not merely suppressing it.) Thus, one with an "*Ariya jhāna*" would be at least an *Anāgāmi* who has cultivated *jhāna*.
- We can resolve these issues by looking into what *jhāna* and *magga phala* mean.

2. One attains *magga phala* (various stages of *Nibbāna*) by permanently removing greed, hate, and ignorance (about the nature of this world or *Tilakkhaṇa*): "*ragakkhayo dosakkhayo mohakkhayo—idaṁ vuccati nibbānan'ti*."

- This can also be stated as "one needs to remove seven *anusaya*" or, equivalently "10 *saṁyojana*" to attain *Nibbāna*. At the *Sotāpanna* stage one removes two *anusaya* and three *saṁyojana*; see, "Conditions for the Four Stages of Nibbāna."
- The most commonly used evaluation is that a *Sotāpanna* has removed the three *saṁyojana* of *sakkāya diṭṭhi*, *vicikicchā*, and *sīlabbata parāmāsa*.
- Therefore, a **critical first step** for attaining *magga phala* is to be exposed to the correct interpretations of *anicca*, *dukkha*, and *anatta*; see, "Anicca, Dukkha, Anatta – Wrong Interpretations."
- The **second step** is, of course, to grasp the *anicca* (and *dukkha* and *anatta*) *saññā* to some extent; see, "What is Saññā (Perception)?."

3. *Jhāna* (sometimes written as "*dyāna*") can provide blissful bodily and mental sensations. These arise due to the "cleansing of the physical body and the nervous system" induced by "defilement-free" thoughts; see "Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)."

- ***Jhāna* are mental states corresponding to the *rūpāvacara* and *arūpāvacara* realms; they still belong to "this world" of 31 realms.** Just like the human realm is "more peaceful in general" than the animal realm, *jhānic* states are "more peaceful in general" than the human realm.
- We all have been born in most of the 31 realms (except for the realms reserved for the *Anāgāmis*) uncountable times, and thus had attained those *jhānic* states uncountable times in previous lives.
- Even this second phenomenon of *jhāna* is completely outside the realm of modern science. Scientists cannot explain *jhānic* phenomena, but soon they will not be able to ignore these as "hallucinations" because more and more people are attaining *jhāna*.

4. Two main factors come into play in cultivating *jhānā*.

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- Some people have cultivated *jhānā* in their recent previous lives and are able to get into *anariya jhānā* very quickly. For a few it comes without any effort, just lying on the bed (by the way this can be any person who lives a moral life, whether exposed to Buddha Dhamma or not).
- The second factor involves the "cleansing of the physical body," as discussed below. **This means the actual physical body with its nervous system**, in addition to cleansing the mind.

5. My late Noble teacher, Waharaka Thero, used the following simile to explain this "cleansing process" and describe the main difference between a *jhāna* and *magga phala*.

- I hope you have at least heard about — preferably seen — an old oil lantern with a glass enclosure where the wick is soaked in oil or gasoline that comes up through the wick from a built-in reservoir.
- If gasoline is contaminated, the glass enclosure gets dirty quickly. In the same way, our defiled thoughts lead to a "contamination effect" in our physical bodies.
- Many body ailments, including bodily pains and even some diseases, COULD BE reduced by cleansing one's mind. Of course, those initially arise due to *kamma vipāka*, and this process may not overcome the stronger ones; see, "What is Kamma? – Is Everything Determined by Kamma?."

6. Our thoughts can be compared to the burning wick and the physical body of the glass enclosure in the above simile. When the thoughts become defiled, the body will be "contaminated" giving rise to discomforts and even diseases. We will discuss the causes below.

- The lamp's glass enclosure needs to be removed and cleaned in order for it to shine bright again, i.e., to make the "body of the lamp" clean again.
- In contrast, there is a built-in mechanism for our bodies to be cleansed.
- This built-in mechanism is our *cittaja kāya* or our thoughts. The primary mechanism is that *javana citta* in our thoughts (*cittaja kāya*) produces good or bad energy fields called *utuja kāya*. These are *rūpa* below the *suddhaṭṭhaka* stage (very fine), analogous to electromagnetic waves in physics.
- Immoral thoughts associated with *dasa akusala* lead to the contamination of the body, and good thoughts generate *utuja kāya* that can clean up such contamination.
- If you need more information on these terms, the "Search box" at the top right can be used to find more relevant posts.

7. This *utuja kāya* (an energy field) can and does affect our physical body. This is why people who are depressed or have high levels of anger or greed, are more likely to be subjected to ailments and diseases, and people with joyful mindsets have relatively healthy bodies.

- This effect can be enhanced via *nirāmisa sukha* that arises due to "moral living." The more one stays away from the *dasa akusala*, the happier one becomes, and starts feeling "*sukha*" in the body. It may not be fast, but it happens over time.
- Comprehending *Tilakkhaṇa* can enhance it much more. **The difference here is that one will then stay away from *dasa akusala* mainly because one would have realized the fruitlessness and danger of seeking sensual pleasures by committing *dasa akusala.***

8. I have discussed — starting with basics — how our thoughts can affect our well-being in the "Living Dhamma" section. Understanding those basic concepts is crucial in order to understand deeper concepts and to do *Ānāpāna* and *Satipaṭṭhāna Bhāvanā* effectively as discussed later in that section.

- When defiled thoughts are suppressed at least for a short time (during a *desanā* or while reading Dhamma), one's mind becomes joyful and one can get *samādhi* for a short time (*tadaṅga pahāna*).

  [***pahāna*** : *(nt.)* removal; giving up; abandoning; avoidance.

  pahāna : 'overcoming,' abandoning. There are 5 kinds of overcoming:

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(1) overcoming by repression (*vikkhambhana-pahāna*), i.e. the temporary suspension of the 5 hindrances (WebLink: palikanon.com: *nīvaraṇa*, q.v.) during the absorptions, [***vikkhambhana*** : [nt.] arrest; elimination; discarding; suppression.]
(2) overcoming by the opposite (*tadaṅga-pahāna*),
(3) overcoming by destruction (*samuccheda-pahāna*),
(4) overcoming by tranquillization (*patipassaddhi-pahāna*),
(5) overcoming by escape (*nissaraṇa-pahāna*).

(1) "Among these, 'overcoming by repression' is the pushing back of adverse things, such as the 5 mental hindrances (WebLink: palikanon.com: *nīvaraṇa* q.v) etc., through this or that mental concentration (*samādhi*, q.v.), just as a pot thrown into moss-clad water pushes the moss aside....

(2) " 'Overcoming by the opposite' is the overcoming by opposing this or that thing that is to be overcome, by this or that factor of knowledge belonging to insight (*vipassanā* q.v.), just as a lighted lamp dispels the darkness of the night. In this way, the personality-belief (*sakkāyadiṭṭhi*, s. WebLink: palikanon.com: *diṭṭhi*) is overcome by determining the mental and corporeal phenomena ... the view of uncausedness of existence by investigation into the conditions... the idea of eternity by contemplation of impermanency ... the idea of happiness by contemplation of misery....

(3) "If through the knowledge of the noble path (s. WebLink: palikanon.com: *ariyapuggala*) the fetters and other evil things cannot continue any longer, just like a tree destroyed by lightning, then such an overcoming is called 'overcoming by destruction' " (Vis.M. XXII, 110f.).

(4) When, after the disappearing of the fetters at the entrance into the paths, the fetters, from the moment of fruition (*phala*) onwards, are forever extinct and stilled, such overcoming is called the 'overcoming by tranquillization'.

(5) "The 'overcoming by escape' is identical with the extinction and *Nibbāna*" (Pts. M. I. 27). (App.).]

- If one spends more and more time doing such activities, the length of this calm mindset (*samādhi*) can be lengthened, even up to weeks (*vikkhambhana pahāna*). Three types of pahāna are discussed in "Suffering in This Life – Role of Mental Impurities."
- That may not be *jhāna* yet, but it is possible to get into *jhāna* by increasing one's efforts through either *Samatha* or *Vipassanā* meditation.
- As we mentioned above, it is easier for some people to cultivate a *jhāna* because they have cultivated *jhānā* in recent previous births.

9. The power of a *javana citta* is increased when one is in *samādhi* and is even more when one gets to a *jhāna*. The "body cleansing effect" is enhanced and one starts feeling joy in the face and *sukha* in the body.

- This can be compared to the wick in the oil lamp generating a "high-power laser light" that automatically cleans the dirty glass enclosure.
- That bright "*utuja kāya*," which are also called "*kirana*" (or electromagnetic waves in physics), can burn those long-accumulated "bad deposits" in our bodies and also "straighten out" the nervous system.
- This is the first confirmation of the effect of the mind on the body for someone starting on the Path. One can actually convince oneself that the body CAN BE affected by one's thoughts.

10. All this can be done by SUPPRESSING *pañcanīvaraṇa* for a long time, see, "Key to Calming the Mind – The Five Hindrances."

- Even before the Buddha, ancient *yogis* were able to get to *jhāna* by SUPPRESSING defiled thoughts or *pañca nīvaraṇa*. They did this mainly by staying away from sensual objects (usually in a forest or an isolated place).
- They were able to cultivate powerful *abhiññā* and even travel through the air.
- As long as one's mind can be kept away from greedy and hateful thoughts, such states of *samādhi* and *jhāna* can be maintained for a long time (*vikkhambhana pahāna*).

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- This is related to the fact that how people can go to even *anariya* meditation retreats (breath meditation) and attain a sense of peace for many days at a stretch. However, it slowly fades when they return and get back into the regular lifestyle.

11. The problem is that those effects are only temporary with *jhāna* without *magga phala*. They have not removed the root cause of getting attached to greed and hate. They remain hidden deep down as *anusaya/saṁyojana*.

- This is discussed in detail in "Power of the Human Mind – Anariya or Mundane Jhāna."
- Those who cultivate *jhāna* are reborn in *Brahma* realms, which belong to the 31 realms. Thus, cultivating *jhāna* and being reborn in a *Brahma* realm does not help attain *Nibbāna*: "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi."

12. Now, we are getting closer to seeing the difference between *anariya* and *Ariya jhāna* (as defined in #1).

- The main difference between them is that an *Ariya jhāna* is permanent since they are attained via REMOVING and not just SUPPRESSING the *kāma rāga anusaya/saṁyojana*.
- Once removed via wisdom (*paññā*) when attaining the *Sotāpanna* stage of *Nibbāna*, some of those *anusaya/saṁyojana* are permanently removed from one's mind (*uccheda pahāna*).
- After that, no matter how strong an attractive/hateful sensory input comes in, defiled thoughts (of *apāyagāmi* strength) CANNOT arise in a *Sotāpanna*; see, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta," and other relevant posts in the "Sotāpanna Stage of Nibbāna."

13. The remaining key to the puzzle is that it is possible to attain *magga phala* just by getting into *samādhi* and not necessarily to *jhāna*.

- There are many types of people based on their *gati* (personalities) and capabilities: *saddhā, viriya, samādhi, sati, paññā*. The *suttā* in the *Tipiṭaka* are separated into five *Nikāyas* based on that so that each individual can study appropriate *suttā* for him/her, see, "Nikāya in the Sutta Piṭaka."
- Without getting into details, people with predominantly *paññā indriya* can attain *magga phala* without going through *jhāna*.
- Others can go through *jhānā* to attain *magga phala*. This is not clear-cut, but to get an idea.

14. The bottom line is that *jhānā* can be pretty helpful in getting to *magga phala*. **Furthermore, one may attain both within a reasonably short time.** But *magga phala* (at least the *Sotāpanna* stage) comes before *Ariya jhāna* are attained.

- The reason is that *uccheda pahānā* mentioned in #12, which is necessary for the *Ariya jhāna*, and cannot occur unless one has comprehends the *Tilakkhaṇa* and attains the *Sotāpanna* stage.
- One typically attains *Ariya jhāna* by recalling the (stage of) *Nibbāna* that one has seen, and the "cooling down" that one has thus experienced; see, "Power of the Human Mind – Ariya Jhānā."

15. For people with high levels of *paññā*, even a brief state of *samādhi*, called *tadaṅga pahāna* (see #8 above,) is enough to attain the *Sotāpanna* stage. A famous example is Bahiya Daruchiriya who attained the *Arahantship* upon hearing just a single verse.

- Then there are accounts of many people who attained the *Sotāpanna* stage via *vikkhambhana pahāna* (see #8 and #10 above), mainly while listening to a *desanā* by the Buddha.
- For example, Alavaka yaksa (not a *niraya yaksa* but a *deva yaksa*) threatened the Buddha just before sitting down to listen to a *desanā*. He attained the *Sotāpanna* stage during the *desanā*. Aṅgulimāla chased the Buddha with the intention of killing him but attained the *Sotāpanna* stage immediately afterward.

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- More information on the three kinds of *pahāna* can be found in, "What Are Kilesa (Mental Impurities)? – Connection to Cetasika."

16. Therefore, there can be people with *magga phala* without any *jhāna*.

- If there are people with *magga phala* without *jhāna*, they cannot experience the "*jhānic sukha*" in the body. Even though they do not generate "bad thoughts" to further contaminate their bodies, they have not cleansed the old contaminants. *Jhānic javana citta* (that can run continuously for long times, compared to just seven *javana citta* in a normal *citta vīthi*) are like laser beams that can clean contaminants in the body even in an *anariya jhāna*; see #4 of "Citta Vīthi – Processing of Sense Inputs."
- In the simile of #5 above, this is like a wick not emitting any more smoke, but the glass enclosure is not yet cleaned.
- Of course, it would be easier for a person with *magga phala* to attain *Ariya jhāna*. However, there could be *Ariyas* below the *Anāgāmi* stage with *anariya jhāna*; they will be born in the corresponding *Brahma* realm and will attain *Nibbāna* from there.

17. Finally, from the above discussion it appears that the only way to confirm the attainment of the *Sotāpanna* stage is to see whether one has removed the three *saṁyojana* (*sanyojana*) of *sakkāya diṭṭhi, vicikicchā*, and *sīlabbata parāmāsa*; see "Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"."

- And that cannot be determined by anyone else, but oneself.

18. April 28, 2018: I found a *desanā* by Waharaka *Thero* where he presents clear evidence that *jhāna* is not necessary to attain *magga phala*:

WebLink: Download "Are Jhāna Required for Magga-Phala"

- The main point *Thero* makes is that we know that there are *jāti Sotāpannas* born in the human realm. But if a *jhāna* was REQUIRED to attain the *Sotāpanna* stage, then that person WOULD NOT be born in the human realm, but in a *Brahma* realm corresponding to that *jhāna*.

More information with references to *suttā* at: "Samādhi, Jhāna (Dhyāna), Magga Phala."

2.12.3 Power of the Human Mind – Anāriya or Mundane Jhānā

Pre-2015 post; rewritten December 15, 2022; revised December 18, 2022 (#10); revised April 19, 2024

Anariya (or mundane) *jhāna* are unnecessary to attain *Nibbāna* and can be a distraction if one is not careful.

Introduction

1. I will make general statements here to explain the "big picture." While there can be exceptions, the following statements generally hold.

- Sentient beings in the 31 realms have different mental states and capabilities. The 26 realms above the human realm have better mental states with less mental and physical suffering. The four realms below the human (*apāyās*) have more mental and physical suffering.
- At the beginning of a world cycle or a *Mahā Kappa* (with a newly-formed Earth), most sentient beings are "*Brahma-kāyika* humans." They have just descended from the *Ābhassara Brahma* realm. However, the *Brahma* realms above the *Ābhassara Brahma* realm were not destroyed. Thus, a new world cycle starts with only the Human and the 20 *Brahma* realms populated. All *Deva* realms and the *apāyās* are empty at the beginning of a new world cycle!

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- Over millions of years, those humans' hidden defilements (*anusaya*) begin to surface. They gradually start committing immoral deeds, and their bodies transform into the dense physical bodies we have today. Like *Brahmā,* the "early humans" did not have sex organs.
- Those aspects are summarized in the post "Buddhism and Evolution – Aggañña Sutta (DN 27)."

The "Early Humans" Branch Out into Other Realms

2. In the newly-formed Earth, there were no plants or animals. Those evolved over hundreds of millions of years. With time, humans started engaging in immoral activities, and the physical environment (as well as their physical bodies) evolved according to that too.

- Plants appeared, and the first batch of small animals was born with *opapātika* births. That took place long after humans evolved into bodies with sex organs. Those humans who got corrupted first were reborn animals.
- The lower three *apāya* realms also formed over a longer time, according to the *kammic* energies that evolved humans deposited when they started cultivating *apuñña abhisaṅkhāra*. Of course, some humans cultivated *puñña abhisaṅkhāra* and were born in *Deva* realms.

3. The early humans had long lifespans (lifetimes.) By the time the first Buddha (Buddha Kakusanda) was born, the human lifespan had decreased to 80,000 years. That happened after a long time, probably over a billion years after the formation of the Earth.

- By that time, possibly the lower three realms had been populated by those humans who got "corrupted first" and engaged in immoral deeds and cultivated *apuñña abhisaṅkhāra*. Of course, those who engaged in moral deeds (with *puñña abhisaṅkhāra*) populated the *Deva* realms and the 16 *rūpāvacara Brahma* realms. Furthermore, others cultivated *āneñjābhisaṅkhāra* (*āneñja abhisaṅkhāra*) and were reborn in the four *arūpāvacara Brahma* realms.
- It is good to understand how the cultivation of the three types of *abhisaṅkhāra* leads to rebirth in various realms: "Rebirths Take Place According to Abhisaṅkhāra."

Future Rebirths Are According to One's *Gati*

4. It is clear that rebirths in various existences (*bhava*) are according to the type of *abhisaṅkhāra.* A sentient being tends to cultivate a specific type of *abhisaṅkhāra* **based on the *gati* (character/habits) at that time**.

- No sentient beings (below the *Sotāpanna Anugāmi* stage) have "fixed *gati*." We all had cultivated *apāya*, human, *Deva*, and *Brahma gati* and were born in all those realms! That is why the Buddha said there is no fixed "soul/*ātman*" traversing the rebirth process.
- Only when one starts attaining various stages of *Nibbāna*, that one's *gati* will not "fall back" from that attainment. Thus, for example, an *Anāgāmi* will never again be born in *kāma loka* because they had eliminated "*kāma gati*."
- On the other hand, those born in even the highest *Brahma* realms (without a *magga phala*) can "get back *apāyagāmi gati*" and be reborn in an *apāya* in the future. As we saw, all sentient beings were in the *Ābhassara Brahma* realm at the beginning of this world cycle, yet most are now in the *apāyās*.

Various Types of *Gati* Cultivated in the Human Realm

5. The human realm is unique. It is where a sentient being can cultivate *abhisaṅkhāra* of all three types. The human realm is like a "training school" where people train to be reborn in different realms by cultivating specific types of *abhisaṅkhāra.*

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- Animals and other sentient beings in the lowest realms do not cultivate *puñña abhisaṅkhāra* or *āneñja abhisaṅkhāra.* They are primarily like robots.
- Even those in the *Deva* and *Brahma* realms (without a *magga phala*) mostly spend time there enjoying their lives without accumulating significant *abhisaṅkhāra* of any type.
- Humans have the unique ability to cultivate any *abhisaṅkhāra* (that leads to rebirths in various realms) and also cultivate the Noble Path to *Nibbāna*.

6. Those humans with immoral *gati* (at a given time) cultivate *apuñña abhisaṅkhāra* and are reborn in the *apāyās*. Others with moral *gati* cultivate *puñña abhisaṅkhāra* (*puñña kamma* and *rūpāvacara jhāna*) and are reborn in the human, *Deva*, and *rūpāvacara Brahma* realms. Others cultivate *āneñja abhisaṅkhāra* and are reborn in the four *arūpāvacara Brahma* realms. See "Rebirths Take Place According to Abhisaṅkhāra."

- With that background, now we can discuss the cultivation of *anariya jhānā.* Cultivation of *anariya jhāna* does not require the knowledge of Buddha Dhamma.
- As we saw above, all sentient beings had to cultivate *anariya jhāna* by the time Earth was destroyed (in the previous world cycle) to be born in the *Ābhassara Brahma* realm! That happened naturally.

Cultivation of "*Brahma Gati*" – Two ways

6. We are now in the human realm (in *kāma loka*) because we all had cultivated *"kāma abhisaṅkhāra."* Those did not involve immoral actions, but we had craved "sensual pleasures." *Bhava* and *jāti* are according to the *abhisaṅkhāra* cultivated via "*avijjā paccayā saṅkhāra*." Again, I refer to the post "Rebirths Take Place According to Abhisaṅkhāra."

- Even though most of us enjoy sensual pleasures, we can also see their drawbacks. To enjoy them (especially taste, smell, and bodily contacts, including sex), a dense physical body is required. But such a physical body can and will be subjected to various illnesses, injuries, and old age issues leading to inevitable suffering.
- There are two ways humans transcend the human realm (without the help of a Buddha) and experience the higher mental states belonging to the *rūpa loka*.

7. **First,** to avoid such suffering in the human realm and with the expectation of being born in the *Brahma* realms, ancient *yogis* cultivated (*anariya*) *jhānā*. As we know, *Brahmā* do not have dense bodies; they only have the *manomaya kāya*. They don't need to eat to sustain those subtle "energy bodies."

- Those ancient *yogis* knew they had to avoid "mind-pleasing" contacts such as tasty food, perfumes, and even seeing women. (We know that is true since only such *ārammaṇa* can get a mind to generate **"***kāma abhisaṅkhāra"* via *"avijjā paccayā saṅkhāra."* See "Paticca Samuppāda During a Lifetime" and especially the second post.)
- Avoidance of "mind-pleasing sensory objects" will happen naturally toward the end of a world cycle. When the Earth starts getting hot, such mind-pleasing objects will gradually be destroyed. Human minds will be naturally released from "*kāma saṅkappa*," or "thoughts of sensual pleasures." That is the **second** way of getting rebirths in *Brahma* realms.

Mental States of *Rūpāvacara Brahmā*

8. We are "bound" to this world via three types of "*rāga*": *kāma rāga*, *rūpa rāga*, and *arūpa rāga*.

- The "highest level of bondage to this world" is in the lower 11 realms where *kāma rāga* is dominant. Here a conscious being highly values all six sensory inputs.
- When those ancient yogis realized the drawbacks of *kāma rāga*, they found ways to detach their minds from *kāma saṅkappa.* While being isolated in deep jungles helped, that was not enough. Their minds still

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wanted to recall the sensory pleasures of the old days. So, they started using "*kasiṇa* objects" to keep their minds focused on inert objects like clay balls, fires, etc.

- The easiest of such "mundane *kasiṇa* meditations" was to focus the mind on the breath. That was available at all times! That is the origin of the "mundane *Ānāpāna* meditation." That is not the "Buddhist *Ānāpānasati* meditation." See "Elephant in the Room 3 – Ānāpānasati."
- Thus, those ancient *yogis* transcended the lowest mental states in the *kāma loka* by cultivating *nekkhamma saṅkappa* (i.e., absence of *kāma saṅkappa*) by focusing the mind on "neutral *kasiṇa* objects" to keep their minds off of *kāma saṅkappa.*

What Is a *Jhāna*?

9. **Those mental states reached via "transcending of the *kāma loka*" are the *rūpāvacara jhāna*, sensory experiences of *rūpāvacara Brahmā*.**

- When a mind transcends the *kāma loka*, it gets to the mindset of *rūpāvacara Brahmā.* Those are the four *jhānic* states (the first *jhāna* is split into two in *Abhidhamma* analysis.) Lower *Brahma* realms have lower *jhānic* states, and higher *Brahma* realms have higher *jhānic* states.
- From the discussion in #7, it should be clear that a mind must give up *kāma saṅkappa.* The **second** mechanism happened naturally due to "mind-pleasing things" being destroyed naturally.
- But let us look into the **first** method used by ancient *yogis* to get some insights.

What Is a *Jhāna Samāpatti*?

10. But when a human enters a *jhāna* (especially without much practice), the mind does not stay continuously in the *jhāna citta* stream. It alternates between *jhānic citta vīthi* and *pañcadvāra citta vīthi* belonging to the *kāma loka*, i.e., *kāmāvacara citta vīthi* also arise intermittently. Thus, the *yogi* may see and hear while in a *jhānic* state.

- Initially, only 2-3 *jhānā citta vīthi* flow before a *pañcadvāra citta vīthi* comes in. As one cultivates the *jhānā*, there will be less and less *pañcadvāra citta vīthi* coming in between successive *jhānic citta* vīthi.
- With practice, one could be experiencing *jhānā citta vīthi* continuously for many minutes. That means the *yogi* will not be aware of any sensory inputs through the five physical senses; thus, he will not see, hear, etc. During that time, the *yogi* is in a *jhāna samāpatti.*
- The duration of a *jhāna samāpatti* can be increased to many hours with practice.

Arūpāvacara Samāpatti – Third and Highest Mental States in This World

11. In the above, we learned that overcoming kāma rāga will advance a mind to the higher mental states (*rūpāvacara jhāna*) enjoyed by the *rūpāvacara Brahmā*.

- When a *yogi* reaches the fourth (or fifth in *Abhidhamma* classification), their minds become detached from the physical body. They can even come out of their physical body with their *manomaya kāya* and perform many "miraculous feats" like going through walls. See "Buddhahood Associated Controversies."
- Once getting to the highest *rūpāvacara jhāna*, those *yogis* realized they could advance to the highest mental states available in the *arūpāvacara Brahma* realms.
- Those four highest mental states in this world of 31 realms are *ākāsānañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana*, and *nevasaññānāsaññāyatana* ***samāpatti***. **There are no *arūpāvacara jhānic* states.**

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Even *Arūpāvacara Samāpatti* Will Not Stop Suffering in the Rebirth Process

12. Before he attained *Buddhahood*, our *Bodhisatta* learned those mundane meditation techniques from two *yogis*: Āḷāra Kālāma and Uddaka Rāmaputta.

- But he soon realized that none of those "higher states" solve the problem of rebirth. The main reason is that those techniques (mundane *kasiṇa* and *Ānāpāna* meditations) only suppress *lobha, dosa*, and *moha* defilements. They remain hidden as "*anusaya*" and inevitably come to the surface under strong enough sensory attractions (temptations.) See "Āsava, Anusaya, and Gati (Gathi)."
- Even though a *yogi* can be reborn in a *rūpāvacara* realm with long lifespans or even an *arūpāvacara* realm with very long lifespans, they all "come back" to lower realms at the end of their long lifespans. They can and will be reborn in *apāyās* unless they attain a *magga phala* on the way to *Nibbāna*.
- In other words, those meditation techniques do not break the mental bonds (*saṁyojana*) to the world of 31 realms. See "Dasa Saṁyojana – Bonds in Rebirth Process."

Summary

13. It should be clear that any *anariya rūpāvacara jhāna/samāpatti* or *arūpāvacara samāpatti* will not solve the issue of suffering in the rebirth process. We all have attained all of them uncountable times in the past.

- Suffering in this world of 31 realms ends only with the *Parinibbāna* of an *Arahant*.

2.12.4 Power of the Human Mind – Ariya Jhānā

Revised February 12, 2018; December 3, 2019; April 19, 2024; May 8, 2024

One attains *anariya jhāna* by merely suppressing *kāma rāga.* An *anariya jhāna* can be converted into an *Ariya jhāna* by contemplating the "*anicca* nature" of that *jhāna*, i.e., by engaging in *Vipassanā.*

Anariya Jhāna Belong to This World – *Āsava* and *Anusaya* Remain

1. We saw in the previous post that *jhānā* are the mental states of *rūpāvacara Brahmās*, i.e., they belong to this world and have nothing to do with *Nibbāna*; see "Power of the Human Mind – Anariya or Mundane Jhānās."

- *Anariya jhānās* can be attained by focusing the mind (*savitakka/savicāra*) on ANY neutral thought object (*ārammaṇa*) devoid of defiled (*akusala*) or sensual (*kāma*) thoughts.
- That *ārammaṇa* could be breath, a *kasiṇa* object, or any other religious symbol. Then, keeping the mind there (*vicāra* or sustained application) helps one to get to an *anariya jhāna*.
- Therefore, *anariya* or mundane *jhānā* are attained by suppressing the five hindrances by concentrating on mundane objects (breath, a *kasiṇa* object, etc.)
- Those with *anariya jhāna* have not removed *anusaya* (hidden defilements) or *saṁyojana* (*saṁsāric* bonds) from their minds.

2. On the other hand, *Ariya jhānā* are attained via reciting a *kammaṭṭhāna* (to keep the mind from jumping off to other *ārammaṇa*) and keeping in mind that the eventual goal is to attain *Nibbāna.*

- A suitable recital verse is used since *Nibbāna* is not "an object" in this world. For example, a verse that summarizes the *anicca* nature of *rūpa*, *vedanā*, etc., can be used. I will discuss this in the upcoming posts in the "Buddha Dhamma – Advanced" section.

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- Of course, one must be an *Ariya* (at or above the *Sotāpanna Anugāmi* stage) to cultivate an *Ariya jhāna*.

3. Thus the key is first to become an *Ariya* and experience some "cooling down" by comprehending the Three Characteristics of "this world" of 31 realms. One examines real-life situations and understands that no lasting happiness is possible, either in this life or anywhere in these 31 realms; see. "Anicca, Dukkha, Anatta," and "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?."

- This gives rise to *nirāmisa sukha* (see, "Three Kinds of Happiness – What is Nirāmisa Sukha?") of *Nibbāna*, i.e., some "cooling down", over time. How long it takes to experience some "cooling down" will depend on the person.

4. When one has experienced some "cooling down" that one can recall, then one can use it in a *kammaṭṭhāna* to cultivate *jhāna*. This procedure is more effective for those who have attained the *Sotāpanna* stage. One can sit in a quiet place and recite a *kammaṭṭhāna*, as mentioned in #2 above.

- That *kammaṭṭhāna* must be recited with *Nibbāna* in mind as expressed by "*etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti*," which means, "It is the only peace, the only happiness: prevent *saṅkhāra* from arising (via) eliminating *taṇhā* and excess greed, and thus stopping the arising of defilements, which is *Nibbāna*."

- The above verse, by itself, is not enough to attain an *Ariya jhāna*. However, it can be used to quickly enter a *jhāna* that one has already cultivated.

5. Thus, the difference between the mundane and *Ariya* versions of *Samatha* meditation is the meditation object. In the former, one can focus on ANY neutral object like breath or a ball of clay. In the latter, one focuses on a specific recital associated with *Nibbāna*.

- One could also start with an *anariya jhāna* and switch to the *Ariya* version by contemplating *anicca*, *dukkha*, and *anatta* nature of that *jhāna.*

6. When one gets into *jhānās*, *jhānic* pleasure can be felt in the body. The Buddha described the experiences of all *jhānās.* See "Jhanic Experience in Detail – Samaññaphala Sutta (DN 2)."

- *Jhānic* states are mental states of the *Brahma* realms lying above the realms in the *kāma loka*. In any realm in *kāma loka*, including the human and *deva* realms, *kāma rāga* and *paṭigha* are present. Both *kāma rāga* and *paṭigha* are absent in *Brahma* realms, as in *jhānic* states. Thus, the *jhānic* experience will likely be the same in both versions.
- One gets to *anariya jhāna* by SUPPRESSING the hindrances.

7. One can engage in insight (*Vipassanā*) meditation and **convert that "mundane *jhāna*" into an "*Ariya jhāna*."** Of course, one must first comprehend the Four Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda*; see, "Buddha Dhamma – Noble Truths, Paticca Samuppāda, Tilakkhaṇa."

- Thus as one contemplates *anicca*, *dukkha*, and *anatta* nature, one automatically starts **reducing, not just suppressing the hindrances.**
- In the post, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta," I have explained how a *Sotāpanna* automatically removes the five types of *citta* that are responsible for rebirth in the *apāyā* (the lowest four realms). In that discussion, it was also shown how *vicikicchā* is responsible for such bad *kamma* and how contemplation on *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*) can remove *vicikicchā*, and also four other greed-rooted *cittā* that arise because of the wrong views.

8. In summary, *Ariya jhānā* are permanent in nature compared to *Anariya jhānā*. By that, I do not mean one will be permanently in a *jhānic* state. It means one will be able to get into *jhāna* at will.

- On the other hand, *anariya jhāna* can be "lost." By that I mean one who has cultivated *anariya jhāna* may lose the ability to get to that *jhāna*. The best example is Devadatta who attained the highest *anariya jhānās* and also cultivated supernormal (*iddhi*) powers. He lost all that and ended up in an *apāya*.

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- One can contemplate Dhamma concepts (*savitakka, savicāra*) while in a *jhāna*. *Vitakka* and *vicāra* are reduced in the first *jhāna* and completely eliminated at higher *jhānās*. Insight meditation (contemplating *anicca, dukkha, anatta* or any Dhamma concept) can be done with a clear, bright mind.
- All *jhānā* are mundane in the sense that they provide the jhānic experience in the *rūpaloka* and *arūpaloka*, which still belong to the 31 realms of existence. The *Nibbānic* bliss is the ultimate bliss.
- The *nirodha samāpatti* that a *Ubhatobhāgavimutta Arahant* can attain is incomparably better than any *jhāna*. Such an *Arahant* can continually enjoy *Nibbānic* bliss for up to seven days in *nirodha samāpatti*.

2.12.5 Are There Procedures for Attaining Magga Phala, Jhāna and Abhiññā?

April 23, 2017; revised July 15, 2020; April 19, 2024

1. Learning Dhamma (or following the Path) is very different from learning mundane subjects like history, economics, or even science and mathematics.

- *Ariya jhāna* and subsequent *abhiññā* powers are realized as "by products" after one attains the *Sotāpanna* stage. Of course, only some of those can cultivate *jhāna* and subsequent *abhiññā* powers.
- Even attaining *magga phala* does not have set procedures, other than following the Eightfold Path. However, *kammaṭṭhāna* based on one's personality can be helpful.
- The most important thing is to cleanse one's mind. Things just become clear with a purified mind.

2. There is an excellent example described in the *Tipiṭaka*. There were two *bhikkhus* at the time of the Buddha called Mahāpanthaka and Cūḷapanthaka. They were brothers and Ven. Mahāpanthaka was the elder. Ven. Mahāpanthaka had been trying to teach Ven. Cūḷapanthaka a particular verse (*gāthā*) for **six months**, but Ven. Cūḷapanthaka was unable to memorize it.

- Ven. Mahāpanthaka got frustrated and asked Ven. Cūḷapanthaka to disrobe and he left crying. The Buddha saw this incident and realized that Ven. Cūḷapanthaka had very unique hidden capabilities.
- He gave proper instructions to Ven. Cūḷapanthaka, and Ven. Cūḷapanthaka was able to attain not only the *Arahantship* but also attain vast super-normal (*abhiññā*) powers within the same day. The trick for Ven. Cūḷapanthaka was to go beyond a specific sticking point blocking his mind.
- **He recited not one but 500 *gāthā* that day.** There are many reports of his *abhiññā* powers. Once, he made 999 copies of himself and they were all engaged in various activities at the temple.
- The point is that none of that was gained via "book knowledge." Once the breakthrough came with the instructions from the Buddha, the rest of it gushed through immediately.
- **No one taught him how to memorize all those 500 verses or how to cultivate *abhiññā* powers.** A decent version of this story can be found in WebLink: Dhammapada Verse 25 – Cūḷapanthaka Vatthu.

3. Another example is how Ven. Ānanda attained the *Arahanthood* and many *abhiññā* powers overnight. Three months after the *Parinibbāna* of the Buddha, the first Buddhist Council (*Sangāyana*) was set to take place, and the day before that, Ven. Ānanda had not attained the *Arahantship*. He had been a *Sotāpanna* while the Buddha was alive.

- Since only "*sivpilisimbiya*" *Arahants* (those with *paṭisambhidā ñāṇa* ['analytical knowledge' or 'discrimination']) were allowed to attend the *Sangāyanā*, Ven. Ānanda was under pressure to attain the *Arahanthood*. Despite his efforts, he had not attained the *Arahanthood* the night before, and he decided to lie down to take a rest. As he was getting into bed, thinking about a *Dhamma* concept, he attained the *Arahantship* while not in any of the four postures (he was not on the bed yet but was off the ground).
- Simultaneously, he acquired many *abhiññā* powers too. The next day, when he went to the *Sangāyanā* hall, everyone was inside. He stood by the door and announced that he had attained the *Arahantship*

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and requested the door be opened. One of the *Arahant* asked Ven. Ānanda removed the doubts of everyone present about his attainment.

- So, Ven. Ānanda went inside through the closed door, traveled through air and took his seat. Then it was clear to everyone that he had not only attained the *Arahantship*, but also had cultivated *abhiññā* powers overnight; see, "WebLink: Ānanda -The Guardian of the Dhamma."

4. Waharaka Thero has given the following simile to explain what happens when one attains the *Sotāpanna* stage, and why it takes only a fraction of a second.

- Suppose person X is running back and forth past a sign that has written some information in small letters. It is impossible to read the sign while running, no matter how many times you run past it.
- But suppose X stops for a few seconds to read the sign and then resumes running back and forth again. Now that he has read the message that is on the post, he knows what is written on it, even though he again cannot read it while running.
- In the same way, it takes only a fraction of a second for the mind to grasp the true nature of this world (*anicca, dukkha, anatta*) when the mind is calm AND if one has learned enough background material (in the simile, he must know the language the sign was written in).
- While one is gathering this supporting material one is a *Sotāpanna Anugami*. Then the *Sotāpanna phala* moment can come at any time. It comes and goes even without one realizing it. Only weeks or months later will one realize the permanent change in oneself.

5. This is why I said in #1 above, that there are no set procedures for making progress on the Path or developing *abhiññā* powers (of course, *anariya* techniques are different). As one makes progress, one will AUTOMATICALLY receive the results based on one's progress.

- One will automatically attain *magga phala*.
- One may also attain *Ariya jhānic* states subsequently, if one had cultivated them in recent previous lives. For others, it may take some time to cultivate *Ariya jhāna. Jhāna* are very different from *magga phala*, and it may not be easy to verify whether one has attained *Ariya* or *anariya jhāna*; see, "Difference Between Jhāna and Stages of Nibbāna."
- While certain meditation techniques COULD be helpful, the two main factors are *kusala sīla* (moral living) and comprehending the fundamental nature of this world, i.e., *Tilakkhaṇa*.

6. Our goal should be to eliminate future suffering by cultivating wisdom (*paññā*), and thereby getting rid of *micchā diṭṭhi*.

- Of course, learning correct *Dhamma* is a joyful experience that can motivate one to learn further and thereby help comprehend the true message of the Buddha.
- The key is not to confuse "learning" with "memorization." One needs to get the key idea or *saññā* of a given concept. When one gets the *saññā* of a concept, one will never lose it: "What is Saññā (Perception)?."

7. This website with hundreds of posts could discourage people, if they try to memorize all these different things to learn *Dhamma*.

- It is not necessary to MEMORIZE ANYTHING. Most of the material on the website is for reference. If one forgets some details about a concept it is easy to use the menu system, "Search" button at the top right, or the Pure Dhamma – Sitemap to locate relevant posts.
- However, listening to *desanā* or reading *Dhamma* (and then grasping concepts, not memorizing) is an essential part of learning (grasping concepts).
- Getting into *jhānā* or attaining *magga phala* does not have set procedures. They will AUTOMATICALLY be realized as one follows the Path and one's wisdom grows.

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- The key is to stay away from *dasa akusala*, live a moral life, and comprehend the key message embedded in *anicca, dukkha, anatta* by learning *Dhamma* and contemplating.
- By the way, there is a connection between *dasa akusala* and *anatta*; see, "Dasa Akusala and Anatta – The Critical Link." So, *anicca, dukkha, anatta* are related to *dasa akusala*.

8. Memory and wisdom are two different things, even though they are somewhat related. To comprehend the message of the Buddha, one should cultivate wisdom (*paññā*) instead of memorizing verses. Let us take a simple example to explain this.

- A child can learn addition by memorizing. Then, he/she will be able to give the right answer to the addition of two numbers that have been memorized, but he/she will not be able to add two randomly chosen numbers.
- However, if the child is taught HOW TO add two numbers, using a technique like using the fingers in the hand to represent numbers. it will be possible to "see" WHY two plus three equals to five. Then the child will be able to add any two numbers.
- Once that is grasped, it would be easy for the child to then learn subtraction, multiplication, and division.
- However, it will be an impossible task to memorize the addition, subtraction, multiplication, and division of any two numbers.

9. There is a fundamental difference between "real learning" (grasping concepts) and memorization (just blindly following rules/instructions).

- This is a concept that is hard to grasp for many these days because we are used to "book learning." Many people who can repeat specific tasks mechanically without even bothering to think through. And then when the situation changes somewhat, they do not know how to handle the "new situation."

10. The Buddha's message is unique. It goes far beyond moral living. Some people think that by living a moral life, one can get an afterlife in heaven forever.

- On the other end of the spectrum, another set of people believe that killing those who are unfaithful to their God can also lead to a heavenly life, which should be beyond belief for any reasonable person.
- However, if a mind is contaminated from an early age, such dangerous ideas sink into the mind and are very hard to change.
- Both extremes are faith-based.
- Hopefully, one would be able to see that there is a critical element of reasoning, not faith, involved in Buddha Dhamma. A reasonably moral person can grasp it. It can be followed to a very deep level if desired.

11. Buddha Dhamma cannot be learned by reading books or this website. But they can help by providing (correct) information; if it is incorrect information, then it would be just a waste of time.

- Since Buddha Dhamma is very different from any other religion or philosophy, one first needs to get that basic information from someone who really knows the fundamentals (*kamma/vipāka, dasa akusala, Paṭicca Samuppāda*, etc) and then the deeper aspects like *anicca, dukkha, anatta* once the basics are absorbed.
- It is not possible to even absorb the fundamentals unless one is already living a moral life. It may sound hard to believe, but a defiled mind CANNOT absorb Buddha Dhamma.
- **A defiled mind is like a dirty cloth, which cannot be made colorful by soaking in a dye. The cloth needs to be cleaned to absorb the dye and become bright.**
- Therefore, the first step is to stay away from the worst of the *dasa akusala*, which are also called "*pañca duccarita*" or "five immoral qualities": killing, stealing, sexual misconduct, lying, and alcoholism/drug use.

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12. What is discussed in the *Kalama Sutta* is this very first step: Understanding that what one does not like to be done to oneself, another wouldn't like either. No one likes to be hurt and to be put to misery. Any average human should be able to comprehend that simple concept.

- That step needs to happen before one starts on the five precepts or moral conduct (*panca sīla*) which are deeper; see "The Five Precepts – What the Buddha Meant by Them."
- Only then can one start comprehending the deeper concepts like *anicca, dukkha, anatta,* the Four Noble Truths, and start on the Noble Eightfold Path; see, "What is Unique in Buddha Dhamma?."
- The ability to understand deeper concepts gets easier as one purifies one's mind.

13. Although this website will be a helpful resource, one should not start memorizing key concepts. First of all, it is not possible to do that. There is so much material that it is impossible to remember everything. But it is essential to read various aspects and try to "fill in gaps" in the "big picture."

- Of course, I also do not memorize all the details. But I do know where to refer to get any needed information. It is all in the *Tipiṭaka*, and the late Waharaka Thero has clarified the key terms for us so that we can gradually find our own way.
- It becomes easier to analyze a given concept as one progresses. The more one grasps about a concept (not merely memorizing the wording), the more the meanings (and how to use them in other situations) start to flow through.
- At some point, when one starts comprehending key concepts, one will be able to see connections among different aspects and start seeing the big picture or to make that big picture even more clear. That is when a *Sotāpanna Anugami* becomes a *Sotāpanna*.

More information with references to *suttā* at: "Samādhi, Jhāna (Dhyāna), Magga Phala."

An in-depth analysis is in "Elephant in the Room 2 – Jhāna and Kasiṇa." This series of posts is the latest on jhāna.

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2.13 Transfer of Merits (Pattidāna) – How Does it Happen?

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Introduction – Unseen Mental Energy

1. Even some Buddhists are skeptical that merits can be "transferred" to other beings: It does not appear "scientific." However, Buddha Dhamma is far ahead of science, and this is another example. Even though the vocabulary is different, mechanisms of "energy transfer" (mental energy) are also explained in Dhamma.

- It is possible to transfer the merits of a good deed and many other versions of "mental energy."
- **The basic idea can be thought of as follows.** Suppose one has a lighted oil lamp, and many others have oil lamps but don't have access to a flame to light them. Wouldn't it be good to let others use one's lamp's flame to light their lamps?
- Of course, it is not possible to "create" many lighted oil lamps starting with one. But it is possible to light a thousand other lamps by sharing the flame of one oil lamp. In the same way, the receiving person needs to have essential ingredients to reap the benefits, as explained below. But since all those lamps will be useless without a way to light them, the person providing the light is doing an excellent service.
- One "giving merits" is doing *pattidāna* or "conditions" for good *kamma bija* (or *bīja*) to germinate. The receiver must have good *kamma bīja* or "root causes" and receive those *pattidāna* willingly, which is called "*puñña anumodanā*," which rhymes as "*puññānumodanā*." [***pattidāna*** :[nt.] transference of merit or share.]

What Is *Anumodanā*?

2. *Anumodanā* means the receiving mind is becoming joyful with the merits it received ("*anu*" + "*odanā*," which rhymes as "*anumodanā*"). The giver is giving ("*dāna*") the "*paccayā*" or the auxiliary causes. (The commonly-used word is "*pratyaya*" but that is the incorrect Sanskrit word; the correct Pāli word is *paccayā*). It is *paccayā* that represents "*patti*" in "*pattidāna*" (pronounced, "*paththidāna*").

- Only in direct giving of material things can a giver ensure that the receiver receives what is given.
- Giving merits (*pattidāna*) is different. The giver cannot ensure that the receiving party "received what is intended" unless the person receiving was attuned to receiving.
- It is the receiving person that is doing the "*puñña anumodanā*," i.e., gladly receiving the *pattidāna* of the giver and becoming joyful with the merits received. That is also called "*pattānumodanā*." [***pattānumodanā*** :[f.] transference of merit.]

Giving Can Be Mental Too – *Dāna* and *Pattidāna*

3. Giving and receiving can be done in many ways:

- The direct method of giving/receiving is when one gives money or something material. It is deducted from the giver's ledger and added to the receiver's: Transfer is complete.
- When a teacher teaches a classroom full of kids, he/she gives instructions the same way to all the kids. But how much a particular kid "receives" or comprehends depends on that specific kid's ability to receive. That is similar to *pattidāna.*
- A radio/television station is broadcasting a program. But the reception of the program by a radio/TV depends on the quality of that receiving device. Furthermore, it has to be "tuned" to the correct station.
- This transfer can happen instantaneously or with a time lag because that mental energy is in the "*nāma loka*" and is accessible at any time; see "Memory, Brain, Mind, Nāma Loka, Kamma Bhava, Kamma Vipāka," "What are Dhamma? – A Deeper Analysis," and "Our Two Worlds: Material and Immaterial."

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4. Therefore, only in "direct giving" is the amount received the same. The amount received in "indirect giving" methods depends on the receiver. That latter mechanism works when "transfering merits" to another person who may be far away.

- All intentions have *kammic* energy. You may remember that the Buddha said, "*Cetanā ahaṁ bhikkave kammaṁ vadāmi*," or "*Bhikkhus*, I say that intention is *kamma*." **And kamma is the vital potential energy for everything in this world. [***Cetanāhaṁ, bhikkhave, kammaṁ vadāmi. Cetayitvā kammaṁ karoti— kāyena vācāya manasā*. AN 63. Nibbedhikasutta**]**
- People very much underestimate the power of the human mind. Those who have experienced at least anariya jhānā can sense at least a little about the power of the mind; see "Power of the Human Mind – Introduction" and the two follow-up posts.
- Direct giving is "*dāna*"; indirect giving is "*pattidāna*." These are two of the ten meritorious deeds (*puñña kamma*); see, "Puñña Kamma – Dāna, Sīla, Bhāvanā."

Giving Merits – *Pattidāna*

5. One such mechanism is the *anantara-samanantara paccayā*; see "Anantara and Samanantara Paccaya." It is one of the universal laws governing how *kamma* and *kamma vipāka* operate (*kamma niyāma*). Many people pronounce "*niyama*" as "*niyāma*," but "*niyāma*" is the Pāli or Sinhala word for "principle."

- Thus *kamma niyāma* are the universal laws of *kamma* (like the law of gravitation).

6. Suppose one is "transferring merits" by sincerely saying, "May so and so receive merits from this good deed that I have done." One could do *Metta bhāvanā* by saying, "May all beings be free from the suffering in the *apāyā*" or some version of it. In both cases, one is BROADCASTING one's intention.

- However, just because one is doing such a "giving," the intended recipient may not receive the benefits UNLESS the recipient has a matching mindset. It is just like the case of radio/TV, where the receiving device needs to be set to the "right frequency" to receive the signal.
- That is explained in the post, "Anantara and Samanantara Paccaya." Don't be discouraged by those Pāli words. Sometimes, as in the case of *Paṭicca Samuppāda*, it is best to use the Pāli words and understand their meanings.

7. Transfer of merits is efficient when the giver and the receiver are together, and each is aware of the other's intention. For example, in Asian countries, it is customary to transfer merits to deceased relatives. Alms-giving to the *Saṅgha* and *pattidāna* offered to the deceased relative belong to this category.

- The deceased party can receive merits if it is in a state where it can receive such merits, for example, if it is in a *gandhabba* state.
- But if the deceased is reborn as an animal or human, it cannot receive full benefits, even though it may benefit to some extent.

Dhamma Dāna Is The Ultimate Giving

8. It is possible to "give Dhamma" or to "give *kusala*" too. The Buddha said, "*sabba dānaṁ Dhamma dānaṁ jināti*" or, "from all kinds of giving, Dhamma giving is the most meritorious."

- When the Buddha gave a discourse, those listening "received" Dhamma in varying degrees. Some became *Arahants*, and some attained the *Sotāpanna* stage during the discourse itself. But others did not achieve any stage but possibly still accumulated merits or *kusala*. *Kusala* ("*ku*" or "*kunu*" or "dirty"+"*sala*" or "remove," and thus shedding defiled thoughts from the mind). That means gaining wisdom, non-greed, non-hate AND discarding greed, hate, and delusion.
- During such a discourse, one mainly cultivates wisdom. That, in turn, results in discarding greed and hate.

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Importance of State of Mind

9. How much merit a given person receives depends on the state of mind of that person. It also depends on the intellectual level of that person. But it is impossible to quantify the intellectual level using modern standards of "book knowledge." It is not directly related to one's formal education. It is easier to give some examples.

- Ven. Ānanda was highly literate, a former prince, and had fantastic memory power. He had the whole *Sutta Piṭaka* in his memory. And he was with the Buddha for many years but attained *Arahanthood* only after the Buddha's *Parinibbāna* (passing away).
- Sunīta was of low caste and carried buckets of feces when the Buddha met him. With his supernormal powers, the Buddha saw that Sunīta could comprehend Dhamma and asked Sunīta to become a *bhikkhu*. Ven. Sunīta became an *Arahant* within seven days.

10. A given person may be receptive to "receiving Dhamma" when his mind is calm. But the same person may not comprehend anything when his mind is excited or distracted. That is the same as saying that the five hindrances are active; see "Key to Calming the Mind – Five Hindrances." Therefore, it is IMPORTANT to have a correct mindset when learning Dhamma, whether by listening or reading.

- Therefore, try to read these posts at quiet times, when the mind is receptive, and NOT during the brief breaks at work when the mind is occupied or agitated.
- In Asian countries, that is a significant reason for going to the temple. At the temple, people offer flowers to the Buddha or the *Bodhi* tree. Such activities get the mind into a calm, peaceful state suitable for listening to a Dhamma discourse afterward; see "Buddhist Chanting" and "Tisarana Vandana and Its Effects on One's Gati."

Both *Anantara* and *Samanantara* Must be Optimized

11. Therefore, both *anantara* and *samanantara* must be optimized to make all these activities efficient.

- Of course, if one is not learning the true Dhamma, there is nothing substantial in *anantara*. Thus, one would be wasting one's time.
- On the other hand, even with an excellent Dhamma delivery, the receiver's mind needs to be receptive to get full benefits. In other words, *samanantara* must be good too.

12. The following example may help clarify this concept: Having "good *kamma bīja*" is like having "good seeds." Suppose person X has potent seeds but does not have water and nutrients for those seeds to germinate and grow. If person Y can provide X with water and nutrients, X can plant those seeds and get them to germinate and grow.

- Some people may have "good *kamma* seeds" but do not have the necessary conditions to bring the corresponding good *kamma vipāka*. When another person does *pattidāna*, that is like donating water and nutrients to that person.

13. A seed is the *anantara* or the cause *(kamma bīja*), and the receiving party must have that. However, like a seed cannot grow unless it is exposed to moist soil, has nutrients, and sunlight, that *kamma bīja* cannot bear fruit without suitable conditions; i.e., the *samanantara* (or suitable conditions) must be there too.

- Therefore, the receiver can accept those conditions from the giver and get those existing good *kamma bīja* to bring their good *vipāka*.
- It is only when both *anantara* and *samanantara* are optimized and matched that full benefits result. i.e., the optimum transfer takes place. This phenomenon is quite similar to the "resonance effect" in physics. Only when the energy of a photon matches an energy gap of an atom that the absorption of that photon by the atom is optimum.

Different Types of *Anumodanā*

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14. A type of "*anumodanā*" also happens in day-to-day life. Suppose X starts a project to feed the hungry. Many poor people benefit from it. Another person (Y) sees that and may become joyful seeing the hungry getting fed and may thank X for doing it. This joy of heart, even if Y did not contribute, counts as "merits"; it becomes a good *kamma vipāka* for Y. That does not take any merits away from X.

- Something can come out of nothing. So, where do those kinds of benefits come from? It comes from the mental energy of Y, who became joyful upon seeing the kind act. That is part of a human's mental energy (*javana*); see "Power of the Human Mind – Introduction."
- That is true of immoral acts too. Suppose X is beating up Y. Person Z may be glad to see that and may encourage X to beat up Y. Now, suppose Y dies due to the beating. Then not only X but Z also gets bad *kamma vipāka* for that immoral act.
- In our societies also, the same principle applies. Suppose the police are investigating the death of Y. They have evidence that Z encouraged the killing; they can prosecute both Z and X.
- Thus our feelings (good or bad) play an important role in accumulating good and bad *kamma vipāka.*

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2.14 First Noble Truth is Suffering? Myths about Suffering

Most people believe that the First Noble Truth just says there is suffering. Some also think that it is possible to "remove" this existing suffering IN THIS LIFE by following extensive and elaborate meditation techniques.

1. The Buddha said, "My Dhamma has not been known in this world. It is something people have never heard of previously." So we should carefully examine to see what is really new about the suffering that he talked about.

- What is new about knowing that there is suffering around us? Everybody knows that there is suffering with old age, diseases, poverty, etc.
- And it is possible to REMOVE existing suffering by doing meditation? For example, if one has come down with a disease, can one overcome that by doing meditation? If someone is getting old and is feeling the pains and aches of old age, can that be PERMANENTLY removed by doing meditation? Even though some issues can be handled due to special reasons, in most cases we CANNOT change such EFFECTS or end results.

2. Let us discuss these two points one at a time.

3. Let us first see whether it is possible to REMOVE the existing suffering.

- For example, if someone has aches and pains due to old age, it is not possible to get rid of them other than to use medications or therapy to lessen the pain and manage it. If someone gets cancer, it is normally not possible to get rid of it by meditation. It may be handled by medication. Even the Buddha had pains and aches due to old age, and had a severe stomach ache at the end.
- In the context of that last sentence, It must be noted that there are two types of *vedanā* (feelings): those due to *kamma vipāka* and those due to *saṅkhāra* (attachment to sensual pleasures), and an *Arahant* gets rid of only the second kind until the *Parinibbāna* (death); see, "Vedanā (Feelings) Arise in Two Ways."
- In fact, it may not even be possible to do meditation under any of such conditions. Even someone who has developed *jhānā*, may not be able to get into *jhānā* if the pains are too distracting.
- The purpose behind Buddhist meditation is to contemplate on the true nature of the world and find the CAUSES of such suffering, so that those causes can be stopped and FUTURE suffering can be stopped.
- It is true that one can get a relief from day-to-day stresses by doing different kinds of meditation. And it is good to do them. But such practices were there even before the Buddha. There was no need for a Buddha to reveal to the world that one could get some "calming down" by doing breath meditation or *kasiṇa* meditation.
- In a way, such "*samatha*" meditations are comparable to taking an aspirin for a headache. One can get relief in the short term but it is temporary. But the problem that the Buddha addressed involved a much longer time scale, and will lead to a *nirāmisa sukha* that is permanent.

4. So, what was the "never heard truth about suffering" that the Buddha revealed to the world? In short it is the "suffering that is hidden in sense pleasures; the suffering that WILL ARISE in future lives."

- Let us take an example to get a simple version of this "new idea."
- When a fish bites the bait, it does not see the suffering hidden in that action. Looking from the ground we can see the whole picture and we know what is going to happen to the fish if it bites the bait. But the fish is unable to see that whole picture, and thus does not see the hidden suffering. It only sees a delicious bit of food.
- In the same way, if we do not know about the wider world of 31 realms (with the suffering-laden four lowest realms), and that we have gone through unimaginable suffering in those realms in the past, we only focus on what is easily accessible to our six senses.

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- In order to really comprehend suffering through repeated rebirths, one needs to comprehend that most suffering is encountered in the 4 lowest realms (*apāyā*); see, "The Grand Unified Theory of Dhamma."
- Thus, stopping suffering requires one to first stop the causes for rebirths in the *apāyā* by attaining the *Sotāpanna* stage of Nibbāna; see, "Nibbāna in the Big Picture."

5. **Seeing this hidden suffering is indeed difficult.** It is not possible to convey the whole message in one essay, but I will try to get across the main idea. One really needs to spend some time thinking through these issues. When the Buddha attained the Buddhahood, it said that he was worried whether he could convey this deep ideas to most people.

- Everything happens due to one or (usually) many causes. The famous Third Law of motion in physics says that every action has a reaction; and the First Law says that an object will not change its status unless a force acts on it. It is easy to see these "cause and effect" principles at work in mechanical objects. If something needs to be moved, it needs to be pushed or pulled. If a stone is thrown up, it must come down if there is gravity pulling it down.
- We seek pleasures that are highly visible. But if we gain such pleasures with immoral acts, the consequences of such immoral acts are not apparent. We can see a stone thrown up coming down, but we cannot see any bad consequences to the drug dealer who seems to be enjoying life.

6. The main problem in clearly seeing the "cause and effect of mind actions" is that the results of those actions have a time delay and that time delay itself is not predictable. In contrast, it is easy to predict what is going to happen with material things (moving an object, a vehicle, a rocket, etc). The success of physical sciences is due to this reason. Once the underlying laws are found (laws of gravity, laws of motion, electromagnetism, nuclear forces, quantum mechanics, etc), one has complete control.

- But the mind is very different. To begin with, no two minds work the same way. Under a given set of conditions, each mind will chose to act differently. With physical objects, that is not so; under a given set of conditions, what will happen can be predicted accurately.
- Effects of some actions (*kamma*) may not materialize in this life and sometimes it may come to fruition only in many lives down the road (but with accumulated interest).
- Even in this life, mind phenomena are complex: This is why economics is not a "real science." It involves how people act sometimes "irrationally" for perceived gains. No economic theory can precisely predict how a given stock market will perform.

7. When mechanical systems have time lags, those are predictable. We can set off a device to work in a certain way AT A CERTAIN TIME, and we know that it will happen at that time if all mechanical components work properly. Not so with the mind. When we act in a certain way, the RESULTS of those actions may not be manifested for many lives. This is a key point to contemplate on.

- But cause and effect is a nature's basic principle. **When something is done, it will lead to one or more effects.** In mind-related causes, the effects may take time, sometime a long time over many lives, to trigger the "corresponding effect."
- Thus it should be clear that "action and reaction" associated with mind effects REQUIRE the rebirth process. It is not readily apparent and is an essential part of the "previously unheard Dhamma" that the Buddha revealed to the world.
- **This "cause and effect" that involves the mind is the principle of *kamma* and *kamma vipāka* in Buddha Dhamma.**
- But unlike in Hinduism, *Kamma* is not deterministic, i.e., not all *kamma vipāka* have to come to fruition; see, "What is Kamma? Is Everything Determined by Kamma?." All unspent *kamma vipāka* become null and void when an *Arahant* passes away.

8. The life we have as a human is a RESULT of a past good deed. The life of a dog or an ant is the result of a past deed by that sentient being.

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- And what happens to us in this life is a COMBINATION of what we have done in the past (*kamma vipāka*) AND what we do in this life.
- What happens to an animal is MOSTLY due to *kamma vipāka* from the past.
- The difference between a human and an animal is that the animal does not have much control over what is going to happen to it. But human birth is a special one: We have a higher level mind that CAN change the future to some extent, and with possible enormous consequences.

9. What can we change and what cannot be changed?

- We are born with a certain *kamma vipāka* built in. Our body features, major illnesses (such as cancer) are mostly, not completely, built-in. We can avoid many *kamma vipāka* by acting with mindfulness, i.e., by planning well, taking precautions, etc.
- But we CANNOT change the fact that we are going to get old and eventually die, no matter what we do. Our life a RESULT.
- What we CAN change are the CAUSES for future lives.
- Even though meditation cannot relieve us of most of the pre-determined suffering, proper meditation CAN provide temporary relief, as well as PERMANENTLY removing future suffering.

10. The second Noble Truth is describes those CAUSES that we need to work on. The root causes are greed, hate, and ignorance, but they need to be removed mainly via understanding the Three Characteristics (see #12 below) and also via removing our bad *sansāric* habits; see a series of posts starting with, "Habits, Goals, Character (Gati)" to "The Way to Nibbāna – Removal of Āsavās."

11. The Third Noble Truth is about what can be achieved by systematically removing those causes. *Nirāmisa sukha* increases from the point of embarking on the Path, and has four levels of PERMANENT increases starting at the *Sotāpanna* stage and culminating at the Arahant stage; there are several posts starting with, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

12. And then Fourth Noble Truth is the way to attain *nirāmisa sukha* and then various stages of *Nibbāna*. *Nirāmisa sukha* starts when one lives a moral life (see, "Ten Immoral Actions (Dasa Akusala)" and follow-up posts). The root causes of immoral behavior are greed, hate, and ignorance. Ignorance can be reduced to the extent of attaining the Sotāpanna stage just via comprehending the Three Characteristics of "this world of 31 realms," i.e., *anicca, dukkha, anatta*; see, "Anicca, Dukkha, Anatta – Wrong Interpretations," and the follow-up posts. It is that powerful.

- Once one attains the *Sotāpanna* stage, one can find the rest of the way by oneself.

13. There are many different ways to describe and analyze what I summarized above. Different people can grasp Dhamma by looking at it from different angles. That is what I try to cover with sections like "Dhamma and Science", "Dhamma and Philosophy", and for those who like to dig deeper into Dhamma, the section on "Abhidhamma" which means "Higher or Deeper Dhamma."

- My goal is to provide a "wide view" that accommodates most people. Even though I cannot even begin to cover even a significant fraction of Buddha Dhamma, one does not need to understand "everything" even to attain the *Arahanthood*. The Buddha has said that one could attain all four stages of *Nibbāna* just via comprehending *anicca, dukkha, anatta* at deeper and deeper levels. This is because with deeper understanding, one's mind automatically directs one in the right direction.
- Another reason that I try to cover many topics is to illustrate the point that Buddha Dhamma is a complete description of nature.

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2.15 Vinaya – The Nature Likes to be in Equilibrium

Pre-2016 post; revised July 18, 2022; April 30, 2023

Our lives and existence are based on constantly getting into debt and then paying off debts. This latter is done by Nature whether we like it or not. When we steal, kill, lie, or do any of the *dasa akusala*, we get into debt, and nature keeps track of that via *kammic* energy.

- We are reborn to pay debts. This is another way of looking at the cycle of rebirth. Nature will automatically ensure that the largest debts are paid off first; this is how the next existence (*bhava*) is determined.
- During a lifetime, debts are paid off when suitable conditions appear; see "Anantara and Samanantara Paccaya."
- Nature is the final arbitrator. A criminal may get away with a crime by hiring a good lawyer but must pay for the crimes in nature's court. Similarly, when we do something good, we will get the rewards regardless of whether we wish for anything in return. Most people do not realize this because of the delay between the act (*kamma*) and its result (*kamma vipāka*).

1. When we do either a moral or an immoral act, it is done with an intention and has associated energy. That is the *kammic* energy produced in *javana citta*. That energy resides in the universe until spent or otherwise reduced by some means (this is related to quantum entanglement; see, "Quantum Entanglement – We are All Connected"). It is the principle of energy conservation in physics.

- We can become indebted to a living being or the "world as a whole."
- There were no *Vinaya* rules in Buddha *sāsana* for about 20 years after the Buddha attained Enlightenment. When Buddha Dhamma started flourishing, unscrupulous people started becoming monks to live comfortable lives depending on the devotees' kindness. The Buddha admonished them about the consequences of becoming indebted and started setting up the *Vinaya* ("*vi*" + "*naya*," where "*naya*" in Pāli or Sinhala means debt) rules to rein in those people.

2. When there is an energy imbalance, nature tries to bring it to balance. For a given individual (in the conventional sense), i.e., a life stream (absolute sense), the biggest imbalances are settled first.

- Thus at the death when *paṭisandhi* takes place, the biggest *kamma* seed with the highest imbalance comes into play and releases that energy by initiating the next birth in the corresponding "*bhava*"; see, "Bhava and Jāti – States of Existence and Births Therein." Thus the next "*bhava*" is determined by the biggest *kammic* seed at the end of the current "*bhava*" (this is a simple interpretation of a complex process).
- During a lifetime (*pavutti vipāka*), in addition to the energy content, the prevailing conditions also come into play for delivering *kamma vipāka* or releasing *kamma* seeds. This is why we can prevent many bad *kamma vipāka* from coming to fruition by acting with or "being mindful"; see, "What is Kamma? Is Everything Determined by Kamma?."
- In both cases (*paṭisandhi* and *pavutti vipāka*), "matching conditions" plays a big role; see "Anantara and Samanantara Paccaya." For example, a seed does not germinate if it is in a dry place; it needs to be in the ground with water and sunlight to germinate.

3. Getting back to the issue of coming to equilibrium, a stone is in equilibrium when it stays on the ground. If we pick it up and throw it up it goes up because we gave it some energy. But now, it is not in equilibrium and will fall to find its equilibrium position on the ground. The only difference with *kammic* energy is that the kammic energy could be released much later; **it has to find suitable conditions to release that energy;** see "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka," and "Paṭicca Samuppāda – Overview"; Thus the release of *kammic* energy is more akin to the process of germination of a seed; there is a time lag until suitable conditions appear.

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- When placed in the ground, a seed germinates and becomes a tree according to the "blueprint" in the seed. The energy for the tree's growth comes from the soil (through the roots) and the Sun (through the leaves.) But the tree, like any other *saṅkhata*, has a finite lifetime.
- Unless the tree made more seeds during its lifetime, that tree is the only "result" of that original seed.

4. Through numerous lives in the past, we have accumulated innumerable numbers of both good and bad *kammic* energy packets, or *kamma bīja*, or *kamma* seeds and we keep producing them in this lifetime, too; some are big, and some are small (actually, those done beyond 91 *mahā kappā* have lost their energy unless they are *janaka kamma* that can lead to rebirth; like everything else in this world, *kammic* energy is not permanent either). The small *kammic* seeds bring in results (*vipāka*) during any lifetime, and the really big ones (*kamma patha*) are the ones that determine "*bhava*" for a new life at the *cuti-paṭisandhi* moment.

- Does that mean we must remove all *kamma* seeds to stop rebirth, i.e., to attain Nibbāna? No. A new "*bhava*" is grasped at the "*upādāna paccayā bhavo*" step in the *Paṭicca Samuppāda* cycle; see "Akusala-Mūla Paṭicca Samuppāda." If one has removed ignorance (*avijjā*) and understood the true nature of the world, then there is no "*taṇhā*" and thus there is no *upādāna* at the "*taṇhā paccayā upādāna*" step, and thus no "*bhava*," and no "*jāti*" or rebirth.
- However, to remove ignorance (*avijjā*), we must purify our minds. For that, we must understand the true nature of "this world," i.e., *anicca*, *dukkha*, and *anatta*. We need to eliminate the five hindrances (*pañca nīvaraṇa*) that cover our minds and not let the mind comprehend *anicca*, *dukkha*, and *anatta*. That is where the removal of bad *kamma* seeds and the accumulation of good *kamma* seeds (i.e., doing good deeds and avoiding bad deeds) become important; of course, "deeds" include actions, speech, and thoughts.

5. The point is that every time we do a moral or an immoral act, we generate a *kamma* seed that embeds the "*javana* power" of the thought that led to the act; see, "Javana of a Citta – The Root of Mental Power." The *kammic* power associated with a moral act can be considered surplus in one's "account" that can be used to enjoy things in life; an immoral act leads to debt, i.e., it appears on the negative side of the ledger. If one acts immoral against another living being, one is in debt to that being until it is paid off; see "Kamma, Debt, and Meditation."

6. Nature tries to keep things in balance: the good *kamma* brings good results, and bad *kamma* brings bad results when nature implements this balancing act. We can take advantage of both by arranging conditions for good *kamma* seeds to germinate and not letting bad *kamma* seeds germinate; see, "What is Kamma? Is Everything Determined by Kamma?." The development of good habits and getting rid of bad habits go along with this process; see "Habits and Goals" and "Sansāric Habits and Āsavā." Please review these links carefully. All these tie up together.

7. Thus, we are bound to this *saṁsāra* or the cycle of rebirths because we do things to make an "imbalance" through moral or immoral deeds: good deeds lead to good rebirths and bad ones to bad rebirths. They both extend the *sansāric* journey. However, it is essential to engage in moral deeds to avoid birth in the four lowest realms (*apāyā*), where the suffering is great, AND there is no opportunity for moral deeds. Thus one MUST do moral deeds until one attains *Nibbāna*.

- Moral deeds WILL have consequences (they add up in the "plus side of the ledger"), whether or not one wishes for anything in return, i.e., nature will pay back. However, if one does a moral deed AND wishes for something other than *Nibbāna*, then that is done with greed, and thus one is simultaneously doing an immoral act.
- Only *Arahant* does not do any moral or immoral deeds with *kammic* consequences that are potent enough to bring rebirth. All an *Arahant* does is low-level *saṅkhāra* or "*kiriya*" (like walking and talking) and is "in equilibrium" with nature.

8. When one goes "off the equilibrium," greed and anger intensify and one is likely to do immoral acts to become indebted. On the other hand, when one is in some *samādhi*, the mind is close to equilibrium, and

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thus greed and hate are under control. If one attains *rūpāvacara* and then *arūpāvacara jhānā*, the mind gets even closer to equilibrium. *Samādhi* attains perfection when one becomes an *Arahant*.

- This is why one must avoid immoral acts to get results in meditation. A purified mind can quickly get to *samādhi*; see "The Basics in Meditation."
- One becomes indebted via greed, hate, or ignorance (here, ignorance means not knowing the true nature of the world or *anicca*, *dukkha*, *anatta*); thus, there is *lobha Vinaya*, *dosa Vinaya*, and *moha Vinaya*.

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III Key Dhamma Concepts

Within thousand years of the Buddha's *Parinibbāna* (passing away), certain key concepts became distorted. For many years, I had nagging questions on the compatibility of certain concepts that are widely published in "Buddhist literature", including Theravāda literature. For example, explanations of *anicca, anatta, sunyata*, did not make sense to me. Furthermore, I got lost in a myriad of explanations for terms like *saṅkhāra*; there are three different meanings for that word in standard Theravāda texts.

When I started listening to the *desanās* by Waharaka Thero in Sri Lanka, it became immediately apparent to me that "this was the true Dhamma"; see, "Parinibbāna of Waharaka Thero." Furthermore, concepts like *saṁsāra, sammā, saṅkhāra* became crystal clear while I was just listening. I hope I will be able to convey this information as clearly below.

This main section has the following sub-sections:

- **Subsection:** Basic Framework of Buddha Dhamma
  - Buddha Dhamma – Noble Truths, Paticca Samuppāda, Tilakkhaṇa
  - Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa – Key Relationships
  - Anicca Nature, the First Noble Truth, and Paṭicca Samuppāda Tilakkhaṇa – Introduction
    - Anicca and Anatta – Two Characteristics of the World
    - Anuloma Khanti and Sammattaniyāma – Pre-requisites for a Sotāpanna
    - Anicca Nature – Not Possible to Overcome Suffering in This World
    - Dukkha in Tilakkhaṇa Is a Characteristic – Not Dukkha Vedanā
    - Attachment to Things with Dukkha Lakkhaṇa Leads to Dukkha
    - How Does Anicca Nature Lead to Dukkha?
    - Anatta is a Characteristic of the World, not About a "Self"
    - Anatta in Anattalakkhaṇa Sutta – Part 1
    - Anatta in Anattalakkhaṇa Sutta – Part 2

Critically-Relevant Posts in Other Sections:

- Saṅkhāra – What It Really Means
- Correct Meaning of Vacī Saṅkhāra

- Subsection: San (Explanation of many key Pāli words)
  - What is "Saṇ"? Meaning of Sansāra (or Saṁsāra)
  - Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka
  - Saṅkhāra – Life is a Bundle of Saṅkhāra
  - Difference Between Dhamma and Saṅkhāra
  - Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra
- Subsection: Nibbāna
  - How to Taste Nibbāna
  - Nirāmisa Sukha
  - Nibbāna – Is it Difficult to Understand?
  - The Four Stages in Attaining Nibbāna
  - What Are Rūpa? (Relation to Nibbāna)
  - Does the First Noble Truth Describe only Suffering?
  - Nirodha and Vaya – Two Different Concepts

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- Nibbāna "Exists", but Not in This World

o Subsection: Anicca, Dukkha, Anatta

- Anicca, Dukkha, Anatta – Distortion Timeline
- Anicca, Dukkha, Anatta – Wrong Interpretations
- The Way to Nibbāna – Transcription of a Discourse by Waharaka Thero
- Anicca – True Meaning
  - Anicca – Inability to Keep What We Like
    - Anicca – Repeated Arising/Destruction
    - Anicca – Worthlessness of Worldly Things
    - Anicca – The Incessant Distress ("Pīlana")
    - How to Cultivate the Anicca Saññā
  - How to Cultivate the Anicca Saññā – II
  - If Everything is Anicca Should We Just give up Everything?
- Anattā – A Systematic Analysis
  - Anattā in Anattalakkahana Sutta – No Soul or an Ātma
  - Anatta – No Refuge in This World
  - Dasa Akusala and Anatta – The Critical Link
  - Anatta – the Opposite of Which Atta?
  - Anattā (Mundane Interpretation) – No "Unchanging Self"
- Anatta and Dukkha – True Meanings
- Anicca, Dukkha, Anatta – According to Some Key Suttā
- Tilakkhaṇa – English Discourses
- Sotāpanna Stage and Tilakkhaṇa
  - Sakkāya Diṭṭhi and Tilakkhaṇa
  - Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views
  - Associations (Sevaṇa) – A Root Cause of Wrong Views
- Why are Tilakkhaṇa not Included in 37 Factors of Enlightenment?
- Two Versions of 37 Factors of Enlightenment
- Types of Bodies in 31 Realms – Connection to Jhāna
- Finest Manomaya Kāya of an Arūpāvacara Brahma
-

o Subsection: Gati, Bhava, and Jāti

- Nāmagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)
- Gati and Bhava – Many Varieties
- Gati to Bhava to Jāti – Ours to Control
- Memory, Brain, Mind, Nāma Loka, Kamma Bhava, Kamma Vipāka
- Bhava and Jāti – States of Existence and Births Therein
- Cuti and Maraṇa – Related to Bhava and Jāti
- Anusaya, Gati, Bhava – Connection to Manomaya Kāya (Gandhabba)
- Difference Between Taṇhā and Upādāna
- Pāpa Kamma Versus Akusala Kamma

o Subsection: Sorting out Some Key Pāli Terms (Taṇhā, Lobha, Dosa, Moha, etc)

- Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā

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- Taṇhā – How We Attach Via Greed, Hate, and Ignorance
- Lobha, Raga and Kamaccanda, Kamaraga
- Lobha, Dosa, Moha Versus Raga, Patigha, Avijjā
- Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)
- Anantara and Samanantara Paccaya
- What is Avijjā (Ignorance)?
- Vedanā (Feelings) Arise in Two Ways
- Indriya and Āyatana – Big Difference
- Hetu-Phala, Paccuppanna, and Paṭicca Samuppāda
- Correct Meaning of Vacī Saṅkhāra
- Kāmaccandha and Icca – Being Blinded by Cravings

o Subsection: The Five Aggregates (Pañcakkhandha)

- Sensory Experience, Paṭicca Samuppāda, and Pañcupādānakkhandha
- Saññā – Hidden Aspect of Paṭicca Samuppāda
- Overcoming Attachment to "Distorted/False Saññā" Leads to Nibbāna
- Five Aggregates – Introduction
- Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood
- Rūpakkhandha and Rūpa Upādānakkhandha
- Arising of Five Aggregates Based on an Ārammaṇa
- Memory Records – Critical Part of Five Aggregates
- Pañca Upādānakkhandhā – Introduction
  - Five Aggregates – Connection to Tilakkhaṇa
    - Five Aggregates and Tilakkhaṇa – Introduction
    - Icca, Nicca, Anicca – Important Connections
    - "Me" and "Mine" – The Root Cause of Suffering
    - Difference Between "Me and Mine" and Sakkāya Diṭṭhi
    - Sakkāya Diṭṭhi – "Me and Mine" View
    - Atta – Two Very Different Meanings
- Saññā (Perception)
- Vedanā (Feelings)
- Saṅkhāra is discussed at, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."
- Viññāṇa (Consciousness)
- Rūpa (Material Form)

o **Subsection:** Nāma & Rūpa to Nāmarūpa

- Mental Aggregates
  - What is Saññā (Perception)?
    - ❖Saññā – What It Really Means
    - ❖Future Suffering – Why It Arises
    - ❖Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra
  - What Is Vedanā (Feelings)?
    - ❖Vedanā – What It Really Means
    - ❖Does Bodily Pain Arise Only Due to Kamma Vipāka?
  - What is Saṅkhāra (Mental Formations)?

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- ❖Saṅkhāra – What It Really Means
- Rūpa Aggregate
  - Bhūta and Yathābhūta – What Do They Really Mean
  - What are rūpa? – Dhamma are rūpa too!
- Viññāṇa Aggregate
  - Viññāṇa – What It Really Means
  - Kamma Viññāṇa – Link Between Mind and Matter
  - Anidassana Viññāṇa – What It Really Means
- Nāmarūpa Formation
  - Kamma Viññāṇa and Nāmarūpa Paricceda Ñāṇa

Deeper Analyses:

- Pañcakkhandha or Five Aggregates – A Misinterpreted Concept
- Pañcaupādānakkhandha – It is All Mental

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3.1 Basic Framework of Buddha Dhamma

July 2, 2021

Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa
Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa – Key Relationships
Anicca Nature, the First Noble Truth, and Paṭicca Samuppāda
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- Anicca and Anatta – Two Characteristics of the World
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Critically-Relevant Posts in Other Sections:
Saṅkhāra – What It Really Means
Correct Meaning of Vacī Saṅkhāra

3.1.1 Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa

July 2, 2021; revised #8 on March 24, 2022; December 23, 2022

Buddha Dhamma is *Paṭicca Samuppāda. Tilakkhaṇa* characterizes this world based on Buddha Dhamma.

Noble Truths, *Paṭicca Samuppāda*, *Tilakkhaṇa* – Interrelated

1. Buddha Dhamma is about eliminating suffering associated with the rebirth process. Before following the Noble Eightfold Path, one must understand the **First Noble Truth**. The First Noble Truth says that EACH AND EVERY birth *(jāti)* in the rebirth process only perpetuates *saṁsāric* suffering, i.e., unimaginable suffering associated with the rebirth process.

- That critical step of "seeing AND fully comprehending" the First Noble Truth REQUIRES the following steps:
  a. "Worldly things" are unsatisfactory, meaning we will NEVER be able to keep worldly things to our satisfaction IN THE LONG RUN. [*Anicca*]
  b. All our efforts to pursue such "lasting happiness" only lead to more suffering. [*Dukkha*]
  c. Therefore, all such efforts are in vain; they are unfruitful. [*Anattā* and *Asubha*]

Those three characteristics of our world of 31 realms are summarized as ***Tilakkhaṇa***: *anicca*, *dukkha*, and *anatta*.

- ***Paṭicca Samuppāda*** describes how we create our future births among the 31 realms. Moral actions (*puñña abhisaṅkhāra*) lead to "good births," and immoral actions (*apuñña abhisaṅkhāra*) lead to "bad births" in the *apāyās*. See, "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."
- Just living a "moral life" is not enough to stop suffering. It is necessary to realize that we MUST see the dangers in remaining in the rebirth process. That means we must see that our tendency to value and crave "mind-pleasing things" in this world keeps us trapped in the rebirth process.

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Need to "See" *Nibbāna* Before Following the Path to Attain *Nibbāna*

2. When one comprehends the dangers of remaining in the rebirth process (i.e., the First Noble Truth) by grasping the concepts of *Tilakkhaṇa* and *Paṭicca Samuppāda,* one would also "see" how to stop the rebirth process and be completely free of suffering, i.e., one would comprehend the other three Noble Truths as well. It is ONLY THEN one can follow the Noble Eightfold Path and attain *Nibbāna*, i.e., *Arahanthood.*

- Therefore, there are two major steps. The first is to "see" this new worldview and become a *Sotāpanna/ Sotāpanna Anugāmi.* With this step, one will be free of future births in the *apāyās* (where suffering is worst). This step is "***dassanena pahātabbā***" or "**remove defilements with clear vision**."
- Once one understands the broad picture, one will realize how to Follow the Noble Eightfold Path (which is the Fourth Noble Truth.) That path is covered in three more steps *Sakadāgāmi, Anāgāmi*, and *Arahant*. **That removes the remaining defilements via *Bhāvanā* (loosely translated as meditation.)** This second step is "***bhāvanāya pahātabbā***."
- Those two categories are discussed in the "WebLink: suttacentral: *Sabbāsava Sutta* (MN 2)."

The First Noble Truth

3. The foundation of Buddha Dhamma was laid out in the first discourse of the Buddha, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)" The First Noble Truth stated there succinctly:

"*Idaṁ kho pana, bhikkhave, dukkhaṁ ariya saccaṁ:*

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhāṁ*, appiyehi sampayogo dukkho, piyehi vippayogo dukkho,* ***yampicchaṁ na labhati tampi dukkhāṁ—saṅkhittena pañcupādānakkhandhā dukkhā***." **[*saṅkhittena* means through overthrown by defilements, *khitta* :** [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

Translated: *Bhikkhus*, What is the Noble Truth of Suffering?

"**Birth is suffering, getting old is suffering, getting sick is suffering, dying is suffering.** Having to associate with things one does not like is suffering, and so is separation from those one likes. **If one does not get what one likes, that is suffering – in brief, the origin of suffering is the craving (*upādāna*) for the five aggregates of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* (*pañcakkhandha*).**

- As discussed, ***pañcakkhandha*** means "the world of 31 realms." Thus the origin of *saṁsāric* suffering is craving (and attachment to) this world.
- This is the "deep Dhamma" that the Buddha said is difficult for most people to understand!

Connection to *Tilakkhaṇa*

4. Why did the Buddha say that we should not crave any *rūpa* or any mental aggregate (*vedanā, saññā, saṅkhāra, viññāṇa*)? This is what we will be discussing over several posts initially.

- One of the remaining original Commentaries, *Paṭisambhidāmagga,* explains this. It starts with the following succinct verse in Section "WebLink: suttacentral: 3.1. *Mahāpaññākathā* (KN Ps 3.1)"

"***Rūpaṁ atītānāgatapaccuppannaṁ aniccaṁ khayaṭṭhena dukkhaṁ bhayaṭṭhena anattā asārakaṭṭhenāti*** *tulayitvā tīrayitvā vibhāvayitvā vibhūtaṁ katvā rūpanirodhe nibbāne khippaṁ javatīti—javanapaññā. Vedanā ...pe... saññā ... saṅkhārā ... viññāṇaṁ ... cakkhu ...pe... jarāmaraṇaṁ atītānāgatapaccuppannaṁ aniccaṁ khayaṭṭhena dukkhaṁ bhayaṭṭhena anattā asārakaṭṭhenāti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṁ katvā jarāmaraṇanirodhe nibbāne khippaṁ javatīti—javanapaññā.*"

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Translation: "Any *rūpa* that ever existed will exist in the future, or that is being experienced now has the following three characteristics: **Any such *rūpa* is of *anicca* nature because one's hopes for enjoying *rūpa* will only lead to one's demise** ("***aniccaṁ khayaṭṭhena***.") **It will eventually lead to sufferings that one should be afraid of** ("***dukkhaṁ bhayaṭṭhena***.") **Therefore, such cravings are unfruitful and will make one helpless in the rebirth process** ("***anattā asārakaṭṭhenāti***.")

- (Note that "***khaya***" is commonly translated as "destruction." It is really the "destruction of moral values" in Buddha Dhamma, especially in the *lokuttara* sense.)
- Then the verse is repeated for *vedanā, saññā, saṅkhārā, viññāṇa* (i.e., that statement holds for the five aggregates. As we have discussed, the five aggregates encompass "the whole world."
- Then it is repeated for *cakkhu, sota, ghāna, jivhā, kāya, mano,* and the six types of *rūpa* (*rūpa, sadda, gandha, rasa, phoṭṭhabba, dhamma*) we experience using them. These are the 12 *āyatanā* that also encompass the "whole world."
- Finally, it is repeated for the 11 terms in *Paṭicca Samuppāda* (*avijjā, saṅkhāra, viññāṇa, nāmarūpa, saḷāyatana, samphassa, vedanā, taṇhā, upādāna, bhava, jāti.*) These 11 terms also define our world.
- Therefore, those three characteristics are associated with ANYTHING to do with this world of 31 realms.

5. The same summary is stated differently in another section of *Paṭisambhidāmagga*. Section "WebLink: suttacentral: 1.1. *Ñāṇakathā* (KN Ps 1.1)" has the following verse:

Kathaṁ "sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā"ti sotāvadhānaṁ, taṁpajānanā paññā sutamaye ñāṇaṁ? "Rūpaṁ aniccaṁ khayaṭṭhena, dukkhaṁ bhayaṭṭhena, anattā asārakaṭṭhenā"*ti sotāvadhānaṁ, taṁpajānanā paññā sutamaye ñāṇaṁ. "Vedanā ... saññā ... saṅkhārā ... viññāṇaṁ ... cakkhu ...pe... jarāmaraṇaṁ aniccaṁ khayaṭṭhena, dukkhaṁ bhayaṭṭhena, anattā asārakaṭṭhenā"ti sotāvadhānaṁ, taṁpajānanā paññā sutamaye ñāṇaṁ. Taṁ ñātaṭṭhena ñāṇaṁ, pajānanaṭṭhena paññā. Tena vuccati—"sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā anattā"ti sotāvadhānaṁ, taṁpajānanā paññā sutamaye ñāṇaṁ.*

- It says the same little bit differently. We will also discuss this in future posts. All these are interrelated and self-consistent.

Connection to *Paṭicca Samuppāda*

6. It says that our tendency to value and thus **have *upādāna* for the five aggregates** (i.e., *pañcupādānakkhandha*) leads to various types of *jāti*. All *jāti*, WITHOUT EXCEPTION, end up in old age, decay, and death.

- *Paṭicca Samuppāda* describes the mechanism by which that takes place, i.e., starting with "***avijjā paccayā saṅkhāra***" that cycle ALWAYS ends up with "***bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti.***" [*Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā saḷāyatanaṁ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*]
- To expand that a bit more: Average humans (*puthujjana*) who have not comprehended the Noble Truths (and thus have *avijjā*) engage in deeds that lead to future *bhava* and *jāti*, perpetuating/lengthening the suffering-filled rebirth process.
- *Mano, vacī*, and *kāya* (*abhi*)*saṅkhārā* generated with *avijjā* lead to such *pāpa*/*akusala kamma*. A strong attachment to a worldly entity induces most *apāyagāmi pāpa kamma*. Many of them are done on

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impulse, without thinking about the consequences of such actions. **The whole idea of engaging in *Ānāpāna/Satipaṭṭhāna Bhāvanā* is to train the mind to be not impulsive. One gets there gradually by contemplating the consequences of actions regularly.**

- It is necessary to understand what is meant by *saṅkhāra.* See "Saṅkhāra – What It Really Means" and "Correct Meaning of Vacī Saṅkhāra."

Summary

7. It is a good idea to understand the key message of the Buddha before start reading deep suttas and getting confused. In most discussion forums on Buddha Dhamma (Buddhism), people keep discussing the same questions they asked many years ago. The reason is the lack of clarity in basic concepts.

- Some people question the validity of some *suttas* in the *Tipiṭaka* because those *suttas* don't fit into their narrative. Some people question the validity of *Abhidhamma* for the same reason, and also because *Abhidhamma* is not easy to understand. However, the *Tipiṭaka* is fully self-consistent. I discussed these issues in the post, "Preservation of the Buddha Dhamma."
- This is why it is good to see how the three major concepts — Four Noble Truths, *Paṭicca Samuppāda*, *Tilakkhaṇa* — relate to each other. They clarify and strengthen each other. *Abhidhamma* is not necessary to grasp those concepts, but it can help clarify "knotty issues."

8. The Four Noble Truths are discussed in many *suttas*, but many critical *suttas* are in the "WebLink: suttacentral: *Sacca Saṁyutta* (SN 56)," where there are 131 *suttas*. The latter part of that section is devoted to many analogies on the high rate of rebirths in *apāyās*. See, "Introduction – What is Suffering?"

- There are about 250 *suttas* concentrated in the "WebLink: suttacentral: *Vedanā Saṁyutta* (SN 35)" on *Tilakkhaṇa* (*anicca, dukkha, anatta.*)
- The "WebLink: suttacentral: *Nidāna Saṁyutta* (SN 12)" has about 90 *suttas* related to *Paṭicca Samuppāda.* However, *Paṭicca Samuppāda* is analyzed in great detail only in the "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (Abhidhamma Vb 6 [Book of Analysis])" in the *Vibhaṅgapakaraṇa* of the *Abhidhamma Piṭaka.*
- Of course, many other vital *suttas* and sections spread over the whole *Tipiṭaka* on all three topics because they are the essence of Buddha Dhamma. For example, "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)" is a key *sutta* on *Paṭicca Samuppāda.* A new series of posts based on that at "Paṭicca Samuppāda During a Lifetime."

3.1.2 Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa – Key Relationships

July 14, 2021

Noble Truths – Deeper Aspect of Buddha Dhamma

1. Most Buddhists today follow the "superficial" or "mundane" version of the Buddha Dhamma, which is to live a moral life. "Secular Buddhists" –who don't believe in rebirth — fall into this category.

- However, Buddha Dhamma is better rationalized within the rebirth process. As I have emphasized many times, Buddha Dhamma is about stopping future suffering in the rebirth process. Of course, one can live a moral life by following the basic precepts in Buddha Dhamma.
- Any suffering that we may experience now results from previous actions (*kamma.*) They may only be managed by seeking medical advice and managing the diet, exercise, etc. The "suffering" that the Buddha emphasized was that in the rebirth process, which can extend billions of years to the future.
- "Living a moral life" is certainly a good thing to do. But this human life (and access to Buddha Dhamma) is a rare occurrence. It would be a huge mistake not to try at least to understand the key message of the

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Buddha that there is unimaginable suffering in this rebirth process. See, "Introduction – What is Suffering?"

Three "Pillars" of Buddha Dhamma

2. As we discussed in the previous post, Buddha Dhamma stands on "three legs or pillars": Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*. See, "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa."

- In this post, I will try to provide further clarification of the interconnections among those three pillars.
- **It is critical to understand those inter-relationships to understand the meanings of keywords like *anicca* and *anatta* and understand what is meant by *Nibbāna*.**
- Before we start discussing the "three pillars," we need to get the pronunciations right.

Pronunciation of Pāli Words – "*Tipiṭaka* English"

3. When the early Europeans started writing the Pāli *Tipiṭaka* using the English alphabet (which originated from the Latin alphabet), they realized the necessity to represent the original sounds in an "unambiguous and efficient" way.

- We will call the convention they adopted "*Tipiṭaka* English."
- **That "*Tipiṭaka* English" convention is DIFFERENT from "Standard English."** See, "Tipitaka English" Convention Adopted by Early European Scholars – Part 1."
- The following audio file provides pronunciation of *Paṭicca Samuppāda, Tilakkhaṇa, icca, iccha, nicca, niccha, anicca, aniccha, anatta*, and *anattha* in that order.

  WebLink: Listen to the Pronunciation of Paṭicca Samuppāda, Tilakkhaṇa, icca, iccha, nicca, niccha, anicca, aniccha, anatta, and anattha
- More pronunciations/definitions at "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."

The First Noble Truth

4. With the famous verse — ***saṁkhittena pañca upādāna khandhā dukkhā*** — in the *Dhammacakkappavattana Sutta* (DN 56.11), Buddha stated that future suffering arises due to our tendency to try to keep certain entities "close to us" (***upādāna***.) Those "entities" are *rūpa* and any mental entity associated with those *rūpā,* i.e., *vedanā, saññā, saṁkhāra, viññāṇa*.

- Why do we have "*upādāna*" for certain *rūpa* and associated mental entities? We do that because we like them and think that they will provide us with happiness. That **liking/craving** is "***icca***"/ "***iccha***."
- Those 5 aggregates (*pañcakkhandha*) encompass "the whole world" as experienced by a given person. However, any person attaches (***upādāna***) only to a tiny fraction of It (***pañca upādāna khandhā***.)
- All three "pillars" explain that all our future suffering arises due to ***pañca upādāna khandhā.*** In the same verse, Buddha explained the connection to "*icca*": "***yam pi icchaṁ na labhati tampi dukkhāṁ***" OR "**If one does not get what one likes/craves, that is suffering.**"

Connection to *Tilakkhaṇa*

5. *Anicca* is the first of the Three Characteristics of Nature (*Tilakkhaṇa*.) "The world is of *anicca* nature" means that "it is not possible to maintain those things that we like **in the rebirth process.** We may hold onto certain things all our lives, but we definitely will have to give them up when we die. **The worst, and the deeper aspect, is that our efforts to "keep those things close to us" will lead to much more suffering in future lives.**

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- Of course, the things that we most like are the parts of our physical body. We take great care of the body and would like it to function well. However, as we get old, the body degrades, and the performance of all body parts, including the brain, will diminish. Eventually, we lose the whole physical body at death. That is why even any thought of death brings sadness and despair. This type of suffering comes under the category of "*vipariṇāma dukkha*."
- Let us discuss a simple extreme case that is easy to understand. A King in the old days was able to keep any woman that he desired in his harem. But as he got old, no matter how many women he had, he would not be able to "enjoy them." Of course, he would have to leave them when he died. That is another example of "*vipariṇāma dukkha*." But the worst is that because of those actions, he would be reborn as an animal and would suffer for millions of years. That comes under "*dukkha dukkha*."
- Think about anything that brings you happiness now. You would make every effort to keep them in good shape, whether a person or an inert material thing like a house or a car. The suffering associated with such efforts falls under the category of "*saṅkhāra dukkha*."

6. Those three types of suffering are discussed in "Introduction -2 – The Three Categories of Suffering."

- The point is that the root cause for all three types of suffering is our inability to maintain things to our liking. **That is *anicca* nature.** That is stated as "*yam pi* ***icchaṁ*** *na labhati tampi* ***dukkhāṁ***" (If one does not get **what one likes**, that is **suffering**.) in the First Noble Truth.
- The above verses are discussed in detail in "Essence of Buddhism – In the First Sutta."

Iccha, *Nicca*, *Anicca* – Connection to the First Noble Truth

7. Note that the Pāli word for "like" is "***icca***" (sometimes written as "***iccha***" to emphasize "strong liking or craving.")

"WebLink: suttacentral: *Icchā Sutta* (SN 1.69)" states "***Icchāya*** *bajjhatī loko,* ***icchā****vinayāya muccati;* ***Icchā****ya vippahānena, sabbaṁ chindati bandhanan"ti.*

Translated: "**Desire** is what binds the world. By the removal of **desire**, one is freed from this world. With the giving up of **craving**, all bonds to this world are severed." (Note that most translations don't say it is to this world that one is bound!)

- **Of course, that "desire/craving" cannot be removed just by willpower.** It HAPPENS through the understanding of the broader worldview discerned by the Buddha. **That worldview (and the associated logical analysis) is embedded in the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.**
- We desire worldly things because we think (or perceive) that worldly things are beneficial to us and will bring us everlasting happiness. If that is the case (i.e., if those things can be maintained to one's satisfaction), that is expressed by "***nicca***" (or "***niccha***" to emphasize.)
- While it may be possible to keep such things to our satisfaction over short times, or even until we die, such cravings lead to suffering in the rebirth process. The key here is to understand what is involved in acquiring such things and in maintaining them. This is the hardest to understand.
- But the consequences are clear in cases where one needs to act with greed or anger. Such actions involve immoral deeds, and everyone should know that such immoral actions can lead to "bad rebirths." But we will discuss this in more detail soon.

8. On the other hand, if it is NOT possible to maintain something to one's satisfaction (i.e., it will eventually bring more suffering), then it is of "***anicca***" nature, **the opposite** of "***nicca*** nature."

- I hope now you can see why "***anicca* nature**" expresses the same underlying fact as the First Noble Truth. This world of 31 realms is of *anicca* nature. Whatever things that we perceive to lead to happiness

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(and thus, we "*upādāna*" or "attach/keep close") will only lead to long-term suffering, that **suffering** arises because "***anicca* nature**" is a universal truth.

9. The ultimate goal of anyone is to stop any possibility of future suffering completely. In Pāli, "***nicchāto***" denotes that attainment, and that is *Parinibbāna* (even an *Arahant* will be subjected to **physical** suffering until the death of the physical body; that is *Parinibbāna.*)

- The verse "***nicchāto** parinibbuto*" appears in many *suttas*; see, "WebLink: suttacentral:search with 31 results for nicchāto."
- That verse means "an *Arahant* attains the status of ***niccha*** upon the death of the physical body ."
- Until then, any living being can be subjected to various types of suffering.
- **Summary:** This world of 31 realms is of ***anicca*** nature. *Nibbāna* is of *nicca* (or ***niccha***) nature.

Connection to *Paṭicca Samuppāda*

10. Next, let us see how the same idea is embedded in *Paṭicca Samuppāda*.

- If we like something, we would like to "get possession of it." Then we think about it, plan accordingly, and do bodily work as well. Those efforts are based on *mano, vacī*, and *kāya* ***saṅkhāra*.**
- **It is critical to understand the meaning of "*saṅkhāra*" and not just say they are "mental formations."** See, "Saṅkhāra – What It Really Means" and "Correct Meaning of Vacī Saṅkhāra."
- **The point is that our minds generate *saṅkhāra* based on things that we crave/like. This is the connection of the First Noble Truth and *Tilakkhaṇa* to *Paṭicca Samuppāda.***
- That is why the first step in *Paṭicca Samuppāda* is "***avijjā paccayā saṅkhāra.***" Until the Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda* are understood fully, there is the possibility to generate *saṅkhāra* with *avijjā*. **Thus *avijjā* is the ignorance of Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda.***
- Once we start generating *saṅkhāra*, a corresponding *viññāṇa* is established. **That *viññāṇa* is a *kamma viññāṇa* and is MORE THAN just consciousness.** That *viññāṇa* in PS has a "built-in expectation" or an "expected outcome" based on something that one craves!

11. It is easier to explain that with an example. Let us say person X meets a beautiful woman and likes her very much; this is "***iccha,***" and that leads to *taṇhā* and ***upādāna***.

- He would keep thinking about her, talk about her, and tries to meet her as much as possible. All those involve the three types of *saṅkhāra*. A *kamma viññāṇa* then takes root in his mind to "have a relationship with her."
- The more he engages in generating such *saṅkhāra*, the stronger that *viññāṇa* grows: "*saṅkhāra paccayā viññāṇa*."
- Furthermore, because of that *viññāṇa* that has now taken root in X's mind, he would often think about her, generating more *saṅkhāra*. Here PS steps go backward too, "*viññāṇa paccayā saṅkhāra*."
- We have discussed such examples in more detail in the *Paṭicca Samuppāda* section. See, "Paticca Samuppāda in Plain English."
- Now, if X finds out that the woman has a boyfriend, he would suffer immediately. If he tries to break them up, he will take "bad actions" based on "bad *saṅkhāra.*" Those would be *akusala kamma*, and thus, can lead to future suffering.
- Even if he can get his wish fulfilled and marry her, that will also lead to future suffering. This needs more discussion, but the following is clear. Both of them would be subjected to mental suffering at the death of the other.

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Summary

12. There are "mind-pleasing things" in this world. When we get attached to them, with liking/craving (*icca*/*iccha*), we will make every effort to "own them" or at least to "enjoy them."

- If such efforts involve harming others, they will lead to "bad *kamma vipāka,*" including "bad rebirths." Even if those efforts (based on *saṅkhāra*) don't harm others, they will still bound one to "this world of 31 realms." We will discuss this in detail.
- What is wrong with "continue to live in this world of 31 realms"? The short answer is that most rebirths are in the suffering-filled flour lowest realms (*apāyās*.) See, "Introduction – What is Suffering?" This message is embedded in the First Noble Truth.
- The root cause of that suffering, its removal, and the way to remove those root causes are described in the remaining three Noble Truths.
- A systematic analysis of how that suffering arises via the generation of *saṅkhāra* is described by *Paṭicca Samuppāda*.
- This underlying message (unsatisfactory and dangerous nature of this world) is expressed by the Three Characteristics of Nature (*anicca, dukkha, anatta.*) Here we briefly discussed *anicca*. Next, we will discuss how *anicca* nature leads to *dukkha* and *anatta*.

Puredhamma Twitter Account

13. Twitter account for the website: WebLink: puredhamma (@puredhamma1): Twitter

- **Twitter handle:** puredhamma1
- Will Tweet a **new or re-written** post.

3.1.3 Anicca Nature, the First Noble Truth, and Paṭicca Samuppāda

July 19, 2021; revised December 11, 2022

Anicca Nature – Connection to the First Noble Truth

1. In the previous post, we discussed inter-relationships among the "three pillars of Buddha Dhamma," i.e., the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*. If you do not recall the pronunciation of the words *paṭicca Samuppāda, Tilakkhaṇa, icca, iccha, nicca, niccha, anicca, aniccha, anatta*, and *anattha* go back and listen to the audio file in the previous post "Noble Truths, Paticca Samuppāda, Tilakkhaṇa – Key Relationships."

- The critical verses on suffering in the First Noble Truths are, "***yam pi icchaṁ na labhati tampi dukkhāṁ***" and "***saṁkhittena pañca upādāna khandhā dukkhā***" both say that future suffering arises because of our attachment/craving (***iccha***) for things in this world.
- As we discussed, IF IT IS POSSIBLE to tailor our future to be free of the suffering that would be our liking (***icca*** or ***iccha,***) then we can say that our world is of "***nicca***" or "***niccha***" nature, where there would be no suffering.

2. The Buddha pointed out that this world is of "***anicca* nature,**" i.e., the opposite of the "***nicca* nature**"

- That means craving/striving for ANYTHING in this world WILL NOT lead to a future without suffering. Instead, the more attachment we have for anything in this world WILL lead to more suffering.
- **The fundamental reason for this is that ANY *saṅkhata* (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) in this world is inherently subject to unexpected changes and destruction.** We will discuss that in the next post.

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- It is only in *Nibbāna* that there is no suffering. Therefore, it is ***Nibbāna*** that is of a ***nicca*** nature. See #9 of the previous post.

3. Craving/striving (*icca*/*iccha*) for ANYTHING in this world leads to suffering in two ways.

- When one struggles to acquire things in this world, that effort itself is suffering and results in suffering. Even if one gets it, one will lose it at death.
- The second severe type of suffering is due to "bad rebirths" that will arise due to any immoral deeds done while trying to get possession of worldly things that one craves. Let us discuss that now.
- (However, this craving CANNOT be removed without comprehending the "core" of Buddha's teachings: the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.)

Anicca Nature – Connection to *Paṭicca Samuppāda*

4. Our efforts to "own and enjoy" things in this world ALWAYS lead to more suffering than any short period of happiness. That explanation comes via *Paṭicca Samuppāda*, the "third pillar" of Buddha Dhamma. We got started on that in the previous post. Let us continue that discussion.

- Humans do morally acceptable deeds with *puñña abhisaṅkhāra* and morally corrupt deeds with *apuñña abhisaṅkhāra*. The former leads to births in the human, *Deva,* and *rūpāvacara Brahma* realms and the latter leads to births in the *apāyās.*
- Some humans cultivate *arūpa jhāna*. Those involve *āneñjā abhisaṅkhāra* and lead to births in the *arūpāvacara Brahma* realms. More on the types of *puñña abhisaṅkhāra* below.
- In the absence of a Buddha, that is all humans can do. None of those lead to a "state without suffering." All those births end up in death. The worst aspect is that due to the craving for sensual pleasures humans frequently engage in immoral deeds with *apuñña abhisaṅkhāra* and end up in suffering-filled *apāyās*.
- The reason becomes clear when we examine what is meant by "***avijjā paccayā saṅkhārā***" in the ***Akusala-Mūla Paṭicca Samuppāda.***

Births That End With Suffering Are Initiated by "*Avijjā Paccayā Saṅkhārā*"

5. WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (Abhidhamma Vb 6), explains the term "*avijjā paccayā saṅkhārā*" in *Akusala-Mūla Paṭicca Samuppāda* (that leads to suffering) as follows: "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro*."

Translated: "What is ***avijjā paccayā saṅkhārā***? *Apuññābhisaṅkhāra,* ***puññābhisaṅkhāra, āneñjābhisaṅkhāra****, kāyasaṅkhāra, vacīsaṅkhāra, cittasaṅkhāra*." It is quite clear that *apuññābhisaṅkhāra* are due to *avijjā*. But why are the other two are said to be done due to *avijjā*?

- ***Puññābhisaṅkhāra*** are, of course, Moral and good deeds AND also the cultivation of *rūpāvacara jhāna*.
- ***Āneñjābhisaṅkhāra*** involve cultivating *arūpāvacara jhāna*.
- When a person who has NOT comprehended *anicca*, *dukkha*, or *anatta* engages in those two types of "good *saṅkhāra*," they are still done with *avijjā*! **That is because one has not yet grasped the dangers of remaining in the rebirth process. Thus, *avijjā* is the ignorance of the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.**
- Some examples are discussed in "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)." It is a good idea to read that post to understand this point.

6. We can summarize the above analysis in simple words as follows.

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- ANYTHING that we do **without understanding** the concepts of the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda* involves three types of *saṅkhāra*: ***apuññābhisaṅkhāra, puññābhisaṅkhāra, āneñjābhisaṅkhāra.***
- Immoral deeds or *pāpa kamma* done with *apuññābhisaṅkhāra* lead to rebirths in the *apāyās*. Moral deeds or *puñña kamma* done with *puññābhisaṅkhāra* give rise to births in human, *Deva*, and *rūpāvacara Brahma* realms (good births.) Those who cultivate *arūpāvacara jhāna* with *āneñjābhisaṅkhāra* are reborn in *arūpāvacara Brahma* realms.
- **All those births end up in death. None of those will lead to a cessation of suffering.**
- That is why all those three types of *saṅkhāra* are done with *avijjā*!
- So, what type of *saṅkhārā* can lead to *Nibbāna*?

Difference Between *Puñña Kamma* and *Kusala Kamma*

7. *Puñña kamma* are "good deeds" done with ***puññābhisaṅkhāra*** with a mundane version of *alobha, adosa, amoha*. **Those SAME DEEDS would be *kusala kamma* if done with the comprehension of the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda***.

- **While *puñña kamma* leads to rebirths in the "good realms," *kusala kamma* leads to *Nibbāna*.**
- Thus, while *puñña kamma* are done with "*avijjā paccayā saṅkhāra*" in the *Akusala-Mūla Paṭicca Samuppāda* process, *kusala kamma* are done with "*kusala-mūla paccayā saṅkhāra*" in the *kusala-mūla Paṭicca Samuppāda* process.
- For details see, "Akusala-Mūla Uppatti Paṭicca Samuppāda" and "Kusala-Mūla Paṭicca Samuppāda ."
- That briefly explains the difference between *puñña kamma* and *kusala kamma.* Those who don't understand that difference should read the post "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma." **It is critical to see the difference.**

Puñña Kamma Result With the Wrong View of a "*Nicca* Nature" [→*Vipallāsa*]

8. This is the CRITICAL point to understand. Without a Buddha, humans have the innate idea that happiness can be attained by owning things that one likes. As a child grows, he/she strives to keep friends and "things" that he/she likes. As an adult, he/she would strive to learn skills, get a good job, marry the person of his/her choice and live a "good life." In the absence of a Buddha, not many people would even think beyond that.

- Some people worry about what will happen after death, especially when they get old. The world's major religions teach that an everlasting Creator created this world and that one can "go to him" or "merge with him" at death to have a permanent existence of happiness.
- Of course, there is no way to prove or disprove the existence of such a Creator. One would pledge allegiance to that Creator and promise to live a moral life. But there are many problems with this hypothesis. For example, no matter how grave, any immoral deed can be forgiven by just praying!
- In comparison, Buddha Dhamma is a complete worldview. It is not a faith-based religion. It is not a religion! One cannot get to *Nibbāna* by just praying or pledging to be a faithful follower of the Buddha. One needs to comprehend the worldview of the Buddha on how suffering arises, and **then it would become clear** how to be free of any future suffering. See "Is Buddha Dhamma (Buddhism) a Religion?"

It Takes a Paradigm Shift to Understand the *Anicca* Nature

9. We went off on a tangent there, but the point is that most people today fall into two categories. Atheists believe that life ends at death and one should try to "enjoy life" while it lasts. Those who belong to major

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religions believe in a Creator and expect that Creator will secure them a happy, permanent existence after death.

- Thus, either way, there is a sense of a "*nicca* nature." That is why most people don't even bother to examine the teachings of the Buddha in detail. That takes a considerable effort. Who would want to spend that much time when there is much fun to have by watching a movie, going to a party, or just having a day out with the family/friends?
- But if one makes an effort to study the profound teachings of the Buddha, one can see that it is a fully self-consistent worldview based on the Principle of Causality. It is more profound than modern science because science only deals with material phenomena. That is why science cannot make any progress on the issue of consciousness. I have discussed this in detail in the series on "Origin of Life."
- **From the above discussion, it should be clear that translating "*anicca*" as "impermanence" is way off the mark!** As explained, "*anicca*" is intrinsically connected to "*icca/iccha*" and "*upādāna*."

"*Nicca*" Worldview Leads to the Generation of *Saṅkhāra* with *Avijjā*!

10. We don't just start acting with *avijjā* and initiate *Paṭicca Samuppāda* (PS) processes with "*avijjā paccayā saṅkhāra*." Instead, PS processes start with an *ārammaṇa* that comes to the mind via one of the six sensory inputs (eyes, ears, nose, tongue, body, mind.)

- If that *ārammaṇa* is "mind-pleasing" we attach to it and start thinking about enjoying it more. Thus, the PS processes start at "*salāyatana paccayā phasso*." For example, if we see a mind-pleasing *rūpa* via eyes, then it is the *cakkhāyatana* that is "activated" and this step is really "*salāyatana paccayā* ***samphassa*** (***saṃ*** + ***phassa***)." Of course, it is essential to read the post, "What is "Saṃ"? Meaning of Sansāra (or Saṁsāra)."
- Immediately the mind goes through the "*samphassa paccayā samphassa-jā-vedanā*" step, which is usually stated as "*phassa paccayā vedanā*." This "*samphassa-jā-vedanā*" is a MIND-MADE *vedanā* that arises due to attachment with liking/craving (*icca/iccha*.)
- More information in "Difference between Phassa and Samphassa."
- The critical point here is that PS cycles start when we attach to an *ārammaṇa* with liking/craving (*icca*/*iccha*) based on greed, anger, and ignorance of the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.

Suffering – Not Getting the Desired (and Getting the Undesired)

11. As we have discussed many times, a passage in the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)" is "***yampiccha**ṁ* ***na labhati tampi dukkhāṁ*"** meaning "**If one does not get what one likes, that is suffering."**

- Even in the mundane sense, there is more to it than people perceive. For example, you work hard at your job and get a promotion. So, the outcome is a happy one. But you WORKED HARD to get there. That is "*saṅkhāra-dukkha*" as we discussed in "Introduction -2 – The Three Categories of Suffering." That "*saṅkhāra-dukkha*" is present in ALL our activities, including breathing. We don't feel breathing is difficult because we are used to it. An asthma patient knows how difficult it can be.
- The above succinct statement is true at a deeper level in the rebirth process, as we briefly mentioned in #3 above.

12. We desire to have a "good birth." Some want to be reborn humans with good health and wealth. Others want to be born *Devā* to enjoy higher levels of sensual pleasures. Some cultivate *jhāna* so that they can be born in *Brahma* realms with "*jhānic* pleasures."

- However, our future rebirths do not materialize according to our wishes (*icca*/*iccha*). **The world is of "*anicca* nature."**

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- *Anicca* nature naturally — and inevitably — leads to *dukkha*. This is stated as "*yad* ***aniccaṁ*** *taṁ* ***dukkhaṁ***." See "How Does Anicca Nature Lead to Dukkha?"

Puredhamma Twitter Account

13. Twitter account for the website: WebLink: puredhamma (@puredhamma1): Twitter

- **Twitter handle:** puredhamma1
- Will Tweet a **new or re-written** post.

3.1.4 Tilakkhaṇa – Introduction

July 27, 2021

Anicca and Anatta – Two Characteristics of the World
Anuloma Khanti and Sammattaniyāma – Pre-requisites for a Sotāpanna
Anicca Nature – Not Possible to Overcome Suffering in This World
Dukkha in Tilakkhaṇa Is a Characteristic – Not Dukkha Vedanā
Attachment to Things with Dukkha Lakkhaṇa Leads to Dukkha
How Does Anicca Nature Lead to Dukkha?
Anatta is a Characteristic of the World, not About a "Self"
Anatta in Anattalakkhaṇa Sutta – Part 1
Anatta in Anattalakkhaṇa Sutta – Part 2

3.1.4.1 Anicca and Anatta – Two Characteristics of the World

August 2, 2021

Anatta is a characteristic of this world and not about a "self." While impermanence is a part of *anicca* nature, it does not describe the full meaning of *anicca*.

It is Time to Settle the Issue of Mistranslations of *Anicca* and *Anatta*

1. Incorrect translations of "*anicca*" as "impermanence" and "*anatta*" as "no-self" have been engraved in the minds of many people. This is a serious issue that needs to be discussed and settled.

- **We need to realize that mistranslations of *anicca* and *anatta* are two serious issues.** It is not possible to understand the message of the Buddha with those incorrect translations. By the way, my analysis below CANNOT be categorized as just an "interpretation." There could be several interpretations if the definition of a word is not clear. In this case, there is no room for ambiguity.
- In addition, this clarification will help easily understand the meanings of several other key Pāli words as well. These include *sakkāya diṭṭhi* and "*māna saṁyojana*." As we know, *sakkāya diṭṭhi* is a key *saṁyojana* that needs to be dispelled to attain the *Sotāpanna* stage, while "*māna saṁyojana*" is removed at the *Arahant* stage.

Tilakkhaṇa – Three Characteristic of the World

2. A "*lakkhaṇa*" means an intrinsic "characteristic" or a "quality." For example, the "WebLink: suttacentral: *Lakkhaṇa Sutta* (DN 30)" describes the 31 unique qualities/characteristics of a Buddha.

- *Anicca*, *dukkha*, and *anatta* are collectively called *Tilakkhaṇa* or "three characteristics" of this world.

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- Sometimes "*asubha*" is shown to be another characteristic of the world, among a few more. In fact, I have not seen the word "*Tilakkhaṇa*" specifically mentioned in the *Tipiṭaka*. Those who compiled commentaries may have introduced the term. The reason could be that *anicca, dukkha, anatta* are closely related to each other. Many *suttas* in the *Tipiṭaka* describe those relationships.
- Therefore, it is logical to reserve the word *Tilakkhaṇa* for *anicca, dukkha, anatta*. We will discuss the relationships among them in the next few posts.

What Does *Anicca* Apply to?

3. What entities have the *anicca* characteristic? The "WebLink: suttacentral: *Kalattayaanicca Sutta* (SN 22.9)" says: "***Rūpaṁ**, bhikkhave, **aniccaṁ** atītānāgataṁ; ko pana vādo paccuppannassa*."

- **Translated**: "*Bhikkhus*, ***rūpa* of the past** (*atīta*) are of *anicca* nature, *rūpa* **of the future** (*anāgata*) are of *anicca* nature. *Rūpa* that we **experience at present** (*paccuppanna*) are also of ***anicca* nature**."
- Then the statement is repeated for ***vedanā, saññā, saṅkhāra, viññāṇa***.

4. Those are profound statements. The translators at the Sutta Central site translate them without taking time to reflect on their meanings.

- For example, if *anicca* really means impermanence, what is the need to specifically say, "***rūpa* of the past** are impermanent"?
- That is like saying, "all those people who lived at the time of the Buddha are now dead." That would be a trivial/foolish statement to make!
- It is even worse to emphasize that any ***vedanā, saññā, saṅkhāra, viññāṇa* that one experienced in the past were impermanent."** That would be a childish statement. All of them would have perished just after arising!
- **Rather, those statements express a profound idea: "Any *rūpa*, *vedanā, saññā, saṅkhāra, viññāṇa* of the past, future, or present are of *ANICCA* NATURE.** I have discussed that in many posts, but we will discuss that in detail in upcoming posts.

Characteristic of *Dukkha* Applies to What?

5. The "WebLink: suttacentral: *Kalattayadukkha Sutta* (SN 22.10)" says: "***Rūpaṁ**, bhikkhave, **dukkhaṁ** atītānāgataṁ; ko pana vādo paccuppannassa*."

- **Translated**: "*Bhikkhus*, ***rūpa* of the past** are of *dukkha* nature, *rūpa* **of the future** are of *dukkha* nature. *Rūpa* that we **experience at present** are also of ***dukkha* nature**."
- Then the statement is repeated for ***vedanā, saññā, saṅkhāra, viññāṇa***.
- **Those statements express a profound idea: "Any *rūpa*, *vedanā, saññā, saṅkhāra, viññāṇa* of the past, future, or present are of *DUKKHA NATURE*.**

Characteristic of *Anatta* Applies to What?

6. The "WebLink: suttacentral: *Kalattayaanatta Sutta* (SN 22.11)" says: "***Rūpaṁ**, bhikkhave, **anattā** atītānāgataṁ; ko pana vādo paccuppannassa*."

- **Translated**: "*Bhikkhus*, ***rūpa* of the past** are of *anatta* nature, *rūpa* **of the future** are of *anatta* nature. *Rūpa* that we **experience at present** are also of ***anatta* nature**."
- Then the statement is repeated for ***vedanā, saññā, saṅkhāra, viññāṇa***.
- **Those statements express a profound idea: "Any *rūpa*, *vedanā, saññā, saṅkhāra, viññāṇa* of the past, future, or present are of *ANATTA NATURE*.**

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- Therefore, the characteristics of *anicca, dukkha, anatta* apply to the **five aggregates** (***pañcakkhandha***.)

Many More References

7. For simplicity I picked the above three *suttas*. They are short *suttas* with direct verses.

- But there are many more conveying the same meanings. For example, the following references in the *Tipiṭaka* state that the five aggregates (*pañcakkhandha*) have the *anicca* nature: "WebLink: suttacentral: 17 results for *pañcakkhandha* AND *anicca*."
- Another relevant set of references in "WebLink: suttacentral: 13 results for *rūpakkhandha* AND *anicca*."

Characteristics of *Anicca*, *Dukkha*, *Anatta* Applies to the Five Aggregates!

8. We need to understand that when the Buddha refers to "*rūpa*" (unless specifically mentioned, as in some cases) it refers to "*rūpakkhandha,*" the aggregate. In the same way, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* refer, in many cases, to *vedanākkhandha, saññākkandha, saṅkhārakkhandha, viññāṇakkhandha.*

- Altogether there are **11 types** of *rūpa* included in ***rūpakkhandha***. The WebLink: suttacentral: *Khandha Sutta* (SN 22.48) (among many other *suttā*) summarizes what is included in *rūpakkhandha.* "*Yaṁ kiñci, bhikkhave, rūpaṁ atītānāgatapaccuppannaṁ* (***atīta, anāgata, paccuppanna***) ***ajjhattaṁ*** *vā* ***bahiddhā*** *vā* ***oḷārikaṁ*** *vā* ***sukhumaṁ*** *vā* ***hīnaṁ*** *vā* ***paṇītaṁ*** *vā yaṁ* ***dūre santike*** *vā,* ***ayaṁ vuccati rūpakkhandho***."
- You may want to refresh your memory by reading the post, "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."
- A crude translation of the 11 types: past, future, current, internal, external, coarse, subtle, good, bad, far, and near.
- **However, all 11 types are included in the *rūpa* of past, future, current.** Therefore, what is meant by "*rūpa*" in the above 3 *suttas* is really the "*rūpakkhandha.*" ***Rūpakkhandha*** **are "mental impressions of physical *rūpa*."**
- **Then there are "physical *rūpa*" made of *suddhaṭṭhaka,* like our physical bodies.**
- We need to be able to differentiate between a "*rūpa* made of *suddhaṭṭhaka*" and "*rūpakkhandha.*"

9. In the same way, the above 3 *suttas* refer to *vedanākkhandha, saññākkandha, saṅkhārakkhandha, viññāṇakkhandha.* **Thus all 3 suttas refer to the five aggregates or *pañcakkhandha*.**

- Now, we know that the five aggregates of *rūpakkhandha, vedanākkhandha, saññākkandha, saṅkhārakkhandha, viññāṇakkhandha* include (mental impressions of) EVERYTHING in this world for a given person. It includes all past, present, and future experiences in this world!
- That means those 3 characteristics apply to everything in this world!
- That is why they are called "3 characteristics of nature."
- **It is necessary to understand these critical concepts.** It is not possible to understand the true message of the Buddha without understanding these fundamental and critical concepts.
- **As you can see, these are not "interpretations."** The *suttas* specifically say that *rūpa*, *vedanā, saññā, saṅkhāra, viññāṇa* of the past, present, and future ALL have the characteristics of *anicca, dukkha, anatta*!

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10. Another short *sutta*, "WebLink: suttacentral: *Ānanda Sutta* (SN 22.21)" states: "*Rūpaṁ kho, ānanda, aniccaṁ saṅkhataṁ paṭiccasamuppannaṁ khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammaṁ. Tassa nirodho 'nirodho'ti vuccati.*"

Translated: "Ānanda, ***rūpa*** are of *anicca* nature, originated with *saṅkhāra* (*saṅkhataṁ*) via *Paṭicca Samuppāda* (*paṭiccasamuppannaṁ*), leading to the decay of moral qualities (*khayadhammaṁ*) and thus to one's future suffering (*vayadhammaṁ.*) But that can be overcome by losing attachment for them (*virāgadhammaṁ.*)Thus, they can be stopped from arising (*nirodhadhammaṁ*), leading to their cessation. (that is *Nibbāna*!)

- Then the statement is repeated for ***vedanā, saññā, saṅkhāra, viññāṇa***.
- This *sutta* also refers to **the five aggregates or *pañcakkhandha*** or the "whole world."
- As you can see, this *sutta* — with those succinct verses — packs even deeper concepts.
- Simply put, the *sutta* says that we prepare our own future births via our own *saṅkhāra* generated via *avijjā*. **But we can stop that process by cultivating *paññā* (i.e., comprehending the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*)!**
- This is what we will be discussing in this series of posts. We have recently discussed the essential concepts in *Paṭicca Samuppāda.* You may want to review that section, "Paticca Samuppāda – Essential Concepts" and "Paticca Samuppāda in Plain English."
- Another brief point needs to be made so that some of you can make the connections and understand the above fourth *sutta*.

Connection to *Pañcupādānakkhandhā*

11. We crave not only *rūpa* that we see **at this moment** (that is the meaning of ***paccuppanna rūpa.***) Even a *rūpa* that we saw a minute ago has **gone to the past** (***atīta rūpa.***) Furthermore, we wish for a certain ***rūpa* in the future** (***anāgata rūpa***.) We may form attachments to all three types!

- Therefore even though *rūpakkhandha* is infinite, we **attach** only to a small part of it, and that is *rūp**upādāna**kkhandha.*
- *Rūpakkhandha* is infinite because it includes all *rūpa* that we have seen in our past lives. In contrast, we mostly crave *rūpa* that we have seen in this life! Thus, *rūp**upādāna**kkhandha* (or *rūpa **upādāna** khandha*) is a tiny part of *rūpakkhandha.* See, "Rūpakkhandha and Rūpa Upādānakkhandha."
- Thus, even though all *rūpa* are of *anicca* nature, we only need to overcome our attachment to those we crave!
- That is why the Buddha said, "*saṁkhittena pañc**upādāna**kkhandhā dukkhā*." **[*saṅkhittena* means through overthrown by defilements, *khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

Carrying the "Burden" or "*Pañcupādānakkhandha*"

12. Therefore, even though all of *pañcakkhandhā* has the characteristics of *anicca, dukkha, anatta,* we get into trouble only if we get attached to parts of it.

- The next *sutta,* "WebLink: suttacentral: *Bhara Sutta* (SN 22.22)" specifically says that *pañcupādānakkhandha* is a "load" or "burden" carried by each person. One can put down that "load" by losing attachment (*taṇhā*/*upādāna*) for worldly things.
- The *sutta* ends with the following verses:

  "*Bhārā have pañcakkhandhā, bhārahāro ca puggalo; Bhārādānaṁ dukhaṁ loke, bhāranikkhepanaṁ sukhaṁ.*

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Nikkhipitvā garuṁ bhāraṁ, aññaṁ bhāraṁ anādiya; Samūlaṁ taṇhamabbuyha, ***nicchāto parinibbuto****"ti.*

- That ties up what we have discussed so far in this series about *Nibbāna* being the only *nicca* (*niccha*) state.

Translation of those verses:

"The five aggregates are truly burdens; burden-carrier is the person. Taking up the burden is suffering in the world; laying the burden down is happiness.

Having laid the heavy burden down, without taking up another burden, having rooted out *taṇhā* with its roots, one is free from suffering, and **reaches the *niccha* state (*Nibbāna*.)**."

- As we discussed before, "*nicca/niccha*" is the opposite of "a*nicca*."

No Excuse Anymore to Translate *Anicca*/*Anatta* as Impermanence/"No-Self"

13. If you read the English translations at Sutta Central you can see how badly they have translated all of the above *suttas*. However, if you re-read them with the correct meanings, those *suttas* WILL make sense.

- It is no wonder why many people have not made ANY significant progress over many years by reading those incorrect translations. In discussion forums, people keep posting those incorrect translations and point out certain inconsistencies among deeper *suttas*. **Of course, there WILL BE inconsistencies IF keywords are translated incorrectly!**
- The fourth *sutta* (*Ānanda Sutta* (SN 22.21)) has deeper meanings and requires more discussion, even though I am sure some of you can grasp those meanings.
- However, ANYONE should be able to see that *anicca* and *anatta* DO NOT mean impermanence and "no-self."
- If there are still people who cannot comprehend at least that, it is doubtful that they will be able to understand future posts.
- In future posts, I will expand this analysis. Hopefully, this will settle the issue of mistranslations of the key Pāli words starting with *anicca* and *anatta*.

3.1.4.2 Anuloma Khanti and Sammattaniyāma – Pre-requisites for a Sotāpanna

August 9, 2021

To attain the *Sotāpanna* stage, two conditions must be met. One must get to ***Anuloma Khanti***, i.e., one must see that suffering hugely dominates the rebirth process. One must also get to ***Sammattaniyāma***, i.e., realize that the ultimate bliss is in *Nibbāna* (reached via stopping the rebirth process.) [Here, "*anu*" means "through the understanding of *Tilakkhaṇa*," "*lo*" means "craving for worldly things," and "*ma*" means "removal," and thus "*anuloma*" means "removal of craving for worldly things to some extent via the comprehension of *Tilakkhaṇa*."]

Anuloma Khanti and *Sammattaniyāma*

1. If you have been reading my posts for a while, you know the points listed below. Here I will introduce two new terms — *Anuloma Khanti* and *Sammattaniyāma* — but the same concepts. These two terms are used in *Tipiṭaka* references that point out the **necessity of comprehending the meanings of *anicca*, *dukkha*, and *anatta* nature to attain *magga phala***, as we discuss below.

- Complete cessation of suffering cannot be achieved while in the rebirth process. While some births may have less suffering than others, death is inevitable for ANY birth.

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- Understanding *Tilakkhaṇa* or the Three Characteristics of Nature is essential to reach that conclusion. That understanding comes with the simultaneous comprehension of *Paṭicca Samuppāda* (the process that leads to new births.) That is the Noble Truth ABOUT suffering. That realization gets one to ***Anuloma Khanti*.**
- Closely related to that issue of the dangers of remaining in the rebirths process is another critical issue. That is to realize that *Nibbāna* is the only refuge. That conclusion comes with understanding the Four Noble Truths, i.e., liberating from the rebirth process via the Noble Eightfold Path. **That is when one gets to *Sammattaniyāma* and gets to the *Sotāpanna* stage.**

2. **Thus, it is CRITICAL to start with understanding *Tilakkhaṇa* and *Paṭicca Samuppāda*, i.e., understanding why craving for worldly pleasures will INEVITABLY lead to suffering.**

- However, as I have mentioned many times before, it is impossible to give up cravings for worldly pleasures with just willpower. It has to come through understanding WHY and HOW cravings for worldly pleasures lead to future suffering.
- Here is an analogy. An alcoholic CANNOT get rid of his addiction just by willpower. He has to investigate the bad consequences of drinking and comprehend – without any doubts — that drinking is bad for health and can lead to death!
- In the same way, one needs to realize the dangers in the rebirth process first. With that understanding, the generation of the worst types of *saṅkhāra* (leading to rebirth in the *apāyās*) will stop. But a *Sotāpanna*'s mind will still crave sensual pleasures. Those cravings will be gradually lost in three more stages and will disappear at the *Arahant* stage.
- Thus, a *Sotāpanna* has the "roadmap" (same as *Sammā Diṭṭhi*) to reach the *Arahant* stage. Therefore, only a *Sotāpanna* can truly start cultivating *Satipaṭṭhāna/Ānāpāna/Satta Bojjhaṅga*/Noble Eightfold Path to get to the *Arahant* stage via the intermediate *Sakadāgāmi* and *Anāgāmi* stages.

Getting to *Anuloma Khanti* Requires Comprehending *Anicca*/*Dukkha* Nature of *Saṅkhāra*

3. The "WebLink: suttacentral: *Anicca Sutta* (AN 6.98)" states: "..***saṅkhāraṁ niccato samanupassanto anulomikāya khantiyā samannāgato bhavissatī'ti netaṁ ṭhānaṁ vijjati***. *'Anulomikāya khantiyā asamannāgato sammattaniyāmaṁ okkamissatī'ti netaṁ ṭhānaṁ vijjati. 'Sammattaniyāmaṁ anokkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī'ti netaṁ ṭhānaṁ vijjati.*"

Translated: " ..anyone who **regards *saṅkhāra* are of *nicca* nature cannot get to *Anuloma Khanti*.** Without getting to *Anuloma Khanti*, it's impossible to get to *Sammattaniyāma*. Without getting to *Sammattaniyāma*, it's impossible to realize ANY *magga phala* (*sotāpatti, sakadāgāmi, anāgāmi, arahatta*.)

- The next *sutta*, "WebLink: suttacentral: *Dukkha Sutta* (AN 6.99)," makes a similar statement, "..anyone who regards ***saṅkhāra* are of *sukha* nature cannot get to *Anuloma Khanti*."** The rest of that verse is the same, i.e., unless one gets to *Anuloma Khanti*, it's impossible to get to *Sammattaniyāma* and *magga phala*.

Getting to *Anuloma Khanti* Also Requires Comprehending *Anatta* Nature of *Dhammā* (Created via *Saṅkhāra*)

4. Then the next *sutta* "WebLink: suttacentral: *Anatta Sutta* (AN 6.100)" states: ".. ***dhammaṁ attato samanupassanto*** *anulomikāya khantiyā samannāgato bhavissatī'ti netaṁ ṭhānaṁ vijjati. Anulomikāya khantiyā asamannāgato sammattaniyāmaṁ okkamissatī'ti netaṁ ṭhānaṁ vijjati.*

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'Sammattaniyāmaṁ anokkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī'ti netaṁ ṭhānaṁ vijjati."

Translated: "..anyone who regards ***dhammā* are of *atta* nature can not get to *Anuloma Khanti*.** Without getting to *Anuloma Khanti*, it's impossible to get to *Sammattaniyāma*. Without getting to *Sammattaniyāma*, it's impossible to realize ANY *magga phala* (*sotāpatti, sakadāgāmi, anāgāmi, arahatta*.)

Anicca, *Dukkha*, *Anatta* Are Characteristics of Anything in the World – But We Need to Focus on *Saṅkhāra* and *Dhammā*

5. Before discussing the critical implications of grasping the *anicca, dukkha, anatta* nature to make any progress on the Noble Path, let us clarify something that stands out in the above verses.

- You may have noticed that the first two *suttas* in #3 explicitly refer to the *anicca, dukkha* nature of *saṅkhāra*. On the other hand, the third *sutta* in #4 refers to the *anatta* nature of *dhammā*.
- As we have discussed, *anicca, dukkha, anatta* characteristics apply to ANYTHING in the world. See, "Anicca and Anatta – Two Characteristics of the World."
- So, why be specific about the *anicca, dukkha* nature of *saṅkhāra*, and the *anatta* nature of *dhammā*?

6. The reasons will become clear when we realize that the *saṅkhāra* generation initiates the *Paṭicca Samuppāda* process and is the starting point for all future suffering.

- *Paṭicca Samuppāda* process starts with "*avijjā paccayā saṅkhāra*" **specifically due to the expectation of a *nicca* outcome**, i.e., not realizing that *anicca* nature is a "built-in" feature of the world!
- *Dhammā* (with a long-a) are the seeds that result when *saṅkhāra* are cultivated. "*Dhammā*" means to "bear things in this world." But anything thus generated will not lead to a "*nicca* outcome," and all those efforts are fruitless. **Thus, all "*dhammā*" generated are of "*anatta* nature."**

7. That is a summary. We will discuss that in detail. However, it is to be noted that those 3 *suttas* state the same as the following famous verses in Dhammapada verses 277 through 279:

"***Sabbe saṅkhārā aniccā**"ti, yadā paññāya passati; Atha nibbindati dukkhe, esa maggo visuddhiyā.*"

"***Sabbe saṅkhārā dukkhā**"ti, yadā paññāya passati; Atha nibbindati dukkhe, esa maggo visuddhiyā.*"

"***Sabbe dhammā anattā**"ti, yadā paññāya passati; Atha nibbindati dukkhe, esa maggo visuddhiyā.*"

- Those 3 verses state that to reach ultimate release from suffering (*nibbindati dukkhe*) via the purification of mind (*visuddhi*), one must see the futility and dangers in (*abhi*)*saṅkhāra* generation (because that only leads to accumulation of *dhammā* bearing more future existences.)!

Only *Nibbāna* Has the Characteristics of *Nicca*, *Sukha*, *Atta*!

8. The "WebLink: suttacentral: *Nibbāna Sutta* (AN 6.101)" completes the description. The following is the first verse in the *sutta*:

"*"So vata, bhikkhave, bhikkhu **nibbānaṁ dukkhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī'ti netaṁ ṭhānaṁ vijjati.** 'Anulomikāya khantiyā asamannāgato sammattaniyāmaṁ okkamissatī'ti netaṁ ṭhānaṁ vijjati. 'Sammattaniyāmaṁ anokkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī'ti netaṁ ṭhānaṁ vijjati.*

Translated:

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"*Bhikkhus*, it is impossible for anyone who **regards *Nibbāna* to be suffering to get to *Anuloma Khanti*.** Without getting to *Anuloma Khanti*, it's impossible to get to *Sammattaniyāma*. Without getting to *Sammattaniyāma*, it's impossible to realize ANY *magga phala* (*sotāpatti, sakadāgāmi, anāgāmi, arahatta*.)

- Most people think that to attain *Nibbāna* would be to "give up all the pleasures in this world." They cannot even imagine why anyone would want to stop the rebirth process. They think, "Life is good; how can anyone even think about not living in this world?"
- That is because they equate "living" to live the life of a human. But the Buddha explained that all animals were humans in the past, and MOST present-day humans will end up with animal births. Furthermore, there are even worse births than those in the animal realm.
- When one comprehends *Tilakkhaṇa*/*Paṭicca Samuppāda*/Four Noble Truths, one will logically conclude that the rebirth process is filled with suffering.

9. Then the second verse of the *sutta* says: "'*So vata, bhikkhave, bhikkhu* ***nibbānaṁ sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissatī'ti ṭhānametaṁ vijjati.*** *'Anulomikāya khantiyā samannāgato sammattaniyāmaṁ okkamissatī'ti ṭhānametaṁ vijjati. 'Sammattaniyāmaṁ okkamamāno sotāpattiphalaṁ vā sakadāgāmiphalaṁ vā anāgāmiphalaṁ vā arahattaṁ vā sacchikarissatī'ti ṭhānametaṁ vijjatī"ti.*

Translated:

"*Bhikkhus*, **it is possible for anyone who regards *Nibbāna* to be blissful to get to *Anuloma Khanti*.** After getting to *Anuloma Khanti*, it's possible to get to *Sammattaniyāma*. After getting to *Sammattaniyāma*, it's possible to realize ANY *magga phala* (*sotāpatti, sakadāgāmi, anāgāmi, arahatta*.)

- Thus, here one will realize that ultimate bliss is not in sporadic sensual pleasures. Rather it is to stop any possibility of future suffering by stopping the rebirth process and merging with *Nibbāna*.

Summary

10. It is necessary to understand *Tilakkhaṇa*/*Paṭicca Samuppāda*/Four Noble Truths to become a *Sotāpanna* and start on the Noble Eightfold Path to attain the *Arahanthood* (if one understands one of them, one will simultaneously understand the other two).

- That understanding comes in two parts: (i) One will realize the dangers in remaining in the rebirth process, and (ii) One would see that ending the rebirth process and attaining *Nibbāna* is the ultimate bliss.
- Thus it is critical to understand what is meant by *anicca, dukkha, anatta*.
- Before discussing *anicca, dukkha, anatta* further, I wanted to point out the importance of those 3 words. *Dukkha* does not mean just any suffering that we experience now. *Anicca* and *anatta* cannot be just translated into two English words as impermanence and "no-self."
- There are deeper meanings in all three terms, AND they are related to each other.

11. Another point is that the translation of *anicca* as impermanence and *anatta* as "no-self" does not lead to a sensible translation of the *suttas* in #3 and #4 above.

- *Saṅkhāra* are obviously impermanent. They arise and disappear. **If the requirement to attain the *Sotāpanna* stage is to see the "impermanent nature of *saṅkhāra*", then anyone would be a *Sotāpanna*!**
- Can anyone still believe that "*anicca*" means "impermanence"? As the Buddha advised in the "WebLink: suttacentral: *Kālāmā (Kesamutti) Sutta* (AN 3.65)" we should not blindly follow others.

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- As I pointed out many times, impermanence is just a small part of "*anicca* nature." To understand the "*anicca* nature" one MUST understand *Paṭicca Samuppāda,* i.e., how those things that we perceive to bring us happiness eventually lead to suffering!
- In other words, all actions started with "*avijjā paccayā saṅkhāra*" will ALWAYS end up with "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti"* See, "Idappaccayatā Paṭicca Samuppāda." [*Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā saḷāyatanaṁ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*]

Reference

12. A complete analysis of *Anuloma Khanti* and *Sammattaniyāma* concerning *Tilakkhaṇa* is in one of the original commentaries (*Paṭisambhidāmagga*) included in the *Tipiṭaka*. See, "WebLink: suttacentral: *Paṭisambhidāmagga – 3.9. Vipassanākathā* (KN Ps 3.9)." There is no English translation at Sutta Central, but there is a Sinhala translation: "WebLink: suttacentral: 3.9 විදර්ශනාකථා"

3.1.4.3 Anicca Nature – Not Possible to Overcome Suffering in This World

July 27, 2021; revised August 2, 2022

This world is of "*anicca* nature," meaning there is no refuge from suffering anywhere in this world. The translation of "*anicca*" as "impermanent" is wrong.

Difference Between "Living a Moral Life" and "Pursuing *Nibbāna*"

1. When I hear the common statement, "all religions are the same; they teach you how to live a MORAL LIFE," I cringe. I think about all those people unaware of the Buddha's actual message. In particular, this is the mindset of those who follow "secular Buddhism."

- Most religions indeed teach how to live a moral life. And there is also evidence that atheists may be as moral as religious people are; see, "WebLink: PDF Download: Morality in everyday life-Science-2014-Hofmann."
- However, Buddha Dhamma goes beyond that. The Buddha said that would not help in the LONG TERM no matter how well we live this life.
- Yet, to understand the deep message of the Buddha, living a moral life is necessary.

The Perfect Mind of a Buddha

2. When a human mind loses greed (*lobha*) and anger (*dosa*), it gains wisdom (*paññā.*) In other words, a mind not burdened with greed, anger, and ignorance can "see" things more clearly.

- We can verify that for ourselves. People do foolish/immoral things when greed takes over (think bribes, rapes, etc.) Anger can lead to even harsher offenses like bodily injuries or even murder.
- The tendency to be "triggered" by greed or anger will reduce with the cultivation of wisdom. Here wisdom (*paññā*) is to see the harsh consequences of such actions in this life and in the rebirth process.
- That wisdom is in the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.

3. Even without a Buddha appearing in the world, some people can SUPPRESS greed/anger and attain "higher mental states" or "*jhānic* states. As one gets to higher *jhānic* states, one may be able to perform supernormal tasks. One of such capabilities is to be able to "look back" at SOME of one's previous lives. But since they had not removed greed/anger permanently, those ancient *yogis* had only limited capabilities.

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- But a true disciple of a Buddha would attain the same *jhāna* while PERMANENTLY removing defilements. Some would be able to attain many more supernormal powers as well. This is described in detail in the "WebLink: suttacentral: Samaññaphala Sutta (DN 2)." See "Jhānic Experience in Detail – Samaññaphala Sutta (DN 2)."
- It is also a good idea to read the following English translation of the whole *sutta*: "WebLink: suttacentral: The Fruits of Recluseship (DN 2)." It describes in detail the process of attaining A*riya jhānās* via gradually getting rid of greed and anger by understanding the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.

4. A Buddha is unique because he has cultivated *paññā* to the maximum possible and thus figured out how to REMOVE *lobha* and *dosa* completely without a trace. He gained that knowledge the night he attained Enlightenment or Buddhahood.

- With that perfect mind, a Buddha gained the highest supernormal powers that allowed him to personally verify the existence of 31 realms. He is able not only to see selected previous lives but as many as he wishes. Thus, he has provided detailed accounts of his past lives. Not only that, but he can also see HOW any given past life arose due to causes and conditions. That is how he figured out the *Paṭicca Samuppāda* process.
- That is a brief account of how a Buddha discovers that "this world" is very complex with 31 realms. Of course, we can see only two of them, the human and the animal realm.

Buddha Was Able to Verify the "*Anicca* Nature"

5. There are many accounts in the *Tipiṭaka* where the Buddha visited various realms. There are also many accounts where *Devas* and *Brahmas* came to the Buddha to ask questions.

- For example, we all know about the account of *Brahma Sahampati* requesting the Buddha to teach his new-found Dhamma to the world. There is an account of how the king of a *Deva* realm, *Sakka Deva,* attained the *Sotāpanna* stage during one of his visits.
- An interesting account in the WebLink: suttacentral: *Brahmanimantanika Sutta* (Majjhima Nikaya 49) provides a good background on the "*anicca* nature" of the *Brahma* realms. Let us briefly discuss that account.

Brahmanimantanika Sutta (MN 49)

6. The *sutta* describes that one day the Buddha, with his *abhiññā* powers, could see the following wrong idea came to *Baka Brahma's* mind. Now, all *Brahmas* in the *Mahā Brahma* realm consider *Baka Brahma* to be their leader and their "Creator."

- The wrong view of *Baka Brahmā* was the following: "My existence is of ***nicca* nature**, it is **permanent**, it is **eternal**, it is **whole**, it is **imperishable**. Here there's **no more birth, growing old, dying, passing away, or being reborn**. And there's no other higher release beyond this."
- The Pāli verse is: "*idaṁ **niccaṁ**, idaṁ **dhuvaṁ**, idaṁ **sassataṁ**, idaṁ **kevalaṁ**, idaṁ **acavanadhammaṁ**, idañhi **na jāyati na jīyati na mīyati na cavati na upapajjati**, ito ca **panaññaṁ uttari nissaraṇaṁ natthī'ti***."
- Note that "***dhuva***" is the Pāli word for "**permanent.**" The word "***nicca***" (as well as the opposite "***anicca***") CANNOT be translated to ANY language as a single word.
- As we have briefly discussed, "***nicca* nature**" guarantees a suffering-free future. **That means the recurring cyclic process of "birth, old age, death, birth, old age, death,.." would be absent.**

7. To correct the wrong view of the Baka *Brahmā*, vanishing from near the great sāl-tree in the Subhaga Grove at Ukkaṭṭhā, the Buddha appeared in that *Brahma*-world.

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Baka Brahmā saw the Buddha coming, welcomed him, and told him: "*Idañhi, mārisa, niccaṁ, idaṁ dhuvaṁ, idaṁ sassataṁ, idaṁ kevalaṁ, idaṁ acavanadhammaṁ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjāti. Ito ca panaññaṁ uttari nissaraṇaṁ natthī'ti.*"

Translated: "This existence, good sir, can be maintained to my liking; it is stable, it is eternal. It encompasses all, not liable to passing away; it is not born, nor does it age or die or pass away. No further release is necessary from this existence."

The Buddha replied: "You are ignorant. You say your existence can be to your liking, but that is not so. It is **not permanent** as you say…" (*yatra hi nāma aniccaṁyeva samānaṁ niccanti vakkhati, **addhuvaṁ**yeva samānaṁ dhuvanti vakkhati*).

- Again, it is important to note that the Pāli word for "impermanent" is "*addhuva*" (or opposite of "*dhuva*") and not "*anicca*."
- The Buddha added, "..although you say there is no need for a further release, there is indeed a permanent release you are not aware of" ("*santañca panaññaṁ uttari nissaraṇaṁ "natthaññaṁ uttari nissaraṇan" ti vakkhatī'ti.*"

8. *Baka Brahmā* then replied: "But, good sir, I say "*nicca*" because it is so, I say "stable" because it is stable, I say "eternal" because it is eternal. There is no more suffering,…I have escaped from the cravings for *pathavi, āpo, tejo, vāyo dhātu..*". (Meaning he has overcome *taṇhā* for sensual pleasures available in the *kāma loka* comprised of the four *mahā bhūta*).

- The Buddha told the *Baka Brahma* that he knew that *Baka Brahma* had transcended the *kāma loka* and was fully aware of his powers.
- The Buddha added that there were things in this world that *Baka Brahma* was not aware of. (1) There are higher *Brahma* realms, (2) *Baka Brahma* himself was in the higher *Abhassara Brahma* realm, died there, and was now reborn in this lower *Brahma* realm. The Buddha told the *Baka Brahma*: "you neither know nor see those higher realms, but I know and see them."

Here is the relevant part of the *Sutta* where the Buddha tells *Baka Brahma*: "*Pathaviṁ kho ahaṁ, brahme, pathavito abhiññāya yāvatā pathaviyā pathavattena ananubhūtaṁ tadabhiññāya pathaviṁ nāpahosiṁ, pathaviyā nāpahosiṁ, pathavito nāpahosiṁ, pathaviṁ meti nāpahosiṁ, pathaviṁ nābhivadiṁ…*"

Translated: "*Brahma*, knowing *pathavi* to be just *pathavi* (devoid of life), knowing the true nature of *pathavi*, I do not take *pathavi* to be me either. (No attachment to things in the *kāma loka* made from the four *mahā bhūta*)."

- Then he repeated the same verse for the other three *mahā bhūta* of which the bodies of beings in *kāma loka* are made of, i.e., *āpo, tejo, vāyo*.
- **But that itself is not enough to be free from suffering. One has to cleanse the "defiled consciousness" or "*kamma viññāṇa*."** (That requires comprehension of the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.)

9. The Buddha summarized it all in the following verse, which we discussed in the post "Pabhassara Citta, Radiant Mind, and Bhavaṅga": "***Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ**, taṁ pathaviyā pathavattenaananubhūtaṁ, āpassa āpattena ananubhūtaṁ, tejassa tejattena ananubhūtaṁ, vāyassavāyattena ananubhūtaṁ, bhūtānaṁ bhūtattena ananubhūtaṁ, devānaṁ devattenaananubhūtaṁ, pajāpatissa pajāpatittena ananubhūtaṁ, brahmānaṁ brahmattenaananubhūtaṁ, ābhassarānaṁ ābhassarattena ananubhūtaṁ, subhakiṇhānaṁ subhakiṇhānaṁ subhakiṇhattena ananubhūtaṁ, vehapphalānaṁ vehapphalattena ananubhūtaṁ, abhibhussa abhibhuttena ananubhūtaṁ, sabbassa sabbattena ananubhūtaṁ..*"

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Translated: "***Viññāṇa* is unseen, infinite, and leads to the rebirth process for all.** With *viññāṇa* (defiled consciousness), one cannot comprehend the real nature of *pathavi, āpo, tejo, vāyo, bhūta, deva, pajapati brahma, abhassara brahma, subhakinha brahma, vehapphala brahma*, etc., i.e., everything in this world (*sabba*)."

- Also, see "Bhūta and Yathābhūta – What Do They Really Mean."

10. Then, the Buddha concluded: "Thus, *Brahmā*, I am not equal with you. I am indeed higher in knowledge."

- The *Baka Brahma* then challenged the Buddha, saying that he would disappear, and If the Buddha is of higher knowledge, try to find him. But he was unable to hide from the Buddha.
- Then the Buddha said, "Now I am vanishing from you, *Brahmā*. Find me if you can." **Of course, *Baka Brahma* could not find the Buddha and thus had to concede defeat.**

That is the essence of that long *sutta* relevant to this discussion.

Summary

11. *Baka Brahma* thought he had overcome all suffering when he transcended the *kāma loka*.

- But he was unaware that his existence — even though very long — was not permanent. There are higher *Brahma* realms with even longer lifetimes and still not permanent. Even more importantly, he could still be born in an *apāya* in the future.
- Thus, any existence in the 31 realms is of *anicca* nature. *Anicca* nature inevitably leads to *dukkha* (suffering.) Thus any efforts seeking release from suffering WITHIN this world of 31 realms are useless, which is the third characteristic, *anatta* nature. There is no refuge from suffering anywhere in this world!
- Therefore, those three characteristics of this world (*anicca, dukkha, anatta*) are interrelated. We will discuss those connections in the next few posts.

3.1.4.4 Dukkha in Tilakkhaṇa Is a Characteristic – Not Dukkha Vedanā

August 16, 2021; revised December 13, 2022

Dukkha – An Inherent Characteristic of This World and Not the *Dukkha Vedanā*

1. The most misunderstood aspect of *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*) is to think that *dukkha* means the "suffering that we experience." Most meditation programs focus on the physical discomforts during a session. That is a complete misunderstanding. **We need to focus on the "*dukkha* nature" of this world.**

- A "*lakkhaṇa*" means an intrinsic "characteristic" or a "quality." For example, the "WebLink: suttacentral: *Lakkhaṇa Sutta* (DN 30)" describes a Buddha's 31 unique qualities/characteristics.
- Someone may live a happy life for many years. Yet, old age and eventual death are intrinsic *lakkhaṇa* of any life. **Even though that person may not be suffering right now, they WILL face suffering without any doubt.**
- Therefore, the "*dukkha lakkhaṇa*" refers to one of the three intrinsic characteristics (*Tilakkhaṇa*) of Nature, i.e., of this world.
- Before you get all pessimistic about Buddha Dhamma, the Buddha also explained how to escape that cycle of suffering. But we must first to understand this world's "dukkha nature.". **To solve a problem, one first needs to realize that there is a problem** and then find its root causes. Only then will one be able to remove those root causes and eliminate the problem!

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Anything In This World Has Those Three Characteristics!

2. In previous posts in this series, we discussed that EVERYTHING in this world (i.e., not only living beings) has those three characteristics. However, we will suffer only if we attach to those things. In other words, ***pañcakkhandha*** has the *dukkha lakkhaṇa,* but we will be subjected to suffering ONLY DUE TO ***pañcupādānakkhandhā,*** a tiny fraction of ***pañcakkhandha*** that we attach to. See "Anicca and Anatta – Two Characteristics of the World" for discussion and *sutta* references.

- Many more suttas state the same in different ways; see references Ref. 1 and Ref. 2 below.

3. Think about that carefully. Anything in this world has the *dukkha* (and *anicca* and *anatta*) characteristics "built-in."

- **There is no way to avoid future suffering as long as one uses those six internal sensory faculties to "enjoy" the six types of external entities with greed, hate, and ignorance of the Noble Truths!**
- **However, giving up cravings for worldly things is hard to do.** It would be impossible without knowing HOW and WHY suffering would be the result.
- That is why it is essential to understand the **Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda.*** They are interrelated and explain HOW and WHY such attachments lead to future suffering.
- Here is an analogy. An alcoholic will not be able to give up drinking without fully comprehending HOW and WHY alcohol consumption leads to suffering.

This World Is "Anchored on Suffering"

4. The primary message of the Buddha is that there is unimaginable suffering in the rebirth process among the 31 realms. Most births are in the four lowest realms (*apāyās*), where suffering dominates any temporary relief.

- As long as there is existence in this world of 31 realms, that existence WILL encounter both *sukha* and *dukkha*.
- However, since living beings are tempted to engage in *akusala/pāpa kamma*, most rebirths are in the *apāyās*. We have discussed this "vast imbalance" as pointed out by the Buddha in many *suttas*. We discussed a few in the post "Introduction – What is Suffering?"

5. That is why the Buddha said, "*Maccunā pihito loko,**dukkhe loko patiṭṭhito; Taṇhāya** uḍḍito loko,jarāya parivārito"ti.* See, "WebLink: suttacentral: *Pihita Sutta* (SN 1.68)."

Translated: "The world is inhabited by death, **the world is anchored on suffering**; **Craving/attachment** has trapped the world, it is enveloped by decay and old age."

- A series of short *suttas* (SN 1.61 through SN 1.81) provides the basis for deeper *suttas* in *Saṁyutta Nikāya*. Read through those starting with the "WebLink: suttacentral: *Nāma Sutta* (SN 1. 61)."
- **We can end that "long-term suffering" by understanding the root causes for births among the 31 realms.** In particular, births in the *apāyās* are caused by **immoral deeds (*akusala kamma*)** done while seeking sensory pleasures.

Not Possible to Reach a State with "No Suffering" in This World

6. Understanding the Three Characteristics (*Tilakkhaṇa*) helps to understand the Four Noble Truths.

- **The Nature of this world is such that no matter how hard we try, it is not possible to get to a place free of suffering.**

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- Let us start with the assumption that there is no rebirth process. Some people have made enough money not only to sustain their families but even to fund the economy of a small country for a year! But would they not be subjected to suffering? We all get old and die one day!
- No matter how successful one becomes, that cannot be said to have led to a "state free of suffering."
- Those people who commit suicide hope that their suffering will end at death! Unfortunately, that is not the case either. Rebirth is inevitable for anyone below the *Arahant* stage, and births in the *apāyās* are possible for anyone who has not at least started to understand the Four Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*. That is why one should not waste any time!

Understanding "True Suffering" – It Is in the Rebirth Process

7. in the post "Rebirth – Connection to Suffering in the First Noble Truth," we discussed references in the *Tipiṭaka* that MOST rebirths are in the four lowest realms (*apāyās*.) We can only see the suffering in one of them, the animal realm.

- The Buddha has discussed, in detail, the types of suffering in the other three *apāyās*. For example, in the "WebLink: suttacentral: *Bālapaṇḍita Sutta* (MN 129)" and "WebLink: suttacentral: *Devadūta Sutta* (MN 130)" the Buddha explains, in detail, the types of suffering encountered in various lower realms.
- English translation of the first one: "WebLink: suttacentral: The Foolish and the Astute (MN 129)." That *sutta* explains that a person who engages in immoral activities ("*bālo*" or a "fool") can expect the consequences (*kamma vipāka*) both in this life and in future existences in the *apāyās*. **The account of the experiences in the *niraya* (lowest realm) is terrifying.**

8. A related *sutta* is the "WebLink: suttacentral: *Pāyāsi Sutta* (DN 23)." It is about the wrong views that there is no rebirth process, etc. See the English translation: "WebLink: suttacentral: With Pāyāsi (DN 23)." For those who have doubts about the validity of the rebirth process or the existence of *apāyās*, it is a good idea to read the above *suttās*.

- As mentioned in the first post, "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa," in this series of posts we discuss *anicca, dukkha, anatta* with the focus on the summary statement, "***aniccaṁ khayaṭṭhena dukkhaṁ bhayaṭṭhena anattā asārakaṭṭhenāti.*" It can be stated as follows:
- "**Anything in this world (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) is of *anicca* nature because one's hopes for enjoying them will only lead to one's demise ("*aniccaṁ khayaṭṭhena.*") It will eventually lead to sufferings that one should be afraid of** ("***dukkhaṁ bhayaṭṭhena.***") Therefore, such cravings/efforts are **unfruitful and will make one helpless in the rebirth process** ("***anattā asārakaṭṭhenāti.***")
- One would not become serious about learning Buddha Dhamma until realizing the unimaginable suffering associated with the rebirth process!

What Is *Nibbāna*?

9. A key point here is that there are many instances where one can experience "periods of happiness" even for long times. Life is mostly of "sensual pleasures" in the 6 *Deva* realms. In the 20 *Brahma* realms, it is mostly "*jhānic* pleasures" that they experience. Even some humans experience high levels of "sensual pleasures" for most of their lives.

- However, all those "periods of happiness" or "pleasures" are VERY SHORT in the time scale of the rebirth process, which is effectively infinite. See, "Infinity – How Big Is It?"
- Furthermore, all humans, *Devas*, and *Brahmas* will end up in the four lowest realms unless they get to the *Sotāpanna* stage!

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- Without a Buddha, we would be unaware of this issue of the rebirth process and that births in the *apāyās* are much more frequent than births in the "good realms."

Nibbāna Is About the Cessation of Suffering

10. This is why the First Noble Truth is about the CESSATION of suffering and NOT about happiness or even *jhānic* experiences. **Since NOTHING in this world exists in *Nibbāna*, all *vedanā* (*dukkha* or *sukha*, AS WE KNOW) are absent in *Nibbāna*.**

- Even though *suttas* discuss *Nibbāna* as "*Nibbānic* bliss," the term "bliss" indicates the bliss associated with the TOTAL absence of suffering. It is indeed bliss to be free of suffering forever!
- The closest analogy is the following. Suppose someone has had a migraine headache for years. If it goes away one day, they will be free of that horrible suffering. That would be a great relief to get rid of all that suffering.
- We should think of *Nibbāna* the same way, not as a paradise with sensual or *jhānic* pleasures. We can only say for sure that there is not even a trace of suffering in *Nibbāna*. See, "Nibbāna "Exists," but Not in This World."

References

1. Twelve suttā begin with the "WebLink: suttacentral: *Ajjhattānicca Sutta* (SN 35.1)" and end with the "WebLink: suttacentral: *Bāhirānattātītānāgata Sutta* (SN 35.12)" state that our six internal sensory faculties (eyes, ears, nose, tongue, body, mind) AND the six types of *rūpa* experienced by those faculties all have the Three Characteristics (*Tilakkhaṇa*.)

- For example, they say, "*cakkhu, sota, ghāna, jivhā, kāya, mano*" all have the *anicca*, *dukkha*, and *anatta* qualities or characteristics. **That means all six sensory faculties have "built-in" *anicca*, *dukkha*, and *anatta* nature.**
- The same is true for the six types of external *rūpa* that we experience: *rūpa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba*, *dhammā*.
- But we will be subjected to suffering only if we attach to them!

2. There are nine *suttas* "WebLink: suttacentral: *Aniccādisuttanavaka* (SN 43–51)" that state "**everything (all) in this world is of *anicca, dukkha, anatta* nature**."

- MANY other suttas state the same in different ways: 138 suttas say the five aggregates all have *anicca, dukkha, anatta* nature: "WebLink: suttacentral: 138 results for vedanā AND viññāṇaṁ AND aniccā." Of course, the five aggregates encompass everything in this world.
- To state the same differently, five aggregates (*pañcakkhandha*) are "subject to suffering." Even an *Arahant* is subject to suffering until the death of the physical body (*Parinibbāna*.) The Buddha himself had bodily ailments.
- However, all that suffering ends at *Parinibbāna*.

3. Each person creates their own future suffering from their own actions based on (*abhi*)*saṅkhāra* that arise due to the ignorance of this "big picture."

- When a mind grasps this "big picture," one attains the *Sotāpanna* stage. No matter how strong the temptation is, it will NEVER trigger the mind to commit "*apāyagāmi* actions" (those lead to rebirth in the *apāyās*). That is the meaning of "***dassanena pahātabbā***" or "**remove defilements with clear vision**" that we briefly mentioned in the first post in this series: "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa."
- That is the same as getting to the first step in the Noble Eightfold Path, *Sammā Diṭṭhi*.

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3.1.4.5 Attachment to Things with Dukkha Lakkhaṇa Leads to Dukkha

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Dukkha usually means suffering. That is ***dukkha vedanā***. But things that appear to bring happiness have the "***dukkha lakkhaṇa***." The Buddha explained that in the First Noble Truth, ***Dukkha Sacca*** (the Truth about suffering.)

Dukkha Sacca (Truth About Suffering)

1. We encounter the word "*dukkha*" in different contexts:

(i) ***Dukkha vedanā*** (is a feeling that can range from unpleasantness to painful feelings such as being burned or cut by a knife.

(ii) ***Dukkha lakkhaṇa*** is a characteristic of suffering) in *Tilakkhaṇa* and NOT *dukkha vedanā*.

(iii) ***Dukkha Sacca*** (First Noble Truth), which is again not *dukkha vedanā* but to point out that *dukkha lakkhaṇa* is inherent in this world, i.e., suffering CANNOT be avoided (in the long run) if one attaches to things in this world. Since we tend to attach to "mind-pleasing things," *Dukkha Sacca* says that "suffering is hidden in those "mind-pleasing things." This is not easy to understand unless one spends time understanding it (by reading, contemplating, etc.).

(iv) ***Dukkhakkhandha*** (which includes all types of suffering that can result from acting with *avijjā* due to the ignorance of *Dukkha Sacca*. *Paṭicca Samuppāda* describes how that happens. The *Paṭicca Samuppāda* sequence ends with the statement, "*Evametassa kevalassa **dukkhakkhandhassa** samudayo hoti*" or "that is how the **whole mass of suffering** arises." As we know, "*khandha*" means "aggregate."

Different Types of *Dukkha Vedanā*

2. ***Vedanā* is what one feels**: happy/pleasant, sad/unpleasant, or neutral feelings (*sukha, dukkha,* or *adukkhamasukha vedanā*).

- ***Dukkha vedanā*** can be of several different types. Some are felt by the physical body (like injuries or sicknesses.) Some others are mind-made (like depression), and these are "*samphassa jā vedanā*" (*vedanā* generated by "*saṅ*"). As we know "*saṅ*" means "greed, anger, ignorance." An *Arahant* feels the first kind but not the second. See, "What is "Saṇ"? Meaning of Sansāra (or Saṁsāra)."
- That second category can arise due to our personal biases. For example, unpleasant feelings may arise when we see someone we dislike (say person X.) But X could be a friend of a third person (Y), and pleasant feelings may arise in Y upon seeing X. Therefore, such "mind-made feelings" depend on the situation. If we ever become friendly with X, then when we see X, pleasant feelings may arise in us too.

Dukkha Lakkhaṇa (characteristic of suffering) in *Tilakkhaṇa*

3. ***Dukkha lakkhaṇa* is not a feeling.** It is an intrinsic characteristic or quality "hidden" in worldly things. It is a bit difficult to understand at first.

- Let us look at a couple of simple examples to get an idea.

  – Glass has the "characteristic of breaking," i.e., it can break if dropped on a hard surface. But until it breaks, a glass only has the "characteristic of breaking."

  – A drink with a bit of poison has the "characteristic of inducing sickness or even death." But one will only be subjected to sickness/death if one drinks it.

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- In the same way, worldly things (especially those mind-pleasing things") have the "characteristic of suffering." But one will be subjected to such suffering only if one attaches to them. Let us take a simple example. Suppose we hear that person X has died. We will become sad and suffer only if X is someone close to us, say a parent. If we don't even know who X is, we will not suffer hearing that X has died. The stronger the attachment to X, the stronger the distress/sadness (*domanassa vedanā*) we feel.
- Everything in this world has *dukkha lakkhaṇa,* as we have discussed. There are two aspects to this:
  (i) We are born with a body that has *dukkha lakkhaṇa*. We have to live with whatever *dukkha* that comes with it, for example, getting injured or sick),
  (ii) People (friends, relatives, etc.) and things (houses, cars, etc.) have *dukkha lakkhaṇa* too. We can limit that suffering by having attachments to fewer people and things. **However, losing attachment comes naturally with understanding and should not be forced.** One MUST pay attention to one's responsibilities too. We will discuss this later.
- We discussed the *dukkha lakkhaṇa* in the previous post, "Dukkha in Tilakkhaṇa Is a Characteristic – Not Dukkha Vedanā." We will go into details in upcoming posts.

Dukkha Sacca (First Noble Truth)

4. ***Dukkha Sacca* (First Noble Truth)** points out unimaginable suffering in the rebirth process. Rebirth can happen among 31 realms (including the human and animal realms.) We can see the suffering of animals and also humans. But the suffering is much harsher in the other three lower realms.

- *Dukkha Sacca* also explains that the root cause of suffering is greed for (or attachment to) worldly pleasures. There is suffering hidden in sensory pleasures. Only a Buddha can discover that hidden suffering and can explain how such suffering takes place via *Paṭicca Samuppāda.*. In simple terms, that can be stated as follows:

  We tend to do immoral deeds to acquire such pleasures, and their consequences will bear fruit mostly at later times, in many cases in future lives.

- Only a Buddha with a highly cleansed mind can figure out hidden dangers (suffering) in sensory pleasures. Like a fish can not see the hidden suffering in a bait, we cannot see the suffering hidden in sensory pleasures unless explained by a Buddha.

Physical Suffering and Death – Hard to Understand?

5. Some people seem to pretend they don't understand suffering. Others seem to think they are not going to die. To quote from a discussion forum: "Birth and death are only a view of self." Are these people hallucinating? This kind of thing happens when people "bury their heads in the sand," i.e., trying to avoid a particular situation by pretending it does not exist.

- Suffering is real. Try pinching yourself. Does not that hurt? Imagine the suffering when someone dies of a bullet wound or a knife attack.
- Even though animal videos like the following are viral and are made for entertainment, they provide vivid examples of unimaginable suffering experienced by animals in the wild. They are not killed and eaten; **they are eaten while still alive.** Imagine being subjected to that kind of suffering!

  ??? unavailable ??? WebLink: youtube: 15 Wild Animals Hunting Mercilessly!!

  WebLink: youtube: 15 Wild Animals Hunting Mercilessly!!

- All those animals had been humans in the past. Furthermore, most people living today will be born in the animal realm in the future.

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- Even though we cannot see the unimaginable suffering in the other three lower realms, we can at least see the harsh suffering in the animal realm. Of course, there is suffering in the human realm, but animals in the wild undergo much more suffering.
- There are no "old animals" in the wild; as soon as they start slowing down, they are eaten by bigger animals.

Discovery of *Paṭicca Samuppāda* Sequence

6. The above video explains what *dukkha vedanā* (specifically, bodily suffering) is.

- But such *dukkha vedanā* do not arise without causes. If the past lives of such an animal are traced back, it would be possible to see a corresponding "bad *kamma*" committed, which resulted in such a bad outcome.
- That is how the Buddha figured out the steps in *Paṭicca Samuppāda*. Immoral actions (based on *abhisaṅkhāra*) are done with *avijjā* and lead to future existence (*bhava*) and births (*jāti*). He figured that out by tracing back previous lives. That discovery happened during the night of his Enlightenment. Let us briefly discuss that.
- He first attained the "*pubbe nivāsānussati ñāṇa*" to look back at previous human births. Here, "*pubbe*" means "previous," "*nivasa*" means "house," and "*anussati*" means "recall," i.e., the knowledge to recall successive residences of a given *gandhabba*. In a given human *bhava*, a *gandhabba* could have many different "houses," i.e., physical bodies. Thus with this *ñāna*, one could look at human births in the past, in multiple human *bhava* going back to very long times.

7. The second *ñāṇa*, *cutupapāda ñāṇa,* extended Buddha's capability to see all previous rebirths in any realm for any living being. Here *cutupapāda* (*cuti* means the end of a *bhava* and *upapāda* means birth) refers to all types of rebirths in various realms (*niraya*, animal, *deva*, etc.) in the past.

- That allowed him to see how different types of *kamma* lead to corresponding existences (*bhava*) and births (*jāti*) within them, i.e., how "***avijjā paccayā saṅkhāra***" lead to "*bhava*" and "*jāti*" ending with "*jāti paccayā* ***jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā*** *sambhavan'ti.*" [*Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā saḷāyatanaṁ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*]
- With that knowledge, he attained the third and final "*āsavakkhaya ñāṇa*." That clarifies how cravings ("*āsava,*" another word for attachment) lead to future rebirths. **We generate *saṅkhāra* with *avijjā* because of *taṇhā/āsava*.**
- It is the *āsavakkhaya ñāṇa* that led to the Buddhahood; see, "The Way to Nibbāna – Removal of Āsavā" and "Antarābhava and Gandhabba" for further details.
- The Buddha described that process in various *suttas*; for example, AN 8.11, MN 4, MN 85, and MN36. The "WebLink: suttacentral: *Verañja Sutta* (AN 8.11)" is a short one. The English translation at Sutta Central in that link.

The essence of Buddha Dhamma – Suffering Is Hidden in Sensory Pleasures

8. Average humans are astonished to hear that the root cause of suffering is attachment to all those mind-pleasing things they value so much.

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- It is hard to "see" this because there is a time lag between causes and their results (effects). While some *kamma* bring their *vipāka* during the same life, most *kamma vipāka* materialize later in life or even in future births.
- However, suppose one spends time and carefully examines the teachings of the Buddha. Then one can "see" the truth of that statement: "there is unimaginable suffering hidden in sensory pleasures." That is a bit easier to see for immoral actions based on such attachments (e.g., killing, stealing, taking bribes, etc.)
- It is much harder to grasp this profound Dhamma for those engaging in such immoral deeds (and those who do not believe in the rebirth process.) Furthermore, if one has done such "bad *kamma*" in the past, one can overcome their *vipāka*. We know that Aṅgulimāla killed almost 1000 people and still was able to attain Arahanthood within weeks of meeting the Buddha. See "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."

3.1.4.6 How Does Anicca Nature Lead to Dukkha?

August 30, 2021

Both physical *rūpa* (objects we see, sounds, particulates that lead to odors, physical food, objects we touch), AND our memories/hopes based on past, present, and future physical *rūpa* (i.e., *rūpakkhandha*) have the *anicca* nature. Craving/attachment for either kind will eventually lead to suffering (*dukkha*.) However, giving up such attachments must come through naturally via comprehension of Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda.*

Rūpakkhandha and Physical *Rūpa*

1. As we have discussed, *rūpakkhandha* consists of our MENTAL IMPRESSIONS of such physical *rūpa*.

- But *suttas* may refer to "*rūpa*" for either kind. But depending on the context, it is not hard to figure out which kind it is or whether the reference is to both kinds.
- Both physical *rūpa* and *rūpakkhandha* have *anicca, dukkha, anatta* characteristics.
- But *rūpakkhandha* originates due to physical *rūpa.*
- Note that most English translations (including Sutta Central translations) do not make this distinction. **They simply don't understand the difference!**

How Did the Buddha Characterize Physical *Rūpa*?

2. **Any "physical *rūpa*" has a finite lifetime AND undergoes deformation/stress during existence!**

The word *rūpa* is DEFINED in the "WebLink: suttacentral: *Khajjanīya Sutta* (SN 22.79)" as follows: "*Kiñca, bhikkhave,* ***rūpaṁ*** *vadetha? Ruppatīti kho, bhikkhave, tasmā 'rūpan'ti vuccati. Kena ruppati? Sītenapi ruppati, uṇhenapi ruppati, jighacchāyapi ruppati, pipāsāyapi ruppati, ḍaṁsamakasavātātapasarīsapasamphassenapi ruppati. Ruppatīti kho, bhikkhave, tasmā 'rūpan'ti vuccati.*"

Translated: "*Bhikkhus*, why do we call it '**form**'? 'It is subject to deformation/stress,' *bhikkhus*, therefore it is called form. **Deformed by what? Deformed/stressed by cold, deformed/stressed by heat, deformed/stressed by hunger, deformed/stressed by thirst, deformed/stressed by flies, mosquitoes, wind, Sunlight, serpents, etc.** 'It is deformed/stressed,' *bhikkhus*, therefore it is called **form (*rūpa*)**."

- Of course, the above verse specifically refers to our physical bodies. But characteristics of unexpected deformation or change hold for any *rūpa*.
- Therefore, the "bodies" of *Devas* and *Brahmas* are also subjected to the same principle. Even inert *rūpa* like a house or a car is subject to the same principle. They all can undergo unexpected change during existence, and then death is inevitable!

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- *Rūpakkhandha* also has an *anicca* nature. **For example, craving memories of past experiences with *rūpa* also leads to *dukkha*.**

"*Yad Aniccaṁ taṁ Dukkhaṁ*" – *Anicca* Nature Leads to *Dukkha*

3. The following verse embeds many foundational aspects of Buddha Dhamma: "***Rūpaṁ aniccaṁ. Yadaniccaṁ taṁ dukkhaṁ***; *yaṁ dukkhaṁ tadanattā; yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ*" This verse appears in many *suttas*. See "WebLink: suttacentral: 20 results for "yadaniccaṁ AND taṁ AND dukkhaṁ."

- We will be focusing on that whole verse in this series of posts: "Basic Framework of Buddha Dhamma."
- This post is on the part of that verse: "***Yadaniccaṁ taṁ dukkhaṁ***" or "***Yad aniccaṁ taṁ dukkhaṁ***" or "**whatever is of *anicca* nature will lead suffering**."

4. Our minds get attached to "mind-pleasing *rūpa*" in this world with a "***nicca* view**."**We think that by accumulating "material wealth," we can become happy. We have both wrong *diṭṭhi* and *saññā* that such *rūpa* can keep us away from suffering.** See, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra." We will discuss more on that in this series.

- **But as mentioned above, the Buddha pointed out that this whole world is of *anicca* nature.** All *rūpa* change unexpectedly during existence, and they all end up in destruction. For example, we cannot keep our body parts in good condition as we age. Eventually, the whole body dies.
- Science has confirmed that too for inert things as well. Science agrees that NOTHING in this world is eternal. Furthermore, the Second Law of Thermodynamics says that things tend to become "disorderly even during existence."

A Simple Analogy

5. Little children take immense satisfaction and joy building sandcastles. They spend hours building them and enjoy looking at the finished product.

- However, their joy turns to sadness if a strong wave or a running dog destroys that sandcastle. They may even go home happily but would be sad to see their sandcastle destroyed when they come back the next day.
- This is why adults don't build sandcastles. As that same child grows, understanding slowly takes place that "building sandcastles is a waste of time" even though a "pleasurable activity."
- Yet, fully grown and intelligent adults do the same all their lives. They work tirelessly in hopes of a better life. But only at the moment of death do they realize that all those efforts have gone to waste. Furthermore, if they had cultivated an "immoral mindset" by engaging in immoral thoughts and activities, they are not only going to be disappointed but could be subjected to much suffering in future lives.
- A sandcastle is of *anicca* nature. Getting attached to it is inevitably going to lead to disappointment (*dukkha*). Thus engaging in that activity is unfruitful and non-beneficial to anyone (*anatta*.) We will discuss "*anatta*" in detail soon.

Connection to the Second Law of Thermodynamics

6. The Second Law of Thermodynamics confirms the unstable/unpredictable (not only impermanent) nature of *rūpa*. You may skip this part. But it is about the tendency of worldly things towards disorder. So, it is not hard to understand.

- The second law of thermodynamics says that the disorder of any isolated system always increases. **In simple terms, that means "disorder increases," and we need to make an effort to maintain order.**

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- That, in essence, is a manifestation of the *anicca* nature! See, "Second Law of Thermodynamics is Part of Anicca!"
- A simple way to think of the second law of thermodynamics is that a room will invariably become messy and disorderly with time if not cleaned and tidied regularly. You have to make an effort to clean the room, and that is part of "*saṅkhāra dukkha*." See, "Introduction -2 – The Three Categories of Suffering."
- Those who only focus on the "impermanent" nature miss this critical part. Furthermore, such *saṅkhāra* often become *abhisaṅkhāra* and lead to much more suffering with "bad births." **This is why *anicca* means much more than "impermanent nature."**

Mental Aggregates Are Also of *Anicca* Nature!

7. All those *suttas* referred to in #3, and MANY more, state that **all five aggregates (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) are of *anicca* nature.** We cannot maintain any of those to our expectations OVER LONG TIMES.

- For example, the "WebLink: suttacentral: *Yadanicca Sutta* (SN 22.15)" states (in addition to *rūpa*), "***Vedanā aniccā***. *Yadaniccaṁ taṁ dukkhaṁ; yaṁ dukkhaṁ tadanattā; yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.* ***Saññā*** *aniccā ...pe...****saṅkhārā*** *aniccā ...****viññāṇaṁ*** *aniccaṁ..*"
- **It is foolish** to translate "***Vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccaṁ***" as "Feeling is impermanent …Perception is impermanent …Choices are impermanent …Consciousness is impermanent."
- Does a Buddha need to arise in the world to teach people that all those are not permanent? Even the dumbest person would see that none of those are permanent!
- They are not only impermanent, but attachment to them WILL lead to suffering! Of course, part of that suffering is when something of liking is destroyed. **But the DEEPER POINT is that our actions to keep them the way we like lead to *kamma* generation and, eventually, bad births.**
- This is why it is important to understand how (*abhi*)*saṅkhāra* generation leads to (undesired) births starting with "*avijjā paccayā saṅkhāra*." We will discuss that in #10 below.

Obvious Contradictions in SuttaCentral Translations

8. When we include the next part of the verse, it reads, "***Vedanā aniccā. Yad aniccaṁ taṁ dukkhaṁ***" According to the incorrect translations, that means, "**Feeling is impermanent. What's impermanent is suffering**." See the translations at Sutta Central in the above link. Not only at Sutta Central, but many translations have those obvious contradictions.

- While the ending of *sukha vedanā* may lead to suffering, the ending of *dukkha vedanā, rather*, leads to happiness, like in the case of getting rid of a bad headache. To put it another way, the **impermanence of a *dukkha vedanā* WILL NOT lead to suffering**.
- Just because *vedanā* are impermanent, that DOES NOT necessarily lead to suffering! In some cases, it leads to happiness.

9. Again, that should be obvious to any person! So, why do these translators make such huge mistakes?

- I guess that they don't really try to understand the *suttas*. They just mechanically translate using the "standard incorrect English translations" for key Pāli words like *anicca* and *anatta* (as impermanent and no-self) without even bothering to see whether they make any sense!
- **Those same people complain about "Waharaka's interpretations."** But simple and obvious issues like these do not need any "interpretation." **They should be self-evident (at least once explained)!**

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- I have pointed out several such obvious issues. **When are these SERIOUS issues going to be corrected?** At some point, enough people will hopefully start asking questions; they will have to correct these glaring inconsistencies.

Paṭicca Samuppāda Explains How *Anicca* Nature Leads to *Dukkha*

10. ALL types of *abhisaṅkhāra* (that can have *kammic* consequences, especially rebirth) belong to 3 categories: ***apuññābhisaṅkhāra, puññābhisaṅkhāra, āneñjābhisaṅkhāra.*** All those are *saṅkhāra* generated via "*avijjā paccayā saṅkhārā*" as we discussed in the previous post "Anicca Nature, the First Noble Truth, and Paṭicca Samuppāda" and "Saṅkhāra – What It Really Means."

- In other words, **the *Akusala-Mūla Paṭicca Samuppāda* (that leads to suffering) process is operational for ALL humans who have not comprehended the Four Nobel Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.**
- *Kamma* generation takes place starting with "*avijjā paccayā saṅkhāra.*" Thus the need to fully understand the two posts mentioned above.
- Therefore, no matter how moral a person is, they will not stop future suffering until comprehending the Four Nobel Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.
- Furthermore, the generation of those types of *abhisaṅkhāra* is due to an innate view/perception of a "*nicca* nature." That is *avijjā*!
- **It is impossible to make any more progress until one understands these critical aspects.** Please feel free to ask questions because this is critically important!

11. Let me try to make the point in another way. The ***Akusala-Mūla Paṭicca Samuppāda* (that leads to suffering)** will be operational for anyone who does not comprehend the Four Nobel Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*.

- To put it another way, until one understands that the true nature of this world is *anicca* nature (and NOT *nicca* nature), the rebirth process among the realms in the *kāma loka*, *rūpa loka*, and *arūpa loka* will continue.
- As we have discussed many times, the problem is that MOST of those rebirths will not be higher realms (at or above the human realm) but will be in the *apāyās* (the 4 lowest realms.)

12. This is why the Buddha explained, "***aniccaṁ khayaṭṭhena dukkhaṁ bhayaṭṭhena anattā asārakaṭṭhenāti.***"

- As we discussed, that means (attachment to) anything of ***anicca* nature will only lead to the demise of one's moral qualities** ("***aniccaṁ khayaṭṭhena***.")
- It will eventually lead to **sufferings that one should be afraid of** ("***dukkhaṁ bhayaṭṭhena***.") Therefore, such cravings are unfruitful and will make one helpless in the rebirth process ("*anattā asārakaṭṭhenāti.*")
- Please read the discussion of two posts back in "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa" I suggest printing these posts and keeping them ready to be consulted.
- We will discuss the third aspect of the *anatta* nature ("***anattā asārakaṭṭhena***") in upcoming posts. That means **"craving things of *anicca* nature leads to *dukkha*, thus such cravings (and efforts based on such cravings) are in vain/not beneficial."**

Nibbāna – The Absence of Suffering

13. Most people don't even think in terms of such "long-term" happiness or the "absence of suffering." They get into the "rat race" and keep working hard to "earn money to enjoy life and have a happy retirement."

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- That is especially true for those who believe that the physical body defines a person, i.e., mental phenomena arise in the brain. So, when the brain dies together with the physical body, that is the end of "me." There is nothing to worry about an "afterlife."
- The other extreme is the wrong view of an eternal soul or *ātman*. There is a permanent state of happiness (or misery in hell.)
- The Buddha taught the "middle way." A living being exists based on the causes and conditions that led to it. The arising of existence due to causes and conditions is explained in detail in *Paṭicca Samuppāda* (conventionally translated as "Conditional Arising." That translation leaves out the relevance of causes, and thus it is better to use the Pāli term.)
- How can someone decide which of those 3 views is correct? It is always up to each individual to decide that. But it is wise to spend time examining the basis of each of those "theories carefully."
- The Buddha never asked anyone to accept his teachings based on "blind faith." He asked the *bhikkhus* to raise questions about any doubts or knotty issues. For example, see "WebLink: suttacentral: *Kālāmā Sutta* or *Kesamutti Sutta* (AN 3.65)."

Proposed Draconian Laws in Sri Lanka

14. In this series of posts, I will try to provide a systematic analysis based solely on the *Tipiṭaka*. As far as I have examined, there are no contradictions with anything in the *Tipiṭaka*. I would be happy to discuss any logical objections if one is willing to discuss them rationally and logically.

- **As I have pointed out, there is no point discussing Sanskrit texts or later commentaries such as Buddhaghosa's.** See "Buddhaghosa's Visuddhimagga – A Focused Analysis" and "Preservation of the Buddha Dhamma."
- The second post, "Preservation of the Buddha Dhamma," discusses Buddha's admonition not to translate his teachings to Sanskrit.
- Unfortunately, now there is an effort within the Sri Lankan government to enforce such "Sanskrit-based" interpretations **and to ban any other interpretation.** They may ban printed publications in Sri Lanka but cannot shut down websites like this one.
- **The main issue I have is the following:** How do we know those on the "committee" overseeing this enforcement have a true understanding of Buddha Dhamma? Have they attained *magga phala*? If not, they have no real "authority."
- In the "WebLink: suttacentral: *Mahāparinibbāna Sutta* (DN 16)" the Buddha allowed anyone to declare *magga phala* if there is a need. If they do have such attainments, they need to publish that to build public confidence. However, if you ask them, they will admit that they do not have such attainments. **Instead, it may turn out that they may be banning publications by people with *magga phala*!**
- I hope that level-headed people in the government will stop this short-sighted process. See, "WebLink: PureDhamma: Proposed Tipiṭaka Conservation Bill in Sri Lanka."

3.1.4.7 Anatta is a Characteristic of the World, not About a "Self"

September 13, 2021; revised June 4, 2023

Anatta is a characteristic of this world, not about a "self." **The translation of *anatta* as "no-self" is a serious error.** Instead, it is *Sakkāya Diṭṭhi* that deals with the issue of whether anything in this world can be/should be considered to be "mine."

The Sense of a "Me" Is There Even Though There is no "Soul"

1. **It is difficult to decide whether the word "self" means just a "sense of me" or a "soul."**

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- That is why it is best to avoid the term "self" in discussing "*anatta/anattā.*"
- **The Buddha denied a "soul" in Abrahamic religions or an "*ātman*" as in Hinduism. But he taught that the sense of a "me" is real and WILL BE THERE until one attains *Arahanthood.***
- **To avoid confusion, let us not use the word "self." We will use "me" for the "temporary self" and "soul" for the "everlasting self."** The Buddha accepted the use of a temporary "me" but denied the existence of a permanent "soul/*ātman*."
- Now we all understand that "me" is DIFFERENT from a "soul." **If someone thinks that the "self" is the same as the "soul," then the Buddha denied the existence of such a "self."**
- I hope this point is crystal clear. Otherwise, we can get into many arguments wasting precious time.

Even the Buddha Used the Word "Me"

2. As long as one lives in this world, it will be impossible not to use the words "me" and "I."

- Even the Buddha freely used the words "me" and "I" daily and even referred to previous births. He has given accounts of "his" previous lives. Such usage is not possible to avoid.
- Furthermore, even a living *Arahant*, for example, would have its own habits. Of course, they would not have any habits even remotely related to *lobha*, *dosa*, or *moha.*
- For example, Ven. Mahā Moggallāna was a bit strict. One time he dragged a *bhikkhu* out of a gathering. Ven. Pilindavaccha addressed others with words like "*vasala*" ("one of low birth"), which was not due to anger but because of the way he was used to speaking. As long as one lives in this world, there are unique characteristics regarding physical appearance and how one speaks and thinks.
- **This is why the Buddha rejected both extreme views:**
  - (i) It is not correct to say that someone does not exist, since, obviously a person is living and doing things in their own way.
  - (ii) It is also incorrect to associate a "permanent soul" with any person. A "living being" exists due to causes and conditions (*Paṭicca Samuppāda*) and will cease to be reborn in this suffering-filled world when *avijjā* is removed.
- **However, the concept of *anatta* is not about a temporary or permanent "self."** It is a characteristic of anything in this world (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*.)

Anicca, *Dukkha*, *Anatta* – Three Characteristics

3. In recent posts, I cited many *Tipiṭaka* references that clearly state *anicca*, *dukkha*, and *anatta* mean three CHARACTERISTICS of this world. See, "Tilakkhaṇa – Introduction."

- Furthermore, those three characteristics are related to each other via, "***Yad aniccaṁ taṁ dukkhaṁ; yaṁ dukkhaṁ tad anattā***."
- The above verse says that anything that belongs to this world (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) is ALL of *anicca* nature, and thus has *dukkha* nature; whatever is of *dukkha* nature has ***anatta* nature**.
- If one attaches to things of an *anicca* nature, one will be subjected to *dukkha*. Because of that, ALL worldly things are not fruitful (*anattā.*)
- It should be quite clear that *anatta/anattā* is NOT about a "self" or "me."

4. That is succinctly stated in the verse, "***Rūpaṁ* (*vedanā, saññā, saṅkhārā, viññāṇa*) *atītānāgatapaccuppannaṁaniccaṁ khayaṭṭhena dukkhaṁ bhayaṭṭhena anattā asārakaṭṭhenāti***."

Translation: "Any *rūpa* (or *vedanā, saññā, saṅkhārā, viññāṇa*) that ever existed will exist in the future, or that is being experienced now has the following three characteristics: Any such *rūpa* is of

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anicca nature because one's hopes for enjoying *rūpa* will only lead to one's demise ("*aniccaṁ khayaṭṭhena.*") It will eventually lead to sufferings that one should be afraid of ("*dukkhaṁ bhayaṭṭhena.*") **Therefore, such cravings are unfruitful and will make one helpless in the rebirth process** ("***anattā asārakaṭṭhenāti***.")

- We discussed that in a recent post: "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa."

5. From the above verse, it is pretty clear that *anatta* is a characteristic of not only our physical body, but ANY *rūpa* existing now, ever existed, or will exist in the future! That means *anatta* is a characteristic of the *rūpa* aggregate (*rūpakkhandha*.)

- **Furthermore, as explained in that post, the *anatta* characteristic applies to all five aggregates.** As we have discussed, the five aggregates encompass "the whole world."
- **Thus, anything in this world has the *anatta* characteristic!**
- **How can these translators say "*anatta*" means "no-self"?**
- It is alarming to see the efforts in Sri Lanka to ban any interpretation of "*anatta*" other than "no-self." See, "WebLink: PureDhamma forums: Proposed Tipiṭaka Conservation Bill in Sri Lanka."

Simple Examples

6. Little children take immense satisfaction and joy in building sandcastles. They spend hours building them and enjoy looking at the finished product.

- However, their joy turns to sadness if a strong wave or a running dog destroys that sandcastle. They may even go home happily but would be sad to see their sandcastle destroyed when they return the next day.
- This is why adults don't build sandcastles. As that same child grows, understanding slowly occurs that "building sandcastles is a waste of time" even though a "pleasurable activity."
- Yet, fully grown and intelligent adults do the same all their lives. They work tirelessly in hopes of a better life. But only at the moment of death do they realize that all those efforts have gone to waste. Furthermore, if they had cultivated an "immoral mindset" by engaging in immoral thoughts and activities, they are not only going to be disappointed but could be subjected to much suffering in future lives.
- A sandcastle is of *anicca* nature. Getting attached to it will inevitably lead to disappointment (*dukkha*). Thus engaging in that activity is unfruitful and non-beneficial to anyone (*anatta*.)

7. However, *anatta* nature means unfruitful (as in the above example) and dangerous.

- Alcoholics consume alcohol because it gives them pleasure. But he has not comprehended that heavy drinking can lead to sickness and even death.
- Therefore, heavy consumption of alcohol is of an *anicca* nature. It will lead to *dukkha* (suffering). Therefore, that activity is of an *anatta* nature.

The Same Principle Applies to All Sense-Pleasing Activities

8. It is hard to believe at first, but craving sensory pleasures is not unlike craving alcohol!

- The truth of the above statement can be seen only within the long-term rebirth process. This is why it is difficult for many people to understand the deeper aspects of Buddha Dhamma about suffering. In particular immoral activities seeking short-term pleasures WILL lead to much suffering in future rebirths.
- We discussed the example of #6 above in "How Does Anicca Nature Lead to Dukkha?" As explained there, **all five aggregates (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) are of an *anicca* nature. Therefore, per #3 above, all five aggregates are of the *anatta* nature too!**

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- That is specifically stated in the "WebLink: suttacentral: *Yadanattā Sutta* (SN 22.17)": "***Rūpaṁ, bhikkhave, anattā …Vedanā anattā …saññā anattā …saṅkhārā anattā …viññāṇaṁ anattā***."
- That is why NONE of the things in this world (*rūpa, vedanā, saññā, saṅkhārā, viññāṇa*) can be considered beneficial.

9. Here, it is essential to realize that we accumulate *kammā* (more correctly *kammic* energies) not only by our actions but also with speech and even thoughts (via *kāya, vacī*, and *mano saṅkhāra*.) See, "Saṅkhāra – What It Really Means."

- Furthermore, such *kamma* accumulation can be based on recalling past events or thinking about future events.
- And all those involved not only *rūpa* but associated *vedanā, saññā, saṅkhārā, viññāṇa.* For example, one may recall a good time with friends in the past. That means he would recall who was present and what types of activities he enjoyed, and associated mental aspects.
- That is why the Buddha always referred to aggregates. For example, as we discussed, *rūpakkhandha* includes our mental impressions of physical *rūpa* ever arose in our minds. Similarly for *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha*, *viññāṇakkhandha.*
- Therefore, in #8 above, "***Rūpaṁ, bhikkhave, anattā***" means any *rūpa* experienced in the past, experiencing now, or expected to experience in the future are ALL of *anatta* nature.

Summary

10. The concept of *anatta* is not about personality, a self, or a "me."

- *Anicca*, *dukkha*, and *anatta* are characteristics of anything in our mental world. Of course, *anatta* nature applies to anything in the external world too!

3.1.4.8 Anatta in Anattalakkhaṇa Sutta – Part 1

September 19, 2021; revised August 25, 2022; December 13, 2022

Introduction

1. "WebLink: suttacentral: *Anattalakkhaṇa Sutta* (SN 22.59)" was the second *sutta* delivered by the Buddha after his Enlightenment (attaining the Buddhahood.) He taught the first two *suttas* to the famous five ascetics. The first one, *Dhammacakkappavattana Sutta* (SN 56.11) — delivered and discussed over several days — led to all five ascetics attaining the *Sotāpanna* stage.

- Then the Buddha delivered the *Anattalakkhaṇa Sutta* to the same five ascetics who reached *Arahanthood.*
- In the previous post, I explained that *anatta* is a characteristic of the world of 31 realms and not about a "self." See, "Anatta is a Characteristic of the World, not About a "Self."
- Here we will discuss the ***Anattalakkhaṇa*** *Sutta*, specifically about that "**characteristic of *anatta***" or "***anatta lakkhaṇa***." As we know, *lakkhaṇa* means "a characteristic."

Outline of the *Sutta*

2. If you look at the **first half of the *sutta***, it points out the *anatta* nature of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa,* or the five aggregates (*pañcakkhandha*.)

- The Buddha points out that those aggregates **CANNOT be under one's control in that first part.** They evolve according to *paṭicca Samuppāda.*

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- **The second part** of the *sutta* starts with the verse, "*Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā'ti?*" Here, he points out **why they cannot be under one's complete control.** The key reason is that all five aggregates have the ***anicca* nature**, i.e., **they evolve according to nature's laws and NOT according to one's wishes or hopes**. As we have discussed, *anicca* nature leads to *dukkha*, and that is why all efforts to "get control" will not be successful, and one will lose control and become helpless (*anattā*): "***Yad aniccaṁ taṁ dukkhaṁ; yaṁ dukkhaṁ tad anattā.***"
- **The final third part** of the *sutta*, starting with the verse, "*Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, ..*" **states the conclusion**: A Noble Person (*Ariya Sāvaka*) who comprehends the above two facts about the nature of this world would not crave those five aggregates (*nibbindati*). Once that wisdom (*paññā*) takes hold in mind, that mind liberates from this world. **That mind will NOT grasp (*upādāna*) anything in this world; thus, the rebirth process will cease, and one will get to *Parinibbāna*** at the death of the physical body.
- To get the full impact of the *sutta*, we need to fully understand what those five aggregates mean (*pañcakkhandha*.)

What Is an Aggregate (*Khandha*)?

3. *Anattalakkhaṇa Sutta* (SN 22.59) is one of 159 *suttas* in the *Khandha Saṁyutta* (SN 22.) All those *suttas* are related to the five aggregates or collections (*pañca khandha* which rhymes as *pañcakkhandha*.)

- What is a *khandha* or a collection/aggregate? One of those 159 *suttas* in the *Khandha Saṁyutta*, the "WebLink: suttacentral: *Khandha Sutta* (SN 22. 48)," clarifies that.
- "*Katame ca, bhikkhave, pañcakkhandhā?*" OR "*Bhikkhus*, what are the five aggregates?"
- "*Yaṁ kiñci, bhikkhave, rūpaṁ* ***atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā****, ayaṁ vuccati rūpakkhandho*" OR "*Bhikkhus*, the *rūpa* aggregate consists of the following 11 types of *rūpa*: **past, future, or present, internal or external, gross or subtle, inferior or superior, far or near**. This is called the ***rūpa* aggregate**.
- The other four aggregates have the same 11 types. For example, the *viññāṇa* aggregate has the same 11 types: **past, future, or present, internal or external, gross or subtle, inferior or superior, and far or near**.

Five Aggregates Encompass the Whole World!

4. As we can see from the definition of the *rūpa* aggregate, it includes any *rūpa* that one has ever seen, one is seeing now, and expects to see in the future. Those are the three main categories.

- For example, suppose I saw the World Center Towers before their destruction in the terrorist attack in 2001. Those towers are in my *rūpakkhandha*. Of course, those towers physically do not exist now. But my *rūpakkhandha* has its "mental impressions." I can recall how they looked before the terrorists destroyed them.
- But if someone had not seen those towers before their destruction, they are not in that person's *rūpakkhandha*. **One's *pañcakkhandha* is one's own!**
- Furthermore, any *vedanā* I experienced looking at those towers is in my *vedanākkhandha*. I recognize them as "World Center Towers" in my *saññākkhandha*. Any *saṅkhāra* that my mind generated while looking at the Towers are in my *saṅkhārakkhandha.* Any types of *viññāṇa* that arose are in my *viññāṇakkhandha*.
- Therefore, most of the five aggregates consist of one's past experiences. We know, there is no traceable beginning to each of our "lifestreams." We have been going through an infinite number of rebirths in our past. The present moment goes into the past within a blink of an eye. Future *rūpa, vedanā*, etc., are associated with our expectations/hopes.

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- Please take time and think about the above. There is a lot of information there. It is critical to understand these fundamentals.
- I have discussed these concepts in "The Five Aggregates (Pañcakkhandha)."

Role of *Pañcakkhandha* in a Sensory Event

5. When we are attracted to a sensory event that involves not only the *rūpa* one is experiencing at that moment but also one's memories about similar *rūpa* experienced in the past and one's hopes for experiencing similar *rūpa* in the future as well.

- That is better explained with an example. Suppose person X meets person Y on the street. Suppose X is an enemy of Y, **and the moment X sees Y,** thoughts of anger arise in his mind.
- But to trigger anger in X, he must first realize Y is his enemy. For that to happen, his mind must have instantly recalled past events involving Y. Therefore, that sensory event of "seeing Y" involved recalling past events with not only Y's figure (*rūpa*) but also types of mental factors (*vedanā, saññā, saṅkhāra, viññāṇa*) associated with some "bad encounters with Y" in the past.
- That is why capturing a "snapshot" of Y (like with a camera) is not enough. The mind MUST recall previous encounters with Y, which are in *pañcakkhandha*! In other words, those *cittā* not only "see" Y but also incorporate past sights of Y AND associated *vedanā, saññā, saṅkhāra, viññāṇa.*
- Now, based on the sight of Y, X has generated anger and has "**gotten attached**" to that sight of Y. Therefore, sensory information associated with "seeing Y" is now in X's *pañc**upādāna**kkhandhā*!

Khandha Sutta Also Defines *Pañcupādānakkhandhā* ("Five Grasping Aggregates")

6. At the latter part of the *Khandha Sutta* defines *pañcupādānakkhandhā,* conventionally translated as "the five **grasping (or clinging)** aggregates."

- "*Katame ca, bhikkhave, **pañcupādānakkhandhā***?" OR "*bhikkhus*, what are the five grasping aggregates?
- "*Yaṁ kiñci, bhikkhave, **rūpaṁ atītānāgatapaccuppannaṁ** ...**pe… yaṁ dūre santike** vā **sāsavaṁ upādāniyaṁ**, ayaṁ vuccati **rūpupādānakkhandho***" OR "Whatever kind of ***rūpa*** there is, **whether past, future or present … far or near**, **that can induce** ***āsava*** **(*sāsavaṁ*), that can induce attachment (*upādāniyaṁ*)**: this is called the ***rūpupādānakkhandha***.

How Do We Attach to Past and Future *Rūpa* (*Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*)?

7. Now, someone may ask: "How do we attach to past and future *rūpa*? I thought we attach to the *rūpa* that we are seeing, hearing, etc., now."

- That is a CRITICAL point to understand. We do attach to a given *rūpa* that we are experiencing at present. **However, that attachment is based on the past and future *rūpa* of a similar type (that we had thought about).**
- For example, seeing a friend cannot be compared to just taking a snapshot of him. We not only "see" but also recognize who it is and generate certain feelings about him. All that happens in a split second. **That rapid process involves all five aggregates (*pañcakkhandha*.)**

8. Let us take another example. Suppose person X meets person Y on the street. Suppose Y is an enemy of X **and the moment X sees Y,** thoughts of anger arise in his mind.

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- But to trigger anger in X, he must first realize that Y is his enemy. But for that to happen, his mind must have recalled past events involving Y. Therefore, that sensory event of "seeing Y" involved recalling past events with not only Y's figure (*rūpa*) but also types of mental factors (*vedanā, saññā, saṅkhāra, viññāṇa*) associated with some "bad encounters with Y" in the past.
- That is why capturing a "snapshot" of Y (like with a camera) is not enough. The mind MUST recall previous encounters with Y, which are in *pañcakkhandha*! In other words, those *cittā* not only "see" Y, but also incorporate previous sights of Y AND associated *vedanā, saññā, saṅkhāra, viññāṇa.*
- **The "past component" of *pañcakkhandha* is the same as *nāmagotta* or our memories.** Even though we cannot recall *nāmagotta* from the distant past, we can easily recall *nāmagotta* of significant events from this life.
- I have discussed this issue with examples in the post, "The Amazing Mind – Critical Role of Nāmagotta (Memories)."

Our Attachments Are Based on Our Habits/Character (*Gati*)

9. There is another way to understand the above point. Each person has a set of cravings/attachments. The Pāli word to represent this idea is "*gati*" (pronounced "gathi.") *Gati* are also related to *āsava* and *anusaya*.

- For example, X may be attracted to a type of woman that Y may not be attracted to. X may like to eat chocolates, but Y may not. Each of us has a set of *gati* that have evolved, most times going back to recent previous lives. There are neutral *gati* (like being left-handed) and also bad *gati* (like the tendency to become angry), and moral *gati* (like being kind).
- I have discussed this issue in many posts, including how *gati* are related to *āsava/anusaya*. See "WebLink: puredhamma.net: Search Results for gati gathi āsava."
- It is essential to read and understand some of those posts. Then you will see why the Buddha explained ***rūpupādānakkhandha*** in terms of ***āsava*** and ***upādāna***:, "*Yaṁ kiñci, bhikkhave,* ***rūpaṁ atītānāgatapaccuppannaṁ*** *...****pe… yaṁ dūre santike*** *vā* ***sāsavaṁ upādāniyaṁ****, ayaṁ vuccati* ***rūpupādānakkhandho***"
- As I keep emphasizing, one must spend time understanding these fundamental issues. Just reading mindless word-by-word translations is of no benefit.
- Just reading these posts will also not be good enough. These posts will provide the necessary material to make progress. **However, it will take a significant effort even for those interested.** I am willing to answer questions to the best of my ability.

Summary

10. In this post, we have discussed two critical concepts needed to understand the content of the *Anattalakkhaṇa Sutta*.

- ***Pañcakkhandha*** (five aggregates) includes records of our deep past even if we remember mostly the significant events in this life. However, it is possible to cultivate *jhāna* and recall past lives. Some small children can recall their previous life (if it was a human life).
- ***Pañcupādānakkhandhā*** (five "grasping" aggregates) represents our *gati/anusaya/āsava* that have evolved over our past lives. We can change our *pañc****upādāna****kkhandhā* or the types of attachments (that arise out of greed, anger, and most importantly, ignorance of *Tilakkhaṇa*/*Paṭicca Samuppāda*/Noble Truths.)
- Now we have sufficient background to understand the *Anattalakkhaṇa Sutta.* We will finish the discussion in the next post.
- The *sutta* says that our struggles to seek a permanent solution to suffering **within this world** are in vain. **That is the *anatta* nature.** Once one starts understanding that, one will begin to lose big chunks of

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upādāna in *pañc**upādāna**kkhandhā*. After the *Arahant* stage, there will be no trace of *pañc**upādāna**kkhandhā*. Thus, only a living *Arahant* will be free of all defilements. They have fully understood the *anatta* (and, of course, *anicca* and *dukkha*) nature.

The discussion continues in "Anatta in Anattalakkhaṇa Sutta – Part 2."

3.1.4.9 Anatta in Anattalakkhaṇa Sutta – Part 2

September 26, 2021; revised August 25, 2022

Summary of the Previous Post

1. In the previous post "Anatta in Anattalakkhaṇa Sutta – Part 1," we reached the following conclusions:

- *Anattalakkhaṇa Sutta* describes the NATURE of the five aggregates: *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. It specifically addresses the *anatta* nature. To make it easier, we divided the sutta into three parts. You may want to print the previous post for reference.
- In the middle of the *sutta* (second part), the Buddha makes the connection to the *anicca* and *dukkha* nature, as we will discuss below.
- In the third part of the *sutta*, the Buddha explains that a Noble Person who understood the world's real nature to be *anicca*, *dukkha*, and *anatta* would not attach to the five aggregates. Thus an *Arahant*, who has completed the Path, does not have *pañc**upādāna**kkhandha*.
- That is because a Noble Person would have understood the verse, "*saṁkhittena pañc**upādāna**kkhandhā **dukkhā**"* OR "in brief, **the origin of suffering** is the **craving** for the five aggregates of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. See "Essence of Buddhism – In the First Sutta." That is the post where we discussed the essence of the *Dhammacappavattana Sutta*, the first *sutta* delivered to the five ascetics. As we have seen *icchā* (craving/liking) is related to *anicca*; see "Icca, Nicca, Anicca – Important Connections."
- Therefore, in this second *sutta* to the five ascetics, the Buddha wraps up the discussion on *Tilakkhaṇa*. Attachment to things of *anicca* nature leads to *dukkha*. Thus, one should refrain from taking worldly things as "mine" because they do not have any essence or substance, i.e., worldly entities (*pañcakkhandhā*) are without essence or of *anatta* nature.

First Part of the *Anattalakkhaṇa Sutta*

2. At the beginning of the *sutta*, regarding *rūpakkhandha*, the Buddha says:

"***Rūpaṁ**, bhikkhave, anattā. Rūpañca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ rūpaṁ ābādhāya saṁvatteyya, labbhetha ca rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti. Yasmā ca kho, bhikkhave, rūpaṁ anattā, tasmā rūpaṁ ābādhāya saṁvattati, na ca labbhati rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti.*"

- First, as discussed in the previous post, "***Rūpaṁ**"* refers to *rūpakkhandha* (the *rūpa* aggregate and NOT just one's body) as some people perceive.

"***Rūpaṁ**, bhikkhave, anattā*" means "*rūpa* aggregate is no use because it has no essence." See "Anattā – A Systematic Analysis."

- The rest of the above verse explains WHY the *rūpa* aggregate is of no essence: "If *rūpa* aggregate is of essence (and is under one's control), my body (which is a part of the *rūpakkhandha*) would not have ailments, and it would be possible to have: "Let my body (or any other *rūpa*) be the way I like; let it not be the way I don't like." But because the *rūpa* is not under my control, it can face unexpected changes, and it is impossible to have: "Let my *rūpa* be thus; let my *rūpa* not be thus."

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Here the verse seems to focus on one's physical body. But it could also mean any *rūpa* that one likes/dislikes. As we will see, whether it is one's own body or any other external *rūpa*, they evolve according to *Paṭicca Samuppāda* (PS.) **A *rūpa* does not evolve according to anyone's wishes, but ONLY according to PS. That has been true for any *rūpa* that ever existed, any *rūpa* existing now, and any *rūpa* that will ever exist i.e., it is true for *rūpakkhandha*!**

- Then that verse is repeated for the other four aggregates: *vedanākkhandha, saññākkhandha, saṅkhārakkhandha,* and *viññāṇakkhandha*.
- Here the words "*anatta/anattā*" refer to the unfruitful nature of any *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (i.e., one's world).

Second Part of the *Anattalakkhaṇa Sutta*

3. **The second part** of the *sutta* starts with the verse, "*Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā'ti?*" Here, the Buddha points out **why they cannot be under one's control.**

- The key reason is that all five aggregates have the ***anicca* nature**, i.e., **they evolve according to nature's laws and NOT according to one's wishes or hopes.** As we have discussed, *anicca* nature leads to *dukkha*, and that is why all efforts to "get control" will not be successful and one will lose control and become helpless (*anattā*): "***Yad aniccaṁ taṁ dukkhaṁ; yaṁ dukkhaṁ tad anattā.***"
- Then the Buddha asks the CRITICAL question: "***Yaṁ pana aniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ: 'etaṁ mama, esohamasmi, eso me attā'"ti?*** OR
- "**If something evolves according to its intrinsic nature (and not according to my wishes) and can lead to suffering should one regard it thus**: '**This is mine, this I am, this can be of benefit/refuge to me**'?" **The answer is no.** [**intrinsic** : belonging to a thing by its very nature; situated within or belonging solely to the organ or body part on which it acts]
- To look at the verse ***'etaṁ mama, esohamasmi, eso me attā'*** a bit more closely, ***esohamasmi*** is shortened form of "***eso ahaṁ asmi.***" And "*mama*" means "mine," "*ahaṁ asmi*" is "I am," and "*me*" means "to me." That is how we get the translation above.

4. That last verse is of critical importance. It helps clarify the current misconceptions about a "self." As I have pointed out previously, it is better to talk about "me" rather than a "self" because some people may interpret "self" to mean a "permanent entity" like a soul.

- **As we can see, the Buddha freely used the word "me."** That is because, AS LONG AS a living being is in the rebirth process it has the perception of a "me." That could be called a "self," too, if one understands that such a "self" is not associated with a permanent "soul."
- **On the other hand, the words "*atta/attā*" do not refer to a "me" or a "self" in this *sutta*.** As we saw, this *sutta* is about the five aggregates (*pañcakkhandhā*), which encompass everything in this world.
- Those who have not understood the Four Noble Truths consider the world (*pañcakkhandhā*) to be of *nicca/sukha/atta* nature. Therefore, they attach to certain worldly things or *pañcupādānakkhandhā*, and that is the origin of future suffering: "*saṁkhittena **pañcupādānakkhandhā dukkhā***." See, "Essence of Buddhism – In the First Sutta."

5. The Buddha explained what is meant by a "*satta*" or a "living being" to Rādha in the "WebLink: suttacentral: *Satta Sutta* (SN 23.2)." "*Rūpe kho, Rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra **satto**, tatra visatto, **tasmā sattoti vuccati**. Vedanāya ... saññāya ... saṅkhāresu ... viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti vuccati*"

- **Translated (just the meaning)**: "Rādha, when there is desire (*chanda*), *rāga,* and a perception of high value (*nandī*) of material form (*rūpa*), there is clinging (***satto***), strong clinging (*visatto*) for form, and **then an ignorant living-being (*satto*) is spoken of.** Similarly, when there is desire (*chanda*), *rāga,*

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and a perception of high value (*nandī*) of *vedanā ... saññā ... saṅkhāra ... viññāṇa*, then a living-being is spoken of."

- We discussed that in the introductory post, "Five Aggregates and Tilakkhaṇa – Introduction."
- This is why any living being in any of the 31 realms (except those who have attained *magga phala*) is a "*satta*" ("*satva*" in Sanskrit.) Even the Buddha before Enlightenment is a "*Bodhisatta*" or a "*satta* destined to attain the Buddhahood."
- The present body of even a living *Arahant* arose due to past *kamma* done with the perception of a "me." That body results from that past *kamma* and will be there even after attaining *Arahanthood*. A new life/body will not arise at the death of an *Arahant*. Until that time, *Arahant* will use the words "I" and "me" but with the understanding that those words need to be used as long as one lives in this world. That is what the Buddha did too.

Third Part of the *Anattalakkhaṇa Sutta*

6. **The final third part** of the *sutta* states:

"*Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati. Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.*" OR

- "Seeing thus, *Bhikkhus*, a noble disciple (who has understood the above truths) would not attach to *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. The mind sees that those mind-pleasing things have no value and becomes liberated (from this world.) Once liberated, he realizes that he is liberated:

"***Khīṇā jāti**, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti **pajānātī**"ti.*" OR

- **He understands:** "**Destroyed is rebirth**, the holy life has been lived, what had to be done has been done, there is no more for this state of existence (n the suffering-filled world)."

Summary

7. The above is a summary of the *Anattalakkhaṇa Sutta*. Let us summarize the conclusions.

- The first thing to note is that the analysis is on the five aggregates (*pañcakkhandhā*.) Since *pañcakkhandhā* represents one's world, the *sutta* is about the *anatta* nature of the world of 31 realms.
- In the second part, the Buddha states that the *anatta* nature results from *anicca* nature. In simple terms, that means any *rūpa* (whether internal or external) or mental impressions due to *rūpa* (i.e., *vedanā, saññā, saṅkhāra, viññāṇa*) arise NOT due to the way one wants/wishes. Rather they arise due to a natural process that takes place because of one's ignorance of that natural process. That process is *Paṭicca Samuppāda*. We can easily see that *vedanā*, *saṅkhāra*, and *viññāṇa* arise in *Paṭicca Samuppāda* starting with "*avijjā paccayā saṅkhāra*." The "*bhava paccayā jāti*" step describes the arising of the internal *rūpa*. We will get to those details soon.
- Finally, the Buddha says that the world is unfruitful, and there is nothing that can be considered to be valuable. However, an average human thinks highly of the "pleasures" to be had in this world! That is why the Buddha said his Dhamma had never been known to the world. Only a Noble Person who has understood the *anicca*, *dukkha*, and *anatta* nature of this world can cultivate the Eightfold Noble Path and be "fully liberated" from this suffering-filled world, i.e., attain the *Arahanthood*.
- As you can see, this *sutta* is highly condensed. Translating the *sutta* word-by-word makes it impossible to understand its embedded message. Deep *suttas* like this need to be explained in detail; see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- We will look deeper into the *sutta* in the upcoming posts, especially to make the connection between *anicca* and *Paṭicca Samuppāda*.

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3.2 Saŋ – A Critical Pāli Root

[This article is not found in the Pure Dhamma post. It is meant for the understanding of why "*saŋ*" are written in difference form (*saṅ=sañ=saṇ=san=saŋ=sam=saṁ*) for those with "*saŋ*" words. ***Niggahīta* is the name for the symbol "*ŋ*"** with the name as "velar." The main reason is to suit the consonants for the particular row as shown below. {***niggahīta*** : (nt.) the nasal consonant '*ṁ*' or '*ŋ*' or '*ṃ*'.}

Consonants					Words formed with the consonants after *sax* (*x = ṅ, ñ, ṇ, n, m, ṁ [ŋ]*)
k	kh	g	gh	**ṅ**	saṅkara, saṅkhāra, saṅgara, saṅgha
c	ch	j	jh	**ñ**	sañcara, sañchindati, sañjāyati, sañjhā, saññā
ṭ	ṭh	ḍ	ḍh	**ṇ**	saṇṭhapesi, saṇḍāso
t	th	d	dh	**n**	santoso, santhāra, sandita, sandiṭṭhiko, sandhana, sannata
p	ph	b	bh	**m**	sampāda, samphassa, sambala, sambhava, sammā
y, r,	l, v,	s, h,	ḷ	**ṁ (ŋ)**	saṁyutta, saṁrāga, sallahuko (saŋ + lahuko) saṁvega, saṁsāra, saṁhata

]

- What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)
- Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka
- Saṅkhāra – Life is a Bundle of Saṅkhāra
- Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra

3.2.1 What is "Saŋ"? Meaning of Saŋsāra (or Saṁsāra)

Revised May 17, 2018; revised December 18, 2018; February 16, 2020; July 19, 2021; September 21, 2022; rewritten February 5, 2023; revised February 2, 2024

[This article is not found in the Pure Dhamma post. It is meant for the understanding of why "*saŋ*" are written in difference form (*saṅ=sañ=saṇ=san=saŋ=sam=saṁ*) for those with "*saŋ*" words. ***Niggahīta* is the name for the symbol "*ŋ*"** with the name as "velar." The main reason is to suit the consonants for the particular row as shown below. {***niggahīta*** : (nt.) the nasal consonant '*ṁ*' or '*ŋ*' or '*ṃ*'.}

Consonants					Words formed with the consonants after *sax* (*x = ṅ, ñ, ṇ, n, m, ṁ [ŋ]*)
k	kh	g	gh	**ṅ**	saṅkara, saṅkhāra, saṅgara, saṅgha
c	ch	j	jh	**ñ**	sañcara, sañchindati, sañjāyati, sañjhā, saññā
ṭ	ṭh	ḍ	ḍh	**ṇ**	saṇṭhapesi, saṇḍāso
t	th	d	dh	**n**	santoso, santhāra, sandita, sandiṭṭhiko, sandhana, sannata
p	ph	b	bh	**m**	sampāda, samphassa, sambala, sambhava, sammā
y, r,	l, v,	s, h,	ḷ	**ṁ (ŋ)**	saṁyutta, saṁrāga, sallahuko (saŋ + lahuko) saṁvega, saṁsāra, saṁhata

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"***Saŋ***" is a keyword in Buddha Dhamma, whose meaning has been hidden for thousands of years. It is closely related to *dasa akusala*.

Saŋ – Implies "Adding"

1. A key Pāli word, which has been hidden for thousands of years, is "*saŋ*" (commonly pronounced like son). In Pāli/Sinhala languages, it is pronounced as "සඟ" (*saŋ*) or "සඟ" ("sa**ng**" with an "**ng**" sound at the end like in "so**ng**.") "*Saŋ*" is the term for "good and bad things we acquire" through our moral/immoral deeds.

- Understanding this root allows one to easily see the meanings of many important Pāli words without looking for roots in Sanskrit.

2. There is a reason for calling what we "acquire or add" to be "*saŋ*." In Pāli and Sinhala, the word for numbers is "*saṅkhyā*," and *saṅkhyā* = "*saŋ*" + "*khyā*," meaning add and subtract. Addition and subtraction involve *saṅkhyā*.

- From this, "*saŋ*" suggests "acquiring or adding (to this world, or to stay in the rebirth process)."
- In the same way, "*khyā*" implies "removal or subtraction."

Saŋ – Adding/Helping Lengthen the Rebirth Process

3. **Therefore, "*saŋ*" indicates things we do to lengthen our *saṁsāric* (or *saṃsāric*) journey. See below for examples.**

- The word "***saṁsāra***" comes from *"saŋ" + "sāra" where "sāra"* means "good" or "beneficial." Thus, one is trapped in the rebirth process because of the wrong view that "living in this world is beneficial."
- These "*saŋ*" are nothing else but *dasa akusala* (that lead to rebirth in the *apāyā*) and also *puñña kamma* (that lead to rebirths in the "good realms.")
- One may wonder why "*saŋ*" includes moral deeds or *puñña kamma*. That is because they also lead to rebirths ("add" to the *saṁsāric* journey); see "Kusala and Akusala Kamma, Puñña and Pāpa Kamma."
- However, one MUST do *puñña kamma* to avoid rebirth in the *apāyā*.

Khaya – Helping Shorten/Stop the Rebirth Process

4. Similarly, "*khyā*" or "*khaya*" indicate the shortening of the *saṁsāric* journey.

- **Removal of defilements (*rāga*, *dosa*, *moha*) leads to *Nibbāna*. Thus *Nibbāna* is "*rāgakkhaya*", "*dosakkhaya*", and "*mohakkhaya*."**
- Those three words have roots in "*khaya*" or "subtraction or removal." For example, *rāgakkhaya* comes from "*rāga*" + "*khaya*," which combines to pronounce *rāgakkhaya*.
- Thus it is quite clear that *rāgakkhaya* means "removing *rāga*." Same for "*dosakkhaya*," and "*mohakkhaya*." Removing of *rāga*, *dosa*, and *moha* leads to *Nibbāna*.

Many Critical Pāli Words Have Roots in "*Saŋ*"

5. Just by grasping these fundamental ideas, it is possible to understand the roots of many common words, such as *saṅkhāra, saṁsāra, saññā, sammā*, etc. Let us analyze some of these words.

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- We "add to" our rebirth process when we do "*saŋ*." The Pāli word for "doing" is "*khāra*" (the Sinhala word is "*kāra*" or කර). That is the origin of the word "*saṅkhāra*" ("*saŋ*" + "*khāra*"); the Sinhala word is *sankāra* or සංකර).
- See "List of 'San' Words and Other Pāli Roots."

6. From *Paṭicca Samuppāda*, all sufferings start with "*avijjā paccayā* ***saṅ****khārā*." Thus, when one gets rid of *avijjā* completely, all *saṅkhāra* are stopped, and one attains *Nibbāna.* That is accomplished at the *Arahant* stage.

- From the WebLink: *Manasikāra Sutta* (AN 11.8): "'*etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabba****saṅ****khārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.*"
- **Translated:** "It is peaceful, it is serene, the expelling of all *saṅkhāra*, breaking of bonds, removing greed and hate; *Nibbāna*." So, it is clear that by stopping all ***saṅ****khāra*, one attains *Nibbāna.*

Saṅkhāra and *Abhisaṅkhāra*

7. However, a distinction needs to be made between ***saṅ****khāra* and ***abhisaṅ****khāra*. The prefix "*abhi*" means "stronger" or "coarse."

- *Saṅkhāra* involves EVERYTHING we do to live in "this world" of 31 realms; these include breathing, walking, eating, and pretty much everything. Even an *Arahant* has to be engaged in *saṅkhāra* until *Parinibbāna* or death.
- *Saṅkhāra* becomes *abhisaṅkhāra* by engaging in the "wheeling process"; see "Nibbāna – Is it Difficult to Understand?." **The *saṁsāric* process or the rebirth process is fueled by *abhisaṅkhāra*.**
- Note that some words are written and pronounced with emphasis on "m" rather than "n" because they rhyme better that way; a good example is *saṁsāra*, which can be written and pronounced either way. In Sri Lanka, it is pronounced as "*sansāra*," too.
- See "Saṅkhāra – An Introduction."

Different Types of *Abhisaṅkhāra*

8. The bad things we acquire – with *lobha* (greed), *dosa* (hate), and *moha* (delusion) – contribute to rebirth in the lower four realms; these are ***apuññābhisaṅkhāra*** (or ***apuñña abhisaṅkhāra*****)**. Here "*apuñña*" means "immoral."

- Good things we acquire via the **mundane version of *alobha*, *adosa*, and *amoha*** help us gain rebirth in the human realm and above; these are ***puññābhisaṅkhāra*** (or ***puñña abhisaṅkhāra*****)**. Here "*puñña*" means "moral."
- Thus, both kinds contribute to lengthening the rebirth process. Still, we DO need to do *puññābhisaṅkhāra* for two reasons: (i) it prevents us from doing bad things, (ii) done with the right intention, *puññābhisaṅkhāra* will help purify our minds, i.e., *puñña kamma* can become *kusala kamma*; see #18 below.
- To attain *Nibbāna*, one must comprehend the more profound **version of *alobha*, *adosa*, and *amoha***. See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)" and "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."

Several Keywords With "*Saŋ*"

9. Another critical term is "***sammā***," which comes from "***saŋ***" + "***mā***," which means "to become free of ***saŋ***" Here "*mā*" means "becomes free of." For example:

- "***Mā*** *hoti jāti, jāti*" means "may I be free of repeated birth."

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- "***mā*** *mé bāla samāgamo*" means "may I be free of association with those who are ignorant of Dhammā."

10. The keyword *sandiṭṭhiko* comes from *saŋ* + *diṭṭhi* (meaning vision), i.e., the ability to see "*saŋ*" or defilements.

- One becomes *sandiṭṭhiko* (one who can see "*saŋ*" clearly) at the *Sotāpanna Anugāmi* stage.
- Most texts define *sandiṭṭhiko* with inconsistent words like self-evident, immediately apparent, visible here and now, etc. See "WebLink: suttacentral: *Paṭhamasandiṭṭhika Sutta* (AN 6.47)."

11. Another critical word is *saññā,* which comes from *saŋ* + *ñā* (meaning knowing) = knowing or understanding "*saŋ*." This happens when one attains *Nibbāna*. Until then, one has a distorted perception (*saññā*) of this world. See "Saññā – What It Really Means."

- For example, when we see people, we identify them according to our familiarity with them. We do not "see" the true nature of anything until *Nibbāna* is attained. Thus it is said that until we attain *Nibbāna*, we have distorted (*viparīta*) *saññā*.
- Don't worry about some of these deeper meanings if you are unfamiliar with them. At least one can see a connection to the root word "*saŋ*."
- See "Mental Aggregates."

12. *Saṁvara* (or *sanvara*) = *saŋ* + *vara,* where *vara* means "remove". Therefore, *saṁvara* means removing "*saŋ*" via moral behavior, also called "*sīla*."

- "*Yaṁ samādānaṁ taṁ vataṁ.* ***Saṁvaraṭṭhena sīlaṁ***" means just trying to live by set precepts would not work. Moral behavior comes automatically upon one becoming a *Sandiṭṭhiko* (a *Sotāpanna Anugāmi* or a *Sotāpanna.*
- ***Saṁvara sīla*** will be automatically enforced 24 hours daily, not just on specific days. That is because it comes naturally with understanding.
- On the other hand, "*Yaṁ samādanaṁ taṁ vataṁ*" means observing the five precepts or eight precepts on specific days is just a ritual, or "*vata*." Such rituals are good starting points but will be "upgraded to" *Saṁvara sīla* when one gains wisdom (*paññā*).

13. Another keyword is *saṁsāra* or *sansāra,* which means "rebirth process."

- Of course, that comes from *saŋ* + *sāra*, where "*sāra"* means fruitful. We do "*saŋ*" willingly because we perceive them to be good ("*sāra"*). Then we get trapped in the rebirth process.
- Note that sometimes it is natural to pronounce with the "m" sound, so I am writing it as "*saṁsāra.*" See more examples in #15 below.
- We have the wrong perception that "*saŋ*" is good and fruitful. Thus, we continues in the long rebirth process by doing *saṅkhāra* (and especially *abhisaṅkhāra*) with the wrong perception that they are fruitful.

Ye dhammā hetuppabhavā

14. An excellent example to illustrate the significance of "*saŋ*" is to examine the verse that Ven. Assaji uttered to Upatissa (the lay name of Ven. Sāriputta, who was a chief disciple of the Buddha):

"*Ye dhammā hetuppabhavā, Tesaṁ (te* ***saṁ****) hetuṁ tathāgato āha; Tesañca (te* ***saṁ*** *ca) yo nirodho, Evaṁvādī mahāsamaṇo*"

Te = those, *hetu* = cause, *pabbava* = *pa* +*bhava* or "repeated birth" (see, "Pabhassāra Citta, Radiant Mind, and Bhavaṅga," *nirodha* = *nir*+*udā* = stop from arising.

- The translation is now crystal clear:

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"All *dhammā* that give rise to the rebirth process arise due to causes arising from the "*saŋ*"s: *rāga*, *dosa*, *moha*. The Buddha has shown how to eliminate those "*saŋ*"s and thus stop such *dhammā* from arising"

- "*Dhammā*" here does not mean Buddha Dhammā, but *dhammā* in general; see "Kamma and Paṭicca Samuppāda."

Many More "*Saŋ*" Words

15. Knowing the correct meaning of such terms leads to a clear understanding of many terms:

- *Sangāyanā* = *saŋ* + *gāyanā* (meaning recite)= recite and categorize "*saŋ*" (and ways to remove them) in organizing Dhammā for passing down to future generations. The first *Sangāyanā* took place just three months after the *Parinibbāna* of the Buddha.
- *Saṁyutta Nikāya* of the *Tipiṭaka* contains *suttā* that explain "*saŋ*": "*saŋ*" + "*yutta*," with "*yutta*" meaning "connected with" (it rhymes as "saṁyutta"). Most English translations refer to *Saṁyutta Nikāya* as "Connected Discourses" but do not say what is connected to what.
- *Sanvega* (or "*saṁvega*") = *saŋ* + *vega* (meaning speed) = forceful, strong impulses arising due to "*saŋ*."
- *Sanyoga* (or "*saṁyoga*") = *saŋ* + *yoga* (meaning bond) = bound together via "*saŋ*."
- *Sansindheema* = *saŋ* + *sindheema* (meaning evaporate, remove) = removing *saŋ*, for example, via the seven steps described in the *Sabbāsava Sutta*. This leads to *nirāmisa sukha* or *Nibbānic* bliss.
- *Sansun* = *saŋ* + *sun* (meaning destroy) = with the removal of "*saŋ*" ("sun" rhymes like soup), one's mind becomes calm and serene.
- *Sañcetanā* = *saŋ* + *cetanā* = defiled intentions.
- *Samphassa* = *saŋ* + *phassa* = defiled sense contact.

Over 70 Pāli words with the "*saŋ*" root are given in "List of "Saŋ" Words and Other Pāli Roots."

16. We will encounter many such instances where just by knowing what "*saŋ*" is, one could immediately grasp the meaning of a particular verse. Most of these terms are easily understood in the Sinhala language.

- Contrary to popular belief, Sanskrit is not closely related to the *māgadhi* language the Buddha spoke. It is Sinhala (or Sinhalese) that is closely related to *māgadhi* (*māgadhi*= "*maga*" + "*adhi*" = Noble path).

Background Resources

17. The *Tipiṭaka* is in Pāli with Sinhala script (Pāli does not have its alphabet). Pāli is a version of *māgadhi* suitable for writing down oral discourses in a summary form suitable for transmission; see "Preservation of the Dhamma." More posts on that at "Historical Background."

- Many Pāli words have complex meanings and need to be explained in detail. That is the reason for many commentaries. However, most early commentaries no longer exist, and those recent ones have many errors; see "Misinterpretation of Anicca and Anatta by Early European Scholars"
- A good example is the critical Pāli word "*anicca*." That word got confused with "*anitya*," a Sanskrit word. That Sanskrit word does mean "impermanence," but the Pāli word "*anicca*" has a very different meaning.
- The actual meaning of *anicca* becomes clear when one realizes that the Pāli word "*icca*" or "*iccha*" (pronounced "ichcha") means "this is what I like." Thus *anicca* has the opposite meaning ("*na*" + "*icca*") or "cannot keep it the way I like"; see, "Anicca, Dukkha, Anatta."

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- Pāli words are written not with "Standard English" but with "*Tipiṭaka* English." See "'Tipiṭaka English' Convention Adopted by Early European Scholars – Part 1" and "'Tipiṭaka English' Convention Adopted by Early European Scholars – Part 2."

18. One's tendency (i.e., *gati*) to do *dasa akusala* gets one bound to this world of 31 realms. Until one removes such "bad *gati*," one will have the following characteristics: *āsava, anusaya, saṁyojana*, etc.; see "Conditions for the Four Stages of Nibbāna."

- **As long as one has any type of *gati, āsava, anusaya, or saṁyojana,* one can pile up more "*saŋ*" or do *dasa akusala.***
- Once one removes the strongest of the *dasa akusala* (and especially the ten types of *micchā diṭṭhi*), one can easily grasp the *Tilakkhaṇa*.
- Then one's *puñña kamma* will become *kusala kamma*, leading to the four stages of *Nibbāna*. This is a subtle point but is explained in simple terms in the post, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?".

3.2.2 Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka

Revised May 12, 2016; February 23, 2019; May 27, 2022; August 27, 2022; March 16, 2023; May 23, 2023 (#3)

There is much confusion about these words. These are key Dhamma concepts, and one needs to sort them out to understand other key concepts like rebirth and *Paṭicca Samuppāda*. Please read the post, "What is "Saŋ"? – Meaning of Sansāra (or Saṁsāra)" before reading this post.

Kamma Done via *Abhisaṅkhāra*

1. "*Puññābhi saṅkhāra, apuññābhi saṅkhāra, āneñjābhi saṅkhāra ayaṁ vuccathi avijjā paccayā saṅkhāra*." This is how the short verse of "*avijjā paccayā saṅkhāra*" in *Akusala-Mūla Paṭicca Samuppāda* is explained in detail.

- Thus only *abhisaṅkhāra* ("*abhi*" means higher or stronger), i.e., *saṅkhāra* with *avijjā*, leads to the rebirth process. For example, breathing or walking involves *kāya saṅkhāra* and speaking to someone involves *vacī saṅkhāra.* None of those are *abhisaṅkhāra* and do not lead to the *kamma* generation.
- Note that *puññābhi saṅkhāra* is *puñña+abhisaṅkhāra*, and similarly, the other two are also *abhisaṅkhāra*. Also, "*apuñña*" means immoral," *puñña*" means moral, and "*āneñja*" means "higher *jhānic*." All three modes lead to rebirth in one of the 31 realms (lowest four realms with *apuññābhi saṅkhāra*, realms 5 through 27 with *puññābhi saṅkhāra*, and realms 28 through 31 with *āneñjābhi saṅkhāra*, respectively).
- Thus any ***abhisaṅkhāra*** is done with ignorance (*avijjā* or not knowing the real characteristics of this world of 31 realms: *anicca, dukkha, anatta*).
- However, we will see below that we do need to accumulate *puññābhi saṅkhāra* strategically, mainly to avoid rebirth in the *apāyā* (lowest four realms) until we attain *Nibbāna*.

2. As we saw above, "*saŋ*" is what one acquires when one does anything with *sañcetanā* ("*saŋ*"+ *"cetanā"). Saṅkhāra* (*saŋ+kāra*) is simply actions that lead to acquiring "*saŋ*." **However, it is only "*abhisaṅkhāra*" or *saṅkhāra* that arises through *avijjā* that can lead to rebirth.** There is a difference between *saṅkhāra* and *abhisaṅkhāra*: [***kāra***, (m.), deed; service; act of homage]

- When deeds are done to live in this world, one has to do *saṅkhāra*. They become *abhisaṅkhāra* when they are done with greed, hate, and/or ignorance. *Saṅkhāra* becomes *abhisaṅkhāra* when one starts generating further thoughts ("wheeling process") about the sense experiences (pictures, sounds, tastes, etc.) ; see #9 on "Nibbāna – Is It Difficult to Understand?."

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- Thus an *Arahant* does *saṅkhāra* to live; even breathing is *kāya saṅkhāra*. But *Arahant* has stopped the "wheeling process" or formed an attachment to what is seen, heard, etc. It is that "wheeling process," which is detailed in the *Paṭicca Samuppāda* section, that leads to *abhisaṅkhāra*.
- When *saṅkhāra* involve *rāga*, *dosa*, or *moha*, they are called "*abhisaṅkhāra*" or "strong *saṅkhāra*" which can lead to rebirths.

3. *Abhisaṅkhāra* are three kinds, as mentioned above:

- Some actions lead to bad consequences during life and also to bad rebirths in the four lowest realms (*apāyā*). These are "*apuññābhi saṅkhāra*" or immoral deeds: *apuññā abhi saŋ khāra*..
- Actions that lead to good consequences in life and also to good rebirths are called "*puññābhi saṅkhāra*" or meritorious deeds; these lead to birth in good realms (human, *deva*, and the *rūpa lokas*), thus avoiding rebirth in bad realms where one could get trapped for many eons. Thus it is important to accumulate *puññābhi saṅkhāra: puññā abhi saŋ khāra*.
- When one cultivates "*lokiya jhānā*" or mundane higher meditative states (*arūpa jhāna* leading to rebirth in the highest four *arūpa loka* realms), via breath meditation, for example, one can be reborn in the four higher Brahma worlds. These also prolong *saṁsāra*, and are called "*āneñjābhi saṅkhāra*": *āneñja abhi saŋ khāra*.
- It is interesting to note that "*āneñja*" means "no more rebirths" and thus "permanent": the ancient *yogis* (including Āḷāra Kālāma and Uddaka Rāmaputta) thought these realms have infinite lifetimes and equated the births there to the "ultimate release." Of course, the Buddha discovered that those also have finite lifetimes, even though extremely long, lasting eons (billions of years). That is how the term came to be associated (incorrectly) with "*āneñjābhi saṅkhāra.*" But that is how it is used even in the *Tipiṭaka*. "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Abhidhamma Vb 6)" explains the step "*avijjā paccayā saṅkhāra*" as, "***Tattha katame avijjā paccayā saṅkhārā?*** *Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro*."
- Here those *yogis* can temporarily suppress all desires for *kāma loka* or *rūpa loka* existences. However, since they had not comprehended the *anicca* nature, they still have "hidden *avijjā*" or "*avijjā anusaya*."

4. Therefore, it is easy to remember *abhisaṅkhāra* as those actions that lead to prolonging *saṁsāra* (or *saṁsāra*), the cycle of rebirths. There is a "latent energy" produced by each such action (*abhisaṅkhāra*) that will give fruit later.

- Such "actions" can be done via the mind, speech, or the body; these lead to *mano saṅkhāra*, *vacī saṅkhāra*, and *kāya saṅkhāra*, respectively. The "defiled actions" are *abhisaṅkhāra*.

5. Does this mean one should not do meritorious deeds (with *puññābhisaṅkhāra*) because those also prolong *saṁsāra*? No. The Buddha emphasized that one should not shy away from doing meritorious deeds.

- There is a way to do meritorious deeds without prolonging *saṁsāra*, and that is detailed in the **"Kusala-Mūla Paṭicca Samuppāda," an essential part of the Buddha's *Paṭicca samuppāda* doctrine that has been hidden for thousands of years.** But one must avoid wishing for "things in return" for such meritorious deeds as much as possible because such thoughts are based on **greed**.
- In the Abhidhamma language, one should generate "*ñāṇa sampayutta, somanassa sahagata citta*" (thoughts generated with wisdom and joy), which is the highest moral (*sobhana*) citta. Here wisdom means comprehension of the true nature; it starts with getting rid of 10 *micchā diṭṭhi* and then grows as one understands *anicca*, *dukkha*, and *anatta* to higher levels. Wisdom culminates at the *Arahant* stage.
- Any good deed will have good consequences whether one wishes it or not. By wishing for "material things" or "*jhānic* pleasures," one turns a meritorious action into either a less potent "*ñāṇa vippayutta*" (devoid of wisdom) moral *citta* or even an *apuññābhi saṅkhāra*. We will discuss that below.

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Kamma (Actions to Prolong *Saṁsāra*)

Kammic energy is generated when one turns *saṅkhāra* to *abhisaṅkhāra* by the "wheeling process"; see above. For example, when one sees an object that is just *saṅkhāra* due to a *kamma vipāka*. However, if one then starts thinking about how good it is, or thinks about how to acquire it, then it becomes *abhisaṅkhāra*; **here one now has INTENTIONS about that object, one is hoping to get something.**

- That is why the Buddha said, "*cetanā haṁ Bhikkhave kammaṁ vadāmi*," i.e., "I say that intention is *kamma*."
- So it is important to remember that *kamma* is the intention, and even though it can be done by the mind, speech, or the body, all those have their root in mind. We cannot say or do anything without a thought to do so (see the Abhidhamma section for details).
- For example, the intention to go for a walk is a *kamma* that does not have any power to generate a good or bad *vipāka* in the future. That *kamma* will only get that task done.

Thus the key to *Nibbāna* is to stop valuing and thinking about *kāma assāda* (sense pleasures; *āsvāda* in Sinhala). This cannot happen until one sees the fruitlessness of sense pleasures in the long run (*anicca, dukkha, anatta*); see the section "Assāda, Ādīnava, Nissarana". [***assāda***: [m.] "mind-made pleasures"; taste; enjoyment; satisfaction.]

Kamma Bīja (*Kamma* Seeds) or *Kamma Bhava*

When a kamma (*abhisaṅkhāra*) is committed, the *kammic* potential of that *kamma* is deposited in a *kamma bīja* (*kamma* seed); *kamma* seed is NOT a physical entity, it is an "energy" or "potential" to bring about an effect in the future. It can also be called a "*kamma bhava*."

- A *kamma* seed can be compared to a regular seed, for example, a seed of an apple tree. The potential to bring about a fully grown apple tree is in the apple seed. However, if the seed is kept in a dry place with no contact with soil, it does not get to germinate. It will germinate if placed under the soil and fed with water and nutrients. Then it can grow into an apple tree, yielding a thousand more seeds.
- **Similarly, a *kamma* seed has the POTENTIAL to germinate or come to fruition if suitable conditions appear; but a *kamma* seed is an energy lying below the *suddhaṭṭhaka* stage.** It can then yield results with an impact corresponding to the original deed (this holds for both good and bad.) Results are the *kamma vipāka*; see, "What is Kamma? – Is Everything Determined by Kamma?."
- **It is also possible to remove many of one's bad *kamma* seeds.** When we acquire a "bad *kamma* seed" we get indebted to another being. Just like one can be debt-free by paying off existing loans, one can "payback" old debts that have been accumulated in the cycle of rebirths by "transferring merits" when one does good deeds and also by doing the *Ariya Metta Bhāvanā;* see, "Transfer of Merits (Pattidāna)- How Does that Happen?" and "5. Ariya Metta Bhāvanā (Loving Kindness Meditation)."

Nothing in this world is permanent (but that impermanence is not *anicca*); *kammic* energy in a *kamma* seed also eventually loses its power, and the "staying power" depends on the strength of the particular *kamma*. For example, those seeds corresponding to "*ānantariya akusala kamma*" such as killing one's parents or an *Arahant*, will bring fruits without delay (i.e., in the very next birth) before they lose their power.

Kamma Vipāka (Results of a *Kamma* Seed or *Kamma Bhava*)

So it is essential to distinguish between *kamma* and *kamma vipāka*: the first is the action, and the second is the consequence. When someone laments, "This is my *kamma*" when he/she faces a bad situation, what is meant is that this happens "because of what I had done in the past." It is a *kamma vipāka*.

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When one does something good or bad, *kammic* energy is deposited as a *kamma bīja* (seed), also called a *kamma bhava*. Then that *kammic* energy can give rise to *kamma vipāka* in the future when suitable conditions materialize. There are two ways to avoid *kamma vipāka*:

- Like a seed will not germinate until the right conditions appear (soil, water, sunlight), *kamma vipāka* cannot materialize until suitable conditions appear. Thus by acting mindfully (not getting into "bad situations"), one can avoid them; see, "Anantara and Samanantara Paccaya."
- Most importantly, we can remove many *kamma* seeds by doing *Mettā Bhāvanā*. When we acquire a bad *kamma* seed, we become indebted to another being; we can get rid of that *kamma* seed by paying off that debt. The best way to do that is to ask for forgiveness and transfer the merits of one's good deeds to all beings (since we have become indebted to an uncountable number of beings); see, "Kamma, Debt, and Meditation."

Kamma vipāka (from the germination of seeds) leads to two main consequences:

- They can lead to consequences during a lifetime (either the present or a future life). These are called **"*pavutti kamma bhava*."**
- Some strong *kamma vipāka* give rise to new existence (in the rebirth process). These are called **"*uppatti kamma bhava*."**

In either case, *kamma vipāka* is NOT deterministic. Both types can be reduced in strength or even be made ineffective. This can be done in several ways:

- When one becomes an *Arahant* since there is no more rebirth, all *kamma* seeds that do not get to come to fruition before the death of an *Arahant* become ineffective in producing a rebirth: Because an *Arahant* has removed *avijjā*, the "*Akusala-Mūla Paṭicca Samuppāda* cycle" becomes ineffective and thus "*bhava paccayā jāti*" does not get to initiate a new birth.
- However, even an *Arahant* is subjected to any *kamma vipāka* that gets a chance to emerge during the current life, especially the strong ones. Even the Buddha suffered from physical pains during the last years of his life. Even if one transfers merits to other beings (as *Arahants* do) **if the other being cannot accept those merits, then those debts do not get paid off; see** "Transfer of Merits (Pattidāna) – How Does it Happen?." Thus even the Buddha had a few "unpaid debts" left.
- We all have done innumerable *kamma* in this long *saṁsāra*. Thus many *kamma* seeds are waiting to "bear fruit" under the right conditions. This is a crucial point one needs to digest. Just like a seed can lay dormant for long times, and germinate only under the right conditions (soil, water), a *kamma vipāka* bears fruit only when the conditions are right.
- **Thus most *kamma vipāka* can be suppressed and avoided (not letting them germinate) by acting with mindfulness (*yoniso manasikāra*).** This is where a calm mind helps. An agitated mind is not able to make rational decisions. See "Key to Calming the Mind." Working on the Five Hindrances (*pañca nīvaraṇa*) that cover the mind is essential.

How to do Meritorious Deeds without Accumulating *Abhisaṅkhāra*

Most people, even born Buddhists, do not get this right. They think *Nibbāna* can be attained by just doing meritorious deeds. Here are some key points to consider:

1. One needs to avoid *apuññābhi saṅkhāra* (unmeritorious deeds) that will lead to bad life events and/or rebirths, i.e., the four lower realms; see, "The Grand Unified Theory of the Dhamma." They are "*akusala*" by definition, but ones of the worst kind; these are called "*pāpa*" in Pāli and Sinhala and "*paw*" (rhymes like "cow") in Sinhala. One needs to avoid this in leading a moral life; see "Moral Living and Fundamentals."

2. *Puññābhi saṅkhāra* (meritorious deeds) may be accompanied by *apuññābhi saṅkhāra* if one's intention is not good. If one does a good deed AND wishes for something in return, that wishing is done with greed. Any good deed WILL produce good results whether one wishes it or not. They lead to good life events and

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good rebirths (at or above the human realm). **Thus *puññābhi saṅkhāra* can help in pursuing *Nibbāna* and should be done without greedy intentions. A *Sotāpanna* automatically does meritorious deeds with such understanding; we will discuss this in the "Kusala-Mūla Paṭicca Samuppāda."** Thus the *Aryan* way is to do a good deed and share the merits of that deed with all beings, instead of wishing for something in return.

- Thus one needs to be careful here because one may be acquiring *apuññābhi saṅkhāra* at the same time. This is a bit complex and is best illustrated with an example. Suppose one donates a meal to a hungry person. That act is inherently one that will produce a good outcome. However, if the person "makes a wish" such as "may I get delicious foods in the future because of this good deed," that is a greedy thought, a greedy intention (*cetanā*). Thus while this does not negate the good deed, it also could produce ANOTHER *kamma vipāka* leading to bad life events.
- This pitfall can be avoided by doing a good deed with pure intention not associated with greed, hate, or ignorance. One gives a meal to a hungry person out of compassion, to quench the hunger. That is all. Here one does not lose any possible benefits of the act.
- When one starts comprehending *anicca* (that one cannot maintain anything to one's satisfaction over the long run), one AUTOMATICALLY stops wishing for "good things."
- Furthermore, one can reap more benefits by additionally doing a mental act to quench the potential of previous bad *kamma* seeds. This is called "giving of merits" or "*pattidāna*" which is mislabelled as "*puñña anumodana*" frequently; see "Puñña Kamma – Dāna, Sīla, Bhāvanā." One could wish that the merits of this good deed be shared with all other beings. We have built-up debts with all the beings in this long *saṁsāra*, that needs to be paid off (see "Kamma, Debt, and Meditation"). Thus, sharing the merits becomes a "*visaṅkhāra*" or "unwinding the power of the previous *saṅkhāra*." This is thus one way to lessen the impact of previous bad kamma *vipāka*.
- **The Buddha said that one always needs to do good, meritorious deeds.** Giving is especially encouraged. One could turn these deeds into *visaṅkhāra* by sharing the merits. **By the way, sharing merits does not remove any possible good outcomes for oneself. Those were already acquired in the original act itself.** The key here is not to wish for "profits in return" because such thoughts are associated with greed (of course, this cannot be stopped by sheer willpower until one comprehends *anicca*).

3. The third kind of *abhisaṅkhāra*, "*āneñjābhi saṅkhāra*" is associated with higher (*arūpāvacara*) *jhānic* states attained via *Samatha Bhāvanā*, such as breathing meditation or *kasiṇa* meditation. They are pursued to achieve higher meditative states and thus are pursued with greedy thought (pleasure).

- These meditation techniques do not help with the cleansing of the *āsavā*; see "Sansāric Habits, Character (Gati) and Cravings (Āsavā)" and "The Way to Nibbāna – Removal of Āsavā."

4. *Jhānic* states may be attained automatically when pursuing *Nibbāna* (not *anariya jhānā* but *Ariya jhānā*). The goal here was to achieve *Nibbāna*, and thus no *saṅkhāra* are accumulated in this process. This raises another question: Is seeking *Nibbāna* another craving (*āsava*)?

- *Nibbāna* is attained via removing craving for **everything in this world**: "*rāgakkhayo Nibbānan, Dosakkhayo Nibbānan, Mohakkhayo Nibbānan.*"
- "Craving" for *Nibbāna* is called *chanda* (one of The Four Bases of Mental Power (Cattāro Iddhipāda). This "liking for *Nibbāna*" is the key factor that fuels the other three: *viriya* (effort), *citta* (thoughts), and *vīmaṁsā* (investigations).
- Thus in seeking *Nibbāna*, one is not craving anything **in this world**. One is thinking and working diligently to comprehend the world's true nature (*vīmaṁsā*), and with that wisdom gained, the mind automatically gives up craving for worldly pleasures.

Kāya, *Vacī*, and *Mano Saṅkhāra*

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1. *Saṅkhāra* can lead to body movements, speech, and thoughts; they are respectively called *kāya*, *vacī*, and *mano saṅkhāra.* If those are not done with greed, hate, or ignorance, they are merely *saṅkhāra*. But if they are done with greed, hate, or ignorance, they become *abhisaṅkhāra*.

- The recent post, "Saṅkhāra – What It Really Means," for a detailed description.

2. Briefly, *mano saṅkhāra* are automatically generated based on our *gati*. All our thoughts that make body parts move (except speech) are *kāya saṅkhāra*. *Vacī saṅkhāra* are generated when we move our mouth, lips, tongue, etc. to speak.

- When we think about doing something, we "play it out" in our mind (for example, reciting something silently in our mind). That is also *vacī saṅkhāra* and are called *vitakka* and *vicāra*; when we think and contemplate Dhamma concepts, they are *savitakka* and *savicāra,* with the prefix *"sa"* denoting "good."
- Thus "talking to oneself" is done with *vacī saṅkhāra;* see "Correct Meaning of Vacī Saṅkhāra."
- *Mano saṅkhāra* are feelings (*vedanā*) and perceptions (*saññā*) that arise automatically due to a sensory input that comes via a *kamma vipāka*.

3. Thus, it is clear that most enjoyments that we experience come through *vacī saṅkhāra*. We can sit quietly in one place and generate enormous amounts of *vacī saṅkhāra*, thoroughly enjoying the experience (not realizing we are accumulating bad *kamma*.) Most people do this when they go to bed at night while waiting to fall asleep.

- It is a good idea to try to keep the mind away from defiled thoughts while falling asleep; this can be done by getting into the habit of thinking about a Dhamma concept, or listening to the chanting of *sutta* (*paritta* in Pāli or *piritha* in Sinhala), keeping the volume low (like playing background music); see, "Sutta Chanting (with Pāli Text)." It will be easier to fall asleep and have a restful sleep too.

For more details, see "Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra."

3.2.3 Saṅkhāra – Life is a Bundle of Saṅkhāra

Revised November 26, 2017

In the previous introductory post, "What is "Saŋ"? Meaning os sansāra (or saṁsāra)", we introduced the term "*saṅkhāra*", and in the next post *saṅkhāra* was discussed in somewhat technical terms. Since it is such an important term, in this post I will discuss it in a bit more detail.

1. Buddha Dhamma is based on the fact that all "*saṅkhāra*" are done in vain: "*sabbe saṅkhāra aniccā*."

- As we saw in the previous post, *saṅkhāra* ("*saŋ*" + "*kāra*" or actions; සඟ් + කර in Sinhala) are anything (thought, speech, bodily actions) done while living in "this world" of 31 realms. This includes breathing, walking, or thinking about the chores for the day.
- All *saṅkhāra* arise in the mind. We cannot utter a word or lift a finger without generating *saṅkhāra* in the mind. It happens very fast, so it feels like we just speak or do things; see, "Saṅkhāra – What It Really Means" and "Difference Between Dhammā and Saṅkhāra."

2. So, all *saṅkhāra* involve thinking (some could be manifested as speech or bodily actions), but some actions like breathing happens without CONSCIOUS thinking. Those are just *saṅkhāra* that do not have *kammic* consequences.

- However, *saṅkhāra* become *abhisaṅkhāra* when they involve conscious thinking with *lobha, dosa, moha* (or *alobha, adosa, amoha*) coming to play roles. Those *abhisaṅkhāra* have bad (or good) *kammic* consequences.
- Thus even an *Arahant* keeps doing *saṅkhāra* until death. But an *Arahant* does not do *abhisaṅkhāra*, a "stronger version" of *saṅkhāra* that will lead to accumulating mental energy (*kamma*) for future repercussions (*kamma vipāka*) until that *kammic* energy is exhausted.

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- In order for a *saṅkhāra* to become an *abhisaṅkhāra*, one of the six root causes (greed, hate, ignorance, generosity, kindness, wisdom) need to be involved.

3. If the "bad roots" of greed, hate, and ignorance are involved, then those thoughts, speech, actions will create *kamma bīja* (or energy seeds) that either lead to bad outcomes during a life or to rebirth in the lowest four realms (*apāyā*). These are *apuññābhisaṅkhāra* ("*apuñña*" + "*abhisaṅkhāra*" where "*apuñña*" means non-meritorious).

- On the other hand, *abhisaṅkhāra* done with the "good roots" of generosity, kindness, wisdom either lead to good outcomes during a life or to rebirth in the realms at or above the human realm. These are *puññābhisaṅkhāra* ("*puñña*" + "*abhisaṅkhāra*" where "*puñña*" means meritorious).
- If no roots are involved, they are just *saṅkhāra*, and their *kamma* seeds are duds; there is no energy in them. Basically one can say, *saṅkhāra* (that are not *abhisaṅkhāra*) do not generate *kamma* seeds.

4. Let us take some examples. When we see someone is walking with a knife in hand, we cannot come to a conclusion about what kind of *saṅkhāra* is that person is generating.

- He may be just taking the knife from one place to another, in which case, it is just *saṅkhāra*.
- If he is planning to stab someone, then he is generating *apuññābhisaṅkhāra*.
- If he is planning to rescue an animal who got entangled in a trap, then he is generating *puññābhisaṅkhāra*.
- In any type of speech or bodily action, what really matters is the INTENTION behind the speech or action.

5. In another example, we may see two people have built and donated two hospitals for the poor. Even though both seem to be "good actions", we cannot say both had *puññābhisaṅkhāra*. One could have had an ulterior motive of getting elected in an upcoming election, rather than thoughts of loving kindness for poor people. In that case, he would be generating mostly *apuññābhisaṅkhāra*, even though there may be some *puññābhisaṅkhāra* involved too.

- This is why sorting out *kamma* is impossible for anyone but a Buddha. Some of our actions could involve both kinds of *abhisaṅkhāra*. For example, if we see a bird digging up a worm and chase the bird away, we would have done both kinds of *abhisaṅkhāra*: Saving the life of the worm is a *puññābhisaṅkhāra*, but we also did an *apuññābhisaṅkhāra* because we denied the bird of its meal. Both types of *abhisaṅkhāra* can bear fruits (*vipāka*) in the future.

6. There is this famous "trolley problem" in ethics, where one could save five people from death by sacrificing the life of a single person; see, WebLink: WIKI: Trolley problem

This "thought experiment" has been debated for many years. We can make the following observations based on Buddha Dhamma:

- If one decides to take action (i.e., save five by sacrificing one), then one will acquire "good *kamma*" for saving the five lives, and "bad *kamma*" for killing the other person. Both types can bear fruits in the future.
- But it goes even deeper. What if the person that we sacrificed was an *Arahant* or at least a *Sotāpanna*, and the other five were normal people or even criminals? Then we would have acquired much more bad *kamma* than good *kamma*.

7. When someone is talking or doing some bodily action, we can at least try to guess what kind of *saṅkhāra* are involved. But if a person is just sitting down quietly, he/she could be generating any kind of *saṅkhāra* ranging from just thinking about whether or not to go out for a walk (just *saṅkhāra*) to planning a murder (worst kind of *apuññābhisaṅkhāra*).

- We generate more *abhisaṅkhāra* via thinking than via speech or actions.

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- When we have disagreement with other people, we normally do not hit the person or even refrain from saying anything. But depending on the purity of our minds, we may be generating a little to unimaginable amounts of *apuññābhisaṅkhāra.* This is a key factors that most people tend to disregard.
- If someone's outward actions/speech seem to be "disciplined", we automatically assume that he/she is a good person; and the person may be trying to fool himself/herself by displaying that outward appearance. But if the mind is impure, there could be a lot of hateful/greedy thoughts in that mind. Whether or not any verbal or bodily actions are committed, those thoughts still accumulate *kamma* seeds.

8. Therefore, it is utterly useless to judge other people. Each person has true awareness AND control only over one's own thoughts, speech, actions, which are ultimately based on the intentions.

- **But we know exactly what our own intentions are.** And that is what really matters. We may be able to fool a court of law by hiring a good lawyer, but we will have to reap the results of what we sow in the future at some point.

9. This is the basis of *ānāpāna* meditation, to be aware of the types of *saṅkhāra* involved in a given action; see, "7. What is Ānāpāna?." If someone asks us to join in fishing trip, we need to think what kind of *kamma* will be associated with killing fish for our pleasure; this is the basic form of "*kāyānupassanā*." Contemplate on any bodily action one is about to do and abstain from doing it if it involves *apuññābhisaṅkhāra* (in this case taking the lives of several fish for our pleasure).

- Bodily actions are easier to prevent, because they take time and we have time to contemplate.
- Speech is a bit more tricky, because speech comes out faster than carrying out bodily action. Still one can stop oneself even after uttering a few sentences.
- Thoughts are the hardest, and that is why "*cittānupassanā*" comes after one has practiced "*kāyānupassanā*."

10. If one wants to start doing *ānāpāna* meditation, one should first control one's bodily actions, and the more one does it, the easier it becomes. And then it also becomes easier to control one speech. When both actions and speech are brought under control, one's thoughts will be easier to control too.

- Furthermore, willfully engaging in *puññābhisaṅkhāra* also helps to keep *apuññābhisaṅkhāra* at bay. By concentrating on meritorious deeds, one's mind is automatically turned away from thinking about unmeritorious deeds.
- This is why real Buddhist meditation is much more than just formal sitting meditation. The key is to purify the mind, and avoid defiling the mind at anytime. **One could be doing the breath meditation for a lifetime, but may not get anywhere in purifying the mind.**
- This is explained in detail and how to start practice in the "Living Dhamma" section. One does not even need to believe in rebirth in the beginning.

11. *Nibbāna* is attained not by abstaining from both *puññābhisaṅkhāra* and *apuññābhisaṅkhāra* as some suggest. On the way to *Nibbāna*, one needs to do *puññābhisaṅkhāra* AND also engage in learning Dhamma so that one could comprehend the true nature of all types of *saṅkhāra*, i.e., that all *saṅkhāra* are *anicca, dukkha, anatta*. This leads to the purification of the mind; just by doing *puññābhisaṅkhāra* is not enough to purify the mind.

- Ultimately, just by doing *puññābhisaṅkhāra* is not enough to purify the mind. However, one MUST start there before being able to comprehend *anicca, dukkha, anatta*; see, "Living Dhamma."

Next, "Difference Between Dhamma and Saṅkhāra", …….

3.2.4 Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra

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August 27, 2022: This replaces an old post in this section entitled, "Saṅkhāra and Kammā, Viññāṇa and Kamma Bīja." I have re-written it with a new title.

[Note: **December 06, 2024**: Title is being replaced from **Kamma are Done with Saṅkhāra – Types of Saṅkhāra** to **Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra**]

Kamma does not mean "action" but only those involving *rāga*, *dosa*, or *moha*. Such "defiled actions" are based on *abhisaṅkhāra* arising in the mind.

Kamma Usually Means "*Akusala Kamma*"

1. In the *suttās*, "*kamma*" ALWAYS refers to *akusala kamma* associated with *rāga, dosa, moha* (sometimes referred to as *lobha, dosa, moha*.) Furthermore, other entities like *cetanā* and *phassa* in the *suttās* also refer to "defiled entities" (*sañcetanā* and *samphassa*.)

- In most English translations, "*kamma*" is translated as "deeds" or "action." **However, in the Buddha Dhamma, *kammically* neutral actions are called "*kiriya*." Therefore, "*kamma*" always refers to actions, speech, or thoughts based on *rāga, dosa,* and *moha.*** Thus, "*kamma*" always means "*akusala kamma,*" which keeps one bound to the rebirth process. One attains *Nibbāna* by "*kamma nirodha*" or "cessation of *kamma,*" as discussed below.
- There are ten specific *akusala kamma*; see "Ten Immoral Actions (Dasa Akusala)."
- Even though "*kusala kammās*" are sometimes mentioned, there are no specific *kusala kamma* analogous to the ten types of *akusala kamma*. Instead, to engages in *kusala kamma* is to follow the Noble Eightfold Path/cultivate *Satipaṭṭhāna*.

2. The reason for the apparent confusion is that while there are **ten specific *akusala kamma***, there are no such specific ***kusala kamma***.

- ***Kusala*** comes from "*ku*" +" *sala,"* where "*ku*" refers to "*kunu*" or *kilesa* or defilements, and "*sala*" means "to get rid of." ***Akusala*** is the opposite of *kusala*.
- ***Kusala kamma*** refers to "activities" based on ***lokuttara* versions** of ***alobha, adosa,* and *amoha***. These "activities" are rooted in insight meditation (*Vipassanā*) that leads to *magga phala*. (**Mundane versions** of ***alobha, adosa,* and *amoha*** lead to "good rebirths" via *puñña kamma*. See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna).")
- In other words, in most cases, "*kamma*" refers to *akusala kamma*. As we know, the generation of *akusala kamma* leads to future suffering and the continuation of the rebirth process.
- Engaging in insight meditation (*Vipassanā*) is the "*kusala kamma*" activity that leads to the "cessation of the generation of *kamma*"; of course, there it means "cessation of the generation of *akusala kamma*."
- That is clear by looking at *suttās* which discuss "*kamma nirodha*" or the "cessation of (the generation of) *kamma.*"

Kusala Kamma = *Kamma Nirodha* via the Noble Path

3. For example, in the "WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146)" the question is asked, "*Katamo ca, bhikkhave, kamma nirodho*?" OR "What is the cessation of *kamma*?"

- The answer is, "*Yo kho, bhikkhave,* ***kāyakamma vacīkamma manokammassa*** *nirodhā vimuttiṁ phusati*" OR "*Kamma nirodha* is when you experience *Nibbāna* (*vimutti*) due to the cessation of **(*akusala*) *kamma* by body, speech, and mind**." Here, it means explicitly *dasa akusala* (three by the body, four by speech, and three by the mind); see "Ten Immoral Actions (Dasa Akusala)."

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- That is explicitly expressed in the subsequent verse of the "WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146)" @marker 1.14: "And what's the practice that leads to the cessation of *kamma*? It is the Noble Eightfold Path."
- As we know, *Nibbāna* means to eliminate *lobha, dosa*, and *moha* from the mind. That means cultivating the Noble Path via, for example, *Satipaṭṭhāna* (equivalent to cultivating the Eightfold Noble Path.) Another way to say the same is "cultivating *alobha, adosa*, and *amoha*" or "eliminating all defilements from the mind." All "actions" involved in that effort can be called "*kusala kamma*." However, unlike the ten specific *akusala kamma*, there are no specific *kusala kamma* that one needs to do except engage in insight meditation. Of course, that can happen only after getting to the *Sotāpanna* stage.

Connection Between *Saṅkhāra* and *Kammā*

4. *Saṅkhāra* can be interpreted in several ways, but the following definition in the "WebLink: suttacentral: *Upādānaparipavatta Sutta* (SN 22.56)" **makes it easier to see the connection to *kamma***: "*Katame ca, bhikkhave, saṅkhārā? Chayime, bhikkhave, cetanākāyā—rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā*" OR "*Saṅkhāra* are the same as six types of *sañcetanā—rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā*." **Of course, *saṅkhāra* here refers to *abhisaṅkhāra* (because they are done with *sañcetanā*.)**

- That is similar to the definition given in the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)": "*Cetanāhaṁ, bhikkhave, kammaṁ vadāmi*" OR "It is *cetanā* that I call *kamma*." However, as in many *suttās*, *cetanā* refers to ***sañ***cetanā (*cetanā* defiled by "***sañ***" or *rāga, dosa, moha*) in the same way that *saṅkhāra* referred to *abhisaṅkhāra* above.
- That becomes clear in the next verse, "***Cetayitvā kammaṁ karoti****—kāyena vācāya manasā*" OR "**With deliberate thinking (*cetayitvā*)**, one engages in *kamma* by way of body, speech, and mind."
- These are the *dasa akusala kamma* that we discussed above. The arising of ***sañ***cetanā in the mind leads to engaging in *akusala kamma*.

Phassa, Vedanā, Cetanā, Saṅkhāra = Samphassa, Samphassa-jā-Vedanā, Sañcetanā, Abhisaṅkhāra

5. It is good to keep in mind the following. What the Buddha referred to with the word "*cetanā*" in the *suttās* is almost always "*sañcetanā*." In those days, people understood that.

- In the same way, *phassa* means *samphassa*; *vedanā* means "*samphassa-jā-vedanā*"; *saṅkhāra* means *abhisaṅkhāra*; *rūpa* does not mean an external *rūpa*, but the "image of that external *rūpa* created by the mind" (thus, one does not attach to the external *rūpa*, but to the mind-made *rūpa*."

Distinctions Are Clear in *Abhidhamma*

6. When the *Abhidhamma* theory was completed hundreds of years after the passing away of the Buddha, those distinctions were made clear. For example, *phassa*, *cetanā*, *vedanā*, are *cetasika* (mental factors) that arise with each *citta*, even a purified *citta*.

- When the image of an external *rūpa* makes contact with the mind, that initial "contact" is "*phassa*." If the mind attaches to it, *raga/dosa/moha* can arise in the mind, and it becomes a "defiled contact" or "*samphassa*" ("*saŋ*" + "*phassa*.")
- *Samphassa* takes place in a defiled mind, where the "contact" with the "mind-made *rūpa*" leads to the arising of extra *cetasika*. For example, if the "mind-made *rūpa*" leads to a joyful *vedanā* (which is now a "*samphassa-jā-vedanā*"), then that contact is defiled with *lobha*; thus, *samphassa* means that *lobha cetasika* arises in mind. Again, that leads to a "*samphassa-jā-vedanā*" of a joyful *vedanā* by

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incorporating the *pīti cetasika* into that defiled *citta*. Thus, with *Abhidhamma*, the distinctions are clear, and there is no doubt what each word means.

- On the other hand, as I pointed out above, in *sutta* deliveries, the Buddha rarely referred to the pure forms of *phassa, vedanā, cetanā*, etc. Rather, those words in the *suttās* almost always refer to *samphassa*, "*samphassa-jā-vedanā*," and *sañcetanā*. This is a bit of information that is good to keep in mind when reading *suttās*. Most translators do not even know the difference!

Saṅkhāra and *Kammā* Can be Good or Bad

7. Therefore, *saṅkhāra* can be understood in a deeper sense by realizing that the types of *saṅkhāra* generated are defined by the types of *cetasika* (mental factors) in one's thoughts.

- Some *citta* (thoughts) do not have either good (*sobhana*) *cetasika* or bad (*asobhana*) *cetasika.* Such a *citta* is said to have *kammically* neutral *saṅkhāra*.
- Such *kammically* neutral *saṅkhāra* involve only the types of *cetasika* like *vedanā, saññā, and viriya* that do not belong to either *sobhana* or *asobhana* categories. These are called "***suddha saṅkhāra***" and arise only in *Arahants*: See #4 of "Saṅkhāra – What It Really Means."
- *Kammically* relevant *saṅkhāra* (or *abhisaṅkhāra*) involve either *sobhana cetasika* (for *kusala kammā*) or *asobhana cetasika* (for *akusala kammā*).
- Therefore, *abhisaṅkhāra* that involve *sobhana cetasika* are *puñña abhisaṅkhāra* or *puññābhisaṅkhāra.* Those that involve *asobhana cetasika* are *apuññābhisaṅkhāra*; see, "Cetasika (Mental Factors)."

Saṅkhāra and *Abhisaṅkhāra*

8. ***Saṅkhāra*** becomes ***abhisaṅkhāra*** **when acting with greed, hate, and ignorance**; see, "Nibbāna – Is it Difficult to Understand?."

- **The *sansāric* process, or the rebirth process, is fueled by *abhisaṅkhāra*.** Here, the prefix "*abhi*" **does not mean "strong"** but "subtle" and with *rāga*, *dosa*, or *moha*. I may have used "strong" incorrectly in some old posts.
- An *Arahant* does not generate *abhisaṅkhāra*, i.e., thoughts of greed, hate, and ignorance.
- It must be noted that an *Arahant* would not generate *puññābhisaṅkhāra* (*puñña abhisaṅkhāra*) but can do *puñña kiriya*; see, "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."
- *Kiriya* means "actions" or "deeds" without the involvement of greed, hate, and ignorance, i.e., they do not have *kammic* consequences.
- One's *puññābhisaṅkhāra* turns to *puñña kiriya* when one fully comprehends *Tilakkhaṇa* (*anicca, dukkha, anatta*).

Rebirth Process Maintained by *Abhisaṅkhāra*

9. **Therefore, the *sansaric* process — or the rebirth process — is fueled by *abhisaṅkhāra*.**

- The word ***sansāra*** comes from **"*saŋ*" + "*sāra*" where "*sāra*" means "beneficial";** see, "What is "Saŋ"? Meaning of Saŋsāra (or Saṁsāra)".
- One will have the perception that "this world is beneficial or fruitful" as long as one cannot grasp that most births in this world are filled with suffering.
- Even though some realms (like human, *deva*, and *Brahma*) may have long stretches of "pleasures," those are negligible compared to long stretches of suffering in the *apāyās* (the four lower realms, including the animal realm).

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- *Sansāric* process is fueled by *(abhi)saṅkhāra*. This is why an *Arahant* will not be reborn in the 31 realms of this world. He/she would not generate *abhisaṅkhāra.*

10. Knowing a bit of *Abhidhamma* can help clarify certain key *dhamma* concepts. It is not hard to learn. Since *Abhidhamma* was finalized after the *Parinibbāna* of the Buddha, these details are not in the *suttās*. See "Abhidhamma – Introduction."

- Now, we can gain a new perspective on *cetasika* in terms of "*saŋ*" As we know, "*saŋ*" is what keeps us in the rebirth process or *saŋsāra*; see, "What is "Saŋ"? Meaning of Saŋsāra (or Saṁsāra)."
- We can see that such *asobhana cetasika* are what give rise to "*saŋ*" in *apuññābhi saṅkhāra*, which leads to rebirth in the bad realms.
- On the other hand, *sobhana cetasika* are what give rise to "*saŋ*" in *puññābhi saṅkhāra*, which leads to rebirth in the good realms.
- Therefore, both *apuññābhi saṅkhāra* and *puññābhi saṅkhāra* perpetuate the rebirth process.

Puññābhisaṅkhāra Are Also Done With *Avijjā*

11. In WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Abhidhamma Vb6), the term "*avijjā paccayā saṅkhārā*" in ***akusala-mūla Paṭicca Samuppāda*** **(that leads to suffering)** is explained as follows: "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, kāyasaṅkhāro, vacīsaṅkhāro, cittāsaṅkhāro*."

Translated: "What is *avijjā paccayā saṅkhārā*? *Puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra, kāyasaṅkhāra, vacīsaṅkhāra, cittāsaṅkhāra*". (here, *cittāsaṅkhāra* is the same as *manosaṅkhāra*).

- It needs to be noted that these are all ***abhisaṅkhāra***, even though the verse is simplified as "*avijjā paccayā* ***saṅkhārā***."
- There are two categories of *saṅkhāra* mentioned there: one category refers to types of *kamma* accrued. The other category refers to how *kamma* accumulation occurs via the body, speech, or mind. See "Saṅkhāra – What It Really Means."
- Therefore, *saṅkhāra* has a much deeper meaning than just "mental formations," even though that is better than the translation for *viññāṇa* as consciousness.

12. A question may arise about how *puññābhisaṅkhāra* (or meritorious thoughts) arise with *avijjā.*

- A simple answer is that until one FULLY comprehends *anicca, dukkha, and anatta* (i.e., that anywhere in this world of 31 realms is not devoid of suffering), one does even meritorious deeds with an expectation of "good outcomes/ good rebirths" in this world.
- Therefore, until one FULLY comprehends *anicca, dukkha,* and *anatta,* one WILL have *avijjā* even when engaged in "meritorious deeds."

Do We Need to Avoid Good *Saṅkhāra* (*Puñña Abhisaṅkhāra*)?

13. We MUST engage in *puññābhi saṅkhāra* to avoid rebirth in the bad realms, cultivate morality, and also to prepare the necessary environment (especially to be healthy and to avoid poverty).

- The Buddha has emphasized the need to engage in meritorious deeds (*puññābhi saṅkhāra*) in many *Suttās*; see, for example, "WebLink: suttacentral: *Sumana Sutta* (AN 5.31)."
- *Nibbāna* is attained by realizing the fruitlessness of rebirth anywhere in the 31 realms. For that, one needs to comprehend *anicca, dukkha, and anatta.* To facilitate that, one needs to attain the correct mindset by engaging in *puñña kammā* (*puññābhi saṅkhāra*).

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- Once one FULLY comprehends *anicca, dukkha, and anatta* (i.e., when one becomes an *Arahant*), one's *puññābhi saṅkhāra* will turn into *puñña kiriyā.* This is a subtle point.

Instead of *Puññābhisaṅkhāra* an Arahant will do *Puñña Kiriyā*

14. Once one FULLY comprehends *anicca*, *dukkha*, and *anatta* (i.e., when one becomes an *Arahant*), **one's *puññābhi saṅkhāra* will turn into *puñña kiriyā* without *kammic* consequences**. Thus, one will do meritorious deeds without any expectations (this is what is meant by "*viññāṇa nirodha*," too).

- Then, those meritorious actions will not lead to rebirth, even in the "good realms." An *Arahant* does not wish to be reborn in any realm because he/she has seen the "*anicca* nature" of all 31 realms. This is a subtle point.
- This last part may not be apparent to everyone. This is the "previously unheard *Dhamma*" that is hard to grasp ("*pubbe ananussutesu dhammesu*" that the Buddha mentioned in the *Dhammacakkappavattana Sutta*).

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3.3 Nibbāna

- Nibbāna – Is it Difficult to Understand?
- The Four Stages in Attaining Nibbāna
- What Are Rūpa? (Relation to Nibbāna)
- Nirāmisa Sukha
- Does the First Noble Truth Describe only Suffering?
- Nirodha and Vaya – Two Different Concepts
- Nibbāna "Exists", but Not in This World

3.3.1 Nibbāna – Is it Difficult to Understand?

Revised December 6, 2016 (#9); Re-revised December 20, 2016; November 22, 2018; January 3, 2019; June 5, 2022; September 17, 2022; August 4, 2023

Our distresses and sufferings are due to our defiled minds. As one purifies one's mind, one starts experiencing *Nibbāna*.

- I advise reading through any post one time without clicking on the links first. Once you get the main idea, the links can clarify the other related key concepts.
- *Nibbāna* may not be easy to attain, but it is easy to figure out what it is. You don't need complex concepts like emptiness (*sunyātā*) and *Bodhi citta* to describe or understand *Nibbāna*.

1. The Buddha said we suffer because of the defilements we have in our minds: greed, hate, ignorance, and other mental qualities that arise from them. *Nibbāna* has many synonyms, and "*Nivana*" ("cooling down") conveys the above idea better; *Nivana* , which is also called "*niveema*" (නිවීම) in Sinhala, conveys the same idea as *nirāmisa sukha*.

- As one moves away from hate, greed, and ignorance, one can feel oneself "cooling down" INSIDE. Nibbāna ("*Nib*"+"*bāna*", where "*bāna*" means bonds) and thus *Nibbāna* means to break free of bonds that make one bound to the 31 realms.
- I like the word *Nivana* or *niveema* because it conveys the benefits of the Path as one experiences gradual "cooling down" until it becomes complete at *Nibbāna*; see,"Three Kinds of Happiness – What is Nirāmisa Sukha?," "How to Taste Nibbāna," and "Learning Buddha Dhamma Leads to Nirāmisa Sukha."

2. To "cool down", we first need to know what is "burning" ("*tāpa*" in Pāli; pronounced "thāpa"); our minds are constantly burning due to greed, hate, and ignorance, and we don't even realize this; see the "Living Dhamma" section and specifically the post, "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."

- This "burning" is worse in the lowest four realms or the "*apāyā*." Thus one needs to understand the first Noble Truth about suffering, to realize the value of *Nibbāna*. There are several posts at various levels on the real, deeper meaning of what the Buddha meant by "suffering in this world of 31 realms."
- Our sufferings are masked by the apparent sensory pleasures, which do not last. A *Sotāpanna* understands suffering better than an average person, and as one gets to the higher stages of *Nibbāna* one will be able to see the meaning of the First Noble Truth even more clearly.

3. The key point is that one CAN start feeling "*nivana*" RIGHT NOW. *Nivana* is experienced by giving up the ten defilements (see, "Ten Immoral Actions (Dasa Akusala)"). One does not have to get rid of all of them at once, which is not advised either. One should get rid of the BIGGEST ones that can be easily removed.

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- Killing, stealing, lying (and gossiping, slandering, verbally abusing), engaging in sexual misconduct, and being intoxicated (not just with alcohol or drugs, but also with wealth, power, etc.) are the first to be considered.
- Just abandon the relatively easy ones for a few weeks and experience the "*nivana*," the ease of mind, the "inner peace", that comes from that. That is the biggest incentive to continue on the Path.

4. One also needs to understand the relative *kammic* weights associated with dealing with animals and humans (and even among humans.) For example, it is very difficult to be born human; thus even saying a hurtful thing to a human (especially to an *Ariya* or a Noble One), could have a thousand-fold *kammic* weight compared to killing an animal; see, "How to Evaluate Weights of Different Kamma."

- Another key concept is that one does NOT need to worry about the past *kamma*. The role of *kamma* has been exaggerated; see, "What is Kamma? Does Kamma Determined Everything?." *Nibbāna* is not attained via the removal of *kamma*, but the removal of *āsavā* or cravings; see "The Way to Nibbāna – Removal of Āsavā."
- The main thing is not to repeat the same mistakes. The more one stays away from the ten defilements, it automatically BECOMES easier. It is like pushing a stalled car: initially hard, but it becomes easier when it starts moving.

5. ***Nibbāna* is NOT removing everything from the mind, just removing the defilements**: Nibbāna is *rāgakkhaya* (greed elimination), Nibbāna is *dosakkhaya* (hate elimination), Nibbāna is *mohakkhaya* (delusion elimination); those three are more synonyms for *Nibbāna*.

- **Thus one sees *Nibbāna* with a thought (*citta*) that is devoid of *rāga* (greed), *dosa* (hate), and *moha* (delusion).** This PURE MIND does not want to be burdened with a "material existence" anywhere in the 31 realms; see, "What are Rūpa? Relation to Nibbāna."
- By the way, *citta* is pronounced "chiththa"; see "'Tipitaka English" Convention Adopted by Early European Scholars – Part 1," "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."

6. The suffering is a direct result of having a "material aspect" associated with the mind: that material body is subject to decay and death. **The mind gets associated with a body that it gets "attached" to with greed, hate, and ignorance.** If you look at the 31 realms of "this world" (see, "The Grand Unified Theory of Dhamma"):

- It is clear that suffering is there in the lowest five realms — including the human realm — where all three (greed, hate, ignorance) can be present; the bodies of beings in these realms are generally denser and subject to decay and diseases. Of course, there is unimaginable suffering in the lowest four realms.
- However, the human realm (#5) is unique, because one COULD attain *Nibbāna* as a human, even though they are also subject to bodily pains, decay, and diseases.
- In the *deva lokā* (realms 6-11), hate is not there and suffering is less. And the bodies of *devā* are less dense and not subject to physical ailments (until death of course).
- In the *Brahma lokā* (realms 12-31), hate and greed are absent, and suffering is even less. They have very fine (less-dense) bodies and no physical ailments.

7. However, since ignorance is there in all 31 realms, a complete, absolute state of happiness is absent anywhere in the 31 realms. Even if one is born in a *deva* or *Brahma* world, one will eventually end up in the lowest four realms (unless one has attained the *Sotāpanna* or a higher stage of *Nibbāna*).

- The suffering is of course unimaginably intense in the lower realms.
- This is the key message of the Buddha: **He said that suffering never ends as long as one returns to "this world of 31 realms" when one dies (i.e., unless one attains *Nibbāna*).**
- Suffering ends with *Arahant*'s death; no more births in this world of 31 realms.

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- However, one could get depressed thinking that *Arahanthood* is "annihilation"; but that is not true. One just needs to follow the Path step-by-step; see, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?" and "Mahā Cattārisaka Sutta (Discourse on the Great Forty)."

8. Therefore, one could visualize a gradual decrease in suffering as one eliminates hate, greed, and ignorance in that order.

- And one CAN experience this happiness called *nirāmisa sukha* in this human life itself, all the way up to *Nibbāna*; see, "Three Kinds of Happiness – What is Nirāmisa Sukha." That is the uniqueness of human birth.

9. When the mind "starts thinking" about a given thought object (*ārammaṇa*), say a visual object, it starts as "just seeing"; this is the *citta* stage. But within a fraction of a second, the mind starts adding defilements (based on greed, hate, ignorance), if that object is "of interest."

- It develops further thoughts defiled by greed, hate, and ignorance (possibly a combination) by going around and around that thought object and ends up in the "defiled thought" (*viññāṇa*) stage even before one realizes it; see, "Amazingly Fast Time Evolution of a Thought (Citta)."
- This is also described in *Paṭicca Samuppāda*; see, "Paṭicca Samuppāda – "Pati + ichcha" + "Sama + uppada"," and the links below that. *Viññāna* is a *citta* that is **defiled** by *rāga* (greed), *dosa* (hatred), and *moha* (ignorance).
- *Paṭicca Samuppāda,* which is Buddha Dhamma, is discussed in detail in the series, "Paṭicca Samuppāda in Plain English."

10. When *rāga, dosa*, and *moha* are removed from the mind, *cittā* (plural of *citta*) become *pabhassara* (bright); there are no more defilements there clouding the *cittā*. **At this stage, it is said that the pure *citta* "sees *Nibbāna*"**; see, "Pabhassara Citta, Radiant Mind, and Bhavaṅga."

- After one attains *Nibbāna* with one *citta,* the *cittā* fall back to the "normal state" and the person lives like an average human (but without doing anything with greed, hate, and ignorance) until the *kammic* energy of the *kamma* seed that started the present life is exhausted.
- At death (called *Parinibbāna*), the mind of an Arahant does not grab (*upādāna*) another *kamma* seed (even if there may be many *kamma* seeds), and thus there is no further rebirth. The mind becomes free of a "body" that can be subjected to decay and death. That is *Nibbāna*, "complete *Nivana*" or "complete cooling down."

11. We are bound to this rebirth process due to two causes: *avijjā* and *taṇhā*. The first version of *taṇhā* is *lobha*, the intense greed, which could quickly turn to *dosa* (strong hate) when someone else gets in the way. Thus those two causes of *avijjā* and *taṇhā* effectively become three: *lobha*, *dosa*, and *moha*.

- Even though *dosa* arises due to *lobha*, *dosa* brings about the worst *vipāka*: rebirth in the *niraya* (hell), where the suffering is optimum. Thus *dosa* has origins in the four greed-based "*somanassa sahagata, diṭṭhi sampayutta citta*."
- When *diṭṭhi* is removed at the *Sotāpanna* stage, all four greed-based *citta* stop arising. At that stage, *lobha* and *dosa* become *rāga* and *paṭigha*, which are then removed successively at the *Sakadāgāmī* and *Anāgāmī* stages. *Avijjā* keeps reducing at each stage of *Nibbāna* and is removed at the *Arahant* stage.

12. When *rāga*, *dosa*, and *moha* cannot arise in the mind, that mind (and thus *cittā*) are devoid (*suñña*) of them. That is the purified state of a *citta*, or a ***pabhassara viññāṇa* (consciousness devoid of defilements,) i.e., *paññā* (wisdom).** See, "Pabhassara Citta, Radiant Mind, and Bhavaṅga."

- *Anidassana* implies something that is not visible. Thus, *anidassana viññāṇa* means "*viññāṇa* cannot be seen." See, "Anidassana Viññāṇa – What It Really Means."
- The forefathers of *Mahāyāna* Buddhism could not grasp the concept of *Nibbāna*, so they came up with misleading descriptions including that of *Sunyata*: see, "What is Sunyata or Suññata (Emptiness)?."

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- Even among the current *Theravāda* Buddhists, there are many debates about what is meant by *Nibbāna*. That is sad to see.

13. When *rāga*, *dosa*, and *moha* are removed, a *citta* stops going around and around a given thought object (*ārammaṇa*). **This "wheeling" is what fuels the *saṁsāric* journey.** Thus stopping this process is called "taking off the wheels of the *saṁsāric* vehicle."

- The Pāli (and Sinhala) word for a vehicle is "*riya*," and stopping of the "*riya*" is called "*Ariya*"; one who has taken the wheels off the vehicle for the *saṁsāric* journey is called an "*Ariya*." Thus contrary to popular usage, "*Aryan*" (with racial implications) has nothing to do with a Noble Person; it is *Ariya*.
- **Therefore, it is clear that "*Ariya*" has nothing to do with a race, "*Āryan*."**
- Furthermore, "*viriya*" ("*vi*" + "*riya*") means staying away from the "wheeling process" (and the effort to do so). Therefore, *viriya* means actively engaging in *Satipaṭṭhāna* and *Ānāpānasati*; see, "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."

14. Anyone who has at least attained the first stage of *Nibbāna*, i.e., *Sotāpanna*, can be called an *Ariya*, or a Noble Person. This is because the "*āsavā*" or deep-seated cravings that a *Sotāpanna* have, is been permanently removed.

- All the *āsavā* are removed at *Nibbāna*; thus "*Āsavakkhaya*" (elimination of *āsavā*) is another synonym for *Nibbāna*. People who had been on the lowest social ladder or lowest caste at the time of the Buddha could become *Ariyā* or Noble Persons.

15. When one sees *Nibbāna*, one's mind does not crave anything "in this world" of 31 realms. There is nothing for the last *citta* (*cuti citta*, pronounced "chuthi chiththa") of this life (at death) to grab (nothing to *upādāna*) and to start a new birth in "this world", and the mind becomes free.

- **The mind becomes PERMANENTLY pure and permanently detached from any type of physical body, dense or fine.**

16. Thus, an Arahant will not be reborn in "this material world" of 31 realms (see "The Grand Unified Theory of Dhamma"), i.e., one attains *Parinibbāna*. He/she is "gone" from "this world" of 31 realms. The suffering stops permanently.

- Thus, it is pretty clear WHAT *Nibbāna* is: it stops the rebirth process. What is hard to understand is WHY stopping the rebirth process can relieve all suffering.
- No matter how much hardship one has endured, one likes to live. This is true for a human or a lowly worm. For any living being, the most precious thing is its life. **When one starts understanding the "big picture of the Buddha," one will slowly start seeing the dangers of staying in this endless rebirth process.**

Other analyses of *Nibbāna* can be found in, "Nirodha and Vaya – Two Different Concepts" and "Difference Between Giving up Valuables and Losing Interest in Worthless", ……

Also, see the new section: "Buddhism – In Charts."

3.3.2 The Four Stages in Attaining Nibbāna

Revised February 4, 2016; revised October 25, 2017; August 28, 2022

1. The 31 realms discussed in "31 Realms Associated with the Earth" are divided into three main categories based on the sense faculties and the level of suffering:

- The lowest eleven realms belong to the "*kāma loka*" where all five physical sense faculties are present; "*kāma*" is indulging in the five senses.
- Beings in the next sixteen realms have only two physical senses: vision and hearing. They have less-dense bodies, and this subset of realms is called the *rūpa loka*. In *rūpa loka*, there are mainly *jhānic* pleasures

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corresponding to the first four mundane *jhānā* that are attainable by humans. There is relatively less suffering in the *rūpa lokā*.

- The highest four realms correspond to the higher *arūpa jhānic* states (*jhānic* levels five through eight) that are also attainable in the human realm. Thus there is mainly *jhānic* bliss in these realms and relatively less suffering. These realms are commonly known as *arūpa loka* because those beings have only a trace of matter with no physical senses and only the mind. [*Arūpa jhānic* states are now refer to as *arūpa samāpatti*.]

2. The lifetimes of the beings in the *rūpa loka* are very long, and those in the *arūpa loka* are even longer. The lifetime in the highest *arūpa lokā* is so long (84,000 eons or *mahā kappā*) that it is beyond comprehension to us.

- The ancient yogis mistakenly thought that such realms correspond to *Nibbāna*. The Buddha (or rather Siddharata Gotama) attained the eighth *jhāna* months after leaving the palace as an ascetic. But he realized that it would only lead to rebirth in a Brahma realm that still has a finite lifetime.
- Even though very long in the number of years, that lifetime is insignificant in the *saṁsāric* time scale (see, "Saṁsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory,") which is infinite (see, "Infinity – How Big Is It?.")

3. One in the human realm can experience the jhānic pleasure of both *rūpa* and *arūpa lokā* by attaining such *jhānic* states via *Samatha* meditation.

- Furthermore, it is possible to gain access to both *rūpa lokā* and *arūpa lokā* in the next birth by developing the corresponding *jhānā* and by being in a *jhānic* state at death. As I understand, this is the goal of most Hindu practices.

4. The Buddha pointed out that even the highest *jhānic* state is temporary (even though long), and once that *kammic* energy is exhausted, it is possible to be born in any of the 31 realms. **Unless the being has attained at least the *Sotāpanna* stage, it is guaranteed that rebirth in one of the lowest realms is inevitable at some point in the future.**

- He said that many of the beings still in the rebirth process (*saṁsāra*), i.e., we all, are likely to have been born in the higher *arūpa lokā*, as well as the lowest realm (*niraya*) in the past. The *saṁsāra* is that long.

5. From this discussion, it is clear that the actual suffering is mostly in the *kāma lokā*. But the problem is that beings spend the most time in *kāma lokā* in their beginning-less journey in the *saṁsāra*.

- The Buddha gave a simile to describe this situation. We leave home only to go on short, or may be even extended, trips; but we always come back home. **The Buddha said that the four lowest realms (the *apāyā*) are the home base for most living beings.**

Suffering in the *Kāma loka*

6. Suffering in the *kāma lokā* ranges from unfathomable suffering in the lowest realm, the *niraya* (hell), to relatively little suffering and the highest sensory pleasures in the *deva lokā* (the highest six realms in the *kāma loka*).

- Just below the *deva lokā* is the human realm with both suffering and sense pleasures at about equal levels.
- Below the human realm, there is *peta loka* (hungry ghosts), *asurā*, animal realm, and the *nirayā*, and the level of suffering generally increases in that order.

7. The lowest four levels in the *kāma loka* are collectively called the *apāyā* (the undesirable realms). **More than 99% of the beings are trapped in these four realms.** The problem is that once born in any of those four realms, it is virtually impossible to get out.

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- This is because these realms are such that one is forced to commit *apuññābhi saṅkhāra* or evil actions (see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka") by the very nature of that existence. For example, in the animal realm, most animals have to kill others for survival. In the *niraya*, virtually every thought is of hate because of the incessant suffering.
- **Still, when we analyze *Abhidhamma*, we can see that the *javana* of the *cittā* are much less potent for animals.** Thus, the *kammic* power of those actions is relatively small compared to the *kammic* power of such actions by humans. This is an important point that I wish to discuss in the future.

8. Just as it is likely that we have been born in the higher *rūpa lokā* in the past, it is even more certain that we ALL have been in the *apāyā*. Luckily we do not remember those past lives.

- But beings in certain realms (particularly the *peta realm*) remember their past lives, increasing the level of suffering.

Why We Need to Strive Now

9. From the above discussion, it is clear that most suffering is in the four lowest realms, below the human realm, which is the fifth realm. Essentially, there is relatively less suffering above the human realm, starting with the *deva loka*, which is the highest realm in the *kāma loka.*

10. Even though the suffering is highest in the lower four realms, the beings there are helpless to do anything about the suffering. Their limited minds cannot grasps the causes that lead to suffering.

- **Many people wrongly believe that one needs to feel suffering to understand it and to get an incentive to seek *Nibbāna*. But when one suffers (say, when one gets too old) it is NOT possible to contemplate the deep concepts of Dhamma.**
- The Noble truth on suffering needs to be seen with wisdom (*paññā*), not via feelings (*vedanā*), i.e., by understanding the complete worldview AND the Three Characteristics of this "wider world": *anicca*, *dukkha*, *anatta*; see, "Anicca, Dukkha, Anatta."

11. Beings in the realms above the human realm, the 26 realms starting with the *deva* realms, do not even feel much suffering. **This is the other extreme; there is no incentive for them to be concerned about suffering.**

- But when they approach the end of their lives, they realize that and become distraught and fearful.

12. Thus, it is only in the human realm that one is at least exposed to suffering, even if one may not be subjected to much suffering. Furthermore, the human mind is the best suited for grasping the true nature of "this world of 31 realms", i.e., the Three Characteristics (see, "Anicca, Dukkha, Anatta").

- **This is why the Buddha said that a human should not miss this opportunity to attain *Nibbāna*.**

The Four Stages of Attaining *Nibbāna*

13. The first stage of *Nibbāna* is attained by "seeing" (**not just reading about, but grasping**) the true nature of existence: *anicca*, *dukkha*, and *anatta*.

- Thus one needs to first learn from someone (like from this website) the nature of existence with the 31 realms, the aimless wandering of a being through endless rebirths (*saṁsāra*), the reasons for the rebirths, etc.
- Thus the key areas to understand are the Three Characteristics, the Four Noble Truths, and the Noble Eightfold Path. No one but a Buddha is capable of finding these, and this is why it is important to have exposure to the PURE DHAMMA.

14. At the first stage (*Sotāpanna* or Stream Enterer), one partially comprehends the validity of the Buddha's world view. This is called attaining *Sammā Diṭṭhi* (elimination of defilements through clear vision/understanding) to a significant extent.

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- He/she understands the "true nature" of existence: significance and the true meaning of the Three Characteristics of Existence (see "Anicca, Dukkha, Anatta").

15. The realization that it is not worthwhile or fruitful to stay in any of the 31 realms, in the long run, makes one morally conduct oneself. One's mind decide it is not worthwhile or beneficial to do those actions that destine oneself to birth in the lower four realms.

- This realization leads to a *Sotāpanna phala citta* (one thought -moment of realizing the *Sotāpanna* stage). When that is achieved, one will never again be reborn in the lower four realms ("free of suffering in the *apāyā* forever.") That is explained in "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta."

16. At this stage, one has realized the First Noble Truth of suffering (*dukkha*), and one earnestly starts on the Noble Eightfold Path. He still has greed and hate left in him to some extent, but at the next stage (*Sakadāgāmī*), he loses more of the strength of such greedy or hateful thoughts.

- A *Sakadāgāmī* is not fully released from the *kāma loka* since he/she will be born in the *deva loka* (but not in the human realm).
- In the *deva loka* (and in the *Brahma* realms above that where a *Sakadāgāmī* can be born subsequently), the bodies are not subjected to diseases. Thus a *Sakadāgāmī* is said to be "healthy forever."

17. When the third stage of *Anāgāmī* (Non-Returner) is attained, one loses any desire to be born in the *kāma loka*. Then greedy or hateful thoughts belonging to the *kāma loka* cannot arise.

- Thus, he/she will be born only once more in a higher *Brahma* world reserved for the *Anāgāmīs*.

18. All through these three stages, *avijjā* or ignorance gradually diminish. But it is completely removed only at the *Arahant* stage.

- Once the *Arahant* stage is reached, the mind becomes pure and is incapable of desiring anything "in this world of 31 realms." Thus there is no more rebirth, and one attains the perfect happiness at the peak of *nirāmisa sukha*.

Also, see "Nibbāna - Is it Difficult to Understand" and "The Way to Nibbāna – Removal of Āsavā."

Why Living a Moral Life Would Not Prevent a Birth in the Four Lower Realms

19. We desperately cling to "things in this world" because we perceive that lasting happiness can be achieved. We crave sensory pleasures. As mentioned before, nothing or no one is holding us in this world of 31 realms. We cling to existence in these realms like an octopus grabbing its prey with all eight legs.

20. Many Buddhists (who have not yet comprehended the *anicca* nature) like to stay in this world a bit more. They do not realize the level of happiness associated with the *Nibbānic* bliss; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

- Some Buddhist monks even today give a popular blessing like the following. "May you be reborn in prosperous (*deva* or human) realms and then attain *Nibbāna*." Even they do not understand the permanent happiness associated with *Nibbāna* or the possibility of much suffering in the next birth.

21. The danger in such thinking is due to the following reason. We all have done good and bad deeds in our lives before and have acquired uncountable *kamma* seeds, both good and bad. See, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."

- **At death, any of those seeds can bear fruit.** If it is a good *kamma* seed, one will get a good birth, but if it is a bad *kamma* seed one will get a bad birth.

22. Our future births are not necessarily determined by how we live this life because we have done many good and bad *kamma* in previous lives.

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- This is why the Buddha said that even if one lives a perfectly moral life he cannot say that one will get a good rebirth UNLESS one has attained at least the *Sotāpanna* stage. A *Sotāpanna* has made ineffective all those bad *kamma* seeds that could give birth in the lower four realms.
- The Buddha also said that even if one lives immorally, that does not necessarily lead to a bad life in the next birth unless it is an *ānantariya kamma*. (*Ānantariya kamma* is an extremely bad *kamma*, like killing one's parents.)
- However, those bad acts will bear fruit at some point in the future. It is just that there are many good seeds as well as bad seeds with any lifestream. See, "What is Kamma? Is Everything Determined by Kamma?."
- Thus the goal of this life should be to attain at least the *Sotāpanna* stage of *Nibbāna*.

A different analysis of *Nibbāna* can be found in "Difference Between Giving up Valuables and Losing Interest in Worthless", ……

Next, "Nirāmisa Sukha (Happiness Arising from Dissociating from the 31 realms)", …….

3.3.3 What Are Rūpa? (Relation to Nibbāna)

Revised May 25, 2018; February 19, 2020; February 16, 2022

1. In Buddha Dhamma, everything in "this world" of 31 realms can be put into two categories: *mana* or *mano* (mind) and *rūpa* (material form). [***mana*** : [m.; nt.] mind; consciousness. ***māna*** : (nt.) measure; measurement. (m.) pride; conceit.]

- The mind is *citta* (thoughts) and the mental properties in the thoughts, *cetasika*.
- Everything else is *rūpa* (material forms).

2. Now let us look at *rūpa*: Many people think *rūpa* is just the body or "material things." A better translation for *rūpa* is "matter and energy." As stated in #1 above, everything else in the 31 realms that is not *citta* or *cetasika* is *rūpa*.

- There are five types of *rūpa* that we experience with our five senses: With the eye (*cakkhu*), we experience *vaṇṇa rūpa* (whatever that is visible.) We experience sounds (*sadda*) with ears (*sota*) and smells (*gandha*) with the nose (*ghāṇa.*) Taste (*rasa*) is experienced with the tongue (*jivhā*) and the touch (*phoṭṭhabba*) with the body (*kāya.*)

3. We can see that smells are due to tiny material particles that enter the nose. The taste is also due to food and drinks that touch the tongue; touch is also contact between "material things."

- But what about visible objects? We need light to see any objects; without light, we cannot see. Thus "seeing" involves matter and energy. Same for sound. Thus *vaṇṇa rūpa* (or *varna rūpa*) are really "matter and energy", which in the end is just energy. Since the turn of the 20th century, **science has confirmed that matter is just energy:** they are related by Einstein's famous formula of $E = mc^2$.
- It is important to realize that what is meant by "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ*." That means the light impinging on the eye *indriya* to give us the sensation of vision. Thus, in *vaṇṇa rūpa* (also called *varna rūpa* or *rūpa rūpa*), *sadda rūpa*, *gandha rūpa*, *rasa rūpa*, and *phoṭṭhabba rūpa* (the five senses), *rūpa* are really types of energy or particles.
- Modern science now agrees that there is no distinction between matter and energy. However, matter/energy is created by the mind (as "*dhammā*.") See, "Manopubbangamā Dhammā.. ."
- Matter above the *bhūta* stage will eventually be destroyed in the "*loka vināsa*" in a supernova type explosion. See, "Sansāric Time Scale, Buddhist Cosmology, and the Big Bang Theory."

4. Thus the *rūpa* can vary in "density" from almost pure energy to the solid objects that we can see with our eyes. [see "Bhūta and Yathābhūta – What Do They Really Mean" for the Density of Rūpa Chart.]

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- They go through three stages: At the "*gati*" stage, they overlap with energy; in the "*bhūta*" stage, they are more solidified but the human eye still cannot see (this is why some beings that the humans cannot see are called "*bhūta*" in Pāli or Sinhala); it is only in the "*dhātu*" stage that the human eye can see; see, "The Origin of Matter – Suddhaṭṭhaka."
- At *Parinibbāna* (death of an Arahant), the mind is not attached to a *rūpa* in any of the three forms: *dhātu*, *bhūta*, or *gati*.

5. When one is born anywhere in the 31 realms, it is the *viññāṇa* (impure consciousness) that keeps the mind bound to a material body. As the purity level of the mind goes higher one moves up from the lower realms with dense bodies to higher realms with less dense bodies.

- In the lower realms (at or below the human realm, which is the fifth realm), the mind is normally attached to a dense body that the human eye can see. This is **dense *dhātu* form.**
- In the *deva lokā* (realms 6-11), the bodies are finer (subtle.) Their minds are devoid of hate and thus are purer. In the realms 6-11, the bodies are made of *rūpa* still in the **"*dhātu*" form, but less dense.**
- The minds are devoid of both hate and greed, and are thus, are purer in the *rūpa loka* and *arūpa loka*. In the *rūpa loka* (realms 12-27), the bodies of the beings are much less dense than the *devas* and are in the **"*bhūta*" form**.
- In *arūpa lokā* (realms 28-31) there is no *rūpa* even in the sense of *bhūta*. But the **four *mahā bhūta* are still associated with those being's "*gati*"** (see WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11) in *Dīgha Nikāya*.) In those realms, *rūpa* can be thought of as indistinguishable from energy.
- When the mind becomes purified, which is the *viññāṇa* of an Arahant (also called *paññā*). **Here there is no association of the mind with even fine *rūpa* associated with "*gati*."** The mind completely detaches from *rūpa*. The mind becomes pure and free. When one attains Arahanthood, one still lives with the "solid body" of a human being until death. At *Parinibbāna*, the mind becomes completely free of *rūpa*. See, "Pabhassara Citta, Radiant Mind, and Bhavaṅga."

6. At a deeper level, the *anicca* nature, i.e., our inability to maintain anything to our satisfaction, is based on the fact that any *rūpa* is subjected to not only decay (impermanence) but also to unexpected change (*vipariṇāma* nature).

- This fact is embodied in the Second Law of Thermodynamics; see, "Second Law of Thermodynamics is Part of Anicca."

7. **Thus to attain *Nibbāna* is to attain the perfectly purified mind, which refuses to be burdened with a physical body that leads to decay and rebirth repeatedly (and thus to *dukkha*).**

8. In the 31 realms, one is born with a dense body (*kāma loka*), fine-material body (*rūpa loka*), or only a trace of "matter" in the form of "*gati*" (*arūpa loka*). When the mind becomes free of a "body" anywhere in the 31 realms, that is *Nibbāna*. This is another way to understand *Nibbāna*.

9. In Buddha Dhamma, any given thing or concept can be looked at from many different angles. They are all consistent. It is a complete "world view." Some people think, why do we have to worry about 31 realms, etc., but the world is very complex. Scientists are just beginning to appreciate this complexity.

- The amazing fact is that the Buddha discerned all this with his mind. Furthermore, he was able to present it all in a coherent manner.

10. Please re-read and contemplate the above. In the long run, it will be very helpful. If you do not really understand it now, do not worry. You will be able to understand more when you become familiar with other concepts discussed in other posts. Everything at this site is inter-connected. It may take some time to "fill in the blanks."

More details at, "Nāma & Rūpa to Nāmarūpa."

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3.3.4 Nirāmisa Sukha

Revised September 15, 2017; July 1, 2018; June 15, 2020; September 17, 2021; rewritten October 15, 2022; July 30, 2023

Sāmisa, nirāmisa, and *nirāmisatara* are qualities associated with *kāma loka*, above *kāma loka*, and *Nibbāna*.

Sāmisa, *Nirāmisa*, *Nirāmisatara*

1. Those three terms describe various qualities associated with *kāma loka*, above *kāma loka* (*Brahma loka*), and *Nibbāna*.

- The basic concepts can be understood by looking at the three types of *sukha.* See "Three Kinds of Happiness – What is Nirāmisa Sukha?"
- Thus *sāmisa sukha* is the pleasure that arises while enjoying all five sensory inputs, particularly those associated with taste, smell, and body touch. Those are present only in *kāma loka*, which includes the six *Deva* realms.
- There is better happiness in giving up sensory pleasures (i..e., transcending *kāma loka*) and getting to *jhāna*. That is *nirāmisa sukha* experienced in *rūpāvacara Brahma* realms. Those are temporary for *anariya* versions and permanent for *Ariya* (Noble) versions.
- The **ultimate** *nirāmisa sukha* is *nirāmisa**tara***. It is reached at the *Arahant* stage and holds for a living *Arahant*.
- The "WebLink: suttacentral: *Nirāmisa Sutta* (SN 36.31)" describes various aspects of the three terms in detail. Let us go through the *sutta*.

Nirāmisa Sutta (SN 36.31)

2. *Nirāmisa Sutta* discusses several aspects of *sāmisa, nirāmisa,* and *nirāmisatara.* Those are *pīti* (joy,) *sukha* (happiness,) *upekkhā* (neutral mindset,) and *vimokkha* (freedom/liberation.) Let us quickly discuss what these entities mean.

- As discussed in "Three Kinds of Happiness – What is Nirāmisa Sukha?" *pīti* and *vedanā* are different mental factors (*cetasika*.) *Sukha* is a type of *vedanā*.
- *Upekkhā* means neutrality.
- *Vimokkha* means transcending some state or overcoming that state, i.e., freedom/liberation from that state.
- In general, *Nibbāna* is the release from this world, and the world consists of *kāma loka, rūpa loka*, and *arūpa loka*. But *pīti* and *sukha* are not present in certain higher realms, particularly in *arūpa loka*.
- I will translate the descriptions of each category.

Sāmisa, *Nirāmisa*, and *Nirāmisatara* Categories for *Pīti* and *Sukha*

3. *Pīti* and *sukha* are fully experienced in the *kāma loka* and are associated with the five types of *kāma guṇa*. They are associated with sights, sounds, tastes, smells, and bodily contacts. See "Kāma Guṇa – Origin of Attachment (Taṇhā)" and "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga." [***guṇa*** : [m.] virtue; quality; a cord or string; a bow-string; (with numerals: *diguṇa* = twofold).]

- Thus, *pīti* and *sukha* arising from sensory contact with eyes, ears, tongue, nose, and the body are *sāmisa pīti and sukha.*

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- When one transcends the *kāma loka* and enters the first or the second *jhāna*, a different kind of *pīti* is experienced in those two *jhānās*. They are *jhāna* factors (*jhānaṅga*) and are of "higher quality." That is *nirāmisa pīti.*
- Proceeding to the next (third) *jhāna*, *pīti jhānaṅga* goes away and only *sukha* remains. Thus, *nirāmisa sukha* experienced in the first three *jhānās*.
- The ultimate versions of *pīti* and *sukha* (*nirāmisatara pīti* and *sukha*) are reached at the *Arahant* stage.

Sāmisa, *Nirāmisa*, and *Nirāmisatara* Categories for *Upekkhā*

4. When sensory contact with eyes, ears, tongue, nose, and the body leads to a "neutral state of mind" that is, *sāmisa upekkhā* (also called "*adukkhamasukha*.")

- When a "neutral state of mind" is reached at the fourth *jhāna* (after overcoming *nirāmisa pīti* and *sukha*; see #3 above) that is *nirāmisa upekkhā.*
- The ultimate version of *upekkhā* (*nirāmisatara upekkhā*) is reached at the *Arahant* stage.

Sāmisa, *Nirāmisa*, and *Nirāmisatara* Categories for *Vimokkha*

5. When one transcends the *kāma loka* and enters *rūpa loka* (i.e., *rūpāvacara jhāna*) that is liberation from the *kāma loka*. In the *sutta* this is expressed by "*Rūpappaṭisaṁyutto vimokkho sāmiso vimokkho*" or "entering the *rūpa loka* is *sāmiso vimokkho."*

- *Nirāmisa vimokkha* is attained when one overcomes the *rūpa loka* and enters *arūpa loka* (i.e., *arūpāvacara jhāna.*) That is liberation from the *rūpa loka* and entering the higher *arūpa loka.* Suffering is even less there.
- But the "ultimate release from all suffering" is with the *Arahanthood*. That is *nirāmisatara vimokkha.*
- What we discussed above is the essence of the *Nirāmisa Sutta* (SN 36.31.)

Discussion

6. The *nirāmisatara pīti*, *sukha*, or *upekkhā* are experienced by a living *Arahant* who has transcended the corresponding *sāmisa* and *nirāmisa* states.

- There are no words to describe the "*Nibbāna sukha*" state of an *Arahant* after *Parinibbāna* (or an Arahant in *nirodha samāpatti*.) They will not be reborn in ANY realm of this world. All we can say is that there will be absolutely no suffering after *Parinibbāna*. Ven. Sāriputta explained that in the "WebLink: suttacentral: *Nibbānasukha Sutta* (AN 9.34)."
- The status of an *Arahant* is not understandable to those just starting on the Path. It is better not to think that far at the beginning because that could lead to confusion.
- **The closest analogy for the "*Nibbāna sukha*" or "*Nibbānic* bliss" is the following:** Think of someone who has had a chronic headache from the time as a baby. That person has never experienced a moment without a headache. How would that person feel if that headache went away? That relief is not a *vedanā* but a "blissful experience" for that person.
- Further information is in "WebLink: suttacentral: *Pathamavibhaṅga Sutta* (SN 48.36)."

7. The Buddha never said there is no *sāmisa sukha/pīti* (sensory pleasure/joy) to be had in this world. The only reason people cling to this world is BECAUSE of the sensory delights available.

- Buddha taught that such sensory pleasures are short-lived and lead to harmful consequences in the future. Even if one inherits a fortune and lives in luxury the whole life, suffering is inevitable in the next life or the next life. The real suffering (*dukkha*) is in the four lowest realms (*apāyā*).

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- We all live with a baseline "chronic headache" that we don't even realize. We have gotten used to it and don't even realize we have headaches. Only when that ever-present "stress" goes away, that one starts feeling the "reduced stress" of *nirāmisa sukha*. That is the real inspiration for attaining the higher stages of *Nibbāna*.

8. It is essential to realize that *nirāmisa sukha* cannot be attained by "just giving up things" or by leaving everything behind and going to seclusion. Some *yogis* (even today) cultivate *jhāna* by "hiding from sensual pleasures in jungles." But any *jhāna* cultivated without comprehension of the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* are mundane (*anariya*) *jhāna*.

- Such yogis will be born in a *Brahma* realm and will enjoy *nirāmisa sukha/pīti* until the end of that existence. After that, they can be reborn in any realm because they are not released from even the *apāyās*.
- Only when one gets to the *Sotāpanna* stage by comprehending the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* that one will be free from the *apāyās*.
- Thus, "giving up worldly things" needs to come through a proper understanding of the fundamental nature of "this world." Many people gave up worldly things and became *bhikkhus*, but only after seeing the fruitlessness of craving for material things.

9. The mind's nature to see the benefit or pleasure of something before embracing it.

- One may force the mind to "forcibly give up" some sensory pleasures, but one cannot sustain that effort. "Giving up" happens automatically with realizing *anicca*/*anatta* nature.
- The mind has to "see" that there is a better option than the *sāmisa sukha* or sensory pleasures. When one starts on the Path and living a moral life, one will gradually see the *nirāmisa sukha* emerge.

10. The Buddha gave a simile to explain this effect. When people took to the oceans to look for new lands in the old days, they took caged birds. When they got lost, they released a bird. The bird would fly around and return to the ship if it did not see land.

- The same is true for the mind. It will not latch on to something new (*nirāmisa sukha*) unless it is better than the one it already has (*sāmisa sukha*).
- The *nirāmisa**tara** sukha* experienced by a living *Arahant* or the ***Nibbāna sukha*** (which is not a *vedanā*) realized after the *Parinibbāna* of an *Arahant* is even better. When one realizes that it is possible to get there (by recovering the "hidden pure mind"), one will start seeing **both *sāmisa sukha in the kāma loka* and *nirāmisa sukha* in *Brahma loka* to be of "*anicca* nature**;" see "True Happiness Is the Absence of Suffering."
- The points in #9 and #10 are discussed in the "WebLink: suttacentral: *Cūḷadukkhakkhandha Sutta* (MN 14)."

3.3.5 Does the First Noble Truth Describe only Suffering?

Revised October 24, 2018; re-written August 5, 2019; revised July 28, 2022; March 2, 2023

Difference Between *Dukkha* and *Dukkha Sacca*

1. Buddha Dhamma describes nature's laws. **Many think that *dukkha Sacca*** (the First Noble Truth, pronounced "dukkha sachcha") **says everything is suffering.** That is not true; there is a lot of apparent happiness, which makes people unaware of the hidden suffering until it is too late.

- The key is to develop *paññā* or wisdom to see the **suffering hidden in sensory pleasures**.
- That is why Noble Persons consider **sensory pleasures as suffering** and **painful feelings as acute suffering!** I highly recommend reading the "WebLink: suttacentral: Verses of the Elder Sumedhā" utterances by an *Arahant bhikkhuni*. The following verse is among many insightful verses:
  "*Sensual pleasures are like the stake of a spear,*

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a disease, an abscess, a calamity, an affliction;
Like a fire pit,
the root of calamity, fear, and destruction."

- One does not necessarily need to feel pain/suffering to understand the *dukkha sacca*, even though that may motivate one to investigate.

2. There is a difference between **suffering** (the feeling or *vedanā*) and the ability to understand the causes of it (*paññā* or wisdom.) The latter can lead to **future suffering**, and that is what the First Noble Truth explains.

- Pāli word for suffering is ***dukha***. On the other hand, *dukkha* (with two "k") is *dukha* + *kha* or the "removal of *dukha*" in the sense that there is *dukha* in the world, but it can be overcome. Thus, in most places in the *Tipiṭaka*, ***dukkha*** conveys "suffering" but implies that it can be overcome. [***khaya*** or ***kha*** means removal]

- ***Dukha* (suffering) is the opposite of *sukha* (pleasure).** That is in several *suttā*. For example, in the "WebLink: suttacentral: *Bhāra Sutta* (SN 22.22)":

"*Bhārā have pañcakkhandhā,*
bhārahāro ca puggalo;
Bhārādānaṁ ***dukhaṁ*** *loke,*
bhāranikkhepanaṁ ***sukhaṁ***."

Translated: "The five aggregates are burdens,
The burden-carrier is the person;
Carrying the burden is **suffering** in the world,
Laying the burden down is **blissful**."

- Of course, the word ***dukkha*** appears in most *suttā* because that is what Buddha Dhamma is all about, i.e., the **removal of suffering**.

3. We do not realize that the five aggregates are burdens. We like our bodies and mind-pleasing objects in the world (*rūpakkhandha*). We crave what we experience with the mind (aggregates of *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*).

- There are bouts of happiness everywhere. If everything FELT LIKE suffering, everyone would be seeking *Nibbāna*. It is hard for people even to see the real suffering out there.

4. Apparent pleasures mask the pain and suffering we experience. In the HUMAN REALM, suffering and happiness exist; one can experience both.

- In the realms higher than the human plane, suffering is relatively much less, so it is hard for *devā* to even think about *Nibbāna*. However, even those *devā* and *Brahmā* end up in the lowest four realms. Of course, each birth in any realm ends with death.

- Beings in the lowest four realms (*apāyā*) are the ones who experience a lot of *dukha*. Of course, they have no idea about the *Dukkha Sacca*. The key point is that each living being spends a lot of time in the *apāyā* compared to other realms in the rebirth process, see, "Rebirth – Connection to Suffering in the First Noble Truth."

- That is why the rebirth process is filled with suffering. The good news is that suffering can be stopped.

What is the Noble Truth of *Dukkha*?

5. Let us see how the Buddha described the First Noble Truth on suffering in the *Dhamma Cakka Pavattana Sutta*:

"*Idaṁ kho pana, bhikkhave, dukkhaṁ ariyasaccaṁ—jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccaṁ na*

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labhati tampi dukkhaṁ—saṁkhittena pañcupādānakkhandhā dukkhā." **[*saṅkhittena* means through overthrown by defilements, *khitta* : [pp. of *khipati*] thrown; overthrown; casted away; upset.]**

- Let us go through this "definition" of *dukkha* step-by-step.

6. In the first part, it says, "*jātipi **dukkhā**, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṁ*..."

Translated: "birth is **suffering (that can be overcome).** Getting old is suffering (that can be overcome). Sickness is suffering (that can be overcome). Death is suffering (that can be overcome)..."

- Other than "birth," the others (getting old, sickness, and death) are associated with suffering.
- However, the other three types of inevitable suffering are attached to every birth.
- Furthermore, the other three types of suffering cannot be eliminated without stopping birth, i.e., the rebirth process.
- Even though this is easy to see logically, understanding requires much more contemplation.

7. The Buddha clarified *dukkha* in the next verse, explicitly saying: "*appiyehi sampayogo dukkho, piyehi vippayogo dukkho*." That means, "it brings sorrow to associate with persons/things one does not like. It also brings sorrow when one dissociates from people/things that one likes."

- We all know the truth of this first hand. It is unpleasant to associate with people one does not like and have a job that one does not like, etc.
- Of course, the reverse is true too: "it brings sorrow when a loved one has to depart, and it also to lose a job or an object that one likes."

Dukkha Arises Due to *Anicca* Nature

8. Then comes "*yampicchaṁ na labhati tampi dukkhaṁ*" which is shortened for "*yam pi **icchaṁ** na labhati tampi dukkhaṁ*."

Here we see "*iccha*" (same as "*icca*") that we encountered in both *anicca*, *dukkha*, and *anatta*, and also in *Paticca Samuppāda* ("*pati+icca*" "*sama+uppāda*"). And "*labhati*" means "get", and "*na labhati*" means "not get." Note that "*iccha*" (in Sinhala ඉච්ඡ) emphasizes the "liking" in "*icca*" (in Sinhala ඉච්ච).

- **Translated: "If one does not get what one wants or likes, that leads to suffering."**
- We also note that *anicca* comes from "*na*" + "*icca*" or "not getting what one desires." Of course, *anicca* is the first of the three characteristics of Nature (*Tilakkhaṇa*).
- Therefore, this statement of the *anicca* nature, i.e., it is a natural law that one WILL NOT get what one desire in the long run. That is why it is not possible to eliminate suffering in the long term within the rebirth process.
- Suffering ends only with the ending of the rebirth process.

9. That same concept is in the WebLink: suttacentral: *Yadanicca Sutta* (SN 22.15) as, "*yadaniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanattā*." That is the abbreviated version of "*yad aniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tad anattā*." **Translated: "if something is *anicca*, *dukkha* arises, and one becomes helpless (*anatta*)."**

- Of course, the verse, "*yampicchaṁ na labhati tampi dukkhaṁ*" corresponds to just the first part of that verse: "*yad aniccam tam dukkham*."

Sensory Pleasures are the Cause of Future Suffering

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10. The Buddha never said there is only suffering in this world. These bouts of "apparent happiness" keep the real suffering hidden. We always try to look at the bright side, and our societies also try to "cover up" most of the pain and suffering that is out there.

- Both suffering and happiness are out there. **The key is to see the pain and suffering masked in apparent joy.**
- The Buddha described an analogy in the "WebLink: suttacentral: Hook/*Baḷisa Sutta* (SN 17.2)."When a fish bites the bait, it sees only a bit of delicious food and does not see the hook, the string, and the man holding the fishing pole. It cannot understand that "whole picture," with the suffering hidden (the hook). In the same way, humans cannot see the pain and suffering hidden in the apparent sensory pleasures until a Buddha comes into the world and reveals it.
- **There is suffering hidden in ALL sensory pleasures**, but that can be seen/realized only via stages. At the *Sotāpanna* stage, one willingly gives up only intense greed and strong hate; ALL cravings are removed only at the *Arahant* stage.

11. On television, we see mostly glamorous people. You can see what happens to such beautiful people when they get old: WebLink: RANKER: Celebrities Who Have Aged the Worst.

- We must realize that we all will undergo such inevitable changes as we age. No matter how hard we try, it is not possible to maintain ANYTHING to our satisfaction in the LONG-TERM.
- Furthermore, there is suffering and happiness in the broader world of 31 realms. There is much more happiness in the planes above the human plane (but that happiness is temporary). And there is unimaginable suffering in the lower four, especially in the lowest one, the hell (*niraya*).

The Necessity of the Rebirth Process in Comprehending *Anicca*

12. The verses discussed in #8 through #10 above describe *anicca* nature. In the long run "we cannot maintain things to our satisfaction, and that leads to suffering"; This is "*ya da niccaṁ taṁ dukkahaṁ*" that was discussed in "Anicca, Dukkha, Anatta – Wrong Interpretations."

- Later in the *sutta,* it says, "……*dukkho anariyo* ***anatta samhito***." One becomes *anatta* or helpless because of that. That is the "*taṁ dukkhaṁ tad anatta*" part of the verse in #9.
- These concepts were further detailed in the *Anatta Lakkhaṇa Sutta* (the second *sutta* delivered after the *Dhamma Cakka Pavattana sutta*); see "Anatta – No Refuge in This World."
- *Anicca*, *dukkha*, and *anatta* are thus the foundational "vision" that can be achieved only by a Buddha. It is "*pubbe ananussutesu dhammesu...*" as emphasized at the beginning of the *Dhamma Cakka Pavattana sutta.*

13. That is why it is imperative to understand the "big picture" of "this world" with 31 realms, the process of rebirth, laws of *kamma*, and most importantly, *Paṭicca Samuppāda*. Then we realize that most beings, due to their ignorance, are trapped in the lower four realms.

- Only about 8 billion people are on Earth, but each carries millions of living beings in their bodies. See, "There are as many creatures on your body as there are people on Earth!"
- A household may have 4-6 people, but how many living beings are in that house and the yard? Millions, possibly billions. In a single scoop of dirt, there are thousands of tiny creatures.

14. The concept of *dukkha* (*dukha* that can be stopped) is seen only in the context of the rebirth process. It is all about removing suffering associated with FUTURE births.

- One's current life has already started (which is a result of past *kamma*) and WILL go through until the *kammic* energy for the physical body runs out. We can only MANAGE any suffering associated with sicknesses, injuries, etc. Those are associated with a life that has already started.

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- However, those future sufferings can be stopped by stopping the rebirth process. That is the *Dukkha Sacca.*

Five Aggregates – What We Like to Maintain to Our Satisfaction

15. Finally, the last line of the verse in #5 summarizes it all: "*saṁkhittena pañcupādānakkhandhā dukkha*." [***saṅkhittena*** **means through overthrown by defilements,** ***khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.]

Translated: "The suffering that can be stopped arises because of the craving for the five aggregates."

- What we crave in this world can be divided into five groups: *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. We want to maintain our bodies and other inert or live bodies to our satisfaction. We want to keep our *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* (our thoughts) to our satisfaction.
- In other words, what we crave (*icca*) — and thus have *upādāna* for — are the five aggregates (*pañcakkhandha*). The "portion" of *pañcakkhandha* that we desire is called *pañcupādānakkhandha* (*pañca* + *upādāna* + *khandha*).

16. Therefore, ***dukha*** (suffering or the ***vedanā*** **felt**) arises BECAUSE we crave things in this world and do "*saŋ*" to acquire such things.

- Again, we crave *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*, ONLY because we believe those will bring us happiness. But the reality is that those cravings will inevitably bring suffering as the net result. We can stop suffering by stopping those cravings via understanding the real nature of this world, i.e., *anicca* nature leads to *dukkha*.
- This truth (***dukkha sacca***) is realized by cultivating wisdom (***paññā***), i.e., by comprehending *anicca*, *dukkha*, and *anatta*. Please re-read this until you get the idea. That is the "*pubbe ananussutesu dhammesu*…" or the message only a Buddha can discover.

A Living *Arahant* has *Pañcakkhandha* but not *Pañcupādānakkhandha*

17. The realization of the actual characteristics of nature leads to giving up craving (*upādāna* due to *taṇhā*), which in turn leads to the release from the 31 realms, i.e., *Nibbāna*.

- Thus, one becomes an *Arahant* when *pañcupādānakkhandha* becomes just *pañcakkhandha* (i.e., no attachments even if the "world exists as before"). Of course, when the physical body dies, that *Arahant* will not be reborn in this world (of 31 realms,) and all suffering will stop.
- It is essential to realize that this craving cannot be removed by force. The mind needs to see the benefits of that through the cultivation of wisdom (*paññā*) via comprehending *anicca*, *dukkha*, and *anatta*; see "Anicca – True Meaning" and "Anattā – A Systematic Analysis."
- Another critical concept is the benefits of removing the craving for worldly things; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

3.3.6 Nirodha and Vaya – Two Different Concepts

Revised December 1, 2022; January 5, 2023

Nirodha means stopping the arising of future effects.

1. I know of several "Buddhist" groups who try to "stop" thoughts, believing that is what happens at the *Arahant* stage of *Nibbāna*, i.e., they think that the Buddha spent 45 years of his life trying to teach people how to stop thoughts, which is an even worse interpretation of *Nibbāna* than the Mahāyānists.

- When we are in deep sleep or unconscious, we do not "think thoughts." Does that mean we attain *Arahanthood* during such times?

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- The Buddha advised us to stop immoral thoughts, and to ENCOURAGE moral thoughts; that is how one purifies the mind. This is what one does in the correct *ānāpānasati* meditation too; see, "7. What is Ānāpāna?."
- The reality is that an *Arahant*'s thoughts are crystal clear (and pure), because they are devoid of defilements. Their memory is, in fact, actually enhanced.
- Stopping all thoughts can lead to loss of perception and memory.

2. Many misconceptions about *Nibbāna* arise because the true meanings of some critical Pāli words that the Buddha used are misunderstood. We have discussed how Mahāyāna forefathers twisted the concept of *sunyata* (emptiness) because they could not understand the concept of *Nibbāna*; see, "What is Sunyata or Suññata (Emptiness)?."

3. Several keywords in Buddha Dhamma need to be comprehended without even the slightest change. Most of these misconceptions arise because key Pāli words are misinterpreted and mistranslated. Buddha's teachings were delivered in the *Māghadhi* language and made into a form suitable for oral transmission in the Pāli language ("Pāli" means "lined up"). Many problems arise when people use Sanskrit translations as originals and try to interpret those Sanskrit words.

4. Three such words are *anicca*, *dukkha*, and *anatta*: see, "Anicca, Dukkha, Anatta – Wrong Interpretations." Three more such words are *nirodha, khaya*, and *vaya*. In this case, the three words have similar but very different meanings. Let us look at the origins of these words:

- ***Nirodha*** comes from "*nir*"+"*udaya*", where "*nir*" means stop and "*udaya*" means "arise." Thus *nirodha* means to stop something from arising. In Buddha Dhamma, anything happens due to one or more causes. Thus if one does not want something to happen, one should remove the causes for it, and thus stop it from arising.
- **"*Saŋ*" causes anything in this world to arise** via "*saṅkhāra*"; see, "What is "Saŋ"? – Meaning of Saŋsāra (or Saṁsāra)." However, anything that arises is subjected to the natural law of decay; **this is "*khaya*."**
- "*Saŋ*" and "*khaya*" go together: As explained in "What is "Saŋ"? – Meaning of Saŋsāra (or Saṁsāra)", "*saṅkhya*" in Pāli or Sinhala means numbers, and "*saŋ*" means adding (or multiplying) thus contributing to "building or arising" and "*khaya*" means subtracting (or dividing) and thus leading to "decay or destruction."
- Things that undergo this "arising" and "destruction" are called **"*saṅkhata*."** Everything in this world is a *saṅkhata*.

5. Anything that arises in this world (a *saṅkhata*) starts decaying ("*khaya*") from the moment it starts arising. For example, when a baby is born, all the cells in the baby's body would have died in a couple of months, but more cells are born than those that died; until that baby becomes a young person of around twenty years of age, more cells arise in a given time than decayed. Thus the baby "grows" into a young person, and things are sort of in balance until about forty years of age, and then the "*khaya*" process starts dominating and the person slowly starts to get weaker. Eventually, that person dies or is destroyed; **this is "*vaya*."**

- Once starts arising, a *saṅkhata* cannot be stopped; it needs to undergo its natural process of growing, come to an apparent stationary state (but not stationary even momentarily), and eventually be destroyed. If someone commits suicide, this life may end, but that unspent energy starts a new life immediately. Thus all one can do is stop something from arising. **This stopping of a *saṅkhata* via removing its causes is called "*nirodha*."**

6. A "*saṅkhata*" is anything in this world that arises due to "*saŋ*" and decays inevitably (*khaya)*, and is eventually destroyed (*vaya*). Any living being is a *saṅkhata* and arises due to "*saŋ*." We acquire "*saŋ*" via "*saṅkhāra*" because we do not comprehend the true nature of the world (*avijjā* or ignorance) and thus cling to things in this world with "*taṇhā*"; see, "Taṇhā - How we Attach via Greed, Hate, and Ignorance."

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- We can begin to see with clarity when we get rid of *taṇhā* and *avijjā* via removing *lobha* (greed), *dosa* (hatred), and *moha* (delusion) from our minds gradually; this is also a "*khaya*" process for such defilements ("*āsava*"), where we gradually remove these three defilements (*āsava*) from our minds; see, "The Way to Nibbāna – Removal of Āsavā." When a mind is pure (i.e., all *āsava* are removed), it does not do any *saṅkhāra*, and thus no "*saṅkhata*" can arise. At that stage, one has attained "*nirodha*" of any future "arising," i.e., one has attained *Nibbāna*.

7. Now let us take some famous verses from the *Tipiṭaka* and see how the meanings come out naturally, without effort:

- The Third Noble Truth is "*dukkha nirodha sacca*" (here "*sacca*" is pronounced "sachcha"; *sacca* is truth), i.e., that suffering can be stopped from arising. Most people misinterpret "*dukkha nirodha sacca*" as "existing suffering can be stopped." Our current life is a *saṅkhata* caused by PREVIOUS causes; this life and any associated suffering CANNOT be stopped, and need to undergo its natural cause until death. That is why an *Arahant* (or even a Buddha) suffers (physically) due to past *kamma* (old causes).
- However, an *Arahant* has stopped FUTURE suffering from arising. **Another meaning of nirodha indicates this: "*ni*" + "*roda*", where "*roda*" means wheels; this *nirodha* also means "taking the wheels off of the *sansāric* (rebirth) process."** There is no rebirth with a physical body that could result in old age, sickness, and death. Thus *Nibbāna* is the removal of the causes that could lead to future suffering.

8. This is why the *Nibbāna* is of two kinds: "*saupadisesa Nibbāna*" and "*anupadisesa Nibbāna*."

- When a person attains *Nibbāna*, it is called *saupadisesa Nibbāna* because that person is still "in this world of 31 realms"; he/she still has a body that needs to undergo its natural destruction, but one can still experience the *Nibbānic* bliss by getting into *nirodha samāpatti* for up to 7 days at a time.
- When that person dies, there is no rebirth, and *Nibbāna* is "complete"; this is called *anupadisesa Nibbāna*. Suffering ends permanently.

9. Finally, not everything in this world of 31 realms is *saṅkhata*. Everything is denoted by "*dhamma*", which includes *saṅkhata* (*saṅkhāra* is itself a *saṅkhata*) AND *nāmagotta*. Here *nāmagotta* are the "records" of all events of all beings in the mental plane that are genuinely permanent; see, "Difference Between Dhamma and Saṅkhāra (saṅkhata)."

- This is why the Buddha's last words were, "*vayadhammā saṅkhāra, appamādena sampādetha*," or "All perishable *dhammā* are *saṅkhāra* (or *saṅkhata*); thus strive diligently and identify "*saŋ*" ("*saŋ*" + "*pā*" "*detha*")." See "WebLink: suttacentral: *Parinibbāna Sutta* (SN 6.15)."
- From the beginning-less time, we all built a new *saṅkhata* each time the old *saṅkhata* got destroyed. We do this countless times DURING each lifetime and at death: we have been *Brahmā*, *devas*, and humans countless times, but we have spent much more time in the four lowest realms. Thus, in his last words the Buddha advised us to stop this senseless rebirth process filled with so much suffering and attain permanent happiness in *Nibbāna*.
- By the way, *Nibbāna* is the only "entity" that does not ARISE due to causes; it is "*asaṅkhata*" ("*a*" + "*saṅkhata*" or "not *saṅkhata*" or "not conditioned") because it does not have causes. It is reached via ELIMINATING THE CAUSES for everything that arises due to causes, i.e., *nirodha* of *saṅkhata* automatically leads to *Nibbāna*.

3.3.7 Nibbāna "Exists", but Not in This World

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Introduction

1. Misconceptions about *Nibbāna* arise because its true meaning has been hidden for hundreds of years. In the previous posts in this series, I have described what *Nibbāna* is. See "Nibbāna."

- Many ask, "What happens to an *Arahant* upon death?". One is not reborn anywhere in the 31 realms of this world. It is called *Parinibbāna* ("*parī*" + *Nibbāna*," meaning "full *Nibbāna*").
- Until *Parinibbāna,* an Arahant lives like an average person and is subjected to *kamma vipāka*. However, "stressful thoughts that arise due to greed, anger, and ignorance" do not arise in a living *Arahant*. Until the death of the physical body, an Arahant has *saupadisesa Nibbāna, i.e., Nibbāna* is not complete.

2. It is not possible to "describe" *Nibbāna* (or, more precisely, what happens after *Parinibbāna*) in terms of the terminology rooted in "this world." Not a single word that we use in this world can be used to describe what *Nibbāna* is like.

- We do not have any "data," "concepts," or "terminology" that pertain to *Nibbāna* because those would be foreign to us living in "this world."
- One crude analogy would be explaining to a fish what life is like outside the water. A fish would not understand the need to breathe air instead of water.
- Another would be trying to explain how radio or television works to someone who has time-traveled from thousands of years ago. He would not have sufficient "data" to comprehend how radio or TV works.
- **"*Nibbāna sukha*" is NOT a feeling. It is the absence of suffering. The closest analogy is the following:** Suppose someone has had a chronic headache from birth. One day, it is cured, and he feels a great relief. That relief was not a new *vedanā* but the absence of "*dukkha vedanā*."

Suttā on *Nibbāna*

3. But *Nibbāna* "exists" because one can attain it. But it does not exist in this world of 31 realms.

- There are four *suttā* in the *Udāna* section of the WebLink: suttacentral: *Khuddaka Nikāya* that explain Nibbāna (Udāna 8.1 through 8.4.)
- Once you open a *sutta* at the Sutta Central website, click on the left-most drop-down to choose one of several languages. This is a good resource; consider donating if you find it useful. **Note: I am not associated with Sutta Central.**
- The translations are frequently incorrect for critical Pāli words, as in many websites/books. But at least one can see the correct Pāli version.

Paṭhama Nibbāna Paṭisaṁyutta Sutta – Nibbāna Exists

4. Let us look at the first *sutta*, "WebLink: suttacentral: *Pathama Nibbāna Patisaṁyutta Sutta* (KN Ud 8.1)." It says, "*Atthi, bhikkhave, tadāyatanaṁ, **yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāsānañcāyatanaṁ, na viññāṇañcāyatanaṁ, na ākiñcaññāyatanaṁ, na nevasaññānāsaññāyatanaṁ, nāyaṁ loko, na paraloko, na ubho candimasūriyā.** Tatrāpāhaṁ, bhikkhave, neva āgatiṁ vadāmi, na gatiṁ, na ṭhitiṁ, na cutiṁ, na upapattiṁ; appatiṭṭhaṁ, appavattaṁ, anārammaṇamevetaṁ. Esevanto dukkhassā"ti.*".

- The first part is "*atthi, bhikkhave, tadāyatanaṁ.*" Here "*atthī*" means "exists," and "*tadāyatana*" is another word for *Nibbāna*. *Tadāyatana* comes from "*tath*" + "*āyatana*," where "*tath*" (pronounced "thath") means "perfect." Since *Nibbāna* is something that we cannot define in terms of words, the closest English word for "*āyatana*" is something like "dimension" or "sphere." This "*āyatana"* is not to

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be confused with the six *āyatana* referring to the six sensory faculties in "Nāmarūpa Paccayā Saḷāyatana."

- Phonetically, the combined word is "*tadāyatana*" (pronounced "thadāyathana").
- We need to be familiar with how to spell Pāli words with the "*Tipiṭaka* English" convention. It is DIFFERENT from "Standard English." See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2"
- Thus the translation of **"*Atthi, bhikkhave, tadāyatanaṁ*"** is, **"*Bhikkhus*, *Nibbāna* exists (where everything is perfect)."**

5. The second part in the orange color says what can be said about *Nibbāna.* First, "*appatiṭṭhaṁ, appavattaṁ, anārammaṇamevetaṁ*" means, "It is without support (causes), unmoving, without any *ārammaṇa* (thought object)." The last part in the orange color, " '*Esevanto dukkhassā'ti*," means "It is the end of suffering."

- Therefore, those sentences in the orange color state ALL that one can say about *Nibbāna.*
- The rest of that verse (in the red) says what is ABSENT in *Nibbāna.*

Paṭhama Nibbāna Paṭisaṁyutta Sutta – What is Absent in *Nibbāna*

6. The first part marked in deep red is, **"there is no *pathavi, āpo, tejo, vāyo* (*mahā bhūta*) there; there is no *ākāsānañcāyatana,* no *viññāṇañcāyatana,* no *ākiñcaññāyatana,* no *nevasaññānāsaññāyatana*; furthermore, there is no "this world (that we experience), there is no *para loka* (where *gandhabbā* live, see, "Hidden World of the Gandhabba: Netherworld (Para loka)"; and the Moon or the Sun would not arise there"** (*candimasūriyā* is Moon and the Sun).

The second part marked in red says, "*Bhikkhus*, I say there is surely no coming and going between *ayam loko* and *para loko*, no living in either of those, no passing away (*cuti*), no birth."

- The absence of *pathavi*, *āpo*, *tejo*, and *vāyo* means NOTHING made of matter that we see around us (people, animals, trees, other planets, or stars) is there in *Nibbāna.*
- So, all we experience (including *jhāna*) will not be there after *Parinibbāna*, as discussed in #2 above.
- And, of course, there is no *gandhabba* going back and forth between "*ayaṁ loko*" and "*para loko*."
- Our terminology regarding ANYTHING AT ALL does not apply there.

Without *Nibbāna* There Would Not Be an End to Suffering

7. The *Tatiya Nibbāna Paṭisaṁyutta* Sutta (Udāna 8.3) has the following key verse: "*Atthi, bhikkhave, ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ. **No ce taṁ, bhikkhave, abhavissa ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ, na yidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṁ paññāyetha.** Yasmā ca kho, bhikkhave, atthi ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṁ paññāyatī'ti.*

Translated: "*Bhikkhus*, "not born," "not formed," "not made," "not conditioned" exists. **For *Bhikkhus*, if there had not been that which is "not born," "not formed," "not made," "not conditioned," an escape here from the born, become, made, and conditioned cannot be discerned.** But *Bhikkhus,* since there is a "not born," "not formed," "not made," "not conditioned," an escape from the born, become, made, and conditioned is evident."

- The "not born," "not formed," "not made," and "not conditioned" is *Nibbāna.* It is reached by **eliminating** all that is formed, made, and conditioned.
- In other words, "this world" comes to existence (for a given person) because of the *bhava* and *jāti* built via defiled thoughts (*saṅkhāra*) generated due to *avijjā* (in the *Paṭicca Samuppāda* process.) With the

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cessation of *avijjā*, that mechanism or process stops, and no more rebirths will be possible. That results in *Nibbāna.*

- There are two more companion *suttā* that describe *Nibbāna*: "WebLink: suttacentral: *Dutiyanibbānapaṭisaṁyutta Sutta* (Ud 8.2)" and "WebLink: suttacentral: *Catutthanibbānapaṭisaṁyutta Sutta* (Ud 8.4)." The translations available there are good enough to get further insights.

The Fire Analogy

8. Once, the inquisitor Vacchagotta (there is a whole series of *suttā* in the *Vacchagottavagga* of the *Saṁyutta Nikāya* about his probing questions put forth to the Buddha) asked the Buddha what happens to an *Arahant* upon death: "Where would he/she go?."

- The Buddha showed him a burning fire and asked, "When this fire is extinguished, can you say where it went?." Vacchagotta understood. When the fire is extinguished, it simply is not there anymore. That is all one can say. In the same way, when an *Arahant* dies, he/she is not reborn and thus cannot be "found" anywhere in the 31 realms.
- On the other hand, someone with *abhiññā* powers (with the *cutūpapāda ñāṇa*) can see where an average person is reborn upon death. That lifestream exists somewhere in the 31 realms.

Rāgakkhayo Dosakkhayo Mohakkhayo— Idaṁ Vuccati Nibbānan

9. The Buddha could only explain how to attain *Nibbāna* by relinquishing our desire for worldly things based on this world's unsatisfactory nature (or the *anicca* nature).

- The Buddha said, "*rāgakkhayo dosakkhayo mohakkhayo— idaṁ vuccati nibbānan*" *ti*," i.e., one attains *Nibbāna* via getting rid of *rāga, dosa, moha* in one's mind. Thus, cleansing our minds is the only way to *Nibbāna*. See, for example, WebLink: suttacentral: *Nibbānapañhā Sutta* (SN 38.1) and WebLink: suttacentral: *Sāmaṇḍaka Sutta* (SN 39.1.)
- However, starting on "*rāgakkhaya*" is impossible until one reaches the *Sotāpanna* stage. "*Rāgakkhaya*" is attained partially at the *Anāgāmī* stage (via removal of *kāma rāga*) and entirely at the *Arahant* stage (via removal of *rūpa rāga* and *arūpa rāga*). A *Sotāpanna* reduces *dosa* to *paṭigha* level (removed at the *Anāgāmī* stage) and *moha* to *avijjā* level (removed at the *Arahant* stage).
- In the new section, "Living Dhamma," we discuss these points and start from a basic level, even without referring to more profound concepts like rebirth.

Nibbāna Reached In Stages

10. The point is that *Nibbāna* is to be comprehended in stages.

- The first stage of *Nibbāna*, or "*Niveema*" or "cooling down," can be experienced even before the *Sotāpanna* stage. In fact, skipping this step is impossible to get to the *Sotāpanna* stage.
- To attain the *Sotāpanna* stage, one MUST comprehend the *anicca* nature of this world to some extent. For the mind to grasp that concept, it must be free of the "five hindrances" ("*pañca nīvaraṇa*") or "five factors that cover one's mind."
- For that one MUST live a moral life, start contemplating Buddha Dhamma and experience the "cooling down" that results.

11. Many people try to attain or comprehend *Nibbāna* by reading about deep concepts about what it is. So many books explaining what *Nibbāna* is are written by people who may not have experienced even the basic "cooling down" or "*nirāmisa sukha*."

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- They try to explain concepts like *suñyata* or "emptiness" and *bodhicitta*; see, "What is Suñyata or Suññata (Emptiness)?". That is a complete waste of time because, as we saw above. It is not possible to describe *Nibbāna* with words that we know.
- Instead, one starts experiencing *Nibbāna* in stages. One can start experiencing RELIEF or COOLING DOWN when living a moral life and discarding *dasa akusala* in STAGES.
- Furthermore, it is essential to understand that one does not start on the Path by first comprehending the *anicca* nature of this world will gradually become clear.
- The Buddha clearly stated the importance of following a gradual Path in the "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)." Also, see "Buddha Dhamma – In a Chart."
- A person who does not believe in rebirth can start from this level: "Living Dhamma."

Nibbāna Is Not a Dhamma – It Is a *Paramattha* Dhamma

12. In the post, "The Grand Unified Theory of Dhamma – Introduction," we saw that everything that EXISTS could be put into four ultimate constituents (*paramattha dhamma*):

(i) Thoughts (*citta*)

(ii) Thought qualities or mental factors (*cetasika*)

(iii) Matter (*rūpa*)

(iv) *Nibbāna*

- Any ***dhammā*** is usually a COMBINATION of ALL THREE of the **first three *paramattha dhammā***. Note that ***dhammā*** "bear" [gives rise to] things in this world.
- The fourth ***paramattha dhamma*** in the list above, *Nibbāna,* does not exist within the 31 realms. But *Nibbāna* exists, and one can attain it. An *Arahant* merges with *Nibbāna* at the death of his/her physical body.
- ***Nibbāna* is NOT a *dhammā* in this world. It does not "bear" anything in this world.** Buddha Dhamma ("*bhava uddha dhamma*") means "teachings that explain how to stop "*bhava*" from arising," **Here, "Dhamma" (with an upper case D and short "a") means "teaching."**
- "***Dhammā***" (with a long "a") is discussed in "Kamma and Paticca Samuppāda."

Nibbāna Can Be Experienced in *Nirodha Samāpatti*

13. Let us discuss some relevant characteristics of an *Arahant*, i.e., one who has attained *Nibbāna*. He/she cannot experience *Nibbānic* bliss (experience of full *Nibbāna*) unless getting into *Nirodha Samāpatti* . An *Arahant* can experience *Nirodha Samāpatti* for a maximum of seven days at a time.

- When an *Arahant* is in *Nirodha Samāpatti,* no *citta* or thoughts flow through his/her mind. There is no breathing, and it is not very different from a dead body (other than the fact that the body of the *Arahant* will have an average body temperature.) The point is that *Arahant* will not be able to explain to us "the experience of *Nibbāna*." In our terminology, he/she can only say that he/she did not experience any "worldly thoughts."
- At other times, an *Arahant* will be experiencing "this world" just like another human: he/she will recognize people/things, sounds, smells, etc. The only exception is that thoughts burdened with *rāga*, *dosa*, and *moha* cannot arise: *Asobhana* (non-beautiful) *cetasika* are absent in those thoughts; see, "What Are Kilesa (Mental Impurities)? – Connection to Cetasika."
- But he/she will be engaged in *puñña kiriya* (meritorious deeds like delivering discourses), just like the Buddha did; they are just "actions" and are not *puññābhisaṅkhāra* or *puñña abhisaṅkhāra*.

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Nibbāna and *Parinibbāna*

14. Here is another interesting point. Some *Arahants* may have *kammic* energy for the "human *bhava*" left when he/she dies; see "Bhava and Jāti – States of Existence and Births Therein." But still, there will not be another rebirth for any *Arahant* **in this world of 31 realms**.

- The reason is that the "status of the *Arahanthood*" could not be borne (or sustained) by any other "finer body" than a dense human body. Thus, at the death of the physical body of an Arahant, the *gandhabba* that comes out of the dead body will perish. Since *Arahant*'s mind will not grasp existence within the 31 realms, the rebirth process will stop.
- What happens to the "gandhabba kāya" of an Arahant is similar to a heater coil removed from a water bath; it will burn. The heated coil will survive as long as it is immersed in water:

  WebLink: youtube: How to use immersion water heater? | How to Boil water for Bathing

- Thus, the fine body (*trija kāya*) of the *gandhabba* cannot "bear" the energy associated with an *Arahant*. See "Gandhabba (Manomaya Kāya)."
- In the same way, the invisible, subtle "bodies" of a *Deva* or a *Brahma* also cannot sustain the mind of an Arahant. Thus, if a *Deva* or a *Brahma* attains the *Arahanthood*, they will immediately attain *Parinibbāna*. In other words, no living *Arahants* exist in *Deva* or *Brahma* realms.

15. To explain what happens, consider the following analogy: A heater coil is immersed in water and can "bear" the current that passes through it while immersed in boiling water. But if we remove that coil out of the water, it will burn. The heater coil cannot "bear" the current passing through it unless immersed in water.

- In the same way, "*Arahanthood*" can be "borne" or "sustained" only with a solid human body. Once the *gandhabba* comes out of that body – upon the death of that physical body — the "*Arahanthood*" cannot be "borne" by that *gandhabba* body. The "*Arahanthood*" cannot be "borne" by a person living a "householder life" for more than seven days. Once attaining the "*Arahanthood*," one must become a *Bhikkhu* within seven days, or one will die because a layperson cannot "bear" the "*Arahanthood*."
- With *Parinibbāna* (death of an *Arahant*), "the *Nibbāna* is complete." The Sinhala word is "*pirinivana*," where "*nivana*" is *Nibbāna*, and "*pirī*" means "full" or "complete."
- Therefore, *Nibbāna* exists. But one who has attained "full *Nibbāna*" or *Parinibbāna* will no longer be in this world of 31 realms. One would be free of any sufferings in this world, including harsh sufferings in the *apāyā*.

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3.4 Anicca, Dukkha, Anatta

- Anicca, Dukkha, Anatta – Distortion Timeline
- Anicca, Dukkha, Anatta – Wrong Interpretations
- The Way to Nibbāna – Transcription of a Discourse by Waharaka Thero
- Anicca – True Meaning
  - Anicca – Inability to Keep What We Like
  - Anicca – Repeated Arising/Destruction
  - Anicca – Worthlessness of Worldly Things
  - Anicca – The Incessant Distress ("Pīḷana")
  - How to Cultivate the Anicca Saññā
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  - If Everything is Anicca Should We Just give up Everything?
- Anattā – A Systematic Analysis
  - Anattā in Anattalakkahana Sutta – No Soul or an Ātma
  - Anatta – No Refuge in This World
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  - Anatta – the Opposite of Which Atta?
  - Anattā (Mundane Interpretation) – No "Unchanging Self"
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- Sotāpanna Stage and Tilakkhaṇa
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- Why are Tilakkhaṇa not Included in 37 Factors of Enlightenment?
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- Finest Manomaya Kāya of an Arūpāvacara Brahma

3.4.1 Anicca, Dukkha, Anatta – Distortion Timeline

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Anicca, *dukkha*, and *anatta* are fundamental concepts in Buddhism. Their true meanings "went underground" with the rise of *Mahāyāna* Buddhism only about 500 years after the Buddha.

Introduction

1. As discussed below, *anicca*, *dukkha*, and *anatta* (commonly represented by the word *Tilakkhaṇa*) are fundamental concepts that are at the root of Buddha's teachings. They are at the level of the Four Noble Truths and *Paṭicca Samuppāda*. If one understands *Tilakkhaṇa*, one would understand the Four Noble Truths and *Paṭicca Samuppāda*.

- The correct interpretations of Buddha's teachings "went underground" with the rise of *Mahāyāna* Buddhism only about 500 years after the Buddha. We discussed that timeline in the post "Counterfeit Buddhism – Current Mainstream Buddhism."
- Here we will focus on *Tilakkhaṇa*.

Commonly Accepted Worldview – The Opposite of *Tilakkhaṇa*

2. The common view/belief of average humans is that the world is a "good place;" if we work hard enough, we can live happy and prosperous lives. That may seem to be accurate, especially for wealthy and healthy people.

- Most religions teach how to live a moral life and the way to minimize suffering by living a moral life.
- They also teach one will be either in Heaven (with the Creator) or Hell (where suffering is great) FOREVER after this life. One will be judged solely on how one lives the present life and ends up in Heaven or Hell.

Tilakkhaṇa – Three Characteristics of the World

3. The Buddha also emphasized the need to live a moral life. However, the Buddha pointed out a few critical points:

(i.) Some suffering is associated with even the richest and healthiest people, even at the peak of their lives. **Furthermore, the degrading of health and eventual death is inevitable for all.**

(ii.) It does not make sense to be "judged" based on the actions of one lifetime. If a newborn baby dies after a few days/months, how will that baby be judged to be reborn in Heaven or Hell?

(iii.) Life continues after death; most future rebirths are associated with much more suffering.

- The Buddha summarized the nature of the world (both in this life and in the rebirth process) using just three words: *anicca*, *dukkha*, and *anatta*. However, one could write a book explaining each of those words.
- Even though the combined name for them — *Tilakkhaṇa* — does not appear in the *Tipiṭaka*, it is a concise way to represent the "three characteristics" since "*ti*" means "three" and "*lakkhaṇa*" means "characteristics."
- Buddha's characterization of the world (*Tilakkhaṇa*) describes precisely the OPPOSITE of the commonly-accepted worldview that one can find happiness in this world. **That is why the Buddha stated that his teachings were "previously unknown to the world."**

The Critical Importance of *Tilakkhaṇa*

4. The critical importance of comprehending the world's *anicca*, *dukkha*, and *anatta* nature is stated in several *suttās*. For example, "WebLink: suttacentral: *Sutavanta Sutta* (SN 22.123)" states that **a person seeking the *Sotāpanna* stage of *nibbāna* must contemplate the *Tilakkhaṇa***.

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- Then at markers 3.2 through 3.5, the *sutta* states that the **higher stages of *nibbāna* are also reached via contemplating the *Tilakkhaṇa***.
- Note that the English translation in the above link incorrectly translates "*anicca*" as "impermanence" and "*anatta*" as "not-self."
- We must remember that understanding *Tilakkhaṇa* is equivalent to understanding the Four Noble Truths or *Paṭicca Samuppāda*. **Understanding one of them means one has understood the other two.** For example, one cannot understand the Noble Truths without understanding *Paṭicca Samuppāda* or *Tilakkhaṇa.* See "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

5. The "WebLink: suttacentral: *Velāma Sutta* (AN 9.20)" states, "*yo ca accharāsaṅghātamattampi **aniccasaññaṁ bhāveyya**, idaṁ tato mahapphalataran" ti*" OR "It would be very fruitful (*mahapphala*) to **cultivate *anicca saññā*—even for as long as a finger-snap**." The *sutta* states that it would be more meritorious than offering a meal to the Buddha or a hundred *pacceka* Buddhas.

- Of course, to cultivate the ***anicca saññā,*** one must first understand the concept of *anicca*. See "Anicca – True Meaning."
- "*Anicca* nature" of the world basically means that it is unfruitful and even dangerous to be attached to worldly things; that understanding simultaneously leads to seeing all three characteristics and attaining the *Sotāpanna* stage of *nibbāna*. **That is the same as the removal of the wrong view of "*sakkāya diṭṭhi*."**
- I plan to revise the old posts in this section on *Tilakkhaṇa* to add more depth.
- It is critical to realize that *Tilakkhaṇa* cannot be stated with the three words impermanence, suffering, and 'no-self.' Even "*dukkha*" (*dukha* +*khaya*) does not merely mean "suffering" but also "that suffering can be stopped." See "Essence of Buddhism – In the First Sutta."

Tilakkhaṇa Cannot be Represented by "Impermanence, Suffering, and 'No-Self'"

6. ***Anicca*, *dukkha*, and *anatta* DO NOT have equivalent single words in any language and require lengthy explanations.** Even in the Pāli *Tipiṭaka*, *anicca*, *dukkha*, and *anatta* are discussed and explained with over a hundred *suttās.*

- The *Tipiṭaka* Commentary *Paṭisambhidāmagga* points out (in the "WebLink: suttacentral: *Vipassanākathā* (Ps 3.9)" section) that the following words can be used to represent "*anicca*" nature: *Palokatoti* (subject to destruction), *Calatoti* (unsteady/shaky), *Pabhaṅgutoti* (breakable), *Vipariṇāmadhammatoti* (subject to unexpected change), *Addhuvatoti* (impermanence), *Vibhavatoti* (tendency to wear out), *Saṅkhatatoti* (prepared – by the mind), *Maraṇadhammatoti* (subject to inevitable death), *Asārakatoti* (devoid of anything useful.)
- Let us look at the list of similar words for "*anatta*" in the above link: *Paratoti* (not belonging to oneself), *Rittatoti* (devoid of value/meaningless), *Tucchatoti* (to be looked down upon), *Suññatoti* (devoid of anything meaningful). The translation of "*anatta*" as "no-self" is also only close to *Paratoti* (not belonging to oneself) in the above list.
- Finally, "*dukkha*" has twenty-five (25) synonyms listed in the above link! Some of those are: *Rogatoti* (subject to sickness), *Gaṇḍatoti* (like an infested wound), *Sallatoti* (pierced by a sharp spear), *Bhayatoti* (subject to danger), and *Asaraṇatoti* (liable to be helpless.)
- Different synonyms may apply under different conditions. The English words **impermanence, suffering, and "no-self" convey only a small part of the true meanings of *anicca*, *dukkha*, and *anatta***.
- Some of those synonyms are discussed in various *suttās.* For example, *Paloka* in "WebLink: suttacentral: *Palokadhamma Sutta* (SN 35.84)"; *Pabhaṅgutoti* in "WebLink: suttacentral: *Pabhaṅgu*

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Sutta (SN22.32)"; *Vibhavatoti* in "WebLink: suttacentral: *Udāna sutta* (SN22.55)"; *Maraṇadhammatoti in* "WebLink: suttacentral: *Abhaya sutta* (AN 4.148)."

How Did the Meanings Become Distorted?

7. **Today, *anicca*, *dukkha*, and *anatta* are commonly translated into English with just three words: impermanence, suffering, and "no-self."** How did that happen?

- As discussed in the post "Counterfeit Buddhism – Current Mainstream Buddhism," Buddha's teachings started "going underground" with the rise of *Mahāyāna* Buddhism just 500 years after the Buddha, as he had predicted.
- That was when *Mahāyānists* substituted the Pāli words ***anicca*, *dukkha*, and *anatta*** with the Sanskrit words ***anitya*, *duḥkha*, and *anātma***.

Gradual Transformation of Buddhism

8. The emergence of *Mahāyāna* and the simultaneous submergence of the true teachings happened gradually over a few hundred years; also see "Historical Timeline of Edward Conze."

- The transformation started with the direct translation of Pāli *suttās* to Sanskrit. Only a few of them have survived; see "WebLink: suttacentral: Sanskrit Canonical Discourses." Those "Sanskritized Pāli *suttās*" were found outside India since any trace of Buddhism (even *Mahāyāna*) disappeared in India well before the Europeans conquered India. One of those is "WebLink: suttacentral: The Questions of Nālaka." I have linked to the verse (@SC 17) with "***anityaṁ duḥkham anātmeti*** *sarvakleśapradāraṇīṁ*." The Sanskrit translation of ***anicca*, *dukkha*, and *anatta*** as ***anitya duḥkha anātma*** is also in the Wikipedia article "WebLink: wikipedia.org: Three marks of existence."
- (**Note:** After getting started with translating Pāli ***suttās*** to Sanskrit, philosophers like Nagarjuna started writing brand new Sanskrit ***sutrās***; they were not translations of Pāli ***suttās*** but were their own writings. That happened later, close to the peak of *Mahāyāna*. See "Counterfeit Buddhism – Current Mainstream Buddhism,")
- The issue is that the Sanskrit words ***anitya*, *duḥkha*, and *anātma*** do mean **impermanence, suffering, and "no-self."** Thus, the complex Pāli words ***anicca*, *dukkha*, and *anatta were*** first got substituted by the simple Sanskrit words ***anitya*, *duḥkha*, and *anātma.*** Then the meanings of those Sanskrit words were incorporated into *Theravāda* during the peak period of *Mahāyāna*. That was hailed as a "much-needed revision and simplification of Buddhism" by *Mahāyānists.*
- For example, even though the Pāli Tipiṭaka still has the Pāli words ***anicca* and *anatta***, the 2005 Sinhala translation uses Sinhala words අනිත්‍ය and අනාත්ම which correspond to the meanings of the Sanskrit words ***anitya* and *anātma***. In the same way, now those words are directly translated to English as impermanence and 'no-self,' which correspond to the Sanskrit ***anitya* and *anātma*** and not Pāli ***anicca* and *anatta***. (the apparent closeness of these words is misleading; they have very different meanings.)

9. Thus the practice of translating key Pāli words (such as *anicca*, *dukkha*, and *anatta*) started with Sanskrit during the heyday of *Mahāyāna* many centuries ago. **The problem is that the Sanskrit words *anitya* and *anātma* SPECIFICALLY mean impermanence and 'no-self,' whereas the Pāli words *anicca* and *anatta* have a variety of possible meanings, as pointed out in #6 above.**

- **By the way, the Buddha did not prohibit explaining his teachings in any language.** It is just that DIRECT TRANSLATION of some keywords is not possible and can lead to critical errors. That was most likely to happen with Sanskrit since both Pāli and Sanskrit may have had the same roots. The Sinhala language (before "Sanskritization") used the exact Pāli words, *anicca* and *anatta* (අනිච්ච, අනාත්ත), but in 2005 Sinhala translation of the *Tipiṭaka* used the Sanskrit words ***anitya, anātma*** (අනිත්‍ය,අනාත්ම)

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- It is worth pointing out that the words *anitya* and *anātma* do not appear at all in the Pāli *Tipiṭaka*. They are exclusively Sanskrit words.
- The Buddha knew that any connection with Sanskrit would lead to the distortion of his teachings.

The Buddha Prohibited Translation of *Tipiṭaka* into Sanskrit

10. During the time of the Buddha, there were two Brahmins by the names of Yameḷa and Kekuṭa who were experts on the *Vedic* Texts in Sanskrit; they became *bhikkhus* and asked the Buddha whether they should translate the Pāli *suttās* to Sanskrit. I briefly referred to it in #12 of "Misinterpretation of Anicca and Anatta by Early European Scholars," but it is good to explain as it appears in the "*Vinaya Piṭaka*" of the *Tipiṭaka*.

The following quote extracted from: WebLink: archive.org: Vinaya texts : Davids, T. W. Rhys (Thomas William Rhys), 1843-1922, tr : Free Download, Borrow, and Streaming : Internet Archive. **(Relevant section starts at the bottom of p. 149)**

I. Now at that time there were two brothers, Bhikkhus, by name Yameḷa and Tekuṭa, Brahmans by birth, excelling in speech, excelling in pronunciation. These went up to the place where the Blessed One was, and when they had come there, they saluted the Blessed One, and took their seats on one side. And so sitting those Bhikkhus spake to the Blessed One thus :

"At the present time, Lord, Bhikkhus, differing in name, differing in lineage, differing in birth, differing in family, have gone forth (from the world). These corrupt the word of the Buddhas by (repeating it in) their own dialect. Let us, Lord, put the word of the Buddhas into (Sanskrit) verse."

"How can you, O foolish ones, speak thus, saying, 'Let us. Lord, put the word of the Buddhas into verse'? This will not conduce, O foolish ones, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted."

And when the Blessed One had rebuked those Bhikkhus, and had delivered a religious discourse, he addressed the Bhikkhus, and said:

'You are not, O *Bhikkhus*, to put the word of the Buddha (*buddhavacanaṁ*) into (Sanskrit) verse. Whosoever does so shall be guilty of a *dukkaṭa*. I allow you, O Bhikkhus, to learn the word of the Buddha each in his own dialect (*sakāya niruttiyā*).'

- END OF QUOTE.
- A version of the above translation also appears in "WebLink: tipitaka.fandom.com: Chulavagga 5.33."

11. **The ruling at the end of the above quote is the translation of: "*na, bhikkhave, buddhavacanaṁ chandaso āropetabbaṁ. Yo āropeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, sakāya niruttiyā buddhavacanaṁ pariyāpuṇitun*"*ti*.**

- Thus, it is pretty clear that the Buddha made it an offense to express Buddha Dhamma in Sanskrit. He also clearly allowed the teaching of Buddha Dhamma to people "in their own dialect" (*sakāya niruttiyā*). Here "*sakāya niruttiyā*" means "explaining the meanings in their dialect."
- However, as we saw above, some started translating Pāli *suttās* into Sanskrit only about 500 years after the Buddha. The replacement of the Pāli words ***anicca* and *anatta*** with the Sanskrit words ***anitya* and *anātma*** was probably the catalyst for the "simplification efforts" by Nagarjuna and others later. This is a prime example of the dangers of word-by-word translations of the *Tipiṭaka*.

Sanskrit – Musical Overtones

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12. Here is the link to the Pāli and English translation of the same description in the *Vinaya Piṭaka* at Sutta Central (though a few verses are missing): "WebLink: suttacentral: *Khuddakavatthukkhandhaka* (Kd 15)." In the Sutta Central English translation, the Pāli word for Sanskrit (*chandasa*) is translated as "metrical."

- The word "metrical" there comes from "WebLink: wikipedia.org: Metre (music)." There is a reason to call Sanskrit a language with "musical overtones." Pāli and Sanskrit had roots in the *Māgadhi* language the Buddha believed to have spoken. For example, *dhamma* and *kamma* changed (or "Sankritized") to *dharma* and *karma,* and *Paṭicca Samuppāda* to "WebLink: wikipedia.org: *Pratītyasamutpāda*." *Vedic Brahmins* ignored the "phonetics" (sounds indicating meanings) and made-up "sophisticated sounding" words with "musical overtones." In the old days, the use of Sanskrit was forbidden to "people of lower caste."
- By the way, *Tipiṭaka* was also "Sankritized" as *Tripiṭaka*. Most Sinhalese, even today, use the word *Tripiṭaka* instead of *Tipiṭaka*; that itself shows the influence of *Mahāyāna* in *Theravāda* Buddhism in Sri Lanka.
- One can easily see the musical overtones in the "Sankritized" words.

Most *Theravāda Bhikkhus* are Ignorant of the Above Facts

13. Most *Theravāda bhikkhus* are unaware of what I explained above. They adhere to the disastrous practice of word-by-word translations of the *Tipiṭaka* into English, a common practice at the Sutta Central website. Of course, many other *bhikkhus* engage in that practice, including those who translated the *Tipiṭaka* into the Sinhala language in 2005 (this was a less severe problem because many Pāli keywords have identical words in the Sinhala language.)

- To make matters much worse, they use the translation of ***anitya* and *anātma*** (as impermanence and 'no-self.') **They are breaking a *Vinaya* rule that prohibited the use of Sanskrit in any manner.**
- Of course, there are other "mistranslations," such as translating *Ānāpānasati* as "breath meditation." See "Elephants in the Room."

3.4.2 Anicca, Dukkha, Anatta – Wrong Interpretations

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Introduction

1. No other factor has contributed to helping keep *Nibbāna* hidden in the past many hundreds of years than the incorrect interpretations of *anicca* as just "impermanence" and *anatta* as just "no-self." If one can find even a single instance in the *Pāli Tipiṭaka* (not translations) that describes *anicca* and *anatta* that way, please let me know at lal@puredhamma.net. Also, before quoting English translations of the *Tipiṭaka*, please read the post, **"Misinterpretation of Anicca and Anatta by Early European Scholars."**

- I consider this series of posts on "*anicca, dukkha, anatta*" to be the most important on the website. Reading the posts in the given order could be very beneficial.
- **A Buddha comes to this world to reveal three words and eight letters (in Pāli). "*Attakkarā thīnapadā Sambuddhena pakāsithā, na hī sīla vatan hotu uppajjati Tathāgatā*." That means "a Buddha (*Tathāgata*) is born NOT just to show how to live a moral life, but to reveal three words with eight letters to the world."** So far, I have not seen this verse in the *Tipiṭaka*. It is likely to have been in an old commentary.
- These three words with eight letters are *anicca*, *dukkha*, and *anatta*. (when written in Sinhala/Pāli: අනිච්චදුක්ඛඅනත්ත but with last two letters in each term in the "old script" combined to become one, so

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the number of letters becomes eight instead of 11. I was able to find only අනත්ථfor අනත්ත, but you can see how four letters become three there).

Anicca is pronounced "anichcha," which rhymes with "picture."

WebLink: Listen to pronounciation of : anicca

Dukkha pronounced similarly, duk+kha.

WebLink: Listen to pronounciation of : dukkha

Anatta is pronounced "anaththa."

WebLink: Listen to pronounciation of : anatta

See "Pop-up Pāli Glossary with Pronunciation" for more meanings of Pāli terms and sound files on pronunciations.

2. *Asubha* ("non-auspicious" or "unfruitful" nature) is another characteristic of nature. It appears with *anicca*, *dukkha*, and *anatta* in several *suttā*, for example, "WebLink: suttacentral: *Vipallāsa Sutta* (AN 4.49)."

- Furthermore, the word, *Tilakkhaṇa*, does not appear in the *Tipiṭaka* to my knowledge.
- However, as discuss below, *anicca*, *dukkha*, and *anatta* appear as a group in many *suttā*. Thus it is justifiable to clump them together as *Tilakkhaṇa*.

Why Are *Tilakkhaṇa* so Important?

3. The Buddha clarified these "three characteristics of this world" in his first *sutta*; see, "Does the First Noble Truth Describe only Suffering?."

- These are the three primary characteristics of "this world." Buddha comes to the world to reveal the true nature of the world.
- Any moral person instinctively knows (and most religions teach) how to live a righteous life; see, "Buddha Dhamma – In a Chart."
- The Buddha stated that if one comprehends the true nature of "this world," as codified in these three words, then one would attain the Stream Entry (*Sotāpanna*) stage of *Nibbāna*; see, "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?."

4. Therefore, a good understanding of the words *anicca*, *dukkha*, and *anatta* is critical. If one sticks to incorrect interpretation of these three words, no matter how much effort one exerts, there is no possibility of attaining the *Sotāpanna* stage. Even in most *Theravāda* English texts, these three words have incorrect translations: impermanence, suffering, and "no-soul" or "no-self." The correct meanings are the following.

- Nothing in this world can be maintained to one's satisfaction (*anicca*).
- When one strives to achieve that, it leads to suffering (*dukkha*). However, many people try to gain "happiness" by resorting to immoral deeds, ending in the *apāyā*. That is how one becomes genuinely helpless.
- Striving to achieve the impossible (i.e., seeking happiness in worldly things) only leads to suffering. Thus, one's efforts are not only unfruitful, but one becomes helpless in the rebirth process (*anatta*).

Pāli Words for Impermanence Are "*Adduvaṁ*" or "*Aniyata*"

5. The Pāli word for impermanence is NOT *anicca; it* is *addhuva* or *aniyata*. For example, "*Jīvitaṁ aniyataṁ, Maraṇaṁ niyataṁ*" means, "life is not permanent, death is." [***addhuva*** :[adj.] unstable; impermanent. ***aniyata*** :[adj.] uncertain; not settled.]

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"*addhuvaṁ jīvitaṁ, dhuvaṁ maraṇaṁ*" means the same thing.

- Therefore, the critical mistake was in translating the original Pāli word *anicca* to *Sanskrit* as "*anitya,*" which does mean impermanence.
- This term, "*dhuva*" comes in the *Brahmanimantanika Sutta (Majjhima Nikāya 49)*, where the Baka Brahma says his existence is permanent; see #12 of "Anidassana Viññāṇa – What It Really Means."

Anatta Is Not "Self" or "No-Self"

6. Now let us examine the damage done by translating the original *Pāli* word *anatta* to *Sanskrit* as "*anātma.*"

- At the time of the Buddha, there were two opposing views on the idea of a "self." One camp believed in an unchanging "soul" (*ātma*) associated with a being. This camp thus corresponds to the world's major religions today with the concept that when one dies, one's soul goes to heaven or hell.
- The opposing camp argued that there is "no-soul" (*anātma*) and that when one dies, there is nothing that survives the death. This view is the materialistic view today that our minds arise from matter, and thus, there is nothing that survives death.

7. The Buddha said it was neither. There is no "self" permanently associated with a living being: both the mind and the body are in constant flux (see the Section on "The Grand Unified Theory of Dhamma"), and thus there is no "soul" or an "unchanging self." See "What Reincarnates? – Concept of a Lifestream."

- However, one can choose how to respond to an external stimulus. Therefore, it is also incorrect to say there is "no-self."
- Furthermore, there is continuity at death based on cause-and-effect (*Paṭicca Samuppāda*; see, "Paṭicca Samuppāda – Introduction").
- The new living being is a continuation of the old living being, just as an older man is a continuation of the process from the baby stage. Change is there at every MOMENT, based on cause-and-effect. The "new" is dependent on the "old."
- That is also why it is incorrect to say that an *Arahant* is annihilated at death (i.e., at *Parinibbāna*). See "Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering."

They Are Related to Each Other

8. The Buddha stated that the three characteristics of "this world" are RELATED to each other:

"*yadaniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanattā*" ("*yad aniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tad anattā*"), i.e.,

"if something is *anicca*, *dukkha* arises, and one becomes helpless (*anatta*)." Note that "*yaṁ*" and "*yad*" have the same meaning and are used interchangeably. In the same way, "*yadidaṁ*" comes from "*yad idaṁ*."

- (In the *Saṁyutta Nikāya (Anicca Vagga)*, many *suttā* including WebLink: suttacentral: *Ajjhattanicca Sutta* (SN 35.1), WebLink: suttacentral: *Bahiranicca Sutta* (SN 35.4), and WebLink: suttacentral: *Yadanicca sutta* (SN 22.15) have the above verse.)

9. **Now, let us see what happens if we take *anicca* to be impermanent and *anatta* to be "no-soul."** Then the above verse reads, "if something is not permanent, suffering arises, and because of that one becomes "no-self."

- Many people think since one's body is impermanent, suffering arises. But the *suttā* mentioned above describe this for all six internal senses (*Ajjhattanicca* or ***Ajjhatta*** *Anicca Sutta)* and for everything **external** sensed by the six sense faculties (***Bāhiranicca*** *or Bāhira Anicca Sutta*). Therefore, that verse holds for anything and everything "in this world."

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- Thus if a headache becomes impermanent (i.e., if it goes away,) that will lead to happiness. Thus, impermanence does not necessarily lead to suffering. But if we cannot handle a headache the way we want (i.e., cannot get rid of it), then that will lead to suffering!
- As we will show in the next post ("Anicca – True Meaning"), the correct translation holds for any case.

10. The opposite of the above statement must be correct, too (in mathematical logic, this is not correct generally, but in this particular case, it can be shown to be right. It is due to the assumption that "*dukkha*" depends only on "*nicca*" or "*anicca*" and no other factor).

Let us consider the incorrect interpretations that say:

"if something is permanent, suffering does not arise, and because of that, it implies a "self."

- How can one stop suffering if one has a permanent headache or a sickness? And in what sense does a "self" arise?
- There are many things in this world, if it becomes permanent, would lead to suffering: a disease, poverty, association with someone disliked, moving away from a loved one, etc.

Thus we can see that *anicca* and *anatta* do not mean impermanence and "no-self."

- However, if we take the correct translation, we can show that the reverse statement also holds. as discussed in the next post: "Anicca – Inability to Keep What We Like."

Everyone Knows Anything in This World is Impermanent

11. Permanence and impermanence are inseparable PROPERTIES of living beings, objects, and events. On the other hand, *nicca/anicca* are PERCEPTIONS IN ONE'S MIND about them.

- In the long run, we cannot maintain anything to our satisfaction (including "our" own body), which is *anicca*. And because of that, we become distraught, and that is *dukkha*. And since we cannot prevent this sequence of events, we are truly helpless in the long run (nothing of real substance left in the end.) That is *anatta*.
- Here is a video that illustrates the concept of *anicca* clearly:

  WebLink: RANKER: Celebrities Who Have Aged the Worst
- We must realize that we all will undergo this inevitable change as we get old. No matter how hard we try, it is not possible to maintain ANYTHING to our satisfaction. It is the nature of "this world": *anicca.*
- Of course, any of these celebrities (or their fans) will be saddened to see that comparison in the video above. They have not been able to maintain their bodies to their satisfaction. However, a person on bad terms with any of these celebrities could be happy to see those pictures since he/she would like to see something terrible happen to that celebrity.

12. Thus, "impermanence" is inevitable; it is a property of anything in this world. **But "*anicca*" is a perception in someone's mind. That perception CAN be changed; that is how one gets rid of suffering.**

- In the above case, celebrities' bodies ARE impermanent; but that did not necessarily cause suffering to ALL. It caused pain to only those who did not like them getting old. If they had any enemies, those would be happy to see them losing their "good looks."
- Impermanence is a fact; see "The Grand Unified Theory of Dhamma." But impermanence is NOT the MEANING of *anicca*.
- These pictures provide the visual impact that we do not usually get. We don't see changes in ourselves because the change is gradual.

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13. A Buddha is not needed to show that impermanence is an inherent characteristic of our universe. Scientists are well aware of that, but they have not attained *Nibbāna*. *Anicca* is a profound concept with several meanings, and they are all related. Here are three ways to look at it:

- "Anicca – Inability to Keep What We Like" (listed above).
- "Anicca – Repeated Arising/Destruction."
- "Anicca – Worthlessness of Worldly Things."

Anicca – The Incessant Distress ("*Pīḷana*")

14. Finally, the Buddha said, "*Sabbe Dhammā anattā*." **So, what does "all *dhammā* are "no-self" mean (if *anatta* meant "no-self")?** *Dhammā* means "to bear" and includes those *kammic* energies that can bring in the future *vipāka* including future rebirths. We strive to make such *Dhammā* which will only bring NET suffering in the future. Nothing in this world is of any real value in the end. That is *anatta* nature.

- This is systematically explained in "Origin of Life" and specifically in the post, "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."
- Another keyword that has lost its true meaning is "*saŋ*"; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

Possible Historical Reasons for Mistranslations

15. We can see the origins of some of these incorrect translations by looking at how Buddha Dhamma was transmitted over time. For details, see "Historical Background."

- For about 500 years after the *Parinibbāna* of the Buddha, the Pāli *Tipiṭaka* was transmitted orally from generation to generation of *bhikkhus*, who faithfully passed down the Pāli Canon. Of course, it had been DESIGNED for easy oral transmission.
- See "Preservation of the Dhamma" for a discussion on this aspect. The original teachings of the Buddha are still intact.

16. Then, it was written down in **Sinhala script** for the first time in 29 BCE in Sri Lanka. **Pāli is a phonetic language that does not have an alphabet.**

- The *Tipiṭaka* was never translated to any other language until the Europeans discovered "Buddhism" in the late 1600s; see "Background on the Current Revival of Buddha Dhamma."
- *Tipiṭaka* was not translated to even the Sinhala language until 2005.

17. When Rhys Davis and others started doing those English translations, they were heavily influenced by Sanskrit *Mahāyāna sutras* and *Vedic* literature. Think about it: when the Europeans first started discovering all these different Pāli and Sanskrit documents, they must have been overwhelmed by the complexities.

- It took them some time to separate Buddhism from Hinduism, and in the process, some concepts got mixed up; see "Misinterpretation of Anicca and Anatta by Early European Scholars."
- For example, They ASSUMED that "*anatta*" was the same as "*anātma,*" which is a Sanskrit word, with a different meaning, i.e., "no-self." Similarly, they took "*anicca*" to mean the same as Sanskrit "*anitya,"* which does mean "impermanent."

It Will Take Time to Untangle These Issues

18. The worst was that even contemporary Sinhala scholars like Malasekara (a doctoral student of Rhys Davis) "learned" Buddhism from the Europeans and thus started using wrong interpretations. Other Sinhala scholars like Kalupahana and Jayathilake also learned "Buddhism" at universities in the United Kingdom.

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- Following the original translations by Rhys Davis, Eugene Burnouf, Olcott, and others, those Sinhala scholars also write books in both English and Sinhala. Of course, scholars in other Buddhist countries did the same in their languages, and the incorrect interpretations spread worldwide.
- To correct this grave problem, we must go back to the *Tipiṭaka* in Pāli and start the process there.
- Pāli *suttā* should not be translated word to word. Most of the *suttā* are condensed and written in a style conducive to oral transmission; see, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Commentaries were written to explain critical concepts in the *Tipiṭaka*, and only three of those original commentaries have survived. We need to rely heavily on *Paṭisambhidāmagga*, *Peṭakopadesa*, and *Nettippakarana.*
- Instead, most people rely on incorrect commentaries written in more recent years, especially Buddhaghosa's *Visuddhimagga*. For details, see "Buddhaghosa and Visuddhimagga – Historical Background." However, Buddhaghosa did not change the meanings of the words *anicca*, *dukkha*, and *anatta*. That is likely to have happened in more recent times, as I explained above). But he incorporated many other Hindu concepts like breath and *kasiṇa* meditation; see, "Buddhaghosa's Visuddhimagga – A Focused Analysis."

19. It is also important to note that mass printing was not available until recent years and became common only in the 1800s; see, "WebLink: newworldencyclopedia.org: Printing press."

- Thus mass production of books became possible only with the new printing presses in the 1800s. By that time, key concepts had been mistranslated.
- In the early days, *Tipiṭaka* was written on specially prepared leaves and needed to be re-written by hand every 100-200 years before they degraded. So, we must be grateful to the *bhikkhus* in Sri Lanka who did this dutifully for almost 2000 years.
- Sinhala language (both spoken and written) changed over the past 2000 years. **The need to re-write the *Tipiṭaka* every 100 or so years made sure that any changes in Sinhala script were taken into account; see #21 of "Misinterpretation of Anicca and Anatta by Early European Scholars."**

Other Related Issues

20. I came across another problem in a recent online forum. People are debating the meanings of the words "*anatta*" (අනත්ත in Sinhala) and "*anattha*" (අනර්ථ in Sinhala). They mean the same, but more emphasis is added to the latter word.

- So, most people write it as "*anatta.*" It does not matter how one writes it, as long as one understands the meaning as "with no refuge" or "without essence," and NOT "no-self."
- But it does mean "it is not fruitful to take anything in this world to be mine."

21. Two more main misconceptions are prevalent today. They not only block the path to *Nibbāna* but are *micchā diṭṭhi* that could be responsible for rebirth in the *apāyā*. I am not trying to scare anyone, but "making *adhamma* to be *dhamma* is a serious offense."

- Misinterpretation of breath meditation as *Ānāpānasati*: "Is Ānāpānasati Breath Meditation?."
- Insisting that the *gandhabba* (*manomaya kāya*) is a Mahāyāna concept: "Gandhabba State – Evidence from Tipiṭaka."

22. All these misconceptions are not the fault of current *Theravādins*; they have been handed down hundreds of years, as explained in the "Historical Background." **However, it makes no sense to adhere to them when substantial evidence is presented against them, per the above posts, and many others on this website.**

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- Of course, no one should be able to insist, "this is the only truth, and nothing else is the truth." But the truth can be verified to one's satisfaction by critically examining the evidence. I am open to discussing any valid contrary evidence. We need to sort out the truth for the benefit of all.

23. Finally, it may not be possible to comprehend *anicca*, *dukkha*, and *anatta*. One must first follow the mundane path to learn basic concepts like *kamma* and rebirth.

- More details in "Transition to Noble Eightfold Path."
- A systematic approach at "Living Dhamma."

24. *Anicca* and *anatta* are complex Pāli words that cannot be translated into English directly. No English word can convey the meaning of *anicca* (or *anatta*). The following subsections discuss those two complex Pāli words:

Anicca – True Meaning

Anattā – A Systematic Analysis

July 10, 2020: A new series of posts on "Origin of Life" systematically explain *Tilakkhaṇa* and *Paṭicca Samuppāda* and also makes the connection between them.

3.4.3 Anatta and Dukkha – True Meanings

What really matters in the end is one comprehends, not words. The way different people interpret "no-self" could be different, even though the concept of a "self" is very clear.

- If *anatta* means "no-self", then there is nothing that can distinguish person A from person B. So, if A takes something belongs to B, he can say, "there is no "me" and there is no "you"; what is wrong in me using "your" stuff?." If B believes in "no-self" can he argue with A?
- Similarly, there are many other contradictions: If there is "no-self", (i) who attains Nibbāna?, (ii) who does moral or immoral acts?, etc.
- Instead one needs to comprehend that "one is really helpless in this rebirth process" or "one is not in control over the long run"; that is the concept of *anatta,* as we discuss below.

1. Let us look at the two words the Buddha used: "*āthma*" and "*anāthma*." In the *Brahmajala sutta*, the Buddha definitely said both those are not correct. The best translation of those two terms to present day, I believe, are "soul" and "no-soul":

- "Soul" in the sense of an unchanging entity; for example, most religions believe one's soul goes to hell or heaven and then that "soul" is forever in that state.
- "No-soul" in the sense interpreted by a materialist, i.e., "a person" is just the body (with thoughts arising from the material brain), and when one dies that is end of story; nothing survives physical death.
- Those were the two extremes rejected by the Buddha as "*athma*" and "*anathma*."

2. The real confusion arose when the Pāli word "*anatta*" was translated to Sanskrit as "*anathma*." Subsequently, the Sanskrit word *"anathma*" was translated to English as "no-self." This was done at the same time when "*athma*" was translated as "soul."

3. The real question is when one says, "there is "no-self"", does one imply that there is no "soul", i.e., no "*athma*"? There are two possibilities. Let us look at them carefully:

- If one means by "no-self" that when one dies that is the end of story, i.e., there is no rebirth process, then this is same as "no-soul."

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- Or, it is possible that some people may have the idea of a "changing personality" rather than the above materialistic view of nothing surviving the death, i.e., one believes that a human can be reborn an animal. Then one has the right concept of "no-self" or what I call a "ever-changing personality."
- One needs to contemplate on this and clearly distinguish between the two possible interpretations.

4. But I have seen many people just use the phrase "no-self" in the wrong way.

- Some say, "The Buddha told us that there is "no-self." So, what is the point of going through learning Dhamma etc., because there is no "me.""
- Others say, "Even if I die and get reborn as an animal, it will be not "me", because there is "no-self.""
- They are both wrong by talking about a "no-soul." What I ask them is, "If there is no "me", would it be OK if someone hits you hard with a stick or worse?." Then of course they realize that there is a "me." **That is the "me" who learns Dhamma or who could be reborn an animal.**

5. We can take a simple simile to get an idea of these two extremes of "soul" and "no-soul." We have all seen shapes and colors created by water fountains.

- We all know those structures created by water are not real. But we cannot say they do not exist.
- In the same way, since we cannot say that a person does not exist. However, there is nothing that exists permanently, it is just transitory. Thus both "self" and "no-self" are wrong perceptions.
- Just like we can create different shapes and figures using that water fountain, we all go through various lifeforms in the rebirth process.
- However, the suffering (or the intermittent happiness) is real.

6. This is a deep concept. We cannot deny that we have the inner perception (*saññā*) of a "me" (unless one is an *Arahant*). That is also THE reason that we go through this rebirth process. But that *saññā* CANNOT be gotten rid by forcing the mind to accept that there is no "me." THAT DOES NOT WORK. When one starts learning the true nature of the world by understanding the real meanings of *anicca, dukkha, anatta*, the mind gradually realizes that there is no real "me", but just an ever-changing "lifestream."

- Thus one could meditate for thousand years muttering to oneself, "it is *anāthma*" or "there is no-self', or anything equivalent with the meaning "there is no "me"", and would not get anywhere close to the *Sotāpanna* stage or even any *nirāmisa sukha,* because deep inside one does not really believe in that.
- Instead one needs to comprehend that "there is nothing fruitful to be had in this world in the long run", or "one is really helpless in this rebirth process"; that is the concept of *anatta*.
- Another word for *anatta* is "*anātha*" (this is the Sinhala word), which means "utterly helpless." That is the status of a human being who is unaware of the perils of the rebirth process. The opposite is "*nātha*," which is actually also used in Pāli to refer to the Buddha (as in one becomes "*nātha*" when one embraces the message of the Buddha).

7. **In other words,** "there is a 'me' as long as one craves for things in this world." **Denying that perception is not the solution. One craves for things in this world because one believes there is happiness to be had by seeking "things" in this world. That tendency to seek things will not reduce until one understands that it is fruitless to strive for such things in the long term; even though one may not know it, one is truly helpless. And that is a real meaning of *anatta*.**

- But that cannot be grasped just by reading about it. One needs to contemplate (meditate) using real examples from one's life. One will know that one is starting to get the concept when one starts realizing that one's cravings for things in this world is gradually waning.

Why *Dukkha* is not Merely Suffering?

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1. There is confusion about what the Buddha said about suffering because most cannot distinguish between ***dukha*** and ***dukkha***. But the Pāli word for suffering is *dukha*. *Dukkha* (*dukha+khaya*) means there is hidden suffering AND that suffering can be eliminated (*khaya* is removal); see, "What is Saṇ? – Meaning of Sansāra (or Saṁsāra)."

- And *dukkha sacca* (the first Noble Truth) is the knowledge on seeing that those things we value as "sense pleasures" are in fact the CAUSE of this "hidden suffering."

2. *Dukha* is a *vedanā* (feeling). Anyone, and even animals feel *dukha*. No one has to convince anyone there is *dukha* in this world. If anyone can attain *Nibbāna* by realizing *dukha* in this world, then animals would attain *Nibbāna* first, because they know *dukha* very well.

- However, ***dukkha*** (or the ***dukkha sacca***) is the First Noble Truth. It says there is "hidden suffering" behind all this apparent happiness or the illusion of a future happiness that can be achieved by "working hard."
- *Dukkha Sacca* is comprehended not by contemplating on suffering, but contemplating on the causes for suffering, i.e., the immoral things we tend to do because of the lack of understanding of *anicca, dukkha, anatta*.
- In order to comprehend *dukkha*, one needs to understand the wider world view of the Buddha and see that most suffering will be in future rebirths unless one attains at least the *Sotāpanna* stage of *Nibbāna*.
- That is why it takes a lot of time and effort to gain wisdom (*paññā*) and truly start on the Path. Since our senses cannot sense other realms, including the suffering-filled lowest 4 realms (except the animal realm), it is not a trivial matter to understand and truly believe the message of the Buddha.

3. This wrong conception has also led to the popularity of "breath meditation" (the incorrect *ānāpāna* meditation) as a way to remove "suffering."

- It is true that one could get "temporary relief" and even *jhānic* experiences using the breath meditation. But that does not solve the problem of "long-term *sansāric* suffering" emphasized by the Buddha.
- When one cultivates the true "*ānāpāna* meditation" (see, "7. What is Ānāpāna?"), one can achieve temporary relief AND work towards "long-term happiness" of *Nibbāna*.

4. Most people have the perception that Buddha Dhamma is pessimistic, because it emphasizes suffering. Actually, it is quite the opposite.

- The Buddha was just the messenger of the bad news. He DISCOVERED the true nature of this world: No matter where we are reborn within the 31 realms, we will not find happiness and in the LONG RUN, suffering prevails; see, "The Four Stages in Attaining Nibbāna."
- A world which is based on constant change, or more correctly constant disorder, (impermanence) is inherently incapable of providing stability (thus *anicca* is not impermanence, but *anicca* arises out of impermanence); see, "Second Law of Thermodynamics is Part of Anicca!."
- Yet, we have the PERCEPTION that we can somehow "beat the system" and find happiness. That is the wrong perception of *nicca*. Once we truly realize ***dukkha***, we will see that anything in this world has the *anicca* nature; nothing in this world can provide long-lasting happiness in the long term.

5. The Buddha not only discovered that "this world" cannot provide us with stable and lasting happiness. He also found the way to get out of this inherently unstable, and thus unsatisfactory nature of existence. This is the Noble Eightfold Path.

6. **Thus it is important to realize that *dukkha* has embedded in it the only optimistic message anyone can deliver: That we can overcome this inevitable suffering.**

- **When one truly realizes the true nature of "this world", one voluntarily gives up struggling in vain to achieve the impossible, and that automatically leads to a state of happiness in one's mind even before the *Sotāpanna* stage.**

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- **This particular happiness, *nirāmisa sukha*, is different from the sense pleasures and one can experience it more and more as one follows the Path, and culminates in *Arahantship* or unconditioned happiness; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?." One can experience this *nirāmisa sukha* all the way up to its peak at *Nibbāna* during this very life.**

7. Another important thing to realize is that there are only two ways that anyone's destiny works out:

- One waits until one gets really old to EXPERIENCE the suffering even in this life itself. It does not matter how much money one has: One will NOT be able to enjoy the sensual pleasures as one used to in the younger ages: all sense faculties degrade including culinary pleasures, visual, auditory, sex, etc. And if one gets a major illness it will be worse. The absolutely worse thing is that by that time it will be too late, because even the mind starts to degrade (it is actually the brain that degrades), and one will not be able to make any spiritual progress.
- The other and the ONLY reasonable option is to develop insight NOW. The Buddha had revealed the true nature of "this world" of 31 realms. At least one should examine the big picture laid out by the Buddha to see whether that picture makes sense, and if it does to work towards getting out of "this world."
- People commit suicide thinking that it will end the suffering. It does not. The only way to stop suffering is to stop rebirth. There is nowhere to be found in the 31 realms that will end the suffering. One may find relatively long periods of happiness in the higher realms, but in the *sansāric* time scale that will only be a blip; see, "Sansāric Time Scale, Buddhist Cosmology, and the Big Bang Theory" and "Infinity – How Big Is It?."
- And one can test the path prescribed by the Buddha. As one experiences the *nirāmisa sukha* by removing greed, hate, and ignorance, one can start feeling the "cooling down", the early stages of *Nibbāna*; see, "How to Taste Nibbāna." This will accentuate one's liking of Dhamma (*chanda*), enhance one's determination (*citta*) and effort (*viriya*) to seek insight (*vīmaṁsā*); see, "The Four Bases of Mental Power (Cattāro Iddhipāda)."

Next, "Anicca – Repeated Arising/Destruction", ……..

3.4.4 Anicca, Dukkha, Anatta – According to Some Key Suttas

Revised: January 20, 2016; December 3, 2017; January 26, 2018; July 2, 2020

The key to understanding the First Noble Truth (*Dukkha Sacca*; pronounced "dukkha sachcha") is to understand the Three Characteristics or *Tilakkhaṇa* of "this wider world of 31 realms", i.e., *anicca, dukkha, anatta*. Let us discuss a few key *suttā*.

Dhamma Cakka Pavattana Sutta (SN 56.11)

1. How suffering arises from *anicca* is explicitly described in the very first *sutta*, WebLink: suttacentral: *Dhamma Cakka Pavattana Sutta* (SN 56.11). Here is the text from the *sutta*:

Idam kho pana, bhikkhave, dukkham ariyasaccam:

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhāṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccha̍m na labhati tampi dukkhāṁ—sa̍mkhittena pañcupādānakkhandhā dukkhā. **[*saṅkhittena* means through overthrown by defilements, *khitta* :** [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

2. *Bhikkhus*, What is the Noble Truth of Suffering?

- "*jātipi dukkhā*" means "birth causes suffering" (all births end up in suffering and death.) "*Jarā pi dukkhā*" means, "decay of something that is liked causes suffering." And "*maraṇaṁ pi dukkhā*" means, "Death of a liked causes suffering."

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- Then comes, "*..appiyehi sampayogo dukkho, piyehi vippayogo dukkho"* meaning, "it brings sorrow when a loved one has to depart, and it also brings sorrow to be with a hated person."

3. And then the summary of all that: "*yamp'**icchaṁ*** (*yam pi **icchaṁ**) na labhati tam'pi dukkhaṁ*." Here we see, "***ichcha***" that we encountered in both *anicca*, *dukka*, *anatta* and also in *Paṭicca Samuppāda* ("*pati+ichcha" "sama+uppada"*). And "*labhati*" means "get."

- **Thus, "If one does not get what one likes, that leads to suffering." This phrase has everything condensed. That is *anicca*.** It does not say suffering arises because of impermanence.
- For detail, see, "Does the First Noble Truth Describe only Suffering?."
- Note that *icca* and *iccha* (ඉච්ච and ඉච්ඡ in Sinhala) are used interchangeably in the *Tipiṭaka* under different *suttā,* as you can see below. The word "*iccha*" with the emphasis on the last syllable indicates "strong *icca*" or "strong attachment."
- For correct pronuciations see, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."

Anatta Lakkhana Sutta

4. The Buddha delivered WebLink: suttacentral: *Anatta Lakkhana Sutta* (SN 22.59) to the five ascetics within a fortnight of the first *sutta*. The following are some questions that the Buddha asked the ascetics.

"*Taṁ kiṁ maññatha, bhikkhave, rūpaṁ **niccaṁ** vā **aniccaṁ** vā"ti*?

- "*Aniccaṁ, Bhante*."

"*Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā"ti*?

- "*Dukkhaṁ, Bhante*."

"*Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ: 'etaṁ mama, esohamasmi, eso me **attā**'ti*"?

- "*No hetaṁ, Bhante*."

5. The first question was, "*Bhikkhus*: is any *rūpa* ***nicca* or *anicca***?" or "Bhikkhus: can any *rūpa* be **kept to one's satisfaction** or **cannot be kept to one's satisfaction**?"

And the *bhikkhus* answer: "It cannot be kept to one's satisfaction, Venerable Sir."

- Here it is to be noted that "*rūpa*" can be either internal or external. There are many *rūpa* in this world that are "permanent," at least compared to our lifetimes. For example, an item made of gold or a diamond can last millions of years. But neither can be kept to "our satisfaction" since we will have to give them up when we die.

6. The second question: "Will such an entity lead to suffering or happiness?" And the *bhikkhus* answer: "Suffering, Venerable Sir."

- Here it is essential to see that if an entity is not permanent, whether that will lead to suffering: How many people suffered when Bin Laden got killed? Only those who liked him to live! Many people rejoiced in his demise. See details in "Does the First Noble Truth Describe only Suffering?."
- The third question: "Will such an entity that cannot be kept to one's satisfaction, that leads to suffering, and is a *vipariṇāma dhamma*, should be considered as "myself or mine, or has any **substance**?" And the *bhikkhus* answer: "No reason to think so, Venerable Sir."

Then the Buddha explained that those characteristics of *anicca*, *dukkha*, *anatta* also hold for *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*.

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Anicca, *Dukkha*, *Anatta* Are Related and Universal

7. Here we need to pay attention to the sequence of the three questions. The Buddha was pointing out that no "*rūpa*" can be kept to our satisfaction. **Forming attachment to such *rūpa*** will lead to suffering. Therefore, there is no reason to consider them having any substance. ***Anicca* leads to *dukkhā* and *anatta* because we have *nicca saññā* about such *(anicca) rūpa.***

- Of course, the same holds for *vedanā, saññā, saṅkhārā, viññāṇa.*
- This relationship among *anicca, dukkha*, *anatta* was pointed out as "*Yad* ***aniccaṁ*** *taṁ* ***dukkhaṁ****, yaṁ dukkhaṁ tad* ***anattā***." in the WebLink: suttacentral: *Ajjhattānicca Sutta* (SN 35.1) in the *Samyutta Nikāya.* See, "Anicca, dukkhā, Anattā – Wrong Interpretations."
- Therefore, *anicca, dukkha*, *anatta* are UNIVERSAL characteristics applicable to anything in this world.

Impermanence Does Not Always Lead to Suffering

8. It is essential to realize that the Buddha was not referring to just one's body. *Anicca* applies to all *saṅkhāra* and *saṅkhata*. Nothing in this world can be kept to our satisfaction: "*Sabbe saṅkhārā aniccā*." By the way, it is superfluous to say, "all *saṅkhāra* are impermanent." Of course, all *saṅkhāra* arise and fall. How can *saṅkhāra* be permanent anyway?

- Furthermore, "impermanence" does not ALWAYS lead to suffering. When Osama bin Laden died, most people were happy.
- However, bin Laden's death caused suffering to his followers. In both cases, the statement, "if something cannot be maintained to one's satisfaction, that causes suffering" holds. **The death of bin Laden caused suffering only to his followers.**
- If we have a headache/injury/disease, and if it became permanent, would we not suffer? It is a good thing that those conditions are impermanent so that we can get rid of them with medical treatment.

9. We strive to accumulate "good stuff," but will have to leave them all behind at death. When we go through the rebirth process, we just repeat this process in each life.

- In most rebirths, the suffering is great, and in some, there is happiness (human, *deva*, and *Brahma* realms.) But such "good rebirths" are encountered very rarely. The Buddha said that the lowest four realms are the "home base" for the living beings; they may visit other realms once-in-a-while, but always have to come back and spend the most time in the home base.
- That is why the Buddha said this never-ending process of the cycle of rebirths, where we suffer so much, is fruitless and one is truly helpless. That is *anattā*.
- It does not make sense to say because of *anicca* and *dukkha*, we have "no-self" or "no-soul." Instead, as long as we have the wrong perception of *anicca* about anything in "this world", we are subject to suffering, and thus we are truly helpless, *anattā*.

Girimananda Sutta

10. WebLink: suttacentral: *Girimananda Sutta* (AN 10.60) is another critical *sutta* in the *Tipiṭaka* that describes *anicca* in the most profound sense. The Buddha delivered this *sutta* to Ven. Ānanda (for him to recite to Ven. Girimananda, an *Arahant*, who was in pain due to an ailment). Here is a key phrase (in the middle of the *sutta*):

Katamā cānanda (*ca Ānanda*)*, sabbasaṅkhāresu* ***aniccha*** *saññā*?

Idhānanda (Idha Ānanda) bhikkhu sabbasaṅkhāresu ***aṭṭīyati harāyati jigucchati.***

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*Ayaṁ vuccatānanda (vuccati Ānanda), sabbasaṅkhāresu **aniccha** saññā.*

Translated:

"Ānanda, What is the (correct) perception of all *saṅkhāra*?

Ānanda, all *saṅkhāra* are like meatless bones, without substance, to be rejected like urine and feces. [***aṭṭi*** : wounds. ***yati*** : [aor. of *yatati*] exerted oneself; strived. (m.), a monk. ***aṭṭīyati*** : wounds inflicted by oneself. ***harāyati*** :[deno. from ***hiri***] is ashamed, depressed or vexed; worries. ***jigucchati*** : [gup + cha; gu is doubled and the first gu becomes ji] shuns; loathes; is disgusted at.]

That is Ānanda, how one should perceive all *saṅkhāra.*"

11. Here the Buddha is describing the characteristics of all *saṅkhāra* ("*sabba*" is "all").

- "*Aṭṭi*" is "bone." A dog enjoys chewing a bone. But a bone has no nutrition or taste. Most of the time, the dog's gum starts bleeding and that is what it tastes. But the dog does not realize that and values a bone very highly.
- "*Hara*" is "substance", and "*harāyati*" is without substance.
- Furthermore, "*Ji*" and "*gu*" (pronounced "jee" and "goo") are the Pāli and Sinhala words for "urine" and "feces." As we already know, "icca" (Pronounced "ichcha") means "like." Thus "*jiguccati*" pronounced "jiguchchathi" means "it is no different than liking urine or feces." Note that "*jiguccati*" is "*ji*" + "*gu*" + "***icchati***" means "a liking for urine and feces."
- All *(abhi)saṅkhāra* should be avoided (but this applies only at the *Arahant* stage).

12. Another critical point here is to note that the Buddha was talking about the "*anicca **saññā***," where *saññā* or perception is one of the main mental factors or *cetasika*. ***Anicca*** is a **perception** in our minds as we pointed out in the discussion on the *Anatta Lakkhaṇa Sutta* above.

- Impermanence is a physical reality of things in the universe. Scientists know quite well that **nothing** in our universe is permanent. But that does not provide them with the perception of *anicca*. No scientist can attain *Nibbāna* via comprehending impermanence.

Anicca Does Not Mean Impermanence

13. **Thus it is quite clear that *anicca* does not mean "impermanence."** The Pāli words for impermanence are *aniyata* and *addhuva*. Once one understands the true nature of the world, one will realize that any *saṅkhāra* (thought, speech, and action that is focused on attaining pleasurable things) is not to be valued. None can be maintained to one's satisfaction and will only lead to suffering at the end.

- The fruitlessness of ALL *saṅkhāra* is perceived only at the *Arahant* stage. We cannot even begin to comprehend that yet. That is why an *Arahant* is said to see the burden associated with even breathing (which is a *kāya saṅkhāra*). **Anything we do to live in this world is a *saṅkhāra*.**
- **Initially, we should try to comprehend the unsuitability of *apuññābhi saṅkhāra,* those associated with immoral actions. Since we can grasp the consequences of such sinful actions, we CAN get our minds to reject them. That is enough to get to the *Sotāpanna* stage.**
- Once we do that, our cleansed minds can begin to see the fruitlessness of *puññābhi saṅkhāra*, and then even the pleasures of *arūpāvacara samāpatti* states (*āneñjābhi saṅkhāra*).

Icca Sutta (*Saṁyutta Nikāya*)

14. The "WebLink: Suttacentral: *Icca Sutta* (SN 1.69)" clearly describes what "*icca*" (and thus what *anicca*) is:

"*Kenassu bajjhatī loko, kissa vinayāya muccati;*

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Kissassu vippahānena, sabbaṁ chindati bandhanan"*ti.*

"***Icchāya*** *bajjhatī loko,* ***icchā*** *vinayāya muccati;*
Icchāya *vippahānena, sabbaṁ chindati bandhanan*"*ti.*

Translated:

"What binds the world together? How does one get released? How can one gain release?

The world is bound by ***iccha***; one becomes free by losing ***iccha***, one becomes free of all bonds by losing ***iccha***"

The word "*icca*" means "liking" and is closely related to "*nicca*." Of course "*nicca*" means the perception that one can maintain those things to one's satisfaction (and "*anicca*" implies the opposite: "*na* + *icca*"). The perception of *nicca* leads to *icca*, i.e., one believes that worldly things can provide everlasting happiness and thus one likes to hold on to them. Just like an octopus grabs stuff with all its eight legs and will not let go, humans (and other beings too) grab onto to worldly things with the hope of enjoying them.

- Note that in this *sutta*, the word "***iccha***" is used instead of "*icca*" to emphasize that "**strong attachment**" as in the *Dhamma Cakka Pavattana Sutta* discussed above.

The Key Problem with *Sutta* Interpretations

15. There are many, many *suttā* in the *Tipiṭaka* that describe *anicca, dukkha, anatta*. But if one starts with the wrong interpretations, some of those *suttā* can be interpreted the wrong way. Many *suttā* do not describe the relevant concepts in detail. Instead, a *suttā* provides a brief description or the *niddesa* version. The commentaries (Sinhala *Aṭṭhakathā*) were supposed to give the detailed (*paṭiniddesa*) explanations; see, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

- The root cause for the confusion has been the acceptance of the *Visuddhimagga* by Buddhaghosa as THE key commentary by *Theravāda* tradition.
- Nowadays, most *bhikkhus* do not read the *Tipiṭaka* or the remaining three original commentaries that are in the *Tipiṭaka.* They just follow what is in the *Visuddhimagga*. That has been the single-most obstacle for people attaining *Nibbāna* for the past many hundreds of years.
- Luckily, we have three of the original commentaries (even earlier than the Sinhala *Atthakathā*) preserved in the *Tipiṭaka.* See, "Misinterpretations of Buddha Dhamma" and "Preservation of the Dhamma."

Then there is the following *sutta* which clearly states that the Buddha rejected both "self" and "no-self", even according to conventional translations.

Channa Sutta – *Anatta* Does Not Mean "No-Self"

16. The "WebLink: suttacentral: *Channa Sutta* (SN 22.90)" clearly says *anatta* does not mean "no-self," even in a "traditional" English translation: "WebLink: accesstoinsightōrg: Channa Sutta: To Channa (SN 22.90)":

"Everything exists": That is one extreme. "Everything doesn't exist": That is a second extreme. Avoiding these two extremes, the *Tathagata* teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications, consciousness. Similarly, to name-&-form, the six sense faculties, contact, feeling, craving, clinging/sustenance, becoming (*bhava*), and birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering."

- "Everything doesn't exist" in the above translates to "no-self" when applied to a "living being." As far as a "person" is concerned, "self" is one extreme, and "no-self" is the other extreme. **Therefore, it wrong to say either "a person exists" or "a person does not exist."**

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- Most *Theravāda* websites (including the above sites) and texts today translate "*anatta*" as "no-self." But, it is clear from their translations (especially of the *Channa Sutta*) that the Buddha rejected this "no-self" view.
- **Whether it is a living being or the whole world, it is not correct to say they "exist" or "do not exist." Things exist when suitable causes and conditions (per *Paṭicca Samuppāda*) are there.**
- Also, see, "Atta – Two Very Different Meanings."

Next, "If Everything is Anicca Should We Just give up Everything?", ……..

3.4.5 Anicca – True Meaning

Anicca is commonly translated as "impermanence." But it is a fundamental concept in Buddha Dhamma, which has many related — but somewhat different — meanings. Some are discussed in the following posts:

- Anicca – Inability to Keep What We Like
- Anicca – Repeated Arising/Destruction
- Anicca – Worthlessness of Worldly Things
- Anicca – The Incessant Distress ("Pīḷana")
- How to Cultivate Anicca Sanna
- How to Cultivate the Anicca Sanna – II
- Three Marks of Existence – English Discourses
- If Everything is Anicca Should We Just give up Everything?

3.4.5.1 Anicca – Inability to Keep What We Like

Re-written May 26, 2019; revised June 13, 2020; August 23, 2022; December 3, 2022

This post originally had the title, "Anicca – Inability to Maintain Anything." I have re-written it with a new title to emphasize the meaning in the *Dhammacakkappavattana Sutta* (SN 56.11); for more details: "Dhammacakkappavattana Sutta."

Anicca in the First Noble Truth

1. The First Noble Truth clearly states that *anicca* nature is the root cause of suffering. Let us look at how the Buddha summarized the First Noble Truth about suffering in that very first *sutta* he delivered.

Idaṁ kho pana, bhikkhave, dukkhaṁ ariya saccaṁ:

***jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhāṁ**, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, **yampicchaṁ na labhati tampi dukkhāṁ**—saṁkhittena pañcupādānakkhandhā dukkhā.* **[*saṅkhittena* means through overthrown by defilements, *khitta* :** [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

Translated: *Bhikkhus*, What is the Noble Truth of Suffering?

"**Birth is suffering, getting old is suffering, getting sick is suffering, dying is suffering.** Having to associate with things one does not like is suffering and having to separate from those things one likes is suffering. **If one does not get what one likes, that is suffering** – in brief, the origin of suffering is the **craving** for the five aggregates of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (*pañcupādānakkhandha*). *Pañcupādānakkhandha* (*upādāna* or the "tendency to keep close" to *pañcakkhandha*) includes all that we crave in this world.

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- Note that "***yampicchaṁ***" is "***yam pi icchaṁ***" or "**what one likes**."

Analysis of the First Noble Truth

2. The first part in bold indicates what we consider to be forms of suffering: Birth, getting old, getting sick, and dying.

- We also DO NOT LIKE to get old or get sick, and do not like to die. If we have to experience any of them, that is suffering.
- We want to stay young, not get old, not get sick, and not die ever. If we can have those conditions fulfilled we will be forever happy.
- Stopping (re)birth is the only way to avoid sicknesses, old age, and death. Even births in *Deva* and *Brahma* realms will end up in death. **All births end up in old age and death.**
- Therefore, the suffering that the Buddha taught in his first discourse was associated with the rebirth process.

3. **That is what the second part of the verse in #1 (not in bold) says:** Having to associate with things that one does not like is suffering, and having to separate from those one likes is suffering.

- We all have experienced sorrow when separating from those who we like. We also feel distressed when we associate with those we do not like.
- If we can be born instantaneously at a young age (say, 15 to 25 years) and stay at that age without getting old or sick and never die, that is what we WOULD LIKE. But no matter how much we would like to associate with such a life, we will NEVER get it.
- Instead, we have to suffer through each life. Each birth ends up in death. Furthermore, we suffer when getting old, when getting sick/injured, and finally when dying. We cannot dissociate from those four things that we do not like.
- But that is not the end of it. We keep doing this over and over in the rebirth cycle. Furthermore, things can worsen in the lowest four realms, including the animal realm.

We Suffer When We Do Not Get What We Desire

4. Both those parts are combined into one succinct statement in the third part of the verse in #1 (in bold): "***Yampiccaṁ na labhati tampi dukkhaṁ***."

"*Yampicchaṁ na labhati tampi dukkhaṁ*" is a shortened version of the verse (that rhymes).

The complete sentence (without word combinations) is, "*Yam pi **icchaṁ** na labhati tam pi dukkhaṁ*."

- "*Yam pi **icchaṁ***" means "whatever is **liked or craved** for." "*Na labhati*" means "not getting." "*Tam pi dukkhaṁ*" means "that leads to suffering."
- **Therefore, that verse says: "If one does not get what one craves or likes, that leads to suffering."**
- **This is a more general statement and applies to any situation.** We can see that in our daily lives. We like to hang out with people we like, and it is stressful to be with people we do not like.
- **Furthermore, the more one craves something, the more suffering one will endure.** But this requires a lot of discussions.

Anicca – The Inability to Fulfill Our Desires

5. The negation of the word "*nicca*" is "*anicca*" ("*na*" + "*icca*"), just like the word *Anāgāmi* comes from "*na*" + "*āgāmi*." Therefore, even though we would like Nature to be "*nicca*," in reality, it is "*anicca*," i.e., it

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is not possible, in the long run, to have, to be with, what we like, and that is the root cause of suffering. One may live most of one's life happily, but one must leave all that behind when one dies.

- A deeper point is that we all like to be born in good realms, but most future births will NOT be to our liking but are based on "Paṭicca Samuppāda."
- By the way, Pāli words "*icca*" and "*anicca*" are pronounced "ichcha" and "anichcha."
- Not getting what one desires or craves is the opposite of "*icca*" or "*na icca*" or "*anicca*." This is the same way that "*na āgami*" becomes "*Anāgāmi*" ("*na āgami*" means "not coming back"; but in the context of *Anāgāmi,* it means "not coming back to *kāma loka* or the lowest 11 realms. **These are examples of Pāli *sandhi* rules (connecting two words).**

6. Therefore, "*yampiccaṁ nalabhati tampi dukkhaṁ*" is the most crucial verse in the first *sutta* delivered by the Buddha, *Dhammacakkappavattana Sutta*. It provides the key to understanding the Buddha's message and led to the attaining of the *Sotāpanna* stage by the five ascetics.

- Note that *icca* and *iccha* (ඉච්ඡ and ඉච්ඡා in Sinhala) appear in the *Tipiṭaka* under different *suttā*. The word "*iccha*," with the emphasis on the last syllable is used to indicate "strong *icca*" or "strong attachment."
- The word "*icca*" (liking) is closely related to "*taṇhā*" (getting attached). *Taṇhā* happens automatically because of *icca*.
- The intrinsic nature of this world is "*anicca*," i.e., we will never get what we crave, and thus, in the end (at least at death) we will leave all this behind and suffer, that is *dukkha*.

Nicca – The Wrong Perception We Have

7. It is essential to realize that *nicca* is the PERCEPTION that one can maintain things one likes to one's satisfaction.

- If this is the case, one is happy, i.e., *sukha* arises, or at least suffering does not arise. In that case, one is in control, and something fruitful is to be had, i.e., *attā*. Thus even if one needs to work hard to get something that can be maintained to one's satisfaction, in the end, one can find permanent happiness, and one is in control of one's destiny.
- Humans typically have that *nicca saññā* and work hard to gain material things. But at death, one has to leave behind all those possessions, and thus one's life ALWAYS ends in despair and suffering (in addition to suffering due to old age).
- When one realizes the true "*anicca* nature," one will see that one will be trapped in the rebirth process and be subjected to much suffering in the rebirth process. The Buddha advised cultivating the *anicca saññā* by constantly thinking about that reality.
- More information on *anicca* as the opposite of "*nicca*": "Three Marks of Existence – English Discourses."

Root Cause of Suffering Is *Anicca* Nature

8. Thus, the root cause of suffering is NOT impermanence, even though it does play a role.

- The world is inherently impermanent (see "The Grand Unified Theory of Dhamma"). However, impermanence by itself does not lead to suffering. If that is the case, since no one can change that fact, no one will be able to end the suffering (and attain *Nibbāna*).
- The wrong PERCEPTION (*saññā*) of *nicca* leads to suffering. We struggle to find lasting happiness in a world that intrinsically has the *anicca* nature.

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- That wrong perception CAN BE changed by learning and contemplating *Dhamma,* i.e., by cultivating the *anicca saññā*.
- The CORRECT PERCEPTION of *anicca* (once accepted by the mind), will lead to cessation of suffering (via the four stages of *Sotāpanna, Sakadāgāmi, Anāgāmi, Arahant*).

Also see, "Does Impermanence Lead to Suffering?", ……..

Things We Like Cannot Be Kept That Way for Too Long

9. The above point can be illustrated with the following video:

"WebLink: ranker.com: Celebrities Who Have Aged the Worst"

- We must realize that we all will undergo such inevitable changes as we age. No matter how hard we try, it is not possible to maintain ANYTHING to our satisfaction. It is the nature of "this world."
- Of course, any of these celebrities (or their fans) would be saddened to see the comparison. They have not been able to maintain their bodies to their satisfaction.
- However, a person on bad terms with any of these celebrities could be happy to see these pictures because they wish to see something bad happen to the celebrity (in this case, to lose their "looks").
- Thus "impermanence" is inevitable; it is a property of anything in this world. **But the perception of "*anicca*" is in someone's mind.** In the above case, the bodies of celebrities ARE impermanent; but that did not necessarily cause suffering to ALL. Even those celebrities, if they realize that *anicca* nature cannot be avoided, would not undergo additional suffering by subjecting themselves to plastic surgeries, botox treatments, etc. Most of all, depression can be avoided.
- *Anicca* nature leads to suffering for ALL. But many go through added suffering by trying to "overcome it." More importantly, one can stop future suffering by comprehending the *anicca* nature.

Root Cause of Depression

10. When one realizes that one cannot maintain something that is desired after a long struggle, one becomes distraught, depressed, and unsatisfied ("*yam pi **iccham na labati** tam pi dukkham*", where "*na labati*" means "not get"). Thus the wrong perception of *nicca* (or a sense of fulfillment of one's desires) ALWAYS leads to *dukha* or suffering in the end.

- The mindset is that even if something is not permanent and breaks down, one can always replace it with a new one and feel the sense of fulfillment one desires. It is not the impermanence that gives a sense of invincibility **but the mindset that one can always find a replacement for it and maintain one's happiness.**
- But suppose one carefully examines the broader worldview of the Buddha. Then, one can easily see that this mindset of the possibility of "long-lasting happiness in this world" is an illusion.
- No matter what we achieve in this life, we HAVE TO leave it all behind when we die.
- And in the new life, we start all over; this is what we have been doing from the beginning-less time.
- And, of course, we make it worse by doing immoral things, "trying to maintain things to our satisfaction," and thus generating bad *kamma vipāka*, leading to immense suffering in the four lowest realms (*apāyā*).

Anicca Nature Leads to Suffering and Helplessness

11. In the *Saṁyutta Nikāya (Anicca Vagga),* many *suttā*, including WebLink: suttacentral: *Ajjhattanicca Sutta* (SN 35.1), WebLink: suttacentral: *Bahiranicca Sutta* (SN 35.4), and WebLink: suttacentral: *Yadanicca sutta* (SN 22.15), the Buddha stated that the three characteristics of "this world" (*anicca, dukkha, anatta*) are RELATED to each other:

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"*yadaniccaṁ taṁ dukkhaṁ, taṁ dukkhaṁ tadanatta*" (expanded to "*yad* ***aniccaṁ*** *taṁ dukkhaṁ, taṁ dukkhaṁ tad* ***anatta***"), or,

– "if something cannot be maintained (or managed depending on the case) to one's satisfaction, suffering arises, therefore, one is helpless in the end."

Impermanence Does Not Always Lead to Suffering

12. Consider the examples in bullet #10 of the introductory post "Anicca, Dukkha, Anatta – Wrong Interpretations."

- If we take a "headache" as the "something," the statement now reads as follows. **"If a headache cannot be managed to one's satisfaction (i.e., if one cannot get rid of the headache), suffering arises. Therefore one is helpless."**
- Similarly, you can substitute anything we considered in the previous post and see that it will hold.
- On the other hand, if *anicca* means "impermanence," the statement reads: **"If a headache is impermanent, suffering arises. Therefore, one is helpless."** That is not correct. Suffering would arise only if the headache becomes permanent!

Anicca Nature Is There in All the Realms of This World

13. No existence in "this world" is exempt from these three characteristics. It applies to all 31 realms. Even though one may be able to find happiness at certain times, nothing we do can get us out of the realities of getting old, sick, and finally dying. Then the cycle repeats in the next life, and next, ….

- Furthermore, any such "happy times" are insignificantly small in the *sansāric* time scale; see "The Four Stages in Attaining Nibbāna," and "Rebirth – Connection to Suffering in the First Noble Truth."

14. But the good news is that we can gain a kind of happiness that will not go away by comprehending the *anicca* nature, especially if one attains at least the *Sotāpanna* stage of *Nibbāna*; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?," and "Nibbāna – Is it Difficult to Understand?."

15. The *Tipiṭaka* describes the concept of *anicca* in many different ways. Two more are discussed in "Anicca – Repeated Arising/Destruction" and "Anicca – Worthlessness of Worldly Things."

3.4.5.2 Anicca – Repeated Arising/Destruction

1. *Anicca* has been analyzed in several different ways in the *Tipiṭaka*. In the *Patisambidhā Magga Prakarana* in the *Tipiṭaka*, it is explained as,

"***uppāda vayattena anicca***",

which means "(this world is) ***anicca*** because we just keep going through the birth (arising)/ death (destruction) process."

- Of course, in between birth and death there is mostly suffering (in the realms at and below the human realm, where most beings spend time). This is the ***dukkha*** characteristic.

2. This is what we have been doing for an unimaginably long time (beginning-less), there is no break from it until one attains *Nibbāna*.

- We see some people committing suicide hoping to end it all; but ending this life does not solve the "problem." In fact, it may lead to a birth in a lower realm, which will only increase the suffering.
- Thus continuing this ceaseless birth/death process is ***anatta***, i.e., it is fruitless, burdened with suffering, and thus one is truly helpless.

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3. We can see the Three Characteristics (*Tilakkhaṇa*) of this world by carefully examining the fate of anything that arises in this world, which goes by the name *saṅkhata*.

- Whether it is a living being or an inert thing any *saṅkhata* arises, lasts for a certain time, and then perishes.
- For an inert object, the process stops at the destruction step, and it does not feel anything as it goes through the process.
- But for a living being, there is (mostly) suffering during arising/living/death, even though there may be spurts of "happiness" if one is fortunate enough to be born in human realms or the realms above it.
- And the process does not stop at death unlike for an inert object. It just keep repeating.

The arising/destruction of a *saṅkhata* is described in "Nirodha and Vaya – Two Different Concepts."

4. A living being's suffering is also enhanced by the "*saṅkhata* characteristics of inert objects" too. We work hard to acquire "things" but either they get run down/destroyed (houses, cars, furniture,….) or we die leaving them behind. Then if we are lucky to be born human in the next birth we just start this "accumulation process" and get distraught at death again….

- If we think through logically (and this is real meditation), we should be able to grasp this main concept of *anicca*, *dukkha*, *anatta*.
- Through the ages, philosophers (as well as most people) have wondered, "What is the meaning of life?." And they normally think about just this present life; see, ""Why Does the World Exist?" by Jim Holt."

5. Someone who has accomplished something significant may think otherwise at the moment of that accomplishment. But it lasts only a short time; at death, it is all gone. If he/she wanted to accomplish something significant in the next life (provided one is lucky to be reborn human), then one has to start all over.

- This point becomes poignantly clear, if one takes a little time and think about the life of any famous personality (emperors, kings, politicians, movie stars,…from times past to the present). Most of them are bound to be born in lower realms because of the heinous acts they did to get some of those positions.
- If one knows the "big picture" about the wider world and the beginning-less journey we have made, it becomes clear that all through uncountable number of lives we have struggled in vain "seeking an elusive happiness." There is no meaning to life in the long run, AND it makes one suffer, and this is the nature of this world: *anicca, dukkha, anatta*.

6. If there is a birth, there MUST be a death. There is no exception, other than *Nibbāna*.

This is the "*akālika*" or "timeless" quality of *Nibbāna*.

- All *saṅkhata* operate on the basis of *kamma vipāka*, which normally take time to bring their fruits. This is why people are unable to "see" the working of *kamma*. There may be drug dealers who live like kings, but they will be paying with interest in the future.
- *Nibbāna* brings fruits instantaneously, there is no time gap involved (it is "*akālika*"), unlike a *saṅkhata*. Furthermore, once attained there is no time duration after which it is destroyed; it is forever.
- The *magga phala* (*Sotāpanna, Sakadāgāmī, Anāgāmī, Arahant*) are attained in one *citta* (lasting less than a billionth of a second). And since they were attained via ELIMINATION OF CAUSES, there is no destruction associated with them. i.e., they are forever.
- In comparison, a living being arises DUE TO CAUSES, and when the underlying cause or the fuel is spent, the living being dies. But the process does not stop, because the being had acquired NEW CAUSES (new *kamma*) during that life or in the previous lives.

7. In the *Dhamma Vandana*:

"***Svākkhato Bhagavatā*** *Dhammo* ***Sandiṭṭhiko Akāliko*** *Ehi-passiko Opanāyiko Paccattam*

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veditabbo vinnuhiti",

the quality of *Dhamma* that is described by "*akālika*" is that it leads to effects that do not depend on time.

- And that is achieved via the quality listed before that: "*sandiṭṭhiko*" ("*saŋ*" + "*diṭṭhiko*"). *Dhamma* explains and clarifies "*saŋ*" that are the causes (*avijjā* and *taṇhā*) for arising of *saṅkhata* (whether they are living or inert); see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."
- "*Bhagavatā Dhammo*" can be taken as "*Buddha's Dhamma*," but it has a deeper meaning too (This *Dhamma* was only DISCOVERED by the *Buddha Gotama*, as had countless other Buddhas before him. "*Bhagavatā*" ("*bhaga*" + "*vata*" where "*bhaga*" means divide and "*vata*" means "the process" that looks like a "living being") means this Dhamma, by analyzing a "person" in terms of "actions", illustrates that there in no enduring entity in a "living being."
- And this process leads to "*svakkhata*" ("*sva*" for "self" and "+ "*akkata*" or "*akrutha*" or "*akriya*" means putting out of action) meaning it leads to getting rid of the concept of a "me" (*āsmai māna*) — which happens at the *Arahant* stage. It is not about whether a "self" exists or not; it is rather to realize that nothing in this world is worth to be considered "mine."

8. Some people erroneously interpret "***uppāda vayattena anicca***" as "things are IMPERMANENT because EVERYTHING is formed and destroyed within 17 thought moments."

- This serious misconception is discussed in the post, "Does any Object (Rūpa) Last only 17 Thought Moments?."
- Each *saṅkhata* that arises has its own lifetime: a fly lives only for a few days, a human lives for about 100 years.

Next, "Anicca – Worthlessness of Worldly Things", ……

3.4.5.3 Anicca – Worthlessness of Worldly Things

August 20, 2017; revised June 8, 2020

Different Meanings of *Anicca*

1. *Anicca* (pronounced "anichcha") is a profound concept that has several meanings (impermanence is only a small part of it). We discussed one interpretation as "it is not possible to maintain anything in this world to one's satisfaction"; see, "Anicca – Inability to Keep What We Like."

- Another interpretation is the following. Whatever that seems to provide lasting happiness arises and destroyed. Anything is subjected to unpredictable changes (*vipariṇāma*) while it lasts. See, "Anicca – Repeated Arising/Destruction."
- Here we discuss another: There is nothing in this world that is valuable and can provide lasting happiness. Not only that, but more craving can only lead to more suffering!

We Like to Get Hold of Things That We Like (Crave)

2. The desire (*iccā* or *icchā*; pronounced "ichchā") for any object depends on the value that one places for that object. If one realizes that the object does not have any significant value, then one would not have any desire for that object.

- One has *iccā* for a given object which one perceives it to be of "*nicca*" (pronounced "nichcha") nature, i.e., that one thinks has value and can provide happiness.
- If one realizes that a given object does not have a real value, one loses craving for that. The *anicca* nature means NOTHING in this world has real value. Of course, full comprehension comes only at the

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Arahant stage. The starting point is to see that immoral actions MUST BE avoided regarding even "seemingly high-value things."

The Perception of "Value" Depends on One's Level of Understanding

3. Suppose you give the following choices for a five-year-old. A giant chocolate bar or the title to a brand new house (written to his/her name so that the child will be the owner of the house).

- What will the child choose? Of course, the child will want chocolate, and he/she will have no idea how a piece of paper can be more valuable than tasty chocolate! Thus the child has the perception of *nicca* for the chocolate, i.e., that it can bring happiness whereas the happiness from the house is hard to be grasped by the child.
- However, when that same child grows up and becomes an adult, he/she will choose the title to the house without hesitation. By that time, he/she would have realized that a house is much more valuable than a bar of chocolate. The adult will recognize the "*anicca* nature" of the chocolate: it can only bring happiness only for a few minutes!
- Did anyone have to explicitly tell that adult that the title to the house is much more worth than chocolate? No. One would realize that when one learns more about the world.
- Just the same way, when one learns Dhamma, one will AUTOMATICALLY realize that nothing in this world has real value. But that realization comes gradually.

The Tendency to Do Immoral Deeds Based on Cravings

4. All immoral deeds (*dasa akusala*) are done because of the "value" that one places on worldly things. A child may hit another over that chocolate. An adult may be willing to lie, steal, or even kill to get possession of a house.

- When that adult grasps the critical message of the Buddha, he/she will realize the "*anicca* nature" of the house too. That even craving for a house is not worth compared to the "cooling down" one can gain by getting rid of the **cravings** associated with the house. Of course, one does not need to get rid of the house.
- He/she would realize that collecting "valuables" like houses, cars, etc. or making a lot of money **(much more than one needs)** can bring only suffering at the end (and lose precious time one could have spent on learning Dhamma and making progress towards *Nibbāna*).

Adverse Consequences of Cravings

5. Craving for sense objects can have adverse consequences in a wide range. At a lower level, just enjoying sense pleasures without harming others will make one bound to the *kāma loka* (via "*paṭi icca sama uppāda"* or "what one likes is what one gets"); see, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda."

- However, if one does immoral deeds (*dasa akusala*) to get such "valuables," then one will be subjected to *dukkha dukkha* (direct suffering) in the *apāyā* in future lives; see, "Introduction -2 – The Three Categories of Suffering." That is the worst kind of future suffering, and one would not be able to comprehend that if one does not believe in rebirth or that *kamma vipāka*, i.e., if one has *micchā diṭṭhi*.
- Once one gets rid of *micchā diṭṭhi*, it will be easier to see one aspect of the *anicca* nature. That is "***aniccaṁ*** *khayaṭṭhena,"* which means "*anicca* nature leads to one to the downside," i.e., to do immoral acts and to end up experiencing unimaginable suffering (*dukkha dukkha*) in the *apāyā*.
- Thus *anicca* nature not only means that one cannot maintain things to one's satisfaction in the long run but ALSO, it can lead to much suffering in the future.

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The Understanding Leads to the *Sotāpanna* Stage

6. One can get to the *Sotāpanna* stage by comprehending the above harsh consequences of *anicca* nature.

- Buddha also said, "*dukkhaṁ bhayaṭṭhena"* or "one should be fearful of the *dukkha* nature" when describing the characteristic of *dukkha*. At the *Sotāpanna* stage, one can see that not comprehending the *anicca* nature can lead to suffering in the *apāyā*. But he/she may still not realize that much suffering (even though less than in the *apāyā*) can also arise due to just being attached to sense pleasures, i.e., *kāma rāga*.
- The full impact of "*dukkhaṁ bhayaṭṭhena"* is realized only at the *Anāgāmi* stage (having seen a glimpse of it at the *Sakadāgāmi* stage). **That is when one realizes the *dukkha* associated with just the craving for sensual pleasures.**
- Craving for sense-pleasures lead to *saṅkhāra dukkha* and *vipariṇāma dukkha*, as explained in detail in the post, "Introduction – What is Suffering?."

7. At the *Sotāpanna* stage, one comprehends the "*anicca* nature" at a preliminary level and grasps the *dukkha dukkha.* Even though one can see the truth of the other two types of *dukkha* (*saṅkhāra dukkha* and *vipariṇāma dukkha*), one does not "truly grasp their effects." Those two aspects of *dukkha* are present in the higher realms of *kāma loka* (human and *deva* realms).

- One truly starts comprehending *saṅkhāra dukkha* and *vipariṇāma dukkha* at the *Sakadāgāmi* stage, and it will be completed only at the *Anāgāmi* stage. That leads to further strengthening of "*dukkhaṁ bhayaṭṭhena."* One can see the danger in the types of *dukkha* arising from attachment to sense pleasures (even without engaging in immoral acts).
- Comprehending the bad consequences of sensual pleasures is much harder than seeing the dangers associated with immoral deeds. That is why a *Sotāpanna* is still "not free" from rebirths in *kāma loka*.

Cravings for Sense Desires Lost Only at the *Anāgāmi* Stage

8. By the time one gets to *Anāgāmi* stage, one would have removed the lower five types of bonds (*orambhagiya saṁyojana*) that bind one to the realms in the *kāma loka*; see, "Dasa Saṁyojana – Bonds in Rebirth Process."

- There are five higher *saṁyojana* associated with higher *rūpa* and *arūpa* realms. First one removes *rūpa rāga* (attachment to *rūpa jhāna*) and then *arūpa rāga* (attachment to *arūpa samāpatti*).
- The *rūpa* and *arūpa* realms (highest 20 realms) mostly have *rūpa jhānic* pleasures and *arūpa samāpatti* attainment. In those realms, *dukkha dukkha* and *saṅkhāra dukkha* are mostly absent, and only the *vipariṇāma dukkha* (death at the end) is present. One lives with *jhānic* pleasure until the end when one becomes helpless and could end up even in the *apāyā*.

9. In comprehending the Three Characteristics of nature, the critical step is in realizing that collecting "valuables" (houses, money, etc.) as an adult is as foolish as collecting candy wrappers as a child.

- To make that step of "higher wisdom" per Buddha Dhamma, one needs first to understand the "world view of the Buddha," that the world is of *anicca* nature, i.e., CRAVING for those "valuables" only lead to suffering in the long run. "Long-run" involves not only this life but future lives.
- That is why belief in rebirth is an important requirement to even start on the mundane Path.

The World is of *Anicca* Nature, Not *Nicca* Nature

10. It is an illusion to believe that ANY object in this world will have the "***nicca"* nature. That there are things in this world that have real, lasting value.** The reality is the opposite expressed by the word "*anicca*." One meaning of "*anicca"* is that there is nothing in this world of value that can bring lasting happiness.

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- However, it is challenging for one to comprehend this "*anicca* nature" unless one believes in the laws of *kammā*. That one's actions will have consequences. A natural extension of the laws of *kammā* is the validity of the rebirth process.
- Many actions committed in this life do not bring their results in this life. But they will appear in future lives. Therefore, the laws of *kammā* necessarily REQUIRE the rebirth process.
- One has more "*iccā*" (or more attachment) for an object that one perceives to be of high value. Then one would have the perception of "*nicca*" nature for that object. He/she thinks that it can provide happiness.
- But the reality is that either that object loses its value OR one dies, making any perceived value zero at the end. One of those two outcomes is inevitable.

It is Impossible to Comprehend *Anicca* Nature Without Belief in Rebirth Process

11. If one does not believe in the rebirth process, then one could be compelled to do immoral deeds to get possession of valuable objects. That is a hidden defilement (*anusaya*) that may not manifest unless the temptation is high.

- For example, one may not steal anything for a lifetime but could be tempted to take a bribe of a million dollars.
- Or, a drug addict could say, "I am just going to enjoy inhaling drugs until I die from it," thinking that there will not be any consequences after the physical body dies.
- However, one's outlook on such things will dramatically change if one can see the reality of the rebirth process. Most people just believe what "science says" and do not even bother to look at the ever-increasing evidence for the rebirth process. See "Evidence for Rebirth."
- Science agrees that causes lead to corresponding effects. Any action has a reaction. However, since science does not know much about how the mind works, it is unable to provide answers to issues that involve the mind. ***Kammā* and *kamma vipāka* are causes and corresponding effects.**

Greed Comes from the Perception of *Nicca* Nature

12. *Lobha* (*abhijjhā*) is the greed generated in a mind that puts a "very high value" for an object. One is willing to do immoral acts to get possession.

- One with just *kāma rāga* (desire for sensual pleasures) has the desire to enjoy sensual objects but would not hurt others to get them. Most "moral people" belong to this category UNLESS the temptation becomes high. A *Sotāpanna* has *kāma rāga* but will not succumb to ANY temptation to do *apāyagāmi* deeds.
- A *Sakadāgāmi* has lost the desire to "own" such sensual objects but still likes to enjoy them.
- Any desire for sensual pleasures goes away at the *Anāgāmi* stage.

13. In other words, one starts losing the value that one places for "mind-pleasing" objects as one progresses to higher stages of *Nibbāna*.

- But the critical point to understand is that one LOSES such desires AUTOMATICALLY. One does not need to, and one CANNOT, lose such desires by sheer will power. One needs to "see" the dangers of such cravings by developing the "*dhamma* eye," or *paññā* (wisdom) by learning and contemplating on the *Tilakkhaṇa*.
- Even if one forcefully keeps such desires SUPPRESSED, such desires will just stay dormant (remain as *anusaya*.) Those *anusaya* WILL resurface later in this life or future lives. They can only be removed by comprehending *Tilakkhaṇa*. See, "Āsava, Anusaya, and Gati (Gathi)."

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- With gradual cleansing of the mind, one will start seeing the worthlessness of worldly things.

Also, see, "Anicca, Dukkha, Anatta – According to Some Key Suttā."

3.4.5.4 Anicca – The Incessant Distress ("Pīḷana")

Revised July 14, 2018; June 15, 2019; re-written with the new title June 1, 2020; revised July 3, 2022
[Old Title: The Incessant Distress ("Pīḷana") – Key to Dukkha Sacca]

Key Verse in The *Girimānanda Sutta*

1. In the "WebLink: suttacentral: *Girimānanda Sutta* (AN 10.60)", the Buddha stated key features of the *anicca* nature of "all *saṅkhāra*": "*Katamā cānanda, sabbasaṅkhāresu anicchāsaññā? Idhānanda, bhikkhu sabbasaṅkhāresu **aṭṭīyati** **harāyati** **jigucchati**. Ayaṁ vuccatānanda, sabbasaṅkhāresu anicchāsaññā.*"

Translated: "Ānanda, what is the *anicca saññā* associated with all *saṅkhāra*? One is **subjected to stress**, **one should be ashamed of engaging in such useless activity**, and **liking *saṅkhāra* is like embracing urine and feces**. That is the *anicca saññā* associated with all *saṅkhāra*." [***aṭṭi*** : wounds. ***yati*** : [aor. of *yatati*] exerted oneself; strived. (m.), a monk. ***aṭṭīyati*** : wounds inflicted by oneself. ***harāyati*** :[deno. from ***hiri***] is ashamed, depressed or vexed; worries. ***jigucchati*** : [gup + cha; gu is doubled and the first gu becomes ji] shuns; loathes; is disgusted at.]

- We will briefly discuss the "*aṭṭīyati*" nature. "*Atti*" means "bones" (ඇට in Sinhala). A dog thinks that a bone is precious. It spends hours and hours chewing it and becomes tired in the end. Sometimes, the bone would scrape the gum, and the dog would taste its own blood thinking that the taste is from the bone.
- In the same way, we only get tired and stressed out (*pīḷana*) by generating all types of *saṅkhāra*. However, we do not realize that while making that effort. That is why *saṅkhāra dukkha* remains hidden.
- We engage in *mano, vacī,* and *kāya saṅkhāra*; see, "Saṅkhāra – What It Really Means."

The Mental Suffering (*Pīḷana*)

2. Most people think that the first Noble Truth on suffering (*dukkha sacca*) is the physical suffering itself, i.e., they associate it with *dukha vedanā*, which is part of the *vedanā cetasika*. However, the Buddha said, "This *Dhamma* is unlike anything that the world has ever seen." **The real truth about suffering is the following. It is the suffering hidden in what everyone perceives to be happiness.** That needs to be seen with the *paññā* (wisdom) *cetasika*.

- **Thus, "seeing *dukkha sacca* with wisdom" means "seeing the suffering hidden in sensory pleasures."**
- It is difficult to understand the first Noble Truth on suffering for someone who is feeling too much suffering. When someone is hurting from an ailment or when someone's mind is too weak at old age, it is not possible to contemplate the profound message of the Buddha, as we will see below.

3. *Dukkha sacca* (**pronounced, "sachcha"**) is the Truth of Suffering; *sacca* is the truth.

- "*Pīḷana*" (pronounced as "peelana") is the Pāli word for distress or hardship. That is part of the suffering we undergo, even without realizing it.
- "*Peleema*" (පෙළීම) is the Sinhala word for distress, or hardship, where the first part "pe" rhymes like "pen."

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- The spelling of Pāli words is according to an adopted convention that is different from "standard English." See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."

That is the kind of meditation (contemplation) one needs to do initially, even before starting on the *Ariya Ānāpānasati bhāvanā*. I cannot emphasize enough the importance of understanding the real message of the Buddha first.

Incessant Distress/Depression (*Pīḷana*)

4. Even though we do not realize it, we are stressed out ALL THE TIME. Constant work is necessary to keep our physical body in good condition. Anyone who has had temporary relief from this constant **distress (*pīḷana*)** via a good meditation program (even the mundane "breath meditation") knows this; it is called *nirāmisa sukha*. It is even more apparent if one can have a *jhānic* experience. Only when one gets into a *jhānic* state that one realizes that one had been under incessant stress all life.

- We do not realize this because this is the "baseline" for existence (our "comfort zone"); this is what we have done over innumerable rebirths.
- To get some relief from this constant distress, we strive to bring about periods of happiness. We keep thinking of ways to get a better house, car, or zillions of other "things" that are supposed to provide us with joy. Thus, we are ALWAYS stressing out to adjust this "baseline comfort zone." We move to a bigger house, buy a set of new furniture, work harder to get a better job, etc.
- Furthermore, when we go a little bit below the current "comfort level," we need to do work (*kāya saṅkhāra*) to remedy that. For example, when we get hungry, we may have to prepare a meal or walk/drive to a restaurant to get a snack.
- Or, we may be sitting at home, satisfied after a meal, but then all of a sudden, we again go "below the comfort level" for no apparent reason; we just become "bored" sitting at home and think about going to a movie. So, we get in the car and drive to a movie theater.
- I am sure you can think about zillion such things we do all day long.

Dukkha Dukkha – Doubling the Suffering

5. We have to endure injuries and various forms of sicknesses because of the physical body that we have. That physical body had origins in past *kamma*. Then, based on such physical ailments, we also suffer mentally.

- Such "distresses" belong to one type of *dukkha.* That is ***dukkha dukkha***. **Thus, on top of physical suffering, we double that suffering by such "mental suffering.** That mental suffering is part of "*samphassa-jā-vedanā*." See, "Vedanā (Feelings) Arise in Two Ways."
- In addition to direct ailments, we have other forms of suffering associated with the physical body. We get hungry, thirsty, lonely, bored, etc. Thus, we need to attend to the needs of our physical bodies continually. It is like taking care of an invalid. These are all part of *dukkha dukkha*.

Saṅkhāra Dukkha

6. Our senses continually ask for **enjoyment.** We want to see beautiful things, hear pleasurable sounds, smell sweet fragrances, and taste sumptuous foods. The body wants luxurious touches, and the mind likes to think about pleasant thoughts.

- Then we have to do things (via *kāya saṅkhāra*) to satisfy these "urges." **That is "*saṅkhāra dukkha*" mentioned in #1 above.**

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- In addition to doing work going to a restaurant, traveling to a cinema, etc., we also need to do a job to make money for all those activities. Constant work (*saṅkhāra*) is required to keep us afloat.
- Most times, we get one urge on top of another: we may want to eat and drink, we may want to watch a movie, but also may want company (gather friends).
- **We do not realize this suffering because our minds are focused on THE RESULT, the pleasure we MIGHT have after doing all that work.** That "made-up mental pleasure" is another part of "*samphassa-jā-vedanā"* mentioned above.
- You may be thinking, "What is he talking about? Isn't this what life is supposed to be?". Exactly! We do not even realize this because this is our "baseline" of existence. We have done this over and over extending to beginning-less time, and we PERCEIVE this to be "normal."

Dukkha Dukkha and *Saṅkhāra Dukkha* Go Together

7. What we perceive as happiness comes from the relief we get when the distress level decreases due to our efforts. All we do is to suppress "imbalances" or "take actions to bring it to balance." We get relief from that. But the same imbalance keeps coming back and we will have to go over the same "balancing act" again! Let us consider an example.

- We naturally get hungry and thirsty, which are two main "*pīḷana"* that we cannot avoid as long as we have this physical body.
- However, when we eat and drink, that leads to a sense of happiness. But we never think that this "happiness" actually arose due to inevitable distress.
- If we cannot find water when we get thirsty, that will lead to real suffering. At that point, a glass of water will taste heavenly. However, after drinking a glass or two, we will not be able to enjoy drinking any more water.
- That "happiness" actually arose when getting rid of the *pīḷana* due to thirst.
- The problem is that hunger/thirst keeps coming back!

8. The reality is that no matter what we do to please the senses, those delightful moments are limited. They do not arise without "*pīḷana*" or inherent distress associated with the body. Even if we can maintain that sensory fulfillment for a long time, we become tired after a while. Then the mind asks for a different kind of experience. Let us look at some examples.

- When we are in a warm climate, we are thrilled to be in an air-conditioned room. But we would not like to be in an air-conditioned room in the middle of winter in Alaska, where we would like the place to be warmed up. "Happiness" is not associated with cold or hot air. We will feel happy when we remove "*pīḷana*" or the discomfort/distress for the body by cooling or warming the environment.
- We can be lying in the most comfortable bed, but sooner or later, we start shifting and rolling, trying to find a better posture, and eventually cannot stay in bed anymore.
- The most beautiful scenery can be watched only for so long and would get bored. The joy of sex is gone once satisfied, and that urge will not arise until at a later time again.

Vipariṇāma Dukkha

9. **Then there is a third type of suffering called *vipariṇāma dukkha*.** That is also associated with the body but is due to "unexpected changes" and eventual death. That is called "*vipariṇāma" dukkha*.

- For example, an accident can cause injury. We may come down with a major illness like cancer anytime.
- Death cannot be avoided in ANY realm and is "built-in" suffering. That WILL NOT be stopped until *Parinibbāna*.

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- **All three types of suffering are associated with *anicca* nature. Because of the *anicca* nature, *dukkha* arises inevitably. That is why we are helpless (*anatta*) in the rebirth process!**
- Thus, *anicca*, *dukkha*, and *anatta* are inter-related. See, "Anicca, Dukkha, Anatta."

The Three Types of Suffering

10. In summary, out of the three types of suffering, we notice (and worry about) only the *vipariṇāma dukkha*.

- One may not even notice the other two types of suffering (*dukkha dukkha* and *saṅkhāra dukkha*). They are masked by our perceived "happiness." Especially those of us who are born with a reasonable level of wealth can overcome both easily.
- Most of us get to eat before we become starving, and it becomes a "suffering." Furthermore, we don't need to go hunting and kill an animal to eat; we can go to a restaurant and have a nice meal.
- Therefore, those two types of suffering are hidden from us. But we know that many people feel such suffering.

11. The worse part is that in the lowest four realms, beings become truly helpless (*anatta*). There is little one can do (*saṅkhāra*) to make amends for the incessant *dukkha dukkha* in those realms.

- For example, a wild animal has very few choices when it gets hungry. It may go hungry for days with much suffering.
- In the wild, you do not see any old, sick animals. When they become weak, they are eaten by bigger, stronger animals. That is the true meaning of *anatta.* There is absolute helplessness, especially in those lower realms.

Suffering Is Present in All Realms

12. There is nowhere in the 31 realms where *dukkha* is absent. The three types of *dukkha* are present in the 31 realms in varying degrees:

- In the lowest realm, the *niraya*, *dukkha dukkha* is predominant; there is only suffering, and no way to get relief by doing *saṅkhāra*. Even in the animal realm, there is relatively little *saṅkhāra dukkha;* they just suffer directly, as pointed out above.
- In the higher realms (above the human realm), there is very little *dukkha dukkha* because those are "good births" that originated due to meritorious *kamma*. In these higher realms, it is the *vipariṇāma dukkha* that ends the life there. Also, any *Brahma* has not overcome suffering in the lowest four realms in the future, unless they have attained *magga phala*.
- It is in the human realm that all three types of *dukkha* are present at significant levels. The *saṅkhāra dukkha* is highest in the human realm compared to all the realms.

13. What we discussed is the First Noble Truth, *Dukkha Sacca.* There is hidden *dukkha*, even in bouts of apparent happiness. There is no place within the 31 realms where *dukkha* can be overcome. See, "Essence of Buddhism – In the First Sutta."

3.4.5.5 How to Cultivate the Anicca Saññā

Revised November 26, 2017; major revision June 28, 2022; revised August 25, 2022 (#1)

It takes an effort to get the *anicca saññā* and get to the *Sotāpanna* stage. Reading about the *anicca* nature is not enough.

Acquiring *Anicca Saññā* Requires an Effort

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1. Many people tell me, "I think I understand what *anicca* means. But then what?".

- If one gets at least a glimpse of what is meant by *anicca*, that goes a long way. And that is not hard if one spends some time contemplating it. A *Sotāpanna* fully comprehends the *anicca* nature and the *anatta* nature. The next step is to fully comprehend *dukkha* and *asubha* nature. See, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."
- A *Sotāpanna Anugāmi* may not have *diṭṭhi vipallāsa* about *anicca* and *anatta*, but may have *saññā* and *citta vipallāsa.* Thus, it is important to spend time cultivating *anicca saññā.*
- **Reading and learning about *anicca* and experiencing *anicca saññā* are two different things.** First, it is a good idea to figure out what *saññā* is; see "Saññā – What It Really Means."
- One needs to contemplate the *anicca* nature with real examples from one's life to get that *anicca saññā* to sink in one's mind.

2. A Buddha must first point out the essential truth about this world, i.e., "that we cannot maintain anything in this world to our satisfaction." But once told, it is not difficult to see the truth by critically evaluating that statement.

- If one CAN maintain ANYTHING to one's satisfaction, that HAS TO BE one's own body and mind: "This is my body, and these are my thoughts." Therefore, one should start by contemplating one's own body and mind.

The Mind – Can We Keep It the Way We Want?

3. Close your eyes and try to fix your mind on your wife, husband, friend, house, or anything else. Can you keep your thoughts on that one subject for any significant time?

- It is not possible to do that. Our minds wander off, seeking "more enticing thought objects." You will notice that it becomes even more challenging when one's mind is excited, for example, when one has seen an attractive object or done something strenuous. In the first case, *kāmacchanda nīvaraṇa* is strong. In the latter, one is breathing hard. In both cases, the "excitability" is high).
- Thus when one's mind is calm, it is a bit easier to keep the mind on something, but still not for too long.

4. It is essential to verify for oneself these examples. Buddha Dhamma is to be experienced, not just read.

- One can cultivate wisdom only by "verifying for oneself that what the Buddha said is indeed true." Blind faith will not get anyone close to the truth. Thus true meditation is to learn the true and pure Dhamma and critically evaluate it based on one's own experiences.

5. Once we confirm that one cannot keep one's mind to the way one wants, the next step is to consider whether one can maintain one's body the way one likes.

- We cannot change our basic body features like height, the color of the skin or the hair, etc. Furthermore, if one is born blind or without a limb, there is nothing one can do about that. Thus to a significant extent, we have to live with the body we were born with.

The Body – Can We Keep It to Our Liking?

6. Next, consider our body and see whether we can maintain it like that if we like that appearance.

- Of course, we can do that for a while, especially if one is young. But there inevitably comes a time when one will not be able to do that. One can verify that by looking at one's parents and grandparents: look at their old pictures and see how young and vibrant they were back when they were your age.
- Therefore, we need to see that we cannot even maintain things that we consider "our own" to our satisfaction in the long run. That is to help cultivate the "*anicca saññā*" to a large extent.

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The Truth Will Set You Free!

7. Contrary to those who believe that thinking along these lines is "depressing," it can be liberating to realize the truth. Those who keep trying to "patch up one's losing body assets" by artificial means end up "highly depressed" and even commit suicide. It is better to have thought about the "inevitabilities of life" ahead of time.

- If one contemplates deep enough, one realizes that no matter how much money one can throw at such problems, in the end, one will become helpless. Just think about any old movie stars, beauty queens, bodybuilders, politicians, kings, emperors, etc., and see how they died helplessly at the end.
- Each person dies helplessly at old age or dies unexpectedly of an accident or a significant illness. There is nothing that can be called "graceful death." It may seem to outsiders that "one is aging gracefully," but that person knows how hard it is, even if at average health. One cannot do things the way one did once, and one cannot enjoy any sensory pleasure at the same level. All our sense faculties degrade with time.

8. This was the basic message of the Buddha, and it is not something he made up. He just revealed the truth about the nature of this world, which any average person would not think about themselves. We are too busy enjoying sensory pleasures (or trying to acquire enjoyable objects) even to think about it.

- The Buddha also showed that unless we do something about it, this is what we will be doing forever in the future. We will be reborn and will go through the same cycle over and over. It is much worse since most births in this cycle of rebirths are in the lower four realms, where the hardships and sufferings are much higher.
- More importantly, he revealed a way to eliminate this cycle of births wrought with suffering.

We Have a Distorted (*Viparīta*) *Saññā* About the World

9. The Buddha explained that we keep returning to this world because we don't realize "this unsatisfactory nature." No matter how much suffering we go through, we always think we can overcome them (and sometimes we do, but in the end, we all die). We have the wrong perception that somehow we can "beat the system," i.e., attain happiness and MAINTAIN that happiness. We have the **incorrect "*nicca saññā*".** It is not real nature. The Buddha called it "*viparīta saññā*."

- He said as long as we have this "*nicca saññā,*" we can never escape future suffering. The solution is in that first truth about suffering (*Dukkha Sacca,* the suffering that we can eliminate): What we need to do is to fully realize the "*anicca* nature" of this world, that "we cannot maintain anything to our satisfaction in the long run."
- **Most people do not realize that the mere change of perception can lift a heavy load that one has been carrying.** That is the basis of "*nirāmisa sukha*"; see "Peace of Mind to Nibbāna – The Key Step."
- That does not mean one will give up trying to give up everything and go to a forest; see, "If Everything is Anicca, Should We Just give up Everything?". One needs to spend time in actual meditation, which means always trying to "see the *anicca* nature" around.

Saṁsāric Suffering Maintained With *Nicca Saññā*

10. When we have this wrong "*nicca saññā*," we willingly embrace this world, and that is "*Paṭicca*" ("*paṭī*" + "*icca*," where "*paṭī*" is bind and "*icca*" means willingly). When that happens, "*sama uppāda*" (where "*sama*" is similar and "*uppāda*" means birth) follows inevitably; see, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"."

- Thus, we will be born into whatever type of existence we crave.

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- But that does not mean if we crave a human rebirth, we will get that. Instead, rebirth is, according to "*gati*," the critical aspect of one's mindset. If one is excessively greedy, one may be born in the realm of "hungry ghosts"; if one is excessively angry or hateful, one will be born where that mindset prevails, i.e., in the *niraya* (hell).
- In other words, when one has the wrong "*nicca saññā,*" one tends to do immoral things to get what one perceives to provide sensory pleasures. Then *vipāka* of those *kammā* will lead to worse existences in the future, both in this life and, more importantly, in future lives.

Necessary Background to Cultivate *Anicca Saññā*

11. As one cultivates the "*anicca saññā*," one begins to stay away from the ten immoral actions more and more due to clear comprehension **that such efforts are unfruitful.**

- What is the point of stealing money at the expense of others and acquiring a "good lifestyle" that will last only 100 years? And one will have to pay that with interest?
- What is the point of verbally abusing someone for a momentary satisfaction if that will only hurt oneself in the end (even just by leaving oneself agitated, let alone such *kamma vipāka* that will come down later)? If one can stop such an incident, one can look back and see the "cooling down" resulting from that effort. That is what "*Ānāpāna*" or "*Satipaṭṭhāna*" is all about.
- What is the point in hitting back even if someone physically hurts you? Will you feel PHYSICALLY better by hurting that person? Will your bodily pain go away? That also did not happen without a cause; it resulted from a bad *kamma* done sometime back (a *kamma vipāka*).
- By the way, *kamma vipāka* are not deterministic. One can avoid many *kamma vipāka* by not allowing conditions for them to take place; see, "What is Kamma? – Does Kamma determine Everything?". Thus, when living with "*sati*," many such *kamma vipāka* can be avoided.

Mindfulness – Be Mindful About the *Anicca* Nature

12. It may take some contemplation to sort these out, but one must look at the broader picture. Ignorance is not being aware of the "whole picture." We tend to act impulsively by reacting to events. But that tendency will diminish when one cultivates the "*anicca saññā*."

- Acting with "*sati*" or "being mindful" is being mindful of the "*anicca* nature of this world." That is the basis of both "*Ānāpāna*" and "*Satipaṭṭhāna*."
- *Nibbāna* or "cooling down" can be experienced in this very life by cultivating the "*anicca saññā*" and thus be motivated to strive harder; see, "Living Dhamma."

Next, "How to Cultivate the Anicca Saññā – II",……..

3.4.5.6 How to Cultivate the Anicca Saññā – II

Revised November 26, 2017; June 27, 2022; June 29, 2022

Saññā is normally translated as "perception", but it has a much deeper meaning. Learning about anicca is the first step, but cultivating *anicca saññā* is critical.

Saññā – What Is It?

1. *Saññā* is normally translated as "perception", but it has a much deeper meaning; see, "Saññā – What It Really Means." *Anicca saññā* has many different aspects, and in this and the next post, we will discuss some of these deeper aspects; see the link at the end of this post.

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- When reading about it, it may make sense that *anicca* means, "that we cannot maintain anything to our satisfaction." And from the examples given, one can see the truth of that statement. **But that is just the start.** One just has just been informed of what *anicca* is. **Now one has to "see it with wisdom"**, in order to get to the *Sotāpanna* stage. This is what is called "*dassanena pahātabba*" or "start seeing things as they are" or "*Yathābhūta Ñāṇa*."
- One needs to develop the "*anicca saññā*"; the mind needs to grasp the essence of the correct perception of what *anicca* implies. Book knowledge is one thing, and "grasping it with the mind" is much deeper.
- Getting rid of both distorted views (*diṭṭhi*) and distorted *saññā* is required to get to the *Sotāpanna* stage; see, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."
- This is the second of two posts on that issue. In the previous post we determined that it is not possible to keep to our satisfaction what we think of as ours, our bodies, and our thoughts. See, "How to Cultivate the Anicca Saññā."

Knowing About Something – Different Levels

2. When contemplating external objects, there are many "levels of *saññā*": the more one KNOWS about a given object, one tends to cultivate a "better *saññā*" about it.

- Let us take an example to illustrate this important difference. Suppose a person from a remote region in the Amazon forest, who has never seen an apple, is shown an apple. He would not know what it is. If we give him the apple to hold and teach him the word "apple", now he knows what an apple is, but only in the sense that if he is shown an apple again, he will say "that is an apple." But he would still not know how it tastes. He will have to eat some apples to get an idea of their flavor. He may still not know how to identify a "ripened apple" that will taste better, etc. All that comes when he gets to experience apples at various stages of "ripeness" and even different varieties.
- All those different aspects of an apple need to be experienced in order to really get the *saññā* about an apple. Only then that one can picture an apple, know what it feels like to hold it, how it tastes, etc. At the mention of the word "apple" all that instantly comes to that person's mind.

3. In another example, if we see someone at work regularly at a distance, we can recognize him as X if we meet him at the market. But we would not know much ABOUT him. However, if we get to associate with him and start doing things together, pretty soon we will know much more about him.

- At that point, when we even catch a glimpse of him, everything about him comes to our mind. If we wanted, we can recall how many kids he has, where he went to school, etc.
- Thus "*saññā*" can be at different levels. The more one gets to associate with someone or something, then our "*saññā*" on that person or concept will grow.
- **However, it is possible that our "*saññā*" about person X may not be really correct.** One day, police find video evidence that X is a child molester, and it becomes clear that there is no doubt about it. At that moment, our "*saññā*" or perception of X is altered permanently. We will no longer let him even come close to our children.

Viparīta Saññā – Distorted Perception of This World

4. The Buddha said our "*saññā*" about "this world" — that it can provide happiness — is a "*viparīta saññā*" (pronounced "*vipareetha*"), **i.e., it is a distorted or wrong perception**. If one carefully examines the rebirth process in the 31 realms, that wrong perception has provided us with the most suffering in the long run.

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- When we realize the "*anicca* nature" of this world to some extent, our wrong perception will change. That is when one really sees "*Sammā Diṭṭhi*" or "correct vision" about this world. One becomes a *Sotāpanna*.
- Just like a fish does not see the "hidden hook" and that it will undergo unbearable suffering by biting the tasty worm, we normally do not "see" the suffering hidden in the "tasty materialistic things." **A fish will never be able to figure that out, and as normal human beings we cannot figure it out ON OUR OWN either.** Only a Buddha can figure it out, and a Buddha can TEACH us, and we can figure it out by spending some time contemplating it.

5. Therefore, one should not be discouraged if one does not even realize "what the big deal is" about *anicca*. Like everything else, understanding comes with repeated application and thinking about it. If one can see that "it makes sense" to say, "*anicca* describes the inability for us to maintain anything to our satisfaction in the long term" that is a good start. Then one should start checking the validity of that concept at every opportunity in real life.

- Also, *anicca* is not merely, "the inability for us to maintain anything to our satisfaction in the long term." There are many other implications that arise because of this characteristic of *anicca*. **Another way the Buddha described anicca was to use the term *aṭṭiyati* ("*aṭṭeeyathi*"); i.e., "it is like a dog chewing on a meatless bone."** The dog thinks very highly of the bone and values its "taste." But there is not even any real taste in that bone. It is taste that is made up by the mind, but sometimes, its gums start bleeding and it may taste its own blood.
- Various aspects of *anicca* are discussed in: "Anicca – True Meaning."

6. Just like a dog will spend hours and hours chewing its "highly valued" bone, we also give much value to sense pleasures that are fleeting in nature. We do get brief instances of real pleasure, **but we do not realize the effort and suffering that we go through to get that brief sense of pleasure.** Most of the time, the pleasure is a "pleasure of anticipation." We trudge through hard work with the mind cheering on showing the "possible pleasures to be had."

- The Buddha likened this to oxen (in the old days) who drags a heavy bullock cart with eagerness to get to the pile of straw being held in front of it by a pole. It does not realize the futility of its efforts because it is only thinking about the "prize" being held in front of its eyes. It does not even feel the burden of the heavy load, or even if feeling it, just disregards that pain in anticipation of the "reward that is only a few steps away." The average human's mindset is not that different.
- Most of our pleasures are short-lived and arise just out of putting down the "fires" or distresses. The water tastes best when we are thirsty. Think about how you felt when you were very thirsty; the first sip of water was heavenly. But as the thirst went down with drinking more water, the "sense of pleasure" went down as well. After at most two glasses, the "feeling of pleasure" turns to discomfort.

Unseen Drawbacks [*Ādīnava*] of Sensory Pleasures

7. The same thing applies to any of the sense pleasures. We are constantly under pressure from the mind to "provide relief to one or another sense faculty"; this is "*dukkha dukkha*" that we discussed elsewhere. If we have not eaten anything for a while, we get the urge to eat something tasty. If we have not listened to some good music for a while, that urge kicks in. If you think about any sensory pleasure, this is true.

- Many people value sex very highly. But how long can one keep that pleasure going? Most of the sexual pleasure is gained by just thinking about it; it is mostly mind-made. One needs to think about this carefully. How much time does one spend "fantasizing" versus "actually having sex"?
- Even if we eat the most delicious food in the whole world, it will not taste good after the stomach gets full. But we keep thinking about that "great experience" of eating that meal many times afterward. Then we form an urge to do it again.

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- This "feeling of unsatisfactoriness" or even feeling of "something is missing" is "*aṭṭiyati*." The dog may get tired of chewing the bone and may leave it alone, but after a while, the urge comes back and he is at it again.

8. Even if we are fully content and lying on a comfortable couch, we may get a "feeling of unfulfillment", that something is "missing." We then get the idea, "to go and watch a movie" or to "drop by a friend's place to chat." Then we have to get in the car and drive there. We do not even feel the burden associated with getting dressed and driving because our minds are focused on the pleasure of "watching the movie" or "having a good time with a friend." And after that session, we have to drive back and if it was a bad movie we might even get a bit depressed.

- This is "*aṭṭiyati*." Just like a dog that incessantly is chewing on a dry bone to get mental satisfaction and eventually gets tired doing it, this is what we have been doing life after life (if born in the human realm). Many people eventually realize this at old age, but then it could be too late to do anything about it. [***aṭṭiyati***, & aṭṭiyati [denom. fr. aṭṭa3, q. v.] to be in trouble or anxiety, to be worried, to be incommodated. ***aṭṭīyati*** & ***aṭṭita***] distressed, tormented, afflicted; molested, plagued. ***aṭṭita*** : [pp. of *ardayati*] distressed; grieved; afflicted with.]
- As one gets old, the ability to derive pleasure from such activities goes down. If you have friends, relatives, parents, or grandparents who had enjoyed life at a younger age, but now are in distressful situations it is easy to see what happened to them over the years. Now they do not have the energy to try to do all those activities and even if they do to some extent, their sense faculties have degraded to the point of not providing much sensory pleasure.
- But most people still keep thinking back about the pleasures they had when they were young. This may even prompt them to seek ways to "somehow get those experiences back." And when that fails depression sets in.

Yathābhūta Ñāṇa – Removal of *Viparīta Saññā*

9. As the mind realizes the burdens of the "incessant distress", and that one has endured all that for no real benefit, it will gladly give up those burdens and the mind will start losing those cravings automatically. This is the key to "giving up unnecessary attachments"; see, "Anicca – The Incessant Distress ("Pīlana")."

- That post discusses how we encounter suffering when *anicca* inevitably leads to unexpected "changes" in things we value; this is *vipariṇāma dukkha*. We encounter more suffering by trying to overcome the effects due to *vipariṇāma dukkha* by doing more *saṅkhāra*, and that is *saṅkhāra dukkha*. And if we do "bad types of *saṅkhāra*" or *apuññābhi saṅkhāra,* they lead to rebirths in realms where direct suffering or *dukkha dukkha* is unbearable. Thus all types of suffering eventually arise due to *anicca*.

10. Those are key concepts to meditate on (or contemplate). This is real *vipassanā bhāvanā*.

- However, it is important to make sure one starts abstaining from at the least the conventional five precepts and possibly the "BIG EIGHT" discussed in the "2. The Basics in Meditation." Otherwise, the mind will not be calm enough to grasp these concepts. The difference between "book knowledge" and "developing *anicca saññā*" will become slowly clear as one proceeds.
- That is why reading, listening and contemplating Dhamma concepts are so crucial. This is one component of the *Satta Bojjhaṅga* (*dhamma vicaya*) and one of the *Cattāro Iddhipāda* called *vīmaṁsā*. **When concepts become clear, one will automatically develop *anicca saññā*.** [***vicaya*** : [m] investigation. ***iddhipāda*** : [m.] basis of psychic power.]
- And with time, one will be able to grasp it better. One will "start feeling" things in one's own body; see, "11. Magga Phala and Ariya Jhānā via Cultivation of Satta Bojjhaṅga."
- This is a process that goes all the way to *Arahanthood*. It is said that one truly understands *anicca* only at the *Arahant* stage. But our goal here is to at least get to the *Sotāpanna* stage. And that CAN BE DONE in this very life, as I discussed in my own experience in the above post.

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Not Just Impermanence – *Anicca* Is Much Deeper

11. Finally, if anyone has spent long times — may be years — meditating on "impermanence" without results, it would be worthwhile to spend some time meditating on the "*anicca*" nature. I know by experience that will make a big difference if one does it right.

- I spent 4-5 years contemplating on wrong *anicca*, *dukkha*, and *anatta* (and a few other things like the wrong *ānāpāna sati bhāvanā*). I really believe that the very first *desanā* that exposed me to the correct interpretation of *anicca*, *dukkha*, and *anatta* changed my progress instantaneously. It was a profound effect.
- It is also important to realize that what ultimately matters is not just a "good feeling" or even getting to *jhānā*, but whether one has removed "*gati*" suitable to be born in the *apāyā*. Thus one should be able to look back at one's life and see significant improvements in getting rid of greed, hate, and ignorance; see, "Transition to Noble Eightfold Path."

Next, "Anicca, Dukkha, Anatta – According to Some Key Suttā"…….

3.4.5.7 If Everything is Anicca Should We Just give up Everything?

Revised February 11, 2020; June 27, 2022

Introduction

1. *Anicca* means "we cannot maintain anything to our satisfaction in the LONG RUN." The time scale of existence is an important factor when we contemplate the significance and implications of this fundamental characteristic of nature.

- So, the question is, "if nothing can be maintained to our satisfaction, what is the point in spending so much time in learning, getting a decent job, making plans for businesses, etc.?."
- We do need to pursue those short-term goals while keeping the "bigger picture" in mind. The "big picture" is the non-existence of a future birth without suffering. Since investigating that "big picture" takes time, we need to make sure we have the means to live a comfortable life that leaves time for such contemplation/investigations.

Short-Term Goals Are Necessary to Comprehend the "Big Picture"

2. During life, we do see many instances where we can attain certain things (pass exams, get jobs, initiate successful businesses, have a comfortable life, etc.) and be happy about such achievements. Of course, there are many times we encounter unexpected things too (coming down with health problems, traffic accidents, floods, hurricanes, loss of jobs, etc.).

- That is the nature of existence as a human. It is a mixed bag, at least until we get to old age; then it becomes increasingly difficult to maintain things (especially our bodies) to our satisfaction, and of course, at death, we have to leave everything behind whether we like it or not.
- In the realms above the human, in fact, life is even more predictable and enjoyable, that is of course until death comes calling.
- But the real problems are encountered in the four realms below the human realm. It is increasingly difficult to "maintain things to one's satisfaction" in lower realms. Animals are truly helpless, especially the vast majority that live in the wild. There are no "old animals" in the wild; they either get sick and die or even worse: they get eaten up as soon as they slow down a bit.
- There is no happiness at all in the lowest realm, the *niraya* ("*ni*"+"*ra*" means without ANY happiness).

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The "Big Picture"

3. Thus the main reason why "we cannot maintain things to our satisfaction in the LONG RUN" is that all beings spend most of their lives in the lower four realms; see, "Rebirth – Connection to Suffering in the First Noble Truth."

- It may take time to convince oneself that this "big picture" about the rebirth process is correct. See, "Evidence for Rebirth."
- When one truly understands that, one will see the dangers of living an immoral life first. Then one will start getting rid of wrong views. Only then one would be able to "see" the bigger picture clearly. It is a step-by-step process. See, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"
- Then one will see that one's own actions decide one's future rebirths. See, "Origin of Life."
- The above is a very brief summary. It will require a real effort to go through them and the references therein.

Some Implications of the "Big Picture"

4. Then we can examine the question in terms of this "big picture" while keeping in mind the need to attend to "short-term goals."

- If we do give up everything, we will probably die a miserable death (because we will be poor, unhealthy, etc. because we would not be able to even support ourselves,) and be born most likely in a lower realm. That it will make the situation much worse.
- We do need to contemplate this situation. If one thinks through this line of thoughts, one can see that one is really helpless in this cycle of rebirths, which is the third characteristic of existence, *anatta*. Until a Buddha comes to this world and shows humans this "big picture", AND shows how to get out of it, no one is able to escape this trap.
- The only solution is to at least attain the *Sotāpanna* stage of *Nibbāna* in this life. We MAY have some *kammic* energy left for one or more human lives (see, "Bhava and Jāti – States of Existence and Births Therein"), but this COULD BE the last for a long while, which could be billions of years. Even if we get another human birth, we do not know under what circumstances; it could be somewhere Buddha Dhamma is not readily accessible.

5. There is another point that we need to consider when tackling this issue. We have become indebted to numerous beings in this journey of rebirths, and thus we have debts to pay back. Having all these debts is a hindrance to attaining any stage of *Nibbāna*; see, "Kamma, Debt, and Meditation."

Short-Term Actions

6. Therefore, instead of abandoning our families (to whom we owe the most), we need to do our utmost to make sure they are well-off. We also need to make sure that we do not become dependent on society (and thus accumulate more debt). Even in this life, we depend on others for so many things: we are indebted to our teachers, friends, as well to many unknown people who contribute to providing us with essentials to sustain life; we all are interconnected and have responsibilities for each other. We have "to do our part" to live in a society.

- Therefore, part of the solution is to first prepare oneself (or one's children if one is a parent) with a good education so that supporting oneself (and a family) is possible. Furthermore, a good education helps with understanding Dhamma too. And if one can make a lot of money (by honest means) then one can do many meritorious deeds too, thereby helping oneself spiritually as well.
- In any case, giving up everything and hiding in a forest will not solve the problem of existence. But there are some who have a *sansāric* tendency to abandon the "householder life." What I am saying here is for

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the majority of people, not for everyone: Of course, we need to sustain the *bhikkhus* who spend all their time for the benefit of others as well as themselves.

Coping With Both "Long-Term" and "Short-Term" Concerns

7. Therefore, what needs to be done is to understand the true nature of existence and realize that the ONLY solution is to try the best to attain at least the *Sotāpanna* stage of *Nibbāna*. Then one becomes free of rebirths in the lower four realms forever. This is THE solution to the problem.

In order to do that we need to,

1. Fulfill our obligations to our families, friends, and society in general,
2. Make our best effort to learn pure Dhamma and attain the *Sotāpanna* stage of *Nibbāna*.

When one does this, one will become happy, not depressed, about the outlook. One has understood the problem and knows what to do about it. And when one starts working on it, one's confidence will grow because one can feel the difference in oneself. One will become even more determined AND energetic, not just to save oneself, but also to help out the others.

Next, "Anicca – The Incessant Distress ("Pīlana")", …….

3.4.6 Anatta – A Systematic Analysis

December 12, 2018

The Pāli word *anatta* has a mundane meaning and a deeper meaning. The deeper meaning is discussed in a series of posts systematically.

Anattā in Anattalakkahaṇa Sutta – No Soul or an Ātma
Anatta – No Refuge in This World
Dasa Akusala and Anatta – The Critical Link
Anatta – the Opposite of Which Atta?
Anattā (Mundane Interpretation) – No "Unchanging Self"
Anatta in Anattalakkhaṇa Sutta – Part 1
Anatta in Anattalakkhaṇa Sutta – Part 2
Types of Bodies in 31 Realms – Connection to Jhāna
Finest Manomaya Kāya of an Arūpāvacara Brahma

September 2023: New Section with a different approach: "Does "Anatta" Refer to a "Self"?"

3.4.6.1 Anattā in Anattalakkahaṇa Sutta – No Soul or an Ātma

May 31, 2019; revised August 25, 2022

1. *Attā* is a Pāli word with two primary meanings that vary and depend on the context.

- In the conventional sense, "*attā*" means "a person," like calling someone "John." In rural Sri Lanka, to refer to someone, one could say "this *attā*" (මෙඳුන්නා or මෙඳුන්නා) just like we say "this person."
- The deeper meaning of "*atta*" is "full control" and "with substance."
- If one is in complete control of SOMETHING, that THING can be called their *attā*. If something is not under full control, that is *anattā*.

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- That is related to the fundamental concepts of "*anattā*" and "*anatta*" (one of the three characteristics of Nature or *Tilakkhaṇa*); see "Anicca, Dukkha, Anatta." "*Anatta*" is having "no control" and "without substance" or "without essence."

2. Therefore, we need to determine the meaning of "*attā*" based on the ***context*** where the word is used.

- For example, "**bear**" refers to the large animal in "I saw a **bear**," but in "to **bear** a burden," it has an entirely different meaning.
- Let us clarify those two meanings of *attā* directly using the *Tipiṭaka*.

3. The usage of "*attā*" in the ordinary sense is seen in the famous *Dhammapada* verse; see, "Attā Hi Attano Nātho." There, "*attā*" refers to "any person." It just says that each person has strived for their salvation (*Nibbāna*). Even the Buddha can only teach the way.

- Another is "***attānaṁ*** *damayanti paṇḍitā*," which means, "a wise person would control/discipline **oneself**." That is in *Dhammapada* verse 80. [*udakaṁ hi nayanti nettikā*; *usukārā namayanti tejanaṁ*; *dāruṁ namayanti tacchakā*; *attānaṁ damayanti paṇḍitā*.]

4. Buddha describer the second and deeper meaning of "*attā*" in his second discourse delivered after attaining *Buddhahood*.

"WebLink: suttacentral: *Anattalakkhana Sutta* (SN 22.59)" starts with the verse: "*Rūpaṁ, bhikkhave, anattā. Rūpañca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ rūpaṁ ābādhāya saṁvatteyya, labbhetha ca rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti. Yasmā ca kho, bhikkhave, rūpaṁ anattā, tasmā rūpaṁ ābādhāya saṁvattati, na ca labbhati rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti.*

- **Translated**: "*Bhikkhus*, form (physical body) is *anattā* (or not *attā*). For if, *bhikkhus*, if one's body is *attā*, one would have full control over it, and it would be possible to say: 'Let my body be like this; let my body not be like this.' But because the body is *anattā*, it is subjected to decay and disease, and it is impossible to have it the way one desires: "Let my body be this way; let my body not be this way."

5. The verse in #4 is critical because it clearly describes what is meant by *attā* and *anattā* in the more profound sense: *Attā* would be one in complete control. If one has full control of something, one would be able to maintain it the way one wants.

- For example, we like to think that if we "own" something, we should be able to "have full control" over it. But we know that is not the case (cars, houses, anything we own evolves in their way. Even though things like gold jewelery are stable, we will lose control over them when we die).
- Specifically, if one's body is *attā*, one should be able to make it the way one would like it to be: say, strong, healthy, and handsome/beautiful; one would be able to maintain it without catching any disease or injuries; furthermore, one would be able to make it live forever. But our bodies evolve in their way. No matter how hard we try, they age, decay, and die.

6. This is emphasized in the another verse in that *sutta*: "*Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā'ti?* "*Aniccaṁ, bhante.*" "*Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā'ti?* "*Dukkhaṁ, bhante.*"

Translated: "What do you think, *bhikkhus*, can one's body be maintained to one's liking or not?"—"not possible, *bhante*."—"Does that lead to suffering or happiness?"—"Suffering, *bhante*."

- As we have seen before, the *anicca* nature (inability to satisfy one's desires/expectations) leads to suffering; see, "Anicca – Inability to Keep What We Like."
- We suffer when something we own breaks down (houses, cars, etc) and when people we love get sick or die. However, the worst suffering is when we get ill or face death. That is expressed in the next part of the above verse.

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7. The verse continues: "*Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ: 'etaṁ mama, esohamasmi, eso me attā'ti*"? *"No hetaṁ, bhante*."

Translated: "If something cannot be maintained to one's liking, if it undergoes unexpected change, and lead to suffering, is it appropriate to say: 'This is mine, this I am, this is my *attā* (my essence)'?"—"No, *bhante*."

- **Now we are getting to the deeper aspect.** If X owns a car, X would say, "this car is mine." If that car breaks down, X will become unhappy (suffer).
- However, X will never say, "this car is me; this is my *attā* (my essence)."
- On the other hand, X is likely to say, "this body is me; this is my *attā* (my essence)."

8. Then, the Buddha pointed out that the statement also holds for one's physical body. One's **body** cannot be maintained to one's liking; it undergoes unexpected change and leads to suffering. Thus, is it NOT appropriate to say: "This (body) is mine, **this I am, this is my *attā* (my essence)."**

- Understanding that will remove *sakkāya diṭṭhi*.

9. Furthermore, it is not only our body but any *rūpa* (family, friends, cars, houses, etc) that is not under our control. In our deep past, we never had that control over any external or internal *rūpa*, and we will never be able to have such control in the future either. **Therefore, the whole *rūpakkhandha* is *anattā*.**

- The *sutta* now repeats the same argument for the other four *khandhās* or aggregates: *vedanākkhandha, saññākkhandha, saṅkhārakkhandha, viññāṇakkhandha.*
- Those are our thoughts, experiences, hopes and dreams. We do not have much control over them, and whatever control we have will be lost at death. We have no idea where we will be born next.
- **We are helpless in this beginning-less rebirth process, which is the *anatta* nature.**

10. **Anything related to a "living being" (or a given lifestream) is in the five aggregates.** There is not even a single entity we have control over, i.e., none of them can be called one's *attā*.

- Therefore, there is NOTHING that can be called one's own and thus can be maintained to one's liking. For example, one has no control over WHERE one will be reborn.
- Anything in the five aggregates arises via *Paṭicca Samuppāda*. We only have control over two types of *saṅkhāra* (*vacī* and *kāya saṅkhāra*) and have no control over *mano saṅkhāra*. It is essential to understand the types of *saṅkhāra*: "Saṅkhāra – What It Really Means."
- Furthermore, most rebirths are the lower realms with much suffering. Thus one is helpless or *anattā*.

11. Thus, there is "no real intrinsic essence" like a soul. Also, "one is helpless in the long run" and "all struggles for permanent happiness will go to naught," etc. **Even if one lives a perfect and healthy life, one WILL become helpless at death, with the future uncertain.**

- Note that "*rūpaṁ anattā"* refers to the fact that one's body cannot be one's *attā,* and also, *anatta* (without the long "a") is a characteristic of nature.
- Realizing this particular aspect of *anatta* nature, i.e., that **any part of one's five aggregates can not be taken as "one's own"** is the **removal of *sakkāya diṭṭhi***. We get attached to small parts of *pañcakkhandha* (i.e., *pañcupādānakkhandha*) because we think those are our own. See "Essence of Buddhism – In the First Sutta."

12. Now, we can see how this concept of ***anattā*** is opposite to the concept of a "soul" in Abrahamic religions or the concept of an "*ātma*" (pronounced "*āthma"*) in Hinduism. Thus, according to those religions, there is an *attā*, the "soul" or the "*ātma*."

- In the case of Abrahamic religions, one's goal is to "purify" one's soul and make it go to heaven where one will live forever.

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- In the case of Hinduism, the goal is to merge one's *ātma* with the *Mahā Brahma,* and again be in that *Brahma* realm forever.
- However, the Buddha stated that no realm in this world has a permanent existence like that.
- This concept of an "everlasting identity" or a "soul" or an "*ātma*" is referred to as the "*sassatavāda*" in the *Tipiṭaka.* [***sassatavāda*** :[m.] eternalism.]

13. Those who do not believe in rebirth say that a "person" exists only as long as his/her body is alive. When one dies, that identity is terminated. Most scientists today seem to believe in this idea: There is nothing that is "carried over" to the next life. This concept (or argument) is called the "*uccedavāda*" in the *Tipiṭaka.* [***uccheda*** :[m.] cutting off; perishing; annihilation.]

- But the Buddha explained that the fundamental nature lies between those two extreme views. Any "living being" exists as an ever-changing lifestream and that "lifestream" is carried over to a new life. But there is NOTHING that remains the SAME in that lifestream. The next life could be VERY DIFFERENT from the current life; see, "What Reincarnates? – Concept of a Lifestream."
- The next life is determined by the root causes and conditions when leaving the current existence (*cuti-paṭisandhi* moment) based on *Paṭicca Samuppāda.*

A second fundamental meaning of anatta is in "Anatta – No Refuge in This World."

Anattalakkahaṇa Sutta discussed in detail: "Anatta in Anattalakkhaṇa Sutta – Part 1."

3.4.6.2 Anatta – No Refuge in This World

June 7, 2019; revised June 12, 2021; August 29, 2022

Recap of First Meaning of *Anatta* – No "Soul" or "Atma"

1. In the previous related post, we discussed one aspect of *anatta* — that there is no everlasting "essence" in a living being like a soul or an *ātma*; see, "Anattā in Anattalakkahana Sutta – No Soul or an Ātma."

- However, life does not come to an end at death. There is a continuation at death with birth in one of the realms "in this world of 31 realms"; see, "What Reincarnates? – Concept of a Lifestream."
- When life as human ends, one does not control what the next existence will be. It happens according to the prevailing causes and conditions, i.e., via the *Paṭicca Samuppāda* process.

2. Therefore, there is no "unchanging essence" in a given "person"; he/she is just a collection of the five aggregates that keep evolving according to the principle of cause and effect (*Paṭicca Samuppāda*).

- *Vedanā, saññā, saṅkhāra*, and *viññāṇa* all arise due to conditions present at a given time, i.e., they arise on *Paṭicca Samuppāda* ("*avijjā paccayā saṅkhāra*," "*saṅkhāra paccayā viññāṇa*" lead to *saṅkhāra* and *viññāṇa*; "*phassa paccayā vedanā*" leads to *vedanā* (and *saññā* since *vedanā* and *saññā* arise together; see, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises"). Furthermore, our bodies (*rūpa*) arise via "*bhava paccayā jāti*").
- A "person" is no more than the five aggregates: *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha, viññāṇakkhandha.*
- Those aggregates evolve moment-to-moment according to *Paṭicca Samuppāda* or the principle of cause and effect, where conditions play a major role.
- There is no "*attā*" or a "soul" or an "*ātma*" **that can cause** these entities to arise when a new *ārammaṇa* comes to any of the six senses; see, "Complexity of the Mind – Viññāṇa and Saṅkhāra" and "Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra."

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3. We can see that the Buddha explained the deep concepts of *anicca*, *dukkha*, and *anatta* in his first two *suttā* (*Dhammacakkappavattana Sutta* and *Anattalakkhana Sutta* that were delivered to the five ascetics just after attaining the *Buddhahood*.

- In the post, "Anicca – Inability to Keep What We Like" we discussed the first discourse of *Dhammacakkappavattana Sutta*, in which the Buddha described what *anicca* means, and how the inherent *anicca* nature leads to *dukkha* or suffering.
- As we discussed in that post, the key verse in that *sutta* is, "*yampiccham nalabhati tampi dukkham*," which is shortened version (that rhymes) of the full verse "*yaṁ pi **icchaṁ** na labhati taṁ pi dukkhaṁ*," and that the word "***anicca***" is the opposite "***icca***" that is hidden in that key verse (then ***dukkha*** arises because of the inability to satisfy one's expectations (***icca***).
- In the same way, *Anattalakkhana Sutta* introduced the term *anatta*, which highlights the fact that one is unable to maintain **even things one perceives to be "one's own"** like one's physical body or one's mental faculties (*vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*); see, "Anattā in Anattalakkahana Sutta – No Soul or an Ātma."
- Of course, those two aspects are related. Since one does not have complete control over ANYTHING, one will become helpless and will inevitably be subjected to suffering in the rebirth process. Of course, we are only talking about long-term consequences in the rebirth process, and NOT short-term ones. One MUST have short-term goals.

Anatta – Becoming Helpless in the Rebirth Process

4. In this post, we will discuss another aspect of the *anatta* nature: **how one becomes helpless (*anatta*) in the long term**. That is another meaning of *anatta*, sometimes written as *anattha*. (The *Tipiṭaka* was written down in Pāli, but with Sinhala script; see "Historical Background." The word "*anatta*" was written as අනත්ත Sometimes –especially to provide the meaning that we are discussing now — it is also written as අනත්ථ and that we write here as "*anattha*").

- The Pāli word "*attha*" could mean "the truth" or "having a refuge" or "meaningful," depending on the context. The opposites of "untruth," "helpless" or "meaningless/unprofitable" are indicated by the word "*anattha*."
- When one does not comprehend the *anicca* nature (that it is impossible to get what one wants AND keep it that way), one would be tempted to try to get one's wants by any means necessary. This is when one starts engaging in immoral deeds.
- This is when one sets up causes and conditions to bring so much suffering in the future that will lead to becoming truly helpless (*anattha*) via bad rebirths due to bad *kamma*.
- Therefore, knowing the first meaning of *anatta* is not enough; one needs to comprehend the second related meaning and work diligently to avoid *dasa akusala*. This is discussed below.

5. In the "WebLink: suttacentral: *Pathama Adhamma Sutta* (AN 10.113)," the Buddha succinctly states what *dhamma/adhamma* and *attha/anattha* are:

"*Katamo ca, bhikkhave, **adhammo ca anattho** ca? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṁ, micchāvimutti—ayaṁ vuccati, bhikkhave, **adhammo ca anattho** ca*," AND

"*Katamo ca, bhikkhave, **dhammo ca attho** ca? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṁ, sammāvimutti—ayaṁ vuccati, bhikkhave, **dhammo ca attho** ca.*"

- "***Dhamma***" are those thoughts, speech, and actions that benefit oneself. One who engages in those is engaged in fruitful/meaningful things and will lead to one's refuge ("***attha***"). As we can see, this

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encompasses the Noble Eightfold Path followed by *sammā ñāṇa* and *sammā vimutti* (i.e., *Arahanthood*).

- The opposites or "***adhamma***" are those thoughts, speech, and actions that lead to much future suffering. Those who engage in those are engaged in unfruitful/immoral things, leading to becoming helpless in the rebirth process ("***anattha***").

6. Another way to express the same idea is to say that one who is engaged in *dasa akusala* (***adhamma***) will become helpless in the rebirth process (***anattha***); see, "Dasa Akusala and Anatta – The Critical Link."

One who is engaged in the opposites of *dasa kusala* (i.e., **Buddha Dhamma**) will have refuge in the rebirth process (***attha***) and become free of future suffering by becoming an *Arahant*.

- Many key *suttā* stating these "core facts" about Buddha Dhamma is listed in "Aṅguttara Nikāya – Suttā on Key Concepts."

7. Therefore, we see that the first meaning of *anatta* states that one will never have full control over one's affairs in the long run, and thus one is bound to become helpless in the rebirth process.

- The second meaning provides a practical way out of this dangerous outcome: Only a Buddha can discover this special way to avoid future suffering; it is the Noble Eightfold Path.
- In other words, one should follow *Buddha dhamma* to have refuge (*attha*) instead of following *adhamma* to become helpless (*anattha*).
- In the "WebLink: suttacentral: *Pathamanātha Sutta* (AN 10.17)" and "WebLink: suttacentral: *Dutiyanātha Sutta* (AN 10.18)," the Buddha advised *bhikkhus* to live a moral life to avoid becoming *anātha*: "*Sanāthā, bhikkhave, viharatha, mā anāthā.*"

Yadaniccam tam dukkham, tam dukkham tadanatta

8. With this second interpretation, It is easier to see how the *anicca* nature leads to suffering (*dukkha*) and eventually to helplessness (*anatta*).

- Any human who has not heard and comprehended to some extent what *anicca* nature is called an "***assutavā*** *puthujjano*." One who has is called a "***sutavā*** *ariyasāvako*." Here ***sutavā*** means "has heard about the true teachings of the Buddha (and comprehended)," and ***assutavā***, is of course, one who has not heard/comprehended. [***sutavā*** : 已聞, have heard; ***assutavā*** : Not learned, ignorant, 無聞的、無知的] [See WebLink: suttacentral: AN 5.48 Alabbhanīyaṭhānasutta]
- If one does not realize that all struggles to achieve "permanent happiness" are not possible, one would be doing one's best to achieve such a state of happiness. This is done by merging one's soul with a Creator God in heaven or one's *ātma* with *Mahā Brahma* in a *Brahma* realm. But the Buddha explained that those efforts would be in vain.

9. It is, of course, necessary to have goals for certain achievements while one is living in this world — even mundane achievements. For example, one needs to get a good education and employment (and that one's children will do the same). This is necessary to avoid suffering in this life.

- But then one would need to hear about the true nature of this world on a long-term basis: That life continues after the death of this physical body, and one needs to work towards attaining some spiritual goals. That will lead to stopping suffering in the rebirth process.
- It is only when one contemplates this "long-term picture" that one can comprehend the *anicca* (and *dukkha* and *anatta*) nature of this world: No matter how many mundane achievements one may achieve, one would have to leave all that behind when one dies and then — if fortunate enough to be born human — re-start the whole process again.

10. Therefore, ignorance of *anicca* nature leads to suffering (*dukkha*).

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- If one tries to attain happiness by doing *dasa akusala* (which is very likely to happen when the temptations become high), one would be born in the lower four realms, and the suffering will be much higher. That is when one becomes helpless (*anatta*).

This fact is stated repeatedly in many *suttā* with the succinct statement: "*yadaniccaṁ taṁ dukkhaṁ, taṁ dukkhaṁ tadanatta*."

- That is a condensed version made to rhyme for easy oral transmission. The complete verse is: *"yad **aniccaṁ** taṁ dukkhaṁ, taṁ dukkhaṁ tad **anatta**"*,
- **"If we cannot maintain things to our satisfaction, suffering arises; that makes us helpless in the end."**
- For more details see, "Anicca – Inability to Keep What We Like."

11. The above important verse appears in many *suttā* in the *Saṁyutta Nikāya (Anicca Vagga)*, including WebLink: suttacentral: *Ajjhattanicca Sutta* (SN 35.1), WebLink: suttacentral: *Bahiranicca Sutta* (SN 35.4), and WebLink: suttacentral: *Yadanicca sutta* (SN 22.15), the Buddha stated that the three characteristics of "this world" (*anicca, dukkha, anatta*) are RELATED to each other:

- This statement is applicable in this life. No matter how many achievements/accomplishments/victories we make in this life, we will have to leave all that behind when we die.
- However, the Buddha's key message was regarding this statement's implications in the rebirth process. If one engages in *dasa akusala* (unavoidable if the temptation is high enough), one is bound to be subjected to much suffering via rebirths in the four lower realms. That is when one becomes helpless (*anatta*).
- This is why one would need to remove the ten types of *micchā diṭṭhi* first (mundane Eightfold Path) to understand the fundamentals like the laws of *kamma* and the validity of the rebirth process. Only then can one start comprehending the *anicca*, *dukkha*, and *anatta* nature and start on the Noble Eightfold Path; see, "Buddha Dhamma – In a Chart" and "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."

All Meanings of *Anicca*/*Anatta* Self-Consistent

12. All meanings/interpretations of *anicca* and *anatta* are interrelated.

- The first meaning of *anatta* says that there is no "unchanging essence" in a living being, controlling its destiny. Everything happens due to causes and conditions even moment-by-moment *Idappaccayā Paṭicca Samuppāda*. Then the rebirth process takes place according to *Uppatti Paṭicca Samuppāda*; see, "Paticca Samuppāda." Once the basic idea is grasped, one can follow the steps in "Paṭicca Samuppāda – Overview" to understand things better.
- This is related to the *anicca* nature of not being able to maintain anything to one's liking. One does not have that ability because one does not control anything one perceives to be "one's own."
- When one goes against nature (i.e., do *adhamma*) and tries to maintain things to one's liking, one may do *dasa akusala* and then be subjected to their bad *kamma vipāka*. One critical aspect of this is to be born in the four lower realms where suffering is high. One can avoid much suffering by grasping this meaning of *anatta*.

13. There is something under our control, even though one has to be really disciplined to make it to work. This is one's own *gati*. One's own *gati* controls one's destiny.

- Since one's *gati* can change at any time, those are not fixed. Anyone can decide to change one's *gati* and work towards a better outcome by rejecting *adhamma* and adhering to *dhamma*, i.e., by following the Noble Eightfold Path; see, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

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- But first, one must fully grasp the fundamentals embedded in *anicca*, *dukkha*, and *anatta* (and sometimes *asubha* is added to the list).
- Even before that, one must get rid of those ten types of *micchā diṭṭhi*. For example, one can never grasp the *anicca*/*anatta* nature if one does not believe in rebirth. The whole point is to stop suffering in future rebirths. Current life has already arisen due to past causes/conditions and will inevitably lead to decay and death.

3.4.6.3 Dasa Akusala and Anatta – The Critical Link

April 2, 2017; revised November 10, 2017; August 30, 2018; September 1, 2018; June 6, 2019; June 12, 2021; re-written June 13, 2021

Atta/*Anatta* – Various Meanings

1. This important post will help connect the **deeper teaching** of the Buddha Dhamma (*anicca, dukkha, anatta*) and **the practice**, i.e., cleansing one's mind via abstaining from *dasa akusala* and cultivating *dasa kusala*.

- **The *Tilakkhaṇa* (three characteristics) represent the "theory side" or the "nature of this world" and *dasa akusala* are associated with the practice.** Thus the connection between the two is important.
- I have not seen this addressed directly, outside of the *Tipiṭaka*.

2. We discussed in the previous post, "Anatta – the Opposite of Which Atta?" why the Pāli words "*atta/anatta*" do not convey "self/no-self" but rather "with essence/no essence" or "truth/untruth" or "useful/not useful" or "protected/helpless."

- We also discussed how "*atta/anatta*" is closely related to the Sanskrit words "*artha/anartha*" (අර්ථ අනර්ථ in Sinhala) also giving the meanings "truth/untruth" or "useful/not useful."
- Finally, we touched on the fact that *anatta* (and thus *dukkha* and *anatta*) nature is a manifestation of engaging in *dasa akusala*.

3. Recently I realized that many *suttā* in the *Aṅguttara Nikāya* (AN) express various concepts in brief. Many *suttā* are just a paragraph, providing the key idea; see "Aṅguttara Nikāya – Suttā on Key Concepts."

- Here we will discuss three short *suttā* in the *Aṅguttara Nikāya* that can clarify the connection between *dasa akusala* and *Tilakkhaṇa*.

Kusala and *Akusala*

4. First, the (WebLink: suttacentral: *Kusala Sutta* (AN 10.180; in the Sadhuvagga) has just one verse defining ***dasa akusala***:

- "*..katamanca bhikkhave, akusalam? pānātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisunā vācā, parusā vācā, samphappalāpo, abhijjhā, vyāpādo, micchādiṭṭhi akusalaṁ..*"
- Conventionally translated: "killing, stealing, sexual misconduct, lying, slandering, harsh talk, empty talk, greed, hate, and wrong views." These are discussed in "Ten Immoral Actions (Dasa Akusala)."
- In the next and last paragraph of the *sutta*, *dasa kusala* are defined as the opposites of *dasa akusala* (*veramani* means "abstain from"): "*..katamanca bhikkhave, kusalam? pānātipātā veramani, adinnādānā veramani, kāmesumicchācārā veramani, musāvādā veramani, pisunā vācā veramani, parusā vācā veramani, samphappalāpā veramani, abhijjhā veramani, vyāpāda veramani, sammādiṭṭhi kusalaṁ'ti.*"
- Therefore, *kusala* and *akusala* are stated clearly and succinctly in that *sutta*.

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Engaging in *Akusala* Lead to *Anattho* (One Who Has Become Anatta or Without Refuge)

5. Then in the very next *sutta*, WebLink: suttacentral: *Attha Sutta* (AN 10.181; in the Sadhuvagga) ***anattho*** is **defined in terms of *dasa akusala*:**

- "*..katamo ca bhikkhave, anattho? pānātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisunā vācā, parusā vācā, samphappalāpo, abhijjhā, vyāpādo, micchādiṭṭhi – ayam vuccati, bhikkhave, anattho..*"
- This means *dasa akusala* are "not the real nature." When one goes against nature, one gets into trouble; see, "Anatta – the Opposite of Which Atta?."
- In the next and last paragraph of the *sutta*, *attho* is defined as the opposite of that*: panatipatā veramani, adinnādānā veramani, kāmesumicchacārā veramani, musāvādā veramani, pisuṇā vācā veramani, parusā vacā veramani, samphappalāpā veramani, abhijjhā veramani, vyāpāda veramani, sammaādiṭṭhi – ayam vuccati, bhikkhave, attho'ti.*
- That means one will have refuge (and thus will NOT be helpless) if one refrains from such *akusala kamma*.
- Here are more short *suttā* that confirm this point: "Aṅguttara Nikāya – Suttā on Key Concepts."

The Wrong View of a "Me" Is in *Sakkāya Diṭṭhi*

6. Those two short *suttā* make crystal clear the following important facts:

- ***Anatta* has nothing to do (directly) with whether a "self" exists.** Note that the wrong view of a "me" is *Sakkāya Diṭṭhi.*
- ***Anatta* is all about being helpless in the rebirth process due to one's engagements with *dasa akusala*.**
- **Therefore, getting to *Nibbāna* is about avoiding *dasa akusala*, i.e., cleansing one's mind.**

Confirmation in Other *Suttā*

7. Now, several *suttā* in the *Aṅguttara Nikāya* put it all together. The first verse in the *Patama Adhamma Sutta* (WebLink: suttacentral: AN 10.113 in the Paccorohanivagga) states it nicely:

- "*Adhammo ca, bhikkhave, veditabbo anattho ca; dhammo ca veditabbo attho ca.*"
- I will write another post explaining other verses in that *sutta*. Still, we can easily translate that verse: "*Bhikkhus*, it is to be comprehended that *adhamma* leads to |*anattā*| (helplessness), and *dhamma* leads to |*attā*| (refuge in *Nibbāna*)."
- **Furthermore, those who are still clinging to the incorrect interpretation of "*anatta*" as "no self," should be able to clearly see that it leads to the foolish statement: "*Bhikkhus*, it is to be comprehended that *adhamma* leads to no-self, and *dhamma* leads to self."**
- Even *Sakkāya Diṭṭhi* is not about a "self." It is deeper. It says that nothing in this world can be OR should be taken as "me" or "mine." In ultimate reality, not only is there no everlasting "soul," there is no "me" or "I" either. But the PERCEPTION (*saññā*) of a "me" goes away only at the *Arahant* stage. See, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."
- The root cause of this misinterpretation is explained in "Misinterpretation of Anicca and Anatta by Early European Scholars."

Dhammā and *Adhammā*

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8. *Dhammā* is what one should bears, i.e., what principles one should lives by. But it is normally used in the sense of "good *dhamma*."

- *Adhamma* (or *adhammā*) is the opposite, i.e., immoral living. If one engages in *dasa akusala*, one engages in *adhamma,* i.e., one bears *adhammā*.
- Consider the following similar situation. We normally use the word "smell" to mean "bad smell." However, we specifically say "good smell" to indicate a good smell.
- In the same way, *dhammā* can be good or bad ("what one bears"). However, we normally use the word *dhammā* to indicate good *dhammā*. Bad *dhammā* are *adhammā.*

9. Normally the word *dhamma* indicates teaching or a principle, as in Buddha Dhamma. The word *dhammā* (with a long "a") is used to indicate what one bears as a result of past *kamma*; see, "What are rūpa? – Dhammā are rūpa too!." *Dhammā* are the same as *kamma bīja.*

- We need to determine the meaning depending on the context and how the word is used in a given verse.

Consistency Within the Whole *Tipiṭaka*

10. When examining ANY *sutta* in the *Tipiṭaka*, they will be consistent with the above explanation.

- Those three *suttā* make the key connection between the deeper *Tilakkhaṇa* ("theory") and the practice (cleansing the mind via *sīla,* i.e., staying away from *dasa akusala*). We don't need to analyze hundreds of *suttā* to see the connection.
- When I go to online discussion boards, I get baffled. People quote *suttā* from different sites, and normally they have incorrect meanings of key Pāli words. It is a waste of time to read all those long posts providing "evidence" from different places, and of course, there are usually inconsistencies among them.
- This was a major reason that I decided to start this website because I can show that everything is consistent if one uses the true meanings of key Pāli words.

11. It is also good to remember that a major problem with many texts is that they take conventional meanings of keywords and apply them incorrectly.

- Unless one knows the true meanings of such keywords and where to use a given meaning, it is easy to veer off in a wrong direction; see, "Pāli Dictionaries – Are They Reliable?." Also see, "Buddha Dhamma: Non-Perceivability and Self-Consistency."

12. In the previous post, "Anatta – the Opposite of Which Atta?," we briefly mentioned that *anatta* is closely related to *dasa akusala*. I hope the connection is much clear now.

- Engaging in *dasa akusala* can only lead to suffering and thus helplessness in the long run. Therefore, engaging in actions, speech, thoughts associated with *dasa akusala* is pointless and dangerous.
- This idea is quite clear in the Sinhala word for *anatta*. It is "*anārtha*" that we discussed in that previous post. It means "doing useless things and can only bring harm."

Kamma Vipāka Can Materialize at any time – When Conditions Are Right.

13. Those who believe that doing *dasa akusala* can bring "bad *vipāka*" only in future lives are mistaken. Many people do not realize that even having immoral thoughts can bring us stress in this life itself.

We discussed this in detail in the beginning posts in the "Living Dhamma" section. That section is important in two aspects:

a. While abstaining from *dasa akusala,* one can experience a definite sense of relief — also called *nirāmisa sukha* — and that should be the initial focus.

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b. When one starts experiencing this *nirāmisa sukha,* one also starts comprehending deeper aspects of *Dhamma* like the *anicca* and *anatta* nature. Only with those insights can one start to "see" the long-term *kamma vipāka* due to *dasa akusala* — like those leading to births in the *apāyā* (lowest four realms).

Attha Could Also Mean "Truth"

14. Note that *atta* is sometimes spelled out as "*attha*" (with an "h") in many texts, and each may imply a mundane or deeper meaning. For example, the old Sinhala commentaries are called "*atthakathā*." It means "accounts about the truth" ("*kathā*" means "story").

- Those are the reliable commentaries in the *Tipiṭaka*: *Patisambhidamagga*, *Petakopadesa*, and *Nettippakarana.* Of many Sinhala *atthakathā,* those three are the only ones surviving.
- On the other hand, commentaries by Buddhaghosa and others do not belong to *atthakathā. Visuddhimagga* is a popular but erroneous commentary; see, "Buddhaghosa's Visuddhimagga – A Focused Analysis."

One Will Live by *Dhammā* When One Grasps Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*

15. Finally, we can now see the truth in verse, "*Adhammañca viditvā anatthañca, dhammañca viditvā atthañca yathā dhammo yathā attho tathā paṭipajjitabbaṁ*," that is also in the *Patama Adhamma Sutta* of #7 above.

- That means, "Knowing that *adhamma* leads to *anattha* and *dhamma* leads to *attha,* you should practice accordingly (following *yathā dhammo* will lead to *yathā attho*.)
- If one bears *dhammā* and stays away from *adhammā*, that will help one grasp the Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*. Then one will not become |*anattā*| or helpless in this rebirth process. Instead, one will have "|*attā*|" or refuge.
- Once grasping the Noble Truths, one will never live by *adhamma*.
- This important post provides a simple but critical link between "theory and practice." It is a good idea to read those relevant other posts and come back and re-read this post, until this connection is grasped.

3.4.6.4 Anatta – the Opposite of Which Atta?

March 17, 2017; revised November 4, 2017; June 1, 2021; May 1, 2023; October 2, 2023; June 17, 2024 (#3); rewritten October 26, 2024

Anatta in *Tilakkhaṇa* is the opposite of "*atta*" or "beneficial." Here, "*anatta*" comes from "*na atta*" or "not beneficial." *Anattā*/*attā* usually gives the same meanings as *anatta*/*atta* in most cases. However, *attā* could, in some cases, provide the meaning of "a person."

Introduction

1. Some words (in any given language) give different meanings depending on the context. For example, the word "**bear**" refers to the large animal in "I saw a **bear;**" however, it has an entirely different meaning in "to **bear** a burden."

- It is crucial to understand the usage of the Pāli words *atta, anatta, attā*, and *anattā* in the context of a given *sutta*. **The following two rules hold in most cases:**

i. The mundane (or conventional) usage is with *attā*, to indicate "a person."

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ii. In most other cases, all four words, *atta*, *anatta*, *attā*, and *anattā*, are associated with the *anatta lakkhaṇa* in *Tilakkhaṇa*.

Attā as "a Person"

2. The word "*attā*" (pronounced with a "long a at the end") is used to indicate "a person" only in the conventional sense. To communicate with others, we must say things like, "He needs to defend himself." Here, "a person" exists only in the conventional sense. In Sinhala, it is written as "ආත්මය" [in English *attā*] That is how it appears in the Pāli *Tipiṭaka,* written in Sinhala.

- An example from the *Tipiṭaka* is "***Attānaṁ*** *damayanti* ***paṇḍitā***" meaning "the **astute (wise)** tame **themselves**." See "WebLink: suttacentral: Paṇḍitavagga (Paṇḍitasāmaṇeravatthu) in Dhammapada (verse 80)" and "WebLink: tipitaka.net: Dhammapada Verse 80."
- **There is no single Pāli word to express the negation of that, i.e., "not *attā*."** If there were to be such a word, that would be "non-person." It just cannot be used that way.
- Even though *attā* has this meaning as a "person," ***anatta* is never used as the opposite of that "*attā*."**
- **Note:** "*Attā*" is pronounced with a **"long a" as in "father."**

Atta as "Beneficial" or "Meaningful"

3. **The word "*atta*" (pronounced with a "short a at the end" as in "cut" or "but") embeds several RELATED meanings, including "beneficial" or "with essence." The negation is "*anatta*."** Thus, *anatta* means "not beneficial" or "has no essence/value."

- In Sinhala, they are written as "අත්ත" [in English *atta*] and "අනත්ත" [in English *anatta*] That is how they appear in the Pāli *Tipiṭaka,* written in Sinhala.
- *Anatta* is the negation of "*atta*": "*na*" + "*atta*" (which rhymes better as "*anatta*").
- Such a word combination applies to "*Anāgāmī*" too. It comes from "*na*" + "*āgāmī*" where "*āgāmī*" means "to come back; thus, "*Anāgāmī*" means "not coming back (to the *kāma loka*)."
- There also "*na*" + "*āgāmī*" rhymes as "*anāgāmi.*"

4. Let us translate the short "WebLink: suttacentral: *Anatta Sutta* (SN 22.143)," which clearly and succinctly states the meaning of "*anatta.*"

- The English translator seems to have given up trying to explain the *sutta*. He mistranslated the title as "Not-Self" but did not even try to translate the *sutta*.
- The title should be "Not-Beneficial."
- @marker 1.2: "*Yo, bhikkhave, anattā; tatra vo chando pahātabbo*" means "*Bhikkhus*, if something is not beneficial to you (*anattā*), you should give up (*pahātabbo*) the desire for it (*chando*)."
- Then, it points out that each of the five aggregates in *pañc****upādāna****kkhandhā* is not beneficial: *Rūpaṁ anattā*, *vedanā anattā*, *saññā anattā*, *saṅkhārā anattā*, *viññāṇaṁ anattā*.
- Note that instead of "*anatta*," the verse uses "*anattā*" because it rhymes better. **These *suttās* were composed to ease oral transmission.** They were orally transmitted for almost 500 years before being written down.

5. As we will discuss in upcoming posts, each of those terms, *rūpa, vedanā, saññā, saṅkhārā*, and *viññāṇa*, cannot be thought of in generic terms; those correspond to *pañc****upādāna****kkhandhā*. For example, "*rūpa*" refers to *rūpa****upādāna****kkhandha,* which does not mean external objects or one's physical body (most translators seem to assume that *rūpa* here means one's physical body, and thus the translation "no-self.") Furthermore, *vedanā* is not just "feeling." It refers to the *vedanā* that one craves (for example, the joy of seeing an attractive person.)

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- It should be evident that the "word-by-word" translation of "*vedanā anattā*" as "feelings are non-self" does not make sense.
- I will not refer to the old posts on the website because some need revision.
- I will do a systematic analysis in upcoming revised posts.

Pāli Words Used to Indicate "Self" or "Me"

6. The words to denote "me/I" and "mine" are "*ahaṁ*" and "*mama.*"

- Buddha taught that there is no "everlasting self" in the sense of a "soul" in Christianity. **But that is not expressed by "*anatta* or *anattā*."**
- Even the Buddha freely used the terms "me" and "mine" because it is impossible to live in this world (and communicate with others) without using those words. We all say things like, "I need to go to the market" or "This is my house."
- The "perception of an everlasting me or a soul" (*asmi māna*) disappears only at the *Arahant* stage. Until then, we should only remember that "it is unwise to act with the perception of an everlasting me."

One Comprehends *Anicca*, *Dukkha*, and *Anatta* in That Order

7. The Buddha stated that the three characteristics of "this world" are RELATED to each other:

"*yadaniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanattā*" ("*yad aniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tad anattā*").

Translated: "If one attaches to something of *anicca* nature, *dukkha* arises; therefore, such actions are unwise (and one eventually becomes helpless (*anatta*)." Note that "*yaṁ*" and "*yad*" have the same meaning and are used interchangeably. In the same way, "*yadidaṁ*" comes from "*yad idaṁ*."

- Therefore, one must first comprehend that *anicca* nature leads to suffering (in the sense that if one attaches to such things and engages in immoral deeds, the result is suffering.) It may take time for suffering to be realized. For example, one may sell drugs and live a luxurious life, but they will be reborn in an *apāya* because of the lives they destroyed. Thus, it is unwise to do so (*anatta*.)
- Many *suttās* in the *Samyutta Nikāya (Anicca Vagga*) have the above verse. See, for example, "WebLink: suttacentral: *Yadanicca sutta* (SN 22.15)," "WebLink: suttacentral: *Ajjhattanicca Sutta* (SN 35.1)," "WebLink: suttacentral: *Bahiranicca Sutta* (SN 35.4)."

8. The Buddha explained the *anicca* nature in his first discourse, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)," delivered to the five ascetics. There, he explained how craving (*upādāna*) for things of an *anicca* nature leads to suffering (*dukkha*). The essence of that *sutta* is expressed as "*saṅkhittena pañc**upādāna**kkhandhā dukkhā*." Even though it is summarized into a few pages, he discussed that idea with them for several days. Only *Ven*. Koṇḍañña attained the *Sotāpanna* stage on the first night. The other four attained the *Sotāpanna* stage in subsequent days. **[*saṅkhittena* means through overthrown by defilements, *khitta* : [pp. of *khipati*] thrown; overthrown; casted away; upset.]**

- Once they all attained the *Sotāpanna* stage, he delivered the second *sutta* explaining the concept of *anatta* in the "WebLink: suttacentral: *Anattalakkhaṇa Sutta* (SN 22.59)."
- At the end of that discourse, all five ascetics attained the *Arahant* stage; see @marker 12.3.
- In the next post, we will discuss the root concept of "*anicca*."

Anatta Nature Leads to *Anātha*

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9. One who is engaged in things that are of "*anatta* nature" will become "*anātha*" (helpless), the opposite of "*nātha*." As was mentioned in the post "Attā Hi Attano Nātho," "*nātha*" is another word for *Nibbāna*. [***nātha*** : [m.] protection; protector.]

- That verse is another example of "*attā*" indicating "a person" (per #2 above).
- One trying to find refuge in this world will become truly helpless in the long run. On the other hand, the only refuge ("*nātha*") is *Nibbāna,* i.e., overcoming the rebirth process.

Usage of "Ā" To Indicate the Plural of a Noun

10. A related issue is that changing "*a*" to "*ā*" indicates the plural of a noun.

- It indicates plural for "things" or "people"; *manusso* is one person, and *manussā* is many people.
- **That does not hold in words other than nouns.** Thus, "*anattā*" is the same as "*anatta*." It indicates the characteristic of *anatta* **nature.** It is mainly used as "*anattā*" because it rhymes better as in "*vedanā anattā*."
- This is why we need to be careful with grammar. It may take some time to get used to these aspects.

Summary

11. **A critical mistake is made by trying to translate *anatta* as the opposite of "*attā*" with the conventional meaning of "a person" or "self."**

- The word *anatta* is ALWAYS used with the deep meaning of "no benefit or no essence." ***Anatta* indicates** "no benefit in seeking lasting happiness in this world of 31 realms." Sometimes, it is also written as "*anattā*" with a "long a," as in "*vedanā anattā*" which thymes better in verses.
- As discussed above, ***attā*** (in the conventional sense) indicates "a person." **The words *atta*, *anatta*, and *anattā* are never used in the context of that meaning.**

3.4.6.5 Anattā (Mundane Interpretation) – No "Unchanging Self"

December 5, 2018; revised March 6, 2021; August 29, 2022

Anatta is Not About a "Self"

1. These days, most people translate the key Pāli word "*anatta*" simply as "no-self." However, just by looking at a few occurrences of "*anatta*" in the *Tipiṭaka*, we can see that it needs to be interpreted differently, depending on the context.

- The words "*attha*," "*atta*," and "*attā*" can have many different meanings depending on the context.
- Even in English, there are cases like this: The word "right" can mean two different things "you are right" and "turn right." Even though it is pronounced the same way, "write" means something entirely different from those meanings of "right."
- An easy way to remember the true meaning of *anatta* is to understand what is meant by "*sabbe dhammā anattā*" in the "*Uppādā Sutta* (AN 3.136)." Here, "*dhammā*" refers not to Buddha Dhamma but to "*dhammā*" (plural) that bears everything in this world. This is the *dhammā* in "*Ye dhammā hetuppabhavā, Tesaṁ hetuṁ tathāgato āha*" or "any *dhammā* giving rise to this world arises due to "three "*saṇ*" of *lobha, dosa, moha* as explained by the Buddha." See #6 below. **Thus, all such *dhammā* are without essence (*anattā*.)** ["*Ye dhammā hetuppabhavā, Tesaṁ hetuṁ tathāgato āha*; *Tesañca yo nirodho, Evaṁvādī mahāsamaṇo"ti*.]

Ānanda Sutta (SN 44.10)

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2. Even though this is a bit deep *sutta*, "WebLink: suttacentral: *Ānanda Sutta* (SN 44.10)," provides an excellent basis to start a discussion on *anatta*. Just as now, many people in the days of the Buddha wondered whether a "self" or a "soul" (*attā*) exists. That is, of course, the ordinary meaning of *attā*.

- Vacchagotta comes to the Buddha asked "*kiṁ nu kho, bho gotama, atthattā*" *ti?*" OR "Master Gotama, is it correct to say that there is a "self"?."
- **Note that "*atthattā*" is "*atthi attā*" where "*atthi*" means "exists" and (as Vacchagotta meant in this case) "*attā*" to be "self."** Thus, by saying "*atthattā*," Vacchagotta meant: "correct to say an *attā* exists."

3. The Buddha remained silent, and Vacchagotta asked the question in the negative form. The second time, he asked: "*Kiṁ pana, bho gotama,* ***natthattā*** *" ti?*" or, "Master Gotama, is it **not** correct to say that there is a "self"?." Seeing that the Buddha refused to answer his question, Vacchagotta got up and left.

- **Note that "*natthattā*" is made up of three words: "*na atthi attā*," which negates "*atthattā*."**
- I have discussed some of these word combinations in Pāli: "Kāmaccandha and Icca – Being Blinded by Cravings."

Buddha Rejected Both "Self" and "No-Self"

4. When Vacchagotta left, Ven. Ānanda asked why the Buddha did not answer the question.

- The Buddha explained that if he answered positively (i.e., there is a "self"), then he would agree with those who had the wrong view that such a "self" exists. This view is called *sassatavāda* or the belief that there is an "everlasting entity" (these days also called "a soul"). [***sassatavāda*** :[m.] eternalism.]
- If answered in the negative (i.e., there is "no-self"), then he would agree with those who had the wrong view that such a "self" does not exist. That is called *ucchedavāda* or the belief that the body's death is the "end of a person," i.e., no re-birth. [***ucchedavādī*** :[m.] one who professes the doctrine of annihilation.]
- The Buddha rejected both views of "self" (*sassatavāda*) and "no-self"(*ucchedavāda*).

A Rare Correct Translation of *Anatta* at Sutta Central

5. **Just from that verse, it is clear that if one takes "*anatta*" as "no-self," one has the wrong view taken by one faction of *brahmins* in the days of the Buddha: that of *ucchedavāda.***

- I was surprised that the Sutta Central English translation says precisely what I explained in #4 above; see, "WebLink: suttacentral: *Ānanda Sutta* (SN 44.10)." **Directly quoting from that translation:**
- "If, Ānanda, when I was asked by the wanderer Vacchagotta, 'Is there a self?' I had answered, 'There is a self,' this would have been siding with those ascetics and brahmins who are eternalists. And if, when he asked, 'Is there no self?' I had answered, 'There is no self.' That would have been siding with those ascetics and brahmins who are annihilationists."
- So, the translation of this verse is the same as mine. But the Sutta Central translation of the next verse uses the same meaning of "no-self" in '*sabbe dhammā anattā*' and gets into a contradiction, as we discuss now.

Sabbe Dhammā Anattā

6. Then the Buddha told Ven. Ānanda that any discussion on this topic would confuse Vacchagotta because he would then get mixed up with the deeper meaning of "*anatta*" in '*sabbe dhammā anattā*.' That refers to "*anatta* nature": "*Ahañcānanda, vacchagottassa paribbājakassa 'atthattā'ti puṭṭho samāno 'atthattā'ti byākareyyaṁ, api nu me taṁ, ānanda, anulomaṁ abhavissa ñāṇassa uppādāya: '****sabbe***

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***dhammā anattā**'"ti*?." "*No hetaṁ, Bhante*." [See What are Dhamma? – A Deeper Analysis and What are rūpa? – Dhamma are rūpa too!]

- That is the confusion most people have today. They equate "*anatta* nature" in "*sabbe dhammā anattā*" with the "no-self" meaning of "*anattā*."
- "*Sabbe dhammā anattā*" needs to be translated as "all *dhammā* are of *anatta* nature," i.e., of "without essence," and that one would become "*anattā*" or "without refuge" if one does not comprehend the "*anatta* nature." [***Anattā*** meaning 1. without essence, 2. without refuge or not in control.]

7. In the Sutta Central translation, the same mundane meaning ("no-self") is used for *anatta* in "*sabbe dhammā anattā*."

- The verse in #6 in the Sutta Central translation is: "If, Ānanda, when I was asked by the wanderer Vacchagotta, 'Is there a self?' I had answered, 'There is a self,' would this have been consistent on my part with the arising of the knowledge that 'all phenomena are nonself'?."
- **First, "all phenomena are non-self," does not make sense.** *Dhammā* cannot have a "self" anyway. Here, the correct translation is, "all phenomena are of no essence." We will discuss this in detail later.
- **Furthermore, that translation, "all phenomena are non-self," is self-contradictory to the Sutta Central translation of previous verses in #5 above, where both "self" and "no-self" were shown to be rejected by the Buddha.**

The Danger in Translating *Suttā* Word-by-Word

8. That is the danger in translating *suttā* word-by-word, without grasping the real meanings of Pāli words and understanding that meanings depend on the context.

- Therefore, it should be quite clear that Vacchagotta's confusion is not different from the misunderstanding that many people have today.
- However, Vacchagotta could grasp that distinction later on and became a *bhikkhu*. Ven. Vacchagotta became an *Arahant*.
- I sincerely hope those with the wrong understanding will also be able to see the truth at some point.

9. The deeper meaning of "*anatta*" will become clear as we discuss this in detail. See, "Paṭicca Samuppāda – Essential Concepts." Without understanding those more basic concepts, it is dangerous to translate a given key Pāli word like *anatta* using a generic English word(s).

- For now, we will postpone the discussion on the deeper meaning of "*anatta*" and focus on "*attā*" *and* "*anattā*" in the sense of "self" and "no-self."

Which Realm Correspond to an Unchanging "True Self"?

10. A given living being can be born in any of the 31 realms (a few realms are reserved for *Anāgāmis*); see, "31 Realms of Existence" and "31 Realms Associated with the Earth."

- **But the point is that a human could be born a *deva* or an animal in the next life. Would a dog have the same "self" as a human?**
- So, it is quite clear that there in no "**unchanging self**."

11. On the other hand, a human **does not just become** a *deva* or an animal or a *preta* in the next life **without underlying causes**. **It is not a random process.**

- There is a continuation of the "lifestream" from this life to the next. One's ***gati***, and one's ***kamma vipāka* play key roles.** I have discussed the critical and forgotten keyword *gati* (or *gathi*) in many posts.

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- **That is why it is incorrect to say there is "no-self." There are "personality attributes" that flow from this life to the next.**
- That is explained in *Paṭicca Samuppāda* (PS) or Dependent Origination. As we know, PS cycles start with "*avijjā paccayā saṅkhāra*" and go through "*bhava paccayā jāti*." That explains how *avijjā* leads to future births (*jāti*).
- Roughly speaking, high levels of *avijjā* (or *moha*) leads to births in the *apāyā*.

Summary

12. Therefore, from #10 and #11, we can see why the Buddha rejected both views of "an unchanging self" and "no-self."

- Instead, there is a next life (birth) according to the principle of *Paṭicca Samuppāda*, which is cause and effect, just like in modern science. We will discuss PS later. However, it is easy to see this with an understanding of *kamma* and *kamma vipāka*.
- *Dasa akusala* (and *pāpa kamma* or immoral deeds) lead to bad births, and *dasa kusala* (and *puñña kamma* or moral deeds) lead to good births.
- This was discussed in: "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."

3.4.7 Tilakkhaṇa – English Discourses

February 3, 2018; revised February 11, 2020; July 28, 2022 (note on Discourse 4)

Tilakkhaṇa or Three Marks of Existence or Three Characteristics of Nature (*anicca, dukkha, anatta*) are discussed in detail in a series of five discourses. These are based on the first two *suttā* (*Dhammacakka Pavattana Sutta* and the *Anatta Lakkhaṇa Sutta*) that the Buddha delivered to the five ascetics right after attaining Enlightenment.

- Only an essential outline is provided in these discourses. There will be five topics (for each discourse) in the "discussion forum" under the forum **Three Marks of Existence Discourses**, where one can ask any questions/ express opinions.
- No question is too simple or too hard. We can find more details in other *suttā* or in *Abhidhamma*.
- However, these discourses are not recommended for those who are not familiar with basic concepts in Buddha Dhamma. They might get discouraged. They may want to first get familiar with the basic concepts in "Moral Living and Fundamentals," "Working Towards Good Rebirths," and "Bhāvanā (Meditation)" sections.
- In-Depth analysis at, "Origin of Life."

February 3, 2018

Discourse 1 – Nicca, Sukha, Atta (Before understanding *anicca, dukkha, anatta*, it is necessary to understand the opposites).

WebLink: Audio download: Desana 1 – Nicca, Sukha, Atta

WebLink: Audio download: Desana 1 – Nicca, Sukha, Atta (Original - Larger file size)

Key Relevant Posts:

What is Kamma? – Is Everything Determined by Kamma?

WebLink: Pure Dhamma Forums: Could Bodily Pain Be Due to Causes Other Than Kamma Vipāka?

Saññā – What It Really Means

Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda

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Bhava and Bhavaṅga – Simply Explained!

February 10, 2018

Discourse 2 – Icca, Nicca, Anicca

WebLink: Audio download: Desana 2 – Icca, Nicca, Anicca

WebLink: Audio download: Desana 2 – Icca, Nicca, Anicca (Original - Larger file size)

Key Relevant Posts:

How to Cultivate the Anicca Saññā – II

Correct Meaning of Vacī Saṅkhāra

Viññāṇa – What It Really Means

What are rūpa? – Dhamma are rūpa too!

Details of Kamma – Intention, Who Is Affected, Kamma Patha

February 19, 2018

Discourse 3 – Distorted Perceptions or Saññā Vipallāsa

WebLink: Audio download: Desana 3 – Distorted Perceptions or Saññā Vipallāsa

WebLink: Audio download: Desana 3 – Distorted Perceptions or Saññā Vipallāsa (Original - Larger file size)

Key Relevant Posts:

Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage

February 27, 2018

Discourse 4 – Sakkāya Diṭṭhi – What is "a Person"?

WebLink: Audio download: Desana 4 – Sakkāya Diṭṭhi – What is "a Person"?

WebLink: Audio download: Desana 4 – Sakkāya Diṭṭhi – What is "a Person"? (Original - Larger file size)

Note: @34:00 minutes, I said, "Immoral deeds or *dasa akusala* are done with *apuññābhisaṅkhāra* or bad thoughts in our minds. Good deeds or *kusala kamma* are done with *puññābhisaṅkhāra*."

- That should be corrected as, "Immoral deeds or dasa akusala are done with apuññābhisaṅkhāra or bad thoughts in our minds. Good deeds (or *puññābhisaṅkhāra*) done with the comprehension of the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* become *kusala kamma* due to that understanding."
- See, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma" for a detailed explanation.

What is "San"? Meaning of Sansāra (or Saṁsāra)

Key Relevant Posts:

Dhammacakkappavattana Sutta

Udayavaya Nana

What is "Saṇ"? Meaning of Sansāra (or Saṁsāra)

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Bhūta and Yathābhūta – What Do They Really Mean

March 02, 2018

Discourse 5 – Tilakkhaṇa and Micchā Diṭṭhi

WebLink: Audio download: Desana 5 – Tilakkhaṇa and Micchā Diṭṭhi

WebLink: Audio download: Desana 5 – Tilakkhaṇa and Micchā Diṭṭhi (Original - Larger file size)

Key Relevant Posts:

Mahā Cattārīsaka Sutta (Discourse on the Great Forty)

What are rūpa? – Dhammā are rūpa too!

Anidassana Viññāṇa – What It Really Means

Saṅkhāra – What It Really Means

Our Two Worlds: Material and Immaterial

Pabhassara Citta, Radiant Mind, and Bhavaṅga

Nāma & Rūpa to Nāmarūpa

This concludes the series of discourses on *Tilakkhaṇa*.

3.4.8 The Way to Nibbāna – Transcription of a Discourse by Waharaka Thero

July 6, 2020

This was one of the first discourses by the late Venerable Waharaka Abayarathanalankara *Thero*. Janith Boniface Fernando has made it into a youtube video with transcription in Sinhala and English languages.

නිවන් දකින හැටිමග කුමක්ද ?(What is Nibbāna?) | With English Subtitles

1. This discourse is an introduction to *Tilakkhaṇa* (*anicca, dukkha, anatta*) that is critical for one to start on the Noble Eightfold Path.

- I have revised and expanded the English transcript that can be downloaded as a pdf file: WebLink: PDF file download: Waharaka Thero Discourse – The Way to Nibbāna
- This is an updated version of the document that I posted in the discussion forum (see #3).

2. A few comments:

- As I mentioned, this was one of the early discourses, soon after Waharaka *Thero* started explaining the correct meanings of the Pāli words *anicca* and *anatta*.
- At that time, Waharaka *Thero* was also used to the incorrect interpretation of "*anicca*" and "*anatta*" as "*anitya*" and "*anātma*" in the Sinhala language (and "impermanence" and "no-self" in English.)
- Therefore, even while describing the correct interpretation, he also inadvertently referred to "*anicca*" as "*anitya*" and "*anatta*" as "*anātma*" once-in-a-while. I have corrected those, of course.
- Furthermore, I have expanded the original text and also referred to a few relevant posts at puredhamma.net.

3. Any comments/questions can be discussed at the discussion forum: WebLink: Pure Dhamma Forum: Waharaka Thero English Subs Discourse

- Janith Fernando has transcribed a few more of Waharaka Thero's discourses and both English and Sinhala transcripts (from him) are available under my entry at that forum on June 19, 2020. As he

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transcribes more discourses, I will add them there. I do not plan to work on other discourses (than the one posted above in #1) any time soon.

- Many merits to Janith and several readers at the discussion forum who contributed to this effort.

4. I just finished updating the section on "The Five Aggregates (Pañcakkhandha)."

- It has a subsection on "Five Aggregates – Connection to Tilakkhaṇa."
- There is a new section on "Buddhahood Associated Controversies" Most people are not aware of the qualities of a Buddha and the capabilities of a Buddha.

3.4.9 Sotāpanna Stage and Tilakkhaṇa

Sakkāya Diṭṭhi and Tilakkhaṇa

Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views

Associations (Sevana) – A Root Cause of Wrong Views

3.4.9.1 Sakkāya Diṭṭhi and Tilakkhaṇa

June 14, 2019; revised October 23, 2019; May 25, 2022; December 24, 2022

Sakkāya Diṭṭhi – Wrong Views of a "Self"

1. When one gets rid of *sakkāya diṭṭhi* (together with *vicikicchā* and *sīlabbata parāmāsa*), one becomes a *Sotāpanna* and will never be reborn in the four lowest realms (*apāyā*).

- **It may be hard to believe that only a change in one's worldview (*dassanena pahātabbā*)** that leads to this enormous change.
- The *Sotāpanna* stage cannot be attained by just doing moral deeds. (In fact, *sīlabbata parāmāsa* is the wrong belief that living a righteous life alone can liberate oneself).
- Getting rid of *sakkāya diṭṭhi* requires a deep understanding of how nature works. *Tilakkhaṇa* or the Three Characteristics of Nature, encompasses those basic principles: *anicca, dukkha, anatta*.
- Here we will examine this relationship, which will help get rid of *sakkāya diṭṭhi*.

Definition of *Sakkāya Diṭṭhi*

2. *Sakkāya diṭṭhi* is defined in the *Dhammasaṅgaṇī* of the *Abhidhamma Piṭaka*: WebLink: suttacentral: 2.3.2.13.1. Dassanenapahātabbaduka.

"*Katame dhammā* ***dassanena pahātabbā****? Tīṇi saññojanāni—sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.*

- **Translation: "**What are those *dhamma* **removed via correct vision**? Three *saññojanā (saṁyojana* as commonly called today) – *sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.*

Tattha katamā sakkāyadiṭṭhi? Idha assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto ***rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ, attani vā rūpaṁ, rūpasmiṁ vā attānaṁ****. Vedanaṁ ... pe ... saññaṁ ... pe ... saṅkhāre ... pe ... viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ. Yā evarūpā diṭṭhi diṭṭhigataṁ ... pe ... vipariyāsaggāho—ayaṁ vuccati sakkāyadiṭṭhi.*"

- **Translation:** "What is *sakkāya diṭṭhi*? A person uninstructed in *Dhamma*, who has not associated with Noble ones, who is not well-versed or disciplined, has the following wrong views. '**I am my body; my**

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body is me; my body is in me; I am in my body.' He perceives *vedanā..saññā,..saṅkhāra,..viññāṇa* in the same four ways **(e.g., I am my *viññāṇa,* my *viññāṇa* is me, my *viññāṇa* is in me, I am in my *viññāṇa*)** – that is *sakkāya diṭṭhi.*

That is the same definition given in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (Majjhima Nikāya 44)" that we discussed in the post, "Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"." This definition of *sakkāya diṭṭhi* is in many more *suttā*, including "WebLink: suttacentral: *Dutiyaisidatta Sutta* (SN 41.3)."

Twenty Types of *Sakkāya Diṭṭhi*

3. The key is to understand the meaning of "*rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ, attani vā rūpaṁ, rūpasmiṁ vā attānaṁ, vedanaṁ attato samanupassati.*" Similarly for *vedana, sañña, saṅkhāra,* and *viññāṇa.* Thus, when one has *sakkāya diṭṭhi,*one has four wrong perceptions each for the five aggregates.

- That is called the **20-types of *sakkāya diṭṭhi*** (***vīsativatthukā sakkāyadiṭṭhi***).
- In the *Brahmajāla Sutta* (DN 1), the Buddha discusses 60 more wrong views, but those are variations of the above two. Therefore, getting rid of *sakkāya diṭṭhi* leads to the removal of all wrong beliefs about this world.
- *Tipiṭaka* description of *uccheda diṭṭhi* and *sāssata diṭṭhi* in "Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views."

Sakkāya Is *Pañcupādānakkhandhā*

4. A definition of ***sakkāya*** is in the "WebLink: suttacentral: *Sakkāyapañhā Sutta* (SN 38.15)": "*"Sakkāyo, sakkāyo'ti, āvuso sāriputta, vuccati. Katamo nu kho, āvuso, sakkāyo"ti? "Pañcime, āvuso, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime kho, āvuso, **pañcupādānakkhandhā sakkāyo vutto bhagavatā**"ti."*

Translated: "***sakkāya is pañcupādānakkhandhā**: rūpupādānakkhandha, vedanupādānakkhandha, saññupādānakkhandha, saṅkhārupādānakkhandha, viññāṇupādānakkhandha*."

- Therefore, we can deduce that ***sakkāya diṭṭhi*** is the wrong vision that the five aggregates (*pañcakkhandha*) are excellent and beneficial.
- The word "*sakkāya*" comes from "*sath*" + "*kāya*," which rhymes with "*sakkāya*." "*Sath*" means "good" and "*kāya*" means "a collection" or "an aggregate" (it could also mean "physical body," which is also a collection of parts). Thus "*sakkāya*" means those five aggregates (including one's own body) are fruitful.
- Our world consists of 12 types of *kāya* or "collections": *cakkhu kāya*/*rūpa kāya*, *sota kāya*/*sadda kāya*, etc. for the six sense faculties.
- That vision or mindset — *sakkāya diṭṭhi* — is what leads to a craving for them (*upādāna*).

5. When one has the wrong view of *sakkāya diṭṭhi,* **some parts of *pañcakkhandha*** become *pañc**upādāna**kkhandhā* (*pañca upādāna khandha*). **Those are the parts that one likes based on one's *gati*,**

Therefore, one needs to comprehend that one gets attached to things based on one's *gati* AT THAT TIME. One's *gati* keeps changing and can be very different, especially in one who is reborn. If one is reborn into a bad environment (conditions), one is likely to develop "bad *gati*."

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- Such bad *kammā* were done with bad *gati* AT THAT TIME. They can bring bad *vipāka* much later, even in future lives, when one may be living a moral life. The opposite is correct too. One's good kamma in a previous life can bring good *vipāka* even while one lives an immoral life in this life.
- That is why we experience both good and bad *kamma vipāka*.
- That is also why we cannot speak about an "unchanging *attā*/soul/*ātma*." A living being is a "lifestream" that encounters good/bad *vipāka* based on what had been done in the past based on one's *gati* at that time. Under suitable conditions, both kinds (good/bad *kamma*) bring *vipāka*.

There Are Only Causes and Effects

6. What is discussed in #5 is succinctly stated in the "WebLink: suttacentral: *Catutthaabhabbaṭṭhāna Sutta* (AN 6.95)."

Translation: "A *Sotāpanna* (or one with higher *magga phala*) accomplished in view (*diṭṭhisampanno puggalo*) is **unable (*abhabbo*)** to fall back on the idea that pleasure and pain are made by oneself (*sayaṁkataṁ*). Or that they are made by another (*paraṁkataṁ*). Or that they are made by both (*sayaṁkatañca paraṁkatañca*). Nor can they fall back on the idea that pleasure and pain arise by chance, not by oneself, another, or both. (*Asayaṁkāraṁ adhiccasamuppannaṁ, aparaṅkāraṁ adhiccasamuppannaṁ, asayaṅkārañca aparaṅkārañca adhiccasamuppannaṁ*).

– Why is that? It is because a person accomplished in view has seen that phenomena arise due to causes and conditions (according to *Paṭicca Samuppāda*). Those are the six things a *Sotāpanna* (or one with higher *magga phala*) accomplished in view will not fall back to."

- There is no "*attā*" or a "soul" or a "*ātma*" doing those things that will lead to pleasure or pain (sooner or later).
- Such *kamma vipāka* (pleasure or pain) materialize due to two factors. (i) Causes were created in the past based on the "*gati*" of the lifestream AT THAT TIME, and, (ii) Corresponding *vipāka* materialize when suitable CONDITIONS become available (at a later time).
- *Paṭicca Samuppāda* describes that process.
- That is why understanding "*gati*" is so important. One may have had "bad *gati*" in the past, and those can bring "bad *vipāka*" now, EVEN IF one has "good *gati*" now.
- That is why even the Buddha had to bear bad *kamma vipāka*. Even though he had "no *gati* left," he had to endure the results of past *kamma* done when he had "bad *gati*."

Deeper Aspects of *Sakkāya Diṭṭhi*

7. In the "WebLink: suttacentral: *Sakkāyadiṭṭhi Sutta* (SN 22.155)" it is stated how *sakkāya diṭṭhi* arises:

"***Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa sakkāyadiṭṭhi uppajjatī"ti?*** *"rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa sakkāyadiṭṭhi uppajjati. Vedanāya sati ... saññāya sati ... saṅkhāresu sati ... viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa sakkāyadiṭṭhi uppajjati.*"

Translated: "*Bhikkhus*, **because of focusing on what, attaching to what, and clinging to what leads to the arising of *sakkāya diṭṭhi*?** It arises due to focusing on *rūpa* (forms: things and people), attaching to forms, and clinging to forms. It arises similarly due to *vedanā, saññā, saṅkhāra,* and *viññāṇa*."

Buddha explains: "*Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā" ti*? "What do you think *Bhikkhus*, can *rūpa* be maintained to one's satisfaction?'.

"*Aniccaṁ, bhante*." "They cannot be, *bhante*."

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"*Yaṁ panāniccaṁ ... pe ... api nu taṁ anupādāya sakkāyadiṭṭhi uppajjeyyā"ti*? "Understanding that if something cannot be maintained to ones' satisfaction, if it undergoes unpredictable change and is destroyed, would one get attached to it and generate *sakkāya diṭṭhi?*

"*No hetaṁ, bhante*." "No reason for that, *bhante*."

and the same for the other four aggregates: "*Vedanā ... saññā ... saṅkhārā ... viññāṇaṁ niccaṁ vā aniccaṁ vā"ti?*

"Aniccaṁ, bhante." *"Yaṁ panāniccaṁ ... pe ... api nu taṁ anupādāya sakkāyadiṭṭhi uppajjeyyā"ti? "No hetaṁ, bhante*." *"Evaṁ passaṁ ... pe ... nāparaṁ itthattāyāti pajānātī"ti*."

8. Thus, one gets attached to the five aggregates and considers them to be one's own, ONLY IF one does not see the *anicca* (and *dukkha* and *anatta*) nature of those entities. When one understands that such attachments invariably (without exception) lead to suffering (because none of them can be maintained to one's satisfaction), one loses the craving for them.

- That understanding by itself, first leads to "loss of cravings" to the extent that **one would NOT be able** (***abhabbo***) to do immoral *kamma* that makes one suitable for rebirth in the *apāyā*. When one loses such *upādāna*, one will also not grasp such thoughts at the *cuti-paṭisandhi* moment.
- The word ***abhabbo*** is commonly mistranslated. It does not just mean "one would not do," but one "is incapable of doing." The enforcement is AUTOMATIC; one does not need to consider whether such an action is immoral. When certain types of *gati* are removed PERMANENTLY (with *magga phala*), one's mind WOULD NOT be CAPABLE of doing such sinful actions.
- When one cultivates such "bad *gati*," one would *upādāna* (and be born) to bad births; that is what is meant by "needing suitable conditions to bring *kamma vipāka* in," In the "WebLink: suttacentral: *Kukkuravatika Sutta* (MN 57)" (English translation there: "WebLink: suttacentral: The Dog-Duty Ascetic (MN 57)"), the Buddha explains how those "dog *gati*" that Seniya was cultivating would lead to him to be born a dog.
- Conversely, when one permanently removes such "bad *gati*," one would NOT be born in such unfortunate realms. That is what is meant by the verse, "*Catūh**apāye**hi ca vippamutto, Chaccābhiṭhānāni **abhabba kātuṁ***" ("(an *Ariya*) is free from the four ***apāyā*** because he/she is **incapable** of doing six highly immoral acts") in the "WebLink: suttacentral: *Ratana Sutta* (Snp 2.1)."

What is *Attā*?

9. Now, it is essential to figure out what is meant by "*attā*" in the description of *sakkāya diṭṭhi*.

The "WebLink: suttacentral: *Paṭipadā Sutta* (SN 22.44)" describes the way to get rid of *sakkāya diṭṭhi*: "*Katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā? Idha, bhikkhave, sutavā ariyasāvako ariyānaṁ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṁ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, **na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ; na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ**. Na vedanaṁ attato ... na saññaṁ ... na saṅkhāre ... na viññāṇaṁ attato samanupassati, **na viññāṇavantaṁ vā attānaṁ;** na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ. .."*

- **Translated:** "And what, *bhikkhus*, is the way leading to the cessation of identity with the five aggregates (*sakkāya diṭṭhi*)? Here, *bhikkhus*, the instructed noble disciple … does not regard form [*rūpa*] as ***attā*** … nor *vedanā* as ***attā*** … nor *saññā* as ***attā*** … nor *saṅkhāra* as ***attā*** … nor *viññāṇa* as ***attā*** … nor ***attā*** as in *viññāṇa*.."
- See #2 above for the full translation of the verse.

Anattalakkhaṇa Sutta (SN 22.59)

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10. Let us compare the above definition to the following verse in the "WebLink: suttacentral: *Anattalakkhaṇa Sutta* (SN 22.59)": "*Rūpaṁ, bhikkhave, anattā. Rūpañca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ rūpaṁ ābādhāya saṁvatteyya, labbhetha ca rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti. Yasmā ca kho, bhikkhave, rūpaṁ anattā, tasmā rūpaṁ ābādhāya saṁvattati, na ca labbhati rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti.*

- **Translated**: "*Bhikkhus*, form (physical body) is *anattā* (or not *attā*). For if, *bhikkhus*, if one's body is *attā*, one would have full control over it, and it would be possible to say: 'Let my body be like this; let my body not be like this.' But because the body is *anattā*, it is subjected to decay and disease. And it is not possible to have it the way one desires: 'Let my body be this way; let my body not be this way.'"
- The recent post, "Anattā in Anattalakkahana Sutta – No Soul or a Ātma" explained the reality. That there is no *attā* or a "soul" or a "*ātma*" that can be associated with either one's physical body or its four mental aggregates.

11. Again, from the "WebLink: suttacentral: *Anattalakkhaṇa Sutta* (SN 22.59)": "*Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā" ti*? "*Aniccaṁ, bhante*." "*Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā"ti*? "*Dukkhaṁ, bhante*." "*Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ: 'etaṁ mama, esohamasmi, eso me attā'"ti*? "*No, hetaṁ, bhante...*"

Translated: "What do you think, *bhikkhus*, can form be maintained to one's satisfaction?"—"No, *bhante*"—"Would something of such nature lead to suffering or happiness?"—"Suffering, venerable sir."—"Is it prudent to regard such a thing thus: 'This is mine, this I am, this is my self'?"—"No, *bhante*."

AND

"*Tasmātiha, bhikkhave, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ*."

Translated: "Therefore, *bhikkhus*, any form (*rūpa*) whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form (these are 11 types of *rūpa* in *rūpakkhandha*) should be seen as it truly is, with correct wisdom. Thus: 'This is not mine, this I am not, this is not my self.'"

- The same argument would hold for the other four mental aggregates as well.

Sakkāya Diṭṭhi and *Anatta* Nature

12. Therefore, *sakkāya diṭṭhi* permanently disappears when one comprehends the true nature of this world. That is the *anicca* nature (inability to maintain *rūpa, vedanā, saññā, saṅkhāra,* and *viññāṇa* in the way one likes to). Much suffering (including in the *apāyā*) will result from not realizing the *anicca* nature. That is when one becomes helpless (*anatta*); see "Anicca – True Meaning."

- Therefore, one is truly helpless in this rebirth process (*anatta*); see, "Anatta – No Refuge in This World." That is the same as not having complete control ("*na*" + "*attā*" or *anattā*); see, "Anattā in Anattalakkahana Sutta – No Soul or a Ātma."
- The existence (*bhava*) in this world and corresponding births (*jāti*) filled with suffering arise because one tries to go against the true nature and generates *saṅkhāra* (due to *avijjā*). That is *Paṭicca Samuppāda*.
- When one comprehends that, one would stop generating *saṅkhāra*, starting with the worst kind: *apuñña abhisaṅkhāra* (leading to immoral deeds). That is how a *Sotāpanna* starts on the Noble Path.

3.4.9.2 Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views

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Introduction – Two Types of Wrong Views

1. In the "Mahā Cattārisaka Sutta (Discourse on the Great Forty)," the Buddha explained that there are two eightfold paths; also see, "Buddha Dhamma – In a Chart" and the post referred to therein. Therefore, there are two types of *sammā diṭṭhi*, attained via the removal of two types of *micchā diṭṭhi*.

- First, one must follow the **mundane eightfold path** and eliminate the ten types of *micchā diṭṭhi*. That is the foundation to comprehend the nature of a broader world of 31 realms. One must realize the truth of *kamma/kamma vipāka*, rebirth process, that there is a *paraloka* where *gandhabba* lives, etc.; see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- The more profound wrong views of *nicca*, *sukha*, and *atta* can be removed, and one can then comprehend the real nature of this world of 31 realms (only after one gets rid of the ten types of *micchā diṭṭhi*); see, "Three Marks of Existence – English Discourses."
- When that happens, one becomes a *Sotāpanna Anugāmi* and starts on the **Noble Eightfold Path**.

2. Removal of *sakkāya diṭṭhi* is the basis of one's start on the Noble Eightfold Path. It is about getting a "new vision" of the true nature of this world of 31 realms.

- **That requires getting rid of the more in-depth wrong views (*nicca, sukha, atta*) about the nature of this world.**
- In this post, we will discuss how "20 types of *sakkāya diṭṭhi*" is reached by getting rid of 5 types of wrong views on the five aggregates based on *uccheda diṭṭhi* and 15 types of wrong views on the five aggregates based on *sassata diṭṭhi*. [***uccheda*** :[m.] cutting off; perishing; annihilation. ***sassata*** :[adj.] eternal.]

Sakkāya as "*Sath*" + "*Kāya*"

3. In the previous post, "Sakkāya Diṭṭhi and Tilakkhaṇa," we discussed how *sakkāya diṭṭhi* is related to one's cravings. Those cravings (*upādāna*) are for one's body and other material things of perceived value (*rūpakkhandha*). They also include one's mental constituents that define those cravings (*khandha* or aggregates of *vedanā, saññā, saṅkhāra*, and *viññāṇa*).

- As we saw in that post, The word "*sakkāya*" comes from "*sath*" + "*kāya*," which rhymes with "*sakkāya*." "*Sath*" means "good" and "*kāya*" means "a collection" or "an aggregate" (it could also mean "physical body," which is also a collection of parts). Thus "*sakkāya*" means those five aggregates (including one's own body) are fruitful. Mental entities are also "collections" or "aggregates."
- These cravings for the five aggregates arise because of the wrong views of *uccheda diṭṭhi* or *sassata diṭṭhi* or views in between those two (with different combinations), as we discuss below.

Two Main *Diṭṭhis* (Deeper Wrong Views)

4. There are two main "*diṭṭhis*" or "wrong views" about the world discussed in the "WebLink: suttacentral: *Brahmajāla Sutta* (DN 1)." I always provide the Pāli version of a *sutta*, because sometimes the commonly available English translations have errors. I usually give a link to the Pāli version at Sutta Central. One can get translations to English — and even a few more languages — by clicking on the "hamburger icon" (represented by three short parallel lines) at the top left. Keep in mind that some translations there are incorrect.

- One is the *uccheda diṭṭhi*, which says a "person" exists only until the death of the physical body; a "person" is nothing more than a collection of physical matter (molecules). When the "person" dies, that is the end of the story (*uccheda* means "cut off").
- The second is *sassata diṭṭhi* — which is the exact opposite of the first (*sassata* means "eternal.") It is the view that a "person" has a "mental body" that survives the death of the physical body: In Abrahamic

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religions (Christianity, Judaism, and Islam), it is called the "soul," which goes to either heaven or hell at death and will stay there forever. In Hinduism, it is called "*ātma*," which merges with *Mahā Brahma* at some point and remains there forever.

- **In the *Brahmajāla Sutta* (DN 1), the Buddha discusses 60 more wrong views, but those are variations of the above two.** We can see that most scientists have the *uccheda diṭṭhi* (that one's physical body with its brain is all that is there.) Most religious people (in Abrahamic religions and Hinduism) have the *sassata diṭṭhi* that one's soul or *ātma* lives forever.

5. If *uccheda diṭṭhi* is the actual reality of the world, suffering will end with the death of the physical body. Thus one may seek to "enjoy worldly pleasures" without paying attention to the harmful consequences of doing immoral deeds (when the temptation gets high enough).

- If *sassata diṭṭhi* is the actual reality of the world, then suffering will never end, because there is an "unchanging essence" that will survive the body's death at any time. Even though the premise that there is a "suffering-less, joyful realm" (merge with the Creator), the Buddha said that there is no such existence. **All existences are subject to suffering, simply because matter (*rūpa*) is unstable. Any life with even a trace of tangible matter is inherently unstable. Modern science has confirmed this fact,** "Second Law of Thermodynamics is Part of Anicca!."
- In Buddha Dhamma, there is a *monomaya kāya* (*gandhabba,* mostly "mental" with just a few *suddhaṭṭhaka* or smallest units of matter) that survives the death of the physical body. Any existence in this world is associated with such a "mental body." The mental body of a human or an animal is a *gandhabba*. However, the gandhabba also has a finite lifetime. See, "Bhava and Jāti – States of Existence and Births Therein."
- Buddha Dhamma says a living being (with *monomaya kāya*) comes into existence due to six root causes, but all six disappear with the removal of three root causes (*lobha*, *dosa*, *moha*). If those root causes are present, there will be an associated life. And any being in this world has much more suffering than any short-lived happiness; see, "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)" and "The Grand Unified Theory of Dhamma."

6. Therefore, the concept in Buddha Dhamma is in between those two extremes of *uccheda diṭṭhi* and *sassata diṭṭhi.*

- There is a mental body (*monomaya kāya*) with a trace of matter (*gandhabba*) that survives the death of the physical body. Still, that mental body is ever-changing, according to *Paticca Samuppāda.*
- Therefore, there is no everlasting "self" or a "*ātma*" or an "*attā*." The denial of an eternal "*attā*" is called "*anattā*" ("na" + "*attā*"). That is one of several possible meaning of *anattā*; see, "Anattā in Anattalakkahana Sutta – No Soul or a Ātma."
- Since the death of the physical body is not the end of suffering, one will become helpless (*anatta*) in the rebirth process since births in the four lowest realms (*apāyā*) are unavoidable. That is another meaning of *anatta* ("na" + "*atta*") or "without refuge or becoming helpless); see, "Anatta – No Refuge in This World." Here, *atta* means "with refuge.."
- When one understands this worldview of the Buddha, one removes *sakkāya diṭṭhi* (together with *vicikicca* and *silabbata parāmāsa*) and attains the *Sotāpanna* stage.

Two Main Types of Character (*Carita*)

7. A revealing analysis of *sakkāya diṭṭhi* in terms of one's character qualities (*carita*, pronounced "charitha") is in the "WebLink: suttacentral: Nayasamuṭṭhāna section (NE 36)" of the *Nettippakarana* (a Commentary in the *Tipiṭaka*). It defines the Four Noble Truths in terms of "*sakkāya*": "*Tattha* ***diṭṭhicaritā*** *rūpaṁ attato upagacchanti. Vedanaṁ ... pe ... saññaṁ ... saṅkhāre ... viññāṇaṁ attato upagacchanti.* ***Taṇhācaritā*** *rūpavantaṁ attānaṁ upagacchanti. Attani vā rūpaṁ, rūpasmiṁ vā attānaṁ, vedanāvantaṁ ... pe ... saññāvantaṁ ... saṅkhāravantaṁ ... viññāṇavantaṁ attānaṁ*

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upagacchanti, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ, ayaṁ vuccati ***vīsativatthukā sakkāyadiṭṭhi***."

Translated: "A person with "characteristic wrong views" (***diṭṭhicaritā***) perceives "**I am my body," "I am my *vedanā*," "I am my *saññā*," "I am my *saṅkhāra*," and "I am my *viññāṇa*."** A person with "characteristic cravings for sense pleasures" (***taṇhācaritā***) perceives **my body represents me; my body is in me, I am in my body.** He sees *vedanā..saññā..saṅkhāra..viññāṇa* in the same three ways **(e.g., my *viññāṇa* represents me, my *viññāṇa* is in me, I am in my *viññāṇa*)** – that is **twenty types of *sakkāya diṭṭhi***.

- Thus, there are five types (one view for each aggregate) of *sakkāya diṭṭhi* due to *uccheda diṭṭhi* and 15 types (three views for each aggregate) of *sakkāya diṭṭhi* due to *sassata diṭṭhi*.
- Also, note that either of these two views leads to a firm conviction (*upagacchanti*).

Diṭṭhicaritā With *Ucceda Diṭṭhi* and *Taṇhācaritā* With *Sassata Diṭṭhi*

8. From the same section of WebLink: suttacentral: Nayasamuṭṭhāna (NE 36) of the *Nettipakarana*, we have two definitions for *uccheda diṭṭhi* and *sassata diṭṭhi*.

"*Tattha ye rūpaṁ attato upagacchanti. Vedanaṁ ... pe ... saññaṁ ... saṅkhāre ... viññāṇaṁ attato upagacchanti.* ***Ime vuccanti "ucchedavādino"ti***."

"*Ye rūpavantaṁ attānaṁ upagacchanti. Attani vā rūpaṁ, rūpasmiṁ vā attānaṁ. Ye vedanāvantaṁ ... pe ... ye saññāvantaṁ ... ye saṅkhāravantaṁ ... ye viññāṇavantaṁ attānaṁ upagacchanti, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.* ***Ime vuccanti "sassatavādino"ti,*** *tattha ucchedasassatavādā ubho antā, ayaṁ saṁsārapavatti*."

Translated: "One with *uccheda diṭṭhi* (***ucchedavādino***) perceives "**I am my body," "I am my *vedanā*," "I am my *saññā*," "I am my *saṅkhāra*," and "I am my *viññāṇa*."**

- In other words, One with *uccheda diṭṭhi* attributes all five aggregates to the physical body. Thus, when the physical dies, that is the end of all five aggregates. No rebirth.

"One with *sassata diṭṭhi* (***sassatavādino***) perceives '**my body is me; my body is in me, I am in my body**.' He also perceives ve*danā..saññā.. saṅkhāra.. viññāṇa in* the same four ways **(e.g., my *viññāṇa* is me, my *viññāṇa* is in me, I am in my *viññāṇa*)**." Those with such extreme views are bound to the cycle of rebirths (*saṁsāra*).

- In other words, One with *sassata diṭṭhi* attributes all five aggregates to the mental body. Thus, even when the physical dies, the five aggregates will continue.

9. This verse introduces dividing *anariyas* (*puthujjano*) into two categories: (1) ***diṭṭhicarita*** or those with personalities dominated by the wrong vision of *uccheda diṭṭhi*. (2) ***taṇhācarita*** or those with characters dominated by the wrong view of *sassata diṭṭhi*. If you look at the definitions in #7 above, you will see that a ***diṭṭhicarita*** is one with *uccheda diṭṭhi,* and a ***taṇhācaritā*** is one with *sassata diṭṭhi.*

- The last part says that the 20-types of *sakkāya diṭṭhi* are a combination of *uccheda* and *sassata diṭṭhis*. Since all other 60 *diṭṭhis* or wrong visions about the world are different combinations or variations of *uccheda* and *sassata diṭṭhis*, 20-types of *sakkāya diṭṭhi* include all the wrong views about "this world."

Sotāpanna Stage – A New WorldView

10. Now we look at the last of the verse in #8 above, which gives another clue: "..*tattha ucchedasassatavādā ubho antā, ayaṁ saṁsārapavatti*."

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- Here, "ucchedasassatavādā" results from the combination of *uccheda sassata vādā*, i.e.,*uccheda vādā* and *sassata vādā*, where *vāda* means "argument or theory," or in this case "view." It says those two are the two extreme views. [***vāda*** :[m.] theory; saying; creed controversy.]
- Then it says, "*ayaṁ saṁsārapavatti*." That means those two extreme views lead to the continuation of the rebirth process! (*saṁsāra pavatti*, where "*pavatti*" means to "continue or sustain").
- That makes perfect sense. One removes *sakkāya diṭṭhi* (and gets to the correct worldview) by getting rid of the two main wrong views about the world of 31 realms, i.e., *uccheda diṭṭhi* and *sassata diṭṭhi,* and any combination of them.

11. If a living being does not cease to exist at the death of the physical body (*uccheda diṭṭhi* does not hold) AND if there is no "permanent essence of a being" like a soul or a *ātma* (*sassata diṭṭhi* does not hold), then what is the explanation?

- Continuation of a lifestream NOT ONLY at the death of the physical body but at ANY MOMENT is explained via the principle of causes and conditions (*Paticca Samuppāda*).
- One who gets to be a *Sotāpanna* comprehends this fact and realizes that there is nothing to be called "mine" because, in reality, there is absolutely nothing that can be under control of "oneself"; see, "Anattā in Anattalakkhana Sutta – No Soul or a Ātma."
- If one does not comprehend that, one will become helpless in the future, especially when reborn in an *apāya*; see, "Anatta – No Refuge in This World."
- That is why getting rid of *Sakkāya diṭṭhi* REQUIRES one to get rid of any trace of *uccheda diṭṭhi* or *sassata diṭṭhi.*
- That is not possible until one first gets rid of the ten types of *micchā diṭṭhi* and gets basic understanding of the broader world with 31 realms, laws of *kamma*, the existence of a *paraloka* with *gandhabba*, and the validity of the rebirth process; also see, "Buddhism without Rebirth and Nibbāna?."

12. However, this is only a change of *diṭṭhi vipallāsa* (getting rid of muddled or distorted vision). There are two more *vipallāsa* (*saññā vipallāsa* and *citta vipallāsa* or "distorted perceptions and thoughts.") Their removal happen at higher stages of *Nibbāna*; see "Discourse 3 – Distorted Perceptions or Saññā Vipallāsa" in "Three Marks of Existence – English Discourses."

- Therefore, getting rid of ALL wrong views starts at the *Sotāpanna Anugāmi* stage, and is established at the *Sotāpanna* stage.
- However, all types of *vipallāsa* wear out step-by-step and ultimately go away only at the *Arahant* stage; see the forum discussion "Sakkāya Diṭṭhi and Tilakkhana."

3.4.9.3 Associations (Sevana) – A Root Cause of Wrong Views

June 29, 2019; revised July 1, 2019 (comment added at the end); July 3, 2024

1. Our worldviews are first formed by our families. Most people maintain those views throughout their lifetimes. A good example is one's religion.

- With the advent of the internet, this is changing. Now, people are exposed to many worldviews, can learn about different worldviews, and decide for themselves which one(s) makes more sense.
- Still, the primary mindset instilled at a young age can have a long-lasting effect. This is why it is important to ensure that our children are not exposed to "bad influences," especially bad friends.

2. In the terminology of the Buddha, one's "*gati*" (habits/character qualities) are determined by one's worldview and *vice versa*. **Furthermore, whether one acts with *avijjā* (ignorance) at any given time depends on one's *gati*.** In simple terms, "good *gati*" are associated with *Sammā Diṭṭhi* (correct views,) and "bad *gati*" are associated with *micchā diṭṭhi* (wrong views).

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- This is why *Sammā Diṭṭhi* comes first in the mundane and Noble Eightfold Paths.
- The basic concepts are discussed in "Āsava, Anusaya, and Gati (Gathi)" and the posts referred to there.
- This is also true at a deeper level; see #8 of "Sakkāya Diṭṭhi and Tilakkhaṇa." One's *gati* can lead to specific future births.

3. *Gati* is carried from life to life. However, a new *gati* is FORMED mainly during human life.

- If a human cultivates an "animal *gati*," that human will likely be born as that animal in the next life (or a future life). This is explained clearly in the "WebLink: suttacentral: *Kukkuravatika Sutta* (MN 57)" (English translation there: "WebLink: suttacentral: The Dog-Duty Ascetic (MN 57)"). There, the Buddha explains how those "dog *gati*" that Seniya was cultivating would lead to him being born a dog.
- Similarly, a human who cultivates "*deva gati*" by cultivating *saṅkhārā* that are good and moral (*puññābhisaṅkhāra*) — and thus engages in such thoughts, speech, and actions — that human is likely to be born a *deva*.
- A human is born with a particular set of gati acquired in past lives as a human. But a human CAN change such gati by WILLFULLY cultivating different types of *saṅkhāra* (and thus one's actions). In particular, a human can cultivate "*Ariya gati*" by cultivating the Noble Eightfold Path (which means cultivating *puññābhisaṅkhāra* AND by comprehending *Tilakkhaṇa*).

4. A human baby has a similar *gati* to his/her parents. That is not an accident. Normally, a *gandhabba* with *gati* similar to those of the parents can take possession of the zygote in the mother's womb that was formed by the union of mother and father; see "Buddhist Explanations of Conception, Abortion, and Contraception." This is another reason a child would likely maintain the parents' *gati* (and thus worldviews, religion, and behavior patterns).

- However, if the child comes under the strong influence of a bad set of friends, those *gati* can change for the worse. We discussed an example of a teenager transforming into a drug addict/gang member in our discussion of *Paticca Samuppāda*; see, "Phassa Paccayā Vedanā….to Tanhā."
- In the same way, that teenager could have been pointed in the right direction if, for example, the parents themselves started following the Noble Path and encouraged the teenager to do the same.
- Therefore, one's environment (whom one associate with) can significantly impact one's *gati*. This is true for adults too, but children can be easily influenced. This is why one MUST associate with people with "good and moral *gati*."

5. In the "WebLink: suttacentral: *Mangala Sutta* (Snp 2.4)," a *deva* comes to the Buddha and asks, "What are the highest auspicious deeds to be cultivated ("*brūhi maṅgalamuttamaṁ"*); here, "*maṅgalamuttamaṁ"* is *"mangalam + uttamam",* where "*mangala*" means "auspicious" and "*uttama*" means "highest").

- The very first auspicious deed listed by the Buddha is: "***Asevanā*** *ca bālānaṁ, paṇḍitānañca* ***sevanā..***" OR, "not to associate with ignorant people (*bāla*) and to associate with the wise (*paṇḍita*)."
- In the above I have translated "*sevana*" as "to associate" and "*asevana*" as "not to associate." A better description would be, "to get advice from and to follow" and "not to get advice from or to follow." Sometimes it is impossible to stop "associating" with a group of people, even if they have bad character qualities. For example, such people may be at one's workplace, and it is impossible to stop interacting with them. However, one does not have to follow their bad opinions/worldviews.
- In the same way, just "associating with an *Ariya*" does not necessarily qualify as "*paṇḍitānañca sevanā*." For example, many people who associated closely with the Buddha himself (Devadatta and King of Kosala, for example) did not profit from that association: Devadatta was born in the *apāyā*, and the King of Kosala failed to become a *Sotāpanna*.

6. Of course, it is prudent to minimize interactions with those with *micchā diṭṭhi.* However, this again depends on the context.

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- For example, many prominent scientists have "*uccheda diṭṭhi*," which states that the physical body is all one has and that life ends at the death of the physical body. This is one of the two major wrong views associated with *sakkāya diṭṭhi* (that blocks the *Sotāpanna* stage); see "Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views."
- It is OK to listen to them and even learn from them about MUNDANE things like science. Most of them have never been exposed to true Buddha Dhamma, and all of them are "moral people." I discussed a good example recently (June 27, 2019 at 9:48 am post) at the discussion forum, "Sakkāya Diṭṭhi and Tilakkhana." As I explained there, Dr. James Tour is correct when he explains why there is more to life than just the physical body. Furthermore, he explains with clear evidence why life could not have evolved from "inert matter."
- However, since he has not been exposed to true Buddha Dhamma, he cannot think of a reasonable explanation other than to say that life must have been created by God, and that there is an everlasting "soul" (i.e., he has *sāssata diṭṭhi*). I do not blame him; as he firmly believes (and he is right), life is very complex and it is NOT possible to explain the origins of life by the theory of evolution.
- What he has not been exposed to is Buddha's explanation that life has ALWAYS existed (there is no traceable beginning to life) and evolves according to causes and conditions (*Paticca Samuppāda*); see, "Buddhism and Evolution – Aggañña Sutta (DN 27)."

7. Among the four conditions that must be fulfilled to attain the *Sotāpanna* stage of *Nibbāna*, "*Sappurisasaṁsevo*" or "Association with "*sappurisa* (*sath* + *purisa* or "Noble friend", i.e., an *Ariya*)" is the first condition; see, "Four Conditions for Attaining Sotāpanna Magga/Phala."

- Since Buddha's teachings are unique, the true message has to come from a Buddha or someone "who can be traced back to the Buddha", as explained in the above post. The teachings can be explained accurately only by an *Ariya* who has GRASPED those unique teachings that have never been known to the world: "*pubbe ananussutesu dhammesu*.." (see #8 of "Dhammacakkappavattana Sutta – Introduction").
- But it is not necessary to "hang out" or "directly associate" with an *Ariya*. The key is to "to get advice from and to follow" such Noble Persons, as explained above. That can be done by listening to their *desanās* (discourses) and/or by reading their writings.
- One cannot attain the *Sotāpanna* stage while having *sakkāya diṭṭhi* (i.e., *uccheda diṭṭhi* or *sāssata diṭṭhi* or some combination of the two): see, "Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views."

8. Now, we can look into the term "*sappurisa*" in more detail to better understand the situation. Many *suttā* that describe *sappurisa/asappurisa* in different ways (all related to each other).

- For our discussion here, the description given in the "WebLink: suttacentral: *Aṭṭhaṅgika Sutta* (AN 4.205)" is more relevant: "*Katamo ca, bhikkhave,* ***asappuriso****? Idha, bhikkhave, ekacco micchādiṭṭhiko hoti, micchāsaṅkappo hoti, micchāvāco hoti, micchākammanto hoti, micchāājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti. Ayaṁ vuccati, bhikkhave, asappuriso*."
- **Translated:** "An ***asappurisa*** is one who follows *micchā diṭṭhi, micchā saṅkappa, micchā vācā, micchā kammanta, micchā ājīva, micchā vāyāma, micchā sati,* and *micchā samādhi.*
- In other words, when one has wrong views (*micchā diṭṭhi*), one thinks in the wrong ways, speaks, acts in the wrong ways, follows a wrong livelihood, makes efforts to accomplish wrong (or useless) goals, gets to the wrong mindset, and thus ends up with a perturbed state (and therefore is prone to act unwisely).

9. Of course, a *sappurisa* is one who is on the correct pat with *sammā diṭṭhi, sammā saṅkappa hoti, sammā vācā, sammāka mmanta, sammā ājīva, sammā vāyāma, sammā sati*, and *sammā samādhi.*

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- Furthermore, the *sutta* explains that there is a **worse *asappurisa***, who also **encourages others** to follow the wrong path.
- Similarly, there is a **better *sappurisa*** who encourages others to follow the correct path.

10. Another definition of a *asappurisa* is given in the "WebLink: suttacentral: Paṭipadā Sutta (SN 22.44)," which is relevant to the present discussion: "***Sakkāyasamudayagāminiñca*** *vo, bhikkhave, paṭipadaṁ desessāmi,* ***sakkāyanirodhagāminiñca paṭipadaṁ***.

Taṁ suṇātha. Katamā ca, bhikkhave, sakkāyasamudayagāminī paṭipadā? Idha, bhikkhave, ***assutavā puthujjano*** *ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ. Vedanaṁ attato ... saññaṁ ... saṅkhāre ... viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ*."

Translated: ""*Bhikkhus*, I will teach you the way leading to the origination of ***sakkāya (diṭṭhi)*** and the way leading to the cessation of ***sakkāya (diṭṭhi)***. The description in blue is exactly same as discussed in #2 of the post, "Sakkāya Diṭṭhi and Tilakkhaṇa."

- The next verse in the *sutta* states that a *sappurisa* is one who has removed ***sakkāya diṭṭhi.***

11. Two more relevant terms are "*sutavā ariyasāvako*" (a Noble person who has comprehended Buddha Dhamma) and "*assutavā puthujjano*" (who has not heard/comprehended Buddha Dhamma).

- The "WebLink: suttacentral: *Ānandatthera Sutta* (SN 55.13)" describes a "*sutavā ariyasāvako*" as one who has "*buddhe* ***aveccappasādena*** *samannāgato*," "*dhamme aveccappasādena samannāgato*," "*sanghe aveccappasādena samannāgato*," "*ariyakantehi sīlehi samannāgato*." That means one who has "unbreakable faith in the Buddha, *Dhamma*, *Saṅgha*, and unbreakable moral mindset that would not do an *apāyagāmi* deed."
- Those are the four qualities of a *Sotāpanna*; see, "Sotāpatti Aṅga – The Four Qualities of a Sotāpanna." The key terms "***aveccappasādena"*** and "***ariyakānta sīla***" are discussed in that post.
- Again, many *suttā* describe these terms in different (but related) ways. For example, "WebLink: suttacentral: *Dutiyaariyasāvaka Sutta* (SN 12.50)" describes a "*sutavā ariyasāvaka*" as one who has comprehended *Paticca Samuppāda*.
- Therefore, a "*sutavā ariyasāvako*" is a Noble Person or an *Ariya*.
- On the other hand, "*assutavā puthujjano*" is one who has not heard/grasped those.

12. Therefore, even a person who may be considered highly moral by mundane standards (like famous philanthropists, scientists, etc) is likely to be an "*asappurisa*" or an "*assutavā puthujjano*." That is, IF they have *micchā diṭṭhi* (10 types of *micchā diṭṭhi* which include *sakkāya diṭṭhi*). As we have discussed, *sakkāya diṭṭhi* is *uccheda diṭṭhi* or *sāssata diṭṭhi* or a combination of the two. Such persons would not be able to guide one on the Noble Eightfold Path.

- Again, that does not mean one cannot learn other useful (mundane) concepts from them.
- One really needs to avoid those who are engaged in immoral deeds: drug use, excessive alcohol use, sexual misconduct, etc.
- To make progress on the Noble Path, one should associate (follow and take advice from) a *paṇḍita* (wise person) in the context of Buddha Dhamma, i.e., a *sappurisa*/*sutavā ariyasāvaka*. A *paṇḍita* is not determined by age, educational degrees, or other metrics, but only based on whether one has removed *sakkāya diṭṭhi*.

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July 1, 2019: Regarding #5 above, it is important to note that *āsevena* means something different from *asevana*.

- *Sevana* is association. *Āsevana* (Ā + sevana) means "came to associate with"; see, "Āsevana and Aññamaññā Paccayā."
- *Asevana* (A + sevana) is "not to associate with," the negation as discussed in #5 above.

It is very important to see the difference, which illustrates how Pāli words combine (*sandhi*) to produce other words with very different meanings. Thanks to Tobias Große for bringing this distinction to our attention at today's discussion forum.

3.4.10 Why are Tilakkhana not Included in 37 Factors of Enlightenment?

April 1, 2016; revised June 30, 2021

1. It is possible that one may ask, "If *anicca, dukkha, anatta* are so important, why are they not included in the 37 Factors of Enlightenment?." After all, one attains *Nibbāna* via cultivating the 37 Factors of Enlightenment (also called 37 *Bodhipākkhiya Dhamma,* or the Dhamma concepts that takes one to *Bodhi* or "*bhava*" + "*uddha*," i.e., to *Nibbāna; "pākkhiya"* means "on the side of").

- The key to the answer is that there are two 37 Factors of Enlightenment, one is mundane (*lokiya*) and one is transcendental (*lokuttara*). We have previously discussed that there are two eightfold paths as well: one mundane and one transcendental; see, "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."
- The mundane versions are followed by those who do not comprehend the *Tilakkhaṇa* (*anicca, dukkha, anatta*). Thus *Tilakkhaṇa* are preconditions (prerequisites) to be able to follow the Noble Path.

2. This is related to the fact that the 37 Factors of Enlightenment were there when Prince Siddhartha was born. The existence of the mundane version of the 37 Factors of Enlightenment or eightfold paths is possible only if there has been a previous Buddha in the same *mahā kappa,* where a *mahā kappa* is the time span of an "Earth system" or more precisely a solar system with an Earth-like planet supporting human life (an eon).

- All Buddhas discover the *Tilakkhaṇa*, the Four Noble Truths, the Noble Eightfold Path, etc by their own efforts. But since these Dhamma concepts encompass Nature's laws, all Buddhas keep re-discovering the same Dhamma.
- However, like anything else in this world, a "Buddha *Sāsana*" or the "original Dhamma preached by a Buddha" lasts only for a certain time. For Buddha Gotama, his *Sāsana* is supposed to last only 5000 years (when the human lifespan is about 100 years), and we are halfway through.
- There have been four Buddhas on this Earth (which formed about 4.6 billion years ago), and Buddha Gotama was the fourth. The three Buddhas preceding him were: Kakusandha, Konagama, and Kassapa; one more Buddha, Buddha Maitreya, is supposed to appear long after the Gotama Buddha *Sāsana* disappears.

3. It is said that a Buddha comes to this world to reveal three words and eight letters (in Pāli): *"**Attakkarā theenapadā Sambuddhena pakāsithā, na hi sīla vataṁ hotu uppajjanti Tathāgatā**,"* which means, "a Buddha (*Tathāgatā)* is born NOT just to show how to live a moral life, but to reveal three words to the world*."*

- These three words are *anicca, dukkha, anatta*.

4. When a given Buddha *Sāsana* fades away, it does not disappear abruptly. What happens is that the true meanings gradually get lost, and are replaced by easier to grasp, mundane meanings; the first to lose the true meanings are *anicca, dukkha, anatta*. Without them, all other concepts remain there with mundane meanings.

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- When the Kassapa Buddha *Sāsana* faded away, most of the concepts survived only with mundane meanings and that is why most terms like *kamma* and even *Satta Bojjhaṅga* survived up to the time of Prince Siddhartha's birth.
- In fact, even during a given Buddha *Sāsana,* the true meanings of *Tilakkhaṇa* get lost for periods of time but are revived by *Jāti Sotāpannas* (when one attains the *Sotāpanna* stage, it is not lost in future lives; so, if one is reborn human, they will be a *Jāti Sotāpanna)*. Thus during a given Buddha *Sāsana,* such as *Jāti Sotāpannas,* keep bringing back the true Dhamma until the end of that Buddha *Sāsana.*
- After that, no more *Jāti Sotāpannas* are born, and true Dhamma disappears from this world (or, more correctly, from this Earth). Again, the mundane versions may survive for a long times.
- Then the world has to await the appearance of a new Buddha to reveal the true meanings of *anicca, dukkha, anatta*. But a *mahā kappa* with five Buddhas (like ours) is a rare event, and it is called *Mahā Badda Kappa*.
- More common is to have no Buddhas or just a single Buddha in a given *mahā kappa.* For example, there were 30 *mahā kappā* before this *mahā kappa* where there was not even a single Buddha present.

5. This is why the Buddha emphasized that there is a very brief window of time to attain *Nibbāna* (at least to attain the *Sotāpanna* stage).

- The time span of each Buddha *Sāsana* is different because the average lifetime of humans keeps changing. Gotama Buddha *Sāsana* is supposed to be 5000 years long, with the average lifetime of a human being about 100 years. During the Buddha *Sāsana of* Buddha Kassapa, the human lifespan was about 20, 000 years. Thus, we can guess that Sāsana lasted about 20,000 x 50 = about a million years.
- Therefore, even though there will be one more Buddha appearing in this *mahā kappa*, the total time one could be potentially exposed to Buddha Dhamma would be only a few million years.
- Our Earth (i.e., the Solar system) may last a few more billion years, so we can say that the lifetime of this *mahā kappa* is roughly 8-10 billion years or 8000 to 10,000 million years. Only a few million years, at most, is the "short window" that is available to work towards *Nibbāna*.
- Of course, one needs to be fortunate enough to be born human on this Earth during the Maitreya Buddha *Sāsana* to get the next opportunity to work towards *Nibbāna*. This is an improbable event for any given person.
- Also see, "Rebirth – Connection to Suffering in the First Noble Truth." Even when one is born human, most *mahā kappā* (eons) will have no Buddhas present to teach the way to *Nibbāna*.

6. Going back to our main discussion, when Buddha Kakusandha appeared first in this world (i.e., on this Earth), there was no previous Buddha on this Earth. Therefore, concepts like the eightfold path, *Satta Bojjhaṅga*, 37 Factors of Enlightenment (or terms like *kamma* and rebirth) **were not there even by name**.

- It is clear why those concepts were there before Buddha Gotama (i.e., when Prince Siddhartha was born). After Buddha Kassapa's *Sāsana* faded away, mundane interpretations of key concepts were passed down through generations (initially through *vedic* traditions, which then transitioned to the Hindu religion; of course, most concepts survived only by the name).
- Therefore, not only concepts like *kamma*, rebirth, the five (and eight) precepts were there when Prince Siddhartha was born, but also *Satta Bojjhaṅga* and ways to attain *jhānā.* Of course, those meanings were mundane and the *jhānā* were *anariya jhānā*. Without *Tilakkhaṇa*, it is not possible to attain *Ariya jhānā.*

7. The difference that the Buddha Gotama made was to bring back the true Dhamma based on the true nature of this world, i.e., *anicca, dukkha, anatta*. But even during a given Buddha *Sāsana,* the true Dhamma starts to fade away from time to time (**people tend to embrace the easy and mundane version**) and needs to be revived by a *jāti Sotāpanna.*

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- And that is what is happening even at present. The true Dhamma of Buddha Gotama had again started to fade away, and a *jāti Sotāpanna* in Sri Lanka is bringing back the correct or *lokuttara* version now. Within the past 2500 years, it happened at least once before, and we will discuss that when the time is appropriate.

8. The difference between the two versions of the 37 Factors of Enlightenment or the eightfold paths is that the Noble versions are based on *Tilakkhaṇa*: *anicca, dukkha, anatta*. Their true meaning is that it is fruitless, tiring, and often dangerous to keep struggling to attain happiness in this world; that is the real meaning of *dukha* or suffering. And *Dukkha Sacca* (First Noble Truth) is that this *dukha* (suffering) can be overcome; see the second part of the following post: "Anatta and Dukkha – True Meanings."

- The mundane versions can be grasped by a normal human who is unaware of the true *Tilakkhaṇa* or the true nature of this world. The transcendental or *lokuttara* versions can be comprehended only with an understanding of *anicca, dukkha, anatta*.
- Without an understanding of the *anicca* nature, we perceive that sense pleasures are good, and are worth striving for. But when one starts comprehending the *anicca* nature, one realizes that suffering is actually rooted in sense pleasures; see, "Assāda, Ādīnava, Nissaraṇa – Introduction."

9. But the *Tilakkhaṇa* (starting with *anicca* nature) are hard to comprehend. It helps to understand and follow the mundane versions of Dhamma concepts first; see "Buddha Dhamma – In a Chart" and the post "*What is Unique in Buddha Dhamma?*" referred to in that chart.

- Not everyone can grasp the deeper meanings of the *anicca, dukkha, anatta* right way. It takes a significant effort. After all, a *Sotāpanna* is better off than an Emperor or a King (see, "Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire"). One should not think it can be done easily (even though it may be easier for those who happen to have cultivated the Path in recent previous births).

10. To summarize, the critical difference between the two types of 37 Factors of Enlightenment is the following:

- The mundane (*lokiya*) 37 Factors of Enlightenment are cultivated to live a "moral life" and to seek "good rebirths" in future lives.
- The transcendental (*lokuttara*) 37 Factors of Enlightenment can be cultivated only after realizing that this world of 31 realms has nothing but suffering to offer in the long run.
- The 37 factors are the same in both versions, but each term has a deeper meaning in the *lokuttara* version since it has *Nibbāna* as the goal.
- As one starts to grasp the meanings of *Tilakkhaṇa*, one will automatically transition over to the *lokuttara* version. There is no need to worry about which version one is cultivating. **The difference is not in terms but in grasping the *anicca* (and thus *dukkha* and *anatta*).**
- Furthermore, it is not necessary to cultivate (or even to memorize) all 37 factors. When one cultivates even one factor, all 37 grow together; but it is good to know the factors and how they work together. The 37 factors are listed in "37 Factors of Enlightenment."

11. There are many things to contemplate in the above material to continue this discussion on the 37 factors in a follow-up post. Some of the ideas discussed above may seem surprising (but also illuminating to those who may have wondered how terms like *kamma* and *Satta Bojjhaṅga* were in usage before Buddha Gotama). They will turn out to be supported by future evidence and also by the inter-consistency that I always try to emphasize.

- Even though we may not have all the evidence of historical facts (they keep emerging slowly), there is no need to wait for fool-proof archaeological evidence.
- One can analyze and examine the "bigger picture" of the Buddha, the soundness of Abhidhamma, and the solid inter-consistency of Buddha Dhamma to realize that the above explanation must be correct. Of course, we will discuss much more detail in future posts.

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- In many areas, I have published only a small fraction of material due to time limitations. I will not publish anything that I have doubts about. It is immensely satisfying to figure out a "missing piece" and be able to "see the bigger picture" with more clarity. It is also amazing how deep, consistent, and wonderful Buddha Dhamma is.

3.4.11 Two Versions of 37 Factors of Enlightenment

April 8, 2016; revised July 1, 2021; July 21, 2021 (#3); August 20, 2022; January 1, 2025

1. In the previous post, we discussed two versions of 37 Factors of Enlightenment (*Bodhipākkhiya Dhamma*) and eightfold paths. See, "Why are Tilakkhaṇa not Included in 37 Factors of Enlightenment?" Here, we continue that discussion.

2. Throughout the website, I have tried to make the case that there are three broad categories that people can be divided into :

- Some have one or more of the ten types of ***micchā diṭṭhi****;* see, "Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi."
- Some others who have been exposed to some form of Buddha Dhamma, have removed *micchā diṭṭhi* and thereby have the **mundane (*lokiya*) version of *sammā diṭṭhi*.**
- Then some have **transcendental (*lokuttara*) *Sammā Diṭṭhi***, i.e., they comprehend the true nature of the 31 realms (*anicca*, *dukkha*, and *anatta*), i.e., that there is hidden suffering in what we perceive to be enjoyment.

3. When one is exposed to Buddha Dhamma, one can understand the need for a wider world view with 31 realms and that living beings are born in all those realms due to their actions (*kamma*). This leads to removing *micchā diṭṭhi;* see, "Buddha Dhamma – In a Chart" and "What is Unique in Buddha Dhamma?."

- When one gets rid of *micchā diṭṭhi,* one has the mundane *sammā diṭṭhi:* One knows that to avoid future births in the *apāyā* (four lowest realms), one needs to avoid immoral deeds (*akusala kamma*) and to cultivate moral deeds.
- With mundane *sammā diṭṭhi,* one also strives to accumulate *kusala* by doing *puñña kiriya* or good deeds; **this leads to FOUR benefits of *āyu* (long life), *vaṇṇa* (healthiness), *sukha* (mundane happiness), *bala* (wealth/strength) in future lives. Note that this "bala" is different from the "*Pañca* Bala;"** see, "Pañca Indriya and Pañca Bala – Five Faculties and Five Powers."
- The "mundane *bala*" appears in the Dhammapada verse 109:

"*Abhivādanasīlissa*

niccaṁ vuḍḍhāpacāyino

cattāro dhammā vaḍḍhanti

āyu vaṇṇo sukhaṁ balaṁ."

- **Translation:** "For one who always respects and honors those older and more virtuous, four benefits of **longevity, beauty, happiness, and wealth/strength** will increase."
- **That enables one to grasp *Tilakkhaṇa* in future lives if one fails to do so in this life.** Normally, those born with *tihetuka paṭisandhi* will have those qualities in this life. See "Paṭisandhi Citta – How the Next Life is Determined According to Gati."

4. Now let us talk specifically about the mundane 37 Factors of Enlightenment, tied to the mundane *sammā diṭṭhi.* There is no specific order because they are all interrelated. But for convenience, we could use the following guide:

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There are four obvious things to do when one knows what is right (moral or *kusala*) and what is not (immoral or *akusala*). These are called *cattāro sammappadhāna*, conventionally translated as Four Supreme Efforts. One exerts to:

- **00 prevent immoral qualities that have not yet arisen from arising**
- **01 abandon immoral qualities that have arisen**
- **10 initiate moral qualities that have not yet arisen to arise**
- **11 maintain and cultivate moral qualities that have arisen**

[compare 37 Factors of Enlightenment item 4]

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1. Not to let an unwholesome thought arise which has not yet arisen.
2. Not to let an unwholesome thought continue which has already arisen.
3. To make a wholesome thought arise which has not yet arisen.
4. To make a wholesome thought continue which has already arisen.

They can briefly be expressed as "avoiding," "overcoming," "developing," and "maintaining," and are called the four supreme efforts.

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By the way, these are intimately related to *viriya* in some other categories in the 37 factors: *Cattāro Iddhipada*, *Pañca Indriya, Pañca Bala, Satta Bojjhaṅga*, and the Noble Eightfold Path.

5. One could make much progress (mundane or *lokuttara*) by focusing on the *Cattāro Sammappadhāna*. The word *sammappadhāna* comes from "*saŋ*" + "*ma*" + "*padhāna*." We have previously discussed "*sammā*" or "*saŋ*" + "*ma*" means getting rid of defilements; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)." In Pāli or Sinhala, "*padhāna*" or "*pradhāna*" means dominant or leading. *Cattāro* is, of course, four.

- Therefore, *Cattāro Sammappadhāna* means four key methods for eliminating defilements, i.e., cleansing the mind.
- If we can get into the habit of following the four guidelines listed in #4, then we will be cleansing our minds with time.

6. Cattāro Satipaṭṭhāna (Four Foundations of Mindfulness) helps one with the four tasks listed in #4 by being vigilant. These are discussed in detail in several posts in the "Mahā Satipaṭṭhāna Sutta."

- One keeps vigilant about committing immoral deeds with the body (*Kāyānupassanā*) and becomes good at not reacting automatically to feelings (*vedanānupassanā*) or thoughts (*cittānupassanā*), and when in doubt about the suitability of a given action one is about to do, compare with what is in the Dhamma (*dhammānupassanā*).
- We have not discussed *dhammānupassanā* in the *Mahā Satipaṭṭhāna Sutta* yet, and we can go to great depths. But we can get a simple idea from what "dhamma" means: **Dhamma is what one bears.** Suppose one engages in activities that lead to great suffering to another (say, rape or murder). In that case, one has accumulated a "bad Dhamma" that will yield corresponding results (via *Paṭicca Samuppāda*) in future lives in the four lowest realms. Similarly, if one acts with kindness, one accumulates "good Dhamma" to be born in human or higher realms.

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- Thus one should think about the consequences of bad actions one is about to do and stop such an action. On the other hand, one can be joyful about a good act that one is about to do or has done, and acquire many merits that will lead to *āyu*, *vaṇṇa* , *sukha*, *bala*, and *paññā* as discussed in #3 above.

7. Then there are Cattāro Iddhipāda or the Four Bases of Mental Power; see, "The Four Bases of Mental Power (Cattāro Iddhipāda)." When someone has a firm goal, one develops *chanda* (liking for it), *citta* (thinking about it always), *viriya* (making efforts on it), and *vīmaṁsā* (finding out all relevant information).

- That completes the "three sets of fours" in the 37 Factors of Enlightenment. Next there are "two sets of fives."

8. The *Pañca Indriya* (Five Mental Faculties) are: *saddhā* (faith based on knowledge), *viriya* (effort), *sati* (mindfulness), *samādhi* (calming of the mind), and *paññā* (wisdom).

- These five factors help one move forward on the Dhamma path. It is like a vehicle with two sets of wheels with a driver: *Sati* is in front and can be compared to the driver; *saddhā* and *paññā* are the two front wheels, and *viriya* and *samādhi* are like the back wheels.
- All five need to be cultivated together; in particular, those sets need to be balanced: one cannot move forward with *saddhā* without *paññā*, or just by sheer effort (*viriya*) without feeling the benefits in *samādhi*.

9. When the *Pañca Indriya* is cultivated, they grow and become *Pañca Bala* or the Five Powers.

- These "two sets of five" are discussed in detail in "Pañca Indriya and Pañca Bala – Five Faculties and Five Powers."

10. Next is *Satta Bojjhaṅga* or the Seven Factors of Enlightenment.

- These seven factors are *dhammavicaya* (which is closely related to *vīmaṁsā* and *paññā*), *viriya* (effort), *pīti* (joy), *passaddhi* (tranquility), *samādhi* (one-pointedness), and *upekkhā* (equanimity).
- Here again, *sati* should be in front, and the other six are better cultivated in two sets; see, "11. Magga Phala and Ariya Jhānā via Cultivation of Satta Bojjhaṅga." In that post, the *Satta Bojjhaṅga* are those for the *lokuttara* Path, but as I mentioned before, the procedures are the same with deeper meanings.

11. Those help complete the Ariya Aṭṭhaṅgika Magga or the Noble Eightfold Path. Thus, there are 37 factors altogether.

- Of course, it has been discussed in many posts throughout the site. To get a list of relevant posts, enter "Noble Eightfold Path" in the Search box at the top right.
- A table in the post "37 Factors of Enlightenment" shows how many factors in different categories overlap.
- Therefore, there is no need to try to cultivate each factor. It is much better to concentrate on one category: *Cattāro Sammappadhāna* or *Cattāro Satipaṭṭhāna* are common ones. When further along the Path, one could cultivate *Satta Bojjhaṅga*. Of course, the Noble Eightfold Path encompasses all.

12. Cultivating the mundane *sammā diṭṭhi* together with contemplating "Anicca, Dukkha, Anatta" gradually moves one to transcendental (*lokuttara*) *sammā diṭṭhi*.

- Then one will gradually switch over to the *lokuttara* 37 Factors of Enlightenment. **Like a train smoothly switching railway tracks at a railroad switch, one will move over to the *lokuttara* track at some point; it happens in one *citta vīthi*, and one may not even realize it for a while.** There is no need to worry about which one to be followed. As the meanings of *anicca*, *dukkha*, and *anatta* sink in, one will start seeing the deeper aspects of the 37 Factors of Enlightenment.

13. One will truly comprehend the Four Noble Truths starting from that point. One truly starts grasping the First Noble Truth (*Dukkha Sacca*), only when comprehending *anicca*, *dukkha*, and *anatta*.

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- Again, this is why the first three Noble Truths are also not listed under the 37 Factors of Enlightenment. In the previous post we discussed why the *Tilakkhaṇa* are not included; see, "Why are Tilakkhaṇa not Included in 37 Factors of Enlightenment?."
- Comprehension of *anicca*, *dukkha*, and *anatta,* at least to some extent, at the *Sotāpanna* stage, helps one grasp the first Noble Truth, i.e., that this world is filled with suffering and that it can be overcome.
- The *lokuttara* version of the 37 Factors of Enlightenment — which describes ways to get to *Nibbāna* or Enlightenment — requires the comprehension of the *Tilakkhaṇa* and the first three Noble Truths.
- Even before grasping *anicca*, *dukkha*, and *anatta,* one can see the dangers of a defiled mind and be motivated to follow the mundane Path with mundane *sammā diṭṭhi*.

14. Therefore, it is better not to think much about which version of the 37 Factors of Enlightenment one follows.

- The key is to purify one's mind gradually: "*rāgakkhayo Nibbānan, dosakkhayo Nibbānan, Mohakkhayo Nibbānan*," i.e., *Nibbāna* or *Niveema* or "cooling down" is achieved by getting rid of greed, hate, and ignorance in steps. Moral behavior helps with the first two, and reading and listening to Dhamma helps with the third.
- Knowingly or unknowingly, one will be completing the 37 factors with time.
- It starts with the mundane path but accelerates when switching to the *lokuttara* Path.
- The "Bhāvanā (Meditation)" section could be useful in following a systematic path. However, reading different posts on varying subjects is essential, starting with the "Moral Living and Fundamentals" section. It could be challenging to grasp advanced topics on "Anicca, Dukkha, Anatta," without grasping the fundamentals.

3.4.12 Types of Bodies in 31 Realms – Connection to Jhāna

December 12, 2018

1. Even before the Buddha, people had three different basic ideas about "the essence" of a living being and specifically a human.

- Just like today, many people believed that the current physical body is all that is there. When one dies, that is the end of the story. One's body would decompose and be absorbed into the Earth. **Nothing at all will be leftover, either physical or mental.** The physical body is called "***karaja kaya***" in Buddha Dhamma.
- However, there was another view that there is something that survives the physical death of the body. **This is the same as the concept of a "soul" in major religions today.** In Abrahamic religions today, it is believed that upon death, the soul will either go to heaven or hell and will forever remain there.
- So, those are the two main views about "the essence" of a human being today.

2. **However, at the time of the Buddha, those with the second view of a surviving "mental body" were split into two camps.** In order to understand that, we need to remember that there were *yogis* who were able to get into *jhānā* and also had some supernormal (*abhiññā*) powers.

- There are three kinds of "pleasures", as we discussed in the post, "Three Kinds of Happiness – What is Nirāmisa Sukha?." Two of these are "mundane pleasures", associated with the 31 realms of this world.
- One is of course the "physical sense pleasures": those associated with pictures, sounds, food, smells, and touches. That is what most humans experience. In fact, these are the pleasures associated with the 11 realms in the *kāma loka* (four lowest realms, human realm, and the 6 *deva* realms).
- **The second are the *jhānic* pleasures, and those are of two varieties: *rūpāvacara jhāna* and *arūpāvacara jhāna*.**

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3. If one can cultivate *jhānā*, one can experience "*jhānic* pleasures." Unlike the pleasures associated with the physical senses, *jhānic* pleasures are associated with less and less with the dense physical body as one gets to higher *jhāna*.

- Of course, *jhānic* pleasures have nothing to do with seeing nice objects, hearing nice music, eating tasty foods, smelling nice odors, or physical touching.
- In the **first four *jhānā***, one just experiences fine bodily feelings (lightness in the body, etc.) as well as mental happiness. By the time one gets to the fourth *jhāna*, almost all "bodily sensations" fade out and only "*rūpa*" that is left is a "white soothing light." So, by the fourth *jhāna*, one loses any awareness of one's own physical body, i.e., the only "matter" one experiences is that of light.
- We must remember that light is a *rūpa* in Buddha Dhamma, even though it is a "very fine *rūpa*." In fact, in quantum mechanics, photons (light) and electrons (matter) are treated on the same footing.

4. **The four *rūpāvacara jhānā* correspond to mental states of the *rūpāvacara brahmā*, i.e., those *brahma* in the *rūpa loka* realms.** Now we can see why those *rūpāvacara brahmā* do not have dense bodies.

- **They do not need dense bodies! *Brhamas* do not eat, smell nice fragrances, or engage in sex.**
- Those humans who can get to the fourth *jhāna* can cultivate the ability to separate the "*brhama*-like mental body" from the solid physical body. That means the "mental body" — called ***manomaya kāya*** — can come out of the physical body.
- This *manomaya kāya* essentially has the seat of the mind (*hadaya vatthu*) and the five *pasāda rūpa* for sensing vision, sounds, smells, taste, and touch.
- As we mentioned above, the physical body is called the ***karaja kaya***.

5. The Buddha gave several analogies to describe this separation of the *manomaya kāya* from the *karaja kaya*. In the WebLink: suttacentral: *Sāmaññaphala Sutta* (DN 2):

"*..Seyyathā vā pana, mahārāja, puriso asiṁ kosiyā pavāheyya. Tassa evamassa: 'ayaṁ asi, ayaṁ kosi, añño asi, aññā kosi, kosiyā tveva asi pavāḷho'ti. Seyyathā vā pana, mahārāja, puriso ahiṁ karaṇḍā uddhareyya. Tassa evamassa: 'ayaṁ ahi, ayaṁ karaṇḍo. Añño ahi, añño karaṇḍo, karaṇḍā tveva ahi ubbhato'ti.*"

- **Translated:** "..suppose a man were to draw a sword out from its scabbard (sheath). He would think: "This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard." Or suppose a man were to pull a snake out from its old outer skin. He would think: "This is the snake; this is the old skin. The snake is one thing, the old skin another, but the snake has been pulled out from the old skin."
- Therefore, separating the *manomaya kāya* from the *karaja kaya* is just like pulling out a sword from its sheath: sword is the "active element" and the sheath is like the *karaja kaya*. In the analogy: "A snake shedding its old skin", snake is like the *manomaya kāya* and old skin is like the *karaja kaya*."
- ***Manomaya kaya* is the "active or important element."**

6. The bodies of the *rūpāvacara brahmā* are very similar to the *manomaya kāya* of those *yogis* who can get to those *rūpāvacara jhāna*.

- The only difference is that the *manomaya kāya* of the *rūpāvacara brahmā* do not have the three *pasāda rūpa* for smelling, tasting, or touch.
- *Rūpāvacara brahma*'s fine bodies have just the *hadaya vatthu* (seat of the mind) and two *pasāda rūpa* for seeing and hearing.
- Of course, they do not need eyes. They see and hear using a different method. **Seeing by those *brahmā* is similar to how we see dreams with our eyes closed.**

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7. This *manomaya kāya* is the same one that enters the womb at conception.

- We remember that a *gandhabba* has a *manomaya kāya* as well as fine, misty-like body due to inhaling aroma. When a *gandhabba* enters a womb, this "extra bit of matter" is shed and only the *manomaya kāya* (of the size of a few *suddhaṭṭhaka*) enters the womb.
- **We also remember that these five *pasāda rūpa* are the actual sensing elements.** When the *manomaya kāya* is inside a physical body, they get the signals THROUGH the five physical senses: eyes, ears, nose, tongue, and the body. Those signals are analyzed by the brain and transmitted to the *manomaya kāya* inside the physical body.
- That can be compared to a human sitting inside a totally enclosed military tank seeing the outside with aid of cameras mounted on the body of the tank. This is discussed in "Our Mental Body – Gandhabba."

8. When a *yogi* cultivates the fourth *jhāna* and perfects it, he/she will be able to come out of the physical body or the *karaja kaya* at will.

- **Just like a *rūpāvacara brahma,* these *yogis* who come out of the physical body with just the *manomaya kāya* can "see" and "hear" over great distances.**
- Of course, we have a hard time imagining that. But it can be compared to what happens when we see a dream. There is no need for eyes or light to see dreams; we see dreams when it is pitch black at night with our eyes closed; we do not "see" dreams with our eyes.

9. In some stressful situations (like heart operations), the *manomaya kāya* can separate from the physical body, and that is what is called the "out-of-body experience (OBE)."

- It also happens to some who had almost died, but "manage to come back to life." These are also called Near-Death Experiences (NDE).
- There are many books written on OBE and NDE. "Consciousness Beyond Life", by Pim van Lommel (2010) gives detailed accounts of case studies of OBE experienced by people undergoing heart operations.

10. This *manomaya kāya* (with a *hadaya vatthu* and five *pasāda rūpa*) that can be separated from the *karaja kaya* was called "***rūpi manomaya kāya***" by those *yogis* at the time of the Buddha.

It is called "***rūpi manomaya kāya***" because it has all five *pasāda rūpa* and thus essentially has all five senses. Even though one cannot move solid objects with the fine body, one will be able to "touch." Just like vision is not with physical eyes, all five "physical senses" are different than with physical body.

- There is a second type of *manomaya kāya* discussed by the Buddha in the WebLink: suttacentral: *Poṭṭhapāda Sutta* (DN 9). This was called "***arūpi saññāmaya kaya***." We will discuss that in the next post. **These bodies or "*kaya*" are associated with *arūpāvacara brahmā* (and thus *arūpāvacara jhānā*).**
- It could be a good idea to get refresh the memory on what is meant by *saññā*: "Saññā – What It Really Means."
- Basically, when one recognizes an object or understands a concept, then one has "an understanding" of what it is. That is what *saññā* is. So, an "*arūpi saññāmaya kaya"* basically means a "body (almost) devoid of matter but has the ability to recognize/understand."

3.4.13 Finest Manomaya Kāya of an Arūpāvacara Brahma

December 19, 2018

1. As we discussed in the previous post, we can get some insights on "what survives the death of a physical body" by analyzing *jhānic* experiences; see, "Types of Bodies in 31 Realms – Connection to Jhāna."

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- As discussed there, one can experience for oneself that life is possible without a heavy, solid physical body. This can be experienced for oneself by cultivating *jhāna*.
- There are many people even today who can experience *jhāna*, especially up to the fourth *jhāna*.

2. When one gets to the first *jhāna*, one "transcends" (or go beyond) the *kāma loka* or "sense sphere." Our human realm is one of 11 realms in the *kāma loka* as we discussed before.

- There are 16 realms in "*rūpa loka*" where *rūpāvacara brahmā* live and there are 4 realms in "*arūpa loka*" where *arūpāvacara brahmā* live. Those are the 31 realms.
- In the WebLink: suttacentral: *Anupubbanirodha Sutta* (AN 9.31): "*Paṭhamaṁ jhānaṁ samāpannassa kāmasaññā niruddhā hoti*" OR "**"When one has attained the first *jhāna*, perceptions of sensuality (*kāma saññā*) stop from arising**."
- That means *kāma saṅkappa* (or sensual thoughts) would not arise in the *yogi*. However, the *yogi* still feels his/her physical body. Those "bodily sensations" decrease as the *yogi* attains from the first to the fourth *jhāna*.
- Those *jhānic* levels one through four correspond to the 16 *rūpāvacara brahma realms.*

3. If the *yogi* can advance above the fourth *jhāna*, he/she next gets into the fifth *jhāna* which has a different mental experience. *Jhānās* fifth through eighth are called *arūpāvacara jhāna.*

- The fifth *jhāna* or the first of the *arūpāvacara jhāna* is called the *ākāsānancāyatana*.
- Even though those *arūpāvacara jhāna* are labelled as fifth through eighth *jhāna* these days, in *suttā* they are just called by their names: *ākāsānancāyatana, viññāṇañcāyatana, ākiñcaññāyatana, nevasaññānāsaññāyatana.*
- **The experiences of *yogis* in *arūpāvacara jhāna* are similar to those of *arūpāvacara brahmā* in the highest 4 realms in the 31 realms.**

4. Those *arūpāvacara brahmā* cannot even see or hear, unlike the *rūpāvacara brahmā*.

- Those *arūpāvacara brahmā* have just a trace of matter: a *hadaya vatthu*, which is the seat of the mind. However, unlike *rūpāvacara brahmā*, they do not have *pasāda rūpa* for seeing and hearing.
- They only have an awareness (*saññā*) of existence. In the WebLink: suttacentral: *Poṭṭhapāda Sutta* (DN 9) (and other *suttā*) **this "third type of body" is called an "*arupi saññāmaya kaya*."**
- *Arupi* means "without *rūpa*" (it actually has a trace of *rūpa*, just the *hadaya vatthu*). *Saññāmaya* means "with *saññā",* i.e., one can still experience that one is still alive, one has perception (*saññā*).

5. It may be a good idea to re-read the following posts in this series just to firmly grasp these key ideas. Then it would be easier to follow the upcoming discussions. The first was, "Anattā (Mundane Interpretation) – No 'Unchanging Self'."

- We discussed in the second post that the *manomaya kāya* (with a *hadaya vatthu* and five *pasāda rūpa*) that can be separated from the *karaja kaya* was called "***rupi manomaya kāya***" by those *yogis* at the time of the Buddha:"Types of Bodies in 31 Realms – Connection to Jhāna."
- With that extremely small *manomaya kāya,* a *rūpāvacara brahma* or a yogi who can come out of the physical body can hear and see. Since this *manomaya kāya* is much smaller than an atom, this is something that is hard for us to even imagine.
- However, those who experience out-of-body experiences, that is exactly what happens. So, this effect has been experienced by many people; see, "Manomaya Kāya and Out-of-Body Experience (OBE)."

6. Now we can summarize what we have figured out so far: **Any living being is born with a basic *manomaya kāya* that comes in three basic varieties:**

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- Those in *kāma loka* have a *manomaya kāya* with *hadaya vatthu* and five *pasāda rūpa* (i.e., all six "sensing elements." **That *manomaya kāya* is "enclosed in" in a solid physical body (*karaja kaya*) that allows one to experience "sense pleasures."**
- In the 16 *rūpāvacara brahma* realms, the *manomaya kāya* has two *pasāda rūpa* (for vision and hearing), in addition to the seat of the mind (*hadaya vatthu*).
- The finest *manomaya kāya* is in the *arūpa loka* (4 *arūpāvacara brahma* realms), which only has the *hadaya vatthu*. They can only think.

7. There are 11 realms in *kāma loka* (four *apāyā*, human realm, and 6 *deva* realms).

- The six *deva* realms belong to the *kāma loka*, and all those *devas* have "physical bodies" (*karaja kaya*) but they are finer than those of humans.
- Of course, a solid physical body (*karaja kaya*) is not there for either a *rūpāvacara* or an *arūpāvacara brahma*.

8. By the way, we can now see how suffering decreases as one starts at the lowest realms (*apāyā*) and move up to human, *deva*, and *brahma* realms. Human realm is where both suffering and happiness are present. Sense pleasures are optimum in *deva* realms.

- However, sense pleasures are not available in *brahma* realms. But the *jhānic* pleasures in those *brahma* realms are much better than sense pleasures.
- Thoughts of greed and hate/anger cannot arise in any *brahma*, including *rūpāvacara brahmā*. This is why their minds are at peace.

9. That is also true of those who can get into the corresponding *jhānā*. While in those *jhāna*, thoughts of greed or hate/anger do no arise.

- This is as close as one can get to *Nibbāna*, without even comprehending Buddha Dhamma. As we know, *yogis* were able to get to those *jhānā* even before the Buddha by using breath or *kasiṇa* meditations.
- If those *yogis* do not lose the ability to get into *jhāna* until death, they will be born in the corresponding *brahma* realms. However, since they have only SUPPRESSED greed and hate, they will come back down to the human realm at the end of "*brahma bhava*." Subsequently, they can eventually end up in the lowest four realms (*apāyā*).

10. So, now we can see that there are two types of *jhānic* pleasures, and that those two varieties give rise to "**two types of mental bodies or *manomaya kāya***" (**in addition to the dense body or the *karaja kaya* that we are familiar with**).

- However, a human who cultivates *jhāna* and even get to the highest *arūpāvacara jhāna* (8th *jhāna*), will still have the human *manomaya kāya* that he/she was born with.
- If a *yogi* comes out of the physical body with that *manomaya kāya*, it would have five *pasāda rūpa* and a *hadaya vatthu*.

11. Therefore, that *manomaya kāya* that can be separated from the physical body of a human would have all five *pasāda rūpa* that are the actual "sensing elements" for seeing, hearing, tasting, smelling, and touching. Of course the "seat of the mind" — or the *hadaya vatthu* — would also come out with those five *pasāda rūpa*.

- This is because it is not possible to separate any *pasāda rūpa* form the *manomaya kāya* that is born at the beginning of the human *bhava*.
- In fact, it is that *manomaya kāya* that lives as a *gandhabba* in between two adjacent human births (*jāti*) until a suitable womb becomes available for it to enter.

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12. In Buddha Dhamma, the closest equivalent of a "soul" is the "*manomaya kāya*" or the "mental body." **However, it is not the same an unchanging soul.**

- As we saw, *manomaya kāya* will take fundamentally different forms in the three types of *loka* that encompasses the 31 realms: *kāma loka, rūpa loka*, and *arūpa loka*.
- Furthermore, even during the human *bhava*, the *manomaya kāya* can undergo drastic changes. When one attain *jhāna* or *magga phala*, it will undergo significant changes. In the case of *magga phala*, those changes are permanent.

13. In the next post, we will summarize the information that we have discussed so far with reference to key sections in the WebLink: suttacentral: Poṭṭhapāda Sutta (DN 9).

- In that *sutta*, the Buddha explained those three types of "*kaya*" to Potthapāda, **who was asking whether there exists an "absolute, unchanging, self" or an *attā* in the deeper sense (just like a "soul" that would have a "permanent existence" in heaven or hell in *Abrahamic* religions today).**
- It must be kept in mind that the above descriptions provide only the basic framework of the three types of *loka* (*kāma loka, rūpa loka*, and *arūpa loka*), that encompass the 31 realms.
- However, that is sufficient to get a good idea about the key differences among the 31 realms.
- Furthermore, it explains a deeper meaning of "*attā*."

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3.5 Gati, Bhava, and Jāti

- Namagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)
- Gati and Bhava – Many Varieties
- Gati to Bhava to Jāti – Ours to Control
- Memory, Brain, Mind, Nama Loka, Kamma Bhava, Kamma Vipāka
- Bhava and Jāti – States of Existence and Births Therein
- Cuti and Maraṇa – Related to Bhava and Jāti
- Anusaya, Gati, Bhava – Connection to Manomaya Kāya (Gandhabba)
- Difference Between Taṇhā and Upādāna
- Pāpa Kamma Versus Akusala Kamma

3.5.1 Namagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)

Revised September 1, 2018; March 2, 2020; September 10, 2022; April 30, 2023

1. A strong *kamma* can bring *vipāka* in the future. **The mind releases a bit of energy, which is a *kamma bīja* (or *kamma bhava*.)** Where are those *kamma bīja/bhava* "located"? That is difficult to explain because we have no "feel" for mental phenomena. We have difficulty connecting with anything that is not discernible to our five physical senses. We need to see, hear, taste, smell, or touch to feel confident that "something is real."

- Yet, if one makes an effort, it is quite possible to get a good idea of what these are. Modern science helps here too.
- If someone is serious about figuring this out, I would recommend reading the posts, "Difference between a Wish and a Determination (Pāramitā)" and, mainly, "Recent Evidence for Unbroken Memory Records (HSAM)" first.

2. It is impossible to "store" records of ALL our past activities in the brain. Some people can remember EVERYTHING that happened to them over many years in minute detail, as we saw in the second post above. **In addition, how can memories of past lives be stored in the brain?** It has no connection to past lives!

- The Buddha said those memories are in *mano loka* ("*nāma thalaya*" in Sinhala) which could be called the "mind plane"; those memories in the *mano loka* come to our mind via *mana indriya* in the brain: "WebLink: suttacentral: Indriyakathā (Kv 19.8)" (no details given in this link).
- The "storage" is not in a physical device like a tape. *Mano loka* is devoid of material things; it is all "*nāma*" and no matter.
- The closest analogy we have to the mental plane is the "dream world." When we dream, we can "hear", "see" and "do" things but it is all "*nāma*." When we "playback" memories, it is like seeing a dream.
- We can recall our memories (whatever we can remember) very quickly. If we have a strong memory of some event, even from many years ago, we can instantly recall it. We think about it and can "see" it playback with sounds and the background just like it happened. Our minds can connect to the "mind plane" and recall things without delay; see "Amazingly Fast Time Evolution of a Thought (Citta)."
- In this "recall process," the brain acts as the intermediary; the brain (actually the *mana indriya* in the brain) acts like a "transmitter" and a "receiver" in communications with the mental plane. As we age, the brain gets weaker and thus the "recall power" diminishes. Meditation (especially *dhamma vicaya* or contemplation on dhamma concepts) helps keep the brain healthy.

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- It is just that some (few) people are born with the ability to recall ANYTHING from this life, as that post on memory records (HSAM) described. As I discussed in another post, this ability can also be cultivated by developing *abhiññā* powers.

3. **When we "wish or hope for something" that thought will also have a record of that in the *mano loka***; later, we can recall that we made such a "wish."

- While a "*nāmagotta*" (I have written this as *nāma gotta* too) is just a record, a wish has certain energy in it, but if not cultivated by further thinking and doing things relevant to that wish, that energy will soon fade away.
- When we make a "determination" that has more "*javana* power" than just a "wish," such records are stronger, i.e., they do not fade away quickly.
- Our wishes, determinations, cravings for things, plans, etc., are all *saṅkhāra* (moral and immoral). Some of them are strong and become *abhisaṅkhāra*. They all lead to "*kamma bīja* (seeds)" or varying strengths. Some are strong enough to lead to rebirths; others bring *vipāka* during a lifetime. They can be good or bad.
- Thus "*Dhammo have rakkhati dhammacāriṁ*" or "dhamma will guide those who live according to dhamma" applies to both "good" and "bad" dhamma. Moral people will be guided upward, and immoral people will be guided downward. **Mother nature is neutral; each one chooses which way to proceed. However, the results are ALWAYS according to *kamma* or actions;** see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda"."

4. Records of both past "*nāmagotta*" and the mental energies associated with "plans for the future" ("*kamma bīja*") are in the mind plane. **The difference is that past "*nāmagotta*" are permanent and have no energy to do anything. On the other hand, the energies for "future plans" ("*kamma bīja*") are in flux and can get stronger or fade away.**

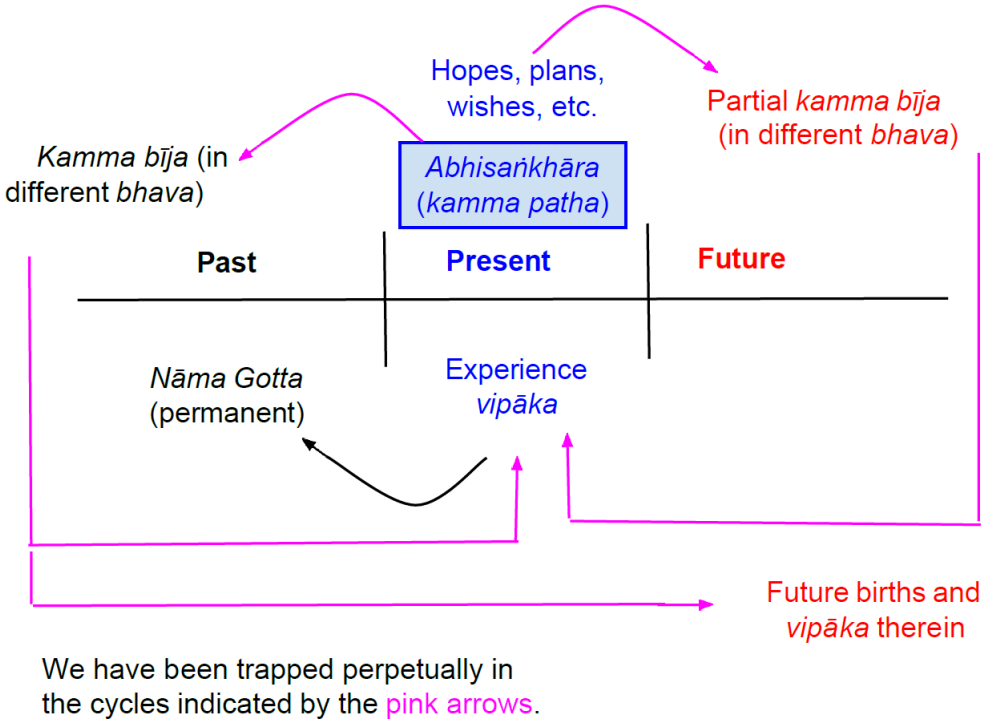
- However, even a determination (whether or not fulfilled yet) will be recorded in the mind plane, because just after passing, away, it is in the past, and **that thought becomes a record in "*nāmagotta*."** For example, if one determines to kill another person, that thought will be recorded in the mental plane as a *nāmagotta*. In addition, there will be a tentative record of a "*kamma bīja*" associated with the future. The more he thinks and plans, the stronger the "*kamma bīja*" gets. Suppose, somehow, he comes to his senses and discards that thought. In that case, the "future" imprint (and associated energy) will fade away, and there will not be a "*kamma bīja*" associated with it anymore.
- **Note:** A record of any sensory event gets added to *nāmagotta* in ***viññāṇa dhātu*** — via the *mana indriya* in the brain. **Thus, our memories are "stored" in *viññāṇa dhātu* (or *nāma loka*) and not in the brain.**
- When thinking about a good or a bad act, it has not acquired the "full *kammic* potential", i.e., it is said that the "*kamma patha*" is not complete. Suppose that person ended up killing the other person. In that case, the "*kamma patha*" is complete and a "*kamma bīja*" that can bring *vipāka* is established.
- The weaker "*kamma bījas"* (that brings *vipāka* during a lifetime) can last up to 91 *mahā kappās* (a *mahā kappa* is the lifetime of a universe, roughly 30 billion years). For example, offering food to *bhikkhus* falls into that category. This reference to 91 *mahā kappās* is in the following: "WebLink wisdomlib.org: Part 3 – The Buddha's Delivery of The Tirokuṭṭa Sutta." That was the background for the Buddha to deliver the "WebLink: wisdomlib.org: *Tirokuṭṭa Sutta* (kp 7)." Thanks to C. Saket for sharing the link to that background account!
- **However, strong ones will be there until it comes to fruition, especially for rebirth**; of course, that holds only for average humans (non-*Ariyas*.)

5. Depending on the nature of the deed, a "*kamma bīja*" may be in different types of "bins," called "*kamma bhava*."

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- For example, if someone cultivates *rūpa samāpatti*, the associated *kamma bīja* will be in the "*rūpa loka bhava*" or simply, "*rūpa bhava*." Suppose another cultivates *arūpa jhānā* (one of the highest four *jhānā*). In that case, the associated *kamma bīja* will be in "*arūpa bhava*" and when that *kamma bīja* releases its energy, he/she will be born in the *arūpa loka*.
- **All other *(abhi)saṅkhāra*** will bring about *vipāka* in the *kāma loka* (*deva*, human realms, and the four lowest realms). We will discuss this in more detail in the next post.
- **To summarize:** When we do a *kamma* (*abhisaṅkhāra*), we generate certain energy called a *kamma bīja*. Those energies will be in the appropriate "*bhava*" in the mind plane. That energy is spent when the *vipāka* associated with a *kamma bīja* is experienced. Only a record of that (*nāmagotta*) survives in the mind plane.

6. Here is a chart that summarizes the above:



Mind Plane Drawing

Click to open and print the above chart: WebLink: Mind Plane Drawing

- **As the chart shows, we make "*kamma bīja*" of varying strengths in various "*bhava*" during a lifetime that will lead to more rebirths and uncountable *kamma vipāka* during those rebirths.**

7. Another critical point is that there are two ways to "bypass" a strong "*kamma bīja*" associated with such a "*kamma patha*" of, say, the killing of a human.

- He could realize the enormity of the deed, ask for forgiveness in his mind (genuinely), and start engaging in moral deeds; then he may be able to "wear out" some of the energy of that "*kamma bīja*." **More importantly, if he can cultivate *Ariya Mettā Bhāvanā*, he may be able to wear it out completely** (unless it is one of the strong *janaka kamma*); see, "5. Ariya Mettā Bhāvanā."
- The other way is of course to attain *Arahanthood*. Unless that particular "*kamma seed*" brings about the *vipāka* before that *Arahant* passes away, it will become null at the death of the *Arahant*.

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- Furthermore, if that "*kamma seed*" is not that strong (i.e., a *janaka kamma*) and does not bring *vipāka* within 91 *mahā kappā*, it will become null and void too. Only the "*nāmagotta*" are permanent, **"*kamma bīja*" are waiting for appropriate conditions to bring *vipāka*** and are changing with time. However, "*nāmagotta*" just records, but "*kamma bīja*" have the energy to bring about results (*vipāka*).

8. There are special cases where a "*kamma bīja*" (and associated "*kamma bhava*") WILL NOT change. An *ānantariya kamma* establishes a "*kamma bīja*" (and "*kamma bhava*") that WILL bring about *vipāka* at the end of the current life without exception.

On the immoral side, five *ānantariya kamma* will bring rebirth in the *apāyā* at the end of this life (i.e., when one dies). These are, killing a mother, father, or *Arahant*, injuring a Buddha, and causing a schism in *Saṅgha*. See, "WebLink: suttacentral: Parikuppa Sutta (AN 5.129)."

- On the "moral side," all stages of *Nibbāna* are "*anantariya kamma*." For example, when one attains the *Sotāpanna* stage, he/she WILL be born only according to that "*Ariya bhava*" or that special *kammic* energy; thus, a rebirth in the lowest four realms WILL NOT happen.
- Another interesting point is that when a *Bodhisatta* cultivates "*pāramitā*" to become a Buddha, he establishes a very strong "*kamma bīja*" over innumerable lives. But at some point, that "*kamma bīja*" gets fully established. At that point, the *Bodhisattva* gets "*niyata vivaraṇa*" (confirmation of attaining the Buddhahood or "Buddha *bhava*") from a Buddha at that time.

The above concepts are looked at differently in, "Memory, Brain, Mind, Nāma Loka, Kamma Bhava, Kamma Vipāka." Of course, they are consistent!

In the next post, we will discuss how different types of "*bhava*" are fueled by our actions: "Gati and Bhava – Many Varieties", ……..

3.5.2 Gati and Bhava – Many Varieties

Revised February 27, 2019; July 16, 2022; September 10, 2002 (#11)

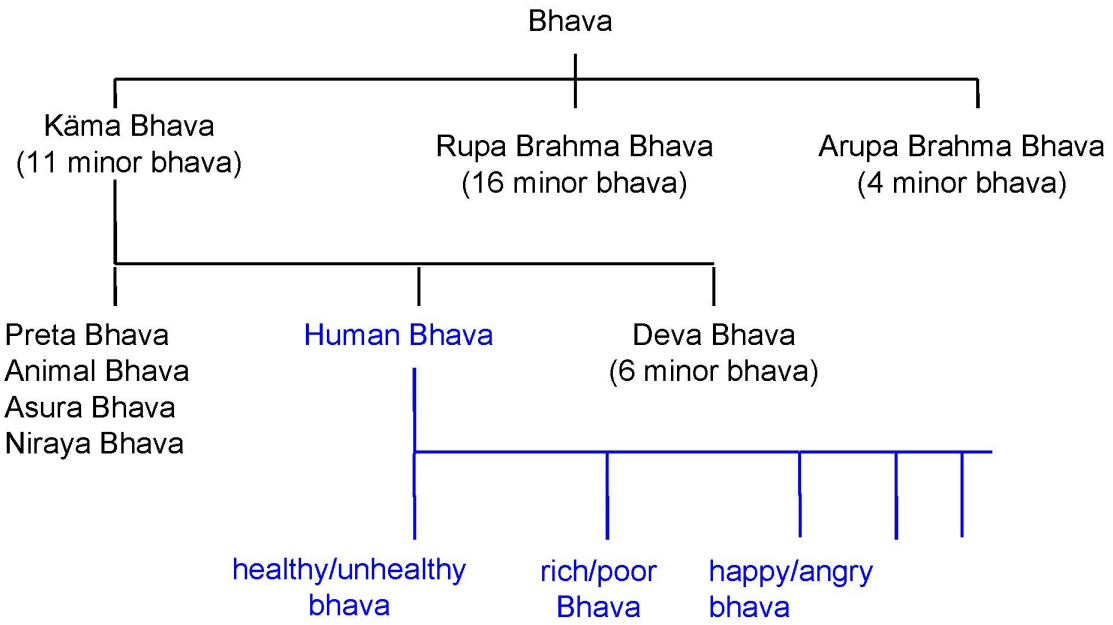
Humans have many *gati* (*gathi*) or character qualities. These character qualities lead to one's future existence (*bhava*). It is that important.

1. We see that there are three major "*bhava*" or existence corresponding to the three major levels of existence that the 31 realms can be divided into: *kāma bhava, rūpa bhava*, and *arūpa bhava.*

- Each can now be subdivided into the 31 realms; see "31 Realms of Existence."
- These living beings with *kāma bhava* live in *kāma loka*: four *apāyā*, one human, and six *deva* realms. Those with *rūpa bhava* live in *rūpa loka* made of 16 *rūpāvacara brahma* realms. Those with *arūpa bhava* live in the four *arūpāvacara brahma* realms in the *arūpa loka.*

2. The following chart shows the division of the 11 *kāma loka* realms into the four *apāyā*, the human realm, and six *deva* realms.

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1. Ultimately there are infinite number of "bhava" according to one's "gathi".
2. **Within each bhava, there are numerous kamma beeja (seeds)**. Within "unhealthy bhava" there may be a kamma beeja for cancer, back pain, etc.
3. Same person may have different bhava (e.g., rich/poor) at different times.

Click to open and print the above chart: "WebLink: PDF Download: Bhava, Gati, Kamma Bīja Chart."

- The human realm (or *bhava*) can now be subdivided into an infinite number of smaller subdivisions, corresponding to the vast number of varieties that "human *gati*" can give rise to: healthy/unhealthy, rich/poor, happy/angry, etc. as shown in the chart. Now we are getting into personal *gati*. We inherit most major ones (rich/poor, healthy/unhealthy, etc.) from the kamma *bīja* responsible for this birth.

3. Most human activities are associated with the enjoyment of sensual pleasures in the *kāma loka*. Instead of enjoying *jhānic* pleasures like a few of us (see below), most of us normally enjoy sensual pleasures associated with the five physical senses.

- We like to see eye-pleasing views, hear ear-pleasing sounds, taste tongue-pleasing flavors, smell nose-pleasing odors, and touch body-pleasing objects.
- All five sense faculties are there only in the *kāma loka.*
- *Rūpa loka Brahmā* do not have noses or tongues, and in *arūpa loka* there is only the mind.

4. When we are unable to satisfy some sense desires, we as humans tend to do immoral things to fulfill such sense desires; these are the *apuññābhisaṅkhāra* associated with strong "*kamma patha*" that will generate "bad *kamma bīja*" to bring about bad consequences or *vipāka* that could lead to rebirth in the lowest four realms of *kāma loka*; see the previous post, "Namagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)."

- For example, a married man, not satisfied with sex with his wife, may have sex with another woman or, even worse, with a child. His tendency to do that may even come from previous lives, or he may have slowly built up that "*gati*" over time, increasingly engaging in sexual activities outside the marriage. Either way, such acts are done by animals; they engage in sex without discrimination. Thus such activities will generate *kamma bīja* (or *kamma bija*) in the *animal bhava*; see the above chart.
- Or, one may be engaging in fishing or hunting both for the pleasure of it or even to make a living. Either way, it is an "animal *gati*"; animals kill for food. Thus one is building up *kamma* seeds in *animal bhava*.

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5. If one is greedy, one may build up *kamma bīja* appropriate for "hungry ghosts" in the *peta loka*. If one is lazy and depends on others for their livelihood, one may build up *kamma* seeds in the *asura bhava*; see the chart. We can thus think about how the desire for sense pleasures can lead to the generation of "bad *kamma bīja*" in three of the four lowest realms.

- "Bad *kamma bīja*" in the lowest realm of *niraya* (hell) are generated by strong hate or *vyāpāda*. As we have discussed, attachment to sense pleasures (greed) can turn to hate when someone else gets in the way. Most heinous crimes, including killing other humans, are done with a such strong hate.
- As one follows the Path, one will gradually lose an animal, *peta*, *asura*, and *niraya gati*, and one day will attain the *Sotāpanna* stage.
- Thus birth in the lowest realms of the *kāma loka* is not just due to *kāma rāga*, but strong versions of greed (*lobha*) and hate (*dosa*); see "Sorting out Some Key Pāli Terms (Taṇhā, Lobha, Dosa, Moha, etc.)."

6. If you think about it for a minute, you will realize that most of the *abhisaṅkhāra* that we do, are done targeting one or more of those sense-pleasing activities (and they are normally not even immoral, i.e., but they are still *apuññābhisaṅkhāra,* but with less *kammic* energy). But these do not lead to births in the *apāyā.*

- Since we crave those things, we are attached to those things, and according to "*pati+ichcha*" (or bonding with liking or desire), leading to "*sama + uppāda*" (births accordingly).
- Thus the more we engage in these activities with zest (*Arahant* does some of these too, but without any cravings), we make *kamma bīja* in the *kāma bhava*; we keep strengthening "*kāma gati.*"

7. On the other hand, some people get dissatisfied with the sensory pleasures and cultivate *jhānā* to enjoy "mind pleasures" either in the *rūpa loka* or *arūpa loka.*

- Thus, those who have *kāma rāga* will generate *kāma bhava*;
- *Rūpa rāga* and *arūpa rāga* (in #2 above) lead respectively to *rūpa bhava* and *arūpa bhava.*
- Thus we can see how "*bhava*" are prepared and strengthened by habitually doing things one likes according to one's *gati.*
- Doing things involve *kāya saṅkhāra*; speaking and thinking about them involve *vacī saṅkhāra.* This is why *saṅkhāra* lead to a "defiled mindset" or *viññāṇa*, which in turn leads to the corresponding *bhava* via those steps in *Paṭicca Samuppāda.*

8. Thus, "*bhava*" is an energy that we build up ourselves through our actions. Even if someone does not like to be born a dog, if one keeps doing things normally done by dogs, then one is preparing *bhava* to be born in the "*dog bhava.*"

- One time I heard over the radio on the news that a person was arrested for engaging in sex with a female dog. Even though he was still in the human realm, he got "born" in the "*dog bhava*" for a while. Since he is willingly does that, he will likely be born a dog at death. This is a good example for both "*pavutti kamma bhava*" and "*uppatti kamma bhava.*"
- This is also a good example of how one can become morally blind (*kāmacchanda nīvaraṇa*) when greed or lust rises to a high level.

9. One thing that should have become clear is that even if we do not do any immoral deeds, we are bound to be reborn in the *kāma loka* (sense realms of the four *apāyā* and the human and *Deva* realms) as long as we crave sense pleasures. But such sensual cravings, by themselves, do not lead to birth in the *apāyā;* birth in the *apāyā* is due to *apuññābhisaṅkhāra* or immoral *saṅkhāra* (see #5 above).

- As long as we like sense pleasures (and do not realize the dangers in them), we will have "*kāma gati,*" and thus we will have "*kāma bhava,*" i.e., we will keep generating both good and bad *kamma bīja* that belong to the *kāma bhava.*

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- So, what are the dangers of remaining in *kāma loka*? Even though we may not do immoral deeds in this birth (because of our circumstances of being born in a good family, good country, etc.), we are bound to be reborn in a bad environment where we may have to do immoral deeds to survive. Then we will make *kamma bīja* suitable for rebirth in the *apāyā*.
- We all likely already have such bad *kamma bīja*, because we have no idea what kind of deeds we have done in our past lives.

10. The mundane way to escape from the *kāma loka* is to cultivate *anariya jhānā* (either *rūpa jhānā* or *arūpa jhānā*), and seek rebirth in *rūpa* or *arūpa loka*. But the problem is even then we will not be "really free" from rebirth in the *kāma loka* in the future. This is because after the *kammic* energy of that *rūpa bhava* or *arūpa bhava* is worn out, that *anariya* person will be reborn in *kāma loka* again.

- This is why the Buddha admonished the *bhikkhus* to strive hard to attain at least the *Sotāpanna* stage of *Nibbāna*. He said if we knew the dangers of rebirth in the *kāma loka*, we would make haste like a person who will try to find a way to put out a fire that is engulfing oneself.
- Some people think these are depressing thoughts. **But the facts cannot be avoided by not thinking about them.** When one realizes the true nature of this world and makes some progress to be free from that predicament, one will start feeling relieved and happy; this is the *nirāmisa sukha* of *Nibbāna*.

11. Generally, as we have referred to before, "*bhava*" means existence somewhere in "this world." It is even better to say that "*bhava*" means the "potential for existence" somewhere "in this world of 31 realms."

- When someone cultivates "*rūpa loka*" *jhānā*, one generates a *kammic* energy in a *kamma bīja* that can lead to "existence in the *rūpa loka*." That means, even while in the human realm, he/she can get into a *jhāna* and "effectively live in the *rūpa loka*," because that is what a being (a *Brahma*) in the *rūpa loka* experiences; **this is called "*pavutti kamma bhava*"** (NOT "*kāma bhava*," which we will discuss below)**.**
- Furthermore, the more one practices that *jhāna*, the one makes that *kamma bīja* strong, and when one dies, one will be born in that *rūpa loka*, because that *kamma bīja* will be the one he/she will "*upādāna*" or grasp at the moment of death; **this is "*uppatti kamma bhava*." Note:** If one loses the ability to get into (*anariya*) *jhāna* before death, they will not be grasping a *Brahma* birth. That happened to Devadatta.
- Thus, that *kamma bīja* is said to be in "*rūpa loka bhava*."

12. Similarly, another person practicing *arūpa jhānā* will be cultivating a *kamma bīja* in "*arūpa loka bhava*." Furthermore, he/she is likely to display qualities or "*gati*" of an "*arūpa Brahma*" even while leading a human life.

- **Therefore, when one has a certain *bhava*, one has the potential to be born in that *bhava* for a short time during the current life (called *pavutti kamma bhava*) or to be born in that realm at death (*uppatti kamma bhava*).**

13. The strength of a *kamma bīja* comes from the *javana* of the *citta* while one is engaging in the activity. The worst consequences and strong *kamma bīja* are generated by a mind that enjoys the evil act. This is why the "*somanassa sahagata diṭṭhi sampayutta citta*" or the "thought (act) done with pleasure and with wrong views that arises automatically" is the strongest immoral *citta*. **Such a thought arises automatically when one has "*gati*" compatible with such acts.**

- For example, when one engages in unlawful and immoral sexual activities, the more one enjoys such acts, and "gets used to such activities" by building up that habit or "*gati*." The likelihood of such a thought arising automatically will be higher. Then one will have higher and higher levels of *kāmacchanda* (one of the five *nīvaraṇa* that covers the mind); thus, one will not think twice before committing such an act. **The only way to break out of that vicious cycle is to contemplate the consequences (possible rebirth in the animal or worse realms) and commit to stopping such activities.**

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- The danger in building up bad habits (*gati*) is that one could progressively get into worse habits. A teenager who starts drinking could start using drugs; that could lead to hanging out with even worse friends and getting into drug dealing or even killings. As we saw in the previous post, "*Dhammo ha ve rakkati dhammacāri*" or "Dhamma will guide one in the direction of the type of *dhamma* one associates with" can work both ways, moral or immoral.

14. To break away from bad *gati*, one needs to decide not only to stop such bad activities but also to build up the opposite good *gati*, and start heading in the right direction. We must follow the mundane Eightfold Path and Noble Eightfold Path in that sequence; see "Buddha Dhamma – In a Chart."

- Once firmly on the mundane eightfold path, the next steps are to do the correct *Ānāpāna bhāvanā* ("6. Ānāpānasati Bhāvanā (Introduction)") and the *Satipaṭṭhāna bhāvanā* ("Mahā Satipaṭṭhāna Sutta").

15. Also, it is impossible to grasp all this with a mind that is not purified. As I emphasized many times, what matters in making progress is not the "book knowledge" **but cleansing the mind and grasping the key Dhamma concepts.**

- No matter how intelligent or educated, any person cannot grasp the dangers of the rebirth process UNTIL the mind is cleansed of defilements to a certain extent by both staying away from highly immoral acts AND learning Dhamma.

16. Some people worry about whether they can get rid of certain bad habits they have. They just try to suppress them quickly by sheer willpower. That does not work most of the time. One has to be patient and follow the Path while learning and grasping the key Dhamma concepts.

- The Buddha gave the following example: When a farmer cultivates his plot, he just needs to make sure to provide enough water, get rid of weeds, fertilize, etc. There is no point in worrying about "when am I going to get the harvest?." The crop will grow in time and bring a good harvest IF the necessary work is done.
- In the same way, if one follows the Path by leading a moral life and learning Dhamma, one will be guided in the right direction. And just like the farmer could see that the crop is growing well, one will be able to experience the progress, but not the result in a single step.

17. In the previous post, "Namagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)," we discussed how both *nāma gotta*, and *kamma bīja* (and *bhava*) are "located" in the mind plane. *Nāma gotta* are just records without any embedded energy; when one thinks, speaks, and bodily acts, a trace of those thoughts, speech, and actions are recorded (like a tape) in the mind plane.

- On the other hand, the *kammic* energies associated with those activities are also recorded in the mental plane as *kamma bīja*, and those have *kammic* energies associated with them. Those *kamma bījā* are in different "bins" or "categories" called *bhava*.

3.5.3 Gati to Bhava to Jāti – Ours to Control

Revised November 15, 2018; January 25, 2024

Introduction

One's character (*gati*) determines one's future births. The ability to figure that out is called the "*nāmarūpa paricceda ñāṇa*." See "Nāmarūpa Formation."

1. We have discussed the background material in the previous two posts: "Namagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)" and "Gati and Bhava – Many Varieties." Now I want to bring it all together and show that "*bhava*" is actually something that we create AND maintain on our own with the way we think, speak, and act with our ingrained habits (*gati*).

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- If you have not read the previous two posts, I highly encourage you to do so. It is essential to get the basic concepts right and rehash them in different (yet consistent!) ways so that the ideas sink in.
- We will use those ideas and the *Paṭicca Samuppāda* sequence to trace how we make "*bhava*" OURSELVES, which in turn give rise to *jāti* (births) not only in future lives but also during this life.
- No one else, or even a "super being," can either help or hurt you in the long run. One's destiny is up to oneself. The Buddha said, "*attā hi attano nātho, ko hi nātho parosiyā*" or "One is indeed one's refuge; how can others be a refuge to one?." Even the Buddha could only teach the way.

What Are *Gati*?

2. "*Gati*" is a keyword in Buddha Dhamma. There is no perfect English translation but habits, tendencies, and biases convey similar meanings. *Gati* has a deeper meaning because sometimes one's *samsāric gati* (habits and tendencies from previous lives) may lie dormant.

- For example, a teenager may not have a "habit" of drinking, but after a few drinks, he may get "hooked" easier than others if he had a corresponding *gati* from past lives.
- Also, I get messages from people who never even paid attention to "Buddhism" getting to *samādhi* (state of calmness) just by reading these posts; that is also a "*gati*" from past lives. They are likely to have been exposed to Buddha Dhamma in previous lives.
- We often do inappropriate things (immoral *abhisaṅkhāra*) because we have a *gati* or tendency to do so. This is what is embedded in the "*avijjā paccayā saṅkhāra*" step most of the time. Our *avijjā* in such a case is not knowing that we have such *gati* or knowing about it but does not know why or how to get rid of it.
- As I pointed out in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa," "*avijjā paccayā saṅkhāra*" is just a condensed or "*uddesa*" version. We need to analyze it ("*niddesa*" and "*patiniddesa*") to get the idea, depending on the context.

3. When we (repeatedly) do such *abhisaṅkhāra* (thoughts, speech, actions), we build-up a *viññāṇa* for it. For example, if someone likes to watch porn, the more one does it, the more that "*viññāṇa* for watching porn" will grow. It will be in the subconscious ready to "pop up." In other words, that "*gati*" gets more established.

- Then comes "*viññāṇa paccayā nāmarūpa*," i.e., it becomes easier to think about clips from previous views or fantasize about them. Here *nāmarūpa* are the memories (mental pictures) of past activities or "blueprints" for future projects. It is important to realize that *nāmarūpa* for *paṭisandhi viññāṇa* will be somewhat different; see, "Akusala-Mūla Paṭicca Samuppāda."

4. Now the next step is hard to resist: "*nāmarūpa paccayā saḷāyatana*." Here, *saḷāyatana* means not all six senses, but the appropriate one(s) for the activity. They are *cakkhāyatana* (based on the eye) and *manāyatana* (mind).

- It is important to realize that "*āyatana*" does not mean the sense faculty like the eye; it is instead "using the sense faculty for this purpose", for doing *abhisaṅkhāra* (for watching porn and enjoying it, in this particular example). An *Arahant* has eyes and can see, but will not use them as "*āyatana*" to "acquire '*saŋ*'."
- Then comes, "*saḷāyatana paccayā phasso*." Of course, here, it is not just "*phassa*" but "*samphassa*," i.e., generating "*saŋ*" (according to one's *gati*) in the process; see, "Difference between Phassa and Samphassa."
- Because it is not just "*phassa*" but "*samphassa*," then one generates feelings: "*phassa paccayā vedanā*." For example, an *Arahant* watching a porn movie will not generate any joyful feelings, because that would only involve "*phassa*" and NOT "*samphassa*."

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5. Now comes the last few steps. Because of the *sukha vedanā* (in this particular example), one will get attached to it: "*vedanā paccayā taṇhā*"; see, "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- And then, "*taṇhā paccayā upādāna*," i.e., one grasps whole-heartedly because one really enjoys it, and would like to do it again. "*Upādāna*" means one likes to keep it close.
- Thus one makes "*bhava*" for it; one plans to do it again, and it may become a "reality" or future existence at some point: "*upādāna paccayā bhava*."

Connection Between *Gati*, *Bhava*, and *Jāti*

6. As we can see, all this is happening in our minds. The bottom line is that we just keep thinking and doing things (also called cultivating *saṅkhāra*) that we have become "attached to" or we have formed "*gati*" for. Each time we go through this series of steps we just make that "*bhava*" grow stronger.

- Then it becomes easier to be "born in that *bhava*," i.e. *jāti* (pronounced "*jāti*"). Most people think "*jāti*" means rebirth; but it is not restricted to rebirth.
- Just like one can be born in a certain realm (animal, human, etc) at death, one can be born in the "drunken state" when one has "*bhava* to get drunk." If one makes a "*bhava*" to watch porn, then each time one does it, it becomes easier the next time to be "born in that *bhava*," i.e., to watch again.
- And it is easy to extend this to any other misdeed. If one forms a habit of drinking without control (i.e., "get drunk to the point that one cannot think clearly"), then each time one does it one makes that *bhava* stronger; if not controlled, one day one could be an alcoholic. And it does not stop in this life. If a strong *bhava* is formed it can affect future births. In a new birth, one is born to a mother (and to a lesser extent father) with similar *gati*. Thus an alcoholic in this life is LIKELY to be born to an alcoholic mother if the next birth is in the human realm.
- It must be pointed out that "hateful *bhava*" for certain things or even for a certain person, also can be carried from life-to-life. There are many mentions in the *Tipiṭaka* of how Devadatta clashed with the Buddha (or rather the *Bodhisattva*) in previous lives.
- One's physical body will change (most of the time drastically) from life-to-life, but one's *gati*, *āsava*, and *bhava* are carried from life-to-life; of course those keep changing all the time too, but significant changes happen when one is human with the most ability to change one's destiny.

7. Thus "*bhava paccayā jāti*" applies both in this life and also for future rebirths. This is the difference between "Idappaccayatā Paṭicca Samuppāda" and that for *paṭisandhi* to a new life: "Akusala-Mula Paṭicca Samuppāda."

- As explained in #6 above, one's future births are due to one's *gati*. The realization that one's future births are determined by one's *gati* determines one's future births — and the ability to figure out the *bhava* and *jāti* (*jāthi*) according to one's *gati* — is called "*nāmarūpa pariccheda ñāṇa*" or "*nāmarūpa pariccheda ñāṇa*." This basically means "*rūpa*" are according to "*nama*" (literally, one's body is according to one's thinking).

What Are *Āsavās* (Cravings)?

8. To make the final connection to *Nibbāna*, we see that one's *gati* are intimately connected to one's *āsavās* (cravings). Just like *gati*, *āsavās* are deep-seated and ingrained in one's lifestream and most can be traced back numerous lives in the past; see, "Āsava, Anusaya, and Gati (Gathi)."

- While there can be an infinite number of *gati*, there are four basic categories of *āsavās: diṭṭhāsava, kāmāsava, bhavāsava, avijjāsava;* see below.
- This logical connection is clearly shown in the *Sammā Diṭṭhi sutta*. It was Ven. Sāriputta who delivered that *sutta* after being asked by the Buddha to explain "*Sammā Diṭṭhi*" to other *bhikkhus* on one occasion. He went through the steps of the *Paṭicca Samuppāda* backward, and eventually the *bhikkhus*

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asked, "Is there a cause for *avijjā*?." He explained that, indeed, *āsavās* contribute to *avijjā*, and vice versa.

- In fact, as we see in the *Abhidhamma* section, four of the eight "basic units of matter" in a *suddhaṭṭhaka* arise due to *avijjā* and the other four due to *taṇhā* (which arise due to *āsava*). *Avijjā* and *taṇhā* are called "*bhava-mūla*" for this reason.

9. One way to explain *Nibbāna* or "complete cooling down" is to say that it is attained by getting rid of all *āsavās*. When following the Noble Eightfold Path, "*āsavakkhaya*" is achieved in steps.

- At the *Sotāpanna* stage, the first component of *āsava* or *diṭṭhāsava* (craving for various *diṭṭhis* or wrong worldviews) is removed. This all important component of *diṭṭhāsava* is solely due to not knowing the true nature of this world of 31 realms: *anicca*, *dukkha*, and *anatta*. Most people carry certain *diṭṭhis* all their lives, most even coming from previous lives. The most prevalent *diṭṭhi* is the belief that there is no rebirth process.
- When one truly comprehends that the consequences of *immoral* acts can be much harsher than we usually believe (birth in the *apāyā*), that itself removes the causes for rebirth in the *apāyā*.

Connection to the Four Stages of *Nibbāna*

10. A *Sotāpanna* would still have the other three *āsavās*: *kāmāsava* (craving for sense pleasures), *bhavāsava* (craving for living somewhere in the 31 realms), and *avijjāsava* (cravings due to not knowing *anicca*, *dukkha*, and *anatta* fully).

- *Kāmāsava* is reduced at the *Sakadāgāmi* stage and is removed at the *Anāgāmi* stage.
- *Bhavāsava* and *avijjāsava* are removed only at the *Arahanthood*.
- Of course, all four *āsavās* keep getting reduced at each stage of *Nibbāna*. Thus, a *Sotāpanna*, for example, would have reduced the other three *āsavās* to some level.
- It is also clear that comprehension of *anicca*, *dukkha*, and *anatta* gradually increases at each stage and is complete only at the *Arahant* stage.

11. It is nice to see the self-consistency, and the fact that one can analyze a given situation in different ways.

- One may have a Ph.D., or one may be able to recite the whole of the *Tipiṭaka*; yet one would not be even able to get to the *Sotāpanna magga* without comprehending *anicca*, *dukkha*, and *anatta* to some level.
- *Diṭṭhāsava* cannot be removed until one is well on the mundane eightfold path, because one's mind needs to be cleared of the strongest defilements. As I keep saying, this is not about "book knowledge" but cleansing one's mind.
- Of course, *diṭṭhāsava* gives rise to various *gati*, and thus, removing such *gati* is the key to attacking *diṭṭhāsava*. The foremost is the tendency to "cling to a certain belief" and not even be willing to consider counter arguments.
- If one has the *diṭṭhi* that there is no rebirth, one must carefully examine the evidence for and against.
- **Another is the refusal to believe anything "that cannot be proven" by a "scientific method."** Thus, just over 400 years ago, people looked around and asked "Where are those infinite number of universes and infinite number of living beings that the Buddha was talking about?." Even now, science is only aware of a minute fraction of our physical universe, not to mention pretty much nothing about the mind; see "Dhamma and Science" for details.

12. The bottom line is that whether one will be a human, a *deva*, or an animal in the next life will depend on what kind of *gati* we develop, and NOT what we wish/pray for. Furthermore, one can become a *Sotāpanna* in this very life by cultivating the "*gati* of a *Sotāpanna*" or "*Ariya gati*." The key is to develop *Sammā Diṭṭhi* by learning and comprehending Dhamma (the correct worldview).

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Next, "Memory, Brain, Mind, Nāma Loka, Kamma Bhava, Kamma Vipāka", ……..

3.5.4 Memory, Brain, Mind, Nama Loka, Kamma Bhava, Kamma Vipāka

There are many confusing terms like *citta* and *mano* which have been differently interpreted in different books. In order to clarify these concepts, I am writing a few posts in "Dhamma Concepts" section under "Mind and Consciousness" starting with: "1. Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction."

1. Think about a past event that is still vividly there in your mind. You can visualize the whole "event" just like watching a movie; you can recall what those people looked like, what they said, etc.

- Suppose a 40-year old recalls an event where she was a 10-year old playing with her mother. She will recall the event just as it happened 30 years ago: she was young and her mother was 30 years old; it took place in her parents' house which does not even exist now. But in the "playback" that exact same time sequence is played back with the 10-year old playing with her 30-year old mother in the same house that they lived in. It is not just a "summary" of what happened, rather an exact playback showing her young mother's features at that time, what she said, etc.
- Recently, it has been reported that some individuals have an astounding capability to instantly recall past events (during this life) in vivid detail; see, "Recent Evidence for Unbroken Memory Records (HSAM)."

2. Most scientists and philosophers believe that the memories are kept in the brain. Is this a realistic picture? They do not have any evidence to back this claim.

- How can all those details be "stored" in a biological membrane, ready to be retrieved at a moment's notice? No one has explained a plausible mechanism yet.

3. Whatever we do with body, speech, and mind, a "record" (*nāma gotta*) gets established ("*bihiwelā pihitanava*" in Sinhala) in the *kamma bhava*: In the word "*bhava*", "*bha*" means "appear and gets established"; thus the act we did, i.e., *kamma*, gets recorded in the *kamma bhava* exactly the same way it happened. **We cannot "see" *bhava* but we can see the results of *bhava* as "*jāti*."**

- **Not only potent *kamma*, but ALL memories are stored intact in the *nāma loka*.** Basically, the thought stream is recorded continuously like a movie recording and thus can be "played back"; see, "What Reincarnates? – Concept of a Lifestream."
- Thus while the "fruits of *kamma*" are embedded in *kamma bīja* (seeds) in the *nāma loka* as *kamma bhava*, the movie like sequence is recorded in the *nāma loka* as *nāma gotta.*
- Therefore, while *kamma* seeds in the *kamma bhava* can bring their results in the future, the *nāma gotta* are just records without substance: see, "Difference Between Dhamma and Saṅkhāra (Sankhata)." Thus unlike anything else in this world (*saṅkhāra* or *saṅkhata* (*sankata* in Sinhala)), *nāma gotta* are PERMANENT.
- This is why the Buddha Gotama could recall the exact scene that happened billions of years ago, when he received the first confirmation ("*niyata vivarana*") of his future Buddhahood by the Buddha Deepankara. At that time he was an ascetic by the name of Sumedha and the Buddha Gotama described the whole event that took place in detail; see, WebLink: WIKI: Dīpankara Buddha.
- In the same way, the *kamma bīja* stored in the *nāma loka* are instantly activated when proper conditions are realized; see, "Anantara and Samanatara Paccaya." However, unlike *nāma gotta*, *kamma* seeds fade away with time unless brought to bear fruit under right conditions.

4. Thus, memories (whatever the portion that is remembered) are played back in a "movie-like" manner, like in a dream. It is like a segment of a "movie recording." It is not just a "gist" or a summary; we can recall the whole "sequence of events" like in a movie.

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- This is why when someone describes an event by memory he/she always tends to tell the story sequentially: The person listening may not want to hear the whole story and could become impatient waiting for the narrator to "get to the point", but for the narrator recalling the event, it is easier to go sequentially as the event is "played back" in his/her mind.

5. We cannot say where that memory is "located", because they are not stored in the "physical space" or the "material world"; they are in the "*nāma loka*" or "mental world." In contrast what we experience through our five senses is the "*rūpa loka*" or the "material world" that consists of 31 realms.

- This is also why scientists will not be able to describe the mind in terms of matter; see, "The Double Slit Experiment – Correlation between Mind and Matter?." Mind and matter belong to two distinct domains.
- As I will clarify in detail in the future, this is related to the fact that there are six fundamental entities (six *dhātus*): *pathavi* (hardness), *āpo* (cohesiveness), *tejo* (vitality), *vāyo* (motion), *ākāsa* (space), and *viññāṇa* (consciousness). The *viññāṇa* dhātu is associated with the "*nāma loka*" and the other five *dhātus* are associated with the "*rūpa loka*" or the "material world." But we don't need to worry about that right now. You will see other pieces falling into place in a "big jigsaw puzzle" as all these seemingly unrelated aspects come together to form a cohesive, complete picture of the "wider world."
- This could be related to the possibility of higher "curled up" dimensions that is being discussed in String Theory in physics; see, "What Happens in Other Dimensions?."

6. We can normally access our own "information" from this life but some people, especially some young children, have the ability to recall *nāma gotta* from past lives. Those who have *abhiññā* powers can access such "information" or "*nāma gotta*" of other people as well; **however, even they cannot read another's "thoughts" or "*kamma bīja*" or "*kamma bhava*."**

- We can retrieve this memory by thinking about it. There is a mechanism for that memory to be retrieved; the mind initiates the process, but the brain acts as the "receiver" for the incoming information.
- When we think about something that happened in the past, the mind sends mind rays out and they bounce off that specific target in the "*nama loka*" and the memory is reflected back. That retrieval process does not change the memory record, and the record stays intact. Thus one can go back and recall it again.
- When the retrieved information comes back, that signal is processed by the brain. Our whole body is prepared by the *kamma* seed that led to this human existence to limit/facilitate certain capabilities; thus what we can actually remember depends on the status of our brain. Our human bodies are generally setup (by *kamma vipāka*) to be able to retrieve only the strong memories from the early days of this life and cannot access memories of previous lives. But few people can, and so can some children. Furthermore, if the relevant parts of the brain gets damaged, then the retrieval capability may be lost.
- **Some beings in *preta loka* can remember past lives to impart more suffering on them.** They can remember the bad deeds done by them that led to the birth in the *preta* world, and how long they will have to suffer to "pay back the debt."

7. How much of that memory one actually recalls depends on two things: the health of the brain and the purity of the mind.

- If the brain is not functioning well, only bits and pieces of the memory will be actually experienced. When people get old, the brain's efficiency goes down and thus memory will not work well. The brain is like a playback device and if it is defective, the display will be blurry or at worst no display will result.

8. Secondly, even a person with a healthy brain, may not be able to recall memories if the mind is "covered" by the five hindrances (*panca nivarana*); see, "Key to Calming the Mind – The Five Hindrances."

- When there is *kāmacchanda* or *vyāpāda*, the mind is too much focused on those objects of thought (*ārammaṇa*). When there is *thina middha*, the mind is now "stuck" lazily at something (sleepy or just distracted), and will not retrieve the memory. With *uddhacca kukkucca*, the mind is normally

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"intoxicated" with power, money, beauty etc is stuck at a "low level." With *vicikicchā* (which is due to *micchā diṭṭhi* or not knowing the true characteristics *anicca, dukkha, anatta*), one engages in inappropriate acts and thus the mind is not "sharp."

- Thus, any, some, or all of these five factors can affect the memory of even a person with a healthy brain. When we purify our minds of the *pañca nīvaraṇa*, its ability to pinpoint a given "memory location" is improved.
- Furthermore, when the mind is purified, that can make one's brain to function better by changing the conditions for better *kamma vipāka* to come to fruition; see, "Anantara and Samanatara Paccaya." This "mind effect" on the brain and the body in general is being re-discovered by scientists; see, for example, "The Biology of Belief" by Bruce H. Lipton.

9. Most scientists and philosophers believe that our memories are stored in our brains. There are key problems with that assumption:

- If that is the case, then the "state of the mind" should not be a factor in recalling a memory, because then it is like retrieving a sound track from a disc; the playback should be good as long as the "playing device" (i.e., the brain) is in good condition.
- It is astounding how much one can recall from the memory. And it comes out like a video clip; we can visualize and even recall the conversations that took place a long time ago in case of poignant memories. Can all those details be "stored" in a biological membrane?
- Even if it is possible to encode all that information (exact features of the 10-year old child and her 30-year old mother, what they spoke at that time in the same tone, etc. in the hypothetical example of #1 above), how can it be recalled instantaneously?

10. Here is an article which discusses these unresolved scientific issues: WebLink: VIEWZONE: Are your memories really in your brain?

- Here is a good site if you need to dig in deeper: **WebLink: HUMAN-MEMORY: MEMORY STORAGE**

3.5.5 Bhava and Jāti – States of Existence and Births Therein

Revised September 7, 2016; Revised May 7, 2017; October 25, 2018; January 18, 2020; May 28, 2022 (added #13); re-written August 12, 2022; revised July 4, 2023

Bhava and *jāti* are related but are different concepts. *Bhava* is of two types: *kamma bhava* and *upapatti bhava*. There can be many *jāti* (births) within a *upapatti bhava*.

Introduction

1. In both Pāli and Sinhala, *jāti* means birth. *Bhava* means "තිබෙන බව" (*tibena bava*) in Sinhala, or "existence."

- There are two types of *bhava*: ***kamma bhava*** and ***upapatti bhava***. ***Kamma bhava* is "potential for existence." *Uppatti bhava* is one's current existence.**
- Various types of *kamma bhava* are created via *Akusala-Mūla Paṭicca samuppāda.* **At the *paṭisandhi* moment of grasping a new existence, one of those *kamma bhava* becomes *upapatti bhava*.**
- When one gets a "human existence" or a human *bhava*, that can last thousands of years. Within that ***upapatti bhava***, one can be **born (*jāti*) with a physical human body many times**.

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- By the way, *jāti is* pronounced "*jāthi*" with "th" sound as in "three." There is a universally-adopted convention of writing Pāli words with English letters to keep the sentences short. In another example, "*upapatti*" is pronounced, "upapaththi." See Ref. 1 for details.
- First, let us clarify "*bhava*."

What Is *Kamma Bhava*?

2. Here, "*bha*" means "establish." When we act with a defiled mind, we create *kammic* energies that lead to future existence (*bhava.*) That simple statement embeds the essence of Buddha Dhamma: "Manopubbangamā Dhammā.."

- When we have strong feelings about something, we generate deep desires/cravings. Those are potent *abhisaṅkhāra*; they create *kammic* energies or *kamma bīja* (seeds.) Those are different names for "*kamma bhava.*"
- For example, craving tasty food may lead to immoral thoughts/actions. If one does not have enough money, one may resort to stealing, possibly leading to violence. Such immoral actions lead to the generation of *kamma bīja* (or *kamma bhava.*)
- Therefore, the generation of *kamma bīja* (or *kamma bhava*) happens based on our *gati* (habits/character). Each person likes certain kinds of experiences/activities.

Kamma Bīja, *Kamma Bhava*, and *Gati*

3. When one develops a habit (*gati*) by repeatedly doing related things, that *bhava* or the *kamma bīja* strengthens. It leads to the creation of ***kamma bhava*** via "*taṇhā paccayā upādāna, upādāna paccayā* ***bhava***."

- Thus, one who started stealing may cultivate a habit of doing it. Each time they steal, *kammic* energy is added to that associated *kamma bīja* or *kamma bhava.*
- An innocent child may not have any desire to drink alcohol. But growing into a teenager, he may start drinking under the influence of friends. If he starts liking that experience, he will repeatedly engage in drinking and will start building up a "drunkard *bhava*." That is a "*kamma bhava*" built up with a new habit (*gati*) of drinking.

Kamma Bhava Becomes *Uppatti Bhava*

4. All *kammic* energies accumulate in the ***kamma bhava***. **Some *kamma bhava* can get strong enough to become "*upapatti bhava,*"** leading to rebirth in a "good existence" (*Deva, Brahma*) or a "bad existence" (animal, *peta*, etc.).

- At the *cuti-paṭisandhi* moment (grasping a new *bhava*), **the strongest *kamma bhava* available becomes "*upapatti bhava*,"** leading to the new existence.
- At the *cuti* moment, one will be presented with an *ārammaṇa* compatible with that *bhava*. For example, suppose one had killed an enemy and thus created a *kamma bhava* suitable to bring a *niraya* birth. Then at the cuti (dying) moment, one may visualize that same past scenario where the enemy was confronted.
- If one attaches willingly to that *ārammaṇa* (i.e., *upādāna*), corresponding *niraya bhava* will result: i.e., *pati+ichcha* leading to *sama+uppāda* or *Paṭicca Samuppāda*. That is the "*upādāna paccayā* ***bhava***" step in grasping new ***upapatti bhava***. However, if that person had attained a *magga phala*, they would not have *upādāna* for such an *ārammaṇa.* That is why anyone above the *Sotāpanna Anugāmi* will not be reborn in an *apāya*.

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5. Note that the "*upādāna paccayā* ***bhava***" step comes BOTH in creating a ***kamma bhava*** (in #3 above) and grasping one of those as ***upapatti bhava*** (in #4 above.) Let us consider a few examples.

- One who enjoys torturing animals/humans creates a ***kamma bhava*** with those actions. They may be born in *niraya* (hell), where constant torture occurs via grasping that as a ***upapatti bhava*** at a *paṭisandhi* moment. That is an example of *kamma bhava* contributing to a *upapatti bhava*. In that case, he may be born in the *niraya* repeatedly (many *jāti*) until the *kammic* energy for that *niraya bhava* wears out.
- An alcoholic contributes to the ***kamma bhava*** by habitually drinking and acting like an animal. That can lead to creating a kamma bhava compatible with animal existence. Thus, they could grasp that *kammic* energy as a ***upapatti bhava*** in a future *paṭisandhi* moment and be born an animal. For example, one who behaves like a dog after getting drunk (displaying inappropriate sexual acts, threatening others, etc.) may cultivate the disgraceful qualities of a dog and may acquire a "dog *bhava*."

Good Habits Lead to Good *Bhava*

6. All the above is valid for "good *bhava*" or "good habits," too.

- Thus, one with the compassionate qualities of a *Deva* (i.e., *deva bhava*) could acquire "*Deva bhava*" and be born a *deva.* One who has cultivated *jhāna* may acquire "*Brahma bhava*" and be born a *Brahma*.
- (Note that *Deva* and *Brahma bhava* each have only one *jāti*. Once born in the final form with an *opapātika* birth, they live until the end of *bhava*. There is no "*gandhabba* state" as is the case for humans and animals.)
- It is the universal principle of "*pati+ichcha sama+uppāda*" working to yield an existence similar to the actions one willingly engages in. See "Paṭicca Samuppāda."

7. To cultivate good or bad *bhava*, one must frequently engage in corresponding activities.

- **It is easy to see from the above discussion why it is essential to instill good habits in children and break any bad habits as they grow.** It is much easier to stop forming "bad" *bhava* or habits (*gati*) in the early stages; once a habit/addiction takes hold, it becomes harder to lose.
- Also, see "How Character (Gati) Leads to Bhava and Jāti."
- Modern science agrees with that too. According to modern science, repeated actions will strengthen the neural connections in the brain for that habit; see, "How Habits are Formed and Broken – A Scientific View").

Human *Bhava* Is Rare – But Many Human *Jāti* (Births) Occur Within a Human *Bhava*

8. Human *bhava* is hard to get; see "How the Buddha Described the Chance of Rebirth in the Human Realm."

- **However, human *bhava* or a human existence can last thousands of years.** A human birth (*jāti*) with a human body lasts only about 100 years. Therefore, within a human *bhava*, there can be MANY births with a human body or *jāti*.
- In between births with physical human bodies, a human lives as a *gandhabba* (with just the mental body) in the nether world or *para loka*. This *para loka* co-exists with our human *loka*, but we cannot see those *gandhabbā* without physical bodies. For details, see "Gandhabba Sensing the World – With and Without a Physical Body," "Buddhist Explanations of Conception, Abortion, and Contraception," and "Cloning and Gandhabba."

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- A good visualization of *gandhabba* is in "Ghost 1990 Movie – Good Depiction of Gandhabba Concept." It is an "energy field" that we cannot see.

9. There is always a "time gap" between successive human births (*jāti*) in rebirth stories. They separate by many years or at least a few years. Between those successive lives, that lifestream lives as a *gandhabba*, without a physical body.

- In most rebirth stories, the previous human life was terminated unexpectedly, like in an accident or a killing. Therefore, the *kammic* energy for human *bhava* may not be exhausted. In that case, the *gandhabba* just came out of the dead body and waited for another womb to enter.
- The Buddha has described that it is extremely difficult to get a human existence (*bhava*); see "How the Buddha Described the Chance of Rebirth in the Human Realm." If "*bhava*" means "birth," then all those rebirth stories cannot be true.

A *Sotāpanna* May Have Many *Jāti*, But Only Seven *Bhava*

10. As a Noble Person moves up in *magga phala,* fewer *kamma bhava* (i.e., accumulated *kammic* energy) will be able to contribute to *upapatti bhava*. There will be no *upapatti bhava* at the *Arahant* stage since an *Arahant* will not have any more *upapatti.* Even though the *kamma bhava* for that *Arahant* will still be there, it will not become a *upapatti bhava*.

- From the WebLink: suttacentral: *Ratana Sutta* (KN Kp 6); "..*Na te* ***bhavaṁ aṭṭhamam****ādiyanti*" means, "(A *Sotāpanna*) will not be born in an **eighth *bhava***." But there could be many rebirths within those seven *bhava*.
- For example, King Bimbisāra, a *Sotāpanna*, died and had 14 rebirths; see "WebLink: suttacentral: *Janavasabha Sutta* (DN 18)."

A Physical Human Body Versus *Manomaya Kāya* (*Gandhabba*)

11. According to the *Tipiṭaka*, a full-fledged human appears via a series of steps: "*jāti* ***sañjāti okkanti*** *abhinibbatti khandhānaṁ pātubhāvo* ***āyatanānaṁ*** *paṭilābho*." See "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2)" and "Manomaya Kaya (Gandhabba) and the Physical Body." [***sañjāti*** : [f.] birth; outcome; origin.]

- Here, *jāti* is the *paṭisandhi* moment, when the *kammaja kāya* (with *hadaya vatthu* and *pasāda rūpa*) for the new *bhava* appears in a thought-moment. Moments later, that *kammaja kāya* is augmented by the *cittaja kāya,* meaning *citta* will start arising. Then *kammaja kāya and cittaja kāya* start generating *suddhaṭṭhaka*-size matter giving rise to the *utuja kāya* (aura,) and a *manomaya kāya* (*gandhabba*) results. That is the ***sañjāti*** moment.
- When that *gandhabba* enters a suitable womb, that is the ***okkanti*** moment. In many *suttā*, that is described as the "*viññāṇa* of a boy or a girl descending into a womb." Note that by the time descending into a womb, the sex is already determined.
- The following steps describe the evolvement of the human baby inside the womb to end up with the fully-formed **six *āyatana***.
- No place in the *Tipiṭaka* says *paṭisandhi* happens in a womb. Rather it says, "…*gandhabba okkanti hoti*." That may happen even after the birth of the *gandhabba.*

12. All relevant posts at "Gati, Bhava, and Jāti."

Reference

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1. "'Tipitaka English" Convention Adopted by Early European Scholars – Part 1" and "'Tipitaka English" Convention Adopted by Early European Scholars – Part 2."

3.5.6 Cuti and Maraṇa – Related to Bhava and Jāti

August 17, 2022; revised September 3, 2024

Cuti is the end of a *uppatti bhava*, and *maraṇa* is the end of a *jāti* within a *uppatti bhava*. There can be many *jātis* (births) within a *uppatti bhava* for humans and animals.

Introduction

1. There can be many *jātis* within a *uppatti bhava*. See "Bhava and Jāti – States of Existence and Births Therein." That holds particularly true for the human and animal realms. There usually is one *jāti* within *uppatti bhava* in the *Deva* and *Brahma* realms.

- **An *uppatti bhava* starts at a *paṭisandhi* moment and ends at a *cuti* moment.** For example, if a *Deva* dies and gets a "human existence (*bhava*)," the *cuti* of that *Deva bhava* is immediately followed by a *paṭisandhi* to grasp the human *bhava*.
- That human *uppatti bhava* can last many thousands of years. At the moment of *paṭisandhi* to the human *bhava*, only a *manomaya kāya* (human *gandhabba*) is born. That human *gandhabba* will get into many wombs during that time and be born with physical human bodies many times. **A human baby's birth (*jāti*) ends in physical death (*maraṇa*) within about 100 years.**
- At the end of the human *bhava*, that human *gandhabba*'s life will end (*cuti*), and *paṭisandhi* to a new existence will occur unless that lifestream has attained the *Arahant* stage. ***Maraṇa* (death of a physical body) usually does not end the human *bhava*. See Ref. 1 for details.**
- If the above is not clear, please ask questions at the forum. With that summary, we can now discuss the details.

Bhava and *Gati*

2. The Buddha divided all existences into five main categories based on predominant *gati*. The "WebLink: suttacentral: *Gati Sutta* (AN 9.68)" lists those five main categories: Hell (*niraya*), the animal realm (*tiracchāna*,) the hungry ghost realm (*peta*,) humans (*manussa*,) and *Deva*. Many *suttas* (including *Dhammacakkappavattana Sutta*) sometimes lump the *Devās* in the six *Deva* realms and *Brahmās* in 20 *Brahma* realms into one category as *Devās*.

- When a lifestream is in a specific existence, it will predominantly have the *gati* associated with that realm. While in *Deva* realms, that living being mainly displays "*Deva gati*." For example, *Devās* in the lower six realms still crave sensual pleasures, i.e., *kāma rāga*. *Brahmās* in the higher 20 realms don't have cravings for sensual pleasures. But neither will engage in *akusala kamma* during their life as *Deva*/*Brahma*.
- A lifestream in a *niraya* realm will have the *gati* of a "hell being." During such an existence, no pleasant thoughts arise, for example, and mostly a painful and angry mindset persists. This *bhava* has *dosa* (extreme anger/hate) as the base; of course, *moha* is there too.
- In a hungry ghost (*peta*) realm, the mindset/*gati* will be that of one constantly in hunger pains. This *gati* is based on *lobha* (extreme greed) and *moha*.
- The animal realm has "all three defiled *gati*," i.e., *lobha, dosa*, and *moha*.

3. Human (*manussa*) existence is unique in many ways.

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- A human can cultivate *gati* corresponding to any of the 31 realms, not just the primary five categories mentioned in the *Gati Sutta*.
- **We can see some humans who behave like *Devās*:** Some engage in giving, helping others, etc., and cultivate *gati* to be born in the six *Deva* realms. Others develop (*anariya*/*Ariya*) *jhāna* corresponding to various *Brahma* realms and will be reborn in the corresponding *Brahma* realms.
- **Some humans cultivate "*apāyagāmi gati*,"** leading to birth in the *niraya, peta, asura*, and animal realms. Those who develop extreme anger/hate (and thus kill, rape, and abuse others) will be born in the *niraya* (hell.) Some cultivate extremely greedy *gati* (and steal, take bribes, etc.) and become destined to the *peta* realms. An animal *bhava* has developed with both greed and hate. An animal *bhava* has a mixture of both. Since ignorance is also there, they will have all three "*saŋ"* (that is the root of the word "*tirisan* = three *saŋs*" for an animal in Sinhala.) See #3 of "Lobha, Dosa, Moha versus Rāga, Patigha, Avijjā."
- **Humans can cultivate "human *gati*"** that will allow another human *bhava* in the future. "Human *gati*" is similar to the *gati* of *Devās* in the lower six realms but with an enhanced craving for sensory pleasures.

Connection to *Aggañña Sutta*

4. To make some connections, let us digress to the introductory post "Buddhism and Evolution – Aggañña Sutta (DN 27)."

Per "WebLink: suttacentral: *Aggañña Sutta* (DN 27), at the beginning of a "new Earth" (after a "*loka vināsaya*" or the "destruction of the existing Earth"), only the realms above the *Ābhassara Brahma* realm are populated. Destruction of Earth (and the Sun) would have led to the destruction of lower realms. As explained in that post, all sentient beings would have moved up to or above the *Ābhassara Brahma* realm by the time of "*loka vināsaya*."

- When a new Earth forms after billions of years, an uncountable number of *Ābhassara Brahmās* will be at the end of their lifetimes, and they will first be reborn in the human realm with "*Brahma*-like" subtle bodies. Then over millions of years, those "*Brahma*-like" bodies will evolve into the denser physical bodies we have today.
- After millions of years (especially after evolving into denser bodies,) some will start engaging in *akusala kamma* when the "old habits (*gati*)" return. They had been hiding as "*anusaya*." First, some will be reborn in the animal realm; then, the other three lower realms will start populating as more humans leave the human *bhava* and "proceed downward." Before the arrival of the animals, plant life will gradually come into existence. See Ref. 2 for more details on *gati* and *anusaya*.

5. **The point is that the human realm is the "base station."** This is where the seeds (*kamma bīja*/*kamma bhava*) to be born in all other realms are cultivated.

- That point can be clearly illustrated with an *Abhidhamma* analysis, which I hope to do. But the following is a summary.
- Only a human mind can generate all 89 (121) types of *citta*. On the other hand, *arūpāvacara Brahmās* mainly generate only eight types of *citta*. The human realm is like a training school. Those humans taking a "downward path" by engaging in *akusala kamma* end up in *apāyās*; those who cultivate *arūpāvacara jhānās* are born in an *arūpāvacara Brahma* realm, etc.
- Those uncountable number of "*Brahma*-like" humans at the beginning of a "new Earth" will slowly start populating all other realms, mainly the lower realms. Of course, some will even move up to realms higher than the *Ābhassara Brahma* realm.

6. Almost all the living beings in the *apāyās* now had been "*Brahma*-like" humans at the beginning of the *mahā kappa*, i.e., at the beginning of this Earth when it was first formed.

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- It is worthwhile to contemplate that. There are less than eight billion people on Earth right now. But in the backyard of a house, there can be more small insects, ants, worms, and other tiny creatures. Scientists estimate one quadrillion (one million billion) ants on earth. There are even more living beings in the oceans than in the land.
- **Therefore, when the Earth formed several billion years ago, there must have been an accountable number of humans with "*Brahma*-like" subtle bodies.** Most of them took "downward paths." Of course, we can see only the animals, not those born in the other realms in *apāya.*
- Thus, Buddha's explanation is exactly the opposite of Darwin's theory of evolution. However, the theory of evolution will be proven to be incorrect in the future.
- Of course, science's position that the whole universe came to existence in a "Big Bang" is also not consistent with Buddha Dhamma, as I discussed in "Buddhism and Evolution – Aggañña Sutta (DN 27)." So far, several of the Buddha's original teachings — which were thought to be incorrect by science a few hundred years ago — have now been confirmed by science. See Ref. 3.

Series of "*Cuti Suttā*"

7. It is informative to look at a series of *suttas* on what happens at the end of human *bhava*, i.e., the "*cuti* moment" of leaving the human *bhava*. Remember that (per #1 above) grasping of a new existence happens only at the "*cuti* moment" at the end of the human *bhava*, not at "*maraṇa*" or the death of a physical human body.

- There is a *sutta* that says (upon exiting any existence) that getting a human existence is very rare; see "WebLink: suttacentral: *Nakhasikha Sutta* (SN 20.2)."
- Then there are a series of *suttas* specific to different types of originating and destination *bhava*.

"Good Rebirths" Are Rare

8. The series of specific *suttas* start with the "WebLink: suttacentral: *Manussacuti**niraya** Sutta* (SN 56. 102)" which says, ".those who die as humans (not the physical death, but *cuti*) and are reborn as humans are few, while those who die as humans and are **reborn in hell are many** …."

- Then the following *suttas* say that those who die as humans and are reborn in the animal and hungry ghost realms are many: "WebLink: suttacentral: *Manussacuti**tiracchāna** Sutta* (SN 56. 103)," and "WebLink: suttacentral: *Manussacuti**pettivisaya** Sutta* (SN 56. 104)."
- The "WebLink: suttacentral: *Manussacuti**devanirayādi** Sutta* (SN 56. 105-107)" says those who die as humans and are reborn in *Deva* realms are few, but born in *niraya* are many. Then the "WebLink: suttacentral: ***Devacutinirayādi** Sutta* (SN 56. 108-110)" states, "who die as ***Devās* and are reborn as *Devās*** are few, while those who die as *Devās* and are reborn in **hell**, **animal realm**, or the **hungry-ghost realm are many**."
- Note that "*Manussacutiniraya Sutta*" is "*Manussa **cuti** niraya Sutta*" and indicates a human grasping a *niraya bhava* at the ***cuti*** moment. The other *suttas* have similar names.
- Many such combinations are shown in the rest of the series. It is a good idea to click through the rest of the *suttas*.

Summary

9. *Cuti* is the end of an *uppatti bhava*, and *maraṇa* is the end of a *jāti* within a *uppatti bhava*. There can be many *jātis* (births) within an *uppatti bhava* for humans and animals.

- *Devās* and *Brahmās* have only a single *jāti* (birth) to that *uppatti bhava.*
- An *uppatti bhava* ends at the *cuti* moment.

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- It is only for humans (and animals) that "*maraṇa*" takes place at the death of a physical body; that is not the end of the human (animal) *bhava*. On the other hand, *Devās* and *Brahmās* are born (*jāti*) at *paṭisandhi* and reach the end of that existence at the *cuti* moment.
- **It is extremely difficult to get a *uppatti bhava* at or above *human bhava*.** Most *cuti-paṭisandhi* transitions grasp a *bhava* in the four lowest realms or the *apāyās*. It is critical to keep that in mind.

References

1. "Gati, Bhava, and Jāti" and "Cuti-Paṭisandhi – An Abhidhamma Description."

2. "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)" and "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

3. "31 Realms Associated with the Earth." Also, see the last two subsections in "Dhamma and Science."

3.5.7 Anusaya, Gati, Bhava – Connection to Manomaya Kāya (Gandhabba)

August 21, 2022; September 12, 2002 (#6)

The concepts of *anusaya, gati*, and *bhava* are associated with a mind, i.e., *manomaya kāya/gandhabba* of a lifestream.

Kammic Energy Creates *Hadaya Vatthu* (Seat of Consciousness)

1. Our views and perceptions about this world are highly influenced by modern science, which has made significant progress within the past hundred years. However, that progress is limited to studying the inert (lifeless) matter.

- Modern science's materialistic worldview cannot explain the **origin of consciousness**. Some scientists have proposed that consciousness arises in the brain, but there is no proof for that claim. And there will NEVER be such proof.
- Consciousness arises in *hadaya vatthu* created by *kammic* energy. ***Kammic* energy creates *hadaya vatthu***, the "seat of consciousness" where consciousness or *citta* arises.
- The Buddha declared that the "mind is at the forefront of everything in this world" or "Manopubbangamā Dhammā.."

What Creates *Kammic* Energy?

2. **Conversely, *hadaya vatthu* creates *kammic* energy!** A specific type of *cittā*, *javana cittā* (that arises in *hadaya vatthu*,) creates *kammic* energy.

- **It is a cyclical process: *Kammic* energy creates *hadaya vatthu,* and *hadaya vatthu* creates *kammic* energy! That cycle is broken only at *Nibbāna*.**
- That is why there is no beginning to life per the Buddha. *Citta* creates *kammic* energy, which, in turn, creates future *hadaya vatthu* where *cittā* arise.
- I have a detailed analysis of it in the "Origin of Life" series.

Cyclical Process of Rebirth – *Saṁsāra*

3. Let us do a quick summary. A *hadaya vatthu* created by *kammic* energy has a finite lifetime, that of a given existence (*uppatti bhava*.) Before that *hadaya vatthu* dies, it creates *kammic* energies (*kamma bhava*) that can power up more *hadaya vatthus,* corresponding to different types of *bhava* in the future.

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- For example, a human has a *hadaya vatthu* (part of *manomaya kāya*) that will die after many thousands of years. But within that time, that human will generate *kammic* energy to "power up" many more *hadaya vatthus* corresponding to different realms. Unfortunately, most of them correspond to the four lowest realms. That is why only a few humans will get another human or higher *bhava*.
- *Paṭicca Samuppāda* explains the creation of a *manomaya kāya*/*gandhabba* (with a *hadaya vatthu*) via the "*bhava paccaya jāti*" step in a process that starts with "*avijjā paccaya saṅkhāra*."
- Read the two posts "Bhava and Jāti – States of Existence and Births Therein" and "Cuti and Maraṇa – Related to Bhava and Jāti" before reading the rest of this post.

No "Soul" – Concept of a Lifestream

4. The concept of a "lifestream" explains the difference between "a soul/*ātman* moving from life to life" and the Buddhist explanation of a life arising due to previous causes via *Paṭicca Samuppāda*. See "What Reincarnates? – Concept of a Lifestream." **Thus, a future life is not a "reincarnation" of an "unchanging essence" (soul/*ātman*) associated with the current life.**

- Any life among the 31 realms of this world has the following **essential elements (Ref. 1): a *hadaya vatthu* and a set of *pasāda rūpa*.**
- Thoughts (*citta*) arise not in the brain but in the *hadaya vatthu* in the *manomaya kāya* (*gandhabba*.)
- The *hadaya vatthu* is essential. There can be no "lifestream" in the rebirth process without it. The *hadaya vatthu* (and any *pasāda rūpa*) are created ONLY by *kammic* energy. It is a natural process.
- When a *manomaya kāya* (with a *hadaya vatthu* and a set of *pasāda rūpa*) dies, a new one takes over at the *cuti-paṭisandhi* moment via the "*upādāna paccayā bhavo"* step in "Akusala-Mūla Upapatti Paṭicca Samuppāda."

Manomaya Kāya Is Primary, Not the Physical Body

5. "WebLink: suttacentral: *Dhammapada* Verses 33-43" in the *Citta Vagga* provides some critical clues.

- **Verse #37 says**, "**The mind travels far**, wandering alone; **incorporeal** (not composed of matter) **it hides in a cave**." That verse refers to the *manomaya kāya*, which can travel far at high-speed, as confirmed by many NDE accounts: "Near-Death Experiences (NDE): Brain Is Not the Mind." The "cave" (where it takes temporary shelter) is the physical body.
- **Verse #41 states:** "All too soon **this body** will die; bereft of consciousness, tossed aside like a **useless log**." Here it says that the physical body will be a useless log upon death. The English translation in the link is good, and reading that series of verses is a good idea.
- **But the death of the physical body does not end the human *bhava*.** The *manomaya kāya*/*gandhabba* will come out and wait to be pulled into another womb to make another material body.
- A human or animal *bhava* is long, even though they are less than *Deva* or *Brahma bhava*. A person with a physical body lives only about 100 years, but that human *bhava* will last many thousands of years. The *gandhabba*/*manomaya kāya* will make many physical bodies during that time. Same for an animal. A fly lives only a few weeks, but that "fly *bhava*" may last millions of years. Note that only the *manomaya kāya* of a human or an animal is called a *gandhabba*.
- In *Deva* and *Brahma* realms, the *manomaya kāya* is the only *kāya*. A birth from the womb or an egg with a separate (physical) body is not involved. See "Body Types in 31 Realms – Importance of Manomaya Kāya."

A *Hadaya Vatthu* Defines a *Bhava* in Rebirth Process

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6. Therefore, the easiest way to describe the rebirth process is as follows. **A lifestream is ALWAYS an associated specific *manomaya kāya* (with a particular *hadaya vatthu*) created by *kammic* energy.** In other words, a *manomaya kāya* results from one particular *kamma*. For example, a strong *puñña kamma* can create a human or *Deva manomaya kāya*. On the other hand, a strong *apuñña* (*pāpa*) *kamma* creates a *manomaya kāya* of an animal, for example.

- The essential component of a *manomaya kāya* is *hadaya vatthu*, where *cittā* (thoughts) arise, and both will last through the end of a *bhava*.
- When a *manomaya kāya* (with a *hadaya vatthu*) dies at the end of a *bhava*, the lifestream grasps a NEW *manomaya kāya*/*hadaya vatthu* compatible with the new *bhava* at the *cuti-paṭisandhi* moment. **The new *hadaya vatthu* inherits all *anusaya* (hidden defilements.)** However, that happens via *viññāṇa dhātu*; nothing "moves materially" from one existence to the next.
- For example, suppose a *Deva bhava* ends, and a human *bhava* is grasped. At the end of the *Deva bhava*, the *hadaya vatthu* (and a set of *pasāda rūpa*) associated with that *Deva* existence will die. A moment later, a human *gandhabba* will appear in the human realm with a NEW *hadaya vatthu* (and a set of *pasāda rūpa*.)
- It is essential to understand the following. **Nothing from the *Deva bhava* (*hadaya vatthu*/*pasāda rūpa*) "travels" to the human realm.** Human's *manomaya kāya* (*hadaya vatthu*/*pasāda rūpa*) is created in the human world by *kammic* energy.

There Can be Many Births (with Physical Bodies) Within a Human *Bhava*

7. Suppose the human *bhava* started (with a human *gandhabba*) in the year 1900 in the above example. Suppose that *gandhabba* was born as "John Smith" in 1950, lived for 50 years, and died in 2000. During his life, he would not remember anything about a previous life since it was in a *Deva* realm. When John Smith dies, the *gandhabba* comes out and is again pulled into a womb, born in 2005 and given the name "Peter Pan." When a few years old, Peter Pan may be able to recall his past life where he lived as "John Smith."

- Thus, with the above mechanism, we can explain the phenomenon of accounts of previous lives by many children worldwide.
- How would they explain rebirth accounts if anyone does not believe in the *gandhabba* state? **I am yet to hear back from those who say the *gandhabba* concept is not in Buddha Dhamma.** They should read the post "Gandhabba State – Evidence from Tipiṭaka."

Two Adjacent *Bhava* Are Shielded from Each Other

8. Consider a lifestream transitioning from a *Deva bhava* to a human *bhava*. *Deva bhava* ends with the death of its *manomaya kāya,* and that is the *cuti* moment for that *Deva bhava,* and *Deva* disappears from that *Deva* realm.

- At the next moment, *kammic* energy creates a new *manomaya kāya* of a human (with a new *hadaya vatthu*/*pasāda rūpa*), which appears in the human realm (among humans.) Now, that is a human *gandhabba* without a physical body. It may be several years before that *gandhabba* is pulled into a matching womb.
- That human *gandhabba* will not have any memory of the previous *Deva* existence. **One *bhava* is separated from another.**
- Even though some can remember previous lives within the human *bhava*, it is improbable that a human could recall life in a different *bhava*, say an animal or *Deva bhava*. I know of only one account – discussed at the forum: "WebLink: puredhamma forums: Remembering Past Lives in the Era of Buddha."
- However, those with *abhiññā* powers may recall lives in several *bhava*. A Buddha can recall as many as he wishes.

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Pubbe Nivāsānussati Ñāṇa and *Cutūpapāta Ñāṇa*

9. Only some people can recall their past lives; typically, it is just the previous life. In rare cases, a person may be able to recall a few past lives (in the same human *bhava*.)

- However, those who cultivate the (*Ariya* or *anariya*) fourth *jhāna* may be able to recall several past lives. That ability varies from person to person and increases with further cultivation of the *jhāna.*

During the night of Enlightenment, the Buddha attained three types of higher knowledge:

i. Ability to recall past lives in human births (***pubbe nivāsānussati ñāṇa***),
ii. The ability to see any living being's *cuti* (end of *bhava*) and *paṭisandhi* (grasping of a new *bhava*). This is the ***cutūpapāta ñāṇa***.
iii. The attainment of the *Buddhahood* with ***āsavakkhaya ñāṇa***. That involved grasping the Four Noble Truths and the Noble Eightfold Path to *Nibbāna*.

10. The first one allowed him to recall past lives in the human *bhava* (of him or anyone else.) Note that "*nivāsa"* means a "house." That refers to the fact that a *gandhabba* needs to "build a house" (i.e., a physical body) by entering a womb; see #5 above. The ***pubbe nivāsānussati ñāṇa*** allows a Buddha to see all previous human lives.

- The next ***ñāṇa*** that he attained was the ***cutūpapāta ñāṇa***. Here, the word ***cutūpapāta*** comes from "*cuti*" (death) and "*uppatti*" (birth.) That refers to the ending of one *bhava* and the start of a new *bhava*. The "*cuti-paṭisandhi* moment" is when a lifestream ends one *bhava* and starts a new *bhava.* This ***cutūpapāta ñāṇa*** allows a Buddha to look at how any lifestream evolved from *bhava* to *bhava* as far as he likes.
- Those two types of ***ñāṇa*** allowed him to figure out *Paṭicca Samuppāda*, i.e., how a lifestream moves from *bhava* to *bhava* based on the kinds of *kamma* done. That led to the arising of the ***āsavakkhaya ñāṇa*** and the *Buddhahood.*
- The difference between the first two types of ***ñāṇa*** is that the first one is ONLY about births with physical human bodies. The second one is an "expanded version" of the first one, showing the complete evolution of a lifestream. **There is no need for the first *ñāṇa* without the *gandhabba* mechanism.**
- Those who don't believe in the *gandhabba* concept **can not** explain the difference between those first two *ñāṇa.*

Anusaya Gets Transferred from *Bhava* to *Bhava*

11. Any *anusaya* ("ingrained defilements") associated with the dying *manomaya kāya* gets "transferred" to the next one. We can say that the *anusaya* of the dying *hadaya vatthu* gets transferred to the new one. ***Hadaya vatthu* is THE critical element in a *manomaya kāya*, the "essence of a lifestream."**

- *Hadaya vatthu* defines a given existence as a human, *Deva*, *Brahma*, or one in an *apāya*.
- Thus, it is critical to understand that all *anusaya* associated with a lifestream gets transferred from one *hadaya vatthu* to the next.
- Of course, *anusaya* will keep changing over time. It will disappear at the *Arahant-phala* moment.

Anusaya in Terms of *Saṁyojana*

11. The strength of *anusaya* is related to the number of *saṁsāric* bonds or *saṁyojana.*

- An average human has all ten *saṁyojana*.
- The first three *saṁyojana* of *sakkāya diṭṭhi, vicikicchā*, and *sīlabbata parāmāsa* are broken at the *Sotāpanna* stage.
- Two more *saṁyojana* (*kāma rāga* and *paṭigha*) are reduced in strength in the *Sakadāgāmi* stage and removed at the *Anāgāmi* stage.
- The last five are broken at the *Arahant* stage.

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- See "Dasa Saṁyojana – Bonds in Rebirth Process" and "Āsava, Anusaya, and Gati (Gathi)" for details.

All related posts at "Gati, Bhava, and Jāti."

3.5.8 Pāpa Kamma Versus Akusala Kamma

November 14, 2018; revised November 16, 2018 (#3 and #6); August 29, 2022; November 25, 2022

Pāpa kammā are stronger versions of *akusala kammā*.

Difference Between *Akusala* and *Pāpa Kamma*

1. While *akusala kammā* are "immoral deeds," *pāpa kammā* are "**highly** immoral deeds." That is the main difference.

- In some English translations, I have seen that both *pāpa kamma* and *akusala kamma* are translated as, "bad deeds." **However, there is a vast difference.**
- It is critical to understand that if one has not removed the ten types of *micchā diṭṭhi*, one would be more likely to commit *pāpa kamma*.

2. *Moha* is the stronger version of *avijjā*. If one has *moha*, then one also has *lobha* and *dosa*, which are stronger versions of *rāga* (*kāma rāga, rūpa rāga, arūpa rāga*) and *paṭigha*; see, "Lobha, Rāga and Kāmacchanda, Kāmarāga" and "Lobha, Dosa, Moha versus Rāga, Patigha, Avijjā."

- Thus, one does *pāpa kammā* with *moha* and *akusala kamma* with *avijjā*.
- We know that *akusal-mūla Paṭicca Samuppāda* cycles start with "*avijjā paccayā saṅkhāra*," and NOT "*moha paccayā saṅkhāra*."
- Before one starts focusing on understanding *Paṭicca Samuppāda* cycles, one must have reduced *moha* to *avijjā* level.

3. *Paṭicca Samuppāda* (starting with *avijjā*) describes processes that lead to births in the *sugati* or "good realms" (human realm and above), as well as births in *dugati* or "bad realms" or *apāyā* (the four lowest realms).

- One could apply *Paṭicca Samuppāda* to determine births done with *pāpa kamma,* but it is not even necessary: they INVARIABLY lead to births in the *apāyā*.
- Put it another way, *pāpa kammā* done with **highly potent *apuñña abhisaṅkhāra*** ALWAYS leads to births in the *apāyā*.
- The bottom line is that one is **capable** of doing *pāpa kamma* (which does not mean one will always do it) as long as one has one or more of the ten types of *micchā diṭṭhi*. When one gets rid of all those *micchā diṭṭhi,* one does not have *moha* anymore; it is reduced to *avijjā*.

Sutta Descriptions – What Are *Pāpa Kamma*?

4. *Pāpa kammā* are described in several *suttā*, but let us focus on the "WebLink: suttacentral: *Pathama Pāpadhamma Sutta* (AN 4.207)." I will provide the main idea for saving space.

"*Bhikkhus*, who is a **highly immoral person (*pāpo*)**? **One who is engaged in the destruction of life or initiates, encourages, praises, helps destruction of life (in a habitual way)** is a highly immoral person destined to be born in the *apāyā*…."

- The rest of the *sutta* lists six MORE deeds in the same way: **Taking what is not given, sexual misconduct, immoral speech, Intoxication (drinking, taking drugs, etc), and *micchā diṭṭhi*.**

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- For example, the full description of the last one is: **One who has *micchā diṭṭhi* or initiates, encourages, praises, and encourages others to have such views (in a habitual way).**
- It is important to note that just one action does not make one a "*pāpo*" or a "highly immoral person." There is a second related *sutta*: "WebLink: suttacentral: *Dutiya Pāpadhamma Sutta* (AN 4.208)."

5. The "WebLink: suttacentral: *Duccarita Vipāka Sutta* (AN 8.40)" is another *sutta* that state eight immoral actions that could make one born in the *apāyā*. "*Duccarita*" means "highly immoral character" so a "***duccarita puggala***" means the same as "***pāpo***" or "a highly immoral person."

Here is the translation of that *sutta*.

(i) "*Bhikkhus*, the **destruction of life**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one will also have a short life span.

(ii) "**Taking what is not given**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one is likely to face loss of wealth.

(iii) "**Sexual misconduct**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one will also be exposed to enmity and rivalry.

(iv) "**False speech (per Dhamma, not strictly lying)**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one will also be exposed to false accusations.

(v) "**Divisive speech**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one will also be exposed to being separated from one's loved ones.

(vi) "**Harsh speech**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one will also be exposed to disagreeable sounds.

(vii) "**Idle chatter**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one will also be exposed to others distrusting one's words.

(viii) "**Intoxication (drinking, taking drugs, etc)**, **repeatedly pursued, developed, and cultivated**, is conducive to rebirths in hell, to the animal realm, and the sphere of hungry ghosts; when one is born as a human after paying off most of the *vipāka*, one will also be exposed mental problems."

6. There is also a set of *suttā* (AN 10.211 through AN 10. 220) that state that *dasa akusala* (taking a life, stealing, abusing sensory pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views or *micchā diṭṭhi*) lead to rebirth in the *apāyā*.

- Therefore, ***pāpa kamma* are the same as *dasa akusala* done with *micchā diṭṭhi*.** That means having *micchā diṭṭhi* makes one's mind "covered," i.e., one has *moha*.
- It is important to note that some *dasa akusala* can be done without *micchā diṭṭhi,* and those are done with just *avijjā*.

Description of *Pāpa Kamma*

7. Those immoral actions in #4 through #6 above are all *pāpa kamma*. Also, those who engage in (i) through (viii) regularly are immoral persons with "bad *gati* (*duccarita puggala*)."

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- It is essential to note the emphasis on **"repeatedly pursued, developed, and cultivated."**
- For example, those who habitually go fishing and hunting would belong to this category. Also see #14 below.
- Another way to say that is to say "cultivating (*abhi*)*saṅkhāra*." One does such an action because it becomes one's *gati*, i.e., a habit that contributes to one's character.
- These are essentially the same as the descriptions in #4 above.

Four Ways of Accumulating *Kamma*

8. I want to emphasize that all of the following four actions contribute to each of the above listed immoral actions in #4 through #6 above (If done regularly):

- Doing it.
- Assisting another person to do it.
- Ordering (or instructing) another person to do it.
- Praising someone who is doing it.

9. **When one has *moha*, one can do *pāpa kammā* without remorse**. That means one is not even close to being released from the *apāyā*.

- **This straightforward fact that can save many people a lot of wasted time.** It is absolutely a waste of time even to try to understand *Paṭicca Samuppāda* if one still has any of the ten types of *micchā diṭṭhi*, some of which are commonly held; see "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- I know I will make many people unhappy by making these statements. But it is better to learn the truth as soon as possible. **We all have been trapped in this suffering-filled rebirth process for an unimaginable time, simply because we had not understood this key point.**
- More information in "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."

Nature's Laws, Not Buddha's Rules

10. These are not rules made up by the Buddha; he just discovered the laws of nature. Reducing *moha* to *avijjā* level means one is not ignorant of the broader world of 31 realms. That REQUIRES an understanding of the laws of *kamma*, which in turn REQUIRES an understanding of the broader view of the Buddha (existence of 31 realms) AND a belief in the rebirth process.

- That is because, without that broader "operational range," the laws of *kamma* can't be effective: If there is no rebirth process, many things cannot be explained; see "Complexity of Life and the Way to Seek "Good Rebirths"."
- Nothing happens without causes and conditions. Explanation of what happens around us REQUIRES a more comprehensive worldview. Only a Buddha with a perfectly purified mind can discover these hidden laws of Nature.
- Many people, especially in the Western world, have difficulty believing the above. They think Buddha is just "a better philosopher" who came up with his own "worldview." However, if one can spend time examining Buddha Dhamma, including *Abhidhamma*, it will become clear that Buddha is not just another philosopher.

11. Buddha Dhamma is self-consistent. The Buddha did not make up the ten types of *micchā diṭṭhi*. They go against the nature of this world: *kamma* (actions) have consequences (*vipāka*); there is a rebirth process; there is a *para loka* where *gandhabbā* live; there are instantaneous births in realms that we do not see, etc.

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- Just because those are not amenable to our crude senses does not mean they are not valid. As science progresses, more and more teachings of the Buddha are being confirmed; see, "Buddha Dhamma: Non-Perceivability and Self-Consistency."

Sorting Out the Priorities

12. As I have discussed, making progress is a step-by-step process. Before starting on the Noble Eightfold Path, one must complete the mundane eightfold path where one gets rid of the ten types of *micchā diṭṭhi*; see, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

- A critical aspect of attaining the *Sotāpanna* stage is the comprehension of *Paṭicca Samuppāda*, how root causes lead to their effects under suitable conditions (*paccayā*).

13. These days, many people start by trying to understand deep *suttā* that REQUIRE an understanding of *Paṭicca Samuppāda* and *Tilakkhaṇa.*

- However, many of them (including many *bhikkhus*) do not believe in rebirth, or that the concepts of *para loka* and *gandhabba* are valid. They erroneously believe that *gandhabba* is a *Mahayāna* concept, but neither they nor *Mahāyānists* understand what is meant by *antarabhava*; see, "Mental Body – Gandhabba."
- Getting to the *Sotāpanna* stage CAN NOT be done by just reading a few posts. One has to make a real effort to understand the key concepts, and live a moral life.

14. Making progress on the Path requires working on two fronts:

- One needs to understand the key fundamental concepts in Buddha Dhamma like *dasa akusala* and *micchā diṭṭhi,* before tackling *Tilakkhaṇa* and *Paṭicca Samuppāda.*
- One needs to live a moral life, and "the level of morality" will automatically increase as one's understanding gets deeper and deeper.
- Therefore, those two aspects go hand-in-hand. One cannot just focus on one part. Both are necessary.

15. It is also a good idea to understand some key details of how the laws of *kamma* work.

- Just because one kills some insects when doing yard work does not contribute significantly. Intention plays a key role as discussed in: "Details of Kamma - Intertion, Who Is Affected, Kamma Patha."
- Furthermore, killing a human is much more significant than killing many, animals. That is because it is not easy to get an unimaginable precious human life; see "How to Evaluate Weights of Different Kamma."

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3.6 Sorting out Some Key Pali Terms (Taṇhā, Lobha, Dosa, Moha, etc)

- Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā
- Taṇhā – How We Attach Via Greed, Hate, and Ignorance
- Lobha, Raga and Kāmacchanda, Kāmarāga
- Lobha, Dosa, Moha Versus Raga, Paṭigha, Avijjā
- What is Avijjā (Ignorance)?
- Vedanā (Feelings) Arise in Two Ways
- Indriya and Āyatana – Big Difference
- Hetu-Phala, Paccuppanna, and Paṭicca Samuppāda
- Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)
- Correct Meaning of Vacī Saṅkhāra
- Pañca Indriya and Pañca Bala – Five Faculties and Five Powers
- Kāmaccandha and Icca – Being Blinded by Cravings
- What is "Saŋ"? Meaning of Saŋsāra (or Saṁsāra)

3.6.1 Kama Taṇhā, Bhava Taṇhā, Vibhava Taṇhā

Revised November 9, 2019; July 3, 2022

Kāma taṇhā, bhava taṇhā, vibhava taṇhā are three incorrectly translated key Pāli words.

Taṇhā is Not Craving

1. *Taṇhā* is "getting attached to things in this world" via greed, hate, and ignorance. Most times, it is incorrectly translated as "craving."

- The word *taṇhā* comes from "*thān*" + "*hā*," where "thān" rhymes like in "thatch" and means "a place; "hā" means getting attached or fused; see, "Taṇhā – How we Attach via Greed, Hate, and Ignorance." Note that "*tan*" in *taṇhā* pronounced like in "thunder."

2. We attach to things because of the ignorance that they can provide lasting happiness; this attachment first manifests in greed. But when someone or something gets in the way, we generate hate; then we attach via hatred.

- For example, a teenager wants a car, and his desire builds up with time. He is firmly attached to the idea of getting a car. If a parent refuses, then he may generate anger and even hate towards the parent. Now he is attached to two places (to the vehicle via desire and to the parent via anger.)

Kāma Taṇhā

3. In *kāma loka*, all five physical sense faculties are present. Getting attach to anything via the five sense faculties is ***kāma taṇhā***.

- Furthermore, attachment arising from the desire to enjoy taste, smell, and body touch is exclusively restricted to the *kāma loka*. Those three require a "solid body" as we can imagine.

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- In the *rūpa lokas*, living beings do not have "solid bodies." Yet, they can see and hear without having physical eyes or ears.
- Therefore, in *rūpa lokas*, *taṇhā* arise only due to sights and sounds. Thus an *Anāgāmī*, who will be born in a *rūpa loka* has some *rūpa taṇhā* and *sadda taṇhā* because he/she may like to see a Buddha statue or listen to a discourse.

Bhava Taṇhā

4. ***Bhava taṇhā*** arises from attachment to "any existence." Thus *bhava taṇhā* is present in *kāma loka*, *rūpa loka*, and *arūpa loka*, i.e., all 31 realms.

- Even in the *kāma loka*, there may be people who do not enjoy the "*kāma*" or sense pleasures; but they still want to live a quiet, peaceful life. They mostly have *bhava taṇhā*. They may like to be in a secluded place, cultivating *jhāna*; that is their desired "*bhava*." If they develop *jhānā*, they will be born in *rūpa loka* or *arūpa loka* due to their new "*gati*."
- There are other subtle forms of "*bhava*" too. Some like to become famous, earn a title, get a high-profile job or a responsibility, etc. These are not associated with sensual pleasures and are also due to *bhava taṇhā*.

Vibhava Taṇhā

5. ***Vibhava taṇhā*** arises from the wrong view of materialism (*uccheda diṭṭhi* in the time of the Buddha; *uccheda* pronounced "*uchchêda*"). One believes that one ceases to exist at death. One believes that the mind is a byproduct of the body (brain). And thus, when the body dies, that is the end of story.

- Therefore one believes that one needs to enjoy the pleasures of this life before dying. Such a person would normally have *kāma taṇhā* as well.
- It is easy to have *vibhava taṇhā* in modern society. That is especially true if one has not heard about the Buddha's message about a more complex world with 31 realms and a rebirth process. Our human sensory faculties cannot access such "hidden" aspects of this world. One believes only what one can see.
- It takes an effort to verify that wider worldview, which is needed to EXPLAIN all that we can experience; see, "Complexity of Life and the Way to Seek "Good Rebirths"."
- Many immoral acts are done with *uccheda diṭṭhi* (or materialism or nihilism) because one believes that everything in this world is for one's enjoyment.
- Even though it is evident that animals cry with pain when being killed, that is not of any consequence in their minds. The logic is that If this birth is the one and the last, there is no possibility that one could face the same fate in the future.

6. The connection of *uccheda* (or *ucceda*) *diṭṭhi* to *vibhava taṇhā* is made in Section 3.2.4 *Ucchedavāda* in the WebLink: Suttacentral: *Brahmajala Sutta* (DN 1).

- It is an excellent idea to contemplate the fact that there is a difference between cutting vegetables and killing animals for food. An animal is a living being and feels pain.
- Then how is an animal different from us? The difference is only at the intellectual level. We have higher intelligence only because we have been fortunate to get this temporary human life because of a previous good deed.
- In the next birth, we could be born an animal; it depends on the types of *kamma* that we have accumulated. It takes time to go through such an analysis, and to convince oneself of the ability of the Buddha Dhamma to provide "good explanations." Many people do not take the needed time to do such an investigation.

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Connection to Magga Phala

7. Let us see how each type of *taṇhā* decreases as one progresses on the Path.

- When one starts on the Path and makes an effort to understand the message of the Buddha, one starts losing all three types of *taṇhā* gradually. With time one can feel that change and the resulting *nirāmisa sukha* that comes from it. It may take a few days, months, or even a year to see a significant difference depending on the individual.
- *Vibhava taṇhā* is removed at the *Sotāpanna* stage. It is essential to realize that one is bound to have *vibhava taṇhā* if one does not believe in the rebirth process.
- *Kāma taṇhā* leads to various levels of attachment that are removed step-by-step in the four stages of Nibbāna. *Kāmacchanda* removed at the *Sotāpanna* stage. *Kāma rāga* is reduced at the *Sakadāgāmī* stage and removed at the *Anāgāmī* stage. See the next post, "Lobha, Rāga and Kāmacchanda, Kāmarāga."
- As long as one is reborn anywhere in the 31 realms, one has *bhava taṇhā*. Thus, *bhava taṇhā* is eliminated only at the *Arahant* stage.

Connection to *Āsava*/*Anusaya*

8. Finally, two relevant points:

- It is important to note that these three "tendencies to bind" (*kāma taṇhā, bhava taṇhā, vibhava taṇhā*) arise due to *kāmasava* (*kāma āsava*), *bhavāsava* (*bhava āsava*), and *vibhavāsava* (*vibhava āsava*). *Taṇhā* (attachment) arises due to *āsava*: One gets "attached" because one has deeply-embedded cravings for worldly things.
- Sometimes *vibhavasava* is split into two: *diṭṭhasava* (*diṭṭhi āsava*) and *avijjāsava* (*avijjā āsava*). That is because *vibhavāsava* arises due to wrong views and ignorance.
- *Āsava*/*Anusaya is* discussed in detail in, "Āsava, Anusaya, and Gati (Gathi)."

Next, "Lobha, Rāga and Kāmacchanda, Kāmarāga", …….

3.6.2 Taṇhā – How We Attach Via Greed, Hate, and Ignorance

Revised October 31, 2015; October 7, 2017; August 24, 2019; May 28, 2023 (#1, #3); last revised March 23, 2025

What is *Taṇhā*?

1. *Taṇhā* means "getting attached." The word *taṇhā* comes from "*thán*" meaning "place" + "*hā*" meaning getting fused/welded or attached (ඇලීම in Sinhala). Note that "*tan*" in *taṇhā* pronounced like in "thunder."

- In the previous post, "Vedanā (Feelings) Arise in Two Ways," we discussed how feelings arise in two ways. The "mind-made" feelings occur due to our tendency to attach (*taṇhā*) to various sensory inputs.
- Here we will see how that happens according to the natural process of *Paṭicca Samuppāda*.

What Is in the World?

2. *Cha Chakka Sutta* describes how we experience the world. However, in standard translations, the real meaning does not come out; for example: "WebLink: suttacentral: *Cha Chakka Sutta* (MN 148)", where one can also find translations in several languages.

We get to know ANYTHING about the external world via ONLY six ways:

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- We see *vaṇṇa rūpa* (visual things) with our eyes.
- *Sadda rūpa* (sounds) are heard with our ears.
- We smell *gandha rūpa* (odors) with our noses.
- *Rasa rūpa* (food) tasted with our tongue.
- We touch *phoṭṭhabba rūpa* (touchable things) with our bodies.
- Finally, we contemplate or think about *dhammā* (memories, concepts) with our minds.

That is what the Buddha called "*sabba*" or ALL. **Our whole world is what we experience with our six senses.** Take a moment and contemplate this. Is there anything else "in this world" other than those six listed above?

3. We must realize that these INITIAL sense inputs come to us via *kamma vipāka*. **Then based on whether we have *āsava*/*anusaya* (or corresponding *gati* or habits), WE MAY act with *avijjā* to pursue that sensory input.**

- Our greedy, hateful, or ignorant thoughts arise when we contact the outside world with one or more of the six senses. *Kamma vipāka* leads to sensory inputs. But not all sense inputs lead to acting with *avijjā*. (**Please take time to think and contemplate these ideas as you go along. It is critical to get these ideas to proceed further**).
- That critical fact becomes apparent when we do not think of an "established self" or "no-self." There is no "person" who has *avijjā* all the time. *Avijjā* arises due to āsava/anusaya depending on the sense input; see, "'Self' and 'no-self': A Simple Analysis."

How Do We Get Attached?

4. How do we get "bonded" to something we experience? Let us take, for example, someone listening to a new song. In this case, the sound (*sadda*) impinging on the ear (*sota*) leads to sound consciousness. Several things happen in a fraction of a second. This sequence is:

(i). "*Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ*," where *sota* is ear; *sadde* is sound (song), *uppajjati* means it gives rise to, *sota viññāṇa* is hearing consciousness, and *Paṭicca* ["*paṭi*" + "*ca*" means "bond and" or contact] here means just the fact that sound makes contact with the ears, and NOT "*paṭi* + *icca*" or "willingly getting bonded. Thus,

- "Due to the sound of the song received by the ear, gives rise to sound consciousness."
- The mind does not generate any *saṅkhāra* in assessing that sound. It just RECEIVES the sound signal.

We need to have a liking for something to be interested in it. Every day, we see a million pictures, sounds, etc., **but we remember only a selected number, and these are the ones that lead to *taṇhā***. The "Getting interested" step is next:

(ii). "*Tiṇṇaṁ saŋ gati phasso*";

Here, we need to spend a bit of time explaining the terms: "*saŋ*" means defilements or fuel for the *sansāric* journey (see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)"), and "*gati*" (pronounced "gathi") are *sansāric* habits (see, "Sansāric Habits and Āsavas"); thus "*saŋ gati*" means *sansāric* habits; "*phassa*" means contact, and "*tiṇṇaṁ*" (pronounced "thinnan") means three. See "Pāli Words – Writing and Pronunciation (with chart C)."

- In summary: Those three things (sound, ear, and sound consciousness) lead the mind to make contact with one's *sansāric* habits. **If the sensory input matches his "*gati*" or "likings,"** he will **instantly be attached.** Within a split second of hearing a few lines of the song, the teenager is "hooked"; his mind becomes absorbed in it.

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- At this step, the teenager becomes interested in the song and becomes attached to it (via "*paṭi* + *icca*") because it matches his *gati*.

Then comes the next line:

(iii). "*Samphassa jā vedanā*" (this comes from "*saŋ phassa jā vedanā*"; it rhymes as "*samphassa*") means this "contact with *saŋ gatī*" leads to feelings.

- If one has the matching "*gati*," the corresponding feelings arise automatically. We cannot stop it, at least in the initial *cittā* or thoughts. But we can certainly stop progressing further and uttering bad speech or doing immoral acts.
- That is why eliminating bad "*gatī*" is essential. *Satipaṭṭhāna Sutta* describes how one becomes "*sampajanno*" by figuring out how to get rid of bad "*gatī*"; see, "Kāyānupassanā – The Section on Habits (Sampajanapabba)."
- The way to eliminate such "bad *gatī*" is to be fully aware of our speech and actions and stop such unsuitable speech or actions. That is what *Kāyānupassanā* is.

That is a VERY IMPORTANT step. The resulting feeling depends on whether someone will get attached to the subject matter via greed or hate. If it is greed (or liking) as in the case of the teenager listening to a song he likes, he gets a *sukha vedanā* (happy feeling). On the other hand, if it was a heavy metal song, and if his grandfather heard it, the grandfather may instantly form a *dukha vedanā* (unhappy feeling). That is if he dislikes heavy metal songs (different *gati* than the teenager). That is why people feel differently about the same "event" (a picture, sound, smell, taste, touch, or a thought about something).

Attachment (*Taṇhā*) Leads to Existences (*Bhava*)

Let us further analyze the above example:

The teenager could be walking a noisy street, but if he likes the song, he may not even hear any other sound. He will get "attached" to the song and be absorbed in it. Even after the song, he thinks about it in many ways. He may want to find the singer's identity, may wish to see whether the singer has more albums, how he will tell his friends about this, etc. That is the "*sansāric* wheeling" process, see, "Nibbana – Is it Difficult to Understand?," where we discussed how one becomes an *Ariya* by taking the wheels off of the *sansāric* vehicle (*riya*).

Now the teenager is attached (i.e., forms *taṇhā*):

(iv). "*vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhava, …*"

The song became his existence or "*bhava*" (i.e., total awareness, existence) while he was listening. He does not just listen and moves on to something else. Instead, he wants to hear it again and maybe hear more songs like that. That is *taṇhā*. Because of that, he starts craving it repeatedly and also craves similar songs. Perhaps he would form a liking for anything associated with the song, its composer, or singer and may join the singer's fan club. His mind spends a lot of time "wheeling around" or "thinking about" things associated with the song; temporarily, his existence or "*bhava*" becomes that song.

(v). Now let us go back to (i) of the sequence:

"*Sotañca paṭicca sadde ca uppajjati sota viññāṇaṁ,*" or "Due to the sound of the song received by the ear, gives rise to sound consciousness."

- That is just the ear receiving the sound. The teenager may hear many other sounds on the road. The next step is a critical one for him. Would he become interested in that song?
- "*Tiṇṇaṁ saŋ gati phasso.*" Out of all the sounds that come in through the ears, he will be attached only to the one that matches his "*gati.*"

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Thus we get attracted to something due to our "old habits" (see, "Habits and Goals"), which are even likely to be habits formed over many lives (see "Sansāric Habits and Āsavas").

(vi). Now, at step #iv above, the sequence ends with further strengthening "his tendency (*gati*)" to listen to this type of music; that is *taṇhā*. **That is a crucial point**. If we have an ingrained liking for something, we will get attached to it. Furthermore, repeated attachments strengthen such an affection or habit or "*gati.*" That is the law of attraction (see, "The Law of Attraction, Habits (gati), and Cravings (Āsavas)"). Thus it becomes a vicious circle. That is why it is hard to break habits (good or bad).

Summary

5. Please spend some time contemplating the above material. It is best to analyze your situation and see how *taṇhā* arises via greed (likes) and hate (dislikes). Details on *Paṭicca Samuppāda* at "Paṭicca Samuppāda in Plain English." It is VERY IMPORTANT to understand these fundamental ideas.

- In the earlier post, "Paṭicca Samuppāda – Overview," we pointed out that *Arahant* experiences suffering only due to *kamma vipāka.* An *Arahant* does not generate sorrow or happiness via the mechanism discussed in this post; he/she will not have any "immoral or sense craving" *gati*. In this case, "*samphassa jā vedanā*" does not lead to *sukha* or *dukha vedanā.*
- On the other hand, we generate "self-induced" suffering and happiness via this mechanism. Any happiness generated will not be long-lasting. This mechanism is, for example, the leading cause of many "sleepless nights" or even depression. Let us discuss this next.

Next, "What is "Kāma"? It is not Just Sex", ……..

3.6.3 Lobha, Rāga and Kāmacchanda, Kāmarāga

Revised April 28, 2018; November 9, 2019; February 23, 2021; October 24, 2021; December 4, 2022

There are various names for greed in Pāli. Each has a different meaning, and the differences are significant. First, let us look at the terms "*lobha*" and "*rāga*."

What is *Lobha*?

1. ***Lobha*** is the stronger term of the two. The word *lobha* comes from "*lo*" + "*bha*" where "lo" implies "strong attraction" (like that of an ant to honey,) and "*bha*" is for "*bhava*" (existence). Another is "*lo*" + "*abba,*" where "*lo*" is "*loka*" and "*abba*" is to "take in." One is firmly attached to this world with *lobha*.

- *Lobha* is an extreme form of greed. One can do highly-immoral deeds or "*pāpa kamma*" with *lobha*. Such *pāpa kamma* could make one destined to the *apāyā*. See, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."
- When someone has *lobha*, it is exhibited in two ways:
  i. One wishes that all the "riches" should come to oneself and not to others (one may be already "rich" but wants more for oneself).
  ii. One is unwilling to donate even a little bit to the needy and does not share with even the family. It is said that no matter how much one has, some people want more. However, even poor people can have *lobha*, especially for the things others have.

2. It is hard to quantify these, but the idea is that "*lobha*" manifests an overbearing attachment to worldly things.

- *Lobha* is one of 52 *cetasika* (mental factors).

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- *Abhijjhā* (extreme greed) is the same as *lobha*. The word *abhijjhā* comes from "*abhi*" + "*icchā*" or "strong liking/craving."

Rāga is a Weaker Form of *Lobha*

3. ***Rāga*** also arises because one believes there are pleasures to be had in staying in *Saṁsāra* (rebirth process). But one would NOT do highly-immoral things with just *rāga*. Specifically, *kāma rāga* needs to escalate to *lobha* for immoral actions.

- The correct "*pada nirutti*" (etymology) of "*rāga*" comes from "*rā*" + "*agga*" where "*rā*" means to "travel (in the *saṁsāric* journey)" and "*agga*" is to "give priority." Thus, "*rāga*" means to "willingly engage (in the *saṁsāric* journey.) [***agga*** : [adj.] the highest; the top-most. (m.), the end; the top.]
- When one is born wealthy (or acquires wealth) and enjoys life with sensory pleasures, that is not *lobha;* that is just *rāga*. Such a person is not harming others. However, that *rāga* COULD lead to *lobha* too.
- With *lobha*, one could do highly immoral deeds (even if one is rich). If one is willing to kill, steal, lie, etc., to gain something one desires, those are "*apāyagāmī*" *kamma*. One does not necessarily have to carry out these actions or speech. Just thinking about it and making *abhisaṅkhāra* (planning or even enjoying such thoughts) is *lobha*. Thus even the poorest person can have *lobha*. [***apāyagāmī*** : [adj.] going or conveying to the state of misery.]

What is *Kāma* and *Kāma Rāga*?

4. Pleasing things in this world are NOT *kāma.* Attaching to such things and generating conscious thoughts about them (*saṅkappa*) is *kāma.* In other words, *kāma* means attachment to the sensory pleasures in the *kāma loka,* i.e., those available to gratify the five senses. The word *kāma* is closely related to *taṇhā* and *icchā*.

- Then giving priority to *kāma* is *kāma rāga.*
- When one has ***kāma rāga***, one likes to enjoy sense pleasures, but not at others' expense. Thus when husband and wife engage in sexual activity, that is due to *kāma rāga*.
- Even the *devas* in *deva loka* have *kāma rāga.* They like to enjoy sensory pleasures, but they don't crave what others have. Thus, they do not have *lobha*.
- Also, see "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga." for more details.

Blinded by *Kāma* Is *Kāmacchanda*

5. Then there is *kāmacchanda* which is more potent than *kāma rāga*. It is like *lobha* but focused on *kāma*.

- ***Kāmacchanda*** is the highest level of that attachment. Here one is willing to do abhorrent acts (killing, raping, etc.) to satisfy one's desires.
- When one has developed *kāma* to the *kāmacchanda* level, one becomes unaware of the harmful consequences of one's actions. ***Kāmacchanda* comes from *kāma* + *iccha* + *anda,* or "being blinded by sense attractions."** Here, "*icchā*" is liking, and "*anda*" is blind. [***andha*** :[adj.] 1. blind; 2. foolish.]
- It is said that "one loses one's mind" when blinded by attachment to sense pleasures, i.e., one cannot reason when one has *kāmacchanda.*
- Thus, one needs to be mindful not to let one's *kāma rāga* develop into *kāmacchanda*, which is one of the five hindrances that "cover the mind."
- Inappropriate sexual activity (affairs outside marriage and rape) is done with *kāmacchanda,* i.e., when one becomes blind with *kāma.*

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- *Kāmacchanda* is pronounced "kāmachchanda."

Connection to Stages of *Magga Phala*

6. It is also helpful to see how these different levels of greed are removed at various stages of *Nibbāna*. This will give a better sense of differentiation.

- A *Sotāpanna* has permanently removed *kāmacchanda* and does not have the worst level of *lobha*. Thus he/she will not engage in "*apāyagāmī*" acts to gain sensory pleasures. A *Sotāpanna* has not given up all three types of *rāga*: *kāma rāga*, *rūpa rāga*, and *arūpa rāga*.
- A *Sakadāgāmī* also has *kāma rāga to a lesser extent*; this is why he could be reborn in the *kāma loka* for one more time.
- An *Anāgāmī* has removed *kāma rāga*; he will not return to any of the eleven *kāma loka* realms, including the human and *deva* realms, and will be reborn in a *Suddhāvāsa* realm in the *rūpa loka*, and will attain *Nibbāna* there.
- However, an *Anāgāmī* may still enjoy (but not attach to) sense pleasures, i.e., still has *kāma;* see #3 of, "Akusala Citta and Akusala Vipāka Citta." This is a subtle point, but the fact is that an *Anāgāmī* would still have the "four greed-based *citta* without wrong views," and that is *kāma*. Those four *akusala cittā* are prevented from arising only for an *Arahant*.

7. Finally, some have given up the desire to enjoy pleasures in *kāma loka* but like *jhānic* pleasures. They are born in ***rūpa loka*** and ***arūpa loka*** and have ***rūpa rāga*** and ***arūpa rāga***.

- *Rūpa rāga* and *arūpa rāga* are removed only at the *Arahant* stage, as discussed in "Akusala Citta and Akusala Vipāka Citta."

February 23, 2021: I have revised the following related post as well: "Lobha, Dosa, Moha Versus Rāga, Paṭigha, Avijjā", ……..

3.6.4 Lobha, Dosa, Moha Versus Rāga, Paṭigha, Avijjā

Revised January 2, 2019; revised November 8, 2019; February 23, 2021; August 11, 2022; March 22, 2023

Lobha, *Dosa*, and *Moha*

1. *Lobha* is extreme greed; see, "Lobha, Rāga, and Kāmacchanda, Kāmarāga." One is willing to do any immoral act to get what one wants. One can become blind by greed, i.e., *kāmacchanda* can arise.

- *Dosa* (or *dvesha* in Sanskrit) is the ANGER that arises based on the initial *lobha*. Here, *dvesha* comes from "*devana*" + "*vesha*" — දෙවන වශය — or the second manifestation of *lobha*. We get angry when someone else is in the way of getting what we want.

2. One acts with *lobha* or *dosa* because one has *moha*. *Moha* comes from "*muva*" + "*hā*" symbolizing a vessel with its mouth closed. Thus one cannot see what is inside. Similarly, one acts with *moha* because one is unaware that such immoral acts will have horrible consequences. One's mind is blocked and dark (one cannot "see" clearly). [***moha*** : [fr. *muh*, see *muyhati*; cp. Sk. *moha* & Vedic *mogha*] stupidity, dullness of mind & soul, delusion, bewilderment, infatuation. ***muyhati*** : [*muh* + *ya*] forgets; becomes dull; infatuates.]

- When one has not removed the ten types of *micchā diṭṭhi*, one could act with *moha*. The ten types of *micchā diṭṭhi* are discussed in "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."
- In the *pañca nīvaraṇa* (five hindrances,) *abhijjhā* and *vyāpāda* represent *lobha* and *dosa*. Those are synonymous terms for *lobha* and *dosa;* see "Key to Calming the Mind – The Five Hindrances."

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- The word *abhijjhā* comes from "*abhi*" + "*icchā*" or "strong liking/craving." The word *vyāpāda* comes from "*vaya*" + "*pāda*" or "on a downward path."

Pāpa Kamma Done With *Lobha*, *Dosa*, and *Moha*

3. **Actions carried out with *lobha, dosa*, and *moha* are called *pāpa kamma*.** They are stronger versions of *akusala kamma*. Such *pāpa kamma* makes one eligible to be born in the lower four worlds.

- Actions done with *dosa* are the worst with *niraya* (hell) as the possible destination, and *lobha* is the cause for rebirth in the *preta* (*peta* in Pāli) *loka* of hungry ghosts. Acts done with both *lobha* and *dosa* have all three "*saŋ*" (since moha is always there) and thus lead to rebirth in the animal or "*tirisan*" ("*tiri*"+"*saŋ*" or all three "*saŋ*") realm.
- As one engages in moral actions and gets rid of one's tendency ("*gati*") to do immoral actions, one starts "cooling down," and one's likelihood of being born in the lower four realms diminishes.

Rāga, *Paṭigha*, *Avijjā*

4. However, *Lobha, dosa, moha* **permanently reduce** to *rāga*, *paṭigha*, and *avijjā* levels when one attains the ***Sotāpanna*** stage. All *pañca nīvaraṇa* were permanently removed at the *Sotāpanna* stage. [Five Hindrances are *kāmacchanda*, *vyāpāda*, *thīna-middha*, *uddhacca-kukkucca*, *vicikicchā*]

- Of course, one is now able to "see" the real nature of the world (*anicca*, *dukkha*, *anatta*) to some extent (one is not blind), and thus *moha* is reduced to *avijjā* level.
- As explained in the previous post, *rāga* is the craving for sense pleasures. See, "Lobha, Rāga, and Kāmacchanda, Kāmarāga."
- Of course, there are different levels here too, but in general, this level of greed makes one eligible only for birth in the human and *deva* worlds. *Paṭigha* is a lower level of hate, more like "friction." One may get annoyed when someone even says something in return but will never do anything "horrible/drastic" that makes one eligible to be born in the lower four realms.

Kāma Rāga is One Type of *Rāga*

5. At the next level of *Nibbāna* of the ***Sakadāgāmī*** level, *kāma rāga*, and *paṭigha* are both reduced to the extent that one will not be reborn in the human level but only *deva* or higher realms.

- *Kāma rāga* is the *rāga* or craving for sense pleasures in the *kāma loka*. There are two levels of *kāma rāga*: *vatthu kāma* (craving for OWNING objects that provide sense pleasures) and *keles* or *kilesa kāma* (craving for sense pleasures is there, but not necessary to "OWN THEM"). A *Sakadāgāmī* has lost the *vatthu kāma*, but still has *kilesa kāma*, i.e., he/she still craves sensory pleasures, but has no desire to "own them." For example, a *Sakadāgāmī* may still like to live in a beautiful house with comforts, but the desire to "own the house" is not there.
- Above the human realm (in *Deva* and *Brahma* realms), beings have subtle bodies. They are not "solid" bodies like ours, subjected to decay or diseases. Thus they never get sick or visibly old (but of course, death is inevitable to anyone anywhere in the 31 realms). A *Sakadāgāmī* is said to be healthy forever (after human life).

Kāma Rāga is Removed at the *Anāgāmi* Stage

6. When one attains the ***Anāgāmī*** stage, both *kāma rāga* and *paṭigha* will no longer be present. Thus, one will not even be offended by harsh words/acts and will not retaliate. An *Anāgāmī* will never be born anywhere in the *kāma loka* including the *deva* worlds; they are reborn only in *Brahma* realms.

- While a *Sotāpanna* may still have some tendency to give priority to sense pleasures at certain times, all such habits are reduced at the *Sakadāgāmī* stage and removed at the *Anāgāmī* stage.

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Rūpa Rāga/*Arūpa Rāga* Removed at the *Arahant* Stage

7. For an *Anāgāmī*, only *rūpa rāga* and *arūpa rāga* will be present. That means a desire for *jhānic* pleasures in the *rūpa* and *arūpa* loka (the four *rūpa jhānā* and four *arūpa jhānā*). And he/she still has *avijjā* left to a certain extent, together with ***māna*** **(some level of pride) and *uddhacca* (some degree of sense of superiority).**

- All these disappear at the ***Arahant*** stage. An *Arahant* is free from even a trace of defilements. Therefore, an *Arahant* will never be reborn in "this world" of *kāma loka*, *rūpa loka*, or *arūpa loka* (anywhere in the 31 realms).
- Meditating is not very productive before the Sotāpanna stage when one has the wrong view of an unchanging "me." Many people incorrectly interpret *anatta* as "no-self." Even though a Sotāpanna does not have the wrong VIEW about a "me," they would still have the perception (*saññā*) of a "me." The feeling of "me" is removed only at the Arahant stage, after the *Anāgāmī* stage. As long as ***māna*** and ***uddhacca*** are there, the sense of "me" is still there. See "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

Key to Getting to the *Sotāpanna* stage

8. To reach the *Sotāpanna* stage, one must realize the "three characteristics of nature." One is the true meaning of ***anicca*** (that there is no point in hurting others to achieve temporary sensory pleasures.) Second, one will be subjected to much suffering (***dukkha***) without realizing the *anicca* nature. The third is that until one has that mindset, one is truly helpless in this round of rebirths (***anatta***). Until one comprehends them, it is POSSIBLE for any of the following to happen in the rebirth process:

- One could act with extreme greed (***lobha***) to the extent of a hungry ghost (*peta*). Thus, one could get such a birth.
- Act with extreme hate (***dosa***) in the heat of the moment, and could even kill a human. That can lead to a rebirth in the *niraya* (hell).
- One may not realize the unfruitfulness of depending on others. That includes cheating/stealing (without trying to make an honest living for oneself.) Thus, a birth in the *asura* realm is possible.
- It is even possible to cultivate "animal *gati*." Those include having sex with young children or being able to kill/hurt others for one's pleasure, etc. In this case, both ***lobha*** and ***dosa*** could be present. Thus, one is not released from the animal realm.
- Those are the four lower realms. Thus one will be truly helpless (*anatta*) unless one removes such bad habits ("*gati*"). Until then, *dukkha* (suffering) will be there in the long-term, if not in this lifetime. Those are the true meanings of *anicca*, *dukkha*, and *anatta*.

3.6.5 What is Avijjā (Ignorance)?

1. People engage in immoral actions because they highly value the sense pleasures, and are unaware of a better type of happiness called *nirāmisa sukha*; see, "Three Kinds of Happiness – What is Nirāmisa Sikha?."

Therefore, they are willing to do even immoral things in order to gain sense pleasures. They do not realize two drawbacks associated with such actions:

- If they hurt others in trying to get what they want, they will have to pay for the consequences with very high interest (law of kamma); these are the immoral acts that could lead to rebirth in the *apāyā* (lowest four realms)
- Whatever enjoyment one gets from such sense pleasures are temporary.

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These facts come out naturally from the true nature of the world that include the non-stop rebirth process that involves 31 realms and the law of kamma and the causal principle of *paṭicca samuppāda*. It is not possible for anyone to realize these facts by oneself. One has to learn those from a Buddha or a true disciple of a Buddha.

2. What is *avijjā*? It is basically the ignorance of those two facts, even though there is a whole framework of a "world view" behind them. The key ingredients of this "wider world view" are:

- "This world" is much more complex than what is readily observed with our five physical senses, i.e., there are 31 realms instead of the just the two (human realm and the animal realm) that are apparent to us; see, "The Grand Unified Theory of Dhamma."
- That the true nature of existence in any of the 31 realms is *anicca, dukkha, anatta*; see, "Anicca, Dukkha, Anatta - Wrong Interpretations."
- That most suffering is encountered in the lowest four realms (*apāyā*).
- And this perpetual birth/rebirth process has no beginning (see, "Infinity – How Big Is It?") and the only way to stop it is to attain the Arahant stage of Nibbāna.
- But by reaching the Sotāpanna stage of Nibbāna, one can be assured that rebirth in the *apāyā* (lowest four realms) is permanently stopped; see, "Why a Sotāpanna is Better off than Any King, Emperor, or Billionaire."

3. The definition of *avijjā* is not understanding the Four Noble Truths. But to understand the Four Noble Truths one needs to see the "true nature of the world", the three characteristics of this world: *anicca, dukkha, anatta*.

4. In brief, *anicca, dukkha, anatta* mean:

- There is NOTHING in this world that can be maintained to our satisfaction in the long run (*anicca*); thus, after much struggle we only end up with suffering (*dukkha*); thus, all these struggles are in vain and one is helpless (*anatta*).
- The above three characteristics are not just for the human realm: One cannot find any panacea by seeking a better rebirth (even though the realms at and above human realm have less suffering), i.e., none of the 31 realms can provide any lasting happiness, and we are truly helpless (*anatta*).
- In particular, if one does IMMORAL things (killing, stealing, etc) in seeking this illusory happiness, the more one gets trapped in lower realms filled with suffering.
- Unfortunately, the true meanings of *anicca* and *anatta* have been wrongly interpreted as "impermanence" and "no-self"; see, "Anicca, Dukkha, Anatta – Wrong Interpretations," and the follow up posts on the correct interpretations.

5. For anyone willing to dig deeper: *anicca, dikkha, anatta*, are manifestations of the impermanence nature "of this world" as described in many ways:

- In *Abhidhamma*, it is explained how this world is "mind based", and how both the mind and the material phenomena CHANGE with incredible speed.
- This "change" is not random, but is dictated by "cause and effect" or *Paṭicca Samuppāda*.
- These and others relevant material is discussed at different sections on the site.
- However, it is NOT necessary to learn all those details to achieve some "cooling down" or "niveema" or even various stages of Nibbāna. One can grasp the concepts of *anicca, dukkha, anatta* via meditation or contemplation on one's own life experiences.

6. When one does not comprehend this "big picture", one makes bad decisions.

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- For example, a fish does not see the string or the hook, only sees the worm, and gets into trouble. If it saw the whole picture, with the string and the hook, it may realize that there is something wrong and would not try to grab the worm.
- Just like the fish in the above example, we only see the pleasures to be had in this human life, but do not realize that because of this "apparent pleasures" we are grabbing hold of a world that also include unbearable suffering in the lowest four realms, not to mention the hidden suffering in this life.
- Only a Buddha can see this "bigger picture" and he has shown us not only that bigger picture, but also the reasons why we should believe in that bigger picture. In this website, I hope to provide this evidence in a systematic way.

7. That complex world view **(everything changing moment-to-moment everywhere in those 31 realms)** can be grasped only by a Buddha with a highly-purified mind.Other than a Buddha, a normal human being (no matter how intelligent) is incapable of seeing that whole world view; see, "Godel's Incompleteness Theorem."

- Thus *avijjā* cannot be dispelled by "book knowledge." One needs to comprehend the "true nature of this complex world."
- Even when we are told about it, it is not easy to grasp it, because our minds have been covered with defilements that have been accumulating from an untraceable beginning; see, "Key to Calming the Mind."

8. Another important factor that keeps many people "in the dark" or "in ignorance"is the wrong impression that Buddha Dhamma is a pessimistic world view. With the pure Dhamma hidden for over a thousand years, several important facts about the Four Noble Truths got distorted:

- When the Buddha said "this world" is filled with suffering he meant the wider world of 31 realms. Also, he did not say, there is suffering ALL THE TIME or in all the realms of existence. In higher realms (realms 6-31), there is actually much more happiness than suffering. Even in the human realm (the 5th realm), there is more happiness than suffering for many people. That is why it is hard for many people to get motivated to examine the message of the Buddha.
- Yet most beings spend most of the time in the lowest four realms (*apāyā*). This is why, ON AVERAGE, the suffering in the *saṁsāra* (cycle of rebirths; see, "Evidence for Rebirth") is much higher compared to any kind of happiness that can be experienced in any realm.
- Together with the wider "world view", the concept of an unimaginably long rebirth process got lost; see, "Sansāric Time Scale." The fact that it is not possible to trace a beginning to this rebirth process is not widely known. In the scale of the *sansāric* time scale, this lifetime of a hundred or so years is negligible. Thus whatever "accomplishment" one achieves, it has a very short duration in the *sansāric* time scale.
- Also, Buddha was just the messenger who conveyed these dismaying FACTS about nature. He discovered the nature's laws, which clearly illustrate that it is not possible to find any LONG-LASTING happiness ANYWHERE in these 31 realms. But he also pointed out how to find a better and permanent kind of happiness.

9. The most important fact that has been lost for hundreds of years is that there is a happiness of a better quality that also is PERMANENT. This is the Nibbānic bliss or the *nirāmisa sukha*; see, "Three Kinds of Happiness," "How to Taste Nibbāna," and "Nibbāna – Is it Difficult to Understand?." And one can start experiencing this nirāmisa sukha even before attaining the Sotāpanna stage of Nibbāna; see, "Key to Calming the Mind." For more details, see, "Nirāmisa Sukha."

- Not knowing any of those (and related facts) is *avijjā* (ignorance). If one does not know about those facts, then how can one find a solution to the problem of suffering? Also, since only a Buddha can discover these laws, without hearing the message from another person (or a website!), there is no way anyone can learn all this by oneself, no matter how intelligent one is.

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10. The Buddha compared *avijjā* to darkness. One cannot remove darkness forcefully. The ONLY WAY to get rid of darkness is to bring in a light. In the same way, the Buddha explained, ignorance can be removed only via cultivating wisdom.

- No matter what else one does, one will not get rid of ignorance; one has to cultivate wisdom by learning Dhamma. First, one cultivates wisdom to distinguish moral from immoral, and then comprehend the true nature of the world, i.e., *anicca, dukkha, anatta;* see, "Buddha Dhamma – In a Chart," and "What is Unique in Buddha Dhamma."

Next, "Vedanā (Feelings) Arise in Two Ways", ……

3.6.6 Vedanā (Feelings) Arise in Two Ways

Revised September 4, 2016; Revised February 9, 2017; October 17, 2017; November 5, 2018; May 5, 2020 (Same at Vedanā (Feelings) Arise in Two Ways @ Assāda, Ādīnava, Nissaraṇa); April 28, 2021; December 15, 2023 (#1, #3, #5); rewritten December 20, 2023; revised December 27, 2023 (#10); August 23, 2024

Most *vedanā* are "mind-made" ("*samphassa-jā-vedanā*") and have their origin in "distorted *saññā.*"

Introduction

1. The word *vedanā* means " becoming aware*"* of a sensory input. It comes from ("*ve*" + "*danā*") which means "වීම දැනීම" in Sinhala. When an *ārammaṇa* (sensory input) comes to the mind (via any of the six senses), we become aware of it.

- Only sensory inputs to the "physical body" can bring *sukha* or *dukkha vedanā* directly. The other five types of sensory inputs only generate "neutral *vedanā.*" However, based on our "distorted *saññā*" (distorted perceptions) about the world, our minds attach to even those "neutral *vedanā*" and generate "mind-made *vedanā*" or "*samphassa-jā-vedanā.*"

Thus, *vedanā* can arise in two ways:

i. One type of *vedanā* is a consequence of a previous *kamma* (or defiled action), i.e., a *kamma vipāka.* Our **physical bodies** feel those ***sukha* and *dukkha vipāka vedanā***. However, most *kamma vipāka* arise not due to a specific *kamma* but because we are born with a "dense physical body" that can be subjected to various external influences.

ii. The second is a direct consequence of attaching to a sensory input via liking, disliking, or even with a neutral mindset due to " distorted *saññā."* Yes. There is an automatic attachment due to the following: **The version of the "external *rūpa*" coming to the mind is NOT authentic but depends on one's *gati/anusaya/saṁyojana*.** Such a "distorted *saññā*" automatically arises with ANY sensory input. The explanation is a bit deep and is at "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." That "distorted perception" leads to "**mind-made *vedanā***." They are also called "***samphassa-jā-vedanā***" (which vary according to one's current *gati*).

Vedanā Associated With the Physical Body

2. *Vedanā* (feelings) felt by the physical body are **three kinds**: *Sukha vedanā* (pleasant bodily feeling), *dukkha vedanā* (unpleasant or painful bodily feeling), and *adukkhamasukha* (without being painful or pleasant, just neutral.) Here, the combination of *adukkha* and *asukha* rhymes as "*adukkhamasukha."*

- *Kamma vipāka* leading to *sukha vedanā* and *dukkha vedanā* happen to everyone, including *Arahants*. See Ref.1.
- For example, the *Buddha* himself had physical ailments later in his life as *kamma vipāka*. Moggallāna *Thero* was beaten to death because of a bad *kamma* that he had done many lives before.

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- The third type of *vedanā* felt by the physical body is "neutral" or "*adukkhamasukha.*"
- **The first two types of *vedanā* are felt only by the physical body (*sārīrika vedanā*)**; see #11 of Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."
- **These two are the only types of "real *vedanā*" felt by all living beings with "dense bodies," including animals and *Arahants***; thus, they are "real."

Vedanā Associated With Other Sensory Inputs Are Neutral

3. **All *vedanā* initially coming through the other five sense faculties are neutral, i.e., *adukkhamasukha vedanā.***

- Sensory inputs through the other five senses (eyes, ears, tongue, nose, and mind) ALWAYS lead to this type of "neutral" or "*adukkhamasukha" vedanā.*
- Then the question arises: "Why do I feel pleasure when tasting sugar or looking at a beautiful model"? **Those are "mind-made *vedanā*" based on "distorted *saññā*" (our wrong perceptions about the external world.)**
- Let us look at that second type of "mind-made *vedanā."*

Mind- Made *Vedanā* ("*Samphassa-jā-Vedanā*")

4. Sensory inputs coming in via the eyes, ears, tongue, nose, and mind are *adukkhamasukha* (without being painful or joyous, just neutral.) However, based on those sights, sounds, tastes, smells, and thoughts, our minds generate "distorted *saññā*" which lead to "mind-made" *vedanā* (*samphassa-jā-vedanā*), also called *somanassa* and *domanassa vedanā.* For details, see "Saññā – All Our Thoughts Arise With "Distorted Saññā"

- In #2 above, we saw that *sukha* and *dukkha vipāka vedanā* are felt only by the physical body (*sārīra.*) We may also form *somanassa* and *domanassa vedanā* based on *sukha* and *dukkha vipāka vedanā.* For example, one may become depressed upon getting injured; Thus, there is now a "mind-made *vedanā*" in addition to the *vedanā* felt by the body.
- These are *vedanā* that a mind generates due to ignorance about the "real nature of this world," i.e., not having "*yathābhūta ñāṇa."* See "Bhūta and Yathābhūta – What Do They Really Mean."
- They do not arise in an *Arahant*.

Origin of the "Distorted *Saññā*"

5. **The *vedanā* coming through the other senses (eyes, ears, tongue, nose, and mind) may feel "pleasant" or "unpleasant" NOT because of *kamma vipāka*, but due to "distorted *saññā.*"**

- For example, all humans taste sugar to be sweet. That "sweetness" arises due to "distorted *saññā.*" Then, based on that "distorted *saññā,*" the mind becomes joyful, and that is *samphassa-jā-vedanā* or "mind-made *vedanā.*" See "Contamination of a Human Mind – Detailed Analysis."
- **The "sweet taste of sugar" or the "beauty of an actress" is a *saññā*, not a *vedanā*. However, based on that "distorted *saññā*" our minds automatically attach to them and generate "mind-made" *vedanā* called "*samphassa-jā-vedanā.*"**
- However, average humans believe that "sugar" inherently has sweetness, i.e., that "sweetness" is a "*kāma guṇa*" associated with sugar. In the same way, they believe that "beauty" is inherent in the physical body of an actress. See "Kāma Guṇa – Origin of Attachment (Taṇhā)."
- If "sweetness" was in sugar, all living beings should taste sugar to be sweet. However, pigs or cows don't eat sugar; pigs like rotten meat, and cows like grass, but humans don't like to eat either. **Therefore, "sweetness of sugar" (or in rotten meat or grass) is NOT in sugar/rotten meat/grass but arises**

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due to "distorted *saññā*." Those "distorted *saññā*" arose because humans, pigs, and cows have "vastly different *gati*."

If "Distorted *Saññā*" Is Not Real, Can We Eat Rotten Meat or Grass?

6. This "distorted *saññā*" is not a mere trick. The physical bodies of humans (and animals) are made by nature to be compatible with it.

- That is why the human digestive system is different from that of a pig or a cow. Our digestive system is designed to be compatible only with food that gives us those distorted perceptions of "sweetness" or "deliciousness." If we eat rotten meat or grass, we will get sick.
- In the same way, pigs have their digestive system designed to digest rotten meat without any problem and *ditto* for cows to be able to eat grass.
- This is a more profound point connected to *gati* cultivated as a human. For example, those born as pigs accumulated the *kammic* energy to "be born a pig" by engaging in lowly and "morally rotten" deeds when they were human. Thus, they are reborn as pigs "to like rotten things." (All living beings attached to the Earth were born human when the Earth was formed several billions of years ago: "Buddhism and Evolution – Aggañña Sutta (DN 27)."). One's rebirth is according to one's *gati*; see, for example, "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta" and "Gati to Bhava to Jāti – Ours to Control." This is why I say that Buddha Dhamma is profound and self-consistent.
- First, it is necessary to have a good understanding of "distorted *saññā*" to understand the *samphassa-jā-vedanā* fully. We will discuss that in upcoming posts in "Sotāpanna Stage via Understanding Perception (Saññā)." However, we can get an idea by looking at some examples.

Some Examples of *Samphassa-jā-Vedanā*

7. A *samphassa-jā-vedanā* arises due to attachment via greed or hate at that moment (i.e., due to one's *gati*); see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- These are the *vedanā* (feelings) that *Arahants* do not feel. Since they do not have any "bad *gati,"* they do not commit any *(abhi)saṅkhāra.* The easiest way to explain this kind of *vedanā* is to give some examples:

a. Three people are walking down the street. One has an ultra-right political bias (A), the second has an ultra-left preference (B), and the third is an *Arahant* (C) who does not have special feelings for anyone. They all see a famous politician hated by the political right coming their way. It is a given that the sight of the politician causes A to have displeasure and B to have a pleasurable feeling. On the other hand, sight does not cause the *Arahant* to generate any pleasure or displeasure. **Even though all three see and identify the person**, they produce different feelings. *It is essential to realize that the feelings were created in A and B by themselves.*

b. Two friends go looking for treasure and find a gem. Both are overjoyed. It seems highly valuable; one kills the other to get all the money. Yet when he tries to sell the "gem," he discovers it is not valuable. His joy turns to sorrow in an instant. **Nothing had changed in the object. It was the same piece of colored rock. What has changed is the perception of it.**

Another Example of *Samphassa-jā-Vedanā*

8. A loving couple had lived for many years without any problems and were happy to be together. However, the husband slaps his wife during an argument. The physical pain from the slap itself did not last more than a few minutes. But for how long would the wife suffer mentally? Even the husband, who did not feel any physical pain, would suffer for days if he loved his wife. **In both cases, the actual mental pain was associated with the attachment to each other.** The wife could have dropped something on her foot and

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would have suffered about the same amount of physical pain. But she would not have had any lingering mental pain associated with that.

- The initial sensory contact, by itself, did not generate any ***kammic energy.***
- However, based on that sensory contact, we tend to pursue it either *somanassa* or *domanassa vedanā* based on "distorted *saññā*." That is when we **start generating *kamma.*** For example, if we see our "worst enemy," that is just "seeing." But if we start thinking about how bad a person he is, we will generate "bad *vaci saṅkhāra*" and thus "bad *kamma*."

Samphassa-jā-Vedanā Arise Due to *Taṇhā*

9. Thus, it is clear that in all the above examples, the "extra" happiness or suffering (other than due to *kamma vipāka*) arose from **within one's mind**. And *taṇhā* (attachment via greed, hate, or ignorance) was the cause of it. See "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- When we generate such "mind-made *vedanā,"* we also tend to do *kamma* (via *abhisaṅkhāra*), bringing more suffering in the future.

10. **Therefore, *taṇhā* arises due to "mind-made *vedanā*."** They arose INSIDE the mind itself and did not come from outside. If external things can cause suffering, we will have to destroy external things to eliminate suffering. However, the Buddha showed that the root causes of suffering are within one's mind and can be eliminated.

- There is no inherent suffering or happiness in anything external; sensory contact with an external thing can cause pain or happiness depending on our *gati* and *āsavās*.
- An *Arahant*,will still experience "distorted *saññā*" while living everyday life (i.e., unless they are in a *samāpatti*.) But since they have removed all *āsavās/anusaya/saṁyojana/gati* by comprehending the true nature ("*yathābhūta ñāṇa"*), they are free of attaching to "distorted *saññā*." Even though they cannot get rid of any *dukkha vedanā* (until the death of their physical bodies), they don't become depressed about them. In the same way, they don't become joyful about *sukha vedanā.* They generate true "neutral or *upekkhā vedanā*" in response to ANY sensory input. Thus, "*avijjā paccayā* (*abhi*) *saṅkhāra*" or "(*samphassa-jā-*) *vedanā paccayā taṇhā*" or any other term in *Paṭicca Samuppāda* does not apply to them.

References

1. *Sukha vedanā* and *dukkha vedanā* due to *kamma vipāka* are not deterministic. We can avoid some by living mindfully; see "What is Kamma? – Is Everything Determined by Kamma?" Many *vipāka* can be reduced in strength with time if one starts acting with foresight and mindfulness. For example, eating healthy and exercising regularly can avoid many physical ailments.

- We can avoid some *kamma vipāka* by preventing conditions for them from arising just by using common sense. For example, going out at night in a dangerous neighborhood provides fertile ground for past bad *kamma vipāka* to appear. Many *kamma vipāka* CANNOT take place unless the conditions are right. See, "Anantara and Samanantara Paccayā."
- We have done innumerable *kamma* (good and bad) in our past lives. If we act with common sense, we can suppress bad *kamma vipāka* and make conditions for good *vipāka* to arise.
- Also, see the discussion on *kamma bīja* in "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."

More on *vedanā* at: "Feelings: Sukha, Dukha, Somanassa, and Domanassa," "Does Bodily Pain Arise Only Due to Kamma Vipāka?," "How Are Paṭicca Samuppāda Cycles Initiated?," and "Avyākata Paṭicca Samuppāda for Vipāka Viññāna."

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3.6.7 Indriya and Āyatana – Big Difference

May 7, 2016; revised December 4, 2017; May 12, 2023; last revised December 29, 2024

Āyatana has no corresponding word in English. *Indriya*, in the context of *āyatana*, are the physical senses such as the eye and ear. *Indriya* becomes *āyatana* when used with a defiled mind.

Indriya – Two Possible Meaning

1. First, it must be noted that another type of *indriya* comes into play in a different context.

- "*Pañca indriya*" indicates five faculties that must be cultivated to attain *Nibbāna*: *sati, samādhi, paññā, viriya,* and *saddhā*; see "Pañca Indriya and Pañca Bala – Five Faculties and Five Powers," "37 Factors of Enlightenment" and "Two Versions of 37 Factors of Enlightenment."
- The six sense faculties are *cakkhu indriya, sota indriya, ghāna indriya, jivhā indriya, kāya indriya*, and *mana indriya*; see "WebLink: suttacentral: *Arahanta Sutta* (SN 48.27)." Only *Arahants* use them as *indriya* at all times; an average human (*puthujjana*) always uses them as *āyatana*, i.e., with *rāga*, *dosa*, or *moha.*
- There are **five *indriya*** in "*pañca indriya*," whereas **six *indriya*** are about the six sense faculties of sight, hearing, taste, smell, touch, and mind.

Indriya Are the Sensory Faculties

2. In the Western world, we speak about the five physical senses: eyes, ears, nose, tongue, and body. The mind is supposed to "reside" in the physical brain, which is supposed to process signals from the five senses and generate "consciousness" or awareness of the external world.

- For example, *cakkhu indriya* is the whole system comprising the physical eyes, nerves connecting to the visual cortex in the brain, the visual cortex, and the *cakkhu pasāda rūpa*. If any of those do not function, no signal will reach the *hadaya vatthu*, i.e., there will be no vision. **Thus, an *Arahant* or an average human can see unless they are blind.**
- In addition, per Buddha Dhamma, another *indriya* (*mana indriya*) processes *dhammā* (*kamma bīja* and recalled memories) from the external world. This "*mana indriya*" or *manindriya* includes a "receiver/transmitter" located in the brain, (not yet identified by science) and also the *hadaya vatthu* in the *manomaya kāya*.
- This has been discussed in detail in, "What are Dhamma? – A Deeper Analysis."

3. In Buddha Dhamma, those five senses are "five doors" to the external physical world. The mind is the primary sense faculty, which experiences all sensory inputs.

- Sensory faculties (eyes, ears, nose, tongue, and body working with the brain) bring external signals (sights, sounds, smells, tastes, and body touches) to the mind.
- In Buddha Dhamma, the five physical senses, or the "*indriya*," can be thought of as "physical instruments" mounted on our physical bodies to extract information (vision, sounds, smells, tastes, and touches) from the external physical world. The sensory inputs received are processed by the brain and transmitted to the mental boy (*manomaya kāya*) or *gandhabba*. The five *pasāda rūpa* in the mental body transfer those signals to the *hadaya vatthu* (seat of the mind), where *citta* (roughly translated as "thoughts") arises in response to that sensory input. See "Brain – Interface between Mind and Body."
- If the mind **does not generate *rāga, dosa*, or *moha* based on the sensory experience**, the sense faculties work as *indriya*.
- **Buddha Dhamma has two versions of sensory faculties: "*indriya*" and "*āyatana*."** There is no corresponding word for *āyatana* in English; thus, we will use the Pāli word.

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Six *Indriya* Can Become Internal *Āyatana*

4. If the mind generates *rāga*, *dosa*, or *moha* based on **sensory experience**, the sense faculties instantly become *āyatana*.

- We have lived in this world of 31 realms forever because we enjoy sensory pleasures. Nothing is wrong with enjoying sensory pleasures, but we tend to engage in immoral deeds (*akusala kamma*), seeking more. That is the problem with sensory pleasures!
- By understanding the true nature of sense inputs (according to the Buddha), we can see how seeking sensory pleasures leads to future suffering. He showed that "sensory pleasures" are "mind-made." However, an in-depth examination is required to uncover how this happens.

5. The physical sense faculties bring to the mind a "distorted version" of external *rūpa* (sights, sounds, tastes, smells, touches); I call it "distorted *saññā*." Only an *Arahant*'s mind will not be "fooled" by that "distorted *saññā*" and, thus, sense faculties ALWAYS work as *indriya*.

- A mind with all ten *saṁyojana* (*saṁsāric* bonds) will **automatically and instantly** attach to that "distorted version" of external *rūpa* and start generating *rāga, dosa*, and *moha*. When that happens, *indriya* becomes *āyatana*. One may start accumulating *kamma* if the mind further attaches to the sense input. We don't stay focused on all the sensory inputs that we receive.
- **In an *Arahant*, an *indriya* never becomes *āyatana*, whereas *indriya* ALWAYS becomes *āyatana* for average humans (*puthujjana*.)**
- The mechanism by which a mind attaches to a sensory input requires a detailed explanation. Such an explanation is in the section "Sotāpanna Stage via Understanding Perception (Saññā)."

How Do *Indriya* Become *Āyatana*?

5. Now we can also look at this from a different angle and see that while *indriya* can be considered as PHYSICAL devices that help "extract sense signals" from the outside world, ***āyatana* are MENTAL**.

- Upon receiving ANY sensory input, **any *indriya* of a *puthujjana*** (with all ten *saṁyojana* intact) WILL **automatically become *āyatana***. This becomes clear when carefully examining many *suttās*; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- In the "Idappaccayatā Paṭicca Samuppāda", *salāyatana* arise via, "*nāmarūpa paccayā salāyatana*." When we trace steps backwards, we see that *nāmarūpa* arise via "*viññāṇa paccayā nāmarūpa*." Going further back, "*saṅkhāra paccayā viññāṇa*," "*avijjā paccayā saṅkhāra*." Thus *salāyatana* arise as a series of mental actions starting with *avijjā*.
- When one attains the *Sotāpanna* stage, some sensory inputs will not make the corresponding *indriya* become *āyatana* because the three *saṁyojana* have been removed. As one attains higher *magga phala*, this effect will continue. Thus, **an *Arahant*** (with all ten *saṁyojana* removed from the mind) **will not generate *āyatana***.

Indriya Becoming *Āyatana* Happens in a Split Second

6. If the corresponding *saṁyojana* is not removed, an *indriya* will become an *āyatana* in a split second without us being aware.

- The contamination of a mind does not happen in one step. It takes a series of steps, with the mind becoming increasingly contaminated at each step. Analyzing these steps requires effort and involves examining several *suttās*. Those with enough background can explore the steps discussed in "Purāṇa and Nava Kamma – Sequence of Kamma Generation." Otherwise, remember that an *indriya* becoming an *āyatana* happens in the very early stages of that "mind contamination process" upon receiving sensory input.

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- We start consciously accumulating *kamma* after the "*taṇhā paccayā upādāna*" step in the *Idappaccayātā Paṭicca Samuppāda,* where this "mind contamination" is analyzed from another point of view. It is also discussed in "Ārammaṇa (Sensory Input) Initiates Critical Processes"; see #7 and chart there.

Conscious *Kamma* Accumulation

7. After an *indriya* becomes an *āyatana,* in many cases, we may not pursue that sensory input. Conscious *kamma* accumulation (with *kāya*, *vacī*, and *mano kamma*) happens only if the mind gets firmly attached to sensory input. **This step takes place depending on the *gati* of the person at that time.**

- To understand that point, let us consider the following two situations the same person may face within a single day. Suppose person X travels to work on a bus or a train in the morning. If someone accidentally bumps into X or steps on X's foot, X may brush it off without a second thought, fully aware that it was an accident. Suppose X had a rough day at work and is in an agitated/angry state of mind on his way home. If someone accidentally steps on X's foot, he may get angry and shout at that person. His state of mind (*gati*) has changed!
- If that other person also gets angry, the situation can deteriorate, with both people getting increasingly irate. That also happens via many steps discussed in "Purāṇa and Nava Kamma – Sequence of Kamma Generation." Strong *kamma* generation occurs at the end of that process with *kāya*, *vacī*, and *mano kamma.* For example, angry exchanges of words (*vacī kamma*) may progress to *kāya kamma* if one pushes or hits the other person.

Indriya Bhāvanā = Ānāpānasati/Satipaṭṭhāna

8. As we saw above, it is impossible to stop an *indriya* from turning to an *āyatana* if the mind has not removed the corresponding *saṁyojana*. For example, for anyone below the *Anāgāmi* state, *cakkhu indriya* will turn into *cakkhu āyatana* upon seeing a sensual sight; *jivhā indriya* will turn into *jivhā āyatana* upon tasting honey. That happens automatically, without us having any control of it.

- However, once we become conscious that we are attached to it, we can stop that activity (look away or stop eating in the above examples.)
- Of course, we need to focus on the most egregious acts first. For example, when one sees an eye-catching object in a shop, one may automatically stop and take another look because *cakkhu indriya* has turned into *cakkhu āyatana*. However, once we become aware that the "mind has attached to that object," we can decide not to pursue it and walk away. That is what we call "being mindful."
- Thus, "*indriya bhāvanā*" is nothing but one aspect of the *Satipaṭṭhāna/Ānāpānasati Bhāvanā*. **In fact, "*indriya bhāvanā*" is to be practiced not in a "sitting down" meditation session but during normal day-to-day activities.**

Summary

9. Turning an *indriya* (sensory faculty) into an *āyatana* cannot be avoided if the mind has not removed the corresponding *saṁyojana*.

- Thus, only *Arahants* use their sense faculties as *indriya* ALL THE TIME. They do not form attachments to body touches, tastes, odors, sounds (music), pictures, or any concept (thoughts).
- Even an average human does not pursue all sensory inputs. We may see numerous things even during a short walk. Most of the things we see we just ignore because they don't interest us. Once an *indriya* turns into an *āyatana*, **the mind must attach to it in another step involving the "*taṇhā paccayā upādāna*" step** for **potent *kamma* accumulation** to occur. Whether or not that step happens depends on the state of mind (or *gati*) at that moment. We discussed examples in #7 and #8 above.

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3.6.8 Hetu-Phala, Paccuppanna, and Paṭicca Samuppāda

July 2, 2016; Revised July 5, 2016

The existence of anything in this world (i.e., a *saṅkhata* (*sankata* in Sinhala)) can be explained in a step-wise process with three "steps": (i) there must be root causes, (ii) there must be suitable conditions, and (iii) whatever that arises due to those two steps will have characteristics (*gathi*) that can traced back to those causes and conditions.

- The title is pronounced as :

  WebLink: Listen to the Title being pronounced

1. Nothing happens without causes in Buddha Dhamma. This is why there CANNOT be a beginning to the rebirth process. That is a logical impossibility, and is THE main argument against creation by a "Super Being" or a Creator.

- CAUSE AND EFFECT is the backbone of science. In order for a scientific theory to be accepted, that theory HAS TO have explanatory power to describe HOW a given effect takes place.

2. It may be hard to fathom initially, but there are only 6 primary causes (roots) that causes anything and everything in this world to arise: *lobha, dosa, moha* (three immoral roots or *hetu*), and *alobha, adosa, amoha* (three moral roots).

- The word "*hetu*" comes from the Sinhala words, "*hayen ethu*" which means "wrapped with six." Thus all causes are ultimately due to one more of the six roots mentioned above.
- Also, "*phala*" in Pāli and Sinhala ("*pala*") means "harvest" or the "result."
- Thus anything and everything in this world arises due to those six root causes.

3. The three immoral roots mainly give rise to the four lowest realms (*apāyā*) and the three moral roots mainly give rise to the other 27 realms.

- When one cultivates the three moral roots, one stays away from the *apāyā* and be able to be born in the higher 24 realms. Furthermore, one also cleanses one's mind so that one can begin to comprehend *anicca, dukkha, anatta* (the true nature of the world); see, "Buddha Dhamma – In a Chart."
- However, in most cases, we can see only the "immediate causes." For example, a wet floor is the immediate cause for someone to slip and fall. But if one was mindful (aware) of the wet floor, the fall could have been avoided.

4. Such immediate causes (that derive from those six) are easier to see or to deduce. The causes for a tree to come to life are embedded in a seed. When the seed is planted that causes a tree (or a plant) to grow.

- What causes an explosion from a bomb is in the explosive material in the bomb. There will not be an explosion unless the bomb has potent explosive material in it.
- How those are connected to the six root causes is a bit more involved, and needs a good knowledge of *Abhidhamma* to fully explain.

5. Now, let us analyze how causes lead to corresponding effects. Just because there are causes, corresponding effects do not necessarily appear. There must be appropriate CONDITIONS present to bring out the effects.

- A seed has embedded in it the causes to bring about a full-grown tree. But if that seed is in a cool, dry place, no tree will come to life because of it.
- But if the seed is planted in a good soil with exposure to sunlight, it can germinate and grow to be a healthy tree.

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- The bomb will not explode unless it is triggered but a spark. If it is laying somewhere for many, many years, the explosives may degrade and lose their explosive power.

6. This is called "*paccuppanna*" or "*pacca*" + "*uppanna*," where "*pacca*" is for "*paccaya*" or conditions. "*Uppanna*" means to come to life or birth.

- **Anything in this world (i.e., a *saṅkhata* (*sankata* in Sinhala)) is a *paccuppanna***, i.e, is born when suitable conditions become available. But, of course, the root causes MUST also be there.
- Thus even if there is a field out there with good soil and sunlight, nothing will grow unless some seeds are planted.
- Thus *paccuppanna* means "conditional arising." This term "conditional arising" is used today INCORRECTLY as the translation of *Paṭicca Samuppāda*. As we will see below, *Paṭicca Samuppāda* also describe the nature of things that arise due to *paccuppanna.*

7. You can put this "theory" to test by considering anything in this world.

- Any given living being is born due to a *kammic* energy that was created in the past. And that *kammic* energy was created by a good act with moral roots or a bad act with immoral roots.
- Even non-living things (vegetation, mountains, rivers, etc) are also there due to causes and conditions. The analyses are a bit deeper and we will discuss some in the future.

8. The last step (in the three-step process that we started off with) says, whatever that arises due to those two preceding steps will have corresponding characteristics (*gathi*). This is nothing but *Paṭicca Samuppāda;* see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda"."

- In the example that we discussed above, a given seed will not give to rise to any tree or a plant. A rice seed will give rise to a rice plant. An apple seed will not give rise to a rice plant but an apple tree, etc.
- The same is true for living beings. A chicken will be born of a chicken egg, not a turtle. Note that the other two conditions are satisfied here too: there was a being with "chicken *saṅkhāra*" who came into that egg as a *gandhabba,* and that egg needs to be incubated correctly to be hatched and for that hatching to come out.

9. Actually, the steps *paccuppanna* and *Paṭicca Samuppāda* are not in a time sequence, but related. The necessary conditions (*paccaya*) in *paccuppanna* are analyzed in detail in the *Paṭicca Samuppāda* steps.

- When an animal (say a dog) is born, the conditions that led to that birth can be traced in the "Akusala-Mūla Paṭicca Samuppāda" cycle.
- First, "*bhava paccayā jāti*" step says, that dog was born due to a "dog *bhava*." The step, "*upādāna paccayā bhava*" says that "dog *bhava*" arose due to a human grasping it at the dying (*cuti-paṭisandhi*) moment; the step, "*taṇhā paccayā upādāna*" says that grasping was done due to craving for it, and so on.
- Note above that the human did not really crave to be a dog. Rather he/she enjoyed acts that are normally done by dog. And that process started off with "*avijjā paccayā saṅkhāra*," where due to ignorance of their consequences, he was cultivating "dog *saṅkhāra*": For example, thinking, speaking, and doing things that are done by dogs, for example, having indiscriminate sex (sometimes with even family members).

10. We will discuss this more depth in future posts, but I hope the main ideas can be grasped from the above description.

3.6.9 Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)

Revised April 2, 2016 and August 3, 2016; February 6, 2020; August 4, 2023

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Wrong Views About the World

1. *Diṭṭhi* means dogmatic belief in something(s) in the sense that "this alone is true, and everything else is false regardless of the facts." **Even though *micchā diṭṭhi*** (pronounced michchā diṭṭhi) **is the correct term** ("*diṭṭhi*" means "views" and "*micchā*" is "wrong"), in Pāli literature "*diṭṭhi*" is used frequently instead of "*micchā diṭṭhi*"; **the immoral *cetasika* is *diṭṭhi*.**

- In the Buddha's time, 62 such dogmatic views were the topics of frequent discussions. They are in the *Brahmajala Sutta* DN 1.
- The *diṭṭhāsava* (*āsava* for the 62 wrong views) is eliminated by *diṭṭhi vissuddhi*, i.e., cleansing of the wrong views at the *Sotāpanna* stage.

2. **Some of these dogmatic views that the Buddha had to deal with frequently were the following.** There is a self, there is no-self, reincarnation, no reincarnation, things exist, things do not exist, there are no laws of *kamma*, there are laws of *kamma*, AND they are deterministic.

- The Buddha refuted those all. Unfortunately, some of those wrong views are back in most versions of "Buddhism" today, most notably the "no-self" (*anātma*) concept.
- We have discussed some (the first four items were presented in several posts, for example, "What Reincarnates? – Concept of a Lifestream," and "Anicca, Dukkha, Anatta"), and we will discuss others in detail in the future.

Having Wrong Views Is an *Akusala Kamma*

3. *Diṭṭhi* (or *micchā diṭṭhi*) is also one of the ten immoral actions or *dasa akusala*. *Micchā diṭṭhi* arises in the mind, i.e., it is an *akusala* done by the mind. It also leads to corrupt speech and deeds. See, "Ten Immoral Actions (Dasa Akusala)."

- You can see that such thoughts arise due to dogmatic beliefs, i.e., when one is not willing even to consider the possibility that one could be wrong and to examine the evidence critically. For example, some people refuse even to examine the existing evidence for rebirth with an open mind, which is *diṭṭhi*.
- And one needs to know the "big picture of the 31 realms", concepts of *kamma, anicca, dukkha, anatta*, etc., to make a decision on rebirth; it is not enough to look at the accounts or evidence for rebirth as presented in, "Evidence for Rebirth."

Three Levels of *Micchā Diṭṭhi*

4. **There are three layers in which *micchā diṭṭhi* is established and accumulates bad *kamma*:**

- Suppose one kills one's parents with the *diṭṭhi* that a parent is not a unique person, and that such *kamma* does not have consequences. That is the coarse level. It can be compared to a fire that burns down a house.
- The second level is when one vehemently defends such a wrong view in a debate and does not even consider the facts presented by the other side. One may genuinely believe in that position, BUT that is because one is not aware of the "bigger picture" on existence. The problem is that "not knowing the facts" is not an excuse. One could jump off of a building, not knowing how gravity operates but will suffer injury/death. This middle level is analogous to a fire that ignites when a match stick strikes a hard surface.
- The third level is the *anusaya* level, where these views lay dormant as *āsavā* (*diṭṭhi āsava*). This subtler level is analogous to a box of matches that has the potential to start a fire.

Two Levels of *Sammā Diṭṭhi*

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5. Someone is said to have ***micchā diṭṭhi*** when one has wrong views at any of the three levels in #4 above. On the other hand, *Sammā Diṭṭhi*, can be two kinds:

- One knows that bad *kamma* (actions) have adverse consequences and can lead to bad rebirths. One wants to live a moral life and strive for a "good rebirth." That is "**mundane or conventional *Sammā Diṭṭhi***." Thus these are still defiled views (have "*kilesa*" in them) since they lead to extending *saṁsāra*, and one has not yet eliminated the possibility of future rebirth in the *apāyā* (four lower realms).
- But when one comprehends to "true nature of this world," one realizes that there can be no lasting happiness anywhere in the 31 realms of existence. This *Sammā Diṭṭhi* is realized when one truly comprehends *anicca*; see, "Why is Correct Interpretation of Anicca, Dukkha, Anatta" is so Important?."
- That is the "**transcendental or *lokuttara Sammā Diṭṭhi***" that leads to *Nibbāna*; it is free of defilements or "*kilesa*" or ("*keles*" in Sinhala). This view becomes complete at the *Arahant* stage. *Kilesa* are discussed in, "What Are Kilesa (Mental Impurities)? – Connection to Cetasika."

Mundane or Conventional *Sammā Diṭṭhi*

6. Thus **conventional *Sammā Diṭṭhi*** means the view to "do good things." One understands *kamma* and knows the consequences of evil deeds; see, "Buddha Dhamma – In a Chart."

- As we discussed in "Foundation of Dhamma," "doing good things" is better. Still, most of those things are done with the wrong intention of achieving something in return (good rebirth, winning a lottery, passing an examination, etc.). This kind of *Sammā Diṭṭhi* will perpetuate the *saṁsāric* journey **but is a required first stage to comprehend *anicca*.**
- The danger in stopping at the conventional *sammā diṭṭhi* is that we do not know what one will do in a future life (say another human birth.) One could be born under circumstances where one is not exposed to Buddha Dhamma, may associate with wrong people, and may commit *kamma* that will lead to rebirth in the *apāyā* (lowest four realms). The other danger is that we do not know what kind of kamma we have done in previous lives, and we may already have some bad *kamma* seeds that could lead to a birth in the *apāyā*.

Transcendental or *Lokuttara Sammā Diṭṭhi*

7. By ***lokuttara Sammā Diṭṭhi*** is meant the understanding of the true nature of "this world" of 31 realms and the round of rebirths.

- For example, "there is a self" and "there is no-self" are both incorrect, and things (both animate and inanimate) exist if the conditions for their existence are present (*Paṭicca Samuppāda*).
- Even though one partially comprehends *Sammā Diṭṭhi* at the *Sotāpanna* stage, the understanding becomes complete only at the *Arahant* stage.

8. If one cultivates the "*lokuttara*" *Sammā Diṭṭhi* and becomes a *Sotāpanna*, then one will be free from rebirths in the *apāyā*.

- The four greed-based immoral thoughts that arise due to wrong views ("*diṭṭhi sahagatha lobha citta*") do not arise In a *Sotāpanna*, do not occur. See, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmī Citta."

Next, "How do we Decide which View is Diṭṭhi (Wrong View)?"

3.6.10 Correct Meaning of Vacī Saṅkhāra

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Vacī Saṅkhārā are involved in speech and conscious thoughts (talking to oneself), per *Tipiṭaka*.

July 12, 2021: It is critically important to understand what is meant by "*saṅkhāra*." I just started a new "Basic Framework of Buddha Dhamma" section to discuss the relationship among the Noble Truths, *Tilakkhaṇa*, and *Paṭicca Samuppāda*. I include this post in that section.

- Pronunciation of Pāli words like *vacī, vitakka*, and *vicāra* can be found in "Pāli Glossary – (L-Z)."

Conscious Thoughts Are Also *Vacī Saṅkhāra*

1. Many people believe that only speech involves *vacī saṅkhāra*. However, in the following, we will see that *vacī saṅkhāra* are our conscious, deliberate thoughts that can lead to speech.

- In the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)" *vacī saṅkhāra* are defined as "*vitakka vicārā vacī saṅkhāra*," which means "*vacī saṅkhāra* are *vitakka* and *vicārā*."
- First, thoughts arise, then words may come out if "feelings" get strong; see "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)"
- So, we need to figure out what *vitakka* and *vicāra* are. A succinct explanation of *vitakka* can be found in the "WebLink: suttacentral: *Vitakka Sutta* (SN 56.7)."

Vitakka Closely Resembles *Saṅkappa*

2. *Vitakka* and *saṅkappa* are closely related words. They are thoughts that arise based on a given thought object (*ārammaṇa*). Once risen, *vicāra* keeps the mind engaged with that thought object, i.e., generating more thoughts about it. *Abhidhamma* gives the following analogy. A bee flying to a particular flower is like *vitakka* (going to a new *ārammaṇa*) and then buzzing around that flower while drinking nectar is like *vicāra* (engaging with that *ārammaṇa*.)

- For example, if we start thinking about an enemy, *akusala vitakka* (*saṅkappa*) arises. Then, we may spend many minutes or even hours thinking evil thoughts, and that is *vicāra*.
- **We do most of that in our minds, just talking to ourselves. But we may also get some of those thoughts out as actual words.**

Vitakka/*Vicāra*, *Savitakka*/*Savicāra*, and *Avitakka*/*Avicāra*

3. Normally, *vitakka* and *vicāra* are associated with *akusala* thoughts. When used with the prefix "*sa*" (i.e., *savitakka* and *savicāra*), good and wholesome thoughts are indicated, the opposites of *vitakka* and *vicāra.*

- Furthermore, the absence of *vitakka* and *vicāra* is indicated by the words *avitakka* and *avicāra*; however, *savitakka* and *savicāra* ("good thoughts) can be present. In fact, when discussing *jhānās*, *avitakka*/*avicāra* refers to a state where **only** *savitakka* and *savicāra* are present.
- A higher version of *savitakka* and *savicāra* is represented by "*Sammā Saṅkappa*." While *savitakka* and *savicāra* represent "moral thoughts" by any person, "*Sammā Saṅkappa*" can arise only in a Noble Person. In the "WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117)," *sammā saṅkappa* is defined as "thinking, re-thinking, Noble thoughts (***vacī saṅkhāra***) devoid of *āsava.* See #11 of "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)."

4. Following is the basic idea of the "WebLink: suttacentral: *Vitakka Sutta* (SN 56.7)":

- "*Bhikkhus*, do not engage in evil **unwholesome thoughts**, which are **sensual thoughts, thoughts of ill will, thoughts of harming others** (***pāpake akusale vitakke vitakkeyyātha, seyyathidaṁ— kāma vitakkaṁ, byāpāda vitakkaṁ, vihiṁsā vitakkaṁ***).
- For what reason? These thoughts, *bhikkhus*, are without **real substance** (*Nete, bhikkhave, vitakkā* ***attha****saṁhitā*), irrelevant to the fundamentals of the holy life, and do not lead to escape from this world

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and to *Nibbāna.* When your mind starts such thoughts, *bhikkhus*, you should think: 'This will lead to suffering.'

- Instead, you should think, 'These are the causes of suffering'; you should think, 'The way to the cessation of suffering is by cultivating thoughts of renunciation and compassion." Such thoughts will lead to escape from this world, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*."

Savitakka/Savicāra Are Present in "Good Thoughts"

5. When describing *jhāna*, ***vitakka*** and ***vicāra*** specifically refer to *kāma rāga*, *vyāpāda* or other *akusala*. There, *avitakka* and *avicāra* mean the absence of them.

- When one generates thoughts that specifically do not involve ***kāma rāga* or other *akusala*** — but the opposites (***nekkhamma/kusala***) — those are called ***savitakka*** and ***savicāra***.
- That is how one gets into *jhāna*: Eliminating (or suppressing) ***vitakka/vicāra*** and cultivating ***savitakka/savicāra***.
- This is seen in any *sutta* that describes *jhāna*. For example, in "WebLink: suttacentral: *Tapussa Sutta* (AN 9.41)," : "*So kho ahaṁ, ānanda,* ***vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ*** *vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.*" When one is a *jhāna*, ***vitakka/vicāra*** with ***kāma rāga/akusala*** are absent, and only ***savitakka/savicāra*** will be present.
- In the above verse, "***vivicceva kāmehi vivicca akusalehi dhammehi"*** means *kāma rāga/akusala* are absent in the mind while in *jhāna*.

Kammaṭṭhāna (Meditation Recital) Can Be Silent

6. When doing a *kammaṭṭhāna* (i.e., meditation recital), one could either say the phrase(s) out loud or recite it in one's head. **Both involve *vacī saṅkhāra*.**

- A *kammaṭṭhāna* can be done in either of those two ways, and both involve *vacī saṅkhāra*.
- Furthermore, the more one understands the meditation phrase's concepts, the more powerful *javana citta* will be, and thus, the more effective the meditation session becomes.
- When starting meditation, it is better to say the phrases out loud because it is easier to keep the mind on that topic. When one gets better at it, one can recite it internally without getting the words out.
- This is an example of a *puññābhi saṅkhāra* (meritorious deed) that involves *vacī saṅkhāra.*

Need to Be Careful With Silent *Vacī Saṅkhāra*

7. Now, let us consider an *apuññābhi saṅkhāra* (immoral deed) that involves *vacī saṅkhāra,* where one starts generating evil thoughts about an enemy or a person that one dislikes. One could generate a lot of such *vacī saṅkhāra* internally without saying a single word. However, when the feelings get intense, the words may just come out because the *javana* power of *javana citta* could become uncontrollable.

- Even though the *javana* power involved in "silent *vacī saṅkhāra*" are less than those involved in speech, one could be generating much more of those "silent *vacī saṅkhāra*" and thus could be generating more *kamma vipāka*.
- Like in the earlier example, the "power" behind *javana citta* with *vacī saṅkhāra* will be higher when the degree of hate associated with that person is higher. That is why it is harder to control oneself when dealing with someone one hates.

Sammā Saṅkappa Involve *Vacī Saṅkhāra*

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8. In the Noble Eightfold Path, *Sammā Saṅkappa* deals with only one component of *vacī saṅkhāra*, those conscious thoughts without speech. Getting rid of all *vacī saṅkhāra* involves both *Sammā Saṅkappa* and *Sammā Vācā*.

- *"Saṅkappa"* in Pāli or "*sankalpanā*" in Sinhala means conscious thoughts that involve "*saŋ*" or things that contribute to the *sansāric* journey (rebirth process). Here "*sankalpanā*" (සංකල්පනා) comes from "*saŋ*" + "*kalpanā*," where "*kalpanā*" means conscious thoughts. When one keeps thinking about something, those thoughts are "*sankalpanā*."
- Of course, "*saŋ*" is a crucial Pāli term in Buddha Dhamma; see the subsection posts, "Saŋ – A Critical Pāli Root." *Sammā* means to get rid of, as discussed in the same section.
- Therefore, *Sammā Saṅkappa* means removing bad conscious and deliberate thoughts and cultivating moral thoughts.
- *Sammā Vācā* involves stopping immoral speech and generating moral speech.

9. The main point to be extracted from this discussion is that one needs to be very careful about generating hateful (or greedy) conscious thoughts for a long time. When one becomes aware of such thoughts, one CAN stop them. This is the basis of both *Ānāpāna* and *Satipaṭṭhāna Bhāvanā*.

- We always think conscious thoughts (*vacī saṅkhāra* of the first kind) before acting on them, either via speech (*vacī saṅkhāra* of the second kind) or via bodily actions (*kāya saṅkhāra*)!
- This is discussed in detail in "How Are Gati and Kilesa Incorporated into Thoughts?," "Suffering in This Life and Paṭicca Samuppāda," "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life," as well as other posts in the "Living Dhamma" section.
- Experiencing pleasing sense objects (called *kāma guṇa*) is not *kāma*. Generating *vacī saṅkhāra* (or *kāma sankappanā*) about them is *kāma*; see, "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."
- Further details at "Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra."
- For those who understand the Sinhala language, the following discourse is relevant to this post: "WebLink: waharaka.com: කය සඛර, වචී සඛර, මනෝ ඛර තුළින් කර්මපථයක් හදනෙ අයුරු" ["කය සඛර, වචී සඛර, මනෝඛර තුළින් කර්ම පථයක් හදනෙ අයුරු" means "*kāya saṁkhāra, vacī saṁkhāra, mano saṅkhāra tuḷin kamma pathayak hædena ayuru*" in Sinhala or in English "How a kammic path is formed through Kāya Saṅkhāra, Vacī Saṅkhāra, and Mano Saṅkhāra".]

Nibbāna Is Not "Stopping Thoughts"

10. I know of several "Buddhist" groups that try to "stop" all thoughts, believing that is what happens at the *Arahant* stage of *Nibbāna*. They think the Buddha spent 45 years of his life trying to teach people how to stop thoughts, which is an even worse interpretation of *Nibbāna* than the *Mahāyānists*.

- When we are in deep sleep or unconscious, we do not "think thoughts." Does that mean we can attain *Arahanthood* during such times?
- The Buddha advised us to stop immoral thoughts and cultivate moral thoughts; that is how one purifies the mind. This is what one does in the correct *ānāpānasati* meditation, too; see "7. What is Ānāpāna?" and "Elephant in the Room 3 – Ānāpānasati."
- The reality is that *Arahant*'s thoughts are crystal clear (and pure) because they are devoid of defilements. Their memory is, in fact, actually enhanced.
- Stopping ALL thoughts can lead to loss of perception (*asañña*) and memory; those who cultivate *asañña* can be reborn in the *asañña* realm.

Mano Saṅkhāra Arise Automatically Per Our *Gati*

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11. ***Mano saṅkhāra* arises** automatically according to our *gati*. We don't have any control over *mano saṅkhāra* other than by changing our *gati* over time.

- This is a crucial point to grasp, and is discussed in detail in the posts, "How Are Gati and Kilesa Incorporated into Thoughts?" and "Suffering in This Life and Paṭicca Samuppāda" as well as other posts in the "Living Dhamma" section.
- The critical difference between *mano* and *vacī saṅkhāra* must be understood. *Vacī saṅkhāra* involves conscious thoughts.

Kāya Saṅkhāra Control Bodily Actions

12. *Kāya saṅkhāra* involves *kamma* done with bodily actions. Thus, one can wrongly conclude that speech is also *kāya saṅkhāra*, since body parts (tongue, lips, and associated facial muscles) are moved during speech.

- To understand this, one must to know how our body parts move according to our thoughts. If you are unfamiliar with *Abhidhamma*, you can skip the rest of the post.

13. Our physical body parts are mechanical. They have no "life" unless a *gandhabba* controls that body. *Gandhabba* is an essential concept in Buddha Dhamma. It has been neglected simply because it is not discussed in the infamous Visuddhimagga and other literature by Buddhaghosa, who single-handedly distorted it. Buddha Dhamma; see "Incorrect Theravāda Interpretations – Historical Timeline."

- The concept of *gandhabba* is essential in Buddha Dhamma; see, "Gandhabba State – Evidence from Tipiṭaka"and "Antarābhava and Gandhabba"
- Without the concept of *gandhabba,* it is not possible to explain the difference between *bhava* and *jāti*: "Bhava and Jāti – States of Existence and Births Therein,"and not believing it a *micchā diṭṭhi*: "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

Gandhabba (Mental Body) Controls the Physical Body

14. Let us briefly discuss how the mind of the *gandhabba* controls a physical body. The physical body is made of 32 parts, just like a robot, which is made of various parts. What gives life to this physical body is the *gandhabba*, a very fine body smaller than an atom in modern science.

- Even though the *gandhabba* is negligibly tiny in "weight," it has a fine body that spreads over the physical body like a fine mesh; it is more like an energy field. The *gandhabba* is associated with an invisible nervous system that overlaps the physical nervous system, which consists of billions of nerve cells.
- *Gandhabba* also has the seat of the mind (*hadaya vatthu*) and five *pasāda rūpa* (which receive signals from the five physical senses via the brain) located close to the physical heart; see, "Brain – Interface between Mind and Body" for details.

The Role of the Brain

15. How can such a negligibly small *gandhabba* move a heavy physical body? *Gandhabba* is more like a signal source that gives appropriate commands. The brain (a very sophisticated computer) translates those commands into actual signals given to the physical nervous system.

- **The energy to move those body parts comes from the food we eat.**
- The posts "Gandhabba in a Human Body – an Analogy," "Ghost in the Machine – Synonym for the Manomaya Kāya?" and related posts discuss that in more detail. But let us discuss the concept using an example without getting into those details.

16. When someone decides to move his arm, the mind resides in the *gandhabba* makes that decision (and generates corresponding *kāya saṅkhāra*). Then that signal goes to the brain, which converts that "mental

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signal" into chemical signals. They, in turn, transmit through the nervous system to the muscles in the arm and move it.

- The energy produced by the digestion of our food goes into energizing the brain and moving body parts.
- So, the *gandhabba* uses a negligible fraction of the energy needed to move body parts. That is similar to the tiny amount of energy a computer spends controlling a fighter jet. Jet fuel provides energy to move the heavy jet. In the same way, the food we eat provides the energy to move our physical bodies.
- We generate that small energy in our thoughts — via *javana cittā* — as we discuss below.

Kāya and *Vacī Viññatti Rūpa*

17. The commands from the *gandhabba* are signals or tiny amounts of energy, and these come in two varieties: *kāya viññatti rūpa* and *vacī viññatti rūpa*. These are two of the 28 types of *rūpa* in *Abhidhamma*.

- The *kāya viññatti rūpa* control bodily movements, and the *vacī viññatti rūpa* control speech.
- *Javana cittā* generate these "*rūpa*" or "energy signals." Again, more information can be found in the *Abhidhamma* section.

18. Speech — done with *vacī viññatti rūpa* — is different from moving body parts. Speech involves complex muscle movements not yet understood by science. Moving body parts — done with *kāya viññatti rūpa* — is simpler.

- What is behind *vacī viññatti rūpa* are *vitakka* and *vicāra cetasika* that are in *javana citta* responsible for speech. However, when we "talk to ourselves," the *javana citta* responsible are weaker than those responsible for speech. But those two *cetasika* are in both types of *javana citta*.
- *Javana cittā* that are responsible for physical action (like raising an arm or walking) involve *kāya viññatti rūpa,* and the *javana citta* that generate those are even stronger.
- Therefore, both *vacī saṅkhāra* (whether talking to oneself or speaking) and *kāya saṅkhāra* (bodily actions) involve *javana citta*. All *kamma* that can be controlled directly by us are done via *javana cittā*; see "Amazingly Fast Time Evolution of a Thought (Citta)" and "Javana of a Citta – The Root of Mental Power."

Votthapana Citta – Decision to Take Action

19. The initial decision to generate *vacī* or *kāya saṅkhāra* happens at the *votthapana citta*, which comes just before the seven *javana citta* in a *citta vīthi*, which has 17 *citta* in total; see, "Citta Vīthi – Processing of Sense Inputs," and other related posts in the *Abhidhamma* section.

- That "initial reaction" to a sensory input comes AUTOMATICALLY in the *votthapana citta*, and the nature of that reaction depends on one's *gati*. Thus, the AUTOMATIC *mano saṅkhāra* are generated in that *votthapana citta*.

3.6.11 Pañca Indriya and Pañca Bala – Five Faculties and Five Powers

Revised July 18, 2021; July 21, 2021; January 1, 2025

1. These are included in the 37 Factors of Enlightenment; see, "37 Factors of Enlightenment".

2. "*Indriya*" means leader. When cultivated an indriya becomes more powerful or "*Bala*".

- The five mental faculties (***Pañca Indriya***) are *saddhā* (faith), *viriya* (effort), *sati* (mindfulness), *samādhi* (concentration), and *paññā* (wisdom), and there are five corresponding powers (***Pañca Bala***).
- Those two sets of five factors are critical in following the Noble Eightfold Path.

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- The ***Pañca Indriya*** are the "mental" leaders helping with comprehending Dhamma.
- On the other hand, eyes, ears, nose, tongue, body, and mind are the six sensory faculties (*indriya*). They are a different type of "*indriya*." They are leaders in providing access to seeing, hearing, smelling, tasting, and touching. See "How Do Sense Faculties Become Internal Āyatana?"

3. Let us first discuss the five faculties.

- ***Saddhā*** is foremost; without faith (*saddhā*), one does not have the conviction to follow the Path. However, faith has to be based on wisdom (***paññā***), i.e., one's faith is built upon seeing the truth of Buddha Dhamma, at least partially.
- *Saddhā* comes from "*sath*" or truth and "*dhā*" meaning "*dhāranaya*" or "grasp". Thus one will have *saddhā* when one grasps the true nature of this world (*tilakkhaṇa*) at least to some extent.
- Blind faith hinders progress since one will be following the wrong path. Furthermore, blind faith will not last long, since it is on a shaky foundation. *Saddhā* of a *Sotāpanna* is unshakable and will never be lost or even reduced.

Thus we can see the *saddhā* and *paññā* need to progress together.

4. When *saddhā* and *paññā* are developed to a certain extent (before the *Sotāpanna* stage), one realizes the fruitlessness and the dangers of the *sansāric* journey. Thus one is motivated to make an effort (***viriya***).

Furthermore, one realizes that one needs to be mindful of one's actions, and thus ***sati*** (mindfulness) starts to build. One realizes that one has to act with *yoniso manasikāra*.

At the same time, one realizes that when the mind is not calm, one can make bad decisions; thus one starts working on calming the mind and to attain a level of concentration (***samādhi***). Concentration is not really a good translation for *samādhi*; one does not need to force concentration; rather *samādhi* comes about when one takes precautions to not to get into "bad situations"; see, "What is Samādhi? – Three Kinds of Mindfulness".

5. Different people have the five faculties developed to different degrees (developed in this life AND also carried from previous lives), and normally one could stand out. The Buddha has shown the following way to identify the predominance of different faculties in a person.

- If someone has a relatively more developed *saddhā*, that person is likely to be peaceful and helpful to others with a kind heart. He/she will have no trouble following the first precept of not harming others.
- Then, some people can easily bear hardships and be determined; they have a developed *viriya* (effort) *indriya*. They can easily keep the second precept (not taking what is not given), and be satisfied with what they earn through hard work.
- Those who do not aggressively pursue sense fulfillment have less *kāmacchanda* and are unlikely to have any problems with the third precept. They are likely to have a developed mindfulness (*sati*) faculty.
- When the *samādhi* indriya is strong, that person is likely to be quiet and does not like to engage in idle chatter; thus keeping the fourth precept on the right speech will be easy.
- Someone with *paññā* (wisdom) can comprehend *anicca*, *dukkha*, and *anatta* easily and thus realize the fruitlessness and dangers of the *sansāric* journey. This person can keep the fifth hardest precept in controlling the mind; see "The Five Precepts – What the Buddha Meant by Them".

6. Once one identifies a strong faculty, one should try to exploit that to move forward; the other faculties always pitch in to help, so they will grow too. It is important to cultivate all five faculties until they become powers (*Bala*), but one needs to exploit the predominant one.

- If someone tells a child, "this is not your actual Mom; she is somewhere else," the child will not only refuse to believe that but will run to the mother and give a hug just to show how confident he is. In the same way, *saddhā* based on *paññā* can only strengthen one's resolve.

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- For example, when one does not have *saddhā*, an outside influence can influence one to change course. But if *saddhā*, built on *paññā*, is strong, no matter how strong the influence, one's faith will not be shaken.
- The Buddha gave a simile to understand how *indriya* can become *Bala* to overcome difficulties: When a river runs into an obstacle like a large boulder, it splits and goes around it, and merge together after the obstacle. But the *indriya* needs to be strong enough to do that.
- When *indriya* (faculties) are strengthened, they become *Bala* (powers).

7. When the faculties are being cultivated, it is essential to balance them, while utilizing the predominant faculty's power.

- Some people have *paññā* and may say, "it is useless to take precepts or chant "*Tisaraṇa*" or chant/listen to *suttā*; it is better to learn Dhamma." But those activities do help to open the mind to Dhamma; see, "Buddhist Chanting."
- On the other hand, just reciting those verses is not enough. To recite them with understanding, one needs to learn Dhamma and cultivate *paññā*.
- Normally, *saddhā* and *paññā* go together and need to be balanced. Similarly, *viriya* (effort) and *samādhi* (concentration) must be balanced. For example, too much effort can be a drawback for *samādhi*, when doing formal meditation. As the Buddha told Sona, the musician, the strings on a violin need to be just right—not too tight and not too loose.
- *Sati* (mindfulness) must lead and always be there.
- *Sati* can be compared to the steering wheel of a car; *saddhā* and *paññā* can be compared to one set of wheels, and *viriya* and *samādhi* can be compared to the other set of wheels. The wheels must be in balance and the steering wheel must be kept at the correct position all the time for the car to go forward. If the wheels are not balanced, the car will go in circles; if the steering wheel is not managed, the vehicle will go off the road.

8. These five (*saddhā, viriya, sati, samādhi, paññā*) are *cetasika* (mental factors). They help define one's character (*gati*) for the better, and these five are important ones to "take in" or "*āna*" in *ānāpāna sati*.

9. The five faculties exercise control in their respective domains: *saddhā* in the domain of *adhimokkha* (decision or resolve), *viriya* in *paggaha* (exertion), *sati* in *upaṭṭhāna* (awareness), *samādhi* in *avikkhepa* (non-distraction), and *paññā* in *dassana* (view or vision). When they become *Bala* (powers) , they become unshakable by their opposites – indecision, laziness, negligence, agitation, and delusion or ignorance. [***upaṭṭhāna*** : [nt.] waiting on; looking after; service; understanding.]

- It is important to realize the value of *citta pasāda* (joy) and *adhimokkha* (resolve) that results from *saddhā* based on true understanding: *adhimokkha* is an intermediate step in *Kusala-mūla Paṭicca Samuppāda* on the way to Nibbāna, see, "Kusala-Mūla Paticca Samuppāda."
- Also, *citta pasāda* and *adhimokkha* that arise in doing meritorious acts with joy in the heart are key to optimizing the merits; see, "A Simple Way to Enhance Merits (Kusala) and Avoid Demerits (Akusala)," and "Javana of a Citta – The Root of Mental Power."

10. The five *indriya* become five *Bala* and are well balanced only for an *Arahant*. By cultivating them and trying to keep them balanced, we can reap many benefits even before reaching that ultimate goal.

- Even for an *Arahant*, there are some leftover "imperfections" even though they are not defilements; these are some "hard-to-get-rid-of" quirks in personal behavior. For example, there is this story about a very young *Arahant* who had the habit of jumping over puddles instead of going around them; he had been born a monkey for many lives recently and had carried that habit to this life.
- Only a *Sammā Sambuddha* (like Buddha Gotama) is perfect in every aspect. This is why he is called "*Tathāgata*" ("*tatha*" for "what should be" or the "real nature"; pronounced "*thathāgatha*").

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3.6.12 Kāmaccandha [Kāmacchanda] and Icca – Being Blinded by Cravings

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1. *Kāmaccandha* [*Kāmacchanda*] is a Pāli word that has roots in the keyword "*icca*" (pronounced "ichcha"),

- There is no need to look for Sanskrit roots to find meanings hidden in Pāli words; this is a good example.
- *Kāmaccandha* [*Kāmacchanda*] is one of the five hindrances (*pañca nīvaraṇa*); see, "Key to Calming the Mind – The Five Hindrances."

2. *Kāmaccandha* [*Kāmacchanda*] ("*kāma*"+"*icca*"+ "*andha*") means the POSSIBILITY to be blinded by sense desires. We will analyze it below. First let me explain the pronunciation of the key words "*icca*" and "*anicca*."

- The Pāli word that is spelled in English as "*icca*" is pronounced as "ichcha," and means liking/craving.
- "*Na*" + "*icca*" is "*anicca*," which basically means "(in the long term) it is not possible to get what one craves, likes, or wants."
- "*Na*" + "*icca*" is "*anicca*," just like "*na*" + "*āgāmī*" is "*Anāgāmī*." [***āgāmī*** : (adj.), coming; one who comes.]

Such "combined words" are very common in Pāli. I will just show two examples from the *Dhammacakkappavattana Sutta*:

- "*yampiccha̍m na labhati tampi dukkha̍m*" is "*yam pi iccham na labhati tam pi dukkham*." Here "strong craving" is expressed by adding an extra "h" to go from icca to iccha.

In the present case, "*Kāma*"+"*icca*"+ "*andha*" becomes *Kāmaccandha* [*Kāmacchanda*].

- That is similar to "*ayamantimā jāti*" in the *Dhammacakkappavattana Sutta* coming from *"ayam antima jāti*."

Here is an audio recording of how these words are pronounced:

WebLink: audio pronunciation of *kāmaccandha* [*kāmacchanda*] Download

3. Now let us look at the meaning of the other components of the word *kāmacchanda.*

- Here "*kāma*" conventionally means indulging in sense pleasures that belong to the *kāma loka*: eye, ear, nose, tongue, and the body; "*andha*" means blind.
- If the attraction for something becomes so strong that one's mind may become "blind to rational thought." The mind can lose any control over what is sensible and what is not sensible (or immoral). *Kāmaccandha* [*kāmacchanda*] means "blinded by cravings for sensory pleasures."
- Anyone who has not started comprehending *Tilakkhaṇa* (for which removal of the ten types of *micchā diṭṭhi* is a pre-condition), would have *kāmaccandha* [*kāmacchanda*].
- However, one with *kāmaccandha* [*kāmacchanda*] MAY not commit any immoral action, unless the temptation becomes "high."

4. When a strong sensory input (*ārammaṇa*) comes in, one could be blinded by it and may do something immoral.

- For example, if one gets an opportunity to rob or even kill someone without getting caught, that could become very tempting.
- We have heard about situations where well-known people who are considered to be "highly moral" are charged with rape or taking large bribes.

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5. This possibility of generating *kāmaccandha* [*kāmacchanda*] is removed when one attains the *Sotāpanna* stage of *Nibbāna*. *Kāmaccandha* [*Kāmacchanda*] will be reduced to *kāma rāga* for a *Sotāpanna*.

- Having *kāma rāga* means one still craves sensory pleasures, but WILL NOT do anything immoral to get such sense pleasures.
- For example, a *Sotāpanna* could live a happily married person taking care of a family and engaging in sexual activities with the spouse. He/she may like to enjoy other sense pleasures too.
- *Kāma rāga* is removed only at the *Anāgāmi* stage of *Nibbāna*.

6. Now, let us analyze the word "*kāma*" in more detail. The true meaning of "*kāma*" comes from the WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63):

"*Saṅkapparāgo purisassa kāmo*,
Netekāmā yāni citrāni loke;
Saṅkapparāgo purisassa kāmo,
Tiṭṭhanti citrāni tatheva loke;
Athettha dhīrā vinayanti chandanti."

- *Kāma* is defined as "*saṅkappa rāga* about sense pleasing material things (*citrāni loke*)." And "*saṅkappa*" means "generating conscious thoughts."
- For example, *Sammā Saṅkappa* in the Noble Eightfold Path is about "contemplating fruitful Dhamma concepts with the *Nibbāna* as the goal."
- ***Vacī saṅkhāra* include BOTH *saṅkappa* conscious thoughts and *vācā* (speech);** they both depend on the *cetasika* (mental factors) of *vitakka* and *vicāra* that arise in the mind based on one's mindset, see, "Correct Meaning of Vacī Saṅkhāra."

7. The above explanation provides us with a way to start reducing *kāmacchanda* [*kāmacchanda*] even before one gets rid of the ten types of *micchā diṭṭhi*.

- It is important to note that "*kāma*" is not just engaging in activities to fulfill sense pleasures; "*kāma*" **includes indulging in conscious thoughts** about the five sense faculties that belong to the *kāma loka*: eye, ear, nose, tongue, and the body.
- **Most times, people enjoy just thinking about sense pleasures, for example, sex or food.**
- Every time one generates conscious thoughts about sensory pleasures, one's *kāmacchanda* [*kāmacchanda*] increases. By cutting down on such "daydreaming," one could reduce one's *kāmacchanda* [*kāmacchanda*].
- However, it will be permanently reduced to the *kāma rāga* level only at the *Sotāpanna* stage.

8. Even when one has *kāmacchanda* [*kāmacchanda*], one may be able to SUPPRESS it temporarily by focusing the mind on a neutral object, such as breath or a *kasiṇa* object.

- That is how ancient yogis, and even some people today, cultivate *jhāna*s by engaging in breath or *kasiṇa* meditations.
- Furthermore, one would need to be abstaining from *akusala kamma*.

9. This is why any *sutta* that describes *jhāna* has the following verse: "..*bhikkhu* ***vivicceva kāmehi vivicca akusalehi dhammehi*** *savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ* ***paṭhamaṁ jhānaṁ*** *upasampajja viharati.*."

- That means even to get to the first *jhāna*, one would need to be **abstaining from *akusala kamma*** (***vivicca akusalehi dhammehi***) and ***kāma saṅkappa*** (***vivicceva kāmehi***).
- Therefore, it is clear from the above discussion that even a *Sotāpanna* is not guaranteed to be able to attain *jhāna*.

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- *Jhānā* are different from *magga phala*. We all have cultivated *jhānā* in our deep past. It is easier to get to *jhānā* for those who have practiced *jhānā* in recent lives.
- However, one needs to attain a *magga phala* just once.

10. One can understand that because such "sense pleasing things" are not there in *Brahma loka*.

- A *rūpa loka Brahma* (i.e., a *rūpāvacara Brahma*) has a very fine body and does not have a nose to smell, a tongue to taste, or a solid enough body to feel touch. It can only see and hear.
- Since a *Brahma* cannot taste, smell or touch, a *Brahma* does not engage in those sense pleasures that are available in the *kāma loka* like tasting food, smelling nice aromas, or engaging in sex. *Brahmās* are unisex. However, even a human female who cultivated *jhānā* and is born as a *brahma* is said to have "*purisa gati*" as a brahma: WebLink: suttacentral: *Bahdhātuka Sutta* (MN 115). That term "*purisa*" is not used in the sense of "male" (*Atthapurisa puggalā*s include women who have comprehended the Four Noble Truths, i.e., belong to the *Saṅgha*).
- ***Kāmacchanda* [*Kāmacchanda*] involves only those sense pleasures that are available only in *kāma loka*.**

11. *Jhānic* pleasures are cultivated by suppressing *kāma rāga*; see "Three Kinds of Happiness – What is Nirāmisa Sukha?."

- That involves subsiding the "heating of the mind" due to *kāma rāga.*
- We don't realize it, but our minds are heated and agitated by the desire for sense pleasures. However, the desire for sense pleasures cannot be removed by sheer willpower, and becomes possible typically after the *Sotāpanna* stage; see, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

12. "*Tāpa*" (pronounced "thāpa") means heat; when we get really stressed, we feel a "fire" in the heart. When it gets worse, people say, "I could feel my heartburn," when they hear extremely bad news.

- When getting angry, we can definitely feel this "fire" within; see, "How to Taste Nibbāna."
- Even though we do not realize it, even engaging in *kāma saṅkappa* ("daydreaming about sensory pleasures") — let alone engaging in them — leads to a "highly perturbed state of mind."
- And "*ātāpī*" is to remove that "fire" from the heart and the stress from the mind, and calm the mind. This is the "cooling down", "*niveema*," "*nivana*" or early stages of *Nibbāna*.

13. This is actually what the verse, "*ātāpī sampajāno, satimā vineyya loke abhijjhā domanassam*" in the *Mahā Satipaṭṭhāna Sutta* means.

- It basically means: "Get rid of the fire or heat in mind by being aware of *kilesa* or defilements and by removing **extreme greed (*abhijjhā*)** that leads to a **depressed mind (*domanassa*)** through discipline (*vineyya*)."
- We will discuss this later, but here is the summary: When one gets angry, that is *domanassa*. When one has strong cravings, that is *abhijjhā.*
- When one can at least suppress *abhijjhā* and *domanassa,* one's mind automatically gets to *samādhi.*

14. These are just basic principles. Furthermore, one cannot get rid of *abhijjhā domanassa* quickly just by sheer willpower.

- One needs to learn pure Dhamma and understand WHY a mind gets heated and excited and becomes vulnerable to doing more *akusala kamma*.
- The first thing to realize is that one's actions (*kamma*) will have consequences (*vipāka*), if not in this life in future lives.
- And that is not possible without rebirth. This is why rebirth is a built-in foundation of Buddha Dhamma.

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3.7 The Five Aggregates (Pañcakkhandha)

September 7, 2024: Most of the posts in this section need revision and have been removed. I will add them back after they are revised.

Five Aggregates (Pañcakkhandha) – New Series (November 29, 2025)

- Attachment Is to Saññā, Not to Pañcakkhandha
- The Illusion of Perception (Saññā) - It Is Scientific Consensus
- Origin of Attachment – Rāga Triggered by Saññā

Five Aggregates

- Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood
- Sensory Experience, Paṭicca Samuppāda, and Pañcupādānakkhandha
- Saññā – Hidden Aspect of Paṭicca Samuppāda
- Overcoming Attachment to "Distorted/False Saññā" Leads to Nibbāna

- **Five Aggregates – Connection to Tilakkhaṇa**
  - Five Aggregates and Tilakkhaṇa – Introduction
  - Icca, Nicca, Anicca – Important Connections
  - "Me" and "Mine" – The Root Cause of Suffering
  - Difference Between "Me and Mine" and Sakkāya Diṭṭhi
  - Sakkāya Diṭṭhi – "Me and Mine" View
  - Atta – Two Very Different Meanings

The following provides a sample of posts on *rūpa, vedanā, saññā, saṅkhāra, viññāṇa:*

Rūpa: "What Are Rūpa? (Relation to Nibbāna)," "Rūpa (Material Form)" and "The Origin of Matter – Suddhaṭṭhaka"

Vedanā: "Vedanā (Feelings) Arise in Two Ways, "Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings," and "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."

Saññā: "Saññā – What It Really Means," and "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

Saṅkhāra: "Saṅkhāra – What It Really Means" and "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."

Viññāṇa: "Viññāṇa (Defiled Consciousness)" and "Viññāṇa – What It Really Means" "Kamma Viññāṇa – Link Between Mind and Matter," "Anidassana Viññāṇa – What It Really Means."

- "Saññā (Perception)"
- "Vedanā (Feelings)"

Different Approach:

Paṭicca Samuppāda During a Lifetime

Other Analyses:

Where Are Memories Stored? – Viññāṇa Dhātu

Pañcakkhandha or Five Aggregates – A Misinterpreted Concept

Pañcupādānakkhandha – It is All Mental

Nāma & Rūpa to Nāmarūpa

Also, see the section on "Concepts of Upādāna and Upādānakkhandha."

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3.7.1 Five Aggregates (Pañcakkhandha) – New Series

November 29, 2025

Attachment Is to Saññā, Not to Pañcakkhandha

The Illusion of Perception (Saññā) - It Is Scientific Consensus

Origin of Attachment – Rāga Triggered by Saññā

3.7.1.1 Attachment Is to Saññā, Not to Pañcakkhandha

November 29, 2025

The trigger for *avijjā* to arise is a '*sukha vedanā*' generated via the *kāma saññā*. That initiates a *pañc**upādāna**kkhandha* process or, equivalently, a *Paṭicca Samuppāda* process with every sensory input. In *rūpa* and *arūpa loka*, *avijjā* is triggered by '*rūpa saññā*' (causing '*jhānic* pleasures') and '*arūpa saññā*' (causing '*arūpa samāpatti* pleasures') respectively.

Few *Suttās* Even Mention *Pañcakkhandha*

1. The word *pañcakkhandha* appears only in the following *suttās*: Both are defined in WebLink: suttacentral: *Khandha Sutta* (SN 22.48) and WebLink: suttacentral: Saṅgiti Sutta (DN 33). WebLink: suttacentral: *Arahanta Sutta* (SN 22.76) refers to the *pañcakkhandha* of an *Arahant*. It appears in a *gāthā* in the WebLink: suttacentral: *Bhāra Sutta* (SN 22.22) and three *Thera/Theri gāthā* (WebLink: suttacentral: *Sāmidattattheragāthā* (KN Thag 1.90), WebLink: suttacentral: *Isidattattheragāthā* (KN Thag 1.120), and WebLink: suttacentral: *Soṇātherīgāthā* (KN Thig 5.8)), because it rhymes better than *pañcupādānakkhandhā*. This is confirmed in the *Bhāra Sutta* (SN 22.22) because *pañcupādānakkhandhā* is defined as the 'burden' @ marker 1.5, before *pañcakkhandha* appears in a *gāthā* @ marker 6.1.

- Those are the only instances of *pañcakkhandha* appearing in the *suttās* that I could find.
- Furthermore, in many *suttās*, **the five components of the *pañcupādānakkhandhā* (*rūpupādānakkhandha* through *viññāṇupādānakkhandha*)** are abbreviated as ***rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa***.
- **It is critical to keep in mind** that those refer to *rūpa**upādāna**kkhandha* through *viññāṇ**upādāna**kkhandha.*
- For example, the verse "*Idha, bhikkhu, sutavā ariyasāvako rūpaṁ pajānāti, rūpasamudayaṁ ... **rūpanirodhaṁ** ... rūpanirodhagāminiṁ paṭipadaṁ pajānāti*" appears in the "WebLink: suttacentral: *Vijjā Sutta* (SN 22.114)." Here, '***rūpa nirodha***' does not refer to the cessation or destruction of **external *rūpa***, but to the cessation of '**mind-made *rūpa***' that arises in the mind due to ignorance, i.e., ***rūpupādānakkhandha***. '***Rūpa nirodha***' happens when one attains the *Arahant* stage, at which time '**mind-made *rūpa***' stops arising.
- **Thus, it is critical to understand** that whenever **the five components *rūpa* through *viññāṇa*** appear in a *sutta*, they almost always refer to ***rūpupādānakkhandha* through *viññāṇupādānakkhandha*.**

Seeing Involves *Pañca Upādānakkhandha*, Not Just the External *Rūpa*

2. Therefore, "*rūpa*" does not refer to "external *rūpa*" but to **those mental aspects regarding it** that arise in the mind when experiencing an "external *rūpa.*"

- Here is an easy way to understand that 'seeing', for example, is not just capturing the figure of person X.
- Consider a "seeing event" where A sees X approaching. **With just one look at X**, A can recognize X as his friend. Instantly, a joyful emotion arises in A, and he smiles.

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- Even though it is a simple example of a "sensory input," we can learn much by examining what happens in A's mind upon seeing X. Here, A's mind recalls past sights and matches the figure he saw with that of his friend X. That 'recognition' is the fundamental level of '*saññā*.' For that to happen, A's mind used the 'past (*atīta*) component of the *rūpa* aggregate' or, even more correctly, the 'past (*atīta*) component of the *rūpa upādānakkhandha.'* Recognition as a 'friend' elicits a joyful feeling, too. **Thus, any sensory event involves *pañcupādānakkhandha* or all five components.**
- For more examples, see "Amazingly Fast Time Evolution of a Thought (Citta)."
- This is a critical issue to understand! Please review the following posts to make that clear: Rūpa – What It Really Means, "Vedanā (Feelings) Arise in Two Ways", Saññā – What It Really Means, Saṅkhāra – What It Really Means, Viññāṇa – What It Really Means, 'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā, Sandiṭṭhiko – What Does It Mean?

Attachment Does Not Happen in the Absence of *Pañcupādānakkhandha*

3. Many people erroneously believe that *pañc**upādāna**kkhandha* arises when a mind attaches to *pañcakkhandha.* However, *pañcakkhandha* (without ***upādāna***) represents an undefiled mind (called a '*pabhassara*' mind; see "Uncovering the Suffering-Free (Pabhassara) Mind"), and such a mind cannot attach to anything.

- The Buddha almost always discussed the *pañc**upādāna**kkhandha* and not the *pañcakkhandha*, as we discussed in #1 above.
- That is because a Buddha teaches how a mind with *pañc**upādāna**kkhandha* can be cleansed. Thus, we need to learn how to remove the '***upādāna***' (attachment/craving) aspect in *pañc**upādāna**kkhandha*.
- **Then, a question may arise:** How does a mind attach to a sensory input if not to the *pañcakkhandha*? What triggers *avijjā* (and initiates a *Paṭicca Samuppāda* process with '"*avijjā paccayā saṅkhāra*')? Is it *pañc**upādāna**kkhandha* itself?

Mahāpuṇṇama Sutta (MN 109)

4. In the "WebLink: suttacentral: *Mahāpuṇṇama Sutta* (MN 109)," a *bhikkhu* asks the Buddha, "*Bhante*, **is that attachment/grasping (*upādāna*) to the *pañcupādānakkhandhā*? Or does the grasping (*upādāna*) happen to anything other than the *pañcupādānakkhandhā*?**" (**Pāli version:** "*Taṁyeva nu kho, bhante, upādānaṁ te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādānan'ti*?")

- Buddha's answer: "**It is neither of those**. That grasping (*upādāna*) is NOT (directly) to the *pañcupādānakkhandhā*, but it WOULD NOT HAPPEN in the absence of *pañcupādānakkhandhā* either." ("*Na kho, bhikkhu, taṁyeva upādānaṁ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṁ*")
- This is a critical point to understand. The Buddha was saying that attachment does not happen directly to the *pañcupādānakkhandhā.* However, attachment WOULD NOT happen in the absence of *pañcupādānakkhandhā* either. **For example, attachment would not happen for an *Arahant*, but it WILL happen for a *puthujjana*.**
- **In other words, there is a trigger for that attachment.** That trigger is explained in the next verse.

5. Then the Buddha further explained: Attachment (**or more correctly, conscious attachment or *upādāna***) is **not directly to the *pañcupādānakkhandhā***. That attachment or grasping or *upādāna* is due to the ***chandarāga* for the *pañcupādānakkhandhā*.** ("*Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo taṁ tattha upādānan'ti*)".

- Now, the question is: **What is the cause** for that ***chandarāga*** to arise? **It is the "distorted *saññā*" (which is the *kāma saññā* for *kāma loka*)!**

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- **This is the critical point hidden in that *sutta*!**
- **The same explanation is given** in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)" with exactly the same verses.
- However, that 'trigger' is discussed in many other *suttās*.

Trigger Is *Kāma Saññā* (in *Kāma Loka*)!

6. **That trigger** ('***kāma saññā***') is discussed in many *suttās*. The problem is that those deeper *suttās* have not been correctly translated into English (or even Sinhala).

- A key *sutta* on the subject is "Mūlapariyāya Sutta – The Root of All Things." All existing English translations are hopeless.
- Furthermore, at the end of the "WebLink: suttacentral: *Mūlapariyāya Sutta* (MN 1)," it is stated that **even the *bhikkhus* for whom the discourse was delivered did not understand it!**
- I have discussed several relevant *suttās*, including "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)" (in "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhaā") and "WebLink: suttacentral: *Kalahavivāda Sutta* (KN Snp 4.11)" (in "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on 'Distorted Saññā'").

7. Therefore, there are many other *suttās* that help us understand the *Mūlapariyāya Sutta* and the associated critical issue of *saññā*. The mind is pre-programmed (via *Paṭicca Samuppāda*) to present an attractive external world, **even though the external world is devoid of any such attractions in ultimate reality (*paramattha*)**; '*paramattha*' ('*parama*' + '*attha*') means 'ultimate truth.'

- **For example, even though we see a colorful world, nothing in the world has color!** The 'red color' of a rose is a 'distorted or false *saññā*' (a misleading perception). **In the same way, attractive tastes, smells, sounds, and body touches are due to '*kāma saññā*.'**
- I highly recommend the post, "Colors Are Mind-Made (Due to Kama Saññā)." That post shows (with scientific evidence) that the **colors of objects (which entice us) are mind-made** and are not associated with the objects themselves or with the light.
- The same holds for all other "appealing sensory inducements" such as taste and smell. **They are all 'mind-made' due to the *kāma saññā* built into us.**
- Therefore, ***kāma saññā*** is the trigger that leads to attachment with ***chandarāga*** in *kāma loka*. However, since an *Arahant* does not have either ***chandarāga*** or ***pañcupādānakkhandha***, no attachment takes place for an *Arahant*.

Deceived by Illusory 'Sensual Pleasures'

8. This is a critical issue to fully comprehend. If flowers don't have colors, would we attach to them? If a certain food item is not tasty, would we crave eating it? The same holds for all other sensory contacts. If none of them induce a REAL 'pleasure sensation', would we attach to them?

- **The other critical point is the following: If we investigate it from all avenues available to us in the world, they all confirm that we do actually experience those 'pleasure sensations.'** For example, scientists will readily tell you that sugar tastes sweet because it contains sucrose molecules.
- That is why the Buddha stated that it is not possible to confirm his teachings by engaging in debates with those (like scientists) who can only depend on 'worldly techniques' (scientific studies) to base their conclusions.
- **It is only with the '*dhamma cakkhu*' that we can 'see with wisdom' how our bodies and our environment arise to provide that 'pleasure sensation' with built-in *saññā*.**

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- **Furthermore, having chased those mind-made pleasures for an eternity, it is not easy for most people to even accept the fact that '*saññā*' is a mirage created by the mind** (as explained in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)"). See #6 above.

Buddha Hesitated to Teach at First

9. This is why, just after attaining Buddhahood, the Buddha decided not to teach his newfound Dhamma. He thought, "This Dhamma I have discovered is deep, hard to see, hard to understand, peaceful, sublime, **beyond the scope of mundane logic (*atakkāvacaro*)**, subtle, comprehensible only to the wise (***paṇḍita***)."

- **The Pāli verse:** "*adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto* ***atakkāvacaro*** *nipuṇo* ***paṇḍita****vedanīyo*." See "WebLink: suttacentral: *Brahmāyācana Sutta* (SN 6.1)."
- **The next few verses are important:** "*Ālayarāmā kho panāyaṁ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya* ***duddasaṁ*** *idaṁ ṭhānaṁ yadidaṁ* ***idappaccayatāpaṭiccasamuppādo****. Idampi kho ṭhānaṁ duddasaṁ yadidaṁ* ***sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ****.Ahañceva kho pana dhammaṁ deseyyaṁ; pare ca me na ājāneyyuṁ; so mamassa kilamatho, sā mamassa* ***vihesā****"ti.*"
- **Translation**: "But people easily attach to things in the world, they love them and enjoy them. It's hard for them (***duddasaṁ***) to see this ***idappaccayatā paṭicca samuppāda***. It's also hard for them to see how stopping *saṅkhāra* generation (***sabba saṅkhāra samatho***), breaking of all *samsaric* bonds (***sabba upadhi paṭinissaggo***), and the cessation of *taṇhā* (***taṇhākkhayo virāgo nirodho***) leads to ***Nibbāna***. And if I were to try to teach this Dhamma, others might not understand me, and I will only get tired (***vihesā***) of teaching it."
- Then the *sutta* describes how the Buddha eventually agreed to teach his Dhamma when *Brahma* Sahampati pointed out that there are people who can comprehend the teachings (@marker 5.1).
- It is not only our Buddha but also previous Buddhas who initially decided not to teach their newfound Dhamma. See "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)," which describes a similar situation with Buddha Vipassi. This *sutta* names several previous Buddhas and provides a detailed account of Buddha Vipassi.

We Must be Careful in Handling The Issue of 'Distorted *Saññā*'

10. Once we understand that all those 'sensual pleasures' are mind-made, it is easy to equate them to a 'pit of glowing coals' in the "WebLink: suttacentral: *Alagaddūpama Sutta* (MN 22)." **Deceived by those so-called 'sensual pleasures,' we engage in *akusala kamma* that leads to rebirths in the *apāyās*!**

- However, we must be careful not to totally reject 'sensual pleasures.' Many types of '*saññā*' are critical for our survival. Our bodies are designed with certain types of *saññā* to survive in our environment.
- There is no need to reject 'sensual pleasures' as long as one does not attach to them or such actions lead to hurting others, or there is a risk of indulging in too many 'pleasurable activities.' The Buddha never asked *bhikkhus* or lay people not eat eat tasty foods, for example. In fact, when people offer food to the *bhikkhus*, they try to prepare nutritious, tasty food.
- There are other aspects too. **There is no need to disregard colorful objects**, saying, "colors are made up. There is no need to pay attention to colors." We pick a ripe fruit by its color (a '*saññā*'), which helps us avoid eating raw fruit. We would not be able to avoid accidents without using traffic signals with 'color lights.' There are many such examples of objects with colors that benefit us in living this human life.
- In fact, most animals depend on their built-in *saññā* for their survival. will discuss these aspects in the next post.

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- This is why the Buddha taught that handling Dhamma is like handling a venomous snake. This is also stated in the "WebLink: suttacentral: *Alagaddūpama Sutta* (MN 22)" (linked to the relevant verses in the *sutta*). If the teachings are not handled with wisdom, one could get into trouble.

Avijjā of a *Puthujjana* – Connection to *Saññā*

11. We all know that a *puthujjana* accumulates *kamma* with *rāga*, *dosa*, and *moha* arising in the mind.

- We have also heard that it happens because a *puthujjana* is ignorant about the "true nature of the world," i.e., due to *avijjā*.
- But what is that "true nature of the world" a *puthujjana* is ignorant about?
- We have heard that explained in several ways: "ignorance of the Four Noble Truths," not knowing the *anicca*, *dukkha*, *anatta* nature of the world, etc.
- For example, "WebLink: suttacentral: *Avijjā Sutta* (SN 56.17)" says that ignorance is "Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering." "WebLink: suttacentral: *Avijjā Sutta* (SN 22.113)" says that ignorance is "it's when an unlearned ordinary person doesn't understand *rūpa* (and *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*), its origin, its cessation, and the practice that leads to its cessation." "WebLink: suttacentral: *Avijjā Sutta* (SN 45.1)" says that ignorance is not understanding the Noble Eightfold Path.
- From the above discussion, we can say that **another key aspect of *avijjā* is not knowing the role of the 'distorted *saññā*.'** That is emphasized in the *Mūlapariyāya Sutta*; here, '*Mūlapariyāya*' means 'Root of All Things.'

Saññā Is the Trigger for *Avijjā* to Arise

12. The initiation of a *pañc**upādāna**kkhandha* is the same as the initiation of a *Paṭicca Samuppāda* process. They both arise with *avijjā* triggered by *saññā* (which is *kāma saññā* for us in the *kāma loka*).

- The reason why a mind acts with *avijjā* even upon looking at a neutral object, such as a speck of dust or the blue sky, **is a deep concept that has been hidden for thousands of years.** See the critical post "What Does 'Paccaya' Mean in Paṭicca Samuppāda?"
- *Avijjā* arises automatically with any sensory input due to the distorted *kāma saññā* built into our bodies (and also through the environment). I have discussed this for a couple of years. A few key posts are "Saññā – All Our Thoughts Arise With 'Distorted Saññā'," "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

Pañcupādānakkhandha (or *Avijjā*) Does Not Arise in *Satipaṭṭhāna Bhūmi*

13. Then, in #12 of the post "Overcoming Kama Saññā – Satipaṭṭhāna Bhūmi or Jhāna," it was pointed out that *Pañcupādānakkhandha* DOES NOT arise while the mind is in the '*Satipaṭṭhāna Bhūmi*.' That is because any type of 'distorted *saññā*' associated with the world (which triggers *avijjā* and *pañcanīvaraṇa*) does not arise there, i.e., **the trigger** for ***avijjā* to arise** is not present in the *Satipaṭṭhāna Bhūmi*.

- **That is how one can comprehend deep Dhamma concepts (necessary to attain *magga phala* above the *Sotāpanna* stage) without being affected by the '*kāma saññā*.'**
- While ***sakkāya diṭṭhi* (the wrong view)** is eliminated at the *Sotāpanna* stage, ***sakkāya* (*pañcupādānakkhandha*)** ceases only at the *Arahant* stage, i.e., ***pañcupādānakkhandha*** no longer can be initiated for an *Arahant*.
- At the moment of attaining *Arahanthood*, *pañcupādānakkhandha* stops arising, and the *Arahant* is separated from the world. Of course, the physical body that the *Arahant* was born with will survive until its death.

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3.7.1.2 The Illusion of Perception (Saññā) - It Is Scientific Consensus

December 6, 2025

The illusion of perception (*viparīta,* or distorted, *saññā*), taught by the Buddha, has now been fully confirmed by modern science. It is the current scientific consensus that colors, tastes, smells, music, and pain exist only in the mind.

Introduction

1. Over 2600 years ago, the Buddha taught that our perceptions are like mirages; see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." Modern inclinations toward that worldview began with Galileo (who made many discoveries with the telescope) in the early 1600s. Initially, philosophers contributed to the effort, but modern science (especially since the late 1900s) has since confirmed the Buddha's teachings. A historical timeline is in #9 below.

- I prepared this post using SuperGrok (a paid version of Musk's AI, Grok, for which I have a subscription) and Google's Gemini. Most of the following essay is from SuperGrok, with Gemini confirming. I did not want to rely on just one. Please do your own research with your preferred AI bot and comment in the discussion forum regarding any of the following.
- I must caution that one must ask the right questions of these AI bots. Otherwise, they tend to go off in tangents. For example, initially, they tried to explain this 'illusion of perception' with the theory of evolution. I had to instruct them specifically **to focus only on the scientific facts** regarding the 'illusion of perception.'
- **Also note:** While AI bots are an excellent resource for summarizing existing scientific knowledge**, they cannot discern truth from falsehood regarding Buddha's teachings because they cannot think for themselves.** They tend to go with the 'widely adopted explanations' (which works for summarizing scientific knowledge). However, they are incapable of 'seeing the deeper truths' in Buddha's teachings.
- **The following are mainly SuperGrok's words, with a few additions from Gemini and a few additions/revisions from me. The final bullet #13 at the end is mine on the implications of the 'illusion of perception.'**

The World Is Devoid of Colors, Tastes, ..

2. Imagine biting into a ripe apple. You see its vibrant red skin, taste its sweet juiciness, smell its fresh aroma, and if you accidentally cut your finger while slicing it, you feel a sharp pain. These experiences feel so real, so immediate, that it's hard to question their existence in the world around us.

- Yet, what if I told you that none of these—color, taste, smell, the harmony of music, or even pain—actually exist in the external world? They are all creations of your mind, perceptions constructed from raw sensory data that bear little resemblance to the fundamental reality outside.
- This idea might seem startling, but it is a well-established fact in philosophy and science. **Our perceptual reality, the world we experience through our senses, is vastly different from the objective, physical reality that exists independently of us. My comment**: This 'objective reality' is '*paramattha*' ('*parama attha*' or 'ultimate truth') in Buddha's teachings.
- Colors aren't painted on objects; tastes aren't inherent in food; smells don't waft through the air as we perceive them; music isn't embedded in sound waves; and pain isn't a property of injured tissue.
- Instead, these are all subjective experiences generated in the brain (**My comment:** more correctly, in the mind with the help of the brain). This essay will carefully present these facts to a general audience, drawing on historical developments and evidence without delving into why this might be the case. By the end, you'll see how this understanding reshapes our grasp of reality, and references to books, videos, and other resources are included for further exploration.

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- To make this clear, let's break it down sense by sense, then trace a historical timeline of how these insights were uncovered. Along the way, we'll look at concrete examples and demonstrations that highlight the subjective nature of perception.

The Perception of Color – A World Without Hues

3. Let's start with color, one of the most vivid aspects of our daily lives. We see a blue sky, green grass, and yellow sunflowers, but these colors do not exist in the external world.

- What does exist are electromagnetic waves of different wavelengths—light—that bounce off objects and enter our eyes. These waves have no inherent color; they are just electromagnetic vibrations at various frequencies.
- The brain interprets these waves and assigns them colors, creating the perceptions we call "red" or "blue." Consider optical illusions, such as the famous dress that some people see as white and gold while others see it as blue and black, as pointed out in the following video:

  WebLink: youtube: What Colour Is This Dress? (SOLVED with SCIENCE)

4. The same image, the same light waves, but different brains produce different colors. Or think about color blindness: some individuals can't distinguish red from green because their brains process the electromagnetic waves differently. If color were an intrinsic property in the object, everyone would see it the same way. Instead, it's a mental construct.

- Another fact: animals perceive colors differently. Pigeons see more colors than humans, including ultraviolet, while dogs see fewer. The external light is the same, but the perception varies.
- Even in humans, conditions like synesthesia can make people "see" sounds as colors, blending perceptions in ways that show they're not tied to the external stimulus. In darkness, there are no colors at all—objects lose their hues because there's no light to reflect. **Yet, in dreams or hallucinations, we can experience vivid colors without any external light.** This demonstrates that color is a product of the mind, not the world.
- **The fundamental reality is colorless electromagnetic waves and colorless objects; our perceptual reality is a painted illusion.** See "WebLink: youtube: Color Only Exists In Your Brain!"
- **My comment:** See my recent post, "Colors Are Mind-Made (Due to Kāma Saññā)" for further details. The 'illusion of perception' is easiest to see with 'color perception.' It will be beneficial to understand this post to see **why it is '*anicca* (unfruitful)' to attach to 'worldly pleasures' which are mind-made and not real**.

The Perception of Music: Harmony in the Head

5. Music might seem different—after all, it's organized sound. But sounds themselves are merely pressure waves in the air, vibrations at different frequencies and amplitudes. There's no melody or harmony in those waves; the brain organizes them into music.

- Consider that what we call a "note" is a frequency, like 440 Hz for A above middle C. But harmony—the pleasing combination of notes—is perceptual. Dissonance, like a tritone, feels tense to most ears, but that's a brain response, not in the waves. In some cultures, intervals we find discordant are harmonious, showing cultural shaping of perception.
- Noise versus music is subjective: one person's symphony is another's cacophony. Deaf individuals can't hear music, but some feel vibrations and "perceive" rhythm through touch, blending senses. Tinnitus, a ringing in the ears without external sound, proves auditory perceptions can originate in the brain.
- Hallucinations of music, as in musical hallucinosis, occur without any waves, further evidencing that music is mental. The external world vibrates; our perceptual reality turns it into symphonies or screams.

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- See "WebLink: plato.standord.edu: Auditory Perception."

The Perception of Taste: Flavors Born in the Brain

6. Now, turn to taste. That apple isn't inherently sweet—it's made of molecules like sugars and acids that interact with receptors on your tongue. These receptors send chemical/electrical signals to the brain, which then creates the sensation of sweetness. Without the brain's (more correctly, in the mind) interpretation, there's no taste; just chemical compounds.

- Evidence abounds. Have you noticed how food tastes bland when you have a cold? That's because much of what we call taste is actually smell—up to 80%. Block your nose, and an apple tastes like a potato. The chemicals are the same, but the perception changes.
- Or consider supertasters, people with more taste buds who experience flavors more intensely. The food hasn't changed; their brains amplify the signals.
- Miracle berries provide a striking demonstration: eating one makes sour lemons taste sweet. The berry alters how receptors respond, but the lemon's chemistry remains unchanged. The taste shifts entirely in the mind.
- Similarly, in cases of brain injury, people can lose the ability to taste certain flavors while the tongue remains functional. This shows taste isn't in the food—it's a mental response to stimuli.

  WebLink: youtube: Taste & Smell: Crash Course Anatomy & Physiology #16
- The external world consists of molecules and compounds; our perceptual reality ascribes qualities such as bitter, salty, and umami, rendering eating a subjective experience far removed from the chemical facts.
- Many animals prefer the taste of certain things that would not even be considered food. For example, pigs eat rotten foods or even feces; that means they like the taste (and also smell) of them! Their bodies are formed to be able to extract nutrition from those things, even though we will get sick if we eat them. (**My comment:** Further details in the next post on 'Different Species Have Different Types of Perceptions (Saññā).')

The Perception of Smell: Aromas as Mental Inventions

7. Smell follows a similar pattern. Odors don't exist as we perceive them; they're volatile molecules floating in the air that bind to receptors in the nose. These trigger signals to the brain, which constructs the smell, whether it's roses or coffee.

- Evidence comes from anosmia, the loss of smell, which is often observed in conditions such as COVID-19. The molecules are still there, but without brain processing, there's no odor.
- Phantosmia, in which individuals smell things that aren't present (e.g., burning toast during a migraine), demonstrates that smells can arise purely from brain activity, without external molecules.
- Cultural differences highlight subjectivity: what smells pleasant to one person (such as durian) might be repulsive to another. The molecules are identical, but perceptions differ across individuals. In blind smell tests, people often misidentify familiar scents when labels are removed, revealing how context and expectation shape the experience.
- The brain can even blend smells in unexpected ways, as in wine tasting, where aromas combine into complex flavors not present in isolation. The external reality is just molecules; smell is the mind's creative interpretation.
- See WebLink: youtube: Science of the Senses I Season 1 I Episode 4

The Perception of Pain: Suffering in the Psyche

8. Pain feels the most "real" because it's tied to the body, yet it's equally a mental construct.

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- Pain arises when nociceptors detect potential harm, signal the brain, and the brain creates the sensation. Without the brain, there's no pain—just tissue damage. Some people don't feel physical pain (which is a *kamma vipāka*, because they may bleed to death; see "WebLink: youtube: Why Some People Don't Feel Pain")
- Phantom limb pain is a classic example: amputees feel agony in missing limbs. There's no injured tissue, yet the pain is real because the brain generates it. Hypnosis or placebos can reduce pain without changing the injury, showing it's perceptual. Chronic pain conditions, where pain persists long after healing, illustrate this disconnect. Soldiers in battle sometimes don't feel wounds until later—the same damage, but context alters perception. Anesthesia blocks pain signals, but the injury remains; the mind simply doesn't register it.
- Some people, due to rare conditions like congenital insensitivity to pain, never feel pain despite injuries. The external stimuli are there, but perception is absent. Pain isn't in the body—it's the mind's alarm system, often unreliable.
- See "WebLink: medcentral.com: History of Pain: A Brief Overview of the 17th and 18th Centuries."

A Historical Timeline: Uncovering the Subjective Nature of Perception

9. The realization that perceptions like color, taste, smell, music, and pain exist only in the mind didn't happen overnight. It unfolded over centuries through philosophical inquiry and scientific observation. Here's a chronological overview of key milestones, focusing on the facts of discovery without explanatory theories.

- Ancient Times (4th Century BCE): Aristotle, in works such as "De Anima," held that qualities like color and taste are inherent in objects and are perceived directly by the soul. This object-centered view dominated for millennia. See "WebLink: plato.stanford.edu: Primary and Secondary Qualities in Early Modern Philosophy."
- 17th Century: The Dawn of Distinction: In 1623, Galileo Galilei argued in his book "The Assayer" that tastes, odors, colors, and sounds are not in external objects but reside in consciousness. He stated that without a perceiver, these qualities wouldn't exist, marking an early shift to subjective perception.
- René Descartes, in the 1640s, explored pain in "Meditations on First Philosophy" and "Principles of Philosophy," noting phantom limb pain as evidence that pain is a perception of the soul or mind, not the body itself. See "WebLink: medcentral.com: History of Pain: A Brief Overview of the 17th and 18th Centuries."
- Late 17th Century: Primary vs. Secondary Qualities: John Locke, in his 1690 "An Essay Concerning Human Understanding," formalized the distinction. Primary qualities (shape, size, motion) exist in objects; secondary qualities (color, taste, smell, sound) are powers in objects to produce ideas in the mind. This framework influenced centuries of thought. See "WebLink: philosophybreak.com: John Locke's Empiricism: Why We Are All Tabula Rasas (Blank Slates)."
- 18th Century: Deepening Subjectivism: George Berkeley, in "A Treatise Concerning the Principles of Human Knowledge" (1710), extended this to argue that all qualities are perceptions—"to be is to be perceived." David Hume, in "A Treatise of Human Nature" (1739), reinforced that colors, sounds, tastes, and smells are merely perceptions, without independent existence. See Chapter 10 in "Primary and Secondary Qualities: The Historical and Ongoing Debate," edited by Lawrence Nolan (2011).
- Thomas Reid, in the late 1700s, critiqued and refined the primary-secondary distinction in "Essays on the Intellectual Powers of Man" (1785), emphasizing that secondary qualities such as smell and taste are known only through sensation. See Chapter 11 in "Primary and Secondary Qualities: The Historical and Ongoing Debate," edited by Lawrence Nolan (2011).
- 19th Century: Nerve-Specific Sensations: Johannes Müller, in the 1830s, through his "law of specific nerve energies," showed that sensations depend on which nerves are stimulated, not the external cause. For example, pressure on the eye produces light sensations, proving color is nerve-dependent. Hermann

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von Helmholtz applied this to the perception of sound and color in his work on physiological optics (1850s-1860s). See "WebLink: ncbi.nlm.nih.gov: A Brief History of Sensation and Reward."

- In 1965, Ronald Melzack and Patrick Wall described pain as a multidimensional experience influenced by brain gates rather than by direct input in their paper on the gate control theory. Neuroscience studies confirmed phantom pains and hallucinatory smells/sounds as brain-generated. See "WebLink: ncbi.nlm.nih.gov: Pain Theory."
- For music, research in auditory perception, as in Hermann von Helmholtz's works, was revisited, showing harmony as a psychological phenomenon. This timeline shows a gradual shift from viewing qualities as objective to recognizing them as mental constructs grounded in observation and argument.
- Neuroscience (late 20th Century – Present): Modern neuroscience, using tools such as fMRI and EEG, has provided concrete evidence that the brain is an active constructor of reality (**My comment:** more correctly, the mind is the constructor with the help of the brain). Studies consistently show that perception involves extensive neural processing, pattern recognition, and predictive modeling, confirming that we interact not with the raw world, but with a highly edited neural simulation.

Implications: Bridging Perceptual and Fundamental Reality

10. The gap between fundamental physical reality and perceptual reality is not a philosophical abstraction but a fact demonstrated through scientific evidence, optical illusions, and neurological conditions.

- Understanding that our senses create a subjective world has profound implications. It explains why witnesses disagree on colors in accidents or why food tastes different to each person. It highlights the gap between what we experience and what's truly out there—waves, molecules, vibrations—reminding us that reality is filtered through the mind.
- Yet, this doesn't diminish our experiences; it enriches them by revealing the brain's creative power. Most people go through life assuming their perceptions mirror the world precisely, but grasping this fact fosters humility and curiosity about the unseen fundamental reality.
- **My Comment**: We are born human with a built-in "illusion of perception' (*viparīta,* or distorted *saññā*). Those perceptions should not be disregarded, because they are, in many cases, essential for our survival. Even an *Arahant* experiences it and lives with it until the death of the physical body. But an *Arahant* has 'seen with wisdom' that is a mirage (in the ultimate truth or *paramattha*) and thus their minds do not attach to the 'mirages.' This is a subtle but critical point. See #10 of "Attachment Is to Saññā, Not to Pañcakkhandha."

References – Books

11. For further reading and viewing, here are general resources that present these facts:

- "An Essay Concerning Human Understanding" by John Locke (1690) – Classic on primary and secondary qualities.
- "The Assayer" by Galileo Galilei (1623) – Early arguments on subjective sensations.
- "A Treatise of Human Nature" by David Hume (1739) – Explores perceptions without external existence.
- "Incognito: The Secret Lives of the Brain" by David Eagleman (2012): This accessible book explores how the vast majority of our brain's operations are unconscious, demonstrating that our conscious perception is merely the tip of the iceberg of neural activity. Eagleman clearly outlines the brain's role in constructing reality.

Videos and Documentaries:

Overall Perception: WebLink: youtube: The Reality of Reality: A Tale of Five Senses

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- **My Comment:** Scientists in the video above attribute differences in human and animal perceptions to evolution. However, the Buddha attributed them to the different ways in which species arise, depending on the types of cultivated *gati*. This aspect of *Paṭicca Samuppāda* requires contemplation. See #13 below.

Simple explanation of color as perception: WebLink: youtube: How we see color – Colm Kelleher

Explores how light isn't color: WebLink: pbs.org: NOVA | Your Brain: Perception Deception | Season 50 | Episode 9 | PBS

Details on smell perception: WebLink: youtube: Harold McGee | Nose Dive: A Field Guide to the World's Smells | Talks at Google

Taste and smell as brain processes: WebLink: youtube: Taste & Smell: Crash Course Anatomy & Physiology #16

History and facts of color perception: WebLink: youtube: Adam Rogers | Full Spectrum: The Science of Color and Modern Human Perception

Summary

12. The external world, the one existing independently of human observation, is fundamentally composed of matter, energy, physical forces, and properties described by physics. Our human experience of this world—full of vibrant colors, rich sounds, strong flavors, and the very sensation of pain—is not a direct mirroring of these physical properties.

Consider color. In external reality, there is no inherent "red" or "blue." There are simply light waves vibrating at different frequencies. When these waves strike an object, some frequencies are absorbed, and others are reflected. The reflected waves enter the eye, trigger a nerve impulse, and only then, within the neural architecture of the brain, is the subjective experience of "color" generated. The redness of a rose is not a property of the rose itself, but a product of an interaction between physics and biology.

This principle extends to all our senses:

- **Sound:** In the external world, sound is variations in air pressure—compressions and rarefactions of molecules traveling as waves. In our minds, these become the subjective experience of music, voices, or noise.
- **Taste and Smell:** The external reality involves chemical compounds interacting with receptors. The brain translates these interactions into the perception of "sweet," "savory," "acrid," or "fragrant."
- **Touch and Pain:** Physical pressure, temperature changes, or tissue damage activate nerve endings. The sensations of "smoothness," "cold," or "pain" are the brain's interpretation of these signals. Some individuals experience congenital insensitivity to pain (CIP), a condition in which the physical mechanisms of nerve signaling are intact but the brain fails to produce the sensation of pain, further demonstrating its nature as a constructed perception.
- The shared fact across all these phenomena is that the perceived qualities—philosophers use the word *qualia*—exist only within the boundaries of the mind.

Relevance to Buddha's Teachings

13. The Buddha pointed out a critical point related to the illusion of perception (*viparīta,* or distorted, *saññā*) that scientists never think about. Most scientists don't believe in rebirth. For them, it does not matter if the pleasure is an illusion in objective reality, because they only focus on enjoying this life as long as it lasts.

- However, it has enormous implications if rebirth is true. **We commit ALL *akusala kamma* based on attachment to 'mind-made pleasures' generated via the illusion of perception.** The rebirth process is fueled by those *akusala kamma*!

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- We would not attach to sights, sounds, tastes, smells, and touches unless they provide a 'pleasure sensation.' Think about that carefully. A colorless world would be dull and void of joy; see "Colors Are Mind-Made (Due to Kāma Saññā)." Would we crave eating food if it didn't have any taste? Nature is the 'greatest magic show,' and it is maintained via *Paṭicca Samuppāda.* See "Saññā – Hidden Aspect of Paṭicca Samuppāda" and "Paṭicca Samuppāda Creates the External World, Too!" Understanding these posts requires a decent knowledge of *Paṭicca Samuppāda.*
- By the way, those 'pleasure sensations' are 'real' in the sense that our bodies (and the environment) arise to provide them. Even an *Arahant* would taste sugar as sweet. Even though *Paṭicca Samuppāda* generates 'illusive perceptions' that keep us bound to the rebirth process, they also help the survival of all living beings. In addition, *akusala kamma* lead to physical and mental suffering. ***Paṭicca Samuppāda* is a 'neutral complex process' that brings about rebirths according to cravings and their side effects like anger and jealousy**; see Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda". Further details in the next post on "Different Species Have Different Types of Perceptions (Saññā)."
- We cannot lose our cravings by sheer willpower. **The only way to lose cravings is to fully comprehend the fact that Nature is the 'greatest magic show.'** Also see "Sandiṭṭhiko – What Does It Mean?"
- **Thus, the 'illusion of perception' (*viparīta*, or distorted, *saññā*) plays a critical role in keeping us bound to the suffering-filled cycle of rebirth.** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

3.7.1.3 Origin of Attachment – Rāga Triggered by Saññā

December 13, 2025; #10 added, #13 revised later in the day

Before we start accumulating potent *kamma* in the '*nava kamma*' stage, the mind is defiled in two steps in the '*purāṇa kamma*' stage. The first is to generate a subtle, weak level of attachment called '*rāga*' via automatic attachment to the 'distorted *saññā*.'

Introduction

1. It is essential to understand the following: (i) Our perception (*saññā*) about the external world is not correct, i.e., the external world does not have colorful objects, tasty or smelly things; see "The Illusion of Perception (Saññā) – It Is Scientific Consensus." (ii) On the other hand, we cannot live in this world if we try to disregard some of those perceptions.

- It is a 'balancing act.' **We must live this life by paying attention to many *saññā* (for example, pain from an injury alerts us to care for the injury), but at the same time, 'seeing with wisdom' that it is the *saññā* that keeps us bound to the cycle of rebirth.** This is why the Buddha said comprehending his Dhamma is like grasping a venomous snake. Unless you catch the snake by its head (and not by the tail), you can get into trouble. See #10 of "Attachment Is to Saññā, Not to Pañcakkhandha."
- This can be achieved by understanding how *Paṭicca Samuppāda* processes are initiated ('*udaya*') and how they can be terminated ('*vaya*' or '*nirodha*').
- The '*vaya*' or '*nirodha*' of *Paṭicca Samuppāda* **cannot be achieved until one understands how it is initiated**, i.e., the '*udaya*' or '*samudaya*' of *Paṭicca Samuppāda. **Saññā* plays a key role in triggering/initiating *Paṭicca Samuppāda* processes.**

'*Vedanā Paccayā Taṇhā*' Comes Later

2. As we know, a *Paṭicca Samuppāda* process is stated in the '*uddesa*' (utterance) version as: "*avijjā paccayā saṅkhāra; saṅkhāra paccayā viññāṇa; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā salāyatana, salāyatana paccayā phasso, phassa paccayā vedanā, **vedanā paccayā taṇhā**, taṇhā*

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paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti"

- Note that the '***vedanā paccayā taṇhā***' step comes in later in a *Paṭicca Samuppāda* process. This '***vedanā***' that triggers ***taṇhā*** and *upādāna* is a special type of '***vedanā***' that arises AFTER the mind has firmly attached to the sensory input.
- We can see that when looking at the '*niddesa*' (brief description) version: "*avijjā paccayā saṅkhāra; saṅkhāra paccayā viññāṇa; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā salāyatana, salāyatana paccayā* ***samphasso****, samphassa paccayā samphassa-jā-vedanā,* ***samphassa-jā-vedanā paccayā taṇhā****, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti"*
- This is discussed in "Difference between Phassa and Samphassa." Also see "Sutta Interpretation – Uddesa, Niddesa, Patiniddesa."
- The first step in a *Paṭicca Samuppāda* process ('*avijjā paccayā saṅkhāra*') is triggered by *saññā* (which is 'a weak attachment with *saṅkappa*'; see #8 below), as pointed out in the post "What Does 'Paccaya' Mean in Paṭicca Samuppāda?" **In this post, we will describe that in more detail.**
- **Firm attachment** (***taṇhā***) for the sensory input does not arise until the contamination of the mind expands to the ***samphassa*** stage.

Initial Steps in *Paṭicca Samuppāda* in the '*Purāṇa Kamma*' Stage

3. As shown in the chart below, all the steps in a *Paṭicca Samuppāda* process up to the '*taṇhā paccayā upādāna*' step occur while the mind is in the '*purāṇa kamma*' stage.

- We begin to accumulate potent *kamma* (that can bring about rebirths) through *akusala kamma* committed with the mind (*abhijjā, vyāpāda, micchā diṭṭhi*), speech (lying, slandering, harsh speech, frivolous talk), and the physical body (killing, stealing, sexual misconduct) only if the mind gets to the '*nava kamma*' stage.
- However, most sensory events stop in the '*purāṇa kamma*' stage. For example, during the day, we encounter numerous stimuli (especially sights and sounds), but we ignore most of them.
- However, a mind would initially attach to all of them and get to the '*purāṇa kamma*' stage. It is hard to believe, but the mind is the fastest entity in the world. We are not consciously aware of most of those events that are cut off in the '*purāṇa kamma*' stage. For example, even looking at the blue sky moves the mind to the '*purāṇa kamma*' stage, **because the mind believes that the 'blue color of sky' is real!** But events as those stop in the '*purāṇa kamma*' stage because the second critical step in the '*purāṇa kamma*' stage will not occur; see #12 below.

First (Weak) Attachment With *Saṅkappa* Triggered by *Saññā*

4. The first, weak, form of attachment to the sensory input occurs at the very beginning of the sensory event, i.e., simultaneously with the sensory input coming to the mind. That is the start of the '*purāṇa kamma*' stage.

- That 'weak attachment' is due to the '*viparīta saññā*' or 'distorted *saññā*.' The Buddha called that '*saññā*' a mirage, because it presents to the mind a 'distorted version of the sensory input'; see "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)." To quote the English translation there (correct): "Suppose that in the last month of summer, at noon, a shimmering **mirage** appears. And a person with clear eyes would see and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. **For what substance could there be in a mirage**?"
- **Let us consider seeing a colorful flower bouquet.** It may have flowers in various colors and green leaves. **In reality, those flowers or the leaves are colorless.** Modern science has now confirmed that: "The Illusion of Perception (Saññā) – It Is Scientific Consensus."

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- Different colors are assigned to different wavelengths being reflected by various flowers and leaves in the bouquet. The mind assigns different colors based on reflected wavelengths.
- I discussed that in detail in "Colors Are Mind-Made (Due to Kama Saññā)." Don't forget to read that after going through this post.

Many Steps Before Getting to the '*Nava Kamma*' Stage

5. Then the mind goes through many steps (within a split second) before reaching the '***samphassa-jā-vedanā***' step. Furthermore, we become aware of the attachment to the sensory input only after the '*taṇhā paccayā upādāna*' step, when we start generating conscious thoughts about the sensory input in the '*nava kamma*' stage.

- The initial steps of the *Paṭicca Samuppāda* process up to the '*taṇhā paccayā upādāna*' step belong to the '***purāṇa kamma* stage**' or '**initial (weak) *kamma* accumulation** stage.'
- The 'strong *kamma* accumulation' with *javana cittās* occurs when we consciously engage in generating *mano* and *vacī kamma*, thereby committing *akusala kamma* through mind, speech, and the physical body; see #3 above. This is the '***nava kamma'* stage,** in which we accumulate 'new *kamma*' that can lead to **rebirths or other potent *kamma vipāka*.** That is depicted in the chart below, where a **'wider cone'** (indicating rapid expansion of *pañcupādānakkhandha*) represents the **'*nava kamma*' stage**.
- Also see "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

Paṭicca Samuppāda = Growth of *Pañcupādānakkhandha*

6. In many posts, we discussed the '***purāṇa kamma'* stage** and the '***nava kamma'* stage** as the initial (weak) and subsequent (strong) expansions of the '*pañcupādānakkhandha kāya*.' The expansion/development of the '*pañcupādānakkhandha kāya*' is identical to the *Paṭicca Samuppāda* process.

- Furthermore, most processes do not advance to the '***nava kamma'* stage.** We ignore many sensory inputs in the '***purāṇa kamma'* stage.** Only if the mind gets to the '*taṇhā paccayā upādāna'* stage, it will start accumulating 'strong *kamma*' in the '***nava kamma'* stage.**
- Let us examine the many steps a mind would **automatically** go through in the '***purāṇa kamma'* stage.**

A Sensory Event Starts With a *Rūpa*

7. A sensory event starts with one of the six types of *rūpa* (sight, sound, taste, smell, touch, *dhammā*) sensed with the eyes, ears, tongue, nose, body, or the mind directly. **Let us consider a sight or a '*rūpa rūpa*'** (commonly called a '*rūpa*'), and, specifically, **a colorful flower bouquet** mentioned in #4 above.

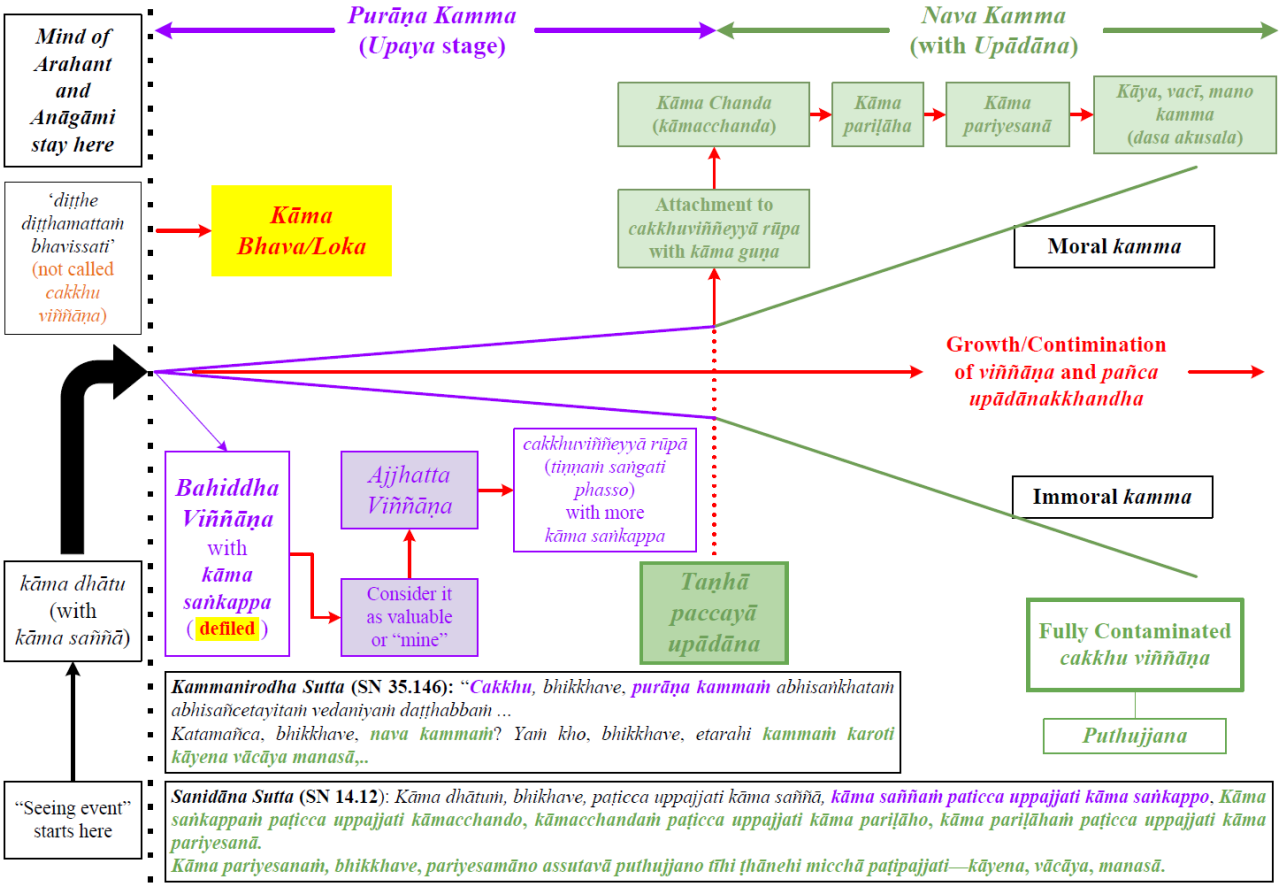
- The mind receives a 'processed image' of the sight from the brain. That 'image' only encompasses the size and shape of the object and the wavelengths reflected by various flowers and leaves of the flower bouquet. **There are no 'colors' in that processed image.** This is called '*rūpa dhātu*' or the 'initial image from the brain.'
- **The mind immediately assigns colors to various parts of the image based on the wavelengths associated with each part.** This is stated in the "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)" as '*Rūpa dhātuṁ, bhikkhave, paṭicca uppajjati rūpa saññā*' or **'The *rūpa dhātu* gives rise to the perception of the sight (*rūpa saññā*).'**
- The mind generates '***rūpa saññā***' (**with possibly many colors**). Scientists are trying to prove it happens in the brain (which will never happen). A brain cannot generate colors on its own.
- That step will occur even in an *Arahant* if that *Arahant* was born human; see #9 of "Sotāpanna Stage and Distorted/Defiled Saññā."

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Attachment to *Rūpa* Generates *Saṅkappa*

8. That '***rūpa saññā***' generates a "pleasing mindset' which could be thought of as a 'weak *sukha vedanā*.' **Thus, it is hard to distinguish the effects of *saññā* and *vedanā*, especially in this early stage.**

- The 'initial automatic attachment' of a *puthujjana* is to that 'weak *sukha vedanā*' with 'weak *saṅkhāra*' called '*saṅkappa*' arising. Thus, the next step in that verse in #7 above is, '*rūpa saññaṁ paṭicca uppajjati rūpa saṅkappo*,' OR 'That ***rūpa saññā*** gives rise to ***rūpa saṅkappa*** (subconcious thoughts).'
- These ***saṅkappa*** are the '*saṅkhāra*' generated in the '*avijjā paccayā saṅkhāra*' step in *Paṭicca Samuppāda*! **They are a weak form of *saṅkhāra.*** Here, '*avijjā*' is to believe that this 'colorful bouquet' actually depicts the colors in the bouquet. However, nothing in this world has its inherent colors: "The Illusion of Perception (Saññā) – It Is Scientific Consensus."
- That is the trigger that initiates the *Paṭicca Samuppāda* sequence and also the growth of a new *pañcupādānakkhandha*. That latter is depicted in the chart below (from the post, "Purāṇa and Nava Kamma – Sequence of Kamma Generation").



Purāṇa and Nava Kamma - 2 (revision 2)

Download/Print: "WebLink: PDF File Download: Purāṇa and Nava Kamma -2-revision 2"

- **As shown in the chart, it is this step that moves a mind from the '*kāma dhātu*' (with '*kāma saññā*') to the '*kāma loka.*'**

Saṅkappa Generation Depends on the Unbroken *Saṁyojana*

9. Note that the mind of an *Arahant* or an *Anāgāmi* would stay in '*kāma dhātu.*' They will see the colorful bouquet as any other human would. They will also feel the 'sweet taste of honey.' Those *saññās* (triggering a 'agreeable sensation' and called '*manāpa*' in Pali) are like '*sukha vedanā.*') They would also experience

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the opposite of '*amanāpa*' (disagreeable) when presented with a disgusting sight or a taste. See "WebLink: suttacentral: *Nibbānadhātu Sutta* (KN Iti 44)": "Their (*Arahants*') five sense faculties still remain. So long as their senses work, they continue to experience the agreeable and disagreeable ('*manāpāmanāpaṁ*' or '*manāpa*' and '*amanāpa*'), to feel pleasure and pain ('*sukhadukkhaṁ*')."

- However, their minds will not attach to them, i.e., their minds will not be fooled by that 'illusion of color, taste, etc.'
- Automatic attachment to the '*kāma saññā*' associated with any sight, sound, taste, smell, touch, or a memory will not occur in a mind that has eliminated the five *saṁyojana* (bonds in the rebirth process) associated with the '*kāma loka*.'
- Even the minds of a *Sotāpanna* or a *Sakadāgāmi* will move into the '*kāma loka*' since they have not eliminated the *kāma rāga* and *paṭigha saṁyojana*!
- **Therefore, the initiation of the '*purāṇa kamma* stage' depends only on whether or not all five *saṁyojana* have been eliminated** (this holds only for sensory events in '*kāma loka*').
- This is what the Buddha explained to Bāhiya in the "WebLink: suttacentral: *Bāhiya Sutta* (KN Ud 1.10)". When one can avoid attachment to sensory inputs by breaking *saṁyojana*, one's mind would stay in the '*rūpa dhātu*' stage (see the chart above) where 'seeing is experienced without attaching to it' or '*diṭṭhe diṭṭhamattaṁ bhavissati*.' See "'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā."

"*Saṅkapparāgo purisassa kāmo*"

10. The "WebLink: suttacentral: *Nasanti Sutta* (SN 1.34)" states, '*Saṅkappa rāgo purisassa kāmo*' OR '*kāma* (liking) *arises with rāga saṅkappa.*'

- Note that *kāma* refers to a 'liking' in general in the above verse and does not refer to *kāma rāga*, which means a 'stronger version' of *kāma.*
- This step of *saṅkappa* generation could, of course, lead to *kāma rāga* toward the end of the '*purāṇa kamma*' stage after being strengthened by *kāma guṇa*.
- We will discuss that in the next post.

Rūpa Paṭisaṁvedī and *Rūparāga Paṭisaṁvedī*

11. In the "WebLink: suttacentral: *Upavaṇasandiṭṭhika Sutta* (SN 35.70)," *bhikkhu* Upavāṇa asked the Buddha, "People talk about Dhamma being *sandiṭṭhiko*. What does it mean?" The Buddha explained as follows. Instead of translating verse by verse, I will convey the basic idea.

- To be a "*sandiṭṭhiko*" (one who has understood or seen how the "*san* accumulation process starts"), one must know that it starts with the "*purāṇa kamma*" stage, where the critical ***rūparāgappaṭisaṁvedī*** step takes place without us being aware.
- The Buddha explains how a mind attaches to a sight via two steps: "*Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā* ***rūpappaṭisaṁvedī*** *ca hoti* ***rūparāgappaṭisaṁvedī*** *ca.*"
- "Upavāna, take a *bhikkhu* who sees a sight with their eyes (which comes with the "distorted *saññā*"). This step happens for even an *Arahant*, and is expressed by ***rūpappaṭisaṁvedī* (*rūpa paṭisaṁvedī*)** in the above verse; **this happens in the "*kāma dhātu*" stage**. Here, the "(mind-made) *rūpa*" is based on the "distorted *saññā*" built into our bodies at birth.
- The mind of an Arahant will go through the ***rūpa paṭisaṁvedī*** step (in **'*kāma dhātu*'**), but **will not** go through the ***rūparāga paṭisaṁvedī*** step to enter the **'*purāṇa kamma*' stage.**
- Further details in "Sandiṭṭhiko – What Does It Mean?"

Automatic Attachment Process in the '*Purāṇa Kamma*' Stage

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12. Even before the "*purāṇa kamma*" stage, a mind becomes aware of a *rūpa* with enticing qualities in the "*kāma dhātu*" stage; see the chart above. This is the "*rūpappaṭisaṁvedī*" (***rūpa paṭisaṁvedī***) in verse 2.1. Here, *paṭisaṁvedī* (*paṭi saṁvedī*) means to experience the sight with the "distorted" *saññā*. As we discussed, this occurs automatically in anyone born with a human body, including *Arahants*.

- Attachment happens in the **second step** (***rūparāgappaṭisaṁvedī***) ONLY IF ***rāga* arises in the mind automatically** in a person **with *kāma rāga saṁyojana***. That is the subsequent "***rūpa rāga paṭisaṁvedī***" step. With that attachment (with ***rāga***), the mind moves to the "*kāma loka*" as indicated by the big blue arrow in the above chart.
- This automatic attachment is strongest when all ten *saṁyojana* are intact, i.e., in a *puthujjana*. The "attachment strength" is less in a *Sotāpanna* because the three *diṭṭhi saṁyojana* have been removed.
- Since *Sotāpannās* are attached with less *saṁyojana*, their attachments are weaker. Thus, even at the latter stages of attachment (in the "*nava kamma*" stage; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation"), a *Sotāpanna* would not generate potent *kāya* and *vacī kamma* that can lead to rebirths in the *apāyās*. Note that this does not require "willpower" since it happens automatically in the "*purāṇa kamma*" stage. However, one can use willpower in the "*nava kamma*" stage to learn Buddha's teachings and break *saṁyojanās*. Also see, "Free Will in Buddhism – Connection to Saṅkhāra."

Many More Steps in the '*Purāṇa Kamma*' Stage

13. The next part of the verse in #7 above from the "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)"(which describes the steps in attachment to the *rūpa*) is, '*rūpasaṅkappaṁ paṭicca uppajjati rūpacchando*.' However, before the mind gets there, first the mind accepts that initial *rūpa* as 'valuable,' and *cakkhu indriya* becomes *cakkhu āyatana* (*cakkhāyatana*), which goes simply as '*cakkhu*.' That also leads to *cakkhu viññāṇa*.

- Now comes another critical development (while the mind is still in the '*purāṇa kamma'* stage).
- **Depending on the *gati* (or the mindset) at that moment**, *cakkhu viññāṇa* prepares an even more 'valuable' version of the *rūpa* if it is enticing. Many sensory events stop at this point in the '*purāṇa kamma'* stage due to 'lack of interest.'
- We will discuss this second critical step in the '*purāṇa kamma'* stage in the next post. It was briefly discussed in the post "Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā," which also offers additional insights.
- All these steps are discussed in other *suttās* in that series (SN 14.1-14.10) and in many other *suttās*, such as SN 14.12 (*Sanidāna Sutta*), MN 18 (*Madhupiṇḍika Sutta*), and Snp 3.12 (*Dvayatānupassanā Sutta*). I have discussed some others in other posts mentioned above. Although the entire sequence is not in a single *sutta* (which would be impossible), we can connect them to form a consistent, coherent picture.

3.7.2 Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood

June 6, 2025

Note: This post replaces an old post, "**Difference Between Physical Rūpa and Rūpakkhandha**," in the section, "The Five Aggregates (Pañcakkhandha)."

Rūpa, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are commonly referred to as the "five aggregates" or *pañcakkhandha*. However, almost all the *suttās* discuss them as *pañc**upādāna**kkhandha* or the "five grasping aggregates." Furthermore, all five entities in *pañc**upādāna**kkhandha* arise in the mind in every sensory experience.

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Introduction

1. It is easy to assume that *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are the *pañcakkhandha* or the "five aggregates" and that attachment to those gives rise to *pañc**upādāna**kkhandha* or the "five grasping aggregates."

- I may have also indicated that in my old posts; I intend to revise them, but it will take some time. As discussed in recent posts (within the past two to three years), I have explained that undefiled *pañcakkhandha* NEVER arises in anyone below the *Arahant* stage.
- By definition, a mind with pure, undefiled *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* is a *pabhassara* mind that will not attach to anything in this world; on the other hand, a contaminated mind is a *pabhasara* mind (with one "***s***") that is always prone to attachment. See "Uncovering the Suffering-Free (Pabhassara) Mind."

Kammic Energy Is Produced by a Defiled Mind

2. A sensory experience is at the heart of Buddha's teachings. Our future depends on how we respond to sensory experiences.

- If we attach to a sensory experience and engage in *akusala kamma* (with *rāga*, *dosa*, and/or *moha*), that "defiled mindset" generates *kammic* energy. That *kammic* energy dissipates only over long times, lasting for billions of years. As we accumulate *kammic* energies, they can bring their results (*vipāka*) not only during lives but can also give rise to future rebirths. **It is essential to understand the above statements, as they form the basic foundation of the Buddha's teachings.**
- A sensory process begins when the mind experiences an external stimulus, such as sight, sound, taste, odor, or touch. Additionally, memories of past events may also come to mind. These initiate **"*rūpa*" seen by the mind**, and *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are the response to those "*rūpa*."
- All of the five entities (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*) refer to "mental entities." **They all (including *rūpa*) arise in the mind.** Let us discuss that first.

Rūpa – Mind's Version of the "External *Rūpa*"

3. **The mind automatically prepares its version of the external stimulus. This is the second critical point.** This "mental image" of the external stimulus is based on the (distorted) *saññā* associated with each realm. That *saññā* arises automatically and at the very beginning of the sensory experience (called the "*dhātu*" stage) even before the "*purāṇa kamma*" stage; it is "distorted" automatically (based on the unbroken *saṁyojana* and the specific realm), and an average human (*puthujjana*) is not aware of it. One becomes a "*sandiṭṭhiko*" when one understands that. See "Sandiṭṭhiko – What Does It Mean?"

- **Thus, in the *suttās*, "*rūpa*" refers to this "mind-made version" and not the "external *rūpa*."**
- As we have discussed, this "*rūpa*" is actually not a "single image" (as in taking a picture), but is extracted from one's past experiences and is a part of the "*rūpa* aggregate" or the "*rūpakkhandha*." Since a *puthujjana*'s mind always attaches to it, it is called "*rūp**updāna**kkhandha*."
- Therefore, what arises in the mind upon experiencing an "external *rūpa*" is *rūp**updāna**kkhandha*, which incorporates the mind's previous interactions with similar *rūpa*.
- See #2 of ""Attato Samanupassati" and Sotāpanna Stage" and the links referred to in that post for details.

Rūpa Nirodha – What Does It Mean?

4. Thus, it is necessary to understand that the mind does not see an actual representation of the "external *rūpa*" EVER for a *puthujjana* or even an *Arahant*. Even a living *Arahant* sees only a "distorted version" of

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the "external *rūpa*." **That is because the physical body (with which the Arahant was born) has been designed by *Paṭicca Samuppāda* to generate that "distorted version" of the "external *rūpa*."** Those who like to investigate that mechanism can read "Buddhist Worldview – Introduction" and "Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda."

- The only and critical difference is that the mind of an *Arahant* WILL NOT attach to that "distorted *rūpa*" which is a "false representation of the external *rūpa*." A goal in the Noble Eightfold Path is "*rūpa nirodha*," which is often mistranslated as "cessation of form," implying that the "external *rūpa* ceases to exist."
- However, when a person attains *Arahanthood*, nothing happens to "external *rūpa*"; i.e., they do not cease to exist. **"*Rūpa nirodha*" happens in the mind!**
- The only thing that happens is that the mind of an *Arahant* is not to be "fooled by that mind-made *rūpa*." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." **As far as *Arahants* are concerned, that "mind-made *rūpa*" ceases to influence their minds.** That is what is meant by "*rūpa nirodha*." We will discuss that further below.

"Distorted *Rūpa*" Is Received for Anyone Born With a Physical Human body

5. The mind of anyone born with a physical human body receives a "distorted *rūpa*" or a *rūpa* with an embedded "distorted *saññā*." For the same sensory input, that "distorted *saññā*" will be different, especially among different realms, but minor variations can be seen even within the same realm.

- Anyone who wants to learn that from the deeper aspects of Buddha's teachings must read the links in #3 and #4 above.
- However, we can see the truth of that with some examples.
- For example, humans generate very different *saññā* for the same external objects compared to animals, and even among animals, that *saññā* can vary. For example, a pig's mind perceives a pile of poop (feces) as appealing, but we perceive it to be disgusting. Cows perceive grass to be appetizing, and humans don't. Furthermore, cows can digest grass while humans cannot. Thus, the physical bodies are also compatible with this "grand magic show" because *Paṭicca Samuppāda* also dictates the generation of physical bodies.
- Even though most humans agree that a certain woman can be called "beautiful," "beauty" is somewhat relative, too. That is why there is no absolute consensus on which woman may win a beauty contest. Such variations can be seen especially for tastes. Some people crave spicy food, while others cannot even think of eating it.

Arising of *Rūpa* = Arising of Suffering

6. The "WebLink: suttacentral: *Khandha Sutta* (SN 26.10)" states, "*Yo kho, bhikkhave, **rūpassa uppādo ṭhiti abhinibbatti pātubhāvo**, **dukkhasseso uppādo**, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo*" OR "*Bhikkhus*, the **arising, continuation, and growth of *rūpa* is the arising of suffering and death**." **(Note:** The English translation in the link (as in most other English translations) is wrong/inappropriate in many ways. In the same way, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are NOT what that translator mechanically translates as feeling, perception, choices, and consciousness.)

- **If the arising of "external material objects" is the cause of suffering**, we will never be able to eliminate suffering **because we cannot eliminate/destroy external objects.**
- **The "*rūpa*" that the Buddha refers to there (and in almost all *suttās*) is the "distorted mental impression of an external *rūpa*" that arises in the mind.**

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- The primary reason for the generation of a "distorted *rūpa*" is that our physical body and mind generate a "distorted *saññā*" for external *rūpas*. That "distorted *saññā*" depends on the *gati* associated with the living being. There are five major *gati* per the "WebLink: suttacentral: *Gati Sutta* (AN 9.68)", but many variations exist within each category (as discussed in #5 above).
- Also note that "**growth of *rūpa***" in the sutta refers to the "growth of the *rūp**updāna**kkhandha*" as the mind increasingly attaches via many steps in a short time; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

Rūpa Nirodha = Stopping of Further Suffering

7. What we discussed above becomes clear with the verse @ marker 1.7: "*Yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo*" OR "The **non-arising, cessation, and ending of *rūpa* is the non-arising of suffering and death**."

- **Note** that *nirodha*, *vūpasama*, and *atthaṅgama* are closely related words. **In most *suttās*, "*nirodha*" is commonly used, meaning "stopping of the arising of an entity."** Here, *nirodha* comes from "*nir*" + "*udā*," where "*udā*" means "to arise." Thus, *nirodha* means to "stop that arising."
- When we fully understand how this "distorted *saññā*" arises via *Paṭicca Samuppāda*, our minds will stop attaching to such "distorted mental impressions of the external *rūpa*." What is stopped is attachment to "distorted mental impressions of the external *rūpa*" and NOT the destruction of "external *rūpa*."

8. **Thus, the key to eliminating attachments and cravings is to "see with wisdom (*paññā*)" how this "greatest magic show" operates.**

- For example, the "tastiness of a meal" or the "beauty of a person" is a "distorted *saññā*."
- It is necessary to read and understand the following relevant posts on this issue: "Sotāpanna Stage and Distorted/Defiled Saññā," "Pabhassara Citta and Saññā Vipallāsa," "Mūlapariyāya Sutta – The Root of All Things" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- Therefore, it must be understood that whenever "*rūpa*" is mentioned in a *sutta*, it refers NOT to an external object but to the "**mental impression** of that external object" **the mind creates**.

"*Vedanā Nirodha*" Refers Only to "*Samphassa-jā-Vedanā*"

9. The subsequent verses in the "WebLink: suttacentral: *Khandha Sutta* (SN 26.10)" state that *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* all can be stopped from arising. We need to understand a few key points regarding these terms. While "*rūpa*" ALMOST ALWAYS refers to "mind-made, distorted *rūpa*," ***vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* need to be understood in the same context.**

- "*Vedanā nirodha*" means stopping only "mind-made *vedanā*" or "*samphassa-jā-vedanā*." **It will NOT stop any *dukkha vedanā* currently experienced by the physical body; those are results of the previous *kamma*! As discussed above, "distorted *saññā*" is also a manifestation of the physical body which arose as a result of the previous *kamma*!**
- Of course, all *vedanā* will stop arising with "full *Nibbāna*" or "*Parinibbāna* as an *Arahant*."
- However, all "mental suffering" ("*samphassa-jā-vedanā*") will be stopped immediately upon *Arahanthood*." Yet physical sufferings associated with the physical body will end only at death. Even the Buddha experienced bodily pain.

10. In #5 above, we discussed why a pig sees a pile of poop (feces) as an "enticing *rūpa*" while humans see it as a "disgusting *rūpa*."

- That is also why a pig feels a "*somanassa vedanā*" upon seeing it, whereas a human feels a "*domanassa vedanā*." As we have discussed, this *vedanā* is a "*samphassa-jā-vedanā*" arising from how the mind

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evaluates that "mind-made *rūpa*." See "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā" and "Vedanā (Feelings) Arise in Two Ways."

- **Other than the feeling of pain (injuries to the body or physical ailments such as cancer), all other *vedanā* (associated with sights, sounds, tastes, smells) are associated with "distorted *saññā*."** This is explained in detail in the *Abhidhamma*.
- The *Abhidhamma* theory had not been fully developed during the time of the Buddha. See "Abhidhamma – Introduction." In particular, average people only had access to oral discourses, and it would have been impractical to teach *Abhidhamma* (which involves learning a whole set of concepts, which may not even be possible without texts).

"*Saṅkhāra Nirodha*" Refers Only to *Abhisaṅkhāra*

11. A living *Arahant* generates "*citta saṅkhāra*," defined as "*vedanā* and *saññā*." That *vedanā* is NOT "*samphassa-jā-vedanā*," i.e., no defilements. Even though "distorted *saññā*" arises in an *Arahant*, they are not defiled; "distorted" does not mean "defiled."

- Again, the situation is much clearer in *Abhidhamma*. A *citta* cannot arise without the seven "universal *cetasika*" (*phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvitindriya*, *manasikāra*). See #2 of "Cetasika (Mental Factors)."
- These seven entities in their pure form (without defilements or distortions) arise in the mind of an *Arahant* in *Arahant-phala samāpatti*. As we know, *cittās* of an *Arahant* living an everyday life still have "distorted *saññā*." These *saṅkhāra* are called "*suddha saṅkhāra*" or "*saṅkhāra* without defilements." See "WebLink: suttacentral: Adhimuttattheragatha." Here, "*Suddhaṁ saṅkhārasantatiṁ*" means "with "*suddha saṅkhāra*" in mind ("*santatiṁ*" means "in the mind"); the English translation in the link is way off. Also see #12 and #13 of "'Attato Samanupassati' and Sotāpanna Stage" for further details.
- *Abhisaṅkhāra* involves defilements (*rāga*, *dosa*, *moha*); they do not arise in a living *Arahant*.
- Therefore, "*saṅkhāra nirodha*" really means "*abhisaṅkhāra nirodha*." For example, in the "WebLink: suttacentral: *Dutiyabodhi Sutta* (KN Ud 1.2)," "*avijjā nirodhā saṅkhāra nirodho*" means "*avijjā nirodhā* ***abhi****saṅkhāra nirodho*." Note that the English translation in the link is wrong; it should be "When ignorance ceases, **defiled** choices cease."

"*Viññāṇa Nirodha*" Means Any *Viññāṇa* Will Not Arise

12. The only clear-cut entity is *viññāṇa*. Here, "*viññāṇa nirodha*" means that no category of *viññāṇa* can arise after attaining *Arahanthood*.

- The word **"*viññāṇa*" means "absence of *ñāṇa*"** or "absence of wisdom about the true nature of the world." Thus, an *Arahant* would not generate *viññāṇa* of any form.
- If an *Arahant* does not generate *viññāṇa*, how would they experience the sensory inputs? The seeing (or eye consciousness) by an *Arahant* is expressed as "*diṭṭhe diṭṭhamattaṁ bhavissatī*" or "seeing without the arising of any defilements (even though the sight has embedded distorted *saññā*)."
- See #4 of "Viññāṇa – What It Really Means."
- Also, see "Is Cakkhu Viññāṇa Free of Defilements?" for further details.

"Stopped from Arising" Must be Understood for Each of the Five Entities

13. Let us summarize each of the five terms: *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.

i. In the *suttās*, they almost always refer to the respective ***upādāna****kkhandha*, i.e., *rūpa upādānakkhandha* through *viññāṇa upādānakkhandha*. None of those ***upādāna****kkhandha* will arise after *Arahanthood*, i.e., even a living *Arahant* does not generate them.

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ii. Of course, living *Arahants* experience "external *rūpa*" (sights, sounds, etc.), but they are not called "*rūpa*" or "*rūpa upādānakkhandha*." Here, "*rūpa nirodha*" upon *Arahanthood* refers to the fact that an *Arahant*'s mind would not attach to those sights, sounds, etc. For example, "seeing" by an *Arahant* is not stated as "*cakkhu viññāṇa*" but as "*diṭṭhe diṭṭhamattaṁ bhavissatī*" or "do not go beyond seeing (by attaching with *rāga*, *dosa*, or *moha*)". Also see (vi) below.

iii. An *Arahant* will still experience "bodily *vedanā*" due to injuries and sicknesses. But their minds do not generate "*samphassa-jā-vedanā*" associated with "*vedanā* ***upādāna****kkhandha*." Thus, "*vedanā nirodha*" only refers to the "stopping of *samphassa-jā-vedanā*."

iv. During everyday life, an *Arahant* would also experience "distorted *saññā*" associated with those sights, sounds, etc., but their minds will not attach to them. Thus, "*saññā nirodha*" means they do not generate "*saññā* ***upādāna****kkhandha*." They experience undefiled (but distorted) *saññā* during everyday life and undefiled, undistorted *saññā* while in *Arahant-phala samāpatti.*

v. "*Saṅkhāra nirodha"* refers only to the cessation of *abhisaṅkhāra* involving "*saŋ*" or "*rāga*, *dosa*, or *moha*." Another way of saying that is to say "*sañcetanā*" (*cetanā* with *saŋ*) do not arise in an *Arahant*.

vi. *Arahants* do not experience any *viññāṇa*. Their sensory experiences are described by "*diṭṭhe diṭṭhamattaṁ bhavissati*, *sute sutamattaṁ bhavissati*, *mute mutamattaṁ bhavissati*, *viññāte viññātamattaṁ bhavissatī*."

Terms in *Pañcupādānakkhandha* and *Paṭicca Samuppāda* – All Mental

14. The easiest way to remember is the following. Almost all explanations by the Buddha involve only mental processes.

- Thus, *cakkhu* does not mean the physical eyes or the *cakkhu pasāda rūpa* in the *gandhabba*. Instead, *cakkhu* refers to *cakkhu āyatana* (*cakkhāyatana*), which is a mental entity that can be stopped from arising. Specifically, it means to use the physical eyes AND *cakkhu pasāda rūpa* with *lobha/rāga*, *dosa*, and *moha* in mind. *Arahants* use their eyes and *cakkhu pasāda rūpa* to see, but they do so without generating *lobha/rāga*, *dosa*, or *moha.*
- In the same way, all the terms in *Paṭicca Samuppāda* are also mental entities or *kammic* energies created by the mind, and NOT physical *rūpa*. For example, *nāmarūpa* in *Paṭicca Samuppāda* is a "mental construct," and *bhava* is *kammic* energy created by the mind.
- Therefore, every time you think of *rūpa*, *cakkhu*, etc., as "material objects," recall that NONE of the terms in *pañc****upādāna****kkhandha* or *Paṭicca Samuppāda* refer to material objects.

15. "WebLink: suttacentral: *Avijjā Sutta* (SN 22.113)": "*Idha*, *bhikkhu*, *assutavā puthujjano* ***rūpaṁ nappajānāti***, ***rūpasamudayaṁ*** *nappajānāti*, ***rūpanirodhaṁ*** *nappajānāti*, ***rūpanirodhagāminiṁ paṭipadaṁ*** *nappajānāti;****vedanāṁ*** *nappajānāti …****saññaṁ*** *nappajānāti…****saṅkhāre*** *nappajānāti… ****viññāṇaṁ*** *nappajānāti*" OR **"One's ignorance is not to understand *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*, their origin, cessation, and the practice that leads to their cessation."**

- All five entities, ***rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa***, must cease to exist when one attains the *Arahant* stage. As we know, Ven. Bāhiya attained *Arahanthood* within a few minutes of meeting the Buddha. Within that short time, all five entities **"ceased to exist."**
- Think about the implications of the above. Nothing changed within those few minutes in the environment or even in the physical appearance of Ven. Bāhiya! **It was a transformation that occurred only in his mind!** During that short time, his mind was released from all ten *saṁyojana* (or equivalently, seven *anusaya*) with the cessation of *viññāṇa* (or the arising of *paññā*).
- After attaining *Arahanthood*, Ven. Bāhiya saw everything around him (i.e., "*rūpa*" does not mean external objects or sights), would have experienced pain when he was killed by a cow (i.e., "*vedanā*" does not mean physical pain or pleasure), and recognized everything (i.e., "*saññā*" does not mean mere

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recognition). Furthermore, *viññāṇa* would not arise, i.e., perfect wisdom or *paññā* (which dispelled *viññāṇa*) was fully established.

- That would be a good way to remember that the meanings of these Pāli words cannot be memorized, but instead learned. The written form (*uddesa*) must not be taken literally, and one must be able to make the connection to the actual term (*niddesa*). To be able to do that, one must know the working of *Paṭicca Samuppāda* (*paṭiniddesa*). See "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

16. Another way to understand is to realize that ***Paṭicca Samuppāda* will not operate from the moment of attaining Arahanthood**.

- Thus, *avijjā*, *saṅkhāra*, *viññāṇa*, *nāmarūpa*, *salāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna*, *bhava*, *jāti*, must all cease to exist a moment after attaining *Arahanthood*!
- In the *niddesa* versions, those entities would be: *avijjā*, ***abhisaṅkhāra***, *viññāṇa*, *nāmarūpa*, *salāyatana*, ***samphassa***, ***samphassa-jā-vedanā***, *taṇhā*, *upādāna*, *bhava*, *jāti*.
- While the *suttās* assume that one is aware of those nuances, *Abhidhamma* makes those differences crystal clear. In *Abhidhamma*, "*phassa*" means "pure sensory contact," and "*samphassa*" means "defiled sensory contact." **Problems arise when *suttās* are translated without understanding the above**, as is often the case in most English translations of *suttās*.
- Also see "Sensory Experience, Paṭicca Samuppāda, and Pañcupādānakkhandha."

3.7.3 Sensory Experience, Paṭicca Samuppāda, and Pañcupādānakkhandha

September 14, 2024

Sensory experience and how we respond to those experiences determine our future happiness/suffering. The Buddha stated that *pañc**upādāna**kkhandha*, or our **attachment to sensory experience** (summarized via *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*), is the cause of suffering. *Paṭicca Samuppāda* describes how it happens.

Understanding Buddha Dhamma Requires a "New Way of Thinking"

1. Using "conventional human logic," one will NEVER progress toward understanding Buddha's teachings, i.e., the *Tipiṭaka*.

- The reason is simple: Buddha's teachings cannot be verified within theories or arguments based on mundane human knowledge.
- Understanding Buddha Dhamma requires a "paradigm change." In particular, it requires a drastic change in how one looks at sensory experience.

2. Soon after attaining Buddhahood, the Buddha stated the above using the verse, "*adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto* ***atakkāvacaro*** *nipuṇo paṇḍitavedanīyo*." See "WebLink: suttacentral: *Brahmāyācana Sutta* (SN 6.1)."

- **The translation in that link:** "This Dhamma (worldview) I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute."
- "*Adhigato kho myāyaṁ dhammo*" means "This Dhamma I uncovered." "*gambhīro*" means "profound." Thus, the rest of the translation is good, but "***atakkāvacaro***" **does not** mean "beyond the scope of logic."
- **"*Atakkāvacaro*"** means "beyond the scope of **erroneous logic of humans**."
- That verse "*adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo*" appears in many *suttas*, including DN 1, DN 14, MN 26, MN 72, MN 95.

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3. In the "WebLink: suttacentral: *Brahmāyācana Sutta* (SN 6.1)," the Buddha further explained why it is difficult for average humans (*puthujjana*) to see the validity of his teachings.

- Starting at marker 1.5, he explains why. That verse is better translated as "But people like **clinging to sensory pleasures**; they love it and enjoy it."
- @ marker 1.6: "It's hard for them to **see the truth, i.e., *idappaccayatā paṭicca samuppāda***."
- ***Idappaccayatā paṭicca samuppāda*** explains how a mind starts in an undefiled state and is defiled within a split second. It also describes the accumulation of *pañc**upādāna**kkhandha*.
- **Only the mind of a Buddha can uncover that process. But once explained, we can all understand it.**

4. Therefore, the validity of Buddha's teachings cannot be tested within the theories or logic known to humans. It requires a paradigm change in thinking.

- All philosophies and religions are based on the assumption that happiness can be achieved somewhere within this world, whether in this life or a "heavenly realm."
- **Buddha taught that the above assumption is wrong. One can eliminate *sakkāya diṭṭhi* only by seeing that it is indeed true.**
- Conventional thinking suggests striving for more sensory experiences that provide joy/happiness. **However, the Buddha taught that this often leads to a defiled mindset, which is the cause of future suffering—understanding that "unconventional logic" requires an effort.**

We Need to Focus on Ending Suffering

5. Humans have an innate desire to be inquisitive; we like to look into everything about this world. However, it is impossible to know everything or even a fraction about many subjects.

- In the "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)," the Buddha specifically identified four subjects one should avoid.
- **The necessary translation:** "There are four unthinkable things. **They should not be thought about; anyone who tries to think about them will lose their mind or be frustrated.**
- Those four things are (i) the capabilities of a Buddha, [*buddhavisayo acinteyyo*] (ii) the subject of *jhāna*, [*jhānavisayo acinteyyo*] (iii) the subject of *kamma vipāka*, [*kammavipāko acinteyyo*] and (iv) speculation about the wider world, [*lokacintā acinteyyā*] e.g., other planetary systems, life on other planets, etc.
- Think about just the last category. Numerous scientists have studied such subjects for hundreds of years. They are gaining "knowledge," for sure, but such mundane knowledge does not contribute anything to being free of suffering. We have a limited time left in this life to at least get to the *Sotāpanna* stage. Even if we are reborn again with a human body, we don't know whether we will be born into a conducive environment to re-engage with Buddha's teachings. Over 99% of the world's population is non-Buddhist!

Sammā Samādhi Is Not Restricted to Fourth *Jhāna*!

6. While on the subject of *jhāna*, let me point out a misconception about a verse in the "WebLink: suttacentral: *Saccavibhaṅga Sutta* (MN 141)" that states *Sammā Samādhi* is equivalent to the four *jhānās*. That is true, but *Sammā Samādhi* can be defined in many ways.

- For someone who cultivates *Ariya jhāna*, *Sammā Samādhi* is equivalent to the fourth *Ariya jhāna*.
- Another way to describe *Sammā Samādhi* is in the "WebLink: suttacentral: *Sammāsamādhi Sutta* (AN 5.113)."

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- **But the most general definition of *Sammā Samādhi* is the following:** one who has fulfilled the preceding seven factors of *Sammā Diṭṭhi* through *Sammā Sati* would have *Sammā Samādhi.* See "WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117)."

Focusing One's Efforts on the Ultimate Goal

7. Some Buddhists spend a lot of time thinking about the first three categories in #5 above, but trying to analyze them in detail is a waste of time.

- While having some ideas about them is good and even necessary, studying them in detail is not necessary.
- **The Buddha said, "I will teach you what suffering is, how it arises, why it arises, and how to stop it from arising."**
- We should follow that advice and entirely focus on the goal of reaching at least the first (*Sotāpanna*) stage of *Nibbāna*. That involves learning everything possible about the Four Noble Truths, Eightfold Noble Path, *Paṭicca Samuppāda*, and *pañc**upādāna**kkhandha,* which are all interrelated.
- **All those subjects examine how our minds become corrupted by attaching to sensory inputs (*nimitta*/*ārammaṇa*). A corrupt/defiled mind is subject to suffering.** That is what we will examine in this new series of posts.

Importance of Studying Sensory Experience

8. In the statement in orange colour in #7 above, the Buddha stated that it is important first to understand what suffering is and how it arises. Once that is understood, the other two aspects become clear automatically.

- In other words, the four aspects in that statement are equivalent to *dukkha samudaya* (the root causes of suffering) and *dukkha nirodha* (how suffering can be stopped from arising.)
- We accumulate *kammic* energy by attaching to sensory inputs (*nimitta*), to (some of) which we attach (*taṇhā*), turning them into *ārammaṇa*.
- **Why do we attach to some sensory inputs? We do that because we have *diṭṭhi vipallāsa*, *saññā vipallāsa*, and *citta vipallāsa*.**
- ***Vipallāsa*** means "**distortion**" or "**not the true state affairs**." Those ***vipallāsa*** arise as long as we have the corresponding *anusaya*/*saṁyojana*; we will discuss that later.
- Removing the three types of *vipallāsa* happens in the order above. **However, understanding *saññā vipallāsa* is critical.** It will help remove *diṭṭhi* and *citta vipallāsa*. Even after understanding *saññā vipallāsa* (and simultaneously removing *diṭṭhi vipallāsa*), it takes time to REMOVE *saññā vipallāsa* and *citta vipallāsa*. That is where the *Satipaṭṭhāna*/*Ānāpānasati Bhāvanā* comes into play.
- I will discuss that in detail in the upcoming posts, but let us do an overview.

Misleading/Distorted Views and *Saññā* Lead to *Pañcupādānakkhandha*

9. While it is "natural" for humans to perceive that happiness is based on sensory pleasures, the Buddha taught that indulgence in sensory pleasures (same as *pañc**upādāna**kkhandha*) leads to suffering: "***saṅkhittena*** *pañc**upādāna**kkhandhā* ***dukkhā***" OR "**in brief, the origin of suffering is the craving** for the five aggregates of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (*panc**upādāna**kkhandha*). See #2 of "Essence of Buddhism – In the First Sutta." ["***saṅkhittena*** *pañc**upādāna**kkhandhā* ***dukkhā***" means "**through over thrown** (***khittena***) **by *saŋ***, the five **grasping** aggregates are ***dukkhā***". ***khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.]

- The above aspect of Buddha's teachings is widely known, even if not widely understood. **However, another and even deeper aspect has not been discussed in recent years:** The "sense of happiness"

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associated with certain foods, smells, touches, sights, and sounds (distorted *saññā*) is "built into our bodies" via *Paṭicca Samuppāda.* That is why it is extremely hard to lose the craving for sensory pleasures.

- However, understanding how that **"false sense of happiness" (distorted *saññā*)** arises is the same as understanding the "root cause of *saŋ,* i.e., *rāga*, *dosa*, and *moha*" and **becoming "*sandiṭṭhiko.*"** This is pointed out in several *suttas* (e.g., "WebLink: suttacentral: *Upavāṇasandiṭṭhika Sutta* (SN 35.70)" and "WebLink: suttacentral: *Paṭhamasandiṭṭhika Sutta* (AN 6.47)." Of course, the translations in those links do not explain the critical concepts.
- I will analyze the above aspects in this series of posts on *pañc**upādāna**kkhandha*, commonly translated as "Five **Grasping** Aggregates."

Paṭicca Samuppāda Describes the Accumulation of *Pañcupādānakkhandha*

10. The *Paṭicca Samuppāda* process describes three critical aspects: (i) the sensory experience (*vedanā/saññā*), (ii) how one responds to that experience with *abhisaṅkhāra*, and (iii) how that response (i.e., *kamma* generation via "*kamma viññāṇa*") affects one's future (during life and also for rebirths).

- The critical role of *saññā* has been hidden in recent years. Most of the *vedanā* we experience are "mind-made" and arise due to *saññā vipallāsa* or distorted *saññā.*
- Of course, any sensory experience is initiated by an external *rūpa* (sights, sounds, tastes, smells, touches, and memories) coming into contact with an internal *rūpa*: eyes (*cakkhu*), ears (*sota*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*), and mind (*mano*).
- Therefore, the "building up" of future suffering (*pañc**upādāna**kkhandha*) happens via *Paṭicca Samuppāda* and **all that happens in the mind.**

Saṅkhāra and *Abhisaṅkhāra*

11. Let us look briefly at the terms in the *Paṭicca Samuppāda*. *Avijjā* is ignorance about the "true nature of the world." *Saṅkhārās* are our thoughts. If they arise with *rāga, dosa,* or *moha,* they become ***abhisaṅkhāra*** and generate a subtle energy called "*kammic* energy." Thus, *saṅkhāra* with *rāga*, *dosa*, or *moha* is assigned the unique prefix "*abhi*," i.e., they are ***abhisaṅkhāra***.

- The overall sensory experience is *viññāṇa*. **If it is a pure experience (i.e., just seeing), it can be called "*vipāka viññāṇa.*"** However, if *rāga*, *dosa*, or *moha* arise in response to that *vipāka viññāṇa*, **then the mind adds something extra (an expectation), and it becomes a "*kamma viññāṇa.*"**
- As you can deduce, **a *vipāka viññāṇa* only has *saṅkhāra***, and ***kamma viññāṇa* arises due to *abhisaṅkhāra***. If only "pure *saṅkhāra*" arise (without *rāga*, *dosa*, or *moha*) then only a *vipāka viññāṇa* would arise, i.e., one would just experience the event. For example, one may see a tree outside the window or hear rain falling on the roof. Those are *vipāka viññāṇa* with *saṅkhāra*. On the other hand, if lust arises in the mind when seeing a person, that involves not only seeing but also a "defiled mind" due to *rāga* arising.

Distorted *Saññā* Is Not Defiled, but Can Lead to a Defiled Mind

12. Thoughts with "pure *saṅkhāra*" have only *vedanā* and *saññā* as *cetasika* (mental factors.) In contrast, thoughts with *abhisaṅkhāra* have *asobhana* (meaning defiled) *cetasika* such as greed (*lobha*), anger (*dosa/paṭigha*), jealousy (*issa*), etc.

- *Vedanā* and *saññā* are two mental factors that arise with all thoughts. They are "universal *cetasika*." While *saññā* helps identify the sensory object, *vedanā* is the "good, bad, or neutral feeling" arising from that identification.

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- However, due to the ignorance about the "real nature of the sensory inputs/world," that identification is distorted ("distorted *saññā*"), and that leads to a "mind-made *vedanā*." In the example I often cite, eating honey gives a "distorted *saññā*" or "wrong identification" of a sweetness, which is **effectively a "*sukha vedanā*"** or a "good feeling." **Only physical bodily contact can lead to "real *sukha/dukha vedanā*."** The **"*sukha vedanā*" due to the "sweetness of honey is a *saññā*."** That is why a tiger or a cow will not taste honey as sweet; the "sweetness of honey" is not in honey, but is a "made-up *saññā*" by our bodies. A tiger generates a "*sukha saññā*" for the flesh of other animals and not for honey; similarly, a cow tastes grass to be desirable, not honey.
- **Even though the *saññā* of a *puthujjana* is always "distorted," there is no *rāga, dosa*, or *moha* directly associated with a "distorted *saññā*."**
- However, defiled thoughts **automatically arise in a *puthujjana*** due to that "distorted *saññā*" **until they comprehend its origin.** We will discuss those ideas further in this series of posts.

A *Paṭicca Samuppāda* Sequence Starts With a Sensory Input (*Ārammaṇa*)

13. Now, one could ask: "How do thoughts (with *abhisaṅkhāra*) arise due to *avijjā*? Does that happen without a cause?"

- No. **Conscious, defiled thoughts (with *abhisaṅkhāra*) arise only in response to sensory input (*nimitta*/*ārammaṇa*.)**
- The *Idappaccayatā Paṭicca Samuppāda* explains this process in minute detail.
- We have discussed it in the "Paticca Samuppāda During a Lifetime" section, but we will discuss some of its aspects in detail in this series.

3.7.4 Overcoming Attachment to "Distorted/False Saññā" Leads to Nibbāna

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Saññā has two components: one is recognizing "things in the world," but the other is presenting a "made-up" sense of attractiveness or repulsiveness of things in the world. The second aspect of *saññā* leads to *avijjā*, which in turn leads to acting with *sakkāya diṭṭhi* (the wrong view that worldly things can provide happiness), *taṇhā* (craving sensory pleasures), and *māna* (sense of a "me/mine.") Those are removed in stages, and *māna* removed at the *Arahant* stage.

Three Types of *Saññā*

1. In the previous post, we discussed three categories of *saññā*: (i) an "innate sense" of recognition of the sensory input, (ii) an "innate sense" of finding one's way in the world to optimize survival, and (iii) an "innate sense" of "distorted evaluation/description" of sensory experiences. You may want to review it; see "Saññā – Hidden Aspect of Paticca Samuppāda."

- The "innate sense" comes to mind automatically since it is "built-in" to our bodies via *Paṭicca Samuppāda*.
- **The first two categories discussed there are beneficial and even necessary for survival.** The first is to recognize a sensory input, whether a specific type of tree, music, food, or the identity as father/mother or a particular color, etc. The second category is mainly seen in the animal realm; it helps their survival by providing a "built-in" sense of navigation or instructions to construct shelters ranging from simple bird nests to sophisticated "megacities" built by ants.
- **The third category we discussed is even more critical because it leads to suffering.** It is a "false/distorted *saññā*" of the sensory experience.

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- An overview of how the "false/distorted *saññā*" arises in the three "*lokās*" can provide helpful insights into Buddha's teachings.

All Three Categories Are "Built-In"

2. All three types of *saññā* are "built-in" to each living being.

- Humans and animals are first born with a "mental body" created entirely by *kammic* energy. Since that *kammic* energy was created by the mind (*mano*), it is called a *manomaya kāya* ("mind-made body.") It is also called "*gandhabba*" in the *Tipiṭaka*. See "Gandhabba State – Evidence from Tipiṭaka." When that *manomaya kāya* is "pulled into a womb," it will be born with a dense physical body ("*sarīra*"; sometimes called "*karaja kāya*"). Since a human *gandhabba* can live for thousands of years, it could be born with a physical body (which has a lifetime of around a hundred years) many times. Further details are at "Mental Body – Gandhabba." [***sarīra*** : [nt.] the body.]
- As we know, *Devās* in the six *Deva* realms and *Brahmās* in the 20 Brahma realms are born with only one "body" (*kāya*). They are *opapātika* (instantaneous) births. They live with that *manomaya kāya* throughout their lives.
- All three types of *saññā* are "built-in" to each "*kāya*" associated with a living being. All three types of *saññā* are "built into" the *manomaya kāya* (*gandhabba*) and the physical body of a human or an animal.

Reasons for Three Types of *Saññā*

3. A "lifestream" moves from realm to realm in the world automatically according to Nature's laws (*Paṭicca Samuppāda* and laws of *kamma*).

- Even though we live "human lives" now, we had been born in most of the 31 realms (except those reserved for *Anāgāmis*) in our deep past.
- Thus, each of us had lived in most of the *Brahma* realms and the six *Deva* realms many times over, in addition to human births. We had **many more** births in the lowest four realms (*apāyās*) than in the human and higher realms combined.
- When our existence in the human realm ends, our lifestream will latch on to the strongest *kamma bīja* available.
- For example, if one had cultivated a *jhāna*, rebirth in the corresponding *Brahma* realm would result; now, you are no longer a human but a *Brahma*. That *Brahma* would have no idea about his previous life as a human (in the same way we have no idea of our past existences). On the other hand, if one had killed a parent, for example, one would be born in one of the four lowest realms, probably the lowest, called a *niraya*. In those two examples, the outcomes are guaranteed because they are *ānantariya kamma*. In the absence of an *ānantariya kamma*, the strongest *kamma bīja* available will determine the next existence.

"Distorted/False *Saññā*" Associated With the Three "*Lokās*"

4. A specific type of **"distorted/false *saññā*"** is "built into" all the existences in this world. Existences in the world can be divided into **three "*lokās*"**: Those with all six sensory faculties live in ***kāma loka*** (four *apāyās*, the human realm, and six *Deva* realms). *Rūpāvacara Brahmās* (with three sensory faculties and subtle "bodies" at the level of *suddhaṭṭhaka*) live in 16 realms in the "***rūpa loka***." *Arūpāvacara Brahmās* with only the mind live in four realms in the "***arūpa loka***." Also, see "How Character (Gati) Leads to Bhava and Jāti."

- Living beings in "***kāma loka***" receive a **false/distorted *kāma saññā***. ***Rūpa loka*** *Brahmās* receive a **false/distorted *jhānic saññā*** and ***Arūpa loka*** *Brahmās* receive a **false/distorted *arūpa samāpatti saññā.***

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- "Distorted *Saññā*" is built into humans' and animals' physical and mental bodies (and the subtle bodies of the *Brahmās*), **so it arises automatically**. Even after attaining *magga phala* or even the *Arahant* stage, those built-in *saññās* remain. Thus, an *Arahant* would also taste honey as sweet.
- **However, nothing in this world has an intrinsically beautiful/ugly or tasty/distasteful nature. *Arahants* fully understand that and that is why their minds do not attach to that "distorted/false *saññā*."**

Features of a *Brahma* in "*Rūpa Loka*"

5. Let us consider a human who separates from the human realm and is born a *Brahma* in one of the 16 realms of the "*rūpa loka*."

- A *Brahma* has no physical body like ours. A *Brahma* has only a "mental body" (with only a trace of matter) that cannot be seen with our eyes. Of course, that is hard to imagine for us.
- The amount of "matter" in a *Brahma*'s "body" is much smaller than that of a tiny ant or even a virus/bacteria.
- Even though a "*Brahma* body" has very little "matter," its "subtle body" could spread over a sizeable spatial dimension. Therefore, each *Brahma* would have "identifiable features," just like we can see the difference between any two people.
- For example, when the Buddha visited Baka *Brahma*, he went there not in his "human body" but only in his "mental body," which is as subtle/fine as a "*Brahma* body." See "WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49)." Still, the Baka *Brahma* recognized the Buddha, and *vice versa*.

6. A *rūpa loka Brahma* does not need to breathe since he has no physical body. *Brahma* realms are assumed to be located well above Earth, where an atmosphere is absent.

- A *Brahma* has no sex organs and thus has no concept of sex. He does not need to eat and has no sense of smell. He can only see, hear, and think.
- **Therefore, it would be impossible for "*kāma saññā*" to arise in a *Brahma*. Instead, *Brahma*'s mind is primarily in a *jhānic* state; instead, he would have "*jhāna saññā*."**
- Furthermore, *Brahma* perceives that "*jhāna saññā*" as pleasurable. **That is the "distorted/false *saññā*" associated with the *rūpa loka Brahmās*.**
- Unlike the human realms, there are no worries about earning a living to eat and buy clothes, houses, or cars. There is no need to steal, lie, or hurt anyone. A *Brahma* is "self-sufficient" for the duration of that existence.
- Therefore, *kāma rāga* and *paṭigha* would not be manifested for the whole duration of *Brahma*'s existence. **However, *kāma rāga* and *paṭigha saṁyojana* will still be associated with the *Brahma*. It is just that they cannot be triggered during that existence, because they don't have any idea of what taste, smell, or touch (including sex) is.** Once reborn in *kāma loka*, *kāma rāga* can be triggered again.

Why Do *Brahmās* Not Have "*Kāma Saññā*"?

7. To be born a *rūpa loka Brahma*, humans must cultivate a *jhāna*. Those with lower *jhānās* are born in the lower *Brahma* realms, etc. By the way, those are "*anariya jhāna*" cultivated using breath or *kasiṇa* meditations to calm the mind; of course, they must generally stay away from immoral deeds and sexual and other sensual activities.

- Cultivation of even an *anariya jhāna* is not easy (unless one had cultivated *jhāna* in their recent previous lives).

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- Anyone who has cultivated a *jhāna* would prefer "*jhānic* pleasure" over "sensual (*kāma*) pleasures." Thus, even a *puthujjana* with an *anariya jhāna* would have subsided *kāma rāga*. **In other words, they have overcome the "*kāma saññā*" temporarily.** That means even though they still feel the deliciousness of an expensive meal, they would not attach to it, seeking more of it. **That is because they have experienced something better in a *jhāna*.**

"*Saññā Nirodha*" = *Nibbāna*

8. If that person proceeds to higher *jhānās* and cultivates an *arūpa samāpatti*, he will realize the inferiority of "*jhānic* pleasure" too. **Thus, he would be able to overcome the "*jhānic* pleasure" that comes from "*jhāna saññā*" and embrace the "*arūpa samāpatti saññā*."**

- It is not easy for us to imagine, but overcoming even the "*arūpa samāpatti saññā*" is the best; **that is called "*nirodha samāpatti*," where any type of *saññā* is absent.** This is equivalent to the state of any *Arahant* after the death of the physical body. Only an *ubhatobāgha Arahant* (who has gone through all the *jhānās* and *arūpa samāpattis*) can experience "*nirodha samāpatti.*"
- In the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)," the Buddha declares, "The noble eightfold path leads to the **cessation of *saññā***" or ***Nibbāna***. As stated there, that happens with the cessation of "*phassa*," which refers to the cessation of "*samphassa*" or "contact with defilements of *rāga*, *dosa*, *moha*."
- Furthermore, **the cessation of "*saññā*" here** refers only to **overcoming attachment to the "distorted/false *saññā*"** and not losing *saññā* while living. Thus, a living Buddha or an *Arahant* would still have all three types of *saññā*, but their minds will not attach to any of them.

9. What is the reason for a "distorted/false/misleading *saññā*" to arise?

- **The answer is: "Ignorance of the existence" of "distorted/false/misleading *saññā*."**
- Until a Buddha is born in the world, no one would have the slightest idea of a "distorted/false/misleading *saññā*." **They wholeheartedly believe sensual pleasures, *jhānic* pleasures, and *samāpatti* pleasures are real!**
- Thus, a living being will automatically attach to the innate or "built-in distorted/false/misleading *saññā*" associated with its realm. That perpetuates the rebirth process, and one will never be able to stop it until this fact about the nature of the world is understood.
- **It is the ignorance about the existence of "distorted/false/misleading *saññā*" that leads to wrong views (in particular *sakkāya diṭṭhi*), craving pleasures in the world (*taṇhā*), and the sense of "me/mine" (*māna*.)**

Root Cause of Wrong Views Is (Distorted) *Saññā*

10. One time, the wanderer Vacchagotta asked the Buddha, "What is the cause for various wrong views (*diṭṭhi*) to arise?"

- The Buddha replied, "*Saññāya kho, vaccha, aññāṇā, saññāsamudaye aññāṇā, saññānirodhe aññāṇā, saññānirodhagāminiyā paṭipadāya aññāṇā*." Here, "*aññāṇa*" means "ignorance" or "not being aware of."
- Thus, the Buddha explains that one would have various types of wrong views (*diṭṭhi*) arise because of incomprehension of the true nature of *saññā*, the origin of *saññā*, and the way to get rid of that (distorted) *saññā*." **Therefore, this is one way to attain the *Sotāpanna* stage.**
- See, "WebLink: suttacentral: *Saññāaññāna Sutta* (SN 33.3)."

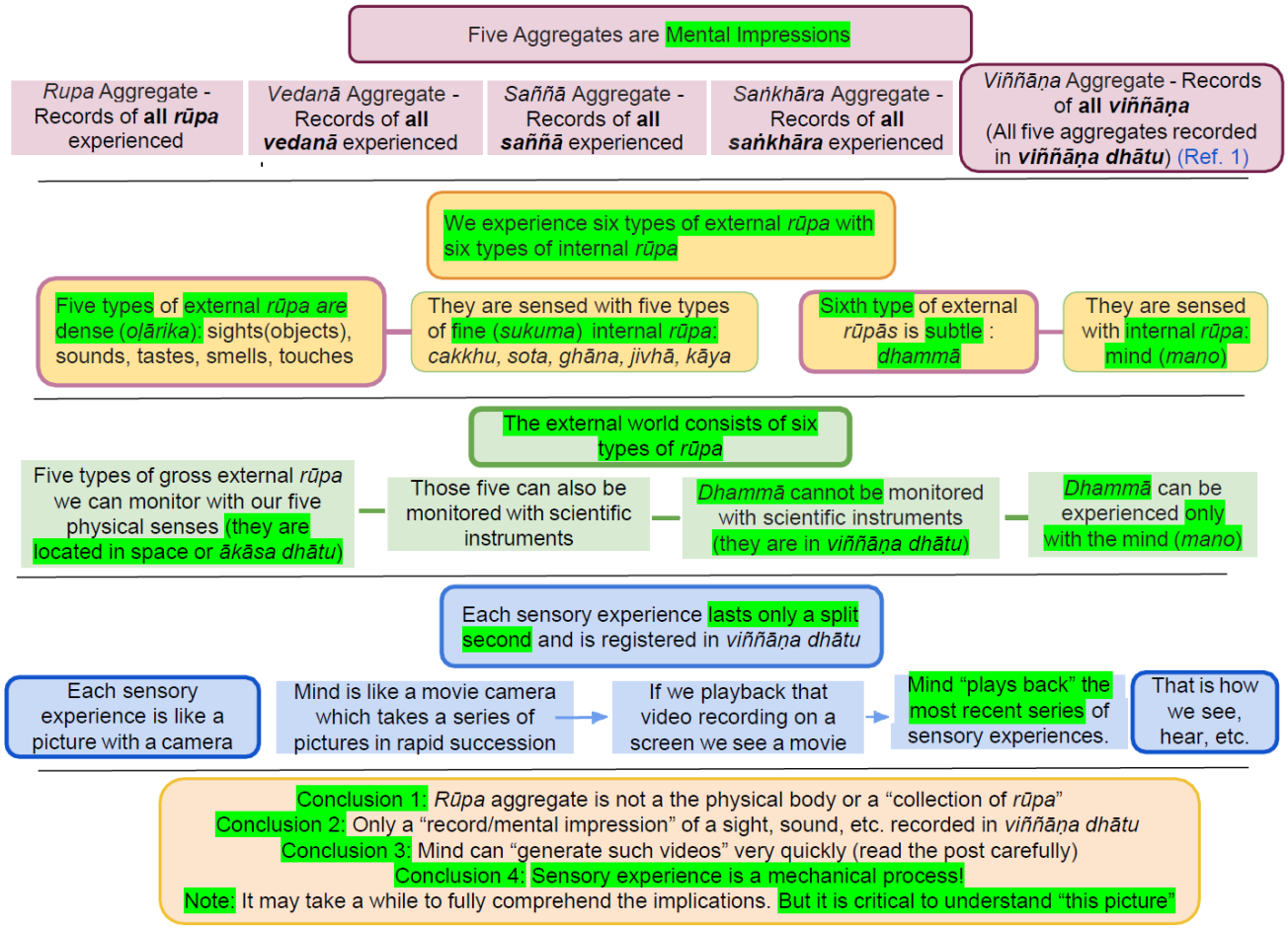
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3.7.5 Five Aggregates – Introduction

Re-written April 17, 2020; revised April 19, 2020; October 30, 2022; rewritten with new chart, March 9, 2023

Five Aggregates (*pañcakkhandha* or *pañca khandha*) is not one's own body, as many believe. All five components arise in the mind as *pañca upādāna khandha* (or *pañcupādānakkhandha*) in response to a sensory input.

Definition of the Five Aggregates



Buddhism – In Charts: 5. Five Aggregates – Mental Impression (with clickable links only in PDF and WebHelp)

Download/Print: WebLink: PDF Download: Chart #5. Five Aggregates – Mental Impressions

1. Five aggregates (*pañcakkhandha*) are unique to each sentient being. We can see that by carefully analyzing a short *sutta* about the five aggregates: "WebLink: suttacentral: *Khandha Sutta* (SN 22.48)." (Ref. 1)

"**And what are the five aggregates?**"

- "Any kind of ***rūpa*** at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the **aggregate of *rūpa***."
- "Any kind of ***vedanā*** at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the **aggregate of *vedanā***."
- "Any kind of ***saññā*** at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the **aggregate of *saññā***."

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- "Any kind of ***saṅkhāra*** at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the **aggregate of *saṅkhāra***."
- "Any kind of ***viññāṇa*** at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the **aggregate of *viññāṇa***."

Therefore, each aggregate comprises 11 types: **past, future, or present; internal or external; coarse or fine; inferior or superior; far or near**.

Brief Description of the 11 Types of *Rūpa*

2. A set of ***rūpa, vedanā, saññā, saṅkhāra,* and *viññāṇa*** arise whenever the mind makes contact with an **external *rūpa***. Those can be of six types: *vaṇṇa rūpa*, *sadda rūpa, gandha rūpa, rasa rūpa*, *phoṭṭhabba, and dhamma rūpa* (n plain English, sight, sound, smell, taste, touch, and *dhammā*.) Note that "*vaṇṇa rūpa"* are also called "*rūpa rūpa"* or simply *"rūpa."* Thus, depending on the context, one must be able to see what "*rūpa*" means. Six types of **internal *rūpa:*** They are *cakkhu, sota, ghāna, jivhā, kāya*, and *mana*. Note that these six are in the *manomaya kaya* (*gandhabba*) first five are *pasāda rūpa,* and the sixth is *hadaya vatthu*. They make contact with the six **external *rūpa.*** The Buddha called these 12 types of *rūpa* to be "all" because all experiences in this world arise via them; see "WebLink: suttacentral: *Sabba Sutta* (SN 35.23)."

- *Rūpa* we can see are **coarse *rūpa***. The others (particularly the six internal rūpa and *dhammā*) belong to the "**fine *rūpa***" category.
- Any *rūpa* in the "good realms" are "**superior *rūpa,***" and those in the lower realms are "**inferior *rūpa***."
- When one thinks about close-by *rūpa*, those are "**near *rūpa***." When one contemplates far away rūpa, they are "**far *rūpa***."
- All those eight types of *rūpa* can belong to past, future, or present categories. "**Past *rūpa***" are those one has experienced in the past; as we can see, this category is infinite since there is no beginning to the rebirth process. The "**present *rūpa***" category is the smallest since it lasts only while a *rūpa* is experienced. "**Future *rūpa***" is a bit complex category. Our future experiences are automatically "mapped out" according to the present status of the mind. However, it is a dynamic set that keeps changing. Only when a *Bodhisatta* gets "*niyata vivarana*" to become a Buddha will his future become fixed. That explanation requires a separate post.
- The other four aggregates similarly fall into the same 11 categories. For details, see "The Five Aggregates (Pañcakkhandha)."

How Do the Five Aggregates Arise?

3. It is a sensory experience that triggers a "new addition" to the set of five aggregates. For example, "seeing an object" means the contact of an external *rūpa* with an internal *rūpa*.

- That leads to "*vedanā*" and "*saññā*" arising in mind automatically (to recognize the object and there is a *vedanā* associated with it). Then the mind generates "*saṅkhāra*" according to one's *gati*. That sensory experience is a "*vipāka viññāṇa*"; but if we generate *abhisaṅkhāra*, it can become a "*kamma viññāṇa*" too.
- **That is a brief description of *rūpa, vedanā, saññā, saṅkhāra,* and *viññāṇa* arising with each sensory event.**
- Then a record of that sensory event gets recorded in the "*viññāṇa dhātu*." That record is a "*namagotta*." If *abhisaṅkhāra* were involved, that record would also be associated with *kammic* energy, i.e., a "*kamma bīja*" can bring *vipāka* in the future.
- This is a complex but fascinating process.

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- As we can see, the accumulation of the five aggregates will stop only at the death of an *Arahant*. Since there is no rebirth, no more "internal *rūpa*" to make sensory experiences! That may sound alarming, but remember that each birth only leads to suffering, and most rebirths have unimaginable suffering.

One Type of Consciousness (*Vipāka Viññāṇa*) Arises With an *Ārammaṇa*

4. We think of the mind as our own and are always present. **But in reality, our consciousness arises based on two conditions.**

- **First,** we must be awake. If someone is unconscious, no matter how loud we talk, he will not hear. No matter how hard we shake him, he will not feel. When unconscious (or in a deep sleep), our physical bodies shut down. Even though the "mental body/*gandhabba*" never sleeps, it is not getting any sensory inputs from the brain.
- **Second,** one of our six senses must be stimulated by an external sight, sound, smell, taste, touch, or memory. The first five come through our five physical senses, and the sixth is the thoughts that come to our mind via the *mana indriya* in the brain; see "Brain – Interface between Mind and Body."
- **An "external trigger" that initiates a new consciousness is called an *ārammaṇa*.** Such an *ārammaṇa* comes to the mind via one of the "five physical doors" or directly to the mind. Then one of the six consciousness (*viññāṇa*) arise. **These are *vipāka viññāṇa*.** They just come in due to prior *kamma*, as *kamma vipāka*.
- These types of ***vipāka viññāṇa* arise via, for example, "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ*."** See, "Contact Between Āyatana Leads to Vipāka Viññāṇa."

Second Type of Consciousness (*Kamma Viññāṇa*) May Arise Based on an *Ārammaṇa*

5. If that external "thought object" or "*ārammaṇa*" is interesting, we start generating CONSCIOUS THOUGHTS about that *ārammaṇa*.

- At this point, **our consciousness switches to a new type called a *kamma viññāṇa*.** This new consciousness is more than mere "consciousness" or "awareness." **We are interested in pursuing what we have seen, heard, tasted, etc.. and "getting more of those we liked."**
- For example, a friend may offer a piece of cake, and the taste of that cake is a *vipāka viññāṇa*. But if we liked the taste of that cake, we may want to taste it again in the future. We may start thinking about buying or making it and asking that friend how to pursue those two possibilities. That future expectation is in the new type of *kamma viññāṇa* generated via "*avijjā paccayā saṅkhāra*."
- In other words, now we have gone beyond "just experiencing the taste of the cake" or the "*vipāka viññāṇa*." Now we have a future expectation to taste it again with a "*kamma viññāṇa*" generated via our conscious thoughts (*vacī saṅkhāra*.)
- Stated in another way, **we have initiated a *Paṭicca Samuppāda* process with "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*." That *viññāṇa* is a *kamma viññāṇa*.**

A Living Being – Body With a Mind Interacting With the External World

6. What we discussed above in summary form is what our lives are all about. We have a physical body and an invisible "mental body/*gandhabba*" with the "seat of the mind" (*hadaya vatthu*.) The physical body gets sensory inputs from the external world. Those are processed by the brain and passed to the "mental body/*gandhabba*." It is the *hadaya vatthu* (we casually call the "mind") that "feels/experiences" such sensory inputs. **Then we (our minds) pursue those sensory inputs we like and try to avoid those we do not like.**

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- In that process, we create new *kamma* that leads to the arising of a new body when the current body dies.
- Of course, the types of bodies that arise in future lives depend on the types of *kamma* that we do, based on those sensory experiences. If one kills another person to acquire that person's wealth, one will be reborn in a bad realm (*apāyā*.) If one generates compassionate thoughts about hungry people and offers them food, one may be reborn in a good realm.
- That is how the rebirth process continues.

Rūpa Versus *Rūpakkhandha*

7. The Buddha included all types of matter encountered at any time in one giant "collection" or "aggregate." **That is the "*rūpa* aggregate" or "*rūpa khandha*" or "*rūpakkhandha*."**

- That means what is in the *rūpakkhandha* is not real (physical) *rūpa*. **Whatever is observed becomes a mental imprint or a "memory record" moments after observation**. See the next post in the series: "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."
- The Buddha divided the mind or "mental aspects" into four categories: *vedanā, saññā, saṅkhāra*, and *viññāṇa*. These entities arise and fade, but a record of them exists (going back to an untraceable beginning.) **Those "collections" or "aggregates" are *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha*, and *viññāṇakkhandha*.**

Rūpakkhandha Is Not Stored Directly

8. It is critical to realize that a "*rūpa*" cannot be stored in the *viññāṇa dhātu*. Only a "mental imprint" of a *rūpa* gets stored. **That "mental imprint" is in the four "mental aggregates."** Let us briefly discuss that.

- When we see an object, its shape, colors, etc, are perceived by the mind with the *saññā* aggregate. Our feelings about it are in the *vedanā* aggregate, and any action we took is in the *saṅkhāra* aggregate. Finally, our expectations for such *rūpa* are in the *viññāṇa* aggregate.
- **That process is discussed in detail in** "Where Are Memories "Stored"? – Connection to Pañcakkhandha" and "Where Are Memories Stored? – Viññāṇa Dhātu" **(Ref. 1 in the above chart).** However, a good grasp of the concept of the five aggregates is needed as explained in "The Five Aggregates (Pañcakkhandha)" and "Paṭicca Samuppāda During a Lifetime."

The Five Aggregates Describe any "Living Being"

9. As we will see, **a sentient being's entire existence (through uncountable rebirths) and experiences can be described entirely with those five aggregates.** The Buddha showed that those five entities arise and fade away in a manner fully explained in terms of causes and their effect. There is no hidden "soul" or an "*ātman*."

- **However, at any given time, there is a "person" with a set of *gati* (habits/character) responsible for the actions done at that time. It is not an automated process. That is why we cannot say there is no 'self' up to the *Arahant* stage. There is a "self" doing things on his/her own. Of course, only until seeing the futility of such "doings" or "(*abhi*)*saṅkhāra*."**
- That last bullet point is what we need to understand. This time, we will discuss that systematically with a slightly different approach in the new series "Buddhism – In Charts." However, **this series is only a systematic way to arrange previously published posts,** while making connections among posts in different sections. **It is imperative to read the posts linked above.** Buddha Dhamma is deeper than the deepest ocean. One can go into it as deeply as one wants, provided one is willing to spend the time. **But what we discuss will be essential parts.**

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Summary

10. We have laid the framework to examine the conscious life and the rebirth process based on the five aggregates or *pañcakkhandha*. Please read and understand the whole section on "The Five Aggregates (Pañcakkhandha)." I will discuss memory formation, storage, and extraction in the next post before we connect it all to *Paṭicca Samuppāda*.

- In this analysis, the whole world is divided into just five categories. One is the *rūpa* aggregate, the "collection of MEMORIES of all *rūpa*" or the *rūpakkhandha*. That includes memories of all "material objects," including our physical bodies and all external objects one has seen in all previous lives. We will discuss that in the next post.
- The other four aggregates or "heaps" or "collections" of four types of mental entities: *vedanā* (feelings), *saññā* (perception), *saṅkhāra* (thoughts of speech and actions), and *viññāṇa* (*vipāka viññāṇa* or *kamma viññāṇa*.)
- I have discussed this topic in detail in "Paṭicca Samuppāda During a Lifetime."

Reference

1. "Where Are Memories "Stored"? – Connection to Pañcakkhandha" and "Where Are Memories Stored? – Viññāṇa Dhātu."

3.7.6 Rūpakkhandha and Rūpa Upādānakkhandha

May 1, 2020; revised August 26, 2023 (#2)

Introduction – What Is *Rūpupādānakkhandha*?

1. In the previous post, "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood," we discussed the *rūpa* and *rūpakkhandha* mostly misunderstood.

- In simple terms, ***rūpa* are the "visuals, sounds, odors, tastes, and touches due to solid bodies."** Note that *rūpa* is a generic term. It indicates any such *rūpa* exists anywhere and does not pertain to any given person.
- On the other hand, ***rūpakkhandha* has one's "mental impressions" of ALL such rūpa that we have experienced (including in previous lives), experiencing now, and hope to experience in the future**. Thus, *rūpakkhandha* is specific to a given person. Each person has his/her *rūpakkhandha.*
- The word *rūpa upādānakkhandha* or *rūpupādānakkhandha* comes from a combination of three words: *rūpa*, *upādāna*, and *khandha*. **Therefore, *rūpa upādānakkhandha* is part of *rūpakkhandha* that we crave (i.e., would like to experience again.)**
- By the way, *rūpakkhandha* and *rūpupādānakkhandha* are conventionally translated as, "form aggregate" and "clinging form aggregate."

Meanings of *Upādāna* and *Taṇhā*

2. *Taṇhā* means "attaching to things in this world" with greed, hate, and ignorance. Most times, *taṇhā* is incorrectly translated as "craving."

- The word *taṇhā* comes from "*thán*" + "*hā*," where "thán" rhymes like in "thatch" and means "a place and "*hā*" means getting attached or fused. **That can happen not only with greed but also with anger and ignorance.** See "Taṇhā – How we Attach via Greed, Hate, and Ignorance." Note that "*taŋ*" in *taṇhā* pronounced like in "thunder." **There are three types of *taṇhā.*** *Vibhava taṇhā is removed at*

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the Sotāpanna stage and *kāma taṇhā* removed at the *Anāgāmi* stage. *Bhava taṇhā* is eliminated only at the *Arahant* stage. See, "Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā."

- *Upādāna* ("*upa*" + "*ādāna*" where "*upa*" means "close" and "*ādāna*" means "pull") means "pull and keep close." One tries to pull and keep close to only things that one desires. See, "Difference Between Taṇhā and Upādāna." This post will take some time to digest. But it will help one clearly understand both those terms and the difference between them.
- **There are four types of *upādāna*.** Those are *diṭṭhupādāna* (wrong views,) *sīlabbatupādāna* (rituals,) *kāmupādāna* (for sensual pleasures,) and *attavādupādāna* (sense of "me" or "mine.") The first is removed at the *Sotāpanna* stage, second at the *Anāgāmi*, and third and fourth at the *Arahant* stage of *Nibbāna*. Note the combination of words. For example, *diṭṭhupādāna* is a combination of *diṭṭhi* and *upādāna.*
- Note that *sīlabbatupādāna* (tendency to follow rituals) is NOT the same as *sīlabbata parāmāsa* (believing that **rituals by themselves** can be used to attain *Nibbāna*.) On the other hand, ***sīlabbatupādāna*** is the tendency to use various techniques to attain higher births, sometimes called ***bhava upādāna.*** See #16 of "Upādāna Paccayā Bhava – Two Types of Bhava."

Upādāna – To "Keep Close"

3. Therefore, *upādāna* means things or memories that we tend to "keep close" (in mind.) Our way of thinking, speaking, and doing things is dictated by different types of *upādāna.*

- **Therefore, *rūpupādānakkhandha* means those mental impressions of "visuals, sounds, odors, tastes, and touches due to solid bodies" that we like and would like to experience again.** In other words, those are the experiences we desire or crave for. That is a small fraction of one's *rūpakkhandha.* A given person has no interest in most of the *rūpakkhandha*.
- The Pāli word that describes "desire" is *icca*. Sometimes the word "*iccha*" with the emphasis on the last "*ca*" sound is used to mean a "strong desire." As we will see in a few posts, this connection will help us clarify the First Noble Truth on suffering in another way.
- As an aside, you may want to refresh your memory on the fact that Pāli words are written/pronounced differently compared to "standard English." See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."

Upādāna Is Different from *Taṇhā*

4. When an *ārammaṇa* (thought object) comes to our mind, we may FIRST instinctively "attach" to it. Then it is at the *upādāna* stage that we keep on thinking, speaking, and doing things with the expectations. Those future expectations are either to enjoy something or to avoid things that one does not like. **It is at that second stage that we accumulate new *kamma*,** as explained in "Difference Between Taṇhā and Upādāna." That leads to "*bhava*" formation, which in turn, will lead to future rebirth (*jāti.*)

- What I mentioned above are four steps in *Paṭicca Samuppāda*: "*vedanā paccayā taṇhā*," "*taṇhā paccayā upādāna*," "*upādāna paccayā bhava,*" and "*bhava paccayā jāti.*" See details at "Paṭicca Samuppāda."
- It is critical to realize that those things that we do to acquire new *kamma* are done with *saṅkhāra*. Furthermore, we do saṅkhāra both at "*avijjā paccayā saṅkhāra*" AND "*taṇhā paccayā upādāna.*" That is discussed in detail with the help of a graphic in the post, "Difference Between Taṇhā and Upādāna."
- Most *Paṭicca Samuppāda* cycles start NOT with "*avijjā paccayā saṅkhāra*," but with "*taṇhā paccayā upādāna*," as explained in that post.

What We Normally Call "Form" Is Also in *Rūpakkhandha*

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5. We normally assign the word "form" or "*rūpa*" to things we see, including our bodies as well as all external objects and living beings. As I explained above, sounds, odors, tastes, and body touches also arise from "*rūpa*." As we discussed in #7 of the previous post, "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood," the 11 types of *rūpa* included in the *rūpakkhandha* include *paccuppanna rūpa* or any *rūpa* that is being experienced at any given moment.

- One important *rūpa* that one experiences most of the day is one's own body (*ajjhatta rūpa.*)
- Therefore, one's physical body (more correctly mental impression of it) is part of *rūpakkhandha.*
- Even though we perceive that these are existing "things," they have momentary existence in a deeper sense. I will give a quick example. A fly lives only a few days (let us say six days.) That fly would age and die in six days. If we see that fly in three days, it would have aged, and its body would be different from that we saw six days ago. When we keep reducing the "time interval," we realize that even a moment later, it is not the same fly.
- The same argument holds for our bodies too. It changes over our lifetime, and that is the cumulative effect of momentary changes. That is why the Buddha said that you could not touch the same person twice! (If anyone remembers the *sutta*, please let me know: lal@puredhamma.net.)
- As we will see in future posts, "*dhammā*" experienced by the mind is also a form of *rūpa* in Buddha Dhamma. That last category is "*anidassanaṁ, appaṭighaṁ*" or "cannot be seen or touched."

We Do Not Attach to "Physical Objects" but to Our "Mental Impressions" or "*Rūpakkhandha*"

6. A given object, whether it is inert or living, is NOT the CAUSE for attachment (*taṇhā* and *upādāna.*) Rather, it is the "way that we perceive that object" based on our *gati*, that we attach.

- Think about a person that you don't like. As you know, there are many other people, including his/her spouse, children, friends, etc. who may like that person. The reason that you don't like that person is based on your *gati*. By the way, both you and that person may be considered "good citizens" by most other neutral observers.
- Suppose a guest coming to dinner brings a bottle of alcohol (say, whiskey.) The husband may be happy to see it, but the wife (who may be trying to discourage the husband from having too many drinks) could be irritated. Now, if the guest brought a video game for their child, the child would be delighted. But both parents may become somewhat unhappy thinking that the child may spend too much time playing video games.
- These are the things that we need to contemplate while doing insight meditation (*Vipassanā.*) That is the best way to understand key concepts in Buddha Dhamma, like *Paṭicca Samuppāda.* We need to apply what we learn in practical situations.
- Therefore, it is not an external *rūpa* that makes us attach (*taṇhā.*) It is our *gati* (which are related to our *anusaya*) that make us attach to CERTAIN TYPES of *rūpa*. The following example illustrates how the same *rūpa* may or may not lead to *taṇhā* even in a given person.

Rūpakkhandha to *Rūpa Upādānakkhandha* – Instant Change

7. The following is said to have happened many years ago in Sri Lanka. A mother had to go overseas when her son was less than a year old. She had been overseas for many years and came back. She had not even seen any pictures of the boy, who was now a teenager.

- When she came home, she learned that the boy was visiting a neighbor, and she started walking there. On the way, a teenager playing with some friends on the road bumped into her. She became irritated and admonished the boy.

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- But then another person on the street said, "Don't you recognize your son? Well. How can you? You have been away all this time." Hearing that, she asked, "Oh, is that my son?" and immediately ran back to hug him.
- He was "just another teenager" until she came to know that he was her son. But the moment she realized that it was her son, the whole situation changed. His figure was not another "*rūpa*" in her "*rūpakkhandha*." Now, he became a part of her *rūpa upādānakkhandha* or *rūpupādānakkhandha.*

Summary

8. I hope you can get further clarification on the difference between "*rūpa*," "*rūpakkhandha*," and "*rūpupādānakkhandha*" from the above discussion. You may want to review the previous two posts as well: "Five Aggregates – Introduction" and "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood,"

- Just like the concept of *anicca*, this again is a fundamental concept to understand, so please try to read through slowly at a quiet time and grasp the concepts. As the Buddha said, "At the end, what matters is understanding a concept, not memorizing words."
- When I first grasped this concept, it was like turning the lights on in a previously dark area that I did not even know existed! That is a good example of what the Buddha meant by "*aloko udapādi*."
- We need to realize that *rūpakkhandha* does not arise by itself. All five *khandha* or aggregates rise together.
- Each person has his/her *rūpakkhandha* or how he/she perceives the material *rūpa* in the world. That *rūpakkhandha* has associated with it the other four *khandhā* (*vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*) and thus comprise the *pañcakkhandha*. And *pañca upādānakkhandha,* or what one has cravings for, is a small part of that.
- We will discuss that in the next post.

3.7.7 Arising of Five Aggregates Based on an Ārammaṇa

May 7, 2020; revised May 8, 2020

Introduction

1. Five aggregates (*pañcakkhandha*) is a critical concept to understand. In the previous three posts, we discussed how the mind makes a "mental imprint" of a *rūpa*, whether it is due to sight, sound, smell, taste, touch, or a *dhammā*. See, "Five Aggregates – Introduction," "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood," and "Rūpakkhandha and Rūpa Upādānakkhandha."

- Therefore, it is critical to understand that what is registered in the mind is not a *rūpa* but the "mental imprint" of it. That single imprint is part of *rūpakkhandha*. **However, the mind sees not just a single "snapshot," but the whole *rūpakkhandha*.** We will clarify that point in #9 below.
- Furthermore, based on that *rūpakkhandha*, the mind generates *vedanā, saññā, saṅkhāra*, and *viññāṇa*. **Those also involve "aggregates" or "collections," as we will discuss below.**
- We NEVER experience a single imprint of a *rūpa* or a single *citta* with *vedanā, saññā, saṅkhāra*, and *viññāṇa*. The mind ALWAYS deals with all five AGGREGATES. That is a critical issue to understand. Please ask questions if not clear.

The Role of an *Ārammaṇa*

2. The mind becomes active only after getting an *ārammaṇa*. An *ārammaṇa* is an external *rūpa* (sight, sound, taste, smell, touch, *dhammā*) that comes to one of the six senses (eyes, ears, nose, tongue, body, and mind.)

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- A signal representing that external *rūpa* is "captured" by the sense door (say the eyes) and sent to the brain. The brain processes it and passes it to the mind. That is discussed a bit more in #5 below. **The critical point is that the mind receives a "mental imprint" of that external *rūpa*.** That "mental imprint" or the "signal" or the "image" registers in the MIND.
- The four mental parameters arise with the "image" or the "imprint" of the external *rūpa.* Therefore, the "mental imprint" is also in the "*vipāka viññāṇa*." That is what we "see," "hear," etc. (*cakkhu viññāṇa*, *sota viññāṇa*, etc.) We will discuss a second type of "*kamma viññāṇa*" below.
- From the above discussion, it is clear that it is not possible to separate such "mental parameters." It is not possible to separate awareness (*vedanā*) from recognition (*saññā*,) or both those from the overall cognition (*viññāṇa*) and many kinds of "plans" or "possible actions" (*saṅkhāra*) that arise in mind.
- The word *ārammaṇa* is explained in detail in "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

Mental Components of *Pañcakkhandha* (Five Aggregates)

3. Before we start discussing the four mental "aggregates," it is a good idea to review the core entities: *vedanā, saññā, saṅkhāra*, and *viññāṇa*. They arise in a MIND when an external "thought-object" or an *ārammaṇa* comes to one of the six senses.

- When an external *rūpa* (sight, sound, etc.) comes to a "sense door" (eyes, ears, etc.), **we become aware of it. That is *vedanā*.** A pleasant, unpleasant, or neutral feeling accompanies *vedanā.*
- At the same time, we recognize what it is. Whether it is one's mother or a tree, a dog bark or voice of the mother, etc., that **recognition of the "thought-object" is *saññā*.**
- Based on the recognition of the "thought-object" to the *ārammaṇa*, we generate our response or reaction to that *ārammaṇa*. **Those responses/reactions are *saṅkhāra*.** The initial "reaction' is automatic and generates *vedanā* and *saññā* (*citta/mano saṅkhāra.*) That means we immediately feel and recognize that *rūpa*. But if we start consciously creating more thoughts, those arise with two more *cetasika* called *vitakka* and *vicāra.* Such thoughts involve *vacī saṅkhāra*. If we then take bodily actions, those require *kāya saṅkhāra*. Therefore, we think, speak, and act with the three types of *saṅkhāra*.
- **The overall "state-of-the-mind' is *viññāṇa*.** It is much more than just "consciousness." *Viññāṇa* is complicated but falls into two broad categories. *Vipāka viññāṇa* is the overall sensory experience due to an *ārammaṇa* (that *viññāṇa* may be called consciousness.) If we start generating plans on what we saw, heard, etc., then that becomes a *kamma viññāṇa* with future expectations. **That *kamma viññāṇa* is much more than "consciousness."**

What We Experience Is the Cumulative Effect of Many *Citta*

4. Therefore, those four entities arise together within a split-second, in the first *citta*.

- But the contents of *citta* keep changing as they arise in rapidly. *Cittā* (plural) always occur in packets (*citta vīthi*,) and many of those arise in rapid succession.
- By the time we become aware of the *ārammaṇa*, the initial *citta* has evolved, and millions of *citta* may have run through the mind. That is how those parameters get "bundled up" and experienced as "aggregates" or "*khandha*."
- Let us briefly go through that process step-by-step.

Creation of a "Mental Imprint" in the Mind

5. The mind must first re-create an image or an imprint of the *rūpa* that triggers the whole process. Let us first clarify how the mind first re-creates an image or an imprint of the *rūpa* that triggers the entire process of generating *vedanā, saññā, saṅkhāra*, and *viññāṇa*.

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- When an *ārammaṇa* comes to one of the five physical sense faculties, the brain prepares an imprint of the corresponding *rūpa.* For example, when looking at a tree, the eyes capture an image of that tree. That image then goes to the brain, where it is processed. At that point, there is not even an "image" like a photograph. It is just a "signal" created by the brain. Even scientists do not know what kind of "signal" or "information" the brain generates or exactly how we "see" a tree.
- Similar processes happen with the other sensory inputs. A sound comes to the ear as a "pressure wave" in air. The eardrum vibrates accordingly, and that vibration is somehow "converted" to a sound. That "sound" is heard only by the mind!
- Yes. Eyes cannot see, and ears cannot hear, etc. The brain cannot see, hear either. It is the MIND that experiences all six sensory inputs. Sense faculties and the brain work together to convert those external signals to a form that can be "felt" by the mind. ***Kammic* energy controls all that.**

The Critical Role of the *Hadaya Vatthu*

6. If you start thinking about it, you will realize how complicated that process is where an external *rūpa* can lead to "thoughts" with "feelings." That is the "hard problem of consciousness" that scientists and philosophers are trying to solve. See, "WebLink: wiki: Hard Problem of Consciousness."

- The bottom line is that it happens only in a *hadaya vatthu* (seat of the mind.) Only *kammic* energy can create a *hadaya vatthu* and the associated *pasāda rūpa*. Details at "Body Types in 31 Realms – Importance of Manomaya Kāya."
- **When those signals generated by the brain are transmitted to the *hadaya vatthu* (seat of the mind,), it can interpret those signals as visuals, sounds, etc.**
- That is the solution to the "hard problem of consciousness." *Abhidhamma* describes the solution in great detail.
- Think about that for a while. When we see a tree, there is no trace of a "picture of a tree" inside the brain! The mind creates that picture**,** and it goes into *rūpakkhandha*. That is another way to see the difference between *rūpa* (a tree in the front yard) and *rūpakkhandha* (the mental imprint of that tree in mind.)

All Five "Mental Impressions" Arise Together!

7. The registration of that "mental imprint of a *rūpa*" in mind automatically leads to the arising of four mental parameters (*nāma dhamma*) in mind. Those are *vedanā, saññā, saṅkhāra,* and *viññāṇa.*

- **Therefore all five parameters ("mental imprint of a *rūpa*" and *vedanā, saññā, saṅkhāra,* and *viññāṇa*) arise together!**
- Now let us discuss how the evolution of these into "collections" or "aggregates" or "*khandha*" within a split-second.

Those Five "Mental Impressions" Quickly Evolve into Five Aggregates

8. The *citta* arises and evolves in nine stages during its lifetime of less than a billionth of a second. See, "Amazingly Fast Time Evolution of a Thought (Citta)." It is not necessary to know the details. I am trying to provide the "baseline picture." Those who are interested can look into the details in that post.

- First, only *mano saṅkhāra* arises. The Buddha defined *mano saṅkhāra* as "*vedanā* and *saññā*," so *saṅkhāra* in this first *citta* has only *vedanā* and *saññā* and no other *cetasika* (mental factors.)
- However, if the *ārammaṇa* is of interest (depending on one's *gati*,), the mind starts adding more "*cetasika*." Among the first are *vitakka* and *vicāra*. That starts the "deliberation process" in mind about

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various aspects of that *ārammaṇa*. Now, we are at the *vacī saṅkhāra* stage, and based on one's *gati* (and the specific *ārammaṇa*) more *cetasika* (good or bad) may be added in.

- Therefore, by the time we become aware of the *ārammaṇa*, the mind is at the initial stages of *vacī saṅkhāra*. We may speak out at this stage if we become interested in the *ārammaṇa*. By the way, by this time, *viññāṇa* has changed to a *kamma viññāṇa*, because, now one is doing "*vacī kamma*."
- If we become even more interested in the *ārammaṇa*, we may start doing things physically with *kāya saṅkhāra*.
- As an example, think about what happens when someone is mugged while walking on the street. In an instant, he would recognize what is happening, who is attacking and may try to fight back. It is always a good idea to analyze a real-life situation to clarify.

All Five Entities Instantly Become Five Aggregates

9. We started this post to consider what happens when a "mental imprint" registers in the mind due to an *ārammaṇa* (i.e., external *rūpa*,) However, not only that "snapshot" but the whole *rūpakkhandha* contributed to the arising of a *citta* with *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. Let us clarify that now.

- Let us consider the first *citta* that arises due to the sight of a tree. As we discussed above, the brain generates a "mental imprint" of that tree and sends it to the *hadaya vatthu* (seat of the mind.) As we discussed in #2 above, the mind recognized what kind of a tree it is (to generate *saññā*) in the very first *citta* that received that "mental imprint" of the tree. For that recognition to happen, it must have compared that image with old "memories" of various types of trees and recognized it as an apple tree, for example.
- **That means mind was not only dealing with that single "picture" sent by the brain but all of the *rūpakkhandha*!** We remember that *rūpakkhandha* includes all past *rūpa* that one has experienced. For an average human, the mind will be able to recollect only those *rūpa* that one has experienced in this life.
- Thus, if one has not seen an apple tree (at least a picture of beforehand,), then one would NOT be able to recognize it as an apple tree. That is just a simple example.
- While this much detail is not necessary, it is good to realize how complicated this process of generating a *citta* is. And that happens in a billionth of a second! That is why the Buddha said that the mind is the fastest entity in the world. See, "Amazingly Fast Time Evolution of a Thought (Citta)."

Let us briefly review the four mental entities that arise in mind together with the "mental impression" of an external *rūpa*. That means the arising of the five aggregates or *pañcakkhandha*!

Vedanā – Registration of the Experience as "Good," "Bad," or "Neutral"

10. *Vedanā* comes from ("*vé*" + "*danā*") which means "විඳ දැනීම" in Sinhala. That means to "become aware of something" when an *ārammaṇa* (thought object) comes to one of the six sense doors.

- When we sense something, first, we become aware of it. That is *vedanā*.
- If the *ārammaṇa* comes through the **physical body**, that could be a *sukha vedanā*, *dukkha vedanā*, or *adukkhamasukha vedanā* (meaning pleasant feeling, painful feeling, and neither-painful-nor-pleasant feeling.) **These are the *vipāka vedanā*.**
- An *ārammaṇa* coming through any of the **other five senses** is initially felt as "neutral." However, the mind MAY generate "*samphassa-jā-vedanā*" (**incorporating "*saŋ*"**) following that. See #11 below.
- We also need to be aware of "***kāma guṇa.***" For example, humans like certain types of food. Each animal species has its own "favorite foods." Lions and tigers like to eat meat. Cows don't eat meat, and they eat grass. They are a type of *vipāka vedanā* (plural) that come through all six senses and "feel like"

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sukha vedanā. In fact, most "*samphassa-jā-vedanā*" have their origins in that type of *vipāka vedanā.* That is discussed in, "Kāma Guṇa – Origin of Attachment (Taṇhā)."

Two Types of *Vedanā*

11. Based on *vipāka vedanā*, we MAY generate "mind-made *vedanā*" or "*samphassa-jā-vedanā*." This is where DEFILEMENTS (or "*saŋ*) are incorporated.

- For example, a *sukha vedanā* COULD awaken our *kāma anusaya*. Then we may generate *kāma saṅkappa* (or sensual thoughts.) These are *somanassa vedanā* (pleasant feelings) created by the mind.
- On the other hand, a *dukkha vedanā* COULD trigger *paṭigha anusaya*, leading to *domanassa vedanā* (angry thoughts) generated by the mind. That could happen, for example, if one accidentally cuts his finger while chopping an onion.
- Based on an *adukkhamasukha vedanā* (coming through any of the six senses,) one MAY generate either *somanassa* or *domanassa vedanā* out of ignorance (triggered by *avijjā anusaya*.) For example, one sees his enemy trip and fall, and a *somanassa vedanā* may arise. In the above two cases also *avijjā anusaya* is there.
- Such a **"*samphassa-jā-vedanā*" arises due to *saṅkhāra* generated via *avijjā***, i.e., "*avijjā paccayā saṅkhāra*." **They do not occur in an *Arahant*.** In all others, they may arise depending on one's *gati* (or types of *anusaya* left.)
- For details, see, "Vipāka Vedanā and "Samphassa-jā-Vedanā" in a Sensory Event."

Saññā -Perception/Recognition

12. *Saññā* is, at the very fundamental level, the recognition of an external stimulus. But it is more than that. We not only recognize that a given object is, say, a dog. But some people may be able to categorize it to be a bulldog. Thus *saññā* about a particular object depends on the person and his/her prior experiences.

- The same is true for the other four senses. When we hear a sound, we recognize what it is, say a bird singing. Some may be able to say what type of bird it is; some may not be. Any smell, taste, or touch works the same way. Without *saññā,* we cannot identify things around us, and also cannot communicate with each other meaningfully.
- One of the 31 realms of existence is the "*Asaññā* realm." There, beings have no *saññā* or perception. Thus in principle, those beings are without any awareness. Nothing registers in mind. If anyone has attained the 7th *jhāna*, the "*Neva saññā Na'saññā, "*then that person knows what it is like to born in the *Asaññā* realm.
- *Saññā* is described in more detail in, "Saññā – What It Really Means" and "How to Cultivate the Anicca Saññā."

Saṅkhāra – Our Response/Reaction to the External Stimulus

13. *Saṅkhāra* are our reaction to a given *ārammaṇa*. Three types of *saṅkhāra* are defined and discussed in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)." Let us summarize them now.

- *Citta/mano saṅkhāra* are *saññā* and *vedanā*. Therefore, *citta/mano saṅkhāra* arise with ALL *citta*.
- *Vitakka* and *vicāra* are *vacī saṅkhāra* because *vitakka* and *vicāra* arise before speaking can occur.
- Breathing is *kāya saṅkhāra* since ALL bodily activities **(whether they have kammic consequences or not)** depend on breathing (*assāsa passāsā kāyikā ete dhammā kāyappaṭibaddhā*).
- However, in both *vacī* and *kāya saṅkhāra* what counts for *kamma* generation is what kind of *cetasika* (good or bad) arise during those activities. For example, the act of stealing involves "bad" *kāya saṅkhāra.* Here, the greed *cetasika* is in *kāya saṅkhāra.*

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Further details at, "Saṅkhāra – What It Really Means" "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)," and "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?"

Viññāṇa – Vipāka Viññāṇa and *Kamma Viññāṇa*

14. At the beginning of experiencing an *ārammaṇa* (external *rūpa*,) there is the only ***vipāka viññāṇa***. Since the *ārammaṇa* may come through any of the six sensory inputs, they can be of six types: *cakkhu, sota, ghāna, jivhā*, and *kāya viññāṇa.* They arise via, for example, "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*" for "eye-consciousness" when seeing a *rūpa rūpa*. See, "Contact Between Āyatana Leads to Vipāka Viññāṇa."

- But if we then start generating *vacī or kāya saṅkhāra,* that means we have become interested in that *ārammaṇa*. Then we will be making NEW *kamma* with ***kamma viññāṇa***. That takes place in the *Paṭicca Samuppāda* steps, "*avijjā paccayā saṅkhāra; saṅkhāra paccayā viññāṇa*." See, "Paṭicca Samuppāda."
- Therefore, both those type are in the *viññāṇakkhandha.*

Importance of Comprehending Key Pāli Words

15. Even though this post is a bit long, I hope it includes a lot of critical information that will help clarify the concept of the five aggregates (*pañcakkhandha*.)

- The above descriptions on *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are just summaries.
- But I hope one can see that it is idiotic/dangerous to use English translations for *saṅkhāra* and *viññāṇa* as "mental formations" and "consciousness." One will never be able to understand Buddha Dhamma with such interpretations.
- **If one does not understand *saṅkhāra* (especially *vacī* and *kāya saṅkhāra*,), one would NOT be *sandiṭṭhika*. (or be able to "see" how one accumulates defilements or "*saŋ*.")** See, "WebLink: suttacentral: *Paṭhamasandiṭṭhika Sutta* (AN 6.47)" The English translations are not too bad, and one can get a good idea. However, the meaning of "***sandiṭṭhika***"is in the words itself: "*saŋ*" + "*diṭṭhi*" or the "ability to see *"saŋ*."
- There is a subsection on "Saŋ" which I highly recommend.
- Furthermore, the terms "form aggregate" and "five aggregates" should be used with an understanding of what is meant by them.

3.7.8 Memory Records – Critical Part of Five Aggregates

May 13, 2020; revised September 10, 2022

The Critical Role of Memories

1. Memory records (*nāmagotta*) are a critical component of the Five Aggregates (*pañcakkhandhā*.) Most people would not think of memories as a part of *pañcakkhandhā*. But as we will see below, we cannot live without our memories!

- As we discussed in the previous posts on "The Five Aggregates (Pañcakkhandha)," **each of the past *rūpā* that we have ever experienced** is in the Five Aggregates. *Vedanā, saññā, saṅkhāra*, and *viññāṇa* — that arose with EACH of those *rūpā* in the past — are also in the Five Aggregates. **All of them cumulatively play a critical role in the present moment.**
- Let us take some simple examples to illustrate this. Suppose someone gives you a plate with a couple of pieces of pizza. How do you know that it is food and you can eat it? That it is "pizza"?

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- You may think that this is a silly question. It is not. Unless you had prior experience eating pizza, you would NOT know what it is.

2. Think about leaving for work in the morning. Unless you REMEMBER where you work and how to get there, you will not be able to "go to work."

- You wake up in the morning and need to go to the bathroom. But if you don't remember where the bathroom is, or even what a "bathroom" is, what would you do?
- By the way, this is why babies need diapers. They have no perception (*saññā*) of "going to the bathroom" until their brains develop. They cannot recall their memory records.
- Our lives will be IMPOSSIBLE to live without our memories!
- You see someone coming toward you. How do you recognize that figure as a "man" or a "woman," let alone that it is your mother?
- More examples are in "Amazingly Fast Time Evolution of a Thought (Citta)."

How Our Memory Works Is a "Miracle"

3. We discussed this process to some extent in the previous post, "Arising of Five Aggregates Based on an Ārammaṇa," You may want to read that post as needed, especially #2 through #9. I am not going to discuss some of that here. It is critical to understand those initial posts to get a good idea before we get to the next post. It is a good idea to print all four posts in this series and have them ready to review.

- **Now we will look at exactly where these memories reside and how a mind recalls them so quickly.** Any situation we considered in #1 and #2 above "is not a big deal."
- When we see a pizza, we know exactly what it is, without thinking. We do not stop and plan the trip when we leave for work. We just get in the car and drive or walk to the right bus stop/subway, etc. We "know" what a bathroom is and where it is in the house.

Difference Between a Human and a Robot

4. However, a robot CAN NOT do any of the above, UNLESS it is pre-programmed in detail. For any robot to do any specific task, a HUMAN must think about all possible scenarios and write a "computer code." That is why "artificial intelligence" WILL NEVER materialize. Scientists will be able to make fancy robots to do REPETITIVE and COMPLEX tasks. But robots will NEVER be able to THINK. They will not be able to recognize anything that has not been pre-programmed into their computer memory.

- A human can recognize an object INSTANTLY. For example, it can "scan" memories of eating pizza and identify what type of pizza it is, and how it would typically taste. And it does that within a split second!
- I highly recommend re-reading the post, "Amazingly Fast Time Evolution of a Thought (Citta)."

Mind – *Hadaya Vatthu* and a Set of *Pasāda Rūpa*

5. That fantastic accomplishment of "instant recognition of things" happens in our minds. The mind is NOT in the brain, even though the brain plays a crucial role in mental phenomena. The mind is associated with the mental body, referred to as *manomaya kāya* or *gandhabba* in the *Tipiṭaka*. Essentially, that mental body consists of a *hadaya vatthu* (seat of the mind) and a set of *pasāda rūpa*.

- That mental body cannot be seen even with the most sophisticated microscope scientists have today. As we know, they can "see" individual atoms. **But a *gandhabba* is a million times smaller (in weight) than an atom.**
- Yet, that mental body is the essence of a human (or any living-being.) The physical body is a shell that allows us to taste, smell, and touch.

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- In some situations, that mental body (*gandhabba*) can come out of the physical body. See "Out-of-Body Experience (OBE) and Manomaya Kāya." It can see and hear better outside the physical body but cannot taste, smell, or touch.
- Furthermore, those who cultivate *jhāna* to the fourth *jhānic* state can develop *iddhi* powers and bring their *gandhabba* out of their physical body. Then they can travel anywhere (including far away *Deva/Brahma* realms) or go through walls and mountains as described in some *suttā*. See "Mystical Phenomena in Buddhism?"
- That mental body or the *gandhabba* has the truly ESSENTIAL parts of a human: *hadaya vatthu* and a set of *pasāda rūpa.*

Only Kammic Energy Can Create a *Gandhabba*

6. *Kammic* energy controls the creation and function of a *hadaya vatthu* and a set of *pasāda rūpa.* We create them in our *javana cittā*! Each new *bhava* is associated with a *hadaya vatthu* and a set of *pasāda rūpa*. The number of *pasāda rūpa* vary from five for *kāma loka*, two in *rūpa loka,* to none in *arūpa loka*.

- That is why scientists will NEVER be able to CREATE life. It can only manipulate the conditions for an existing *gandhabba* to build a physical body. See, "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."
- More precisely, when we do strong *kamma*, **we create energies that will reside in the *kamma bhava*.** Good strong *kamma* create energies that can lead to the creation of "mental bodies" for "good realms." Similarly, strong bad *kamma* makes conditions for rebirths in "bad realms."
- Our memories are also in the *kamma bhava.* All energies decay with time. **When "*kammic* energies" in the *kamma bhava* decay, they become just "memory records." The Pāli word for such memory records is "*nāmagotta*."**

Rūpa Loka and "*Nāma Loka*"

7. There are six "*dhātu*" that make up our world of 31 realms: ***pathavī dhātu, āpo dhātu, tejo dhātu, vāyo dhātu, ākāsa dhātu***, ***viññāṇa dhātu***. See, "WebLink: suttacentral: *Dhātuvibhaṅga Sutta* (MN 140)."

- All internal (in one's body) and external *rūpa* (not *rūpakkhandha*) are made of *pathavī dhātu, āpo dhātu, tejo dhātu, vāyo dhātu* and they exist in *ākāsa dhātu* (space). Therefore, the physical world (***rūpa loka***) is associated with the first five types of *dhātu.*
- We experience all *rūpa* with the help of our five physical sense faculties (eyes, ears, nose, tongue, body) and the five *pasāda rūpa*. Experience (arising of thoughts) happens in the *hadaya vatthu* (seat of mind), as mentioned in #6. Of course, the *hadaya vatthu*, and the five *pasāda rūpa* are the essence of the *gandhabba*, our "mental body."

8. *Nāma dhammā* (*vedanā, saññā, saṅkhāra, viññāṇa*) arise in *cittā* (loosely called "thoughts") at the *hadaya vatthu*. See #6 and #7 of "Arising of Five Aggregates Based on an Ārammaṇa."

- An imprint of a *rūpa* (in the physical world) arises with *viññāṇa* as we discussed in the previous four posts in "The Five Aggregates (Pañcakkhandha)," Furthermore, *vedanā, saññā, saṅkhāra, viññāṇa* are experienced as "aggregates" or "collections" or "*khandha*" and NOT as individual entities.
- As soon as that thought passes through a mind, a RECORD of it gets added to *nāmagotta* in the ***viññāṇa dhātu*** (via the *mana indriya* in the brain.) That *viññāṇa dhātu* is also called the "***nāma loka***." Let us discuss that now.
- **It is essential to note that both the *rūpa loka* and the *nāma loka* exist in "our world of 31 realms."**

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Rūpa and "*Nāma*"

9. The mental attributes (*nāma*) and physical attributes (*rūpa*) are DEFINED, for example, in WebLink: suttacentral: 2.3.3. Suttantikadukanikkhepa of *Dhammasaṅgaṇī* of the *Tipiṭaka*:

*Tattha katamaṁ **nāmaṁ**? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho, asaṅkhatā ca dhātu—idaṁ vuccati nāmaṁ.*

*Tattha katamaṁ **rūpaṁ**? Cattāro ca mahābhūtā, catunnañca mahābhūtānaṁ upādāya rūpaṁ—idaṁ vuccati rūpaṁ.*

- That means, "*Vedanākkhandha, saññākkhandha, saṅkhārakkhandha, viññāṇakkhandha* are "*nāma dhamma*."
- "The four great elements (*pathavī, āpo, tejo, vāyo*) together with *upādāya rūpa* (those that arise due to *upādāna* for worldly things made of the great elements) belong to *rūpa*.
- **Such *upādāya rūpa* arise in our *javana citta* (or in *kamma viññāṇa*.)** Those are the "subtle *rūpa*," seeds for future existences (*bhava*.) They make up the "*kamma bhava*." **They have energies BELOW the *suddhaṭṭhaka* level.** See, "The Origin of Matter – Suddhaṭṭhaka."
- As we have discussed, *hadaya vatthu* and each *pasāda rūpa* is " an energized *suddhaṭṭhaka.* Therefore, *kammic* energies are unbelievably small, yet they have amazing power.

Kamma Bhava in *Nāma Loka*

10. **A record of ANY experience is captured in the four aggregates of *vedanā, saññā, saṅkhāra, viññāṇa.*** Those are *Vedanākkhandha, saññākkhandha, saṅkhārakkhandha, viññāṇakkhandha.* **That memory record in the "*nāma loka*" is "*nāmagotta*."** However, if that experience involved *kamma* generation, then a *kammic* energy (*kamma bhava*) would be associated with it.

- Section 1 of the "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga 6* (1. *Suttantabhājanīya*)" defines *kamma bhava*: "*Tattha katamo **kamma bhavo**? **Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro**—ayaṁ vuccati "kamma bhavo." Sabbampi **bhavagāmi kammaṁ** kamma bhavo.*
- That says all *kamma* done with *abhisaṅkhāra* will be in the *kamma bhava*. They can bring *kamma vipāka* until that energy decays naturally, which could take billions of years.
- Those "***bhavagāmi kammaṁ***" (strong *kamma* that can sustain the rebirth process) will be there in the *kamma bhava*.

While *Rūpā* Will Decay Over Time, *Nāma* Record (*Nāmagotta*) Does Not Decay

11. While ***rūpā*** in the *rūpa loka* last only finite times, a record of one's experiences permanently remains in the *nāma loka*. **That PERMANENT memory record is "*nāmagotta*."**

- That is stated clearly in the "WebLink: suttacentral: Najīrati Sutta (SN 1.76)" as, "***Rūpaṁ jīrati maccānaṁ, nāmagottaṁ na jīrati***" or "**Physical form (bodies of living beings and inert matter) decay and die, memory records (*nāmagotta*) do not decay**."
- Of course, we cannot RECALL all memories, especially memories from past lives. However, some children can recall their previous life. Those who have cultivated *abhiññā* powers can recall many past lives.

12. Don't be discouraged if you cannot grasp everything in this post. I will expand on some of them in upcoming posts. But it is necessary to read the recommended posts.

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- I have spent the past ten years studying Buddha Dhamma. Even these days, I learn new things that make the "big picture" clearer. Once getting some traction, the process will become easier and more enjoyable.
- It has been an amazing experience and I hope to share it with as many people as possible.

3.7.9 Pañca Upādānakkhandhā – Introduction

May 19, 2020

Pañca Upādānakkhandhā – Key Role of *Upādāna*

Pañca Upādānakkhandhā is normally translated as "five grasping aggregates." That does not explain much.

1. The concept of *Pañca Upādānakkhandhā* plays a critical role in Buddha's teachings. In his first sermon, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)," the Buddha summarized *dukkha* (or suffering) in a single verse. That is, "*Saṁkhittena* ***pañcupādānakkhandhā dukkhā***." The translation appears in most English texts as, "in brief, the **five grasping aggregates are suffering**." **[*saṅkhittena* means through overthrown by defilements, *khitta* : [pp. of *khipati*] thrown; overthrown; casted away; upset.]**

- That translation does not convey the meaning of the verse until we understand what is meant by "*pañcupādānakkhandhā."*
- It is easy to see that the word "*pañcupādānakkhandhā*" comes from the combination of the three words: *pañca, upādāna*, and *khandhā*. Here, "*pañca khandhā"* means "five aggregates" and "*upādāna"* means "the tendency to keep close." **As you will see, "keeping close" is a better translation than "grasping" used in most translations.**
- Therefore, that verse indicates that suffering in this world arises due to our tendency to "keep close" certain parts of those five "aggregates."
- We have already discussed some features of those "five aggregates." See, "The Five Aggregates (Pañcakkhandha)."

Upādāna – Keeping Close "in the Mind"

2. *Upādāna* means "pulling something closer" ("*upa*" + "*ādāna,"* where "*upa*" means "close" and "*ādāna*" means "pull").

- It is critical to realize that *upādāna* happens ONLY in the mind.
- *Paṭicca Samuppāda* describes phenomena that take place in the MIND. We can summarize *Paṭicca Samuppāda* simply as follows. Attaching to an *ārammaṇa* is *taṇhā* (gets "bonded" to it.) That leads to *upādāna* (keep it close in one's mind.) That is the step, "*taṇhā paccayā upādāna."* Also, see, "Difference Between Taṇhā and Upādāna."
- **Furthermore, we saw that even the *rūpakkhandha* is in the mind.** Many people have the perception that *rūpakkhandha* is "collection of *rūpa*." But we clarified *rūpakkhandha* in the post "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."

3. In that post, we also discussed how some parts of *rūpakkhandha* become parts of *rūpa upādānakkhandha* or *rūpupādānakkhandha.*

- Therefore, "*pañcupādānakkhandhā*" means "keeping those five aggregates (*rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha, viññāṇakkhandha*) "close to one's mind." Then, one will be thinking, speaking, and taking actions based on particularly appealing parts of the five aggregates.
- Again, all of *rūpakkhandha,* as well as other four *khandhā* in *pañca khandhā,* are associated with the mind.

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- Thus, ALL of *pañcupādānakkhandhā* is associated with the mind. Those are what one thinks about and plan accordingly. A good example is to re-create a past sexual experience and to enjoy that. Another is to create a future expected experience in mind and to enjoy that. Both those activities involve *pañcupādānakkhandhā.*
- As we can see, *pañcakkhandhā* is enormous, infinite. It has all our experiences from a beginning that cannot be discerned. But *pañca upādānakkhandhā* is a very small part of that.

Diṭṭhi and *Taṇhā* – Root Causes of *Upādāna*

4. We tend to keep something close to us if we believe it will be beneficial for us to do so. On the other hand, if we think something will be bad for us and can bring suffering, we would try to avoid it and try to keep it far away.

- For example, if we know there is a bomb inside a beautiful object, we would try to get far away from it, even though it looks appealing.
- Sometimes, we do not see dangers hidden in "things that appear to be appealing."
- An example that I often give is a fish biting a worm on a hook. The fish cannot see the hidden hook or the fisherman holding the pole that is attached to the hook with a string. But we can see all that and we know what will happen to the fish if it bites that tasty bait.
- However, we are unable to see the hidden dangers in sensual pleasures. Only a Buddha can figure out WHY attaching to sensual pleasures is dangerous, even if no immoral actions are involved. The question is, why sense pleasures are bad even if immoral actions (*dasa akusala*) are NOT involved. There are "hidden dangers" in sense pleasures. See, "Kāma Assāda – A Root Cause of Suffering."
- Have you seen ants getting stuck in spilled honey? They start drinking it and get stuck. They don't see the "hidden danger" in a pool of tasty honey either.

Monkey Not Letting Go Even When the Life is in Danger

5. In the above example of the fish biting a "tasty bait" or the ants attracted to honey at least cannot see the "hidden danger." However, look at what happens to the monkey in the following video:

WebLink: youtube: How to Catch a monkey

- The monkey could have let go of the grains in its fist, take its hand out, and run away when it saw the hunter coming. (**Note;** I have set the video to stop early to show only the relevant portion for our discussion. If you play it again, you can see the whole video. The hunter wanted to find where the monkey's water source was. So, he fed the monkey with salty food and let it go, and followed it.)
- But it would not let go of the grains in its fist. It does not want to let go of its "tasty grains" even while seeing the danger. It is HOPING that it would be able to get the hand out WITH the grains.
- That is why even a *Sotāpanna* has a hard time getting rid of the desire for sensual pleasures, even though he/she can SEE the dangers in them.
- However, a large part of *upādāna* has been removed for a *Sotāpanna*. He/she would NOT engage in any immoral deeds to fulfill sensual desires. For example, he/she would not engage in sexual **misconduct** at any time. The desire for sensual pleasures will keep one bound to the *kāma loka.* But it is only IMMORAL DEEDS (*dasa akusala*) done to gain sensual pleasures that will make one eligible for rebirth in an *apāya*.
- In other words, a *Sotāpanna* has not removed "*kāma upādāna*."
- An *Anāgāmi* has removed "*kāma upādāna*, " but the last one of "*attavāda upādāna*" (perception of a "me") goes away only at the *Arahant* stage. **Thus, the four types of *upādāna* need to be removed in stages.**

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Five Aggregates (*Pañcakkhandhā*) Fall into Two Main Categories

6. From our previous posts in "The Five Aggregates (Pañcakkhandha)," we know that the five aggregates can be separated out into two MAIN categories: past and present.

- There are 11 types of entities in each aggregate. See, "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood." However, all of them belong to three time-frames: past, present moment, and future. The "present moment" is gone in a split second. The other categories (like internal and external or near and far) belong to each time-frame. Thus, effectively we have two MAIN categories in each aggregate.
- Those two are the "past aggregates" and "future aggregates." Put in another way, **the five aggregates encompass our "memories" and our "future expectations/hopes."**

Pañca Upādānakkhandhā – Reliving Memories and Making Future Plans

7. *Pañcupādānakkhandhā* can be thought of as mainly the following. Significant "events" that happened in the past and also a set of events that we would like to see happen in the future. Put in simple terms, *pañcupādānakkhandhā* or "*upādāna* of *pañcakkhandhā"* means the following two cases.

- **Our tendency to constantly think, speak, and act to re-create past experiences.**
- **In addition, we also do the same to fulfill future plans/hopes.**

Those activities are done via *mano, vacī*, and *kāya* (*abhi*)*saṅkhāra*. We will discuss that in the next post.

Upādāna – Why Is It Easier to Recall Somethings Than Others?

8. From our discussion so far in this series of posts, it is clear that records of ALL our past actions (and speech and thoughts) are "stored permanently" in "*nāma loka*." You may want to refresh memory by reading "Memory Records – Critical Part of Five Aggregates."

- However, we know that it is easier to recall some of the past events than most others. In fact, we cannot recall even some things that happened just yesterday!
- That is because there are events that we tend to "keep close" in our minds. That can happen out of greed, anger, or ignorance. If we eat tasty food, we would like to taste it again. If someone did something "bad," we would like to remember that out of anger. We also tend to remember "funny things" of no significance (dirty jokes, for example) out of ignorance.
- In addition to just "a record" or "*nāmagotta*," such "memorable" events leave energy in the "*nāma loka*." Those are *kammic* energies and are in "*kamma bhava*." They originate in *kamma viññāṇa* in *javana citta*. Such events involve *abhisaṅkhāra*.

The Difference Between "*Nāmagotta*" and "*Kamma Bīja*"

9. A record of any and all events go into "*nāmagotta*" as soon as that event is done. But some events involve "good" or "bad" strong *kamma* generated via *abhisaṅkhāra*. As we have noted, there are three types of *abhisaṅkhāra*: *apuñña abhisaṅkhāra, puñña abhisaṅkhāra,* and *āneñja abhisaṅkhāra.*

- Those are the types of ***abhisaṅkhāra*** in the "*avijjā paccayā* ***saṅkhārā***" step in *Paṭicca Samuppāda.* See, "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?."
- We can put it in another way by saying that such actions lead to the formation of *kamma bīja*. They have the potential to bring *kamma vipāka.* Especially strong *kamma vipāka* can lead to rebirth.
- However, if such *kamma bīja* do not get a chance to bring their *vipāka*, their energies run out over long times. At that point, they become just "*nāmagotta*" without any associated energy.

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- A *kamma bīja*, on its own, can bring us an *ārammaṇa* to the mind (i.e., bring back the memory of the event) even if we are not trying to recall it.
- **While a *kamma bīja* can bring an *ārammaṇa* to the mind on its own (due to its energy,) a "*nāmagotta*" NEEDS TO BE recalled.** We will discuss that later.
- Furthermore, it is easier to recall those events associated with strong *kamma bīja*. Such events are of importance to us, and thus, it is easy to recall them. *Nāmagotta,* on the other hand, are more difficult to recall. However, there are a handful of people who can do that in amazing detail (see below.)

Proof That All *Nāmagotta* Remain Intact

10. Strong evidence is beginning to emerge that there is indeed a "complete record" of one's past just like a videotape. These studies started with Jill Price, who contacted a team of scientists in the early 2000's about her ability to recall anything from 1974 onward. Here is a video of her with Diane Sawyer on an ABC News program:

WebLink: youtube: The woman that never forgets - Jill Price First Interview!

- Note that she says she can "see" in her mind what happened on any day from 1974. It is not like she is recalling a "summary" or the gist of what happened. She can actually recall the whole episode in detail. Even the day and date come out effortlessly.
- Note that she can remember ONLY those things SHE had EXPERIENCED. That means just the portion of HER *pañcakkhandhā* from 1974. For example, if she had not watched the TV series "Dallas," she would not be able to say on which day "JR was shot."
- Since then more people have provided similar accounts. See, "Recent Evidence for Unbroken Memory Records (HSAM)."
- This is why some children can recall their previous life. The ability to recall a previous life means that the memories could NOT have been in the brain, and were "stored" outside the physical body. See, "Evidence for Rebirth" and "Boy Who Remembered Pāli Suttas for 1500 Years."
- Ancient *yogis* who could get to the *eighth jhāna* could see all past lives in the present eon or *kappa*. But the Buddha could see numerous eons within a short time.

3.7.10 Five Aggregates – Connection to Tilakkhaṇa

In this section, we will look at the relationship between the five aggregates and suffering. Within this discussion, we will be able to clarify the three key Pāli words *anicca, dukkha, anatta*. Those terms describe the Three Characteristics of Nature or *Tilakkhaṇa*.

Five Aggregates and Tilakkhaṇa – Introduction

Icca, Nicca, Anicca – Important Connections

"Me" and "Mine" – The Root Cause of Suffering

Difference Between "Me and Mine" and Sakkāya Diṭṭhi

Sakkāya Diṭṭhi – "Me and Mine" View

Atta – Two Very Different Meanings

3.7.10.1 Five Aggregates and Tilakkhaṇa – Introduction

May 27, 2020; revised April 18, 2025

We start a series of posts on the five aggregates and *Tilakkhaṇa* (*anicca*, *dukkha*, and *anatta*.)

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The Five Aggregates describe any Living Being's "World"

1. The five aggregates or *pañcakkhandhā* (more accurately *pañcupādānakkhandhā*) represent any living being together with its "external world." It is incorrect to say that the five aggregates are in one's own "physical body." Everything about a living being, including ALL past experiences and future expectations, is embedded in *pañcupādānakkhandhā.* Furthermore, one's *gati*, *anusaya*, etc., are all in *pañcupādānakkhandhā.* Please read the previous posts in "The Five Aggregates (Pañcakkhandha)."

- What I summarized in those few posts is the material in many *suttā* in the WebLink: suttacentral: *Khandha Saṁyutta* (SN 22.1 ~ 22.159) in the *Saṁyutta Nikāya.* There are also *suttā* in other parts of the *Tipiṭaka*.
- In those *suttā,* the Buddha describes any given living being in terms of *pañcupādānakkhandhā*: *rūpupādānakkhandha*, *vedanupādānakkhandha*, *saññupādānakkhandha*, *saṅkhārupādānakkhandha*, *viññāṇupādānakkhandha.*
- Those are the five "grasping" aggregates loosely translated as form, feelings, perceptions, mental formations, and consciousness. As we have discussed, such translations are misleading. It is better to use the Pāli terms and to learn their true BROADER meanings. For example, *viññāṇa* can be of two different types of *kamma viññāṇa* and *vipāka viññāṇa*. See, "Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa."

Pañca Upādāna Khandhā (Five Clinging Aggregates) Is There Until Becoming an *Arahant*

2. We also discussed what is meant by ***pañca upādāna khandhā*** (loosely translated as "five clinging-aggregates") in the section "The Five Aggregates (Pañcakkhandha)."

- Until attaining the *Arahant* stage, all living beings have ***pañca upādāna khandhā***. A living *Arahant* has ***pañca khandhā*** but not ***pañca upādāna khandhā***.
- An *Arahant*'s ***pañca khandhā*** will also cease to exist at the death of the physical body. That means an *Arahant* will not be reborn anywhere in the 31 realms.

The Definition of an "Ignorant Living Being" or "*Satta*"

3. The Buddha explained what is meant by a "*satta*" or a "living being" to Rādha in the "WebLink: suttacentral: *Satta Sutta* (SN 23.2)." "*Rūpe kho, Rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra* ***satto****, tatra* ***visatto****,* ***tasmā sattoti vuccati****. Vedanāya ... saññāya ... saṅkhāresu ... viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti vuccati"*

Translated (just the meaning): "Rādha, when there is desire (*chanda*), *rāga,* and a perception of high value (*nandī*) of material form (*rūpa*), there is clinging (***satto***), strong clinging (***visatto***) for form, and **then an ignorant living-being (*satto*) is spoken of**. Similarly, when there is desire (*chanda*), *rāga,* and a perception of high value (*nandī*) of *vedanā ... saññā ... saṅkhāra ... viññāṇa*, then a living-being is spoken of."

- Other translations at "WebLink: suttacentral: Sentient Beings (SN 23.2)."
- Note that the Pāli word "*satta*" means "clinging" or "attachment." **A strong version of clinging is "*visatta*."**
- **In other words, as long as there is *upādāna* for *pañcakkhandhā* (i.e., as long as there is *pañcupādānakkhandhā*) there is an "ignorant living being" or a "*satta*."** That living being has not comprehended the "real nature of this world" or "*yathābhūta ñāṇa*."

Difference Between a "*Satta*" and "*Puthujjano*"

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4. **We must also see the difference between "*satta*" and "*puthujjano*."** The name "*puthujjano*" applies to **a human being** who has not heard and comprehended *yathābhūta ñāṇa.* The term "*satta*" applies to any living being (includes *Devā* and *Brahmā* who have not attained any *magga phala*.)

- I use the term "ignorant person" to differentiate an *Ariya puggala* (Noble Person) who is also a "person," but has started cultivating *yathābhūta ñāṇa.*
- WebLink: suttacentral: *Assāda Sutta* (SN 22.129) defines the word "*puthujjano*" as, "an **ignorant person ("*puthujjano*")** does not truly understand the pleasures, the drawbacks/dangers, and the liberation when it comes to the five aggregates."
- An *Ariya puggala* overcomes the "*satta*" status at eight levels (*Sotāpanna Anugāmi, Sotāpanna, Sakadāgāmi Anugāmi, Sakadāgāmi*, etc.)
- Also, a *Bodhisatta* is still a "*satta*," but proceeding towards "*Bodhi*" or the "*Buddhahood*." We remember that a *Bodhisatta* can be born even in some higher animal species, but not in the other three *apāyā*.
- Note that "*satta*" is pronounced "saththa.") See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1"and the second part referred to in there.

Overcoming the "*Satta*" Status With the Comprehension of *Tilakkhaṇa*

5. Using the analyses of the "five clinging-aggregates," we can gain some insights into Buddha's explanation of "suffering inherent in this world of 31 realms." That explanation comes from understanding *Tilakkhaṇa* or *anicca*, *dukkha*, and *anatta*. We now look at the connection between the five aggregates and *Tilakkhaṇa.*

- The fourth characteristic of *asubha* appears in some *suttā.*
- However, in most *suttā*, only the three characteristics of *anicca*, *dukkha*, and *anatta* are discussed.
- The essence of those characteristics is that craving for worldly things (*rūpa*) with the perception of a "me" will only perpetuate the rebirth process leading to more suffering. We will discuss that in detail in upcoming posts.
- However, we can get an idea by looking at the key concepts we have learned. Let us briefly discuss *anatta* and *anicca.*

Does "*Anatta*" Mean "No-Self"?

6. The representation of any living being with the five aggregates makes it clear that a permanent "soul" or a "*ātma*" cannot exist.

- As we have discussed, none of those five aggregates has any "essence." They all keep changing, even momentarily. In particular, they all undergo drastic changes when a living being moves from one realm to another. Such transitions have taken place an innumerable times in our deep past. We all have been born in the 26 realms (out of 31 realms, only *Anāgāmī* can be born in the five realms reserved for them.)
- All of us have been born in the highest *nevasaññānāsaññāyatana Brahma* realm as well as in the lowest *niraya* realm.
- If there were an unchanging "core" or "essence" as a soul was there, an *Arahant* would not be able to attain *Parinibbāna*. As we know, there is no trace of an *Arahant* in any of the 31 realms after *Parinibbāna.*
- However, until one reaches the *Arahant* stage, it is also NOT correct to say that a "self" or a "me" does not exist. There is an ever-changing "lifestream" thinking, speaking, and doing things based on the view and perception of a "me" or "self" with a set of ever-changing "*gati.*"
- Starting at the *Sotāpanna Anugāmi* stage, one can begin to "see" that all those actions are based on *Paṭicca Samuppāda.* There is still a "self" with "*gati*" generating "*abhisaṅkhāra*" via "*avijjā*." But that

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"*avijjā*" will decrease with higher *magga phala*. "*Sammā Diṭṭhi*" becomes complete, and the perception of a "me" goes away only at the *Arahant* stage.

Does "*Anicca*" Mean "Impermanence"?

7. It is common these days to see the Pāli word "*anicca*" translated as "impermanence." We can see the translation error by looking at a simple *sutta.*

- For example, the "WebLink: suttacentral: *Nandikkhaya Sutta* (SN 22.51)," among others, state: "***Aniccañ̃ñeva**, bhikkhave, bhikkhu **rūpaṁ aniccanti passati**. Sāssa hoti sammādiṭṭhi.*" or "A *bhikkhu* **who sees *rūpa* (form) as *anicca* has seen the *anicca* nature**. He has *Sammā Diṭṭhi.*"
- Most English translations INCORRECTLY translate that verse as "A *bhikkhu* **who sees form as impermanent has seen the *anicca* nature**. He has *Sammā Diṭṭhi.*"
- **Any reputable scientist knows that NO MATERIAL OBJECT in this world has permanent existence.** See the following Scientific American article: "WebLink: The Only Thing That Remains Constant Is Change." Does that mean those scientists all have "*Sammā Diṭṭhi*" and have attained *Nibbāna*? Of course not. **Therefore, it must be clear that "*anicca*" CANNOT mean just "impermanence."**
- The real meanings of *anatta* and *anicca* are detailed in this series: "Five Aggregates – Connection to Tilakkhaṇa."

The Need to Examine the *Tipiṭaka* Without Biases

8. We need to be able to resolve such issues by using common sense rather than mechanically repeating such incorrect translations as "the truth." Just because such statements are in "reputable books" or are "the opinions of reputable *bhikkhus*/scholars" does not mean they are compatible with the *Tipiṭaka*. We need to remind ourselves that Devadatta was a *bhikkhu* with *abhiññā* powers. Nagarjuna and Buddhaghosa are considered "scholars" by those who do not even believe in rebirth (and thus have *micchā diṭṭhi.*)

- Their intentions may be good, but one needs to be able to accept errors in one's thinking when clarified with substantial evidence.
- Teaching "wrong Dhamma" is dangerous, which will have corresponding consequences. Ignorance of mundane laws is not an excuse in a court of law. In the same way, ignorance of "the true teachings" is not an excuse, especially when the correct teachings are clear with evidence from the *Tipiṭaka*.
- "Impermanence" is only a small part of the broad meaning of *anicca*. A single English word CANNOT convey the meaning of "*anicca.*" One needs to understand the meaning of the Pāli word and use that word.

Why Do Living Beings Crave Sensory Pleasures?

9. To "enjoy" sensory pleasures, the following two conditions must be met.

- There must be a "me" or a "self" to "enjoy any pleasure."
- There must be contact with the five types of external *rūpa* via the five physical senses. They are *rūpa rūpa* or "*vaṇṇa rūpa*" (material objects), *sadda rūpa* (sounds), *gandha rūpa* (odors), *rasa rūpa* (tastes), and *phoṭṭhabba* (body touches.) **Furthermore, those *rūpa* must be stable to provide long-lasting pleasures.**

So, the average human makes the very best effort (and undergoes suffering) in seeking such pleasures.

- **Those struggles only lead to more suffering, since both assumptions are wrong in the ultimate reality.**

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Both of Those Assumptions Are Wrong Per Buddha

10. The Buddha pointed out the following regarding those two features.

- **There is no "me" or an "unchanging self" in ultimate reality. Any living being has a limited lifetime** and is subject to unexpected changes. There is no "core" or "substance" to any existence (like a "soul" or a "*ātma.*") A given lifestream can be a *Brahma*, a *Deva*, or a human in some existences and an animal, a hungry ghost, or a "hell being" in other existences. Where is the "core"?
- **Any type of external *rūpa* in this world also has a limited lifetime** and will undergo unexpected changes during its existence. Thus, all those material "things" that we acquire with great effort do not last long. Furthermore, they become a burden since one needs to continually struggle to maintain them in good condition (think of houses, cars, one's own physical body, etc.)

Therefore, both requirements for perceived happiness (an "unchanging self" and "stable external *rūpa*") are illusory.

- **That is one way to state the "previously-unheard Dhamma" ("*pubbe ananussutesu dhammesu*") that the Buddha taught.**

"Self" and "External *Rūpa*" Have a Common Name – *Saṅkhata*

11. *Saṅkhata* is a key Pāli word. It comes from "*saŋ*" + "*kata*." As with many critically important Pāli words, the root "san" is there. A *saṅkhata* is prepared via "*san*" or our tendency to "accumulate" things that only have a transient existence. **A living being and what it enjoys are both *saṅkhata*.**

- Both arise (the Pāli word for "arise" is "*samudaya*") due to our fruitless actions based on those **two wrong views about nature per #9 and #10 above**. The key Pāli word "*samudaya*" comes from "*saŋ*" + "*udaya*" or "arising due to "*saŋ*." You may want to refresh memory with "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)" and "List of "Saŋ" Words and Other Pāli Roots."
- Both types of *saṅkhata* arise (*samudaya*) via the universal process of *Paṭicca Samuppāda*, which starts with "*avijjā paccayā saṅkhāra*."
- As we have discussed in many posts, the root cause of all suffering is *abhi*(*saṅkhāra*) that arise in our minds due to *avijjā*. **Therefore, one way to explain the origin of suffering is ignorance (*avijjā*) of real nature or *Tilakkhaṇa*.** That is the connection between the five aggregates and *Tilakkhaṇa* (and suffering.)

A Buddha Does Not Speculate on Anything

12. A *Sammasambuddha,* like Buddha Gotama, does not teach anything he has not experienced or verified firsthand.

- Several *suttā* in the *Tipiṭaka* discuss that. See, for example, the WebLink: suttacentral: *Vīmaṁsaka Sutta* (MN 47).
- There are many *suttā* in the *Tipiṭaka* that describe visits by the Buddha and some of his disciples to *Brahma* and *Deva* realms. I discussed one of those, the "WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49)," in the post, "Anidassana Viññāṇa – What It Really Means."
- There are many aspects in the teachings of the Buddha that are not discernible to an average human (*puthujjano*). Many of these phenomena can be verified by those who make progress on the path. They are also consistent with new findings by modern science. I have discussed some of them in "Mystical Phenomena in Buddhism?"
- Many people do not see the uniqueness of a Buddha. For them, he is just another philosopher. That assumption is wrong. A Buddha does not speculate on anything. But of course, each person needs to

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verify that. I try at puredhamma.net to show the self-consistency within the *Tipiṭaka* and with many new scientific findings.

The connection between the five aggregates and *Tilakkhaṇa* (and suffering) is further discussed in "Five Aggregates – Connection to Tilakkhaṇa."

3.7.10.2 Icca, Nicca, Anicca – Important Connections

June 2, 2020; revised June 3, 2020; August 25, 2022

Icca, *Nicca*, *Anicca*

1. We will discuss the critical relationships among *icca*, *nicca,* and *anicca*. That will help us understand the true meaning of *anicca*.

- The pronunciations of those in that order:

  WebLink: mp3: Icca, Nicca, and Anicca

- It is important to note that the Pāli words in the *Tipiṭaka* are NOT written how they are pronounced. See "'Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and "'Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."
- Very briefly, the meanings are as follows. ***Icca* means desire**. If we believe that it is possible to fulfill that desire and be happy, that is the perception of ***nicca***. The opposite of *nicca* is ***anicca***.
- Buddha taught us that our world is of *anicca* nature. That means we will never be content with "any existence in this world." We may be able to fulfill some expectations in this life, but all that will have to be given up at death. Then we start all over in new birth.
- We note that the word "*icca*" plays a key role in *Paṭicca Samuppāda*. The word "*Paṭicca*" comes from "*paṭi*" + "*icca*." Future existences in the rebirth process have origins in "attaching to worldly pleasures with desire (*icca*)." See, "Paṭicca Samuppāda – 'Paṭi+ichcha' + 'Sama+uppāda'."

Icca and *Anicca* Sometimes Written as *Iccha* and *Aniccha*

2. The word "*iccha"* with the emphasis on the last syllable indicates "strong *icca"* or "strong desire." In the same way, "*aniccha"* with the emphasis on the last syllable, emphasizes the "*anicca* nature."

- In the Sinhala language, the words *icca, anicca,* and *iccha, aniccha* are written as ඉච්ච, අනිච්ච and ඉච්ඡ, අනිච්ඡ
- In the *Tipiṭaka*, mostly *iccha*, *nicca*, and *anicca* appear. **Note that *iccha* is normally used in Pāli as "*icchā*."** Thus, the "strong version" is used only with *iccha*. But there are a few exceptions. We saw one such exception in "*icca*" in #1; another for "*aniccha*" in #14 below.
- The five words *icca*, *anicca*, *iccha*, *icchā*, and *aniccha* are pronounced:

  WebLink: mp3: Icca, Anicca, Iccha, Icchā, Aniccha

Icchā and *Taṇhā* Closely Related

3. The "WebLink: suttacentral: *Kalahavivādasuttaniddesa* (Mnd 11)" of the *mahāniddesa* of the *Tipiṭaka* states, "*Icchā vuccati taṇhā*" (see section SC88) or "*Icchā* means *taṇhā."* That is because *icchā* leads to *taṇhā.*

- When we attach (*taṇhā*) to something due to our liking for it (*icchā*), we tend to keep it close in our minds (*upādāna.*) *Paṭicca Samuppāda* describes how that leads to future suffering. See, "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering."
- The use of many Pāli terms could be confusing to some. It may be helpful to print the relevant posts mentioned and refer to them as needed.

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What Do We Desire (*Icchā*)?

4. Our desires belong to two categories. First, we want a healthy and robust body (stay young forever!.) We would also like anything we own or related to us to be similarly long-lasting and not subject to unexpected calamities.

- We have that perception that such desires (*icchā*) for "stability of long-lasting happiness" can be achieved. **That perception is *nicca*.**
- With that perception of a "*nicca* nature," we work hard to acquire "things" that we perceive to provide sensory pleasures.
- While doing our best to achieve such pleasures, knowingly or unknowingly, we engage in activities that lead to future births filled with suffering.

Icchā – A Root Cause of Suffering

5. The Buddha's described the Noble Truth on Suffering in his first discourse, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)."

- The complete verse in that *sutta* is as follows. "*Idaṁ kho pana, bhikkhave,* ***dukkhaṁ ariya saccaṁ—jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṁ na labhati tampi dukkhaṁ***—*saṁkhittena* ***pañcupādānakkhandhā dukkhā***." **[*saṅkhittena* means through overthrown by defilements, *khitta* : [pp. of *khipati*] thrown; overthrown; casted away; upset.]**
- I have discussed the description in plain bold in the post, "Essence of Buddhism – In the First Sutta."
- We discussed the verse, "*Saṁkhittena* ***pañcupādānakkhandhā dukkhā***" in recent posts in "The Five Aggregates (Pañcakkhandha)." As explained there, the Buddha succinctly attributed future suffering to "*upādāna"* for the five aggregates (*pañcakkhandhā.*) We learned that "*upādāna"* means "keeping close in one's mind."
- Here, we will discuss how that "*upādāna*" relates to "*icchā*," simply translated as "desire." Then we will discuss the connection to *anicca*, which is often INCORRECTLY translated as "impermanence." That connection is in, "***appiyehi sampayogo dukkho, piyehi vippayogo dukkho,yampicchaṁ na labhati tampi dukkhaṁ***."
- Let us discuss that verse in two steps.

Appiyehi sampayogo dukkho, piyehi vippayogo dukkho

6. That means: "having to associate with things that one does not like is suffering, and having to separate from those one likes is suffering."

- One WOULD LIKE to keep a young person's body (say, 15 to 25 years of age), without getting old or sick, and never die. But we will NEVER get it.
- Even with human birth, **we have to suffer when we get old, when getting sick, and finally when dying.** There is no way to dissociate from those things that we do not like.
- **We have no choice but to associate with those three things we do not like highlighted above.**
- Worst of all, **we will have rebirths in realms we do not like**. **That will happen until we comprehend anicca nature.**

Yampicchaṁ na labhati tampi dukkhaṁ – Most Important Verse

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7. "*Yampiccam nalabhati tampi dukkhaṁ"* captures the essence of *anicca* nature how it leads to suffering. It provides the key to understanding the Buddha's message and led to the attaining the *Sotāpanna* stage by the five ascetics.

- "*Yampicchaṁ na labhati tampi dukkhaṁ"* is a shortened version of the verse "*Yam pi* ***icchāṁ*** *na labhati tam pi dukkhaṁ."*
- "*Yam pi* ***icchāṁ***" means "whatever is **liked or craved** for." "*Na labhati"* means "not getting." "*tam pi dukkhaṁ"* means "that leads to suffering."
- Therefore, that verse simply says: **"If one does not get what one craves or likes, that leads to suffering."**

8. That is a more general statement and applies in any situation. What we discussed in #6 above is summarized in the short verse, "***yampicchaṁ na labhati tampi dukkhaṁ***."

- We can see that in our daily lives. We like to hang out with people we love, and it is stressful to be with people we do not like.
- **The more one craves something, the more suffering one will endure in the end.** We tend to do immoral deeds to "get what we crave." **But *kammic* energies we generate in such wicked deeds lead to rebirths that we do not like.**
- **Thus, we end up with two types of suffering.** Our expectations are not fulfilled (whatever happiness gained is temporary.) Furthermore, we end up getting unfortunate rebirths.

Icchā Keeps One Bound to "This World"

9. There are many *suttā* in the *Tipiṭaka* that discuss *icchā*. The "WebLink: suttacentral: *Icchā Sutta* (SN 1.69)" summarizes the importance of *icchā*. One time, a *deva* came to the Buddha and asked:

"*Nassau bajjhatī loko*,	"By what is the world bound?
kissa vinayāya muccati;	By the removal of what one is freed?
Kissassu vippahānena,	What is it that one must abandon
sabbaṁ chindati bandhanan" *ti.*	To cut off all bondage?"

The Buddha replied:

"***Icchāya bajjhatī loko***,	"By **cravings**, **one is bound to the world**;
icchāvinayāya muccati;	By the removal of desire one is freed
Icchāya vippahānena,	Craving is what one must give up
sabbaṁ chindati bandhanan" ti.	To cut off all bondage."

Our Actions Based on *Iccha* (*Taṇhā*) Lead to Suffering

10. *Paṭicca Samuppāda* process describes how our actions based on *icchā* (*taṇhā*) lead to future births and suffering. We have discussed that in detail in two main sections. See, "Paṭicca Samuppāda" and "Paṭicca Samuppāda – Not 'Self' or 'No-Self'."

- In brief, the Buddha pointed out that our perception of a "*nicca* nature" where we can fulfill our desires is an illusion.
- No matter how much we strive, attaining long-lasting happiness in the rebirth process is impossible. If one believes that there is no rebirth process, one may not worry about such suffering beyond the present life.

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- That is why one first needs to get rid of the ten types of wrong views (*micchā diṭṭhi*) before trying to comprehend that our perception of *nicca* nature is incorrect.
- Thus, the reality of this world is not "*nicca*" but the opposite. That is *anicca.*

Inability to Fulfill *Iccā*/*Icchā* Means *Anicca*/*Aniccha* Nature

11. The inability to get what one desires is the opposite of "*icca"* or "*na icca"* or "*anicca."* That is the same way that "*na āgāmi"* becomes "*Anāgāmi"* ("*na āgāmi"* means "not coming back"; but in the context of *Anāgāmi,* it means "not coming back to *kāma loka* or the lowest 11 realms. **Both these are examples of Pāli *sandhi* rules (connecting two words).**

- In some *suttā*, like the "*Girimānanda Sutta* (AN 10.60)," we see the word *aniccha*, as we will discuss below. As mentioned above, *icchā* is a strong version of *icca*, and the words *niccha* and *aniccha* are the corresponding strong versions" of *nicca* and *anicca*.
- Other than in such specific cases, we will stick to the words *nicca* and *anicca*.
- **The intrinsic nature of this world is "*anicca*,"** i.e., we will never get what we crave for, and thus the end (at least at death), we will leave all this behind and suffer, that is *dukkha*.

Impermanence Is a Significant Part of *Anicca*

12. *Anicca* does NOT mean just "impermanence" is clear in the definition of *anicca* in many *suttā*. For example, the "WebLink: suttacentral: *Anicca Sutta* (SN 22.12)" states: "*rūpaṁ, bhikkhave, aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccaṁ*."

- The English translation at Sutta Central "WebLink: suttacentral: 12. Impermanence" is: "form, feeling, perception, choices, and consciousness are impermanent."
- Is it not evident that especially the mental qualities (*vedanā, saññā, saṅkhārā, viññāṇa*) are impermanent? They change even moment-to-moment. That is a BAD translation. Of course, the other translation at Sutta Central and in many other texts is the same.
- **The correct translation** is that all five entities are of *anicca* nature, i.e., they cannot be maintained to one's expectations.
- No single word in English can express the meaning of *anicca*. **Impermanence is just one aspect of *anicca* nature.**
- The Pāli words for permanence and impermanence are *dhuva* and *addhuva*. For example, the "WebLink: suttacentral: *Vepullapabbata Sutta* (SN 15.20)" says, "*Evaṁ aniccā, bhikkhave, saṅkhārā; evaṁ* ***addhuvā****, bhikkhave, saṅkhārā; evaṁ anassāsikā, bhikkhave, saṅkhārā*" meaning, "*saṅkhārā*" are *anicca* and **impermanent (*addhuvā*)**, they should not be taken in ("*na*"+ "*assāsikā*.") By the way, this also shows that "*assāsa"* does NOT mean "breathing in." For details, see, "Is Ānāpānasati Breath Meditation?"

Gimānanda Sutta – *Anicca* Nature of *Saṅkhāra*

13. In the "WebLink: suttacentral: *Girimānanda Sutta* (AN 10.60)" the Buddha described the perception of *anicca* nature to Ven. Ānanada as follows. " *Katamā ca Ānanda, anicca saññā? Idha Ānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati: '****rūpaṁ aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccan'ti****. Iti imesu* ***pañcasu upādānakkhandhesu aniccānupassī viharati****. Ayaṁ vuccatānanda, aniccasaññā.*

- The parts highlighted in bold say that all five entities "***rūpa, vedanā, saññā, saṅkhārā, viññāṇa* are all *aniccā*"** and that "**one lives contemplating the *anicca* nature of the 'five clinging-aggregates' (*pañca upādānakkhandha.*)**"

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- The first part is the same as that we discussed above. The second part is even more clear. As we know, *pañca upādānakkhandha* is all mental. See, "Pañca Upādānakkhandhā – Introduction."
- There is nothing "permanent" there anyway. The Buddha meant to contemplate the "fruitlessness of clinging to one's memories or to future expectations."

14. In a subsequent verse in the *sutta*, the Buddha clarifies that "unfruitfulness" in vivid detail: "*Katamā ca Ānanda, sabbasaṅkhāresu anicchā saññā? Idhānanda, bhikkhu* ***sabba saṅkhāresu aṭṭīyati harāyati jigucchati****. Ayaṁ vuccati ca Ānanda, sabba saṅkhāresu* ***anicchā saññā****.* [***aṭṭi*** : wounds. ***yati*** : [aor. of *yatati*] exerted oneself; strived. (m.), a monk. ***aṭṭīyati*** : wounds inflicted by oneself. ***harāyati*** :[deno. from ***hiri***] is ashamed, depressed or vexed; worries. ***jigucchati*** : [gup + cha; gu is doubled and the first gu becomes ji] shuns; loathes; is disgusted at.]

- The first highlighted part in bold says, "all *saṅkhāra* make one tired at the end, just like a dog does not get any nutrition by chewing on a bone but only gets tired (***aṭṭīyati.***) One should be ashamed (***harāyati***) of engaging in such fruitless endeavors. One should reject them like feces and urine (***jigucchati***.) Note that the word "*iccha*" is in "*jigucchati*" which comes from "*ji*" +"*gu*" + "*iccha*" or "liking urine and feces."
- I have discussed that verse in detail in "Anicca – The Incessant Distress ("Pīḷana")." Other meanings of *anicca* are discussed in "Anicca, Dukkha, Anatta."
- Therefore, the word *anicca* has a much deeper and more expansive meaning than just "impermanence." The cause of *anicca* is related to impermanence, but *anicca* means a perception that needs to be cultivated. The above verse provides further aspects associated with the key idea of the "inability to maintain anything to one's satisfaction."
- Impermanence is not directly connected to any of the three meanings of *anicca* in that verse.
- At the end of the verse, we see the word ***anicchā*** used to emphasize ***anicca*** nature.

Grasping of *Anicca* Removes *Micchā Diṭṭhi*

15. Grasping of *anicca* characteristic of nature requires getting rid of ALL of one's wrong views.

That is clearly stated in the "WebLink: suttacentral: *Micchaditthipahana Sutta* (SN 35.165)": "***Cakkhuṁ kho, bhikkhu, aniccato jānato passato micchā diṭṭhi pahīyati****. Rūpe aniccato jānato passato micchā diṭṭhi pahīyati. Cakkhuviññāṇaṁ aniccato jānato passato micchā diṭṭhi pahīyati. Cakkhusamphassaṁ aniccato jānato passato micchā diṭṭhi pahīyati ... pe ...* ***yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato micchādiṭṭhi pahīyati****. Evaṁ kho, bhikkhu, jānato evaṁ passato* ***micchā diṭṭhi pahīyatī****"ti.*

We can make two critical deductions from this verse.

- First, whereas only five entities are listed in # 12, this verse enumerates many more related entities, and they all have the *anicca* nature. **Anything and everything in this world have an *anicca* nature.**

16. Then, the second part of the verse says the following. **If one comprehends the *anicca* nature of all those entities, one has removed *micchā diṭṭhi*.** The first level of *micchā diṭṭhi* to be removed is the ten types of *micchā diṭṭhi.*

- Ten types of *micchā diṭṭhi* include not believing in the rebirth process. See, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage." Therefore, **IF *anicca* means impermanence, THEN** one would have removed all wrong views IF one has understood that everything in this world is impermanent.
- As discussed in the previous post, any scientist knows that nothing in this world is permanent. See "Five Aggregates and Tilakkhaṇa – Introduction."

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- By that definition of *anicca*, those scientists SHOULD NOT have any of the ten types of *micchā diṭṭhi.* **That is a contradiction since most scientists do not believe in rebirth.**

Summary

17. Future suffering cannot be stopped until one's cravings for worldly things (*icchā*, *taṇhā*, *upādāna*) are lost.

- Those cravings cannot be removed from one's mind until one realizes the futility and danger (future suffering) associated with such cravings.
- Those cravings may be TEMPORARILY suppressed by engaging in the mundane "breath meditation."
- However, by understanding the true *anicca* nature, one can realize the futility and danger (future suffering) associated with such cravings. A deeper analysis of, "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering."
- That is why comprehending the *anicca* nature is a REQUIREMENT for attaining *Nibbāna*. Furthermore, *anicca* is closely related to *dukkha* and *anatta*, as we will see in future posts.
- As always, anyone is welcome to correct me (with evidence from the *Tipiṭaka.*)

3.7.10.3 "Me" and "Mine" – The Root Cause of Suffering

June 9, 2020; revised June 4, 2022; August 27, 2022

Brief Summary of *Pañcakkhandhā*

1. The five aggregates (*pañcakkhandhā*) are unique to each person. Yours is different from anyone else's.

- *Pañcakkhandhā* includes one's past experiences with *rūpa* in this world and anticipated future experiences with *rūpa* (*rūpakkhandhā.*)
- Those, of course, include mental qualities (*vedanā, saññā, saṅkhāra, viññāṇa.*) They are in the four "mental aggregates" or *vedanākkhandha, saññākkhandha, saṅkhārakkhandha, viññāṇakkhandha.*
- Thus all five components of *pañcakkhandhā* are, in effect, our past experiences and future expectations. They are unique to each person.

Brief Summary of *Pañcupādānakkhandhā*

2. We have *upādāna* for only a tiny fraction of *pañcakkhandhā.* That part is *pañc**upādāna**kkhandhā.*

- *Pañc**upādāna**kkhandhā* arises based on past experiences that we liked. For example, if X saw an attractive person last week, X would remember that person and have formed a particular set of feelings, perceptions, and *saṅkhāra* about that person. Those then lead to possible expectations (asking for a date, for example) and that is part of *viññāṇa upādānakkhandha.*
- It is critical to realize that all these are "mental." They arise BASED ON the external world, but they are one's own mental experiences/expectations.
- If another person (Y) saw the same person simultaneously, Y's mental impressions would differ from X's. Furthermore, Y may not even remember that person. If so, that event is not even a part of Y's *upādānakkhandha.*
- *Pañc**upādāna**kkhandhā* arise based on the perception of "me" and "mine."
- It is a good idea to read the posts in "The Five Aggregates (Pañcakkhandha)" until the above facts are understood.

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Major Components of the Five "Clinging" Aggregates (*Pañcupādānakkhandhā*)

3. First, we need to see which parts of the five aggregates that we "cling to" (or "keep close" or *upādāna.*) Then we will see how that *upādāna* for the five aggregates CAN LEAD TO suffering.

- Something that we experience during every waking moment is our body and mind. Therefore, the physical body and all mental entities that arise contribute to the feeling of "me" or "mine."
- Then there are parents, a spouse, and children. They are precious parts of "me." Then there are relatives, friends, etc.
- Of course, one may own a house, cars, other real estate, businesses, etc.
- Then the list expands to include the neighborhood, city, country, and different things in the world.
- Each person may have their order differently, but you get the idea.

Significant Components of *Pañcupādānakkhandhā* Centered Around "Me" or "Mine"

4. Think about what you mainly think, speak, and do. They all are related to what we mentioned in #3 above. They all involve "me" and "mine."

- Of course, anger towards someone has origins in the view/perception of that person. They must have done something opposing "me" or related to "mine."
- An average human spends a significant portion of time watching useless movies, playing video games, getting drunk, etc. One would say those things, "keep me entertained." However, it is not that much different from a fish biting into a tasty bait on a hook in a deeper sense. One cannot "see" the harmful consequences of such apparently "harmless" actions.
- That last one is a more profound point that will gradually become clear as one starts comprehending *Tilakkhaṇa*.
- That way of "seeing" (*diṭṭhi*) and perception (*saññā*) arises because one is unaware of the true nature of this world or *yathābhūta ñāṇa*. We can express that in several different ways. Being unaware of the Four Noble Truths, not comprehending *Tilakkhaṇa*, not understanding *Paṭicca Samuppāda*, etc.

Yathābhūta Ñāṇa – Understanding of the Reality About the World

5. All our actions based on greed, anger, and ignorance arise because we do not have the **"*yathābhūta ñāṇa*." That means not knowing the "true nature of this world."**

- "Good and bad things" happen due to corresponding actions (*kamma.*) And *kammā* are done based on *saṅkhāra* (the way we think.) Strong *kamma* (that can bring good and bad outcomes and future rebirths) happen due to (*abhi*)*saṅkhāra*.
- *Paṭicca Samuppāda* describes the principle of cause-and-effect in Buddha Dhamma.
- However, the results of most *kamma* appear only later, sometimes in future lives. It is hard for many to believe in *kamma/kamma vipāka*. Also, **it is impossible to progress on the path until one can see the truth of the rebirth process.**
- Until that true nature (*yathābhūta ñāṇa*) is comprehended, **there is a "*satta*" or a "living being" generating *saṅkhāra* based on *avijjā*.**
- Note that "*satta*" is pronounced "saththa."

The Definition of a "Living Being" or "*Satta*"

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6. The Buddha explained what is meant by a "*satta*" or a "living being" to Rādha in the "WebLink: suttacentral: *Satta Sutta* (SN 23.2)." "*Rūpe kho, Rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra* ***satto****, tatra* ***visatto****,* ***tasmā sattoti vuccati****. Vedanāya ... saññāya ... saṅkhāresu ... viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti vuccati"*

Translated (just the meaning): "Rādha, when there is desire (*chanda*), *rāga,* and a perception of high value (*nandī*) of material form (*rūpa*), there is clinging (***satto***), strong clinging (***visatto***) for form, and **then a living-being (satto) is spoken of**. Similarly, when there is desire (*chanda*), *rāga,* and a perception of high value (*nandī*) of *vedanā ... saññā ... saṅkhāra ... viññāṇa*, then a living-being is spoken of."

- Other translations at "WebLink: suttacentral: Sentient Beings (SN 23.2)."
- Note that the Pāli word "*satta*" means "clinging" or "attach." A robust version of clinging is "*visatta*."
- Therefore, any living being (a *Deva*, *Brahma*, or a human) is a "*satta*" as long as the futility of craving for sensory pleasures is not understood. A "*satta*" has the perception of "me" and "mine."

7. **In other words, as long as there is *upādāna* for *pañcakkhandhā* (i.e., as long as there is *pañcupādānakkhandhā*), there is a "living being" or a "*satta*."**

- Also, note that one transcends the "*satta*" status when one becomes an *Ariya puggala*." A *pugggala* has overcome the "*satta*" status at eight levels (*Sotāpanna Anugāmi, Sotāpanna, Sakadāgāmi Anugāmi, Sakadāgāmi*, etc.)
- Also, a *Bodhisatta* is still a "*satta*," but proceeding towards "*Bodhi*" or the "*Buddhahood*."
- Note that "*satta*" is pronounced "saththa.") See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1"and the second part referred to there.
- Let us see how what we discussed above ties up with *Paṭicca Samuppāda*.

Paṭicca Samuppāda Process Only Depends on *Avijjā*

8. *Paṭicca Samuppāda* process does not care WHO is doing (*abhi*) *saṅkhāra*. The results are determined by WHAT KIND of *saṅkhāra* is involved. **That *saṅkhāra* generation is associated with *pañcupādānakkhandhā*** or one's cravings/desires/expectations (related to *anusaya, āsava, gati*, etc.). Results are according to actions. Doing a particular type of action (*kamma* via *saṅkhāra*) will lead to the fruits (*kamma vipāka.*)

- There is no need to invoke a "me" or a "self" in *Paṭicca Samuppāda*. But, of course, such (*abhi*) *saṅkhāra* are generated BECAUSE there is a sense of "me" or "self." **The critical step is to realize the fruitlessness of acting with a sense of "me."**
- In other words, actions arise based on one's *gati* (habits/character.) See "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)."
- Instead, these days, people spend countless hours debating whether there is a "self" or not. **One would better spend that time if one tried to understand WHY acting with the view and perception of a "me" will lead to suffering.**
- There is a perception of a "me" and "mine" as long as one has defiled *gati*.

9. The ultimate truth is that there is no "self." **That is easy to see because *Arahant* is not reborn after death.** If there were an "unchanging self," they would still have to exist in one of the 31 realms after death.

- However, until one FULLY comprehends that fact (at the *Arahant* stage,) one does not FULLY realize that there is no "self" involved in this whole process. Until the *Arahant* stage, the perception of a "me" and "mine" will be there.
- **Therefore, there will be a "self" generating (*abhi*)*saṅkhāra* and making conditions for future suffering until the *Arahant* stage.**

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- Another way to say that is there will be a ***pañcupādānakkhandhā* associated with any living being (*satta*.)** An *Arahant* will have ***pañcakkhandhā*** until death but would have no ***upādāna*** left for it. Thus, there is no ***pañcupādānakkhandhā*** for a living *Arahant*.

Saṅkhāra Lead to *Pañca Upādāna Khandhā* (*Pañcupādānakkhandhā*)

10. There is nothing wrong with recalling past events. The problem arises when we attach to them and start re-creating those events in our minds to generate *abhisaṅkhāra*.

- *Kammā* (which lead to *kamma vipāka*) generated in three ways: *mano kamma, vacī kamma*, and *kāya kamma*. **They are done via *mano saṅkhāra, vacī saṅkhāra*, and *kāya saṅkhāra*.** See "Saṅkhāra – What It Really Means."
- *Mano kamma* (our spontaneous thoughts) arise automatically according to our *gati*.
- *Vacī kamma* ("talking to ourselves" and speech) arise due to conscious thoughts (done with *vitakka/vicāra*.)
- *Kāya kamma* also arise due to conscious thoughts and have the highest *javana* power because they involve moving bodily actions; see, "Javana of a Citta – The Root of Mental Power."
- Many think "talking to ourselves" or "daydreaming" is not bad because we don't physically do anything. Even though they are less potent than *kāya kamma, vacī kamma* can add up and lead to potent *kamma vipāka,* as we discuss next.

"Thinking to Oneself" Is *Vacī Saṅkhāra*

11. When we "talk to ourselves" (i.e., consciously think about something,) we mostly recall a significant past event. Then we analyze that event with *vitakka/vicāra* and either "re-live" that experience or "make plans for the future" based on that previous event. *Vitakka/vicāra* means analyzing it in detail and incorporating our desires. That leads to generating more and more *vacī saṅkhāra* on that event; see, "Correct Meaning of Vacī Saṅkhāra." Of course, if we "really get into it," we may do *kāya saṅkhāra* too.

- Also, one could make up a "future event" that one would LIKE TO experience and that also becomes a part of *pañcakkhandha* (this is the "*anāgata*" or "future" component of the 11 components of any of the five aggregates).
- All the above involve "*pañcupādānakkhandha*" (*pañca upādāna khandha*). In other words, one is now "pulling that event back, close to one's mind" and consciously generating more *vacī* (and possibly *kāya*) *saṅkhāra*.
- That is why "*upādāna*" is such a critical step in a *Paṭicca Samuppāda* cycle. The two stages of "*taṇhā paccayā upādāna*" and "*upādāna paccayā bhava*" really involve many, many *Paṭicca Samuppāda* cycles running inside them. See, "Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda."

Status of an *Arahant* – Wrong Point to Start

12. Many people are afraid of *Nibbāna*, thinking it will lead to the "extinguishment" of oneself. See "Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering."

- We go through so much suffering in the rebirth process BECAUSE of our wrong view/perception of a "me" and "mine." Inevitable temptations lead to highly-immoral actions (*pāpa kamma*) that trap us in the four lower realms (*apāyā*) with unimaginable suffering.
- Such *pāpa kamma* are stronger versions of *akusala kamma.* See, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."

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- The first step is to see "*anicca* nature." Accumulating things perceived as "valuables" makes no sense in two ways. We have to struggle to maintain those and will have to abandon them at least when we die. See "Icca, Nicca, Anicca – Important Connections."
- The second point is that if we do immoral deeds to get them, those deeds will lead to bad rebirths and suffering.
- We can see only one part of the *apāyā*, the animal realm. We mostly see our pets, not the unimaginable suffering that animals (in forests, jungles, and oceans) go through. There are no "old animals" there. Any old animal is eaten alive as soon as it becomes old and slow.

Buddha Did Not Teach Anything That He Did Not Verify by Himself

13. Some of the above discussions may not be clear to everyone. It is a "previously unheard worldview" that only a Buddha can discover. However, learning Dhamma and living a moral life will gradually clarify those things.

- There are several *suttā* where the Buddha stated that he did not declare attaining the *Buddhahood* until he verified the "real nature" of this world. For example, he verified the existence of the 31 realms and how a given being dies in one realm and rebirth occurs in another. Furthermore, he saw how that happens via the natural *Paṭicca Samuppāda* process.
- As we learn Dhamma, more and more will become clear. One would have developed "unbreakable faith" in Buddha Dhamma at some point. That is when one has "*saddhā*." That will become solidified when one starts understanding that all suffering has roots in the perception of a "me" and "mine."
- Also, see "Mystical Phenomena in Buddhism?"

3.7.10.4 Difference Between "Me and Mine" and Sakkāya Diṭṭhi

June 16, 2020

Getting Rid of "Me and Mine" Is a Step-by-Step Process

1. In the previous post, we discussed that the perception of "me" and "mine" is the root cause of suffering. See, "Me" and "Mine" – The Root Cause of Suffering."

- We discussed that one would not be able to remove that perception of "me" until attaining the *Arahanthood*.
- Therefore, that should not be the focus at the beginning of one's practice.
- **First**, one needs to get rid of the **ten types of wrong views (*micchā diṭṭhi*.)** Until one comprehends the truth of *kamma/vipāka*, the existence of the rebirth process, the creation of a "mental body" (a *gandhabba* in the case of a human *bhava*) at the *cuti-paṭisandhi* moment, etc. one cannot get on the path to *Nibbāna*. See, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- **The second step** is to remove ***sakkāya diṭṭhi***. We will discuss that in this post.

Diṭṭhi, *Saññā*, and *Citta Vipallāsa* – Three Obstacles in Getting Rid of Any Bad Habit

2. ***Vipallāsa* means "distortions" in mind.** If we do not have a clear understanding of the relevant concepts, we may take unwise actions based on our wrong views. Let us take an example to clarify.

- Consider an alcoholic, a person addicted to drinking. The addiction comes from the perception that it is good to have a drink to forget about any problems one may have, or just to enjoy that "drunken state of mind."

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- Urged on by a good friend, that person starts to learn about the consequences of drinking. It can affect one's health adversely. Furthermore, it can make one do immoral deeds while drunk, and that can bring bad rebirth. Now he fully understands that he had wrong views about drinking, i.e., he had ***diṭṭhi vipallāsa*** about drinking. Now *diṭṭhi vipallāsa* about drinking are absent in his mind.
- Yet, he finds that the temptation to "have a drink" is still there. While he would not get drunk as before, the desire to "have a drink" can popup once-in-a-while. For example, if a friend is having a drink, he may join in. Thus, ***saññā vipallāsa*** is still there. To get rid of that, he needs to keep contemplating the adverse consequences of drinking and also keep resisting the urge to have another drink.

3. Then, if that person keeps up with that practice, he will lose that *saññā vipallāsa* too. But a trace of the desire may be left as ***citta vipallāsa***. Under extreme temptation, he may think about "having a drink." That is *citta vipallāsa*. Now, another effect of "continued practice" will take care of that too in a bit different way.

- With time, his body would not even tolerate a single drink. Instead of getting satisfaction from that drink, he might get a headache. That is when he would voluntarily give up even a single drink.
- That is because our bodily functions can be affected by the "state of mind." That starts happening from the very beginning, even while one is trying to comprehend *Tilakkhaṇa* (*anicca* nature.) But the effects become clear after one has made significant progress.
- That is a simple explanation. More details at "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

Only *Diṭṭhi Vipallāsa* Removed at the *Sotāpanna* Stage

4. At the *Sotāpanna* stage, one would only "see with wisdom" that it is unfruitful to consider anything as "me'" or "mine." As we saw in the previous post mentioned above, it is one's body that one considers being "one's own."

- The Buddha dissected what we consider to be "me" into five parts. One physical and four mental entities. That comes from our perception of "me" as "my body" and "my mind." Mind phenomena separate into four parts: we feel things happening (*vedanā*) and recognize them (*saññā*.) Based on that, we think about how to respond (*saṅkhāra*) and act with certain expectations (*viññāṇa*.)
- We have discussed those five entities or aggregates in detail. See, "The Five Aggregates (Pañcakkhandha)."
- Our **craving** for those five aggregates (*pañca khandhā*) is *pañc**upādāna**kkhandhā.*
- We crave those because we have the wrong view that those five aggregates are fruitful and provide long-lasting happiness. That wrong view is ***sakkāya diṭṭhi.***

Sakkāya Means *Pañcupādānakkhandhā*

5. As stated in the WebLink: suttacentral: *Cūlavedalla Sutta* (MN 44), *sakkāya* means *pañcupādānakkhandhā* (or *pañca **upādāna** khandhā*.)

- We can see that by looking at the meaning of *sakkāya*, which comes from "*sath"* + "*kāya*." Here "*sath"* means "good" and "*kāya"* means "collection."
- In the five aggregates, we have five aggregates or "collections" or "piles." For example, as we remember, the *rūpa* aggregate includes one's internal *rūpa* and external *rūpa*. Those include the present *rūpa*, past *rūpa*, and our visualizations of "future *rūpa*."
- Out of them, the most important is our own body or "internal *rūpa"* (its present status, our memory of its past, and our expectations of its future status.) Invariably, those "internal *rūpa"* are in the *rūpa **upādāna** khandhā.*
- That *rūpa **upādāna** khandhā* will also include external *rūpa* that we like or crave for. That may include one's family, friends, possessions, etc.

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- Then the other four aggregates would include our mental attributes involving *rūpa*.
- Since we assume all five ***upādāna*** *khandhā* to be **good for us or fruitful**, i.e., they are ***sath kāya*** **(which rhymes as *sakkāya*.)**
- More details at "Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda."

Sakkāya Diṭṭhi Means the View That *Pañcupādānakkhandhā* Are Fruitful

6. Now we have a good idea of what is meant by *sakkāya* ***diṭṭhi***. It just means we like/crave those parts of the five aggregates because we have the **view** that they are fruitful and will bring long-lasting happiness.

- We become happy when all those that we crave provide us pleasure. That means they stay exactly as we want them to be.
- If things do not proceed the way we want, then we worry and suffer.
- The *Sakkāyadiṭṭhi Sutta* (SN 22.155) summarizes what we discussed in #5 and #6.

7. "WebLink: suttacentral: *Sakkāyadiṭṭhi Sutta* (SN 22.155)" states, "*rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa* ***sakkāyadiṭṭhi uppajjati.*** *Vedanāya sati ... saññāya sati ... saṅkhāresu sati ... viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa* ***sakkāya diṭṭhi uppajjati***."

Translated: "When one is attached to various *rūpa* (especially one's body), places a high value on them, ***sakkāya diṭṭhi*** **(identity view) arises**. When one attaches to *vedanā, saññā, saṅkhāra*, and *viññāṇa* associated with such *rūpa*, and places a high value on them, the **identity view arises."**

- In other words, one has *sakkāya diṭṭhi* if one sees this world as fruitful and can lead to long-lasting happiness.
- With that wrong view, one is under the impression that it is possible to have total control of one's future by making sure to accumulate "enough stuff" thereby ensuring long-lasting happiness.
- **That perception of "having full control" is also expressed by "*atta*." Note that the mundane meaning of "a person" is usually expressed by "*attā*" with a "long a."**
- Therefore, there are two meanings of the Pāli word "*atta*." The ultimate or absolute (*paramattha*) meaning of "having full control" is expressed by "*atta*." The ordinary or relative meaning (*vohāra*) is **"*attā*"** with a "long a" that refers to a "person."
- Let us discuss this further.

Atta Can Have a Mundane (*vohāra*) or an Absolute (*Paramattha*) Meaning

8. Even though a "person" does not exist in the *paramattha* sense, any living person has to use "me" and "mine" in interactions with others. Even the Buddha talked about "HIS" previous lives. He often started a discourse by saying, "let ME explain this concept."

- Furthermore, the Buddha emphasized that one should abide by the accepted standard rules of society. It is unwise to try to enforce the fact that in ultimate reality, there is no "me" or a "self."
- There were many wealthy people, and even kings, who had attained *magga phala* and still engaged in their mundane "householder" activities. Of course, at the *Arahant* stage, one has to become a *bhikkhu*.
- Throughout the *Tipiṭaka*, the word "*atta*" appears with several different meanings. It is important to be able to use the appropriate meaning in a given context.

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- **That is no different from using the word "right" in the following two contexts with entirely different meanings:** "turn right" and "you are right." In the first, it refers to the direction, and in the second, it means "correct."

Atta Meaning "Me" in Mundane Usage

9. There are many *Tipiṭaka* verses, where "*attā"* means a "person." The following are several examples.

- "***Attā**naṁ damayanti paṇḍitā"* in *Dhammapada* verse 6.80 means "The wise persons control **themselves**."
- "***Atta**no sukhamicchati"* in *Dhammapada* verse 21.291 means "one seeks one's **own** happiness." Also, note the word *iccha* (desire) in "*sukhamicchati"* is *"sukham"* + *"icchati."*
- In the *Attadīpa Sutta* (SN 22.43), "***atta**dīpā viharatha"* means "make an island of **yourself,"** meaning "one has to seek one's own refuge."
- We will discuss the absolute or *paramattha* meaning of *"attā"* in the next post.

What is in "Me" (*Attā*)?

10. From ancient times, people have wondered about how to define "me" (or "*attā"* in Pāli.) Of course, one's body is the priority. But one's identity is also related to one's mental activities. Thoughts, feelings, perceptions are unique to each person.

- Anything that one can think of as a part of "me" or "self" or "*attā*" is included in the five entities of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.
- **It is only a Buddha that can do a thorough analysis and describes a person with those five "parameters."** That analysis is taught by all Buddhas.
- Of course, each Buddha figures that out each time, on his own.
- Normally there is at most one Buddha in a given eon. But our current eon is a special one with five Buddhas. Remnants of the teachings of the previous Buddha (Buddha Kassapa) prevailed through *Vedic* teachings and were there when Buddha Gotama was born.

That Terminology Was There Even Before Buddha Gotama – How Is That Possible?

11. Many people have the perception that Buddha Gotama "adopted" that five-fold analysis from the *Vedas* because those terms appeared in *Vedic* literature before Buddha Gotama.

- There was Buddha Kassapa on this Earth before Buddha Gotama. Buddha Kassapa's teachings (especially the true meanings of key concepts) were lost with time. But many terms, including the concepts of *kamma, kamma vipāka*, five aggregates, and many others, were incorporated into *Vedic* teachings and transmitted through many generations. Of course, the *Vedic* teachings used the Sanskrit language, which was derived from Pāli or Magadha language. Sanskrit means "derived from" ("*saŋ*" + "*krutha*" or සන්කරණ or සංස්කරණ in Sinhala.)
- The Pāli words like *kamma, Nibbāna, Paṭicca Samuppāda* were made "more impressive-sounding" by mostly adding the "r" sound. Those three Pāli words became *karma, nirvāna*, and *Pratītyasamutpāda,* respectively, in Sanskrit.
- The same is true for the concept of five aggregates or *pañca **khandha***. The *Vedic* teachings adopted them as five ***skandhas.***

Whose Concepts are *Kamma*, *Nibbāna*, *Paṭicca Samuppāda*, etc.?

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12. A full account requires possibly a whole book. But there are several instances in the *Tipiṭaka* where Buddha Gotama explained to various *Brahmins* that many of their teachings originated with Buddha Kassapa.

- For example, in the WebLink: suttacentral: *Māgandhiya Sutta* (MN 75), Buddha Gotama has a conversation with a *Brahmin* who quoted a verse from the *Vedas*. Buddha Gotama then says that verse was initially uttered by Buddha Kassapa and that it come down through generations in the *Vedas* without the true meaning. I have discussed that in the post, "Arogyā Paramā Lābhā.."
- When Prince Siddhartha was born, such *Vedic* teachings were there. We have a somewhat similar situation right now, with many vital concepts misinterpreted.
- I mentioned the above because I see in online forums many people wonder whether Buddha Gotama "adopted" *Vedic* concepts. Those concepts originally came from Buddha Kassapa. But any Buddha discovers them by his own efforts.
- Then the question comes up as to the "evolution of humans." There was no evolution of humans. Humans existed on Earth (with *Brahma*-like bodies) at the beginning of the Earth. This is why it would take a book to discuss all these things. I have given a brief account of the "beginnings" in "Buddhism and Evolution – Aggañña Sutta (DN 27)."

We will discuss the concept of *sakkāya diṭṭhi* further in the next post.

3.7.10.5 Sakkāya Diṭṭhi – "Me and Mine" View

June 23, 2020

The View of "Me and Mine"- Only For About a Hundred Years

1. An average human has the wrong view that it is beneficial to consider mind-pleasing things in this world as "me" or "mine." As we discussed in the previous few posts, the most valuable *rūpa* in the world is one's physical body. Then there are parents, spouses, children, friends, etc that are considered to be "mine." See, "Five Aggregates – Connection to Tilakkhaṇa."

- It is critical to realize that all those things last only about 100 years.
- **Upon death, even if one is reborn human, it will be a different body and a different set of humans that will become "me" and "mine."** We would not even know who we were in our previous life. We would not know what happened to all those "loved ones" we had in the previous life.
- That is the "big picture" that we need to focus on. That big picture can be discovered only by a Buddha.
- It would be impossible for any other human to discover the "real nature of the wider world of 31 realms" where a given living-being goes through the birth/death process.
- But once explained by a Buddha or a true disciple of the Buddha, one can see the truth in his teachings.

"Me and Mine" View Can Lead to Immoral Actions

2. Based on that wrong view of "me" and "mine" we are sometimes forced to do immoral actions. Think about it carefully. **If we lie, steal, or hurt others, such actions can always be traced back to "taking care of me or mine."**

- It is critical to understand that this **wrong view of "me and mine" (*sakkāya diṭṭhi*) is different from the perception of "me and mine."** *Diṭṭhi* means "view."
- Even after getting rid of the wrong view of "me and mine" that wrong-perception will still be there. That perception of "me" or the innate feeling of "me" will go away only at the *Arahant* stage.

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- However, just "seeing" that it is is not fruitful to act on the basis of "me and mine" is enough for the mind to stay away from doing highly-immoral deeds. That "seeing" happens when one becomes a *Sotāpanna*.
- Of course, it may not be easy to comprehend. That is why the Buddha said, "this Dhamma has not been known to the world."

"Me and Mine" View Cannot Be Removed by Will Power – It Is Lost via Understanding the "True Nature"

3. The logic of Buddha Dhamma cannot be understood without the underlying principles. Those underlying principles are the rebirth process, laws of *kamma*, how *Paṭicca Samuppāda* to give rise to new births, etc. For that, one first needs to get rid of the ten wrong views and learn basic concepts like *gati, anusaya*, etc. See, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

- It is not easy to put all that together and see the truth of the "wider world-view." Yet, without that foundation, it is not possible to see that big picture and realize the truth of it.
- It may be hard to believe, but just that "understanding of the big picture" will lead to the removal of 99% of the "gunk" that has been accumulated in our minds in a rebirth process that has no discernible beginning.
- I recommend reading the recently compiled English text of discourse on this subject by the late Waharaka *Thero*: WebLink: PDF file: How to Attain Nibbāna as a Buddhist Layman – Part 1

That "Big Picture" Must be Learnt From a Buddha

4. If one has not heard the above from a Buddha or a true disciple of the Buddha, that person — no matter how intelligent — would not be able to figure that out by him/herself.

- The Buddha called such a person "*assutavā puthujjano*." That means "an ignorant person who had not heard this Dhamma."
- Of course, many people cannot and will not agree with that "new Dhamma." They do not have the capability to grasp it. They may not be willing to discard the wrong views that they have. There is nothing we can do about that.
- I have come this far in the rebirth process because I also had been incapable of grasping that in my previous lives.
- So, all we can do is try our best to understand. Even if one cannot understand, one needs to live a moral life and engage in meritorious deeds, so that the understanding can come in future life.

Who Is an *Assutavā Puthujjano*?

5. There are many *suttā* where the Buddha described an "***assutavā puthujjano***."

For example, the "WebLink: suttacentral: *Paṭipadā Sutta* (SN 22.44)" states, "*Katamā ca, bhikkhave,* ***sakkāya samudayagāminī paṭipadā****? Idha, bhikkhave,* ***assutavā puthujjano*** *ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,* ***rūpaṁ attato samanupassati****, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.* ***Vedanaṁ …***

saññaṁ …saṅkhāre …viññāṇaṁ attato samanupassati"

Translated: "And what, *bhikkhus*, is the **path leading to the origination of identity view**? Here, *bhikkhus*, **an ignorant person who has not heard Dhamma** … **regards form as self** … ***vedanā*** as self … ***saññā*** as self … ***saṅkhāra*** as self … ***viññāṇa*** as self"

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- "***Rūpaṁ attato samanupassati***" means, "regards form (meaning one's body) as "me" in one of four ways. In the same way, that person may consider each of the other four aggregates as "me" in one of four ways.
- Thus, considering each of the five aggregates in four ways "to be mine", leads to the "self-view" or "identity view." That is "twenty-types of *sakkāya diṭṭhi"* or "***vīsativatthukā*** *sakkāya diṭṭhi*." See, "WebLink: suttacentral: *Nayasamuṭṭhāna* (Ne 36 / Netti 5)" of *Nettipakaraṇa*.
- Anyone who has not heard the correct explanation of *sakkāya diṭṭhi* is an "uninformed/ignorant" human or ***assutavā puthujjano.*** That is why most people today belong to this category. Even when explained, some people have a hard time grasping this "previously unheard Dhamma."

Sutavā Ariyasāvako – One Who Has Heard and Comprehended Dhamma

6. The opposite of an ***assutavā puthujjano*** is a ***sutavā ariyasāvako***, who **has heard and comprehended the correct teachings** of the Buddha. Such a person knows the dangers in attaching to worldly things.

- There are many *suttā* in SN 35 (especially SN 35. 1 through SN 35. 12) that discuss a ***sutavā ariyasāvako***. For example, "WebLink: suttacentral: *Ajjhattāniccātītānāgata Sutta* (SN 35.7)" says: "*Cakkhuṁ, bhikkhave, aniccaṁ atītānāgataṁ; ko pana vādo paccuppannassa. Evaṁ passaṁ, bhikkhave,* ***sutavā ariyasāvako*** *atītasmiṁ cakkhusmiṁ anapekkho hoti; anāgataṁ cakkhuṁ nābhinandati; paccuppannassa cakkhussa* ***nibbidāya virāgāya nirodhāya paṭipanno*** *hoti. Sotaṁ aniccaṁ ... ghānaṁ aniccaṁ …*"

Translated: "*Bhikkhus*, the eye of the past and future (let alone the present) is of *anicca* nature, . Seeing this, a **learned noble disciple** doesn't attach to the eye of the past, he doesn't look forward to enjoying the eye in the future, and **he practices for non-attachment, dispassion, and cessation** regarding the eye of the present. The ear … nose …"

- Note that translating "*anicca*" as "impermanent" does not make any sense. The "eye of the past" has already been destroyed. There is no need to talk about the impermanence of it. What the verse says is that it is not beneficial to recall one's past and think fondly about it, hoping to enjoy such an eye in the future.

An *Assutavā Puthujjano* Has *Sakkāya Diṭṭhi*

7. Thus ***sakkāya diṭṭhi*** **(identity or self-view)** arises because one takes one's body as "me." Of course, one may take one's ***vedanā, saññā, saṅkhāra,*** and ***viññāṇa*** as self too. In other words, anyone who **views** one or more of the five aggregates as "mine" has ***sakkāya diṭṭhi.***

"WebLink: suttacentral: *Sakkāyadiṭṭhi Sutta* (SN 22.155)" the Buddha says, "*rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa* ***sakkāya diṭṭhi*** *uppajjati. Vedanāya sati ... saññāya sati ... saṅkhāresu sati ... viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa* ***sakkāya diṭṭhi*** *uppajjati.*

- OR, "When one focuses on *rūpa* when one is "immersed" in *rūpa* and keep them close (in one's mind), **identity view** arises. The same can happen with *vedanā, saññā, saṅkhāra,* and *viññāṇa.*

Then the Buddha asks, *"Taṁ kiṁ maññatha, bhikkhave, rūpaṁ* ***niccaṁ*** *vā* ***aniccaṁ*** *vā"ti*?

- OR, "*bhikkhus,* are those *rūpā* of ***nicca*** or ***anicca*** nature?"
- *Anicca* and *nicca* are complex Pāli words with multiple (but related) meanings. See, See, "Anicca – True Meaning."
- Those two words are related to "*icca*" or "*icchā*" meaning liking or desire. See, "Icca, Nicca, Anicca – Important Connections."
- We will discuss the correct meaning of *"Taṁ kiṁ maññatha, bhikkhave, rūpaṁ* ***niccaṁ*** *vā* ***aniccaṁ*** *vā"ti*? in #9 below. First, let us look at the common INCORRECT meaning of it.

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Critical Error in Equating "*Nicca* and *Anicca*" in Pāli as "*Nitya* and *Anitya*" in Sanskrit

8. The INCORRECT translation of *"Taṁ kiṁ maññatha, bhikkhave, rūpaṁ **niccaṁ** vā **aniccaṁ** vā"ti*? is, "*bhikkhus,* are those *rūpā* **permanent** or **impermanent**?"

- That is the English translation that appears in most current English texts. It is WRONG!
- The Pāli word "*nicca*" DOES NOT mean "permanent" and "*anicca*" DOES NOT mean "impermanent."
- However, the Sanskrit words "*nitya*" and "*anitya*" DO MEAN "permanent" and "impermanent."
- **That grave mistake of confusing Pāli words with wrong Sanskrit words has kept so many people from grasping the correct Buddha Dhamma.**
- Pāli words for "permanent" is *niyata* AND *dhuva.* Impermanence expressed as "*aniyata*" or "*addhuva*."
- For the life of me, I do not understand why all these "learned *bhikkhus* and scholars" refuse to take a bit of time to go through the *Tipiṭaka* and figure this out. **They should keep in mind that teaching wrong Dhamma is an offense.** The Buddha admonished that dealing with Dhamma is like handling a snake. If you get hold of the wrong end, you will be in danger.

Correct Translation of "*Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā"ti*?

9. In fact, there are more *suttā* in this series that probe deeper into how the root causes of suffering are tied up to the view of "me" and "mine" based on the high-value for world objects.

For example, WebLink: suttacentral: *Ānanda Sutta* (SN 22.159) further clarifies what we discussed in #6 above. In that *sutta,* the Buddha explains to Ven. Ānanda how attachment to *rūpa* with VIEW of "me and mine" leads to suffering and, thus, is the wrong view. The conversation goes as follows.

- "*Taṁ kiṁ maññasi, ānanda, rūpaṁ niccaṁ vā aniccaṁ vā"ti*?
- "*Aniccaṁ, bhante.*"
- "*Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā"ti*?
- "*Dukkhaṁ, bhante.*"
- "*Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, **kallaṁ nu** taṁ samanupassituṁ: **'etaṁ mama, esohamasmi, eso me attā'**"ti*? [***kalla*** : [adj.] 1. **clever**; able; 2. healthy; sound; 3.ready; 4. proper.]
- "*No hetaṁ, bhante.*"

Translation:

- "What do you think, Ānanda? Can anyone maintain *rūpa* to one's liking?"
- "One cannot (*aniccaṁ*), *Bhante.*"
- "If one cannot maintain something to one's liking, does the lead to suffering or happiness?"
- "Suffering, *Bhante.*"
- "If something cannot be maintained to one's liking, leads to suffering, and is subject to unexpected changes, **is it wise** to regard that as: **'This is mine, I am this, this is my self or identity'**?"
- "No, *Bhante.*"

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Then the Buddha asks about the other four aggregates (the mental aggregates) of *vedanā, saññā, saṅkhāra,* and *viññāṇa.*

- Venerable Ānanda agrees that those are also unfit to be "taken as mine or my identity."

Is It Wise to Take the Five Aggregates As "Me and Mine"?

10. **The key point is that these *suttā* only talk about whether it is SUITABLE or WISE to take any of the five aggregates as me or mine.**

- That pertains only to one's **view of a "me."** Getting rid of that VIEW is getting rid of *sakkāya diṭṭhi.*
- One may still have the **feeling/perception of a "me."** That goes away only at the *Arahant* stage.
- Yet many people today try to start with "I do not exist" (with the incorrect translation of *anatta* as "no-self"). It is ridiculous to say, "I do not exist." It is obvious that we all exist.
- We will discuss **the concept of *anatta*** in the next post. That basically says one will be helpless in the rebirth process with the wrong view and wrong perception of a "me." That "me" will go through uncountable "bad births" with that wrong view/perception of a "me."

One Could Be Reborn a Human, *Deva*, *Brahma*, Animal, Hell-Being – Which One Is "Me"?

11. Think about that. Is "me" a human, animal, a *Brahma*, (or any of the many births possible)? This is why one cannot comprehend Buddha Dhamma without understanding the "big picture" of the Buddha about this world.

- That "big picture" is the non-stop rebirth process within the 31 realms of this world.
- It also includes the laws of *kamma* and *Paṭicca Samuppāda*. Here, *Paṭicca Samuppāda* explains how different existences (*bhava*) arise due to *abhisaṅkhāra* (strong *kamma*.)
- It is those *abhisaṅkhāra* (done with *avijjā*) that lead to different existences as a human, *Deva*, *Brahma*, animal, hell-being, etc.
- Any living-being will be "preparing one's own future births" via generating corresponding *abhisaṅkhāra* (or good bad *kamma*) due to ignorance (*avijjā*.) That was the conclusion of the series of posts on "Origin of Life." See, "Origin of Life – One Creates One's Own Future Lives."
- That *avijjā* will reduce by a huge fraction when one gets rid of *sakkāya diṭṭhi.* It will completely go away at the *Arahant* stage with the removal of "*asmi māna*."

3.7.10.6 Atta – Two Very Different Meanings

July 1, 2020

First, "*atta* (*attā*)" is pronounced with the "th" sound, as in "*metta* (*mettā*)." See, #12 of ""Tipitaka English" Convention Adopted by Early European Scholars – Part 1."

Words With Double Meanings in English

1. A number of English words are spelled the same way and pronounced the same way, but have different meanings. For example, let us consider the word, "mine."

- The word **mine** is a possessive adjective. For example, "That house is **mine**" means the house belongs to me.
- **Mine** is also a noun. It can refer to a place where minerals (coal, gold, etc) are dug out of the earth.

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- A **mine** (or **landmine**) also refers to a bomb that is buried underground. It can explode when someone steps on it or drives over it. They are used in war.
- There are many other words like that. We need to know which meaning to use based on the context (how it is used). Another simple word is right. It means a **direction** in "turn **right** at the traffic light." But it means something entirely different in, "you are **right**" meaning "you are **correct**."

Atta (and *Attā*) – Two Very Different Meanings

2. Many Pāli words have double meanings. In addition, **many Pāli words have a mundane meaning and a deeper meaning**. **We need to know which one to use depending on the situation.**

- One becomes good at figuring out which meaning is relevant in a given context, only after having a good understanding of Buddha Dhamma. A good understanding comes especially with practice, not merely by reading about Buddha Dhamma.
- That is why it is not a good idea to resort to Pāli dictionaries alone. See, "Pāli Dictionaries – Are They Reliable?"
- Pāli word "*atta*" has two frequently used meanings. One is the mundane meaning of "person" or "self." Let us discuss that first.

Atta Meaning "Person" or "Self" in Mundane Usage

3. There are many *Tipiṭaka* verses, where "*atta*" means a "person." The following are several examples.

- "***Attā**naṁ damayanti paṇḍitā*" in *Dhammapada* verse 6.80 means "The wise **persons** control themselves."
- "***Atta**no sukhamicchati*" in *Dhammapada* verse 21.291 means "one seeks one's **own** happiness." Also, note the word *iccha* (desire) in "*sukhamicchati*" is *"sukhaṁ*" + "*icchati.*"
- In the *Attadīpa Sutta* (SN 22.43), "***atta**dīpā viharatha*" means "make an island of **yourself**," meaning "**one** has to seek one's own refuge."

Various Wrong Views based on "Person" or "Self"

4. Humans always wondered what it is that feels like "me." What defines a "me" or a "self" or "*attā*?" Based on such thinking, they come to various wrong conclusions or wrong views about a "self."

- In the WebLink: suttacentral: *Brahmajāla Sutta* (DN 1) the Buddha described 62 types of wrong views that people have.
- All these wrong views can be divided into primarily two categories (the other views are variations of these two.) In the terminology used today, we can list those two categories as follows.

Permanent Soul (*Sassata Vāda*): A given person has a permanent soul in *Abrahamic* religions (or *ātma* or *ātman* in Hinduism.) When the physical body dies, "the soul" or "*ātma*" gets hold of another existence. In *Abrahamic* religions, that next existence is forever in either heaven or hell. In Hinduism, one may go through many "incarnations" and would finally merge with *Mahā Brahma* to attain a permanent existence.

Materialistic View (*Ucceheda Vāda*): When the present life ends, no more future lives or existences. The material body is solely responsible for generating our thoughts (in the brain.) Many scientists today belong to this category.

5. The verse describing *sassata vāda*: "*Tatra, bhikkhave, ye te samaṇabrāhmaṇā **sassatavādā** **sassataṁ attānañca** lokañca paññapenti ..*"

means, "when those ascetics and *brahmins* assert that the **self** and the cosmos are **eternal** .."

- *Sassata* means "eternal."

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The verse describing *uccheda vāda*: "*Tatra, bhikkhave, ye te samaṇabrāhmaṇā* ***ucchedavādā*** ***sato sattassa ucchedaṁ*** *vināsaṁ vibhavaṁ paññapenti* .." meaning, "they assert the **annihilation of an existing being**.."

- *Uccheda* means to "break off" or "cut off." Materialists believe that we just live this life.

With the Mundane Meaning of *Atta*, *Anatta* is Not Used as Its Opposite

6. Therefore, in ALL of the above cases, the word "*atta*" refers to what we traditionally call a "self."

- In simple terms, materialists have the wrong view that a "self" has only this life.
- People in the other camp have the wrong view that a "soul" is forever.
- The Buddha pointed out that both views are wrong. A "self" would come to existence as long as appropriate causes and conditions are there. But there is no "permanent self" like a soul. An *Arahant* would not be reborn. He/she would have removed those causes and conditions for rebirth.
- In both cases, the word "*anatta* (or *anattā*)" is NEVER used to indicate the opposite of *attā*. The word "*anatta*" is NEVER used to indicate that a "self is absent." For example, in the WebLink: suttacentral: *Ānanda Sutta* (SN 44.10) Vacchagotta comes to the Buddha asked "Master Gotama, is it correct to say that there is a "self"?" He used the phrase, "***atthi attā***" to ask whether there is a "self." Then he phrased it the opposite way and asked, " is it not correct to say that there is a "self"?" There he used the phrase, "***na atthi attā***" to ask whether a "self" does not exist. See, "Anattā (Mundane Interpretation) – No "Unchanging Self."

Now, let us discuss the absolute or *paramattha* meaning of *"attā*." Here, the opposite of *attā* (or "*anatta*") indicates two facts: (i) Any worldly thing does not have an essence. (ii) One would become helpless at the end if one attaches to those worldly things. These meanings need to be used in the context of the three characteristics of nature or *Tilakkhaṇa*.

Anatta As a Characteristic of Nature – No Essence in Worldly Things

7. This usage of the word "*anatta*" indicates "no refuge" or "no essence" to refer to THINGS IN THIS WORLD. It could also mean one would become "helpless" at the end if one pursues worldly things with greed or cravings. **This involves the deeper meaning of "*atta*" being "with refuge" or "with essence."**

- One would be safe and protected by overcoming the *anatta* nature. That is *Nibbāna*. Only *Nibbāna* has the "*atta*" nature.
- **In this context, the three words *anicca*, *dukkha*, and *anatta* describe CHARACTERISTICS of this world. They have NOTHING TO DO with the context of a "self" directly.**
- In brief, ***anicca*** **means that "worldly things" cannot be maintained to anyone's satisfaction in the long-run.** Those "worldly things" include not only material things but also mental attributes, among them *vedanā, saññā, saṅkhāra*, and *viññāṇa*.
- **IF someone craves them and attaches to them, then that person will be subjected to future suffering.** That comes in two parts. First, one would become distressed because those desires will not be fulfilled at the end. Secondly, if one does immoral actions to get them, then one will have to face bad consequences of such actions (including rebirths in bad existences.)
- **Thus, in the end, attachment to worldly things will be of "no essence."** Those struggles would be in vain and are fruitless. **One would become helpless by pursuing such efforts.**

Anattha and *Attha* Are Strong Versions of *Anatta* and *Atta*

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8. I have explained in a previous post that the words "*iccha*" and "*aniccha*" have the same meanings as "*icca*" and "*anicca*" but with stronger emphasis. See, "Icca, Nicca, Anicca – Important Connections."

- In the same way, "*atta*" and "*anatta*" in the present context have stronger versions indicated by "*attha*" and "*anattha*."
- In the WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11), the Buddha described a person engaged in *kāmasukhallikānuyoga* or *attakilamathānuyoga* as "*anatthasaṁhito*."
- The verse at the beginning of the *sutta* is, "*Yo cāyaṁ kāmesu* ***kāmasukhallikānuyogo*** *hīno gammo pothujjaniko* ***anariyo anatthasaṁhito****, yo cāyaṁ* ***attakilamathānuyogo*** *dukkho* ***anariyo anatthasaṁhito***."
- Here, the word "***anatthasaṁhito"*** (***anattha*** + ***saŋ*** + ***hito***) means an *anariya* or an ignorance average person is helpless because of the wrong views.

9. Furthermore, "*attha*" also indicates "truth" ("*artha*" in Sinhala) and "*anattha*" indicates "untruth or useless" ("*anartha*" in Sinhala) depending on the context. None of these words are used in the context of a "self."

- The above verse could also be explained as an *anariya* engaging in useless activities (either indulging in sense pleasures or going to the other extreme of self-mortification.) Either activity does not have any meaning or essence.

Anicca, *Dukkha*, *Anatta* – Closely Related Characteristics of This World

10. *Anicca, dukkha, anatta* are CHARACTERISTICS of this world. The word "*anatta*" in that context DOES NOT mean "no-self" or anything like that. However, a given person can BECOME *anatta* (helpless) by attaching to things of *anicca* nature that lead to suffering (*dukkha*.) But a person with *magga phala* has overcome that state of "helplessness" and has become an *Ariya* with refuge (*atta*.)

- The opposites of *anicca, dukha, anatta* (ie., *nicca, sukha, atta*) are characteristics of *Nibbāna*. See, "Tilakkhaṇa – English Discourses."
- One gets to *Nibbāna* by renouncing "this world of 31 realms."
- One attains *Nibbāna* by first realizing the *anicca, dukkha, anatta* NATURE of this world. Only then that one would have understood the Four Noble Truths.
- Only then it is possible to grasp that the Fourth Noble Truth of "the path to *Nibbāna*" is the Noble Eightfold Path. That Noble Path starts with *Samma Ditthi*, which is the "clear vision" that this world is of *anicca, dukkha, anatta* NATURE of the world with 31 realms.

"Previously Unheard Dhamma" of the Buddha

11. That is a very succinct description of Buddha Dhamma, the "previously unheard teachings that can only come from a Buddha."

- The common perception is that one can find long-lasting happiness in this world. That there are so many "mind-pleasing things" in this world worth pursuing. If one makes a determined effort, one can "succeed in life" and "be happy."
- The Buddha agreed that there are many "mind-pleasing things" in this world.
- But the Buddha taught that there is suffering hidden in those apparent "mind-pleasing" things. That hidden suffering is hard to see, and that is why not everyone can understand Buddha Dhamma. Without making a determined effort, it may not be possible.

An Analogy – *Assutavā Puthujjano* Is Not Different From a Fish Biting Into a Tasty Bait

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12. The Buddha gave the following analogy. A fish bites into a tasty bait, because it cannot see the hook hidden in it. The fish only see the "tasty bait" and cannot see the hook, string, fishing pole, and the person holding that pole. If it could see the "whole picture" it would not even go close to that bait.

- In the same way, it is only a Buddha who can "see" the "bigger picture" with the 31 realms with the four suffering-filled realms and the rebirth process. Due to the ignorance of that "wider worldview," living-beings spend most of the time in those four lowest realms.
- An "*assutavā puthujjano*" or an "ignorant average human" is unable to see that hidden suffering. That is why most living-beings spend most of their *samsaric* journey within the four lowest realms. They get trapped there and become helpless. They become "*anatta*" or "without refuge" at the end. See, "Sakkāya Diṭṭhi – "Me and Mine" View."
- I have discussed those three words in many posts in the section "Anicca, Dukkha, Anatta" and also in the recently revised section on "The Five Aggregates (Pañcakkhandha)." It was also discussed with another approach in the "Origin of Life" section. Each person is different and one of those could be appropriate for a given person. In the end, they all converge to the same point and one would be able to see that they are all self-consistent.

Evidence That *Anatta* Does Not Mean "No-Self"

13. There are many *suttā* in the *Smayutta Nikāya* that discuss *anicca, dukkha, anatta,* and the relationships among them. Specifically SN 22, SN 23, and SN 35.

- For example, WebLink: suttacentral: *Koṭṭhikaanatta Sutta* (SN 35.164) states, "*Cakkhu kho, koṭṭhika, anattā; tatra te chando pahātabbo. Rūpā anattā; tatra te chando pahātabbo.* ***Cakkhuviññāṇaṁ*** *anattā; tatra te chando pahātabbo.* ***Cakkhusamphasso*** *anattā; tatra te chando pahātabbo. Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattā; tatra te chando pahātabbo …*"

Translated: "The **eye, sights, eye-consciousness, and eye "*saŋ*-contact" (samphassa)** are without essence: you should give up the desire/cravings for them. **The pleasant, painful, or neutral feeling** that arises conditioned by eye "*saŋ*-contact" (*samphassa*) is also **without essence.** You should give up the desire for it."

- That statement is then repeated for the ear, tongue, nose, body, and mind. **It applies anything and everything in this world!**

Can Eye-Consciousness Have a "Self"?

14. Most other translations state all those entities that I highlighted above are "**not-self.**" See, "WebLink: suttacentral: With Koṭṭhita on Not-Self" which states, "The eye, sights, **eye-consciousness**, and **eye contact** are **not-self**.."

- How can **eye-consciousness** possibly have a "self"? How can **eye contact** have a "self"? What does it mean to say they have "no-self"? Even a child should be able to see that statement does not make any sense!

Anything In This World Has *Anatta* Nature

15. In fact, as stated in the *sutta* in #13 above (and MANY other *suttā*) ANYTHING that exists in this world is of *anatta* nature. **They are all without any essence.**

- It starts with the *anicca* nature of ALL worldly things. That means no one can maintain anything in this world to one's satisfaction over the long run.
- But people try to do that impossible task because they crave many things in this world. But in the end, they would only suffer. That is partly because they do immoral deeds to acquire those "things" and end

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up having to face bad *kamma vipāka*. The verse "*yad* ***aniccaṁ*** *taṁ dukkhaṁ*" or the verse, "*Yam pi* ***icchaṁ*** *na labhati tam pi dukkhaṁ*" expresses that fact.

- That process will gradually move anyone to more and more suffering. One will eventually end up in the *apayā* with much suffering, and at that point, one would be truly helpless (*anatta*.) That is what is meant by, "*yaṁ dukkhaṁ tad* ***anattā***."
- That verse, "*yad aniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tad anattā*" appears in numerous *suttā* in the *Tipiṭaka.* That is how living-beings become helpless in the rebirth process (by engaging in immoral deeds) in their quest of seeking "sensory pleasures."
- **That is the "previously unheard *Dhamma*" of the Buddha.**

3.7.11 Saññā (Perception)

Saññā is, at the very fundamental level, the recognition of an external stimulus. But it is more than that. We not only recognize that a given object is, say, a dog. But some people may be able to categorize it as a bull dog. Thus *saññā* about a particular object depends on the person.

Same is true for other four senses. When we hear a sound, we recognize what it is, say a bird singing a song. Some may be able to say which bird it is, some may not be. Any smell, taste, or touch works the same way. Without *saññā* we cannot identify things around us, and also cannot communicate with each other meaningfully.

One of the 31 realms of existence is the "*Asañña* realm." There, the beings have no *saññā* or perception. Thus in principle, those beings are without any awareness. Nothing registers in the mind. If anyone has attained the 7th *jhāna*, the "*Nevasaññā Na'saññā*," then that person knows what it is like to born in the *Asañña* realm.

Saññā is described in more detail in, "Saññā – What It Really Means" and "How to Cultivate the Anicca Saññā."

Next, "Vedanā (Feelings)", ……

3.7.12 Vedanā (Feelings)

Revised November 6, 2018; August 31, 2019

In this and follow-up posts, we will discuss six types of *vedanā* (feelings) and how they arise. There are other types of *vedanā*, but these are the important ones to understand for the *Sotāpanna* stage. Three of these occur due to *kamma vipāka,* and the other three arise due to *saṅkhāra* (defiled thoughts).

- *Vedanā* comes from ("*ve*" + "*danā*") which means "වීම දැනවීම" in Sinhala. That means to "become aware of something." **When we sense something via our six senses, we become aware of it; that is *vedanā*.**

Two Ways *Vedanā* (Feelings) Can Arise

Vedanā (feelings) *can arise in* **two ways**:

1. First, as a consequence of a previous *kamma* (i.e., a *kamma vipāka*), possibly done many lives ago. Those usually are not avoidable.

- Unavoidable *vedanā* (feelings) are three kinds : *Sukha vedanā* (pleasant or joyful feeling), *dukha vedanā* (unpleasant or painful feeling), and *adukkhama asukha* (without being painful or joyful, just neutral), where we are just aware of it. This *adukkhama asukha vedanā* is also called *upekkha vedanā*.

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2. Second, s a direct consequence of a *saṅkhāra* (one could say an ongoing action or a way of thinking). These are absent in *Arahants*.

- Three types of other *vedanā* are avoidable: *somanassa* (pleasant), *domanassa* (unpleasant), and *upekkhā* (neutral) *vedanā*. They are solely mind-made and are due to defiled thoughts (*saṅkhāra*). The details discussed below.

Vedanā Arising from *Kamma Vipāka*

Kamma vipāka can happen to everyone, including *Arahants*. While everyone can avoid some *kamma vipāka*, others are too strong to be able to be avoided.

- For example, the Buddha himself had physical ailments later in his life as *kamma vipāka*. Because of a bad *kamma* that he committed many lives before, Moggallāna Thero was beaten to death.
- However, *kamma vipāka* are not sure to happen. Some can be reduced in power by *Mettā Bhāvanā;* see, "Karaniya Metta Sutta – Mettā Bhāvanā."
- All *kamma vipāka* reduce in power with time and some eventually die out if they did not get a chance to come to fruition within 91 *Mahā kappas*. Many can be avoided by not providing conditions for them to arise (see, the discussion on *kamma bīja* in , "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka").
- One could also feel *sukha vedanā* (pleasant feelings) due to good *kamma vipāka*. These are also bodily feelings that arise due to "pleasant bodily contacts" like a getting a good massage or lying on a luxurious bed.
- These types of *vedanā* are not DIRECTLY relevant in *Paṭicca Samuppāda*. For example, when Devadatta injured the Buddha, the Buddha did not generate "*vedanā paccayā taṇhā*" in *Paṭicca Samuppāda*.

Vedanā Arising from *Saṅkhāra*

These are the *vedanā* that *Arahants* do not feel. Since they do not commit any *abhisaṅkhāra* (those strong *saṅkhāra* done with greed, hate, and ignorance), an *Arahant* avoids any feeling arising from *abhisaṅkhāra*. The easiest way to explain this kind of *vedanā* is to give some examples:

1. Three people are walking down the street. One has an ultra-right political bias (A), the second has an ultra-left preference (B), and the third is an *Arahant* who does not have special feelings for anyone (C). They all see a famous politician hated by the political right coming their way. It is a given that the sight of the politician causes A to have displeasure and B to have a pleasurable feeling.
2. On the other hand, the sight does not cause the *Arahant* to generate any pleasure or displeasure. Even though all three see the same person, they generate different types of feelings. *It is critical to realize that A and B created the feelings by themselves.*

2. Two friends go looking for treasure and find a gem. They are both overjoyed. It seems quite valuable, and one person kills the other so that he can get all the money. When he tries to sell the "gem", he finds out that it was not that valuable. His joy turns to sorrow in an instant. *Nothing had changed in the object, the piece of stone. It was the same piece of colored rock. What has changed was the perception of it (saññā).*
3. A loving couple had lived for many years without any problems and were happy to be together. However, the husband slaps his wife during an argument. The physical pain from the slap itself did not last more than a few minutes. But for how long the wife would suffer mentally? Even the husband, who did not feel any physical pain, would suffer for days if he really loved his wife. *In both cases, the attachment to each other led to real suffering. The wife could have dropped something on her foot and would have suffered about the same amount of physical pain. But she would not have had any lingering mental pain associated with that.*

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Thus all these second kind of feelings arise due to greed, hate, or ignorance. They are due to *(abhi) saṅkhāra*. The feelings come from INSIDE oneself. They do not come from a *kamma vipāka*. We use external things to CAUSE happiness or suffering by our own volition.

- These types of *vedanā* (also called *samphassa jā vedanā*" or "*vedanā* generated via *samphassa*") are the ones relevant in *Paṭicca Samuppāda*.

Deeper analyses can be found at Vedanā (Feelings) Arise in Two Ways @ Assāda, Ādīnava, Nissaraṇa or **(Same at** Vedanā (Feelings) Arise in Two Ways @ The Five Aggregates (Pañcakkhandha) **)**

Next, "Viññāṇa (Consciousness)", …….

3.7.13 Viññāṇa (Defiled Consciousness)

Originally written in 2014; re-written September 8, 2018; revised December 25, 2018; July 18, 2022

Viññāṇa is normally translated as consciousness or awareness. But it is much deeper and can be many different types. An overview is given below, and there are several posts on different types of *viññāṇa* in different sections of the website.

- *Viññāṇa* is very complex and is the key to *Nibbāna.* One should read the posts mentioned below; more posts can be found using the "Search box" on the top right.
- First, it is very important to get a basic understanding of Pāli terms like *citta*, *viññāṇa*, and *nāma gotta*: "Amazingly Fast Time Evolution of a Thought (Citta)" and "The Amazing Mind – Critical Role of Nāmagotta (Memories)."

Six Types of *Viññāṇa*

1. There are six types of *viññāṇa* corresponding to the six sense inputs (vision, hearing, taste, smell, touch, mind): *cakkhu, sota, jivhā, gandha, kāya*, and *mano viññāṇa*.

- When we experience a sense input (say, see an object), we get a happy, unhappy, or neutral feeling (*vedanā*), recognize it (*saññā*), and automatically generate *mano saṅkhāra.*
- *Viññāṇa* provides the overall sensory experience that includes *vedanā*, *saññā*, and *saṅkhāra*. Those latter three combined is called "*nāma*."
- However, in addition to just providing a "sense experience" (which is all "*nāma*"), *viññāṇa* can also act as the bridge between "*nāma*" and "*rūpa*" to "*nāmarūpa*." These *nāmarūpa* are the seeds for the creation of matter (*rūpa*). That is a separate type of *viññāṇa* — called *kamma viññāṇa* — as we discuss now.

Two Types of *Viññāṇa* –*Vipāka Viññāṇa* and *Kamma Viññāṇa*

2. *Vipāka viññāṇa* is awareness or consciousness. The five types of *viññāṇa* associated with the five physical senses are ALWAYS *vipāka viññāṇa*. *Mano viññāṇa* also could be a *vipāka viññāṇa*. When one "sees" something that is *cakkhu viññāṇa* and when one smells something that is a *ghāṇa viññāṇa*, etc. Six types of *vipāka viññāṇa* arise when sense inputs come through the six sense doors (eyes, ears, nose, tongue, touch, and the mind). These are the six types listed above in #1.

- **The second major type is *kamma viññāṇa* or defiled *viññāṇa*.** *Kamma viññāṇa* are those that arise via "*avijjā paccayā saṅkhāra*" in *Paṭicca Samuppāda*.
- It is to be noted that *kamma viññāṇa* are always *mano viññāṇa,* i.e., *kamma viññāṇa* arise in mind without going through the five physical sense doors.
- Therefore, *mano viññāṇa* can be *vipāka viññāṇa* or *kamma viññāṇa*.

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3. *Kamma viññāṇa* are created via our defiled thoughts (*saṅkhāra*) which are three types: *mano, vacī*, and *kāya saṅkhāra*.

- When we automatically generate thoughts due to sensory input those are *mano saṅkhāra*; then we consciously think about it and may even talk out loud about it (with *vacī saṅkhāra*); if we get engaged, we may physical do things (with *kāya saṅkhāra*); see, "Saṅkhāra – What It Really Means."
- It is also important to realize that "talking/thinking to oneself silently" without speaking is included in *vacī saṅkhāra*; see, "Correct Meaning of Vacī Saṅkhāra."

4. We can see that what is called the "awareness" or "consciousness" is *vipāka viññāṇa*; it is one's experience at a given moment.

- **On the other hand, *kamma viññāṇa* is what is called the "subconscious."** A hope or desire lies hidden and comes to the surface from time to time. For example, if we plan to buy a car, that idea (hope/desire) remains in our subconscious. When we see a car like the one that we want to buy, that *viññāṇa* is "awakened," and we start thinking about it. But once we buy the car, that *viññāṇa* will be gone, i.e., we will not think about it anymore.
- We are reborn mainly because we desire to live and enjoy life. But we do not get our exact wish most of the time; if we do *dasa akusala* to get what we want in this life, we are likely to be born in the *apāyā,* regardless of what we wish for.

Mechanisms for Generating *Vipāka Viññāṇa* and *Kamma Viññāṇa*

5. ***Kamma Viññāṇa* are generated in *Paṭicca Samuppāda* cycles;** see, "Paṭicca Samuppāda." As we saw above, *kamma viññāṇa* arise due to *saṅkhāra*: "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*."

- Therefore, we accumulate such *kamma viññāṇa* by doing (*abhi) saṅkhāra* due to our ignorance (that striving to get sense pleasures can lead to long-lasting happiness), i.e., we do not comprehend the *anicca* nature.

6. ***Vipāka viññāṇa* arise via six ways due to sense inputs via the six sense faculties:** "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*," "*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ*,"…"*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."

- In English, that means we see an object when our eyes capture light coming from that object; we hear a sound that comes to our ears, …we get a thought in our mind.
- An example of a *mano viññāṇa* is, for example, something that happened on a previous day just popping into the mind.
- This process of the arising of the six types of *viññāṇa* is discussed in, "Do I Have "A Mind" That Is Fixed and "Mine"?."

Based on *Vipāka Viññāṇa*, We Initiate *Kamma Viññāṇa*

7. Everything that we INITIALLY EXPERIENCE is due to a *kammā vipāka,* i.e., it comes to us as a *vipāka viññāṇa.* They make us see, hear, smell, taste, experience bodily sensations, and bring new thoughts to mind.

- Based on those sense inputs, we MAY initiate new *kamma viññāṇa* if those sense inputs are either attractive (leading to greed) or repulsive (leading to hate/anger). This happens via "*saṅkhāra paccayā viññāṇa*" as mentioned above.

8. If we start doing *saṅkhāra* consciously, then we start generating NEW *kamma* via the process, "*saṅkhāra paccayā viññāṇa*." Then we would give rise to a new *kamma viññāṇa*. If those *abhisaṅkhāra*

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are strong enough, corresponding *kamma viññāṇa* can give rise to a special type of *vipāka viññāṇa* called *paṭisandhi viññāṇa* (responsible for rebirth).

- A *paṭisandhi viññāṇa*, which is the state of mind at the moment of grasping a new *bhava* (new existence) is a *vipāka viññāṇa*; we cannot control it.
- *Paṭisandhi viññāṇa* is A RESULT of a past *kamma* that we did with a *kamma viññāṇa* at the time of doing that *kamma*. For example, someone kills a human being with a *kamma viññāṇa*, and that gives rise to a *kamma bīja* (*kammic* energy). That *kamma bīja* can bring in a *vipāka viññāṇa* in the form of a *paṭisandhi viññāṇa* in the future.

9. This vicious cycle of "*vipāka*" leading to "*kammā*" leading to more "*vipāka*" is the process that binds us to the *saṁsāra* of endless rebirths, with (mostly) suffering.

- The Buddha describes this as, "*kammā vipākā vaddanti, vipāko kamma sambhavo, tasmā punabbhavo hoti, evan loko pavattati.*"
- That means, "*kammā* lead to *vipāka*, *vipāka*, in turn, lead to *kammā* and thus to rebirth (*punabbhavo*), and that is how the world (existence) is maintained."
- There, "*sambhava*" is "*saŋ*" + "*bhava*," or "adding more existences." Also, "*loka*" is the world, and "*pavatta*" means "maintain."

10. Breaking this vicious cycle is the key to *Nibbāna*, as we point out next.

"*Yam kiñci dukkham sambhoti, Sabbam viññānapaccayā*" ("Whatever suffering that arises, It arises due to *viññāṇa*".)

11. Many *suttā* clearly state that *Nibbāna* is attained by stopping the arising of *viññāṇa* (defiled consciousness), i.e., via "*viññāṇa nirodha*." A clear statement can be found in the "WebLink: suttacentral: *Dvayatānupassanāsutta* (Sutta Nipata 3.12)":

"*Yaṁ kiñci dukkhaṁ sambhoti,*
Sabbaṁ viññāṇapaccayā;
Viññāṇassa nirodhena,
Natthi dukkhassa sambhavo."

Translated: "Whatever suffering that arises, all that arises due to *viññāṇa*; **With not arising of *viññāṇa*, there is no existence with suffering**."

- **The *viññāṇa* referred to here is *kamma viññāṇa*.** For a discussion, see "Viññāṇa – What It Really Means."

12. Of course, the way to stop *kamma viññāṇa* from arising is to stop doing *abhisaṅkhāra*, i.e., stop *kamma viññāṇa* in the step, "*saṅkhāra paccayā viññāṇa*." That involves two steps:

- First, one needs to cultivate *paññā* and get rid of *avijjā*, so that the "*avijjā paccayā saṅkhāra*" step can be avoided. One needs to comprehend this world's *anicca*, *dukkha*, *anatta*, and *asubha* nature.
- Secondly, one also needs to be mindful and stop such *abhisaṅkhāra* from arising to stop the rebirth process or even to stop bad *kamma vipāka* in the future.
- Both of those two steps are essential; they feed on each other. The more one understands the *anicca* nature, it is easier to stop such *abhisaṅkhāra*, AND the more *abhisaṅkhāra* one stops, it becomes easier to comprehend *anicca nature.*

Key Points to Remember

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13. *Kamma viññāṇa* are *saṅkhata* that we create ourselves; they are also called "*kamma bīja*." We create them by doing *mano, vacī,* and *kāya saṅkhāra* due to our ignorance. That process is described by *Paṭicca Samuppāda*.

- We can stop generating *kamma viññāṇa* by being mindful and not doing *abhisaṅkhāra*, especially *apuñña abhisaṅkhāra* or immoral deeds.

14. The type of rebirth (or other *kamma vipāka*) that arise due to *abhisaṅkhāra* is described by *Paṭicca Samuppāda*: they are according to the type of *abhisaṅkhāra* done: "*pati icca* leading to *sama uppāda*"; see, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"."

- Then they bring *vipāka* or results in the future via *vipāka viññāṇa*. As long as one lives, one will experience *vipāka viññāṇa*, even if one is an *Arahant*.
- However, an *Arahant* will not grasp a new *bhava* at the moment of death (at the *cuti-paṭisandhi* moment) because the "*upādāna paccayā bhava*" step will not work for an *Arahant*: He/she will not grasp any *bhava*, i.e., no *upādāna*.

15. This is a highly condensed overview. Don't be discouraged if you cannot understand some things. One needs to spend some time reading relevant posts and contemplating them. Any questions can be discussed at the discussion forum: "WebLink: Pure Dhamma Forums: Forums."

3.7.14 Rūpa (Material Form)

Revised February 3, 2018

Please see, "What are Rūpa? Relation to Nibbāna" for an introduction.

Most people have many misconceptions about *rūpa*. So, we will systematically look at different kinds of *rūpa*. *Rūpa* are basically everything that the five physical senses sense: we see *vaṇṇa rūpa* (physical objects that bounce light off; also called "*rūpa rūpa*"), we hear *sadda rūpa* (sounds), we smell *gandha rūpa* (odors), we taste *rasa rūpa* (food), and we touch *pottabba rūpa* (physical objects). Our internal senses that sense those external *rūpa* are also fine *rūpa* that are controlled by the mind. Those that are sensed by the mind are *dhamma* (concepts), and mind is not a *rūpa*.

- Here is a simple way to figure out the five types of *rūpa*: If we take a toasted slice of bread that is *rūpa rūpa* or a *vaṇṇa rūpa*; if it is freshly toasted, when we break it, it will make a sound, which is a *sadda rūpa*; the smell of that bread is a *gandha rūpa*; when we taste it, we taste the *rasa rūpa* in the bread; when we touch it, we touch the *pottabba rūpa* in the bread.

There are many ways that *rūpa* can be analyzed. The basic "building blocks" of all rūpa are the four great elements (*mahā bhūta*): *pathavi* (element of extension with the characteristic of hardness), *āpo* (The element of cohesion with the characteristics of cohesiveness and fluidity), *tejo* (the element of heat or heat energy with the characteristics of hotness and coldness), and *vāyo* (the element of motion or kinetic energy with the characteristics of pushing and supporting).

- It must be noted that in many cases, the Buddha took existing terms and redefined them to be consistent with Buddha Dhamma. The terms *pathavi* (earth), *āpo* (water), *tejo* (fire), and *vāyo* (wind) were thought to be the basic building blocks for matter in the pre-Buddha era, including the Greeks.
- But those names have deeper meanings too; for an in-depth discussion see, "The Origin of Matter – Suddhaṭṭhaka."

There are 28 types of basic *rūpa*, and the other 24 are derivatives (*upādāya rūpa*) of the four *mahā bhūta*.

1. *Rūpa* can be put into two categories regarding whether they are internal (*ajjhattika*) and external (*bāhira*). **The internal rūpa are the five *pasāda rūpa* associated with the physical body: eye**

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(*cakkhu*), ear (*sota*), nose (*ghāṇa*), tongue (*jivhā*), and body (*kāya*). Internal *rūpa* also include our physical body (including the physical eyes, ears, etc). Here are a few things to note: [***bāhira*** : [adj.] external; outer; foreign. (nt.), outside.]

- These five internal or *pasāda rūpa* are essential for experiencing the outside world. Without them, people will not be different from inanimate logs. Those internal *rūpa* associated with the physical body become inert (and external) when the *gandhabba* leaves the body.
- It must be emphasized that *pasāda rūpa* are NOT the physical organs that we see. These are fine *rūpa* (matter) that stop being regenerated at death. Thus *cakkhu* is NOT the physical eye.
- From the moment of death of the physical body, *cakkhu* is not there anymore; it is gone with the *gandhabba*. However, the physical eye is there and can be even used in another person's body within 24 hours or so.
- Therefore, those physical senses are internal only as long as the gandhabba is associated with the physical body. As soon as *gandhabba* leaves at the death of the physical body, they become external *rūpa*.

2. Out of all the external (*bāhira or bahiddhā*) *rūpa*, seven are called *gocara rūpa* or objective *rūpa* because those are the ones that can be sensed by the five internal (*pasāda*) *rūpa*.

- These are: visible (*vaṇṇa*) *rūpa*, sound (*sadda*) *rūpa*, smell (*gandha*) *rūpa*, taste (*rasa*) *rūpa*, and tangible *rūpa* (*phoṭṭhabba*). There are no separate *rūpā* called *phoṭṭhabba rūpa*; they are *pathavi, tejo,* and *vāyo*, three of the four great elements (*mahā bhūta*). Thus things we see with our eyes are the visible (*vaṇṇa*) *rūpā*; they are only part of the class of *rūpa*.
- It is important to note that the *gocara rūpa* or objective *rūpa* are the only *rūpa* that we EXPERIENCE with our five physical senses. For example the remaining great essential, *āpo*, is not experienced by our senses.
- The five *pasāda rūpa* and the seven *gocara rūpa* that are sensed by them are collectively called the *olarika* (gross or coarse) *rūpas* because they can touch (strike) each other. The other 16 *rūpas* are subtle or fine (*sukhuma*) *rūpa*.

3. There are several fine *rūpā* that are associated with our body.

- *Hadaya vatthu* (heart base) – together with the five *pasāda rūpa* — are located close to the heart.
- *Jivitindriya rūpa* (vital force of *kammaja rūpa*) is spread throughout the body.
- There are two *bhava rūpā* that determine whether it is a male or a female: *itthi bhava* (femininity) and *purisa bhava* (masculinity). One kind is spread throughout a body.
- *Āhāra rūpa* (*oja*) are nutritive essence that sustains the body. It is extracted from the food we eat.

4. So far we have discussed five *pasāda rūpā*, seven *rūpā* that constitute the external *rūpa* (*vaṇṇa, sadda, rasa, gandha, pathavi, tejo, vāyo*) that are sensed by the *pasāda rūpa*, and the five other *rūpa* (*hadaya, jivitindriya*, two *bhava rūpa*, and *oja*) in #3.

5. The remaining *mahā bhūta* or the great element is *āpo*. It is the *rūpa* that holds any structure together, but it is not sensed by the body (*kaya*) *rūpa*. With the *āpo rūpa*, up to this point we have discussed 18 types of *rūpa*. **These 18 types of *rūpa* are called *nippanna rūpa* (concretely produced *rūpa*) because they are caused and conditioned by one or more of four things: *kamma, citta, utu* (*tejo*) and *āhāra* (food);** thus they are suitable for contemplation by insight.

- The five *pasāda rūpa,* two *bhava rūpa*, *hadaya vatthu* and *jivitindriya rūpa* (9 in all) are produced by *kamma* and *kamma* alone.
- *Sadda* (sound) *rūpa* are produced by *citta* and *utu* (*tejo*). Vocal sounds such as speech, laughter, whistling, etc are produced by *citta*. Non-vocal sounds, such as thunder and music from instruments are produced by *utu*.

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- The different ways that *kamma, citta, utu*, and *āhāra* produce the 24 types of *rūpa* is summarized in the Tables and Summaries Section; see, "Rūpa – Generation Mechanisms."

6. **The remaining 10 *rūpa* are more abstract in nature. They are called *anippana rūpa* (non-concretely produced *rūpa*).**

- *Akasa dhātu* (space element) is not so much "space", but more like the inter-atomic space or intra-atomic space. It occupies whatever is not occupied by any other *rūpa*. Thus it is everywhere, even in the deep inter-galactic space where there is no "detectable matter." Scientists are beginning to suspect that there is much more energy in the vacuum (zero point energy) than the energy that we experience. It is like the deep ocean and what we see are only the ripples.
- We communicate using two fine *rūpā*: *vinnatti rūpa* or material qualities of communication. We use both the mouth and and the body to communicate with each other. *Kāya vinnatti* (bodily intimation) is gestures by hand, head, physical eye, leg, etc, to indicate one's intentions to another. *Vacī vinnatti* (vocal intimation) is the movement of the mouth to produce vocal speech.
- There are three *vikara* (mutable) *rūpa* that helps with the movements of the body. The *lahuta* (lightness or buoyancy) *rūpa* suppresses the heaviness of a body. This make it possible for up jump, for example. Imagine trying to toss up an equivalent weight! *Muduta* (elasticity) removes the stiffness in the body. *Kammannata* (weildiness) gives strength to hold up body parts. All these make possible our body movements.
- Finally, there are four *lakkhaṇa* (material qualities) *rūpa* that are common characteristics of all *rūpas*: *Upacaya* and *santati rūpa* are associated with the arising of a *rūpa*, *jarata rūpa* is associated with the decay, and *aniccata rūpa* is the dissolving stage. See the lifetime discussed below.

7. The four great elements (*mahā bhūta*) are the primary *rūpa*. Each of the four has its own character: *pathavi* element of hardness; the *āpo* element of fluidity and cohesion; *tejo* of heat; *vāyo* of motion and pressure.

8. The *mahā bhūta* can never be detected separately. The eight *rūpa* of *pathavi, āpo, tejo, vāyo,* are always found together with *vaṇṇa, gandha, rasa, oja* in inseparable units called **pure octads or *suddhaṭṭhaka*,** which are the fundamental units of matter. These eight *rūpā* are inseparable and indivisible, and thus are known as *avinibbhoga rūpa*; for an in-depth discussion see, "The Origin of Matter – Suddhatthaka"

9. It is not necessary to memorize all these details about different *rūpa*. But it is good to have a reference base to look up if needed. Abhidhamma goes to much more detail and shows how the mental energy can form different kinds of *rūpa*.

If you have not read about *saṅkhāra* (the remaining one of the five aggregates):

"Saṅkhāra, Kamma, Kamma Vipāka, Kamma Bīja", ……

3.7.15 Pañcakkhandha or Five Aggregates – A Misinterpreted Concept

December 25, 2015; revised September 29, 2018; September 10, 2022

First, many people have the impression that *rūpakkhandha* is one's own body OR that *pañcakkhandha* is "in one's own body." The problem with this critical mistake can be seen with the description of *rūpakkhandha* (and the other four *khandha* as 11 types).

Eleven Types of *Rūpa* in the *Rūpakkhandha* (Same for Other *Khandhā*)

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1. This is clearly described in many *suttā*, even though the true meaning has been hidden all these years. In particular, the WebLink: suttacentral: *Khandha sutta* (SN 22.48) summarizes what is included in each aggregate.

- Eleven types of *rūpa* (mental impressions) are in the *rūpakkhandha*: past, present, future, near, far, fine (*sukuma*), coarse (*oḷārika*), likes (*paṇīta*), dislikes (*appaṇīta*), internal (*ajjhatta*), and external (*bahiddha*). Here internal *rūpa* means (mental impressions) of one's body parts, and external *rūpa* are (mental impressions) of external objects.
- Thus, it is quite clear that *rūpakkhandha* encompasses anything that we ever saw (including previous births) we are seeing now and hope to see in the future. The record of what belongs to the past is permanent and is called *namagotta*. Any *rūpa* about the future (for example, a sketch of the type of house one is thinking about building) can change with time.
- The other four *khandhā* have the same 11 types.
- An acceptable English translation of the *Khandha sutta* is available online: "WebLink: accesstoinsight.org: Khandha Sutta: Aggregates."
- It does not explain the concept discussed above. But one can see the 11 components of each *khandha* are there. Also, note that it is NOT *Skandha sutta*; it is *Khandha sutta*. This is why I say that *skandha* is a WRONG TERM.

2. We can see that Buddha Dhamma has become so contaminated over the past thousands of years. Fortunately, we still have the *Tipiṭaka* in close to its original form. The Buddha stated that his *Buddha Sasana* would last for 5000 years, and the way he made sure that will happen, was to compose the *suttā* as I described in the post, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

- Furthermore, *Abhidhamma* and *Vinaya* sections, as well as three original commentaries, are still intact in the *Tipiṭaka*; see "Preservation of the Dhamma" and other posts in "Historical Background."
- The main problem even with the *Theravāda* version of "Buddhism" is that instead of using the *Tipiṭaka* as the basis, the tendency is to use the *Visuddhimagga* written by Buddhaghosa, who had not attained any *magga phala* and stated that his "wish" was to become a *deva* in the next life from the merits he gained by writing *Visuddhimagga*!
- Even when using the *Tipiṭaka*, most people use the wrong interpretations of keywords such as *anicca, dukkha, anatta, khandha*, and *Paṭicca Samuppāda*. This problem is apparent in the Sinhala translation of the *Tipiṭaka*, which was done with the sponsorship of the Sri Lankan government several years ago.

Rūpa and *Rūpakkhandha* – The Difference

1. Contrary to popular belief, *pañcakkhandha* or *pañca khandha* (five aggregates) is all mental, and realizing this fact can help get rid of the "*ghana saññā*," the perception that the world around us is "solid and permanent" I will write more on this later.

- It is sometimes erroneously called *pancaskhandha*, and I will explain why that is incorrect.

2. For example, there is a huge difference between *rūpa* (material form) and *rūpa khandha*, the aggregate of material form. *Rūpa khandha is* commonly written as *rūpakkhandha* by connecting the two terms to one word, by adding an extra "k" (a common way of connecting words or "*sandhi*" in Pāli). The same is true for the other four aggregates. **The correct interpretation makes many other concepts easier to understand.**

- *Rūpa* is matter (and energy) and is made of the *cattāro mahā bhūta* (*pathavi*, *āpo*, *tejo*, *vāyo*) and their derivatives.
- *Rūpa khandha* is all MENTAL.

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- Similarly, there is a difference between *vedanā* (feelings) and *vedanākkhandha* (the aggregate of feelings), even though here both kinds are mental; we will discuss the difference below. The other three *khandha* of *saññā, saṅkhāra*, and *viññāṇa* are similar to that of *vedanā*.
- This is very important to understand, and I will proceed slowly to clarify the concepts.

3. The key to clarifying what *rūpakkhandha* is to examine why the Buddha added "*khandha*" to the *rūpa*. He could have labelled past *rūpa*, future *rūpa*, *sukuma rūpa, oḷārika rūpa*, etc. to describe the 11 types of them as discussed above. What was the need to add "*khandha*"? **That is because *rūpakkhandha* is all MENTAL**, and to see how it comes about we need to examine how each of us experiences "the world." Each of us does it differently.

- Each person has his/her own *rūpakkhandha* or how he/she perceives the material *rūpa* in the world. That *rūpakkhandha* has associated with its other four *khandhas* and thus comprises the *pañcakkhandha*. And *panca upadanakkhandha,* or what one has cravings for, is a small part of that.
- Just like the concept of *anicca*, this again is a very important concept to understand, so please try to read through slowly at a quiet time and grasp the concepts. As the Buddha said, "at the end what matters is understanding a concept, not memorizing words."
- When I first grasped this concept, it was like turning the lights on in a previously dark area that I did not even know existed! This is a good example of what the Buddha meant by "*aloko udapādi*."

What is a *Khandha*?

1. One of the main problems we have today is that many key terms are in Sanskrit rather than the original Pāli. The meanings get distorted. A good example is *Paṭicca Samuppāda*, for which the Sanskrit term is *pratittyasamutpada,* which does not convey the meaning; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."

2. Similarly, the Sanskrit term "*skandha*" is commonly used in the place of *khandha*, the original Pāli term. *Khandha* is a heap and the Sinhala term is *kanda*, which is even used today to denote a heap or a pile.

- When we experience the world, we do that with our six senses, and that experience is registered as thoughts (*citta*). But a single *citta* is born and gone in a small fraction of a second. What we EXPERIENCE are the **aggregates of numerous *citta*** that go through our minds even in a fraction of a second.
- We experience a *rūpa* (sight, sound, smell, taste, touch, *dhamma*) with a *citta* AND based on that generate mental qualities of *vedanā, saññā, saṅkhāra*, and *viññāṇa*. In each *citta*, the mind analyzes all these, and that *citta* is gone in a fraction of a second.
- The *manasikāra cetasika* that is in each *citta* puts together the contents in all these "packets" — including our past impressions — and provides us with an overall experience that includes a "sketch of what we see, hear, ..", and those feelings, perceptions etc that arise due to that sense impression.
- This can be compared to connecting individual links in a metal chain. In the old days, blacksmiths used to make chains by manually connecting one link to the next by hand. He can only see himself linking two of them at a time, but if he looks back he can see the whole chain. **In the same way, the five aggregates or heaps keep building up with each passing second.**

3. In another example, it is like a movie recording that keeps recording non-stop from our birth to death. And when we die it does not stop, it just starts recording the new life. And these five heaps or aggregates that have accumulated over ALL previous lives are in the *namagotta,* a permanent record; see, "The Amazing Mind – Critical Role of Nāmagotta (Memories)."

- Of course, we remember only a fraction of it, even in the present life. But some people remember more things than others; see "Recent Evidence for Unbroken Memory Records (HSAM)."

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- But we also make plans for the future. And those heaps about the future are also in the *pañcakkhandha*, but not in the *namagotta,* which only records what has already happened. As soon as the present moment passes, more of the five heaps are added to the *namagotta*.
- Thus *pañcakkhandha* includes past, present, and future, whereas *namagotta* includes only that portion of the *pañcakkhandha* that has gone to the past.
- Even though I have discussed these concepts in the introductory posts in the *Abhidhamma* section, I will go through a simpler version to get the ideas across here. Those interested can then also review the posts in *Abhidhamma* section; see "Essential Abhidhamma – The Basics."

What We Experience Comes in "Packets" or "Heaps" or "*Khandha*"

1. A simple view of how we sense the outside world is as follows: The five physical senses receive images, sounds, smells, tastes, and touches from the outside. Those sense inputs are sent to the brain via the nervous system. The brain analyzes such "signals" and helps the mind (*hadaya vatthu*) to extract the "meanings" conveyed by those images, sounds, smells, tastes, and touches.

- Let us take an example of looking at a cake. The eye is like a camera; it captures an image of the cake just like a camera does. That image is sent to the brain and the brain analyzes that picture and sends it to the mind (*hadaya vatthu*), which matches it with previous experiences (*manasikāra cetasika* does this) and identifies it as a chocolate cake made by grandma. The brain and mind working together this way can analyze many such pictures in a fraction of a second.
- This is basically what scientists believe happens too. Still, the difference is that scientists believe that the brain compares the current image of the cake with zillions of images "stored in the brain," which I say is an impossibility. The brain needs to scan through "its depository of images" and not only identify that it is not a loaf of bread or a piece of wood, but also what kind of a cake it is, and whether it is made by grandma or bought from a store. And this is done within a fraction of a second. Think about it! This is real *vipassanā* meditation! What we are trying to do is to understand how nature works.

2. In Buddha Dhamma, the brain is in constant communication with the "*hadaya vatthu*" which is the seat of the mind. All our past experiences are "stored" in the mental plane (*mano loka*), and *hadaya vatthu* can access that information; these are what we call "*namagotta*." A record of each sensory event gets added to *nāmagotta* in *viññāṇa dhātu* — via the *mana indriya* in the brain.) See, "Our Two Worlds: Material and Immaterial."

The *Abhidhamma* section discusses how the brain constantly communicates with the *hadaya vatthu* and other details. Those details are not important as long as one can picture this process in one's mind.

- This image sent by the eyes (and the brain) to the *hadaya vatthu* generates an imprint or a record. That record gets added to *nāmagotta* in ***viññāṇa dhātu*** — via the *mana indriya* in the brain. **Thus, our memories are "stored" in *viññāṇa dhātu* (or *nāma loka*) and not in the brain.**
- That record is now part of the *rūpakkhandha.* It is not material but a record.
- If a smell is analyzed, then a record of that smell is made. Thus the *rūpakkhandha* here is a **record** of that particular smell. In this way, *rūpakkhandha* are just records or imprints. All five physical senses help generate *rūpakkhandha;* remember that sight, sound, smell, taste, and touch are all *rūpa*.
- The mind receives a set of static frames in a given second. Many such records for various sensory inputs go through our minds in second. The mind can make this appear as a continuous movie, with pictures, sounds, tastes, etc flowing smoothly.

Animation Video

1. Just to give the flavor of what happens, we can look at what happens when we watch a movie. The movie is a series of static pictures or frames. When making a movie, what is done is to take many static pictures and

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then play them back at fast enough speed. If the playback speed is too slow, we can see individual pictures, but above a certain "projection rate", it looks like real motion. Here is a video that illustrates this well:

WebLink: YOUTUBE: Animation basics: The optical illusion of motion

2. When we experience (see, hear,…) the outside world, what happens is very similar to the above. At the end of the video it is stated that the "movie" we see is an illusion, **and as the Buddha explained, that holds for real life as well.** In real life when we see someone coming towards us, what we actually see is a series of "static pictures" or *citta* projected at a very fast rate in our minds, giving us the illusion of a "movie like experience."

- Even though in the above video it is suggested that the brain put together all the information from the "previous static frames," that is true only to a certain extent.
- The brain puts together the individual frames, but without actual "memories," it is impossible to get the details about what is seen.
- We not only "see" the video, but we also RECOGNIZE what is seen (we identify a given actor, we can even remember previous movies with that actor, we KNOW all about the scenes in the background, etc); to have all that information instantly available to the brain is not possible. **This is a point that needs a lot of thought.**
- What happens, according to *Abhidhamma*, is that the brain periodically sends packets of acquired data put together by the cortex in the brain to the *hadaya vatthu* (the seat of the mind.) *Citta vīthi* arise in *hadaya vatthu* accepting that information from the brain, and it is the mind that does all the compiling (with the help of the *manasikāra* and *cetanā cetasika.*) That is how we EXPERIENCE any sensory input.
- For those who are interested in more details, see, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."

3. When the mind analyzes those packets of information sent by the brain with *cittā*, it generates feelings (*vedanā*), perception (*saññā*), and follow-up thoughts (*viññāṇa*); if the mind likes/dislikes that sense input it may decide to act on it by generating *saṅkhāra*.

- Thus we can see that depending on the nature of the sensory input, the mind will generate a "packet" of *vedanā* (i.e., *vedanākkhandha*), a "packet" of *saññā* (*saññākkhandha*), a "packet" of *saṅkhāra* (*saṅkhārakkhandha*), a "packet" of *viññāṇa* (*viññāṇakkhandha*) , in addition to the *rūpakkhandha* that was involved in the sensory input. All these five *khandhā* are generated within the same series of *citta*.

Our Experience is Stored in Those Khandhā

1. Thus, our experiences are stored in five types of "heaps" (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) in the mental plane (*mano loka*). Some of these "clips" or "packets" from those five heaps or aggregates can be recalled and played back in our minds just like a movie is played on a screen. When we do that, we can recall that particular experience with sights, sounds, etc.

- It is the sum of all such packets of a given kind called a *khandha,* for example, a *rūpakkhandha*. All these are **memories** of what we see, hear, smell, taste, touch, and think.
- The ability to recall past experiences, we call memory. Some have better memories than others. Some people can "playback" basically one's life day-by-day for many years into the past; see, "Recent Evidence for Unbroken Memory Records (HSAM)." It is amazing to see how much they can recall.
- Yet, one can recall not only memories from this life, but also from past lives by developing *abhiññā* powers. Thus the Buddha Gotama vividly described the scene, eons ago, when the Buddha Dīpaṅkara stated that he was to become a Buddha in the future.

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- But let us get back to the main discussion.

2. The brain analyzes multiple sense inputs of different kinds in a second. When we watch a movie, we see the picture, hear the sounds, and if we are eating popcorn we can smell and taste popcorn too; see, "What is a Thought?." Even if you are unfamiliar with *Abhidhamma*, you can get a good idea of what happens by reading that post. Just try to get the overall picture of what happens instead of trying to analyze in detail.

- Thus our perception of an object is due to the sum of many thoughts (*cittā*) that arise per second. And **each *citta*** has "embedded in it", our feelings (*vedanā*), perceptions (*saññā*), our decisions on how to act (*saṅkhāra*), and our overall sense experience (*viññāṇa*). In the case of a visual, auditory, … event, we also have the corresponding "imprints of them" in our mind.
- **In other words, all our sensory experiences can be described by five heaps or *khandhas*. The totality of our experience or "our world" is *panca khandha* (*pañcakkhandha*). And it has nothing to do with our physical bodies.**
- Thus it is important to understand that "*rūpa*" can be used in the sense of "matter" and also in the sense of "records of such material *rūpa*."

3. These mental components are what the Buddha called *khandhas*. *Rūpakkhandha* does not include actual material objects, sounds, smells, tastes, or touches. **Rather *rūpa khandha* includes only the mental records or imprints of those sense inputs.**

- We continuously accumulate *khandhā* or bundles of heaps of sense imprints during our life. Thus a *rūpa khandha* or *rūpakkhandha* (note how the two words were connected by inserting an additional "k") is not an actual *rūpa* but our mental images of such *rūpa*.
- Similarly, we keep accumulating bundles of *vedanā* (*vedanākkhandha*), *saññā* (*saññākkhandha*), *saṅkhāra* (*saṅkhārakkhandha*), and *viññāṇa* (*viññāṇakkhandha*).

4. These *khandhā* are all that we have ever experienced, and would like to experience in the future. The five *khandhā* encompass our (changing) identity, and our sense of the whole world out there. They have embedded in them all our past experiences and also future hopes.

- That is why *pañcakkhandha* (the five aggregates) represent our whole world.
- And these records can go back to beginning-less time! Some people can recall more records than others, but by gradually developing *abhiññā* powers, one can recall more and more past lives.

Part 2: Pañcupādānakkhandha – It is All Mental

3.7.16 Pañcaupādānakkhandha – It is All Mental

January 1, 2016; revised November 2, 2017, June 28, 2019

Rūpa and *Rūpakkhandha* are two different things. There are *rūpa* made up of "physical matter " (*suddhaṭṭhaka*) in the *rūpa loka*. ***Rūpakkhandha* consists of each person's memories, hopes, and desires for some of the *rūpa* in the *rūpa loka*.** Since the other four *khandha* (*vedanā, saññā, saṅkhāra, viññāṇa*) are all mental anyway, all five are MENTAL.

1. In the previous post, "Pañcakkhandha or Five Aggregates – A Misinterpreted Concept," we discussed a deeper meaning of the *pañca khandha* or the five heaps or the five aggregates that define a given living being. Each person's *pañca khandha* or the "world" is different from another's.

- **Of course, in the 31 realms of existence there are *rūpa*, or material (and energy).** But our experiences are all mental (which also has energy). Please read the previous post again if you think *rūpakkhandha* is material. ***Rūpakkhandha* consists of our thoughts, memories, perceptions, desires, etc. on *rūpa* that we have experienced, are experiencing now, and hope to experience in the future.** We have those "imprints of *rūpa*" in our minds even if we cannot recall all of them.

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- We experience the "material world" only at the "present time" (in a *citta vīthi*), then it is gone. We actually experience not a single *citta* — or even a single *citta vīthi* — but the overall effect of many *citta vīthi* that run in the blink of an eye.

2. This "overall experience of seeing" within a short time is what we actually call seeing (*ditta*). Same for hearing (*suta*). For the other three physical senses (*muta*), it can be there as long as we are actually experiencing them.

- For example, when we are eating a meal, the sense contact is there until we finish eating. When we have a headache (an actual *dukha vedanā*) or while getting a massage (an actual *sukha vedanā*), the sense experience is there for a while.
- But thinking about them (*vinnāta*) — via the sixth sense, the mind — can be experienced at any time; we can recall a past experience or conjure up an enticing future experience.
- *Ditta, suta, muta, vinnata* include everything that we experience. They are re-categorized as *rūpa, vedanā, saññā, saṅkhāra,* and *viññāṇa* or the five heaps.
- It is not necessary to memorize terms like *ditta, suta, muta, vinnata*. I am merely naming them to avoid any confusion, since those terms are in the *suttā*. With time, one will remember.

3. *Upādāna* ("upa" + "ādāna" where "*upa*" means "close" and "*ādāna*" means "pull") means "pull and keep close." One tries to pull and keep close only things that one really desires: *pañca upādāna khandha* or *pañcaupādānakkhandha*. We can translate the term, *pañcaupādānakkhandha*, as "five clinging aggregates."

- Thus out of an infinite variety of "things (material and mental)" one has experienced (not only in this life, but in all of existence countless rebirths) — *pañcakkhandha* –, those that one really have bonding with, and have the desire to "keep close" are *pañca upādāna khandha* or *pañcaupādānakkhandha*. **It is important to realize that "*rūpakkhandha*" is mental too**; see, "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood." Same for the other four *khandhas*.
- Thus *pañcaupādānakkhandha* is what we desire, and is ALL MENTAL too. It is a small fraction of *pañcakkhandha*.

4. First, let us dig a bit deeper into the concept of *pañca khandha* (five heaps) or *pañcakkhandha*. Then one can see connections to other concepts at a deeper level.

- As we recall, the five heaps include everything that one has experienced (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) in the past, one is experiencing right now, and one hopes to experience in the future and in each of these three categories, they can be subdivided into other categories like *paneeta* (likes) and *appaneeta* (dislikes); see the previous post.
- Since each person's experience is unique, one's *pañcakkhandha* is unique, and is different from that of another living being. That is because even if the **external *rūpa* are the same**, the mental impressions are different.

5. A new born baby, does not have much of an experience in this life (other than some while in the womb). But he/she still have an infinite things from the past in those five heaps or aggregates.

- As the baby grows, its *pañcakkhandha* grows each day, adding to the five heaps not only with what is experienced, but also expectations and desires about the future.
- We, of course, remember only a fraction of what is in our *pañcakkhandha* even from our present life. Each day, we experience many things and forget most of it by the next day.

6. However, some of deeper desires and habits and character remain, sometimes even unknown to us, beneath the surface as our *gathi* and *āsavas* (by the way, those will be reflected in the *cetasika* that automatically arise with our *citta*). As that baby grows, depending on its parents, friends, and other environmental factors, some of those (good and bad) *gathi* resurface and even grow.

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- This is why each person is good at some things. If one has musical talent from the past lives, that child can flourish in an environment that provides suitable conditions. If that baby grows in a family that does not provide "a musical environment", then that *gathi* is kept hidden.
- Similarly, one who had the tendency to like alcohol, may be kept out of that habit in a family environment that looks down upon drinking. We can think about zillion other character features that can be suppressed or brought to surface to flourish depending on the environment.
- This is why some people, who have not shown any talent for anything for many years, suddenly "take off and thrive" in a new venture. Stated in another way, one may not realize that "one has *upādāna*" for certain things, unless exposed to it.
- We all have good and bad things that we have "*upādāna*" for. We should stay away from bad ones (forcibly if needed to) and find and cultivate good ones. This is why parent and teachers can play a big role in a child's future.
- Eventually, we need to lose "*upādāna*" for everything, but that comes much later in the Path when one has attained the *Anāgāmī* stage, or at least the *Sakadāgāmī* stage of *Nibbāna*. First we need to lose "*upādāna*" for the highly immoral activities. At the *Sotāpanna* stage, one realizes the perils of "*upādāna*" for only the worst habits that makes one eligible to be born in the *apāyā*. It is a gradual process.

7. The tendency to recreate past experiences and future desires need to be clearly distinguished from the ABILITY TO RECALL past experiences. The Buddha was able to recall things that happened trillions of years ago, but did not either enjoy them or had a revulsion to them.

- As we discussed in the section, "Assāda, Ādīnava, Nissaraṇa," *kāma* (or more precisely *kāma rāga*) is the tendency to enjoy such mind-made pleasures from the past or future.
- Each person's set of *pañca upādāna khandha* has embedded in them the certain types of things and events they give priority to, i.e., one's *gathi* and *anusaya*. They **automatically** come out as particular set of *cetasika* (hate and fearlessness of doing immoral things, for example) in our *citta* or thoughts.
- Those *kāma rāga* that correspond to *gathi* in the *apāyā* can lead to rebirth in the *apāyā*.
- *Rūpa rāga* and *arūpa rāga* are the tendencies to enjoy *jhānic* pleasures corresponding to *rūpa* and *arūpa* realms.

8. Thus now we can see *Nibbāna* in terms of *pañcaupādānakkhandha*. As one sheds "*upādāna*" for *gathi* corresponding to the *apāyā*, higher *kāma loka*, and *rūpa* or *arūpa loka* successively, one attains the *Sotāpanna*, *Anāgāmī* (via *Sakadāgāmī* stage), and the *Arahant* stage respectively.

- As one keeps shedding layers of *pañcaupādānakkhandha,* one proceeds to higher stages of *Nibbāna*, and upon attaining the *Arahant* stage loses all "*upādāna*" and thus *pañcaupādānakkhandha.* However, the *pañcakkhandha* remains, and upon the death all of it will stay in the *nāma loka* as *nāma gotta*.
- Thus anyone with sufficient *abhiññā* powers can examine those *nāma gotta*. That is how the Buddha Gotama described the lives of many previous Buddhas, and we learn about them today.

9. Unless one has attained the *Sotāpanna* stage, it is possible for "*apāya gathi*" to come to the surface (as *cetasika* like greed, shamelessness in doing immoral things, etc in our *citta* or thoughts), especially under extreme conditions. We all have been in the *apāyā* uncountable times, so it is not something to be speculated; we have had those *gathi*, and it is possible that they can resurface. This is the danger that we need to realize.

- Even if we manage to avoid such "extreme conditions" in this life because we have been fortunate to be born under good conditions, we have no idea where we will be born in the future. This is why the Buddha said, "..*appamadena sampadeta*" or "make haste and sort out '*saŋ*' or what to do and what not to do."

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10. As we mentioned in the beginning, each one's *pañcakkhandha* is unique. Each has his/her own feelings, perceptions, mental attributes (good and bad), and *viññāṇa* regarding any sense event. We make our decisions accordingly. **Our character (*gathi*) is in *pañcakkhandha* (the way we see and comprehend the world) and even more so in our *pañcaupādānakkhandha* (our desires for the worldly things).**

- And *diṭṭhi* (our world views) is a critical part of both *pañcakkhandha* and *pañcaupādānakkhandha*. Our decisions depend critically on our *diṭṭhi*. There are many posts at the site on the importance of *diṭṭhi*. The first step to *Nibbāna* (the *Sotāpanna* stage) is *sammā diṭṭhi*.
- Unless one comprehends the true nature of this world of 31 realms (*anicca, dukkha, anatta*), one cannot attain *sammā diṭṭhi* at least to some extent.

11. When one acts with *avijjā* (due to not comprehending the true nature of the world), one does (*abhi) saṅkhāra*, and keeps adding to the *pañcaupādānakkhandha*.

- When we start with the "*avijjā paccayā saṅkhāra"* step, it leads to "*upādāna paccayā bhava*." Thus according the types of (*abhi) saṅkhāra* one does, one makes "bonding" or "attaches to" certain types of "*bhava*" or existence.
- *Paṭicca samuppāda* explains how we make *bhava* according to the level of *avijjā* (as indicated by our *gathi, anusaya*, etc) that is embedded in our *pañcaupādānakkhandha*.
- Thus, one's *pañcaupādānakkhandha* has embedded in it the "cravings and desires" of oneself, and where one is destined to have rebirths.

12. Therefore, we can see that no matter how we analyze things, they all converge to the same fundamentals. Before we embark on the journey to safety (*Nibbāna,* or at least the *Sotāpanna* stage), we need to figure out the "lay of the land." That is *anicca, dukkha, anatta*, the nature of this world.

- Only then that our minds will willingly give up the *diṭṭhis* or wrong views.
- Only then that our minds will see the dangers of sense pleasures, starting at the excess levels of *kāma chanda* and *vyāpāda*, which could lead to rebirth in the *apāyā*.
- If you could not grasp everything, that is fine. Come back and read the post again later, especially after reading other relevant posts. Each time you read, you may be able to grasp something that was not unclear. It happens to me all the time. When the minds starts grasping at least partly, it will become much easier.

13. It is very important to see the difference between the "physical world" which is made of "*satara mahā bhūta*" and the *pañcakkhandha* which is all mental.

- **The physical world out there is the same for all of us.** But our mental impressions of it (*pañcakkhandha*) are different for each of us. It is easy to see that our feelings, perceptions, and *saṅkhāra* that we create upon seeing the same person are different.
- Our *pañcaupādānakkhandha,* or the fraction of the *pañcakkhandha* that we have attachment for, is even more personal, unique for each person.

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3.8 Nāma & Rūpa to Nāmarūpa

May 26, 2017; revised October 3, 2022

This important subsection will discuss the link between mind (*nāma*) and matter (*rūpa*). These are deeper analyses. The "mind to matter" transition is described in sequence.

- ***Kamma Viññāṇa*** is not strictly mental and is responsible for the ***Nāmarūpa Formation*** leading to the arising of ***rūpa***.

Mental Aggregates (Except *Kamma Viññāṇa*)

- Vedanā – What It Really Means (Being replaced with Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings)
- Does Bodily Pain Arise Only Due to Kamma Vipāka?
- Saññā – What It Really Means
- Future Suffering – Why It Arises
- Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra
- Saṅkhāra – What It Really Means

Kamma Viññāṇa

- Viññāṇa – What It Really Means
- Kamma Viññāṇa – Link Between Mind and Matter
- Anidassana Viññāṇa – What It Really Means

Nāmarūpa Formation

- Nāmarūpa in Vipāka Viññāṇa
- Nāmarūpa in Idappaccayatā Paṭicca Samuppāda
- Nāmarūpa – Different Types
- Kamma Viññāṇa – Link Between Mind and Matter
- Kamma Viññāṇa and Nāmarūpa Pariccheda Ñāṇa

Rūpa Aggregate

- What are rūpa? – Dhammā are rūpa too!

3.8.1 Mental Aggregates

February 25, 2017

What Is Vedanā (Feelings)?

- Vedanā and Samphassa Jā Vedanā – More Than Just Feelings
- Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event
- Does Bodily Pain Arise Only Due to Kamma Vipāka?
- Vedanā – What It Really Means

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What is Saññā (Perception)?

- Saññā – What It Really Means
- Future Suffering – Why It Arises
- Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra

What Are Saṅkhāra (Mental Formations)?

- Saṅkhāra – An Introduction
- Saṅkhāra – Should Not be Translated as a Single Word
- Kamma and Saṅkhāra, Cetanā and Sañcetanā
- Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna
- Rebirths Take Place According to Abhisaṅkhāra
- Saṅkhāra – What It Really Means (Read after reading the above posts)

Viññāṇa Aggregate:

- Viññāṇa – Two Critical Meanings
- Viññāṇa – What It Really Means
- Kamma Viññāṇa – Link Between Mind and Matter
- Anidassana Viññāṇa – What It Really Means

Connection to Rūpa:

- "Nāmarūpa Formation – Connection to Rūpa"

3.8.1.1 What Is Vedanā (Feelings)?

February 18, 2017

Vedanā and Samphassa Jā Vedanā – More Than Just Feelings replaces (11Nov2018) Vedanā – What It Really Means

Does Bodily Pain Arise Only Due to Kamma Vipāka?

3.8.1.1.1 Vedanā and Samphassa Jā Vedanā – More Than Just Feelings

February 18, 2017; November 10, 2018 Rewritten and replaces Vedanā – What It Really Means ; revised February 1, 2023

1. *Vedanā* is conventionally translated as "feelings", but it can mean more than just feelings, particularly in "*phassa paccayā vedanā*" in *Paṭicca Samuppāda.* That *vedanā* has a specific name of "*samphassa jā vedanā*," as we will discuss.

- The Buddha said that *vedanā* could be analyzed in many ways, with superficial or more profound meanings. Here we will analyze *vedanā* in a way that will be most helpful at this stage (for those following the "Living Dhamma" section from the beginning.
- In this analysis, we will discuss nine types of *vedanā*.
- By understanding these nine types of *vedanā*, we can understand how to do *vedanānupassanā* in the *Satipaṭṭhāna bhāvanā* correctly.

2. At the very fundamental level, *vedanā* means "*veema danaveema*" (වේම දැනවේම) in Sinhala, which means "one becomes aware (of a sense input)" and experience the corresponding good, bad, or neutral *kamma vipāka*.

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- That is the *vedanā* experienced by an *Arahant*. He/she is aware of sensory input, and does not ADD any more *vedanā* in his/her mind to that sensory input.
- A *vedanā* can be a ***dukha vedanā*** (due to a past immoral *kamma*), a ***sukha vedanā*** (due to a past good *kamma*), or a neutral sensation — like feeling the wind on the body — called a ***upekkhā vedanā*.**
- Even an *Arahant* will experience those *dukha* or *sukha vedanā* as long as he/she is alive. Only those "*samphassa-jā-vedanā*" will not arise in an *Arahant*; see below. No more *vedanā* of any type arising in an *Arahant* after death, because he/she will not be reborn in the 31 realms of "this world."
- However, normal humans go far beyond that and generate **three additional types** of their mind-made "*samphassa jā vedanā*," as we will discuss below.

3. It is essential to realize that the physical body feels *sukha* and *dukha vedanā* due to *kamma vipāka.* They result due to past good or bad *kamma vipāka.* This can be verified by referring to *Abhidhamma:*

- *Akusala kamma vipāka* coming though the body are listed as, "*dukkha sahagataṁ kāya viññānaṁ*," and *kusala kamma vipāka* coming though the body are listed as, "*sukha sahagataṁ kāya viññānaṁ*."
- **Neutral (*upekkhā*) *vedanā* can arise via all five physical senses; see #7 below.**

4. A normal human being will mentally generate three more types of *vedanā* due to those *sukha, dukha,* and neutral *vedanā* that initially arise due to *kamma vipāka* via all five physical senses.

- If it is *dukha vedanā* (due to a headache, getting injured, etc.), one is likely to start worrying about it and **add more suffering. Those are *domanassa vedanā* or *āmisa dukha vedanā*.**
- If it is *sukha vedanā* (getting a massage, lying in a luxurious bed, etc.), one is likely to start generating thoughts about how good it is and how one can enjoy similar *sukha vedanā* in the future. Those are ***somanassa vedanā*** or ***āmisa sukha vedanā*** ; one could also be generating them by remembering past such *sukha vedanā.* These are also added in by the mind.
- *Somanassa* means "mind-made joyful." *Domanassa* means "mind-made misery," which is basically a depressed mindset.
- If a *vedanā* due to a *kamma vipāka* is not that strong one may generate neutral feelings about it; that is ***āmisa upekkhā vedanā***.

5. Let us take some examples to illustrate how those additional types of *vedanā* can arise due to initial *dukha vedanā* and *sukha vedanā*.

- Suppose someone comes down with an illness. Any pain (*dukha vedanā*) due to that illness CANNOT be avoided by anyone once the illness takes hold: It is the RESULT (*vipāka*) of a previous CAUSE (*kamma*).
- Of course, it is possible that one could have avoided the *kamma vipāka* from materializing by trying to minimize CONDITIONS (*paccayā*); see, "What Does "Paccayā" Mean in Paṭicca Samuppāda?." That is why *kamma vipāka* can be avoided by being mindful and taking precautions.
- Once an illness starts, all one must take medicines or resort to other actions (e.g., massaging, applying heat/cold, etc.) to reduce the pain.
- However, people tend to make the situation worse by starting to generate negative feelings about the situation. This gives rise to *domanassa vedanā*.

6. In the same way, one can start generating *somanassa vedanā* based on a *sukha vedanā* that was brought by a good *kamma vipāka*.

- For example, when eating a delicious meal, one could be generating joyful thoughts about how delicious it is and how one can eat it again in the future. Such joyful thoughts (*somanassa vedanā*) may be generated even long after the meal.

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- Both *domanassa* and *somanassa vedanā* are "mind-made." They are called "*samphassa-jā-vedanā*"; see #8 below.

7. ***Kamma vipāka* also leads to sense inputs at the other four physical senses. They are all neutral.** Thus neutral *vedanā* can arise via all five physical senses.

- *Kusala* and *akusala vipāka* coming through those four sensory doors are listed as, "*upekkhā sahagataṁ cakkhu viññāṇaṁ*," "*upekkhā sahagataṁ sota viññāṇaṁ*," "*upekkhā sahagataṁ ghāṇa viññāṇaṁ*," and "*upekkhā sahagataṁ jivhā viññāṇaṁ*."
- For example, when we see an "eye-pleasing picture," the initial *vedanā* felt by the mind is neutral.
- However, that "neutral feeling" may not even register in one's mind because the "*samphassa-jā-vedanā*" we discuss next arises automatically and instantaneously based on one's *gati*.

8. But if one has cravings or repulsion to such pictures, one will start generating "*samphassa-jā-vedanā*," or feelings that arise due to "*samphassa*" ("*saŋ*" + "*phassa*" or contacts with "*saŋ*" that is in one's mind); see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

- It is easy to understand this when one contemplates some examples. Upon seeing person X, an enemy of X will generate what are called "*domanassa vedanā*" or bad feelings, whereas a friend of X will generate "*somanassa vedanā*" or good feelings.
- The same is true for sounds, tastes, and smells. Even though there appear to be "universally good" tastes, that is not true for an *Arahant*. We cannot comprehend it at this stage. But we know that some foods enjoyed by some could be repulsive to others, for example.
- In *Akusala-Mūla Paṭicca Samuppāda,* the "*phassa paccayā vedanā*" step, the *vedanā* that arises is really "*samphassa-jā-vedanā*"; see, "Akusala-Mūla Paṭicca Samuppāda."

9. Three more types of mentally generated *vedanā* can arise in those on the Noble Eightfold Path. These arise by suppressing or eliminating those *āmisa vedanā* or "*samphassa-jā-vedanā*" discussed above.

- At the beginning of this section we discussed how heat or *tāpa* in mind arise due to "*saŋ*" which are greed (*lobha*), hate (*dosa*), and ignorance (*moha*); see "Suffering in This Life – Role of Mental Impurities" and "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."

10. When one constantly is attached to or repulsed by all those sensory inputs one experiences in a given day, one's mind can get stressed out. An average human being may not even be aware of this heat (*tāpa*) in mind; see those two posts mentioned above, and others at the beginning of the "Living Dhamma" section.

- Even if one is generating *somanassa vedanā*, those inevitably lead to the stress in the mind. However, the effect is easily seen with *domanassa vedanā.*
- This is very important to grasp. You may want to go back and read those posts.

11. When one stays away from generating too many "*samphassa-jā-vedanā*" of both kinds, one will start feeling three more types of *vedanā*. These are called *nirāmisa vedanā*, because they arise from staying away from cravings (and repulsion) to worldly objects.

- When one prevents the mind from heating up by comprehending the adverse effects of "*saŋ*" and staying away from them, one's mind starts "cooling down." This is the ***nirāmisa sukha vedanā*** that we have discussed in many posts.
- This is what is emphasized by "*ātāpi sampajāno"* in the *Mahā Satipaṭṭhāna Sutta*; it means "remove the fire or heat from one's mind by being aware of the '*saŋ*' or "immoral tendencies"; see, "Satipaṭṭhāna Sutta – Structure."
- The pleasant feelings one feels during *jhānā* are also *nirāmisa sukha vedanā.* They are devoid of *tāpa* or heat.

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- Such feelings can also be experienced when doing a meritorious deed, such as giving or helping out someone in need. Those are also devoid of *tāpa* or heat and are *nirāmisa sukha vedanā.*
- *Nirāmisa sukha* can, of course, be experienced while engaging in meditation, especially *Mettā Bhāvanā*. This is optimized when one does *Mettā Bhāvanā* with comprehension of *anicca*, *dukkha*, and *anatta*, i.e., when one does it with the comprehension of "*ātāpi sampajāno*."

12. There are two more types of *vedanā* that one experiences when proceeding on the Noble Eightfold Path.

- Sometimes, one gets discouraged by not advancing "fast enough" on the Path. One thinks about "why am I not getting to the *Sotāpanna* stage?" or "Is there anything I am missing to make progress?", etc.
- Those are not *domanassa vedanā* (because they are devoid of *paṭigha anusaya*)*;* they are ***nirāmisa dukha vedanā***. It is common for one to experience such *vedanā*.
- If a *vedanā* is not that strong one may generate neutral feelings about it; that is ***nirāmisa upekkhā vedanā***.

13. The key to *vedanānupassanā* in the *Satipaṭṭhāna bhāvanā* is to be able to recognize which type of *vedanā* one feels.

- If it is a *dukha* (*vipāka*) *vedanā*, one understands that one needs to bear it (after reducing it as much as possible with medicines, etc). One needs to understand why such a *vipāka vedanā* arises, and remedy it as much as possible. After all, our goal is to stop any type of suffering.
- A good example is the pain one feels when sitting cross-legged at meditation retreats. Just saying, "I feel this *vedanā*" will not be of any use. That *vedanā* can be removed by shifting one's posture. I have seen some instructors advise people to bear the pain, saying it will go away. It may go away because the nerves may become numb. That is not good in the long term.
- Also, one needs to understand why one should stop generating *domanassa* and *somanassa vedanā*, per the above discussion.
- And one should, of course, cultivate *nirāmisa sukha vedanā* that arise when one starts on the Path (primarily upon comprehending *Tilakkhaṇa* to some extent) and reduces the tendency to generate *domanassa* and *somanassa vedanā.*

14. *Vedanānupassanā* is all about first identifying the types of *vedanā* one is experiencing, and then deciding what to do about them. Getting rid of all *vedanā* — as some people believe — is the wrong thing to try to do.

Vipāka vedanā do not have *lobha, dosa, moha*, but *vipāka vedanā* **can lead to** *samphassa-jā-vedanā* which will have *lobha, dosa, moha*.

- *vipāka vedanā* needs to be experienced with *upekkhā*.
- *samphassa-jā-vedanā* are the ones to be stopped.
- *Nirāmisa vedanā* are the ones to be cultivated.

15. In summary, try to avoid *vipāka dukha vedanā* by trying not to make conditions for them to appear; see, "Anantara and Samanantara Paccayā." Do not indulge in *vipāka sukha vedanā* when those arise. Suppress and gradually eliminate *samphassa-jā-vedanā* and cultivate *nirāmisa vedanā*, which is what the "Living Dhamma" section is all about.

- That is — in brief — what *vedanānupassanā* is all about.

More details on *vedanā* can be found at: Vedanā (Feelings) Arise in Two Ways" and "Feelings: Sukha, Dukha, Somanassa, and Domanassa."

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3.8.1.1.1.1 Vedanā – What It Really Means

February 18, 2017; this is being replaced by Vedanā and Samphassa Jā Vedanā – More Than Just Feelings

1. *Vedanā* is conventionally translated as "feelings", but it is much more than just feelings. The Buddha said that *vedanā* can be analyzed in many ways, with simple or deeper meanings. Here we will analyze *vedanā* in a way that will be most helpful at this stage (for those who have been following the "Living Dhamma" section from the beginning.

- In this analysis we will discuss 9 types of *vedanā* (highlighted in ***bold italic red***).
- By understanding these 9 types of *vedanā*, we can understand how to correctly do *vedananupassana* in the *Satipaṭṭhāna bhāvanā*.

2. At the very fundamental level *vedanā* means "*veema danaveema*" in Sinhala, which means "one becomes aware (of a sense input)" and experience the corresponding good, bad, or neutral *kamma vipāka*.

- That is the *vedanā* experienced by an *Arahant*. He/she simply is aware of a sense input, and does not ADD anymore *vedanā* in his/her mind to that sense input.
- A *vedanā* can be a ***dukha vedanā*** (due to a past bad *kamma*), a ***sukha vedanā*** (due to a past good *kamma*), or a neutral sensation — like feeling the wind on the body — called an ***upekkhā vedanā***.
- An *Arahant* will bear them all with a neutral mind even though the *dukha* or *sukha* sensation cannot be avoided.
- However, normal humans go far beyond that and generate **three additional types** of their own mind-made "*samphassa ja vedanā*," as we will discuss below.

3. It is important to realize that *sukha* and *dukha vedanā* due to *kamma vipāka* are felt by the physical body. They result due to past good or bad *kamma vipāka.* This can be verified by referring to *Abhidhamma:*

- *Akusala kamma vipāka* coming though the body are listed as, "*dukkha sahagathaṁ kaya vinnanaṁ*," and *kusala kamma vipāka* coming though the body are listed as, "*sukha sahagathaṁ kaya vinnanaṁ*."
- **Neutral (*upekkhā*) *vedanā* can arise via all five physical senses; see #7 below.**

4. A normal human being will mentally generate three more type of *vedanā* due to those *sukha, dukha,* and neutral *vedanā* that initially arise due to *kamma vipāka* via all five physical senses.

- If it is *dukha vedanā* (due to a headache, getting injured, etc.), one is likely to start worrying about it and **add more suffering. Those are *domanassa vedanā* or *amisa dukha vedanā***.
- If it is *sukha vedanā* (getting a massage, lying in a luxurious bed, etc.), one is likely to start generating thoughts about how good it is and how one can enjoy similar *sukha vedanā* in the future. Those are ***somanassa vedanā*** or ***amisa sukha vedanā*** ; one could also be generating them by remembering past such *sukha vedanā.* These are also added in by the mind.
- *Somanassa* means "mind-made joyful." *Domanassa* means "mind-made misery", which is basically a depressed mindset.
- If a *vedanā* due to a *kamma vipāka* is not that strong one may just generate neutral feelings about it; that is ***amisa upekkha vedanā***.

5. Let us take some examples to illustrate how those additional types of *vedanā* can arise due to initial *dukha vedanā* and *sukha vedanā*.

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- Suppose someone comes down with an illness. Any pain (*dukha vedanā*) due to that illness CANNOT be avoided by anyone once the illness takes hold: It is the RESULT (*vipāka*) of a previous CAUSE (*kamma*).
- Of course, it is possible that one could have avoided the *kamma vipāka* to materialize by trying to minimize CONDITIONS (*paccaya*); see, "What Does "Paccaya" Mean in Paṭicca Samuppāda?." That is why *kamma vipāka* can be avoided by being mindful and taking precautions.
- Once an illness starts, all one can do is to take medicines and also take any possible actions to reduce the pain.
- However, people tend to make the situation worse by starting to generate negative feelings about the situation. This gives rise to *domanassa vedanā*.

6. In the same way, one can start generating *somanassa vedanā* based on a *sukha vedanā* that was brought by a good *kamma vipāka*.

- For example, when one is eating a delicious meal, one could be generating joyful thoughts about how delicious it is and how one can eat it again in the future. Such joyful thoughts (*somanassa vedanā*) may be generated even long after the meal.

7. ***Kamma vipāka* also lead to sense inputs at the other four physical senses. They are all neutral.** Thus neutral *vedanā* can arise via all five physical senses.

- *Kusala* and *akusala vipāka* coming through those four sense doors are listed as, "*upekkha sahagatham cakkhu vinnanam*," "*upekkha sahagatham sota vinnanam*," "*upekkha sahagatham ghana vinnanam*," and "*upekkha sahagatham jivha vinnanam*."
- For example, when we see an "eye-pleasing picture", the initial *vedanā* felt by the mind is neutral.

8. But if one has cravings or repulsion to such pictures, one will start generating "*samphassa ja vedanā*," or feelings that arise due to "*samphassa*" ("*saŋ*" + "phassa" or contacts with "*saŋ*" that is in one's mind); see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

- It is easy to understand this when one contemplates on some examples. Upon seeing person X, an enemy of X will generate what are called "*domanassa vedanā*" or bad feelings, whereas a friend of X will generate "*somanassa vedanā*" or good feelings.
- The same is true for sounds, tastes, and smells. Even though there appear to be "universally good" tastes, that is not true for an *Arahant*. We just cannot comprehend it at this stage. But we know that some foods enjoyed by some could be repulsive to others, for example.

9. Three more types of mentally generated *vedanā* can arise in those who are on the Noble Eightfold Path. These arise by suppressing or eliminating those *amisa vedanā* or "*samphassa jā vedanā*" discussed above.

- In the beginning of this section we discussed how heat or *tāpa* in the mind arise due to "*saŋ*" which are greed (*lobha*), hate (*dosa*), and ignorance (*moha*); see, "Suffering in This Life – Role of Mental Impurities" and "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."

10. When one constantly is attached or repulsed by all those sense inputs that one experiences in a given day, one's mind can get really stressed out. A normal human being may even not be aware of this heat (*tāpa*) in the mind; see those two posts mentioned above, and other posts in the beginning of the "Living Dhamma" section.

- Even if one is generating *somanassa vedanā*, those inevitably lead to the stress in the mind. However, the effect is easily seen with *domanassa vedanā*.
- This is very important to grasp. You may want to go back and read those posts.

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11. When one stays away from generating too many "*samphassa jā vedanā*" of both kinds, one will start feeling three more types of *vedanā*. These are called *nirāmisa vedanā*, because they arise due to staying away from cravings (and repulsion) to worldly objects.

- When one prevents the mind from heating up by comprehending the adverse effects of "*saŋ*" and staying away from them, one's mind starts "cooling down." This is the ***nirāmisa sukha vedanā*** that we have discussed in many posts.
- This is what is emphasized by "*ātāpi sampajāno"* in the *Mahā Satipaṭṭhāna Sutta*; it means "remove the fire or heat from one's mind by being aware of the '*saŋ*' or "immoral tendencies"; see, "Satipaṭṭhāna Sutta – Structure."
- The pleasant feelings one feels during *jhānā* are also *nirāmisa sukha vedanā.* They are devoid of *tāpa* or heat.
- Such feelings can also be experienced when one is doing a meritorious deed, such as giving or helping out someone in need. Those are also devoid of *thāpa* or heat, and are *nirāmisa sukha vedanā.*
- *Nirāmisa sukha* can of course be experienced while engaging in meditation, especially *mettā bhāvanā*. This is optimized when one does those *bhāvanā* with comprehension of *anicca, dukkha, anatta,* i.e., when one does it with full comprehension of "*ātāpi sampajāno*."

12. There are two more types of *vedanā* that one experiences when proceeding on the Noble Eightfold Path.

- Sometimes, one gets a bit discouraged by not advancing "fast enough" on the Path. One thinks about "why am I not getting to the *Sotāpanna* stage?" or "Is there anything that I am missing in order to make progress?", etc.
- Those are not *domanassa vedanā* (because they are devoid of *paṭigha anusaya*)*;* they are ***nirāmisa dukha vedanā***. It is common for one to experience such *vedanā*.
- If a *vedanā* is not that strong one may just generate neutral feelings about it; that is ***nirāmisa upekkha vedanā***.

13. The key to *vedanānupassana* in the *Satipaṭṭhāna bhāvanā* is to be able to recognize which type of *vedanā* one feels.

- If it is a *dukha* (*vipāka*) *vedanā*, one understands that one needs to bear it (after reducing it as much as possible with medicines, etc). One needs to understand why such a *vipāka vedanā* arise, and remedy it as much as possible. After all, our goal is to stop any type of suffering.
- A good example is the pain one feels when sitting cross-legged at meditation retreats. Just by saying "I feel this *vedanā*" will not of any use. That *vedanā* can be removed by shifting one's posture. I have seen some instructors advice people to just bear the pain saying that it will go away. It may go away because the nerves may become numb. That is not good in the long term.
- Also, one needs to understand why one should stop generating *domanassa* and *somanassa vedanā*, per above discussion.
- And one should of course cultivate *nirāmisa sukha vedanā* that arise when one starts on the Path (especially upon comprehending *Tilakkhaṇa* to some extent) and reduces the tendency to generate *domanassa* and *somanassa vedanā.*

14. *Vedanānupassana* is all about first identifying the types of *vedanā* one is experiencing, and then deciding what to do about them. Getting rid of all *vedanā* — as some believe — is the wrong thing to try to do.

Vipāka vedanā do not have *lobha, dosa, moha*, but *vipāka vedanā* **can lead to** *samphassa ja vedanā* which will have *lobha, dosa, moha*.

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- ***Vipāka vedanā*** needs to be **experienced with *upekkha***.
- ***Samphassa ja vedanā*** are the ones to be **stopped**. [***ja***, (-°) [adj. -suffix from *jan,* see janati; cp. °ga; gacchati] born, produced, sprung or arisen from]
- ***Nirāmisa vedanā*** are the ones to be **cultivated**.

15. In summary, try to avoid *vipāka dukha vedanā* by trying not to make conditions for them to appear; see, "Anantara and Samanantara Paccaya." Do not indulge in *vipāka sukha vedanā* when those arise. Suppress and gradually eliminate *samphassa ja vedanā* and cultivate *nirāmisa vedanā*, which is what the "Living Dhamma" section is all about.

- That is — in brief — what *vedananupassana* is all about.

More details on *vedanā* can be found at: "Vedanā (Feelings) Arise in Two Ways" and "Feelings: Sukha, Dukha, Somanassa, and Domanassa."

3.8.1.1.2 Does Bodily Pain Arise Only Due to Kamma Vipāka?

January 12, 2018; revised November 23, 2023 (#1)

1. *Vedanā* can be categorized into five types (WebLink: suttacentral: *Paṭhama Vibhaṅga Sutta* (SN 48.36)):

- **Two felt by the body** (called *kāyikaṁ sukham* and *kāyikaṁ dukkhaṁ* in the above *Sutta* @markers 2.2 and 3.2) **and are "real," not mind-made**: *sukha* (bodily pleasure) and *dukkha* (bodily pain). Of course, they arise only if there is a dense, physical body. *Devās* and *Brahmās* don't experience those since they have less dense "subtle bodies."
- **All others are generated by the mind** ("*cetasikaṁ sukhaṁ"* and "*cetasikaṁ dukkhaṁ"* in the above *Sutta*) due **to one's *gati***: *somanassa* (joy) and *domanassa* (depression).
- Neutral: *adukkhama sukha* (without pain or pleasure) or *upekkha* (without *somanassa* or *domanassa*). In the *Sutta* it is stated @ marker 6.1: "*Katamañca, bhikkhave, upekkhindriyaṁ? Yaṁ kho, bhikkhave, kāyikaṁ vā cetasikaṁ vā nevasātaṁ nāsātaṁ vedayitaṁ—idaṁ vuccati, bhikkhave, upekkhindriyaṁ*."
- *Kāyika sukha* and *dukkha* are also experienced by the mind, but they come through the body as direct results of the previous *kammā,* as discussed below.

2. As clearly stated in the "WebLink: suttacentral: *Nakulapitu Sutta* (SN 22.1)":

- Those *vedanā* generated by the mind do not arise in *Arahants*. They are "*samphassa jā vedanā*"; see, "Vedanā (Feelings) Arise in Two Ways," and at a deeper level "Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings."
- *Arahants* do experience those two felt by the body due to *kammā vipāka*.
- This is also explained in the "WebLink: suttacentral: *Salla Sutta* (SN 36.6)," saying that while an average human experiences both types of *vedanā* when pierced by a spear (including "*samphassa jā vedanā*"), an *Arahant* experiences only the "direct *vedanā*" caused by the wound.

Only the *Vedanā* Due to Physical Body Are "Real"

3. This is why, in *Abhidhamma*, all sensory inputs via the other five sense inputs (other than the physical body) are initially felt as *upekkhā* (neutral) *vedanā*. Only the bodily sense inputs could lead to *dukkha vedanā* (getting injured, headaches, cancer, etc) or *sukha vedanā* (good massage, lying on a comfortable bed, etc).

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- When we generate joy upon seeing something we like, for example, it is a neutral *vedanā*. We generate joy via "*samphassa jā vedanā*" based on our *gati*.
- A good example is seeing a well-known politician. Some people generate good feelings and others may generate bad feelings; **but it is the same person they were all looking at.** The joy or disgust was not in the politician, it was within the observer. One may need to contemplate this and let the idea sink in. It is an important point. It holds for any sensory input other than the bodily sense inputs (except *kāma guna*, discussed in #6 below).

4. Regarding *Abhidhamma*, most people use the book "WebLink: PDF file download: Bhikkhu Bodhi – Comprehensive Manual of Abhidhamma," by Bhikkhu Bodhi (2000, PDF 2012); click that link to download the pdf version. This is the English translation of the "*Abhidhammattha Sangaha*", a commentary to the *Abhidhamma Piṭaka* in the *Tipiṭaka*, by *Acariya* Anuruddha, who lived around the same time as *Acariya* Buddhaghosa, who wrote the commentary Visuddhimagga.

- Both these recent commentaries have material inconsistent with the *Tipiṭaka*; see, "Incorrect Theravāda Interpretations – Historical Timeline."
- "WebLink: PDF file download: Bhikkhu Bodhi – Comprehensive Manual of Abhidhamma," by Bhikkhu Bodhi (2000, PDF 2012) at the discussion forum: "WebLink: Pure Dhamma Forums: Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi) – Grave Error on p. 164."

5. Going back to our original discussion, the critical point from *Abhidhamma* is that only bodily sensory inputs (experienced via the physical body) can bring in *sukha* (pleasant) or *dukha* (unpleasant or painful) **bodily** sensations.

- In other words, when we experience joy (upon seeing a loved one) and dislike (upon seeing an enemy,) both are mind-made; the same is true for taste, sounds, and smell. The same is true for *dhammā* that comes to the mind (recalling past events or expectations for the future).
- However, *kāyika sukha* or *kāyika dukkha* arises from injuries and sicknesses (headaches, cancer, etc.) and is thus "real."
- We have discussed these in various posts, but I wanted to find a couple of *Suttā* where this is clearly stated concisely. Those are given in #1 and #2 above.

Vedanā Can be Analyzed in Many Ways

6. It must also be stated that the Buddha has described *vedanā* as two types to 108 types depending on the analysis; see, for example, "WebLink: suttacentral: *Bahuvedanīya Sutta* (MN 59)." For this discussion, the five types are appropriate.

- Another complexity involved is due to sensory experiences that arise as part of a being's *bhava* (yet at the root still determined by *kammā*), which are called "*kāma guna*"; see "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga." This is also mentioned in the above *Sutta*.
- For example, dogs and pigs eat feces because they taste such things as tasty. Humans, in general, taste sugar as sweet and salty as salty, etc. Those are *kāma guna* associated with each *bhava*; An *Arahant* would taste them the same way.

7. Everything in this world arises with the mind as the root cause. That is what is meant by the *Dhammapada gāthā* : "*mano pubbangamā dhammā, mano setta manomayā...*" See "Manopubbangamā dhammā..."

- At the very fundamental level, those "*kammā bīja*" or "*kammic* energy" have their root in *javana citta* with one or more of the six root causes: *lobha*, *dosa*, *moha*, and *alobha*, *adosa*, *amoha*.
- It is also important to realize is that the three types of *kammā* are done by *mano, vacī*, and *kāya saṅkhāra*: "Saṅkhāra – What It Really Means." [Three types of *kammā* done through the *saṅkhāra paccayā viññāṇa* where *viññāṇa dhātu* (nine stages of a thought - *citta mano mānasaṁ hadayaṁ paṇḍaraṁ ... viññāṇa viññāṇakkhandha tajjāmanoviññāṇadhātu*) is created.]

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We Do New *Kamma* Based on *Kamma Vipāka*

8. This vicious cycle of "*vipāka*" leading to new "*kammā*" (via acting with *avijjā*), which in turn leads to more "*vipāka*", is the process that binds us to the *saṁsāra* of endless rebirths, or perpetuates our "world" of suffering; see, "How Are Paṭicca Samuppāda Cycles Initiated?."

- The Buddha described this as, "*kammā vipākā vaddanti, vipāko kammā sambhavo, tasmā punabbhavo hoti, evan loko pavattati.*"
- That means, "*kammā* lead to *vipāka*, *vipāka*, in turn, lead to *kammā* and thus to rebirth (*punabbhavo*), and that is how the world (existence) is maintained."
- Here, "*sambhava*" is "*saŋ*" + "*bhava*," or "adding more existences." Also, "*loka*" is world and "*pavatta*" means "maintain."

9. However, the working of *kammā/kamma vipāka* is NOT deterministic. Just because one has done an evil (or good) deed in the past, that DOES NOT mean one would get the corresponding result (bad or good); see, "What is Kamma? – Is Everything Determined by Kamma?."

- This is because "conditions" are a crucial aspect of *Paṭicca Samuppāda* (cause and effect) in Buddha Dhamma. Just because there are causes (*kammā bīja*), the corresponding *vipāka* does not take place unless suitable conditions come into play; see, "How Are Paṭicca Samuppāda Cycles Initiated?" and "Paṭṭhāna Dhammā."

Things Happen Due to Causes and Conditions

10. On the other hand, things DO NOT just happen. One or more causes MUST be the root cause for a good (or harmful) effect. Therefore, a *kammā*, vipāka (the result of a past *kamma*) is ALWAYS needed to act as the cause.

- The above is an important point, so let me give an example. When someone gets a headache or cancer, that is a bodily *vedanā* arising solely due to a *kammā vipāka*, **and one's action at that time does not come into play.** Of course, one can take subsequent actions to either alleviate that problem or even to get rid of it; that is where "conditions" play a role. See #5 through the end of "What is Kamma? – Does Kamma determine Everything?."
- **Some *kamma vipāka* may not have a specific single cause. Those happen because we are born with this physical body via a *kamma vipāka*.**
- On the other hand, one may encounter sufferings that are not directly due to *kammā vipāka*. For example, one may have breathing problems because one's body has excess phlegm (*semha*). **So, it appears that the cause of breathing problems is excess phlegm.** But there is a root cause for phlegm to be present at high levels in one's body, and that is a past *kammā*. The same is valid for bile (*pita*), gas (*vāta*), body fluids (*sannipāta*), climate change (*utu*), careless behavior (*visama*), and others' harmful actions (*opakkama*).

11. There are three *Suttā* (SN 36.21, AN 5.104, and AN 10.60) that the reader Siebe mentioned in the discussion forum ("Could Bodily Pain be due Causes Other Than Kamma Vipāka?," that list eight such possible "secondary causes" for bodily pain:

- One should read that discussion topic to get a good understanding of how this discussion evolved, but let me briefly describe the background.

12. **Those other seven "causes" (except *kammā*) are not root causes.** They all have past *kammā* as the root cause. Nothing in this world happens without a connection somewhere to the six root causes: *lobha, dosa, moha*, and *alobha, adosa, amoha*.

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- One may get an idea to stand on one's leg. But if one is mindful, one can see the bodily pain associated with that action and decide not to go through with it. Note that the *kammā vipāka*, in this case, came initially as a mental input (through *mana indriya*). But one has the CHOICE not to go along with that. Therefore, a second *kammā* **of standing one leg (one's willingness to go along with it) is needed for the *kāya vedanā* to arise.**
- The first case above in #10 (cancer etc) illustrates the *vipāka* solely attributed to past *kammā*. Pain due to standing on a leg is also an immediate *kammā vipāka*. Other cases involve those *vipāka* arising due to the seven other types of causes that are discussed in the *Suttā* mentioned in #11.

13. **Therefore, sometimes it may not be easy to figure out what the cause is and what the effect is, because the result of a past action itself can act as a (new) cause.**

- The above example of standing on one's leg is a good example. The *kāya vedanā* WOULD NOT arise unless one lets the initial *kammā vipāka* (came through the *mana indriya*) proceed. One can stop that *kāya vedanā* from arising.
- On the other hand, one cannot stop cancer by will. One could come up with indirect ways (called *upakkama* or *prayoga*) to alleviate a bodily *vedanā* due to a *kammā vipāka*. By the way, *upakkama* is one of the eight mentioned loosely as causes in those *Suttā* that mention possible eight causes for *kammā vipāka*.

Only a Buddha Can Sort Out the Reason for a Specific *Kamma Vipāka*

14. Those *upakkama* or *prayoga* can work in the following way, too. An *upakkama* by person A may cause harm to person B. For example, when person B detonates a suicide bomb, person A may die as a result of that action.

- But here again, person A MUST have a pending *kammā vipāka* for that action by person B to cause harm to him. As I have mentioned many times, we have collected innumerable *kammā vipāka* and they are waiting for such conditions to appear to give *vipāka*.
- (Twenty four such conditions are listed and discussed in "Paṭṭhāna Dhamma." So far, I have discussed only a few).
- Some people escape such attacks "miraculously." There is no miracle, just the fact that there may not have been a suitable *kammā vipāka* waiting to be ripened, OR, a past good *kammā* could overcome even some pending bad *vipāka*.
- This is why the Buddha said that a human can't figure out the causes of *kammā vipāka*.
- Another such particular case is the demise of all living beings in the realms BELOW the *Ābhassara Brahma* realm at the destruction of the "material world" (*loka vināsaya*); over a long time, all beings in the lower realms are reborn in higher realms above the *Ābhassara Brahma* realm until a new world (new Earth in our case) is formed over billions of years. We will not get to discuss this for a while, since more background material is needed.

Even the Buddha Experienced *Kamma Vipāka*

15. One would think that the Buddha's good *kammā* done in his last life would be more than enough to override any *kammā vipāka* from the past. However, remnants of *vipāka* of an *ānantariya kammā* were there, and also there could have been other strong *kammā*. That is the only exception, and that is the *kammā vipāka* listed among the eight other possible causes. **The other seven are not the root causes, but effects that appear as causes.**

- The Buddha is said to have to face 12 *kammā vipāka* ("WebLink: suttacentral: Pubbakammapilotikabuddhaapadāna ; Therāpadāna." An English translation is at: "WebLink: ancient-

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buddhist-texts.net: The Connection with Previous Deeds – Pubbakammapilotika-Buddhāpadānaṁ"). Much merits to the two readers who sent me the references! I recommend reading the English translation.

- Five of those 12 were due to **remnants** of *ānantariya papa kammā* involving verbally or physically hurting Buddhas in past lives. Two were for killings, two for abusing sages, one for breaking the back of a wrestler, one for giving wrong medication intentionally, and another for watching others engaged in fishing and enjoying it.
- By the way, Moggallāna *Thero* was beaten to death due to remnants of a *kammā* of killing his parents in a past life. He paid for most of his *kammā* in a *niraya* (worst realms in *apāyā*).

16. Finally, I would caution that material in the *Milindapanha* is based on conversations between Ven. Nagasena and King Milinda more than 100 years after the Buddha's *Parinibbāna*. Even though most of the material in *Milindapanha* seems to be compatible with the *Suttā*, it is possible that Ven. Nagasena referred to those extra seven causes as "root causes" just because those three *Suttā* in #11 above (SN 36.21, AN 5.104, and AN 10.60) did not elaborate on the deeper explanation that we discussed above.

- Furthermore, as reader Akvan pointed out in the discussion forum, Ven. Nagasena's statement about Buddha not having to face *kammā vipāka* is not correct (I have not personally read that account in *Milindapanaha*, if it is there).

Importance of Removing *Micchā Diṭṭhi*

17. One's understanding of how *kammā/kammā vipāka* operates will grow only with an understanding of basic concepts. Until then, one's ingrained belief systems will operate based on the ten types of *micchā diṭṭhi*. **There are two levels of *micchā diṭṭhi***. First one needs to remove the **ten types of *micchā diṭṭhi***.

- Then, one can start on the Noble Eightfold Path AFTER learning about the deeper level of *micchā diṭṭhi*. That is to realize that it is a wrong view to believe that things in this world can bring long-term happiness. **This second level** of wrong views is dispelled when one comprehends *Tilakkhaṇa*, the Three Characteristics of this world: ***anicca*, *dukkha*, and *anatta***.
- The ten types of *micchā diṭṭhi* do the strongest immoral deeds. They inevitably lead to suffering and can lead to rebirth in the *apāyā*.

18. One can attain *Nibbāna* only by getting rid of the second level of *micchā diṭṭhi*, i.e, only by comprehending *Tilakkhaṇa*. **Thus ultimate and permanent happiness can be attained only by getting rid of the second level of *micchā diṭṭhi***.

- Both types of *micchā diṭṭhi* are discussed in the post: "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

3.8.1.2 What is Saññā (Perception)?

Saññā – What It Really Means

Future Suffering – Why It Arises

Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra

3.8.1.2.1 Saññā – What It Really Means

December 31, 2017; revised August 22, 2019; November 1, 2021; rewritten April 11, 2025

Saññā is a critical concept in Buddha's teachings. Most of our feelings (*vedanā*) are due to *saññā*. In many cases, it is hard to distinguish between *saññā* and *vedanā*.

[**Five Types of Feeling:**

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1. ***Sukha*** (Physical happiness)

2. ***Dukkha*** (Physical pain)

1. and 2. : Felt by body (*vedanā*).

3. ***Somanassa*** (Mental happiness)

4. ***Domanassa*** (Mental displeasure)

3. and 4. : Felt through mind (*saññā*).

5. ***Upekkhā*** (Equanimity or Neutral feeling)

5. : Felt by eye, ear, nose, and tongue (a Neutral *vedanā*).

Felt through mind (Equanimity – a *saññā*).]

Saññā – No equivalent Word in English

1. *Saññā* is usually translated to English as "perception" and sometimes as "recognition"; it is both and more! *Saññā* has simple and deeper meanings.

- A better translation is "incorrect or distorted perception." It does not represent the actual reality of anything in this world. Based on that "distorted perception," average humans (*puthujjana*) make wrong decisions. The deeper analyses in "Mūlapariyāya Sutta – The Root of All Things" and other advanced posts require a good understanding of what the Pāli word *saññā* means; **it cannot be translated into English in a single word.**
- **We will start with some basic ideas in this post.**
- *Saññā* is pronounced "sangnā" and gives an encoded meaning in Pāli and Sinhala with that pronunciation:

  WebLink: Listen to the Pāli word "saññā"
- It means "sign" or, even closer, "the embedded message." That latter expresses it well since it is how one "instantaneously gets the idea of what is meant by an external signal."

Saññā – Basic Idea

2. When we understand what is meant by *saññā*, we can clarify many things, including how humans can communicate with beings in other realms via *saññā*.

- *Saññā* is the "universal language." To give an analogy: if a sign reads, "winding road ahead," only those who know English can understand what that sign says.
- But those universal signs—showing a picture of a winding road—provide the "*saññā*" that the road ahead will be curvy.



- A second example (on the right above) shows a sign with a hand. That conveys the "*saññā*" to stop.

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3. At a fundamental level, *saññā* means "recognition" of an object, person, or concept, i.e., getting "full comprehension" of what it is AND what it means.

- Whether one says "fire" in English, "*ginna*" in Sinhala, or "*feu*" in French, that will convey the "*saññā* of a fire." Of course, a person MUST know to associate any of those words with "fire." That is the *saññā* that comes to one's mind when one hears either the word "fire," "*ginna*," or "*feu*."
- Those words do not mean anything to someone who does not speak those three languages. However, with the following picture, anyone will have the idea that it is about a fire or a flame:



- As a child raised in an English-speaking household, one is taught that the word "fire" represents it. After that training, one will immediately get the "*saññā* or a mental image resembling the above picture" upon hearing the word "fire."
- **Thus, associating a specific perception with a word requires "preconditioning."** One must have prior experience involving it.

"Gods Must Be Crazy" Movie

4. The 1980 comedy movie "The Gods Must Be Crazy" provides a good example of how *saññā* of a worldly object is established in mind via familiarity and experience ("preconditioning.")

- The movie stars Xi, a hunter-gatherer of the Kalahari Desert whose tribe discovers a glass Coca-Cola bottle dropped from an airplane.
- Since the tribe is fully isolated from the modern world, they have no idea about Coke or even glass bottles. Thus, they were utterly confused when they saw the glass bottle. They initially thought it was a gift from the Gods.
- The following clip, **up to 1 minute**, is enough to get the idea. The rest is related to other aspects of the movie storyline.

  WebLink: suttacentral: Coca-Cola bottle dropped from gods? | The Gods Must Be Crazy
- **One must have prior experience with an object to identify it, i.e., to establish *saññā* about it!**

Saññā Is More Than Recognition

5. Therefore, *saññā* is the "full picture/clarification that comes to mind instantaneously."

- In a more complex example, parents can teach a child (Y) that a particular person (X) is bad and not to talk to him (that is "preconditioning"). Whenever the child Y sees X, it instantly perceives him as a "bad person" and will try to avoid him.
- However, X's child (Z) most likely perceives X as a "loving father."
- Therefore, two people will have very different perceptions (*saññā*) of person X. **Recognition/perception is relative!**
- Also, see "The Amazing Mind – Critical Role of Nāmagotta (Memories)" to understand how fast this perception/recognition happens.

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Based on *Saññā*, *Vedanā* Arise

6. In the above example, the sight of X leads to agitation/displeasure in the mind of child Y; in contrast, the sight of X leads to joy/pleasure in the mind of Z, X's child.

- As a baby grows up, it learns to associate words and pictures with each object, person, and concept it experiences. This requires many parts of the brain to develop, **so it takes a newborn several years to become fully functional in the world**.
- This is why babies take time to develop *saññā* about things: "Distorted Saññā Arises in Every Adult but Not in a Newborn."

7. In #5 and #6, we discussed the next level of *saññā*, which is more than just recognition. For example, when two people hear the name of a person X, they will have the picture of that person (or "*saññā*") coming to their mind automatically. They would also recall specific qualities they had attached to that person through interactions with X. One may say. "It is my Dad. I love him so much". Another would say, "Oh, he is a crook."

- Then, based on that *saññā*, each will generate different feelings (*vedanā*) about X that can lead to attachment via like or dislike. That automatically creates good or bad conscious thoughts (*mano saṅkhāra*). If one keeps thinking about X, one will consciously generate more thoughts about X and may even speak out (*vacī saṅkhāra)*. If the feelings get strong, *kāya saṅkhāra* may arise (leading to bodily actions).
- Therefore, based on the same thought object, different people can get different *saññā* and thus may respond differently.
- *Vedanā* and *saññā* are interrelated. (Distorted) *saññā* built into our bodies gives rise to (mind-made) *vedanā*; both occur in *Arahants*, but their minds do not attach to such *vedanā*. See #6 of "Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā."

"Distorted" Means "Not Correct"

8. I must emphasize that the word "distorted" DOES NOT mean "defiled" (with *rāga*, *dosa*, *moha*). The world is such that "distorted *saññā*" arises in anyone born in this world, including *Arahants*.

- "Distorted *saññā*" arises automatically upon receiving a sensory input. For example, "sweetness of honey" is a distorted *saññā*, and *Arahants* also taste honey as sweet. This is called "***rasa*** *paṭisaṁvedī*" in a "tasting event."
- Within a split second, that "taste of honey" makes a *puthujjana*'s mind attach to it. This is the next step, called "***rasa rāga*** *paṭisaṁvedī." This second step does not occur in Arahant*'s *mind.* See #9 in "Sanditṭhiko – What Does It Mean?."
- At the *Sotāpanna stage*, one becomes a "*sanditṭhiko*" ("who knows how a mind becomes contaminated/defiled") **by understanding this key idea:** A mind can stop this automatic attachment via "*rāga*" ("*kāma rāga*" for humans) by cleansing the mind. The "mind-cleansing" involves comprehension of the contamination process!
- See "Sanditṭhiko – What Does It Mean?."

9. The Buddha taught that anyone born into this world would have "built-in wrong *saññā*." Our physical and mental bodies both have such "distorted *saññā*." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

- However, there is no attachment yet in that instant of getting the "distorted *saññā*." *Arahants*, who have understood the origin of that "distorted *saññā*" are not fooled by it; their minds do not attach to it.

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- On the other hand, the main reason a *puthujjana* engages in immoral activities is that "distorted *saññā*." If one or more of the ten *saṁyojana* remain intact, a mind could attach to that "distorted *saññā*" without conscious thinking.
- When all ten *saṁyojana* are removed at the *Arahant* stage, that cleansed mind will never again attach to a pleasant or unpleasant *vedanā* brought in by the "distorted *saññā*.

Types of *Saññā* Present in *Kāma*, *Rūpa*, and *Arūpa Loka*

10. We can gain some insights into *saññā* by comparing the types of *saññā* present in *kāma loka* (where the lowest eleven realms are located), with only one kind of *saññā* present in any of the four realms in *arūpa loka*.

- Our feelings arise based on sight, sound, taste, smell, or physical touch. In addition, memories of past experiences with them can trigger feelings (good or bad). We live in *kāma loka* and have all six sense faculties (eyes, ears, tongue, nose, physical body, mind).
- In contrast, *arūpa loka Brahmās* have only the mind; they do not have a solid physical body and, thus, cannot see, hear, taste, smell, or touch; in other words, they don't generate *saññā*/*vedanā* associated with sight, sound, taste, smell, or physical touch.

11. Even though we say *arūpa loka Brahmās* can recall memories, they cannot recall memories (say, from past lives) associated with sights, sounds, tastes, smells, or physical touches **because they don't have *saññā* about such sensory inputs**.

- The four realms of *arūpa loka* are located well above the Earth's surface. They don't have a physical environment with sights, sounds, etc.
- Even if an *arūpa loka Brahma* visits the human world, they would not have any recognition/perception of sights, sounds, etc.
- *Arūpa loka Brahmās* have only one type of *saññā*. For example, those in the *Ākāsānañcāyatana* realm have their minds mainly focused on "infinite space."
- When human *yogis* enter the first *arūpa samāpatti*, their minds are also focused on "infinite space" (just like *arūpa loka Brahmās*) and nothing else. While in that *samāpatti*, a human *yogi* cannot experience sights, sounds, tastes, smells, or physical touches, i.e., *saññā* of such sense inputs do not register in their minds.

12. The 16 realms in *rūpa loka* experience sights and sounds but not taste, smell, or physical touch.

- Thus, they experience more types of *saññā* than the four realms in *arūpa loka* but less than in *kāma loka*.
- Even though they experience sights and sounds, those do not trigger *kāma rāga* in *rūpa loka Brahmas* since they have no perception of taste, smell, and touch (including sex.)

Kāma Saññā Lead to the Worst Attachments

13. For humans and *Devās* (in "*kāma loka*"), the "*kāma saññā*" is responsible for many immoral thoughts, words, and actions that can bring potent *vipāka*. In contrast, "*rūpa saññā*" and "*arūpa saññā*" in *rūpa* and *arūpa loka* realms do not lead to future rebirths; see #10 and #11 in "Loka and Nibbāna (Āloka) – Complete Overview."

- Those are deeper aspects pointed out in the series of posts in the "Worldview of the Buddha" section.
- To understand such posts, one must first realize that our perceptions of the external world are incorrect, i.e., all average humans have "distorted/wrong *saññā*." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

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14. The availability of all six senses in *kāma loka* leads to the availability of six types of major "*saññā* categories" and, thus, many avenues for "mind corruption" as stated in the "WebLink: suttacentral: *Saññā Sutta* (SN 27.6)."

- Within those six major categories, there are numerous types of *saññā.*
- All these types of *saññā* lead to "mind corruption" and trigger *Paṭicca Samuppāda* cycles, which lead to direct (within this life) and indirect suffering (in future lives); see "WebLink: suttacentral: *Saññā Sutta* (SN 26.6)."
- Out of those six categories, the five types of *saññā* (for sights, sounds, tastes, smells, or physical touches) associated with beings with (relatively) dense physical bodies in *kāma loka* are bundled together as "*kāma saññā*."
- Such "*kāma saññā*" leads to two other types of *saññā* associated with only the *kāma loka*, i.e., *byāpāda saññā* (which triggers aversion/anger) and *vihiṁsā saññā* (which triggers thoughts of hurting others). See "WebLink: suttacentral: *Saññā Sutta* (AN 6.110)."
- Thus, "*kāma saññā*" is responsible for most *akusala kamma* that generate *kammic* energies to power future existences, i.e., to extend the rebirth process.

Saññā Is a Critical Concept

15. Understanding the concept of *saññā* is necessary to get onto AND progress on the Noble Path.

- I recommend reading the following posts, which discuss various aspects of *saññā.* Please feel free to ask questions in the forum by referring to the specific post and bullet numbers. They are roughly in increasing difficulty.
- Try to capture the basic concept by focusing on posts that seem easier at first.

Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti, Saññā Vipallāsa – Distorted Perception, Saññā – All Our Thoughts Arise With "Distorted Saññā", Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā), Distorted Saññā Arises in Every Adult but Not in a Newborn, Saññā Nidāna hi Papañca Saṅkhā – Immoral Thoughts Based on "Distorted Saññā", Ārammaṇa (Sensory Input) Initiates Critical Processes, Saññā Gives Rise to Most of the Vedanā We Experience, A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha, Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna.

3.8.1.2.2 Future Suffering – Why It Arises

January 22, 2017; revised July 19, 2022

In the subsection "Living Dhamma – Fundamentals," we mentioned that there are two types of suffering that can be eliminated according to Buddha Dhamma. In that subsection, we discussed and explained how **some suffering in this life** could be stopped from arising. With this post, we will start a discussion on the **second type suffering associated with future rebirths — which is even more important —** can be stopped from arising.

1. Let us first review the existing ideas from other religions and philosophies. First, let us discuss the dominant religious view.

- Most major religions have a worldview based on three "realms" of existence: the human realm, the heavenly realm, and hell. If one lives according to the religious teachings, one will be happy in the heaven forever; if not, one will suffer in hell forever.
- It does not explain how one is born into the human realm. It could be that the Creator created Adam and Eve, and their descendants are just born. In this view, the sentient beings in this world started off at just two and will grow with time. How is that possible?

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- In Hinduism, the "eternal realm of happiness" is not heaven but the *Brahma* realm (there is only one, where one merges with *Mahā Brahma*). Also, there is no permanent hell, as I understand.

2. In Christianity, based on whether one lives according to the "particular religious teachings" or not, one will be born in heaven or hell FOREVER.

- Of course, these religious teachings will vary from one religion to another.
- Furthermore, even within one religion, they can be changed by a decree from the "head of the Church."
- Since all those making those decisions are human, It seems illogical that they can decide on their fate.

3. Turning to philosophy, many people today — especially those who believe that the above religious reasoning is illogical — take the materialistic view that one is born out of inert matter only to die and be recycled back to the Earth. They are the so-called atheists.

- In this case, the logic would say that one could live immorally since immoral actions to benefit oneself would not have consequences.
- Still, most who belong to this category live moral lives. They have an innate feeling that morality must be adhered to, but cannot quite explain why.

4. I have discussed the above points in several posts:

- On religion, see ""The Language of God" by Francis Collins" and "What Does Buddha Dhamma Say about Creator, Satan, Angels, and Demons?."
- On the belief in a materialistic view, see ""Why Does the World Exist?" by Jim Holt" and ""Waking Up" by Sam Harris."
- In the commonly-used sense of the word "religion" Buddha Dhamma is not a religion; see "Is Buddha Dhamma (Buddhism) a Religion?" and "What is Unique in Buddha Dhamma?."
- I would welcome any comments/criticisms on my points above. I can go into more details if needed, and I believe the above points cannot be logically refuted.

5. Buddha Dhamma (true and pure Buddhism) does not belong to the above two categories.

- The complex world view of Buddha Dhamma is explained in the subsection "The Grand Unified Theory of Dhamma." Still, a brief introduction is in the post, "What Reincarnates? – Concept of a Lifestream."
- Briefly, one is born in one of 31 realms of existence. From the beginning-less time, we all have been undergoing this rebirth process. But most times, we are born in the lower four realms filled with suffering; thus, the long-term solution is to stop the rebirth process. This is done in four steps, and at the *Arahant* stage, one stops the rebirth process.
- This is not a nihilistic or pessimistic view; see "Nibbāna "Exists", but Not in This World."

6. So, that is the background for our discussion. Let us discuss how one can get to *Nibbāna* or stop future suffering.

- Some Buddhists believe that *Nibbāna* can be attained by living a moral life and doing meritorious deeds (*puñña kamma*).
- We will now discuss why just living a moral life and doing *puñña kamma* will not lead to *Nibbāna*, even though they are necessary parts of the process.

7. We are born in one of the 31 realms due to six root causes (*hetu*): *lobha*, *dosa*, *moha* and *alobha*, *adosa*, and *amoha*. This categorization can be used to look at births in different realms in another way.

- Deeds (*kamma*) done with *lobha, dosa, moha* lead to rebirth in the *apāyā* (lowest 4 realms). For these deeds, *moha* is always present with either *lobha* (*pretha* and *asura* realms births) or *dosa* (*niraya* or the lowest realm). Births in the animal realms can be due to either.

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- Those deeds are done with one or more *alobha*, *adosa*, or *amoha*, leading to rebirth in the higher realms, starting with the human realm.

8. As discussed, for example in the WebLink: suttacentral: *Dutiyasikkhāpada Sutta* (AN 4.236), a verse that summarizes the results of meritorious deeds and immoral deeds is: "*Atthi, bhikkhave, kammaṁ kaṇhaṁ kaṇha vipākaṁ; kammaṁ sukkaṁ sukka vipākaṁ..*"

Here the word *kaṇha* means bad or dark. *Sukka* means pure or white.

- So, the word "*kaṇhaṁ*" in the above verse refers to immoral deeds done with *lobha, dosa, moha* and other *asobhana cetasika*. *"Sukkaṁ"* implies meritorious deeds done with *alobha, adosa*, *amoha*, and other *sobhana cetasika*.
- How different types of *cetasika* contribute to either defile or purify our minds is discussed in the subsection, "Living Dhamma – Fundamentals."

9. In this beginning-less rebirth process, this is how we have been born in almost all of the 31 realms because we keep accumulating both *kaṇha vipāka* and *sukka vipāka.*

- Furthermore, we have accumulated enough of both kinds to bring about many, many future births in all those realms.
- Even if we do not commit a single *kaṇha vipāka* in this life, we have done enough of them in the past to bring about births in the *apāyā* in the future. This is a point that not many people understand. Many people have said, "I don't harm anyone, so I hope to get a good rebirth." Unfortunately, they are wrong.

10. *Puñña kamma* with "*sukka vipāka*" leads to two important results in this and future lives that make suitable conditions for attaining *Nibbāna*:

- Rebirth in the "good realms" (human realm and above). Attaining *Nibbāna* — or even working towards it — is possible only in the good realms, especially in the human realm.
- If done correctly, merits acquired through *puñña kamma* can lead to a long life (*āyusa*), flawless sense faculties (*vaṇṇa*), healthy life without much physical suffering (*sukha*), and necessary resources to live without hardships (*bala*). These benefits make suitable conditions for one to focus on attaining *Nibbāna*. For example, if one is sick or is very poor, it is not easy to follow the Path.

11. On the other hand, "*kaṇha vipāka*" or results of immoral deeds lead to births in the *apāyā* where the suffering is intense.

- We have been born in the human realm due to a good *upapatthi sukka vipāka.*
- But in this unique human realm one is subject to both *kaṇha vipāka* and *sukka vipāka* as *pavutti kamma vipāka* that bring results during the lifetime.
- The way those six root causes lead to rebirths among the 31 realms is discussed in "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."

12. Births in the human realm could be a *tihetuka* ("*ti*" + *hetu*," meaning all three of *alobha, adosa, amoha*), *dvihetuka* ("*dvi*" + *hetu*," meaning *alobha* and *adosa*), or *ahetuka*.

- Those humans with *tihetuka* births can attain *magga phala* in this life if they strive enough.
- Those with *dvihetuka* births cannot attain *magga phala* in this life. Since they do not have the *amoha* root cause, their wisdom level (*paññā*) cannot grow beyond a certain point. However, they can do *puñña kamma* and be eligible to be reborn a human with a *tihetuka* birth in future lives.
- Even though the word *ahetuka* means "without causes", here it means a weak version of *dvihetuka*. Here *ahetuka* means "without sufficiently good *hetu*" to be able to follow the Path. They are born with mental deficiencies.

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13. It is very important to realize that no one (at present) can distinguish between *tihetuka* and *dvihetuka* births. On the surface, both types appear the same. For example, there could be people with higher education who are *dvihetuka*, and some with no education who are *tihetuka.*

- So, the thing to do is to strive to the best of one's ability. No matter whether one is *tihetuka* or *dvihetuka,* the efforts will pay off in the long run. Furthermore, being *tihetuka* does not take one automatically to *Nibbāna*; one has to strive.
- Furthermore, no one should be discouraged and believe they are *dvihetuka,* if the efforts are not paying off quickly. One prominent example in the *Tipiṭaka* is the story about the Cūḷapanthaka Thero. He almost disrobed because he could not even memorize a single *gātha* after trying hard for months. But with Buddha's help, he was able to attain *Arahanthood* in a day, and even developed *abhiññā* powers: "WebLink: suttacentral: Cūḷapanthaka."

14. Therefore, by thinking good thoughts, doing good deeds, and by living a moral life, we can improve our chances (but not guarantee) of a good future rebirth. In fact, this is the goal of all major religions (to be born in heaven and live there forever).

- However, nothing in this world of 31 realms is everlasting. Furthermore, we do not have control over where we will be born in the next life, regardless of how well we live this life.
- It is important to realize that one or more past bad deeds (*kamma vipāka*) may still lead to a bad rebirth, and it will be very difficult to again get a good rebirth.
- This is one aspect of the ***anicca* nature**, the futility of believing that there is happiness to be achieved somewhere in this world.
- The opposite belief that somehow happiness is to be achieved somewhere in this world gives rise to deeply-embedded ***nicca saññā*** (a sense of hope) in our minds.
- One cannot avoid future suffering until one comprehends first that immoral deeds with the *nicca saññā* lead to *kaṇha vipāka* and will bring much suffering. Even though moral deeds with the *nicca saññā* lead to *sukka vipāka* with happiness, one cannot avoid immoral deeds in the long run, BECAUSE OF this *nicca saññā*.

15. Therefore, until we change our wrong view (and the corresponding wrong perception or *saññā*) that there is happiness to be had in this world.

- This is the unique message of the Buddha. We will discuss how we can get rid of this *nicca saññā* and cultivate the *anicca saññā* in the next post [Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra].

3.8.1.2.3 Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra

January 28, 2017; re-written October 15, 2019; revised January 20, 2021 (#13); added #14 March 9, 2022; June 23, 2022; May 18, 2023; May 28, 2023 (removed Chart 2)

The word *vipallāsa* (used in plural) means "confusion." One gets confused because one has the wrong views (*diṭṭhi*). That leads to distorted perceptions (*saññā*), which affect the way one thinks (*citta*). That is how we generate (*abhi*)*saṅkhāra* that leads to future suffering. This is just another way to analyze the origin of suffering.

- You may want to read the previous posts on *saññā* and *saṅkhāra.* See, "Saññā – What It Really Means" and "Saṅkhāra – What It Really Means."
- This post is a re-write of an old post, "Diṭṭhi, Saññā, and Saṅkhāra – How They Relate."

Wrong Views Come First

1. One's perceptions (*saññā*) are closely associated with one's views (*diṭṭhi*), and both of those affect how we think (*citta*) and generate *saṅkhāra*.

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Most of our world views are based on ideas from our families, friends, and religions that we are born into. Those inputs play a significant role in our worldviews. In turn, they mold our perceptions and how we think — and thus generate *saṅkhāra*.

- It is not possible to get rid of the wrong or distorted perceptions (*viparīta saññā*) without getting rid of the erroneous views (*micchā diṭṭhi* or simply *diṭṭhi*). [***viparīta*** : [adj.] reversed; changed; wrong.]
- Some dominant world views must be removed before one can even hope to get an idea about *anicca saññā*. We will discuss some of these critical factors first.

Wrong Views on Heaven, Hell, and Human Realms

2. Most people believe in eternal heaven after death. That perception is based on the world view of three "major categories or realms." Those are hell, the human world, and heaven. This worldview and the corresponding perception of *saññā* come from families taught that worldview through generations via religious teachings.

- That world view also says that a Creator created the Earth. That Creator resides in the heavens, and those who live by those teachings will join the Creator. Those who disobey those teachings are supposed to be born in hell for eternity.
- Even though modern science rejects that cosmic worldview, most people still follow that wrong view. The heavens comprise trillions of planetary systems, just like our Solar system.
- Astonishingly, even some prominent scientists are willing to disregard scientific facts. They believe (i.e., have the perception) that a Creator created the Earth and the whole universe. I am not sure where they think that Creator resides among those trillions of star systems.

Wrong Views About Animals

3. Another example is killing animals for sport, which includes fishing. That is based on the view that animals are not sentient and were created by the Creator for human consumption. That is such an ingrained *diṭṭhi* that many people who live otherwise moral lives fail to see the suffering endured by these animals.

- While fish cannot cry out, the severe pain felt by a wriggling fish caught on a hook is quite apparent. It feels the pain in the mouth due to the hook. It also suffers due to a lack of oxygen since it cannot breathe as we do.
- Higher animals are capable of showing their pain, among other emotions. Anyone who has a pet dog or cat knows that they do have emotions feelings as we do.
- But we tend to disregard such easy-to-see things because of our *diṭṭhī*s. The underlying reason is the religious view that animals are here for our consumption.

4. However, we all have had animal and *Deva* and *Brahma* births. Comprehension of this fact can help change one's perception of animals.

- However, even in Buddhist countries, there are fishing villages where fishing is the livelihood of many who have done it for many generations.
- Some may say that those people need to make a living to sustain their families. But that argument is no better than the argument that a drug addict needs to inhale another dose to get through the day: the long-term consequences are infinitely worse.
- It is customary for the older generations to teach their children or grandchildren how to fish or hunt animals for sport. That custom passes through generations.
- **Still, we cannot equate animal lives to human lives, as some animal rights activists believe.** When one comprehends Buddha's Dhamma, one can avoid going to either extreme.

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Wrong Views Lead to Wrong Perceptions (*Saññā*)

5. The above are several prominent examples of major *micchā diṭṭhi*. One can remove distorted perceptions (*viparita saññā*) by removing such wrong views (*micchā diṭṭhi*). Learning Buddha Dhamma helps get rid of wrong views.

- The key reason those *diṭṭhī*s propagate through generations is the inability to "breakthrough" such ingrained beliefs by contemplating on facts.

6. Another wrong view (and hence the wrong perception) that we have is about the high value placed on our physical bodies' "beautification." This perception is predominant in Western countries but is growing in other countries.

- People spend billions of dollars a year trying to make their physical bodies "more beautiful." They don't realize — or don't even contemplate — the following fact. No matter how much money one can spend, one's body will not stay in peak condition for too long.
- That wrong perception leads to an enhanced level of suffering in old age when one's body becomes frail and less appealing. That can lead to severe depression.
- For those who have comprehended the *anicca* nature, old age is a fact of life. While the brain is working optimally, one needs to spend one's "peak years" not trying to beautify one's body but making progress on the Path . When the body starts degrading at old age, the brain deteriorates. So, one must exercise and eat healthily to keep the body and the brain in good condition for as long as possible.
- That happens to everyone, regardless of how powerful or wealthy they are. At President Trump's inauguration, this was quite obvious by looking at the ex-Presidents.
- Think about any famous, beautiful, or wealthy person who has grown old to convince the truth of this *anicca* nature.

Characteristics of Anything (*Saṅkhata*) In This World

7. Anything in this world — living or inert — has that anicca nature. A *saṅkhata* is born (*uppāda*) and destroyed (*vaya*.) In between it is in existence but is still subjected to unexpected change (*ṭhitassa aññathattaṁ*.) Those are the three stages of a *saṅkhata*; see, for example, "WebLink: suttacentral: *Ānanda Sutta* (SN 22.37)."

- Some things in this world (*saṅkhata*) last a short time: for example, a fly or a flower. Other things can last for tens of years: for example, humans or a car. Some things/beings live much longer: for example, a *Brahma* or a star system like our Solar system.
- But eventually, anything in this world — a *saṅkhata* — decays and is destroyed at some point.
- Even though those things that reach the peak condition can provide/enjoy sensory pleasures, they do not last long.
- The overall effect or the net effect is suffering when one considers the rebirths in the 31 realms in the long term.

Four Types of *Vipallāsa* (Confusions) and Three Variations

8. The Buddha stated that there are four types of *vipallāsa* or confusions *nicca*, *sukha*, *atta*, and *subha*. See, WebLink: suttacentral: *Vipallāsa Sutta* (AN 4.49). We have discussed the first three in detail on this website. The *subha* (pleasurable) *vipallāsa* is mainly associated with the "*olārika* sensory pleasures" (taste, smell, and bodily contact) in the realm of *kāma loka*.

- No matter how appealing those sensory pleasures or sense objects can be, they all make one get trapped in *kāma loka*. That is why they are *asubha*.

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9. Each *vipallāsa* has three variations (layers) of *diṭṭhi*, *saññā*, and *citta.*

- Each confusion (*vipallāsa*) may be expressed via views, perceptions, and how we automatically think. They affect the *saṅkhāra* generation and especially *puñña abhisaṅkhāra* and *apuñña abhisaṅkhāra;* See, "Saṅkhāra – What It Really Means."

Confusion About a *Tilakkhaṇa* Nature Is the Key – They Lead to *Saṅkhāra*

10. Let us consider the *diṭṭhi, saññā*, and *citta vipallāsa* about the *anicca* nature as an example.

- We have the wrong view that things in this world have a *nicca* nature, i.e., that they can provide happiness. That is the *diṭṭhi vipallāsa* about the actual *anicca* nature.
- Because of this wrong view, we develop the *saññā vipallāsa* about the *anicca* nature of things: We tend to perceive (*saññā*) that worldly things can provide happiness.
- We tend to think (*citta*) that things in this world can provide us with happiness because of the wrong perception. Thus we do (*abhi*) *saṅkhāra* that prolong the rebirth process for *puñña abhisaṅkhāra*. Even worse, they make one suffer mightily in the future rebirths through *apuñña abhisaṅkhāra.*
- Therefore, we constantly generate *mano saṅkhāra* (automatic thoughts about worldly sense objects), *vacī saṅkhāra* (conscious thoughts or speech), and act accordingly (*kāya saṅkhāra*).

Saṅkhāra Lead to Future Suffering

11. All three types of such *saṅkhāra* lead to suffering in this life and in future rebirths. These are the *saṅkhāra* that arise due to *avijjā* (not realizing the true nature of this world): "*avijjā paccayā* (*abhi*) *saṅkhāra*."

Abhisaṅkhāra eventually lead to *bhava* and *jāti* via *Paṭicca Samuppāda*. Here *jāti* means both future rebirths and "births during this life," see, "Suffering in This Life and Paṭicca Samuppāda."

- That is why it is essential first to learn Dhamma and first realize that suffering in this life can arise due to our conscious thoughts and actions. Not only that, but that suffering CAN BE stopped from arising.
- Once one comprehends this fact and lives accordingly, one can experience the *nirāmisa sukha* when one removes this type of suffering.
- Furthermore, this helps one build true faith (*saddhā*) in Buddha Dhamma. It will convince one of the truths about the much worse type of suffering in future rebirths.
- More details are in the first few subsections in the "Living Dhamma" section.

12. At that stage, one may comprehend the *anicca* nature of the rebirth process. The truth of the rebirth process is that nowhere in the 31 realms can one find happiness.

- Moreover, one will "see" unimaginable suffering levels exist in the lowest four realms (*apāyā*). That will help get rid of the *diṭṭhi vipallāsa* about *dukkha*. Instead of the wrong view that there is happiness in human, *deva*, or *Brahma* realms, one will "see" that any pleasure to be had is only temporary. Furthermore, there is much more suffering inevitable if one stays in the rebirth process.
- One will also "see" that one is genuinely helpless if stayed in this rebirth process (*saṁsāra*). Thus one will get rid of *diṭṭhi vipallāsa* (that this world is of *atta* nature) and truly "see" the "*anatta* nature."
- One will also "see" that — in the long run — things in this world are not *subha*, i.e., they are not beneficial or fruitful. Attachment to anything in this world will lead to suffering in the long run. Thus a *Sotāpanna* will have removed the *diṭṭhi vipallāsa* "distorted views" about *subha* nature as well.
- That is how one gets rid of *diṭṭhi vipallāsa*. That leads to *Nibbāna* via dissociating from the material world, see "Nibbāna."

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Saññā Vipallāsa

13. *Saññā* (pronounced "sangnā") comes from "*saŋ*" + "*gnāna*," which means "wisdom" about "*saŋ*." But regular humans have only *viparīta saññā* or *saññā vipallāsa*: they do not see "*saŋ*" as bad.

- Removal of *saññā vipallāsa* requires getting rid of *diṭṭhi vipallāsa* which in turn requires attaining *sammā diṭṭhi*. Then, one will perceive the benefits or the harm in each speech or action one is about to make.
- When one has the right vision and perceives things as they are, one will start thinking along those lines. Then one will begin removing *citta vipallāsa*.

Removal of *Vipallāsa*

14. For completion, we will end with the following technical details. All three types of *vipallāsa* about *nicca* and *atta* disappear at the *Sotāpanna* stage. However, only the *diṭṭhi vipallāsa* about *sukha* and *subha* goes away (Note that the true nature is "*dukkha* and *asubha*.") That is in "WebLink: suttacentral: Treatise of Distortions – *Vipallāsakathā* (KN Ps 1.8)" section in the "*Paṭisambhidāmagga*." [Read in this book Ps 1.8 Treatise of Distortions – Vipallāsakathā]

- That is why even though a *Sotāpanna* can "see" that things in this world can eventually lead to only suffering, he/she will still tend to enjoy sensory pleasures. That is due to the remaining *saññā* and *citta vipallāsa* about *sukha* and *subha.* However, those do not involve *apāyagāmi* deeds.
- *Saññā vipallāsa* about *sukha* and *subha* is lessened at the *Sakadāgāmi* stage are entirely removed at the *Anāgāmi* stage. Even though an *Anāgāmi* has eliminated the desire for sense pleasures in the *kāma loka*, he/she will still tend to enjoy *jhānic* pleasures.
- All *vipallāsa* go away entirely only at the *Arahant* stage. An *Arahant* does not make *apuñña abhisaṅkhāra* that leads to heat (or *thāpa*) in mind and makes one eligible to be born in the *apāyā*. He does not make *puñña abhisaṅkhāra* that make one eligible to be born in the "good realms" either. He makes only *kammically* neutral *saṅkhāra* or *kiriya* to maintain life until *Parinibbāna* or death.

15. Removal of *saññā* and *citta vipallāsa* respectively at the *Anāgāmi* and *Arahant* stages can be understood as follows. *Saññā* and *citta vipallāsa* regarding *sukha* and *subha* arise due to "*kāma.*"

- Most *apāyagāmi* deeds are done with *kāmacchanda nīvaraṇa* "covering a mind," and it is removed at the *Sotāpanna* stage. *Kāmacchanda* appears when "*kāma*" — craving for sensual pleasures — optimizes and "makes one blind."
- However, a *Sotāpanna* has "*kāma rāga*" meaning a *Sotāpanna* still craves sensual pleasures.
- An *Anāgāmi* has removed "*kāma rāga,*" and thus, *saññā vipallāsa* for *sukha* and *subha*.
- It is only at the *Arahant* stage that even a trace of *vipallāsa* for *kāma* is removed with the removal of all "*citta vipallāsa*." This is explained in, "WebLink: suttacentral: *Samāropanahāra vibhaṅga* (Ne 19)." [Read in this book (with English translation) *Samāropanahāra vibhaṅga* (Ne 19)]
- The following chart provides a summary (much merits to Seng Kiat Ng for the chart and the above link):

Characteristics / Abandonment of	*anicca* / *nicca*	*dukkha* / *sukha*	*anattā* / *attā*	*asubha* / *subha*
Saññā Vipallāsa	Sotāpatti	Anāgāmi	Sotāpatti	Anāgāmi
Citta Vipallāsa	Sotāpatti	Arahatta	Sotāpatti	Arahatta
Diṭṭhi Vipallāsa	Sotāpatti	Sotāpatti	Sotāpatti	Sotāpatti

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3.8.1.2.3.1 Ps 1.8 Treatise of Distortions – Vipallāsakathā

Paṭisambhidāmagga
1 Mahāvagga

Ps 1.8 Treatise of Distortions – Vipallāsakathā

1.1
[Same as] the previous origin (cause).
Purimanidānaṁ.

1.2
'*Bhikkhus*, there are these four perversions of perception, perversions of thought, perversions of view.
"Cattārome, bhikkhave, saññāvipallāsā cittavipallāsā diṭṭhivipallāsā.

1.3
What four?
Katame cattāro?

1.4
Bhikkhus, [seeing] what is **not getting according to desire** ~~impermanent~~ as **getting according to desire** ~~permanent~~ is a perversion of perception, a perversion of thought, a perversion of view.
Anicce, bhikkhave, niccanti saññāvipallāso cittavipallāso diṭṭhivipallāso.

1.5
[Seeing] the painful as pleasant is a perversion of perception, a perversion of thought, a perversion of view.
Dukkhe, bhikkhave, sukhanti saññāvipallāso cittavipallāso diṭṭhivipallāso.

1.6
[Seeing] what is **helpless/not in control** ~~not self~~ as **protection/in control** ~~self~~ is a perversion of perception, a perversion of thought, a perversion of view.
Anattani, bhikkhave, attāti saññāvipallāso cittavipallāso diṭṭhivipallāso.

1.7
[Seeing] the **unfruitful** ~~foul~~ as **fruitful** ~~beautiful~~ is a perversion of perception, a perversion of thought, a perversion of view.
Asubhe, bhikkhave, subhanti saññāvipallāso cittavipallāso diṭṭhivipallāso.

1.8
These, *bhikkhus*, are the four perversions of perception, perversions of thought, perversions of view.
Ime kho, bhikkhave, cattāro saññāvipallāsā cittavipallāsā diṭṭhivipallāsā.

2.1
'*Bhikkhus*, there are these four non-perversions of perception, non-perversions of thought, non-perversions of view.
Cattārome, bhikkhave, nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsā.

2.2
What four?
Katame cattāro?

2.3
Bhikkhus, [seeing] what is **not getting according to desire** ~~impermanent~~ as **not getting according to desire** ~~impermanent~~ is a non-perversion of perception, a non-perversion of thought, a non-perversion of view.

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Anicce, bhikkhave, aniccanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso.

2.4
[Seeing] what is painful as painful is a non-perversion of perception, a non-perversion of thought, a non-perversion of view.
Dukkhe, bhikkhave, dukkhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso.

2.5
[Seeing] what is **helpless/not in control** ~~not self~~ as **helpless/not in control** ~~not self~~ is a non-perversion of perception, a non-perversion of thought, a non-perversion of view.
Anattani, bhikkhave, anattāti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso.

2.6
[Seeing] what is **unfruitful** ~~foul~~ as **unfruitful** ~~foul~~ is a non-perversion of perception, a non-perversion of thought, a non-perversion of view.
Asubhe, bhikkhave, asubhanti nasaññāvipallāso nacittavipallāso nadiṭṭhivipallāso.

2.7
These, *bhikkhus*, are the four non-perversions of perception, non-perversions of thought, non-perversions of view.
Ime kho, bhikkhave, cattāro nasaññāvipallāsā nacittavipallāsā nadiṭṭhivipallāsā"ti.

3.1
Perceive what is **not getting according to desire** ~~impermanent~~
"Anicce niccasaññino,

3.2
As **getting according to desire** ~~permanent~~, and what is pain as pleasure,
dukkhe ca sukhasaññino;

3.3
As well as the **helpless/not in control** ~~not self~~ as **protection/in control** ~~self~~,
Anattani ca attāti,

3.4
And **fruitful** ~~beauty~~ too in what is **unfruitful** ~~foul~~; [81]
asubhe subhasaññino;

3.5
All beings are killed by wrong views,
Micchādiṭṭhihatā sattā,

3.6
their minds are confused and their thoughts are twisted (maddened).
khittacittā visaññino.

4.1
Such beings, bound to Māra's yoke,
Te yogayuttā mārassa,

4.2
Go where is no surcease of bonds;
ayogakkhemino janā;

4.3

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They travel round the roundabout
Sattā gacchanti saṁsāraṁ,

4.4
Where birth and death each hunt the other down.
jātimaraṇagāmino.

5.1
Now when Enlightened Ones appear
Yadā ca buddhā lokasmiṁ,

5.2
And bring the light into the world,
uppajjanti pabhaṅkarā;

5.3
They promulgate the True Idea,
Te imaṁ dhammaṁ pakāsenti,

5.4
Which leads on to release from suffering.
dukkhūpasamagāminaṁ.

6.1
The wise, on hearing what they tell,
Tesaṁ sutvāna sappaññā,

6.2
Apply their minds to seek the truth:
sacittaṁ paccaladdhu te;

6.3
They see the **not getting according to desire** ~~impermanent~~ as it is,
Aniccaṁ aniccato dakkhuṁ,

6.4
And pain they see as only pain,
dukkhamaddakkhu dukkhato.

7.1
They see what is **helpless/not in control** ~~not self~~ as such,
Anattani anattāti,

7.2
And likewise too they see the **unfruitful** ~~foul~~;
asubhaṁ asubhataddasuṁ;

7.3
Such views as they adopt are right,
Sammādiṭṭhisamādānā,

7.4
And they it is escape from suffering'. [WebLink: suttacentral: *Vipallāsa Sutta* (AN 4.49)] (A ii 52)
sabbaṁ dukkhaṁ upaccagun"ti.

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8.1
In a person who possesses [right] view [by his being a stream enterer] are these four perversions abandoned or unabandoned?
Ime cattāro vipallāsā diṭṭhisampannassa puggalassa pahīnā, appahīnāti.

8.2
Some are abandoned, and some are unabandoned.
Keci pahīnā, keci appahīnā?

8.3
The perversion of perception, perversion of thought, and perversion of view, [that see] what is **not getting according to desire** ~~impermanent~~ as **getting according to desire** ~~permanent~~ are abandoned in him.
Anicce niccanti saññāvipallāso cittavipallāso diṭṭhivipallāso pahīno.

8.4
The perception [that sees] what is painful as pleasant arises, and so does the thought, but such perversion of view is abandoned in him.
Dukkhe sukhanti saññā uppajjati, cittaṁ uppajjati, diṭṭhivipallāso pahīno.

8.5
The perversion of perception, perversion of thought, and perversion of view, [that see] what is **helpless/not in control** ~~not self~~ as **protection/in control** ~~self~~ are abandoned in him.
Anattani attāti saññāvipallāso cittavipallāso diṭṭhivipallāso pahīno.

8.6
The perception [that sees] the **unfruitful** ~~foul~~ as **fruitful** ~~beautiful~~ arises, and so does the thought, but such perversion of view is abandoned in him.
Asubhe subhanti saññā uppajjati, cittaṁ uppajjati, diṭṭhivipallāso pahīno.

8.7
3. In two instances [— the first and third —] six perversions are abandoned.
Dvīsu vatthūsu cha vipallāsā pahīnā.

8.8
In two instances [— the second and fourth—] two perversions are abandoned and four perversions are unabandoned.
Dvīsu vatthūsu dve vipallāsā pahīnā, cattāro vipallāsā appahīnā.

8.9
In [all] four instances eight perversions are abandoned and four perversions are unabandoned.[1]

1 At the beginning the perversions are reckoned as four ('instances'), namely, seeing the **not getting according to desire** ~~impermanent~~ as **getting according to desire** ~~permanent~~, the painful as pleasant, the **helpless/not in control** ~~not self~~ as **protection/in control** ~~self~~, and the **unfruitful** ~~foul~~ as **fruitful** ~~beautiful~~. Here at the end they are reckoned as three, namely, perversion of perception, perversion of thought, and perversion of view; hence the total of 'twelve' ('eight' and 'four') in the 'four instances'. [See below chart.]

Catūsu vatthūsu aṭṭha vipallāsā pahīnā, cattāro vipallāsā appahīnāti.

Characteristics / Abandonment of	*anicca* / *nicca*	*dukkha* / *sukha*	*anattā* / *attā*	*asubha* / *subha*
Saññā Vipallāsa	Sotāpatti	Anāgāmi	Sotāpatti	Anāgāmi
Citta Vipallāsa	Sotāpatti	Arahatta	Sotāpatti	Arahatta
Diṭṭhi Vipallāsa	Sotāpatti	Sotāpatti	Sotāpatti	Sotāpatti

8.10

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End of Treatise on Perversions.
Vipallāsakathā niṭṭhitā.

3.8.1.2.3.2 Samāropanahāra vibhaṅga (Ne 19)

Samāropana hāra is a method of understanding a *sutta* – not in isolation – but in combination with other aspects as well.
Specifically, the purport of a *sutta* is considered in terms of its basis, its synonyms and also the manner in which it pertains to the practice of developing and abandoning.

The following is a verse explaining this *hāra*.

Ye dhammā yaṁ mūlā, ye cekatthā pakāsitā muninā;
Te samāropayitabbā, esa samāropano hāro'' ti.

Those phenomena which are of a (the same) root, and those phenomena which are shown by the Sage to be of same meaning –
those (phenomena) are to be combined – this is the *Samāropana hāra*.

The above is a brief introduction to *Samāropana hāra*.

The ensuing is the original text elucidating the *Samāropana hāra* using examples.

Netti
Paṭiniddesavāra
Vibhaṅga 16

Ne 19 Analysis of Mode of Conveying the Combining – Samāropanahāra-vibhaṅga

1.1
Therein, what is the *samāropana hāra*?
Tattha katamo samāropano hāro?

1.2
(It is explained in the verse) "Those phenomena which are of a (the same) root, and those phenomena which are shown by the Sage to be of same meaning…"
"Ye dhammā yaṁmūlā, ye cekatthā pakāsitā muninā" ti.

2.1
In one basis, how many other basis are accessed, all of them are to be combined.
Ekasmiṁ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni.

2.2
Just as in *āvatta hāra* (mode of conveying conversion), many basis are accessed.
Yathā āvaṭṭe hāre bahukāni padaṭṭhānāni otarantīti.

2.3
Therein, combining is of four types – ***padaṭṭhāna*** (basis), ***vevacana*** (synonym), ***bhāvana*** (developing) and ***pahāna*** (abandoning).
Tattha samāropanā catubbidhā padaṭṭhānaṁ, vevacanaṁ, bhāvanā, pahānamiti.

3.1
Therein, what is combining with basis (*padaṭṭhāna*)?
Tattha katamā padaṭṭhānena samāropanā?

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4.1
"The non-doing of all evil,
"Sabbapāpassa akaraṇaṁ,

4.2
taking up the wholesome,
kusalassa upasampadā;

4.3
purifying one's own mind,
Sacittapariyodāpanaṁ,

4.4
this is the teaching of the Buddha's."
etaṁ buddhāna sāsanan"ti.

5.1
What is its basis?
Tassa kiṁ padaṭṭhānaṁ?

5.2
There are three good conducts –
Tīṇi sucaritāni—

5.3
good conducts of the body, good conducts of speech, good conducts of mind.
kāyasucaritaṁ vacīsucaritaṁ manosucaritaṁ—

5.4
This is the basis.
idaṁ padaṭṭhānaṁ;

5.5
Therein, that which is the good conduct of the body and speech – this is the Morality-aggregate.
tattha yaṁ kāyikañca vācasikañca sucaritaṁ, ayaṁ sīlakkhandho.

5.6
In the good conduct of mind is non-covetousness and non-ill-will – this is the Concentration-aggregate.
Manosucarite yā anabhijjhā abyāpādo ca, ayaṁ samādhikkhandho.

5.7
That which is Right View – this is the Wisdom-aggregate.
Yā sammādiṭṭhi, ayaṁ paññākkhandho.

5.8
This is the basis.
Therein, the Morality-aggregate and Concentration-aggregate are *Samatha*.
The Wisdom-aggregate is *Vipassanā*.
Idaṁ padaṭṭhānaṁ, tattha sīlakkhandho ca samādhikkhandho ca samatho, paññākkhandho vipassanā.

5.9
This is the basis.
Therein, the result of *Samatha* is the mind-release due to fading away of passion.
The result of *Vipassanā* is the wisdom-release due to fading away of ignorance.

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Idaṁ padaṭṭhānaṁ, tattha samathassa phalaṁ rāgavirāgā cetovimutti, vipassanāya phalaṁ avijjāvirāgā paññāvimutti.

5.10
This is the basis.
Idaṁ padaṭṭhānaṁ.

6.1
Desired (vanaṁ) is the basis for desiredness (*vanatha*).
Vanaṁ vanathassa padaṭṭhānaṁ.

6.2
What is the desired?
Kiñca vanaṁ?

6.3
And what is desiredness?
Ko ca vanatho?

6.4
The desired is the five strands of sensuality;
craving is the desiredness –
Vanaṁ nāma pañca kāmaguṇā, taṇhā vanatho.

6.5
this is the basis.
Idaṁ padaṭṭhānaṁ.

6.6
Desired is the fastening on to the signs – as "woman" or as "man."
Vanaṁ nāma nimittaggāho "itthī"ti vā "puriso"ti vā.

6.7
Desiredness is taking up the smaller details of the various parts as – "wow! the eye!" 'O! the ear' 'the nose!' 'O! the tongue!' 'O! the body!' –
Vanatho nāma tesaṁ tesaṁ aṅgapaccaṅgānaṁ anubyañjanaggāho "aho cakkhu, aho sotaṁ, aho ghānaṁ, aho jivhā, aho kāyo" iti.

6.8
this is the basis.
Idaṁ padaṭṭhānaṁ.

6.9
The desired is the uncomprehended internal and external bases.
Vanaṁ nāma cha ajjhattikabāhirāni āyatanāni apariññātāni.

6.10
The fetter that arises based on that is the desiredness.
Yaṁ tadubhayaṁ paṭicca uppajjati saṁyojanaṁ, ayaṁ vanatho.

6.11
This is the basis.
Idaṁ padaṭṭhānaṁ.

6.12

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The desired is the latent-tendency.
Vanaṁ nāma anusayo.

6.13
The desiredness is the manifestation.
Vanatho nāma pariyuṭṭhānaṁ.

6.14
This is the basis.
Idaṁ padaṭṭhānaṁ.

6.15
Therefore said the Blessed One, "Having cut the forest (desired) and the afforestation (desiredness)…"
Tenāha bhagavā "chetvā vanañca vanathañcā"ti.

6.16
This is combining with basis.
Ayaṁ padaṭṭhānena samāropanā.

7.1
Therein, what is combining with synonyms?
Tattha katamā vevacanena samāropanā?

7.2
The mind-release due to fading away of passion is the result for trainees.
Rāgavirāgā cetovimutti sekkhaphalaṁ;

7.3
The wisdom-release due to fading away of ignorance is the result for the trained (adept).
avijjāvirāgā paññāvimutti asekkhaphalaṁ.

7.4
This is a synonym.
Idaṁ vevacanaṁ.

7.5
The mind-release due to fading away of passion is the result for Non-returner.
Rāgavirāgā cetovimutti anāgāmiphalaṁ;

7.6
The wisdom-release due to fading away of ignorance is the exalted result for the trained (adept).
avijjāvirāgā paññāvimutti aggaphalaṁ arahattaṁ.

7.7
This is a synonym.
Idaṁ vevacanaṁ.

7.8
The mind-release due to fading away of passion is the transcending the element of sensuality.
Rāgavirāgā cetovimutti kāmadhātusamatikkamanaṁ;

7.9
The wisdom-release due to fading away of ignorance is the transcending of the three elements.
avijjāvirāgā paññāvimutti tedhātusamatikkamanaṁ.

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7.10
This is a synonym.
Idaṁ vevacanaṁ.

7.11
The faculty of wisdom, the strength of wisdom, the training of higher wisdom, the aggregate of wisdom, the investigation of phenomena which is a factor of enlightenment, the equanimity which is a factor of enlightenment, knowledge, right view, determining, investigating, shame to do evil, insight, knowledge in the Dhamma, all this is synonym.
Paññindriyaṁ, paññābalaṁ, adhipaññāsikkhā, paññākkhandho, dhammavicayasambojjhaṅgo, upekkhāsambojjhaṅgo, ñāṇaṁ, sammādiṭṭhi, tīraṇā, santīraṇā, hirī, vipassanā, dhamme ñāṇaṁ, sabbaṁ, idaṁ vevacanaṁ.

7.12
This is combining with synonyms.
Ayaṁ vevacanena samāropanā.

8.1
Therein, what is combining with **development**?
*Tattha katamā **bhāvanāya** samāropanā?*

8.2
As the Blessed One said, "Therefore, you dwell here, contemplating the body in body, ardent, alert, mindful, putting aside greed and distress regarding the world.
Yathāha bhagavā "tasmātiha tvaṁ bhikkhu kāye kāyānupassī viharāhi, ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ."

8.3
Ātāpi (removing heat [defilements] ~~ardent~~) is the faculty of effort.
Ātāpīti vīriyindriyaṁ.

8.4
Sampajāno (fully understanding defilements ~~alert~~) is the faculty of wisdom.
Sampajānoti paññindriyaṁ.

8.5
Satimā (removing [defilements] with mindfulness ~~mindfulness~~) is the faculty of mindfulness.
Satimāti satindriyaṁ.

8.6
Vineyya loke abhijjhādomanassaṁ (putting aside greed and distress regarding the world) is faculty of concentration.
Vineyya loke abhijjhādomanassanti samādhindriyaṁ.

8.7
Thus, while dwelling contemplating the body in the body, the development of the four foundations of mindfulness get fulfilled.
Evaṁ kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṁ gacchanti.
[**8.1 to 8.7:** *Kāyānaupassā* tackles all FOUR types of *āhāra*, and thus removes ALL *vipallāsa*. See: SN 47.42: *Samudayasutta*. One needs to understand what is involved in *Dhammānupassanā* first. Thus, the progression is backward: *dhammānupassanā*, *cittānupassanā*, *vedanānupassanā*, *kāyānupassanā*.]

8.8
Due to what reason?
Kena kāraṇena?

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8.9
(Due to) the analogous characteristics of the four faculties.
Ekalakkhaṇattā catunnaṁ indriyānaṁ.

8.10
When the four foundations of mindfulness are developed, the development of the four right exertions get fulfilled.
Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūriṁ gacchanti.

8.11
When the four right exertions are developed, the development of four basis of power get fulfilled.
Catūsu sammappadhānesu bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṁ gacchanti.

8.12
When the four basis of power are developed, the development of the five faculties get fulfilled.
Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṁ gacchanti.

8.13
Thus everything.
Evaṁ sabbe.

8.14
Due to what reason?
Kena kāraṇena?

8.15
All are phenomena which are a part of enlightenment, are factors of enlightenment.
They are of analogous characteristic in terms of the characteristic of leading-to.
The development of those qualities which are analogous get fulfilled.
Sabbe hi bodhaṅgamā dhammā bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā, te ekalakkhaṇattā bhāvanāpāripūriṁ gacchanti.

8.16
This is combining with development.
Ayaṁ bhāvanāya samāropanā.

9.1
Therein, what is combining with **abandoning**?
*Tattha katamā **pahānena** samāropanā?*

9.2

While dwelling contemplating the body in the body – *vipallāsa* (distortion/mistakenness) of taking something that is '*asubha*' (unfruitful ~~unbeautiful~~) as '*subha*' (fruitful ~~beautiful~~) is abandoned;
the mental ~~physical~~ food (*kabaḷīkāro*) gets comprehended by him;
one becomes un-attached to the sensual-grasping;
one becomes disassociated with the yoke of sensuality;
one gets separated from the body of covetousness bond;
one is un-intoxicated with the intoxication of sensuality;
one crosses over the flood of sensuality;
one is un-pierced by the dart of passion;
there is comprehension of the sustaining of consciousness by associated form;
the passion for the form-element is abandoned;
one does not go the wrong way due to desiring.

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Kāye kāyānupassī viharanto "asubhe subhan"ti vipallāsaṁ pajahati, kabaḷīkāro cassa āhāro pariññaṁ gacchati, kāmupādānena ca anupādāno bhavati, kāmayogena ca visaṁyutto bhavati, abhijjhākāyaganthena ca vippayujjati, kāmāsavena ca anāsavo bhavati, kāmoghañca uttiṇṇo bhavati, rāgasallena ca visallo bhavati, rūpūpikā cassa viññāṇaṭṭhiti pariññaṁ gacchati, rūpadhātuyaṁ cassa rāgo pahīno bhavati, na ca chandāgatiṁ gacchati.

10.1
While dwelling contemplating the sensation in the sensation –
vipallāsa (distortion/mistakenness) of taking something that is '*dukkha*' (suffering) as '*sukha*' (happiness) is abandoned;
the mental ~~physical~~ food of contact (*phassa āhāra*) gets comprehended by him;
one becomes unattached to the becoming-grasping;
one becomes disassociated with the yoke of becoming;
one gets separated from the body of ill-will bond;
one is not intoxicated with the intoxication of becoming;
one crosses over the flood of becoming;
one is not pierced by the dart of ill-will;
there is comprehension of the sustaining of consciousness by associated sensation;
the passion for the sensation-element is abandoned;
one does not go the wrong way due to disliking.
Vedanāsu vedanānupassī viharanto "dukkhe sukhan"ti vipallāsaṁ pajahati, phasso cassa āhāro pariññaṁ gacchati, bhavūpādānena ca anupādāno bhavati, bhavayogena ca visaṁyutto bhavati, byāpādakāyaganthena ca vippayujjati, bhavāsavena ca anāsavo bhavati, bhavoghañca uttiṇṇo bhavati, dosasallena ca visallo bhavati, vedanūpikā cassa viññāṇaṭṭhiti pariññaṁ gacchati, vedanādhātuyaṁ cassa rāgo pahīno bhavati, na ca dosāgatiṁ gacchati.

11.1
While dwelling contemplating the mind in the mind –
vipallāsa (distortion/mistakenness) of taking something that is '*anicca*' (not getting according to desire ~~impermanent~~) as '*nicca*' (getting according to desire ~~permanent~~) is abandoned;
the food of consciousness (*viññāṇa āhāra*) gets comprehended by him;
one becomes unattached to the view-grasping;
one becomes dis-associated with the yoke of view;
one gets separated from the body of adherence to rites and rituals bond;
one is not intoxicated with the intoxication of view;
one crosses over the flood of view;
one is not pierced by the dart of conceit;
there is comprehension of the sustaining of consciousness by associated perception;
the passion for the perception-element is abandoned;
one does not go the wrong way due to fear.
Citte cittānupassī viharanto "anicce niccan"ti vipallāsaṁ pajahati, viññāṇaṁ cassa āhāro pariññaṁ gacchati, diṭṭhupādānena ca anupādāno bhavati, diṭṭhiyogena ca visaṁyutto bhavati, sīlabbata-parāmāsakāyaganthena ca vippayujjati, diṭṭhāsavena ca anāsavo bhavati, diṭṭhoghañca uttiṇṇo bhavati, mānasallena ca visallo bhavati, saññūpikā cassa viññāṇaṭṭhiti pariññaṁ gacchati, saññādhātuyaṁ cassa rāgo pahīno bhavati, na ca bhayāgatiṁ gacchati.

12.1
While dwelling contemplating the phenomena in the phenomena –
vipallāsa (distortion/mistakenness) of taking something that is '*anattā*' (not having control ~~not-self~~) as '*attā*' (having control ~~self~~) is abandoned;
the food of intention (*manosañcetana āhāra*) gets comprehended by him;
one becomes unattached to the 'doctrine of self'-grasping;
one becomes dis-associated with the yoke of ignorance;

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one gets separated from the body of adherence to 'this is only true' bond;
one is not intoxicated with the intoxication of ignorance;
one crosses over the flood of ignorance;
one is not pierced by the dart of delusion;
there is comprehension of the sustaining of consciousness by associated formations;
the passion for the formation-element is abandoned;
one does not go the wrong way due to folly.
Dhammesu dhammānupassī viharanto "anattani attā"ti vipallāsaṁ pajahati, manosañcetanā cassa āhāro pariññaṁ gacchati, attavādupādānena ca anupādāno bhavati, avijjāyogena ca visaṁyutto bhavati, idaṁsaccābhinivesakāyaganthena ca vippayujjati, avijjāsavena ca anāsavo bhavati, avijjoghañca uttiṇṇo bhavati, mohasallena ca visallo bhavati, saṅkhārūpikā cassa viññāṇaṭṭhiti pariññaṁ gacchati, saṅkhāradhātuyaṁ cassa rāgo pahīno bhavati, na ca mohāgatiṁ gacchati.

Understanding Four Noble Truths leads to abandonment of	*taṇhā*			
Dwelling contemplating on … by understanding *āhāra* leads to *vipallāsa* abadonment of **Characteristics**	*kāya*	*vedanā*	*citta*	*dhammā*
	kabaḷīkāro	*phasso*	*viññāṇaṃ*	*manosañcetanā*
Characteristics / Abandonment of	*asubha*	*dukkha*	*anicca*	*anattā*
	subha	*sukha*	*nicca*	*attā*
Saññā Vipallāsa	Anāgāmi	Anāgāmi	Sotāpatti	Sotāpatti
Citta Vipallāsa	Arahatta	Arahatta	Sotāpatti	Sotāpatti
Diṭṭhi Vipallāsa	Sotāpatti	Sotāpatti	Sotāpatti	Sotāpatti

12.2
This is combining with abandoning.
Ayaṁ pahānena samāropanā.

13.1
Therefore said Venerable Mahākaccāyana –
Tenāha āyasmā mahākaccāyano—

14.1
"Those phenomena which are of a (the same) root,
"Ye dhammā yaṁmūlā,

14.2
and those phenomena which are shown by the Sage to be of same meaning –
Ye cekatthā pakāsitā muninā;

14.3
those (phenomenas) are to be combined –
Te samāropayitabbā,

14.4
this is the *Samāropana hāra*."
Esa samāropano hāro"ti.

14.5
The *Samāropana hāra* has been elucidated.
Niyutto samāropano hāro.

14.6

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And the classification of *hāras* has ended.
Niṭṭhito ca hāravibhaṅgo.

3.8.1.3 What Are Saṅkhāra (Mental Formations)?

Saṅkhāra – An Introduction

Saṅkhāra – Should Not be Translated as a Single Word

Kamma and Saṅkhāra, Cetanā and Sañcetanā

Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna

Rebirths Take Place According to Abhisaṅkhāra

Saṅkhāra – What It Really Means (Read after reading the above posts)

3.8.1.3.1 Saṅkhāra – What It Really Means

February 25, 2017; revised January 3, 2018; November 1, 2018; July 25, 2019; May 17, 2020; re-written January 23, 2021; revised January 26, 2021; December 23, 2022; last revised December 5, 2024; rewritten April 19, 2025

Saṅkhāra are our response to sensory inputs. The initial response (in the *purāṇa kamma* stage) happens without us being aware and determined by the unbroken *saṁyojana* and *gati* at that moment; these *saṅkhāra* belong to the *saṅkappa* category. The conscious response occurs in the *nava kamma* stage, where *vacī saṅkhāra* plays a critical role. *Abhisaṅkhāra* generation plays a role in both stages.

Saṅkhāra Only Refers to Immoral Actions, Speech, and Thoughts

1. The word *saṅkhāra* comes from "*saŋ*" + "*khāra*" or **actions that involve "*saŋ*" (*rāga*, *dosa*, or *moha*)**; see "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)". All *saṅkhāra* arise in the mind.

- Attachment to sensory experiences is the root cause of generating thoughts with *rāga*, *dosa*, or *moha*. Such thoughts also lead to immoral speech and actions, which bring their results (*vipāka*) in the future.
- Immoral thoughts could be *mano saṅkhāra* or *vacī saṅkhāra*. *Vacī saṅkhāra* are the more potent and cause immoral speech and actions.
- By the way, "*kāya saṅkhāra*", in most cases, **does not refer to *kamma* accumulation via bodily actions; here, "*kāya*" does not refer to the physical body.** I may have stated so in old posts, but I will explain this in upcoming posts.

2. Only *mano saṅkhāra* arises automatically *when* a new sensory input occurs at the **"*purāṇa kamma*" stage**. That happens without us being aware of it, and will be automatic if the corresponding *saṁyojana* are intact. **Those *mano saṅkhāra* have a special name, *saṅkappa*.** For example, as long as *kāma rāga saṁyojana* is not broken, *kāma saṅkappa* will arise automatically. That is stated by "*Saṅkappa rāgo purisassa kāmo*" in the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)."

[Here are some notable *suttas* where ***saṅkappa*** is a central theme:

1. MN 117 – Mahācattārīsaka Sutta (The Great Forty) [WebLink: suttacentral: Mahācattārīsaka Sutta (MN 117)]

- **Context:** This discourse provides an in-depth analysis of the Noble Eightfold Path, distinguishing between the mundane and supramundane paths.
- **Relevance to *saṅkappa*:** It elaborates on *sammā-saṅkappa* (right intention), describing it as intentions of renunciation, non-ill will, and harmlessness.

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2. MN 19 – Dvedhāvitakka Sutta (Two Kinds of Thought) [WebLink: suttacentral: Devedāvitakka Sutta (MN 19)]

- **Context:** The Buddha recounts his practice before enlightenment, categorizing thoughts into those that lead to affliction and those that do not.
- **Relevance to *saṅkappa*:** The term *vitakka* (thought) is closely related to *saṅkappa*, and the sutta discusses the cultivation of wholesome intentions.

3. AN 4.14 – Saṅkappa Sutta (Intentions) [WebLink: suttacentral: Saṅkappa Sutta (AN 4.14)]

- **Context:** This discourse lists four types of intentions that lead to the arising of unwholesome states.
- **Relevance to *saṅkappa*:** It directly addresses the role of intentions in ethical behavior and mental development.

4. SN 45.8 – Maggaṅga Sutta (Factors of the Path) [WebLink: suttacentral: Maggaṅga Sutta (SN 45.8)]

- **Context:** This sutta outlines the factors of the Noble Eightfold Path.
- **Relevance to *saṅkappa*:** It includes *sammā-saṅkappa* as a crucial component of the path leading to liberation.

5. DN 22 – Mahāsatipaṭṭhāna Sutta (The Great Discourse on the Foundations of Mindfulness) [WebLink: suttacentral: Mahāsatipaṭṭhāna Sutta (DN 22)]

- **Context:** This comprehensive discourse details the practice of mindfulness.
- **Relevance to *saṅkappa*:** In the contemplation of the mind, the presence or absence of thoughts of renunciation, non-ill will, and harmlessness (*sammā-saṅkappa*) are observed.

]

- The automatic arising of *kāma saṅkappa* cannot be avoided if the mind has not eliminated *kāma rāga saṁyojana*. **That is not possible with sheer willpower; one must comprehend that the "distorted *kāma saññā*" is the root cause for *kāma rāga*.** This is why ancient *yogis* like Āḷāra Kālāma and Uddaka Rāmaputta could not eliminate *kāma rāga*.
- **If the sensory input is strong, the mind advances to the "*nava kamma*" stage**, where **conscious thinking with *vacī saṅkhāra* occurs**. Those conscious thoughts lead to new *kamma* accumulation via the mind, speech, and bodily actions. Ancient *yogis* like Āḷāra Kālāma were able to suppress the *nava kamma* stage by isolating themselves in deep jungles, but until the *purāṇa kamma* stage is stopped from arising, *kāma rāga saṁyojana* will never be broken.
- For details, see "Purāṇa and Nava Kamma – Sequence of Kamma Generation ."

Arahants Generate only "Pure *Saṅkhāra*"

3. Any living being without a *magga phala* is a *satta* (in Pāli, the singular is "*satto*"). As one attains higher *magga phala*, one's mind will move away from the "*satta* state." An *Arahant* has fully overcome the "*satta* state".

- In the "WebLink: suttacentral: *Satta Sutta* (SN 23.2)": "Rādha, when there is desire (*chanda*), *rāga*, and a perception of high value (*nandī*) of material form (*rūpa*), there is clinging (***satto***), strong clinging (***visatto***) for form, and **then an ignorant living-being (*satto*) is spoken of.** Similarly, when there is desire (*chanda*), *rāga*, and a perception of high value (*nandī*) of *vedanā ... saññā ... saṅkhāra ... viññāṇa*, then **an ignorant living-being (*satto*)** is spoken of."
- **In other words, as long as there is *upādāna* for *pañcakkhandhā* (i.e., as long as there is *pañcupādānakkhandhā*), there is an "ignorant living being" or a "*satta*."** That living being has not comprehended the "real nature of this world" or "*yathābhūta ñāṇa*."
- See "Five Aggregates and Tilakkhaṇa – Introduction" for details.

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4. However, since an *Arahant* also experiences sensory inputs with *vedanā*, *saññā*, etc., it may appear that an *Arahant* also generates *saṅkhāra*.

- An *Arahant* experiences *citta saṅkhāra* (devoid of *rāga*, *dosa*, *moha*, but with "distorted *saññā*") in the "*kāma dhātu*" stage.
- However, the mind of an *Arahant* will not advance to the "*kāma bhava*" where the mind attaches to that "distorted *saññā*" and *citta saṅkhāra* turn into *mano saṅkhāra* with *rāga*, *dosa*, *moha.* See the chart and discussion in #6 (and #4) of "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- Such *citta saṅkhāra* that arises in an *Arahant* are also called "*suddha* (pure/undefiled) *saṅkhāra*": "WebLink: suttacentral: *Vajirā Sutta* (SN 5.10)." This is a short and succinct *sutta*. The English translation is incorrect, especially for the verse, "***Suddha saṅkhāra*** *puñjoyaṁ*, *nayidha* ***sattu****palabbhati*," which says, "(an *Arahant*) who generates *suddha saṅkhāra* is not a *satta*."
- Thus, all *saṅkhāra* generated in an *Arahant* are *kammically* neutral. All others can generate *saṅkhāra* with *kammic* consequences. **Buddha Dhamma is concerned with only those with *kammic* consequences.**

Saṅkhāra Arise With *Sañcetanā* – Connection to *Kammic* Energy

5. In the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.61)," the Buddha declared, "***Cetanāhaṁ***, *bhikkhave*, ***kammaṁ*** *vadāmi. Cetayitvā kammaṁ karoti—kāyena vācāya manasā*" OR "It is **defiled intention** that I call ***kamma***. After making a **defiled intention,** one engages in ***kamma* generation with the body, speech, and mind.**

- In almost all cases, "***cetanā***" in the *suttās* refers to "***sañcetanā***" or "**defiled intention**."
- "***Cetanā*****"** means "to construct a *citta*" with *cetasika*. Certain *cetasika* called *sobhana cetasika* (beautiful mental factors) lead to "moral/good" *cittās*. On the other hand, *asobhana cetasika* (**non-beautiful mental factors**) lead to "immoral/bad" *cittās*.
- See "Cetasika (Mental Factors)."
- **Which type of *cetasika* are incorporated into a *citta* depends on one's unbroken *saṁyojana* and *gati* at that moment.**

Sañcetanā Arise Due to "Distorted *Saññā*"

6. In the "WebLink: suttacentral: *Upādānaparipavatta Sutta* (SN 22.56)", the Buddha equated ***saṅkhāra*** to ***sañcetanā.***

- There, the Buddha pointed out that *saṅkhāra* refers to the six types of "defiled intentions": *rūpa sañcetanā*, *sadda sañcetanā*, *gandha sañcetanā*, *rasa sañcetanā*, *phoṭṭhabba sañcetanā*, *dhamma sañcetanā.*
- **That is consistent with the fact that *sañcetanā* (defiled intentions) arise due to "distorted *saññā*", as we have discussed in many posts** (see, for example, "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā).")
- Six types of "distorted *saññā*" arise via the six types of sensory inputs, as stated in the "WebLink: suttacentral: *Rūpasaññā Sutta* (SN 25.6)": "*Rūpasaññā, bhikkhave, aniccā vipariṇāmī aññathābhāvī*; *sadda saññā*, *gandha saññā*, *rasa saññā*, *phoṭṭhabba saññā*, *dhamma saññā*." That is why they are all "*aniccā vipariṇāmī aññathābhāvī*," which is explained in the post "Aniccaṁ Vipariṇāmi Aññathābhavi – A Critical Verse."
- I have systematically addressed how this "distorted *saññā*" is built into our bodies as well as to the external objects, and that is why even *Arahants* experience it with all six types of sensory inputs; but since they have comprehended how it arises via *Paṭicca Samuppāda*, their minds are not fooled by it: "Worldview of the Buddha."

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- It is critical to see all these "interconnections." It is a good idea to keep notes where one can add/revise such interconnections while reading new posts. The more "interconnections" one can see, the better one understands.

Sañcetanā Lead to Three Types of *Saṅkhāra*

7. All our defiled thoughts (*cittās*) **initially arise** based on *vedanā*/*saññā* that occur automatically and **without us even noticing**. The mind is like an automated machine ("Mind Operates Like a Machine According to Nature's Laws") in this initial stage called the "*purāṇa kamma*" stage. Here, "*purāṇa*" means "initial" and "*purāṇa kamma*" means "base-level of *kamma* generation."

- Such initial *saṅkhāra* (which arise without us even noticing) that arise in the "*purāṇa kamma*" stage have a special name of *saṅkappa*.
- If they are strong enough, we generate more potent *vacī saṅkhāra* consciously and willingly in the "*nava kamma*" stage. This is where *javana cittās* that can generate potent *kammic* energies arise. This is where we consciously generate *kamma* via mind, speech, and body (i.e., generate *mano, vacī*, and *kāya kamma*).
- See "Purāṇa and Nava Kamma – Sequence of Kamma Generation" for details.
- All types of *saṅkhāra* that arise in either the "*purāṇa kamma*" or the "*nava kamma*" stage are *abhisaṅkhāra.* Here, "*abhi*" does mean "strong" but "subtle and involving *rāga*, *dosa*, or *moha*. They do not arise in an *Arahant*. **Let us briefly look into the definition of *abhisaṅkhāra.***

8. The "WebLink: suttacentral: *Khajjanīya Sutta* (SN 22.79)" explain *saṅkhāra* in another (related) way.

- "*Kiñca, bhikkhave, saṅkhāre vadetha?*" means "*bhikkhus*, why do we call them *saṅkhāra*?" (**as in many cases, the English translation of "*saṅkhāra*" as "choices" is wrong**; as we discussed above, in the "*purāṇa kamma*" stage, we don't have the ability to "choose.")
- The answer is: "*Saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā 'saṅkhārā'ti vuccati.*" Most times, Pāli words are lumped together. We can see the meaning once we separate words in "*saṅkhatamabhisaṅkhārontīti*" as "*saṅkhatam abhisaṅkhārontī ti.*" As we know, a "*saṅkhata*" is a "prepared" by the mind and belongs to the world; an *Arahant* does not make any "*saṅkhata.*"
- Here, what is being "prepared" is a "defiled *citta*." Initial "defiled *cittās*" arise in the "*purāṇa kamma*" stage. They are further defiled in the "*nava kamma*" stage. **In both cases, *abhisaṅkhāra* generation (with *rāga*, *dosa*, or *moha*) is responsible, regardless of whether it happens automatically or consciously.**
- Note that "***suddha saṅkhāra*" of an *Arahant*** (discussed in #4 above) **is NOT *abhisaṅkhāra.***

Puññābhi, Apuññābhi, and *Āneñjābhi Saṅkhāra*

9. Everything in the world is a "*saṅkhata*," "prepared" by the mind. The initial stage of that preparation happens in the mind with the generation of *kammic* energy in the *javana citta*. Then such *kammic* energies lead to rebirths in "good" and "bad" realms. **That *kammic* energy creates not only the living beings, but also the environment that sustains them. That is the deeper aspect of Buddha's teachings.** See "Worldview of the Buddha."

- The types of *abhisaṅkhāra* can be divided into three categories based on that basis.
- Those *abhisaṅkhāra* that lead to rebirths in the four lowest realms (*apāyās*) are ***apuñña*** *abhisaṅkhāra.*
- Those that lead to rebirths in the human, *Deva*, and *rūpa loka Brahma* realms are ***puñña*** *abhisaṅkhāra.*

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- Then there is a third category that leads to rebirths in the four *arūpa loka Brahma* realms called ***āneñja*** *abhisaṅkhāra* (*āneñjābhisaṅkhāra*).
- See "Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra" for details.

Why Do "Good *Saṅkhāra*" Also Arise With *Avijjā*?

10. "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (Abhidhamma Vb 6)" explains the step "*avijjā paccayā saṅkhāra*" as, "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro.*"

Translated: "What is meant by '*avijjā paccayā saṅkhārā*?' It means *Puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra.*"

- So, how can *puññābhisaṅkhāra* and *āneñjābhisaṅkhāra* arise due to *avijjā*, if they are "good *saṅkhāra*?"
- This CRITICAL point differentiates **"living a moral life" from "working towards *Nibbāna*."**

Avijjā Is Ignorance About the Four Noble Truths!

11. One can be engaged in "moral deeds" and cultivate *anariya jhāna* without comprehending the Four Noble Truths/*Paṭicca samuppāda*/*Tilakkhaṇa*.

- That is why ANY living being living today has been born in the higher realms (as well as in suffering-filled lower realms) an uncountable number of times.
- Some of us are living in a good realm today, but we will not be released from future rebirths in the *apāyās* until we comprehend the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.
- That is the CRITICAL point to understand.

The Way to Purify the Mind

12. As we can see from the above discussion, the mind is not pure UNTIL the **automatic generation of *saṅkappa* (initial *mano saṅkhāra*) is stopped from arising in the "*purāṇa kamma*" stage.** *Anusaya* and "defiled *gati*" would have been removed from the mind when that is accomplished.

- That is achieved by being mindful at all times and following the three critical steps in meditation: (1) stopping bad *vacī saṅkhāra*, (2) cultivating good *vacī saṅkhāra*, and — **most importantly** — (iii) comprehending the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.
- Comprehending the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* makes one understand the dangers in the rebirth process. With the understanding, one's goal will change from "enjoying life" to "seeking *Nibbāna*."
- For that to happen, one must "see" the hidden dangers in sensory pleasures. **Then the "tendency to attach" will decrease.**
- **That is why *Sammā Diṭṭhi* (comprehending Buddha's worldview) is the first step.** The deeper aspects are discussed in "Worldview of the Buddha."

13. **The following "wise words" summarize the foundation for "cleansing the mind":**

- Watch your conscious thoughts (*vacī saṅkhāra*) – they become words.
- Watch your words – they become immoral deeds/actions.
- Watch your actions – they become habits (*gati.*)
- Watch your habits – they become your character (stronger *gati.*)

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- Watch your character – it becomes your destiny via strengthening *saṁyojana*.

Once controlling conscious thoughts (*vacī saṅkhāra*) is attained to some extent, it becomes easier to comprehend the deeper aspects of Buddha's teachings, attain ***Sammā Diṭṭhi***, and become a ***Sotāpanna***.

3.8.1.4 Viññāṇa Aggregate

November 30, 2017

Viññāṇa – Two Critical Meanings

Viññāṇa – What It Really Means

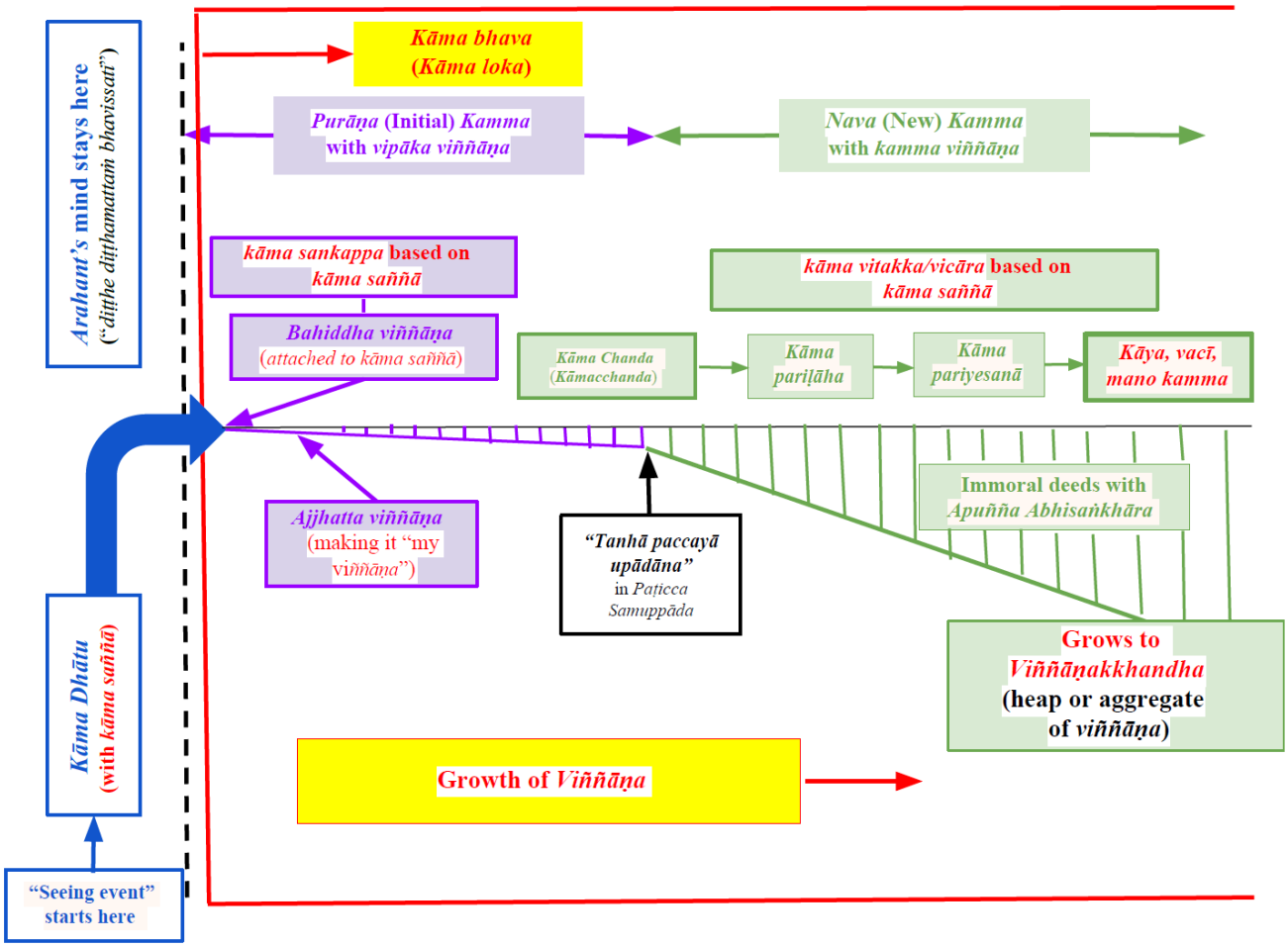
Kamma Viññāṇa – Link Between Mind and Matter

Anidassana Viññāṇa – What It Really Means

3.8.1.4.1 Viññāṇa – What It Really Means

May 26, 2017; revised May 16, 2020; February 2, 2023; rewritten April 26, 2025

Viññāṇa is more than being aware (i.e., consciousness). Even *vipāka viññāṇa* arises with attachment to "distorted *saññā*." Then, if the attachment in the initial *vipāka viññāṇa* is strong, it grows into a *kamma viññāṇa*, creating new potent *kammic* energy. It is necessary to understand this two-step attachment process to cultivate *Satipaṭṭhāna Bhāvanā*.



Expansion of Viññāṇa

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Viññāṇa Arises With a Sensory Input

1. In deep sleep, our mind is in a "holding state" called "*bhavaṅga* state." The mind is there but not active, so we are unaware of any sensory inputs.

- Suppose a person wakes up to the sound of an alarm. That is the start of a "*sota viññāṇa*." It is only a sound that wakes up the mind from its "holding state." It comes in as just a sound, but based on it, he immediately starts thinking about any important events scheduled for today, and then gets ready to go to work.
- Thus, the mind starts with a single sensory experience. But it "expands" rapidly into further thoughts about it and branches into other related areas.
- **That is how a narrow initial experience (*vipāka viññāṇa*) expands and becomes an aggregate or a bundle, called *viññāṇakkhandha*.**
- During that "expansion," the mind may generate *kammic* energy if it keeps attaching to that initial *vipāka viññāṇa* and enters the "*nava kamma*" stage; see the chart above.
- Not everything we see daily leads to the "*nava kamma*" stage. Furthermore, even though not strong *kammic* energies are created in the "*purāṇa kamma*" stage, the mind gets automatically defiled upon entering the "*purāṇa kamma*" stage. We will discuss that below.

2. When a new sensory input comes in, the mind initiates a "new *viññāṇa*" with a "snapshot" of it.

- Suppose a teenager, X, sees a beautiful woman. It would be a "new *viññāṇa*." It starts with a snapshot of a woman's figure coming to mind. The chart above shows the critical steps involved.
- The process starts at the "*kāma dhātu*" stage for anyone born in the *kāma loka*, including *Arahants*. The difference between an *Arahant* and an average human (*puthujjana*) is the following: While the mind of a *puthujjana* automatically gets to the "*bahiddha viññāṇa*," an *Arahant*'s mind remains in the "*kāma dhātu*" stage.
- Once getting into "*kāma loka*" with the *bahiddha viññāṇa*, the mind of a *puthujjana* will keep attaching at least to the "*ajjhatta viññāṇa*" stage. If the sensory input is strong (i.e., *taṇhā* is strong,) the incremental attachment continues to the "*nava kamma*" stage. In *Paṭicca Samuppāda*, this transition happens at the "*taṇhā paccayā upādāna*" step.
- Also see "A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha."

Viññāṇa Can be Moral or Immoral

3. The mind keeps attaching the *viññāṇa*, which is said to grow because it keeps looking into ways of extending the "pleasure" experienced with the sensory input, in our example of a young boy (X) enjoying the sight of a beautiful woman.

- Up to the "*nava kamma*" stage, the "growth of *viññāṇa*" is relatively small, as indicated by the slight slope in the growth of *viññāṇa* in the above chart. **The downward slope is used to indicate an "immoral *viññāṇa*" ("*viññāṇa* with *kāma rāga*" in the case of X) that could lead to immoral thoughts, speech, and actions (*kāya*, *vacī*, *mano kamma* in the chart).**
- If the sensory input (say the sight of a Buddha statue) leads to good moral thoughts (and possibly moral deeds), a "moral *viññāṇa*" would result, and **two upward lines would indicate that (not shown in the above chart)**; both types are shown in many other posts including "Sotāpanna Stage from Kama Loka." Even such "moral *viññāṇa*" moves a mind away from *Nibbāna*; **all *viññāṇa*, starting with attachment to "distorted *saññā*," takes a mind away from *Nibbāna*.** See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

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- **To move toward *Nibbāna*, one must overcome the "distorted *saññā*."** We will address that briefly below. It is discussed in detail in "Sotāpanna Stage via Understanding Perception (Saññā)" and in even more detail in the "Worldview of the Buddha" section. **One needs to set aside a day or two to review these posts; just reading a post or two while eating lunch will not be enough.**

Arahants Do Not Generate *Viññāṇa*

4. As shown in the above chart, the mind of an *Arahant* will not move to the "*bahiddha viññāṇa*" inside "*kāma loka*." Their minds will remain in the "*kāma dhātu*" state as shown in the above chart.

- **An *Arahant* would not generate *viññāṇa* at any time.** The word **"*viññāṇa*" means "absence of *ñāṇa*"** or "absence of wisdom about the true nature of the world." Specifically, it refers to the absence of knowledge about how the "distorted *saññā*" triggers the accumulation of *kamma*; once one comprehends that, one becomes a "*sandiṭṭhiko*" or a *Sotāpanna*. **However, "*saṃ* generation" completely stops only at the *Arahant* stage**; see "Sandiṭṭhiko – What Does It Mean?"
- If an *Arahant* does not generate *viññāṇa*, how would they experience the sensory inputs? The seeing (or eye consciousness) by an *Arahant* is expressed as "*diṭṭhe diṭṭhamattaṁ bhavissatī*" or "seeing without the arising of any defilements (even though the sight has embedded distorted *saññā*)." For example, an *Arahant* would also see a beautiful woman as such (just as X in #2, #3 above); however, since an *Arahant* fully comprehends that "the beauty of the woman" is a false/distorted *saññā* generated by the mind, their minds would not attach to that sight.
- **This is why the Buddha advised Bāhiya to train to be like an *Arahant*:** "*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatī'ti.*" Miraculously, wise Bāhiya understood it within minutes. That was not an accident or a fluke. He had cultivated wisdom (fulfilled *pāramitā*) in his previous lives. In next week's post [see 'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā], I will discuss the "WebLink: suttacentral: *Bāhiya Sutta* (KN Ud 1.10)".

Two Types of *Viññāṇa* Arise Due to "Distorted *Saññā*"

5. The two types of *viññāṇa* (as *vipāka* and *kamma viññāṇa*) are not categorized as such in the *suttās*. However, it is easier for us to understand how the mind works by treating how *viññāṇa* develops from the *vipāka viññāṇa* stage to the *kamma viññāṇa* stage (which occurs only if the mind attaches to the *ārammaṇa* strongly enough to get to the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*). Many *suttās* discuss the "*purāṇa kamma*" and "*nava kamma*" stages, which correspond to the *vipāka viññāṇa* and *kamma viññāṇa.*

- As we discussed in "Free Will in Buddhism – Connection to Saṅkhāra," we don't have control over the *vipāka viññāṇa* (in the *purāṇa kamma* stage), but we do have control over the potent *kamma* accumulation with *kamma viññāṇa* in the *nava kamma* stage.
- In the post "Is Cakkhu Viññāṇa Free of Defilements?" we discussed why even the *vipāka viññāṇa* is defiled. Even before we realize it, our minds attach to the "distorted *saññā*" if unbroken *saṁyojanās* exist. One has to understand that to become a "*sandiṭṭhiko*"; see "Sandiṭṭhiko – What Does It Mean?"
- This is why *Arahants* would not experience even the *vipāka viññāṇa*! They are conscious and experience sensory inputs like *puthujjana.* Still, their minds will not attach to the "distorted *saññā*" because they have broken all ten *saṁyojana* that bind one to the rebirth process.
- If one or more of the ten *saṁyojana* remain intact, a mind automatically attaches to that "distorted *saññā*" without conscious thinking. See #9 of "Saññā – What It Really Means" and "A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha."

Growth/Expansion of *Viññāṇa* into Eleven Types

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6. Even though the mind starts with a single *ārammaṇa* (say, X seeing a beautiful woman, in #2 above), it "runs off" in many directions if the sensory input is attractive enough.

- In the example of X, his mind would first recall similar sights he had experienced before; if that woman is known to him, he would unconsciously recall some past experiences with her. Thus, *viññāṇa* expands to include "past experiences." If he plans to get to know her, *viññāṇa* would include such future plans. Thus, the *viññāṇa* will immediately expand (even in the "*purāṇa kamma*" stage).
- **In fact, *viññāṇa* includes 11 types:** "*yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā,..*" See "WebLink: suttacentral: *Adukkhamasukhī Sutta* (SN 24.96)." The English translation has many errors, starting with translation of *viññāṇa* as "cosnciousness."
- In the above verse, *atītānāgatapaccuppannaṁ* refers to the past (*atīta*), future (*anāgata*), and current (*paccuppanna*) components of the growing *viññāṇa*.
- Note that the *ajjhatta* and *bahiddha viññāṇa* we discussed above are two components of *viññāṇa* in the above verse (*ajjhattaṁ vā bahiddhā vā.*) We will discuss all 11 types included in "*viññāṇakkhandha,*" which is simply referred to as "*viññāṇa*" in many *suttās*, including the above *sutta*.
- **This is why "*viññāṇa*" is much more complex than mere "consciousness."**

Growth of *Viññāṇa* Accelerates in the "Nava *Kamma*" Stage

7. Once a mind strongly attaches to a sensory event (like in the example of X above), we become conscious about thinking, speaking, and taking actions about it. In the example of X, he will start consciously planning how to build a relationship with the woman. That is when the "*nava kamma*" stage begins, as indicated in the above chart.

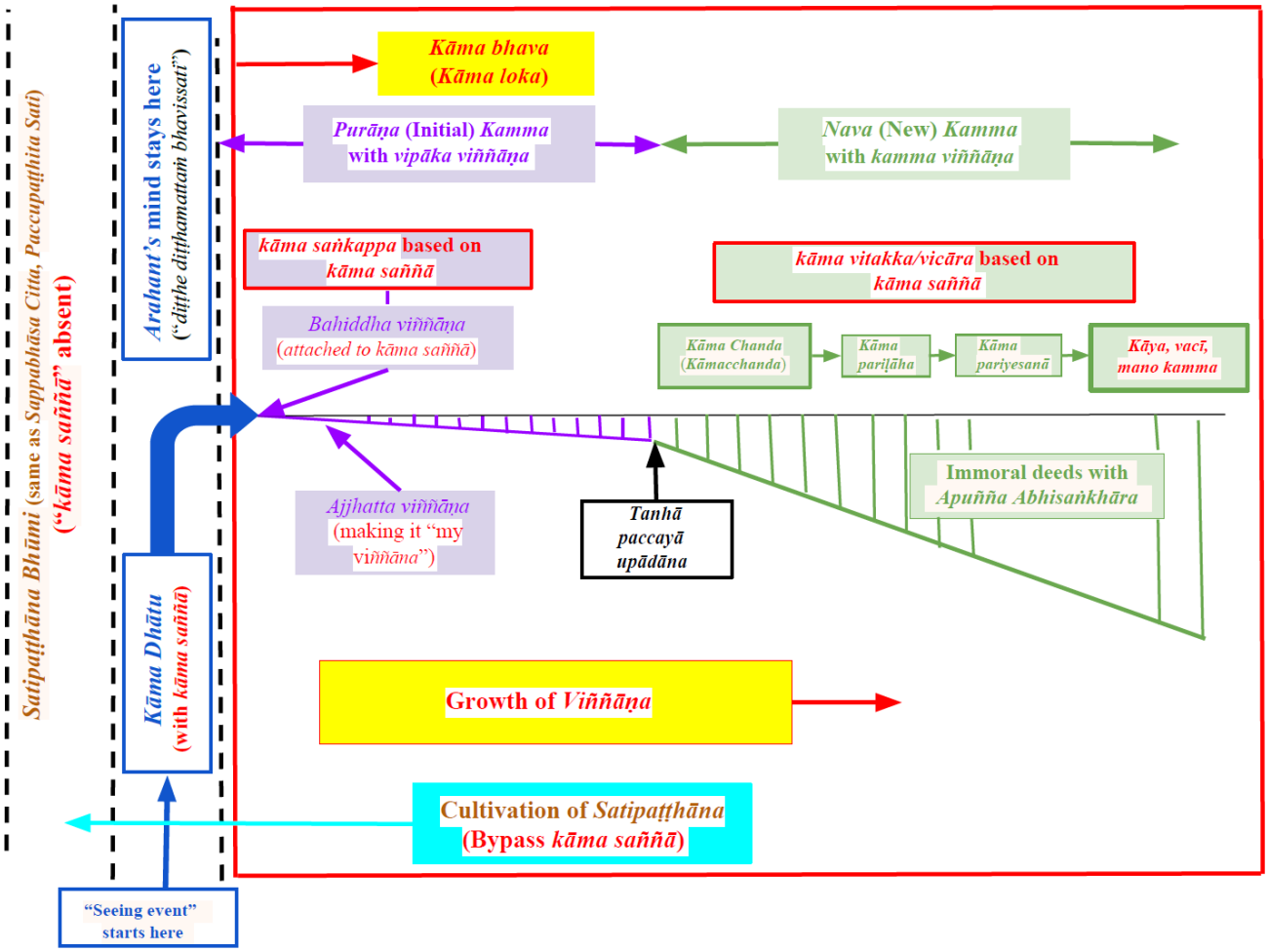
- The transition to the "*nava kamma*" stage starts with the rising of ***kāmacchanda*** (*kāma chanda* or "**desire for *kāma***") in the "*purāṇa kamma*" stage.
- The next step of "*kāma* ***pariḷāha***" means one's mind becomes agitated and asks to "take action" immediately. A **sense of urgency** arises to take action.
- Then, one would start the **investigating** (***pariyesana***) stage. In the case of X, he may start asking others who the woman is and make plans to see her again as soon as possible.
- All those "expand the *viññāṇa* (which include expectations)" in the "*nava kamma*" stage, as shown in the chart by the larger slope in the growth of *viññāṇa*. It culminates with more thoughts (planning), including speech and physical actions. That is indicated by *kāya*, *vacī*, and *mano kamma* in the chart.
- Thus, the initial *viññāṇa* (which started as just a "seeing event") expands to become a *viññāṇakkhandha* or a "heap of *viññāṇa*."

Stopping *Viññāṇa* Requires Bypassing "Distorted *Saññā*"

8. It should be apparent from the above discussion that one must bypass the "distorted *saññā*" to avoid "automatic transition" to (*bahiddha*) *viññāṇa*.

- A *Sotāpanna* — **for the first time ever** — overcomes the "distorted *saññā*" **while contemplating the *anicca* nature of the world.**
- When one starts comprehending the origin of the "distorted *saññā*" (i.e., the Buddha's worldview), one's mind begins to be released from the "distorted *saññā*" gradually.
- As a *Sotāpanna Anugāmi*, one's mind begins to try to overcome the "distorted *saññā*" and to move into the "*Satipaṭṭhāna Bhūmi*." This is indicated in the chart below. [***bhūmi*** : [f.] ground; earth; region; stage; plane.]

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Satipaṭṭhāna - Basic Idea

Download/Print: "WebLink: PDF Download: Satipaṭṭhāna – Basic Idea"

First Experience of *Sammā Sati* (*Satipaṭṭhāna Bhūmi*) Without "Distorted *Saññā*"

9. A *puthujjana* experiences the "distorted *saññā*-free" *Sammā Sati* (in *Satipaṭṭhāna Bhūmi*) for the first time when attaining the *Sotāpanna* stage. At the *Sotāpanna phala* moment, the mind overcomes the "distorted *saññā*" associated with the *kāma loka* (or the "distorted *saññā*" associated with the *rūpa loka* if in a *jhāna*) and moves to the *Satipaṭṭhāna Bhūmi.* [***bhūmi*** : [f.] ground; earth; region; stage; plane.]

- A *Sotāpanna* can "get back to" the *Satipaṭṭhāna Bhūmi* by cultivating *Satipaṭṭhāna.*
- If a *Sotāpanna* starts cultivating *Satipaṭṭhāna,* he can return to the *Satipaṭṭhāna Bhūmi* without too much effort (but it is not trivial). With practice, they can get there and stay there to engage in *Vipassanā* to attain higher *magga phala*.
- See "Loka and Nibbāna (Āloka) – Complete Overview" for more details.
- I have discussed this critical step in several posts, including "Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya"," "A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha," and "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna." Reading them is a good idea when there is enough time to contemplate.

3.8.1.4.2 Kamma Viññāṇa – Link Between Mind and Matter

November 30, 2017; revised February 6, 2020; April 11, 2021; April 6, 2023

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Kamma Viññāṇa is the link between mind and matter. *Majje Sutta* clearly states that *nāma* is at one end, *rūpa* is at the other end, with *viññāṇa* in the middle. [WebLink: suttacentral: *Majjhe Sutta* (AN 6.61)]

Vipāka Viññāṇa Versus *Kamma Viññāṇa*

1. In the previous post in this series, we discussed that there are two types of *viññāṇa*: *vipāka viññāṇa* and *kamma viññāṇa*; see, "Viññāṇa – What It Really Means."

- We don't have control over ***vipāka viññāṇa***, but we do have control over ***kamma viññāṇa*** (via controlling our *saṅkhāra*,) and that is why it is possible to attain *Nibbāna*.
- We cannot do anything about the ***vipāka viññāṇa***. Even in an *Arahant*, they arise as *kamma vipāka*; he/she will also see, hear, etc., like anyone else.
- ***Vipāka viññāṇa*** can arise via any of the six sense doors, i.e., as *cakkhu*, *sota*, *ghāṇa*, *jivhā*, *kāya*, or *mano viññāṇa*. Based on those, WE initiate new ***kamma viññāṇa***, as we discussed in the above-mentioned post. This process is analyzed in detail in "How Are Paticca Samuppāda Cycles Initiated?."
- What we can — and need to do — is to stop "*saṅkhāra paccayā viññāṇa*" — **specifically strong *vacī* and *kāya abhisaṅkhāra*** — leading to new strong *kamma viññāṇa*. ***Kamma viññāṇa*** ALWAYS arise first as *mano viññāṇa*.

Controlling *Kamma Viññāṇa*

2. *Ānāpāna* and *Satipaṭṭhāna Bhāvanā* involve controlling *kamma viññāṇa* by being mindful of the *mano saṅkhāra* that AUTOMATICALLY arise and controlling them with *vacī* and *kāya saṅkhāra* that we consciously generate. The basis of this critical fact is discussed in "Root of All Suffering – Ten Immoral Actions."

- This means that during formal meditation, we only control our *vacī saṅkhāra* (conscious thoughts) since we do not move our bodies or speak.
- However, during all waking hours we need to control both *vacī* and *kāya saṅkhāra* (i.e., our conscious thoughts, speech, and bodily actions); see, "Root of All Suffering – Ten Immoral Actions."
- Please do not ignore the initial posts in the "Living Dhamma" section, such as the above mentioned post. **It is impossible to grasp complex posts like this one without that basic knowledge.**

Paticca Samuppāda Has *Kamma Viññāṇa*

3. In *Paṭicca Samuppāda* **it is the *kamma viññāṇa*** that comes into play in, "*saṅkhāra paccayā viññāṇa*," NOT the ***vipāka viññāṇa.***

- All *saṅkhāra* are generated in our minds. While *mano saṅkhāra* arise automatically, we CONSCIOUSLY generate *vacī* and *kāya saṅkhāra*, leading to *kamma viññāṇa*; see, "Root of All Suffering – Ten Immoral Actions."
- This is why *saṅkhāra* are food for the *viññāṇa*, specifically for the *kamma viññāṇa*.

4. Furthermore, the next step in *Paṭicca Samuppāda* is "*viññāṇa paccayā nāmarūpa*." As you can see, this is where the connection to *rūpa* is made. We will discuss that in detail below.

The KEY POINT is that *kamma viññāṇa* is not totally mental: The mind — when attached to something — will create energy (i.e., a *kamma bīja* or a *dhammā*) that will be recorded in the *kamma bhava*.

- Then in the future, that *dhammā* can come back to the *mana indriya* and trigger a mind-sense event via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." that we discussed in "What are rūpa? – Dhamma are rūpa too!."

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- Then, in the latter part of that *citta vīthi*, more *kamma viññāṇa* are created; see, "How Are Paṭicca Samuppāda Cycles Initiated?."
- Thus it is a feedback process that gets strengthened with time.

Kamma Viññāṇa Make *Kamma Bīja*

5. That *kamma viññāṇa* can be building up a *kamma bīja* (or a *dhammā*) in the *kamma bhava* overtime via the *Paṭicca Samuppāda* process: "*viññāṇa paccayā nāmarūpa*", "*nāmarūpa paccayā saḷāyatana*", "*saḷāyatana paccayā phassa*", "*phassa paccayā vedanā*", "*vedanā paccayā taṇhā*", "*taṇhā paccayā upādāna*", and "*upādāna paccayā bhava*."

- Then under suitable conditions (see, "Anantara and Samanantara Paccaya"), that *kamma bīja* (or a *dhammā*) can come back — as a *vipāka* — and start that process all over again; see, "How Are Paṭicca Samuppāda Cycles Initiated?."
- A *dhammā* with energy or a *kamma bīja* created previously can come back to the mind as a *vipāka viññāṇa* via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."
- Every time one generates *vacī* or *kāya saṅkhāra* relevant to that *viññāṇa,* that makes *viññāṇa* stronger.

Nāmarūpa Are Precursors to *Rūpa* Created by the Mind

6. As *viññāṇa* gets stronger, "*viññāṇa paccayā nāmarūpa*" makes *nāmarūpa* stronger. **This *nāmarūpa* is the first stage of a *rūpa* that is created by the mind**, with the *viññāṇa* acting as the intermediary.

- It is also important to remember that *dhammā* includes *kamma bīja*, and *nāmagotta* (any record of anything that a given person has done.) So, we can also recall events that have nothing to do with *kammic* energy, for example, remembering talking to someone or seeing something or solving a math problem; see, "Difference Between Dhammā and Saṅkhāra."

7. For example, an alcoholic has a "*viññāṇa* for drinking." He (she) constantly thinks about drinking and will build up a "drunk existence (*bhava*)" which comes back to his mind as a *dhammā* to trigger more thoughts about drinking.

- Until he breaks that loop by willfully controlling his thoughts and actions involving drinking, that *viññāṇa* will grow with time.
- The only way to break that habit of drinking is to be mindful of the bad consequences of drinking and to forcefully suppress any thoughts about drinking (*vacī saṅkhāra*) and abstain from drinking (*kāya saṅkhāra*).

Kamma Viññāṇa Is the Link Between Mind and Matter

8. What we discussed above is quite important. ***Kamma viññāṇa* is the link between mind and matter. It is energy made by the mind. A *kamma viññāṇa* creates tiny amounts of matter (*rūpa*) below the *suddhaṭṭhaka* stage.** It is important to fully understand this point for one to grasp the meaning of "*mano pubbaṅgamā dhammā*…." This is how the mind (*mano*) creates *dhammā* via *viññāṇa*.

- This is confirmed in the WebLink: suttacentral: *Majjhe Sutta* (AN 6.61), **where it is stated that *nāma* is at one end, *rūpa* is at the other end, with *viññāṇa* in the middle:** "*nāmaṁ kho, āvuso, eko anto, rūpaṁ dutiyo anto, viññāṇaṁ majjhe, taṇhā sibbinī*;" ["Name (*nāma*), friends, is one end; form (*rūpa*) is the second end; consciousness (*viññāṇa*) is in the middle; and attachment (*taṇhā*) is the seamstress." For attachment sews one to the production of this or that state of existence. It is in this way that a *bhikkhu* directly knows what should be directly known; fully understands what should be fully understood; and by doing so, in this very life he makes an end of suffering.]

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- This has a deep meaning. It is the mind that "binds" *nāma* and *rūpa* to make *nāmarūpa*; see "Nāmarūpa Formation."
- It would be helpful to follow the preceding posts in the "Living Dhamma" section.

9. The goal of a given mind is to extract sense pleasures from the outside world, which is made of *rūpa* both above and below the *suddhaṭṭhaka* stage; see, "Our Two Worlds: Material and Mental."

- We all are familiar with sense enjoyment via the five physical senses. But the most enjoyment we experience is through the sixth sense, the mind.
- The five physical senses only bring in imprints of the five types of "solidified *rūpa*": *rūpa rūpa*, *sadda rūpa*, *gandha rūpa*, *rasa rūpa*, and *phoṭṭhabba rūpa* (in other words, sights, sounds, smells, tastes, and body touches).
- The mind enjoys all those sense imprints that come in. The mind can also enjoy thinking about past sensory experiences and any planned future events. The "fine *rūpa*" involved here are "*dhammā*"; see, "What are rūpa? – Dhammā are rūpa too!."

Connection to *Dhammā*

10. How does the mind enjoy past sense experiences or future expected experiences? The answer to this question leads us to the concept of ***dhammā***, which are *rūpa* that are below the *suddhaṭṭhaka*, and thus are really energies.

- Just like we "bring in" external *rūpa* (or *rūpa rūpa* or *vaṇṇa rūpa*) with our eyes, external sounds with our ears, etc, we bring in external *dhammā* through the *mana indriya*, as explained in "What are rūpa? – Dhamma are rūpa too!." [***vaṇṇa*** : [m.] colour; appearance; colour of the skin; sort; caste; a letter; quality.]
- **The mind makes some *dhammā*** via *kamma viññāṇa*! That *kamma viññāṇa* had created a *dhammā* that got deposited in the *kamma bhava* as *kamma bīja* or ***dhammā* with energy**. This is the connecting piece of the puzzle. We discuss this in different ways to grasp this key idea.
- All *dhammās*, including *nāma gotta* and *kamma viññāṇa* (also called *kamma bīja*,) are in the *nāma loka*; see "Our Two Worlds: Material and Mental."

Rūpa Generation Process

11. The point is that "*saṅkhāra paccayā viññāṇa*" starts the "*rūpa* generation process," and the "*viññāṇa paccayā nāmarūpa*" completes it.

- In *Paṭicca Samuppāda* cycles leading to rebirth, this *nāmarūpa* is the blueprint for the new existence via "*nāmarūpa paccayā saḷāyatana*," a new set of *indriya* are formed. In the case of human birth, this is the single cell (zygote); see, "Buddhist Explanations of Conception, Abortion, and Contraception."
- In *Paṭicca Samuppāda* cycles operating during a lifetime, this *nāmarūpa* gives rise to new sensory events via "*nāmarūpa paccayā saḷāyatana*," where existing *indriya* become *āyatana* for a new sensory event.
- Note that our *indriya* (*cakkhu*, *sota*, *ghāṇa*, etc.) do not always act as *āyatana.* Only when we act with *lobha*, *dosa*, and *moha* does the *indriya* becomes *āyatana* and lead to new *kamma*.

Connection to *Gati* (Habits/Character)

12. In many posts at the site, we have discussed how our *gati* lead to the creation of *viññāṇa* for certain things we crave (and dislike); see, for example, "2. Viññāṇa (Consciousness) can be of Many Different Types and Forms" and "3. Viññāṇa, Thoughts, and the Subconscious."

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- We have also discussed how such *viññāṇa* arise due to our *gati*, see, for example, "Gati to Bhava to Jāti – Ours to Control," "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)."
- So, *gati* and *kamma viññāṇa* are related to each other, feed on each other, and enhance each other.

We Don't Have Control Over *Vipāka Viññāṇa*

13. *Vipāka viññāṇa* are the results of the previous *kamma* and cannot be stopped. What we need to stop is *kamma viññāṇa* that AUTOMATICALLY arise due to our *gati*; see, "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."

- Now we are essentially putting together the pieces of a puzzle to develop the Buddha's worldview to illustrate how the mind creates the world. Key pieces to the puzzle are in various sections of the website. In the "Living Dhamma" section, all those components start from the essential components.
- The picture will become more precise with the next post in the series, "Kamma Viññāṇa and Nāmarūpa Pariccheda Ñāṇa."

3.8.1.4.3 Anidassana Viññāṇa – What It Really Means

January 6, 2018; revised October 10, 2019; April 12, 2021; January 12, 2022; January 29,2024; June 28,2024

Introduction

1. I have seen several discussion forums discuss the verse, "*viññāṇāṁ anidassanaṁ anantaṁ sabbato pabhaṁ..*". Many say, "There is controversy about the precise meaning of this enigmatic phrase." See, for example, "WebLink: suttacentral: Viññāṇa anidassana: the state of boundless consciousness."

- The most common translations say, "Consciousness is non-manifest (sometimes as consciousness without surface), infinite, radiant all around."
- Such incorrect translations then led to another drastic error: saying that "*anidassana viññāṇa*" is the same as the "*pabhassara citta*" and even as *bhavaṅga*. All these are astonishingly wrong!

What Is *Viññāṇa*?

2. *Viññāṇa* is a central and critical concept to understand. I have started an in-depth discussion of *viññāṇa* in an advanced subsection of the "Living Dhamma" section: "Viññāṇa Aggregate."

- In this post, I describe a meaningful translation to the verse, "*viññāṇāṁ anidassanaṁ anantaṁ sabbato pabhaṁ..*" that is consistent with all the *suttā* in the *Tipiṭaka*. I would welcome any evidence to the contrary.
- Now, we are getting into deep concepts. I urge you to read the related posts mentioned above first. Depending on one's background, grasping these concepts may take time.
- One needs to read the posts in the subsection "Nāma & Rūpa to Nāmarūpa," of which "Viññāṇa Aggregate" is a part. If one does not understand those concepts, one could read earlier posts in the "Living Dhamma" section. It is designed to go from simple to profound.

What Does *Anidassana* Mean?

3. First, let us find the meaning of "*anidassana*" from the *Tipiṭaka*. The word *nidassana* means an 'illustration' is visible. *Anidassana* implies something that is not visible.

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- For example, *dhammā* impinge on the *mana indriya* and give rise to *mano viññāṇa* via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." Those *dhammā* also cannot be seen; *dhammā* are just energies lying below the *suddhaṭṭhaka* stage.
- These *dhammā* are "***anidassanaṁ** appaṭighaṁ dhammāyatana pariyāpanna rūpaṁ*" or "**cannot be seen**, cannot be touched, and belong to the *dhammāyatana";* see, "What are rūpa? – Dhammā are rūpa too!."

4. In the WebLink: suttacentral: *Kakacūpama Sutta* (MN 21): "..*Seyyathāpi, bhikkhave, puriso āgaccheyya lākhaṁ vā haliddiṁ vā nīlaṁ vā mañjiṭṭhaṁ vā ādāya. So evaṁ vadeyya: 'ahaṁ imasmiṁ ākāse rūpaṁ likhissāmi, rūpapātubhāvaṁ karissāmī'ti. Taṁ kiṁ maññatha, bhikkhave, api nu so puriso imasmiṁ ākāse rūpaṁ likheyya, rūpapātubhāvaṁ kareyyā"ti? "No hetaṁ, Bhante." "Taṁ kissa hetu"? **"Ayañhi, Bhante, ākāso arūpī anidassano.** ."

Translated: "..*Bhikkhus*, a man may come along bringing off white, yellow, or dark green or crimson colors, and say: 'I will draw shapes in the sky; I will make material shapes appear.' What do you think about this, monks? Could that man draw pictures in the sky with those colors?" "No, *Bhante*. **It is not possible to draw shapes in the empty sky that are visible**, that can manifest as figures."

5. In the "WebLink: wikipedia.org: *Nibbāna*-The Mind Stilled" series, Bhikkhu Kaṭukurunde Ñāṇananda has provided more evidence that "*anidassana*" means "something that is not visible" or "something that does not manifest"; see, Sermons 7 and 8 in Volume II, which can be found under "Published work" section at, "WebLink: wikipedia.org: Katukurunde Ñāṇananda Thera." [WebLink: PDF File: seeingthroughthenet.net: Books by Bhikkhu Kaṭukurunde Ñāṇananda]

- However, his explanation of *viññāṇa* is critically wrong, as I explain below. That is a common mistake that I see in many current interpretations. See, "Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāṇa."

Viññāṇa Is More Than Consciousness

6. Even in *Theravāda* textbooks, *Viññāṇa* is translated as "consciousness" or "awareness." But it is much more than that. ***Viññāṇa* represents much more: "our hopes and desires that we want from this world."** That is a critical point — that makes the connection between mind and matter (*rūpa*).

- We believe that things in this world will provide us with long-lasting happiness. Thus, we do *vacī* and *kāya saṅkhāra* to achieve them. Then, "*saṅkhāra paccayā **viññāṇa***" leads to the cultivation of a corresponding *viññāṇa.*
- *Viññāṇa* (especially *kamma viññāṇa*) means without *ñāṇa*. When following the Noble Path, one comprehends the Three Characteristics of nature (*anicca*, *dukkha*, *anatta*). Then, one realizes the unfruitfulness of having such false hopes, i.e., cultivate *paññā*.

7. That is quite clear from *Paṭicca Samuppada*: "*avijjā paccayā saṅkhāra; saṅkhāra paccayā **viññāṇa**; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā saḷāyatana, saḷāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, marana, **soka-parideva-dukkha-domanassupāyāsā sambhavan'ti***." [*Avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṁ, viññāṇapaccayā nāmarūpaṁ, nāmarūpapaccayā saḷāyatanaṁ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṁ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*]

- **All future suffering** arises because we act with *avijjā* (i.e., generate *abhisaṅkhāra*) to achieve pleasurable worldly things and thereby create ***viññāṇa***.

Two Types of *Viññāṇa*

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8. Each *citta* of a human — which exists only for a billionth of a second — is contaminated in 9 stages. Then it is added to the *viññāṇakkhandha*! See; "Pabhassara Citta, Radiant Mind, and Bhavaṅga."

- **A *kamma viññāṇa* is a contaminated *citta.*** Those arise via "*saṅkhāra paccayā viññāṇa*." However, *vipāka viññāṇa* are just consciousness or "awareness"; see, "Viññāṇa – What It Really Means."
- The contamination of a *citta* manifests in *saññā* and *vedanā*."
- See details in "Nāma & Rūpa to Nāmarūpa."

9. It is stated in the "WebLink: suttacentral: *Saṅgīti Sutta* (Dīgha Nikāya 33)": "*Tividhena rūpasaṅgaho—sanidassanasappaṭighaṁ rūpam, anidassanasappaṭighaṁ rūpaṁ,* ***anidassanaappaṭighaṁ*** *rūpaṁ*." [***Sanidassanasappaṭigha*** = *Sanidassana Sappaṭigha.* Only light falls into this category as it can be "seen" and "detected with instruments." ***Anidassanasappaṭigha*** = *Anidassana sappaṭigha. Sadda* (sound), *gandha* (odor particles), *rasa* (taste particles), and *phoṭṭhabba* (matter responsible for the touch) cannot be seen but can be detected with instruments. ***Anidassanaappaṭigha*** = *Anidassana Appaṭigha.* Only *dhamma rūpa* belongs to this category since that cannot be seen or detected with any instrument. Scientists are unaware of this category.]

Translated: "Threefold classification of *rūpa* (matter) – visible and graspable, invisible and graspable, **invisible and ungraspable**."

- Three types of *rūpa* are sensed with the six sense faculties – the five physical senses and the *mana indriya*.
- Those *rūpā* detected with the *mana indriya* are *dhammā*: "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*"; see, "What are rūpa? – Dhammā are rūpa too!."
- These are the *rūpa* of the third kind: **invisible and ungraspable** (***anidassan*** *aappaṭighaṁ*): "*anidassanaṁ appaṭighaṁ dhammāyatana pariyāpanna rūpaṁ*"; see, "What are rūpa? – Dhammā are rūpa too!."
- Those *rūpā* of the third kind are same as *nāmarūpa* that arise due to *viññāṇa:* "Kamma Viññāṇa and Nāmarūpa Paricceda Ñāṇa."
- That is explained systematically in the subsection: "Nāma & Rūpa to Nāmarūpa."

Viññāṇa Is The Link Between Mind and Matter

10. ***Viññāṇa* is also the link between mind and matter**, even though it is in the "*nāma"* or mind category" most of the time.

- In the WebLink: suttacentral: Paticcasamuppāda Vibhaṅga, *nāma* is defined as only the first three *khandha*: "*Tattha katamaṁ nāmaṁ? Vedanākkhandho, saññākkhandho, saṅkhārakkhandho—idaṁ vuccati "nāmaṁ*." This is a clear indication that *viññāṇa khandha* does not really belong in the "*nāma* or mind category."
- Even though *vipāka viññāṇa* is conclusively in the "*nāma*" category, *kamma viññāṇa* have energies, and thus fall into the *rūpa* category. Sometimes, *viññāṇa* is not included in the "*nāma*" category for this reason.
- The post "Viññāṇa – What It Really Means" pointed that out. You may want to read that first. As that post pointed out, *kamma viññāṇa* are different from *vipāka viññāṇa* in that *kamma viññāṇa* have energies embedded in them.
- Solid confirmation is in the WebLink: suttacentral: *Majje Sutta* (AN 6.61), **where the Buddha stated that *nāma* is at one end, *rūpa* is at the other end, with *viññāṇa* in the middle:** "*nāmaṁ kho, āvuso, eko anto, rūpaṁ dutiyo anto, viññāṇaṁ majjhe, taṇhā sibbinī;*" ["Name (*nāma*), friends, is one end; form (*rūpa*) is the second end; consciousness (*viññāṇa*) is in the middle; and attachment

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(*taṇhā*) is the seamstress." For attchment sews one to the production of this or that state of existence. It is in this way that a *bhikkhu* directly knows what should be directly known; fully understands what should be fully understood; and by doing so, in this very life he makes an end of suffering.]

Viññāṇa Is The Cause For Rebirth and Suffering

11. The fundamental nature of *viññāṇa* as the cause for suffering is clearly stated in the "WebLink: suttacentral: *Dvayatānupassanāsutta* (Sutta Nipata 3.12)":

"*Yaṁ kiñci dukkhaṁ sambhoti,*

Sabbaṁ viññāṇapaccayā;

Viññāṇassa nirodhena,

Natthi dukkhassa sambhavo."

Translated: "Whatever suffering that arises, all that arises due to *viññāṇa*; **When arising of *viññāṇa* is stopped, suffering due to new existences cannot arise."** Note that *viññāṇa* here refers specifically to *kamma viññāṇa* discussed in #8 above.

- That should lay to rest any arguments about *viññāṇa* being the same as *Nibbāna, pabhassara citta*, or *bhavaṅga.*
- A critical point that I have been trying to make is that when one sees such dramatic contradiction somewhere, one should be skeptical about that source's trustworthiness. That is the only way to make progress.

Brahmanimantanika Sutta (MN 49)

12. The phrase "*viññāṇāṁ anidassanaṁ anantaṁ sabbato pabhaṁ*." appears in the WebLink: suttacentral: *Brahmanimantanika Sutta* (Majjhima Nikāya 49). I will first provide the essential parts of the Sutta relevant to the meaning of this verse.

Here is the essence of the Sutta in plain English:

At one time, the Buddha saw that the following wrong view came to the mind of the Baka *Brahmā* (who is the leader of the Mahā Brahma realm; see "31 Realms of Existence"): "My existence is permanent, it is stable, it is eternal, and is not liable to passing away."

To correct the wrong view of the Baka Brahmā, vanishing from near the great sāl-tree in the Subhaga Grove at Ukkaṭṭhā, the Buddha appeared in that Brahma-world.

Baka *Brahmā* saw the Buddha coming, welcomed him, and told him: "*Idañhi, mārisa, niccaṁ, idaṁ dhuvaṁ, idaṁ sassataṁ, idaṁ kevalaṁ, idaṁ acavanadhammaṁ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṁ uttari nissaraṇaṁ natthī'ti.*"

Translated: "This existence, good sir, can be maintained to my liking; it is stable, it is eternal. It encompasses all and is not liable to pass away. It is neither born nor does it age, die, or pass away. There is no further release from this existence."

The Buddha replied: "You are ignorant. You say your existence can be to your liking, but that is not so. It is not permanent as you say…" (*yatra hi nāma aniccaṁyeva samānaṁ niccanti vakkhati, addhuvaṁyeva samānaṁ dhuvanti vakkhati*).

- By the way, it is essential to note that the Pāli word for "permanent" is "*dhuva*" and not "*nicca.*"

The Buddha added, "..although you say there is no further release, there is indeed a permanent release" ("*santañca panaññaṁ uttari nissaraṇaṁ "natthaññaṁ uttari nissaraṇan"ti vakkhatī'ti.*"

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- Then there is an account of how Māra the Deva, having entered a particular company of Brahmā, spoke to encourage the Brahma. I will skip that account to get to the crux of the matter.

Baka *Brahmā* then replied to the Buddha: "But, good sir, I say "nicca" because it is so, I say "stable" because it is stable, I say "eternal" because it is eternal. There is no more suffering,…I have escaped from the cravings for *pathavi, āpo, tejo, vāyo dhātu*." (Meaning he has overcome *taṇhā* for sensual pleasures available in the *kāma loka* comprised from the four (*cattāro*) *mahā dhātu*).

The Buddha told the Baka *Brahma* that he knew that the Baka *Brahma* had transcended the *kāma loka* and was fully aware of his powers. The Buddha added that there were things in this world that the Brahma was unaware of. (1) There are higher Brahma realms, (2) Baka Brahma himself was in the Abhassara Brahma realm, died there and was now reborn in this lower Brahma realm. The Buddha told the Baka *Brahma*: "You neither know nor see those higher realms, but I know and see them."

Here is the relevant part of the Sutta where the Buddha tells Baka Brahma: "*Pathaviṁ kho ahaṁ, brahme, pathavito abhiññāya yāvatā* ***pathaviyā pathavattena ananubhūtaṁ*** *tadabhiññāya pathaviṁ nāpahosiṁ, pathaviyā nāpahosiṁ, pathavito nāpahosiṁ, pathaviṁ meti nāpahosiṁ, pathaviṁ nābhivadiṁ…*"

Translated: Brahma, knowing *pathavi* to be just *pathavi* (devoid of life), knowing the true nature of *pathavi*, I do not take *pathavi* to be me. (No attachment to things in the *kāma loka* made out of the (condensed versions of) *cattāro* (four) *mahā bhūta*)."

- Then he repeated the same verse for the other three *mahā bhūta* of which the bodies of beings in *kāma loka* are made of *āpo*, *tejo*, *vāyo*.

Finally, he summarized it all in the following verse, which we discussed in the post: "***Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ****, taṁ pathaviyā pathavattenaananubhūtaṁ, āpassa āpattena ananubhūtaṁ, tejassa tejattena ananubhūtaṁ, vāyassavāyattena ananubhūtaṁ, bhūtānaṁ bhūtattena ananubhūtaṁ, devānaṁ devattenaananubhūtaṁ, pajāpatissa pajāpatittena ananubhūtaṁ, brahmānaṁ brahmattenaananubhūtaṁ, ābhassarānaṁ ābhassarattena ananubhūtaṁ, subhakiṇhānaṁ subhakiṇhānaṁ subhakiṇhattena ananubhūtaṁ, vehapphalānaṁ vehapphalattena ananubhūtaṁ, abhibhussa abhibhuttena ananubhūtaṁ, sabbassa sabbattena ananubhūtaṁ..*"

Translated: "***Viññāṇa* is unseen, infinite, and leads to the rebirth process for all**. With *viññāṇa* (defiled consciousness), one cannot comprehend the real nature of *pathavi*, *āpo, tejo, vāyo, bhūta, deva, pajāpati brahma, ābhassara brahma, subhakiṇha brahma, vehapphala brahma*, etc., i.e., everything in this world (*sabba*)."

- See, "Bhūta and Yathābhūta – What Do They Really Mean." Also, note that *viññāṇa* referred to in the above verse and in #11 is "*kamma viññāṇa"* and NOT "*vipāka viññāṇa"*; see, "Abhisaṅkhāra Lead to Kamma Viññāṇa."

Then, the Buddha concluded: "Thus, Brahmā, I am not merely on an exact equality with you regarding super-knowledge; I am indeed higher in knowledge."

Then Brahma challenged the Buddha, saying that he would disappear and that if the Buddha were of higher knowledge, the Buddha should try to find him. But he was unable to hide from the Buddha.

Then the Buddha said, "Now I am vanishing from you, *Brahmā*. Find me if you can." Of course, Brahma could not find the Buddha and thus had to concede defeat.

That is the essence of that long *sutta* relevant to this discussion.

There Is No Refuge In Any of The Thirty One Realms

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13. We must realize that, indeed, the Mahā *Brahmā* has a very long lifetime: of a quarter of the age of our universe (several billion years).

- Furthermore, *Brahmās* do not have solid bodies like ours, so they are not subject to diseases or bodily pains. They live a peaceful life until the end of their *bhava*. So it is no surprise that the Baka *Brahma* thought he had overcome all suffering by getting rid of the human body. See the post on "Body Types in 31 Realms – Importance of Manomaya Kāya" for details on the bodies of beings in other realms.
- Of course, Brahmā can still have future births in the *apāyā*. Unless they had attained at least the *Sotāpanna* stage of *Nibbāna,* they have only suppressed *kāma rāga* and have not removed any of the ten *saṁyojana*.
- That should give us a lot to think about our suffering-causing body that lasts only about 100 years! There is absolutely nothing to be proud of one's physical body or to feel that it is worthwhile to take this foul body to be "mine." That is one way to get rid of *sakkāya diṭṭhi.*
- **The question is not whether there is a "self" or not. Is it wise to think that it is worthwhile to have the perception of a "self"and do things only for the pleasure of the "self"?** If born a dog, would that dog have the same "self"? But if one does lowly deeds that a dog does (say defecating in public, having sex with children, etc.), one could be born a dog. **The wrong perception of an "unchanging self" can lead to immoral actions and suffering in future lives.**

14. I hope this post, together with the post "Anidassana, Appatigha Rūpa Due to Anidassana Viññāṇa," makes it clear what *viññāṇa* is, and what is meant by the famous verse, "*viññāṇāṁ anidassanaṁ anantaṁ sabbato pabhaṁ*."

Also, see "Where Are Memories Stored? – Viññāṇa Dhātu."

3.8.2 Rūpa Aggregate

Rūpa – What It Really Means

Bhūta and Yathābhūta – What Do They Really Mean

What are rūpa? – Dhamma are rūpa too!

3.8.2.1 Rūpa – What It Really Means

May 10, 2025; revised #7 on May 15, 2025

Like several other Pāli words, *rūpa* conveys different meanings in different contexts. However, in most cases, *rūpa* refers to "*rūpa upādānakkhandha*" that arises in the mind upon experiencing an external *rūpa*.

Introduction

1. We can clear up many misconceptions by realizing that *pañc**upādāna**kkhandha* (*pañca **upādāna** khandha*) is a mental process. **All the terms in *pañcupādānakkhandha* arise in the mind.**

- It is clear that the latter four components (*vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) arise in the mind.
- So, we must look carefully at the "*rūpa*" component of *pañc**upādāna**kkhandha*.
- When we understand that, **we can see why *pañcakkhandha* (*pañca khandha*) NEVER arises in a *puthujjana* or even any Noble Person below the Arahant stage. In all situations, it is the *pañcupādānakkhandha* (*pañca upādāna khandha*) that automatically arises with any sensory input, as shown below.**

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Mind Sees *Rūpa Upādānakkhandha*, Not the External *Rūpa*

2. This may come as a surprise to many. In the *suttās*, the Buddha almost always used the word "*rūpa*" to indicate "*rūpa upādānakkhandha*" (multiple mental images that arise in the mind upon seeing an 'external *rūpa*').

- Consider a "seeing event" where A sees X approaching. **With just one look at X**, A can recognize X as his friend. Instantly, a joyful emotion arises in A, and he smiles.
- Even though it is a simple example of a "sensory input," we can learn much by examining what happens in A's mind upon seeing X.
- **Recognition is an unimaginably fast mental process.** First, the mind must match what is seen with prior experiences; **otherwise, recognition is impossible.** Thus, A's mind must go through past experiences with X to recall past experiences where they had mutually good experiences.
- See "Amazingly Fast Time Evolution of a Thought (Citta)."

3. That means, A's mind would have gone through at least the most recent interactions with X. It happens so fast that we are unaware that the mind is doing such a scan. Suppose A's mind recalled, for example, how they went to a party the previous night and had a good time. The mind would recall scenes from the party (without us being aware), who else was there, and the activities that took place there. All those are mental images of not only people and things he saw there, but the emotions he felt are also included.

- This is why "seeing X" is more than just seeing a "snapshot" of X. It involves "past mental images of X" and also "emotions involved in those activities."
- In other words, recognizing someone or something as a "seeing event" **requires** recalling past experiences. This is an automatic process that happens without us realizing it.
- **It is accomplished with the *saññā*, a *cetasika* (mental factor), which arises with every *citta*.**

Saññā – Based on Prior Experience

4. The 1980 comedy movie "The Gods Must Be Crazy" provides a good example of **how *saññā* of a worldly object is established in the mind via familiarity and experience ("preconditioning.")**

- The movie stars Xi, a hunter-gatherer of the Kalahari Desert, whose tribe discovers an old-fashioned Coca-Cola bottle dropped from an airplane.
- Since the tribe is fully isolated from the modern world, they have no idea about Coke or even glass bottles. Thus, they were utterly confused when they saw the glass bottle. They initially thought it was a gift from the Gods.
- The following clip, **up to 1 minute**, is enough to get the idea. The rest is related to other aspects of the movie storyline.

  WebLink: Youtube: Coca-Cola bottle dropped from gods? | The Gods Must Be Crazy

- If we saw a Coke bottle, the "*saññā*" of the drink would instantly appear in our minds. However, Xi (or any of his people) had never experienced the taste of Coke or seen a Coke bottle or any glass object. They could not generate a "*saññā*" for the Coke bottle; **it was a mysterious object.**
- **One must have prior experience with an object to identify it, i.e., to establish *saññā* about it!**
- The above is from the post, "Saññā – What It Really Means". It is a good idea to read that post to get a good idea of the meaning of "*saññā*."

5. In the "WebLink: suttacentral: *Mālukyaputta Sutta* (SN 35.95)," the Buddha asked the following question: "What do you think, Māluṅkyaputta? **Would any desire or greed arise** if you saw something that

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you had never seen before or had no familiarity with?" and Ven. Māluṅkyaputta answered, "No. *Bhante*." See #3 of "'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā."

- It is not easy to come up with an example of something that "**we have never seen before or had no familiarity with**." That is why the example in the video above is excellent. That Amazon tribe had never tasted Coca-Cola or seen a Coke bottle (or anything made of glass).
- **However, saññā is more than recognition. It can also cause attachment via likes or dislikes based on past experiences. That idea of "inducing attachment" is of critical importance to us. The "*rūpa*" that arises in a mind (not the "external *rūpa*") may cause us to attach to it.**
- Even though Xi did not generate *rāga* or *dosa* upon seeing the Coke bottle, he still became attached to it with *moha* (ignorance) and started a journey to reach the "end of the world" to get rid of it, as discussed below in #9.

Same "External *Rūpa*" Leads to Different Emotions in Different People

6. Suppose three people, A, B, and C, sit in a small coffee shop. They are all facing the door, and person X walks in. Suppose that person X is a close friend of A, the worst enemy of B, and C does not know X. We will also assume that all are males.

- So, let us see what happens within a split second. A recognizes X as his friend, and a smile comes to his face. B recognizes X as his enemy, and his face darkens instantly.
- On the other hand, C's mind does not register anything about X, and X is just another person to him. He immediately goes back to whatever he was doing.
- It is informative to consider the vastly different responses from A, B, and C upon seeing X.

7. In #2 and #3 above, we discussed how A recognizes X as his friend based on past experiences.

- Recognition is an unimaginably fast mental process. First, the mind must match what is seen with one's prior experiences. Thus, A's mind must go through past experiences with X to recall past experiences where they had mutually good experiences. The same holds for B; for him to recognize X as an enemy, his mind would have gone through his past experiences where he got into arguments/fights with X.
- Therefore, recognition requires **"mental images of past experiences."**
- **This is a critical observation.** Even though we think of "seeing something" as "taking a snapshot" (like taking a photo with a camera), **even taking one look at X in the above example is a complex process with many steps occurring within a fraction of a second.**
- **That complex process happens in an unbelievably short time.** This is why the Buddha said he could not even give an example to indicate how fast the mind is. See "WebLink: suttacentral: 5. Panihitaacchavagga (AN 1.48)." The short *sutta* says: "*Nāhaṃ, bhikkhave, aññaṃ ekadhammampi samanupassāmi yaṃ evaṃ lahuparivattaṃ yathayidaṃ cittaṃ. Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṃ cittan*"ti." **Translated:** "I consider, *bhikkhus*, that there is no phenomenon that comes and goes so quickly as *citta*. It is not easy to find an analogy (a simile) to show how quickly *cittās* rise and fall."

All Five *Upādānakkhandha* Arise In a Sensory Event

8. **A critical observation is the following: Not only "the physical features of X," but also the joyful memories of past experiences of X would arise in A's mind upon seeing X.**

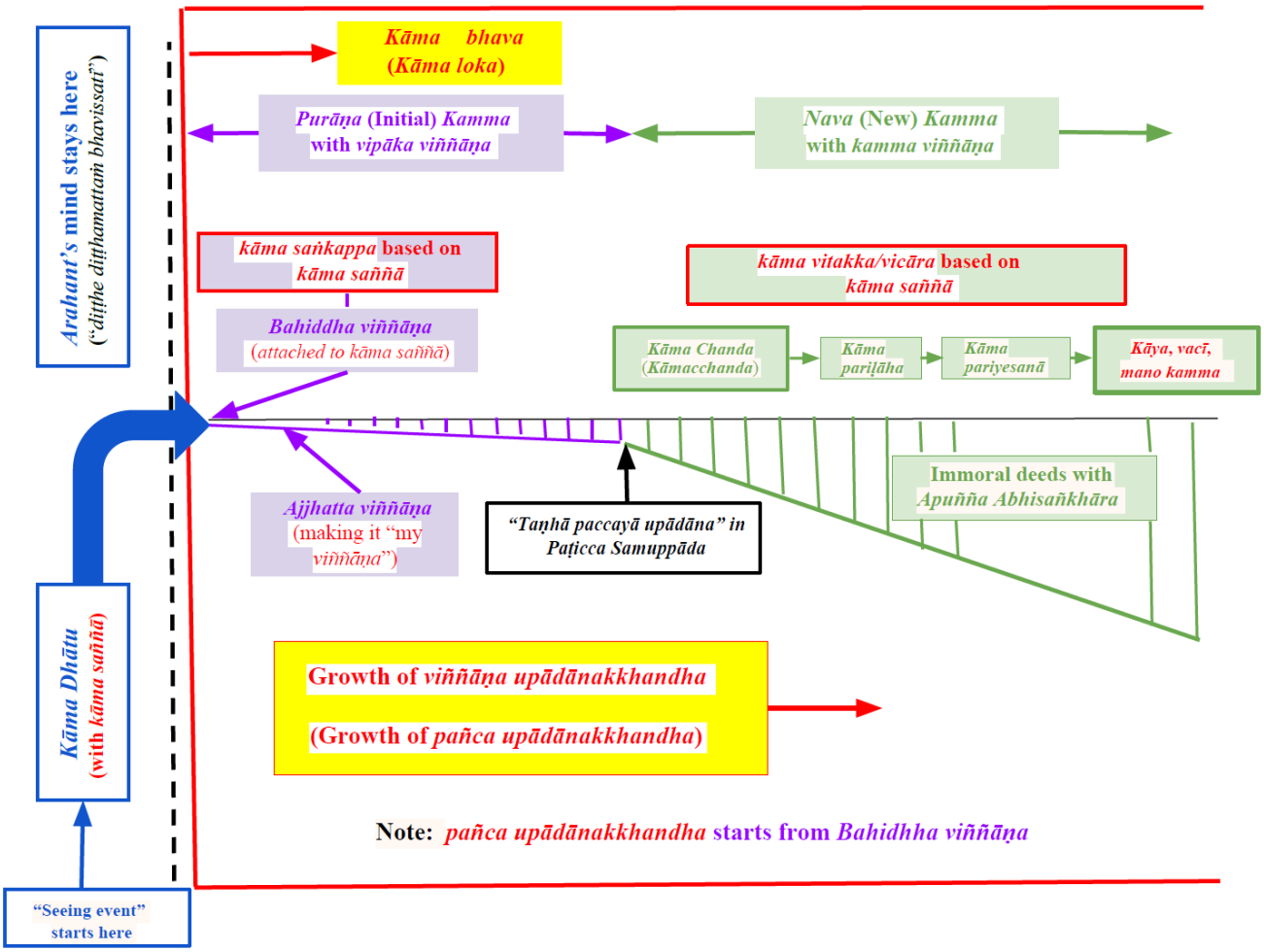
- **In those past experiences**, A would have experienced mostly "*sukha vedanā*," and A would have recognized X with "*saññā*" just as in the present case. A's mind would have generated *saṅkhāra* and *viññāṇa* too.
- In other words, all five *upādānakkhandha* would have also arisen in those past experiences!

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- Thus, simultaneously with the recognition of X, **those past emotions (*vedanā, saññā, saṅkhāra, viññāṇa*) also came instantly to A's mind.**
- This is why the Buddha described a sensory event with *pañc**upādāna**kkhandha*, which many translators translate as "five **grasping** aggregates." Here, "grasping" (*upādāna*) means to attach with *rāga*, *dosa*, or *moha*.

Mind Attaches to "*Rūpa Upādānakkhandha*" Even in the *Purāṇa Kamma* (*Vipāka*) Stage

9. The time sequence of attachment to a "seeing event" is shown in the chart below. It is a simplified version of the charts discussed in previous posts.



Purāṇa and Nava Kamma - 5

Download/Print: "WebLink: PDF Download: Purana and Nava Kamma – 5"

- Even in the "*kāma dhātu*" stage, to the extreme left, a mind goes through the "recalling past events process" that we discussed in #6 and #7 above. This is when the minds of A, B, and C "get the *saññā*" of person X. Thus, even though I indicate the "*bahiddha viññāṇa*" stage with a small dot, it is already complex; with the mind engaging further, it expands as shown.
- Even the mind of C (we recall that all three are *puthujjanās*) instantly moves to the "*bahiddha viññāṇa*" stage in the *kāma loka* (red box). As we have discussed, the mind of anyone with all ten *saṁyojana* intact) will ALWAYS move to *kāma loka*. **Thus, even the "*vipāka viññāṇa*" stage is not attachment-free.** See, "Is Cakkhu Viññāṇa Free of Defilements?" However, C's mind will not get to the "*nava kamma*" stage because his mind would not go through the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*; see the above chart.

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- As discussed above, A and B attach to the "seeing event" with liking and dislike, respectively. Their minds advance to the "*nava kamma*" stage.
- We remember that attachment (*taṇhā*) can occur via like, dislike, or even with a neutral mind (with *rāga*, *dosa*, and *moha*, respectively). See "Taṇhā – How We Attach Via Greed, Hate, and Ignorance." In the case of Xi (of the Amazon tribe, discussed in #4), attachment to the Coke bottle happens via *moha*; even though his mind did not generate *rāga* or *dosa*, he was fully confused and got into a lot of trouble trying to get rid of the bottle.

Mind Deals With "*Rūpa Upādānakkhandha*" and Not a Single "Snapshot"

10. As we saw in #2 and #3 above, the time sequence for A to recognize X MUST involve the following steps: (i) Upon seeing X (in one glance), A's mind would have to go through past experiences with X. (ii) Based on those past experiences (which include images of X and the emotions associated with such past images), A recognized X as his friend, and (iii) that recognition led to a positive mindset (*viññāṇa*) arising in A.

- Thus, the process of recognizing X involved much more than receiving a "snapshot of X." Specifically, it REQUIRED recalling "past *rūpa* of X" that arose in the mind of A in many past encounters with X and also the mental factors associated with those past experiences.
- This is why a "seeing event" involves "*rūpa upādānakkhandha*," which is defined to include "past *rūpa*" of X (that had arisen in A's mind). In addition, "past *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*" also contributed to helping recognize X. (In addition to the "past" component, there are ten more possible components in each *upādānakkhandha*. See "WebLink: suttacentral: *Khandha Sutta* (SN 22.48)." We will discuss that later.)
- **Critical conclusion**: Any sensory event involves all five aggregates: *rūpakkhandha*, *vedanākkhandha*, *saññākkhandha*, *saṅkhārakkhandha*, and *viññāṇakkhandha*. However, since a *puthujjana* has NEVER experienced *pañcakkhandha*, but ALWAYS experienced *pañcupādānakkhandha*, **we must re-state that as follows: Any sensory event involves all five "grasping" aggregates:** *rūpa* ***upādānakkhandha***, *vedanā* ***upādānakkhandha***, *saññā* ***upādānakkhandha***, *saṅkhāra* ***upādānakkhandha***, and *viññāṇa* ***upādānakkhandha***.

Summary

11. It is critical to understand the following to pursue the Noble Path.

- *Saññā* means more than "perception" or "recognition." Our bodies and the external environment are built (via *Paṭicca Samuppāda*) to generate "false emotions" or "distorted *saññā*." This is discussed in detail in "Worldview of the Buddha."
- Each of our sensory experiences leads to *Paṭicca Samuppāda* cycles. The sensory experience for a *puthujjana* always starts with the "*purāṇa kamma*" stage. It may proceed to the "*nava kamma*" stage only if the mind is sufficiently interested in the sensory input. If not, the *Paṭicca Samuppāda* process stops at the "*taṇhā paccayā upādāna*" step, and no new "*kammic* energies" are generated.
- At the beginning of sensory experience, the mind must first recognize it. **That recognition is only one part of *saññā*.** That recognition is based on prior similar experiences, and the emotions associated with them also come to the mind; **that leads to automatic attachment** to the sensory input for anyone below the *Arahant* stage, i.e., anyone with unbroken *saṁyojana*.
- Until that automatic attachment that takes the mind to the *bahiddha viññāṇa* stage is stopped, one is not fully released from the rebirth cycle. That can happen only by understanding how the "*purāṇa kamma*" stage is initiated; see "Sandiṭṭhiko – What Does It Mean?"

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- The discussion on the origin of the "distorted *saññā"* leads to the fact that a mind attaches to sensory inputs via a complex process taking into account not just a "snapshot" of the sensory input, but one's prior experiences. Thus, **"*rūpa*" does not refer only to the external stimulus** but is inherently connected to an "**aggregate of prior experiences**" or "***rūpa upādānakkhandha***." It is mainly in *Abhidhamma* that "external *rūpa*" made of *pathavi*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa*, *oja* (i.e., *suddhaṭṭhaka*) are discussed.
- In the same way, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* **in the *Sutta Piṭaka*** (almost always) refer to *vedanā* ***upādānakkhandha***, *saññā* ***upādānakkhandha***, *saṅkhāra* ***upādānakkhandha***, and *viññāṇa* ***upādānakkhandha***.

3.8.2.2 Bhūta and Yathābhūta – What Do They Really Mean

December 28, 2017; revised January 21, 2022; re-written August 31, 2022 (#10 revised later in the day) (#10 revised on October 17, 2022); revised December 3, 2022 (#6); revised March 8, 2023; revised April 15, 2023; January 13, 2024 (#1, added #18)

Yathābhūta – True Nature of *Bhūta*

1. *Yathābhūta* is usually translated as "true nature" (close to the true meaning but does not provide the essence of it.) Some people think that implies that *bhūta* means "nature"; others translate *bhūta* as "becoming." **Both are wrong.**

- In *yathābhūta ñāna*, "*yathā*" means "true nature," and *ñāṇa* means wisdom. Thus, it means "wisdom about the true nature of this world made of four types of *bhūta*: *pathavi*, *āpo*, *tejo*, and *vāyo*.
- Everything in this world (alive and inert) is made of *bhūta.*
- As discussed in "The Origin of Matter – Suddhaṭṭhaka" these *bhūta* have origins in mind, specifically in *javana citta*. **In summary, that means we live in a world made up of our minds and suffer immensely.** That suffering goes away when one fully understands that.

2. *Bhūta* is a Sinhala word as well as a Pāli word. It means a "ghost," i.e., "not real" or "an illusion." That deeper meaning is associated with the four elemental "*bhūta*": *pathavi*, *āpo*, *tejo*, and *vāyo*. That is also why a *gandhabba* is called a "ghost" too: "Ghost 1990 Movie – Good Depiction of Gandhabba Concept." Also, see #5 below.

- One cannot ever see *mahā bhūta* individually. The smallest unit of matter is a *suddhaṭṭhaka*, which consists of the four elemental *bhūta* AND *vaṇṇa*, *gandha*, *rasa*, and *oja*. Thus, a *suddhaṭṭhaka* ("*suddha*" + "*aṭṭha*" where "*suddha*" is pure or fundamental and "*aṭṭha*" is eight) means "pure octad" or "pure unit of eight components." The formation of a *suddhaṭṭhaka* is discussed in "The Origin of Matter – Suddhaṭṭhaka."
- Note that the four elemental *bhūta* (*paṭhavī*, *āpo*, *tejo*, and *vāyo*) are the primary *rūpa*. All others, including *vaṇṇa, gandha, rasa, and oja*, are derived from them and are called *upādāya rūpa*. Those arise due to *taṇhā* for the primary *rūpa*.

The origin of *Suddhaṭṭhaka* (and thus the World) is the Mind

3. As mentioned in that post, *bhūta* originates in "*gati*" (one's character/habits). When one cultivates a certain *gati*, that can lead to the creation of *bhūta* (*suddhaṭṭhaka*) produced in *javana citta* according to *abhisaṅkhāra*.

- To understand these keywords, one needs to know about *gati* (I have sometimes spelled it as *gathi,* the way it is pronounced.) For example, see "Gati, Bhava, and Jāti. "
- Modern science struggles to distinguish between pure energy and tangible matter; see the Reference below. **That demarcation happens at the *suddhaṭṭhaka* stage.**

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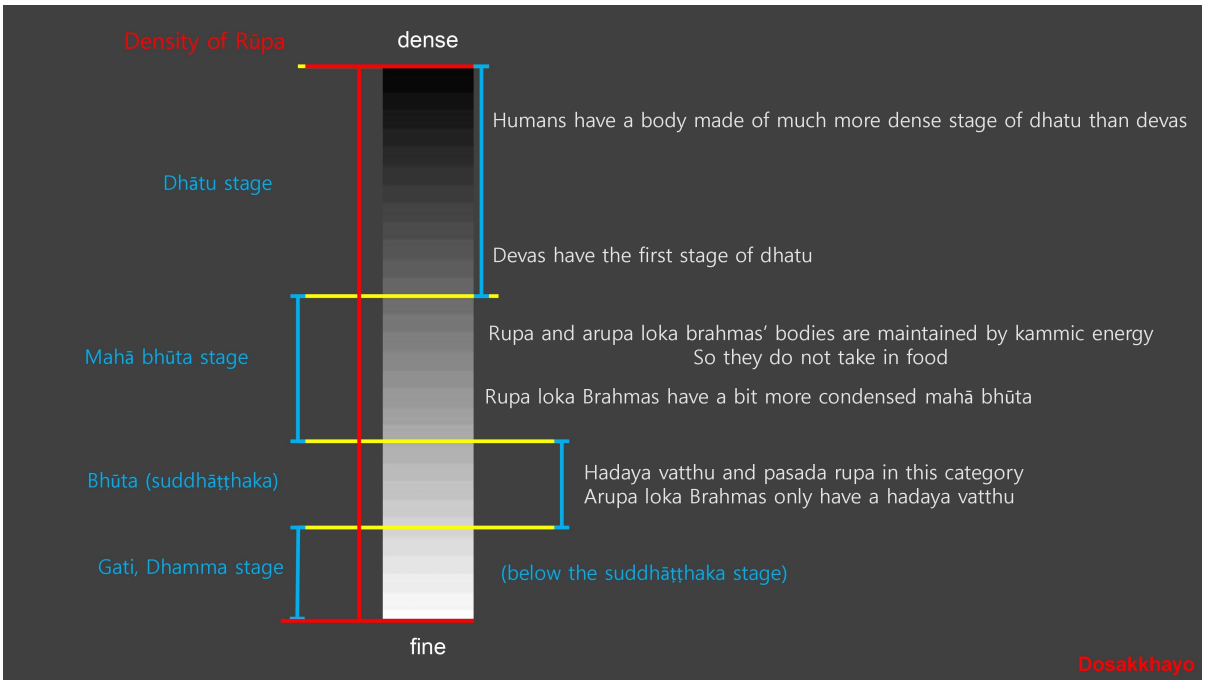
Mind Energy to Matter

4. A *suddhaṭṭhaka* is much smaller than even a photon (a particle of light,) and the Buddha said that *mahā bhūta* are actual "smallest units of matter." **That is why he called them *bhūta*.**

- One can NEVER see them or detect them individually. As we mentioned above, the smallest unit of *rūpa* or a *suddhaṭṭhaka* consists of eight subunits, including the four primary *bhūta*.
- Furthermore, all eight types of *bhūta* arise from the *gati* of living beings; see "The Origin of Matter – Suddhaṭṭhaka." A person with rough character qualities is likely to create *suddhaṭṭhaka* with a higher proportion of *pathavi*, etc.

5. Billions and billions of *suddhaṭṭhaka* are combined to lead to the *mahā bhūta* stage of *rūpa*. *Brahmās* have bodies made of *mahā bhūta*. Only *Brahmā* can see such fine *rūpa*.

- **Large aggregates of *mahā bhūta* combine to form the denser "*dhātu* stage" of *rūpa*.** The bodies of *Devas* are at a lighter *dhātu* stage, and human bodies are denser.
- Forum participant Dosakkhayo has compiled a figure showing the formation of *suddhaṭṭhaka* and how their condensation leads to denser objects. **You can download it here:** "Evolution of *Rūpa*." Much merits to him!



Density of Rūpa Chart

Difference Between "Live Matter" and "Inert Matter"

6. Here, I mean by "live matter," the bodies of sentient beings. By "inert matter," I mean "mindless objects" in the world, like rocks and plants. Both types originate via the *kammic* energy created by the mind. That process is *Paṭicca Samuppāda* (PS.)

- I have only explained the arising of living beings (i.e., new *bhava*/*jāti*) via PS: "Paṭicca Samuppāda." In the future, I will write about the other aspect. Arising of anything in this world can be explained by PS.
- All mater that we see are made of such dense *dhātu*. Rocks have *dhātu* that have mostly *pathavi*. Water mostly has *āpo*. Fire mainly contains *tejo*, and wind mostly *vāyo*. Thus, earth, water, fire, and wind are called *pathavi, āpo, tejo, and vāyo*.

Some *suddhaṭṭhaka* "Acquire Life"

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7. A *suddhaṭṭhaka* is inert. It acquires "life" when energized by the mind in creating "*kammaja rūpa*." That energy is in rotation (*paribramana*) and spin (*bramana*). When that embedded energy runs out, rotation and spin stop, becoming inert again.

- For example, a *hadaya vatthu* for a new existence comes into being as a *kammaja rūpa* at the *cuti-paṭisandhi* moment. During its lifetime, the *hadaya vatthu* maintains its spin and rotation. Details at "31 Realms Associated with the Earth."
- When the *kammic* energy is exhausted, its motion stops, and the *bhava* ends. At that time, a new *hadaya vatthu* for new *bhava* is formed by *kammic* energy. Thus, NOTHING is transferred from "here to there." *Kammic* energy creates a new existence in the appropriate realm.

8. The *hadaya vatthu* is also called "*vatthu dasaka*" where *dasaka* means "ten." That is because the *hadaya vatthu* or *vatthu dasaka* has two energy modes (spin and rotation) in addition to the eight parts in the inert *suddhaṭṭhaka*. Thus the name *dasaka* (made of ten units). A *navaka* (discussed below) has only spin and is made of nine units.

- This added spin and rotation is what gives life to an inert *suddhaṭṭhaka*. That power or energy is created by *javana citta* (mind). If a *kamma bīja* has more energy, it will sustain that *bhava* (*hadaya vatthu*) for longer.
- The same is true for the five *pasāda rūpa* (*cakkhu*, *sota*, *ghāna*, *jivhā*, and *kāya*) formed at the moment of *cuti-paṭisandhi*. There are two *bhāva rūpa* (*itthi bhāva dasaka* and *purisa bhāva dasaka*) and *jīvitindriya rūpa* (a *navaka*; spin or *bramana*). The post discusses how different modes of rotation and spin give rise to these nine "life forming" basic units: "Gandhabba Sensing the World – With and Without a Physical Body."
- By the way, the word *kammaja* comes from "*kamma*" + "*ja*" where "*ja*" means birth. **Therefore, *kammic* energy creates those nine *kammaja rūpa.***

Physical Body Is Inert Without *Gandhabba*

9. Now, we can see that our heavy physical body, by itself, is inert. The real life is in the *gandhabba* with the *hadaya vatthu* and the five *pasāda.*

- At the death of the physical body, this life-sustaining *gandhabba* leaves the body, and the body becomes lifeless and decays.
- In the case of an out-of-body experience (OBE), even though the *gandhabba* leaves the physical body, it is still connected to the physical body (by a "silver cord" in the terminology of astral projection), and that is why the body does not start to decay: "Out-of-Body Experience (OBE) and Manomaya Kāya."

10. Therefore, in all life forms in the 31 realms, life energy is in the ultra-fine *manomaya kāya* ("mind-made body").

- In *kāma loka*, the *manomaya kāya* would have a *hadaya vatthu* (*vatthu dasaka*,) *bhāva dasaka,* and five *pasāda rūpa* (each of which is a *dasaka*.) A *dasaka* is a *suddhaṭṭhaka* (the smallest unit of matter with eight units) and two modes of vibration and rotation; "*dasaka*" means a "collection of ten." Thus, a *manomaya kāya* in *kāma loka* would have seven *suddhaṭṭhaka*-size units.
- In *rūpāvacara Brahma* realms, only *cakkhu* and *sota pasāda rūpa* are present in addition to *hadaya vatthu, kāya dasaka, and bhāva dasaka,* i.e., five *suddhaṭṭhaka*-size units. In the *asaññā* realm, *hadaya vatthu* is there, but it is shielded by the "physical body," which has no *mana indriya*. Thus, it cannot interact with *dhammā* (or *viññāṇa dhātu,*) and *cittās* cannot arise.
- In *arūpāvacara Brahma* realms, there is only the *hadaya vatthu*.
- **This is another critical factor in the *yathābhūta ñāṇa***: All life forms are like *bhūta* (ghosts); in essence, life is maintained by an ultra-fine (invisible) body that is impossible to see and has a temporary

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existence. Any life in any realm is short-lived on the *saṁsāric* scale. On the *saṁsāric* scale, trillion years is like a drop of water in the ocean.

Yathābhūta Ñāṇa – Ultimate Truth About the World

11. When someone comprehends what we discussed above about the true nature of matter that exists in this world, one is said to have the *yathābhūta ñāṇa*. That is the "knowledge about the true nature of things that comprise our world."

- However, just reading about them is just the start. That *ñāṇa* grows as one comprehends the finer details.
- *Yathā* means true nature. *Yathābhūta* means the true nature of matter (or the true nature of *bhūta*,) which arises via the MIND. Of course, finer details need a good understanding of *Abhidhamma*.
- However, it is sufficient for most purposes to have a rough idea.

12. This is also why the Buddha said, "*mano pubbangamā dhammā, mano settā manomayā*" in the famous *Dhammapada* verse.

- "Everything in this world has its origins in mind. The mind prepares all".
- See "Manopubbangamā Dhammā.."

13. This *yathābhūta ñāṇa* about the fundamental nature of our body also helps to get rid of the "*ghana saññā*" about our bodies. Humans value their dense bodies because they believe an unchanging "self" exists in the physical body.

- Those with *uccheda diṭṭhi* (like most current scientists and philosophers) believe that our physical body (and its brain) is all there.
- Those with *sāssata diṭṭhi* believe that there is a mental body that lives forever.

Yathābhūta Ñāṇa Helps Dispel *Sakkāya Diṭṭhi*

14. Buddha discovered that both are wrong views. There is a mental body, but it drastically changes from *bhava* to *bhava*. One could be a *deva* or a human for the time being, but the next *bhava* could be in an *apāyā*.

- Nothing in our physical body is worth being taken as "mine."
- When one comprehends this fact, *sakkāya diṭṭhi* (which is one of four conditions to attain the *Sotāpanna* stage) is removed.
- This aspect is discussed in "WebLink: suttacentral: *Mūlapariyāya Sutta* (MN 1)," "WebLink: suttacentral: *Kaccānagotta Sutta* (SN 12.15)," AND "WebLink: suttacentral: *Mahā Hatthipadopama Sutta* (MN 28)," among others.
- **However, it is just one way to remove *sakkāya diṭṭhi*.** Don't worry if you don't comprehend *sakkāya diṭṭhi* this way.

Ananubhūtaṁ – Inability to See the Real Nature of Things in the World

15. Now we see that the precursors for all matter in this world (*bhūta*) are mind-made and have a transient existence. They are "*bhūta*" or "ghosts." And since everything else is made of them, what we consider "solid, tangible things" in this world are really "ghost-like."

- The knowledge of this underlying "ghost-like" nature is called "*yathābhūta ñāṇa*." With that knowledge, one looks at the world according to that correct view, called "*anu bhūtaṁ*."

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- When one is unaware of this true nature, it is called "*na anu bhūtaṁ*," which rhymes "*ananubhūtaṁ*," just like "*na āgāmī*" becomes "*Anāgāmi*." It is to note that many key Pāli words are composed that way: *anatta* is "*na*" + "*atta*"; see, "Anatta – the Opposite of Which Atta?."
- *Ānantariya* is "*na*" + "*an*" + "*antara*." Words like this cannot be analyzed grammatically. This is why current Pāli experts incorrectly interpret such words (and cannot interpret many keywords).
- The word "*ananubhūtam*" comes in several critical *suttā,* including the ones mentioned above in #12.

16. One good example is the famous "WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49)": "*Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ, taṁ pathaviyā pathavattena* ***ananubhūtaṁ****, āpassa āpattena* ***ananubhūtaṁ****, tejassa tejattena* ***ananubhūtaṁ****, vāyassavāyattena* ***ananubhūtaṁ****, bhūtānaṁ bhūtattena* ***ananubhūtaṁ****, devānaṁ devattena* ***ananubhūtaṁ****, pajāpatissa pajāpatittena* ***ananubhūtaṁ****, brahmānaṁ brahmattena* ***ananubhūtaṁ****, ābhassarānaṁ ābhassarattena* ***ananubhūtaṁ****, subhakiṇhānaṁ subhakiṇhānaṁ subhakiṇhattena* ***ananubhūtaṁ****, vehapphalānaṁ vehapphalattena* ***ananubhūtaṁ****, abhibhussa abhibhuttena* ***ananubhūtaṁ****, sabbassa sabbattena* ***ananubhūtaṁ***.."

Translated: "*Viññāṇa* is unseen, infinite, and leads to the rebirth process for all. With *viññāṇa,* one cannot comprehend the real nature of *pathavi*, *āpo, tejo, vāyo, bhūta, deva, pajāpati brahma, ābhassara brahma, subhakiṇha brahma, vehapphala brahma*, etc. and everything in this world (*sabba*)".

- One has a defiled consciousness or *viññāṇa* until one attains the *Arahantship*. Until then, one cannot fully comprehend the real "ghost-like" nature of everything in this world, i.e., one's *yathābhūta ñāna* is not complete.
- We will discuss the first part of the verse "*Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ*.." in the next post. This short phrase is commonly mistranslated. See "Anidassana Viññāṇa – What It Really Means."

17. Another major *sutta* where it appears is "WebLink: suttacentral: *Salāyatana Vibhaṅga Sutta* (MN 137)": "*Rūpānaṁ tveva aniccataṁ viditvā vipariṇāmavirāganirodhaṁ, 'pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evametaṁ* ***yathābhūtaṁ sammappaññāya passato uppajjāti somanassaṁ***."

- **Loosely Translated**: "Any *rūpa* that has existed or is in existence now has a "ghost-like transient nature." That is why they change unexpectedly (*vipariṇāma*) and have an *anicca* nature. Comprehending this true nature brings joy to one's mind (*somanassa*)."

Importance of Comprehending "*Saññā Vipallāsa*"

18. Comprehension of "distorted *saññā*" and "*saññā vipallāsa*" plays a significant role in cultivating "*yathābhūta ñāṇa*."

- See "Sotāpanna Stage via Understanding Perception (Saññā)."

Reference (Scientific Theories of Matter)

1. Scientists have now verified the illusive nature of matter on a small scale. They thought the atom to be the smallest possible division of matter until 1897, when J.J. Thomson discovered the electron. An atom consists of protons, neutrons, and electrons. Subsequently, protons and neutrons turned out to have structure too. But their sub-units (quarks, etc.) cannot be detected individually).

- With the advent of quantum mechanics, the distinction between matter and energy has blurred. The mass of a particle depends on its speed. Photons or "particles of light" have zero mass at rest, i.e., zero rest mass. It is typical to state the mass of an elementary particle in terms of energy units.
- All of the above is consistent with the *rūpa*'s elusive nature (*bhūta*) in Buddha Dhamma.

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2. Furthermore, it is impossible to determine an elementary particle's exact position (Heisenberg uncertainty principle.) For example, it is only possible to say that an electron can be within a specific region of space. Thus, an electron is like a ghost. Scientists cannot precisely measure its location at any time.

- The situation is even worse for a photon, a particle of light. When a photon is released, one can only find it later by stopping it at a detector. It is IMPOSSIBLE to state the exact path of the photon from the source to the sensor. It could have been anywhere in between. The same applies to an electron, even though it has a non-zero rest mass.
- Some refer to the above observations as "quantum weirdness." Microscopic particles are as elusive as ghosts.

3.8.2.3 What are Rūpa? – Dhammā are Rūpa Too!

May 13, 2017; revised November 4, 2017; March 20, 2021; January 15, 2022; December 8, 2022; March 29, 2023; May 12, 2023; March 5, 2024; April 23, 2024

All our conscious thoughts start with one of the **six** senses getting input from the external world. We detect six types of *rūpa* "out there" in the world with those six sense faculties. *Dhammā* represents the sixth type of *rūpa* that "cannot be seen or touched" (*anidassana/appaṭigha*.) These are not included in the 28 types of *rūpa*.

Dhammā Are Subtle *Rūpa* Below *Suddhaṭṭhaka*

1. Many people think *rūpa* means just "material things" that we can see in the world, but **anything we sense through our six senses is a *rūpa***. I will systematically explain this.

- Those things that we detect with our five physical senses are what we can call "dense *rūpa*" made of *suddhaṭṭhaka*, i.e., they are made of *mahā bhūta* (*paṭhavī*, *āpo*, *tejo*, *vāyo*) and are located in *ākāsa dhātu*; see, "The Origin of Matter – Suddhaṭṭhaka."
- **Such *rūpa* that we detect with the *mana indriya* are called "*dhammā*."** These are **just energies** and have not condensed to the *suddhaṭṭhaka* level, i.e., **they are below** the *suddhaṭṭhaka* stage.
- It is good to remember that ***Dhamma*** refers to a doctrine (like in Buddha **Dhamma**,) and ***dhammā*** (with a long "a") refers to such fine (or subtle) *rūpā*.
- Let us discuss those two types of *rūpa* in detail first.

The Six Sense Faculties Detect Six Types of *Rūpa*

2. **All things that we experience through our SIX senses are *rūpa*. However, only the first five types of sensory inputs come through the five physical senses (eyes, ears, nose, tongue, and body).** Science is unaware of the SIXTH one, called *mana indriya* (located in the brain.) But all six are clearly stated in the Cha Chakka Sutta, as discussed below.

- **All six types of *rūpa* are EXPERIENCED by the mind, i.e., with *citta* (thoughts) with *cetasika* (mental factors) in them.**
- For details of how the mind experiences the sensory inputs that come through the six "sense doors," see "Brain – Interface between Mind and Body."

Dense *Rūpa* Made With *Suddhaṭṭhaka*

3. Those we experience through our FIVE physical senses (eyes, ears, nose, tongue, and the body) are "dense *rūpa*." They have *suddhaṭṭhaka* made of the four great elements or "*cattāro mahā bhūta*."

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- Those five kinds of *rūpa* are all in our "material world," the world we experience with the five physical senses.
- We touch with our **body** or see with our **eyes** the *rūpa* familiar to everyone. They are "***rūpa rūpa***" or "***vaṇṇa rūpa***" (***varna rūpa*** in Sinhala or Sanskrit) to distinguish from the other four types.
- However, we need light to "see" those "*rūpa rūpa*." Light consists of tiny particles called photons. Those photons have tiny masses due to their energies.

4. Now, let us look at the other four types of *rūpa* that we detect with our ears, noses, and tongues.

- It is easy to see that what we taste is also "*rasa rūpa*," i.e., solid food or liquids.
- Scents are very small particulates detected with the nose. So, they are also "*rūpa*." [*gandha rūpa*]
- When we hear sounds, our ears detect disturbances in the air caused by that sound. Sound, therefore, involves energy, just like light. Sometimes sound energy is attributed to energy packets called "phonons."

Dense *Rūpa* Are in *Kāma* and *Rūpa Loka*

5. Therefore, the detection of *rūpa* in *kāma loka* and *rūpa loka* involves matter or energy, and all those are above the *suddhaṭṭhaka* stage.

- Yes. The light particles or photons are also made of *suddhaṭṭhaka*.
- They are above the *suddhaṭṭhaka* stage, so one can see how minute a *suddhaṭṭhaka* is; it is much, much smaller than an atom in modern science.
- For example, a photon in the visible range (a *suddhaṭṭhaka*) is a billion times less massive than a hydrogen atom, the smallest atom. That is like the mass difference between a grain of sand and an average airplane.
- A *suddhaṭṭhaka* could be a billion times smaller than that photon.

Science Verified Light as a Type of *Rūpa* Recently

6. That is another example of how Buddha was ahead of modern science 2500 years ago. He had categorized all five "objects" sensed by the five physical senses as "*rūpa*" made up of *suddhaṭṭhaka*. Only about 100 years ago, with the advent of quantum mechanics, science identified photons as particles.

- Even many physicists did not accept the particle nature of light until the single-photon detection experiments of Grainger, Roger, and Aspect in 1986: Grainger et al.-Experimental Evidence for a Photon Anticorrelation Effect-1986.
- It is now accepted that light is made up of particles called photons. See "Quantum Mechanics and Dhamma."

Experiencing *Dhammā* Requires Only the Mind

7. Now, let us consider what else we experience other than those detected with the five physical senses. Imagine someone trapped in a cell with soundproof walls, no light inside, and nothing in that room except its walls.

- That person can only touch the walls. He cannot see, hear, smell, or taste anything.
- But touch is not the only sensory experience he has. He can think about anything he wants to. He can think about past events and what can take place in the future.
- Those thoughts do not come at random but due to *kamma vipāka*. Of course, one can willingly recall them too. They are one's memories and future hopes, among others. That is the part that most people don't even consider.

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8. As we discussed above, those are the finer *rūpa* detected by the mind lie below the *suddhaṭṭhaka* stage. They are detected by the *mana indriya* in the brain (another fact unknown to science) and subsequently sensed by the mind.

- *Kamma bīja* — generated by our minds (via our thoughts) — are also part of *dhammā*. They bring *kamma vipāka* back from time to time. We think of these as "random thoughts" that come to us about things and people.
- *Such dhammā* are not coarse enough to be "seeing" even with *abhiññā* powers and do not make contact with the other five coarse senses. Thus they are called, "*anidassanaṁ appaṭighaṁ dhammāyatana pariyāpanna rūpaṁ*."
- Here, "*anidassana*" means "cannot be seen," and "*appaṭigha*" means "cannot be touched or sensed with even the finest instrument." And, "*dhammāyatana pariyāpanna rūpam*" means "*rūpa* that belong to *dhammāyatana*"; see, "What are Dhamma? – A Deeper Analysis."

Five Physical Senses and the *Mana Indriya*

9. We see a person when light reflected off that person comes to our eyes. A sound is heard when the air disturbances due to that sound reach our ears. We smell a scent when tiny particulates of scent reach our noses. When food particles make contact with our tongues, we taste the food.

- So, we have five physical "sensors" on our bodies to detect those five sensory inputs. They are **eyes, ears, noses, tongues**, and **our bodies**. They are called ***cakkhu, sota, ghāna, jivhā***, and ***kāya indriya***.
- The sixth sense that we have is called the ***mana indriya***. It is located in the brain, but I have not yet been able to identify it with the known components of the brain. Of course, scientists do not think about it that way. That is how the Buddha described it.

10. We detect "*dhammā*" with the *mana indriya*, like pictures with *cakkhu indriya* or sounds with *sota indriya* (ears). But all these sensory inputs are "felt" by the mind (*hadaya vatthu*) located close to the physical heart; see, "Brain – Interface between Mind and Body."

- Such *dhammā* are also *rūpa* in Buddha Dhamma, but they are even finer **(subtle)** than those light particles or photons.
- "***Dhammā***" are just energies that lie BELOW the *suddhaṭṭhaka* stage. We cannot detect them with even the most advanced scientific instruments.
- That person locked up in an isolated room can generate thoughts about his past or future. That involves *dhammā* and the *mana indriya*.

Dhammā Are *Kamma Bīja*

11. Just like the dense *rūpa* that we detect with our five physical senses are in *kāma loka* and *rūpa loka*. *Dhammā* (which are the same as *kamma bīja*) are in the *viññāṇa* plane; see "Our Two Worlds: Material and Mental."

- This *mano loka* is also called "*bhava*" because that is where one's *kamma bījā* are (see #8.) We all have numerous *kamma bīja* that can give rise to various *bhava* at the *cuti-paṭisandhi* moment. The strongest *kamma bīja* is selected for a new *bhava* at the *cuti-paṭisandhi* moment.
- Of course, *kamma vipāka* during a given life can also arise due to "smaller *kamma bīja*," as mentioned above.
- When *kamma bīja* lose their energies over a long time, they become just "records" [*nāmagotta*] of what happened. Now they cannot bring any more *vipāka*, but become only "memories."

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12. So, these *dhammā* (or *kamma bīja*) are *rūpa* that are below the *suddhaṭṭhaka* stage, and are in our "*mano loka*" or "mental world," as opposed to dense *rūpa* that are in our "material world" or "*rūpa loka*."

- The "mental world" [*viññāṇa dhātu*] is all around us, just like the "material world," but of course, we cannot "see it," just like we cannot "see" all those signals from radios, televisions, and cell phones are all around us.
- But we know that those radio, television, and cell phone signals are there because we can receive them with our radios, TVs, and cell phones. Similarly, we receive those "*dhammā*" with our *mana indriya*.
- One may be engaged in some task, say washing dishes in the kitchen, but suddenly, a thought may come to mind about a friend far away or some incident at work may come to mind. That is due to "*dhammā*" impinging on *mana indriya* due to *kamma vipāka*.
- Also, we can recall such memories at our will too.

Six Types of Sensory Experiences – *Chachakka Sutta* (MN 148)

13. *Chachakka Sutta* (MN 148) (Ref. 1) describes the sensory interactions with all six senses; see "Chachakka Sutta – Six Types of Vipāka Viññāṇa." For example, a "seeing event" is a sensory input through the eyes: "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ,* "i.e., "eye-consciousness arises when a ***rūpa rūpa*** (with the aid of light) impinges on the eyes."

- Similarly, hearing is due to: "*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ,* "etc., for other physical senses of *ghāna* (smell), *jivhā* (taste), and *kāya* (body).
- Finally, the detection of *dhammā* with the *mana indriya* is stated as "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ.*"

Abhidhamma Description

14. We can state the above using the *Abhidhamma* language for those familiar with *Abhidhamma*. According to Buddha Dhamma, EVERYTHING in existence can be put into four ultimate realities (*paramattha dhamma*):

- Thoughts (***citta***)
- Thought qualities or mental factors (***cetasika***)
- Matter (***rūpa***), (includes energy or *dhammā.)*
- ***Nibbāna***

Here, "*paramattha dhamma*" does not refer to "*dhammā*" (or "causes" or "*kamma bīja.*")

- One must be able to grasp the meaning of a word based on the context. 'For example, "**right**" in "Turn **right**" and "You are **right**" mean very different things!

15. *Dhammās* (*kamma bījas*) eventually lead to the formation of dense *rūpa,* which we enjoy with our five physical senses.

Such **dense *rūpa*** have finite lifetimes (they are impermanent). Besides, they change unpredictably during their existence, called *vipariṇāma lakkhaṇa*.

- But no matter how hard one tries, one cannot maintain such **dense *rūpa*** to one's satisfaction [*anicca*.] Thus, such **dense *rūpa*** leads to more **suffering** than any pleasure.
- Five types of **dense *rūpa*** are in our "*rūpa loka*," *and* the less dense *dhammā* are in our "*mano loka*"; see "Our Two Worlds: Material and Mental."
- A sentient being exists to experience such **dense *rūpa*** and hopes to enjoy them with the mind (with ***citta*** and ***cetasika***). That is the basis of existence in a sentence.

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Sabbe Dhammā Anattā

16. The Buddha said, "*sabbe dhammā anattā,"* i.e., "all *dhammā* are without essence at the end" and must be given up to attain *Nibbāna*. But that cannot be done by sheer willpower: One has to comprehend the true nature — *Tilakkhaṇa* — to see the fundamental and true nature of all *rūpa*, including *dhammā*.

- We make our world by creating *dhammā* on our own. That is a critical point that I will try to explain in future posts in this "Living Dhamma" section.
- The basis for making *dhammās* are our thoughts with *javana citta*. A *javana citta* generates "*kamma bīja,*" and they give rise to future *kamma vipāka*. So, *kamma bīja* are *dhammā*. They are very tiny packets of energy below the *suddhaṭṭhaka* stage.
- But some *javana* (especially in *jhāna samāpatti*) can create energies above the *suddhaṭṭhaka* stage, i.e., they can produce tangible *rūpa*. That is how one with *abhiññā* powers can "create" physical objects.

17. Any *rūpa* (including *kamma bīja*) that one makes for oneself cannot be maintained to one's satisfaction.

- Any *rūpa* with energy will eventually be destroyed, or that energy will wear out. Furthermore, any such *rūpa* can and will change unexpectedly while in existence, that is the *vipariṇāma* characteristic and is a root cause of suffering.
- The only *dhammās* that are "permanent" are *nāma gotta*, **records** of our *saṅkhāra*, which do not have energy in them; "Nāmagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)."

18. When one sees the perils of this rebirth process (after one grasps the *Tilakkhaṇa*), one stops making those causes via *abhisaṅkhāra* and also gives up the craving (*taṇhā*) for them, which leads to *Nibbāna*.

- ***Nibbāna*** results when all those causes are removed; no *rūpa* can arise. Hence, ***Nibbāna*** is permanent. No more suffering!

Reference

1. The six sense inputs (*āyatana*) and the six types of *rūpa* we experience with them are discussed in several *suttā*. For example, in the "Cha Chakka Sutta (MN 148)":

"*Cha **ajjhattikāni āyatanāni** veditabbānī'ti—iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? **Cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ**. 'Cha ajjhattikāni āyatanāni veditabbānī'ti—iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ paṭhamaṃ chakkaṃ*. (1)"

"*Cha **bāhirāni āyatanāni** veditabbānī'ti—iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? **Rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ**. 'Cha bāhirāni āyatanāni veditabbānī'ti—iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ dutiyaṃ chakkaṃ*. (2)"

- Thus, there are six (*Cha*) internal *āyatana* (*ajjhattikāni āyatanāni*) and six external (*bāhirāni āyatanāni*).
- The sixth internal *āyatana* is *manāyatana,* and it detects *dhamma* (called *manāyatana*, just like *sadda* or sound is called *saddāyatana*).

A more in-depth analysis of *dhammā* is at, "What are Dhamma? – A Deeper Analysis."

3.8.3 Nāmarūpa Formation

Dec 12, 2017

Nāmarūpa in Vipāka Viññāṇa

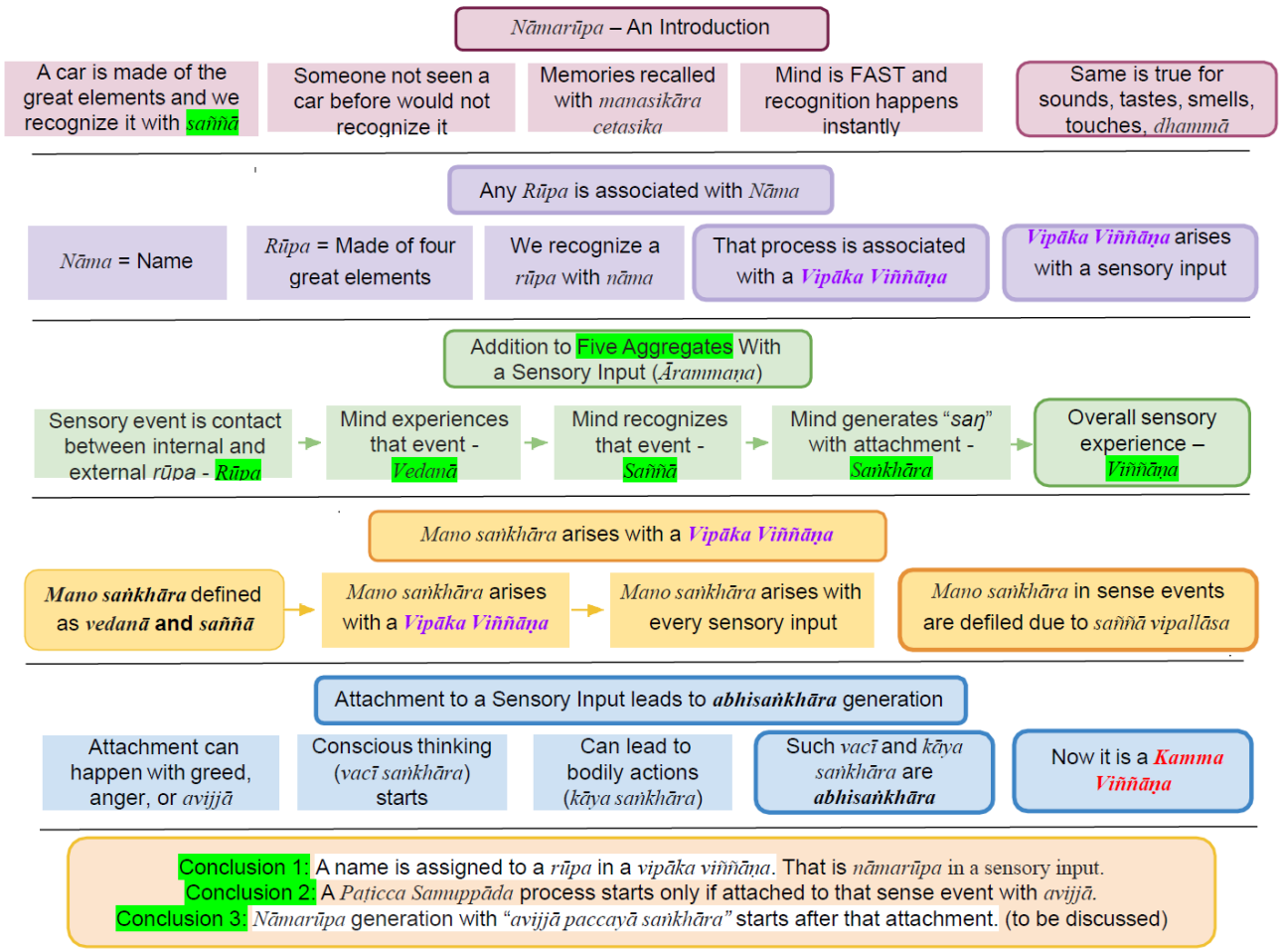
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Nāmarūpa in Idappaccayatā Paṭicca Samuppāda
Nāmarūpa – Different Types
Kamma Viññāṇa – Link Between Mind and Matter
Kamma Viññāṇa and Nāmarūpa Paricceda Ñāṇa

3.8.3.1 Nāmarūpa in Vipāka Viññāṇa

April 9, 2023; revised January 29, 2024

Nāmarūpa can have very different meanings based on the context. Here, we will discuss the meaning associated with sensory experiences, i.e., those that are associated with *vipāka viññāṇa*.



Buddhism – In Charts: 9. Nāmarūpa – An Introduction

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Literal Meaning of *Nāmarūpa*

1. In most *sutta* translations (to English), "*nāmarūpa*" is translated as "name and form." That is the "literal translation" for *nāmarūpa* with "name" for "*nāma*" and "form" for "*rūpa*."

- **Literal translation**, **direct translation,** or **word-for-word translation** is a translation of a text done by translating each word separately without looking at how the words are used together in a phrase or sentence. See "WebLink: wikipedia.org: Literal translation." This is a dangerous practice by many in translating Pāli suttas into English; see "Elephant in the Room" – Direct Translation of the Tipiṭaka."
- That literal translation holds ONLY for a *nāmarūpa* associated with a *vipāka viññāṇa*. For example, if we have a friend named "Jack Smith," we associate his form (*rūpa*) with that name. Thus when we see him, we immediately recognize him as "Jack Smith."

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- All *Arahants* (or the Buddha) would recognize various people, sounds, tastes, etc., per their previous experiences. For example, the Buddha would not confuse Ven. Ānanda as Ven. Sāriputta. He would have experienced the external world just like we do.
- Thus, **this type of "*nāmarūpa*" is NOT associated with *avijjā*** and is NOT the same "*nāmarūpa*" that appears in "*viññāṇa paccayā nāmarūpa*" in *Paṭicca Samuppāda*. **That type of *nāmarūpa* is discussed in "Nāmarūpa in Idappaccayatā Paṭicca Samuppāda."**

Nāmarūpa in a *Vipāka Viññāṇa* Depends on Recognizing a *Rūpa*

2. When you see a friend, how do you recognize him? The moment you see him, the mind tries to match his figure (*rūpa*) with all other figures in memory (*nāma* in *nāmagotta* preserved in *viññāṇa dhātu*) and makes the match to identify it to be that friend's *nāmarūpa*. This is an extremely fast process, and only a Buddha can explain it with *citta vīthis, nāmagotta, viññāṇa dhātu*, etc. We will only go through a simple explanation here.

- A *rūpa* can be a visual object, a sound, a taste, etc. *Nāma* is the "name" associated with it. Typically, "*nāma*" or the name is assigned. The friend's *rūpa* matches his given name, say, Jack.
- A mug and a bowl, both ceramic, are on a table—their assigned names correspond to their particular shapes. Furthermore, the names depend on the language. If a mug is shown to someone who does not speak English, he would call it by a different name, for example, "Becher" in German.
- Thus, to figure out the *nāmarūpa* associated with a *rūpa*, one must have had prior experience with it. If a wristwatch is shown to a person in an isolated primitive habitat, he would not know what it is. No *nāmarūpa* can arise in his mind, and he will be confused about the object.
- That description covers all types of *rūpa,* including sounds, tastes, etc.

Arising of Five Aggregates with a Sensory Input

3. It is a good idea to discuss how ***vedanā, saññā, saṅkhāra*, and *viññāṇa*** arise when an internal *rūpa* makes contact with an external *rūpa*. That will take the mystery out of those words.

- Let us consider a tactile (touch) sensation to clarify those terms. You are sitting and relaxing with your eyes closed. Suppose a mosquito bites your arm. You feel that "bodily contact," which is a bit painful. So, it is a "*dukkha vedanā*." Even without seeing the mosquito, you identify it as a mosquito bite, which is the "*saññā*" (identification.)
- Some touches (like someone touching your arm) are not associated with a *dukkha* or *sukha vedanā*. It is a "neutral *vedanā*;" you just feel it. But that *vedanā* gives rise to a recognition that someone touched your arm. That recognition is "*saññā*." Thus every sensory event is associated with *rūpa* (two types: internal and external), *vedanā,* and *saññā*.
- *Mano saṅkhāra* are defined as "*vedanā* and *saññā*." Thus, every type of contact will generate mano saṅkhāra. In the above example, the overall sensory experience is a *kāya viññāṇa* (since it was associated with bodily contact).

4. In another example, we can do the following "taste test." We ask person X to close his eyes and then put a bit of salt on his tongue. That gives rise to a *vedanā*. He will say that *vedanā* was due to salt because he recognizes that particular taste and knows its associated English word (salt).

- That "taste test" follows the same steps. Contact is made with salt (external rūpa) and his *jivhā pasāda rūpa* (internal *rūpa*); the latter is a complex process involving the tongue and brain until reaching the *jivhā pasāda rūpa.* But the same steps of *vedanā* and *saññā* follow the contact of the two types of *rūpa* (internal and external).

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- Thus, we can now see why the five aggregates arise based on sensory interactions and arise in the order of *rūpa, vedanā*, and *saññā*. Two *rupās* (one internal and the other external) make contact giving rise to a *vedanā*; then that vedanā is recognized with "*saññā*."
- Now, we can also connect to *saṅkhāra.*

Mano Saṅkhāra Arise with a *Vipāka Viññāṇa*

5. In the examples discussed above, we saw that two *rūpā* make contact to give rise to *vedanā* and *saññā*. But *mano saṅkhāra* are defined as "*vedanā* and *saññā*." **Thus all sensory events are associated with *mano saṅkhāra*.**

- At first glance, it may appear that *mano saṅkhāra* is not associated with defilements. However, even that initial *mano saṅkhāra* is defiled to some extent for anyone except *Arahants*. That is because there could be "*saññā vipallāsa*" (or "defiled *saññā"*) associated with any sensory event.
- Yet, that level of defilement is weak. It cannot give rise to rebirths or even strong *kamma vipāka* during life. (**Note:** An *Arahant* would also feel all those sensations. **However, *the mano saṅkhāra* of an *Arahant* is free of defilements since there is no "*saññā vipallāsa*."**) But an *Arahant* will experience the "distorted *saññā"* but will not get to the "defiled *saññā"* stage with attachment; see "Sotāpanna Stage via Understanding Perception (Saññā)."

Five Aggregates (*Pañcakkhandhā*)

6. **The overall sensory experience is *viññāṇa*.** Thus, now we see that all five steps in the sensory event are complete to yield *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa* (the five aggregates.)

- **With each sensory experience, our five aggregates (*pañcakkhandhā*) grow.**
- **In the above cases, *viññāṇa* is *vipāka viññāṇa***, i.e., they arose due to the contact between an internal *rūpa* with an external *rūpa* (a sensory input.)
- Details at "Arising of Five Aggregates Based on an Ārammaṇa," "Memory Records – Critical Part of Five Aggregates," and "Where Are Memories Stored? – Viññāṇa Dhātu."

Some Insights on *Nāmarūpa* In *Vipāka Viññāṇa*

7. To recognize anything in the external world, we must have had previous experiences with it. Let us take a simple example to clarify.

- Suppose X goes to work in a new company in a city he has never even visited. On the first day in the office, he would not know anyone. But a few weeks later, he will be able to see a co-worker (say, Y) and instantly recognize who it is. That recognition is *saññā*.
- However, that recognition requires more than the *saññā cetasika*. It involves all six "universal cetasika." They are *phassa* (contact); *vedanā* (feeling); *saññā* (perception); *cetanā* (volition); *Ekaggatā* (One-pointedness); *jīvitindriya* (life faculty); *manasikāra* (memory). For details, see "Cetasika (Mental Factors)" and "Saññā – What It Really Means."
- Let us briefly discuss the complex process responsible for "recognizing a person/sound/taste, etc."

8. After a few weeks, X would have had many interactions with Y. All those interactions are added to X's five aggregates (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*.) In the first week, X would have been introduced to Y, and X could associate Y's form (*rūpa*) with Y's name (say, Jack.)

- Every time X interacted with Jack, different aspects of Jack (tone of voice, mannerisms, etc.) would be incorporated into the five aggregates of X. In particular, those past interactions are now recorded in X's *nāmagotta* or "memory records."

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- Therefore, when X sees Jack (his *rūpa*), it instantly brings back memories of past interactions (recorded mainly as *vedanā* and *saññā*). We have discussed that *vedanā* and *saññā* are "*mano saṅkhāra*." Thus, *mano saṅkhāra* arises in the mind of X upon seeing Jack's figure approaching him.
- We can go a step further. Suppose others have told X that Jack can get angry quickly. Those words of others are also in *nāmagotta* and recalled within a split second. Thus *vacī saṅkhāra* may arise in X, saying to himself to be careful not to "trigger Jack" by saying something Jack may not like. Various mental factors (*cetasika*) that arise with *cittā* (including those "universal *cetasikā*" mentioned in #7) help this complex process of recognizing people, sounds, tastes, etc.
- I have discussed this with examples in "Amazingly Fast Time Evolution of a Thought (Citta)" and "The Amazing Mind – Critical Role of Nāmagotta (Memories)."
- Now, let us discuss how a response to a sensory event can lead to the accumulation of *kamma.*

Attachment to a Sensory Input Leads to *Kāya* and *Vacī Abhisaṅkhāra*

9. In the example of #3 above, the mosquito bite could be painful, and anger may arise in you. The immediate thought could be to kill the mosquito and ensure it would not bite again. That conscious thought to kill the mosquito is a *vacī saṅkhāra*. Then you may slap the mosquito with the other hand. Moving the hand involved *kāya saṅkhāra*. They are also *vacī* and *kāya* ***abhisaṅkhāra*** since they involve anger, a defilement.

- Furthermore, the decision to kill the mosquito was a ***kamma viññāṇa***. As you see, *saṅkhāra* and *viññāṇa* go together: "(*abhi*)*saṅkhāra paccayā* (*kamma*)*viññāṇa*" starts the *kamma* accumulation, and "(*kamma*)*viññāṇa paccayā* (*abhi*)*saṅkhāra*" will generate more *abhisaṅkhāra*, in this specifically *kāya abhisaṅkhāra*, to strike the mosquito.
- This time, the initial *mano saṅkhāra* **developed into a *vacī saṅkhāra* with an intention/expectation.** That expectation was to kill the mosquito. **That is an *abhisaṅkhāra,* and it led to a *kamma viññāṇa*. That involved different types of "*nāmarūpa*" arising in mind; see "Nāmarūpa in Idappaccayatā Paṭicca Samuppāda."**
- On the other hand, an *Arahant* would not kill the mosquito. Instead, the reaction to the pain could be to fan with the other hand to get the mosquito off. Thus no ***abhisaṅkhāra* or *kamma viññāṇa*** would arise in an *Arahant*.

Accumulation of Five Aggregates with *Vipāka* and *Kamma Viññāṇa*

10. Now you can see how various types of *vedanā, saññā, saṅkhāra*, and *viññāṇa* can arise when an internal *rūpa* contacts an external *rūpa*. You can see that additions to the five aggregates occur with EACH sensory contact between an internal and an external *rūpa*.

- The initial reaction of the mind to such a sensory event (*ārammaṇa*) is a *vipāka viññāṇa*. In the above example of a mosquito bite, it was a painful feeling together with the *saññā*.
- But in some cases, we RESPOND to such *vipāka viññāṇa* by taking actions or at least thinking about taking defiled actions (both count as new *kamma*).
- The angry thought and the decision to kill the mosquito arose in *kamma viññāṇa*.
- Of course, both initial sensory experience (*vipāka viññāṇa*) and one's responses to it (*kamma viññāṇa*) are recorded as the five aggregates (*pañcakkhandhā*): *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha*, and *viññāṇakkhandha*.

Contemplate with Examples

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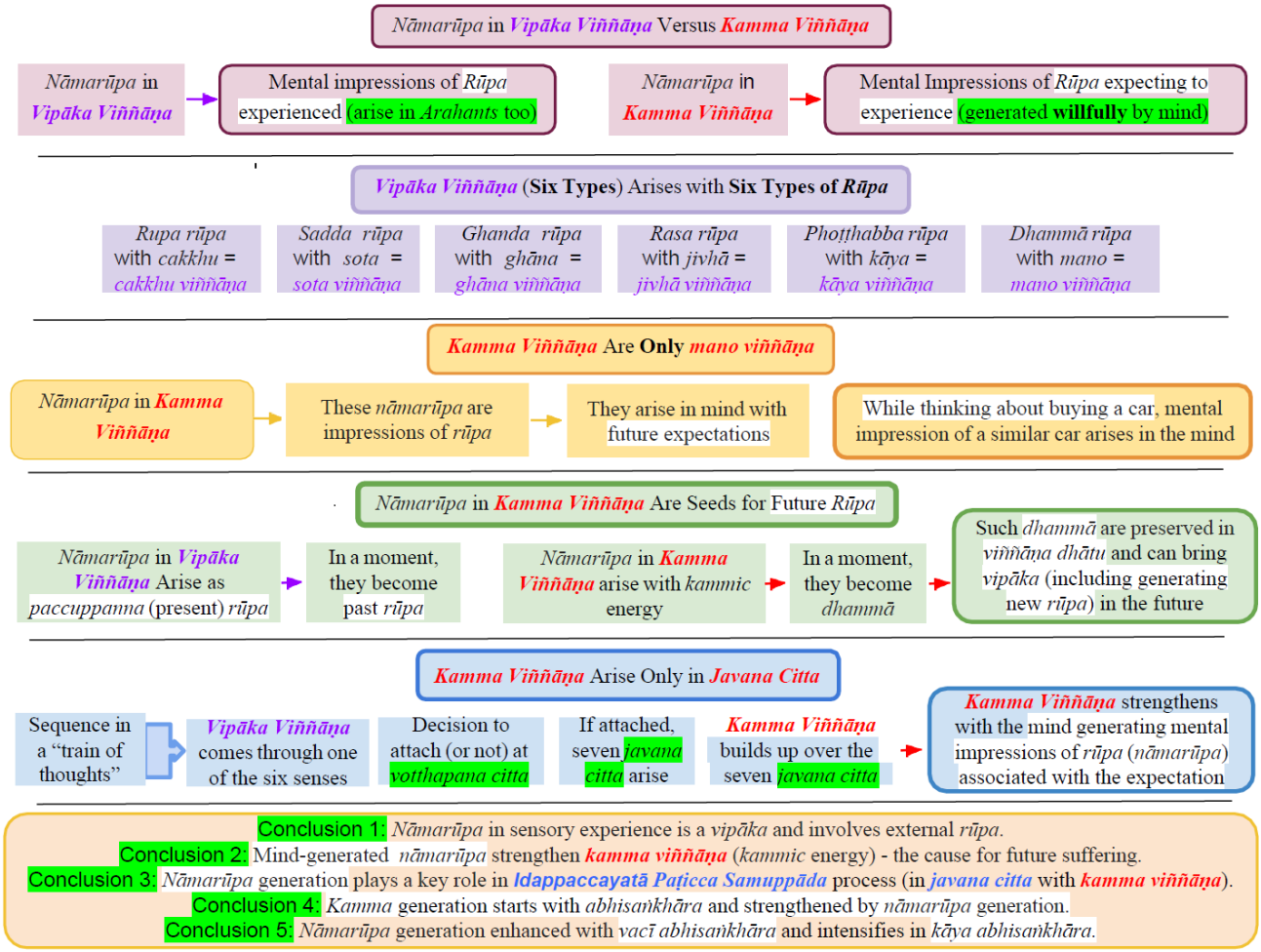
11. It is necessary to contemplate such examples and understand the meanings of *mano saṅkhāra*, *vipāka viññāṇa*, *kamma viññāṇa*, etc. Teachers use terms like *vipāka viññāṇa* and *kamma viññāṇa* to simplify and clarify concepts. See "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

- It is foolish to ask for "*Tipiṭaka* references" for such terms. Of course, if such terms lead to contradictions, one should bring up such issues. There are no such contradictions.
- One can never learn (or teach) by engaging in debates because, most of the time, it is unfruitful to discuss things with people whose minds are "closed off."
- During discussions in other forums like Dhamma Wheel, after a few attempts, I gave up trying to reason with people who could not think logically.

3.8.3.2 Nāmarūpa in Idappaccayatā Paṭicca Samuppāda

April 16, 2023

"*Nāmarūpa*" associated with *Idappaccayatā Paṭicca Samuppāda* are "mental impressions of *rūpa*" created by the mind in *javana citta* with *avijjā*, *abhisaṅkhāra*, and *kamma viññāṇa*.



Buddhism – In Charts: 10. Nāmarūpa in Vipāka Versus Kamma Viññāṇa

Download/Print: "WebLink: PDF Download: 10. Nāmarūpa in Vipāka Versus Kamma Viññāṇa"

One Type of *Nāmarūpa* Arise in a Sensory Event (i.e., in *Vipāka Viññāṇa*)

1. When we see a figure, we can immediately identify that person as John, Jane, etc. Here, "*nāma*" and "*rūpa*" in "*nāmarūpa*" consists of the name of the person and their physical body.

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- These are *vipāka viññāṇa*, and they come through the six senses as sensory inputs (*ārammaṇa*): eyes, ears, nose, tongue, body, and mind. Thus, a *vipāka viññāṇa* can be *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, or *mano viññāṇa.*
- In another example, when we hear a song, we can assign a "name (*nāma*)" to the song (if we have heard it before); the sound itself is the "*sadda rūpa*."
- We discussed this type of *nāmarūpa* in the previous post, "Nāmarūpa in Vipāka Viññāṇa."

A Different Type of *Nāmarūpa* Arise in Our Response to a *Vipāka Viññāṇa*

2. **The response to a sensory input arises in mind only as *mano viññāṇa*.**

- **If the mind attaches to that sensory input (*ārammaṇa*) via greed, anger, or ignorance**, then the mind establishes an expectation for future action with *kamma viññāṇa* (which arises in mind as *mano viññāṇa.*)
- With that expectation, *kamma* accumulation starts with a *Paṭicca Samuppāda* (PS) process **that describes "*bhava*" and "*jāti*" within a lifetime. It is *Idappaccayatā* PS.** I have discussed it in Ref. 1 and Ref. 2.
- Let us briefly discuss a different type of *nāmarūpa* that arise in that *Idappaccayatā* PS.

Example of *Nāmarūpa* In *Idappaccayatā Paṭicca Samuppāda*

3. Suppose you need to buy a car and see an appealing car parked on the street. You may instinctively say to yourself, "This is the car I like to buy, but not this color." **Then an impression of that car — in the color you like — arises in your mind.** That **"mental impression of the desired car"** is a *nāmarūpa* created in your mind in your *javana citta*! **Such *nāmarūpa* are also associated with *vacī abhisaṅkhāra.***

- Even though you may have had a vague idea of buying a car, now you have established a *kamma viññāṇa* (an expectation) of buying a particular car. Every time you see a car similar to the one you have in mind, you think a bit more about buying the car with more *abhisaṅkhāra* and *kamma viññāṇa* arising in your mind.
- Even though you may not realize it, there is a *kammic* energy created in each of the *javana cittās* associated with such *kamma viññāṇa.* That energy will stay in *viññāṇa dhātu* as an expectation (Ref. 3) until you either buy that car or give up that expectation if you realize that you don't have enough money to buy it.

4. Some expectations give rise to intense "*kammic* energies," and others may not have any residual effect to bring *vipāka* at later times. **Even *Arahants* generate expectations for daily activities, but those only get those "tasks done."** No *kammic* energies are created with such actions.

- On the other hand, expectations that arise with *lobha*, *dosa*, and *moha* (or **mundane versions of** *alobha*, *adosa*, and *amoha*) **generate *kammic* energies that remain in *viññāṇa dhātu* and can bring *vipāka* in the future (Ref. 3.)**
- Those *kammic* energies are referred to as "*kamma bīja*" or "*dhammā*," depending on the context (Ref. 4.)

Kammic Energy Accumulation Happens with *Kamma Viññāṇa*

5. *Kammic* energy accumulation occurs ONLY in *javana cittās* with *lobha*, *dosa*, and *moha* (or **mundane versions of** *alobha*, *adosa*, and *amoha*), as mentioned in #4 above.

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- The worst defilements of *lobha, dosa, and moha* COULD arise if one has not even begun to grasp the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*. Then, if the sensory input is strong enough (e.g., a hefty bribe), one could engage in highly immoral deeds that will generate potent *kammic* energy to "power up" existence in an *apāya*. The "*javana* power" involved in such *cittās* is very high. In many such heinous crimes (killing, for example,) energy from that *javana* power can also make visible changes to one's body. The face becomes dark and brutal to look at, and the body may start shaking.
- On the other hand, *javana* power in **mundane versions of** *alobha*, *adosa*, and *amoha* can lead to a pleasant face, and one's demeanor becomes calm. Such *kammic* energies lead to rebirths in the "good realms" with much less suffering. In the highest Deva realms, for example, there is hardly any suffering during life. However, if one had not attained at least the *Sotāpanna Anugāmi* stage, one would have all four types of *anusaya* left, and thus future rebirths in *apāyās* remain a possibility.

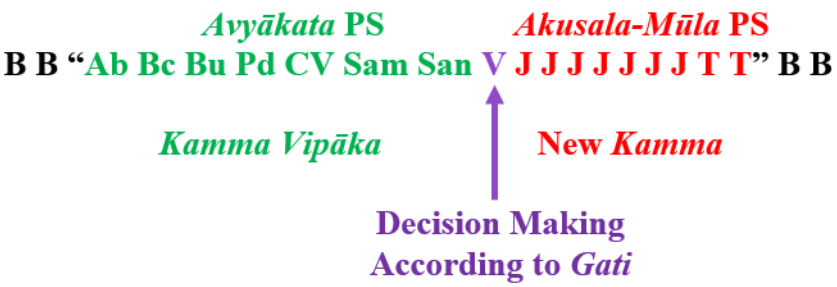
Is It "Me" Attaching to an *Ārammaṇa*?

6. This is a critical issue to think about. We will discuss this in more detail later; I don't want to emphasize it here. But think about the following.

- We FEEL that a sensory experience (seeing a person, for example) happens "in one shot." It feels as if I see person X in one look at X.
- **However, the Buddha described the sensory experience of a living being (not just humans) as a mechanical process.**
- "Seeing a person" happens in a **series of discrete events that takes place so rapidly** that we are fooled into thinking it happens in "one shot."
- That is why the Buddha called *viññāṇa* a magician. See "WebLink: suttacentral: *Phenapiṇḍūpama Sutta* (SN 22.95)."

Vipāka Viññāṇa to a *Kamma Viññāṇa* – Basic Process

7. I have discussed this process in Ref. 5. The following is a figure from that post. **It is not necessary to fully understand the terms in the figure.** I will explain them in detail in future posts.



B = *bhavaṅga*, **Ab** = *atīta bhavaṅga*, **Bc** = *bhavaṅga calana*,
Bu = *bhavaṅga upaccheda*, **Pd** = *pañcadvāra vajjana*, **CV** = *cakkhu viññāṇa*,
Sam = *sampaṭicchana*, **San** = *santīraṇa*, **V** = *votthapana*, **J** = *javana*, **T** = *tadārammaṇa*.

B = Life-Continuum, **Ab** = Past *bhavaṅga*, **Bc** = Vibrational *bhavaṅga*,
Bu = Arresting *bhavaṅga*, **Pd** = Five-Door Adverting, **CV** = Eye-Consciousness,
Sam = Receiving, **San** = Investigating, **V** = Determining, **J** = Swift Run (*javana*,)
T = Registration.

8. The essential points are the following.

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- A "*citta vīthi*" or a "stream of *cittās*" with 17 *cittās* starts with the Ab *citta* when a sensory input (a *cakkhu viññāṇa* in this case) comes to mind.
- The first seven *cittās* analyze and accept the sensory input. At the eighth *citta* (V), the mind automatically decides **(without conscious thinking)** how to act on that sensory input. Seven *javana cittās* flow ONLY IF the mind decides to "take action" with *lobha, dosa, and moha* (or **mundane versions of** *alobha, adosa, and amoha.*) **That decision is based on one's *gati* at that time.**
- Understanding the sensory input and taking preliminary action may take a few seconds. Hundreds of such *citta vīthi* may flow through the mind in a split-second. **We experience only their cumulative effect, not each *citta vīthi*.**
- We become aware of our actions AFTER the mind starts to take action. **That is why it is critical "to be mindful."** If we realize that we are taking an unwise action, we must immediately stop that action. "Being mindful" requires an effort, and that is what is involved in *Ānāpānasati* (and *Satipaṭṭhāna*) *Bhāvanā*. See Ref. 6.

Kamma Accumulation In *Javana Citta* with *Abhisaṅkhāra* and *Nāmarūpa* Generation

9. *Kamma* accumulation happens throughout our lives, even moment-to-moment. Some are trivial, and others can bring future rebirths in an *apāya* by even an action that takes only moments. For example, we have heard about people being shot in "road rage" situations or even in arguments among family members.

- A brief description of such moment-to-moment *kamma* accumulation (via *Idappaccayatā Paṭicca Samuppāda*) is described in Ref. 1, and an extensive discussion is in Ref. 2. Both those did not have an analysis based on *citta vīthi*. I only briefly introduced that in #7 and #8 above. Buddha Dhamma is profound, and I will take an incremental approach to introduce these more profound concepts.
- *Kammic* energies accumulated via numerous *Idappaccayatā* PS processes bring rebirths via *Upapatti* PS, as described in Ref. 7.
- *Nāmarūpa* formation in both types of *Paṭicca Samuppāda* is described, with examples, in Ref. 8. It is a good idea to read that to understand *nāmarūpa* formation.
- In all these situations, both *abhisaṅkhāra* and *nāmarūpa* formations with *kamma viññāṇa* play critical roles.

It Is Dangerous to Translate the Terms in *Paṭicca Samuppāda* Directly

10. In the next post, we will discuss the *nāmarūpa* formation involved in the *Upapatti* PS and how that leads to yet another type of *nāmarūpa* formation to result in a "person with a physical body."

- I have purposely tried to make this post short. It has a lot of information because it takes a lot of background material to understand fully.
- Those who have read the website for a long time (and thus have read various posts on different topics) may have a good idea.
- Learning Buddha Dhamma is a never-ending process. As you can see, I keep revising posts as I gain more understanding. The hardest part is to get hold of a fundamental concept that convinces oneself of the value of Buddha Dhamma. Then one can start building on that.

11. Many people are afraid even to look at Pāli verses. But it is necessary to get an understanding of words like *"viññāṇa"* and *"nāmarūpa"* (all 11 terms in PS) and use the Pāli words with that understanding. **Those words have multiple meanings depending on the context and should NEVER be translated into English, for example, as "consciousness" and "name and form."**

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- For example, "*avijjā paccayā saṅkhāra"* in the *uddesa* (summary) form in the "WebLink: suttacentral: *Paṭiccasamuppāda Sutta* (SN 12.1)" should NEVER be translated as "Ignorance is a condition for choices."
- In the *niddesa* (utterance) in the "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2)," *saṅkhāra* is a bit more explained: "*Tayome, bhikkhave, saṅkhārā—kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro*."
- However, even that is not enough to get the meaning in the context of *Paṭicca Samuppāda.* Detailed explanations (*paṭiniddesa*) of "*avijjā paccayā saṅkhāra"* are scattered in various *suttas*. A better, but still not comprehensive, explanation is in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)." I have linked to the correct marker where the explanation of *saṅkhāra* (in the context of PS) starts.
- "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Abhidhamma Vb 6)" explains the step "*avijjā paccayā saṅkhāra*" as, "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro*."
- All the above explanations are correct and need to be understood. However, until one understands the final version of the "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Abhidhamma Vb 6)," one's understanding of "*avijjā paccayā saṅkhāra*" is not complete. Some people complain that I write too many posts. But all I am trying to do is to break up this vast analysis into understandable pieces. See, for example, "Mental Aggregates" for several posts on *saṅkhāra* and other terms.

All posts in "Buddhism – In Charts."

References

1. "Idappaccayatā Paṭicca Samuppāda."

2. "Paṭicca Samuppāda During a Lifetime."

3. "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

4. "Where Are Memories Stored? – Viññāṇa Dhātu," "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections," "Kamma Viññāṇa – Link Between Mind and Matter" and "Viññāṇa – Two Critical Meanings."

5. "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."

6. "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

7. "Akusala-Mūla Upapatti Paṭicca Samuppāda."

8. "Viññāṇa Paccayā Nāmarūpa."

3.8.3.3 Nāmarūpa – Different Types

April 23, 2023

Nāmarūpa has different meanings for inert objects and sentient beings. Current English translations of *Tipiṭaka suttas* only say *nāma* means name and *rūpa* means form!

Nāmarūpa Associated with Inert Objects

1. *Nāmarūpa* of an inert object is very different from that of a sentient being.
   - For example, for an inert object, "*nāma*" refers to the "name" given to it based on its shape (for a visual object.) A ball of clay can be molded into the shape of a bowl, plate, mug, etc.

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- The object's name cannot be changed without breaking the item. A mug can no longer be called a mug if it breaks; **thus, the *nāmarūpa* of an inert object does not change until the *rūpa* breaks into parts**.

- **An inert object does not have mental aspects (*vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*), so "*nāma*" is used only as a "label" for identifying it.**

Three Types of "*Nāmarūpa*" Associated with a Human

2. "*Nāma*" (name) of a sentient being is not just associated with just the shape; they have "mental aspects" associated with them.

- Sentient beings in different realms have "bodies" with differing complexities. Humans and animals have the highest complexities, with an additional stage of a *manomaya kāya* (*gandhabba*) making a series of "dense bodies" during their existence. Let us focus on a human for this discussion. Just after the death of a dense body, a human's "form" remain the same. But the mental aspects (*vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) are no longer associated with that dead body. **Thus, a human's *nāma* can be separated from its physical form (*rūpa*.)**
- However, the "primary body" of that human (*manomaya kāya*) survives the death of the "dense body." It emerges from the dead body and remains with that invisible body (and the mental aspects) until pulled into a womb. It can make many "dense bodies" during its lifetime. The "*rūpa*" part of the *gandhabba* is the *hadaya vatthu* (seat of the mind) and a set of *pasāda rūpa*.
- But that human *gandhabba* also dies at some point at the *cuti-paṭisandhi* moment. But that is not the end because a moment later, a new *manomaya kāya* with a new *hadaya vatthu* (seat of the mind) and a set of *pasāda rūpa* is created by *kammic* energy. (That *manomaya kāya* may or may not lead to a "dense body," depending on the realm it was born into.)
- The above process continues non-stop until dying as an *Arahant* at some point.

3. Thus, we can see that three primary types of "*nāmarūpa*" can be associated with a sentient being.

i. The first type of *nāmarūpa* helps create "*dhammā*" (energy to combine *nāma* and *rūpa*) in the *Idappaccayatā* PS.

ii. The second type of *nāmarūpa* arises in *Uppatti Paṭicca Samuppāda,* where *nāma* and *rūpa* combine to form the basis of human life (*hadaya vatthu* and *pasāda rūpa*.) **This is the "mental body" or "*gandhabba*" produced by *kammic* energy!**

iii. When that *gandhabba* "descends to a womb" later and merges with a zygote, that is the third type of *nāmarūpa* (that leads to the formation of a "dense human body.") **This last step is there only in the human and animal realms.**

- The mental aspects (*nāma*) continue as the four mental aggregates (*vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) and never separate from the *rūpa* (*rūpakkhandha*) at any point.
- That process stops only at the death of an *Arahant*.

Significant Differences Between *Nāmarūpa* of Inert Objects and Sentient Beings

4. As we saw in #1 above, **nāma and rūpa of the nāmarūpa of an inert object can be separated**. That happens when the *rūpa* breaks into parts. If a mug breaks, it can no longer be called a mug.

- **However, as we saw in #2 and #3, the *nāmarūpa* of a sentient being can be genuinely separated only at the death of an *Arahant*. That is equivalent to breaking an inert object. Thus, for a living being, the "real break" of *nāmarūpa happens only at the death of an Arahant*.**

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- That is the "complete separation from this world of 31 realms" (i.e., complete cessation of suffering) or "full *Nibbāna*" or "*Parinibbāna*."
- Until then, the physical form of that lifestream can break and take different forms. **However, the *nāmarūpa* stream continues as the five aggregates (*pañcakkhandha*.)**
- In addition, there are other subtle types of *nāmarūpa* associated with sentient beings.

Nāmarūpa as "Mental Impressions of *Rūpa*"

5. an entirely different category of *nāmarūpa* involved in *kamma* accumulation (or the creation of "*dhammā*" per #3(i) above.) **That is yet another aspect of *nāmarūpa* critical to understand.**

- **In *Idappaccayatā Paṭicca Samuppāda* (PS), a wholly different and unique type of nāmarūpa comes into play.** We discussed that in the previous post, "Nāmarūpa in Idappaccayatā Paṭicca Samuppāda."
- They are "**impressions of *nāmarūpa* associated with external *rūpa***." **They arise in one's mind!** It is a good idea to re-read "Nāmarūpa in Idappaccayatā Paṭicca Samuppāda."
- As discussed in that post, *kammic* energies are created during that process. **Such *kammic* energies will stay in *viññāṇa dhātu* as "*dhammā*"** until their *vipāka* appear.
- Some of these *kammic* energies grow and can bring future rebirths via *Uppatti* PS. That involves yet another type of *nāmarūpa.*

6. As we can see, "*dhammā*" are the precursors to all existences! Furthermore, "*dhammā*" are created by the mind (in *javana citta*), as we saw in "Nāmarūpa in Idappaccayatā Paṭicca Samuppāda."

- That is why the Buddha stated, "Manopubbaṅgamā Dhammā.."
- Now, let us start from the "*dhammā*" stage and go through the three stages in #3 above.

Nāmarūpa in *Uppatti Paṭicca Samuppāda*

7. In *Uppatti* PS, a new type of *nāmarūpa* is created by *kammic* energy with a strong "*dhammā*" (*kamma bīja*) making contact with the mind at the *cuti-paṭisandhi* moment. That is the "invisible body" (*rūpa*) with a *hadaya vatthu* and a set of *pasāda rūpa*.

- Depending on the realm of birth, it could be *Brahma, Deva*, etc. Those who start a new existence in the human or animal realm have a unique name of *gandhabba*.
- They all have associated *nāmarūpa,* i.e., a set of subtle *rūpa* (*hadaya vatthu* and *pasāda rūpa*) and associated *nāma* (*vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*.)
- A sentient being is ALWAYS associated with the five aggregates (*pañcakkhandha.*)
- Note that even though a new set of *hadaya vatthu* and *pasāda rūpa* is created at the *paṭisandhi* moment, it is the continuation of an existing *pañcakkhandha.*
- Then there is yet another type of *nāmarūpa* created when a *gandhabba* "descends to a womb."

Another Type of *Nāmarūpa* for Animals and Humans

8. In the third step, that *gandhabba* "descends to a womb" and merges with a zygote generated by an egg and a sperm. This is described in the "WebLink: suttacentral: *Mahātaṇhāsaṅkhaya Sutta* (MN 38)."

- A better English translation is in "WebLink: suttacentral: The Greater Discourse on the Destruction of Craving (MN 38)" under the section "The Round of Existence: Conception to Maturity" as follows: "*Bhikkhus*, the descent of the embryo takes place through the union of three things. Here, there is the union of the mother and father, but the mother is not in season, and the *gandhabba* is not present—in this case, no descent of an embryo takes place. Here, there is the union of the mother and father, and the

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mother is in season, but the *gandhabba* is not present—in this case, too, no descent of the embryo takes place. **But when there is the union of the mother and father, and the mother is in season, and the *gandhabba* is present, through the union of these three things, the descent of the embryo takes place**."

- This "seed of a human with a physical body" has a denser *rūpa* and is assigned a name (human baby). Upon leaving the womb, that baby grows into a particular physical form (*rūpa.*)

The "Essence" of a Human is the *Gandhabba* (*Hadaya Vatthu* and *Pasāda Rūpa*)

9. **The set of *ajjhatta rūpa*** (*hadaya vatthu* and *pasāda rūpa*) **defines a living being. It is also the primary type of *nāmarūpa* because it can generate *nāma* without the dense human body!**

- "*Nāma*" arises at the "seat of the mind" (*hadaya vatthu*) with the help of the five *pasāda rūpa*. Each *pasāda rūpa* is a "doorway" to the *hadaya vatthu*. For example, when a *vaṇṇa rūpa* makes contact with the *cakkhu pasāda rūpa*, an impression of that *vaṇṇa rūpa* is transferred to the *hadaya vatthu*.
- We can see that this primary type of *nāmarūpa* (***ajjhatta rūpa***) has the remarkable ability to generate *nāma* or "mental attributes": *vedanā*, *saññā*, *saṅkhāra*, and *vipāka viññāṇa*.
- **This set of *ajjhatta rūpa* is called the "mental body" or *gandhabba.*** It has the unique ability to generate *nāma* upon interactions with the five types of external *rūpa*.
- *Hadaya vatthu* and each of the *pasāda rūpa* are the sizes of a *suddhaṭṭhaka*, **which is unimaginably tiny**. See #12 below.

10. Some living beings, particularly the *Brahmas* in the highest 20 realms, have only such a "mental body." They do not have dense physical bodies like humans or animals.

- *Rūpāvacara Brahmas* in the first 16 *Brahma* realms have *hadaya vatthu* and two *pasāda rūpa* (*cakkhu* and *sota*.) Thus they can only see and hear.
- *Arūpāvacara Brahmas* in the four *arūpāvacara Brahma* realms have only the *hadaya vatthu*. They cannot see or hear either. But they can think!

Internal (*Ajjhatta*) *Rūpa* Are Not Inert

11. The critical observation is that the set of internal *rūpa* (*hadaya vatthu* and the set of *pasāda rūpa*) are not inert. That set is the "mental body" or "*manomaya kāya.*"

- Internal *rūpa* are the ONLY *rūpa* that can give rise to *nāma* (*vedanā*, *saññā*, *saṅkhāra*, *vipāka viññāṇa*.)
- The Pāli word "*nāma*" can mean "to bend/adjust" (in Sinhala, නමා කෙරෙයි.) The internal *rūpā* generated by *kammic* energy is compatible with that existence. For example, a ball of clay can be molded into the shape of a mug. That mug is given the same "mug" because of its shape. That meaning holds for the "*nāma*" of an insert *rūpa.*
- Our dense physical bodies (like plants) are made of inert matter. "Consciousness" arises ONLY in the "mental body."
- **This is why current "Artificial Intelligence" (AI) efforts will NEVER lead to "consciousness" or "sentience."** AI will be able to speed up processes but will never be "sentient," i.e., will never be able to generate *nāma* (*vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*.)

Size of a *Suddhaṭṭhaka*

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12. Any "*rūpa*" (experienced with the five physical senses) is above the *suddhaṭṭhaka* stage. A *suddhaṭṭhaka* is the smallest "*rūpa*" defined by the Buddha.

- Thus, a "*rūpa*" can be light, sound, food particles, particles that carry odors (scents), or physical touch experienced by the body.

13. The easiest way is to look at particles of light or photons.

- A photon in the visible range is about 2 eV in energy units.
- In comparison, the "mass" of a proton (roughly the mass of the smallest atom) is about 938 MeV or roughly a billion eV.
- Therefore, a photon in the visible range is about a billion times smaller than an atom. **A *suddhaṭṭhaka* is smaller than any particle detected by scientists. Thus, a *suddhaṭṭhaka* has energy much less than 2 eV and is more than a billion times smaller than an atom.**
- Of course, the Buddha could not give such an analogy those days since people knew nothing about atoms and photons. We are fortunate to be able to make such comparisons these days.

14. Such unimaginably small energies can be created by *javana citta* in our minds when "energized" by *lobha, dosa*, or *moha*. **Yet it has abilities unmatched by any force in the universe.** This is "mind power." There are many popular books about the "power of the mind," but they do not know that the origin of mind power is *javana citta*!

- As we have discussed, a *hadaya vatthu* (seat of the mind) or a *pasāda rūpa* (like *cakkhu*, *sota*,..*kāya* responsible for the detection of the five types of external *rūpa*) is a single *suddhaṭṭhaka* each.
- **For example, a *cakkhu pasāda rūpa* that detects light is a single *suddhaṭṭhaka.* A *hadaya vatthu* (seat of the mind) is a single *suddhaṭṭhaka.***

15. Our physical bodies (that are hugely bigger) are just inert shells "powered by" such an unimaginably tiny set of *hadaya vatthu* and *pasāda rūpa.*

- One analogy is to consider an oak tree and a seed that gives rise to it. That tiny seed gets all the "material" from the earth and grows into a huge tree.
- In the same way, a tiny *gandhabba* (with a set of *hadaya vatthu* and *pasāda rūpa*) has the "blueprint for the physical body." It grows by taking in food, first from the mother and then eating.
- Ironically, the most critical set of *nāmarūpa* consists of several *suddhaṭṭhaka*-size entities (*manomaya kāya*.)

3.8.3.4 Kamma Viññāṇa and Nāmarūpa Pariccheda Ñāṇa

December 12, 2017; revised January 27, 2022; October 9, 2022 (#1, #3); rewritten December 10, 2022

Nāmarūpa pariccheda ñāṇa explains how the rebirth process can be ended.

What Does *Pariccheda* Mean?

1. *Nāmarūpa* can have a few different (but related) meanings depending on the context, i.e., where it is used. But the most important meaning is associated with the "*nāmarūpa pariccheda ñāṇa*."

- When one has the nāmarūpa pariccheda ñāṇa, one understands how the mind is related to the matter, **i.e., how *viññāṇa* acts as the critical link between mind and matter**.
- Here "*pari*" means "complete" or "comprehensive"; "*uccheda*" means to "cut off" or "eradicate." Thus *nāmarūpa pariccheda ñāṇa,* means the knowledge or understanding how *nāmarūpa* are generated via *kamma viññāṇa* at the "*viññāṇa paccayā nāmarūpa*" step in *Paṭicca Samuppāda* (PS).

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- The two previous posts in this series provided more related information. This post wraps up that discussion; see "Viññāṇa – What It Really Means" and "Kamma Viññāṇa – Link Between Mind and Matter."

A *Sotāpanna* Has *Nāmarūpa Pariccheda Ñāṇa*

2. In the context of *nāmarūpa pariccheda ñāṇa, nāmarūpa* refers to how living beings in different realms have *rūpa* corresponding to their mental attributes, i.e., *nāma.*

- For example, a dog also has consciousness (*viññāṇa*), feelings (*vedanā*), perception (*saññā*), and thinking (*saṅkhāra*) differently than a human. It does not have an upright body like a human because the kamma that led to "dog *bhava*" was done with a "crooked deed." i.e., with *lobha*, *dosa*, and *moha.*
- Humans would have higher "mental qualities" and an upright physical body. A *Brahma* has an invisible trace of matter as a "body" and will have mental aspects different from a human or a dog.
- The same lifestream can be born with *nāmarūpa* associated with any of the 31 realms in this world. That takes place according to *Paṭicca Samuppāda* (PS.)
- When one understands how one's thoughts, speech, and actions can lead to births in different realms, one has *nāmarūpa pariccheda ñāṇa,* and one is a *Sotāpanna*. With that understanding, a *Sotāpanna* knows that the rebirth process can be ended, thus the name *nāmarūpa pariccheda ñāṇa.*

Different Types of *Nāmarūpa*

3. It is also important to note that *nāmarūpa* can be of several varieties:

- When written as two words (*nāma rūpa*,) *nāma* refers to mental attributes, and *rūpa* relates to matter. There, *nāma rūpa* refers to mind AND matter.
- **With *viññāṇa*, *nāma* COMBINES with *rūpa* and creates *nāmarūpa*** — imprints for future rebirths — which eventually lead to fully-formed living beings. This happens at the "*viññāṇa paccayā nāmarūpa*" step in *uppatti* PS.
- Such *nāmarūpa* are very fine *rūpa,* which are below the *suddhaṭṭhaka* stage created by *viññāṇa* in *uppatti* PS and are **part of** *dhammā*. Thus *nāmarūpa* are distinct from the more dense *rūpa* that we experience with the five physical senses; see, "What are rūpa? – Dhammā are rūpa too!."
- We also talk about *nāmarūpa,* referring to visuals in our minds; these are also related to the fine *rūpa.* For example, an alcoholic will visualize scenes of a drinking party they plan to attend. That comes in *Idappaccayatā* PS; see, "Idappaccayatā Paṭicca Samuppāda."

Kamma Viññāṇa Create *Nāmarūpa*

4. Here, it is significant to note that in PS, it is the *"viññāṇa paccayā nāmarūpa"* step that separates the previous steps involving the mind from those involving *rūpa.* Now we have "*nāmarūpa paccayā saḷāyatana*," affecting internal *rūpa* (the sensory faculties.)

- Then those *salāyatana* make contact with external *rūpa* with ***sam**phassa* ("defiled contact"): "*salāyatana paccayā phassa.*"
- That gives rise to *samphassa-jā-vedanā,* a defiled *vedanā.* It has gone beyond just a *nāma*, i.e., *vedanā* (acknowledgment of an event.) It is associated with a *nāmarūpa.*
- If that *vedanā* lead to *samphassa-jā-vedanā,* then the *Akusala-Mūla* PS process proceeds with "*taṇhā paccayā upādāna,"* and we start generating *vacī saṅkhāra* with *avijjā*. Then *Akusala-mūla* PS process re-starts at the "*avijjā paccayā* (*abhi*)*saṅkhāra."* See "Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda" and "Difference Between Taṇhā and Upādāna" for details.

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- So, we can see that *kamma viññāṇa* plays a crucial role in bridging *nāma* with *rūpa*. **It is imperative to read and understand the above two posts.**

Kamma Viññāṇa Creates a Human *Gandhabba*

5. *Kamma viññāṇa* with *kammic* energy are created in *javana citta.* That *kammic* energy may start small but can grow with repeated generations of *abhisaṅkhāra* and grow to become a *kamma bījā* that can give rise to a new *bhava*. That *kamma bījā* then gives rise to a very subtle mental body (*gandhabba*), providing the "seed" for the dense physical body.

- That happens at the "*upādāna paccayā bhava*" step giving rise to a *gandhabba*, which is a very tiny *rūpa* that is a "packet of energy."
- Then at the *"bhava paccayā jāti"* step, *gandhabba* enters a womb and starts a new physical body.
- Just like a tiny seed can grow into a massive tree by taking in water and nutrients from the soil, an unimaginably small *gandhabba* gives rise to the heavy human body by taking in food. The only difference is that while a *gandhabba* or a human has a mind, a seed or a tree does not.

A Human Body Arises from a Human *Gandhabba*

6. Our solid physical body starts with a *gandhabba* — smaller than the first cell made by the reunion of mother and father (zygote) — descending to a womb and taking hold of that zygote in the womb. We recall that the Buddha also called this event "a *viññāṇa* descending to the womb"; see below and also "Gandhabba State – Evidence from Tipiṭaka." The posts in this series show us why the "*gandhabba* descending" can also be called "(*kamma*)*viññāṇa* descending."

- The complex process of this single zygote growing into an adult human is discussed in "Buddhist Explanations of Conception, Abortion, and Contraception."
- **Therefore, the "seed" to bring up this physical body of several hundred pounds (tens of kg) was the *kammic* energy created in the *paṭisandhi viññāṇa,* which gave rise to a *gandhabba* consisting of just a few *suddhaṭṭhaka*.**

A *Gandhabba* Is a Set of "Energized *Suddhaṭṭhaka*"

7. This primary mechanism of how a *suddhaṭṭhaka* — the smallest unit of matter (billion times smaller than an atom in modern science) — is created with the mind was discussed in the post, "The Origin of Matter – Suddhaṭṭhaka" in the *Abhidhamma* section. But in this subsection on *nāmarūpa*, we are talking about it with a more simple, fundamental analysis that everyone can understand (if they have grasped the fundamentals.)

- Furthermore, those with *abhiññā* powers can intensify the *kammic* energy in *javana citta* in *jhānā* (specifically in *jhāna samāpatti*) and create matter directly too. We can compare that to the difference between a regular lamp that puts out a bit of light and a laser that puts out intense light that can cut through metal; see "Javana of a Citta – The Root of Mental Power."
- When we dive deeper into Buddha Dhamma, we can see that some phenomena that seem "supernatural" (like creating a flower using mind energy) are indeed possible. But that ability to create matter requires purifying the mind to very high levels.

Gandhabba Descending to a Womb

8. The Buddha described how the *paṭisandhi viññāṇa* (which is the same as the *gandhabba*) "descends" to the womb of the mother and starts the process in the "WebLink: suttacentral: *Mahā Nidāna Sutta* (DN 15)" where he has the following exchange with Ven. Ānanda:

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"*Viññāṇapaccayā nāmarūpan'ti iti kho panetaṁ vuttaṁ, tadānanda, iminā petaṁ pariyāyena veditabbaṁ, yathā viññāṇapaccayā nāmarūpaṁ. Viññāṇañca hi, ānanda, mātukucchismiṁ na okkamissatha, api nu kho nāmarūpaṁ mātukucchismiṁ samuccissathā"ti?* "*No hetaṁ, bhante.*" "*Viññāṇañca hi, ānanda, mātukucchismiṁ okkamitvā vokkamissatha, api nu kho nāmarūpaṁ itthattāya abhinibbattissathā"ti?* "*No hetaṁ, bhante.*" "*Viññāṇañca hi, ānanda, daharasseva sato vocchijjissatha kumārakassa vā kumārikāya vā, api nu kho nāmarūpaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjissathā"ti?* "*No hetaṁ, bhante.*" "*Tasmātihānanda, eseva hetu etaṁ nidānaṁ esa samudayo esa paccayo nāmarūpassa—yadidaṁ viññāṇaṁ.*"

Here is the English translation:

"It was said: 'With consciousness as condition, there is *nāmarūpa* (normally translated as **mentality-materiality; which in this case is the *gandhabba***).'

How that is so, Ānanda, should be understood in this way: If consciousness (*Viññāṇañca*) were not to descend (*na okkamissatha*) into the mother's womb, would that *nāmarūpa* take shape in the womb?"

"Certainly not, venerable sir."

"If, after descending (*okkamitvā*) into the womb, consciousness were to depart (*vokkamissatha*), would that *nāmarūpa* be generated into this present state of being?"

(**Note**: this happens in the case of a natural termination of pregnancy (i.e., a miscarriage), where the *gandhabba* comes out of the womb on its own because it is not a suitable match).

"Certainly not, venerable sir."

"If the consciousness of a young boy or girl (*kumārakassa vā kumārikāya vā*) were to come out, would that *nāmarūpa* grow up, develop, and reach maturity?"

"Certainly not, venerable sir."

"Therefore, Ānanda, this is the cause, source, origin, and condition (*eseva hetu etaṁ nidānaṁ esa samudayo*) for *nāmarūpa*, namely, defiled consciousness/*kamma viññāṇa* (*yadidaṁ viññāṇaṁ*).

9. Therefore, it is pretty clear that the *kammic* energy of the *paṭisandhi viññāṇa* "descends" to the womb and gives rise to the physical body. *gandhabba* is another term for *paṭisandhi viññāṇa* descending to the womb; it is also called "*manomaya kāya*." Note that the sex of the baby is already defined at the *gandhabba* stage.

- Sometimes the *gandhabba* in a human body can come out in a stressful situation; see "Out-of-Body Experience (OBE) and Manomaya Kāya." The Buddha compared a *gandhabba* coming out of a physical body to a sword being pulled out of the sheath. See "WebLink: suttacentral: *Sāmaññaphala Sutta* (DN 2)."

Paṭisandhi Does Not Happen in a Womb

10. The erroneous concept of a *paṭisandhi* taking place in a womb is nowhere in the *Tipiṭaka*. Note that in the above verse in #8, the term ***okkanti*** is used to describe the descent of the *paṭisandhi viññāṇa* to the womb, and the word "*paṭisandhi*" is not there. *Paṭisandhi* took place in the previous life, at the end of that *bhava;* see "Cuti-Paṭisandhi – An Abhidhamma Description."

- Furthermore, if *paṭisandhi* took place in the womb, a human *bhava* would last only until death. Then, since human *bhava* is so rare, rebirth accounts cannot be accounted for (children recall their previous human lives only several years before). See "How the Buddha Described the Chance of Rebirth in the Human Realm."

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- Some criticize the concept of a *gandhabba*, saying it is a *Mahāyāna* concept about an "*antarā bhava*." Of course, there is no *antarā bhava*, i.e., no gap exists between two adjacent "*bhava*." *Cuti* (end of one *bhava*) is followed by grasping the next *bhava* in the next thought moment; see "Cuti-Paṭisandhi – An Abhidhamma Description."

11. A human *gandhabba* may be born with a human body many times before the *kammic* energy for the human *bhava* runs out, and they are born in another existence (as a *deva*, animal, etc.); see, "Bhava and Jāti – States of Existence and Births Therein."

- During that whole time, the human *gandhabba* lives moving from one body to another and spending the time "in-between successive human bodies" in *para loka*; see "Hidden World of the Gandhabba: Netherworld (Para Loka)."
- I keep repeating things because these are essential points. The "Search" box on the top right is an excellent resource for finding relevant posts if there are still questions. The Pure Dhamma – Sitemap is another good resource.

Mano Pubbangamā Dhammā – Paṭisandhi viññāṇa (*Gandhabba*) Created by Mind

12. This connection between mind and matter (*nāma* and *rūpa*) — combined via *viññāṇa* to create *nāmarūpa* — is what the Buddha meant when he said that "*mano pubbangamā dhammā*," i.e., "the mind is the precursor to all *dhamma*."

- When one understands that point, one is said to have the "*nāmarūpa pariccheda ñāṇa*."
- We have all the significant components essentially in place now, and there may be some who can see the "whole picture" at least vaguely. But more minor pieces still need to be added to clarify the picture.
- However, the picture will not be clear if a critical piece is not understood. Please do not hesitate to comment if you have questions. Even if it is clear to me, I may not be conveying it optimally, and I can improve it with your input.

Grasping Concepts Is Critical

13. I must emphasize that one could be a *Sotāpanna* and may not even know about the term "*nāmarūpa pariccheda ñāṇa*."

- What is needed for the *Sotāpanna* stage is a grasp of *Paṭicca Samuppāda.* That also means comprehending *Tilakkhaṇa*, the *anicca* nature of this world. Thus, a *Sotāpanna* may not have even heard about the term "*nāmarūpa pariccheda ñāṇa*" but would KNOW the concept.
- The details discussed in this subsection dispel doubts about Buddha Dhamma's consistency and illustrate that it can explain mental phenomena to profoundly deep levels. Furthermore, it can give confidence to those who doubt the validity of critical concepts in Buddha Dhamma (laws of *kamma*, rebirth, *gandhabba*, etc.).

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IV Living Dhamma

August 26, 2016

An experience-based process of practicing Buddha Dhamma (Buddhism) is discussed with English discourses. Belief in rebirth process is not needed at beginning.

- Subsection: Essential Buddhism
  - Four Noble Truths – Suffering and Its Elimination
  - Introduction to Citta, Vedanā, Saññā, Saṅkhāra, and Viññāṇa
  - Viññāṇa – Consciousness Together With Future Expectations
  - Connection Between Saṅkhāra and Viññāṇa
  - Viññāṇa and Saṅkhāra – Connection to Paṭicca Samuppāda
  - Breath Meditation Is Addictive and Harmful in the Long Run
  - Ānāpānasati Eliminates Mental Stress Permanently
  - Ānāpāna and Satipaṭṭhāna – Fundamentals
  - Sati in Ānāpānasati/Satipaṭṭhāna – Two Meanings of Sati
- Subsection: Living Dhamma – Overview
  - Living Dhamma – Introduction
  - Peace of Mind to Nibbāna – The Key Step
  - Starting on the Path Even without Belief in Rebirth (with first Desanā "The Hidden Suffering that We All Can Understand"; desanā title different from post title)
- Subsection: Dhamma with Less Pāli
  - Buddha Dhamma for an Inquiring Mind – Part I
  - Root of All Suffering – Ten Immoral Actions (with the Desanā "Ten Immoral Actions (Dasa Akusala)."
  - Is Suffering the Same as the First Noble Truth on Suffering?
  - Dhamma, Saṅkhāra, Sankata, Rūpa, Viññāṇa, Gati, Āsava, Anusaya
  - Complexity of the Mind – Viññāṇa and Saṅkhāra
  - Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination
- Subsection: Living Dhamma – Fundamentals
  - What Are Kilesa (Mental Impurities)? – Connection to Cetasika
  - Suffering in This Life – Role of Mental Impurities (with Desanā 2)
  - Satipaṭṭhāna Sutta – Relevance to Suffering in This Life (with Desanā 3)
  - How Are Gati and Kilesa Incorporated into Thoughts? (with Desanā 4; in two parts)
  - Noble Eightfold Path – Role of Sobhana Cetasika
  - Getting to Samādhi (with Desanā 5)
  - Sexual Orientation – Effects of Kamma and Gati (Saṅkhāra)
- Subsection: Mundane Sammā Samādhi
  - Micchā Diṭṭhi – Connection to Hetu Phala (Cause and Effect) (with Desanā 6)
  - Suffering in This Life and Paṭicca Samuppāda (with Desanā 7)
  - Suffering in This Life and Paṭicca Samuppāda II (with Desanā 8)
- Subsection: Transition to Noble Eightfold Path
  - Is It Necessary for a Buddhist to Eliminate Sensual Desires?
  - Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi
  - Ye Dhammā Hetuppabhavā.. and Yam Kiñci Samudaya Dhammam..

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- Subsection: Samādhi, Jhāna (Dhyāna), Magga Phala
  - Samādhi, Jhāna, Magga Phala – Introduction
  - Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra
  - Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)
  - Ascendance to Nibbāna via Jhāna (Dhyāna)
  - Paññāvimutti – Arahanthood without Jhāna
  - Mundane versus Supramundane Jhāna
  - Nirodha Samāpatti, Phala Samāpatti, Jhāna, and Jhāna Samāpatti
- Subsection: Mental Body – Gandhabba
  - Our Mental Body – Gandhabba
  - Gandhabba State – Evidence from Tipiṭaka
  - Antarabhava and Gandhabba
  - Ānantariya Kamma – Connection to Gandhabba
  - Mental Body (Gandhabba) – Personal Accounts
  - Abnormal Births Due to Gandhabba Transformations
  - Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage
  - Working of Kammā – Critical Role of Conditions

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4.1 Essential Buddhism

December 25, 2018

Comments/questions at the puredhamma discussion forum: "WebLink: Pure Dhamma Forums: Forums." The registration process and guidelines are at: "WebLink: puredhamma.net: Pure Dhamma Discussion Forum Guidelines." I can also be reached via email: lal@puredhamma.net.

Four Noble Truths – Suffering and Its Elimination

Introduction to Citta, Vedanā, Saññā, Saṅkhāra, and Viññāṇa

Viññāṇa – Consciousness Together With Future Expectations

Connection Between Saṅkhāra and Viññāṇa

Viññāṇa and Saṅkhāra – Connection to Paticca Samuppāda

Breath Meditation Is Addictive and Harmful in the Long Run

Ānāpānasati Eliminates Mental Stress Permanently

Ānāpāna and Satipaṭṭhāna – Fundamentals

Sati in Ānāpānasati/Satipaṭṭhāna – Two Meanings of Sati

4.1.1 Four Noble Truths – Suffering and Its Elimination

January 6, 2019; revised May 26, 2021; May 27, 2021; March 27, 2023

Four Noble Truths are discussed. The Buddha said, "my teachings have not been known in this world previously." It is about stopping future suffering.

Introduction

1. The First Noble Truth is about the suffering we can stop from arising.

- The second describes how suffering arises from our cravings (**which we manifest via *saṅkhāra* that we generate willingly, as we have discussed**; see, "Saṅkhāra – What It Really Means"). I will write a simpler version in the next post.
- The Third Noble Truth says we can stop future suffering by eliminating those cravings. That REQUIRES an understanding of the broader worldview of the Buddha with the rebirth process within the 31 realms.
- The Fourth Noble Truth is the path to acquiring that understanding by "learning and living" that *Dhammā* (following the Noble Eightfold Path).

2. The Buddha said, "my *Dhammā* has not been previously known in this world."

- What is new about knowing that there is suffering around us? Everybody knows there is suffering from old age, diseases, poverty, etc. One does not have to be a Buddhist to see that.
- **So, we need to figure out "what is new" about suffering explained in the First Noble Truth.**

The First Noble Truth – What is Suffering

3. I have discussed the First Noble Truth in the post, "Essence of Buddhism – In the First Sutta." Summary:

"Birth is suffering, getting old is suffering, getting sick is suffering, dying is suffering. Having to associate with things one does not like is suffering, and so is separation from those things one likes. **If one does not get**

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what one likes (*icchā*), that is suffering – in brief, the origin of suffering is the **craving** for the five aggregates of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* (*pañc**upādāna**kkhandha*). All we crave in this world are represented by *pancupādānakkhandha* (*upādāna* or craving for the *pañcakkhandha*). **[*saṅkhittena* means through overthrown by defilements, *khitta* :** [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

- (Here, I have translated ***upādāna*** as **craving**. However, the word ***upādāna*** CANNOT BE translated by just one word. It is a good idea to grasp the meaning. See, "Concepts of Upādāna and Upādānakkhandha.")
- There is a deeper meaning in part, "**If one does not get what one likes (*iccha*), that is suffering.**" That is connected to the *anicca* nature.

4. Just as in science, something comes about due to causes. Our present life as humans has come about due to causes (*kamma*) done in the past. Some of those were "good *kamma*," which is why we can enjoy some pleasures. Bad *kammā* has led to instances of suffering.

- But there are lower realms, including the animal realm, where suffering is much higher. Bad *kammā* lead to such births.
- **Suffering in the four lowest realms is real suffering.** That is what we first need to focus on.
- **And all that suffering arises because we crave things in this world because of our *avijjā* (not comprehending the Four Noble Truths).**

5. **Seeing this hidden suffering is indeed difficult.** When the Buddha attained Buddhahood, he was worried about whether he could convey these deep ideas to most people.

- It is natural to seek pleasure and happiness. Some people act immorally, seeking such pleasures. The consequences of such immoral acts are not apparent. We can see a stone thrown up and coming down, but we cannot see any bad consequences to the drug dealer who seems to be enjoying life.

The Second Noble Truth – Causes for Future Suffering

6. The cause of future suffering is indicated indirectly in the First Noble Truth: Craving sensory pleasures. Suppose we do immoral things to get such sensory pleasures. The worst outcomes (rebirths in the *apāyā*) will result.

- For example, person X may kill another person to get money or marry his wife. Even though X may accomplish that goal and "enjoy life" for even 100 years, that is nothing compared to the millions of years of future suffering X will go through due to his immoral action.

7. When a fish bites the bait, it does not see the suffering hidden in that action. Looking from the ground, we can see the whole picture and know what will happen to the fish if it bites the bait. But the fish cannot see that whole picture and thus does not see the hidden suffering. It only sees a delicious bit of food.

- In the same way, if we do not know about the wider world of 31 realms (with the suffering-filled four lowest realms), we only focus on what is easily accessible to our six senses.
- To comprehend suffering through repeated rebirths, one needs to comprehend that most suffering is encountered in the 4 lowest realms (*apāyā*); see, "The Grand Unified Theory of Dhamma" at puredhamma.net.
- Thus, stopping suffering requires one to be mindful of one's actions and stop doing bad *vacī* and *kāya saṅkhāra* (i.e., immoral thinking, speech, and deeds).

8. Therefore, the "previously unheard truth about suffering" that the Buddha revealed is the suffering hidden in sense pleasures. The level of suffering depends on what we do (*vacī* and *kāya saṅkhāra*) to get those pleasures. **If they are immoral, then the worst suffering in the *apāyā* will result.**

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- We believe that those sensory pleasures are to be valued and enjoyed. That is because we do not immediately see the consequences of our harmful actions that we do to get those sensory pleasures.
- For example, if one rapes a woman to get enjoyment for a short time, one could be spending millions of years as an animal in the future because of that immoral action.
- However, it may not be easy to grasp this point. One needs to advance step-by-step; see, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."
- The first step to reducing suffering in the future is to avoid doing evil deeds (*kamma*) via thoughts, speech, and bodily actions (again, these are associated with *mano*, *vacī*, and *kāya saṅkhāra*).
- **Therefore, we create our own future happiness via *puñña abhisaṅkhāra* (good *saṅkhāra*) or future suffering via *apuñña abhisaṅkhāra* (bad *saṅkhāra*).**

The Third Noble Truth – How to Stop Future Suffering

9. As discussed above, such suffering can arise in this life due to our own (*apuññābhi*) *saṅkhāra* (which we generate to satisfy our cravings).

- In the same way, one can stop ALL FUTURE SUFFERING by controlling our *saṅkhāra*.
- We attach to things with greed and hate via *saṅkhāra*, because of our ignorance of the Four Noble Truths (*avijjā*). As we have discussed, this is the first step in *Paṭicca Samuppāda* leading to "the whole mass of suffering": "*avijjā paccayā saṅkhāra*."

10. The Third Noble Truth is about what can be achieved by systematically removing those causes.

- *Nirāmisa sukha* increases from the point of embarking on the Path and has four levels of PERMANENT increases starting at the *Sotāpanna* stage and culminating at the Arahant stage. See, for example, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

11. To stop the rising of "bad *saṅkhāra*" we need to do two things: (1) remove *avijjā* by learning true Dhamma, and (2) make use of our free will to get control of our *saṅkhāra* (this is the basis of *Ānāpānasati/Satipaṭṭhāna*).

- A systematic way to achieve this is stated in the Fourth Noble Truth.

The Fourth Noble Truth – The Way to Stop Future Suffering

12. The second Noble Truth describes those CAUSES we need to work on. The root causes are greed, hate, and ignorance, but they need to be removed mainly via understanding the Three Characteristics (*Tilakkhaṇa*) and also via removing our bad *sansāric* habits; see a series of posts starting with, "Habits, Goals, Character (Gati)" to "The Way to Nibbāna – Removal of Āsavas."

- The way to achieve this is to follow the Noble Eightfold Path: *Sammā Diṭṭhi* (understanding what is embedded in the Four Noble Truths), and then thinking (*saṅkappa*), speaking (*vācā*) , acting (*kammanta*), living one's whole life that way (*ājīva*), striving harder (*vāyāma*), getting to the right mindset (*sati*), and finally to *samādhi*.

13. When we follow the Noble Eightfold Path, *nirāmisa sukha* arises first, and then various stages of *Nibbāna*.

- *Nirāmisa sukha* starts when one lives a moral life (see "Ten Immoral Actions (Dasa Akusala)" and follow-up posts).
- The root causes of immoral behavior are greed, hate, and ignorance. We can reduce ignorance to the level of the *Sotāpanna* stage just via comprehending the Three Characteristics of "this world of 31 realms," i.e., *anicca, dukkha, anatta*; see, "Anicca, Dukkha, Anatta – Wrong Interpretations," and the follow-up posts. It is that powerful.

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Why Is It Hard to See the "Hidden Suffering"? – Time Lag

14. The main problem in clearly seeing the "cause and effect of mind actions" is that the results of those actions have a time delay and that the time delay itself is not predictable.

- In contrast, it is easy to predict what will happen with material things (moving an object, a vehicle, a rocket, etc.). The success of physical sciences is due to this reason. Once the underlying laws are found (laws of gravity, laws of motion, electromagnetism, nuclear forces, quantum mechanics, etc.), one has complete control.

15. But the mind is very different. To begin with, no two minds work the same way. Under a given set of conditions, each mind will choose to act differently. With physical objects, that is not so; under a given set of conditions, what will happen can be predicted accurately.

- Effects of some actions (*kamma*) may not materialize in this life and sometimes may come to fruition only in many lives down the road (but with accumulated interest).
- Even in this life, mental phenomena are complex: This is why economics is not a "real science." It involves how people sometimes act "irrationally" for perceived gains. No economic theory can precisely predict how a given stock market will perform.

16. **This "cause and effect" that involves the mind is the principle of *kamma* and *kamma vipāka* in Buddha Dhamma.**

- But unlike in Hinduism, *Kamma* is not deterministic, i.e., not all *kamma vipāka* have to come to fruition; see, "What is Kamma? Is Everything Determined by Kamma?."
- Suitable CONDITIONS must be there to bring good or bad kamma vipāka to fruition. That is why *kamma* is not deterministic, and we can stop ALL future suffering.
- We need to get rid of *avijjā* and *taṇhā*, two critical steps in *Paṭicca Samuppāda*. That is how *Aṅgulimāla* overcame all that bad *kamma* of killing almost 1000 people.

We Can Eliminate Only a Part of the Suffering Encountered in This Life

Finally, let us look into what kind of suffering can be stopped from arising and gain confidence in Buddha Dhamma. One does not need to believe Buddha's teachings blindly.

17. There are two types of *vedanā* (feelings); see, "Vedanā (Feelings) Arise in Two Ways."

- First is due to *kamma vipāka.*
- The second is mental suffering due to *saṅkhāra* (via attachment to sensual pleasures and friction (*paṭigha*) due to things we don't like). This could lead to depression.

18. This life is the RESULT of past *kamma*. Once life starts, it cannot be stopped until "its *kammic* energy" is exhausted. This life WILL end up in old age, decay, and eventual death.

- Therefore, if someone has aches and pains due to old age, it is impossible to get rid of them other than to use medications or therapy to lessen and manage the pain.
- Even the Buddha had back pain due to old age and had a severe stomach ache at the end.
- One may get injured, come down with a disease, etc.
- All these are due to *kamma vipāka.*

19. On the other hand, it is possible to stop the second type ("mental suffering") that arises due to our own way of thinking (again, our own *vacī saṅkhāra*).

- Therefore, we can EXPERIENCE the relief from suffering (called *nirāmisa sukha*) in this life itself.

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- The suffering (or *vedanā*) that a living *Arahant* has eliminated is called "*samphassa jā vedanā*." **This is what leads to depression in some people**.
- Here, "*samphassa*" is "*saŋ*" + "*phassa*," or "contact with one's defilements (*saŋ*)"; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

Humans Have Free Will to Eliminate Future Suffering

20. The life we have as humans is a RESULT of a past good deed – a dog's or an ant's life results from a past deed by that sentient being.

- And what happens to us in this life is a COMBINATION of what we have done in the past (*kamma vipāka*) AND what we do in this life.
- What happens to an animal is MOSTLY due to *kamma vipāka* from the past.
- The difference between a human and an animal is that the animal has little control over what will happen to it. But human birth is a special one: We have a higher level mind that CAN change the future to some extent, and with possible enormous consequences.
- **We have free will, and animals (or those beings in other lower realms) do not. We can control our *saṅkhāra*, and they cannot. It is hard to get a human birth. We should not waste this opportunity.**

4.1.2 Introduction to Citta, Vedanā, Saññā, Saṅkhāra, and Viññāṇa

December 25, 2018; revised August 23, 2019; April 9, 2020; July 3, 2022; July 8, 2022

Introduction

1. The Pāli words *citta, vedanā, saññā, saṅkhāra*, and *viññāṇa* are mistranslated in most current literature as thought, feeling, perception, mental formations, and consciousness, respectively.

- The last four (*vedanā, saññā, saṅkhāra*, and *viññāṇa*) are critical concepts in Buddha Dhamma. They represent the four mental aggregates.

2. The word *saṅkhāra* is generally translated as "mental formations." It does not convey the meaning at all. *Viññāṇa* translated as just "consciousness," and that is simply wrong.

- *Saṅkhāra* is associated with "emotions," so we need to make the connection to emotions. In particular, we get attached to some things and are repulsed by others. In both cases, we generate a wide variety of emotions that lead to three types of *saṅkhāra* in our minds.
- They are *puññābhisaṅkhāra* (*puñña abhisaṅkhāra,*) *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra,*) and *āneñjābhisaṅkhāra* (*āneñja abhisaṅkhāra.*) In simple terms, that means moral thoughts/deeds, immoral thoughts/deeds, and the cultivation of *arūpāvacara jhāna.* For details, see, "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?"

Pāli to English Translations – Conventional Meanings

3. The following are the descriptions or definitions that I found online, which seem to be closest to the Pāli words.

Thought (for *citta*): "an idea or opinion produced by thinking or occurring suddenly in mind."

Feelings (for *vedanā*): Normally used together with emotion. For example, a "feeling of joy."

Perception (for *saññā*): recognition. For example, a flower is a "rose" and its color is "red."

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Emotions (for *saṅkhāra*): Some define emotions as: "joy-sadness, anger-compassion, greed-benevolence, etc. etc.."

Consciousness (for *viññāṇa*): "the state of being awake and aware of one's surroundings." However, this will be true only for "*vipāka viññāṇa*" as discussed in #14 below.

4. That is all modern psychology says, and there are many overlaps there too. There are no universally accepted definitions for those words yet.

- On the other hand, the Buddha has provided detailed analyses of the Pāli words *citta*, *saññā*, *vedanā*, *saṅkhāra*, and *viññāṇa*.
- *Saṅkhāra* arises due to emotions. These emotions are called *cetasika* typically translated as "mental factors."
- Therefore, *citta*, *saññā*, *vedanā*, *saṅkhāra*, and *viññāṇa* SEEM TO correspond to the English words thought, perception, feeling, actions based on emotions, and consciousness. But that can lead to many misinterpretations, as we will discuss below.

We Need to Use Pāli Words Like *Citta*, *Saññā*, *Vedanā*, *Saṅkhāra*, *Viññāṇa*

5. **That is why it is almost impossible to translate those Pāli words into a single English word.** The Sinhala language uses the same words; there are no separate Sinhala words for most of the terms in the *Paṭicca Samuppāda* including *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.

- **It is much better to learn the meaning of each Pāli word and use that word itself.**
- I will briefly discuss some key features to get a basic idea. Other aspects discussed in: "Pāli Dictionaries – Are They Reliable?."

Citta and Thought – Not Even Close

6. *Cittā* arise as a series; a single *citta* never arises by itself.

- In a sensing event that involves the five physical senses (eyes, ears, nose, tongue, body), a *citta vīthi* (or a series of *citta*) arise with 17 *cittā*. Note that citta is pronounced, "chiththa" and cittā is the plural of citta. See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."
- In the case of *cittā* arising directly in the mind, the basic *citta vīthi* has 12-14 *citta*. But in some exceptional cases, there is no limit to the number of *citta* that can occur (like in *jhāna samāpatti*).
- There can be billions of *citta vīthi* running within "the blink of eye" according to *Abhidhamma*. **The Buddha said that there is nothing in this universe faster than a *citta*.**
- After reading this post, you may want to read the previous post, "Amazingly Fast Time Evolution of a Thought (Citta)." That could make things clearer.

Citta and *Cetasika*

7. So you can see that what we call a "thought" is NOT a single *citta*. **What we experience as a "thought" is the overall effect of a large number of *citta vīthi*.**

- Each *citta* arises with at least seven *cetasika* (mental factors). *Vedanā* and *saññā* are two of those psychological factors. Once a "good *citta*" occurs, many of those arise without changing to "bad *citta*" in the middle. That is why a "given sensory experience" is just called a *citta*, even though it may have billions of individual *citta*.

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- There are 52 mental factors (*cetasika*) that could arise in a *citta* ("thought"). Thus, a "thought" can be quite complex.
- If it is a "moral *citta*," then it would have some combination of "good mental factors" such as compassion or "fear of wrongdoing" (*hiri*). There are 25 of them, and only several of them arise at a given time.
- If it is an "immoral *citta*," it would have "bad mental factors" such as greed and hate. There are 14 of them.
- Those good and bad mental factors (*cetasika*) never arise together. See, "Cetasika (Mental Factors)."

Vedanā and *Saññā* – In Every *Citta*

8. *Vedanā* and *saññā* are two specialized types of *cetasika*. That is why they are treated separately from other *cetasika*.

- Both of those arise with every citta.
- *Vedanā* basically "feels" that a sense event is happening. There is a ***sukha vedanā*, *dukkha vedanā*, or a neutral *vedanā*** (more accurately ***adhukkhamasukha vedanā***) associated with EACH sensory event. Therefore, joy is not a *vedanā*; see #2 above. There are only three types of *vedanā*.
- ***Saññā* is responsible for recognizing what the sense object is**, based on one's prior experience with that object. So, one perceives a rose and that it has the color red, for example.
- Those are, of course, fundamental descriptions.

9. There are 52 *cetasika*, including *vedanā* and *saññā*. Out of the other 50 *cetasika,* some are included in "*saṅkhāra*"; which particular *cetasika* will be involved will depend on the specific situation. They define whether a *citta* is good or bad.

- As we mentioned before, *vedanā* and *saññā* arise with all *citta*, good and bad.
- When one does an immoral deed, some of those "bad *cetasika*" (called *asobhana cetasika*) arise with *citta*.
- When one does a moral deed, some "good *cetasika*" (called *sobhana cetasika*) arise.

Saṅkhāra Are Our Actions Done With Emotions

10. *Cetasika* represents the English word "emotions."

- When we experience those emotions, they are called "*mano saṅkhāra*." They arise automatically, according to our *gati*.
- When we start thinking consciously about them, they become *vacī saṅkhāra*; we also speak with *vacī saṅkhāra*. Here, *vacī* pronounced "vachee."
- If we do bodily actions with such emotions, then those are done with *kāya saṅkhāra*.
- So, we can see that "*saṅkhāra*" are more than emotions. ***Saṅkhāra* is what we think and do with such sentiments.**
- **It is essential to realize that we have control over *vacī saṅkhāra* and *kāya saṅkhāra*, but *mano saṅkhāra* arise automatically based on our *gati*.**

11. To summarize what we have discussed so far:

- What we experience (and call a thought), is the overall effect of millions of *citta vīthi.*
- Current scientific research says a human can only register sense events lasting at least a hundredth of a second (about ten milliseconds). During that time, millions of *citta vīthi* would have arisen.

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- The sense object is recognized with the *saññā cetasika*, and accordingly, a *sukha*, *dukkha*, or neutral *vedanā* arises.
- Based on that recognition (but simultaneously) a set of good or bad *cetasika* arise.
- Based on those good or bad sets of *cetasika*, the mind generates good, and bad *saṅkhāra* with which we think, speak, and do things.

Emotions Arise Based on One's *Gati* and the Sensory Input

12. Thus *mano saṅkhāra* arises automatically based on our *gati* (or *gathi*) and the particular sensory input. If one likes a specific sensory input (based on one's *gati*), then one will start thinking about it.

- So, we consciously think and speak with *vacī saṅkhāra* based on those emotions (*mano saṅkhāra*) that initially arise. If our emotions get high enough, we may take bodily actions based on *kāya saṅkhāra*.
- All three types of *saṅkhāra* arise in mind.

13. I need to emphasize the fact that occurring of a set of good or bad *cetasika* DOES NOT happen arbitrarily. Nothing happens without a cause.

- Two key factors determine what kind of *cetasika* arises for a given sense event: **(1) One's *gati* (pronounced "gathi"), roughly meaning character/habits, and, (2) the particular sense object.**
- Pāli words are written differently than normal English words. See, "'Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and "'Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."
- *Gati* explained in many posts: "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)," "How Habits are Formed and Broken – A Scientific View," "Gati to Bhava to Jāti – Ours to Control," are just a few.

Viññāṇa Is the Overall Experience – Plus Future Expectations

14. Finally, *viññāṇa* represents one's overall sensory experience (including *vedanā, saññā, saṅkhāra*). That is only one type of *viññāṇa*: "*vipāka viññāṇa*."

- *Viññāṇa* has something in addition to those. One may form a future expectation based on that sensory input. That type is "*kamma viññāṇa*."
- **If one gets attracted to a given sensory experience, one may keep thinking about it and initiate an expectation to enjoy it further.** "*Kamma viññāṇa*" is that expectation. **That creates a *kamma bīja* that can bring *vipāka* in the future.**
- More information at: "Viññāṇa – Consciousness Together With Future Expectations" and "Viññāṇa – What It Really Means."
- Thus, it is wrong to translate *viññāṇa* as just consciousness (or awareness). Specifically, "*kamma viññāṇa*" is much more than just consciousness.

Expectations Are Only in *Mano Viññāṇa*

15. Viññāṇa can be categorized in another way into six types.

- We become aware of something in our physical world via *cakkhu viññāṇa* (seeing), *sota viññāṇa* (hearing), *ghāṇa viññāṇa* (smelling), *jivhā viññāṇa* (tasting), and *kāya viññāṇa* (touching).
- Then *mano viññāṇa* takes over, and will decide to act on it — and if needed — to make "future expectations" or "plans." (Three *manodvāra citta vīthi* follow each *pañcadvāra citta vīthi* per *Abhidhamma*.) [Read WebLink: PDF Download: Process Of Consciousness And Matter – Bhaddanta

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Dr. Rewata Dhamma in **Chapter III – Mind-Door Cognitive Process (*Manodvāra Vīthi*)** under the topic **Consequent Mind-Door Process (*Tadanuvattika-manodvāra Vīthi*)**.]

- **Therefore, it is the *mano viññāṇa* that builds expectations for the future, i.e., "*kamma viññāṇa*" *are ALWAYS mano viññāṇa*.**
- To emphasize: *Kamma bīja* that can bring future *vipāka* are generated only in ***mano viññāṇa*.** The other five types of *viññāṇa* only bring in the external sensory input, i.e., they are "***vipāka viññāṇa***".

Viññāṇa and *Saṅkhāra* Feed on Each Other

16. For example, *cakkhu viññāṇa* is like a camera taking a picture (but is still contaminated by *gati*.) It is *mano viññāṇa* (in the *kamma viññāṇa* mode) that takes actions (generates *saṅkhāra*) based on that sensory input.

- If the sensory input is attractive, it will try to get "more of such sensory inputs," i.e., it will initiate a *kamma viññāṇa* to "achieve that expectation" via "*saṅkhāra paccayā viññāṇa*." For example, let us assume that person X sees a new car and "falls in love with it" and makes a *viññāṇa* (an expectation, which is mental energy) for it.
- That *kamma viññāṇa* to "buy that car Y" will be in the subconscious of X. It will be in his subconscious until either he buys the car or it turns out that there is absolutely no way for him to afford it.

17. Days later, he is driving to work and sees a similar car on the road (that is, of course, a *cakkhu viññāṇa*).

- Now that *kamma viññāṇa* to "buy that car Y" will come back to his mind (triggered by that *cakkhu viññāṇa*. Then, of course, his *mano viññāṇa* will take over, and his interest in the car will come to his mind.
- Then we will start generating *vacī saṅkhāra* (conscious thoughts) about buying that car and how nice it would drive to work in it, etc.). That is the backward step of "*viññāṇa paccayā saṅkhāra*." The *Paṭicca Samuppāda* step "*saṅkhāra paccayā viññāṇa*" runs backward too; see, "Āsevana and Aññamañña Paccayā."
- That, in turn, will provide "more food" for that *viññāṇa* via "*saṅkhāra paccayā viññāṇa*."
- Therefore, *saṅkhāra* and *kamma viññāṇa* "feed on each other."

One should contemplate these ideas and apply them to other "real life situations." That is real "insight meditation" or "*vipassanā bhāvanā*." It may take time to get used to the real meanings of these keywords.

Resources

18. A reasonably good idea of the structure of *Abhidhamma* can be gained by reading *Bhikkhu* Bodhi's book, "WebLink: PDF download: A Comprehensive Manual of Abhidhamma."

- "WebLink: PDF download: Buddha Abhidhamma – Ultimate Science," by Dr. Mehm Tin Mon is also a good FREE publication.
- But both of those authors also translate *viññāṇa* as consciousness. Furthermore, they have translated *citta* also as consciousness. There are other translation problems too.
- However, by reviewing those two resources one can see how in-depth and detailed the mind processes are analyzed in *Abhidhamma*.
- The "Abhidhamma" section, together with the "Tables and Summaries" section also provides more information on *Abhidhamma*. Other resource posts are "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."

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4.1.3 Viññāṇa – Consciousness Together With Future Expectations

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Nibbāna = Stopping of *Kamma Viññāṇa*

1. *Viññāṇa* means "without *ñāṇa*" or without wisdom, i.e., with ignorance. *Viññāṇa* could also mean "defiled *viññāṇa*", i.e., not knowing the consequences of doing *dasa akusala*. As we will see, there are two main types of *viññāṇa* (*vipāka viññāṇa* and *kamma viññāṇa*) and both are defiled.

- However, it is the *kamma viññāṇa* that is responsible for creating kammic energies that can bring future rebirths. This is the viññāṇa ("*saṅkhāra paccayā viññāṇa*") in *Paṭicca Samuppāda*. But *vipāka viññāṇa* (*cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, and *mano viññāṇa*) also provide an "incorrect representation of the world." The Buddha called (any type of) *viññāṇa* a "magician." See "WebLink: suttacentral: *Phenapiṇḍūpama Sutta* (SN 22.95)."
- When one attains *Arahanthood* when one's *paññā* (wisdom) will be optimized and one will have "undefiled or clear *viññāṇa*."
- There are many *suttās* that clearly state "*viññāṇa nirodha*," or stopping the arising of *kamma viññāṇa* (defiled *viññāṇa*) leads to *Nibbāna*.

2. A succinct statement can be found in the "WebLink: suttacentral: *Dvayatānupassanāsutta* (Snp 3.12)":

"*Yaṁ kiñci dukkhaṁ sambhoti,*

Sabbaṁ viññāṇapaccayā;

***Viññāṇassa nirodhena*,**

***Natthi dukkhassa sambhavo*."

- **Translated:** "Whatever suffering that arises, all that arises due to "(*kamma*)*viññāṇa*"; **With not arising of (*kamma*) *viññāṇa*, there is no existence with suffering.**"
- I will introduce the concept of *viññāṇa* in a simple way. In the simplest form, "*kamma viññāṇa*" is any type of expectation even without moral/immoral implications. See, "2. Viññāṇa (Consciousness) can be of Many Different Types and Forms."
- A deeper explanation in, "Anidassana Viññāṇa – What It Really Means."

Vipāka Viññāṇa and *Kamma Viññāṇa*

3. *Viññāṇa* includes or encompasses the following: our feelings (*vedanā*), perceptions (*saññā*), and a set of individual mental factors (*cetasika*). They all arise together, and the set of *cetasika* that arises is dependent on each person's *gati* (habits/character). **If you are not familiar with *Abhidhamma*, don't worry about it.** I will take a simple example to illustrate *viññāṇa* below.

- Five of the six types of *viññāṇa* are strictly *vipāka viññāṇa.* These are the five types of *viññāṇa* associated with the five physical senses.
- We become aware of something in our physical world via *cakkhu viññāṇa* (seeing), *sota viññāṇa* (hearing), *ghāna viññāṇa*(smelling), *jivhā viññāṇa* (tasting), and *kāya viññāṇa* (touching); these are due to past *kamma vipāka.* When memories come to mind, they are also *vipāka viññāṇa.* Therefore, **"*vipāka viññāṇa*"** can come in through all six senses.
- **If we get interested in them, we may start generating *mano viññāṇa* and doing *kamma*. Those are "*kamma viññāṇa*." Thus, "*kamma viññāṇa*" can only be *mano viññāṇa.*** *Cakkhu, sota, ghāna, jivhā,* and *kāya viññāṇa* are ALWAYS *"vipāka viññāṇa*."
- Let us take a simple example to clarify those basic ideas.

Examples of Two Types of *Viññāṇa*

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4. When a man X sees a young woman (Y), that is called a "seeing event" or *cakkhu viññāṇa*. **It is a *vipāka viññāṇa*.** Suppose the woman has just come to X's workplace as a new employee.

- With that *cakkhu viññāṇa*, X recognizes Y as an attractive female and that is called *saññā*; X may generate "happy feelings" when seeing Y and that is *vedanā*; X may also generate lust in his mind and that is a mental factor (*cetasika*).
- If X gets interested in Y, then X may also generate lust in his mind with subsequent *mano viññāṇa,* and start generating *mano, vacī,* and *kāya saṅkhāra*; see the previous post. These are "***kamma viññāṇa***" that arise via "*saṅkhāra paccayā viññāṇa*" in *Paṭicca Samuppāda.*

5. With the establishment of this new *kamma viññāṇa*, there is now an expectation in X's mind of getting a date to go out with Y, and may be getting to marry Y someday.

- That is a *mano viññāṇa* that stays hidden in X's mind. It has the expectation of getting an opportunity to have a close relationship with Y.
- That idea will remain hidden in X's mind and can re-surface at appropriate times, especially when seeing Y again, or when someone mentions Y's name for example. This is "*viññāṇa paccayā saṅkhāra*" in *Paṭicca Samuppāda*.
- The more X will be engaged in generating such *saṅkhāra*, the *kamma viññāṇa* will also strengthen; that is the "*saṅkhāra paccayā viññāṇa*" in *Paṭicca Samuppāda*.

It Is *Kamma Viññāṇa* That Can "Grow"

6. Thus both "*saṅkhāra paccayā viññāṇa*" and "*viññāṇa paccayā saṅkhāra*" will be operating back and forth, and will keep strengthening that *viññāṇa*.

- **This is what is meant in many *suttā* by saying that "*viññāṇa* will grow" as one keeps doing *saṅkhāra*.** That refers to *kamma viññāṇa.*

For example, in the "WebLink: suttacentral: *Cetanā Sutta* (SN 12.38)": "*Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā viññāṇassa hoti.* ***Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti.*** *Āyatiṁ punabbhavābhinibbattiyā sati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.* ***Evametassa kevalassa dukkhakkhandhassa samudayo hoti***."

> **Translated**: "*Bhikkhus*, what one intends, and what one plans, and whatever one has a tendency towards this focus (*ārammaṇa*) a basis for the maintenance of *viññāṇa*. When there is an *ārammaṇa* there is support for the establishing of *kamma viññāṇa*. **When that *viññāṇa* is established and has come to growth, there is the arising of future renewed existence (*punabbhavā*)**. When there is the future renewed existence, future birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. **Such is the origin of this whole mass of suffering**."

7. So, let us assume that X has been seeing Y for a few days and may be even got to talk to her a few times (*vacī* and *kāya saṅkhāra* are associated with those activities). Each time X interacts with Y, that "*kamma viññāṇa* for having a close relationship with Y" will grow in X's mind.

- Furthermore, X will be thinking about Y often (which is generating *vacī saṅkhāra*), which will also help make that "*kamma viññāṇa* for having a close relationship with Y" to grow.
- That happens via "*saṅkhāra paccayā viññāṇa*" step in *Paṭicca Samuppāda*.

8. Several days later, X finds out that Y is married when her husband comes to meet her at work.

- He could clearly see that she is happily married and there is no point in even thinking about having a relationship with her.
- **In an instant, X's "*kamma viññāṇa* for having a close relationship with Y" will be eliminated (for most people).**

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- When the reality of the situation is comprehended by the mind, the corresponding "***kamma viññāṇa***" will be stopped. **This is what is meant by "*viññāṇa nirodha*."**

Kamma Viññāṇa Can be Stopped from Arising

9. **Therefore, it is important to see that a *kamma viññāṇa* (or an expectation) will be eliminated as soon as one realizes the futility (or the dangers) of that expectation.**

- At a deeper level, all of one's highly immoral types of *kamma viññāṇa* will be permanently removed when one will be able to see the futility/dangers of engaging in immoral deeds. That is when one attains the *Sotāpanna* stage via comprehending *Tilakkhaṇa*.
- Next, one's expectation for seeking pleasures in this world will be totally removed when one realizes the futility — and dangers — of seeking such sense pleasures. That is when one attains the *Anāgāmi* stage of *Nibbāna*.
- Once one becomes an *Anāgāmi*, one is at a stage where one can start seeing the futility of *jhānic* pleasures and start getting rid of *rūpa rāga* and *arūpa rāga* (or the futility of being born in the *rūpāvacara* and *arūpāvacara* realms. That is when one becomes an *Arahant*.
- Therefore, the way to *Nibbāna* is a step-by-step process; see, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

10. There are many types of *kamma viññāṇa* that we can have. The minor ones are just expectations of getting something done or buying something or getting a new job, etc.

- *Saṅkhāra* or "thinking of that expectation and making plans to get it done also by speaking and doing things (that includes *vacī saṅkhāra* and *kāya saṅkhāra*)" will make that *viññāṇa* grow. This comes via the "*saṅkhāra paccayā viññāṇa*" step.
- In another example, suppose X is thinking about buying a certain type of car. That idea or expectation will be "at the back of his mind" all the time. If he sees a car like that on the road, then that *viññāṇa* will be awakened, and he will start thinking about it again. Now, one day X buys that car. Then that *viññāṇa* will also disappear since he will no longer be interested in buying a car. That expectation has been fulfilled.
- Therefore, a *kamma viññāṇa* will "take hold in the and grow" only as long as one has a desire AND one believes that it can be fulfilled.

11. I gave those two examples to illustrate the basic concept. But more complex types of *viññāṇa* can grow based on certain types of activities that X engages in, and those can become *paṭisandhi viññāṇa* that can lead to rebirths.

- For example, if X constantly engages in helping others, donating time and money to charities, etc, he would be cultivating the mindset of a *deva* (even without knowing). Then that "moral *viññāṇa*" would grow with time and may lead to a rebirth in a *deva* realm.
- If one is constantly thinking and planning to make money by exploiting/deceiving others, he/she is doing *vacī/kāya saṅkhāra* that will be feeding a "bad *kamma viññāṇa*" that can lead to a birth in the *apāyās*.
- Therefore, *viññāṇa* can be various types.

Kamma Viññāṇa Can Only be *Mano Viññāṇa*

12. As we discussed in #2, there are five basic types of "*vipāka viññāṇa*" just bring external sense objects (pictures, sounds, tastes, smells, and touches) to our mind. *Vipāka viññāṇa* can also bring memories directly to mind (the sixth sense.)

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- Then *mano viññāṇa* takes over, and will decide to act on it — and if needed — makes "future expectations" or "future plans". **Therefore, it is the *mano viññāṇa* that has expectations for the future.**
- We ignore most of the things we see, hear, etc. But if we get attracted to something, then we will be going back to see, hear, etc, and may be making other related plans too. That is all done with *mano viññāṇa*, a "*kamma viññāṇa*."

13. Obviously, *paṭisandhi viññāṇa* is a very important *kamma viññāṇa*. It can determine future births.

- This is a complex subject, but when one engages in highly immoral deeds, the *paṭisandhi viññāṇa* that grows may not be what one desires.
- For example, suppose X is a serial rapist. He gets a temporary sense of satisfaction by raping women. What he does not know is that he is cultivating a *kamma viññāṇa* that is appropriate for an animal. So, he could get an animal birth because of that immoral *kamma viññāṇa* he is cultivating.
- So, hopefully, you can see the connection between *viññāṇa* and *gati* (pronounced "gathi") too. *Gati* (character qualities/habits) is an important concept that has been hidden in recent years.

Connection to *Magga Phala*

14. When one attains the *Sotāpanna* stage of *Nibbāna*, one would see the futility of such immoral and briefly-lived sense pleasures. Then such types of "immoral *kamma viññāṇa*" would not be cultivated in his mind.

- In other words, one's "hidden immoral *gati*" will be permanently removed at the *Sotāpanna* stage.
- That is comparable to X losing the "*viññāṇa* for having a close relationship with Y" in #4 to #7 above. In that case, X clearly saw the uselessness of having that *viññāṇa*, and it died.
- It would be a good idea to read and understand posts on *gati*: "How Habits are Formed and Broken – A Scientific View"; "Bhava and Jāti – States of Existence and Births Therein"; "Gati to Bhava to Jāti – Ours to Control."

15. I made this discussion simple in order to get two main ideas across, which are:

- *Viññāṇa* is a complex concept. This is why it is not appropriate to translate *viññāṇa* as just "consciousness". See, "WebLink: puredhamma.net: Search Results for: viññāṇa two meanings."
- *Mano viññāṇa* arise due to *saṅkhāra* ("*saŋ*" + "*khāra*"). We cultivate those via "*saṅkhāra paccayā viññāṇa*" in the *Paṭicca Samuppāda* cycles.
- This is why "*saŋ*" is a key root word in Pāli; see, "What is "Saŋ"? Meaning of Sansāra (or Samsāra)."

Incorrect Translations Do Not Distinguish the Two Types of *Viññāṇa*

16. I hope that those who translate deep *suttā* word-by-word will at least read these series of posts and make amendments to their ways of translating key *suttā* that discuss deep meanings. They are no different from the Sāti *bhikkhu* who could not understand what is meant by *viññāṇa* in the WebLink: suttacentral: *Mahā Taṇhāsaṅkhaya Sutta* (MN 38).

- One should not be translating such deep *suttā* (also there is no point in reading them either) until one understands what is meant by *viññāṇa.*

17. The WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11) is another such *sutta* (among many others).

- The key verse there is at the end of the *sutta*: "*Viññāṇaṁ anidassanaṁ, anantaṁ sabbatopabhaṁ Ettha āpo ca pathavī, tejo vāyo na gādhati. Ettha dīghañca rassañca, aṇuṁ thūlaṁ subhāsubhaṁ; Ettha nāmañca rūpañca, asesaṁ uparujjhati;* ***Viññāṇassa nirodhena, etthetaṁ uparujjhatī***"'ti.

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- This is explained in detail in, "Pabhassara Citta, Radiant Mind, and Bhavaṅga."

18. As I have said many times, Buddha Dhamma is deep. It takes an effort to learn. Just translating deep *suttā* word-by-word or just reading those translations will not be of many benefits in the long run.

- Of course, some *suttā* can be translated word-by-word, like the WebLink: suttacentral: *Kesamutti Sutta* or *Kālāma Sutta* (AN 3.65). Those are basic *suttā* that provide guidelines to live a moral life. But deep *suttā* that discuss *anicca, anatta*, or *Nibbāna* require a deeper knowledge of the basics like what is meant by *saññā, viññāṇa, saṅkhāra*, etc.
- **It is best to learn the meanings of these keywords and just use them, instead of translating them as a single English word. I hope you can see why, with the above discussion on *viññāṇa*.**

Also see, "Connection Between Saṅkhāra and Viññāṇa" and "Viññāṇa and Saṅkhāra – Connection to Paṭicca Samuppāda." These three posts are essential to be understood if one really wants to understand Buddha Dhamma.

4.1.4 Connection Between Saṅkhāra and Viññāṇa

January 11, 2018

1. In a recent post, "Viññāṇa – Consciousness Together With Future Expectations," I discussed how *viññāṇa* or "future expectations" are established when one gets attached to something and starts doing *saṅkhāra* (conscious thinking, speech, and actions) about it.

- In this post, I will elaborate more on the importance of *saṅkhāra* and the connection to *viññāṇa*. In a few posts, I will try to explain how we create our own future suffering by engaging in *abhisaṅkhāra* or "strong *saṅkhāra*."
- These *abhisaṅkhāra* are nothing but how we think about, speak about, and take actions on moral/immoral issues. If we do any of the *dasa akusala*, then we are generating "bad *abhisaṅkhāra*" or "*apuñña abhisaṅkhāra*" (abbreviated as "*apuññābhisaṅkhāra*").
- Those *apuññābhisaṅkhāra* lead to suffering. Therefore, key to stop future suffering is to gradually reduce *apuññābhisaṅkhāra* and eventually to stop them.

2. In addition to what we discussed in that previous post, another key point is to realize that all our speech and bodily actions are started by the mind.

- Can you do anything, if you (or your mind) does not want to do?
- You may be in the middle of doing something (say walking to the kitchen), but you can decide you don't really want to go the kitchen and instead walk to the living room. If you start saying something, you can stop in mid-sentence if you want to.
- Some people have strange ideas about humans not having free will. They should try what I just suggested above. It is not that hard to verify.

3. All the progress that science has made is based on the "mind power" of the humans (scientists coming up with breakthrough innovations in their minds). Mind comes first and this is what is expressed in the very first *Dhammapada gāthā*: "*manopubbangamā dhammā*.." or "mind is at the forefront."

- A child's future depends on how well he learns. If the mind of the child goes in the wrong direction, he/she could become a drug addict or even a murderer.
- In the same way, we determine our own LONG TERM future in the rebirth process by the ways in which we think, speak, and act. That is what is really explained in *Paṭicca Samuppāda* (normally translated as "Dependent Origination"; again, it is much better to use the Pāli term and understand what is really meant by it).

4. From the moment we wake up in the morning, we do nothing but generate *saṅkhāra*.

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- When we just experience a sense input (seeing, hearing, etc) , "*mano saṅkhāra*" are automatically generated.
- **The Buddha said, "*vedanā, saññā* are *mano saṅkhāra*":** we just experience the sense input by recognizing it and generating a "*sukha, dukkha*, or neutral feeling about it."

5. When we start thinking consciously about a particular sense input (what we saw, heard, tasted, etc), we start generating *vacī saṅkhāra*; we may also speak with *vacī saṅkhāra*. Here, *vacī* is pronounced "*vachee*."

- For example, if we see a nice car and start thinking about how nice it would be to own such a car, how we can impress our friends with it, etc, we are fully aware of such thoughts.
- Such conscious generation of thoughts about "what to do about a given sense input and how to go about it", for example, are *vacī saṅkhāra*. Actual speech is also *vacī saṅkhāra.*
- **The Buddha said, "*vitakka, vicāra* are *vacī saṅkhāra*": stay on the given sense input and generating thoughts about it or related things.**
- Furthermore, we can keep going with such "day dreaming" or we can stop them. If it is something we like, it may be hard to stop thinking about it, i.e., it may take will power.
- That is what is involved in *Ānāpānasati/Satipaṭṭhāna*: **stopping bad *vacī saṅkhāra*.**

6. If we just proceed with those *vacī saṅkhāra*, our emotions may get strong and we may start speaking out (stronger *vacī saṅkhāra*). If we get "really worked up" we may do bodily actions with such emotions, then those are done with *kāya saṅkhāra*.

- For example, let us say two people get into an argument and start shouting at each other. Each person is speaking harsh words (generated via *vacī saṅkhāra*).
- Then one of them (person X) gets "really worked up", loses all restraint, and hits the other person. That "hitting action" was done with *kāya saṅkhāra* (generating thoughts to raise the hand and hit that person).

7. It is important to realize that both speech and bodily actions are initiated by the mind.

- In the above example, both people were engaged in generating "bad *vacī saṅkhāra*," which are nothing but "bad speech", the opposite of "*Sammā Vācā*" or "correct speech."
- Then person X took did an even worse thing by hitting the other person. That was a "bad action", opposite of "*Sammā Kammanta*."
- Therefore, they were both acting with "*avijjā*" or ignorance of the consequences of their actions. That is "*avijjā paccayā saṅkhāra*," the first step in *Paṭicca Samuppāda*.

8. Now, we can see what is meant by "*saṅkhāra*" (and "*abhisaṅkhāra*").

- In the above example, both *vacī saṅkhāra* and *kāya saṅkhāra* generated by person X were "*abhisaṅkhāra*" or "strong *saṅkhāra*."
- If those two people were just taking about something *kammically* neutral, say about the weather, then that would involve just "*saṅkhāra*."
- **If they were talking about weather, while walking,** then that would involve both *vacī* and *kāya saṅkhāra* that are NOT of "*abhisaṅkhāra*" type. That speech and action did not involve generation of "*kammic* energy."

9. Therefore, it is important to understand the difference between just *saṅkhāra* and *abhisaṅkhāra.* In the *suttā*, or in *Paṭicca Samuppāda*, the word "*saṅkhāra*" is used often without specifically saying whether it is just "*saṅkhāra*" or "*abhisaṅkhāra*."

- Depending on the context, we should be able to determine whether it is just "*saṅkhāra*" or "*abhisaṅkhāra*."

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- Not only that, but *abhisaṅkhāra* are also two types: *puññābhisaṅkhāra* (*puñña abhisaṅkhāra* or "good deeds") and *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra* or "bad deeds").
- Here by "deeds" we include all three types of *saṅkhāra*: *mano, vacī*, and *kāya*. We should AVOID all three types of *apuññābhisaṅkhāra* or immoral thoughts, speech, and actions.

10. It is again important to emphasize that *mano saṅkhāra* arise AUTOMATICALLY based on two things: (1) the sense input, and (2) one's own *gati* or *gathi* (character/habits), as we discussed in the post: "Introduction to Citta, Vedanā, Saññā, Saṅkhāra, and Viññāṇa."

- For example, if someone has a bad temper (that is a bad *gati*), then that person can be made angry by the slightest provocation.
- On the other hand, there are people who are calm and measured and are not easy to become angry. It will take much stronger provocation to make them angry.
- In the same way, some people are greedy and are easily attached to tasty foods. Some people are kind and quick to come to help for others in need, etc.

11. The key to making progress in the Path of the Buddha is to cultivate "good *gati*" and gradually reduce "bad *gati*."

- If one is "quick to anger", that is a bad *gati*. One important way to reduce that bad *gati* is to stop generating *vacī* and *kāya saṅkhāra* by will power when they start arising.
- For example, some people get angry even when they hear the name of a person they do not like. Then they start thinking about all the bad things that person has done in the past. That is generating "bad *vacī saṅkhāra*."
- Even though one may not be saying a single bad word, just consciously think about bad thoughts about another person will feed that bad habit. So, it is important to realize that generating such "silent bad thoughts" is as bad as saying harsh words.
- Of course actually speaking out (also *vacī saṅkhāra*) and doing bad things to person (hitting for example), are also bad *abhisaṅkhāra*.

12. This "feeding bad habits" via (*apuññābhi*)*saṅkhāra* generation is explained via the step, "*saṅkhāra paccayā viññāṇa*" in *Paṭicca Samuppāda*.

- **When person X has a "grudge against person Y", person X has a "*viññāṇa*" or an expectation in his mind to "get back to Y or hurt Y" whenever an opportunity arises.**
- That *viññāṇa* "gets food to grow" each time X starts generating bad thoughts about Y, speak against Y, or do something to hurt Y. Those all belong to *vacī* and *kāya saṅkhāra.*
- On the other hand, *mano saṅkhāra* about Y arise automatically in X's mind when X sees Y or even when Y's name is mentioned by someone else. Then X is likely to start generating *vacī saṅkhāra* or "conscious thoughts about Y."
- The key to progress is to STOP such *vacī saṅkhāra* AS SOON AS one becomes aware of them.

13. Just like a person, an animal, or even a tree would grow when given food on a regular basis, one's *viññāṇa* would grow when "it is fed on a regular basis" by generating *vacī* and *kāya saṅkhāra*.

- It works backwards too. If food is reduced, a tree will not grow well. If food and water are totally stopped, the tree will die.
- **In the same way, if one stops feeding a given "*viññāṇa*" (or a "future expectation") by stopping *vacī* and *kāya saṅkhāra*, that *viññāṇa* will die with time.**
- In the same way, we want to "feed a good *viññāṇa*," say to act kindly towards other people and animals. So, we should INCREASE *vacī* and *saṅkhāra* generation: generate more compassionate thoughts and engage in compassionate activities like giving.

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14. So, hopefully, we now have a good idea about what *saṅkhāra* (and *abhisaṅkhāra*) are and how they lead to good or bad *viññāṇa*.

- We will discuss more on *viññāṇa* in the next post. In the mean time, please do not hesitate to ask questions. It is important to understand these basic concepts.

4.1.5 Viññāṇa and Saṅkhāra – Connection to Paṭicca Samuppāda

February 25, 2019; revised August 28, 2002

1. To review what we have covered in the last few posts in "Essential Buddhism":

- A defiled consciousness or *viññāṇa* has an "expectation" for the future. The "*kammic* energy" in "*kamma viññāṇa*" is responsible for "sustaining the rebirth process."
- We do that willingly by generating (*abhi*)*saṅkhāra*, i.e., how we think, speak, and act.
- One who has not understood the First Noble Truth is willingly generating (*abhi*) *saṅkhāra* via, "*avijjā paccayā saṅkhāra*" which leads then to the cultivation of different types of *viññāṇa* via "*saṅkhāra paccayā viññāṇa*" step. That is how *Paṭicca Samuppāda* cycles start. They end up in "*jāti paccayā jarā, maraṇa, soka, parideva, dukkha,..*", the whole mass of suffering!
- **Therefore, "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*" lead to all future suffering.** We will proceed step-by-step.

2. The five types of *viññāṇa* can be called "just consciousness," i.e., without "future expectations." These are *cakkhu viññāṇa* (a "seeing event"), *sota viññāṇa* (a "hearing event"), etc for the five physical sense inputs. One more special case with *mano viññāṇa* is discussed in #4 below.

- A "defiled *viññāṇa*" or "an expectation for the future" is associated only with the *mano viññāṇa*, which is what is normally referred to in a *Paṭicca Samuppāda* cycle if a specific type is not mentioned.
- **Therefore, in *Paṭicca Samuppāda* or any *sutta*, if a reference is made to *viññāṇa*, that is referring to "*mano viññāṇa*" or "mind consciousness."**
- The mind generates the "*kammic* power" to create "*kammic* energy" or "*kamma bīja*" ("*bīja*" is pronounced "beeja"); see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka." [***bīja*** :[nt.] seed; germ; generating element.]

3. Other five types of *viññāṇa* (e.g., *cakkhu viññāṇa*, etc.) are only registered in the mind when we see, hear, taste, etc.

- This is stated as "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*" in suttā or *Abhidhamma*. This normally translates as "eye-consciousness arises when a picture is seen or received by the eyes." That gives the basic idea but has a deeper meaning. See "Contact Between Āyatana Leads to Vipāka Viññāṇa."
- Similarly, hearing happens with "*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ*" ("hearing consciousness arises when a sound is heard or received by the ears"), etc.

4. In addition to the sensory inputs via the five physical senses, we also get sense inputs DIRECTLY to the mind. These are "memories and future hopes" that just come to the mind and are *mano viññāṇa*. Even though they seem to come to the mind for no reason, it also happens due to the mind DIRECTLY receiving a memory (called *dhammā*; this *dhammā* is different from *dhamma* in Buddha Dhamma).

- This process is stated as "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*," or "mind consciousness arises when the *mana indriya* or the mind receives a *dhammā* (of a memory)."
- This event is also "just consciousness," remembering a past event or a future expectation; for a deeper discussion, see, "What are Dhammā? – A Deeper Analysis."

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5. Therefore, the mind can "receive" six types of "sensory inputs", i.e., the mind becomes "aware of" or "becomes conscious about" those six types of sense events.

- **Based on those, the mind may "take actions" (to think further, to speak, or to act using the body). Those are called *vacī* and *kāya saṅkhāra*.**
- Such *saṅkhāra* then leads to a defiled mindset or a "defiled *viññāṇa*" via the *Paṭicca Samuppāda* (PS) process. **Therefore, such "defiled *viññāṇa*" can arise only via PS processes.**
- **And that happens ONLY IF the mind gets attached to that sense input (an attractive figure, a pleasing sound, tasty food, nice smell, soothing touch, or an important past event (or planned future event).**

6. Please read the above points in #5 carefully until the concept is understood. This is the key to understanding the key Pāli words *saṅkhāra* and *viññāṇa* and also the concept of *Paṭicca Samuppāda*.

- Whenever we willingly grasp something (or get attached to something), whatever results from that action has the corresponding nature. Because one got attached willingly, a similar *bhava* (existence) will result: i.e., *pati+icca* leading to *sama+uppāda* or *Paṭicca Samuppāda* (PS).
- Here, "*pati+icca*" means "getting attached willingly," and "*sama+uppāda*" means "giving rise to a corresponding (similar) existence." [***uppāda*** :[m.] rising; **coming into existence**; birth.]

7. The "existence" one gets according to one's *saṅkhāra* generated according to one's mindset. As we have discussed before, the first *mano saṅkhāra* arises automatically based on one's *gati* (or *gathi*) , when one gets attached to a sensory event.

- **Then if one does not act with mindfulness (i.e., does not see the bad consequences of generating such thoughts), one will start generating *vacī saṅkhāra*.** If one's emotions get strong enough, one could start speaking (more *vacī saṅkhāra*) and even taking bodily actions (*kāya saṅkhāra*). A deeper discussion at "Correct Meaning of Vacī Saṅkhāra."
- We will first consider a PS process that happens often during a lifetime. This PS process is not discussed in the *Visuddhimagga* or any current English texts on Buddha Dhamma.

8. **In *pavutti* PS, bhava or existence refers to a "temporary existence" during a given lifetime.** *Pavutti* means "current." [***pavatti*** : *[aor. of pavattati]* moved on; proceeded; existed. (f.) **happening**; incident; news.]

- In the most fundamental sense, a "greedy state of mind" will result when we get attached via greed, i.e., one develops a habit or *gati* or *bhava* corresponding to that state of mind; a "hateful state" (habit/*gati*/*bhava*) results via hateful attachment; acts of greed and/or hate are always done with ignorance.
- The *pavutti* PS, which describes how we develop certain habits or *bhava* or *gati* during a given lifetime. It is often easier to use an example to illustrate these PS cycles.
- *Pavutti* PS is important because the habits (*gati*) cultivated during this lifetime can feed the *uppatti* PS process leading to future rebirths. [***upapatti*** : [f.] birth; rebirth; approach.][***uppatti*** :[f.] rebirth; coming forth; origin.]

9. Let us examine how a teenager becomes an alcoholic, using the *pavutti* PS. The teenager becomes friendly with a group of other teenagers who are into drinking. Initially, he may be reluctant to join in, but due to ignorance (*avijjā*), he joins them and starts drinking.

- Suppose a good friend or a family member knew about the situation. In that case, they could have prevented the teenager from associating with such bad company, i.e., ignorance could have been dispelled by explaining to him the adverse effects of drinking and associating with such a group.
- Now we will examine in detail how this happens.

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10. The PS cycle thus starts with "*avijjā paccayā saṅkhāra*"; due to ignorance of the adverse results, the teenager starts drinking with that group (*saṅkhāra* = "*saŋ* + *khāra*" or actions of accumulating, in this case bad *kamma*).

- The more he is involved with such drinking activities, the more he thinks about it and develops a "defiled mindset" or a "defiled *viññāṇa*" for that activity. This is "*saṅkhāra paccayā viññāṇa*."
- This is explained in detail in the previous post: "Connection Between Saṅkhāra and Viññāṇa."

11. When he begins to like drinking, he starts thinking about it while doing other things. **This is "*viññāṇa paccayā nāmarūpa*" step.**

- In this case, *nāmarūpa* are the mental images associated with that *viññāṇa*, i.e., the names and shapes of particular alcohol bottles, the places where he normally drinks, the friends who drink with him, etc.
- He also thinks about the next "event" and visualizes the scene, all these are associated with *nāmarūpa*. Thus, here *nāmarūpa* are the mental images of "things" and "concepts" that one would like to enjoy.
- "*Nāma*" means "name" assigned to a person/object, and "*rūpa*" means "spatial profile" associated with that *nāma*.
- "*Nāmarūpa*" are the "mental images" together with the associated feelings (*vedanā*), perceptions (*saññā*), *saṅkhāra*, and *viññāṇa*, the COMBINED effect of "*nāma*" and "*rūpa*."

12. Now his six senses become "involved" to provide a reality to those *nāmarūpa*; to provide the desired sensory pleasures. In Pāli terms, the six *indriya* (senses) become "*āyatana*." For lack of a single English word, I will call an "*āyatana*" an "import/export facility" and get involved in the actions associated with drinking events.

- Eyes are used as *indriya* when they are used just to identify things out there. When eyes are used to repeatedly look at an object TO ENJOY IT, then the eyes are used as "*āyatana*."
- His mind is often thinking about the next "event" (where, when, with whom, etc), and he makes necessary preparations for the "event" using all six senses (now *āyatanas*) compatible with those *nāmarūpa* (that he is cultivating.)
- **Therefore, this is the "*nāmarūpa paccayā saḷāyatana*" step**, where *saḷāyatana* means the six *āyatana*. Eyes are now not merely for seeing, they have become an assistant looking for a "good drink" or a "good friend to chat with," etc.

13. **Then we have "*saḷāyatana paccayā phassa*," i.e., all six *āyatana* become actively engaged making contact with relevant sense objects.**

- His eyes are on the lookout for a favorite drink or a favorite person to chat with, etc. Here instead of *phassa*, it is (more appropriately) called "*samphassa*" (= "*saŋ*" + "*phassa*"), where "*saŋ*" implies it not just contact, but a "*saŋ*" contact or "*samphassa*." See "Vedanā (Feelings) Arise in Two Ways."
- This may be a good time to review the term "*saŋ*" if you have not already done so: "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

14. Such "*samphassa*" lead to *vedanā* (feelings), i.e., "(*saŋ*)*phassa paccayā vedanā*." He experiences "good (but immoral) feelings" with all those sense contacts.

- Because of such "good feelings," he gets further attached: "*vedanā paccayā taṇhā*"; see, "Taṇhā – How We Attach via Greed, Hate, and Ignorance."

15. Now comes, "*taṇhā paccayā upādāna*." *Upādāna* means "grabbing or getting hold of something automatically," like an octopus grabbing its prey with all eight legs.

- In the present case, the teenager wants to re-live this experience and gets immersed in it. When he is experiencing the event, his mind is totally absorbed in it; he does not have the mindset to think about any adverse consequences. This is the critical "habit-forming" or "*bhava* forming" step.

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16. So, the next inevitable step is "*upādāna paccayā bhavo*"; this particular state of getting drunk becomes increasingly ingrained in his mind. It becomes "a *bhava*" or "existence" or habit that is important to him. He very much wants to re-live that experience.

- And that is exactly what he gets: "*bhava paccayā jāti*." This "*bhava*" or the *kamma* seed is now well established, and he can be born in that state quite easily. All he needs is an invitation from a friend, or even a sight of a bar while travelling, for example.
- Getting into that state or being "born" there will happen more frequently. So, he gets drunk at every opportunity. See "Bhava and Jāti – States of Existence and (Repeated) Births Therein" for more details.

17. However, like everything else, any birth is subjected to decay and suffering: "*jāti paccayā jarā, maraṇa.., **eva me tassa dukkhandha samudhayo hoti***," i.e., "the whole mass of suffering."

- But in the case of a single drinking event, that state of intoxication comes to an end, possibly with a big headache and a huge hangover. That episode ends with nothing to show for it but a hangover.
- Even worse, now he is "hooked'; he has formed a bad habit, which only strengthens even more if he does it repeatedly. Because each time, the PS runs, the *viññāṇa* for that habit gets more fuel, and the *bhava* gets stronger.

18. The more the teenager gets trapped in that *bhava*, the more *jāti* that occurs, i.e., more frequently he will be drunk.

- And it is not even necessary to participate in a "drinking event" to run another PS cycle. He may be sitting at a desk trying to study, and may start going through the PS cycle MENTALLY.
- He can start right at "*avijjā paccayā saṅkhāra*" and be generating *vacī saṅkhāra* (*vitakka/vicāra* or planning), thus generating (and strengthening) the *viññāṇa* for drinking, generating *nāmarūpa* (visuals of places, friends, alcohol bottles, etc), and thus going through the rest of the cycle: *saḷāyatana, samphassa, vedanā, taṇhā, upādāna, bhava, jāti* ("living it"), repeatedly.
- Thus numerous such PS cycles can run at any time, probably increasing their frequency as the *bhava* or the habit builds up. The stronger the *bhava* or habit is, it will be harder to break.
- This is why meditation together with another good habit to work on should be undertaken to replace a bad habit. While in meditation, one can contemplate the adverse consequences of the bad habit.

19. It is important to realize that the above PS cycle does not run to its conclusion when the drinking "event" is over. Rather the cycle can repeatedly run unless it is stopped willfully, deliberately.

- **And the way to do that is to act with "mindfulness" and stop those bad first conscious thoughts (*vacī saṅkhāra*) that start arising.** This is the key to "real *Ānāpāna* and *Satipaṭṭhāna* meditations" in Buddha Dhamma.
- Then one would stop the "*avijjā paccayā saṅkhāra*" step. That will stop "bad *viññāṇa*" from arising or being cultivated by the elimination of "*saṅkhāra paccayā viññāṇa*" step. That will, of course, stop the end result of suffering.

20. If those *abhisaṅkhāra* cultivated get strong enough, they can also lead to future births. The rebirth process proceeds via the *uppatti* PS process, which is very similar; see "Paṭicca Samuppāda."

- Only by cultivating *Ānāpāna* and *Satipaṭṭhāna* can we break that cycle of rebirth: "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

4.1.6 Breath Meditation Is Addictive and Harmful in the Long Run

January 15, 2019; revised January 21, 2020; rewritten January 19, 2023

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Many people insist that breath meditation "works." Breath meditation can provide temporary relief. It is informative to look at how breath meditation temporarily reduces stress. Also, it is not a permanent solution to *saṁsāric* suffering.

Breath Meditation – Not Addressing the Root Causes

1. Doing breath meditation to get "temporary relief" from the "suffering in this world" is like taking an aspirin, Tylenol, or a sleeping pill to relieve a headache. If that headache has a root cause in the onset of cancer in the body, then **suppressing the symptoms with aspirins will only allow the tumor to grow**. In the same way, breath meditation does nothing to remove the root causes (greed, anger, ignorance) of *saṁsāric* suffering.

- One needs to get long-term medical treatment to get rid of cancer. Then the headaches will also subside with those treatments. **Thus, addressing the root causes will solve all problems!**
- In the same way, to stop future suffering from arising, one must remove defilements (greed, hate, and ignorance) from one's mind. During that process, mental stresses will also subside gradually. Even though this is not a "quick fix," the gains will last long too.
- It makes sense to get temporary relief from a symptomatic headache using a pill, but one MUST start working on a long-term solution for the root cause of cancer.
- In the same way, it is OK to do a bit of breath meditation to deviate the mind from a stressful situation, but it is unwise to use it as a long-term solution. Some people do it for hours, which is a complete waste of time.

2. The problem here is that many people are "addicted" to the breath meditation, just as a drug addict starts an addiction by getting used to "taking a pill" to get to an "ecstatic state of mind" for a few hours.

- The problem is that the drug addict will have to keep increasing the dose with time to get the "same effect."
- Even though breath meditation is not directly harmful like drug addiction, it is dangerous because it will shift the focus from the primary goal of a permanent solution to the "problem of suffering."
- Furthermore, breath meditation can lead to *anariya jhāna* if one can avoid sensory pleasures. Once they start enjoying *jhāna*, some even equate that to *Nibbāna*. It becomes a trap.
- The Buddha analyzed a given problem in detail to provide a clear picture. So, let us analyze the causes of the agitation of the mind.

The Root Causes of All Suffering

3. The concept of *Nibbāna* is straightforward: "*rāgakkhayo dosakkhayo mohakkhayo—idaṁ vuccati nibbānan"ti*. See "WebLink: suttacentral: *Nibbānapañhā Sutta* (SN 38.1)."

- However, *rāga, dosa, and moha* are not always present. **They remain as hidden defilements or *anusaya*.** One must follow the Noble Eightfold Path to remove such *anusaya* from the mind; see "Āsava, Anusaya, and Gati (Gathi)."
- As long as the seven types of *anusaya* are not removed, a strong sensory input can "awaken" one or more of the hidden *anusaya* and make one's mind perturbed; see #6 of the above post.
- **How can focusing the mind on breath remove any of the *anusaya*?**

Can Breath Meditation Get Rid of *Anusaya* from a Mind?

4. When pressed with this question, some say, "one needs to do *vipassanā* **following** breath meditation." However, the "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)" directly says: "*Ānāpānassati,*

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bhikkhave, bhāvitā bahulīkatā ***cattāro satipaṭṭhāne paripūreti****. Cattāro satipaṭṭhānā bhāvitā bahulīkatā* ***satta bojjhaṅge paripūrenti.*** *Satta bojjhaṅgā bhāvitā bahulīkatā* ***vijjāvimuttiṁ paripūrenti.***"

- Thus, if one engages in the correct *Ānāpānassati* (and not "breath meditation"), there is no need to do an additional *vipassanā* step! *Ānāpānassati* fulfills ***Satipaṭṭhāna, Satta Bojjhaṅga,*** **and leads to** ***Nibbāna*** **(*vijjā vimutti*.)**
- **This fact, by itself, confirms that "breath meditation" is not Buddha's *Ānāpānassati*.**
- The problem is that even the translator did not understand that; thus, the wrong English title for the *sutta*! "WebLink: suttacentral: Mindfulness of Breathing (MN 118)"
- Breath meditation is NOT a Buddhist meditation. Hindus practiced breath meditation even before the Buddha. See "WebLink: wikipedia.org: *Pranayama*."

Summary of *Ānāpānasati*

5. *Ānāpāna*: "*Āna*" or "taking in" and "*Āpāna*" for "discarding." Depending on what is "taken in"/"discarded," it can lead to different effects at three levels.

Level 1: For those who have no understanding of Buddha Dhamma: *Ānāpānasati* means focusing the mind on "breathing in and out." Of course, that is a crude form of "meditation" for calming the mind. It cannot cleanse a mind—**no connection to *Paṭicca Samuppāda*.**

Level 2: *Ānāpānasati* can be done with "*Āna,*" or "taking good morals and good habits in," and "*Āpāna,*" or "discard bad morals and bad habits."

➲ This step is necessary to set up the background to comprehend the Deeper Buddha Dhamma (Four Noble Truths, *Paṭicca Samuppāda*, and *Tilakkhaṇa*) leading to *Nibbāna*.

Level 3: Noble version of *Ānāpānasati* to be practiced to get to *Nibbāna* after comprehending the Four Noble Truths, *Paṭicca Samuppāda,* and *Tilakkhaṇa* (*anicca, dukkha, anatta.*) That requires learning the correct versions of those from someone who has understood them.

➲ In this version, "*Āna*" or "taking in" is the *Kusala-Mūla Paṭicca Samuppāda* that leads to *Nibbāna*. " *Āpāna*" or "to discard" is the *Akusala-Mūla Paṭicca Samuppāda* that sustains the rebirth process (*saṁsāra*). A summary is in "Distortion of Pāli Keywords in Paṭicca Samuppāda."

It Is Unwise to Spend Time on "Breath Meditation"

6. There is no question that "breath meditation" can calm a mind and lead to a "state of peace and calm." If one can abstain from sensual pleasures, it can lead to *anariya jhāna* too.

- An excellent example from the *Tipiṭaka* is Devadatta, who remained a *bhikkhu* until his death, even though he attempted to take the life of the Buddha. Before that, *Bhikkhu* Devadatta attained *anariya jhāna* and mighty *iddhi* powers too. Using those *iddhi* powers, he impressed King Ajātasattu. After his attempts on Buddha's life, he lost the ability to get into *jhānā* and *iddhi* powers and was reborn in a *niraya* (lowest of the *apāyā*.)
- A reasonable summary is in the "Theravāda portrayals of Devadatta" section in the Wikipedia article "WebLink: wikipedia.org: Devadatta."
- Furthermore, *yogis* like Āḷāra Kālāma and Uddaka Rāmaputta attained *arūpāvacara samāpatti* and were born in the *arūpāvacara Brahma* realms. But since they had not removed even a single *anusaya*, they will return to the human realm and may even be reborn in *apāyā*. Until at least the *diṭṭhi anusaya* is

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removed from the mind, rebirth in an *apāya* remains open. *Diṭṭhi anusaya* is removed at the *Sotāpanna* stage, and all seven types of *anusaya* are removed only at the *Arahant* stage.

- That is why it is unwise to spend time cultivating "breath meditation"!
- But it is informative to look at why people get "addicted" to breath meditation.

How Does "Breath Meditation" Lead to a "Peaceful Mindset"?

7. **One aspect of the stress generated is due to too many sensory inputs.**

- The brain must process all those sensory inputs before sending that information to the seat of the mind (*hadaya vatthu*.) Thus, the brain processing sensory data coming through the six senses is analogous to a computer processing data stream; see "Brain – Interface between Mind and Body."
- Scientists say the brain uses 25% of the energy produced by food. All that energy goes into sensory processing. Just thinking hard about something can be stressful to the brain.
- For example, when watching a movie, we also hear the dialogue and think about the movie's plot. If we are eating popcorn, we can touch, smell, and taste popcorn too. The brain must process all those sensory inputs. The brain gets overworked from watching too many movies or television programs. We will likely get a massive headache if we watch even two movies without a break.

8. During a typical day, we get bombarded with sensory inputs. The brain needs to process all that information. An overworked day can lead to a massive headache.

- **Breath meditation stops the mind from exploring all other sensory inputs.** Focusing the mind on one *ārammaṇa* relieves all that stress on the brain. **But it does not do anything to eliminate *anusaya*.**
- There is also a second way that "breath meditation" can bring temporary relief.

Suppression of Heating of the Mind Due to Greed, Hate, and Ignorance

9. **Another type of "heating" happens with greedy, hateful, and ignorant thoughts.** Here, not only the brain **but the mind itself** can become stressed. Even if one focuses on one thing (say anger on someone), the mind gets heated internally, which is called "*tāpa*" in Buddha Dhamma.

- Do you remember the last time you got angry? How did that feel? You get hot. The whole body becomes hot and agitated; blood pressure goes up; the face becomes dark because the blood becomes dark (By the way, this is clear evidence that the mind can affect the body).
- This "burning up" is called "*tāpa*" in Pāli (pronounced "thāpa"; තාප in Sinhala) and is due to greed, hate, and ignorance. "*Ātāpī*" means the opposite, "cooling down via getting rid of those defilements."
- That is the "fire" discussed in detail in the "WebLink: *Ādittapariyaya Sutta* (SN 35.28)."

10. When one acts with greed, "heating up" still happens, but to a lesser extent than when one is angry. As a kid, I felt heated and uncomfortable when stealing something at home.

- The same is true when one acts with ignorance too. One is unsure whether that is the right thing to do; the mind goes back and forth: is this right or wrong? Should I do it or not? That is called "*vicikicchā*" in Pāli. Because one does not know, one is not confident, one becomes anxious, and the body gets heated up.

11. **Focusing on the breath stops both "heating mechanisms" described in #7 through #10.** As long as we maintain that "isolation of the mind," workload on the brain will reduce, and the mind will not get agitated!

- When people go to "breath meditation retreats," they do that all day long for several days at a stretch. Thus, by the end of the retreat, the mind **seems to be** in an excellent "peaceful state."

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- **Therefore, "breath meditation" is only a temporary solution. (There is no "meditation" involved!)** After returning from the retreat, they return to the "rat race" of daily activities. The agitation of the mind comes back, and they look forward to attending another retreat!
- That is not different from taking aspirin to relieve a headache caused by cancer (see #1 above.)

Correct Ānāpānasati

12. **Meditation is all about purifying one's mind.** In the first stage, one must **get rid of the wrong views and immoral *gati*** by "taking in good habits (including learning Dhamma)" and "discarding immoral habits." See "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

- That sets up the required background to **comprehend the Four Noble Truths (via *Paṭicca Samuppāda*) and to realize the *anicca*, *dukkha*, and *anatta* nature of this world**. See "Sammā Diṭṭhi – Realization, Not Memorization" and "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

Summary

13. Despite the explanation above, many people could have difficulty getting rid of the habit of "meditating on the breath." But it is a harmful habit that MUST BE broken if one is interested in the long-term rewards of stopping the suffering in the rebirth process.

- It is similar to the situation faced by an alcoholic or a drug addict. Some of them realize it is harmful, but they do not have the willpower to break it.
- One solution is to actively learn the correct Buddha Dhamma and gradually reduce the time spent on breath meditation. Once one gets some traction, Dhamma will guide one on the correct path: "*Dhammo have **rakkhati** dhammacāriṁ*" means "Dhamma will **guide and protect** those who follow Buddha Dhamma."
- Also, see the summary in #5 above.
- Details at "Elephant in the Room 3 – Ānāpānasati."

4.1.7 Ānāpānasati Eliminates Mental Stress Permanently

January 21, 2019; revised July 1, 2022

Introduction

1. In the last post, we discussed how focusing the mind on breath CAN calm a mind. But we also saw that any relief one gets is temporary. Here we discuss the *Ānāpānasati* in the WebLink: suttacentral: Ānāpānasati Sutta (MN 118).

- We also briefly discussed in the previous post the idea that in order to permanently REDUCE and eventually REMOVE the "mental stress" we need to purify our minds. ."
- Here we will discuss some details, and show the connection to *dasa akusala* and *Paṭicca Samuppāda*, key concepts in Buddha Dhamma.
- You may want to read the earlier post: "Breath Meditation Is Addictive and Harmful in the Long Run."

2. From the sutta (MN 118): "***Ānāpānassati**, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā **cattāro satipaṭṭhāne paripūreti**. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā **vijjāvimuttiṁ paripūrenti**.*"

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"*Bhikkhus*, when *Ānāpānassati* is developed and cultivated, it is of great benefit leading to the ultimate release. **When *Ānāpānassati* is developed and cultivated, it fulfills *cattāro satipaṭṭhāna* (the four foundations of mindfulness).** When the four foundations of mindfulness are developed and cultivated, they fulfill the seven enlightenment factors (*satta bojjhaṅga*). When the seven enlightenment factors are developed and cultivated, **they fulfill ultimate knowledge and release (*vijjāvimuttiṁ paripūrenti*)**."

- So, *Ānāpānassati* and *Satipaṭṭhāna* are the same and both lead to *Nibbāna* (*Arahanthood*). *Satipaṭṭhāna* describes the steps in more detail, but the key is to first understand what is meant by *Ānāpāna*.
- Here we discuss the basic ideas of *Ānāpānassati bhāvanā*. Details at: "Bhāvanā (Meditation)."

An Example of Getting Angry

3. We start with a simple case of getting angry. Being angry makes one turns into a totally different person as we briefly mentioned in the last post.

- Not only one will have an agitated (and uncomfortable) state of mind, but one's body complexion will change too. One's face becomes "very unpleasant" even to look at.
- With that agitated mindset, one may do something really bad (even hit or kill someone if things get out of control).
- Now, let us see WHY we get angry.

4. The root cause of anger is greed. We get mad when someone or something gets in our way to prevent us from getting something that we really crave. Therefore, *vyāpāda* (anger) arises out of *abhijjhā* (greed).

- Note that *abhijjhā* and *vyāpāda* are the first two of *pañcanīvaraṇa* (five "hindrances"): **they are a "hindrance" to a calm state of mind!** See "Key to Calming the Mind – The Five Hindrances."
- Furthermore, *vyāpāda* can bring rebirths in the *niraya* (hell), while greed can bring rebirths as hungry ghosts (in *preta* or *peta* realms). **Thus *vyāpāda* is worse than *abhijjhā*.**

Why Some People Get Angry Than Others?

5. As the Buddha always pointed out, in order to eliminate a problem, we must first find the causes that gave rise to that problem. Then when we eliminate those causes, the problem will NOT ARISE anymore. That is the meaning of the word, "*nirodha*" ("*nir*" + "*udā*"). *Dukkha nirodha* is "stop future suffering from arising." It may NOT stop any *dukkha vedanā* currently experienced; those are results of the previous *kamma*! That is a common misunderstanding.

- When one understands *dukkha samudaya* ("*saṇ*" + *udaya*" or how "*saṇ*" give rise to suffering), then one can understand dukkha nirodha or how to stop suffering from arising; see, "What is "Saṇ"? Meaning of Sansāra (or Samsāra)."
- The tendency to get angry is a *gati* (pronounced "*gathi*"), which can be loosely translated as a "character quality", which gets established firmly if one has made it to be a habit.
- The more angry one gets (this is what is really meant by "*āna*" in *Ānāpānasati*), the more will the "tendency to get angry" becomes. This is important to understand.

6. This has been established in neuroscience in recent years. Our brains (or more accurately neural circuits in the brain) get "wired" for certain habitual activities. **The more we do something, the easier it becomes to do it again.**

- That holds not only for "defiled activities" like getting angry, to "getting addicted to doing something on a regular basis like smoking and drinking, to eating too much, or even harmless (and useful) habits like driving.

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- For example, after one learns to drive, it becomes a habit. When we drive, we are mostly on "auto pilot", especially if it is a regular drive, like driving to work every day. Here is an article that is an easy read: "WebLink: healthtransformer.co: The Neuroscience of Behavior Change."

7. Therefore, the trick to stop getting angry is to "try to stop that anger when one becomes aware that one is angry" (this is what is really meant by "*āpāna*" or put out or get rid of, in *Ānapāna*, which comes from "*āna*" + "*āpāna*"). Many Pāli words are shortened to rhyme.

- The long-term solution is to think about the CONSEQUENCES of such an angry mindset, and focus one's attention deliberately on a neutral or a "pleasing thought object", say visualizing a calm Buddha image in one's mind.
- If such an angry mindset comes to one's mind while in a formal meditation session, then one COULD do "breath meditation" for a few minutes to get the mind off of that mindset.
- The easiest is just to count to 10 in order to quickly stop the incoming thought and then think about the bad consequences of such an angry mindset.
- **The key point is that "stopping these angry thoughts from arising" MUST BE DONE any time and all the time, whether one is in formal meditation or just engaged in regular activities.**

8. Thus a critical aspect of being able to stop such bad thoughts is to really understand the bad CONSEQUENCES of having such thoughts (which would feed that bad *kamma viññāṇa* and could even lead to bad bodily actions).

- Therefore, an understanding of the bad consequences of immoral deeds and thoughts (*kamma vipāka* resulting from bad *kamma*) will be valuable.
- *Viññāṇa* can be of two types: (i) We do *kamma* with a certain (good or bad) mindset, i.e., *kamma viññāṇa*. (ii) the results of such actions will bring *vipāka* in the form of *vipāka viññāṇa*. See, "2. Viññāṇa (Consciousness) can be of Many Different Types and Forms."
- Also see, for example: "Kanha (Dark) and Sukka (Bright) Kamma and Kammakkhaya" and "How the Buddha Described the Chance of Rebirth in the Human Realm."

How That Bad *Vipāka Viññāṇa* Was Created in the First Place

9. Now we need to see how this "*kamma viññāṇa* regarding enemy Y" is created and where it exists. This is what is explained in *Paṭicca Samuppāda*. Don't worry. It is easy to see this process.

- Let us take an example. Persons X and Y were competing for something that they crave: a girl friend, a job, an elected position, we can think about many possible scenarios. But suppose X starts hating Y because Y is competing to win the heart of a girl.
- Now, every day X is thinking about how to block Y from "getting the girl." He may try to get Y kicked out of his job or physically hurt or even kill Y.
- These conscious angry thoughts about Y are *vacī saṅkhāra* generated by X.

10. That is how a *Paṭicca Samuppāda* process starts with "*saṅkhāra paccayā viññāṇa*." That *viññāṇa* is a "*kamma viññāṇa*."

- The more one does any type of *saṅkhāra* (*mano, vacī*, and *kāya*), the more strong that "*kamma viññāṇa* of enemy Y" will become in X's mind.
- In simple terms, that means thinking about harming Y, speaking against Y, or doing something to hurt Y. All those activities will help that "*kamma viññāṇa* of enemy Y" to grow.

11. When X is consciously generating such "bad thoughts" about Y, then X will be **imagining (creating) scenarios in one's mind** of hurting Y in some way. This could be telling a lie about Y's character to the girl

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in question or his boss, for example. Or it could even be creating in his mind how he will ambush Y and carry out a physical attack.

- This is called creating "*nāmarūpa*" (creating various scenarios) in one's mind: "(*kamma*) *viññāṇa paccayā nāmarūpa*."

12. That will initiate the next step: "*nāmarūpa paccayā saḷāyatana*."

- The more bad thoughts (*vacī saṅkhāra*) that X generates, his all six sense faculties (*saḷāyatana* or six *āyatana*) will start getting involved. He will be looking to see (using *cakkhāyatana*) whether Y is talking to that girl, and he may write a nasty email about Y to his boss (using *kāyāyatana*), etc.
- Of course, some of these steps occur simultaneously and go back and forth too. For example, "*nāmarūpa paccayā viññāṇa*" happens as well as "*viññāṇa paccayā nāmarūpa*." In other words, the more "*nāmarūpa*" X makes in his mind, his bad *viññāṇa* will grow too.

13. Each of such activities will lead to contact with "*saŋ*" (his greed towards the girl and hate towards Y), via "*saḷāyatana paccayā* (*saŋ*)*phassa*" or "*saḷāyatana paccayā samphassa*."

- That invariably leads to the next step: "***samphassa paccayā vedanā***," which is also known as "***samphassa jā vedanā***," i.e., X is now generating a lot of "**angry feelings that arise due to hate**," which leads to "*vedanā paccayā taṇhā*."
- That "***samphassa-jā-vedanā***" is a mind-made *vedanā*.

14. It is important to note that "*taṇhā*" is not just greed. *Taṇhā* really means "getting bonded to a situation via greed or hate."

- Now X cannot let go of it, and now he pulls it even closer: "*taṇhā paccayā upādāna*": *upādāna* ("*upa*" + "*ādāna*") means 'pulling closer' (in the mind).
- This leads to the next critical step of "*upādāna paccayā bhava*." This is where that "*kammic* energy" that was initially created via the "*viññāṇa* of enemy Y" gets really established in the *kamma bhava*. It is easier to just think of "*kamma bhava*" as a form of energy that stays out there in the universe (just like visible *rūpa* are out there).
- This energy also called *dhammā* (with a long ā) can come back to one's mind at times. That is how the "subconscious" works, and we will discuss that at a later time.

Paṭicca Samuppāda processes are described in detail at, "Paṭicca Samuppāda. "

Viññāṇa, Kamma Bhava, Kamma Bīja – Related to Each Other

15. **We can see that both *kamma viññāṇa* and *bhava* are associated with *kammic* energy.** The easiest way to remember is that *kamma bhava* is where *kammic* energy is, and **those various types of *kammic* energies (good and bad) are *kamma bīja* (seeds, pronounced "beeja") in the *kamma bhava*. They are waiting to bring *kamma vipāka* or the results of such *kamma*.**

- When we do good *kamma* (say donating food to the needy), we also create good *kamma bīja* in the *kamma bhava* that can bring future "good *vipāka*" or "good results."
- Therefore, there are good and bad *kamma bīja* (seeds) waiting in the *kamma bhava,* to bring in *kamma vipāka*, so to speak.
- **Just like a seed can give rise to a plant, a *kamma bīja* can give rise to a *kamma vipāka*. A good seed will give rise to a good plant (something useful, say apples or grains), and a bad seed will give rise to a bad plant (weeds).**

16. When a *kamma bīja* brings a *kamma vipāka* to the mind, it leads to a mindset that is compatible with the kamma vipāka; that is a "***kamma viññāṇa***."

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- **A "*kamma viññāṇa*" can be good too (in a mundane sense), for example, when engaging in a meritorious deed. We first need to get rid of "bad *kamma viññāṇa*." All *viññāṇa* are reduced to "pure consciousness" at the *Arahant* stage. It may take some time to grasp this point.**
- Earlier we saw (#8-#13) that *kamma viññāṇa* is the "initiator" of a *kamma bīja* that is "deposited" in the *kamma bhava*. Then that *kamma bīja* will be waiting for the right "conditions" to bring that mindset back to the mind.
- Then that mindset (*kamma viññāṇa*) can lead to doing more *saṅkhāra* (i.e., more *kamma*) that will, in turn, make that *kamma viññāṇa* grow; that will, in turn, lead to strengthening the corresponding *kamma bīja* in the *kamma bhava*.
- Then a corresponding *gati* (pronounced "*gathi*") is established. It is important to understand what is meant by *gati*. **Then it will be easier to see how different *gati* (including the "angry *gati*" of X that we discussed above) are established.**

See, "The Law of Attraction, Habits, Character (Gati), and Cravings (Asavas)," "How Habits are Formed and Broken – A Scientific View," "Gati to Bhava to Jāti – Ours to Control."

Putting It All Together – These Fundamentals Are Essential

17. So, now we are starting to see the connections among these different terms: *saṅkhāra*, *kamma viññāṇa*, *bhava*, *kamma bīja*, *gati*, *Ānāpānasati,* etc.

- Whenever you have time, you may want to go back and read relevant previous posts. With repeated readings, things will become much more clear.
- In the *suttā*, the Buddha used this pattern of repeating stuff over and over. That makes it easier for these concepts to sink in.
- Please don't hesitate to ask questions if something is not clear.

18. **Understanding Buddha Dhamma is all about understanding the steps in *Paṭicca Samuppāda*:**

"*Yo paticcasamuppādam passati,*
so Dhammam passati.
Yo Dhammam passati,
so paticcasamuppādam passati"

"One who sees *paticcasamuppāda*
sees the Dhamma.
One who sees the Dhamma
sees *paticcasamuppāda*."

(WebLink: suttacentral: Mahāhatthipadopama Sutta (MN 28); at the end)

- If one to understands *Paṭicca Samuppāda,* one needs to understand all these key terms like *saṅkhāra*, *kamma viññāṇa*, *bhava*, *kamma bīja*, *gati*, *Ānāpānasati*, etc.
- Other relevant posts are listed below. **The more one reads and contemplates, the more one will be able to understand:**

"Viññāṇa – Consciousness Together With Future Expectations," "Introduction to Citta, Vedanā, Saññā, Saṅkhāra, and Viññāṇa," "Four Noble Truths – Suffering and Its Elimination," "Connection Between Saṅkhāra and Viññāṇa."

4.1.8 Ānāpāna and Satipaṭṭhāna – Fundamentals

January 30, 2019

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1. *Mahā Satipaṭṭhāna Sutta* (DN 22) just describes in more detail the *Ānāpānasati bhāvanā* that is in the *Ānāpānasati Sutta* (MN 118).

- This post discusses the fundamentals related to both *suttā*. More details at: "Mahā Satipaṭṭhāna Sutta."

2. One synonym for *Nibbāna* is "cooled state", which means the mind is "permanently cooled down." There can be no anger, greed, or ignorance can arise such a mind.

- However, we start at a more basic state. When we start doing real *Ānāpāna/Satipaṭṭhāna*, we will start feeling a PERMANENT relief from our stressed minds.
- On the other hand, "breath meditation" provides only a temporary relief.

3. We discussed how our thoughts can affect our minds in the previous post, "Breath Meditation Is Addictive and Harmful in the Long Run."

- When angry thoughts arise, one's whole body becomes hot and agitated; blood pressure goes up; face becomes dark, because the blood becomes dark.
- On the other hand, when one has compassionate thoughts in one's mind, one's mind feels joyful and it shows up in the face too.

4. Some people are more prone to generating angry thoughts; others are more like to generate compassionate thoughts. In other words, some people have "angry *gati*" while other have "compassionate *gati*." Previously we discussed that there are a wide variation of *gati* ranging from very bad to very good.

- Of course, these *gati* do not show up all the time. Even a person with "angry *gati*" must be provoked for such angry thoughts to arise.
- In Buddha Dhamma's language, a person with "angry *gati*" has "anger hiding in the mind" waiting for a trigger to come to the surface. These are called "*anusaya*" or "*kilesa*" (hidden defilements).
- The key word *gati* (pronounced "gathi") is related to one's habits and character; see "The Law of Attraction, Habits, Character (Gati), and Cravings (Asavas)."

5. We can take an analogy to clarify this. *Anusaya* can be compared to dirt at the bottom of a glass of water. If the glass is not disturbed, the dirt will settle at the bottom, and the water may look clean at the top.

- If there is a lot of dirt at the bottom of the glass, only a slight disturbance can make the dirt come up and make the water dirty. But if it is only a little bit, most minor disturbances may not make the water dirty.
- Just like that, the more *anusaya* (or corresponding defilements) one has, it will be easier for them to come to the surface. If one has "very angry *gati*," that person would be easy to be angered.

6. On the other hand, if there is no dirt at the bottom of the glass, no matter what kind of disturbance it is, the water will remain pure.

- The mind of an *Arahant* is like that. He/she can live totally unaffected surrounded by the world's most tempting sense objects.
- We have a long way to get to the *Arahant* stage. But we can start getting rid of these "bad *gati*" or "*anusaya*" or "defilements" by cultivating the correct *Ānāpāna/Satipaṭṭhāna*.
- When one's mind becomes purified, it will be hard to make that person agitated or depressed. One will have a relatively calm mindset even under normally stressful conditions.

7. Even though a glass of water has dirt in it, if the water is left undisturbed for a while, the dirt gets settled at the bottom and the water becomes relatively clear.

- That is what happens with "breath meditation." One focuses one's mind on a neutral thought object for a while and all "agitations" subside. **But they do not go away.**

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- **Breath meditation appears to provide relief.** In particular, if one goes to a retreat and spends several days with one's mind removed from "enticing" AND "angry" thoughts, one feels a high sense calmness.
- However, when one comes back and gets into the usual "rat race", with all kinds of enticing and aggravating inputs from the environment, all those *anusaya*" come back to the surface!

8. In real *Ānāpāna/Satipaṭṭhāna*, those *anusaya* or "hidden defilements" will be REMOVED gradually. The procedure involves the following:

- Get rid of bad thoughts (such as anger) that may arise due to whatever reasons.
- Let any "good thoughts" that may arise (such as compassion or just thoughts about *dhamma* concepts) to continue.
- Deliberately contemplate on *Dhamma* concepts like *dasa akusala, gati, anusaya, kilesa, kamma, kamma vipāka*, Noble Truths, Noble Eightfold Path, Paṭicca Samuppāda, etc.
- We will see in upcoming posts, how those "three components" are taken into account in the four types of *Satipaṭṭhāna*: *kāyānupassanā, vedanānupassanā, cittānupassanā*, and *dhammānupassanā*.

9. If a bad thought comes to the mind, one must think about the bad consequences of keeping such thoughts in one's mind and forcefully remove them. For example, if someone says something to make one angry, one could count to ten in one's mind (or just walk away) and not retaliate.

- This is hard to do first. But with practice, one can see the benefits and one will be motivated to continue.
- The nice thing is that the more one trains, the easier it becomes to control one's impulsive reactions.

10. In order to get rid of any bad habit (which are related to *gati*), it will be VERY HELPFUL to see the bad consequences of such bad habits.

- A smoker needs to convince himself that smoking can lead to various health problems, including cancer. That will be an incentive to get rid of smoking.
- Taking drugs is even worse, one could die with many health problems if one becomes addicted to drugs.
- Even eating too much is a bad habit. One should look at the statistics that clearly show the bad health consequences of over-eating.

11. Learning *Dhamma* is like learning the bad consequences of bad habits. When one is engaged in immoral activities, one will have bad consequences of those actions, speech, and thoughts in two ways:

- Even if one is making a lot money doing immoral things, one WILL have a stressed mind even in this life.
- The more important consequences may realize in future lives. Highly immoral activities lead to births in the four bad realms (animal realm is one).
- Therefore, it is essential to learn true Buddha Dhamma, where one can begin to understand *kamma* and *kamma vipāka*.

12. Another way to say this is that one needs to see the difference between "*dhamma*" and "*adhamma*." ***Dhamma* are the "good, moral deeds" and *adhamma* are the "bad immoral deeds."**

- Note that *dhamma* here is different from the Buddha Dhamma, even though they are related. *Adhamma* are opposite of *dhamma*.
- As we have discussed before, *adhamma* lead to a stressed mind and *dhamma* lead to a calm mind at the very basic level.
- At the next level, strong *adhamma* or "highly immoral deeds" have very bad consequences in the future, especially in future lives (rebirths in the lowest 4 realms). On the other hand, strong *dhamma* or "highly moral deeds" lead to good rebirths in the higher realms.
- I have discussed them previously. It would be beneficial to review them.

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"Rebirth – Connection to Suffering in the First Noble Truth."

"Does the Hell (Niraya) Exist?."

"Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma."

"Gati to Bhava to Jāti – Ours to Control"

4.1.9 Sati in Ānāpānasati/Satipaṭṭhāna – Two Meanings of Sati

February 4, 2019; revised August 2, 2019; August 13, 2021

This post is critical. Before one can do *Ānāpānasati**sati*** or ***Sati**paṭṭhāna* meditations, one needs to understand what is meant by *"**sati**."*

Double Meanings of Words – Unique In Pāli with Deeper "Dhamma Meanings"

1. Many Pāli words have "double meanings." As we will see below, that happens in other languages too.

- However, the situation is unique in Pāli in the context of Buddha Dhamma because some Pāli words have deeper meanings that are only to do with Buddha Dhamma.
- An example that we have already discussed is *viññāṇa*. The ordinary meanings is "consciousness", but the more profound meaning is "defiled consciousness" for *mano viññāṇa* that arise via "*saṅkhāra paccayā viññāna*." In order to see the context in a given situation, one must know both meanings; see, "Connection Between Saṅkhāra and Viññāṇa."
- Therefore, unlike in other languages, one must have a more in-depth knowledge of Buddha Dhamma to see the deeper meanings of words like *viññāṇa* and *sati*.

2. One fundamental problem with English translations today arises because most translators try to use dictionary translations. Many times, a dictionary may not list all possible meanings, especially the deeper meanings.

- For example, in most Pāli dictionaries, "***sati***" is given the following two meanings: **mindfulness** and **attention**.
- However, another more profound meaning is only approximated by "mindfulness" as we discuss below. **The key is to figure out "mindful of what?".**
- But let us first see why this is not a big problem in English (or any other language).

Double Meanings in English versus Pāli

3. In English novels or any other "mundane text," two different meanings are commonly used even in the same paragraph.

- For example, the word **right** conveys two different meanings in the following sentence: These are the **right** directions; make a **right** turn at the first traffic light.
- Following are more examples:

  Rose: My favorite flower is a **rose**. He quickly **rose** from his seat.

  Type: He can **type** over 100 words per minute. That dress is not her **type**.

(Read more at "WebLink: grammar.yourdictionary.com: Words with Multiple Meanings").

4. **The unique situation in Pāli is that words like "*sati*" have unique meanings that one can understand ONLY in terms of fundamental concepts and the context.**

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- To comprehend the deeper meaning of some keywords, one must learn and understand that meaning.
- It has nothing to do with one's academics qualifications. If one has not heard that meaning from a Buddha or a true disciple of a Buddha, one can NEVER figure that out by oneself.
- Since "*sati*" is a critical Pāli word that appears in the context of *Ānāpānasati/Satipaṭṭhāna*, we should spend some time on it.

Mundane Meaning of *Sati* – Attention Can Lead to *Bhava* and *Jāti*

5. **Perhaps "attention" is the best from the "mundane meanings" in #2 above.** When we are engaged in a specific task, we need to keep our attention on that task.

- For example, one needs to keep attention to traffic while driving or paying attention to a teacher who is teaching a new concept.
- Another example is keeping one's attention on a particular "thought object," whether one is looking at something, studying, etc.

6. When one focuses attention to get possession of a worldly thing, that is the "seed" for future *bhava*. **That is a crucial point for those who would like to look into it.**

- It is discussed in the post, "Imasmim Sati Idam Hoti – What Does It Really Mean?."
- One may not be able to grasp it until one understands *Paṭicca Samuppāda* to some extent.

Why the Mundane Meaning Is Not Enough for *Ānāpānasati/Satipaṭṭhāna*

7. Now let us take some examples to see why "attention" and even "mindful" will not give the deeper meaning in the context of *Ānāpānasati/Satipaṭṭhāna*.

- Suppose a suicide bomber is assembling a bomb that he intends to use to kill many people. He must be paying careful **attention** to what he is doing, and that is the **ordinary meaning of *sati*** there.
- The term "**mindful**" also describes the mindset of a suicide bomber while assembling the bomb. He must be mindful of his task. If he makes even a slight mistake, he may trigger the bomb right there.
- Therefore, that bomb maker must have attention and be mindful of his task. Obviously, he is not engaged in *Satipaṭṭhāna*.

8. We can see this in many other "mundane" examples too.

- A surgeon doing a complicated operation must pay total attention to the task; he must be mindful of the task.
- The same applies to anyone doing any critical mundane task. Driving, studying, a nuclear scientist designing an atomic bomb that can kill millions of people, an engineer designing a crucial component for a spaceship, etc.
- **That is not the "*sati*" that one must have to cultivate *Ānāpānasati/Satipaṭṭhāna*, even though one must ALSO pay attention and be mindful.**

9. However, **breath meditation only requires ordinary meanings: one must be paying total attention to the breath and one must be mindful of that task.**

- I have explained in the post, "Breath Meditation Is Addictive and Harmful in the Long Run," how "breath meditation" can provide a temporary relief, AND why that can be addictive and bad in the long run.
- For one to engage in true *Ānāpānasati/Satipaṭṭhāna*, one must have a particular "mindset" IN ADDITION to paying attention. That is **being aware of the moral/immoral implications** of one's thoughts, speech, and actions.

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- **As we will see below, that true *Ānāpānasati/Satipaṭṭhāna* also involves speech and bodily actions.** The *Iriyāpatapabba* section in *Satipaṭṭhāna* is ALL ABOUT physical actions. One cannot do that by sitting down and focusing on the breath. We will discuss that later in detail.
- To understand "*sati*," we need to look at the ultimate goal of a Buddhist.

One Needs to be Mindful of the Goal in Buddha Dhamma

10. The ultimate goal is *Arahanthood*, or *Nibbāna,* **which is, "*rāgakkhayo Nibbānam, dosakkhayo Nibbānam, mohakkhayo Nibbānam*," or "completely removing greed, anger, and ignorance from one's mind."**

- We don't need to start there. But one embarks on the Path by gradually removing those three defilements from one's mind.
- One definition of *Nibbāna* is "cooling down (of the mind)." That "cooling down" can be experienced even at the beginning to some extent.

11. WHEN one is attracted to a sense input (IF IT is enticing OR repulsive), that WILL lead to a burdened mind. Thoughts associated with greed or anger are unavoidable.

- Therefore, one needs to be aware of such DEFILED thoughts, speech, and actions and stop them as they arise. That is the key to true *Ānāpānasati/Satipaṭṭhāna*.
- An even deeper meaning of "***sati***" is **to be mindful of the unfruitful and dangerous nature of this world (*Tilakkhaṇa*.)** See, "Basic Framework of Buddha Dhamma." At least read the first post there: "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa."
- **That particular mindset is "*sati*."**

Deeper Meaning of *Sati* Involves a Unique Mindset

12. Therefore, the meaning of "*sati*" in the context of *Ānāpānasati/Satipaṭṭhāna* has a more specialized meaning. A suicide bomber making a bomb, or even a student intensely concentrating on learning a subject, will not have that *sati*.

- This "deeper *sati*" is a "good mental factor" (a *sobhana cetasika*). The *sati cetasika* is cultivated by learning *Dhamma* and eventually comprehending *Tilakkhaṇa*.
- **This "*sati*" is VERY DIFFERENT from the ordinary meanings. The elementary version means "having a mindset to stay away from *dasa akusala*," which is what one does when one follows the Eightfold Path.**
- In short, one needs to focus attention on getting rid of "immoral thoughts, speech, and actions" AND on cultivating "moral thoughts, speech, and actions."

13. **However, we can see that the ordinary meanings of "maintaining attention" or "being mindful" must ALSO be there during *Ānāpānasati/Satipaṭṭhāna*.**

- One must keep the attention (*sati*) on "good things" and remove attention away (*asati*) from "bad things" too while keeping the "*sati* mindset."
- By the way, there is no "*asati*" *cetasika* or a "bad mental factor"; it has only the ordinary meaning. ***Asati* means keeping the mind away from any *ārammaṇa* or any "thought object."**
- *Asati* means "not being focused on a given thought object." **There is ONLY one meaning for *asati*.**

14. I hope one can see why just paying attention or being mindful is not enough to cultivate *Ānāpānasati/Satipaṭṭhāna*.

- One must understand that "cooling down of the mind" has its origins in staying away from *dasa akusala* and actively engaging in moral deeds, speech, and thoughts.

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- In particular, it is essential to understand the importance of cultivating moral *vacī saṅkhāra* (conscious thoughts and speech); see, "Connection Between Saṅkhāra and Viññāṇa."

15. When that is done consistently (keeping the mind on good things and off of bad things), over time it leads to *Sammā* ***Sati*** over time**.** That, in turn, leads to *Sammā Samādhi* completing the Noble Eightfold Path.

- But one needs to know what is good and what is bad. What is bad is *dasa akusala* and what is good is *dasa kusala*, i.e., staying away from *dasa akusala*.
- When one makes progress on the Path and starts comprehending *Tilakkhaṇa* (*anicca, dukkha, anatta*), one's *sati* will grow. That will be lead to better *samādhi*.

The Goal Is Not To Remove All Thoughts From the Mind

16. **I also need to mention a common mistake some people make. They think they need to get rid of ALL thoughts that come to mind.**

- When one is engaged in *Ānāpānasati/Satipaṭṭhāna*, one's goals are two fold: get rid of evil thoughts that come to the mind AND cultivate good thoughts.
- *Ānāpānasati/Satipaṭṭhāna* involves both "*āna*" or "*assāsa*" (taking in good things) and "*āpāna*" or "*passāsa*" (discarding bad things).

17. Another way to say this is that one needs to see the difference between "*dhamma*" and "*adhamma*." *Dhamma* are the "good, moral deeds," and *adhamma* are the "bad, immoral deeds."

- As we have discussed before, *adhamma* leads to a stressed mind, and *dhamma* leads to a calm mind at a fundamental level.
- At the next level, strong *adhamma* or "highly immoral deeds" have terrible consequences in the future, especially in future lives (rebirths in the lowest four realms). On the other hand, strong *dhamma* or "highly moral deeds" lead to good rebirths in the higher realms.
- We discussed *dhamma/adhamma* in the previous post. I want to mention another aspect of it now.

What are *Dhamma* and *Adhamma*?

18. In many *suttā*, the Buddha has clearly stated that *dasa akusala* are *adhamma*, and that staying away from those is *dhamma*. For example, in the "WebLink: suttacentral: *Dhamma Sutta* (AN 10.182)": "*katamo ca, bhikkhave, adhammo? Pāṇātipāto ... pe ... micchādiṭṭhi*," i.e., basically *dasa akusala.*

- There are many *suttā* where the Buddha describes *adhamma* as *dasa akusala* or opposites of the eight factors in the Noble Eightfold Path.
- On the other hand, *dhammas* are *dasa kusala* and the eight factors in the Noble Eightfold Path.

19. This act of keeping the mind (*sati*) on "good things" and keeping it away (*asati*) from "bad things" is the key to Buddhist meditation: ***Sati****paṭṭhāna*, *Anāpāna****sati***.

- Both require keeping the mind focused on "good things" and stopping it from focusing on "bad things."
- When that is done consistently, over time, it leads to *Sammā* ***Sati*** (or always keeping the mind on good things), and then to *Sammā Samādhi*, completing the Noble Eightfold Path.
- But one needs to know what is right and what is bad. What is bad is *dasa akusala* and what is right is *dasa kusala*, i.e., staying away from *dasa akusala*.

Dhamma Are the Things to "Bear" and *Adhamma* Are the Things One Should Not "Bear"

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20. What is meant by "*dhamma*" here is "what one bears in mind" or "the mindset." One thinks, speaks, and acts according to that mindset.

- But as we have seen, what one thinks, speaks, and acts are called *saṅkhāra*. And "*saṅkhāra paccayā viññāṇa*" means one's *viññāṇa* are based on one's *saṅkhāra;* see, "Connection Between Saṅkhāra and Viññāṇa."
- Then *Paṭicca Samuppāda* leads to "*bhava paccayā jāti*." Therefore, when one generates "*bad saṅkhāra*," one ends up creating "bad *jāti*" for oneself (both during this life and in future lives).

21. Now, "bad *saṅkhāra*" are generated when one bears "bad *dhamma*." "Good *saṅkhāra*" are created when one takes "good *dhamma*."

- That is the basis of *Paṭicca Samuppāda*, and its connection to "*sati*."
- **When one gradually gets rid of "bad *dhamma*" by staying away from *dasa akusala*, and cultivates "good *dhamma*" by engaging in moral deeds, one cultivates "*sati*" via *Satipaṭṭhāna*/*Ānāpānasati*.**

Sati Included in Five of the 37 Factors of Enlightenment

22. There are "37 Factors of Enlightenment" that the Buddha said are critical to attaining *Nibbāna* and thus must be cultivated.

- The importance of the word "*sati*" is apparent since it appears in 5 of the 37 factors in different forms.
- *Sati* is in the Five Faculties (*Pañca Indriya*), Five Powers (*Pañca Bala*), Four Factors of Mindfulness (*Cattāro Satipaṭṭhāna*), Seven Factors of Enlightenment (*Satta Bojjhaṅga*), and the Eightfold Noble Path (*Ariya Atthangika Magga*); see, "37 Factors of Enlightenment."

23. When *Ānāpānasati/Satipaṭṭhāna* cultivated, all 37 factors get cultivated automatically, and one attains *Nibbāna*.

- For example, according to the WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118): "*..Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā **vijjāvimuttiṁ paripūrenti***."
- **Translated:** "***..Ānāpānassati*, when used (*bhāvitā*) and used frequently (*bahulīkatā*), completes (*paripūreti*) four types of *Satipaṭṭhāna*.** *Cattāro Satipaṭṭhāna*, when used and used frequently, completes *Satta Bojjhaṅga*. *Satta Bojjhaṅga*, when used and used frequently, **completes the full release (*Nibbāna* or *Arahanthood*)**."

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4.2 Living Dhamma – Overview

October 27, 2016

- Living Dhamma – Introduction
- Peace of Mind to Nibbāna – The Key Step
- Starting on the Path Even without Belief in Rebirth (with first *Desana* "The Hidden Suffering that We All Can Understand"; *desanā* title different from post title)

4.2.1 Living Dhamma – Introduction

August 5, 2016; Revised August 26, 2016 (This replaces the deleted post, "Introduction to a New Approach to Meditation").

1. This series started as a subsection in the "*Bhāvanā* (Meditation)" section. But I think it can be the "step-by-step" by process of "learning and living" Dhamma starting from a very fundamental level. One does not need to be bothered about too many Pāli words or deeper concepts at the beginning.

- From many comments that I get, it is clear that many people have "road blocks" at concepts like "*kamma vipāka*" and "rebirth." When we start at a fundamental level, one does not need to worry about them. One's own change in experience — as we proceed — will hopefully help clarify those concepts as we proceed.
- All other sections at the website can be used to investigate and learn different aspects from different angles. Buddha Dhamma is a self-consistent theory of nature. There are no contradictions.

2. About a month ago, I started thinking about this approach based on emails from a few people about their experiences. Many people feel the positive effect of meditation, but seem to be "stuck" without being able to go past a certain point.

- I must hasten to add that this "new approach" is fully consistent with Buddha Dhamma and not an invention of mine. It is just another way and — hopefully a refreshing way — to look at how to practice Buddha Dhamma (Buddhism) with a clear understanding.

3. What got me started thinking was the following email from a person (X) who has been doing mostly *anariya* meditation, including conventional *Mettā Bhāvanā* (I am withholding the name for obvious reasons); highlights are mine. *Anariya* meditation basically means doing meditation without comprehending *anicca* nature, so most people start that way:

"..The other issue I wanted to ask you about was that I sometimes start wondering if meditation is just dulling my mind, making me less sensitive to what others are doing around me, like a sedative almost. Am I getting addicted to meditation that I need a constant dose, and when I stop I feel I am missing something. for example when I was meditating regularly I no longer felt like reading books or listening to music which I loved earlier so I felt like it was changing my core personality.

To experiment I stopped my formal meditation for a few weeks and I found that I began to get agitated and anxious as before. I was also able to enjoy songs as before. I know that is consistent with what you say about *anariya* meditations – that the effects are temporary.

So I am curious to ask you, have you experimented with stopping your meditation practice for a few weeks? I am asking because I understand that you are doing the *Ariya* meditation and that those effects should be more permanent. Or are you so used to your meditation practice that it would be a torture to ask you to stop even for a few days let alone a few weeks. But the trouble is – if you never stop how will you know if the effects are permanent or not…"

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4. I am grateful to X for sharing this beautifully written description. I believe many people have experienced such thoughts at various times. Our tendency to always go back to sense pleasures is very strong, because that is what we have been doing through uncountable rebirths in the *kāma loka* in the past.

- Whether it is *Ariya* or *anariya* meditation (including even breath meditation), the tranquility of mind (peace of mind) that comes during a meditation session is due to the suppression of the five hindrances (*pañcanīvaraṇa*); see, "Key to Calming the Mind – The Five Hindrances."
- In simple terms, the five hindrances are: sense cravings, tendency to be angry, sleepy or dull mind, scattered mind, and the inability to decide the right action. They are always in the background, "covering the mind" and constantly making the mind "agitated and anxious" as X described above.
- What happens during a meditation session (or even if one a fully focused on some task that does not involve sense pleasures), is that the mind is taken off of all such hindrances temporarily. This is actually the first stage where one could experience the "cooling down" or "*nivana*" or "*niveema*." It can be called a mundane version of *Nibbāna*. This is also called "*nirāmisa sukha*"; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."
- When one is on a regular meditation program (or in a meditation retreat), that "cooling down" can last during that whole time — days or weeks — outside the meditation sessions.

5. Another person (Y) asked the following related question: "*Nirāmisa sukha* is felt by which *citta*?."

- *Nirāmisa sukha* is not experienced by a specific *citta*. Rather, *nirāmisa sukha* APPEARS when *cittā* BECOME free of defilements, i.e., when the mind becomes (at least temporarily) free of hindrances; see, "Key to Calming the Mind – The Five Hindrances." We will go into details in upcoming posts, but this is a CRITICAL point.
- More examples: Water becomes clear and pleasant when all the dirt is removed. One feels good when a headache goes away; that relief was not gained by adding something, but by removing the headache.
- Similarly, *nirāmisa sukha* is felt when hindrances and defilements are SUPPRESSED temporarily. When those are removed PERMANENTLY in four stages, one feels more permanent happiness of *Nibbāna*. At the *Sotāpanna* stage, a big junk of stresses associated with defilements are PERMANENTLY removed. At the *Arahant* stage, ALL defilements are PERMANENTLY removed, and the "cooling down" is complete.
- Thus it is going to be a gradual process. It is a mistake to try to go all the way all at once. Don't even think about the *Arahant* stage (let alone the *Anāgāmī* stage where one has removed *kāma rāga* or attachment to sense pleasures), but concentrate on attaining the *Sotāpanna* stage.
- For many, even before that one needs to experience the *nirāmisa sukha*. That is what we focus on initially.
- **It is when *kāmacchanda* and other *nīvaraṇa* are suppressed that one is able to experience the *nirāmisa sukha*, grasp the *anicca* nature, and become a *Sotāpanna*. This is easier when one abstain from *dasa akusala* too.**
- Thus, in order to grasp the *anicca* nature (i.e., to suppress the *nīvaraṇa*), the mind needs to be purified to some extent. Person X above is almost there, but you can see how hard for X to be not be tempted by sense pleasures.

6. I will go into details in the upcoming posts in this section, but through countless rebirths we have cultivated a craving for sense pleasures that inevitably lead to the five hindrances, that cover our minds and not letting us see the real nature of this world. **Sense pleasures have the following key characteristics:**

- They are definitely "pleasurable", i.e., the sense experience is palpable and enjoyable. The Buddha himself said that beings will not be trapped in this suffering-filled rebirth process unless they are seduced by these pleasurable sense contacts.

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- The price we pay for that "happy feeling" is that the mind gets excited and restless. Furthermore, that pleasurable feeling cannot be maintained for long times; we get tired of it no matter what it is. Think about anything (food, sex, watching movies, etc), and you will realize that soon we would have had enough of it and we just move onto some other pleasurable activity or "just take a rest."
- But that experience is addictive. The urge to do it again comes back very strong at later times. If we cannot experience it at that time, we at least tend to recall the past experience and try to enjoy that. This is due to the fact that we have a reservoir of mental impurities (*kilesa*) in our minds, as we discuss in an upcoming post.
- Until one can realize the dangers in at least excessive sense pleasures (*anicca, dukkha, anatta* nature), one's mind is easily tempted by those sense pleasures; **one is afraid that one will "miss out" on the sense pleasures. This is what X was trying to convey above.**

7. The meditation experience is the totally opposite of sense pleasures. *Nirāmisa sukha* can be maintained as long as one stays in the "meditation mindset." But it is not an "enjoyment" in the sense of a sense pleasure. It is really a "peace of mind" (one could actually feel a bodily *sukha* sensation in a *jhāna*, but we will discuss that later). This is why X is tempted by them, even though they lead to general agitation of the mind (see the first highlighted sentences in #3 above).

- *Nirāmisa sukha* BECOMES addictive (i.e., preferable over sense pleasures) only AFTER getting to the *Sotāpanna* stage (at which time it can be called beginning of the "*Nibbāna sukha*" or "*nivan suva*"). At that time, even though one may still be tempted by sense pleasures until the *Anāgāmī* stage, one will ALWAYS go back to meditation for relief. Until then it is always a battle that is so eloquently expressed by X in #3 above.
- Furthermore, at that stage one will have voluntarily given up some of more excessive sense pleasures. This is something that just happens. **One needs to forcefully give up only those things that are directly harmful to oneself or to others.** For example, sexual MISCONDUCT needs to be forcefully given up, but not sex (We recall that one of the main *upāsikā* of the Buddha, lady Visākha, attained the *Sotāpanna* stage at age 7, but got married and had 22 children). The urge for sexual pleasure will AUTOMATICALLY go away only at the *Anāgāmī* stage.
- Of course, one could start discarding some "conventionally pleasurable" but not directly harmful things like watching TV or going to concerts etc. (as X stated in #3 above). I also experienced the same kind of things in early practice. I would rather learn Dhamma than watch TV even in the early days. "pleasure of Dhamma" is different.
- However, I still get pulled into a limited number of sense pleasures occasionally, so I know how hard it is to resist especially those activities that one has gotten used to. Getting rid of all *kāma rāga* (i.e., reaching the *Anāgāmī* stage) is the hardest. But once the *anicca* nature is comprehended to some extent, it becomes easy to discard most things as a waste of time.

8. Therefore, in the beginning it could be a "tug of war" between those addictive sense pleasures that we are used to enjoy and the long-lasting but not so addictive *nirāmisa sukha* of meditation. Here, meditation also includes listening, reading, and contemplation of Dhamma.

- As one's mind gets more and more cleansed, the "joy of Dhamma" WILL increase. One WILL BE able to grasp deeper and deeper meanings even from the same discourse or a post.
- The time to contemplate on *anicca* (and *Tilakkhaṇa* in general) is when one starts "liking Dhamma", with the *pañcanīvaraṇa* temporarily lifted. If one starts forcing the mind to accept the *anicca* nature, that may not be successful, and one may get discouraged. Of course, each person is different and some may be able to do it.

9. Finally, in X's last (highlighted) statement in #3 above, the question was: If I stopped meditating for two weeks, would I be able to "switch back to enjoying sense pleasures" as X did?

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- I am quite sure I could abstain from meditating for two weeks if I really wanted to. But, such an abstinence would not change "my core." It just cannot. Sometimes when I go on a trip with my family, I do not get to meditate for several days. For example, last month there was a break of about 7-8 days during such a trip. But when I get back, I automatically get back to my normal schedule of meditation.
- In addition, most of my "meditation" is not formal. I think about Dhamma concepts whenever there is time, sitting in a car, just before falling asleep, first thing when I wake up, etc.
- Furthermore, I don't feel "missed out" on those cravings that I have lost, even though I can still experience that "sense pleasure." For example, while I was working I used to have an alcoholic beverage daily for over 30 years, even though I did not really get "drunk"; it was just a habit. Nowadays, that habit has automatically disappeared. Still, If I am out with an old friend (who does not know that I have changed) and he has a drink, I may have one just to keep him company. But the "urge" to have a drink at the end of the day is never coming back. A big chunk of "mental impurities" (or *kilesa*) have permanently been removed from my mind.

10. What we are going to do is to look closely at what these defilements are that needs to be removed in order to purify the mind, so that those *pañcanīvaraṇa* will be permanently lifted and the mind can grasp deeper and deeper concepts easily.

- It is easier to solve a problem when one figures out what the problem is, and the root causes that lead to the problem.
- Our problem here is the defiled mind. The root causes are the mental impurities (or *kilesa, keles*, or *klesha* in Pāli, Sinhala, and Sanskrit respectively) that have accumulated in our minds over the beginning-less rebirth process. These are ultimately responsible for the five hindrances (*pañcanīvaraṇa*) that cover our minds.
- We will discuss these *kilesa* in future posts. They provide a simple way to identify and quantify mental impurities, and how they are to be discarded step-by-step.

Next in the series, "Peace of Mind to Nibbāna – The Key Step."

4.2.2 Peace of Mind to Nibbāna – The Key Step

August 12, 2016; Revised December 21, 2016; June 27, 2022 (note that I wrote this in 2016) ; August 27, 2022 (note that I wrote this in 2016)

I have changed the title of this post from "Nirāmisa Sukha to Nibbāna Suva – The Key Step."

One needs to experience a "peace of mind" or "cooling down" (*nirāmisa sukha)* before starting on the Noble Path to *Nibbāna*; the transition to the *Sotāpanna* stage happens when one comprehends the *anicca* nature while experiencing *nirāmisa sukha*.

- After that transition, *nirāmisa sukha* becomes permanent with the removal of the *pañcanīvaraṇa.* The full explanation will take more posts, but we start here.
- Many people start meditating without understanding what to meditate on. One needs to learn the basics of pure Buddha Dhamma first. One can start with conventional meditation techniques that are out there. Still, to grasp deeper Dhamma, one needs to stay away from the ten defilements (*dasa akusala*) as much as possible.

1. In the previous post "Living Dhamma – Introduction," we discussed the experience of X. Please read it before reading this post.

- X had experienced *nirāmisa sukha* by engaging in a regular *anariya Mettā Bhāvanā*. Even though it led to a relaxed and calm state of mind, X realized that at the same time the desire to engage in some types of sensual pleasures (reading books or listening to music) went away.

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- Then X stopped meditating for two weeks, and the ability to enjoy books or music returned. However, the *nirāmisa sukha* also disappeared, and X's mind was again burdened and agitated.
- Some people may not have experienced such a temporary "cooling down" or *nirāmisa sukha*, so I thought of discussing this a bit more before discussing the technical term "*kilesa*." It is important to figure out one's current status before reaching the next stage. It is a step-by-step process.
- One needs to get to that stage (where X was) to at least experience the difference between the *nirāmisa sukha* and sensory pleasures to start comprehending *anicca* nature. At that stage, *pañcanīvaraṇa* is temporarily lifted and the mind becomes calm enough to comprehend *anicca* nature. However, that can happen momentarily during listening to a discourse too.

2. When fully immersed in sensory pleasures, the mental burden that inevitably comes with it is not apparent to that person. We have gotten used to the "mental agitation in the background" and don't feel it most of the time. Only when one gets into a "calmed state of mind" can one appreciate the burden of this "constant agitation or incessant distress" in the background.

- Through the meditation program, X has begun to appreciate the relief from this "incessant distress" effect due to *pañanīvaraṇa*, and the relief is called *nirāmisa sukha*.
- However, the conundrum is that there is a price to pay (if one does not comprehend the *anicca* nature)! To the dismay of X, the ability to enjoy some favorite sense pleasures disappeared.

3. In very simple terms, this problem arises because X has not comprehended the *anicca* nature (what we will be doing in this new section is to discuss a step-by-step process that could help comprehend the *anicca* nature).

- In X's mind, those sensory pleasures are worth hanging on to. And that feeling is VERY POWERFUL.
- Even though a *Sotāpanna* who has lost the craving for SOME sensory pleasures has still more left. So, even a *Sotāpanna* knows how hard it is to eliminate that "nagging feeling" of needing to seek sensory pleasures. Of course, a *Sotāpanna* would not do any *apāyagāmi* deeds seeking sensory pleasures.

4. This is why comprehending the *anicca* nature is so important at X's stage. When one comprehends the *anicca* nature of SOME EXTENT, one loses the "nagging feeling" to seek some sensory pleasure.

- Only when one truly realizes the dangers (or at least the worthlessness) of given sensory pleasure will the mind automatically lose that "nagging feeling." For example, if one likes to go hunting, one will not give it up voluntarily until one starts seeing the bad consequences of that activity. Same for fishing, being an alcoholic or a drug user, etc.
- Comprehension of the *anicca* nature comes gradually. **One first sees the dangers in immoral sense pleasures. Then one sees the worthlessness in extreme sense pleasures that are not harmful to others but oneself. One sees the worthlessness of any sensory pleasure in the *kāma loka* only at the *Anāgāmī* stage.** This is why it is a step-by-step process.

5. It is like holding onto a gold necklace that was considered valuable. But if it were undoubtedly proven that the necklace was an imitation, one would instantly lose the attachment to it.

- Attaining the *Sotāpanna* stage via comprehending the *anicca* nature to some extent is like that, i.e., realizing the dangers (and/or worthlessness) of SOME extreme sense pleasures. Even though one may not realize that one has lost the craving for SOME sense attractions, one will realize that within weeks or months.
- Then, the more one meditates on the *anicca* nature, the more one starts seeing the perils of other (less harmful) sense pleasures too. That is why one HAS TO proceed step-by-step. Getting rid of ALL *kāma rāga* (attachment to sense inputs via the body touches, smells, and tastes) happens only at the *Anāgāmī* stage.

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6. However, I must say that X is a bit unusual in losing the desire to read books and listen to music. Those are not really "extreme sense pleasures." Before that one will lose the desire to go fishing, mistreat animals, etc., and get pleasure from lying, gossiping, slandering, stealing, sexual misconduct, etc. I am quite sure X never tended to those anyway.

- I also do not want people to think that one needs to lose sensory pleasures such as reading books or listening to music to become a *Sotāpanna* or to experience *nirāmisa sukha*. That is not the case. One could even be a *Sotāpanna* and still have those two tendencies. I have mentioned a person in the time of the Buddha who became a *Sotāpanna* but could not get rid of the urge to have a drink (however, he did not live that long after attaining the *Sotāpanna* stage). No one can say whether another person has attained the *Sotāpanna* stage.
- A *Sotāpanna* would not do only those deeds that could make him/her suitable for rebirth in the *apāyā*. That means he/she has removed high levels of greed, hate, and ignorance to the levels of *kāma rāga*, *paṭigha*, and *avijjā;* see, "Lobha, Dosa, Moha versus Raga, Paṭigha, Avijjā."
- I believe X had cultivated *anariya jhānā* in previous but recent rebirths and is carrying that "*gati*" to this life. X has described some bodily sensations that are associated with *jhānā*. This is why it is easy for X to at least temporarily lose attachment to even fairly harmless things like reading books or listening to music.

7. Each person loses a set of characteristics (*gati*) upon attaining the *Sotāpanna* stage. One should be able to look back and see what those are, just like X did. And, of course, whether those changes are permanent. (Note that my personal experiences discussed below were as of 2016.)

- As I mentioned, I have lost the urge to have a drink at the end of the day, which I had been doing for over 30 years. I did not force that, even though I contemplated the possible bad consequences of keeping that habit.
- When one follows the Path, one does not forcefully give up sensory pleasures, only immoral actions that can hurt other living beings; even X did not forcefully give up books or music, it just happened. Losing the desire for sense pleasures happens gradually, starting with extremes.
- I have only lost interest in reading fiction books. I used to read all types of books, but now I am not interested in reading fiction because it is a waste of time, just like watching TV. On the other hand, I am now reading more non-fiction books.
- Over the past two years, I have also been more productive in my science interests. I have learned the subtleties of quantum mechanics that were not apparent to me even two years ago. The mind becomes much clear as one gets rid of *kilesa*.
- So, it is important to realize that one is not supposed to lose all interests. **One loses interest in only those activities related to greed, hate, and ignorance.** That is a must and should be fairly obvious when one looks back. One loses interest in all worldly affairs only upon attaining the *Arahanthood.*

8. My point is that it is desirable to first get into this stage of X, where X can see the difference between sensual pleasures (*āmisa sukha*) and the *nirāmisa sukha* that arise by at least temporarily suppressing the desire for sensual pleasures via a meditation program.

- Even more critical than a meditation program is living a moral life, staying away from *dasa akusala* as much as possible.

9. Many people try to attain "*Nibbānic* pleasure" just because they think sensual pleasures, i.e., that *Nibbānic* pleasure is like the pleasure of music, good food, etc. This is why the account of X is so good an example in pointing out the difference between the two.

- Actually, this is good place to discuss the differences among *āmisa, nirāmisa*, and *jhāna sukha* and the *Nibbānic sukha*.

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- I reserved the name "*sukha*" for *Nibbāna* because it differs from the *nirāmisa sukha*. It is an overall state of "well-being." I have no idea what that is like at higher stages, but it is now an ever-present calming effect on the body and mind.
- Sense pleasures lead to *āmisa* (or *sāmisa*) *sukha*. So, we are all familiar with *āmisa sukha*.

10. *Nirāmisa sukha* can arise due to a few different causes. They are all beneficial for the Path and to comprehend the *anicca* nature.

- Those *cittā* that bring us *āmisa sukha* are burdened with *kilesa* or *akusala cetasika* (which we will discuss in the next post). **These give rise to an agitated mind that is under incessant distress; see,** "Anicca – The Incessant Distress ("Pīlana")." This is what X described in the previous post, ".. I stopped my formal meditation for a few weeks, and I found that I began to get agitated and anxious as before." When one gets rid of this incessant distress, one feels the *nirāmisa sukha*.
- One can also feel the *nirāmisa sukha* for short times when engaged in moral activities, for example, helping others or giving food to hungry people or animals. Again, this feeling comes because those *kilesa* are not present in *citta* (thoughts) that arise during such activities.
- Another is engaging in *Ariya* or *anariya* meditations. Here also, one's mind is mostly devoid of *kilesa* (depending on the strength of the *samādhi*).

11. There is also a higher *nirāmisa sukha* that the Buddha recommended. That is the *sukha* arising due to *jhānā*. When in a *jhāna*, one has *citta* running through one's mind that belongs to *rūpa* or *arūpa loka*.

- By definition, those *cittā* are also devoid of *kilesa* or mental impurities.
- *Jhānā* arise when *samādhi* is intensified (cultivated) to a certain level.

12. "*Nivan sukha*" or "*Nibbānic sukha*" or "*Nibbānic* bliss" is due to *cittā* that are even purer. There is no trace of incessant agitation or stress left in those *cittā*.

- These *cittā* are also called *pabhassara* (bright) *citta*; see "Nibbāna – Is it Difficult to Understand?" and "Pabhassara Citta, Radiant Mind, and Bhavaṅga."
- Also, *Sotāpanna* will not be able to experience the *Nibbāna sukha* for that stage unless he/she can get into *Sotāpanna phala samāpatti* via cultivating *jhānā*. Still, he/she will not have the *nirāmisa sukha* going away. Whatever relief gained from the "incessant distress" is permanent.

13. We will discuss the *kilesa* (*akusala cetasika*) that give rise not only to incessant agitation and stress — but eventually to all *sansāric* suffering — soon in this series.

- The incessant distress can be considered "immediate *kamma vipāka*" due to *cittā* burdened with *kilesa* or *akusala cetasika*. The "delayed effects" of such *citta* will bring more *kamma vipāka* at later times, and the more potent ones can bring rebirth in the *apāyā*.
- Thus the key step to the *Sotāpanna* stage is to experience *nirāmisa sukha* by cleansing the mind via moral behavior (*sīla*) and a good meditation program. Then the mind is open to grasping the *anicca* nature, i.e., *pañcanīvaraṇa* could be suppressed for days.
- However, that transition may happen quickly when one is living a moral life and contemplating pure Dhamma be followed by the *Sotāpanna phala* moment without one noticing it then. Different people get there in different ways.
- But there is much to discuss before discussing the *Sotāpanna* stage.

Next in the series, "Starting on the Path Even without Belief in Rebirth", …..

4.2.3 Starting on the Path Even without Belief in Rebirth

August 19, 2016; revised August 24, 2022

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1. The "Living Dhamma" section lays out a step-by-step Path from fundamentals. You may want to read it after reading this post.

- Many people, including some Buddhists, have difficulty connecting with the idea of rebirth.
- Rather than making the idea of rebirth a prerequisite to starting the practice, one can start practicing by comprehending another type of suffering that the Buddha revealed to the world.

2. The Buddha revealed at least two types of suffering unknown to the world (and taught how to get rid of both PERMANENTLY).

- Even though the future suffering associated with the rebirth process is the one that is mostly highlighted in the literature, there is a suffering that we all experience in this life without even knowing about it.
- That first type of suffering we all experience is the incessant distress that we all feel (but may not even be aware of). One starts feeling the *nirāmisa sukha* when one temporarily suppresses this incessant distress.
- In a way, it is necessary first to realize the existence of this **first type of suffering**, at least suppress it, and experience the *nirāmisa sukha* that results from it (as X did).
- That will provide the initial faith in Buddha Dhamma and enable the mind to get to *samādhi* and help comprehend the *anicca* nature. That will lead to the next step of comprehending the **second type of suffering** associated with the rebirth process.

3. Rather than writing a few more posts on this, I decided to present this idea in audio format. I have never delivered a "*desanā*" previously, but hopefully, you will be able to grasp the concept. You need to adjust the volume control on your computer:

"**The Hidden Suffering that We All Can Understand**"

WebLink: Audio Desana: Episode 1 - The Hidden Suffering That We All Can Understand

WebLink: Audio Desana: Episode 1 - The Hidden Suffering That We All Can Understand (Original - Larger file size)

4. Here are the links to the posts mentioned in the above *desanā*:

Posts on the fundamentals of meditation:

1. Introduction to Buddhist Meditation

2. The Basics in Meditation

3. The Second Level

Posts on the "incessant distress":

Anicca – The Incessant Distress ("Pīḷana")

Need to Experience Suffering in Order to Understand it?

Post on the five hindrances (*pañcanīvaraṇa*):

Key to Calming the Mind – The Five Hindrances

***Ānāpānasati Bhāvanā*:**

6. Ānāpānasati Bhāvanā (Introduction)

***Satipaṭṭhāna Bhāvanā*:**

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Satipaṭṭhāna Sutta – Structure

Step-by-Step Progression in the Path:

Buddha Dhamma – In a Chart

Mahā Cattārīsaka Sutta (Discourse on the Great Forty)

Next in the series, "What Are Kilesa (Mental Impurities)? – Connection to Cetasika."

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4.3 Dhamma with Less Pāli

November 14, 2017

This new subsection is now the second subsection in the "Living Dhamma" section.

- Initially, I had "Living Dhamma – Fundamentals" as the second subsection after the "Living Dhamma – Overview" subsection.
- Now I realize that it was too much of a jump, even for many who have had exposure to Buddha Dhamma, but are not familiar with *cetasika* and other key Pāli words. So, in this new subsection, I plan to close that gap.

Posts:

- Buddha Dhamma for an Inquiring Mind – Part I
- "Root of All Suffering – Ten Immoral Actions" (with the *desanā* "Ten Immoral Actions (Dasa Akusala)."
- Is Suffering the Same as the First Noble Truth on Suffering?
- Dhamma, Saṅkhāra, Saṅkhata, Rūpa, Viññāṇa, Gati, Āsava, Anusaya
- Complexity of the Mind – Viññāṇa and Saṅkhāra
- Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination

4.3.1 Buddha Dhamma for an Inquiring Mind – Part I

April 12, 2018; revised April 27, 2022

Today, Buddha Dhamma remains hidden under a lot of incomprehensible Pāli words. I can see that many people use Pāli words without knowing their true meanings. If one has a good understanding of the "basics" or the "framework," it is easier to understand and remember the meanings of key Pāli words.

- This post will be in summary form, since it is impossible to describe even an outline in several essays. One can find relevant posts by using the "Search" box at the top right. Furthermore, one can ask questions at the discussion forum ("WebLink: Pure Dhamma Forums: Forum"). I encourage any opposing to views, as long as one provides evidence from the *Tipiṭaka*.
- This website is based solely on the *Tipiṭaka* and only the three Commentaries there. The reasons discussed in the section "Historical Background."

Buddhism (Buddha Dhamma) – What Happens After Death?

1. The majority of people in the world today belong to one of the following two camps:

- The next life is going to be forever, in heaven or hell.
- This life is all one has. When one dies, it is over—no rebirth or hell or heaven.

2. The first theory has been handed down from generation to generation, and there are many "holes" in that theory. It seems illogical in many ways (it is one thing to create the Earth, but to make billions of galaxies with billions of planets like Earth? And how did the Creator come about?), but think about this:

- If a baby dies within a few months, will it go to heaven or hell (it has not done anything good or bad)?
- Furthermore, how come some people are born wealthy and thus have a better chance to go to heaven than one who is born poor and therefore may be tempted to do immoral things to survive (and hence go to hell)?

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3. The second theory appears more logical to many "scientifically-oriented" people with a "materialistic" view.

- But even if just one of the rebirth stories is believable or proven to the satisfaction of someone, then that person has to throw away that theory.
- More importantly, no explanation is available for how consciousness arises from inert matter. Our bodies are made of the "same stuff" that makes a tree or a house.

4. In contrast, Buddha Dhamma says that there will be future lives as long as there are causes for future lives to arise.

- We can learn a lot about Buddha Dhamma by looking at what those causes are. **Those causes arise in one's mind.**
- One's Creator is oneself. And, as long as one perceives that one can find ultimate happiness in this world, **one will be** reborn in this world.

The Four Noble Truths

1. In simple terms, Buddha Dhamma is based on the following four truths about this world, called the Four Noble Truths:

- The Noble Truth about suffering.
- The causes for such suffering.
- One can eliminate those causes and thereby stop future suffering from arising.
- Fourth is the way to eliminate those causes. That leads to ultimate happiness (*Nibbāna*).

2. The Buddha said that when one understands the First Truth, one will automatically understand the other three. Therefore, let us discuss the First Noble Truth.

- The key and critical issue here is understanding what is meant by "suffering" in Buddha Dhamma.
- It is essential to realize that "suffering" and "the Truth about suffering" are different.

3. Everyone knows suffering very well as a FEELING. One does not have to be a Noble Person or even a Buddhist to see that suffering. Even animals know what that suffering is, and they don't like that either. We all have seen dogs cry with pain when hit.

- So, what is the Noble Truth about suffering? **The Buddha said that this Truth is unknown and is hidden from humans until a Buddha teaches what it is.**
- The cause for FUTURE suffering is attachment to sense pleasures. That is the Noble TRUTH about suffering. **Thus, "attachment to sense pleasures" is what the Buddha called "*dukkha*."**

4. Understanding the truth about suffering requires an understanding of the broader world of 31 realms and that **most of that future suffering** would be in the four realms or the *apāyā* (of which the animal realm is one). But suffering is associated with all realms.

- There are causes for that suffering, i.e., causes for leading to rebirth in the *apāyā* or in any realm in general.
- Thus, one can stop the worst types of suffering by abstaining from such immoral actions. Yet, it is difficult to overcome such temptations.
- The Noble Eightfold Path is the way to overcome such temptations. So, now we can begin to see why one will know all four Truths when one understands the First Truth.

Mind – Where Root Causes for Suffering Arise

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1. We know that we are conscious because we can think. We think via thoughts. We can think about many types of things.

- When we are sleepy, we are just aware that we are alive.
- On the other hand, if one is about to be run over by a car, one will generate enough power to jump a long distance away from that car or, if chased by a lion, can probably beat a world record for sprinting.

2. One's mind also controls one's actions and speech via thoughts or *citta* that arise in mind.

- We cannot even lift a finger without a *citta* or a thought arising in mind. We may not even think about lifting that finger, but we do. It is easy to figure out this way: We can fold that finger any time we want to.
- You may not realize that speech comes via thinking or *citta*. Again, it is easy to see that we can stop that speech any time we want to.

3. One's actions, speech, and thoughts have consequences. One's conscious thoughts determine the level of future suffering.

- **Future suffering arises due to our conscious thoughts or *citta*, and they are also called *saṅkhāra* in some contexts.**

4. There is a difference between *citta* and *saṅkhāra* (the English word "thought" does not translate precisely as either).

- The word *citta* is used in *Abhidhamma* to denote the smallest mental activity that lasts only a fraction of a billionth of a second.
- *Saṅkhāra* represents the overall effect of billions of *citta*.
- In that sense, the word **thought** is closer to ***saṅkhāra***.

5. Those thoughts that move the body (e.g., lifting that finger) are *kāya saṅkhāra*, because those *saṅkhāra* control the body or *kāya*.

- Those that lead to speech are called *vacī saṅkhāra*, which are two types: We can speak out loudly or just "talk to ourselves" (thinking consciously); both are *vacī saṅkhāra*.
- However, the word "*vācā*" is used only for speaking aloud.
- Other thoughts that arise are called *mano saṅkhāra*, which are those thoughts that arise without us even thinking about it consciously.
- So, I hope it is clear what those three types of *saṅkhāra* are. It is crucial to be able to see the differences. But they all arise in the mind.

6. *Mano saṅkhāra* arise automatically based on our *gati* (or character or habits). We only become aware of them after they arise.

- Immediately after *mano saṅkhāra* arise, we become aware of them and if we are not paying attention, we may just keep generating *vacī saṅkhāra* along the same lines.
- For example, when an alcoholic sees a bottle of alcohol at a party, their first reaction is to have a drink. But if that person has willpower, they can think about the harmful consequences and forcefully move the mind to some other matter.
- Both *Satipaṭṭhāna* and *Ānāpāna Bhāvanā* is based on understanding how *vacī saṅkhāra* arise based on *mano saṅkhāra* that occur according to one's *gati* (and that we have control over *vacī saṅkhāra*).

7. Another critical observation from the above discussion is that our physical bodies are "inert shells." It is the mental body (called "*gandhabba*") where all thoughts (i.e., *saṅkhāra*) arise, thereby controlling the physical body.

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- That is why in many confirmed Out of Body Experiences (OBE), the body becomes lifeless when the *gandhabba* comes out of the body.
- These are all key concepts discussed in detail on the website. One can use the "Search" box to find pieces as needed.

Importance of Javana Citta

Not all thoughts are the same. To get a better idea about thoughts or *saṅkhāra*, it is good to know some basic facts about *citta*.

1. *Citta* can be of 89 types and that analysis is very complex. We don't need to know all those. **We need to know that some of those 89 types are called "*javana citta*." They are very powerful *cittā*.**

- The word "*javana*" comes from the root "*ja*," meaning "birth." Thus *javana citta* is the root for all births. *Javana* can also mean "running" or "spear" that can penetrate, to indicate the power.
- The opposite of *javana citta* would be "*ati parittārammana citta*," that we don't really even feel. *Cittā* (plural) arise when we are asleep and are responsible for breathing.
- Breathing involves the movement of body parts (lungs), and is thus a "*kāya saṅkhāra*." That is an excellent example of an "undefiled" *saṅkhāra*. It is a necessary action to maintain life.

2. **On the other side of the spectrum, we have powerful *javana citta*, which CAN lead to strong *saṅkhāra* called *abhisaṅkhāra*.**

- *Javana cittā* generate energies that are the root cause of future *vipāka* (results) that can give rise to various types of *vipāka* during a lifetime. Strong ones can lead to future rebirths. **Thus, the key to future suffering is in *javana citta*.**
- However, not all *javana citta* lead to *abhisaṅkhāra*. For example, *kusala kamma* (wholesome deeds) done by *Arahants* are not *abhisaṅkhāra*. They are called *kiriya* (or "action without *lobha*, *dosa*, *moha*.") They don't have *kammic* energy to fuel rebirths or bring *pavutti vipāka*.

3. A very strong *kāya saṅkhāra* would be to kill a human, say by stabbing. That requires a very strong impulse, a high *javana* power. One can do that only when one's mind is very agitated and is full of hate. These are called *apuññābhi saṅkhāra* (*apuñña abhi saṅkhāra*, meaning "bad strong *saṅkhāra*").

- However, high *javana* power does not necessarily mean an evil action. When someone does good deeds (*kusala kamma*), those involve *puññābhi saṅkhāra* (*puñña abhi saṅkhāra*, meaning "good strong *saṅkhāra*").
- High *javana* power may involve neutral actions too. For example, lifting a heavy object requires high *javana* power. But such an action while cleaning house, for example, is a neutral action (no *kammically* good or bad intention), therefore is not called good or bad (*puñña* or *apuñña*). Such *javana cittā* are not included in *Abhidhamma* because they do not have *kammic* consequences.

4. There are 12 types of *javana citta* corresponding to the 12 types of *akusala citta* and 8 types of *javana citta* corresponding to the eight types of *kusala citta*.

- These are the *javana citta* of importance to us.
- The 12 types of *akusala citta* with *akusala javana* can bring bad *vipāka* during a lifetime or rebirth in "bad realms."
- The eight types of *kusala citta* with *kusala javana* can bring good *vipāka* during a lifetime or rebirth in "good realms." We need to do *kusala kamma* to avoid rebirth in the *apāyā* to attain *Nibbāna*.
- However, "good" and "bad" in the above are relative. It is just that "bad realms" have extreme suffering. But no realm out of the possible 31 realms is free of suffering.

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5. **Now we are beginning to see why *dasa akusala kamma* or the ten immoral deeds (done with those 12 types of *akusala citta*), are at the heart of Buddha Dhamma.**

- When one is engaged in such immoral deeds, they generate "energies" called "*bhava shakti*" to fuel future *kamma vipāka* (bad results), including rebirths in the *apāyā*.
- Thus it is unfruitful and dangerous to engage in *dasa akusala*; this is why such activities are of *anicca* nature (do not lead to what one expects and only lead to more stress and suffering), one of the three characteristics of this world (*Tilakkhaṇa*).
- Such activities lead to suffering or *dukkha*, the second of the *Tilakkhaṇa*.
- Once one gets a rebirth in the *apāyā*, it is tough to get out, and thus, one becomes "helpless." Furthermore, clearly such actions are fruitless in the long run, even if born in "good realms." That is the key to understanding "*anatta*," the third characteristic of this world.

So, that is the first part of a highly-condensed outline of Buddha Dhamma. We will continue this outline in the next post.

Ongoing discussion on this topic at the discussion forum: "WebLink: puredhamma.net forums: Buddha Dhamma for an Inquiring Mind."

4.3.2 Root of All Suffering – Ten Immoral Actions

November 14, 2017

1. This new subsection of "Dhamma with Less Pāli" is now the second subsection in the "Living Dhamma" section.

- In the first *desanā* of the "Living Dhamma – Overview" subsection, we talked about how one's mind get agitated when one is engaged in *dasa akusala* or the ten immoral actions.

2. After that "Living Dhamma – Overview" subsection, I had "Living Dhamma – Fundamentals" as the next subsection, where I started discussing the connection between those *dasa akusala* and *cetasika* or mental factors in our thoughts.

- Now I realize that it was to much of a jump, even for many who have had exposure to Buddha Dhamma but are not familiar with *cetasika*.
- So, in this new subsection — "Dhamma with Less Pāli" — I plan to close that gap. This subsection will have much less Pāli words, and I will try to introduce only the essential Pāli words as I proceed.

3. Here is the first *desanā*: **"Ten Immoral Actions (Dasa Akusala)."** Here we discuss the ten immoral actions (*dasa akusala*) and how avoiding them helps calm the mind; in fact, this is the key to avoid depression.

WebLink: Download "Ten Immoral Actions (Dasa Akusala)"

WebLink: Download "Ten Immoral Actions (Dasa Akusala)" (Original - Larger file size)

4. **Posts relevant to the *desanā*:**

Ten Immoral Actions (Dasa Akusala)

How to Evaluate Weights of Different Kamma

Correct Meaning of Vacī Saṅkhāra

Truine Brain: How the Mind Rewires the Brain via Meditation/Habits

The Law of Attraction, Habits, Character (Gati), and Cravings (Asavas)

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Habits, Goals, and Character (Gati)

How Habits are Formed and Broken – A Scientific View

Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis

Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage

Origin of Morality (and Immorality) in Buddhism

- In the first *desanā* of the "Living Dhamma – Overview" subsection, I talked about how one's mind get agitated when one is engaged in *dasa akusala* or the ten immoral actions. Here is that *desanā:*

"**The Hidden Suffering that We All Can Understand**"

WebLink: Download "The Hidden Suffering that We All Can Understand"

I recommend reading the three posts in that "Living Dhamma – Overview" subsection.

4.3.3 Is Suffering the Same as the First Noble Truth on Suffering?

Re-written September 4, 2022; re-written November 18, 2022

A common misconception is that *dukkha* means the **feeling of suffering**. The Pāli word for suffering is *du**k**ha*, with one "k." The First Noble Truth (*Du**kkh**a Sacca*) is not merely about *dukha* but how to get rid of it or *du**kk**ha* (*dukha* + *khaya.*)

Misconception 1 – Sensory Pleasures Can Overcome Suffering

1. There was this question in a discussion forum, apparently by a young person, "With so many pleasurable things around us with the innovations from science and technology, why do people need to think about suffering? Isn't Buddha's message outdated?"

- We all are seeking to avoid suffering. Modern society gives the impression that pursuing sensory pleasures will lead to happiness. But we have ample evidence that it does not work. Many people have enough wealth to acquire any sensory pleasure they desire. But don't they suffer just like everyone else?
- Suffering due to injuries, sicknesses, old age, etc., will be there irrespective of one's wealth or accessibility to sensory pleasures.
- Some wealthy people have committed suicide because they could not cope with depression. If they have enough wealth to access any sensory pleasures they desire, how can they become depressed?
- Buddha taught something that no one has ever taught: "We suffer **in the long run** BECAUSE of **our attachment to sensory pleasures**."

2. **The Buddha never said** that "there are no sensory pleasures to be had in this world." There are plenty of mind-pleasing things and activities. He said people could not SEE the suffering hidden in sensory pleasures.

- **A fish bites into a tasty worm on a hook only because that worm is tasty!** The fish would not take the bite otherwise. The problem is the "hook" that is hidden — which the fish does not see –, but we can see. In the same way, an average human can only "see" the apparent pleasures accessible.
- Only a Buddha can "see" the long-term consequences of indulging in such apparent pleasures; see below.
- We can get into trouble at different levels depending on how we pursue such sensory pleasures. The bad outcomes are evident if one does immoral things (stealing, sexual misconduct, etc.) in pursuing sensory pleasures.
- However, even "apparently harmless" sensory pleasures can bring about suffering in the rebirth process. **That is the "previously unheard teachings" of a Buddha.**

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- But that does not mean one should start giving up sensory pleasures from this moment. That will only lead to frustration. There is a step-by-step to be followed. See "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"

Misconception 2 – First Noble Truth Is About Getting Rid of Physical Suffering

3. Some believe practicing Buddha Dhamma frees oneself of physical suffering in this life.

- They have the wrong idea that the First Noble Truth on Suffering is about physical suffering and that one can get rid of it by practicing Buddhism, i.e., by "doing meditation."
- Any suffering experienced in this life arises due to causes in the past. Even the Buddha had some ailments. *Paṭicca Samuppāda* can explain all that.
- The following comment by another person can be a starting point: "I understand what the Buddha meant by suffering because I came down with this ailment." Even worse types of suffering await us if we don't try to understand the critical message of the Buddha.

4. But some *vipāka* can be "managed" or even avoided by understanding *Paṭicca Samuppāda.* For example, we can avoid CONDITIONS for some bad *kamma vipāka* to materialize by eating healthy and exercising. But some other strong *vipāka* cannot be avoided.

- **In another example, practicing Buddhism/meditation can also bring relief in this life.** But that is relief from depression or other "mental suffering." See "Three Kinds of Happiness – What is Nirāmisa Sukha?" However, relief from sicknesses or other ailments cannot be overcome that way. One must seek medical advice in those cases.
- **A Buddhist's goal is to stop ANY future suffering.** Most people do not worry about that suffering because they don't believe in rebirth. But not believing in something would not make that go away. One needs to realize that suffering is "built-in" with the laws of nature described by *Paṭicca Samuppāda.*
- Every death inevitably leads to another birth as long as CONDITIONS exist. Similarly, every birth ends in decay and death. Furthermore, some births have unimaginable suffering built in. All that is explained by various *Paṭicca Samuppāda* cycles.

First Noble Truth on Suffering Has a Solution Built-In

5. The First Noble Truth on Suffering or *Dukkha Sacca* (pronounced "sachchā") is about suffering in future lives (dukha) **and how to overcome it.** That is why it is "*du**kk**ha sacca*" where "*du**kk**ha*" means "*dukha* that can be overcome" ("*dukha*" + "*khaya*.")

- It is the ultimate truth about suffering. Any suffering that one may be experiencing in this life is negligible compared to that when born in the four lowest realms (*apāyās*.) The animal realm is included there.
- Buddha Dhamma needs to be understood with wisdom. Wisdom (*paññā*) is a mental factor (*cetasika*) that needs to be cultivated mainly through reading about (or listening to) Buddha's worldview first.

6. In his first sermon, *Dhamma Cakka Pavattana Sutta*, the Buddha stated that his teachings are: "*pubbe ananussutesu dhammesu*" or "a Dhamma that has never been known to the world." See "Dhammacakkappavattana Sutta."

- However, those teachings can not be understood **if we only focus on this life**, like the young person who commented in #1 above.
- In other words, the First Noble Truth is primarily about the suffering in the rebirth process. If one does not believe in rebirth, it would be worthwhile to look into the evidence for rebirth. See "Starting on the Path Even without Belief in Rebirth" and "Evidence for Rebirth."

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The worldview of the Buddha

7. The "wider worldview" of the Buddha can be briefly stated as follows:

- There is a broader world out there, with many more beings living in 29 more realms than the human and animal realms that we experience, AND the real suffering is in the lower four realms.
- This life is only a brief stop in our long journey through the cycle of rebirths called *saṁsāra*.
- Even in this life, there is hidden suffering even when one seems to be enjoying life, AND there is real suffering in old age and death that is inevitable for everyone. That last part is apparent to anyone but is not thought about much. As one gets old, when the real suffering starts, the mind could be too weak to learn Dhamma.
- Many people are confused about *Nibbāna,* "the state with no suffering." For a brief explanation, see "Nibbāna "Exists", but Not in This World."

Importance of "Understanding the Big Picture"

8. **Analogy 1:** When a fish bites a bait, it does not see the suffering hidden in that action. Looking from the ground, we can see the whole picture and know what will happen to the fish if it bites the bait. But the fish cannot see that whole picture and thus does not see the hidden suffering. It only sees a delicious bit of food.

- In the same way, if we do not know about the wider world of 31 realms (with the suffering-laden four lowest realms) and that we have gone through unimaginable suffering in those realms in the past, we only focus on what is easily accessible to our six senses.
- **That analogy is in the "WebLink: suttacentral: *Baḷisa Sutta* (SN 17.2)." You can read the English translation there.**

9. **Analogy 2:** Suppose someone makes you an offer. He says, "I will put you in one of the best resorts with all amenities paid for a month. But there is a catch. The food will taste great but have traces of poison that will become effective in a few months and lead to death within the year".

Will anyone accept the offer, knowing it will lead to suffering and death? Of course not.

- But they would gladly accept the offer if they were not told about the poison in the food. They will have a good time but bear the same consequences as the fish in the above analogy.
- In the same way, we enjoy sensory pleasures without knowing their long-term consequences, especially if we do immoral things to get them. Only a Buddha can discover that "wider worldview" that thoroughly explains everything about life. Nothing happens without causes AND conditions. I have tried to explain that in various ways: "Paṭicca Samuppāda During a Lifetime" and "Origin of Life" are two examples.

Things to Contemplate (This is Meditation!)

10. We all have seen how a parent, a grandparent, or even an unrelated celebrity from past years transforms from a dynamic, self-confident, and sometimes imposing character to a feeble, helpless person in the latter years. Sometimes they die under pathetic conditions that would have been unimaginable for them when they were young. **But this change is gradual, and even they do not realize it until it is too late.**

- When one becomes too old, it may be too late to start thinking about these facts; one needs to spend a little time contemplating these "facts of life" now.
- Not to get depressed about this inevitability, but to DO SOMETHING ABOUT IT; this will enable one to enjoy the latter days of life with *nirāmisa sukha*, even if no stage of *Nibbāna* is attained.

11. However, it DOES NOT MEAN one should rush to get away from all sensory pleasures even if one becomes convinced of the core message of the Buddha.

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- Abandoning everything abruptly may have even worse consequences if it is not done with proper understanding. It takes time to digest the whole message. It has taken me several years to reach where I am now. I have not given up anything with remorse; I do not "miss" anything that I have given up. The only things one may want to "forcefully give up" are things that directly hurt other beings, like killing, stealing, etc., which most people don't do anyway.
- Giving up sensory pleasures comes gradually with understanding when one sees the benefits of giving up.

12. There is no need to rush into taking drastic actions. **The urgent task is to get started.** Allocate a little time each day to learn Dhamma, preferably when the mind is a bit calmer so that one can focus and contemplate. As the Buddha said, this Dhamma differs from what we are used to.

- As one begins to understand the message of the Buddha, the learning process will become easier. What I hope to do with this site is to present all the background material I have gone through so that others do not have to repeat it all.
- Of course, you may want to do additional research. Each person evaluates things differently.

Summary

13. The First Noble Truth on suffering is NOT so much about current suffering, especially physical suffering. It is not about just the *dukha vedanā.* It is about the fact that there is even more intense *dukha vedanā* possible in future lives, but any future *dukha vedanā* can be stopped entirely. That "full picture" needs to be UNDERSTOOD with wisdom (*paññā*).

- The Pāli word for suffering is *du**k**ha*, with one "k." The First Noble Truth (*Du**kkh**a Sacca*) is not merely about *dukha* but how to get rid of it or *du**kk**ha* (*dukha* + *khaya*); see "Does the First Noble Truth Describe only Suffering?"

4.3.4 Dhamma, Saṅkhāra, Saṅkhata, Rūpa, Viññāṇa, Gati, Āsava, Anusaya

July 22, 2018; revised October 9, 2022

1. I recently realized that it would be a good idea to explain what some critical Pāli words mean in one place.

- This information could be spread over hundreds of posts on the website, but not many people have read even a fraction of what is on the web site.
- Since it is critical to understand these key terms, I will try to provide another condensed "big picture" in terms of these keywords. In the last post we analyzed the big picture in terms of root causes; see, "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

2. One way to look at this is to start with how the Buddha described "everything in this world." We have two worlds: the physical world (*rūpa loka*) and the mind world (*mano loka*).

- Everything that is in the physical world is detected by the five physical senses of the eyes, ears, nose, tongue, and body: *vaṇṇa rūpa* (visible objects), *sadda rūpa* (sounds), *gandha rūpa* (smells), *rasa rūpa* (tastes), and *phoṭṭhabba rūpa* (touchable objects).
- **Therefore, everything in our physical world is called *rūpa* and includes the five types mentioned above.** Those *rūpā* are all above the *suddhaṭṭhaka* stage.
- For example, we can see *vaṇṇa rūpa* with eyes: "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*." Similarly, for the other four.
- Some objects in the physical world can be detected with more than one sense faculty, and the more information we get, the more knowledgeable we become of the object: we can see and touch an apple; if we can also smell it, the apple is probably ripe; if we taste it, we can confirm that it is ripe.

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3. **We have a sixth sense faculty: *mana indriya*, which detects everything else in our world, and they are called *dhammā*:** "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." These *dhammā* are in our *mano loka* (mental world).

- These *dhammā* include everything that is not detected with the five physical senses. They include, for example, *kamma bīja*, *nāma gotta* (memory records or memories), mathematics, philosophy, Buddha Dhamma, etc.
- Those are also called *rūpa*, but those *rūpā* are different from the *rūpa* in the physical world: Some have energies that lie below the *suddhaṭṭhaka* stage (*kamma bīja*), and the rest of them are either just memories (*nāma gotta*) or concepts.
- These fine *rūpa* are described as, "*anidassanaṁ, appaṭighaṁ, dhammāyatana pariyāpanna rūpaṁ*" or "*rūpa* that cannot be seen, touched, and only detected via *dhammāyatana* (*mana indriya*)."

4. **When one of our senses detects something in our physical world or the mental world, one of the six types of *viññāṇa* arise**, and we become aware of that "thing", whether it is a *vaṇṇa rūpa*, *sadda rūpa*, or a *dhammā*.

- *Viññāṇa* is a very complex entity: it includes or encompasses the following: our feelings (*vedanā*), perceptions (*saññā*), and a set of individual mental factors (*cetasika*). They all arise together, and the set of *cetasika* arising depends on each person's *gati*.
- For example, totally different sets of *vedanā*, *saññā*, and *saṅkhāra* (i.e., *cetasika*) arise when a famous politician is seen by one of his supporters and a person from the opposition party.
- But in addition, ***viññāṇa* also includes one's hopes for the future. That is important.**

5. The initial response in one's mind upon subjected to an external sense input (whether it is seeing, hearing or just a memory coming to the mind), is called a ***mano saṅkhāra***. Of course, that is part of *viññāṇa*.

- We can see why different people generate different types of *viññāṇa* when exposed to the same sensory input. Such *mano saṅkhāra* — generated instantaneously — depends on one's *gati* or set of *kilesa* (*lobha, dosa, moha*).
- Each person has a set of *kilesa* called *āsava*, and one's *gati* (and therefore *mano saṅkhāra*) closely follow those *anusaya/āsava*; we will discuss that below. [***anu*** : minor or related.]

6. If that sensory input is an interesting one (a like or a dislike), one immediately starts thinking about it. This is called "generating ***vacī saṅkhāra***" or basically "talking to oneself." Now one is fully aware that one is thinking about that sensory input, whether it is a picture, sound, memory, or anything else.

- Furthermore, if one gets animated about that object, one may speak about (still with *vacī saṅkhāra*), and may even take a bodily action that will involve ***kāya saṅkhāra***.
- In contrast to *mano saṅkhāra* that arise AUTOMATICALLY, both *vacī* and *kāya saṅkhāra* are generated consciously. This is key to *Ānāpānasati* and *Satipaṭṭhāna* meditation since we have the ability to stop or to continue with those *vacī* and *kāya saṅkhāra*.
- Those three types are collectively called ***saṅkhāra***.
- So, I hope you now have a better understanding of what is meant by *viññāṇa* and *saṅkhāra* and also how they are related. From #4 above, we can also see that *saṅkhāra* are part of *dhammā*.

7. By the way, *kāya kamma* are those actions done with the body, but we see that *kāya saṅkhāra* are responsible for such *kāya kamma*.

- In the same way, *vacī saṅkhāra* are responsible for *vacī kamma*, and *mano saṅkhāra* are responsible for *mano kamma*.
- All ***kamma*** (actions) are done with *saṅkhāra*. They all have origins in the mind.

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8. Now, such *saṅkhāra* can be "harmless," "dangerous," or "beneficial." Our actions, speech, and thoughts are all based on such *saṅkhāra*.

- When one gets hungry, one may generate *vacī* and *kāya saṅkhāra* to ask for food or walk to the kitchen to get something to eat. Such *saṅkhāra* are *kammically* neutral because they don't lead to "good or bad *kamma vipāka*" in the future other than getting what one wants to satisfy the hunger.
- Of course, if one gets attached to that food while eating, one may generate strong *saṅkhāra* or *abhisaṅkhāra* that will have significant *kammic* consequences. That is an *apuñña abhisaṅkhāra* since that involves the *lobha cetasika*.

9. If one is planning to kill another human, then one would be generating very strong "*apuñña abhisaṅkhāra*" that involves *vacī saṅkhāra* and may lead to *kāya saṅkhāra* if one goes through the killing. Then one would have generated a strong *kamma bīja* that can bring a future birth in the *apāyā*.

- On the other hand, if one is studying Buddha Dhamma, one will be generating all three types of *puñña abhisaṅkhāra* (thinking, contemplating and doing things like downloading material from the internet). They will create good *kamma bīja* that will lead to good *vipāka*: either leading to *magga phala* or at least births in good realms so one could continue on the Path.

10. Now, we can see how *saṅkhāra* can lead to the formation (or arising) of ***saṅkhata***. A potent *kamma bīja* generated via a strong *apuñña abhisaṅkhāra* can lead to say, animal *bhava* and to the birth of an animal.

- Therefore, that *saṅkhata* (animal) came to be because of that *kamma bīja*, and many *abhisaṅkhāra* could have contributed to that *kamma bīja*.
- In the same way, a strong "good *kamma bīja*" generated via *puñña abhisaṅkhāra* (*puñña kamma*) can lead to a human or a *deva* birth. That human or *deva* is a *saṅkhata* too.

11. It is much more complex, but ALL material things arise in this world are due to *saṅkhāra*. I will take a simple example to show the basic idea.

- A house (a *saṅkhata*) comes into being due to many types of *saṅkhāra*. First, one needs to get the idea of building a house. Then he/she may consult an architect and after much discussion (a lot of *mano* and *vacī saṅkhāra* and also *kāya saṅkhāra*), they will come up with a blueprint (plan) for the house.
- Then many people will work to build the house. Innumerable *mano, vacī, kāya saṅkhāra* are involved in bringing the house to completion (of course, most of those are not *puñña* or *apuñña abhisaṅkhāra*; they are just primarily neutral *saṅkhāra*).
- The explanation of how a tree arises is more complex, but it also has origins in mind. We may get to that in the future, but it is not necessary to attain *Nibbāna*. As the Buddha said: "mind is the precursor to everything in this world."

12. **Any *saṅkhata* has the following universal properties:** it comes into being and eventually is destroyed and undergoes unexpected change while in existence. Think about anything in this world. Those three characteristics are associated with any of them.

- **This is why ANY *saṅkhata* HAS the *anicca* nature.** It is said that "*uppāda vayattena aniccā*," emphasizes those main properties: any *saṅkhata* arises and eventually is subjected to decay and death, whether living or inert.

13. However, it is essential to realize that a *saṅkhata* WILL NOT bring suffering to anyone unless one gets attached to it. A *saṅkhata* has the *anicca* nature (i.e., the potential to bring suffering), but it does not automatically lead to suffering.

- A bottle of poison sitting on a table has the potential to kill someone. But unless someone takes the bottle and drinks from it, he/she will not be affected.

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- In the same way, we will be subjected to suffering ONLY IF we get attached to worldly things (*saṅkhata* (*sankata* in Sinhala), whether it is a person, house, car, etc). Then why do we get attached to such things all the time? That is because we have not comprehended the real *anicca* nature of *saṅkhata* (*sankata* in Sinhala). It is not easy to see *anicca* nature.

14. Therefore, the critical point is that any type of *rūpa* (or any *saṅkhata* in general) WILL NOT bring us *dukkha* unless we get attached to (or repulsed by it), i.e., it leads to *taṇhā* in mind.

- This is why the Buddha said, "*..pañca upādānakkhandhā dukkhā*," and NOT "*pañcakkhandha dukkhā*."
- There could be all kinds of attractive/hateful things around us, but if we don't generate *upādāna* for them via craving (*lobha*) or hate (*dosa*), we will not be subjected to suffering.
- However, that is hard until one cultivates *paññā* (wisdom) by learning Buddha Dhamma and eventually grasping the *Tilakkhaṇa* (*anicca, dukkha, anatta*).

15. Until then, when we experience a sense input via any of the six senses (see above), we may automatically generate bad *mano saṅkhāra* and then willingly generate *vacī* and *kāya saṅkhāra* along the same lines, if we are not being mindful.

- As we discussed above, *mano saṅkhāra* arise AUTOMATICALLY according to our ***gati***. Those *gati* are closely associated with ***anusaya*** (mental fermentations) that cannot be removed until one comprehends *Tilakkhaṇa*.
- Based on the sense input, those *anusaya* may come to the surface and that is called ***āsava***; see, "Gathi (Gati), Anusaya, and Āsava."
- The only way to change those *gati* (i.e., to remove *āsava* from one's mind permanently) is to cultivate *Ānāpānasati* and *Satipaṭṭhāna*, by being mindful of what kind of *saṅkhāra* arise in our minds as we are exposed to such external sense inputs.
- So, it is VERY IMPORTANT to both learn Buddha Dhamma (in particular *Tilakkhaṇa*) and ALSO to practice real *Ānāpānasati/Satipaṭṭhāna Bhāvanā*.

16. **It must be clear now that the main cause of suffering is not *saṅkhata*, but *saṅkhāra*, specifically *apuñña abhisaṅkhāra*.** This is why it is said that "*sabbe saṅkhāra aniccā*" and NOT "*sabbe saṅkhata aniccā*" or "*sabbe dhamma aniccā*"

- Another word for *apuñña abhisaṅkhāra* is *dasa akusala*. Abstaining from *dasa akusala* is the same as stopping BAD *mano, vacī*, and *kāya saṅkhāra*.
- Some of that can be done via pure determination. However, that discipline becomes challenging when one gets tempting sensory inputs. For example, one may not take a bribe, but if the offer is a million dollars, one may be tempted to take the bribe.

17. That is the difference a fundamental comprehension of *Tilakkhaṇa* will accomplish; one's tendency to do immoral things will naturally reduce as one's comprehension of *Tilakkhaṇa* increases. An *Arahant* will not be tempted by absolutely anything.

- An *Anāgāmī* will not be tempted by any "*kāma*" input, for example, seeing the most attractive person. But he/she will have a liking (craving) for Buddha Dhamma and possibly for *jhānic* pleasures.
- A *Sotāpanna* WILL NOT do any *apāyagāmi akusala* (i.e., will not generate such *apuñña abhisaṅkhāra*).
- Those controls take place automatically. The mind will automatically do that by not generating even spontaneous *mano saṅkhāra* belonging to those categories. **That is done via permanently changing one's *gati* for the better via *paññā*.**

18. Finally, another thing to remember is that most of what we experience is *dhammā*, via the *mana indriya*.

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- Those five physical senses are active ONLY in bringing that sensory input, which means that sense experience is very brief.
- Let us take the example of watching a person walking toward you. When the person is 100 meters away, you see a snapshot of him. Then that mental imprint immediately goes to the past. By the time he is close to you, all those visual events of him walking towards you will have gone to the past; they can now be recalled only as *dhammā*.
- The same is true for all five physical senses. We experience them only DURING the sense event, only momentarily. After that we can only RECALL those events with the *mana indriya*. Those past sense events come back as *nāma gotta* or memories. A day after meeting that person, you can visualize the whole event with the *mana indriya*.

19. Therefore, *pañcakkhandha* (except for those arising at any given moment) is *dhammā*, experienced by the mind via the *mana indriya*. This subtle point may not be apparent immediately; also, see "Pañcakkhandha or Five Aggregates – A Misinterpreted Concept."

- We get attached to only a small fraction of *pañcakkhandha*, and that is called *pañca upādānakkhandha*; see, "Pancupādānakkhandha – It is All Mental."

20. If you think deeply enough, you will realize the world that one's mind makes up one experiences to some extent. It is easy to see that our *vedanā, saññā, saṅkhāra*, and *viññāṇa* are all highly personal and are based on one's *gati*.

- The physical world around us exists for sure and is real, but what we perceive is highly personal. What we see and experience is our own "mental picture" of the world: our own *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.

21. This post became longer than I expected. However, it is impossible even provide a basic outline in a short post. Still, one would need to read other relevant posts to understand this basic layout, thereby understanding those keywords better. But it is essential to do if one is really interested in grasping the actual teachings of the Buddha.

- As the Buddha said, "this *Dhamma* has never been known to the world, and it is not easy to comprehend." It requires a real effort. On the other hand, getting released from the *apāyā* should not be expected to be done quickly. Otherwise, none of us would still be here.

4.3.5 Complexity of the Mind – Viññāṇa and Saṅkhāra

April 28, 2019; revised November 8, 2019

Vipāka Viññāṇa and *Kamma Viññāṇa*

1. Even though science has made significant progress in the understanding of the material world, science has advanced very little on the subject of mental phenomena.

- The words *viññāṇa* and *saṅkhāra* have no corresponding words in English. It is absurd to translate *viññāṇa* as "consciousness." There are two types of *viññāṇa. Vipāka viññāṇa* are only consciousness. However, *kamma viññāṇa* that arise via "*saṅkhāra paccayā viññāṇa*" are much more than just consciousness.
- I looked up the definition of consciousness. It is usually defined as "the state of being awake and aware of one's surroundings" or "the awareness or perception of something by a person." That is not what is meant by *viññāṇa*.

2. ***Kamma viññāṇa* arises only when one acts with *avijjā***: "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*." Thus, *kamma viññāṇa* can occur only if one acts with *avijjā* or ignorance.

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- The Buddha did not act with *viññāṇa* (i.e., did not generate *kamma viññāṇa*) after attaining the Buddhahood. But he had perfectly good consciousness.
- *Viññāṇa* is a very complicated word. Even though I have simplified *viññāṇa* as "defiled consciousness," that is also not adequate; see, "Viññāṇa – Consciousness Together With Future Expectations."

Different Categorizations of *Saṅkhāra*

3. In WebLink: suttacentral: *Paticcasamuppāda Vibhaṅga* (Vb 6), the term "*avijjā paccayā saṅkhārā*" in ***Akusala-Mūla Paticca Samuppāda*** **(that leads to suffering)** is explained as follows: "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, kāyasaṅkhāro, vacīsaṅkhāro, cittāsaṅkhāro*."

Translated: "What is *avijjā paccayā saṅkhārā*? *Puññābhisaṅkhāra*, *apuññābhisaṅkhāra*, *āneñjābhisaṅkhāra*, *kāyasaṅkhāra*, *vacīsaṅkhāra*, *cittāsaṅkhāra*." (here, *cittāsaṅkhāra* is the same as *manosaṅkhāra*).

- They are all ***abhisaṅkhāra,*** even though the verse has simplified as "*avijjā paccayā* ***saṅkhārā***."
- There are two types of *abhisaṅkhāra* mentioned there: one kind refers to types of *kamma* accrued. The second categorization says whether it involves the body, speech, or just mind.
- Therefore, *saṅkhāra* has a much deeper meaning than just "mental formations," even though that is better than the translation for *viññāṇa* as consciousness.
- Let us discuss those two types next.

Mano, vacī, and *kāya Saṅkhāra*

4. First, let us consider *mano saṅkhāra*, *vacī saṅkhāra*, and *kāya saṅkhāra*.

- They all arise in the mind, but have differences: thoughts that appear automatically in the mind are called *mano saṅkhāra.*
- When we consciously think about something, those are *vacī saṅkhāra* (speaking out is also included).
- When we move the body with our thoughts, those thoughts are *kāya saṅkhāra.*
- Of course, those *saṅkhāra* become *abhisaṅkhāra* when immoral or moral intentions play a role. Such *abhisaṅkhāra* lead to rebirth and future suffering (see #5 below).

4. In other words, ***saṅkhāra* in "*avijjā paccayā saṅkhāra*" in *Akusala-Mūla Paṭicca Samuppāda* are *abhisaṅkhāra* that can lead to rebirth.**

- Even an *Arahant* will generate *saṅkhāra* (all three types of *mano saṅkhāra, vacī saṅkhāra*, and *kāya saṅkhāra*) to live in this world the physical body dies.
- However, an *Arahant* will NOT generate any *abhisaṅkhāra*.

Apuñña, Puñña, and *Āneñja abhisaṅkhāra*

5. ***Abhisaṅkhāra* falls into three categories of *apuñña abhisaṅkhāra, puñña abhisaṅkhāra,* and *āneñja abhisaṅkhāra.***

- ***Apuñña abhisaṅkhāra*** are immoral actions leading to births in the *apāyā*.
- ***Puñña abhisaṅkhāra*** are moral actions leading births in the "good" realms of human, *deva*, and *rūpāvacara brahma* realms (via cultivation of *rūpāvacara jhāna*).
- ***Āneñja abhisaṅkhāra*** are involved in the cultivation of *arūpāvacara jhāna* leading to rebirth in *arūpāvacara brahma* realms.

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- Therefore, just translating *saṅkhāra* as "mental formations" is not very useful in describing what they are; see, "Saṅkhāra – What It Really Means."

Current Scientific Knowledge of Consciousness

6. Modern science is far behind the Buddha in the understanding of mental phenomena. To understand the severity of this problem, let us examine a presentation by the philosopher John Searle, "Our Shared Condition – Consciousness."

WebLink: youtube: John Searle: Our shared condition -- consciousness

7. In my opinion, John Searle is one of few philosophers who comes even close to understanding mind phenomena. Some philosophers/scientists do not even believe that consciousness is real. They say: "..Science is objective, consciousness is subjective. Therefore there cannot be a science of consciousness." Whether there can be a "science of consciousness" or not, consciousness is real, as Searle points out.

- Some others object, "..Maybe consciousness exists, but it can't make any difference to the world. How could spirituality move anything?." In response, Searle points out: "..I decide consciously to raise my arm, and the damn thing goes up."

Consciousness Is Real

8. John Searle is also quite correct that consciousness is not an illusion. As he points out, only a conscious living being can decide to move a body part, say raise a hand.

- But to be perfectly correct, consciousness is not what moves an arm. One needs to make a "conscious effort" to move the arm, i.e., one must decide to raise the hand. Those thoughts are *kāya saṅkhāra*: conscious thoughts that lead to moving body parts.
- However, it is essential to realize that the energy to raise the hand does not come from the mind. The mind initiates the process, and the brain sends the necessary commands to the muscles to raise the hand; energy for such muscle movements comes from the food we eat.
- Just like an on-board computer carries out the commands of the pilot flying a plane, the brain acts like a computer and carries out the commands given by the mind.

Breathing Involves Basic *Kāya Saṅkhāra*

9. The definition of *kāya saṅkhāra* is "*assāsa passāsā kāya saṅkhāra*" or "breathing in and out is *kāya saṅkhāra*." We all do such *kāya saṅkhāra* through our lives, and that is the most basic *kāya saṅkhāra*.

- Even though we do not realize it, breathing in and out involves "thinking at the lowest level" or with "*atiparittārammaṇa citta vīthi*." Those *citta vīthi* do not have *javana citta*, and thus, we do not "feel them."
- In the fourth *jhāna samāpatti*, *kāya saṅkhāra* involved in breathing stop, i.e., breathing stops.
- *Kāya saṅkhāra* lead to any bodily movement. Unless those bodily movements lead to *kammic* effects (good or bad), they do not become *abhisaṅkhāra*, which could lead to rebirth.

Vacī Abhisaṅkhāra and *Kāya Abhisaṅkhāra* Can Lead to Rebirth

10. *Vacī saṅkhāra* also can be just *saṅkhāra* (thinking to oneself/speaking about normal activities) or *abhisaṅkhāra* with *kammic* consequences. See, "Correct Meaning of Vacī Saṅkhāra."

- Both *vacī* and *kāya abhisaṅkhāra* can lead to rebirth.
- *Mano saṅkhāra* — which arise automatically — do not lead to rebirths.

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Some Pāli Words Should Not be Translated

11. Modern science cannot explain *saṅkhāra* (more correctly how a person moves body parts or speaks on his/her volition). The English language does not have an equivalent word for "*saṅkhāra*." Furthermore, as explained above, "consciousness" should not be used as the English translation for "*viññāṇa*."

- **We need to learn the Pāli words (*saṅkhāra* and *viññāṇa*) and then just use those words.**
- That is what has been the practice in the Sinhala language. **The same words *viññāṇa* and *saṅkhāra* appear in the Sinhala translations of the *Tipiṭaka*.** Just like in English, there are no Sinhala words assigned for *viññāṇa* and *saṅkhāra*.

4.3.6 Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination

January 24, 2018; revised January 6, 2019; July 26, 2020; August 23, 2022; rewritten August 18, 2024; rewritten with new title August 30, 2024

[Note: This is a rewritten version of an old post, "Citta Evolving To Viññāṇa And Viññāṇakkhandha In Nine Steps." **]**

A mind becomes active only upon receiving a sensory input (*nimitta*.) The mind of a *puthujjana* (average human) will automatically attach to that *nimitta*, turning it into an *ārammaṇa*. However, strong *kamma* accumulation (with all nine steps) occurs only if the mind goes through the "*taṇhā paccayā upādāna*" stage. Even though all of them get to the *viññāṇakkhandha* stage, many may not go through all nine stages.

All Nine Stages Contamination May Not Happen

1. The reference to the "nine stage of mind progression" is in the "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (Abhidhamma Vb 6)": "***Tattha katamaṁ saṅkhāra paccayā viññāṇaṁ?*** *Yaṁ cittaṁ mano mānasan hadayan paṇḍaran mano manāyatanaṁ manindriyaṁ viññāṇaṁ viññāṇakkhandho tajjāmanoviññāṇadhātu—idaṁ vuccati "saṅkhārapaccayā viññāṇaṁ."*

- The brief utterance (*uddesa*) of the steps — without a detailed explanation — is in answer to the question: **"What is meant by '*saṅkhāra paccayā viññāṇaṁ*'"?** OR **"How does *viññāṇa* evolve with *saṅkhāra*"?** The nine steps are mentioned as the answer to that question. The generation/accumulation of *saṅkhāra* does not happen in one step; it could happen over relatively long times.
- **Therefore, the nine steps of "mind progression" should be analyzed in that context, i.e., when a mind gets attached to a sensory input and becomes increasingly defiled.**
- This progression may not involve all nine steps in all cases. Furthermore, some sensory events last only a fraction of a second, while others may occupy a mind for minutes and even hours, depending on the specific sensory input and one's mindset at that time.

Importance of Understanding the "Mind Contamination" Sequence

2. Answering the question "What is meant by '*saṅkhāra paccayā viññāṇa*'?" leads to the clarification of several critical concepts in Buddha Dhamma. The following is a list of the most important:

i. A "suffering-free" (*pabhassara*) state of mind is hidden deep inside the mind of any living being.

ii. That *pabhassara* mind (or *pabhassara citta*) is covered by ten layers of *saṁsāric* bonds (*saṁyojana.*)

iii. Those *saṁyojanās* automatically trigger attachment to any sensory input (attachment is to the "distorted *saññā*" associated with any sensory input.)

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iv. Depending on one's *gati* at that time and the specific sensory input, the mind may go through several more stages of *saṅkhāra* generation. The mind gets further defiled at each step, and those nine terms refer to those stages.

v. In *kāma loka*, all minds (except for *Arahants* and *Anāgāmis*) go through the first stage of attachment ("*purāṇa kamma*" stage with *citta, mano, mānasaṁ*, and *hadayaṁ* steps.) Also, see the chart in #10 below, which shows an alternative explanation with *bahiddha/ajjhatta viññāṇa*; they describe the same process.

- These details are necessary to understand how *pañcupādānakkhandha* accumulates via *Idappaccayatā Paṭicca Samuppāda*. It also helps explain the meaning of "*sandiṭṭhika* Dhamma."
- **Until one understands this process, one may be unable to contemplate how to "recover the suffering-free mind" or *Nibbāna*.** The "*saṅkhāra* generation" NEVER leads to recovering the suffering-free mind," which is possible only via two steps: (i) Controlling the "*nava kamma* generation" (see the chart in #10 below) with *indriya saṁvara* (restraining sensory faculties), and (ii) cultivating wisdom (*paññā*), i.e., by understanding this "mind expansion/contamination" process (see the chart in #10 below.)

All Minds Have a "Suffering-Free State" Deep Inside

3. As we have discussed, there is a "suffering-free, *pabhassara* sate" of the mind deep inside the mind of any sentient being, but it is covered with ten layers of *saṁsāric* bonds (*saṁyojana.*) See "Uncovering the Suffering-Free (Pabhassara) Mind."

- Because of the presence of the ten layers of *saṁyojana*, the mind cannot discern the "real nature of the sensory input." Instead, the ten *saṁyojana* force the mind to "see/discern" an "altered version of the sensory input."
- Based on the number of *saṁyojana* associated with a given mind, it automatically generates *saṅkappa* (*mano saṅkhāra*). It is the first stage of *kamma* accumulation with very subtle and weak *kamma* due to ignorance of the "real nature of things" or "*yathā bhūta*." (Here, "*yathā*" means "truth" and "*bhūta"* refers to "all living and inert things.") See "Bhūta and Yathābhūta – What Do They Really Mean."

4. Since *Arahants* have cultivated *yathā bhūta ñāṇa,* their minds do not reach the *purāṇa kamma* stage for sensory inputs.

- They experience the "distorted *saññā*" associated with any sensory input (at the "*bahiddha viññāṇa*" stage), but their minds do not get attached.
- Note that *bahiddha viññāṇa* (which comes with "distorted *saññā*") is not the same as the "*pabhassara citta*," **but it is still defilement-free (no *rāga*, *dosa*, *moha*.)** An *Arahant* can experience the "*pabhassara citta*" while in *Arahant-phala Samāpatti.* That is a technical detail and not critical to understand.

The Nine Stages of "Expansion/Contamination" of a Mind

5. Knowing the nine possible steps is beneficial. Let us take a specific event: Suppose the sensory input (*ārammaṇa*) is seeing a beautiful woman. The following is a simple account, leaving out some details that are not necessary here.

- As we said above, at the first ***citta*** stage, one is only aware that a thought object came to the mind via the eyes and the brain.
- Then, in the ***mano*** stage, the mind "measures" or "compares" (that is why it is called the "*mano*" stage) with past experiences to decide whether the object is a tree, a car, a man, a woman, etc. In this case, it determines that it is a woman.

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- The "***mānasaṁ***" stage decides on specific connections or features of the *nimitta*. In this case, it turns out that it is a woman. **Furthermore, it is specific: it perceives the woman as "beautiful." In the same way, the mind of a human (whether an average human or an *Arahant*) perceives honey to be sweet, the odor of feces is repulsive, etc.** Thus, such "*saññā*" are built-in for anyone born human. This subject requires an in-depth analysis: "Sotāpanna Stage via Understanding Perception (Saññā).
- All the above steps occur in a split second; **no "conscious thinking" is involved.**

6. The first two steps occur for any human, including an *Arahant* or the Buddha. In particular, in the "*mānasaṁ*" stage, anyone born human will automatically generate specific *saññā* common to all humans.

- For example, the Buddha was able to differentiate between *Ven*. Ananda, Ven. Sāriputta, Lady Visākha, or King Kosala, and addressed them accordingly. Furthermore, he would see Lady Visākha as a beautiful woman or Ven. Lakuṇḍakabhaddiya as ugly by "human standards": "WebLink: suttacentral: *Lakuṇḍakabhaddiya Sutta* (SN 21.6)."
- In fact, in the "WebLink: suttacentral: *Metta Sutta* (KN Kp 9)": "*Mānasaṁ bhāva ye aparimāṇaṁ*.." means to cultivate "*mānasaṁ*" to the optimum level. That way, one can quickly figure out how to deal with any situation.
- See "Saññā – What It Really Means" and "Saññā Gives Rise to Most of the Vedanā We Experience."
- However, the mind of a Buddha or *Arahant* will not reach the next stage through attachment to that *ārammaṇa*.

7. At the next step of the "***hadayaṁ***" stage, an average human may attach to the "*saññā*" generated at the "***mānasaṁ***" stage. **This step also occurs automatically, determined by the *saṁyojana* associated with a given mind.**

- In our example of a beautiful woman, people attach to that sight at different levels, some more than others.
- However, whether they will pursue that woman will depend on the person's mindset (*gati*) and other conditions present at that time. For example, a lustful man, while drunk, may generate lustful thoughts about the woman.

8. Proceeding to the next stage of "***paṇḍaraṁ***," that feeling established at the "*hadayaṁ*" stage strengthens depending on the conditions at that time. This is similar to the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*.

- In the above example, the drunk, lustful man may start generating thoughts about raping the woman if no one is around.
- It is also important to note that it may go the opposite way for an arch-enemy. Here, one will generate bad feelings about such a person. If such feelings intensify, one may think about hitting that person.

9. Now comes the next stage of "***mano manāyatanaṁ***." Here, one's mind becomes an "*āyatana*" and "receptive" to proceeding with the rape and may start giving it serious thought. He will begin planning how to proceed.

- All this time, he keeps watching the woman, and his lust will also grow, and at some point, all else will be forgotten to give priority to the task of raping the woman. This is the "***mana indriyaṁ***" stage. **This corresponds to the "*pariḷāha* stage," where the mind becomes impatient to "proceed with the task" or "a sense of urgency to act on it."** See #7 of "Contamination of a Human Mind – Detailed Analysis."
- At the ***viññāṇa*** stage, one's mind is removed from "*ñāṇa*" or wisdom or "the reality of nature." As long as one has worldly desires (i.e., cravings), one has not stopped the *viññāṇa* stage (i.e., until one becomes an *Arahant*).
- The **last stage of *viññāṇakkhandha*** embodies the fact that ***viññāṇa*** has taken into account the past events (*atīta*) and future expectations (*anāgata*), as well as the conditions at the current (*paccuppanna*)

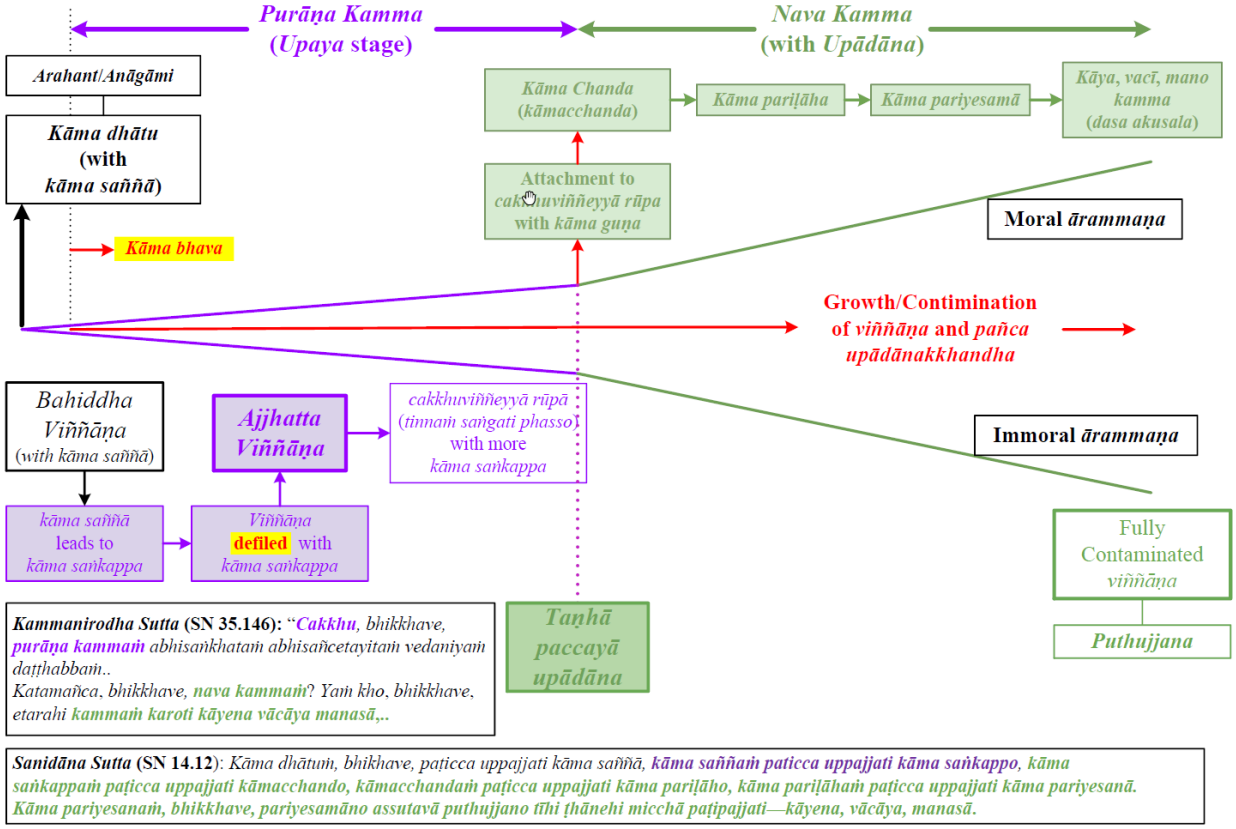
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moment. It has taken into account the *ajjhatta* and *bahiddha* stages (that we recently discussed in detail). It has also taken into account the coarse (*oḷārika*) and fine/subtle (*sukuma*) *kamma* accumulated, all lower (*hīna*) and higher (*paṇīta*) realms it has experienced, whether that mind is far away from *Nibbāna* (*dure*) or close to (*santike*) it. In other words, it represents the current (*paccuppanna*) status of the mind based on all those factors.

- Note that the 11 categories discussed above **apply to each entity (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) in the five aggregates**: "WebLink: suttacentral: *Khandha Sutta* (SN 22.48)."

Nine Steps Occur in Two Stages: *Purāṇa* and New *Kamma* [*nava*]

10. The process can be separated into two distinct stages called "*purāṇa kamma*" and "*nava kamma*." Furthermore, the "nine-step process" can be described in different ways. We have used the following chart to discuss the "progression of the mind" somewhat differently in "Purāṇa and Nava Kamma – Sequence of Kamma Generation."



Purāṇa and Nava Kamma - 2 - revised

Download/Print: "WebLink: Image Download: Purāṇa and Nava Kamma – 2 revised (4)"

- The point is that an average human ALWAYS proceeds away from the **"*bahiddha viññāṇa*"** stage (which is close to the **"suffering-free mind"**) and toward the ***viññāṇakkhandha* (contaminated) stage.**
- The "evolvement" or the progression of a *citta* to *viññāṇakkhandha* is a "progression in the wrong direction" away from the "suffering-free mind." **That is the mindset of a *puthujjana* to "go with the flow" or "*anusotagāmī*."**
- **Only a Noble Person (at or above the *Sotāpanna* stage) can proceed toward the "suffering-free mind" or *Nibbāna*. That is "*paṭisotagāmī*," the opposite of *anusotagāmī*.** See "WebLink: suttacentral: *Anusota Sutta* (AN 4.5)." One must comprehend this to practice *Satipaṭṭhāna*.

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- Now, let us discuss some issues with the terminology.

Citta – Meaning in *Abhidhamma* Versus *suttās*

11. In *Abhidhamma* analyses, *citta* represents a "unit of cognition" that lasts only a billionth of a second and has only seven *cetasika* (mental factors that arise with it). However, in most *suttās*, *citta* refers to the "mind" in general.

- For example, the "WebLink: suttacentral: *Rūpādivagga* (AN 1.1-10)" states, "*Nāhaṁ, bhikkhave, aññaṁ ekarūpampi samanupassāmi yaṁ evaṁ* ***purisassa cittaṁ*** *pariyādāya tiṭṭhati yathayidaṁ, bhikkhave, itthirūpaṁ*." OR "*Bhikkhus*, I do not see a single sight that occupies a **man's mind** like the sight of a woman."
- All ten *suttās* point out some key features of men's and women's minds. The word "*citta*" is used here not to represent the basic unit of cognition (as in *Abhidhamma*) but to refer to the "mind" in general.
- Furthermore, in the *suttās*, all three words *citta*, *mano*, and *viññāṇa* may be used to indicate "mind." See, for example, "WebLink: suttacentral: *Assutavā Sutta* (SN 12.61)" where it says, "*Yañca kho etaṁ, bhikkhave, vuccati* ***cittaṁ itipi, mano itipi, viññāṇaṁ itipi****, tatrāssutavā puthujjano nālaṁ nibbindituṁ nālaṁ virajjituṁ nālaṁ vimuccituṁ*." OR "But when it comes to which is called '***citta,***' '***mano***' or '***viññāṇa***' (all refer to the mind), an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed (because one considers it to be 'one's own')."
- It is easier to remember as follows: The mind starts at the *citta* stage, inevitably goes through the "*mano*" stage, and ends up in the *viññāṇa* stage. That is why those three terms are interchangeably used in the *suttās*.

More Examples – *Citta* as Mind

12. The "WebLink: suttacentral: *Padutthacitta Sutta* (KN Iti 20)" states, "*Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ* ***paduṭṭha cittaṁ*** *evaṁ cetasā ceto paricca pajānāmi*: *imamhi cāyaṁ samaye puggalo kālaṁ kareyya yathābhataṁ nikkhitto evaṁ niraye*'." OR "*Bhikkhus*, when I see the "**corrupt mind**" of a person, I understand (or I can see): If this person were to die right now, they would be born in hell (*niraya*)."

- In the "WebLink: suttacentral: *Maṅgala Sutta* (KN Kp 5)": "*Phuṭṭhassa lokadhammehi,* ***cittaṁ*** *yassa na kampatī*" OR "When touched by worldly conditions, their **mind** does not tremble."
- In all those examples, "*citta*" does not refer to the "unit of cognition" but to a "mind" in general.
- **Therefore, in the *Sutta Piṭaka*, the words *citta*, *mano*, and *viññāṇa* all refer to a "mind."** A mind's "nine stages of expansion/contamination" may occur over a relatively long time.

Examples – *Mano* as Mind

13. The "WebLink: suttacentral: *Manonivāraṇa Sutta* (SN 1.24)":

"*Yato yato nivāraye,*	***mano***	"Whatever you've shielded the **mind** from
Na dukkhameti naṁ tato		can't cause you suffering.
tato;		So you should shield the **mind** from
Sa sabbato nivāraye,	***mano***	everything,
Sa sabbato dukkhā pamuccatī"*ti.*		then you're freed from all suffering.
		"You needn't shield the **mind** from everything.
"*Na sabbato nivāraye*,	***mano***	When the **mind** is under control, you need only shield the **mind**

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Na ***mano*** from engaging in *pāpa kamma*."
saṁyatattamāgataṁ;
Yato yato ca pāpakaṁ,
Tato tato ***mano***
nivāraye"*ti*.

- The Buddha frequently used the word "*mano*" for the mind in general.
- I quoted the complete *sutta* because it is informative in other ways, too. The first verse was cited by a Deva, who says the mind should not be exposed to anything. But the Buddha, in the second verse, says the mind should not be exposed only to *pāpa* (or *akusala*) *kamma.* We need to expose the mind to Buddha Dhamma to be free of suffering!

One Must Understand the "Suffering-Free" Mind to Cultivate *Satipaṭṭhāna*

14. The "WebLink: suttacentral: *Accharāsaṅghātavagga* (AN 1.51-60)" has two very short *suttās*. Here is the first *sutta*: "*Pabhassaramidaṁ, bhikkhave,* ***cittaṁ****. Tañca kho āgantukehi upakkilesehi* ***upakkiliṭṭhaṁ****. Taṁ* ***assutavā puthujjano*** *yathābhūtaṁ nappajānāti. Tasmā 'assutavato puthujjanassa* ***cittabhāvanā natthī'ti vadāmī"ti****.*

Translated: "*Bhikkhus*, a **mind** is of *pabhassara* nature. That mind is **contaminated by defilements (*keles* or *kilesa*)**. **A normal human who has not heard my Dhamma** (*assutavā puthujjano*) is unaware of this true nature. **I do not recommend *citta bhāvana* to them.**" By "***citta bhāvana*"** the Buddha means ***Satipaṭṭhāna*/*Ānāpānasati***.

- The second *sutta* states, "*Pabhassaramidaṁ, bhikkhave,* ***cittaṁ****. Tañca kho āgantukehi upakkilesehi* ***vippamuttaṁ****. Taṁ* ***sutavā ariyasāvako*** *yathābhūtaṁ pajānāti. Tasmā 'sutavato ariyasāvakassa* ***cittabhāvanā atthī'ti vadāmī"ti****.*

Translated: "*Bhikkhus*, a **mind** is of *pabhassara* nature. Once uncovered, **it cannot be contaminated by defilements (*keles* or *kilesa*)**. **A Noble Person who has heard my Dhamma** (*sutavā ariyasāvako*) knows this true nature. **I recommend *citta bhāvanā* to them.**"

What Is a *Pabhassara Citta*?

15. What is meant by "*pabhassara*"?

- The word comes from three sounds at the root: "*pa*" means again and again, "*bha*" is related to "*bhava*, "and "*sara*" means "to engage/participate" ("සරීසරීම" in Sinhala.) Thus, a "***pabhasara*** *citta*" with only one "s" in the word (NOT *pabhassara*) is a contaminated *citta* that will lead to *the saṁsāric* journey or the rebirth process.
- The opposite of "*pabha* ***sara***" is "*pabha* ***assara***," where "*assara*" means "not take part in." It rhymes with "***pabhassara***."
- Thus, someone who has cleansed the mind to generate "***pabhassara citta***" is not liable to be reborn among the 31 realms, i.e., only an *Arahant* can generate "***pabhassara*** *citta.*"
- See "Pabhassara Citta, Radiant Mind, and Bhavaṅga" for details.

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4.4 Living Dhamma – Fundamentals

October 27, 2016

- What Are Kilesa (Mental Impurities)? – Connection to Cetasika
- Suffering in This Life – Role of Mental Impurities (with *Desanā* 2)
- Satipaṭṭhāna Sutta – Relevance to Suffering in This Life (with *Desanā* 3)
- How Are Gati and Kilesa Incorporated into Thoughts? (with *Desanā* 4; in two parts)
- Noble Eightfold Path – Role of Sobhana Cetasika
- Getting to Samādhi (with *Desanā* 5)
- Sexual Orientation – Effects of Kamma and Gati (Saṅkhāra)

4.4.1 What Are Kilesa (Mental Impurities)? – Connection to Cetasika

August 26, 2016; revised June 7, 2020; February 18, 2021; August 24, 2022; re-written August 26, 2022; re-written August 27, 2022; March 29, 2023

We discuss *kilesa* (defilements) in terms of impure mental factors (*asobhana cetasika*.)

Kilesā Make a Mind Corrupt

1. ***Kilesa* in Pāli** or ***Keles* in Sinhala** (where "කෙලෙසෙනවා or *kelesanava*" means "make something impure") are related to *gati* and *āsava* (in both Pāli and Sinhala.) They are the main reasons we do things (*saṅkhāra*) to perpetuate the *sansāric* journey. The closest English translation for kilesa is "impurities accumulated in mind."

- ***Kilesā* gives rise to immoral thoughts or *akusala citta* via *asobhana cetasika*, as discussed below.** *Asobhana cetasika* is listed in "Cetasika (Mental Factors)."
- *Sobhana or asobhana cetasika* (moral or immoral mental factors) are what makes a given *citta* a moral (*kusala*) or corrupt (*akusala*); for details, see "Mind and Consciousness."
- As you can guess, *sobhana* and *asobhana* mean "beautiful" and "non-beautiful," respectively.

Kilesā Are Related to "*Saŋ*"

2. There are several posts on related critical concepts of *saŋ*, *saṅkhāra*, *saṁsāra,* etc. See, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

- Also, repeated bad habits cultivate *gati* and *anusaya* (hidden cravings/defilements.) All these are related to *kilesa* and lead to a set of unique *kilesa* for each living being. Of course, they keep changing.
- When one removes all these mental impurities or *kilesa* (or *keles*), one attains ***kilesa parinibbāna*** or *saupadisesa Nibbāna.* That person is still "in this world of 31 realms." That is the state of a living *Arahant*; they have removed all mental impurities from the mind.
- When that *Arahant* dies, there is no rebirth, and *Nibbāna* is "complete." That is *Parinibbāna* or *anupadisesa Nibbāna*.

Kilesā And *Upakkilesā*

3. *Kilesa* are of different types:

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- *Lobha* (excess greed), *dosa* (ill will), and *moha* (delusion) are, of course, the primary mental impurities or *kilesa.*
- **The others arise because of the primary three and are called *upakkilesa*** ("*upa*" means "close to"). Several *Upakkilesa Suttas* describe them variously. "WebLink: suttacentral: *Upakkilesa Sutta* (AN 5.23)" provides an analogy. Just as gold becomes dull and hard to work if other metals are mixed in, *pañcanīvaraṇa*in makes a *citta* dull.
- "WebLink: suttacentral: *Upakkilesa Sutta* (MN 128)" has a more detailed description. I have linked it to the start of that discussion.

Cetasika Analysis in Abhidhamma

4. *Abhidhamma* provides a more detailed description of *kilesa* and *upakkilesa* in terms of *cetasika*.

- *Kilesā* and *upakkilesā* are all *asobhana cetasika*. The three main *asobhana cetasika* (*lobha, dosa, moha*) are *kilesa*. The rest are *upakkilesa*. That observation will help us better identify *kilesa* and *upakkilesa*.
- The other 11 *asobhana cetasika* belonging to *upakkilesa* are the following: *Diṭṭhi* (wrong views), *vicikicchā* (inability to sort out moral from immoral), *thīna* (dullness of mind), *middha* (trapping of the mind somewhere and losing focus), *issa* (jealousy), *macchariya* (tendency to hide wealth), *kukkucca* (do lowly acts), *ahirika* (shamelessness in doing immoral), *anatoppa* (fearlessness in doing immoral), *uddhacca* (tendency to become offended), and *māna* (self-importance).

5. **Identifying *kilesa* as *asobhana cetasika* makes it easier to see how *kilesa* (mental impurities) are systematically reduced and removed at each stage of *Nibbāna*.**

- The *Abhidhamma Piṭaka* of the *Tipiṭaka* was finalized after the Parinibbāna of the Buddha. So, in the *Sutta Piṭaka*, mostly the term *kilesa* was used.
- The Buddha briefly described *Abhidhamma* to Ven. Sāriputta. It took several generations of *Bhikkhus* of the "Sāriputta lineage" to fully assemble the *Abhidhamma* structure. It was finalized only at the third Buddhist Council; see "Abhidhamma – Introduction."
- Some say that the *citta*/*cetasika* analysis was "invented" by *bhikkhus* when compiling *Abhidhamma* after the *Parinibbāna* of the Buddha. But they are sadly uninformed. Various types of *cetasika* that can arise in *cittas* are discussed in *suttas*. See, for example, "*Kāya Sutta* (AN 10.23)" and "*Mahācunda Sutta* (AN 10.24)."

Removal (Non-appearance) of *Asobhana Cetasika* with *Magga Phala*

6. There are four universal *asobhana cetasika* that are in ALL *akusala citta.* They are *moha* (delusion), *uddhacca* (restlessness), *ahirika* (shameless of wrongdoings), and *anottappa* (fearlessness of misdeeds). See "Cetasika (Mental Factors)." It is easy to see that these four *asobhana cetasikā* (or mental impurities) are completely removed only at the *Arahant* stage. However, all *akusala cetasikā* reduce in strength at each stage of *magga phala*.

- The following *asobhana cetasika* stop arising after the *Sotāpanna* stage: *diṭṭhi* and *vicikicchā*. Furthermore, *lobha*, *dosa*, and *moha* reduce the strength to become *rāga*, *paṭigha*, and *avijjā*.
- The above clarification could help one decide whether one has attained the *Sotāpanna* stage. (See the meanings of those Pāli terms in #4 above.)
- At the *Sakadāgāmi* stage, *kāma rāga* (which is a part of *rāga*) and *paṭigha* reduce in strength (they still keep the same names). At the *Anāgāmi* stage, both *kāma rāga* and *paṭigha* stop arising.
- The remaining *asobhana cetasika* [*avijjā*, *ahirika*, *anatoppa*, *uddhacca*, *mana*] stop arising at the *Arahant* stage.

Many Mental Impurities Removed at *Sotāpanna* Stage

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7. Thus, we can see that many "mental impurities" or *kilesa* or *asobhana cetasika* stop arising after the *Sotāpanna* stage. Still, a *Sotāpanna* abstains entirely from only one *akusala kamma*, as discussed in "What is the only Akusala Removed by a Sotāpanna?."

- The Buddha said that the *kilesa* leftover for a *Sotāpanna* is equivalent to a thumb-full of sand compared to sand on Earth for an average human. Now we can see why. Many *asobhana cetasika* stop arising, and all others are reduced in strength at the *Sotāpanna* stage.
- Note that *akusala kamma* (immoral deeds) are different from *akusala citta* (immoral thoughts). There are ten *akusala kamma* and 12 *akusala citta*. See "Ten Immoral Actions (Dasa Akusala)" and "Akusala Citta and Akusala Vipāka Citta."
- The mind is a very complex entity, and all these parameters are needed to describe what happens in mind. But they are all inter-consistent. With time, one can grasp various aspects of the mind with these parameters.
- All different types of defilements removed or reduced at each stage of *Nibbāna* are listed in "Conditions for the Four Stages of Nibbāna." That table provides a complete summary in one place.

Kilesa in Twelve Types of *Akusala Citta*

8. Let us discuss some practical things when figuring out how different types of *cetasika* influence our thoughts (*citta*.)

- As shown in #6, *moha* (or its reduced form *avijjā*) is in all *akusala citta*. There are only 12 types of *akusala citta*, and 8 of them have *lobha* (or its reduced forms of *kāma rāga*, *rūpa rāga*, or *arūpa rāga*). When one is attracted to a sensory object, one of these eight *akusala citta* arises.
- *Lobha* and *dosa* do not arise together. There are only two *akusala citta* with the *dosa cetasika*. When repulsed by a sensory object, one of these two *akusala cittā* arise.
- The other two *akusala citta* do not have *lobha* or *dosa*, but only the *moha* as a root. These two *cittā* arise not due to greed or hate but purely due to *moha* (or *avijjā*, its reduced form).
- More details can be found in the post, "Akusala Citta and Akusala Vipāka Citta."

Kilesā, *Asobhana Cetasika*, and Immoral *Gati*

9. Each person's *kilesā* are thus a combination of the 14 *asobhana cetasika* but keep changing/evolving. The goal is to stop them from arising. **In practice, this happens by changing one's *gati* (habits) and *anusaya* (hidden cravings);** see "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

- Until the *Sotāpanna* stage, any of the *asobhana cetasika* can arise in a person. They may temporarily be subdued or lessened in strength but never removed.
- Therefore, these *kilesā* (or *asobhana cetasika*) do not always appear; they can stay hidden as *anusaya*. They can come to the surface when triggered by an external stimulus (like seeing an attractive person or an enemy). This "bubbling up to the surface" is called *āsava*. See, "Āsava, Anusaya, and Gati (Gathi)."
- When in a comprehensive *anariya* meditation program (like a meditation retreat), these *kilesā* (or *asobhana cetasika*) do not get a chance to come to the surface; they stay hidden as *anusaya*. The environment at a retreat is such that "temptations" would be minimal. Thus one could be enjoying *nirāmisa sukha* at such a retreat.
- However, when one returns from the retreat, one is exposed to various sensory inputs. That WILL re-awaken the same old *akusala citta* burdened with *asobhana cetasika*.

Once Removed at a *Magga Phala*, *Kilesa* Cannot Return

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10. However, when one removes a part of *kilesa* (*asobhana cetasika*) at each stage of *magga phala*, they are PERMANENTLY removed or reduced per #6 above. No external stimulus can trigger *asobhana cetasikā* that have been permanently removed.

- That is the difference between the temporary relief many have experienced at meditation retreats and the permanent relief upon becoming a *Sotāpanna*, i.e., between the *anariya* and *Ariya* Paths.
- See "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta."

An Analogy

11. Since all these Pāli words could confuse you at first read, let us use an analogy to clarify what *kilesā* (*asobhana cetasikā*) do to our thoughts. Here we compare *citta* (or thoughts) to a glass of pure water. Most of our thoughts are like clear water. They are not immoral or moral, just neutral. We see, hear, etc., millions of things daily but generate moral or immoral thoughts in relatively few cases.

- In this analogy, immoral thoughts are like dirty water. Just like added dirt makes the water cloudy, *asobhana cetasikā* contaminate a *citta*. But how do these *asobhana cetasikā* get incorporated into a *citta*?
- Since a *citta* arises in a billionth of a second, **there is no way to control** what kinds of *cetasikā* get into a *citta*. It happens automatically, according to our *gati*/*anusaya*!

Anusaya Can Be Compared to Mud at the Bottom of the Glass

12. Even though a glass of water has dirt, most of it settles at the bottom. Thus, the water appears relatively clean. Our minds are like that too. Most of the dirt (mental impurities, *kilesa*, or *asobhana cetasika*) remain hidden most of the time. They stay as *anusaya*; see "Āsava, Anusaya, and Gati (Gathi)." Thus *anusaya* can be thought of as "the dirt accumulated" at the bottom of the water glass.

- However, if stirred with a straw, the dirt will make the water dirty.
- In the mind's case, the stirrer is a desired (attractive) or an undesired (repulsive) sense event. Mainly the *asobhana cetasika* of greed and hate come to the surface (always accompanied by the four universal *cetasika* mentioned in #6, but could be accompanied by a few more of the other 10 *asobhana cetasika,* depending on the situation.
- The other two related parameters of *gati* and *anusaya* contribute to setting up the exact *asobhana cetasika* that will arise for a given sensory input. For example, an alcoholic only has to see a whiskey bottle to get the urge for a drink. Only a person with ingrained habits (*gati*) of a thief will steal on impulse, i.e., *anusaya* will be triggered automatically.

Connection to *Pañcanīvaraṇa*

13. Another related point is that glass with dirt ALWAYS has some of it mixed in with water, even though most of the "heavy stuff" goes to the bottom. We can compare that "ever-present" muddy color to the *pañca nīvaraṇa* (five hindrances), which makes our minds "covered" almost at all times.

- Just like the dirty water prevents us from seeing what is in the water, a mind covered with *pañca nīvaraṇa* cannot "see-through."
- These "ever-present" *pañca nīvaraṇa* are responsible for the "sense of agitation" or "sense of unfulfillment" that is there with us most of the time.
- When engaged in a meditation program, the mind can become relatively pure for a considerable time. That is called *vikkhambhana pahāna* (or *pahāna.*) That is in contrast to *tadaṅga pahāna* (suppressing only for a short time) and *uccheda pahāna* (permanent removal). See "Suffering in This Life – Role of Mental Impurities."

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- By the way, while listening to a discourse or reading a Dhamma post, one could get into *tadaṅga pahāna.* Then the content may become easily understood, and one could momentarily feel the *nirāmisa sukha* too. That is why one should read these posts when the mind is relatively calm. That makes conditions for *tadaṅga pahāna* optimum and even extends to *vikkhambhana pahāna,* i.e., for a day or longer.

Nirāmisa Sukha Appears With Removal/Suppression of *Kilesa*

14. Now we can see how *nirāmisa sukha* comes during meditation sessions per the question raised in a previous post, i.e., "*Nirāmisa sukha* is felt by which *citta*?".

- *Nirāmisa sukha* appears when the *asobhana cetasika* (or *kilesa*) and *pañca nīvaraṇa* are SUPPRESSED.
- The post "Noble Eightfold Path – Role of Sobhana Cetasika" addresses how a *Sotāpanna's* mind automatically blocks certain types of *asobhana cetasika.*

Why Is It Necessary to Use Pāli Words?

15. I hope everyone will understand my reasons for emphasizing Pāli words. In many cases, it is difficult or even impossible to find a single English word to convey the meaning of a Pāli word (e.g., *anicca*); **these are powerful words that pack a lot of content**. Here, there is no equivalent word in English for *kilesa*.

- It is best to use Pāli words (and some Sinhala words like "*niveema"* or "*suva"*), but with an understanding of what they mean. See "Why is it Necessary to Learn Key Pāli Words?." So, don't be discouraged by these Pāli terms; keep reading to the end, and you will see it start making sense. You can "fill in the gaps" by reading relevant posts afterward.

4.4.2 Suffering in This Life – Role of Mental Impurities

September 2, 2016

1. In the post, "Starting on the Path Even without Belief in Rebirth" in this series ("Living Dhamma"), we introduced two types of hidden suffering revealed to the world by the Buddha, and discussed the first type of suffering that we experience in this life.

- Here we continue that discussion, and figure out ways to relieve that suffering.

2. In the previous post, "What Are Kilesa (Mental Impurities)? – Connection to Cetasika," we discussed how *asobhana cetasika* represent the mental impurities or *kilesas*.

- In this and a few more *desanās*, we will discuss that highly condensed post, in order to simplify and clarify the main ideas relevant to practice.

3. Here is the *desanā* (You may need to adjust volume control on your computer):

WebLink: Audio Desana: Episode 2 - Suffering in This Life - Role of Mental Impurities

WebLink: Audio Desana: Episode 2 - Suffering in This Life - Role of Mental Impurities (Original - Larger file size)

Relevant posts mentioned in the *desanā*:

2. The Basics in Meditation

Cetasika (Mental Factors)

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Mind and Consciousness

Next in the series, "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."

4.4.3 Satipaṭṭhāna Sutta – Relevance to Suffering in This Life

September 10, 2016

1. This is the sixth post in this series. It is important to follow the series from the beginning. All posts are at: "Living Dhamma."

- Here I want show that what we have been discussing in this section is exactly what is recommended in the beginning of the *Mahā Satipaṭṭhāna Sutta.*
- Here we will discuss the key verse, "*ātāpī sampajāno, satimā vineyya loke abhijjhā domanassaṁ*" that appears in the *sutta* numerous times. It is also the basis of the *Ānāpānasati bhāvanā.*

2. Many people believe that the *Sutta* is basically a *kammaṭṭhāna* that one recites or "meditate on." But it is much more than a *kammaṭṭhāna*. I will provide more evidence in future posts, but here is the audio on the basics of the *Mahā Satipaṭṭhāna Sutta* (you may need to control the volume in your computer):

WebLink: Audio Desana: Episode 3 - Satipaṭṭhāna Sutta - Relevance to Suffering in This Life

WebLink: Audio Desana: Episode 3 - Satipaṭṭhāna Sutta - Relevance to Suffering in This Life (Original - Larger file size)

3. **Links relevant to the *desanā***:

Satipaṭṭhāna Sutta – Structure

What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)

More posts on "*saŋ*": Saŋ

1. Introduction to Buddhist Meditation

Kamma, Debt, and Meditation

Prerequisites for the Satipaṭṭhāna Bhāvanā

Next post in the series, "How Are Gati and Kilesa Incorporated into Thoughts?."

4.4.4 How Are Gati and Kilesa Incorporated into Thoughts?

September 22, 2016

In this post, we will discuss why *mano saṅkhāra* are different from *kāya* and *vacī saṅkhāra*. Understanding this will help one to realize how our *gati* can AUTOMATICALLY give rise to immoral thoughts.

- It will also help one understand how such initial immoral thoughts can be overcome by purposefully generating moral thoughts. This is actually the basis of the *Satipaṭṭhāna* and *Ānāpānasati bhāvanā*.
- Furthermore, we will discuss the issue of where our *gati, kilesa*, or *cetasika* are "stored."

This is the seventh post in this section: "Living Dhamma." To get full benefits, one should start from the first post. I am using a combination of text and audio files to convey a lot of information in this section.

Here are the audio files :

WebLink: Audio Desanā: Episode 4 - How Are Gati and Kilesa Incorporated into Thoughts?

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WebLink: Audio Desanā: Episode 4 - How Are Gati and Kilesa Incorporated into Thoughts? (Original - Larger file size)

October 22, 2017: I just listened to the above audio after one year. They are good and provide solid basis for understanding *gati* and how they can be changed by controlling *vacī* and *kāya saṅkhāra* that we have control over.

- It is important to realize that many *citta vīthi* flow in a second. But each subsequent *citta vīthi* is influenced by the previous one. So, they can take one on a downward path very quickly unless we intervene by being mindful.
- It is very important to realize that: *mano saṅkhāra* are generated AUTOMATICALLY based on our *gati. Vacī saṅkhāra* are generated when we "talk to ourselves, without getting the words out." Both such "internal speech" and actual speech are associated with *vacī saṅkhāra;* bodily actions are *kāya saṅkhāra.*
- **July 26, 2019:** Reader Siebe just pointed out that at 14.30 mins I had defined speech as '*kāya saṅkhāra*'. That is not correct, as explained in more detail in "Correct Meaning of Vacī saṅkhāra."
- We become CONSCIOUS about both *vacī* and *kāya saṅkhāra* quickly and thus have control over them; see, "Correct Meaning of Vacī saṅkhāra."

Posts mentioned in the *desanā*

1. Suicide statistics: WebLink: Suicide and Depression
   - I know that most readers of this site do not have suicidal tendencies. But the point is that we underestimate the severity of mental suffering compared to our physical suffering.

2. If one has a hard time comprehending the *Tilakkhaṇa*, starting with *anicca*, one needs to first follow the mundane Eightfold Path, remove the first type of suffering, and experience the *nirāmisa sukha* as explained in the previous posts in this section.
   - This is also pointed out in the "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)" and "Buddha Dhamma – In a Chart."

3. More details on how our minds control our physical bodies are in the sections: "Mind and Consciousness" and "Gandhabba (Manomaya Kāya)."
   - In particular, the following post illustrates how we perceive our external world: "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."
   - *Citta Vīthi* are discussed in "Citta Vīthi – Processing of Sense Inputs."

4. How thoughts can affect other people: "Transfer of Merits (Pattidana) – How Does it Happen?."

5. The brain architecture of humans and animals: "Truine Brain: How the Mind Rewires the Brain via Meditation/Habits."

6. The post mentioned in the discussion on the question "Where are these *gati* or *kilesa* or *cetasika* are maintained or stored?": "Our Two Worlds: Material and Immaterial."

Next in the series, "Noble Eightfold Path – Role of Sobhana Cetasika."

4.4.5 Noble Eightfold Path – Role of Sobhana Cetasika

September 30, 2016; revised December 5, 2017 (#5); July 11, 2021; August 26, 2022

1. In previous posts in this section, we have discussed how *nirāmisa sukha* or "peace of mind" arises due to both removal of *asobhana cetasika* (non-beautiful mental factors) or *kilesa* AND the cultivation of *sobhana cetasika* (beautiful mental factors).

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- In this post, I will point out that 7 of the 8 factors in the Noble Eightfold Path are in the set of *sobhana cetasika.*

2. The most important fact that one needs to comprehend from the posts in this series up to this point, is that our minds are heated/agitated by the presence of *asobhana cetasika* or *kilesa* or defilements.

- On the other hand, our minds are soothed and comforted, and made joyful by the presence of *sobhana cetasika.*
- One may not realize this until one comprehends this fact and practices cultivating *sobhana cetasika* while suppressing/removing *asobhana cetasika*.

3. As explained elsewhere at the site, *Abhidhamma*, with its methodical analysis of *citta* and *cetasika*, was not finalized for a few hundred years after the *Parinibbāna* of the Buddha at the Third Buddhist Council. This enlarged Canon completed at the Third Council was committed to writing in Sri Lanka in the first century BCE (29 BCE) at the Aluvihara Monastery at the Fourth Buddhist Council. This was the last Buddhist Council attended by *Arahants*.

- Soon after that, the decline of the pure Dhamma of the Buddha started its decline with the simultaneous rise of the Mahāyāna; see the section "Historical Background."
- When Buddhaghosa wrote the *Visuddhimagga*, presumed to be a summary of the *Tipiṭaka*, even *Theravadins* stopped using the *Tipiṭaka* for convenience.
- Therefore, no one seemed to have realized some important possible usages of *cetasika*: First, *kilesa* are the same as *asobhana cetasika*. Second, components of the Noble Eightfold Path are in the set of *sobhana cetasika*. This makes it easier to comprehend how one could systematically follow the Path, which is the post's focus.
- I will discuss the details in the upcoming *desanās*, but here I would like to provide a summary that we can use for that discussion. Another summary post that will be used in these *desanās* is a summary given in one of the previous posts: "What Are Kilesa (Mental Impurities)? – Connection to Cetasika."

4. Let us start by continuing from the last *desanā*, where we discussed how **INITIAL thoughts in response to a sensory event arise without us even being conscious about it.** These initial thoughts arise AUTOMATICALLY due to our *gati* or set of *sobhana/asobhana cetasika*. Any *akusala* thoughts arise due to our *kilesa*, which are the same as *asobhana cetasika.*

- However, because our speech and bodily actions are much slower than the rising of those initial thoughts, we can keep vigilant and reverse any reactive *akusala* thoughts that are AUTOMATICALLY generated.
- This is the basis of both *Satipaṭṭhāna* and *Ānāpānasati Bhāvanā*. Please listen to that previous *desanā* on "How Are Gati and Kilesa Incorporated into Thoughts?" and fully comprehend this important concept. Here is the link to that *desanā* in two parts (there is volume control on the right, but for the second *desanā*, you may need to turn up the volume on your computer):

  WebLink: Audio Desanā: Episode 4 - How Are Gati and Kilesa Incorporated into Thoughts?

  WebLink: Audio Desanā: Episode 4 - How Are Gati and Kilesa Incorporated into Thoughts? (Original - Larger file size)

- We also discussed the evidence for such *gati* to be associated with any given person and addressed the question of where they are "stored."

5. We also saw in the above *desanās* that those initial thoughts that arise in response to a sense event are called *mano saṅkhāra*. Therefore, we do not have conscious control over *mano saṅkhāra*, AND they arise within a fraction of a second DUE TO our *gati* (set of *sobhana/asobhana cetasika*).

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- **December 5, 2017**: Such *akusala mano saṅkhāra* CAN then lead to the generation of *vacī saṅkhāra* (silent speech in our heads *and speech*) and *kāya saṅkhāra* (bodily actions). This differs from the *desanā*, and I have discussed the reasons for this revision in "Correct Meaning of Vacī Saṅkhāra."
- But, if we are mindful (*sati*), we can catch any such *akusala mano saṅkhāra* and make sure they do not lead to *akusala vacī* and *kāya saṅkhāra*.
- In the Eightfold Path, such deliberately generated *vacī saṅkhāra* are called ***sammā saṅkappa* or *sammā sankalpa*.**
- And those *sammā saṅkappa* were generated because one acted with ***sammā sati*.**

6. In the above *desanās*, we discussed an example of a person X finding a lost ring. If X had strong greedy *gati*, The initial thoughts (*mano saṅkhāra*) could be to keep the ring for himself. However, if X knows about being mindful, X has time to evaluate the situation with *vacī saṅkhāra* (in his head) and conclude that keeping the ring for himself is immoral.

- If he made that correct decision, even after thinking about it, he could prevent an *akusala kamma* of stealing. Not only that, he can do a *kusala kamma* by ensuring that the ring is returned to the rightful owner.
- So, now we can see the critical roles of *sammā sati* and *sammā saṅkappa* in the Eightfold Path. We have the opportunity (unlike animals) to rationally think about our initial REACTIVE decisions and to reverse them if they are immoral.

7. If X acted with *sammā sati* and realized the problem with the initial reaction and made the right decision with *sammā saṅkappa*, then he can take the next steps to ***sammā vācā*** (moral speech) and ***sammā kammanta*** (moral actions) to implement that decision. He can walk over to the counter, hand over the ring, and tell the office personnel to return the ring to the owner.

- This is just one possible example. We come across many such instances during the day. In another example, one may get annoyed by someone accidentally stepping on one's foot in a crowded place and start yelling at that person without thinking about the consequences. That person did not intentionally do that, especially since it was likely to be a stranger.
- Even if one started getting the words out, one could quickly stop and smile at the person indicating that it is no big deal. That would make that person be relieved because, most likely, he/she felt bad about it.
- This simple act of kindness would lead to a "cooling down" on both sides. The other person will feel relief and will thank for the kindness. Furthermore, it could have escalated into a shouting match and led to "heated minds" on both sides.

8. When one sees the benefits of such mindful behavior, one will start doing more. One will start living a moral life. This is ***sammā ājīva*** or moral livelihood.

- Not only that, one will make an extra effort to be mindful and catch any reactive thoughts that could lead to such *akusala kamma*. This is ***sammā vāyāma*** or moral effort.
- In a few weeks or months, this will start changing one's ingrained *gati*. When one stops using *asobhana cetasika*, their power will diminish with time. At the same time, one is cultivating *sobhana cetasikā* (i.e., *sammā sati*, *sammā saṅkappa, sammā vācā, sammā kammanta, sammā ājīva, sammā vāyāma*). Thus bad *gati* will diminish, and good *gati* will grow.

9. Now, X was able to think rationally about the bad consequences of his initial decision (*mano saṅkhāra*) to keep the ring because he had ***sammā diṭṭhi*** or moral vision, to some extent. Deep down, he knew that such an act of stealing was immoral and was able to fight off the tendency to keep it.

- *Sammā diṭṭhi* is related to the *sobhana cetasika* of *paññā*, which is loosely translated as "wisdom." This "wisdom" cannot be cultivated by reading books, even by reading Dhamma. The *paññā cetasika* is

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cultivated by learning Dhamma and living it (i.e., by following the Eightfold Path), thereby getting rid of *moha.*

10. Now, let us examine the connection between the other factors in the Eightfold Path (here, the mundane version) and some of the *sobhana cetasika.*

- First, three factors in the Eightfold Path have the same names in the list of *sobhana cetasika*: *sammā vācā, sammā kammanta, sammā ājīva;* see "Cetasika (Mental Factors)."

11. *Sammā saṅkappa* are the *vacī saṅkhāra* that we deliberately generate even if we have *akusala mano saṅkhāra* arising due to sense inputs. *Vacī saṅkhāra* are described in the *suttā* as *vitakka* (pronounced "vithakka")and vicāra (pronounced "vichaara"). *Vitakka* is turning the mind towards a thought object, and *vicāra* is keeping the mind around that thought object.

- Those who are familiar with *jhānā* know that *vitakka* and *vicāra* are two *jhāna* factors in *anariya jhānā*. In the first *anariya jhāna*, one can, for example, turn the mind into a *kasiṇa* object (*vitakka*) and keep it there (*vicāra*). In *Ariya jhānā*, they are called *savitakka* and *savicāra* because one is focused on *Nibbāna.*
- So, you can see that maintaining *sammā saṅkappa* is the same as generating "moral" *vitakka* and *vicāra* or *kusala vacī saṅkhāra*. Remember that these are generated in the head, not speaking out. They are called "*sankalpana*" in Sinhala.
- Also, we note that *vitakka* and *vicāra* could be used in immoral paths. A master thief planning a robbery will focus on that task and spend many hours thinking about the plan. So, those two *cetasikā* fall under the category called particulars or *pakiṇṇaka;* they can appear in *kusala* or *akusala* thoughts as needed.

12. Now, *sammā vāyāma* arises from another of these particulars, or *pakiṇṇaka cetasika,* the *viriya cetasika.*

- When one is making an effort to live a moral life, that *sammā vāyāma*. If one is making an effort towards an immoral life, like that master thief, he is making *micchā vāyāma.*
- Of course the *sati cetasika*, which is a *sobhana cetasika*, is *sammā sati.*

13. Now, we are left with ***sammā samādhi***. This is the only factor that is not related to a *cetasika* directly. Most people have the idea that *samādhi* is *jhāna* or at least is attained only in formal meditation. But it is much deeper. In the next *desanā*, I will discuss *samādhi* and the implications of what is summarized in this post.

- We are trying to comprehend and reinforce the FOUNDATION of Buddha Dhamma: How one can remove the "*thaapa*" or "heat" from the mind by getting rid of *asobhana cetasika* (*kilesa*) and SIMULTANEOUSLY "cool down" the mind and bring joy to it, by cultivating *sobhana cetasika.*

This was discussed in the first *desanā* in this series:

"The Hidden Suffering that We All Can Understand"

WebLink: Audio Desanā: Episode 1 - The Hidden Suffering That We All Can Understand

WebLink: Audio Desanā: Episode 1 - The Hidden Suffering That We All Can Understand (Original - Larger file size)

- More details were given in the following two *desanās*:

"Suffering in This Life – Role of Mental Impurities"

WebLink: Audio Desanā: Episode 2 - Suffering in This Life - Role of Mental Impurities

WebLink: Audio Desanā: Episode 2 - Suffering in This Life - Role of Mental Impurities (Original - Larger file size)

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"Satipattana Sutta – Relevance to Suffering in This Life"

WebLink: Audio Desanā: Episode 3 - Satipaṭṭhāna Sutta - Relevance to Suffering in This Life

WebLink: Audio Desanā: Episode 3 - Satipaṭṭhāna Sutta - Relevance to Suffering in This Life (Original - Larger file size)

14. As discussed in the above *desanās*, *akusala* thoughts that arise with *asobhana cetasika* cloud our minds and keep us in the dark. *Moha* is darkness; it leads to *lobha* and *dosa*. That darkness can be temporarily lifted (*tadaṅga pahāna*) during listening or reading Dhamma.

- The next step is to keep that "light on" for days and weeks by being mindful and stopping *akusala* thoughts that lead to *akusala kamma* for an extended time. This is *vikkhambhana pahāna*, which is what we are trying to achieve now. It is done by being mindful, i.e., with *sammā sati*.
- The ultimate goal is to permanently remove such *asobhana cetasika* and to make that "cooling down" permanent (*uccheda pahāna*), even for future lives. We will get to that in future posts. But we need to establish a good foundation and experience the *nirāmisa sukha* for extended periods (*vikkhambhana pahāna*) first.

15. To get rid of darkness (*moha*), one has to bring light in. Light is *paññā* or "wisdom", a *sobhana cetasika*. The Noble Eightfold Path is designed to optimize the *paññā cetasika* — via *sammā samādhi* — and to eliminate the *moha cetasika*.

- Other *sobhana cetasika*, like *karuṇā* and *mudita* (or *mudutā*) also help with this process.
- Ultimately, one will see how different pieces of the puzzle (including *Paṭicca Samuppāda*) all fit together to make an easy-to-see picture of the whole process. That will make it easier to grasp the *Tilakkhaṇa* and advance to the next stage.
- All of these can be shown to be consistent with the scheme of *sīla*, *samādhi*, and *paññā*. In the WebLink: suttacentral: *Cetanā Karaṇīya Sutta* (AN 11.2), the Buddha has detailed how *sīla* (moral conduct) leads to *nirāmisa sukha*, and *nirāmisa sukha* leads to *samādhi*, and *samādhi*, in turn, leads to *paññā*. We will discuss all these in the upcoming *desanās*.

Next in the series, "Getting to Samādhi."

4.4.6 Getting to Samadhi

October 7, 2016

1. In the post "Noble Eightfold Path – Role of Sobhana Cetasika," it was discussed how 7 of the 8 factors in the Noble Eightfold Path are related to some of the *sobhana cetasika* or moral mental factors.

2. In the following *desanā*, we discuss how the cultivation of those 7 factors lead to the 8th factor in the Noble Path, *Sammā Samādhi*, or at least the mundane version of it first (volume control will appear on right when you start playing):

"**Getting to Samādhi**"

WebLink: Audio Desana: Episode 5 - Getting to Samādhi

WebLink: Audio Desana: Episode 5 - Getting to Samādhi (Original - Larger file size)

Links mentioned in the *desanā*:

3. Before one can comprehend the *Tilakkhaṇa* (*anicca, dukkha, anatta*), one needs to get to mundane *Sammā Samādhi*. There are two kinds of *Sammā Samādhi* and also a *micchā samādhi*:

- What is Samādhi? – Three Kinds of Mindfulness

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- Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi

4. The role of the brain in changing one's *gathi*:

- Brain – Interface between Mind and Body

5. Two types of suffering discussed in:

- Starting on the Path Even without Belief in Rebirth

6. Suppressing and eliminating the *pancanivarana* in stages:

- Suffering in This Life – Role of Mental Impurities

Next in the series, "Micchā Diṭṭhi – Connection to Hethu Phala (Cause and Effect)", …

4.4.7 Sexual Orientation – Effects of Kamma and Gati (Saṅkhāra)

January 14, 2017; revised December 3, 2022; September 20, 2024

This post will be helpful in not only clarifying Buddha's teachings on sexual orientation but also that there can be many varieties of *saṅkhāra, viññāṇa*, and corresponding *bhava* and *jāti* arising according to *Paṭicca Samuppāda*.

1. In this beginning-less rebirth process, we all had likely switched back and forth between male and female many times, just as we are likely to have been born in most of the 31 realms in the past.

- It is said that the *Bodhisatta* — before becoming Buddha Gotama — was a female when the *pāramita* process to become a Buddha was initiated.
- However, once the *pāramitā* process progressed, and the *Bodhisatta* (*Bodhisattva*) became a male, it never switched to female.
- Only a male can be a Buddha. See, "WebLink: suttacentral: *Bahudhātuka Sutta* (MN 115)." Also, see "WebLink: PureDhamma forums: Did the Buddha Discriminate Against Women?"

2. Whether male or female is predominantly determined by the type of *saṅkhāra*, one cultivates, not necessarily due to a *kamma vipāka*. Those who tend to be dependent on others tend to have female sex organs and *itthi bhāva*. [***itthi*** : [f.] woman; female.]

- But in some cases, *kamma* could be the direct cause. For example, there is an account in the *Tipiṭaka* where a wealthy male became a female because he generated sexual thoughts about a male Arahant (who had an attractive body.) So, it involved both *kamma vipāka* and the cultivation of *saṅkhāra*.
- A eunuch is a person who is castrated. But few are born without a sex organ, possibly due to a *kamma vipāka* of a past *kamma*.
- If one intentionally severed or mutilated another's sexual organs, one may be born without a sexual organ. Such a person is called a *paṇḍaka* in Pāli ("*napunsaka*" in Sinhala); I think they are called "intersex" in English.

3. Male/female distinction is there only in the *kāma loka*. There is no distinction in the *Brahma* realms (higher 20 realms). *Brahmā* do not have dense physical bodies or sexual organs; they all have *purisa bhāva dasaka*.

- One is born in either the 16 *rūpa loka* realms or the four a*rūpa loka* realms (*Brahma* realms) because one has given up all desires for bodily pleasures, including sex, i.e., one has seen the value of *nirāmisa sukha* (and *jhānic* pleasures) that can be achieved by giving up bodily (sensory) pleasures.

4. One is born in *kāma loka* because one likes bodily pleasures, especially those associated with taste, smell, and sex. Of course, vision and sound that help satisfy those three bodily pleasures also come into play here.

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- One is born in human or *deva* realms in the *kāma loka* because one has done meritorious deeds (*puñña kamma*). Female *devas* have attained those births because of their *puñña kamma*, just like male *Devas*. One is born a female *Deva* because one has cultivated "*itthi saṅkhāra*"; see #5 below.
- One is born in the four *apāya* realms in the *kāma loka* because one has done immoral deeds (*pāpa kamma*). Here the corresponding *saṅkhāra* are *apuññābhi saṅkhāra*.

5. One is born male or female due to whether one cultivates "*purisa saṅkhāra*" or "*itti saṅkhāra*" by thinking, speaking, and doing things accordingly. One does not do either *puñña abhisaṅkhāra* or *apuñña abhisaṅkhāra* here.

- Such *saṅkhāra* (*kāya, vacī,* and *mano*) are not necessarily moral (*puññābhi saṅkhāra*) or immoral (*apuññābhi saṅkhāra*). Those align with pure habits based on "*purisa gati*" and "*itthi gati.*"
- This can be compared to cultivating habits for playing a particular musical instrument. They are called "*vāsana keles*," *keles* that do not have good or bad *kamma vipāka* but are more like ingrained habits.

6. *Purisa* is the Pāli or Sinhala word for a male, which comes from "*piri*" or "full." A male is likely to give more (especially to the wife) than to take from the wife. *Itthi* is the Pāli (and old Sinhala) word for female, and means "*itiri*" (pronounced "ithiri") or "leftover space to be filled." For example, if a cup is full that is "*piri.*" If it is not filled to the brim, it needs more to become whole; it has "*itiri.*"

- So, a male is likely to buy things for his wife willingly but does not care much about his appearance. Most wives expect gifts and sustenance.
- However, these "*purisa gati*" and "*itthi gati*" can vary significantly. A male has more "*purisa gati*" than "*itthi gati.*" But we do see "alpha males" with close to 100% "*purisa gati*" as well as females with very high "*itthi gati.*"
- On the other hand, we also see females who like to act and dress more like males and males who want to act and dress more femininely. If they cultivate those *gati* more, a sex change is possible in future lives (in rare cases, even in this life).

7. In most families, if one examines the wardrobes of the husband and wife, one is likely to find many more items in the wife's wardrobe (in particular, the man may have a couple of pairs of shoes but the wife will have many!). Females wear much more jewelry too.

- Furthermore, women more concerned about their appearance (and that of their husbands). A guy usually grabs something to wear, but a woman will likely to pay much more attention. I know by experience that I have been "asked politely" to change into something better when going out.
- Thus females constantly think about their (and their spouse's and children's) appearance. This is not necessarily due to greed but mainly due to *sansāric* habits.

8. Therefore, to attain *Nibbāna*, it does not matter whether one is a male, female, or somewhere in between (with mixed *gati*).

- One is born in the *deva* realms due to good *kamma vipāka*, and there are male and female *devas*, just like in the human and animal realms. The type of sex is not determined by *kamma vipāka*.
- All *Brahma* realms are "*unisex*." They all have the *purisa bhāva dasaka*. Brahmā do not have dense bodies to experience the touch, the taste of foods, or smells. **They have very fine/subtle bodies with just the *hadaya vatthu*, *bhāva*, *kāya*, *cakkhu*, and *sota dasaka.***
- Therefore, a *Brahma* "body" has only five *suddhaṭṭhaka* (much smaller than an atom in modern science.) So, it is clear why sensory pleasures are absent in *Brahma loka*.

9. It is essential to realize that there are moral *gati* due to *puññābhisaṅkhāra* (*puñña abhisaṅkhāra*), immoral *gati* due to *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra*), and "*kammically* neutral" *gati* due to *saṅkhāra* that are not *abhisaṅkhāra*.

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- While one is born in the human *bhava*, one would also have an "*itthi bhava*" (as a female) or "*purisa bhava*" (as a male).
- Also, one could be born in an "angry *bhava*" for a given period triggered by a sensory event such as seeing an enemy — if one has cultivated angry *gati* by thinking, speaking, and acting with an angry mindset.
- Similarly, one could be born in a "greedy *bhava*." If we start thinking mindfully, thinking, speaking, and acting with less greed, those greedy *gati* will reduce over time.
- The more one thinks, speaks, and acts in a "female way," one will cultivate "female *gati*," but these are not moral or immoral *saṅkhāra*, as discussed above.

10. In any of these cases, the more *saṅkhāra* one makes, the more one builds up the corresponding *viññāṇa* (*saṅkhāra paccayā viññāṇa*) and so on until it gets to strengthening *upādāna* and thus strengthening *bhava* (*upādāna paccayā bhava*).

- Therefore, *Paṭicca Samuppāda* explains how *bhava* is in the rebirth process and in *bhava* that lasts only for short periods, like getting into an "angry state of mind" or "angry *bhava*."

11. Another possibility that may come into play in a transgender person (a person whose sex is changed during their lifetime) can be understood if one understands the role of the *gandhabba* (mental body) that dictates the functioning of the physical body. *Gandhabba* is not a Mahāyāna concept: "Gandhabba State – Evidence from Tipiṭaka."

- When a *gandhabba* goes into a womb, it is not firmly attached to the zygote (the cell formed by the union of the father and the mother) during the first several weeks.
- Sometimes, the *gandhabba* leaves the womb if it turns out to be not a good match with the parents. This is the reason for a miscarriage.
- If a *gandhabba* leaves the womb within such a short period, in some cases another *gandhabba* can enter the womb and take possession of the partially formed physical body abandoned by the previous *gandhabba*. Now, the second *gandhabba* may be of the opposite sex.
- For example, suppose the first *gandhabba* was a male and the second a female. So, this female is thus taking hold of a physical body that was taking shape to be a male and thus continues to form a male body. Once born as a male baby, and while growing the female character may start to convert the physical body to that of a female. This is what happens to a transgender person.

12. One is bound to the *kāma loka* because one craves sensory pleasures, whether tasting good food, watching movies, listening to music, smelling lovely fragrances, or engaging in sexual activities. If one does those activities without engaging in immoral activities, then the only harm done is to be eligible to be born in the *kāma loka*.

- Ir one desires such bodily pleasures, one cannot be freed from even the higher realms in the *kāma loka* (human and *deva* realms). However, it becomes relevant only at the *Anāgāmī* stage. A *Sotāpanna* or a *Sakadāgāmī* has not given up desires for sensual pleasures.
- I have not seen anything in the *Tipiṭaka* that distinguishes between sexual activities based on who the partners are. So, it seems that homosexual or bisexual activities are not that different from heterosexual activities regarding *kammic* consequences are concerned. They are all done to achieve bodily pleasures.
- However, if one engages in immoral activities — in particular breaking the five precepts — then one would be eligible to be born in the lowest four realms of the *kāma loka,* the *apāyā.*
- I specifically commented on homosexuality in answering a specific question by a reader. The main point is to ensure that any pleasurable activity at the expense of hurting someone will have harmful consequences. Depending on the nature, it could make one eligible to be born in the *apāyā*.

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13. One way to understand the *anicca* nature is to look at the transient nature of our physical body and that it can provide only temporary bodily pleasures, even though they are enjoyable.

- The *gandhabba* is the more long-lasting entity; a human *bhava* can last many thousands of years; a physical body is a temporary shell used by the *gandhabba* for about 100 years.
- The bodily pleasures one experiences with this "physical shell" can last only the early part of 100 years. With age, those pleasures weaken, and there is no way to keep them the same.
- On the other hand, *jhānic* pleasures — or at least *nirāmisa sukha* — can be enjoyed even in old age, as long as one keeps steps to maintain the brain in good condition. The *gandhabba* — since it is trapped inside the physical body — needs the brain to be mindful and to cultivate good *vacī* and *mano saṅkhāra*; this is what is emphasized in the earlier posts in this section, and analyzed in detail (for those who need to go deeper) in the *Abhidhamma* section.

14. Finally, it is essential to emphasize the point that it will take a concerted effort to understand these concepts fully. The more one reads, the more one will understand. It is not possible to gain insight by reading a few posts. One has to spend time and read relevant posts to "fill in the gaps."

- A simple introduction to the concept of *gandhabba* is given in this section: "Our Mental Body – Gandhabba."
- A section of the *Abhidhamma* is devoted to *gandhabba:* "Gandhabba (Manomaya Kāya)." There are posts in other sections too. Posts are also in other sections.

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4.5 Mundane Sammā Samādhi

October 27, 2016

- Micchā Diṭṭhi – Connection to Hethu Phala (Cause and Effect) (with *Desana* 6)
- Suffering in This Life and Paṭicca Samuppāda (with *Desana* 7)
- Suffering in This Life and Paṭicca Samuppāda II (with *Desana* 8)

4.5.1 Micca Diṭṭhi – Connection to Hethu Phala (Cause and Effect)

October 18, 2016

1. The main reason for many people having various types of *micchā diṭṭhi* (or wrong views) can be traced back to the fact that the workings of cause and effect involving living beings — and in particular the mind of the sentient beings — is complex.

- Science has been able to have much success in the material realm, simply because it is easier to see how cause and effect work in the material realm.

2. In the discourse (*desanā*) below, we will talk about cause and effect (*hetu-pala*) in Buddha Dhamma, and how **conditions (*paccaya*)** play a critical role in mental phenomena. The complex relationship between causes and effects in relation to the mind is the reason why it is hard for many to comprehend how and why *kamma* lead to *kamma vipāka*. As we discuss in the *desanā*:

- Nothing in this world can come to existence without suitable causes AND conditions,
- Rebirth process must be valid, in order to fully implement the principle of causality (cause and effect).

3. The critical link between *hetu-pala* and *Paṭicca Samuppāda* is *paṭṭhāna dhammā*, which describe the conditions under which causes (*hetu*) bring about effects or results (*phala*).

- In the near future, I will start a new section on *paṭṭhāna dhammā*. It is a deep subject, but it can be simplified to easily understand the relationship between *hetu-pala* and *Paṭicca Samuppāda.*

4. Here is the *desanā* (volume control on the right):

WebLink: Audio Desanā: Episode 6 - Micchā Diṭṭhi Connection to Hetu Phala Cause and Effect

WebLink: Audio Desanā: Episode 6 - Micchā Diṭṭhi Connection to Hetu Phala Cause and Effect (Original - Larger file size)

Related Posts

1. – Getting to Samādhi

– How Are Gati and Kilesa Incorporated into Thoughts?

2. Ten Immoral Actions (Dasa Akusala)

3. Anantara and Samanantara Paccayā

4. – Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka

– Nāmagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)

– Another post I forgot to mention in the *desanā* is on the question of "Where are those kamma seeds stored?." It is discussed in, "How Are Gati and Kilesa Incorporated into Thoughts?."

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5. What Does "Paccaya" Mean in Paṭicca Samuppāda?

6. Bhava and Jāti – States of Existence and Births Therein

7. How Character (Gati) Leads to Bhava and Jāti

Next in the series, "Suffering in This Life and Paṭicca Samuppāda", ..

4.5.2 Suffering in This Life and Paṭicca Samuppāda

October 28, 2016

In a previous *desanā* in this section, we discussed how suffering in this life is described in the beginning of the *Mahā Satipaṭṭhāna Sutta*. In this *desanā*, we will discuss how it is described by *Paṭicca Samuppāda*.

"Suffering in This Life – According to Paṭicca Samuppāda"

WebLink: Audio Desana: Episode 7 - Suffering in This Life According to Paṭicca Samuppāda

WebLink: Audio Desana: Episode 7 - Suffering in This Life According to Paticca Samuppāda (Original - Larger file size

Links mentioned in the *desanā*:

1. Posts in the "Paticca Samuppāda" can be consulted for details on *Paṭicca Samuppāda* cycles.

2. *Taṇhā*: Taṇhā – How We Attach Via Greed, Hate, and Ignorance

3. *Mano saṅkhāra* arise automatically, without conscious thoughts. And conscious thoughts — **even without speech** — are *vacī saṅkhāra*:

How Are Gati and Kilesa Incorporated into Thoughts?

- In this *desanā*, I incorrectly said that speech is '*kāya saṅkhāra*' (at 14.30 mins) because the mouth and the tongue are moved during speech. However, whether one talks to oneself or actually get the words out loud, both are *vacī saṅkhāra*. There is a difference between moving body parts in general (as in walking) and moving the lips and tongues during speech: They are done with two types of *rūpa*: *kāya viññatti* and *vacī viññatti* respectively. I will discuss this in detail later.
- My thanks to the reader who pointed out my mistake in categorizing speech as *kāya saṅkhāra*. I had to dig deeper in *Abhidhamma* to find the explanation. I can and do make mistakes, and that is why I welcome your input. My goal is to have this website to be fully self-consistent.

4. Suffering in this life due to *vacī* and *kāya saṅkhāra* done in this life:

Suffering in This Life – Role of Mental Impurities

Satipaṭṭhāna Sutta – Relevance to Suffering in This Life

5. Role of *asobhana cetasika* in immoral thoughts:

What Are Kilesa (Mental Impurities)? – Connection to Cetasika

6. *Phassa* and *samphassa*:

Difference between Phassa and Samphassa

Kāma Assāda Start with Phassa Paccaya Vedanā or Samphassa Jā Vedanā

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4.5.3 Suffering in This Life and Paṭicca Samuppāda II

December 7, 2016

1. In the previous *desanā*, "Suffering in This Life and Paṭicca Samuppāda," we discussed one application of *Paṭicca Samuppāda* (PS).

- Here, we will continue that discussion to gain more insights and discuss the importance in controlling *vacī saṅkhāra* during *Satipaṭṭhāna* and *Ānāpānasati bhāvanā*.

2. I have posted three new essays in other sections at the website since that time.

- Correct Meaning of Vacī Saṅkhāra
- Āsevana and Aññamañña Paccayā
- Sutta Learning Sequence for the Present Day

They are relevant to the discussions in this section.

3. Here are the PS sequences for reference, as you go though the discussion. You may want to make a printout of this post or have this post open while listening.

- *Avijjā paccayā saṅkhāra, saṅkhāra paccayā viññāṇa, viññāṇa paccayā nāmarūpa, nāmarūpa paccayā saḷāyatana, saḷāyatana paccayā phassa, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhava, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka, parideva, dukkha, domanassa, upayāsā sambhavan ti.*"

The cycle ends with *maraṇa* or death and describes the time evolution of how a *saṅkhata* (*sankata* in Sinhala) (whether it is a thought process or a living being or an inert entity) arises and eventually dies.

New *desanā*: "Suffering in This Life and Paṭicca Samuppāda II"

WebLink: Audio Desana: Episode 8 - Suffering in This Life and Paṭicca Samuppāda II

WebLink: Audio Desana: Episode 8 - Suffering in This Life and Paṭicca Samuppāda II (Original - Larger file size)

Links mentioned in the desanā:

1. Posts in the "Paṭicca Samuppāda" section can be consulted for details on *Paṭicca Samuppāda* cycles.

2. Time evolution of a *saṅkhata* (*sankata* in Sinhala):

- Difference between and *Vaya* (destruction of *saṅkhata* (*sankata* in Sinhala) that has arisen) and *Nirodha* (stopping of the arising of a *saṅkhata* (*sankata* in Sinhala)).

Nirodha and Vaya – Two Different Concepts

3. How "random thoughts" come to our minds:

Our Two Worlds: Material and Immaterial

What are Dhamma? – A Deeper Analysis

4. Two types of *vedanā*:

- Vedanā (Feelings) Arise in Two Ways

True meaning of *taṇhā*:

- Taṇhā – How We Attach Via Greed, Hate, and Ignorance

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Why suitable conditions are **necessary** to bring *kamma vipāka*:

- Anantara and Samanantara Paccaya

Cultivating good *gathi* and removing bad *gathi* through *Ānāpānasati* (and *Satipaṭṭhāna*):

- 9. Key to Ānāpānasati – How to Change Habits and Character (Gati)

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4.6 Transition to Noble Eightfold Path

September 2, 2017

- Is It Necessary for a Buddhist to Eliminate Sensual Desires?
- Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi
- Ye Dhammā Hetuppabhavā.. and Yam Kiñci Samudaya Dhammam..

4.6.1 Is It Necessary for a Buddhist to Eliminate Sensual Desires?

September 28, 2018; revised June 1, 2021; December 13, 2021; February 1, 2023; February 19, 2023; rewritten November 2, 2024

Getting rid of sensual desires or *kāma rāga* (including sex, craving for food, etc.) is not necessary for a Buddhist in the beginning and even up to the *Sotāpanna* stage. *Sotāpannā* still have cravings for sensory pleasures.

Introduction

1. I saw the above question raised in a discussion forum (with a different title). The questioner stated: "Eliminating sensual desire as a lay follower doesn't seem possible, or reasonable, especially if one plans on being in a relationship, or having motivation at work. .."

- It is a critical question. Most people do not understand that one must follow the Noble Path of the Buddha sequentially.
- **Getting rid of sensual desires or *kāma rāga* (including sex, craving for food, etc.) is unnecessary in the beginning and even up to the *Sotāpanna* stage.**
- Getting to the final stage of *Nibbāna* (*Arahanthood*) is a step-by-step process.
- I recommend reading the post first. After that, explore the links provided to get more information.

Following the Path Is a Step-by-Step Process

2. The necessary INITIAL steps involved are:

(i.) Be moral and observe the mundane five precepts (abstain from killing, stealing, sexual misconduct, outright lying, and getting intoxicated,) gossip, slandering, and harsh speech; see, "2. The Basics in Meditation."

(ii.) Understand the correct "wider worldview" of the Buddha, and get rid of the ten types of *micchā diṭṭhi*; see, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis." Such wrong views include not believing in rebirth and rejecting the existence of a *manomaya kāya* (*gandhabba*).

(iii.) Learn about Buddha's "deeper worldview." **Buddha Dhamma is *Paṭicca Samuppāda.*** *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta* nature) characterizes this world based on Buddha Dhamma; see "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa." Those scientifically oriented may want to read the section "Origin of Life."

(iv.) Removal of *kāma rāga* can be accomplished with relative ease once one gets a good understanding of *Paṭicca Samuppāda.* Then, one will be able to see that craving for sensual pleasures is a "mind-made illusion"; it is also called "distorted *saññā*" or "*saññā vipallāsa.*" See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇha)."

(v.) Step (iv) is not necessary to attain the *Sotāpanna* stage but could be helpful. However, step (iv) is essential to remove *kāma rāga* and attain the *Anāgāmi* stage.

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- Those steps must be followed in that order.

3. When one starts to understand the "*anicca* nature" (*anicca* means much more than impermanence) of this world, one becomes a *Sotāpanna Anugāmi*. When that "correct vision" about "this wider world of 31 realms" sinks into the mind permanently, one becomes a *Sotāpanna*.

- **One does not need to think about removing the desire for sex or any other sensory pleasure until one reaches the *Sotāpanna* stage.** But one must abstain from IMMORAL deeds like sexual MISCONDUCT. That is a critical point that most people do not understand.

The futility of Starting at the End

4. Therefore, many people waste precious time by trying to suppress sensory desires and, in some cases, by trying to eliminate the innate sense of "me" or "a self."

- However, just like one cannot learn algebra or advanced calculus without first learning how to do addition, those people will not make any significant progress. It is impossible to do so.
- Furthermore, while breath meditation may temporarily relieve the "stresses of day-to-day activities," it will not provide the long-term release from suffering that the Buddha explained. See "Attaining Nibbāna Requires Understanding Buddha's Worldview."
- Until one begins understanding *Paṭicca Samuppāda* and *Tilakkhaṇa* (which explain the Four Noble Truths,) one will never get to the *Sotāpanna* stage.

A *Sotāpanna* Has Not Given Up Sensual Pleasures (*Kāma Rāga*)

5. Even during the Buddha's time, many lay followers attained the *Sotāpanna* stage and continued to live "householder lives," too. They were married and had regular jobs. There was no need to avoid sensory pleasures, including sex.

- For example, Vishākā (or Visākā), who was the leading female lay disciple at the time, attained the *Sotāpanna* stage at age seven and went on to get married and have twenty-plus children.
- Many others were regular lay people with families who attained the *Sotāpanna* stage and continued to live that way.
- Of course, those who desired higher stages of *Nibbāna* tried to eliminate the craving for sensory pleasures. Most of them became *bhikkhus* who abstain from sex and other sensory pleasures.

Only at *Anāgāmī* Stage One Will Lose *Kāma Rāga*

6. One will abstain from sensory pleasures only after becoming an *Anāgāmī*. Even a *Sakadāgāmī* still enjoys sensory pleasures, even though he/she would not have the desire to "own" things that provide sensory pleasures.

- For example, a *Sakadāgāmi* would still enjoy some sensory pleasures but would not desire to own "things that provide sense pleasure" (houses, cars, etc.).

Losing Craving for Sensory Pleasures Comes After a Deeper Understanding of *Tilakkhaṇa*

7. **One CANNOT just give up sensory pleasures by sheer willpower and become an *Anāgāmī*.** One must comprehend the "*anicca* nature" at a higher level than a *Sotāpanna,* and then those desires will NATURALLY disappear.

- That maybe hard for most people to understand: how the desire for sense pleasures will naturally disappear. One should follow the Path SEQUENTIALLY, one step at a time.

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- By the way, the sense of "me" or " a self" will go away only at the *Arahant* stage! It is unnecessary to worry about that before the *Sotāpanna* stage.

It is Necessary to See the Harmful Consequences of Sensory Indulgences (*Kāmasukhallikānuyoga*)

8. However, it is also important to realize that one must avoid excessive sensory pleasures (*kāmasukhallikānuyoga*) and extreme ascetic practices of completely avoiding normal comforts (*Attakilamathānuyoga*.) The Buddha recommended the "middle path," where one would live a simple, comfortable life without going to extremes.

- Therefore, one cannot become a *Sotāpanna* while enjoying sensory pleasures to the full, i.e., maintaining a "playboy type" lifestyle.
- When one starts comprehending the *anicca* nature, one's life WILL become simple.
- Even before one reaches the *Sotāpanna* stage, one will start feeling *nirāmisa sukha* due to lessened mental stress due to this simple lifestyle.

9. Of course, one can speed up the process of the *Sotāpanna* stage by giving up sensory pleasures. Those who take this path become *bhikkhus*. They voluntarily give up most sense pleasures, including sex.

- If one is to attain *jhāna*, one must at least SUPPRESS all sensual desires. For example, in "WebLink: suttacentral: *Tapussa Sutta* (AN 9.41)," "'*idha bhikkhu* ***vivicceva kāmehi vivicca akusalehi dhammehi*** *savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati*."
- That means one needs to have **all thoughts of sensory pleasures and *akusala kamma* removed from one's mind** when getting to a *jhāna*.
- That statement appears in every *sutta* describing *jhāna*.

The Wider WorldView

10. Buddha's teachings are more of a "previously unheard worldview" than a religion in the conventional sense; see "What is Unique in Buddha Dhamma?."

- According to the Buddha's "wider worldview," there are 31 realms in this world. **Suffering in those realms decreases as one goes from the lowest four realms (*apāyā*,) where the suffering is intense, to the human realm (where suffering and happiness co-exist). There is increasingly more happiness (or less stress) in the six *Deva* and 20 *Brahma* realms.** However, those existences also have finite lifetimes.
- The peaceful feeling one experiences in a *jhāna* is the same sensory experience by *Brahmā* in the corresponding realms. But getting to *jhāna* has nothing to do with getting to *magga phala*, even though *jhāna* can provide a better mindset for insight meditation.
- None of those realms can provide permanent happiness because a lifetime in any realm is finite. Even though the *Brahma* realms have very long lifetimes, one would eventually die and be reborn in any realm.
- If one's goal is permanent happiness, one must eventually reach the *Arahant* stage of *Nibbāna*. However, if one can reach the *Sotāpanna* stage, one is guaranteed to reach the *Arahant* stage within a few subsequent births.

Difference With Other World Religions

11. That is the main difference between Buddha Dhamma and other religions. Christianity and Islam promise permanent happiness in *Deva* realms (meeting the Creator God), and Hinduism promises lasting happiness in a *Brahma* realm.

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- But the Buddha taught that nothing in this world is permanent. That holds for living beings and inert things in the whole universe.
- Scientists (including Einstein) believed as recently as 100 years ago that the universe is in a "steady state." Now science has accepted that everything in our world is in constant flux. See "Aggañña Sutta Discussion – Introduction."
- Therefore, one born in any realm will die from there and be reborn in another realm.

There Is Nowhere in This World Where Suffering Is Absent (*Anicca* Nature)

12. The above sub-title summarizes the *anicca* nature of this world. One gets to the *Sotāpanna* stage by "seeing that." When one first realizes the *anicca* nature of this world, one can immediately see the dangers of doing the strong *dasa akusala*. That realization will make one's mind resistant to doing "*apāyagāmi* actions," i.e., those that make one eligible to be born in the four lowest realms (*apāyā*.)

- That understanding registers permanently in the mind of a *Sotāpanna* and is unbreakable. That is why he/she will never do such immoral deeds, no matter how tempting. Our minds (at the base level) operate like machines, yet we (humans) can take control. See "Mind Operates Like a Machine According to Nature's Laws."
- At that time, one will have faith in Buddha, *Dhamma*, and *Saṅgha* when one can see how valuable *Dhamma* is. Of course, the Buddha discovered that *Dhamma*. It can be conveyed accurately only by a Noble Person.
- That is the reason for "unbreakable faith," or "*aveccappasāda*" (*avecca pasāda*) in Buddha, *Dhamma*, and *Saṅgha*; see #4 of "Sotapatti Anga – The Four Qualities of a Sotāpanna."
- One is also said to have "*Ariyakānta sīla*" or "unbreakable moral conduct" as a *Sotāpanna*. That does not mean one will not do any of the *dasa akusala*. But one will never again do a *dasa akusala* with strong *kamma vipāka* bringing rebirth in the *apāyā*. A Sotāpanna has permanently removed such a mindset.

There Are Dangers in Craving for Sensory Pleasures

13. Finally, one may think that all one needs to do is get to the *Sotāpanna* stage. Because then one would be free from the *apāyā*. That is true. However, when one reaches the *Sotāpanna* stage, one will only SEE (with wisdom) the sufferings in the *kāma loka*, including the *Deva* realms. That is *Sammā Diṭṭhi*, or "correct view."

- **It is a good idea to focus on getting to the *Sotāpanna* stage first (and not worry about the higher stages.)**
- Still, one must start at least seeing the dangers of excessive sensory pleasures, even before the *Sotāpanna* stage. As stated in the WebLink: suttacentral: *Dhammika sutta* (Snp 2.14):
- *Abrahmacariyaṁ parivajjayeyya,*
  Aṅgārakāsuṁ jalitaṁva viññū;
  Asambhuṇanto pana brahmacariyaṁ,
  Parassa dāraṁ na atikkameyya.

Translated: A wise person would live a celibate life (avoiding sex), as one would avoid falling into a pit of fire. But if one is not yet at the stage of abstaining from sensory pleasures, one should refrain from **sexual misconduct**.

- Furthermore, sensual pleasures are not restricted to sex. Excessive attachment to ALL sensory pleasures comes under *kāmasukhallikānuyoga* in #8 above. Also, see "What is "Kāma"? It is not Just Sex" and "Craving for Pornography – How to Reduce the Tendency."

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Summary

14. It is not necessary (or prudent) to try to abstain from sensual pleasures in the beginning. **First, one must understand why and how such attachments lead to future suffering (in future rebirths).**

- Of course, that is impossible if one does not believe in rebirth. That is why learning the worldview of the Buddha is necessary. It is a "previously unheard worldview" ("*pubbe ananussutesu dhammesu*"), as the Buddha repeatedly stated in his first sermon, "WebLink: suttacentral *Dhammacakkappavattana Sutta* (SN 56.11)."
- Also see "What is Unique in Buddha Dhamma?" and "Basic Framework of Buddha Dhamma."
- When one starts understanding this "new teaching/worldview" (especially by comprehending ***Paṭicca Samuppāda*),** one will have confidence in the rebirth process and other doctrinal foundations like the validity of the laws of *kamma*.

4.6.2 Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi

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1. These days, it is customary to state that the Noble Eightfold Path consists of three steps: *sīla* (moral conduct), *samādhi* (Concentration), and *paññā* (wisdom). However, that sequence holds only for the **mundane Eightfold Path. It does not lead to *Nibbāna*** but only sets the conditions for entering the Noble Eightfold Path. However, this is where one should start.

- In this initial stage, one cultivates ***sīla*** by living a moral life by **making a determined effort** not to violate the five precepts; see "2. The Basics in Meditation."
- *Samādhi* is much more than concentration; see, "What is samādhi? – Three Kinds of Mindfulness." When one lives a moral life, one's mindset will gradually change to a calm state ("*sama*" + "*adhi*"), as explained in that post.
- With this calm mindset, one will be able to get rid of the ten types of *micchā diṭṭhi* ("Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage." Then one reaches **mundane *Sammā Diṭṭhi*** or the first level of wisdom.

2. One must follow the mundane Path before understanding *anicca*, *dukkha*, and *anatta*, and get into the Noble Path; see "Buddha Dhamma – In a Chart" and "What is Unique in Buddha Dhamma?." **Thus, there are three necessary steps to *Nibbāna*:**

- Follow the mundane Eightfold Path by living a moral life (*sīla*) to remove the ten types of *micchā diṭṭhi*. Those include not believing in *kamma vipāka*, rebirth, etc. One can then attain mundane *samādhi* and achieve the first level of wisdom (*paññā*): *sīla, samādhi, paññā*.
- Then start removing a DEEPER layer of *micchā diṭṭhi* (that this world can offer lasting happiness) by learning the CORRECT versions of *anicca*, *dukkha*, and *anatta* (*Tilakkhaṇa*).
- Once one grasps the basics of *Tilakkhaṇa*, one becomes a *Sotāpanna Anugāmi*. One then starts living with an **unbreakable *sīla*** to attain *Sammā samādhi* and the four stages of *Nibbāna* by following *paññā*, *sīla*, and *samādhi*.

3. The first level of wisdom, achieved in the mundane path, is called ***kammassakata Sammā diṭṭhi*:** understanding that one's actions, speech, and thoughts (*kāya*, *vacī*, and *mano saṅkhāra*) — one's *kamma* — WILL have consequences in the future, both in this life and in future lives.

- With *kammassakata sammā diṭṭhi*, one understands and accepts the fact that what we experience (*kamma vipāka*, good and bad) is due to our past *kamma*.

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- One understands that to encounter good *kamma vipāka* in the future (including future lives), one needs to **cultivate** GOOD *kamma* (i.e., good *mano*, *vacī*, and *kāya saṅkhāra*).
- Even more importantly, one starts **avoiding** strong BAD *kamma*. Thus, one begins to get rid of the coarse levels of *lobha*, *dosa*, and *moha*, which is the same as preventing *dasa akusala*.
- When one follows this "*sīla* step," one will begin to experience the early stages of *Nibbāna*, known as "cooling down"; see "Nirāmisa Sukha" and "How to Taste Nibbāna."

4. Some people think that if one kills animals without knowing that will have consequences, that will lead to *kamma vipāka.* That is not correct. "Intention to kill" must be there to bring *kamma vipāka*.

- There is no superhuman being who keeps track of what one is doing. **But when one intentionally kills an animal, one's mind knows that, and one's *viññāṇa* will adjust accordingly.** See "Viññāṇa – What It Really Means."
- The more one kills animals, the more the ***viññāṇa*** capable of killing will only grow. That will lead to a corresponding *bhava* in the *niraya* realm (hell), where similar suffering exists.
- Therefore, being ignorant of nature's laws is not an excuse. Not knowing it was unlawful will not be an excuse when one gets caught doing an illegal act.
- There is another type of action where one unintentionally kills animals. For example, we kill many insects every time we take a walk. That does not lead to any *kamma vipāka*.
- So, only those *saṅkhāra* (or more correctly *abhisaṅkhāra*) **done with intention** lead to viññāṇa (via "*saṅkhāra paccayā viññāṇa*"), and subsequently lead to births in different realms via "*viññāṇa paccayā nāmarūpa*," etc. to …"*bhava paccayā jāti.*"

5. Most people also think that *kamma vipāka* arises only due to bodily actions (via *kāya saṅkhāra.*) But physical movements, speech, and thoughts all contribute to *kamma*. It is the *cetanā* (intention) involved in thoughts, speech, and actions (i.e., *mano*, *vacī*, and *kāya saṅkhāra*) that is *kamma*. That is explained in the subsection, "Living Dhamma – Fundamentals."

- When one begins to comprehend the laws of *kamma* (the fact that causes lead to similar effects IF suitable conditions are present), one will gradually get to mundane *sammā samādhi*. Then one's ability to grasp more profound Dhamma concepts (*paññā*) will grow; see "Mundane Sammā Samādhi."
- One can stop future suffering only by eliminating the corresponding *abhisaṅkhāra*, i.e., "*saṅkhāra nirodho bhava (*and *jāti) nirodho*."
- But *saṅkhāra* can be only be stopped by removing *avijjā* since *saṅkhāra* are unavoidable as long as *avijjā* is there. "*Avijjā paccayā saṅkhārā*." That is why *Sammā Diṭṭhi* (understanding *Tilakkhaṇa*) is so important.
- One will have a good idea of how births in different realms are associated with different types of suffering. Furthermore, one would see how one's actions (*saṅkhāra*) lead to such births. I have summarized them in the table below.

Realm(s)	Level of Suffering	Causes	Generation/Stopping of *Saṅkhāra*
Niraya (Hell)	Incessant suffering	***Dosa***: Killing (especially humans), torture, rapes, etc	
Peta (Hungry Ghosts)	Starvation	***Lobha* or Excess greed** (may I get all, not others)	
Vinipatha Asura ['demons', titans, evil	Spend time aimlessly; mostly heavy bodies not	***Moha*** : Tina middha, vicikicchā (lazy, lacking	

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Realm(s)	Level of Suffering	Causes	Generation/Stopping of *Saṅkhāra*
ghosts]	movable	wisdom).	
Animal (***Tirisan***: "*tiri*" + "*saŋ*" or with all 3 causes)	Combinations of above three types	Combinations of *lobha*, *dosa*, *moha*	
Human (***Manussa***: "*mana*" + "*ussa*" or with advanced mind)	In between lower and higher realms	In between lower and higher realms	**Almost all *saṅkhāra* responsible births in all realms occur here.**
Deva (similar to human bodies, but much less dense)	Mostly no physical suffering and abundant sense pleasures (*kāma*). But there is mental stress.	Good *kamma vipāka* (done with *alobha*, *adosa*, *amoha*). Mental stress arises due to *kāma rāga*.	
Rūpāvacara Brahma (only *manomaya kāya*; cannot be even seen with a microscope)	Mental stress is much reduced. Mainly *jhānic* pleasures. *Vipariṇāma dukha* when close death.	Suppression of *kāma rāga* and cultivation of *rūpāvacara jhāna* (while in the human realm)	
Arūpāvacara Brahma (only *hadaya vatthu* and mind)	Only *arūpāvacara samāpatti*. *Vipariṇāma dukha* when close death.	Cultivation of *arūpāvacara samāpatti* (while in the human realm)	
Nibbāna	Permanent release from all suffering.	Elimination of all causes for existence, i.e., *rāgakkhaya*, *dosakkhaya*, *mohakkhaya*.	**Mostly attained in the human realm, but possible in higher realms, especially after the *Sotāpanna* stage.**

6. Now, it is clear how future suffering arises via one's actions, speech, and thoughts (*saṅkhāra*). It is also clear that suffering decreases, and "*nirāmisa sukha*" grows at successively higher realms.

- When one lives a sinful life and engages in *dasa akusala* like killing, raping, etc., one is likely to be reborn in the lowest four realms (*apāyā*) and face much suffering. Such actions involve *kāya*, *vacī*, and *mano saṅkhāra* with *lobha*, *dosa*, *moha*.
- One is likely to be born in *rūpa* or *arūpa Brahma loka* when one cultivates *jhānā* by even abandoning *kāma rāga* (at least temporarily).
- When one has reduced *lobha*, *dosa*, *moha* to *rāga*, *paṭigha*, *avijjā* (see, "Lobha, Dosa, Moha versus Rāga, Paṭigha, Avijjā") by following the mundane eightfold path, one is likely to be reborn in the human or *deva* realms. In these realms ,suffering is much less, and most remaining suffering is mental, especially in the *Deva* realms.

7. However, there is much suffering that we tend to ignore. *Saṅkhāra dukha* and *vipariṇāma dukha* belong to that category; see "Introduction – What is Suffering?" and the follow-up post.

- That suffering arises due to *kāma rāga*, i.e., craving (*upādāna*) for sense pleasures. Thus even if one is not engaged in *dasa akusala*, one would not be released from *kāma loka* as long as one has *kāma rāga*.
- At the next higher level in the *rūpa* and *arūpa* realms, *kāma rāga* is absent, and thus one enjoys *jhānic* pleasures.

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- Unlike sense pleasures, *jhānic* pleasures can be sustained for longer and are much more refined. However, that is still not permanent as the *Nibbānic* bliss is arrived by eliminating all suffering.

8. As humans, we can overcome suffering in the *kāma loka* during this life itself, by cultivating *jhānā*. That means being able to "temporarily live" in *rūpāvacara* or *arūpāvacara* realms.

- In some cases, one may gets to attain *rūpāvacara jhāna* and *arūpāvacara samāpatti* by either removing or suppressing *kāma rāga* and *paṭigha*. Of course, that is not possible if one engages in *dasa akusala*.
- There are Buddhist and non-Buddhist meditation techniques to achieve this. See, "Elephant in the Room 2 – Jhāna and Kasiṇa."
- If one develops *jhānā*, one will be born in *rūpa* or *arūpa* realms in the next birth. However, as we can see from the above table, any future births in those *rūpa* and *arūpa* realms are temporary. One could later be reborn in the *apāyā*.
- The only permanent solution to end all future suffering is to attain *Nibbāna*, as shown in the above table.

9. When one gets into mundane *sammā samādhi* by cultivating *sīla*, one can see the truth of the overall picture shown in the table above. At this stage – with this broader world picture — **one can take the second important step towards *Nibbāna* by comprehending the *Tilakkhaṇa*.** However, one needs to know the correct versions of *Tilakkhaṇa*; see "Anicca, Dukkha, Anatta."

- That is the *paññā* (wisdom) associated with the first path factor (*Sammā Diṭṭhi*) in the Noble Eightfold Path.
- One will then be able to comprehend the First Noble Truth about the suffering in this world, the *Dukkha Sacca*.

10. The Buddha's key message is that one cannot find permanent happiness anywhere among the 31 realms in this world. Any such temporary happiness would be minuscule compared to suffering in the *apāyā* and *kāma loka*. That is very hard to comprehend (no matter how well-educated one may be).

- This fundamental fact of nature is called *anicca*. It means that NOTHING in this world can bring a permanent state of happiness (and WILL only bring suffering). The only permanent state of happiness is *Nibbāna*.
- When one has the opposite perception of *nicca* and focuses on seeking long-term happiness in this world, one WILL face suffering (*dukha*) in the long run.
- Thus, eventually, one will become helpless in this rebirth process, which is the *anatta* nature.
- Those are the Three Characteristics of nature. See, "Anicca, Dukkha, Anatta." **Therefore, the crucial second step toward *Nibbāna* (permanent happiness) is to learn these critical characteristics of Nature from a true disciple of the Buddha.**

11. When one starts comprehending the *Tilakkhaṇa* to some extent, one becomes a *Sotāpanna Anugāmi* and enters the Noble Path; see, "Sotāpanna Anugāmi and a Sotāpanna."

- In this third and last step towards *Nibbāna*, one starts with a NEW mindset about this world's real nature. One can see that unimaginable suffering in the future if one does immoral things to get sensual pleasure.
- **Thus one starts to understand the First Noble Truth or the *Dukkha Sacca***: There is unimaginable suffering in this world of 31 realms. At this initial stage, it is hard to see the dangers/suffering in the human and *deva* realms. But if one has comprehended the fact that *apāyā* (four lower realms) must exist for the laws of *kamma* to work, then one can see the unimaginable suffering in the *apāyā*.
- **The Buddha said one would simultaneously understand the other three Noble Truths when one understands the First Noble Truth.** One will see that *lobha*, *dosa*, and *moha* are the origins of that

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suffering (*Samudaya Sacca*). That one needs to remove those causes (*Nirodha Sacca*). And, the way to accomplish that is to follow the Noble Eightfold Path (*Magga Sacca*).

12. **This understanding becomes permanent forever (through future lives) when one attains the *Sotāpanna* stage.** From that point onward, one will NOT be CAPABLE of doing a *kamma* that could make one eligible for rebirth in the *apāyā*. Thus, one will be free from the worst suffering in the future.

- The post, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmī Citta," explains how Nature enforces the laws of *kamma*.
- One's mind will automatically reject any *apāyagāmī* action, even on an impulse.

13. **Understanding *Paṭicca Samuppāda* is critical.** It explains how future *bhava* (existences) arise due to how one thinks, speaks, and acts (with *vacī* and *kāya saṅkhāra*). See "Saṅkhāra – What It Really Means" and "Correct Meaning of Vacī Saṅkhāra."

- If one can hurt and kill others, one is making conditions to face similar situations in the *niraya*.
- If one has excessive greed and is willing to hurt others for pleasure, one could be born a *peta* (hungry ghost).
- Those who are lazy and depend on others cultivate *asura saṅkhāra*. That leads to *asura viññāṇa* and thus gives rise to an *asura* existence.
- If one can think, speak, and act like an animal, one is cultivating animal *saṅkhāra*. Thus one could be born into an animal existence.

14. At this stage, one starts living by the ***ariyakanta sīla***. This sīla is different from the *sīla* in the first step. [***ariyakanta*** :[adj.] agreeable to the Ariyas. ***kanta*** : [adj.] pleasant; lovely; agreeable. (m.), the beloved one; husband. (pp. of *kamati*), gone; entered into.]

- In the first type of *sīla*, one forcefully avoided doing *pāpa kamma* or immoral acts. But there could have been occasions where one "could not help breaking the *sīla*" because the temptations were too strong.
- However, this new ***ariyakanta sīla* is unbreakable,** no matter how intense the temptation is. One's mind has grasped that it is NOT WORTH to commit *apāyagāmī* actions. That is regardless of how much wealth or pleasures they could bring. [***apāyagāmī*** : [adj.] going or conveying to the state of misery.]
- For example, it is not worthwhile to make a lot of money by killing animals or fish, selling drugs that can harm others, lying, bribing, etc.
- At this stage, one could still have cravings for sensual pleasures. Thus one could live an everyday married life, i.e., "moral living."

15. It is unnecessary to attain any *jhāna* to get to the *Sotāpanna* stage. These days there is too much emphasis on *jhāna*.

- **One must realize that *rūpāvacara* and *arūpāvacara jhāna* are sensory experiences in the *rūpa* and *arūpa* realms.** Therefore, such experiences belong to "this world" of 31 realms.
- The Buddha stated that any of his lay disciples with the *Sotāpanna* stage is million times well-off than a *yogi* who had attained all *jhānā* and all *abhiññā* powers.
- While those *jhānā* and *abhiññā* powers last only during this life, a *Sotāpanna* is freed from the *apāyā* FOREVER.
- However, understanding *jhānā* is important since it confirms the Buddha's broader worldview in the above table. There are many in the world today who can experience *jhānā*.
- But some people mistakenly believe that *jhānā* are necessary to attain *magga phala*. But as the above table shows, *jhānā* are still part of "this world" and can be achieved even by following "non-Buddhist meditations." More details in "Elephants in the Room."

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4.6.3 Ye Dhammā Hetuppabhavā.. and Yam Kiñci Samudaya Dhammam..

August 16, 2018; Revised January 20, 2020; January 3, 2023

This post will analyze two famous key verses to show the interconnections among the Four Noble Truths, *Tilakkhaṇa*, *Paṭicca Samuppāda*, and the Noble Eightfold Path. These main concepts must be comprehended to benefit from Buddha's Dhamma.

Ye Dhammā Hetuppabhavā ...

Background

"Ye dhammā hetuppabhavā,
Tesaṁ hetuṁ tathāgato āha;
Tesañca yo nirodho,
Evaṁvādī mahāsamaṇo"

- From just hearing this verse uttered by Ven. Assaji, Upatissa (later Ven. Sāriputta) became a *Sotāpanna*. That is the fundamental concept of Buddha Dhamma and is explained in detail in the *Paṭicca Samuppāda*.
- The correct translation is the following. "Whatever *dhammā* (which are *kamma bīja*) that give rise to the rebirth process, causes for those to arise have been declared by the Buddha; he has also explained how those causes can be stopped from arising (and thus end the rebirth process)."
- First, let us briefly discuss how we arrive at this translation.

What Does "*Hetuppabhavā*" Mean?

1. "*Ye dhammā"* means "those *dhammā*." The compound word in the verse is *hetuppabhavā*: It is the combination of "*hetu*," "*pa*," and "*bhava*," which respectively mean causes, repeated, and existence. The combination rhymes as *hetuppabhavā*, in the same way, that *dhamma cakka pavattana* rhymes as "*dhammacakkappavattana*."

- Note that "*pa*" (meaning repeated) and "*bhava*" combine to rhyme as "*pab**b**havā*" with an additional "**b**."
- So, *hetuppabhavā* means "causes leading to repeated birth or causes to sustain the rebirth process."
- Note that both words *hetuppabhavā* and *pabhassara* have the words "*pa*" and "*bha*" embedded in them; see, "Pabhassara Citta, Radiant Mind, and Bhavaṅga."
- So, "ye *dhammā hetuppabhavā*" means "those *dhammā* that sustain the rebirth process or *saṁsāra*."

Tesaṁ and *Tesañca* Both Have "*Saŋ*"

2. *Tesaṁ* is "*te*" + "*saŋ*" or three "*saŋ*" of *lobha*, *dosa*, *moha.* These are those *hetu* or causes.

- Even though there are six root causes, they all can be eliminated by eliminating just three (*lobha*, *dosa*, *moha*); see, "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."
- Of course, "*saŋ*" are the defilements responsible for the rebirth process for anyone, which are *dasa akusala*; see, "Saŋ."
- Again, "*te*" and "*saŋ*" combine to rhyme as "*tesaṁ*."
- So, "*Tesaṁ hetuṁ tathāgato āha*" means "The Buddha has declared what those three causes are."

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3. The next part, "*Tesañca yo nirodho*" or "*Te saṁ ca yo nirodho*" has the second complex keyword of *nirodha*, which comes from "*nir*" + "*udaya*," where "*nir*" means stop and "*udaya*" means "arise." [*te* + *saṁ* + *ca* = *tesañca*]

- Thus *nirodha* means to stop something from arising; see, "Nirodha and Vaya – Two Different Concepts."
- The easiest way to understand *nirodha* is to see that a plant can be stopped from arising (i.e., coming into being) by destroying the seed. Put in the real context of the word *nirodha*, a plant's coming into being can be stopped by **stopping the creation of that seed.**
- In the same way, a future existence (*bhava*) can be stopped by stopping the formation of the corresponding *viññāṇa* (*kamma bīja*), **i.e., *bhava nirodha* is achieved by *viññāṇa nirodha.***

How Is *Viññāṇa Nirodha* Realized?

4. By going backward further in PS, *viññāṇa nirodha* in turn is done by (*abhi*)*saṅkhāra nirodha*; see below too. Of course, *abhisaṅkhāra nirodha* cannot be done by sheer willpower. One must cultivate *paññā* (wisdom) and get rid of *avijjā*. That requires comprehending *Tilakkhaṇa* or the futility of clinging to this suffering-filled world of 31 realms that will make one helpless in the end (especially when born in the four lowest realms or *apāyā*).

- We can thus see that *viññāṇa nirodha* leads to the stopping of initiation of ***Akusala-Mūla Paṭicca Samuppāda*** (PS) cycles starting at the "*avijjā paccayā saṅkhāra*" step.

5. Now it is clear what is meant by "*tesañca (te saṁ ca) yo nirodho, evaṁvādī mahāsamaṇo*." The Buddha (*mahāsamaṇo*) has explained how those defilements can be stopped from arising."

- *Viññāṇa nirodha* is achieved via stopping *abhisaṅkhāra* or — **to put in a practical statement — by abstaining from all *dasa akusala*.** That involves the three *akusala* done by the body (via *kāya saṅkhāra*), four *akusala* by the speech and defiled conscious thoughts (via *vacī saṅkhāra*), and three *akusala* by the mind (via *mano saṅkhāra*).
- It is essential to understand what is meant by keywords like *saṅkhāra* and *viññāṇa*; see, "Mental Aggregates."
- It is essential to realize that conscious thoughts are also *vacī saṅkhāra*; see, "Correct Meaning of Vacī Saṅkhāra." It is not just immoral speech and deeds that matter, but immoral "daydreaming" counts too.

6. The way to achieve *viññāṇa nirodha* is, of course, the Noble Eightfold Path. When one follows the Noble Path, one's *avijjā* will be removed and thus no more initiations of PS cycles, i.e., no more suffering (there will not be "*jāti paccayā jarā, marana, soka,..*).

- In the WebLink: suttacentral: Petakopadesa, this verse expresses the *four* Noble Truths (*cattāri ariyasaccāni*), and we can now see why.

Yaṁ Kiñci Samudaya Dhammaṁ..

Introduction

7. The second related verse **"*yaṁ kiñci samudaya dhammaṁ sabbaṁ taṁ nirodha dhammaṁ*"** is in the Dhammacakkappavattana Sutta (SN 56.11); see, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN56.11)." [*kiŋ* + *ci* = *kiñci* ; ***kiṁ* or *kiŋ*** :[rel. or inter. pron.] what? ***ci*** : *cid*, indecl. an indefinite interrogative particle. *koci* [whoever] , *kiñci* [whatever] , *kadāci* [whenever] , *kuhiñci* [wherever] . cf. *ca*, *cana*, *ce*.]

- **Translated:** "If there are *dhammā* that give rise to suffering (i.e., any *samudaya dhammā*), all such *dhammā* can be stopped from arising (via the Noble Eightfold Path)." [*samudaya* = *saŋ* + *udaya* = rise of *saŋ* (that leads to suffering)]

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- "*yaṁ kiñci samudaya dhammaṁ*" means "any *dhammā* that eventually leads to suffering. And, "*sabbaṁ taṁ nirodha dhammaṁ*" means "all such *dhammā"* are *nirodha dhammā,* i.e., they can be stopped from arising.

Here *Viññāṇa* Is "Defiled Consciousness"

8. But we need to get the idea embedded in this verse, instead of just translating word-by-word.

- From what we have learned so far, we know that *samudaya dhamma* (or *kamma bīja*) is created by *viññāṇa*, for which the best translation is "**defiled consciousness**."
- *Viññāṇa*, in turn, arises due to our own (*abhi*) *saṅkhāra*. And the reason that we do *abhisaṅkhāra* is that we are ignorant of the *anicca* nature, i.e., we have *avijjā*.
- That is what the *Paṭicca Samuppāda* states: "*avijjā paccayā saṅkhāra, saṅkhāra paccayā viññāṇa, viññāṇa paccayā nāmarūpa*," leading to "*upādāna paccayā bhava, bhava paccayā jāti*," which ends up in the whole mass of suffering: "*jāti paccayā jarā*, *maraṇa*,…"

9. So, again we can see that *samudaya dhamma* arises with defiled *viññāṇa* that occur due to *abhisaṅkhāra* done with *avijjā*!

- If we do not cultivate such defiled *viññāṇa* via *abhisaṅkhāra* (i.e., if we stop doing *dasa akusala*), then we will not end up with births leading to all types of suffering. Those are *jarā* (old age), *maraṇa* (death), *soka* (unhappiness), *parideva* (long lasting state of unhappiness where *soka* keeps bubbling up), *dukkha* (physical injuries, diseases, etc.), *domanassa* (long bouts of depression), *upāsāya* (extreme distress where can faint or generates suicidal thoughts)."
- Those sufferings described above are mainly for the human realm. It will be much worse if one is born in the four lowest realms with unimaginable suffering.

Kamma Vipāka Are Not Deterministic

In the above, we have discussed how to stop the formation of *kamma bīja*. But what about that *kamma bīja* that we have already piled up during this life and from previous lives? Will not they bring *vipāka* and initiate new *bhava* and *jāti* filled with suffering?

10. Understanding that one gets a "second chance." *Kamma vipāka* are not deterministic, i.e., ***kamma bīja* cannot automatically bring *vipāka***.

- In an *uppatti* [rebirth] PS cycle, we saw that *kamma bīja* form with the first two steps in the PS cycle: "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*." This *viññāṇa* is called a *kamma viññāṇa*.
- But when *kamma bīja* try to bring back corresponding *vipāka* at a FUTURE time, they are brought back as *vipāka viññāṇa*. That means the mind is exposed to a "sign" called a "*nimitta*" that corresponds to the same *kamma* done to make that *kamma bīja*.

11. So, it is essential to realize that in an *uppatti* PS cycle, the "*viññāṇa paccayā nāmarūpa*" step starts much later, may be even in future life.

An Example

12. We can explain that with an example. Suppose person X kills another human being in this life. That involves a lot of *mano, vacī*, and *kāya abhisaṅkhāra* and all of those contribute to a defiled mindset (*viññāṇa*) that led to a *kamma bīja* which got the most contribution at the moment of killing via a *kāya abhisaṅkhāra*.

- Now, that *kamma bīja* will be there waiting to bring its *vipāka* at a later time.

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- Suppose X dies a few years later, but he has more *kammic* energy for this human *bhava* left. In that case, that *kamma bīja* cannot bring *vipāka*. He will leave a dead body as a *gandhabba* and wait for a suitable womb.
- However, *if X had killed one of his parents, that would be an ānantariya kamma*, and that *kamma bīja* will bring its *vipāka* at the end of this life.

13. In either case, the "*viññāṇa paccayā nāmarūpa*" step will start the rest of the PS cycle leading to a new *bhava* (let us say in the *niraya*) in the following way.

- So, X is now on his deathbed, whether in this life or a future life as a human. Just before the dying moment, that *kamma bīja* will bring a sign (called *nimitta*) of that *kamma* to X's mind. It could be a scene from that killing event or a scene from the *niraya* where he is about to be born.
- Since he had done this act with intention, that mindset would come back, and he will have that defiled mindset (*viññāṇa*) responsible for the killing. Then he will have that *nimitta* come in, and this is the "*nāmarūpa*" that comes to his mind at that time: "*viññāṇa paccayā nāmarūpa*."

14. All his six sense faculties will transform according to that sign or *nimitta*: "*nāmarūpa paccayā saḷāyatana*." Of course, the *nimitta* will come through only one, let us say like a picture from that killing event or a sound.

- His mind will now make contact (*saḷāyatana paccayā phassa*) just as in any sense event, and that leads to "*phassa paccayā vedanā*," i.e., now he is about to re-enact the crime in his mind, starting at the "*vedanā paccayā taṇhā*" step.

The Difference For a *Sotāpanna*

15. But a critical point in these steps occur at the "*vedanā paccayā taṇhā*," "*taṇhā paccayā upādāna*" steps. When one gets that *nimitta* of birth in the *niraya* that appears at the moment of death, one WILL NOT grasp it if one has attained the *Sotāpanna* stage.

- A *Sotāpanna*'s mind has grasped the truth of the "*anicca* nature" and has a higher level of *paññā* (wisdom), so it WILL NOT grasp that *nimitta*. That is why Aṅgulimāla was able to attain *Arahanthood*, even after killing almost 1000 people. That past *kamma bīja* did not get to germinate.

16. Therefore, that *nimitta* will be ineffective if X had become a *Sotāpanna* in the intervening time, and a different (good or bad) next in line will appear. The process will continue until suitable new *bhava* is grasped at the "*upādāna paccayā bhava*" step.

- That is how a *Sotāpanna* avoids "*apāyagāmi kamma bīja*" from bringing their *vipāka*.
- Of course, if X had not attained the *Sotāpanna* stage, he would have been born in a *niraya*.

Further Reading

17. *Kamma viññāṇa* are discussed in detail in: "Kamma Viññāṇa – Link Between Mind and Matter."

- The process of how past *kamma* try to bring *vipāka* with *vipāka viññāṇa* is discussed in detail in "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."
- Of course, one needs to understand what is meant by all these terms (*vedanā*, *taṇhā*, *upādāna*, etc.) to understand these processes; see, "Mental Aggregates."
- If one can truly comprehend this post, one could get to the *Sotāpanna* stage, because this is seeing the "way to *Nibbāna*," i.e., permanently stopping future suffering. That is about getting to *lokuttara Sammā Diṭṭhi*. [***lokuttara*** : [adj.] super-mundane; transcendental.]

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4.7 Samādhi, Jhāna (Dhyāna), Magga Phala

- Samādhi, Jhāna, Magga Phala – Introduction
- Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra
- Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)
- Ascendance to Nibbāna via Jhāna (Dhyāna)
- Paññāvimutti – Arahanthood without Jhāna
- Mundane versus Supramundane Jhāna
- Nirodha Samāpatti, Phala Samāpatti, Jhāna, and Jhāna Samāpatti

[**Dhyāna** is a sanskrit word while **Jhāna** is a Pāli word.]

4.7.1 Samādhi, Jhāna, Magga Phala – Introduction

October 12, 2017; revised April 28, 2018; September 13, 2018; February 11. 2020; June 26, 2022; rewritten February 1, 2023

Introduction

1. Many people have recently attained *magga phala* (with or without *jhāna*) worldwide. We are indebted to the late Waharaka *Thero* for this great awakening through his correct interpretations of Buddha's teachings. Many work tirelessly to make those interpretations available to others; see, "Parinibbāna of Waharaka Thero."

- Over the years, I have seen some critical issues related to *jhāna* and *magga phala* discussed at many online forums, without reaching a definitive conclusion. I hope this series of posts will be of use to bring more clarity.
- I will create a consistent picture based solely on material from the *Tipiṭaka*. One common problem I see in online forums is that many people put *Tipiṭaka* on the same footing as commentaries (such as *Visuddhimagga*) written much later by people (non-*Ariyā*) like Buddhaghosa or Nagarjuna. That leads to confusion because those accounts have many contradictions with the *Tipiṭaka*.
- These posts are supposed to be read in the given sequence. Please read carefully at a quiet time.

What Is *Samādhi*?

2. *Samādhi* ("*sama*" + "*adhi*" where "*sama*" means "same" and "*adhi*" means "dominance.") For example, if someone thinks, speaks, and acts like a thief, they will get to the mindset that is the same as that of a thief, i.e., they will have a *samādhi* (or mindset) the same as that of a "thief." In formal meditation, if one contemplates the benefits of morals and the dangers of immoral, they will get in a "moral *samādhi*" compatible with such thoughts.

- A good analogy is the following. We become restless if our environment becomes too hot. Then we try to find a way to cool ourselves. We get very uncomfortable if we are in a "too cold" environment also. Then we try to be warm by turning on a heater or wrapping ourselves with blankets.
- However, if the room temperature is moderate and away from both those extremes, we feel comfortable. We feel contended.

3. The definition of *samādhi* is more restricted when we discuss that in the context of formal meditation or even living a moral life. Here *samādhi* is to get closer to "equilibrium." If we move away from the equilibrium, we will feel that physically, mentally, or both.

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- To be physically in equilibrium, our bodies need to be in equilibrium. For example, we become uncomfortable, if the environment is cold or hot. To reach equilibrium, we need to heat or cool the room we are in. If we are in a noisy environment, we like to move away from there, etc.
- The opposite of the Pāli word "*sama*" is "*visama*." When either the body or the mind gets "away from equilibrium" (meaning "*visama*"), we become uncomfortable.
- A greedy or angry mind is in a "*visama*" state and is away from *samādhi*.
- However, if the focus is a *dhamma* concept, the mind moves toward "equilibrium."
- This type of *samādhi* is essential to attain *Magga phala*. ***Jhāna* is a particular category of *samādhi*. It can be conducive but is not essential to get to *sammā samādhi*.**

Sammā Samādhi Are Two Types

4. *Sammā Samādhi* can be of many types. What is essential to attain *magga phala* is *lokuttara Sammā Samādhi*. As we have discussed before, there is mundane *sammā samādhi* that is reached by getting rid of the ten types of *micchā diṭṭhi*. Then there is *lokuttara Sammā Samādhi* that is reached by comprehending *Tilakkhaṇa* to some extent; see, "Buddha Dhamma – In a Chart."

- As discussed in the previous post, "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi," one gets to mundane *Sammā Samādhi* via "*Sīla*, *Samādhi*, *Paññā*." Then one can comprehend the *Tilakkhaṇa* and follow the Noble Path via "*Paññā*, *Sīla*, *Samādhi*," with *Sammā Diṭṭhi* taking the lead.
- There is nowhere in the *Tipiṭaka* that says one needs *jhāna* to attain *magga phala* or *Nibbāna*. See, "Samādhi, Jhāna (Dhyāna), Magga Phala."
- *Magga phala* means one is starting to break the bonds (*dasa saṁyojana*) to this world; see, "Dasa Saṁyojana – Bonds in Rebirth Process." One attains *magga phala* by getting into *lokuttara Sammā Samādhi* (*samādhi* to remove "*saŋ*": "*saŋ*" + "*mā*"; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

Jhāna and *Samāpatti*

5. *Jhānā* are mental states experienced by *Brahmas* in the 16 *rūpāvacara Brahma* realms. A human can reach those mental states by overcoming *akusala* and *kāma raga*. If only suppression of them happens, then those are *anariya* (mundane) *jhānā*; if those defilements (*anusaya*) are removed in attaining them, they are *Ariya* (supermundane) *jhānā* attained by those with *magga phala*. See "Mundane versus Supramundane Jhāna."

- There are only four *jhānic* states discussed in the *Tipiṭaka*. The first *jhāna* is split into two in the *Abhidhamma* analysis.
- The mental states above those *jhānic* states are called four higher (fifth through eighth) *jhānā* these days. Those are mental states of the *arūpāvacara* (formless) *Brahmas* in the four *arūpāvacara Brahma* realms. **In the *Tipiṭaka*, those "formless attainments" (*arūpa samāpattī*) are never called "*arūpa jhānā*."** This is a later designation, especially by Buddhaghosa.

6. For a human, getting to the first *jhāna* means (at least temporarily) transcending the *kāma loka*. Initially, that is only for a couple of thought moments (*citta*). Then the mind "gets back" to *citta vīthi* associated with the *kāma loka*. The "breakthrough" to *jhānic* states happens with the "*gotrabu citta*" (changing the "*gotra*" or the lineage). This is evident in an *Abhidhamma* analysis of *citta vīthi*; see "Citta Vīthi – Processing of Sense Inputs."

- Only with practice one lengthens the "time in the first *jhāna*." But the problem is identifying whether one has reached the *jhāna* stage. So, this may not be easy for someone who has not cultivated *jhāna* in previous lives. **Many misidentify various sensations as *jhānās*.**

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- As one lengthens the time in the first *jhāna*, one can start feeling those bodily experiences described in the *Sāmaññaphala Sutta*; see "Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)."
- When *jhānic citta vīthī* start running without falling back to *kāmāvacara citta vīthi*, one is in a *jhāna samāpatti*.
- The higher *arūpāvacara citta vīthī* always run continuously; thus, they are always *arūpāvacara samāpatti*.

Jhānā Are Not Necessary to Attain *Magga Phala*

7. **April 28, 2018**: I found a *desanā* by Waharaka *Thero* where he presents clear evidence that *jhāna* is not necessary to attain *magga phala* (It is of course in the Sinhala language):

WebLink: Download "Are Jhāna Required for Magga-Phala"

- The main point *Thero* makes is that if a *jhāna* were REQUIRED to attain the *Sotāpanna* stage, then that person WOULD NOT be reborn in the human realm, but in a *Brahma* realm corresponding to that *jhāna*.
- However, the *Tipiṭaka* asserts that King Bimbisara (a *Sotāpanna*) was reborn in a lower *Deva* realm. Another is that *Sakka*, the king of the *Tāvatiṁsā Devas*, became a *Sotāpanna* while listening to a discourse by the Buddha and was reborn as *Sakka* (i.e., he died and was reborn a moment later; he did not even realize that until Buddha told him.)
- One must be an *Anāgāmi* to attain the FIRST *Ariya jhāna* since *kāma raga* is eliminated even in the first *Ariya jhāna*. No sensual attraction can perturb one's mind if one has reached that. So, one can watch any X-rated movie, for example, without getting aroused. That is the ultimate test of attaining either the *Anāgāmi* stage or the first *Ariya jhāna;* of course, one can be an *Anāgāmi* without attaining any *jhāna*.

Attaining *Jhāna* Has Nothing to Do With *Nibbāna*

8. **In simple terms, *jhāna* are mental states in the 16 *rūpa* realms and the four *arūpa* realms.** Thus by definition, attaining *jhāna* has nothing to do with *Nibbāna*. This can be seen in "The 89 (121) Types of Citta."

Jhāna falls into two categories (*Ariya* and *anariya*) and — depending on the category — could be **an asset** or **hindrance**, as discussed in this section. The two categories are discussed in "Mundane versus Supramundane Jhāna."

- As discussed in "31 Realms Associated with the Earth" those 20 realms lie above the realms of *kāma loka*. Those *rūpi* and *arūpi Brahmā* enjoy only ***jhānic* pleasures,** which are better than **sensual pleasures.**
- We all have been born in most of the 31 realms (except for the realms reserved for the *Anāgāmis*) uncountable times, **and thus had attained those *jhānic* states uncountable times in previous lives.**
- As we know, **sensual pleasures** are present only in *kāma loka* (human realm, six *deva* realms, and the animal realm).
- Humans can cultivate *jhāna* by suppressing (*anariya*) or removing (*Ariya*) the **craving for sensual pleasures (*kāma rāga*).** The *jhānic* experience is discussed in, "Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)."
- One could approach *Nibbāna* via *Ariya* or *anariya jhāna*; see, "Ascendance to Nibbāna via Jhāna (Dhyāna)."

Difference Between *Ariya* and *Anariya Jhāna*

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9. If those *Brahmā* are born there via cultivating mundane *jhāna*, then *kāma rāga* remains with them as *anusaya* (which means deeply hidden). So, when they die and are reborn in the lower realms, *kāma rāga* re-surface. The suppression is only during the time they live as *Brahmā* in those higher realms.

- In the same way, those humans who get into *jhānā* SUPPRESSING *kāma rāga* can lose the ability to get into *jhānā* even in this life. The best example from the *Tipiṭaka* is Devadatta, who developed not only *anariya* (mundane) *jhānā* but also *abhiññā* powers, and then lost all that and ended up in an *apāya*. Even though Devadatta was exposed to correct *Tilakkhaṇa* (the Buddha himself ordained him), he did not comprehend.
- The ability to get into *jhāna* is also related to our *gati* (pronounced "gathi"; our habits from past lives). Those who have cultivated mundane *jhānā* in relatively recent past lives can quickly get into mundane *jhāna* and stay in it for even hours.
- **However, if one gets into even the first *Ariya* (Supramundane) *jhāna*, one has essentially attained the *Anāgāmī* stage by removing *kāma rāga***; see, "Ascendance to Nibbāna via Jhāna (Dhyāna)."

Magga Phala Require *Sammā Samādhi*

10. ***Magga phala* (including the *Arahant* stage) can be reached via going through one of the *jhānic* states or without going through any *jhānic* state;** see "Pannāvimutti – Arahanthood without Jhāna" and "The 89 (121) Types of Citta."

- This is also discussed in "WebLink: suttacentral: *Paññāvimutta Sutta* (AN 9.44)" and "WebLink: suttacentral: *Susimaparibbājaka Sutta* (SN 12.70)."
- **Furthermore, a *Sotāpanna* may attain *anariya jhāna*** and be born in *Brahma* realms lying below the *Suddhāvāsa* realms reserved for the *Anāgāmis*. But they also do not return to *kāma loka*; see "Paṭhama Mettā Sutta." Of course, those who attain *anariya jhāna* without *magga phala* will come back to *kāma loka* and could be born in the *apāyā* subsequently.

Further Details

11. More detailed information with references to *suttā* in the section "Samādhi, Jhāna (Dhyāna), Magga Phala.."

- There are another series of posts on *jhāna* (in simpler terms, without too many Pāli words) in an older section: "Power of the Human Mind." A new series with more details at "Elephant in the Room 2 – Jhāna and Kasiṇa."

4.7.2 Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra

March 7, 2019; revised December 3, 2019; July 27, 2022; August 29, 2022; March 25, 2023

Introduction

1. It is important to understand the meanings of *vitakka/vicāra, savitakka/savicāra*, and *avitakka/avicāra*. I see many discussions on discussion forums without reaching a satisfactory conclusion, and most *sutta* translations are incorrect. In particular, *savitakka* and *savicāra* are incorrectly translated as "with *vitakka* and *vicāra*."

- As always, one MUST start with the basics. Trying to extract the meanings of such keywords from deep *suttā* is counter-productive.
- We need to start with the basic definitions. Then the meanings of verses in deeper *suttā* CAN BE figured out using those basic definitions. I have seen that this method ALWAYS works within the *Tipiṭaka*.

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- Please comment on the discussion forum if someone can point out a *sutta* in the *Tipiṭaka* that is inconsistent with this post.
- Possible inconsistencies MAY arise if one tries to make them compatible with late commentaries like the *Visuddhimagga*.

What Are *Vitakka* and *Vicāra*?

2. For the words ***takka, vitakka, vicāra*** (තර්ක විතර්ක විචාර in Sinhala), the closest English words could be **further/counter analysis, investigate in depth** (based on one's views.) They are the same as ***vacī saṅkhāra* ("talking to oneself") or *saṅkappa***.

- All those words describe conscious thinking about a thought object (*ārammaṇa*). One either silently "talks to oneself" or speaks out while analyzing the situation. [***takka*** :[m.] thought; reasoning; logic. (nt.), butter-milk. ***vitakka*** :[m.] reflection; thought. ***vicāra*** :[m.] investigation; management; planning; discursive thinking.]

A clear explanation is given in *Abhidhamma*, in the discussion on *kāma dhātu, byāpāda dhātu, vihiṁsā dhātu, nekkhamma dhātu, abyāpāda dhātu, avihiṁsā dhātu*, in the following section: "WebLink: suttacentral: Dhātuvibhaṅga." [***avihiṁsa*** : (Avihesa) (f.) [*a + vihiṁsā*] absence of cruelty, mercy, humanity, friendliness, love.]

- For example, "*Tattha katamā **kāma dhātu**? Kāmapaṭisaṁyutto **takko vitakko saṅkappo** appanā byappanā cetaso abhiniropanā **micchāsaṅkappo**—ayaṁ vuccati kāma dhātu.*"

Translated: "What is the **element of *kāma* (indulgence in sensual thoughts)**? **Analysis/investigations** of sensual objects lead to **establishing wrong thinking**. That is the element of desire/indulgence." In other words, when one constantly generates such sensual (*kāmapaṭisaṁyutto*) thoughts, the ***kāma* element (related to *kāma rāga*)** builds up.

- Similar explanations can be found elsewhere. The "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)" states, "***Saṅkappa rāgo purisassa kāmo**, Nete kāmā yāni citrāni loke..*".

Translated: "A person's *kāma* is getting attached and thinking about (*saṅkappa rāga*) those pleasing things in this world (*citrāni loke*). Those beautiful things in the world are not *kāma.*"

3. The opposite, **element of *nekkhamma*** is defined as: "*Tattha katamā nekkhammadhātu? Nekkhammapaṭisaṁyutto **takko vitakko**, **saṅkappa**, ... pe ... **sammā saṅkappo**—ayaṁ vuccati "nekkhamma dhātu.*"

- **Translated:** "what is the **element of renunciation sensual thoughts**? **Analysis/investigations** of renunciation of sensual objects lead to establishing **correct views (leading to the removal of defilements)**. This is called the element of renunciation." In other words, when one constantly generates such thoughts, ***kāma rāga*** is diminished.
- Similarly for *byāpāda dhātu* (angry /hateful), *vihiṁsā dhātu* (cruel,) and the opposites *abyāpāda* (kind) *dhātu, avihiṁsā* (compassionate) *dhātu*. [***vihiṁsā*** : [f.] (& adj. °a) [abstr. fr. *vi+hiṁs*, to injure] hurting, injuring, cruelty, injury. ***hiṁsā*** : [f.] [Vedic *hiṁsā*] injury, killing.]
- It is essential to see the connection between *vacī saṅkhāra* ("talking to oneself") and *saṅkappa* (as in *Sammā Saṅkappa*.) A second version of *vacī saṅkhāra* involves "speaking out." See "Correct Meaning of Vacī Saṅkhāra."

Vacī Saṅkhāra Are *Saṅkappa* (Conscious Thoughts)

4. We can now see that *kāma* (*abhijjhā*) *saṅkappa*, *byāpāda (or vyāpāda) saṅkappa, vihiṁsā saṅkappa* are all "bad" *vacī saṅkhāra*. They associate with greed, hate, and ignorance.

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- Their opposites are associated with *Sammā Saṅkappa*: *nekkhamma* (renunciation of sensuality,) *abyāpāda* (renunciation of anger,) and *avihiṁsā* (renunciation of cruelty) *saṅkappa*. [***nekkhamma*** : [nt.] giving up the world; renunciation.]
- Note that *Sammā Saṅkappa* comes next to *Sammā Diṭṭhi* in the Noble Eightfold Path. Therefore, we can see the importance of *vacī saṅkhāra*.

5. Now, we can also see the connection to *vacī saṅkhāra* as defined clearly in the "WebLink: suttacentral: *Cūlavedalla Sutta* (MN 44)": .." *vitakka vicārā vacī saṅkhāro*" OR "*vacī saṅkhāra* are *vitakka vicārā*."

- ***Vacī saṅkhāra*** means "conscious thoughts that we silently generate" and those thoughts that lead to the speech by moving the lips, tongue, etc. Hateful or greedy speech is due to *apuññābhi vacī saṅkhāra*. Thinking about a *Dhamma* concept is a *puññābhi vacī saṅkhāra*; see "Correct Meaning of Vacī Saṅkhāra."

Vacī Saṅkhāra (*Vitakka Vicārā*) Are *Saṅkappa*

6. Another important *sutta* where this is discussed is "WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117)":

"*Katamo ca, bhikkhave, sammā saṅkappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato* ***takko vitakko saṅkappo*** *appanā byappanā cetaso abhiniropanā* ***vacī saṅkhāro***—*ayaṁ, bhikkhave, sammā saṅkappo ariyo anāsavo lokuttaro maggaṅgo..*"

- **Translated:** "And what, *bhikkhus*, is ***Sammā Saṅkappa*** that is Noble, without *āsava*, supramundane, a factor of the Noble Path? Those are Noble thoughts (*ariyacittassa*) that are devoid of cravings (*anāsava cittassa*) and belong to the Noble Path (*ariyamaggasamaṅgino ariyamaggaṁ bhāvayato*) with analysis investigations (***takko vitakko saṅkappo***): that is *Sammā Saṅkappa* that is Noble, a factor of the Noble Path."

Vitakka is Usually Reserved for "Bad *Saṅkappa*"

7. "WebLink: suttacentral: *Akusala Vitakka Sutta* (SN 9.11)" provides one example: "*Tena kho pana samayena so bhikkhu divāvihāragato* ***pāpake akusale vitakke*** *vitakketi, seyyathidaṁ*—***kāma vitakkaṁ, byāpāda vitakkaṁ, vihiṁsā vitakkaṁ.***"

- **Meaning:** "That *bhikkhu* engaged in generating **highly immoral (*pāpa*) and *akusala vitakka*** during his resting time – they were **sensual, ill-will, and cruel thoughts**. [***pāpake akusale vitakke vitakkeyyātha, seyyathidaṁ— kāma vitakkaṁ, byāpāda vitakkaṁ, vihiṁsā vitakkaṁ***.]
- Another verse in the same *sutta*: "*Ayoniso manasikārā, so* ***vitakkehi*** *khajjasi..*" or "with the wrong mindset (*ayoniso manasikāra*), he is burdened with such defiled thoughts."

8. Succinct explanations can also be found in the "WebLink: suttacentral: *Vitakka Sutta* (SN 56.7)."

Following is the basic idea of the whole *sutta*:

- "*Bhikkhus*, do not engage in evil unwholesome thoughts, which are: sensual thoughts, thoughts of ill will, thoughts of harming others (***pāpake akusale vitakke vitakkeyyātha, seyyathidaṁ— kāma vitakkaṁ, byāpāda vitakkaṁ, vihiṁsā vitakkaṁ***).
- For what reason? These thoughts, *bhikkhus*, are without **real substance** (*Nete, bhikkhave, vitakkā* ***attha****saṁhitā*), irrelevant to the fundamentals of the holy life, and do not lead to escape from the sense world, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*.
  When your mind starts such thoughts, *bhikkhus*, you should think: 'This will lead to suffering.'

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- Instead, you should think: 'These are the causes of suffering'; you should think: 'The way to the cessation of suffering by cultivating thoughts of renunciation and compassion." Such thoughts will lead to escape from the sense world, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to *Nibbāna*."

Vitakka/Vicāra and *Savitakka* and *Savicāra*

9. In many instances, the words ***vitakka*** and ***vicāra*** indicate "bad thoughts" or defiled thoughts.

- However, in some cases, they indicate "all kinds of thoughts, good or bad."
- Therefore, one must identify which meaning to use in the words' context. The above examples illustrate that point.

10. When one generates thoughts that specifically do not involve ***kāma rāga* or other *akusala*** — but the opposites (***nekkhamma/kusala***) — those are called ***savitakka*** and ***savicāra***.

- That is how one gets into *jhāna*: Eliminating (or suppressing) ***vitakka/vicāra*** and cultivating ***savitakka/savicāra***.

11. You can see that in any *sutta* that describes *jhāna*. For example, in "WebLink: suttacentral: *Tapussa Sutta* (AN 9.41)": "*..So kho ahaṁ, ānanda,* ***vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ*** *vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.*"

- **Translated:** "Ānanda, when one stays away from ***vitakka/vicāra*** with ***kāma rāga* and *akusala*** and cultivates ***savitakka/savicāra***, one will get into the first *jhāna*."
- However, *vitakka/vicāra* with *kāma rāga* and/or *akusala* may occasionally come to mind in the case of *anariya jhāna*.
- Also see "Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti."

Avitakka and *Avicāra*

12. **The absence of any "bad thoughts" is indicated by *avitakka, avicāra*.** In this case, one would only have *savitakka* and *savicāra* (good thoughts). That is possible with *Ariya jhāna*.

- This happens in the second *jhāna*, where only *savitakka/savicāra* remains.
- Therefore, it is essential to realize that *avitakka/avicāra* DOES NOT mean "without thoughts"; it just means the absence of sensual or immoral thoughts.

13. This is very clear at the end of the "WebLink: suttacentral: *Upakkilesa Sutta* (MN 128)": " *..So kho ahaṁ, anuruddhā, savitakkampi savicāraṁ samādhiṁ bhāvesiṁ, avitakkampi vicāramattaṁ samādhiṁ bhāvesiṁ, avitakkampi avicāraṁ samādhiṁ bhāvesiṁ, sappītikampi samādhiṁ bhāvesiṁ, nippītikampi samādhiṁ bhāvesiṁ, sātasahagatampi samādhiṁ bhāvesiṁ, upekkhāsahagatampi samādhiṁ bhāvesiṁ..*"

- **Translated:** "Anuruddha, I systematically cultivated the following *samādhi* in this order. *Savitakka savicāra samādhi, avitakka vicāramattaṁ samādhi* (absence of *vitakka* with a trace of *vicāra* left), *avitakka avicāra samādhi* (absence of *vitakka* and *vicāra*), *sappītikampi samādhi* (with *pīti* or joy), *nippītikampi samādhi* (absence of *pīti* or joy), *sātasahagatampi samādhi* (with only *sukha* left), and *upekkhāsahagata samādhi* (*sukha* also removed to be in the *upekkhā* state)."
- What the Buddha described above is getting to the first *jhāna* with *savitakka savicāra,* and then to the second *jhāna* with the absence of *vitakka* and *vicāra* (with *pīti* and *sukha*), the third jhāna with just *sukha* (joy removed), and the fourth *jhāna* with *sukha* also removed and with just *upekkhā*).

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- For a description of *Ariya jhāna* with *jhānaṅga* removed at each successive stage, see "WebLink: suttacentral: *Rahogata Sutta* (SN 36.11)," for example. [***jhānaṅga*** : 'constituents (or factors) of absorption'. ***aṅga*** : [nt.] 1. a constituent part; 2. a limb; 3. quality.]

Summary

14. *Saṅkhāra* is of different types, so it is necessary to get an idea of how to use these basic definitions of *vitakka/vicāra, savitakka/savicāra*, and *avitakka/avicāra* in terms of different types of *saṅkhāra*: *puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra*; see, "Correct Meaning of Vacī Saṅkhāra" and "Saṅkhāra – What It Really Means."

- Further details in the post, "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)."

15. Finally, the "WebLink: suttacentral: *Savitakkasavicara Sutta* (SN 43.3)" clearly states that *Nibbāna* is reached (*asaṅkhatagāmi maggo*) via the following sequence. *Savitakka savicāra samādhi, avitakka vicāramatta samādhi, avitakka avicāra samādhi.*

"*Katamo ca, bhikkhave, asaṅkhatagāmimaggo? Savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi—ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo.*"

4.7.3 Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)

March 2, 2019; revised January 3, 2021; revised #4 on February 14, 2022 February 1, 2023

Introduction

1. The Buddha clearly describes the *jhānic* experiences in the first four *jhāna* in the "WebLink: suttacentral: *Sāmaññaphala Sutta* (DN 2)."

- There are many conceptions about what it feels like to be in different *jhānic* states. Therefore, it is good to have a description by the Buddha to get a good idea about the experience.
- It is a long *sutta*, and I will provide the English translation for its relevant sections. The Pāli version can be found in the link above.

2. *Jhānic* experiences in *Ariya* and *anariya jhānā* may have some standard features since these *jhānā* correspond to mental states of *rūpāvacara Brahma* realms. However, the Buddha clearly stated that *anariya jhāna* are "burdened" and not as peaceful as *Ariya jhānā*; see, "Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti."

- To get into *jhāna*, one must transcend (elevate one's mindset above) the sensual realms (*kāma loka*).
- This means one's mind needs to be devoid of sensual thoughts (*kāma rāga*) and *dasa akusala* AND focused on renunciation and compassion (*savitakka/savicāra*). In any *sutta* describing the *jhānic* experience, there is this phrase: "*So **vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṁ savicāraṁ** vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati...*"
- **Translated: "Withdrawn from sensuality, withdrawn from *akusala* thoughts, and engaged in thoughts of renunciation and compassion**, he enters and remains in the first *jhāna*..."

Experience in the First *Jhāna*

3. "Withdrawn from sense pleasures, withdrawn from *akusala* thoughts, he enters and dwells in the first *jhāna*, which is accompanied by ***savitakka*** and ***savicāra*** (applied and sustained **moral** thoughts). His mind is filled with joy (*pīti*), and the whole body is suffused and filled with bodily happiness (*sukha*) born from withdrawal from sense pleasures (***kāma***) and ***akusala*** thoughts. This rapture and happiness suffuse his entire body. (It should be noted that ***vitakka/vicāra*** or ***kāma*** and ***akusala*** thoughts are not completely removed in the first *jhāna*).

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- "Great king, suppose a skilled bath attendant or his apprentice were to pour soap powder into a metal basin, sprinkle it with water, and knead it into a ball so that the ball of soap (used in those days) be pervaded by moisture, encompassed by moisture, suffused with moisture inside and out, yet would not trickle. Similarly, the great king, the *bhikkhu*, drenches, steeps, saturates, and suffuses his entire body with the rapture and happiness born of seclusion. **This, great king, is a visible fruit of a life abstaining from *kāma* and *akusala*.**

Experience in the Second *Jhāna*

4. "Further, great king, with the **removal of *vitakka*/*vicāra* (but *savitakka*/*savicāra* remain)**, the *bhikkhu* enters and dwells in the second *jhāna*, which is accompanied by internal confidence and unification of mind, is without sensual (*kāma*) or immoral (*akusala*) thoughts [*vitakka* and *vicāra*], and is filled with the rapture and happiness born of concentration. He drenches, steeps, saturates, and suffuses his body with this rapture and happiness born of concentration so that this rapture and happiness suffuse his entire body. See, "Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra."

- "Great king, suppose there was a deep lake whose waters rose from below. It would have no inlet for water from the east, west, north, or south, nor would it be refilled from time to time with showers of rain; yet a current of cool water, seeping through underground channels, would maintain the water level, so that the entire lake is filled to the brim. Similarly, the great king, the *bhikkhu*, drenches, steeps, saturates and suffuses his body with the rapture and happiness born of concentration so that his entire body is suffused with this rapture and happiness. This great king **is a visible fruit of a life abstaining from *kāma* and *akusala*.**

Experience in the Third *Jhāna*

5. "Further, great king, with the fading away of rapture (***pīti* or joy is lost**), the *bhikkhu* dwells in equanimity, mindful and comprehending, and experiences happiness with the body. Thus he enters and dwells in the third *jhāna*, of which the noble ones declare: 'He dwells happily with equanimity and mindfulness.' He drenches, steeps, saturates, and suffuses his body with this happiness free from rapture so that his entire body is suffused with this happiness.

- "Great king, suppose in a lotus pond there were blue, white, or red lotuses that have been born in the water, grow in the water, and never rise above the water, but flourish immersed in the water. From their tips to their roots, they would be drenched, steeped, saturated, and suffused with cool water, so that there would be no part of those lotuses not suffused with cool water. Similarly, the great king, the *bhikkhu*, drenches, steeps, saturates and suffuses his body with happiness free from rapture so that this happiness suffuses his entire body. This great king **is a visible fruit of a life abstaining from *kāma* and *akusala*.**

Experience in the Fourth *Jhāna*

6. "Further, great king, with the abandoning of bodily pleasure (***sukha***), the *bhikkhu* enters and dwells in the fourth *jhāna*, which is neither pleasant nor painful and contains mindfulness fully purified by equanimity. He sits suffusing his body with a pure bright mind so that there is no part of his entire body not suffused by a pure bright mind (**one's physical body no longer is felt, and only a "white light" is discerned; that white light is the only "*rūpa*" left to be cognized**).

- "Great king, suppose a man were to be sitting covered from the head down by a white cloth so that there would be no part of his entire body not suffused by the white cloth. In the same way, great king, the *bhikkhu* sits suffusing his body with a pure bright mind, so that there is no part of his entire body not suffused by a pure bright mind. This, too, **is a visible fruit of a life abstaining from *kāma* and *akusala*.**

The *sutta* now proceeds to describe what the *bhikkhu* could further accomplish.

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- "With his mind thus concentrated, purified, bright, unblemished, free from defects, pliant, malleable, steady, and attained to imperturbability, he directs and inclines it to knowledge and vision. He discerns: 'This body of mine is endowed with form, composed of the four primary elements, born from mother and father, nourished with rice and porridge, subject to inconstancy, rubbing, pressing, dissolution, and dispersion. And this consciousness of mine is supported here and bound up here.'
- In other words, the *bhikkhu* can now see the *ādīnava* (drawbacks) and the burden of carrying one's own physical body.

Essential Background to Attain *Jhāna*

7. *Sāmaññaphala Sutta* is an excellent *sutta* that also discusses **in detail** how one can set up the necessary background to attain *jhāna*.

- It is too long a *sutta* to be discussed in a post. One could read *Bhikkhu* Bodhi's English translation to get a good idea: "WebLink: PDF Download: The Sāmaññaphala Sutta." It is a pdf file that one can download.

8. Also note that while the abandonment of the ten types of *micchā diṭṭhi* is needed for even *anariya jhānā.*

- *Ariya jhānā* require a level of comprehension of *Tilakkhaṇa* also, and thus only *Ariyā* (Noble Persons) can attain them; see, "Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti."

Eventual Outcomes of *Ariya* and *Anariya Jhāna*

9. Both types of *jhāna* lead to rebirth in corresponding *Brahma* realms. However, those with *anariya jhāna* will return to the human realm at the end of their lifetime, and could subsequently be born in the *apāyā*.

- On the other hand, those who have cultivated *Ariya jhānā* will never come back to *kāma loka,* let alone *apāyā*. They will attain *Nibbāna* (*Arahanthood*) in *Brahma* realms.

10. This is clearly explained in the "WebLink: suttacentral: *Paṭhamanānākaraṇa Sutta* (AN 4.123)" and several other *suttā*.

For example, regarding those who have cultivated the first *anariya jhāna*: "*Idha, bhikkhave, ekacco puggalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati. So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati. Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjati. Brahmakāyikānaṁ, bhikkhave, devānaṁ kappo āyuppamāṇaṁ.* ***Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati****."*

- **Translated:** "An individual, withdrawn from *kāma rāga*, withdrawn *akusala*, enters and remains in the first *jhāna* filled with joy (*pīti*), and the whole body is suffused and filled with bodily happiness (*sukha*). If he does not lose the *jhāna* at death, he is born among the *Brahmakāyika devas*, who have a life span of an eon. **These normal humans (*puthujjano),* having used up all the life-span of those *devas*, may go to hell (*niraya*), to the animal realm, and the state of the hungry ghosts (*peta*).**"

On the other hand, those who have attained the first *Ariya jhāna*: " *Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati.*"

- **Translated:** "But a disciple of the Blessed One, having stayed there, attains *Nibbāna* from there."

11. The same is stated about those who have attained the second, third, and fourth *anariya jhāna*. None of them is free from the *apāyā*.

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- On the other hand, those who have cultivated *Ariya jhāna* attain *Nibbāna* from those corresponding *Brahma* realms.

12. This discussion about getting rid of (or at least suppressing) any sensual thoughts or *kāma rāga* may discourage those new to Buddha Dhamma.

- That should not be the case; see, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?" and "Starting on the Path Even without Belief in Rebirth."

4.7.4 Ascendance to Nibbāna via Jhāna (Dhyāna)

October 4, 2017; #14 revised on October 5, 2017; November 15, 2017; November 30, 2018 (including #8); October 9, 2022; November 11, 2022; October 31, 2023

Jhāna and *magga phala* are two separate entities, but they can be related.

1. There are four categories: One can attain *magga phala* without *jhāna*; one can attain (*anariya*) *jhāna* and not have *magga phala*; one can attain *magga phala* from any *anariya jhāna*; one can attain *magga phala* and then cultivate *Ariya jhāna.* To sort these out, one needs to understand the difference between *Ariya* (supramundane) and *anariya* (mundane) *jhāna* and whether (and how) they are related to *magga phala*.

- In a series of posts based on material from the *Tipiṭaka*, I will try to put together a consistent picture.
- Even before the Buddha, ancient *yogis* cultivated *jhāna* and attained what they believed to be ***cetovimutti*** (liberation via calming the mind). But the Buddha showed that such *cetovimutti* is temporary; one would not attain ***akuppā cetovimutti*** (true and unshakable liberation) until *Nibbāna* is realized; see, "Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti."

2. *Nibbāna* can be approached two ways via *jhāna*: (i) through any of the *rūpavacara anariya* (mundane) *jhāna*, (ii) first attaining the *Sotāpanna* stage and then through *Ariya* (supramundane) *jhāna*.

- Of course, there is another way to attain *Nibbāna*, without any *jhāna*, in ***paññāvimutti*** (liberation with wisdom); see below.
- If one takes the path via *Ariya jhāna*, one would attain unshakable/unbreakable *cetovimutti* (*akuppā cetovimutti*.) That is what the Buddha attained on the night of the Enlightenment. [***ubhato*** : [ind.] in both ways or sides; twofold.][It is also called 'unshakable deliverance of mind' (***akuppa-cetovimutti***)] [***akuppa*** : [adj.] steadfast; unshakable.]
- Those *yogis* who attain *cetovimutti* via *anariya jhāna* have not removed *avijjā anusaya*; that is why they are not liberated. Then they can be reborn in the *kāma loka*; see #4 below.

3. As the table below shows, the level of suffering decreases as one moves successively to higher realms.

- In the post "The Grand Unified Theory of Dhamma – Introduction," we described a model that consisted of 31 concentric "shells." The actuality is close to that analogy, with some additional features. I have compiled a summary of the 31 realms in the "31 Realms of Existence" table.
- From those posts, it is clear that as one goes from the *apāyā* through higher *kāma loka* to *rūpa loka* and finally to *arūpa loka*, attachments to "this world" get weaker AND actual suffering decreases too.
- **It seems that the highest *arūpa* realm is quite close to *Nibbāna*. In a way, it is — but technically, it is far away too.**

4. Today, many English texts incorrectly label the "higher *rūpāvacara samāpatti*" as the fifth through the eighth *jhāna*. In the *Tipiṭaka*, they are labeled as *ākāsānañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana*, and *nevasaññānāsaññāyatana* ***samāpatti***.

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- *Yogis* like Āḷāra Kālāma and Uddakarāmaputta, who had attained the highest *jhāna* and *arūpa samāpatti* at the time of the Buddha, believed that the highest *arūpāvacara* state was *Nibbāna* (or final release, *vimutti*). Indeed, at that highest realm of *Ne'va saññā nā saññā,* connection to "this world" is ALMOST cutoff, and one can experience the "highest bliss" that can be attained without realizing *Nibbāna*.
- The Buddha (or rather the *Bodhisattva*), who learned to attain those highest *jhānā* and *arūpa samāpatti* from those *yogis*, realized that all living beings had attained those states many times in the rebirth process, and that is not the end of suffering.
- He realized that until one completely removes all ten *saṁsāric* bonds (see, "Dasa Saṁyojana – Bonds in Rebirth Process"), one will never be free of ANY of the 31 realms. As discussed in that post, one SUCCESSIVELY and PERMANENTLY leaves the lowest realms (*apāyā*), higher *kāma loka* realms, and then *rūpa* and *arūpa* realms by breaking those bonds (*saṁyojana*) few at a time (by following the Noble Path).

5. However, one can TEMPORARILY enjoy the highest *arūpa* realms existence by cultivating even the corresponding MUNDANE *jhāna,* i.e., those attained without removing ANY *saṁyojana*.

- For example, while we live in this human realm we are not subjected to the harsh sufferings in the *apāyā*, and we can enjoy the sensory pleasures, mixed in with some suffering.
- In the same way, when one is born in the *rūpa* realms, one will not be subjected to the sufferings in the human realm, and the suffering is even less going from *rūpa* to *arūpa* realms.
- However, since no *saṁyojana* are broken, one can be reborn in any of the realms in the future (just like an average human can be born in the *apāyā* in the future).

6. The easiest way to understand *jhānic* and *arūpa samāpatti* states is to examine the properties of the *rūpa* and *arūpa* realms compared to those of the lower realms. The following table can be useful here.

Realm(s)	Level of Suffering	Causes	Generation/Stopping of Saṅkhāra
Niraya (Hell)	Incessant suffering	***Dosa***: Killing (especially humans), torture, rapes, etc	
Peta (Hungry Ghosts)	Starvation	***Lobha* or Excess greed** (may I get all, not others)	
Vinipāta Asura	Spend time aimlessly; mostly heavy bodies not movable	***Moha*** : *Thina middha*, *vicikicchā* (lazy, lacking wisdom).	
Animal (*Tirisan*: "*tiri*" + "*san*" or with all 3 causes)	Combinations of above three types	Combinations of *lobha*, *dosa*, *moha*	
Human (*Manussa*: "*mana*" + "*ussa*" or with advanced mind)	In between lower and higher realms	In between lower and higher realms	**Almost all *saṅkhāra* responsible births in all realms occur here.**
Deva (similar to human bodies, but much less dense)	Mostly no physical suffering and abundant sense pleasures (*kāma*). But there is mental stress.	Good *kamma vipāka* (done with *alobha*, *adosa*, *amoha*). Mental stress arises due to *kāma rāga*.	
Rūpāvacara Brahma (only *manomaya kāya*;	Mental stress is much reduced. Mainly	Suppression of *kāma rāga* and cultivation of	

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Realm(s)	Level of Suffering	Causes	Generation/Stopping of Saṅkhāra
cannot be even seen with a microscope)	*jhānic* pleasures. *Vipariṇāma dukha* when close death.	*rūpāvacara jhāna* (while in the human realm)	
Arūpāvacara Brahma (only *hadaya vatthu* and mind)	Only *arūpāvacara jhānic* pleasures. *Vipariṇāma dukha* when close death.	Cultivation of *arūpāvacara samāpatti* (while in the human realm)	
Nibbāna	Permanent release from all suffering.	Elimination of all causes for existence, i.e., *rāgakkhaya*, *dosakkhaya*, *mohakkhaya*.	**Mostly attained in the human realm, but possible in higher realms, especially after the *Sotāpanna* stage.**

7. If you look at any *sutta* describing ***Ariya jhāna***, it always starts with verse, "*..bhikkhu* ***vivicceva kāmehi vivicca akusalehi dhammehi*** *savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ* ***paṭhamaṁ jhānaṁ*** *upasampajja viharati..*"

We can see why the above table helps understand how one gets to *jhānā* by first **abstaining from *akusala kamma* (*vivicca akusalehi dhammehi*)** and then ***kāma rāga* (*vivicceva kāmehi*)**.

- Until one overcomes *kāma rāga,* one has no hope of escaping the *kāma loka* and ascending to the *rūpāvacara* realms.
- However, one does not need to REMOVE *kāma rāga anusaya* to attain **mundane (*anariya*) *jhāna***, even up to the highest in the *arūpa loka*; suppression of *kāma rāga* is enough. This is why Āḷāra Kālāma and Uddaka Rama Putta, who are in the *arūpa* realms right now, could even be reborn in the *apāyā* in future lives.
- All one needs to do is to have the mind focused on a neutral object to make the mind free of *akusala* thoughts and *kāma rāga* while in the *jhāna*.

8. We can summarize the above conclusions in the following way:

- One frequently engaged in *akusala kamma* is LIKELY to be born in the four lowest realms (*apāyā*).
- One who abstains from *akusala kamma* and abstains from sensual pleasures (Āḷāra Kālāma and Uddaka Rama Putta) can cultivate *rūpāvacara jhāna* or *arūpāvacara samāpatti*. Since they are ***mahāggata kusala kamma*** (*mahāggata* means higher)**,** one WILL be reborn in *rūpa* or *arūpa loka* **at the death of this physical body BEFORE the next *cuti-paṭisandhi* transition.** Getting to even an *anariya jhāna* is *ānantarika kamma*.
- However, if it is an *anariya jhāna* or *arūpāvacara samāpatti*, one has not been released from the *apāyā* since one has not removed *avijjā* by comprehending *Tilakkhaṇa*.

9. One can get to the ***first anariya jhāna*** by focusing on a fixed **mundane object (breath or a *kasiṇa* object).**

- When one does this for long periods and also abstains from sensual pleasures (like ancient *yogis* did), one can get into the first *jhāna*, followed by successively higher *jhāna*, when one practice for longer times.
- Conventional breath meditation is a *kasiṇa* meditation, since it focuses on the breath.

10. This is how all living beings in the lower realms get into the *Abhassara Brahma* realm when our world system (*Cakkavata*) is destroyed in a "*loka vināsaya*." When the Sun starts heating up, fine sense objects

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start being destroyed, and less sensual objects will be there to trigger *kāma rāga*. All humans and animals will move to higher realms (over an *antakkappa* which lasts billions of years).

- When the human and animal realms are destroyed, all those beings would be reborn in the first *rūpa* realms. When that is gradually destroyed, they will be reborn in the next higher realm, and so on, until they are all in the *Abhassara* realm.
- Even though all dense material realms are destroyed at the destruction of the Sun and the Earth [*loka vinasaya*], all *rūpa* and *arūpa* realms at or above the *Abhassara* realm remain intact. When the Solar system is "re-formed" after billions of years, they all gradually come down to lower realms. See "Buddhism and Evolution – Aggañña Sutta (DN 27)."
- **Just like none of those living beings had removed their *anusaya* (or broken the *saṁyojana*), one engaged in mundane *jhānā* has not removed them either.**

11. On the other hand, one gets to the **first *Ariya jhāna*** by **focusing on the "cooling down" (*Nibbāna*)** one has seen. This is usually done by reciting/contemplating the verse "*etaṁ santaṁ etaṁ paṇītaṁ*…", and also recalling one's own experience of *Nibbāna* (cooling down).

The best example from the *Tipiṭaka* is Ven. Moggallāna. We all know that Ven. Moggallāna (Kolita before becoming a *bhikkhu*), attained the *Sotāpanna* stage upon hearing a single verse by Ven. Assaji and then conveyed to him by Upatissa.

- Then Kolita (and Upatissa) went to see the Buddha and were ordained. It took them a week to two weeks to attain *Arahanthood*. The WebLink: suttacentral: Moggallāna Saṁyutta in the Saṁyutta Nikāya has nine *suttā* that describe step-by-step how Ven. Moggallāna attained *Ariya jhānā* one by one **starting with the first *Ariya jhāna*. Thus it is pretty clear that the *Sotāpanna* stage comes before any *Ariya* (supramundane) *jhāna*.**
- In particular, the very first *sutta* there describes how the Buddha came to him by *iddhi bala* and encouraged him to cultivate the first *Ariya jhāna* (WebLink: suttacentral: *Paṭhamajhāna Pañhā Sutta*; SN 40.1): "*..Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca: 'moggallāna, moggallāna. Mā, brāhmaṇa, paṭhamaṁ jhānaṁ pamādo, paṭhame jhāne cittaṁ saṇṭhapehi, paṭhame jhāne cittaṁ ekodiṁ karohi, paṭhame jhāne cittaṁ samādahā'ti..*" OR "..the Buddha came to me by *iddhi bala* and told me: Moggallāna, Moggallāna, Brahmana, do not become delayed, cultivate the first *jhāna*..."
- The subsequent *suttā* in the *Moggallāna Saṁyutta* describe how the Buddha instructed him through each successive *rūpāvacara jhāna* and *arūpāvacara samāpatti* up to *nirodha samāpatti,* where Ven. Moggallāna developed all *iddhi bala* and became second only to the Buddha in supernormal powers.

12. Thus, one needs to be an *Anāgāmi* to attain the first *Ariya jhāna* because one needs to remove *kāma rāga anusaya* to get to even the first *Ariya jhāna*; see, for example, "WebLink: suttacentral: *Jhāna Sutta* (Aṅguttara Nikāya 9.36)." See "Pannāvimutti – Arahanthood without Jhāna."

- This means one is essentially an *Anāgāmī* by the time one is fully absorbed in the first *Ariya jhāna.* But a *Sotāpanna* could be in the vicinity of the first *Ariya jhāna*. There are three levels for a given *jhāna*: *hīna* (weak), *majjhima* (middle), and *panīta* (strong).
- After that one gets to higher *Ariya jhānā* by doing *vipassanā* (insight meditation) on the *anicca* nature of that *jhāna* that one is already in, i.e., by **eliminating successive *jhāna* factors** OR one may be able to attain *Nibbāna* directly form there; see, "WebLink: suttacentral: *Sallekha Sutta* (MN 8)."
- Since any *jhāna* is associated with either a *rūpa* realm or an *arūpa* realm, those states are subject to the *anicca* nature, just like everything else that belongs to this world of 31 realms.

13. Those who have higher wisdom can attain even the *Arahant* stage **before** getting to any *jhāna* **or** from lower *Ariya* or *anariya jhāna*; they are called *paññāvimutta Arahants*. They may cultivate (*Ariya*) *jhāna* after the *Arahanthood* to seek relief until the end of their current life. *Jhānic* pleasures are the only

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"pleasures" recommended by the Buddha; of course, they are not sensory pleasures belonging to *kāma loka*.

- For example, minister Santati attained *Arahanthood* without any *jhāna*; he had just returned from fighting a war! See #4 of "Pannāvimutti – Arahanthood without Jhāna" for more examples. They are *paññāvimutta Arahants.*
- On the other hand, some go through the *Ariya jhānās* to attain Arahanthood, as Ven Moggallāna did; see #11 above.) Such *Arahants* are called "liberated both ways" or *ubhatobhāgavimutta Arahants*.

14. A question arises as to whether one can get into *anariya jhāna* while cultivating *Ariya jhāna*, i.e. while following *kammaṭṭhāna* that are based on contemplating the *Tilakkhaṇa* and taking *Nibbāna* as the *ārammaṇa*. The unknown factor here is whether the meditator is really focused on those things.

- **Therefore, that is a question that can be answered only by the person in question.** Just because one is reciting *Ariya kammaṭṭhāna* does not necessarily mean one will get to *Ariya jhāna*. What matters is whether one has attained the *Sotāpanna* stage first, because one needs to keep *Nibbāna* as the *ārammaṇa*, not a worldly object (even light).
- We know that Devadatta, who had cultivated *anariya jhāna* AND attained *iddhi* powers, finally ended up in an *apāya*. Even though he had been exposed to the correct interpretation of *Tilakkhaṇa*, he had not grasped them.
- The best way to confirm is the following: If one has attained the first *Ariya jhāna*, one would have removed *kāma rāga anusaya.* Watch an adult movie and see whether sensual (sexual) thoughts arise!

15. However, *anariya jhāna* cannot be labeled as "bad." They belong to higher (*rūpāvacara*) mental states, and those who have cultivated *anariya jhāna* will have an easier time attaining *magga phala*. One needs to contemplate the *anicca* nature of *jhānic* states.

- One can attain any *magga phala* up to full *Nibbāna* (*Arahanthood*) **from ANY of the *anariya jhāna*.** This is how the 89 *cittā* become 121 *cittā*; see "The 89 (121) Types of Citta."

16. The critical question is "If mundane and supramundane *jhāna* seem to have similar characteristics that one feels, then how does one determine whether one has attained mundane or supramundane *jhāna*?

- As we saw above, one gets to the first *Ariya jhāna* by REMOVING *kāma rāga*, not just by suppressing as in *anariya jhāna*, i.e., one is essentially an *Anāgāmī* if one can be fully absorbed in the first *Ariya jhāna*.
- While it may not be straightforward to determine whether one is a *Sotāpanna* or not, it is relatively easy to determine whether one is an *Anāgāmī*, who has removed all *kāma rāga:* one's CRAVING for ALL sensory pleasures (food, music, sex, etc) should not be there anymore. This DOES NOT mean, for example, that one should not eat tasty foods, or that one will not taste the sweetness of sugar. But one will not have the urge to drink or to engage in sex, for example.

17. Finally, a common problem is that some people get attached to mundane *jhānic* pleasures and get trapped there (for some, even a state of calmness is enough!). They must realize that *anariya* (mundane) *jhānic* states belong to this world. Until those bonds to a given realm in this world are removed, one would remain in the rebirth process (and thus, future suffering in the *apāyā* is not eliminated). **We have attained the highest *anariya jhānā* numerous times in our deep past.**

- Those who can quickly get into *anariya* (mundane) *jhāna,* can do so most likely because they had cultivated *jhāna* in recent lives, possibly in the current human *bhava*.
- Furthermore, those who cannot get into even *anariya* (mundane) *jhāna*, should not be concerned. It could just be that they had not cultivated *jhāna* in recent births. As discussed above, *jhānā* are not necessary to attain *magga phala*. **Thus, some people may have even attained the *Sotāpanna* stage but may be stressed unnecessarily because of their inability to get into *jhāna*.**

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The basic layout was presented in this post. Further details at "Samādhi, Jhāna (Dhyāna), Magga Phala."

4.7.5 Paññāvimutti – Arahanthood without Jhāna

September 12, 2018; revised February 24, 2019; January 30, 2024

[***paññāvimutti*** : [f.] emancipation through insight.][WebLink: suttacentral: Paññāvimutti Sutta (AN 9:44)]

1. One could get to *magga phala* without ever going through *jhāna*. The Noble Eightfold Path, at its completion, takes one to *Sammā Samādhi*. Then one becomes an *Arahant* by completing the following two steps — *Sammā Ñāṇa* and *Sammā Vimutti* — to become an *Arahant*.

This is stated clearly in the WebLink: suttacentral: *Mahā Cattārīsika Sutta* (Majjhima Nikāya 117): "*..Tatra, bhikkhave,* ***sammādiṭṭhi pubbaṅgamā hoti****. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?* ***Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti****, sammāsaṅkappassa* ***sammāvācā*** *pahoti, sammāvācassa* ***sammākammanto*** *pahoti, sammākammantassa* ***sammāājīvo*** *pahoti, sammāājīvassa* ***sammāvāyāmo*** *pahoti, sammāvāyāmassa* ***sammāsati*** *pahoti, sammāsatissa* ***sammāsamādhi*** *pahoti, sammāsamādhissa* ***sammāñāṇaṁ*** *pahoti, sammāñāṇassa* ***sammāvimutti*** *pahoti. Iti kho, bhikkhave,* ***aṭṭhaṅgasamannāgato sekkho****,* ***dasaṅgasamannāgato Arahā hoti****. Tatrapi sammāñāṇena aneke pāpakā akusalā dhammā vigatā* ***bhāvanāpāripūriṁ gacchanti..*****"**

- Thus the Noble Path starts with *Sammā Diṭṭhi* and gets to *Sammā Samādhi*, at which point one is said to have completed **eight steps and is still a *sekkha* (in training): *aṭṭhaṅgasamannāgato sekkho.***
- Then one fully comprehends the real nature with ***Sammā Ñāna*** and attains full release or ***Sammā Vimutti*** (*Arahantship*). Now, one has completed all ten steps and is no longer in training (***dasaṅgasamannāgato Arahā hoti***).

2. **Every one of us has attained *anariya jhāna* in many births during our deep past.** Thus attaining a *jhāna* is insignificant compared to attaining a *magga phala.*

- It is also clear that even a *Sotāpanna Anugāmi* is a million-fold better than one with the ability to get into *jhāna*, or even *abhiññā* powers, including the ability to travel through the air, create things by mind power, etc.
- Attaining *jhānā* can sometimes become a hindrance since many people get attached to *jhāna* and stop making an effort towards *magga phala,* which is sad.

3. It takes time to cultivate *jhāna*, **especially for those who have not cultivated them in recent past lives.** People who have high wisdom (*paññā*) may attain *magga phala* (even *Arahanthood*) within a very short time, and they are called ***paññāvimutta Arahants*** or "wisdom-liberated." Bahiya Daruchiriya, who attained *Arahantship* upon listening to a single verse by the Buddha is a good example; see, "WebLink: suttacentral: *Bahiya Sutta* (Udāna 1.10)."

- The *Susima Sutta*, also called "WebLink: suttacentral: *Susimaparibbājaka Sutta* (Saṁyutta Nikāya 12.70)" discusses a group of *Arahants* who were *paññāvimutta Arahants.*
- In that *sutta*, the Buddha explained to Susima that there are *Arahants* without any supernormal (*iddhi*) powers, because they were *paññāvimutta Arahants.* Once attaining *Arahanthood*, they have no desire to cultivate *iddhi* (*abhiññā*) powers since they have seen the *anicca* nature of those powers.

4. In some exceptional cases, one may simultaneously gain *abhiñña* powers together with the *Arahanthood*, within a very short time.

- Many got to *magga phala* without ever getting to a *jhāna*. Alavaka Yaksa, Upatissa, Kolita, Aṅgulimāla, minister Santati, and many others attained various stages of *Nibbāna* by just listening to a single *desanā.* The account of Santati can be found at*: "*WebLink: tipitaka.net: Dhammapada Verse 142."

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- Another prominent example in the *Tipiṭaka* is the story about the Cūḷapanthaka Thero. After trying hard for months, he almost disrobed because he could not even memorize a single verse. But with Buddha's help, he was able to attain *Arahanthood* in a day and simultaneously achieved *abhiññā* powers as well: "WebLink: suttacentral.net: Cūḷapanthaka."

5. Some argue that WebLink: suttacentral: *Sacca Vibhaṅga Sutta* (MN 141) states that *Sammā Samādhi* is attained ONLY WHEN one attains the first four *jhānā*. This is not correct. All one needs to do is get to the vicinity of ANY of those four *jhānā* (thus one could get to the *upacāra samādhi* for the first *jhāna,* for example), and attain *magga phala* from there.

- Here is the relevant verse from the above *sutta*: "*..Katamo cāvuso, sammāsamādhi? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ* ***paṭhamaṁ jhānaṁ upasampajja viharati****, vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ* ***dutiyaṁ jhānaṁ upasampajja viharati****, pītiyā ca virāgā upekkhako ca viharati ... pe ... tatiyaṁ jhānaṁ ... pe ...* ***catutthaṁ jhānaṁ upasampajja viharati****, ayaṁ vuccatāvuso: 'sammāsamādhi'...*"
- The key is "***upasampajja viharati***," which means one stays close to any one of *jhāna* ("*upa*" means close or in the vicinity), which means one can either get to that *jhāna* or can get to *upacāra samādhi* for that *jhāna.* This is why it is not labelled as "*Sammā Jhāna*" but "*Sammā Samādhi.*"
- The fact that it is unnecessary to cultivate *jhāna* to attain *Arahanthood* becomes apparent when you analyze how 89 types of *citta* become 121 *citta*, as explained below.

6. The 89 (or 121) *citta* existing in the 31 realms are discussed in "The 89 (121) Types of Citta."

- There are 54 *citta* that could arise mainly in the *kāmāvacara* realms; 15 and 12 *cittās* respectively mainly arise in the *rūpāvacara* and *arūpāvacara* realms. The total so far is 81 *citta.*
- **Without going through any *jhāna* at all**, there are 8 *cittās* associated with attaining the four stages of *Nibbāna* (4 *magga citta* and 4 *phala citta*). Then the total number of *citta* is 81 +8 = 89.
- Now, one can attain each *magga phala* from the five *rūpāvacara jhāna* (these can be *Ariya* or *anariya jhāna.*) For example, the *Arahanthood* can be reached from the vicinity of each of those five *jhāna*. Thus in this case, the total number of *citta* becomes 81 + 40 = 121.
- **It is to be noted that the five *jhāna* in the terminology of *Abhidhamma* are the same as the four *jhāna* in the terminology of the *suttā*; the first *jhāna* [*vitakka* and *vicāra*] in *sutta* terminology is split into two in *Abhidhamma*.**

7. In *Abhidhamma*, the above explanation becomes even more clear when one looks at the *citta vīthi* to attain a *magga phala*):

B B B B B "BC BU MD P **U A G M** P P" B B B B B…..

where, B = *bhavaṅga*, BC (*bhavaṅga calana*), BU (*bhavaṅga upaccheda*), MD = mind door, P = *parikamma*, **U = *upacāra*, A = *anuloma*, G = *gotrabhu* (change of lineage), M = *magga citta***, P = *phala citta*. [Here, "*anu*" means "through the understanding of *Tilakkhaṇa*," "*lo*" means "craving for worldly things," and "*ma*" means "removal," and thus "***anuloma***" means "removal of craving for worldly things to some extent via the comprehension of *Tilakkhaṇa*."]

- **So, there is no *jhāna citta* preceding the *magga* or *phala citta* in the *citta vīthi* for a *magga phala*.** Once one gets to the *upacāra samādhi*, it goes through *anuloma* and *gotrabhu* (change of lineage) to the *magga* and *phala citta*. This is why *upacāra samādhi* (which is *Sammā Samādhi*) is enough to attain even the *Arahanthood.*

8. On the other hand, a *citta vīthi* to attain a *jhāna*:

B B B B B "BC BU MD P **U A G J**" B B B B B…..

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where, **J = *jhāna citta.***

- Note that *upacāra citta* for *jhāna* differs from *upacāra citta* for *magga phala*, even though the same symbol represents them. Here, *upacāra* means "close," either to the *jhāna* or to *magga phala*, which are two different attainments. As we discussed earlier, *jhāna* are associated with "this world" and *magga phala* are associated with *Nibbāna*.
- ***Gotrabhu* (change of lineage) *citta* induces either a *magga phala* or a *jhāna*, which are two very different changes: *jhāna* is just a change of lineage to one of the 31 realms, whereas *magga phala* is to be dissociated from the 31 realms.**
- For a discussion on *citta vīthi*, see "Citta Vīthi – Processing of Sense Inputs."

9. **There is another piece of strong evidence from the *Tipiṭaka* that one does not need to attain even the first *Ariya jhāna* to attain the *Sotāpanna* stage.** We all know that Ven.Moggallāna (who was Kolita before becoming a *bhikkhu*), attained the *Sotāpanna* stage upon hearing a single verse uttered by Ven. Assaji.

- Then Kolita (and Upatissa) went to see the Buddha and were ordained. It took them a week to two weeks to attain *Arahanthood*. The WebLink: suttacentral: Moggallāna Saṁyutta in the Saṁyutta Nikāya has nine *suttā* that describe step-by-step **how Ven. Moggallāna attained *Ariya jhānā* in sequence, starting with the first *Ariya jhāna*. They both had attained the *Sotāpanna* stage the day they met Ven. Assaji.** This is conclusive evidence that one does not need to attain any *Ariya jhāna* before the *Sotāpanna* stage.
- In particular, the very first *sutta* there describes how the Buddha came to him by *iddhi bala* and encouraged him to cultivate the first *Ariya jhāna* (WebLink: suttacentral: *Paṭhamajhāna Pañhā Sutta*; SN 40.1): "*..Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca: 'moggallāna, moggallāna. Mā, brāhmaṇa, paṭhamaṁ jhānaṁ pamādo, paṭhame jhāne cittaṁ saṇṭhapehi, paṭhame jhāne cittaṁ ekodiṁ karohi, paṭhame jhāne cittaṁ samādahā'ti..*" OR "..the Buddha came to me by *iddhi bala* and told me: Moggallāna, Moggallāna, Brahmana, do not become delayed, cultivate the first *jhāna*..."
- The subsequent *suttā* in the *Moggallāna Saṁyutta* describe how the Buddha instructed him through each successive *rūpāvacara* and *arūpāvacara jhānā,* where Ven. Moggallāna developed all *iddhi bala* (power) and became second only to the Buddha in supernormal powers; see, "Ascendance to Nibbāna via Jhāna (Dhyāna)."

10. Therefore, one could get to the higher stages of *Nibbāna* via two paths.

- One could cultivate *jhānā* and attain successively higher *jhānā* by comprehending the *anicca* nature of those *jhānā* (as we mentioned above, they still belong to this world), and REMOVING successive *jhāna* factors.
- I will write more about this in the future, but the point is that those *jhānic* states are still subject to both the *saṅkhāra dukkha* and the *vipariṇāma dukkha*, even though temporarily exempt from *dukkha dukkha*.
- The second path does not require *jhāna*; *Sammā Samādhi* is enough. For those with higher levels of wisdom (*paññā*), higher stages of *Nibbāna* can be arrived at without going through *jhāna*.

11. The second path is discussed in the WebLink: suttacentral: *Kimatthiya Sutta* (Aṅguttara Nikāya 11.1). Here one can start with comprehending *dukkha*, which leads to *Nibbāna* via the following steps: *saddhā, pīti, passadhi, sukha, samādhi, yathābhūtananadassana, nibbida, virāga*, and to *vimutti*; see, "WebLink: suttacentral: *Upanisa Sutta* (Saṁyutta Nikāya 12.23)."

- When one starts with *lokuttara Sammā Diṭṭhi* and follows the ***ariyakānta sīla*** (*Sammā Vācā, Sammā Kammanta, Sammā Ājīva*), one will automatically get to *Sammā Vāyāma, Sammā Sati* and

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Sammā Samādhi (these three path factors constitute *Samādhi*). By the way, *Sammā Diṭṭhi* and *Sammā Saṅkappa* constitute *paññā*. So, the sequence is *paññā, sīla, samādhi.*

- That *Sammā Samādhi* is all one needs to get to *Sammā Ñāṇa* (ultimate wisdom) and *Sammā Vimutti* (ultimate release) and thus to attain the *Arahanthood*; fulfilling all ten factors lead to the *Arahanthood* ("*dasahangehi samannagato*").

12. **One time a *bhikkhuni* asked Ven. Ānanda**: "..*'yāyaṁ, bhante ānanda, **samādhi** na cābhinato na cāpanato na ca sasaṅkhāraniggayhavāritagato, vimuttattā ṭhito, ṭhitattā santusito, santusitattā no paritassati. Ayaṁ, bhante ānanda, samādhi kiṁphalo vutto bhagavatā'ti?*," OR

"*bhante ānanda,* I have this ***samādhi*** which is stable, without defilements, contented, joyful, and without agitation. What did the Blessed One call this ***samādhi***?"

Ven. Ānanda replied: "..*'yāyaṁ, bhagini, **samādhi** na cābhinato na cāpanato na ca sasaṅkhāraniggayhavāritagato, vimuttattā ṭhito, ṭhitattā santusito, santusitattā no paritassati. Ayaṁ, bhagini, samādhi aññāphalo vutto bhagavatā'ti. Evaṁsaññīpi kho, āvuso, **tadāyatanaṁ** no paṭisaṁvedetī"ti*," OR,

"Yes, *bhikkhuni*, there is such a ***samādhi***. The Blessed One called it ***Arahant phala samādhi*** which is without any defilements."

- This is in the WebLink: suttacentral: *Ānanda Sutta* (Aṅguttara Nikāya 9.37). She was an *Arahant* and she did not even realize that!
- That ***samādhi*** is ***tadāyatana*** or *Nibbāna*; see, "Nibbāna "Exists", but Not in This World." [***tadāyatana***: *tadayatana* (n) [*ta+ayatana*] That...the-foundation-about, (a) *Nibbāna*. (b) *Arahantship*. (c) First *jhāna*. (f) Fourth *jhāna*. (g) Space-perception *jhāna*. (h) Spiritual-perception *jhāna*. (i) *Akiñña*. See "WebLink: suttacentral: *Paṭhamanibbānapaṭisaṁyuttasutta* (KN Ud 8.1)"; " "*Atthi, bhikkhave, **tadāyatanaṁ**, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāsānañcāyatanaṁ, na viññāṇañcāyatanaṁ, na ākiñcaññāyatanaṁ, na nevasaññānāsaññāyatanaṁ, nāyaṁ loko, na paraloko, na ubho candimasūriyā.*" OR "There is, *bhikkhū*, ***nibbāna*** where there is no earth, no water, no fire, no wind; no dimension of infinite space, no dimension of infinite consciousness, no dimension of nothingness, no dimension of neither perception nor non-perception; no this world, no other world, no moon or sun." " and "Ānandasutta (AN 9.37)"; "*Evaṁsaññīpi kho, āvuso, **tadāyatanaṁ** no paṭisaṁvedetīti.*" OR "One who doesn't experience ***nibbāna*** perceives in this way."]

4.7.6 Mundane versus Supramundane Jhāna

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Here we will discuss three critical *suttā* from the *Tipiṭaka* to resolve controversial arguments about mundane (*anariya*) and supramundane (*Ariya*) *jhāna*.

- The post, "Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti" clearly explains the difference between *Ariya* and *anariya jhāna.*
- It is interesting to note that some *suttā* do not specifically label *jhāna* as *Ariya* or *anariya*. One has to read a given *sutta* carefully to figure out which *jhāna* are discussed, but the conclusion always is that *anariya jhāna* are worthless by themselves unless used as a platform to attain *magga phala*; see, "Samādhi, Jhāna, Magga Phala – Introduction."
- The "Paṭhama Mettā Sutta" also discusses the critical differences between *Ariya* and *anariya*. It shows that a *Sotāpanna* can cultivate *anariya jhāna* (i.e., without removing *kāma rāga*) and be born in lower *Brahma* realms. However, unlike those with *anariya jhāna* without *magga phala*, that person will not return to *kāma loka*.

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- Only four *jhāna* (five according to *Abhidhamma* analysis) are discussed in the *Tipiṭaka*. Today, many English texts incorrectly label the "higher ***arūpāvacara samāpatti***" as the fifth through the eighth *jhāna*. In the *Tipiṭaka*, they are labeled as *ākāsānañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana*, and *nevasaññānāsaññāyatana* ***samāpatti*** and NOT *jhānic* states.

1. The main characteristics and purposes of *Ariya* (supermundane) *jhāna* are described in detail in the "WebLink: suttacentral: *Jhāna Sutta* (Aṅguttara Nikāya 9.36)." The English translation (WebLink: suttacentral: Mental Absorption) at that site is not good, so I will translate most of the *sutta* here. However, the Sinhala Translation (WebLink: suttacentral: සමාධිභාවනා සූත්‍රය (AN 9.36)) is much better; of course, *anicca* and *anatta* are mistranslated there too.

- I will use critical Pāli terms without translating since anyone reading the post will likely understand them. I think that would make it easier to read.

2. Now, I will translate the *sutta*, and the numbers below correspond to the paragraphs in the Pāli version: "WebLink: suttacentral: *Jhāna Sutta* (Aṅguttara Nikāya 9.36)."

#1. *Bhikkhus*, **I will state the removal of *āsava* (mental fermentations)** via the first *jhāna*, second *jhāna*, third *jhāna*, fourth *jhāna, ākāsānañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana, nevasaññānāsaññāyatana, saññāvedayitanirodha* (the last four are the *arūpavacara samāpatti* states). Also, I have minimized wording to keep the paragraph short, just giving the meaning. [***āsava***: mental effluent, pollutant, or fermentation, (lit: influxes), 'cankers', taints, corruption's, intoxicant biases. There is a list of four (as in D. 16, Pts. M. , Vibh.): the canker of (wrong) views (***diṭṭhāsava***), of sense-desire (***kāmāsava***), of (desiring eternal) existence (***bhavāsava***), and of ignorance (***avijjāsava***).]

- Thus the primary purpose of ***jhānic* states** is **to do insight meditation** and **remove *āsava***, not to enjoy that *jhānic* "pleasure" or relief. *Nibbāna* is attained via the removal of *āsava:* **"**The Way to Nibbāna – Removal of Āsavā."

- There is a lot of important information in the next paragraph.

#2. *Bhikkhus*, I declare the removal of *āsava* (mental fermentations) via the first *jhāna*. On account of what do I say that? A *bhikkhu* abstaining from sense pleasures (*vivicceva kāmehi*), abstaining from *akusala*, arrives in the vicinity of the first *jhāna* (*upasampajja viharati*). He thus contemplates the ***anicca* nature (*aniccato*), *dukkha* nature (*dukkhato*)**, disease-ridden nature (*rogato*), cancer-like nature (*gandato*), arrow-like nature (*sallato*), painful (*aghato*), danger-ridden (*ābādhato*), alien (*parato*), subject to destruction (*palokato*), an empty (*suññato*), **not-fruitful and leading to helplessness (*anatto*)** OF *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (*rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhārāgataṁ viññāṇagataṁ*). He turns his mind away from those phenomena and, having done so, inclines his mind to *Nibbāna*: '*etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.* ["It is peaceful, it is serene, the expelling of all *saṅkhāra*, breaking of bonds, removing greed and hate; *Nibbāna*."] Thus he gets rid of *āsava*. Suppose he does not complete the removal of *āsava*. In that case, he will remove the first five *saṁyojana* and thus be born *opapātika* (in *Brahma loka*) and attain *parinibbāna* there. He will not return to this world ("*No ce āsavānaṁ khayaṁ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā*").

- Thus one cannot attain *Ariya jhāna* without comprehending the ***anicca*, *dukkha*, and *anatta*** nature of the *pañcakkhandha*.

- The standard verse, "..(*paṭhamaṁ*) *jhānaṁ upasampajja viharati*.." is commonly translated as, "..enters and remains in the (first) *jhāna*..." However, "*upasampajja viharati*" ("*upa*" + "*saŋ*" + "*pajja*") means "abiding in the vicinity of clarifying and removing '*saŋ*' "; of course '*saŋ*' are *lobha, dosa, moha* or *āsava*. The prefix "*upa*" means "near or close." For example, "*upasampadā*" ("*upa*" + "*saŋ*" + "*padā*") means a *bhikkhu* has advanced and is getting close to "sorting out '*saŋ*' " and thus to *magga phala*.

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- **Now, let us recapture the three critical steps in the above paragraph**: First, one gets to the *jhāna* by contemplating a long list of faults (*ādīnava*) of the five aggregates *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* that make up one's world; see, "The Five Aggregates (Pañcakkhandha)." [***ādīnava***: m. 過患, 患難, 過失, 危難. bad consequences (suffering), difficult and dangerous situation (trouble), fault (inadvertent [not resulting from or achieved through deliberate planning] mistakes), danger and disaster (distress)]
- Once one gets to the vicinity of the first *jhāna*, one can intensify it and be fully absorbed in it by contemplating the relief that is already seen: '*etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.* **This is the extra effort involved in cultivating the *jhāna* versus *paññāvimutti* path.** [It is peaceful, it is serene, the expelling of all *saṅkhāra*, breaking of bonds, removing greed and hate; *Nibbāna*.]
- Thirdly, one can get to the higher *jhāna* by again contemplating the faults (*ādīnava*) of the five aggregates.

#3. "*Bhikkhus*, suppose an archer or archer's apprentice practice on a straw man or mound of clay. After a while, he could shoot long distances, fire accurate shots in rapid succession, and pierce great masses; in the same way, a *bhikkhu* abstaining from sensuality, abstaining from *akusala*, arrives in the vicinity (*upasampajja*) of the first *jhāna*."

- The rest is essentially the same as in #2 above from that point onward about how *āsava* are removed by contemplating those faults (*ādīnava*) of the five aggregates, to the following confirmation statement at the end of the paragraph to emphasize the following: "*Bhikkhus*, I surely declare removal of *āsava* (mental fermentations) via the first *jhāna*."

#4. This paragraph repeats the same paragraph of #2 above, for the second, third, and fourth *jhāna*. It is interesting that even at the fourth *jhāna*, one could only be guaranteed to become an *Anāgāmī*. However, as mentioned in #2, one could attain *Arahanthood* even from the first *jhāna* if all *āsava* are removed. That holds for any *jhāna* through the fourth.

#5. The same verse as #3 is repeated for the second, third, and fourth *jhāna*, with the paragraph ending, "..*Bhikkhus*, I surely declare the removal of *āsava* (mental fermentations) via the fourth *jhāna*."

#6 , #7. The paragraphs in #2 and #3 for the first *jhāna* are now repeated for the first *arūpāvacara samāpatti: ākāsānañcāyatana*.

#8 , #9. The paragraphs in #2 and #3 for the first *jhāna* are now repeated for the second and third *arūpāvacara samāpatti: viññāṇañcāyatana* and *ākiñcaññāyatana.* Again, it is interesting that even at such higher *arūpāvacara jhānā,* one could only be guaranteed to become an *Anāgāmī.*

#10. "As for the two *saññāsamāpatti āyatana – nevasaññā nā saññāyatana samāpatti* and *saññāvedayitanirodho* – they remove *āsava* and will lead to the faultless state of *Nibbāna*."

- Thus if one gets to the highest *arūpāvacara Ariya samāpatti,* one will attain the Arahantship, and also will be able to get to *nirodha samāpatti* (*saññāvedayitanirodho*).

3. That is, in essence, the complete *sutta,* which provides many key insights that have been hidden surprisingly. I almost fell off my chair when I first read it. I am unsure how and why modern translators failed to understand the importance of this *sutta*.

- Then I started reading more *suttā* and realized that these critical pieces are in many other *suttā*. See, for example, "WebLink: suttacentral: *Cūḷa Vvedalla Sutta* (MN 44)" AND "WebLink: suttacentral: *Kāyagatāsati Sutta* (MN 119)."

4. We can learn a lot of critical aspects of *Ariya jhāna* from this critical *sutta.* Let us begin with the fact that one gets to the vicinity (*upasampajja*) of the first *jhāna* **by contemplating the faults (*ādīnava*) of**

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***pañcakkhandha* (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*); once getting there, one further removes *āsava* by the same process.**

- Thus, one gets to *jhāna* with insight meditation (*Vipassanā*) on the unsuitability (faults of) *kāmāvacara* states, and then once getting to *jhāna*, starts doing *Vipassanā* on the unsuitability of any *jhānic* state to transcend that state.
- There is a long list of such faults (*ādīnava*) (**from #1**): *anicca* nature (*aniccato*), *dukkha* nature (*dukkhato*), disease-ridden nature (*rogato*), cancer-like nature (*gandato*), arrow-like nature (*sallato*), painful (*aghato*), danger-ridden (*ābādhato*), alien (*parato*), subject to destruction (*palokato*), an empty (*suññato*), not-fruitful and leading to helplessness (*anatto*).

5. Therefore, the main goal at any given *Ariya jhāna* is to contemplate all those faults (*ādīnava*) of that state — and move to the next higher state. If a Noble Person goes through the four *rūpāvacara jhānic* states, all *arūpāvacara samāpatti* up to the *neva saññā nā saññā* and attains *Nibbāna*, they are said to have attained *akuppā cetovimutti*. See "Nirodha Samāpatti, Phala Samāpatti, Jhāna, and Jhāna Samāpatti."

- Of course, one could remove all *āsava* and attain *Nibbāna* from any lower *jhāna*.
- If one attains *Nibbāna* from a lower *jhānic* state (below the highest *arūpāvacara samāpatti*), one is said to attain *paññāvimutti*.
- While the word "*jhāna*" has come to everyday use, a better word is "*dhyāna*" (ධ්‍යාන in Pāli and දැල්ම in Sinhala, meaning "burning").
- We will stick with the word "*jhāna*" instead of "*dhyana*" since it is commonly used. It is just helpful to know where the meaning comes from.

6. One can think clearly in any *jhāna*. Even intermittent *vitakka/vicāra* ("wheeling around" with stray thoughts) will be absent after the second *jhāna*, i.e., one is in the *avitakka/avicāra* (free of *vitakka/vicāra*) mode after the second *jhāna*; I will discuss *jhānaṅga* or *jhāna* factors in a future post.

- This is why *Ariya jhāna* is helpful in insight (*Vipassanā*) meditation. The mind becomes calm when more and more *saṅkhāra* are removed as one proceeds to higher *jhāna* (and *samāpatti*) states.

7. Even though the relief experienced in *Ariya jhāna* is the only "enjoyment" recommended by the Buddha, that is not the primary purpose of *Ariya jhāna*. That is because if one gets attached to a *jhāna*, one cannot move up to the higher one. In any case, it is mainly those who get to *anariya jhāna* who get attached to them **(however, it is possible to attain any stage of *magga phala* even with *anariya jhāna* or even without any *jhāna*)**. If one has seen the *anicca* nature, one will not get attached to a *jhāna*.

- In that context, in a previous post, it was discussed that any *jhānic* state is a mental state corresponding to "this world"; see "Ascendance to Nibbāna via Jhāna (Dhyāna)."

8. *Pañcanīvaraṇa* are also completely removed at the first *Ariya jhāna*. From the WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43): ".. *Idhāvuso,* ***paṭhamaṁ jhānaṁ samāpannāssa*** *bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti...*"

- Many *suttā* clearly state such conditions for the first **supramundane** *jhāna*.
- In contrast, neither the five *saṁyojana* nor the *pañcanīvaraṇa* is removed in any **mundane** *jhāna*. The reasons are apparent: none of the *kilesa* (*klesha*/defilements) can be removed by taking a neutral object as the *ārammaṇa*.

9. This is why the Buddha told Ven. Saddhā: "..*"**Ājānīyajhāyitaṁ** kho, saddhā, jhāya; mā khaḷuṅkajhāyitaṁ..*", OR "Saddhā, cultivate the ***ajānīya* (thoroughbred horse) *jhāna***, not the ***khalunka* (mule) *jhāna***": WebLink: suttacentral: *Saddhā Sutta* (Aṅguttara Nikāya 11.9).

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- In the WebLink: suttacentral: Sutta Central translation, *khalunka* is a colt (a young horse). But the correct translation is a mule. As described in the *sutta*, a mule is lazy and useless compared to a thoroughbred horse.
- As described in the *sutta*, one who cultivates mundane *jhāna* takes worldly objects (*kasiṇa*, breath) as *ārammaṇa*, and even though they can attain *jhāna*, they will not have the respect of the *devas* who can see the *ārammaṇa*.
- On the other hand, *devas* cannot see the *ārammaṇa* (*Nibbāna*) of those who have cultivated *Ariya jhāna*, and they pay respect to him from a distance.

10. Therefore, there is a HUGE difference in HOW one arrives at a given *jhāna*.

- One using the *anariya* path gets to *jhānā* by focusing one's mind on a mundane object, i.e., an object belonging to this world (for example, one's breath or a *kasiṇa* object) and/or by contemplating mundane moral thoughts (benevolent, kind, etc.); we will discuss this in the next post. [See "Nirodha Samāpatti, Phala Samāpatti, Jhāna, and Jhāna Samāpatti" #9 on What Is a Jhāna?]
- On the other hand, one on the Noble Path reaches a *jhāna* by contemplating *Nibbāna*, i.e., the *anicca*, *dukkha*, and *anatta* nature of this world of 31 realms.
- However, *jhāna sukha* is the only *sukha* recommended by the Buddha since sensory pleasures will bind one to the *kāma loka*. It is said that some *paññāvimutta Arahants* cultivate *jhāna* after attaining *Arahanthood*.

11. Also see the previous post where it is discussed how Ven. Moggallāna cultivated the first *jhāna* **after** attaining the *Sotāpanna* stage: "Ascendance to Nibbāna via Jhāna (Dhyāna)."

- One who can get fully absorbed in the first *Ariya jhāna* will be born in the *Suddhāvāsa* realms of the ***rūpa loka,*** and will not come back to the *kāma loka*, i.e., one is an *Anāgāmī*, as clearly stated in the *Jhāna Sutta* and several other *suttā*.
- On the other hand, one who cultivates **mundane first *jhāna*** will be born in the **first *rūpāvacara Brahma* realm in the next birth**, but in later rebirths could even be born in the *apāyā* (since *kāma rāga* was only suppressed, not removed).

12. One can get into mundane (*anariya*) *jhāna* via breath or *kasiṇa* meditation, and one could do *Vipassanā* from mundane *jhānic* states.

- But the problem is that people get addicted to those states and cannot see their *anicca* nature.

13. In addition to the above *suttā* (and more that I found) on *Ariya jhāna*, I found other *suttā* that discussed *anariya jhāna*. In none of these *suttā* was a specific label saying *Ariya jhāna* or *anariya jhāna*. However, one can see which is which when reading text.

- In the following reference, it is clearly stated that *kāma rāga* is only suppressed (***vikkhambhanato***) in all *rūpāvacara* and *arūpāvacara jhāna*. On the other hand, it states that *kāma rāga* is removed (***samucchedato***) in stages via *magga phala*.
- The difference between ***vikkhambhana pahāna*** and ***samuccheda pahāna*** is discussed in, "Suffering in This Life – Role of Mental Impurities."

The following are the two relevant passages from the *Khuddaka Nikāya*, *Mahāniddesa*, *Aṭṭhakavagga*: WebLink: suttacentral: 1. Kāmasuttaniddesa (Mnd 1) . There is no English translation there, but the Sinhala translation is given: WebLink: suttacentral: කාම සූත්‍රනිද්දේසය (Mnd 1).

Paṭhamaṁ jhānaṁ bhāventopi vikkhambhanato kāme parivajjeti *... pe ... dutiyaṁ jhānaṁ bhāventopi ... tatiyaṁ jhānaṁ bhāventopi ... catutthaṁ jhānaṁ bhāventopi ... ākāsānañcāyatanasamāpattiṁ bhāventopi ... viññāṇañcāyatanasamāpattiṁ bhāventopi ... ākiñcaññāyatanasamāpattiṁ bhāventopi ... nevasaññānāsaññāyatanasamāpattiṁ bhāventopi vikkhambhanato kāme parivajjeti. Evaṁ vikkhambhanato kāme parivajjeti.*

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- Translated: "*kāma*" is suppressed (***vikkhambhanato***) in the first *jhāna*, …to *nevasaññānāsaññāyatana* (highest *arūpāvacara samāpatti*). As we saw above, *kāma* is removed even before getting to the first *Ariya jhāna.* Thus, only *anariya* (mundane) *jhāna* are meant here.
- See "WebLink: suttacentral: *Tapussa Sutta* (AN 9.41)" for another example.

Kathaṁ samucchedato kāme parivajjeti*? Sotāpattimaggaṁ bhāventopi apāyagamanīye kāme samucchedato parivajjeti, sakadāgāmimaggaṁ bhāventopi oḷārike kāme samucchedato parivajjeti, anāgāmimaggaṁ bhāventopi anusahagate kāme samucchedato parivajjeti, arahattamaggaṁ bhāventopi sabbena sabbaṁ sabbathā sabbaṁ asesaṁ nissesaṁ samucchedato kāme parivajjeti. Evaṁ samucchedato kāme parivajjetīti—yo kāme parivajjeti.*

- Translated: "*kāma*" is removed (***samucchedato***) in stages via the *Sotāpanna*, *Sakadāgāmī* stages and is removed at the *Anāgāmī* stage; it is removed without a trace at the *Arahant* stage.

14. The following *sutta* clearly states the difference between *Ariya* and *anariya jhānā*.

WebLink: suttacentral: *Paṭhamanānākaraṇa Sutta* (AN 4. 123): " *Idha, bhikkhave, ekacco puggalo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati. So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati. Tattha ṭhito tadadhimutto tabbahula-vihārī aparihīno kālaṁ kurumāno brahmakāyikānaṁ devānaṁ sahabyataṁ upapajjati. Brahmakāyikānaṁ, bhikkhave, devānaṁ kappo āyuppamāṇaṁ. Tattha puthujjano yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati. Bhagavato pana sāvako tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave parinibbāyati. Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ gatiyā upapattiyā sati.*"

Translated: "There is the case where an individual, withdrawn from sensuality (*kāma*), withdrawn from *akusala*, enters & remains in the first *jhāna*: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He savors that, longs for that, and finds satisfaction through that. Staying there —fixed on that, dwelling there often, not losing the *jhāna*—then when he dies, he is born with the *devas* of Brahma's retinue. The *devas* of Brahma's retinue, monks, have a life span of an eon. **A run-of-the-mill person, having stayed there, having used up all the life-span of those *devas*, goes to hell, to the animal realm, or the state of the hungry ghosts. But a disciple of the Blessed One, having stayed there, having used up all the life-span of those *devas*, attains *Parinibbāna*.** This, monks, is the difference, this the distinction, this the distinguishing factor, between a Noble disciple and a normal person who had not heard the Noble Truths (*assutavatā puthujjanena*), in regards to the *gati* and birth."

- When one attains the first *Ariya jhāna*, one has become an *Anāgāmī*. He/she will be born in that *Brahma* realm and attain *Parinibbāna* there, as stated in the above *sutta*.
- In other words, *kāma rāga* must be REMOVED entirely to get to the first *Ariya jhāna*. It is only temporarily suppressed (*vikkhambana pahāna*) for the *anariya jhāna*.
- A *Sotāpanna* who gets to the first *anariya jhāna* has not removed *kāma rāga*. But he/she will not come back to the *kāma loka* (will get the *Anāgāmi phala* moment in the *Brahma loka* and attain *Nibbāna* there). So, he/she is still an *Anāgāmi* ("*na*" + "*āgamī*" or not coming back).
- Even some followers of Waharaka *Thero* in Sri Lanka do not seem to understand this point. However, Waharaka *Thero* has explained this in the following short *desanā* (in Sinhala): "WebLink: Ariya and Anariya Jhāna (Audio)."

4.7.7 Nirodha Samāpatti, Phala Samāpatti, Jhāna, and Jhāna Samāpatti

February 13, 2018; revised July 3, 2022; October 9, 2022; November 14, 2022 (#7, #11, #13); December 14, 2022; June 12, 2024; last revised May 18, 2025 (#11, added #12)

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Nirodha samāpatti and various phala samāpatti are related to *Nibbāna*. *Jhāna* and *jhāna samāpatti* belong to "this world."

Introduction

1. *Nirodha samāpatti* and various *phala samāpatti* are different, and they are very different from *jhāna* and *jhānā samāpatti*.

- The first two are related to *Nibbāna*.
- *Jhānā* belong to "this world." *Jhānā* are the mindsets that *rūpāvacara* and *arūpāvacara Brahmā* enjoy.

2. Before starting the discussion, I would like to emphasize the following. The concepts we deal with in this post and that of *Nibbāna* (*Arahanthood*, in particular) are virtually impossible to imagine for most people. However, a few people could have studied these concepts in detail and may have some "nagging questions." Hopefully, this information will be helpful.

- These concepts are contrary to ideas that normal humans are familiar with. Normal humans crave things in the material world so much that it is almost impossible to rationalize why one would want to stop rebirth (i.e., to attain *Arahanthood*). Therefore, it is a waste of time to spend too much time thinking about such abstract concepts until one reaches the *Sotāpanna* stage; these concepts start making sense only when one gets closer to the *Anāgāmi* stage.
- In the same way, it is hard for an average human to imagine how *nirodha samāpatti* (where all thoughts are stopped) can provide happiness. This is why I have explained in the "*Nibbāna*" subsection that *Nibbānic* bliss is NOT a feeling of pleasure (that would involve the *vedanā cetasika* and thus would belong to this world). It is more like the relief one would feel when a long-lasting migraine headache goes away.
- With that out of the way, let us start the discussion.

Life Maintained by *Kammic* Energy

3. Humans have four types of "*kāya*": *kammaja, cittaja, utuja*, and *karaja* (or *āhāraja*) *kāya*. That last one is our physical body. Such a physical body is absent in *rūpāvacara* and *arūpāvacara* realms.

- It is essential to remember that life is maintained by *kammic* energy, not via *citta vīthi*. Therefore, *kammaja kāya* is present at ALL TIMES. *Kammaja* ("*kamma*" + "*ja*") means "created by *kamma* (*vipāka*)."
- The *kammaja kāya* (*hadaya vatthu* plus a set of *pasāda rūpa*) is created at the *cuti-paṭisandhi* moment.
- When *kammaja kāya* for the present *bhava* runs out of *kammic* energy, a new *kammaja kāya* matching the next *bhava* is initiated by *kammic* energy for the new *bhava*, at the *cuti-paṭisandhi* moment.

4. Therefore, each of us has had a *kammaja kāya* corresponding to most of the realms in this world from a time that cannot be traced to a beginning!

- *Kammaja kāya* in human or animal realms is also called *gandhabba kāya* or simply *gandhabba*.
- The blueprint for the human physical body is in the *kammaja kāya* (*gandhabba.*) Thus, the physical body grows according to the *kammaja kāya* (*gandhabba*).

Cittaja Kāya Is Present Only With Active *Citta Vīthi*

5. *Cittaja kāya* means the flow of *citta vīthi*. Remember that *kāya* is a "collection." *Citta* arise in the *hadaya vatthu* in the *kammaja kāya*.

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- *Cittā* always run in "series" or *vīthi*. Each *pañcadvāra* (arising due to the five physical senses) *citta vīthi* ALWAYS has 17 *cittā*.
- A *manodvāra* (arising directly in mind) *citta vīthi* typically has 10-12 *cittā*. However, as discussed below, when in a *samāpatti*, *manodvāra citta vīthi* can run continuously.

6. While the *kammaja kāya* is active AT ALL TIMES, there can be gaps in the *cittaja kāya*.

- In the absence of *citta vīthi* (i.e., active *citta* flow), the mind is in a ***bhavaṅga*** state.
- While the mind is in a ***bhavaṅga*** state, *cittaja kāya* is absent.

Citta Absent in the *Asaññā* Realm

7. In the *asaññā* realm, there is no *cittaja kāya* or even a *bhavaṅga* state**. One does not even know that one is alive**. There is a fine physical body that is kept alive by *kammic* energy. So, the *kammaja kāya* is there.

- This is why the Buddha said it is a waste of time to be born in the *asaññā* realm by cultivating *asaññā* meditation techniques. One will live in the *asaññā* realm for 500 *mahā kappa* (that is trillions of years) and comes back to the human realm and start all over.
- In a previous post, I provided evidence that *viññāṇa* cannot exist without a *rūpakkhandha*; see #10 of "Gandhabba State – Evidence from Tipiṭaka." However, *rūpakkhandha* can exist without *viññāṇa*.
- If we become unconscious for some reason, that is like living in the *asaññā* realm during that time.

Bhavaṅga State – Not a *Citta*

8. ***Bhavaṅga* is a "state of mind"** (other than *bhavaṅga citta* that sometimes appears inside a *citta vīthi*); see, "Bhava and Bhavaṅga – Simply Explained!"

- When in a ***bhavaṅga* state**, there are no *citta vīthi* running, so not even universal *cetasika* present. **One only knows that one is living, but there is no thought object (*ārammaṇa*).** No *citta vīthi* run inside a ***bhavaṅga* state**.
- A crude analogy of the *bhavaṅga* state is a TV set that is not tuned to a station. We can see the flickering white dots on the screen and hear a background "hum." But there is no picture. So, the mind is "on" but has no thought object.
- When an *ārammaṇa* comes to the mind, the mind captures that sound, picture, smell, etc., with the help of *citta vīthi*. It is like that TV being tuned to a station, and one can see the picture.
- Now that we have covered the basics, let us discuss *jhāna* and *samāpatti*.

What Is a *Jhāna*?

9. When a mind transcends the *kāma loka*, it gets to the mindset of *rūpāvacara Brahmas*. Those are the *jhānic* states. Lower *Brahma* realms have lower *jhānic* states and higher *Brahma* realms have higher *jhānic* states.

- But when a human enters a *jhāna* (especially without much practice), the mind does not stay continuously in the *jhāna citta* stream. It alternates between *jhānic citta vīthi* and *pañcadvāra citta vīthi* belonging to the *kāma loka*. Thus, the *yogi* may see and hear while in a *jhānic* state.
- Initially, only 2-3 *jhānā citta vīthi* flow before a *pañcadvāra citta vīthi* comes in. As one cultivates the *jhānā*, less *pañcadvāra citta vīthi* will come in between successive *jhānā citta vīthi*.

What Is a *Jhāna Samāpatti*?

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10. With practice, one could be experiencing *jhānā citta vīthi* continuously for many minutes. That means the *yogi* will not be aware of any sensory inputs through the five physical senses; thus, he will not see, hear, etc. During that time, the *yogi* is in a *jhāna samāpatti.*

- With more practice, the *yogi* can lengthen the time in the *samāpatti* to many hours.

Difference Between *Samāpatti* and *Jhānā*

11. Therefore, the main difference between any *samāpatti* and *jhāna* is that *jhāna citta* do not run continuously. When one is in a *jhāna*, *jhāna citta vīthi* are interrupted by *pañcadvāra citta vīthi* running in between. *Pañcadvāra citta vīthi* are those coming through the five physical senses. Therefore, when one is in *jhāna*, one can see, hear, etc.

- But when in any *samāpatti*, the corresponding *manodvāra citta vīthi* runs continuously. Therefore, there is no set upper limit to the number of *jhāna cittā* running continuously in a *samāpatti.* Also, there is no opportunity for *pañcadvāra citta vīthi* to run; thus, **one in a *samāpatti* is unaware of the external environment**.
- It takes a lot of practice to turn a regular *jhāna* into a *jhāna samāpatti*, i.e., to maintain the *jhāna cittās* continuously for a long time.
- **There are only four *jhānic* states (*rūpāvacara jhāna*.)**
-

Arūpa Samapatti (Not *Arūpa Jhāna*)

12. A *yogi* who has mastered all four *rūpāvacara jhāna samāpatti* can cultivate the higher-lying *arupāvacara samāpatti.* **There are no *arupāvacara jhāna.*** That means those *cittās* run continuously. That means an *arupāvacara Brahma* stays in the same *samāpatti* state for life!

- A *yogi* in the highest *rūpāvacara jhāna samāpatti* (fourth *jhāna samāpatti*) can train to transition into the first *arupāvacara samāpatti* (*ākāsānañcāyatana*). Subsequently, they can attain higher *arupāvacara samāpatti.*
- Today, **many English texts incorrectly** label the "*arūpāvacara samāpatti*" as the fifth through the eighth *jhāna*. There are no *arūpāvacara jhāna.*
- In the *Tipiṭaka*, the four *arupāvacara samāpatti* are labeled as *ākāsānañcāyatana, viññāṇañcāyatana, ākiñcaññāyatana*, and *nevasaññānāsaññāyatana* ***samāpatti***. There are no *arupāvacara jhānic* states.

Phala Samāpatti

13. Of course, only those who have attained *magga phala* (*Sotāpanna, Sakadāgāmi, Anāgāmi, Arahant*) can get into *phala samāpatti.*

- When in a *phala samāpatti*, that *phala citta* runs continuously. Again, one will not see or hear during that *samāpatti* since only *manodvāra cittā* flow continuously.
- For example, if one is in the *Arahant phala samāpatti*, one has the *Arahant phala citta* running continuously.
- Not everyone with a *magga phala* can get into *phala samāpatti* automatically. Just like *jhāna*, they require a lot of practice unless one has cultivated *jhāna* in recent lives.

Nirodha Samāpatti Versus *Asaññā* Realm

14. In *nirodha samāpatti*, there is no *citta vīthi* or a *bhavaṅga* state. It is sort of like in the *asaññā* realm.

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- But of course, there is a vast difference between *nirodha samāpatti* and being in the *asaññā* realm. One who can get to *nirodha samāpatti* has removed ALL DEFILEMENTS (and thus *avijjā*), but one in the *asaññā* realm has not. So, at the end of the life in the *asaññā* realm, that person would come back to the human realm and can be reborn even in the *apāyā* in later rebirths.
- This point explains why it is so peaceful not to have any *citta* running through the mind. That is the closest explanation that can be given to an average human as to how having no *citta* can be so peaceful. But this is hard even to imagine for an average human, as I mentioned initially. Those who cultivate *jhāna* and get to higher *rūpāvacara jhānic* and *arūpāvacara samāpatti* states can start seeing that this is true. That is why they cultivate *arūpāvacara samāpatti* up to the *neva saññā nā saññā* state.

Nirodha Samāpatti

15. *Nirodha samāpatti* is succinctly described in a verse in the WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43), where the difference between a dead body and the body of one in *nirodha samāpatti* is described: "*Yvāyaṁ, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni. Yo cāyaṁ bhikkhu saññāvedayitanirodhaṁ samāpanno tassapi kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vippasannāni. Yvāyaṁ, āvuso, mato kālaṅkato, yo cāyaṁ bhikkhu saññāvedayitanirodhaṁ samāpanno—idaṁ nesaṁ nānākaraṇan*"*ti.*

Translated: "*āvuso*, a dead body does not generate any *kāya saṅkhārā, vacī saṅkhārā,* or *citta saṅkhārā;* its lifetime expired, and it does not breathe, and the body gets cold with all sense organs dead. But that *bhikkhu* in *saññāvedayita-nirodha samāpatti*, even though his *kāya saṅkhārā, vacī saṅkhārā,* and *citta saṅkhārā* all have ceased, and does not breathe, his body does not get cold, and all sense organs are kept alive. This *āvuso*, is the difference between a dead body and that *bhikkhu* in *nirodha samāpatti*."

- **Here, *saññāvedayitanirodha* (*saññā avedayita nirodha*) means "both *saññā* and *vedanā* cease."** Without *saññā* and *vedanā* there are not even *citta saṅkhāra.*
- Thus, there are no *cittās* arising when in *saññāvedayita nirodha samāpatti.*

Getting into *Nirodha Samāpatti*

16. Not all *Arahants* can get into *nirodha samāpatti* (only *Ubhatobhāgavimutta Arahants* can.) Access to *nirodha samāpatti* is NOT by taking *Nibbāna* as the thought object but via the *arūpāvacara samāpatti*. As one gets to higher *jhāna*, the number of *cetasika* in a *citta* gets smaller, i.e., *cittā* become less and less "burdened."

- An *Arahant* has to go through the following sequence to get to *nirodha samāpatti*. Cultivate all the *jhānā*, get to the fourth *jhāna samāpatti*, and access all *arūpāvacara samāpatti* up to the *neva saññā nā saññā*. The *neva saññā nā saññā* state is just a step away from stopping the rising of any *citta*.
- From there, the *Arahant* can determine how long to stay in *nirodha samāpatti* and make the transition from the *neva saññā nā saññā* state to *nirodha samāpatti.*
- While *anariya yogis* can get to the *neva saññā nā saññā* state, they CAN NOT make the transition to *saññāvedayita nirodha samāpatti*. Only an *Arahant* who has cultivated *arūpāvacara samāpatti* can get into *saññāvedayita nirodha samāpatti.*
- By the way, this process of getting to *nirodha samāpatti* is described in the "WebLink: suttacentral: *Anupada Sutta* (MN 111)" and in the "WebLink: suttacentral: *Pañcakaṅga Sutta* (SN 36.19)."
- More details in "Samādhi, Jhāna, and Sammā Samādhi."

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Nibbānic Bliss Is not a *Cetasika Vedanā*

17. The "WebLink: suttacentral: *Pañcakaṅga Sutta* (SN 36.19)" also clarifies another critical point. If there are no *cittā* (with *saññā* or *vedanā*) when one is in *saññāvedayita nirodha samāpatti*, how can one say that it is the ultimate happiness (*Nibbānic* bliss)?

- *Nibbānic* bliss is not a *cetasika vedanā,* which would belong to this world. I have compared it to the relief one feels when a long-experienced migraine headache finally goes away; see "Nibbāna" subsection.

The above *sutta*, in the last verse, put it this way: "*Ṭhānaṁ kho panetaṁ, ānanda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ: 'saññāvedayitanirodhaṁ samaṇo gotamo āha, tañca sukhasmiṁ paññapeti. Tayidaṁ kiṁsu, tayidaṁ kathaṁsū'ti?*

Evaṁvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā: 'na kho, āvuso, bhagavā sukhaññeva vedanaṁ sandhāya sukhasmiṁ paññapeti. Yattha yattha, āvuso, sukhaṁ upalabbhati, yahiṁ yahiṁ taṁ taṁ tathāgato sukhasmiṁ paññapetī'"ti."

Translated: "It may happen, Ānanda, that Wanderers of other sects will be saying this: 'The recluse Gotama speaks of the *saññāvedayita nirodha* and describes it as pleasure. What is this pleasure and how is this a pleasure?

"Those who say so should be told: 'The Blessed One describes as pleasure, **not the feeling of pleasure**. But a *Tathāgata* describes as *Nibbānic* pleasure absence of suffering.' "

Nirodha Samāpatti and *Parinibbāna*

18. No *citta vīthi* run in *nirodha samāpatti,* and *bhavaṅga* state is not present either. Life in the body is maintained with *kammic* energy. No *vedanā, saññā*, etc. The maximum time in *nirodha samāpatti* is seven days. The *Arahant* can determine, before getting into *nirodha samāpatti*, how long (up to 7 days) to stay in that state.

- *Parinibbāna* state is just like *nirodha samāpatti*. The only difference is that there is no "coming back" to this world upon entering *Parinibbāna*.
- Therefore, *Arahants* tend to get to *nirodha samāpatti* whenever possible to experience the "*Nibbānic* bliss" and to escape from the "burdensome worldly thoughts." As I said, it is hard for normal humans to imagine this.

Nirodha Samāpatti and *Arahant Phala Samāpatti*

19. In other types of *samāpatti* (other than the *nirodha samāpatti*), *manodvāra citta vīthi* will flow continuously. There is no falling to *bhavaṅga* or taking an external object with a *pañcadvāra citta vīthi*. Thus, one cannot see, hear, etc. Usually, *samāpatti* will eventually break on its own, or (when one gets good at it) one can pre-set the time to be in *samāpatti*.

- *Arahant phala samāpatti* is where an *Arahant* experiences the *pabhassara citta*, a pure *citta* with just the universal *cetasika*, where the *saññā cetasika* is not contaminated. *Nibbāna* is the thought object made contact with *phassa cetasika*, and *vedanā* and *saññā* are based on that (we have no idea about that). One does not hear or see anything there, just like in *jhānā samāpatti*.
- When an *Arahant* is not in *nirodha samāpatti* or *Arahant phala samāpatti*, his/her *citta* gets only to the "*mānasaṁ*" state, in the sequence that usually ends up in the *viññāṇakkhandha* state for an average human; see #4 of "Pabhassara Citta, Radiant Mind, and Bhavaṅga."

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4.8 Mental Body – Gandhabba

February 11, 2017

- Our Mental Body – Gandhabba
- Gandhabba State – Evidence from Tipiṭaka
- Antarabhava and Gandhabba
- Ānantariya Kamma – Connection to Gandhabba
- Mental Body (Gandhabba) – Personal Accounts
- Abnormal Births Due to Gandhabba Transformations
- Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage
- Working of Kammā – Critical Role of Conditions

Deeper discussions on *gandhabba* can be found in the *Abhidhamma* subsection:

- Gandhabba (Manomaya Kāya)

4.8.1 Our Mental Body – Gandhabba

December 26, 2016; revised February 1, 2020; July 14, 2022

Introduction

1. Grasping the message of the Buddha requires two essential ingredients. (i) It is easier done with a mind that has fewer defilements (*kilesa* or *keles* or *klesha*), and (ii) One needs to go beyond learning mundane interpretations of crucial concepts.

- If those two conditions are satisfied, grasping deeper Dhamma concepts will not be a difficult task. If one can comprehend — not merely to memorize — the key concepts, it becomes easy to avoid getting the "*viparīta saññā*" or the "incorrect impression" of a given concept. [***viparīta*** : [adj.] reversed; changed; wrong.]
- This process gradually leads to the comprehension of "*anicca saññā*" which is the key to the *Sotāpanna* stage of *Nibbāna*.
- In this post, we will start a discussion that will lead to a better explanation of "*saññā*" (which is one of the five aggregates) generally translated as "perception."

Mental Body Is Primary and Physical Body Is Secondary

2. We will discuss how we grasp a given concept using any one of many human languages that are in use today.

- It is essential to understand that the mental body (*manomaya kāya* or *gandhabba*) is primary — initiating all our thoughts, speech, and actions. The physical body that we value so much is secondary.
- While our brains help us grasp what is expressed in a given language (and we have to learn a given language), a *gandhabba* can understand that message directly — without using a brain or eyes, ears, etc. that are associated with the physical body. The *gandhabba* — when outside the physical body — can see and hear without using eyes and ears, and grasp what is expressed by thoughts of other beings **directly** (where allowed by their *kammic* potential).

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- *Gandhabbā* — and most living beings — communicate among themselves via "*saññā*." No "spoken language" is involved since they cannot "talk" like we do. See, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."
- That is somewhat similar to how we experience dreams. We do not use our ears to hear in our dreams. We "perceive" what others say in our dreams. That is the closest analogy to how a *gandhabba* hears when outside a physical body. Seeing is the same way. In dreams, we don't use our eyes to see; our eyes remain closed when we dream. **Both hearing and seeing are done just with the *sota* and *cakkhu pasāda rūpa* and the mind.**

Why Do We Highly-Value Our Physical Bodies?

Of course, until a Buddha comes to this world and explains the existence of a mental body, we would not be even aware of that distinction. Even today, scientists believe that the physical body is all we have and that our thoughts arise in the inert brain!

3. We highly value our physical bodies because we enjoy sense pleasures associated with smells, tastes, and body touches.

- However, to experience those three types of sensory contact, our mental bodies need to be trapped inside physical bodies. We pay the price for those sense enjoyments because those physical bodies are subject to rapid and unexpected decay and have relatively short lifetimes around 100 years.
- Furthermore, when the mental body is enclosed or trapped inside a physical body, it loses the ability to see external objects directly, hear external sounds, and recall *dhammā* (memories/concepts). All six sensory inputs now need to be processed by the brain and converted to a form ("*saññā*") that can be grasped by the trapped mental body (*gandhabba*). For a more in-depth analysis, see "Brain – Interface between Mind and Body."
- The sense of smell, taste, or body touch is unavailable to beings in the higher 20 (*Brahma)* realms. Those *Brahmā* have mental bodies (with just a trace of matter) like our *gandhabbā*. **Just like those *Brahmā*, the *gandhabbā* cannot sense smell, taste, or body touches, but can "directly see, hear, and grasp concepts" without the aid of a brain when outside a physical body.**
- Please contemplate and grasp what is meant by those statements before proceeding further.

The "Mental Body" Lives Much Longer!

4. Another critical factor is the difference between the lifetime of a physical body and that of a mental body (*gandhabba*).

- A human *gandhabba* born at the *cuti-paṭisandhi* moment can live for hundreds to thousands of years. Within a given "human *bhava*," there can be many repeated births as a human with a human body; see "Bhava and Jāti – States of Existence and Births Therein."
- When a physical body dies (and if more *kammic* energy for the human *bhava* remains), that *gandhabba* comes out of the dead body and waits for a suitable womb to re-enter and make a new human body. This process can happen many times during a given human *bhava*. Each time a different physical body is acquired by the *gandhabba*, as discussed below.
- **Therefore, it makes more sense to focus on the well-being of the mental body (*gandhabba)* than on the short-lived physical body.**

Some Exceptions To The Above Rules

5. There are a few exceptions to the above process.

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- If one commits a *ānantariya pāpa kamma* (killing a parent, for example), then *gandhabba* that comes out of a dead physical body "cannot survive." Because of that strong *kamma vipāka*, it undergoes a *cuti-paṭisandhi* moment and will be instantaneously born in an *apāya* suitable for that strong *kamma*.
- If one develops *Ariya* or *anariya jhāna*, it also becomes a "good" *ānantariya kamma*. One will be born in a *Brahma* realm (corresponding to the highest *jhānic* state attained) by skipping the remaining human births. However, those who get to *brahma* realms via *anariya jhānā* will return to human or lower realms. Any *Ariya* (starting with a *Sotāpanna*) who attains *Ariya jhānā* will never come back to *kāma loka*. Of course, a *Sotāpanna* (*Sakadāgāmī*) without *Ariya jhānā* will be reborn in human (*deva*) realms.
- That is also why an *Arahant* is not reborn, even if there is *kammic* energy left over for the human *bhava*. The *gandhabba* that comes out "cannot bear" the mindset of an *Arahant*, and will instantaneously undergo a *cuti-paṭisandhi* moment. Still, since an *Arahant* will not grasp a new *bhava*, they will not be reborn.
- Those above cases — where the human *bhava* prematurely terminates — are similar to the burning of a heater coil used in an immersion heater, when the heated coil comes out of the water. The heater coil can "bear" the heat as long as it is in the water. But once out of the water, the heater coil will quickly burn out. The physical human body can "bear" any of those states (*ānantariya kamma*) discussed above. That is why a person who killed their mother will not be born in an *apāya* immediately; only when the *gandhabba* comes out of the body will it be burnt, and new birth in an *apāya* will start.

Why Are Most People Not Aware of The *Gandhabba* Concept?

6. Even though there is no discussion about the *gandhabba* in Buddhaghosa's Visuddhimagga, it is a critical concept in Buddha Dhamma. The Buddha compared a *gandhabba* coming out of a physical body to a sword coming out of its sheath. The *gandhabba* is sometimes called a *Tirokuddha* in *Suttā*.

- People with *abhiññā* powers can move the *gandhabba* out of the physical body at will.
- Some people had cultivated *abhiññā* powers in recent previous births and can do it at will even though they have less control over the mental body. One can float to the ceiling and watch one's physical body lying on the bed, for example. Furthermore, during heart operations, the *gandhabba* can come out and view the process from the above, and provide details about it later. See. "Out-of-Body Experience (OBE) and Manomaya Kāya."

7. The *gandhabba* has only a trace of matter even hard to imagine. It is our mental body or *manomaya kāya.*

- **To give an analogy: A barely seen dust particle may have millions of atoms. The "material stuff" in a *gandhabba* is million-fold smaller than an atom!** The gandhabba is more like an "energy field."
- This mental body is like a fine mesh spread throughout the physical body with the seat of the mind (*hadaya vatthu*) overlapping the physical heart.
- If that mental body comes out of the physical body, the physical body becomes as inert as a piece of wood (as a dead body is).

How Can a "Mental Body" Control a Heavy Physical Body?

8. Let us start by addressing some fundamental objections to the mental body's control of the physical body. First, how can a "mental body" move a heavy physical body?

- A good analogy is to compare it to how a human operator controls a heavy military tank from the inside of that enclosed tank. There, the human operator plays the role of the *gandhabba*.

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- The human operator, of course, does not have enough energy to move the tank. He merely controls the direction of the movement by instructing the on-board computer. The power to move the tank comes from the fuel stored in the military tank.
- In the same way, the mental body (*gandhabba*) instructs the brain to generate required bodily movements or speech. Here, the brain plays the role of the computer in the military tank analogy. The small amount of energy needed for the *gandhabba* comes from the *kammic* power that led to human *bhava*. The energy required for bodily movements (including speech) comes from our food.

Details of The "Operator Analogy"

9. In the above analogy, the operator is totally shielded from the external world. He can monitor the outside environment only via the audio and video equipment mounted on the tank. The video cameras, for example, can feed videos to an on-board computer, which analyzes and displays it on a monitor for the operator to see.

- In the same way, our physical eyes send a picture to our brain, which analyzes them, and converts them to a form ("*saññā*") that can be "seen" — or comprehended — by the *gandhabba* inside. So, our brain is the computer that conveys the information to the *gandhabba* that is really trapped inside the solid physical body; see, "Brain – Interface between Mind and Body."
- The *gandhabba* accesses the other four sensory inputs the same way, with the help of the ears, tongue, nose, and the body.
- Our memories, plans, etc. (all mental) are also "out there" (in the *mano loka*) but, of course, cannot be seen. They are collectively called "*dhamma*"; see, "What are Dhamma? – A Deeper Analysis." *Gandhabba* accesses those with the help of the *mana indriya* in the brain, which is the sixth sense input (like eyes for seeing, ears for hearing, etc.), and has not been identified by science yet.
- The *mano loka* co-exists with the *rūpa loka* (material world); see, "Our Two Worlds: Material and Mental."

How Does A *Gandhabba* Hear When Outside a Physical Body?

10. Another possible question is: "How does the *gandhabba* see and hear when outside the human body?"

- It is only in the human (and animal) realms that beings communicate via speech (and bodily gestures). In other realms, living beings communicate directly via *saññā*, one of the five aggregates (*pañcakkhandha*). While not all living beings can communicate with all other (it depends on each realm), where it is possible, communications take place via *saññā* generated in one's thoughts.
- This experience is similar to one's experience with dreams. **In a dream, we do not "hear" what others say in the same way when we hear speech normally. In a dream, we perceive what they are saying.**
- That is how those with *abhiññā* powers (even a few of us with *gati* from previous lives where they had such *abhiññā* skills in recent lives) can communicate with beings in other realms.

Why Do People Have Different Physical Bodies in Successive Human Lives?

11. It is the "same" *gandhabba* that is born with human bodies in successive human lives. Then another question may arise, "Why do people look different in successive rebirths?." That is because the physical body in each human birth (within the same human *bhava*) arises with contributions from the parents for that life.

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- Even though the *gandhabba* brings in his/her *gati* (habits), *āsava* (cravings), *kilesa* (mental impurities), etc from the previous life, the physical body for each birth has significant contributions from the new parents.
- Therefore, the DNA of the physical bodies of two successive lives could be different due to this reason. The building of a new physical body is described in the post, "Buddhist Explanations of Conception, Abortion, and Contraception."
- Even then, a *gandhabba* needs to match the *gati* of the parents.

One Can Travel to *Deva* or *Brahma* Realms With the *Manomaya Kāya*

12. Another interesting piece of information comes from how the Buddha (and others with *Iddhi Bala*) traveled to *deva* or *Brahma loka* with the *manomaya kāya*. Here the physical body is left behind (the physical body does not die in this case, and is kept alive by the *rūpa jīvitindriya*). Upon returning, the *manomaya kāya* can re-enter the physical body.

- Those who attain the fourth *jhāna* can develop *iddhi* powers can separate the *manomaya kāya* from the physical body. Then they can travel far with that *manomaya kāya*. Just as a sword comes out of its sheath, those with *iddhi* powers can pull the *manomaya kāya* out of the physical body.
- *Suttā* state that the Buddha visited *deva* or *Brahma lokas* "within the time that takes a bent arm to be straightened."
- It is also possible for some of those with *iddhi* powers to travel with their physical bodies. That involves a different mechanism that is not relevant to this discussion.

Connection to "Astral Travel"

13. Even today, some ordinary people can dissociate their mental body from the physical body and "astral travel." That *manomaya kāya* can then go to distant places within short times (this is what is called astral travel in the present day; see the Wikipedia article, "WebLink: WIKI: Astral projection."

- A *gandhabba* is the same as an "astral body" that is described in such accounts; see, for example, "Journeys Out of the Body: The Classic Work on Out-of-Body Experience," by Robert Monroe (1992). There are two sequels to that book, as well as books by others. Accounts in at least some of those books are consistent with the above mechanism.
- Also, the *gandhabba* can come out of the physical body under stressful conditions, particularly during heart operations. Many such accounts by a cardiologist have been documented in the book, "Consciousness Beyond Life," by Pim van Lommel (2010).

Explanation of the "Time Gap" Between Two Successive Human Births

14. Many rebirth account features can be explained by the correct interpretation where the *manomaya kāya* (*gandhabba*) inherits many successive (but time separated) physical bodies.

- In rebirth stories, there is always a "time gap" between successive human births (*jāti*). That time gap can be several years or at least few years. In between those successive lives, that lifestream lives as a *gandhabba*, without a physical body.
- In most rebirth stories, the previous human life was terminated unexpectedly, like in an accident or a killing. Therefore, the *kammic* energy for the human *bhava* had not been exhausted. And the *gandhabba* just came out of the dead body and waited for another womb to enter.
- The Buddha told Vacchagotta that the *gandhabba* survives that intervening time by using *taṇhā* as *āhāra*. Some *gandhabbā* can "inhale" aroma from plants, fruits, etc., too.

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Further Information

15. If one has been following — and trying to "live" the moral life recommended in the previous posts in the "Living Dhamma" section — it would be easier to follow the upcoming posts as we will be diving deeper.

- One aspect of realizing the *anicca* nature is to see the futility of expecting a "future happy life" by trying to make one's physical body the "main focus."
- It is essential to keep one's body in good condition by eating well and engaging in a good exercise program. It is ALSO important to realize that this body will only last about 100 years. On the other hand, the mental body or the *gandhabba* can last many hundreds of years.
- Thus one should try to improve the condition of the mental body (*gandhabba*) by cultivating good *gati* and getting rid of bad *gati*.
- A detailed analysis of life, in general, is in the "Origin of Life" section.

Next, "Saññā – What It Really Means."

4.8.2 Gandhabba State – Evidence from Tipiṭaka

September 16, 2017; revised September 30, 2107; November 14, 2018; August 31, 2019; July 8, 2022; October 25, 2022; November 6, 2022; November 7, 2022; November 15, 2022; May 26, 2024 (added #14)

Extensive evidence from the *Tipiṭaka* that the *gandhabba* state is a necessary feature of human (and animal) *bhava*. It is not an *antarābhava* state.

Introduction

1. I will present extensive evidence from the *Tipiṭaka* that the *gandhabba* state is necessary for human (and animal) *bhava*. It is not an *antarābhava* (a state "in-between two *bhava*"). It is within the same human *bhava*.

- **One's mental body (*gandhabba* or *manomaya kāya*) controls the physical body.**
- *Gandhabba* will be alive through many successive births within human *bhava* (which can last thousands of years). When a given physical body dies, the *gandhabba* can enter another womb, when a matching one becomes available. Rebirth accounts confirm that mechanism. There are multiple births (*jāti*) within a human existence (*bhava*.)
- However, the *gandhabba* concept is different from the idea of a "soul." A *gandhabba* (*manomaya kāya*) will keep changing during its lifetime. Furthermore, it will die at the end of human *bhava*, and a brand new *manomaya kāya* for another existence (*Deva*, animal, etc.) will occur.
- There is also a group of *Devās* called "*gandhabbakāyika Devās*," as pointed out in #14 below.

Clear Evidence from *Paṭṭhāna*

2. Those who believe that *paṭisandhi* takes place in a womb need to consult the "WebLink: suttacentral: *Paṭṭhānapakaraṇa* (Abhidhamma Patthana 1.1)" a section on *Abhidhamma Piṭaka* in the *Tipiṭaka*.

- ***Paṭisandhi*** is the moment of grasping a new *bhava*, for example, human *bhava*. At that moment, a human *gandhabba* is born.
- That *gandhabba* gets into a womb later, and that event is ***okkanti***. Human *bhava* is long, thousands of years, and that is the lifetime of a human *gandhabba*. During that time, many *okkanti* events could lead to rebirths with "physical human bodies."

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- ***Paṭisandhi* takes place with *kamma paccaya* and *okkanti* takes place with *sahajāta paccaya*.**
- We know that birth in the human realm (***paṭisandhi***) is rare. However, once in the human realm, a human *gandhabba* can be reborn with different "physical bodies" (via many ***okkanti*** events.) Otherwise, how can we account for so many rebirth accounts by children?

Background

3. At the Third Buddhist Council, Moggaliputta Tissa *Thero* proved that there is no *antarābhava* in a debate with the *Mahāyānists*. That correct interpretation is in the *Kathavatthu* of the *Tipiṭaka.*

- Most current *Thervādins* erroneously believe that the *gandhabba* state is an "*antarābhava*" state. That is incorrect; see "Antarābhava and Gandhabba" and "Cuti-Paṭisandhi – An Abhidhamma Description."
- **A human *gandhabba* exists within the human *bhava*.**

4. A critical factor contributing to this erroneous belief that the *gandhabba* state is an "*antarābhava*" is the inability to distinguish between *bhava* and *jāti*. **They erroneously believe that *paṭisandhi* takes place in the womb.** But it is evident in the *sutta* passages below that it is *okkanti* (of the *gandhabba*) that happens, not *paṭisandhi*.

- A human existence (*bhava*) could last hundreds or even thousands of years. Many human births (*jāti*) can occur during that time; see, "Bhava and jāti – States of Existence and Births Therein."
- In rebirth stories, there is always a "time gap" (typically several years) between successive human births (*jāti*). Between those successive lives, that lifestream lives as a *gandhabba*, without a physical body.
- Even during a given human life (*jāti*), the *gandhabba* may come out of the physical body under certain conditions; see "Out-of-Body Experience (OBE) and Manomaya Kāya."
- The human *bhava* is hard to attain; see "Rebirth – Connection to Suffering in the First Noble Truth." However, there can be many births within a given human *bhava* until the *kammic* energy for that human *bhava* runs out. Otherwise, how can one explain all these rebirth accounts, where a human is reborn only a few years after dying in the previous human life?

5. I understand the reluctance of many to discard the deeply embedded idea that *gandhabba* is a *Mahāyāna* concept. I used to have that wrong view too. But as I have discussed above, many things will be left unexplained, and there will be many inconsistencies without them.

- Most importantly, rejecting the idea of a *gandhabba* (i.e., the existence of a *para loka*) is a *micchā diṭṭhi*. Thus one cannot even become a *Sotāpanna Anugami* with that *micchā diṭṭhi*; see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage" and "Hidden World of the Gandhabba: Netherworld (Para loka)." **So, I urge everyone to sift through the evidence and make informed decisions.**
- More evidence is in many other posts on the site. There are two subsections of the *gandhabba* state: "Mental Body – Gandhabba" and "Gandhabba (Manomaya Kāya)."
- One can also use the "Search" box on the top right to locate all relevant posts by typing "gandhabba."
- A simple description of human conception is in "Buddhist Explanations of Conception, Abortion, and Contraception." It could be helpful to read that first.

Three Conditions for Conception per *Suttā*

6. The Buddha has described how three conditions must be satisfied for a conception to occur. That includes how a *gandhabba* (nominative case singular is *gandhabbo*; plural is *gandhabbā*) descending to the womb. For example, in the "WebLink: suttacentral: *Mahā Taṇhāsaṅkhaya Sutta* (MN 38)": "..***Tiṇṇaṁ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti***. *Idha mātāpitaro ca sannipatitā honti, mātā ca na utunī hoti,* ***gandhabbo ca na paccupaṭṭhito hoti****, neva tāva gabbhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti,* ***gandhabbo ca na paccupaṭṭhito hoti****,* ***neva tāva***

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gabbhassāvakkanti hoti. *Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti,* ***gandhabbo ca paccupaṭṭhito hoti****—evaṁ tiṇṇaṁ sannipātā* ***gabbhassāvakkanti hoti****. Tamenaṁ, bhikkhave, mātā nava vā dasa vā māse gabbhaṁ kucchinā pariharati mahatā saṁsayena garubhāraṁ...*"

Here is the WebLink: suttacentral: English translation from the Sutta Central website (I have slightly modified it): "..***Bhikkhus*, the descent to the womb takes place through the union of three things.** Here, there is the union of the mother and father, but the mother is not in season, and the ***gandhabba* is not present**—in this case, no descent of an embryo takes place. Here, there is the union of the mother and father, and the mother is in season, but the ***gandhabba* is not present**—in this case, too, **no embryo can result**. All three following conditions must be met. Union of the mother and father, the mother is in season, and a ***gandhabba* is present**. **That leads to** the formation of an **embryo**. The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden..."

- Even though the venerable *Bhikkhus* who manage the Sutta Central website do not believe in the concept of a *gandhabba*, they have at least correctly translated most of the Pāli verse.
- By the way, the Sutta Central site is a valuable resource. It provides access to not only the Pāli version but also translations into several languages. I encourage everyone to contribute to that website to maintain that valuable database.
- **One needs to remember that some critical Pāli terms are mistranslated there. Those include *anicca* as impermanence and *anatta* as "no-self." Furthermore, translating complex Pāli words like *viññāṇa* and *saṅkhāra* as just single words in English can lead to severe problems.**

7. In the WebLink: suttacentral: *Assalāyana Sutta* (MN 93), there is more evidence that for conception to occur, a *gandhabba* needs to descend into the mother's womb at the right time. That needs to happen within a few days of the parents' union, and it needs to be during the mother's season.

Here, the Buddha explains to Assalayana how the seer Asita Devala questioned seven *brahmanā* who had the wrong view that they were heirs to *Mahā Brahmā*. Here are the questions that seer Asita Devala asked:

"*Jānanti pana bhonto—yathā gabbhassa avakkanti hotī'ti?* "

- "But do you, sirs, **know how there is a conception in the womb**?"

"Jānāma mayaṁ, bho—yathā gabbhassa avakkanti hoti 'ti. Jānāma mayaṁ, bho – yathā gabbhassa avakkanti hoti. ***Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti****; evaṁ tiṇṇaṁ sannipātā gabbhassa avakkanti hotī'ti.*"

- 'We do know, sir, how there is conception. **There is coitus of the parents, it is the mother's season, and a *gandhabba* is present**; it is on the conjunction of these three things that there is conception.'

"*Jānanti pana bhonto—taggha so* ***gandhabbo*** *khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti?*."

- "But do you, sirs, know whether that ***gandhabba*** is a noble, *brahman*, merchant, or worker?"

"*Na mayaṁ, bho, jānāma—taggha so* ***gandhabbo*** *khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti.*"

- "We do not know, sir, whether that ***gandhabba*** is a noble, *brahman*, merchant, or worker."

Therefore, the concept of a *gandhabba* was accepted even by other *yogis* in Buddha's time.

8. In the WebLink: suttacentral: *Mahā Nidāna Sutta* (DN 15): "..*Viññāṇapaccayā nāmarūpan'ti iti kho panetaṁ vuttaṁ, tadānanda, imināpetaṁ pariyāyena veditabbaṁ, yathā viññāṇapaccayā nāmarūpaṁ.* ***Viññāṇañca*** *hi, ānanda, mātukucchismiṁ na* ***okkamissatha****, api nu kho nāmarūpaṁ mātukucchismiṁ samuccissathā"ti*? "*No hetaṁ, bhante.*" "*Viññāṇañca hi, ānanda, mātukucchismiṁ* ***okkamitvā vokkamissatha****, api nu kho nāmarūpaṁ itthattāya abhinibbattissathā"ti*? "*No hetaṁ, bhante.*"

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Translated: "..With consciousness as a condition, there is mentality-materiality (*nāmarūpa*). How that is so, Ānanda, should be understood in this way: If ***viññāṇa*** were not to **descend** into the mother's womb, would mentality-materiality (*nāma rūpa*) take shape in the womb?" "Certainly not, venerable sir." "If, the **descended *viññāṇa* were to depart**, would mentality-materiality be generated into this present state of being?" "Certainly not, venerable sir."

- Here, it is clear that by "a *viññāṇa* descending to the womb," the Buddha meant the descent of the *manomaya kāya* (*gandhabba*), not the *paṭisandhi citta*. **A *paṭisandhi viññāṇa* cannot come out (depart) of the womb!** In #7 below, we will present evidence that the other four *khandhas* always accompany *viññāṇa.* That includes the *rūpakkhandha* (and a *gandhabba* has all five *khandhā*).
- That is clear from the verse at marker 21.6, which says that "*viññāṇa"* has determined the sex of the baby ("*kumārakassa vā kumārikāya vā*" or "boy or girl.") As pointed out in #12 below, a *paṭisandhi viññāṇa*(or any *kamma viññāṇa*) cannot exist without a *rūpa* (i.e., at least a *suddhaṭṭhaka*.) In this case, the *bhāva dasaka* (which indicates the sex of the child) also "descends to the womb" together with *hadaya vatthu* and *pasāda rūpa* in the *gandhabba*.
- The Pāli word "***Okkanti***" is often mistranslated as "rebirth." But it means the "descend" of an already formed *manomaya kāya* (*gandhabba*). Rebirth happens (and a *gandhabba* is born) within a thought moment, at the *cuti-paṭisandhi* moment; see, "Cuti-Paṭisandhi – An Abhidhamma Description."

More Details from *Suttā*

9. In the "WebLink: suttacentral: *Kutūhalasālā Sutta* (SN 44.9)," Vacca asked the Buddha, "..*Yasmiñca pana, bho gotama, samaye imañca kāyaṁ nikkhipati, satto ca aññataraṁ kāyaṁ anupapanno hoti, imassa pana bhavaṁ gotamo kiṁ upādānasmiṁ paññāpetī"ti?* OR "..and, Master Gotama, when a being has given up this body but has not yet been reborn in another body, what food does it consume?"

- The Buddha answered, "..*Yasmiṁ kho, vaccha, samaye imañca kāyaṁ nikkhipati, satto ca aññataraṁ kāyaṁ anupapanno hoti, tamahaṁ taṇhūpādānaṁ vadāmi.*" OR "..When, Vaccha, a being has given up this body but has not yet been reborn in another body, I declare that it uses craving as food."
- Thus when a *gandhabba* leaves one physical and is not yet reborn in another body, its life is sustained by *taṇhā* (craving). That is similar to a *rūpi Brahma* using *pīti* (mental happiness) as food. Both *gandhabbā* and *rūpi Brahmā* have subtle bodies (smaller than an atom in modern science; only a few *suddhaṭṭhaka*). However, some *gandhabbā* can inhale *odors* for food and become relatively denser.

10. In the WebLink: suttacentral: *Saṅgiti Sutta* (DN 33), it is described how a *gandhabba* can enter a womb in four ways: "..*Catasso **gabbhāvakkantiyo**. Idhāvuso, ekacco asampajāno mātukucchiṁ okkamati, asampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ paṭhamā gabbhāvakkanti. Puna caparaṁ, āvuso, idhekacco sampajāno **mātukucchiṁ okkamati**, asampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ dutiyā gabbhāvakkanti. Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, sampajāno mātukucchismiṁ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṁ tatiyā gabbhāvakkanti. Puna caparaṁ, āvuso, idhekacco sampajāno mātukucchiṁ okkamati, sampajāno mātukucchismiṁ ṭhāti, sampajāno mātukucchimhā nikkhamati, ayaṁ catutthā gabbhāvakkanti.*"

Translation: "..Four ways of **entering the womb**. Herein, *bhikkhus*, one unknowingly descends into the **mother's womb**, abides there unknowing, and departs thence unknowing. That is the first class of conception. Another descends deliberately but abides and departs unknowingly. Another descends and abides deliberately but departs unknowingly. Lastly, another descends, abides, and departs **knowingly**."

- That is ***okkanti*** (descending of the *gandhabba*) into the womb (*gabba*), as described in the *Mahā Taṇhāsaṅkhaya Sutta* discussed above.

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- Almost the same description is in the "WebLink: suttacentral: *Sampasādanīya Sutta* (DN 28)." Another relevant sutta is "WebLink: suttacentral: *Titthāyatana Sutta* (AN 3.61)."

11. It is a *Bodhisattva* in the last birth that, ".. descends, abides and departs the womb knowingly", the fourth way of entering a womb, mentioned above.

- In the WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14): "*..Atha kho, bhikkhave, vipassī bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṁ* ***okkami***. *Ayamettha* ***dhammatā***."
- Translated: "…Now Vipassī *bodhisattva*, *bhikkhus*, left the *Tusita* realm and **descended** into his mother's womb mindful and knowingly. That is the **rule**."
- At the *cuti-paṭisandhi* moment in the *Tusita* realm, the *deva* died, and a human *gandhabba* was born, who entered the mother's womb on Earth.
- This *sutta* describes in detail the last seven Buddhas including Buddha Gotama, who have appeared in our *cakkāvāta* within the past 31 *mahā kappa* (great eons). English translation of the Sutta at Sutta Central provides a helpful summary in a table WebLink: suttacentral: English translation of the Sutta at Sutta Central.
- However, in this *sutta*, *gabbhāvakkantiyo* and *okkami* are mistranslated at Sutta Central.

Paṭisandhi Viññāṇa Same as *Gandhabba*

12. In the "WebLink: suttacentral: *Bīja Sutta* (SN 22.54)," it is clear that *viññāṇa* cannot exist or "travel" without the other four aggregates, including the rūpakkhandha: "*..Yo, bhikkhave, evaṁ vadeyya:* ***'ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassa āgatiṁ vā gatiṁ vā cutiṁ vā*** *upapattiṁ vā vuddhiṁ vā virūḷhiṁ vā vepullaṁ vā paññāpessāmī'ti,* ***netaṁ ṭhānaṁ vijjati***."

"*Bhikkhus*, I say that **it is impossible for *viññāṇa* to exist, to grow, and to move at rebirth in the absence of form, feeling, perception, and *saṅkhāra***.."

- Therefore, descending of a *paṭisandhi viññāṇa* to a womb MUST be accompanied by all five *khandhas*, which is the *kammaja kāya* of the *gandhabba*. *Viññāṇa* can never exist without a *rūpa*; even the *Brahmā* in *arūpa* realms have *hadaya vatthu*, a *suddhaṭṭhaka* made of *cattāro mahā bhūta*.
- Another specific reference is "WebLink: suttacentral: *Gatikathā* (KN Ps 1.6)" of the *Paṭisambhidāmagga,* which states, "*Paṭisandhikkhaṇe pañcakkhandhā sahajātapaccayā honti,..*" or **"At the moment of *Paṭisandhi* all five aggregates (*pañcakkhandhā*) arise together (*sahajāta*).."** There is a detailed description of *paṭisandhi* in that link from markers 4.1 through 4.9.

Antarāparinibbayi State and *Gandhabba*

13. The first seven *saṁyojana* include kāma *rāga, rūpa rāga*, and *arūpa rāga*. In the absence of the first three *saṁyojana*, one cannot be reborn in any of the 31 realms in the *kāma, rūpa*, and *arūpa loka*. For a discussion on *saṁyojana*, see "Dasa Saṁyojana – Bonds in Rebirth Process."

- When a person dies, the *gandhabba* comes out of the dead body. If that person had removed the first seven *saṁyojana* by the time he died, that gandhabba could not grasp a *bhava* in any of the 31 realms.
- However, since the last three *saṁyojana* of *māna*, *uddhacca*, and *avijjā* are still there, that person will not be able to attain *Parinibbāna* either. In other words, *gandhabba* cannot die either.
- Then "that person" will remain in the *gandhabba* state until his *kammic* energy for the human *bhava* runs out. That is called the "*Anatarāpainibbiyāni*" state.
- That is discussed in the "WebLink: suttacentral: *Saṁyojana Sutta* (AN 4:131): "*..Katamassa, bhikkhave, puggalassa orambhāgiyāni saṁyojanāni pahīnāni, upapattipaṭilābhiyāni saṁyojanāni pahīnāni,* ***bhavapaṭilābhiyāni saṁyojanāni appahīnāni****? Antarāparinibbāyissa.*"

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- The first five *saṁyojanā are called orambhāgiyā saṁyojanā*. *Rūpa rāga* and *arūpa rāga* are collectively called *upapattipaṭilābhiyā saṁyojanā*, and *māna*, *uddhacca*, *avijjā are* collectively called *bhavapaṭilābhiyā saṁyojana.*

Gandhabbakāyika Devās

14. In the "WebLink: suttacentral: *Suddhika Sutta* (SN 31.1)" and several more subsequent *suttās* ending with "WebLink: suttacentral: *Sāragandhādidānūpakārasuttanavutika* (SN 31.23-112)" the Buddha described the existence of a group of *Devās* called "*gandhabbakāyika Devās*." **They are separate from human *gandhabbās* and belong to the lowest Deva realm, the *Cātummahārājika Deva* realm.**

- The "WebLink: suttacentral: *Sakkapañha Sutta* (DN 21)" refers to a discussion between the Buddha and one of those *gandhabbakāyika Devās* named Pañcasikha.

There are many posts on the human *gandhabba*: "Mental Body – Gandhabba," "The Grand Unified Theory of Dhamma," and "Gandhabba (Manomaya Kāya)."

4.8.3 Antarābhava and Gandhabba

July 29, 2016; revised January 23, 2020; December 5, 2020; August 22, 2021

Title pronunciation:

WebLink: Listen to Pronunciation: Antarabhava and Gandhabba

What Is *Antarābhava*?

1. There are many misinterpretations about the term "*antarābhava*." Just two to three hundred years after the *Parinibbāna* of the Buddha, Mahayanists started saying that there is an *antarābhava*, because they thought *gandhabba* belonged to an *antarābhava*.

- At the Third Buddhist Council, Moggaliputta Tissa *Thero* proved the non-existence of an *antarābhava* in a debate with the Mahāyānists. That correct interpretation is in the *Kathavatthu* of the *Tipiṭaka.*

2. *Antarābhava* ("*antara*" + "*bhava*," where *antara* is "in-between") means in between *bhava* or existences. For example, when a living being in the human *bhava* exhausts its *kammic* energy for that human existence, it grasps a new existence (*bhava*) at the *cuti-paṭisandhi* moment. Suppose the next existence or *bhava* is existence as a deer, for this example.

- The transition from a human to deer existence happens in a billionth of a second from the *cuti citta* (dying moment in the human *bhava*) to the *paṭisandhi citta* (first thought-moment in existence as a deer).
- Therefore, indeed there is no *antarābhava*. The time-lapse from the *cuti citta* to the *paṭisandhi citta* is negligibly small; see, "Cuti-Paṭisandhi – An Abhidhamma Description." **That was the point made by Moggaliputta Tissa *Thero* at the Third Buddhist Council:** there is no "*antarābhava*" between the "human *bhava*" and the "deer *bhava*" in the above example.
- *Gandhabba* is in the same "human *bhava*" until the human *bhava*'s *kammic* energy runs out (which could be many hundreds of years, compared to about 100 years of a lifetime for a human). In between successive human births within that human *bhava,* it is the *gandhabba* that lives in "*para loka*"; see, "Hidden World of the Gandhabba: Netherworld (Paraloka)."

Bhava and *Jāti* Are Two Different Concepts

3. The critical point is that *bhava* and *jāti* are two different things. That is why in *Paṭicca Samuppāda*, there is a step, "*bhava paccayā jāti*." There can be many "*jāti*" or births as a human within a single human *bhava*; see, "Bhava and Jāti – States of Existence and Births Therein."

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- Living beings in human and animal realms are not born with fully-formed physical bodies. In all other 29 realms, beings are born with fully-formed bodies called *opapātika* or instantaneous births. Thus a *deva* or *Brahma* is born with fully-formed bodies.
- That means a *deva* or *Brahma* will have the same body during that *bhava*, even though that body will change. **For them, there are only ONE *jāti* within that *bhava*.**

Humans (and Animals) Have Many *Jāti* Within That *Bhava*

4. In our example above, a human could have *kammic* energy supporting human existence (*bhava*) for thousands of years. However, a physical human body can last only for about 100 years.

- The *kammic* energy of a human *bhava* is not in the physical body (*karaja kāya*) but is in the "mental body" or the *manomaya kāya* of the *gandhabba.* There is a whole section on the *gandhabba* at this site; see "Gandhabba (Manomaya Kāya)."
- As explained in the post, "Manomaya Kāya (Gandhabba) and the Physical Body," a *gandhabba* will inherit "many physical bodies" during a given human existence.
- As discussed in the post, "Ghost in the Machine – Synonym for the Manomaya Kāya?," the physical body is inert, and it is the *gandhabba* that "gives life" to that inert body.

Āyukkhaya Maraṇa and *Kammakkhaya Maraṇa*

5. That is why the physical body's death does not necessarily imply a *cuti citta*, i.e., one may be NOT released from the human *bhava*. One will lose the human *bhava* only if it is a "*kammakkhaya maraṇa*" or death where the *kammic* energy is exhausted ("*maraṇa*" in Pail or Sinhala is for death).

- But most human deaths are "*āyukkhaya maraṇa*," i.e., the end of life for the physical body (here "*āyu*" means the lifetime of a physical body.) More *kammic* energy for the human *bhava* left. There is no *cuti citta* at that time. In that case, there is no change in the *gandhabba* at the moment of death of the physical body.
- That *gandhabba* would come out of the dead body and wait for another womb.
- A housefly lives for about a week or so. But the "fly *bhava*" may last for thousands and millions of years. When a fly dies, a "fly *gandhabba*" comes out of that dead body. It will get into an egg laid by another fly and soon be born a fly. That process will repeat an uncountable number of times during that "fly *bhava*" (or the existence as a fly.)

6. Thus, if it is a "*āyukkhaya maraṇa*," the *gandhabba* comes out of that dead body and waits for another womb. It is improbable that a matching womb will appear precisely at the death of a human physical body. In most cases, the *gandhabba* has to wait months and more likely years before a matching womb becomes available (*gati* of the *gandhabba* have to match the *gati* of the parents).

- Most deaths due to accidents are not due to "*kammakkhaya maraṇa*," i.e., just the physical body dies. The human in question will be reborn with a new human body at a later time. That is why many rebirths accounts describe death in a previous life due to an accident, murder, etc.
- Of course, one could die with *āyukkhaya maraṇa* even at old age.

Mahāyāna Concept of *Antarābhava*

7. The reason that the Mahāyānists say that there is an *antarābhava* is that they believe that the *gandhabba* is not human and is an "in-between state."

- The irony is that many current Therāvadins even refuse to believe the EXISTENCE of a *gandhabba* simply because they do not want to be seen as taking the side of the Mahāyānists. Those Tharāvadins believe that when a human dies — with kammic energy left in the human *bhava* — the second human

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fetus starts INSTANTANEOUSLY in a womb. In other words, the previous human dies at the *cuti* moment, and a billionth of a second later appears as a new baby in a human womb (*paṭisandhi*).

- However, that approach leads to many inconsistencies: (i) Such precise timing is an impossibility. (ii) The step "*bhava paccayā jāti*" in *Paṭicca Samuppāda* does not make sense: Is that new human birth a new *bhava*?. (iii) *Paṭisandhi* or grasping a new *bhava* happens within a thought-moment. However, the birth of a human body occurs via a series of steps described in #8 below. (iv) As discussed in #9 – #11 below, rebirth accounts are also not compatible with rebirth occurring in the womb. (v) There is more evidence from the *Tipiṭaka*, as discussed in #12, #13 below.

A Physical Human Body Versus *Manomaya Kāya* (*Gandhabba*)

8. According to the *Tipiṭaka*, a full-pledged human appears via a series of steps: "*jāti, sañjāti, okkanti, abhinibbatti, khandhānaṁ pātubhāvo, āyatānānaṁ pāṭilābho*. See, "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2)" and "Manomaya Kāya (Gandhabba) and the Physical Body."

- Here, *jāti* is the *paṭisandhi* moment, when the *kammaja kāya* for the new *bhava* appears in a thought-moment. Moments later, that *kammaja kāya* is augmented by the *cittaja kāya* and a *utuja kāya*, and a *manomaya kāya* (*gandhabba*) results. That is the *sañjāti* moment. This *gandhabba* comes out of the dead body in the previous life (*bhava*).
- When that *gandhabba* goes into a suitable womb, that is the *okkanti* moment. In many *suttā*, that is described as "*viññāṇa* of a boy or a girl descending into a womb." Note that by the time descending into a womb, the sex is already determined. It is a human *gandhabba* that comes into a womb.
- There is no place in the *Tipiṭaka* that says *paṭisandhi* happens in a womb. Rather it says, "… *gandhabba okkanti hoti*."

9. Many rebirth account features are consistent with that correct interpretation where the *manomaya kāya* (*gandhabba*) inherits many successive (but time separated) physical bodies.

- There is always a "time gap" between successive human births (*jāti*). They are always separated by several years or at least a few years. In between those successive lives, that lifestream survives as a *gandhabba*. The Buddha told Vacchagotta that the *gandhabba* survives that intervening time by using *taṇhā* as *āhāra*. Some *gandhabbā* can "inhale" aroma from plants, too.
- We all know that human existence is difficult to get; see "Rebirth – Connection to Suffering in the First Noble Truth." If each human birth is a "brand new human existence or *bhava*," that would be inconsistent since human existence is a rare event.

Human Births Within the Human *Bhava*

10. Then another question may arise, "Why do people look different in successive rebirths?" The physical body in each human life (within the same human *bhava*) arises from the parents' contributions to that life.

- Even though the *gandhabba* brings in *gati* (habits), *āsava* (cravings), *kilesa* (mental impurities), etc., from the previous life, the physical body for the new life has significant contributions from the parents. The DNA of the physical bodies of two successive lives will be very different due to this reason. For details, see "Buddhist Explanations of Conception, Abortion, and Contraception."

Gandhabba's Gati Will Change With Time

11. Furthermore, even the mental body of the *gandhabba* WILL change in the next life. Thus *gati* (habits), *āsava* (cravings), *kilesa* (mental impurities), etc., will also change as one grows up in a new environment under a different set of influences.

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- For example, one could have lived a moral life in the previous birth but may be born into a family of drug addicts due to a bad *kamma vipāka*. In that case, the new life could drastically change to an immoral life.
- However, in most cases, the successive lives are not drastically different unless one makes drastic changes. If one could attain the *Sotāpanna* stage, then one will not be born into an immoral family. If one reaches the *Anāgāmī* stage of *Nibbāna*, one will never be born a human and born in the *Brahma* realm.
- On the other hand, even if one is born in a moral family but under the influence of bad friends becomes a drug addict and commits crimes, one is likely to be born into an immoral family in the next birth. If one commits a *ānantariya pāpa kammā* (say by killing a parent), then one will be born in the *apāyā* at death, even if there is more *kammic* energy left in the human *bhava*.

More Evidence From *Tipiṭaka*

12. Now, let us discuss more evidence from the *Tipiṭaka*. During the night of his Enlightenment, the Buddha (or more accurately the ascetic Siddhartha) first attained the "*pubbe nivāsānussati ñāṇa*," before attaining the "*cutupapāda ñāṇa*" and finally the "*āsavakkhaya ñāṇa*." It is the *āsavakkhaya ñāṇa* that led to the Buddhahood; see, "The Way to Nibbāna – Removal of Āsavā."

- The first two pieces of knowledge (*ñāṇa;* pronounced "*gnana*";) can be attained even with *anariya jhānā* (with limited capabilities). Both those deal with the ability to look back at previous lives. But with the first one, *pubbe nivāsānussati ñāṇa,* one could only look at the previous human births.
- Here, "*pubbe*" means "previous," "*nivasa*" means "house," and "*anussati*" means "recall," i.e., the knowledge to recall successive residences of a given *gandhabba*. In a given human *bhava*, a *gandhabba* could have many different "houses," i.e., physical bodies. Thus with this *ñāṇa*, one could look at human births in the past, in multiple human *bhava* going back to very long times, depending on the *yogi's* capability.
- The second one, *cutupapāda ñāṇa,* extends the capability to see all previous rebirths in any realm. Here *cutupapāda* (*cuti* means the end of a *bhava* and *upapāda* means birth) refers to all types of rebirths in various realms (*niraya*, animal, *deva*, etc.) in the past.

Connection to *Pubbe Nivāsānussati Ñāṇa*

13. Furthermore, the Buddha described how he saw human *gandhabbā* moving from one physical body to the next (in a single human *bhava*) with the *pubbe nivāsānussati ñāṇa.* He explained that with the following simile: If one is in an upper level of a multi-story building (yes, there were multi-storied buildings at the time of the Buddha) located at a busy junction, one could see people meandering in the streets below.

- Some people stay on the street, sometimes sitting in a bench or standing by the road, etc.; this is analogous to *gandhabbā* just waiting for a physical body (i.e., a womb).
- Sometimes, a person enters a house and stays there for a long time; this is comparable to a *gandhabba* in a physical body for a long time, i.e., until old age.
- Other times, a person may enter a house and come out after a few hours. That is comparable to death at a young age.
- Also, a person could enter a house and immediately come out. That corresponds to abortion or an unsuccessful pregnancy.

14. Thus, the *pubbe nivāsānussati ñāṇa* is limited to looking at past human lives. That is an excellent example that the Buddha clearly stated the concept of the *gandhabba*. The *cutupapāda ñāṇa* extends the capability to see all previous rebirths in any realm.

- In the *Tirokudda Sutta*, the *gandhabba* is called a "*tirokudda*"; see, "Hidden World of the Gandhabba: Netherworld (Paraloka)."

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Change of *Bhava*

15. If a human dies at the end of the *kammic* energy for the human *bhava*, then the *cuti-paṭisandhi* transition happens at the death moment. In the specific example of a human to deer transition, now a "deer *gandhabba*" comes out of that dead body and has to wait for a matching "deer womb" to become available.

- However, if the human was to become a *deva*, then a fully formed *deva* will appear instantaneously in a *deva* realm, the moment the human dies in a *kammakkhaya maraṇa.* A *gandhabba* is involved only in human and animal realms; see, "Gandhabba – Only in Human and Animal Realms."

Connection to Astral Travel

16. Another interesting piece of information is how the Buddha (and others with *iddhi* powers [*bala*]) traveled to *deva* or *Brahma loka* with the *manomaya kāya* (the same as *gandhabba*.) Here, the physical body is left behind. Yet, the physical body does not die, and is kept alive by the *rūpa jivitindriya* (*kammic* energy.) Upon returning, the *gandhabba* can re-enter the physical body.

- Those who attain the fourth *jhāna* can develop *iddhi* powers to be able to separate the *manomaya kāya* from the physical body and travel far with that *manomaya kāya*. The Buddha stated that just as a sword comes out of its sheath, those with *iddhi* powers can pull the *manomaya kāya* out of the physical body. There are many *suttā* in the Dīgha Nikāya with that exact statement.
- That *manomaya kāya* can then go to distant places within very short times (this is what is called "astral travel" in the present day; see the Wikipedia article, "WebLink: Wiki: Astral projection." **A *gandhabba* is the same as an "astral body."**
- In many *suttā*, it is stated that the Buddha visited *deva* or Brahma *lokā* "within the time that takes a bent arm to be straightened."
- Some yogis with *iddhi* powers can travel with the physical body. Of course, the Buddha did that too. That involves a different mechanism that is not relevant to this discussion.

17. If you have any other questions or unresolved issues about this discussion, please send me a comment (lal@puredhamma.net) or post at the discussion forum. I can add to the post to address such questions.

4.8.4 Ānantarika Kamma – Connection to Gandhabba

June 2, 2018; revised December 14, 2021; June 8, 2023

1. *Ānantarika* or *ānantariya* comes from "*na*" + "*an*" + "*antara*." That rhymes like "*ānantara*." There are many words like this, the meanings of which remain unclear to many. Pāli is a phonetic language where some meanings can never be found grammatically.

- *Anatta* is the negation of "*atta*" or having refuge/having substance: "*na*" + "*atta*" (which rhymes as "anatta"): there is no substance/does not hold any ultimate truth; see, "Anatta – the Opposite of Which Atta?."
- The word *Anāgāmī* comes from "*na*" + "*āgāmī*" or "not coming back": "*na*" + "*āgāmī*" rhymes as "*anāgāmī*." It means "not coming back to the *kāma loka*." He/she will attain *Nibbāna* from those *Brahma* realms.
- Words like this cannot be analyzed grammatically. This is why current Pāli experts incorrectly interpret such words (and cannot interpret many keywords).
- By the way, *anantara* means the opposite of *ānantara*; see, "Anantara and Samanantara Paccaya."

2. Going back to the word "*ānantarika*": "*An"* means food or, in this case, the *kamma* seed; "*antara"* means in storage, waiting to bear fruit. Thus, *anantara* ("*an"* + "*antara"*) means a *kamma* seed waiting to germinate. Now, "*na*" means "not." Therefore, if a *kamma* can bring *vipāka* right away, it is "*na* +

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anantara" which rhymes like "*ānantara.*" Therefore, *ānantarika* means "not stored away to come back when conditions are right", i.e., it will bring *vipāka* "right away."

- When one does a *kamma* that is NOT *ānantarika*, its *kammic* energy is "stored away" at "*antara*" and can bring suitable *kamma vipāka*, when suitable CONDITIONS appear. Some *kamma vipāka* may not be realized for many lives simply because suitable conditions had not appeared.
- However, an *ānantarika kamma vipāka* SHOULD override any existing other kamma vipāka. Our life experiences (*citta vīthi*) ALWAYS start with a *kamma vipāka* (see, "How Are Paṭicca Samuppāda Cycles Initiated?"). **Therefore, an *ānantarika kamma vipāka* SHOULD BE enforced** right after the *kamma* is done, even before any other *pavutti kamma vipāka* (like a seeing, hearing event) is initiated, i.e., **instantaneously.** There should be no need for a delay until the death of the human. [***pavutti*** : happening, proceeding, fate, event]

3. However, an *ānantarika kamma* will bring *vipāka* "right away" ONLY in realms other than the human realm (*ānantarika kamma* are irrelevant in the animal realm). To see why that is, let us first look at what types of *kamma* belong to *ānantarika kamma.*

- The BAD *ānantarika kamma* are five: killing one's mother, killing one's father, killing an *Arahant*, shedding the blood of a Buddha, and creating *Saṅgha bheda*. These are listed towards the end of the following link in the *Tipiṭaka*: WEBLINK: suttacentral: Ñāṇakathā [***bheda*** : [m.] breach; disunion; dissension.]
- Then, there are several GOOD *ānantarika kamma*: *magga phala* (stages of *Nibbāna*) and attainment of (*Ariya* or *anariya*) *jhānā*.
- Any of these, by definition, should lead to their *vipāka* immediately, meaning upon the death of the physical body. Most "regular *kamma*" bring their *vipāka* at an undermined time in the future.

4. All of the five *ānantarika kamma* is done by humans. Therefore, we must look at the good *ānantarika kamma* to see how they work in other realms.

- For example, if a *deva* attains the *Anāgāmī* stage, that *deva* will instantaneously be born in a *rūpāvacara Brahma* realm. [***deva*** : (lit: the Radiant Ones; related to Lat. deus) : heavenly beings, deities, celestials, are beings who live in happy worlds, and who, as a rule, are invisible to the human eye. They are subject, however, just like all human and other beings, to ever-repeated rebirth, old age and death, and thus are not freed from the cycle of existence and from misery.]
- If a *rūpāvacara Brahma* attains the *Arahant* stage, that *Brahma* will instantaneously attain *Parinibbāna*, i.e., will cease to exist in the 31 realms.
- In both those cases, the true meaning of the term *ānantarika kamma* will be enforced, i.e., the *vipāka* will take place without delay, instantaneously.

5. In the human realm, the enforcement of an *ānantarika kamma* will be DELAYED due to the following reason.

- The primary "body" that is directly subjected to *ānantarika kamma vipāka* is the *kammaja kāya,* the "primary body" created by *kamma* for that *bhava* at the *cuti-paṭisandhi* moment. All living beings are born with a "mental body" (called "*trija kāya*" or three bodies) consisting of the *kammaja kāya*, *cittaja kāya*, and *utuja kāya*.
- *Brahmā* only have a subtle *trija kāya* consisting of a few suddhaṭṭhaka. Even though *devas* in the six *deva* realms have a fourth and denser "physical body" or a "*karaja kāya*," that is still fine/subtle. Thus, the *trija kāya* (specifically the *kammaja kāya*) of a *deva* is not shielded sufficiently and any *ānantarika kamma vipāka* will take place without delay.
- This *trija kāya* in human and animal realms is given a unique name "*gandhabba*." It is well-shielded by the dense physical body. Thus, even an *ānantarika kamma* can not bring *vipāka* until the death of the physical body.

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6. **The *trija kāya* or the *gandhabba* of a human is shielded by the "dense human physical body."** Therefore, the instantaneous enforcement of the *ānantarika kamma vipāka* on the *kammaja kāya* cannot take place. It will have to wait until the death of the physical body.

- When the physical body of a human dies, the *trija kāya* (which is given the special name *gandhabba*) comes out and is no longer shielded by the physical body. **At that time, the *ānantarika kamma vipāka* will be enforced instantaneously.**
- This is why the term *ānantarika kamma vipāka* does not apply to a human in the true sense of *ānantarika* (no delay).
- **Therefore, the working of *ānantarika kamma vipāka* cannot be explained without the concept of *gandhabba*.**

7. Now, we can explain many applications of the *ānantarika kamma vipāka* for humans.

- On the "bad side", for example, one can kill a parent or cause *Saṅgha bheda* and can live a full life. However, at the death of the physical body, one would be instantaneously born in the *apāyā* (even if there is more *kammic* energy for the current human *bhava* left).
- On the "good side", one attaining a *jhāna* will be born in the appropriate *Brahma* realm only after death. One attaining the *Anāgāmī* stage will be born in the appropriate *Brahma* realm only after death, and one attaining the *Arahant* stage would undergo *Parinibbāna* (i.e., cease to exist in the 31 realms and immediately get to *Nibbāna*) only at death.

8. Now, another question may come up regarding the following situation: an *Arahant*'s or an *Anāgāmī*'s *gandhabba* may have to come out of the physical body when performing a supernormal action (*abhiññā*). Wouldn't that *gandhabba* undergo instantaneous transformation at that time?

- The answer is no. The reason is that the *gandhabba* is still firmly connected to the living physical body (that is they can re-enter that body at any time). It is as if the *gandhabba* is still protected by the physical body; the shielding is still active.
- This explanation also holds in the cases of astral projection and out-of-body experiences (OBE); see, "Manomaya Kāya and Out-of-Body Experience (OBE)." In the case of astral projection or astral travel, it is said that the astral body is kept "attached" to the physical body by "silver cord."

9. Now, we can address another related issue. There seem to be two issues that may be difficult to grasp.

- A LIVING *Arahant* is subjected to *kamma vipāka* DURING his/her life.
- No *kamma vipāka* will come to an *Arahant* AFTER his/her death.

10. As we discussed above, a **human *Arahant*** will not attain *Parinibbāna* at the moment of attaining *Arahanthood*, because of the presence of the human physical body. Thus, a human *Arahant* has to wait until the death of the physical body to attain *Parinibbāna*.

- **Now, attaining a *magga phala* does NOT mean the removal of *kammic* energies for the previous *kamma* (see below).** Therefore, those *kamma vipāka* will still be effective for the *Arahant* until death.
- This is why even the Buddha had to suffer from an injury to his toe, had back problems, and also had pains after the last meal.

11. There could be many more *kamma vipāka* left for an *Arahant* at the time of death. However, at death, the *gandhabba* comes out of the dead body and will instantaneously disappear from the 31 realms of this world, i.e., attain *Parinibbāna*.

- Therefore, any remaining *kamma vipāka* will NEVER be able to materialize. They are said to have become "*ahosi kamma*," or "ineffective *kamma*."
- So, now we have answers to the two questions raised in #9 above.

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12. However, **some *kamma vipāka*** other than an *ānantarika kamma vipāka* **will be overcome** by attaining a *magga phala* (at least the *Sotāpanna* stage), i.e., some *kamma vipāka* will become *ahosi kamma*. Of course, **all *kamma vipāka*** will become *ahosi kamma* at *Parinibbāna.*

- Let us discuss how some *kamma vipāka* can become *ahosi kamma* upon attaining stages of *magga phala*.
- To do that, we need first to discuss what happens at the *Arahant* stage.

13. One attains the final stage of *Nibbāna* (*Arahanthood*), not by removing or exhausting all *kamma vipāka* from the past.

- One attains *Arahanthood* by cultivating one's *paññā* (wisdom) to the level where one truly understands the real nature of this world. **At that point, one's mind will not be tempted by ANY desire (*taṇhā*) to be born ANYWHERE in the 31 realms**. That is a CRITICAL POINT to understand.
- Now when the *gandhabba* comes out of the dead body of an *Arahant*, it immediately undergoes the ***cuti* (separation from the human *bhava***), due to the *ānantarika kamma vipāka* associated with the *Arahant phala*.
- But now, that lifestream CANNOT grasp **new *bhava* (*paṭisandhi*)** anywhere in the 31 realms since there is no "*upādāna*" in the step of "*upādāna paccayā bhava*" in the *Paṭicca Samuppāda* process. This is because there is no *taṇhā* left for any existence in the 31 realms and thus "*taṇhā paccayā upādāna*" step will not happen.

14. Therefore, even though there are many good and bad *kamma vipāka* may be associated with that *Arahant*, all those will have become "*ahosi kamma*" (are not able to bring out *vipāka*), simply because one has lost ALL cravings (*taṇhā*).

- This is why Aṅgulimāla became free of the *apāyā*, even though he killed 999 people. That was not an *ānantarika kamma*. Only those *kamma* listed in #3 above are *ānantarika kamma*.

15. However, in the case of the death of an *Anāgāmī*, the *gandhabba* comes out and undergoes *cuti*, but can grasp a *bhava* in the *rūpāvacara Brahma* realms reserved for the *Anāgāmīs*. Therefore, a *cuti-paṭisandhi* transition takes place leading to the rebirth in such a realm.

- But an *Anāgāmī*'s mind would not grasp a *bhava* anywhere in the *kāmāvacara* realms since he/she has lost all "*upādāna*" (tied to cravings via *taṇhā*) for such realms. Therefore, any previous *kamma vipāka* that could have led to a rebirth in the lower realms will have become *ahosi kamma*.

16. Similarly, a *Sotāpanna*'s mind would not grasp a *bhava* in the *apāyā*. Any "*apāyagāmī kamma*" he/she had done have now become "*ahosi kamma*." If one has "*apāyagāmī kamma vipāka*" waiting to bear fruit (as almost all normal humans do), attaining the *Sotāpanna* stage will OVERRIDE those *kamma vipāka*.

- To put it in another way: at the dying moment, a *Sotāpanna* WILL NOT grasp (*upādāna*) birth in the *apāyā*. His/her mindset has PERMANENTLY changed. Therefore, such *kamma vipāka* will NEVER materialize even in future lives for a *Sotāpanna*.
- His/her *diṭṭhi anusaya* and *diṭṭhāsava* have been permanently removed, and the three *samyojanā* that binds one to the *apāyā* have been cut off; these terms describe the *Sotāpanna* attainment in different ways; see below.

17. Even though one who attained an *anariya jhāna* would grasp a *bhava* in the appropriate *Brahma* realm, that is just for that particular *cuti-paṭisandhi* transition.

- Since he/she had not attained a *magga phala* (and thus has not "seen" the futility/danger of "*apāyagāmī* actions"), a birth in the *apāyā* can happen in the future.
- One with an *anariya jhāna* has only SUPPRESSED cravings for *kāma loka*. **Still, such cravings remain as *anusaya*:** One has not removed *avijjā* to the level of truly realizing the dangers of *kāma*

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rāga, by comprehending *Tilakkhaṇa.* Thus, *kāma rāga anusaya* remains together with *kāmāsava,* and one has not broken through the *kāma rāga samyojanā*. These terms are explained in, "Gathi (Gati), Anusaya, and Āsava" and "Dasa Samyojana – Bonds in Rebirth Process."

18. Therefore, ultimately it is the true understanding of *Tilakkhaṇa* at various levels that lead to various *magga phala*.

- However, understanding of *Tilakkhaṇa* is possible only for one who has cultivated the mundane eightfold path, via discarding ALL 10 types of *micchā diṭṭhi*. [See the 10 types of *micchā diṭṭhi* at Mahā Chattārisaka Sutta (Discourse on the Great Forty), Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage, Ten Immoral Actions (Dasa Akusala), and Three Kinds of Diṭṭhi, Eightfold Paths, and Samadhi] [WebLink: suttacentral: 62 views at WebLink: suttacentral: *Brahmajala Sutta*]
- To put it another way, attaining *magga phala* at various stages is associated with getting rid of *dasa akusala* at various levels.
- *Micchā diṭṭhi* is the worst of the *dasa akusala*, and at the root of *micchā diṭṭhi* are the ten types of *micchā diṭṭhi*. The second level of *micchā diṭṭhi* is removed with the comprehension of *Tilakkhaṇa* (that is when one starts on the Noble Eightfold Path).
- All wrong views (*diṭṭhi*) are removed when one attains *Arahanthood*. When all wrong views are removed, all other nine *akusala* are prevented. However, abstaining from other *dasa akusala* is necessary to remove wrong views, which are all interconnected.
- **I keep repeating this, but I am unsure how many pay attention to these basic facts. Many people seem to waste time comprehending *Tilakkhaṇa* before getting rid of the ten types of *micchā diṭṭhi*.**

Discussion at: "WebLink: Pure Dhamma Forums: Ānantariya Kamma, Euthanasia and Assisted Suicides."

4.8.5 Mental Body (Gandhabba) – Personal Accounts

February 5, 2017; revised April 25, 2020; February 26, 2023

The evidence comes in three general types of accounts, as discussed below.

1. Many people have at least briefly experienced an "out-of-body experience" (OBE), where the mental body comes out of the physical body, and one sees one's physical body from above.

- In his book, "Travels," the famous author of Jurassic Park, Michael Crichton (1988, p. 307), mentions his ability to "shift my awareness out of my body and move it around the bedroom." He says, "..I didn't think anything about it… I assumed that anybody could do it..".
- A similar account has been given by a woman recently who also thought that "everybody could do it": WebLink: ABCNews: Woman Has 'Out of Body' Experiences Whenever She Wants.
- Robert Monroe (see #6 below) says the mental bodies of most of us come out and wander around even without us realizing it. Sometimes, we are in a dream state (we believe,) then feel a "sudden fall" and wake up. He says this "dream state" is the mental body wandering around, and we feel the "sudden fall" when the mental body re-enters the physical body.
- **So it is incorrect to assume that a *gandhabba* or the mental body is a "ghost." In a sense, it is a better representation of us than our physical bodies that are discarded after about 100 years, because they may live for thousands of years until the *kammic* energy for this human *bhava* is exhausted.**

2. There are other — more dramatic — reported cases of OBE, some of which involve "near-death experiences" (NDE), where the person was presumed dead but revived later on. During that time, the mental body usually "went through a tunnel" to another dimension but returned to re-enter the body. See "Near-Death Experiences (NDE): Brain Is Not the Mind."

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- Of course, there are many books written on OBE and NDE. "Consciousness Beyond Life", by Pim van Lommel (2010) gives detailed accounts of case studies of OBE and NDE experienced by people undergoing heart operations, some of whom were declared dead but returned to life.
- A third category involves the rebirth accounts of children, who were killed in an accident in their previous life. They can recall that incident from their previous life, where the mental body came out of a physical body and they watched the accident scene from above. They have provided accurate accounts of that scene. I will discuss one such account at the end of the post.

3. The experiences described in the accounts below need to be evaluated with the following nuances (subtle aspects) in mind. Once the mental body comes out, it can be an exhilarating experience to be free of the heavy physical body. So, most people describe it as a "liberating experience."

- However, without the physical body, one cannot enjoy smells (in many cases), food tastes, and bodily pleasures. Thus, if one lived without a physical body for a long-time, one could become frustrated and suffer. This is the status of a *gandhabba* in between two consecutive human births.
- Therefore, even though it could be a "liberating experience" to come out from the shackles of the physical body for a short time as in OBE and NDE, it may not be that pleasant to stay in that state if one has not given up the desire for sensual pleasures since one cannot "enjoy" sensory pleasures without a physical body.

4. The other point to remember is that many experiences (especially those from the Western world) are from people with other religious backgrounds. In a way, this is good because we can get an unbiased opinion. But, unfortunately, they have a different bias due to their own religious beliefs. For example, many say they visited heaven, which could be a "good locality" of the *gandhabbā*.

- Remember that the *gandhabba* world is not just "one place," even though physical locations cannot be assigned. It is much better to say that "good *gandhabbā*" with higher moral values hang out together (such localities may be referred to as "heaven"), and "bad *gandhabbā*" segregate away from those. And there can be wide varieties in between.
- It is similar to the case of people with similar *gati* hanging together.
- So, it can be thought of as many "*gandhabbā* worlds" in the nether world or *para loka*.
- Some of the *gandhabbā* have very fine bodies, but others may have more dense bodies (still much less dense than ours). Some may "look" like humans, but some may have already started transforming into animal forms (due to the types of *saṅkhāra* they cultivate) and may look half human and half animal. It is a very complex world.

5. Robert Monroe has written several books about the OBE experiences of himself and others. Two of his books are: "Journeys Out of the Body: The Classic Work on Out-of-Body Experience" and "Far Journeys."

- Here is how he describes his first OBE experience (there are many other youtube videos on his accounts):

  WebLink: Youtube: Robert Monroe explains his first OOBE

6. Here is an interesting documentary, "Beyond Our Sight – documentary." Thanks to Mr. Johnny Lim from Singapore for sending me this video.

  ??? unavailable ??? WebLink: YouTube: Beyond Our Sight - documentary (52')

  WebLink: YouTube: Beyond Our Sight - documentary

7. In their book, "Soul Survivor: The Reincarnation of a World War II Fighter Pilot", by Bruce and Andrea Leininger detail the amazing story of their son's recount of a past life, mentioned in the above video. There the little boy vividly describes how he died in his previous life. This falls into the third category that I mentioned in #1 above. Here is an ABC News report on the story:

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WebLink: YouTube: Reincarnation - Airplane Boy (abc Primetime)

8. Some scientists believe that these are mind-made hallucinations. Here is a researcher's account of his investigations into that possibility. He started the project to prove it was a hallucination but convinced himself otherwise.

?? unavailable ??? WebLink: YouTube: Larry King Interview with Melvin Morse

[This video contains content from Turner EST, who has blocked it on copyright grounds]

9. Some people are trying to make money saying they can teach how to do "astral projection." Astral projection is another name for OBE.

- This is not something that can be taught. So, don't waste money.
- The only way to do it systematically is to cultivate *Ariya* or *anariya jhānā* to the fourth *jhāna*. Then one can practice further and learn how to remove the mental body from the physical. The Buddha compared this to removing a sword from its sheath.
- However, most people who can naturally do it get it as a *sansāric* habit. They are likely to have cultivated *jhānā* and developed *abhiññā* powers in recent past lives.
- The most common situation is when the mental body pops out of the physical body in highly stressful situations where the stress affects the heart. The *hadaya vatthu* of the *gandhabba* overlaps the physical heart, and thus when the heart is stressed out, *gandhabba* may pop out of the body.

10. The idea of a mental body controlling the physical body is discussed in the previous post in this section ("Our Mental Body – Gandhabba.")

By the way, the mental body is not all mental. It has a fine material component at the *suddhaṭṭhaka* level; see, "Gandhabba (Manomaya Kaya)- Introduction" and "The Origin of Matter – Suddhaṭṭhaka."

- Many reported instances of this mental body come out of the physical body, and I have mentioned some of those in other posts. But I would like to have some of that evidence in one place to understand why it is not an alien concept.
- But there are many made-up stories too. So, I advise you not to get carried away too much about watching these youtube videos. That is a waste of time. I just wanted to explain that the mental body (*gandhabba*) is natural.
- More information at, "Mental Body – Gandhabba," "Gandhabba (Manomaya Kāya)," and "The Grand Unified Theory of Dhamma."

4.8.6 Abnormal Births Due to Gandhabba Transformations

September 30, 2017; revised February 26, 2023

Many abnormal" human and animal births reported worldwide could be due to *gandhabba* transformations from human to animal or *vice versa*.

1. Modern science and technology, especially the internet, is a handy resource to understand and confirm some concepts in Buddha Dhamma. We can now access rare events in remote places, that we would never have known without the internet.

- I started thinking about this post when I received a youtube video of a "strange looking animal" sent to me by Mr. Tobias Große from Germany. Then I did a Google search and found many such "abnormal" human and animal births reported worldwide.
- Such observations can be explained with the concept of *gandhabba*, an essential concept for describing life in the human and animal realms. I have two sub-sections on the website devoted to the critical concept of *gandhabba*: "Mental Body – Gandhabba" and "Gandhabba (Manomaya Kāya)."

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- Of course, gandhabba is NOT a Mahāyāna concept, see, "Gandhabba State – Evidence from Tipitaka," and without that, there will be many inconsistencies, including the observed fact that there are gaps of several years in between successive human rebirths; see, "Bhava and Jāti – States of Existence and Births Therein."

2. As discussed in those posts, human *bhava* (existence) could last thousands of years. Within that time, one could be born with a human body many times. When one is born with a human body and when that "physical body" dies, the "mental body" or the *gandhabba* state could have many hundreds of years of life left.

- Thus, unless the kammic energy for that "human *bhava*" has been exhausted, the mental body (*gandhabba*) comes off the dead physical body unharmed. Since we cannot see that very fine body, it is said that the *gandhabba* lives in "*para loka*" (or "other world," sometimes called nether world), compared to "this world" that we can see.
- That *gandhabba* has to wait for a suitable womb to become available, and at that time it is pulled into that "matching womb." This is why there is usually a gap of several years between successive rebirths per rebirth stories; see, "Evidence for Rebirth."

3. During one's lifetime, the *kammaja kaya* of the *gandhabba* changes, and sometimes those changes can be drastic. If one kills a parent, that *kammaja kaya* does not change instantly only because it is "enclosed" in the dense physical body.

- But when the physical body dies, the *gandhabba* is automatically kicked out of that body, and instantly transforms into a *kamma kaya* suitable for a being in an *apāya*. Therefore, even if the original *gandhabba* had more *kammic* energy left for the human *bhava*, a *cuti-paṭisandhi* to a "hell being" will occur, and he/she will be instantly born in an *apāya*.
- There are such *ānantariya kamma* that can instantly lead to births in *rūpa* and *arūpa loka*: If one had cultivated *jhāna*, then when the *gandhabba* comes out of the dead body, it will instantly undergo a *cuti-paṭisandhi* transition to a *Brahma* and will be born instantly in the corresponding *Brahma* realm.

4. Sometimes, a human *gandhabba* starts transforming another *bhava* while in the *gandhabba* state after coming out of a dead body. This happens especially for those who are engaged in highly immoral deeds.

- For example, if one is cultivating "animal *gatī*" (thinking and behaving like an animal), then the *gandhabba* will continue to generate such "animal *saṅkhāra*" after coming out of the dead body, and may gradually transform into an animal while in the *gandhabba* state. Then, if a matching animal womb becomes available, that half-human creature will be pulled into that womb.
- Now, by "matching womb" what is meant is matching the mother's mental state at that time. She could be a "good moral person," but if, for some reason her mental state at that time became "abnormal," then it could become a matching womb for that creature, who could be a half human, half animal.
- Depending on how far that transformation had taken, that *gandhabba* could be pulled into a human or animal womb, i.e., be born to a human or animal mother. Here is the video sent to me by Mr. Tobias Große on an animal birth that looks partly human:

  WebLink: gmx.net: Halb Mensch, halb Tier: Kuh sieht aus wie Fabelwesen

5. The following is another example of (both abnormal human and animal births) available as youtube videos (of course, in some cases "photoshop" may have been used; there are many on the internet, and I have picked one that appears to be genuine):

WebLink: Youtube: Half Animal Half Human Found In Real Life

- Thanks to Mr. C. Saket from India for the following video. Some abnormalities shown there could also be due to *gandhabba* transformation together with bad *kamma vipāka*:

  ??? unavailable ??? WebLink: Youtube: 10 REAL People With Shocking Genetic Mutations

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WebLink: Youtube: 10 REAL People With Shocking Genetic Mutations

- Please send me any good videos you come across so I can add them to this collection.

6. Anything and everything in this world happen due to a cause, or more correctly due to multiple causes. The foundation of science is causes and effects. If things happen arbitrarily, then there is no way to predict the outcome of a scientific experiment.

- But modern science deals mainly with the properties of material objects. Also, material objects only have a short "history"; a building or a car is assembled and eventually destroyed. Thus it is easier to see the link between causes and effects.
- But living beings have minds and each has a past that extends to the deep past (due to rebirth). So, the causes that bring about results now may have been done in the deep past. That is why it is hard to see the connection between causes and effects for living beings.

7. My late Noble teacher, Waharaka Thero, has mentioned in several *desanās* how he saw such "*gandhabba* transformations" while in *samādhi*.

- When an immoral human dies, the *gandhabba* that comes out will keep cultivating those "bad *saṅkhāra*," and if they get strong enough the fine body of the *gandhabba* will start changing to match those "*saṅkhāra*" and thus "*gati*"; see, "Gati and Bhava – Many Varieties" and "Gati to Bhava to Jāti – Ours to Control."
- For example, he had seen how a human *gandhabba* transforms into a bird. It started with the head getting longer and forming a beak. The rest of the body then changed gradually from top to bottom. When I heard that, those Egyptian pictures seen on pyramids of "bird men" with bird heads immediately came to my mind.
- It is entirely possible that mythical figures like mermaids (half fish, half human), and kinnaras (half-horse half human) are real; they are just very rare.

8. By the way, even some ordinary people can see those *gandhabbā* with fine bodies; this is due to "*puñña iddhi*" due to some past good *kamma*.

- There are different types of "*puñña iddhi*." Surviving without food and water is known as "breatharianism" and has been documented or claimed by many. an extreme case of a Hindu *yogi*, Prahlad Jani, is baffling to many modern scientists:

WebLink: Youtube: Snippet from "IN THE BEGINNING THERE WAS LIGHT" - Yogi Prahlad Jani

- Thanks again to Mr. C. Saket for sending this video and the comments above.

9. The ability to have very detailed memories from this life is also such a "*puñña iddhi*," see, "Recent Evidence for Unbroken Memory Records (HSAM)", where a woman describes her memories from this life going back to many years. The level of detail she can remember is amazing.

- I am beginning to believe that in those early Buddhist Councils (*Sangāyana*), where *Arahants* recited the whole *Tipiṭaka*, they were likely to have VERIFIED then by actually re-visiting each *sutta*'s delivery by *iddhi* power. When you listen to the woman describing past events in such detail, it is as if she is re-visiting that event.
- The ability of some people to see *gandhabbā* with fine bodies could be responsible for the misty "ghost figures" like the ones we see in popular culture (in books, movies and on the internet).

10. A human *gandhabba* is a finer version of a human. When a human, say a middle aged person dies, the *gandhabba* that comes out looks very similar to that person (if one can see it). Then with time it will show regular changes that could be expected of a human: His hair and fingernails will grow, for example. In a few years, that *gandhabba* WILL look like a ghost with long hair and long fingernails. **Imagine what will**

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happen to one's human body if one doesn't cut one's hair, fingernails, or shave. One will look like a ghost. That is why some *gandhabbā* look like ghosts, according to Waharaka *Thero*.

- Some of them get a bit denser by inhaling the aroma and may become easier to see for those people with the "*puñña iddhi*" that we mentioned earlier. However, when that *gandhabba* is pulled into a womb, it will shed all "added" mass (*utuja kaya*), and only the basic "*kammaja kaya*" with the *hadaya vatthu* and the *pasāda rūpa* (combined with being smaller than an atom in modern science) will merge with the zygote (the single cell formed by the union of mother and father) that is in the womb.
- Now that "new baby" will have a different body than the body in the previous life, because it has many features inherited from the parents (via DNA) in the zygote.
- But it is essentially the evolved *kammaja kaya* formed at the *cuti-paṭisandhi* moment still there for that next "birth" in the human world. Thus while the *gandhabba* keep its *kammaja kaya*, but the physical body will be influenced by the parents.
- This is discussed in detail in, "Buddhist Explanations of Conception, Abortion, and Contraception."

This world is much more complex than we realize, and the "*para loka*" of the *gandhabbā* is even more complex; see "Hidden World of the Gandhabba: Netherworld (Paraloka)."

4.8.7 Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage

May 6, 2017; Revised September 24, 2019; May 16, 2021; May 21, 2022

Two Eightfold Paths

1. There are two Eightfold Paths: mundane and Noble. See, "Mahā Cattārīsaka Sutta (Discourse on the Great Forty).."

- First, one starts on the mundane Eightfold Path by removing the ten types of *micchā diṭṭhi* or wrong views.
- Only then one's mind can see the "bigger picture," and one could comprehend the Three Characteristics or *Tilakkhaṇa* (*anicca, dukkha, anatta*) of this world of 31 realms. When one starts comprehending *Tilakkhaṇa,* one starts on the Noble Eightfold Path.
- Once one comprehends *Tilakkhaṇa* to some extent, one becomes a *Sotāpanna*. Subsequently, one can attain higher stages of *Nibbāna*.

2. Many people today have at least some of the 10 types of *micchā diṭṭhi* and believe that they are on the Noble Path. But it is clear from above that some may not even be on the mundane Path.

- **Just by saying to oneself that one believes in them, one cannot get rid of the 10 types of *micchā diṭṭhi*. One must be convinced of it, and that conviction comes by learning Dhamma, the true nature of this world.**
- This post focuses on the *para loka* and *gandhabba* because many *Theravadins* incorrectly assume that *gandhabba* is a *Mahāyāna* concept.

The Ten Types of *Micchā Diṭṭhi* (Wrong Views)

3. The 10 types of *micchā diṭṭhi* are listed in many *suttā*, including the WebLink: suttacentral: *Mahā Cattarisaka Sutta* (MN 117) and *Pathama Niraya Sagga Sutta* (WebLink: suttacentral: *Aṅguttara Nikāya*: AN 10.211): "*Natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko,* ***natthi paro loko****, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī'ti*." Translated, the wrong views are:

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- Giving (*dāna*) has no merits
- being grateful and responding in kind (for what others have done for oneself) has no merits
- respecting and making offerings to those with higher virtues has no merits
- We enjoy/suffer in this life not due to *kamma vipāka*, but they "just happen."
- this world does not exist
- ***para loka* or the world of *gandhabba* does not exist**
- there is no special person as a mother
- no special person as a father
- there are no *opapātika* (instantaneous) births
- there are no *Samana brahmana* (basically *Ariyā* or *yogis*) with *abhiññā* powers who can see both this world (*imanca lokam*) and *para loka* (*paranca lokam*)

Micchā Diṭṭhi (Wrong Views) About the *Gandhabba*

4. I have highlighted three types of *micchā diṭṭhi* that are common. They are somewhat interrelated. But the one about the *gandhabba* is a common *micchā diṭṭhi*. Even those who believe themselves to be "devout Buddhists" seem to have that wrong view. They believe that the Buddha did not teach about *gandhabba* or the *para loka*.

- There is WebLink: suttcentral: Tirokuṭṭa petavatthu in the *Petavatthu* in the *Khuddaka Nikāya* (KN). This has been translated to English (not very good), but one can get the idea: WebLink: accesstoinsight: Tirokudda Kanda: Hungry Shades Outside the Walls.
- The following verse in "15. Mogharājamāṇavapucchāniddesa" of "*Cūḷaniddesa*" of the *Tipiṭaka* clearly states that *para loka* is part of the "*manussa loka*" or the "human world:" "*Ayaṁ* ***loko paro loko****ti. **Ayaṁ loko**ti manussaloko. **Paro loko**ti manussalokaṁ ṭhapetvā sabbo paro lokoti—**ayaṁ loko paro loko**.*"
- Also, see "Antarabhava and Gandhabba."

5. In many *suttā*, including WebLink: suttcentral: *Mahāsaccaka Sutta* (MN 36) and WebLink: suttcentral: *Bodhirājakumāra Sutta* (MN 85) the Buddha described how he saw human *gandhabbā* moving from one physical body to the next (in a single human *bhava*) with the *Pubbenivāsānussati Ñāṇa* on the night he attained the *Buddhahood*.

- While *Ariyā* with *jhānā* can attain both the *Pubbenivāsānussati Ñāṇa* (about previous human rebirths) and the *Cutūpapāda Ñāṇa* (about past births in all realms), other *yogis* can mostly acquire only the first one, i.e., they can see only their previous human births. Note that this is related to the last type of *micchā diṭṭhi*, i.e., to believe that no such *Ariyā* or *yogis* exist.
- In the *sutta* links above, the Pāli version is correct. Still, English and Sinhala translations are not correct, because there is no distinction made between the *Pubbenivāsānussati Ñāṇa* and the *Cutūpapāda Ñāṇa*. With the first *Ñāṇa*, one can see previous human births, and with the second, one can see previous births in all 31 realms.
- By the way, hereafter, I will try to provide *sutta* references at the WebLink: suttcentral: SuttaCentral site. They have not only the Pāli version but also translations in different languages. **However, we must keep in mind that some translations are incorrect, as mentioned above, and with the translations of *anicca* and *anatta*.**

Gandhabba is a Human Without a Human Body

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6. We also need to realize that *para loka*, or the world of *gandhabba* (of both humans and animals,) is NOT a separate realm.

- In all other 29 realms, beings are born fully-formed instantaneously (*opapātika*) contrary to the 9th *micchā diṭṭhi* on the list above. Those instantaneous births, of course, do not involve a mother's womb, and one *bhava* means just one *jāti* (birth). For example, a *deva* or a *Brahma* is born once instantaneously. That *Brahma* dies only once.
- The difference in the human and animal realms is that those dense physical bodies have lifetimes much smaller than the *kammic* energies for the two *bhava*; see, "Gandhabba – Only in Human and Animal Realms."
- When a human or an animal dies — and if there is leftover *kammic* energy for the human or animal *bhava* — then a *gandhabba* comes out of the dead body and waits for a suitable womb to be born (*jāti*) again in the same *bhava* (same realm).
- Thus, contrary to the widespread belief, *gandhabba* is not an "*antarābhava*" (in between *bhava*; "*antara*" means "in-between"), but rather is in the same *bhava*. The confusion arises with not knowing the difference between *bhava* and *jāti*.

Gandhabba Lives in *Para Loka*

7. Until they find a suitable womb, those *gandhabba* are in "*para loka*" or the netherworld, which co-exists with our world (but normally we cannot see those fine bodies of *gandhabbā*).

- **This is why one has *micchā diṭṭhi* if one does not believe in the *gandhabba* concept (*natthi paro loko* in #3 above.)**
- Thus a human may be reborn many times before switching to another existence (*deva, Brahma*, animal, *preta,* etc.).
- This is why rebirth stories are common. The "human *bhava*" is extremely hard to get as the Buddha explained. But once in the human *bhava*, one could be born many times as human; see, "Rebirth – Connection to Suffering in the First Noble Truth."
- The difference between *bhava* and *jāti* is explained in "Bhava and Jāti – States of Existence and Births Therein."

8. **So, I hope one can understand that one still has *micchā diṭṭhi* if one adamantly rejects the concept of *gandhabba* or the concept of *opapatika* births.**

- **If one has any one of the ten *micchā diṭṭhi*, one is not yet on even the mundane Eightfold Path**; see, "Buddha Dhamma – In a Chart" and the post referred to in that chart, "What is Unique in Buddha Dhamma?."
- The Buddha discussed this clearly in the "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."

It is a Step-by-Step Process

9. To get to the *Sotāpanna* stage, the first step is to make sure that one learns *Dhamma* and clear up any remaining doubts about those ten types of *micchā diṭṭhi*.

- When one gets rid of all ten *micchā diṭṭhi*, one is truly on the Noble Eightfold Path.
- At that point, one's mind has been cleansed to a stage where one can comprehend deeper Dhamma concepts. In particular, the Three Characteristics of Nature (*Tilakkhaṇa*): *anicca, dukkha, anatta*. This is a deeper *micchā diṭṭhi,* the second type described in the *Mahā Cattarisaka Sutta*.
- When one comprehends the *Tilakkhaṇa* to some extent, one attains the *Sotāpanna* stage of *Nibbāna*. That is when one gets to the *Lokuttara* (Noble) Eightfold Path.

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- Then, by following the Noble Eightfold Path, one reaches the higher stages of *Nibbāna*, culminating at the *Arahant* stage.

10. **The Path to *Nibbāna* has been covered for hundreds of years because the above steps have not been clear. Furthermore, the meanings of those keywords, *anicca*, *dukkha*, and *anatta* have been distorted.**

- That slow process of degradation of Buddha Dhamma took place over about 1500 years. In the late 1800s, when the Europeans discovered the ancient Sanskrit and Pāli documents, they did more damage.
- They first discovered Sanskrit Hindu *Vedic* literature in India (Buddhism had disappeared from India long before). They later came across the Pāli *Tipiṭaka* in Sri Lanka, Burma, and other Asian countries.
- The key problem arose when they ASSUMED that Sanskrit words "*anitya*" and "*anātma*" are the same as the Pāli words "*anicca*" and "*anatta*." **The Sanskrit words "*anitya*" and "*anātma*" do mean "impermanent' and "no-self," but the Pāli words "*anicca*" and "*anatta*" have totally different meanings.** See, "Misinterpretation of Anicca and Anatta by Early European Scholars."

More Information

11. Many posts in the "Historical Background" section fully explained that historical background. But at least read the posts starting with "Incorrect Theravāda Interpretations – Historical Timeline."

- The correct meanings of *anicca*, *dukkha*, and *anatta* have been discussed in the section, "Anicca, Dukkha, Anatta."

12. As for instantaneous births, instances of such *opapātika* births occur in many *suttā*. For example, in the WebLink: suttcentral: *Mahā Parinibbāna Sutta* (DN 16), the Buddha told Ven. Ānanda about *opapātika* births of many people who died in a certain village: "..*Nandā, ānanda, bhikkhunī pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā*.."

- As I mentioned, the translations are available in several languages in the above SuttaCentral link for the *sutta*. For example, the above verse is translated into English as "..The nun Nandā, Ānanda, through the destruction of the five lower fetters have arisen spontaneously in the *Brahmā* worlds, and will attain Final Emancipation there, without returning from that world..."
- In Sinhala as: "..ආනන්දය, නන්දා නම් භික්ෂුණිය පස් ආකාර ඔරම්භාගිය (සත්වයන් කාම ලෝකයෙහි රඳවන) සංයෝජනයන් නැතිකිරීම නිසා ඕපපාතිකව (බ්‍රහ්ම ලෝකයෙහි) උපන්නීය. ඒ (බ්‍රහ්ම) ලෝකයේ වෙනස් නොවන සුළුවෙන් ඇත්තා වූ එහිදීම පිරිනිවන් පාන්නීය..."
- However, please keep in mind that those SuttaCentral translations also can have errors (as is the case at most online sites and books), as I pointed out in #5 above.

Grasping the Real Nature

13. Finally, there may be people who attain *magga phala* but had never even heard about *gandhabba* in this life. If one comprehends the *Tilakkhaṇa*, that is all needed.

- In such cases, they had not rejected the concept of a *gandhabba*. If someone explained the concept to them, they would accept it since they can see that it must be true.
- However, if one hears those explanations and rejects them as "nonsense," that is *micchā diṭṭhi*. Those are the concept of a *gandhabba* (and *para loka*), instantaneous births, the existence of other realms, and the existence of *Ariyā* or *yogis* who have the ability to see such realms as well as *para loka*.
- The only way to get rid of such *micchā diṭṭhi* is to examine those concepts and convince oneself that they must be true.

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14. In that process, it is also necessary that one lives a moral life staying away from *dasa akusala* as much as possible, as explained in the "Living Dhamma" section. Anyone needs to experience the mental clarity (and the "peace of mind" or "*niveema*") that comes with staying away from *dasa akusala*.

- By the way, the strongest of the *dasa akusala* is *micchā diṭṭhi*, which includes not only the 10 types but also ignorance about *Tilakkhaṇa*. This is why a *Sotāpanna* removes 99% or more of the defilements by getting rid of the BOTH types of *micchā diṭṭhi;* see, "What is the only Akusala Removed by a Sotāpanna?."
- The first type of *micchā diṭṭhi* is about the 10 types discussed in #3 above, which includes believing that nothing happens without a cause; bad causes (dasa akusala) lead to bad consequences. The second type is about not knowing the true nature of this world of 31 realms, i.e., that it is not possible to maintain anything to one's satisfaction (*anicca*), one is subjected to suffering because of that (*dukkha*), and thus, one is truly helpless in this rebirth process (*anatta*).
- However, it is difficult to "see" those *Tilakkhaṇa* until one believes in that bigger picture. That "bigger picture" includes the 31 realms, and the rebirth process, and the concept of *para loka* with *gandhabbā*.

4.8.8 Working of kammā – Critical Role of Conditions

May 21, 2017; revised May 11, 2022

1. We can see various human happiness/suffering levels around us. Some people live with relatively higher levels of health, wealth, and happiness, while others live in poverty, ill-health, and misery.

- We become distraught upon hearing that a child died prematurely or someone brutally murdered. Of course, we should generate empathy and sympathy and do our utmost to prevent such horrible occurrences.
- However, we also need to look at the CAUSES of such happenings. Once we understand the underlying causes, we will be able to prevent such things happening to us in the future, if not in this life, in future lives.
- Nothing happens without reason or a cause (commonly multiple causes). If we understand that specific causes can lead to bad outcomes, we need to block such causes. If we suspect suc causes are already there, we must stop making conditions for those causes to bear fruit.
- That is the key message of the Buddha: It is not possible to eliminate the suffering that has arisen (we can minimize it), **but we can eradicate FUTURE suffering.**

2. The principle of cause and effect (*hetu/phala*) is a key principle in Buddha Dhamma, as in modern science.

- Science is all about finding out HOW things HAPPEN around us due to CAUSES. A pebble on the ground will not go up by itself, i.e., we have to pick it up and throw it up.
- We receive sunlight because the Sun puts out a vast amount of energy every second. And science has figured out how that happens: That energy comes from nuclear reactions; Sun is a giant fusion reactor.
- With the development of modern science we have figured out that nothing happens without a cause; usually, more than one cause leads to an effect.

3. However, science has not yet figured out that humans (and other living beings) are also subject to the principle of causes and conditions. That is *Paṭicca Samuppāda* in Buddha Dhamma.

- Does it just happen that X is born healthy and wealthy, Y is born healthy but poor, and Z is born handicapped and poor?
- There must be REASONS why X, Y, and Z are born that way.
- Not only that, a person born rich can become poor, and vice versa. Or a person in good health can die suddenly in an accident or by a heart attack. There must be reasons for such "turnarounds" too!

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- The laws of *kammā* can explain all the above. But the laws of *kammā* are not just based on causes and effects; they DEPEND on CONDITIONS. That is what prevents laws of *kammā* from being deterministic, i.e., one's future is NOT determined solely by past actions or *kammā*. Past *kamma* cannot bring vipāka unless suitable conditions are present.

4. Science has been unable to come up with explanations for the effects discussed above. There are two critical reasons for this lack of progress in science.

- **First**, unlike inert objects like a pebble, **a living being has a mind**. When a person moves, the cause originates in that person's mind, i.e., the person decides to move. Your hand will not move until you choose to move it. And you have the power to STOP its movement too!
- **The second difference** is that **there is a rebirth process** for living beings. The laws of *kammā* cannot operate without the rebirth process. That is why not believing in rebirth is wrong (*micchā diṭṭhi*.) With that wrong view, one will never be able to figure out the true nature of the world; see "Complexity of Life and the Way to Seek "Good Rebirths"" and "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage." [May need this: Vagaries of Life and the Way to Seek "Good Rebirths]
- The human life of about 100 years is extremely short compared to the saṁsāric journey (rebirth process). Our mental states and physical appearance chage as we go from life to life; see "What Reincarnates? – Concept of a Lifestream."

5. So, anything and everything happens due to reasons or causes. However, just because there is a cause, it is not guaranteed to give rise to the corresponding effect.

- In the terminology of Buddha Dhamma, past *kammā* do not necessarily lead to *kammā vipāka.*
- We can grasp this key idea with an example.

6. A seed CAN give rise to a tree. It has the POTENTIAL to bring a tree to existence. However, for that to happen, suitable CONDITIONS must be present.

- If we keep a seed in a cool, dry place, it will not give rise to a tree, and will remain a seed with that POTENTIAL for hundreds of years.
- Eventually, that potential to bring about a tree will disappear, and the seed will be "dead."

7. A strong *kammā* creates a *kammā bīja,* or a *kammā* seed, that works pretty much like an ordinary seed that we discussed above.

- For that *kammā bīja* to bring about its result, i.e., *kammā vipāka*, suitable CONDITIONS must exist.
- If suitable conditions do not materialize for a long time, then that *kammā bīja* will lose its energy and it is said that it will become an *ahosi kammā* , i.e., that *kammā* will not bring about any *kammā vipāka.*

8. As mentioned above, the other important factor in this complex process is that a living being goes through a rebirth that has no discoverable beginning.

- In this unimaginably long rebirth process, we all have accumulated uncountable *kammā* seeds, both good and bad.
- Those good *kammā* seeds can bring about good results (health, wealth, beauty, etc.), and bad *kammā* seeds lead to bad results (ailments, handicaps, poverty, etc.).
- But either kind can run out of energy without giving results (*vipāka*), if suitable CONDITIONS do not appear.

9. A seed cannot germinate unless suitable CONDITIONS appear (i.e., it should be in the ground, and water, sunlight, and nutrients must be present).

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- In the same way, we can avoid many possible bad *kammā vipāka* by being mindful and not providing conditions for them to appear. We can also MAKE conditions for good *kammā vipāka* to bring about good results.
- For example, if one goes into a bad neighborhood at night, that provides conditions for any suitable bad *kammā* seeds waiting to bring about their bad *vipāka.* On the other hand, we cannot be successful in any project unless we are willing to provide the right conditions: to pass an examination, we must study.
- Even if one is born poor, one could work hard and overcome poverty. If one is prone to catching diseases, one could eat healthily and exercise, to overcome at least some recurring ailments. *Kammā* is not deterministic, see, "What is Kamma? – Is Everything Determined by Kamma?."

===

10. But of course it will be difficult to overcome the results of very strong *kammā* seeds. One may be born handicapped due to a strong *kammā* seed that was generated in a previous birth.

- In the same way, strong good *kammā* seeds can bring about good results without much effort. Some are born rich, healthy, and wealthy due to a past strong good *kammā* seed coming to fruition.

11. So, I hope it is clear that one's happiness in this life could be determined by several different factors.

- In relatively few cases, one could automatically (without much effort) receive health, wealth, and RELATIVE happiness due to strong *kammā* seeds. In the same way, some others could be facing miserable lives.
- However, on the average, one's happiness in this life is to a large extent is determined by one's willingness to make right CONDITIONS for good *vipāka* to take place and prevent bad *vipāka* from appearing.
- Even more importantly, one could make conditions for health, wealth, etc in future lives by living moral lives and doing good deeds.

12. Now let us look at what happens when a result materializes due to a *kammā vipāka*. Once a bad *vipāka* materializes, we can certainly manage it to minimize its effects, and in some cases even get rid of it by working to making conditions for a good*kammā* seed to overcome it.

- For example, if one comes down with cancer, in some cases it can be overcome by good medical treatment, i.e., making conditions to counter the initial effect.
- If one is born tall or short, there is nothing much one can do about it. If one is born handicapped, one will have to live the whole life that way.
- As we can see, we can improve some of those *kammā vipāka*, while we cannot do much about some others.
- Even the Buddha could not avoid certain *vipāka*. He had back aches and Devadatta was able to injure his foot. Ven. Moggallāna was beaten to death.

13. Another observation we can make from the above discussion is that when one becomes an *Arahant* (or even a Buddha), his suffering is not completely ended at the *Arahanthood*. He still had to suffer due to the physical body that had already "started."

- So, what was meant by "removal of suffering" when one attains *Nibbāna*? It is the future suffering (i.e., suffering in future lives) that is ended. When an *Arahant* attains *Parinibbāna* (i.e., physical death), he/she will not be reborn in this suffering-filled world of 31 realms, and that is when the suffering completely ends.
- However, as we have discussed, part of suffering ends with the attainment of *Arahanthood*: suffering associated with "*saṅkhāra dukkhā*" or what is called "*samphassa jā vedanā*"; see, "Vedanā (Feelings) Arise in Two Ways."

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14. Of course, IN THE LONG RUN (in the rebirth process), no matter how hard one strives, it will be IMPOSSIBLE to attain PERMANENT happiness **anywhere in this world**. This is called *anicca* nature. That is why we need to strive to attain *Nibbāna* to avoid future suffering.

- However, it is not an easy task to even to beginning to comprehend the *anicca* nature, until one enters the **mundane Eightfold Path** by getting rid of the 10 types of *micchā diṭṭhi,* which include not believing in rebirth or the concept of a *gandhabba*; see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- Only when one enters the **mundane Eightfold Path** that one will be able to grasp the Three Characteristics of Nature (*anicca, dukkha, anatta*), and start on the **Noble Eightfold Path** to attain *Nibbāna.*
- The two types of Eightfold Paths were discussed by the Buddha in the "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)." Also see, "Buddha Dhamma – In a Chart."

15. Finally, the role of conditions in the laws of *kammā* are inherent in the *Paṭicca Samuppāda*; see, "What Does "Paccaya" Mean in Paṭicca Samuppāda?" and "Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala)."

- *Paṭicca Samuppāda* is discussed in the section: "Paṭicca Samuppāda."

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v Dhamma and Science

- Dhamma and Science – Introduction
- **Subsection:** Origin of Life
  - Origin of Life – There is No Traceable Origin
  - Human Life – A Mental Base (Gandhabba) and a Material Base (Cell)
  - Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya"
  - Four Types of Births in Buddhism
  - Buddhist Explanations of Conception, Abortion, and Contraception
  - Cloning and Gandhabba
  - Living Cell – How Did the First Cell Come to Existence?
  - Views on Life
    - Views on Life – Wrong View of Materialism
    - Wrong View of Creationism (and Eternal Future Life) – Part 1
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      - Saññā – What It Really Means

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- Saṅkhāra – What It Really Means
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- 'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā
- 'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi
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  - Icchā (Cravings) Lead to Upādāna and to Eventual Suffering
  - Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections

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- Paṭicca Samuppāda – From Mind to Matter
- Kamma and Paṭicca Samuppāda
  - Kamma and Paṭicca Samuppāda – Introduction
  - Kāma Assāda – A Root Cause of Suffering
  - Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta

- **Subsection:** Good Explanations – Key to Weed Out Bad Versions of Dhamma
  - Consciousness and the Brain
  - Matter Creates Mind or Mind Creates Matter?
- **Subsection:** Consciousness – A Dhamma Perspective
  - What is Consciousness?
  - Consciousness Dependence on Number of Dimensions
  - Six Kinds of Consciousness in Our 3-D World
  - Expanding "Consciousness" by Using Technology
  - Expanding "Consciousness" by Purifying the Mind
  - What is Mind? How do we Experience the Outside World?
- **Subsection:** Consistencies with Science
  - Second Law of Thermodynamics is Part of Anicca!
  - Quantum Entanglement – We Are All Connected
  - Infinity – How Big Is It?
  - Godel's Incompleteness Theorem
  - Truine Brain: How the Mind Rewires the Brain via Meditation/Habits
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- **Subsection:** Inconsistencies with Science
  - Neuroscience says there is no Free Will? – That is a Misinterpretation!
  - The Double Slit Experiment – Correlation between Mind and Matter?
  - Vision (Cakkhu Viññāṇa) is Not Just Seeing

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5.1 Dhamma and Science – Introduction

Revised January 22, 2019; August 22, 2019; February 26, 2020; August 27, 2022; October 26, 2023; last revision December 29, 2024

1. Whether it is a scientist or a Buddha, each is "discovering" the way nature works, i.e., revealing to the world the fundamental laws of nature. To appreciate a Buddha compared to a scientist, contemplate the following. The scientific knowledge we have today is the CUMULATIVE effort of thousands of scientists, each taking the knowledge base a little further. Newton said, "I was fortunate to stand on the shoulders of giants to see further."

- Not all scientists make similar contributions. Galileo, Newton, and Einstein made "giant leaps" compared to other scientists' smaller steps.
- With cumulative effort over many hundreds of years, science has made significant advances concerning understanding some of the fundamental laws relevant to INERT MATTER.
- On the other hand, there has been virtually no progress in understanding how the mind works; see "Consciousness – A Dhamma Perspective."

2. As I build up this site, anyone can see that Buddha Dhamma is the ultimate Grand Unified Theory. It explains the behavior of inert matter and living beings that we can see. It also describes living beings in 31 realms (including the human and animal realms that we can see). See "The Grand Unified Theory of Dhamma."

- Buddha Dhamma is not a religion in the sense of providing salvation. The Buddha was not a God, a prophet, or a messenger. He was a human being who purified his mind to perfection to see the whole of existence.
- The Buddha was the greatest scientist who investigated the problem of existence and found a complete solution. We must all find our salvation by following his prescribed path to purify our minds.

3. Newton could not have discovered the laws of gravity if it had not been for the efforts of scientists like Brahe and Copernicus. Similarly, Einstein could not have discovered relativity without the knowledge passed down by other scientists. Quantum mechanics would not have been possible without the efforts of multiple scientists who moved forward with the evidence gathered by hundreds of other scientists.

- The Buddha, in comparison, discovered the complete set of laws about the WHOLE EXISTENCE through his efforts. That includes how inert matter behaves on this Earth and all of existence in the 31 realms (that science is unaware of). That includes how inert matter behaves in all 31 realms AND the minds of beings in those 31 realms.
- I recently proposed an explanation for the controversy over the "non-locality" issue in quantum mechanics. Everything in this universe is inter-connected (or entangled) at a deep level; "Quantum Mechanics and Dhamma."

4. We could say that the minds of the caliber of Newton and Einstein appear roughly every 100 years. The mind of a Buddha is infinitely more advanced and appears once in many billions of years.

- There have been four Buddhās in this *Mahā Kappa*, but the last Buddha before them was born 30 *Mahā Kappā* ago. Thus, there was a gap of 30 *Mahā Kappā* (roughly a trillion years) without a Buddha appearing in this world.
- The Buddhas use a method different from the "scientific method" used by scientists. Instead of conducting experiments on inert matter, they conduct mind experiments. Answers to ultimate questions on the existence of living beings with complex minds can be found only by PURIFYING a human mind to the ultimate level. That is what a Buddha does.

5. I will try to provide at least some details of the Buddha's complex worldview. Buddha's Dhamma has been muddled and distorted over the past 2500 years.

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- "Our world" is much more complicated than what our senses can grasp; see "Worldview of the Buddha" and "The Grand Unified Theory of Dhamma."
- And our lives do not end with this one; see "Evidence for Rebirth."
- Those two facts constitute the basis of the true nature of existence. They need to be thought about carefully. One cannot comprehend the message of the Buddha until one at least has some idea about this "big picture."

Now let us examine how it took 2500 years for science to come to be consistent with one part of Buddha Dhamma's world view.

It Took 2500 Years…

Here is a picture of our Milky Way galaxy. We can see (with the naked eye) only a couple of thousand stars. But there are hundreds of BILLIONS of stars in our galaxy. The following is a high-resolution picture of just our Milky Way galaxy. Furthermore, there are about an equal number of GALAXIES in our universe. Thus, there is a whole galaxy for each star in our galaxy. It is truly mind-boggling.



Milky Way

1. Even a few hundred years ago, scientists believed our Earth was the center of the universe: WebLink: WIKI: Geocentric model

- Therefore, Buddha's view of the universe as consisting of innumerable "world systems" was not looked at favorably even a few hundred years ago.

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- Of course, that has changed now. Buddha's statement that "there is no discernible beginning to life" is also becoming vindicated with each new scientific discovery. See "Origin of Life."

2. There is no First Cause (no Creator) in Buddha Dhamma: Life always existed and will always exist. Each living being has gone through innumerable birth-rebirth processes without a conceivable beginning. However, everything in the "world around us" is impermanent, including our universe (a "major world system" in Buddha Dhamma).

- Everything is born, has a transient existence, and eventually decays. This includes our universe. Like everything else, stars (and associated planetary systems) come into existence and eventually fade away.

3. If there is no beginning to life, then where did life exist before the "big bang," i.e., before our universe came into existence? (actually, life is believed to have evolved on Earth much later).

- Even a hundred years ago, people who lived had to take Buddha's words solely on faith. But we are lucky to be assured by emerging evidence from modern science that life existed forever. Let us look at the emerging evidence.

4. Even as recently as at the beginning of the 1900s, Lord Kelvin (one of the top scientists of the day) estimated that the age of the Sun was less than 40 million years. He estimated that based on gravitational contraction (scientists did not know about nuclear fusion then). Our knowledge of the universe was also pretty much limited to the Solar system. So, this meant the age of our "known universe" was very short, and thus the Buddha's teachings on a beginning-less *saṁsāra* (or *saŋsāra*) seemed like a myth.

- Vindication of the Buddha's teachings started in the early 1900s with the advent of quantum mechanics and relativity. Becquerel's Discovery of radioactivity in 1898 and Einstein's explanation of the photoelectric effect in 1905 led to the quantum theory of atomic structure. That, in turn, led to the correct picture of nuclear fusion as the source of solar energy.
- By 1956, the solar system's age was more than 4 billion years, and the universe's age was estimated to be around 14 billion years. Even billions of years are hardly the same as "beginning-less time"!

5. In 1929, Edwin Hubble proved that distant galaxies were moving away from each other and that our galaxy is but one of many. That was a vast understatement since now we know that there are over 500 billion galaxies in our observable universe!

- The currently accepted theory of the "big bang" is the inflationary theory of Alan Guth. See WebLink: PDF Download: "The Inflationary Universe" by Alan Guth (1997).
- However, some scientists do not believe in the "Big Bang." They have proposed alternate theories; see WebLink: PDF Download: "Endless Universe" by Paul J. Steinhardt and Neil Turok (2007). In this view, universes are destroyed and reborn.

6. Buddha's world view does not have a "Big Bang" beginning either. Life has always existed and will always exist in the future.

- See "Origin of Life."
- The posts "Buddhism and Evolution – Aggañña Sutta (DN 27)" and "Aggañña Sutta Discussion – Introduction" discuss some key concepts.

7. By the way, several theories are currently being explored in quantum mechanics related to cosmology. One theory requires a universe to exist for each possible event! So, there may be an infinite number of parallel universes. For example, see "The Beginning of Infinity" by David Deutsch (2011). In all these theories, multiple universes always exist.

- In any case, the Buddha did not say which of these theories is correct. He just said life always existed, and it always will. But he did say that "star systems" — like our Solar system — come into being, survive for long times, and are ultimately destroyed.

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- And that process repeats over and over!

8. More information at "Dhamma and Science" and "Quantum Mechanics and Dhamma."

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5.2 Origin of Life

Origin of Life – There is No Traceable Origin

Human Life – A Mental Base (Gandhabba) and a Material Base (Cell)

Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya"

Four Types of Births in Buddhism

Buddhist Explanations of Conception, Abortion, and Contraception replaces (11Nov2018) "What does Buddha Dhamma (Buddhism) say about Contraception?"

Cloning and Gandhabba

Living Cell – How Did the First Cell Come to Existence?

Views on Life

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- Wrong View of Creationism (and Eternal Future Life) – Part 1
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- Icchā (Cravings) Lead to Upādāna and to Eventual Suffering
- Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections
- Paṭicca Samuppāda – From Mind to Matter

5.2.1 Origin of Life – There is No Traceable Origin

July 10, 2019; revised July 11, 2019; June 21,2022; rewritten November 22, 2024

Why Is This Issue Important?

1. The question, "What is the origin of life?" is very relevant to UNDERSTANDING Buddha Dhamma. It is also a critical issue in science and religion, where they propose two extreme views.

- Most scientists believe a "Big Bang" (spontaneous expansion of space) created our universe about 14 billion years ago, and stars and planets gradually evolved. Furthermore, current scientific theories say that life first formed in a primitive state (single-cell entities) and evolved into more complex life forms. They also say that humans came into existence less than five hundred thousand years ago.
- The "creation hypothesis" is the foundation of Abrahamic religions (Christianity, Judaism, Islam) and Hinduism. Here, a Creator created the material world and also life, specifically human life. [The term "**Abrahamic religions**" refers to the monotheistic religions of Judaism, Christianity, and Islam, which are named after the prophet Abraham.]
- Science rejects the creation hypothesis because it is incompatible with the Principle of Causality, which says nothing can come into existence without a cause(s). If a Creator created life, how did that Creator come into existence? However, the compatibility of a "Big Bang" origin with causality is also unclear. Scientists say they understand the physics of it after a time known as the Planck Time (10^{-43} seconds.) They do not understand what happened before that. In other words, they also do not have a complete theory! (see the video in the References.)

2. The Buddha taught that **the physical world** in a given section of the universe is created by the **collective mind power** of uncountable living beings who live in that region. An outline is discussed in "Buddhism and Evolution – Aggañña Sutta (DN 27)."

- In addition, **we create our own future lives**, as described by *Uppatti Paṭicca Samuppāda.* See "Uppatti Paṭicca Samuppāda (How We Create Our Own Rebirths)."
- *Paṭicca Samuppāda* cycle starts with "*avijjā paccayā saṅkhāra*". As long as there is *avijjā* (no comprehension of the Four Noble Truths), one is bound to do (*abhi*)*saṅkhāra* — and generate *kamma* — there will be *bhava* and *jāti* (i.e., rebirth).
- All types of births (*jāti*) lead to suffering, without exception; some existences have more suffering than others. The rebirth process is filled with unimaginable suffering.
- **This cycle ends ONLY WHEN one's *avijjā* is removed** by comprehending Buddha's teachings embedded in *Paṭicca Samuppāda.*
- **Based on that knowledge, one voluntarily gives up cravings[/attachment] (*taṇhā*) for existence in this world of 31 realms**, which leads to the termination of the *Paṭicca Samuppāda* process that perpetuates the rebirth process. That is the attainment of *Nibbāna* or *Arahanthood.*
- That summarizes the FOUNDATION of Buddha Dhamma.

Details of Buddha's Explanation

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3. According to the Buddha, sentient life has no traceable beginning. This is compatible with the principle of causality, which is embedded in *Paṭicca Samuppāda*; the root cause is *avijjā.*

- For example, in the "WebLink: suttacentral: *Gaddulabaddha Sutta* (SN 22.99)," "*Anamataggoyaṃ, bhikkhave, saṁsāro*" means **"*bhikkhus*, there is no discernible beginning to the rebirth process."** That means we have been born in most of the 31 realms many times over. Think about that. We were all born in the *apāyās, Brahma,* and *Deva* realms many times over in our deep past. See "What Reincarnates? – Concept of a Lifestream."
- The above verse appears in all *suttās* in the "WebLink: suttacentral: *Anamatagga Saṁyutta* (Starting at SN 15)" of the *Saṁyutta Nikāya.* Each *sutta* gives a simile to illustrate how long we have been in this rebirth process and **how much suffering we have endured.** It is a good idea to read them.
- The "WebLink: suttacentral: *Manussacuti**niraya** Sutta* (SN 56. 102)" says, "..those who die as humans (not the physical death, but *cuti*) and are reborn as humans are few, while those who die as humans and are **reborn in hell are many** …." For details, see "Cuti and Maraṇa – Related to Bhava and Jāti."
- **However, Buddha's message is NOT depressing.** Whether a Buddha exists in the world or not, suffering exists. **This suffering is real, but there is a way to overcome it.** The way is the Noble Eightfold Path. **That is the uplifting message.**

4. As many may have observed, learning the deeper aspects of Buddha Dhamma takes effort and considerable time for study and contemplation.

- Without understanding how long the *saṁsāric* journey (rebirth process) is and how much suffering is encountered in most births, one is unlikely to generate the MOTIVATION to study Buddha Dhamma. Most people only turn to Buddha Dhamma when they experience harsh suffering (an ailment or depression) and seek relief. But the best time to learn is when one is healthy and has a sharp mind, and I hope I can motivate those people, too, with this series.
- In the "WebLink: suttacentral: *Upanisa Sutta* (SN 12.23)," the Buddha discussed the proximate causes/conditions (*upanisa*) for various factors leading to *Nibbāna*. The key is understanding how various births (*jāti*) arise and how ALL those births give rise to *dukkha* (suffering). When one comprehends the Four Noble Truths, one understands how *dukkha* arises (and that it can be stopped from arising); that leads to *saddhā* (faith). Starting there, one can follow the Noble Eightfold Path and attain *Nibbāna*! That is the essence of the *sutta*, even though it may not be apparent from the translation in the link.
- That understanding cannot be reached until one can see that there has not been a beginning to this rebirth process, and we all have suffered so much in every birth. Regarding perpetual suffering, please read the "WebLink: suttacentral: *Pathama Niraya Sagga Sutta* (AN 10.211)." It explains the causes of rebirth in good and bad realms and why most births are in bad/suffering-filled realms.

5. Life has always existed, but planetary systems (like our Solar system) are destroyed periodically and re-formed over long periods of time. See "Buddhism and Evolution – Aggañña Sutta (DN 27)."

- This is the only explanation consistent with the Principle of Causality: There is no "first beginning to life." Life always existed, and it evolves according to the Principle of Causality, which is *Paṭicca Samuppāda*; see my previous post: "Uppatti Paṭicca Samuppāda (How We Create Our Own Rebirths)."
- If we go by the Principle of Causality (which is THE basis of modern science), there CAN NOT be an origin of life unless life can start with inert matter.
- **The videos in #9 and #10 below explain that it is NOT POSSIBLE to create EVEN A SINGLE CELL (a fundamental building block of life) in the laboratory, starting with inert matter.** If it cannot be made in a laboratory under controlled conditions, it WILL NOT be possible for life to arise in a natural process starting with inert matter.

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- In a newly-formed Earth, the first cells are created by *kammic* energy. In other words, the "mental energy" in *javana cittās* is responsible for a "first cell."

Living Cell – Impossible With Evolution

6. There is an ongoing debate between evolutionists and creationists. **Evolutionists** believe life evolved into complex entities like humans over billions of years. Furthermore, they think that even the first cell (the building block of all life forms) evolved starting with inert molecules, **so evolutionists are also materialists**. **On the other hand, Creationists** believe that a Creator God created life.

- A few references for both sides can be found at the end of the post.
- **It is to be noted that evolutionists/materialists do not discuss the origin of a cell.** They mainly focus on the "evolution of the species," STARTING WITH a fully functioning cell and progressing into more complex species with more and more cells of complex structure. They **speculate** that a cell evolved on primitive Earth due to random events, but there is no concrete evidence for that conjecture. For example, Richard Dawkins (a materialist) admits in the reference below, "How long would we have to wait before random chemical events on a planet, random thermal jostling of atoms and molecules, resulted in a self-replicating molecule? Chemists don't know the answer to this question" (p. 144). That is even before addressing the formation of a DNA molecule inside a living cell.
- Creationists correctly point out that it is impossible to "create a living cell" via evolution. A living cell is a complex micro-factory, as we discuss below.
- I agree with the creationists that a cell can't come into existence "starting with inert molecules" via random events. You can make your decision based on the information below (and the references if you are interested). Of course, we can discuss any issues at the discussion forum.

7. The video in #10 below is by a scientist (Dr. James Tour, a creationist) with a different viewpoint than most other scientists. He proves that life could not have evolved, starting with inert matter. It is too complex to have evolved by natural processes.

- At the end of the video, Dr. Tour concludes that since life is too complex to evolve, it must have been CREATED by a Creator God. **That is the other extreme view.**
- According to Buddha Dhamma, life did not evolve from inert matter, nor was it created by a Creator God. Life has always existed, and it just takes different forms when a given "lifestream" is reborn into a human, animal, *Deva*, etc. We all have been born in most of the 31 realms in our deep past! As the Earth evolved and the necessary conditions became suitable, cells came into existence via *kammic* energy.
- A living cell splits into two to make a new cell; when a baby grows, the number of cells multiplies rapidly. However, a new **sentient life** can never be created; a given sentient being moves among the 31 realms. See "What Reincarnates? – Concept of a Lifestream" and "31 Realms of Existence."

Mind Is the Creator of (New Forms of) Life! No Beginning to Life

8. Of course, Dr. Tour is not aware of the extensive and scientific explanation by the Buddha in the *Aggañña sutta*: Life has ALWAYS existed. A given lifestream (you or I) has existed without a traceable beginning.

- I have discussed the main points in the *Aggañña sutta* in "Buddhism and Evolution – Aggañña Sutta (DN 27)" and "Aggañña Sutta Discussion – Introduction."
- We CREATE OUR OWN future lives, as described via *Uppatti Paṭicca Samuppāda* (which I discussed in "Uppatti Paṭicca Samuppāda (How We Create Our Own Rebirths)").

How Did the First Living Cell Arise?

9. Here is an introductory video on a living cell. It is a good idea to watch it.

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WebLink: Youtube: Introduction to Cells: The Grand Cell Tour

- As the video notes, all new cells are created by existing cells. An existing cell self-divides into two, and that is how new cells are created.
- **No scientist has ever explained how the first cell arose!**

10. A cell is the building block of life. Setting aside a complex life form like a human (made of trillions of different types of cells), science WILL NOT be able to create even a single cell. Individual cells do not come into existence in any living being. Instead, an existing cell divides to make two cells, and those make four new cells. That is how more and more living cells come into existence!

- **Each of our bodies started with just a single cell (zygote), and it became alive only when a *gandhabba* (or *paṭisandhi viññāṇa*) "descended to the womb" and merged with that single cell.** Cell division led to the current physical body with trillions of cells; see "Buddhist Explanations of Conception, Abortion, and Contraception."
- **No scientist has been able to create even a primitive single cell.** Cloning experiments deal only with existing cells; see "Cloning and Gandhabba."
- Dr. Tour explains that a living cell is very complex and like a miniature factory. He does an excellent job of explaining.

WebLink: Youtube: James Tour: The Mystery of the Origin of Life

Summary

1. Science and major religions propose two opposing hypotheses for the origin of life.
   - Materialist scientists propose that the universe came into existence from a "Big Bang" some 14 billion years ago, evolved gradually to produce stars and planets, and eventually led to the emergence of conscious beings.
   - Creationists say such a process is impossible (especially the emergence of living cells and consciousness.) They propose that a Creator God created the physical universe and its living beings.

2. The Buddha taught that the physical environment (a group of planetary systems) was created by the collective "mind power" of countless living beings in the *pabhassara Brahma* realm for billions of years.
   - He also taught that a sentient being cannot be created. All sentient beings alive today have been sentient beings forever, i.e., a beginning to sentient life cannot be discerned.
   - A sentient being keeps moving among the 31 realms until attaining *Nibbāna* or *Arahanthood*.

References

For evolution:

1. Richard Dawkins, "The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design" (2015).

2. Jerry A. Coyne, "Why Evolution is True" (2010).

(Note that both these and other books/research papers do not provide ANY evidence for the evolution of a cell.)

3. The following video provides a summary of the current understanding of the proposed Big Bang origin of the universe:

WebLink: Youtube: Brian Cox - What Was There Before The Big Bang?

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For creation:

4. Stephen Meyer, "Signature in the Cell: DNA and the Evidence for Intelligent Design" (2010).

5. Richard Behe, "Darwin's Black Box: The Biochemical Challenge to Evolution" (2006).

(Of course, the creationists do not have any evidence for creation. They highlight the impossibility of living entities (e.g., a living cell) coming into existence via evolution, as Dr. Tour did in the video of #10 above. Since evolution cannot explain the origin of complex life, they say a Creator must have created life!)

Both evolution and creation are not correct:

6. Thomas Nagel, "Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False" (2012).

- Professor Nagel (a philosopher) has had no exposure to Buddha Dhamma, but I am very impressed that he concluded that the mind must play a central role.

5.2.2 Human Life – A Mental Base (Gandhabba) and a Material Base (Cell)

July 15, 2019; revised July 16, 2019; rewritten November 30, 2024

A living cell is the basis of a physical body. The mental aspects come from the *manomaya kāya* or *gandhabba*.

Current Scientific Understanding of Human Birth

1. Science assumes that life is only associated with a physical body, and when the physical body dies, that is the end of the story. This is what we called "*uccheda diṭṭhi*" in the post, "Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views." The following is a summary of the current scientific understanding of the beginning of human life.

- During the mother's menstrual cycle, one **egg (ovum)** is usually released from an ovary and is swept into the funnel-shaped end of one of the fallopian tubes.
- After intercourse with the father, If a **sperm** penetrates the egg there, fertilization results, and the **fertilized egg (zygote)** moves down the fallopian tube and ends up in the uterus. This zygote divides into two cells, those two to four cells, etc. (eventually to a fetus with all body parts within a few months).
- This collection of cells enters the uterus in 3 to 5 days. In the uterus, the cells multiply by continuous cell division, becoming a ball of cells called a **blastocyst**. Inside the uterus, the blastocyst attaches to its wall, developing into an **embryo** attached to the placenta and surrounded by fluid-filled membranes; see WebLink: merchmanuals.com: Stages of Development of the Fetus.
- This cell division causes the baby to grow (first inside and then outside the womb) into a full-grown human with trillions of cells. That first cell (which could not even be seen with the naked eye) has eventually multiplied **into a mass of trillions of cells in a grown human!**

How/When Does an Inert Zygote Become Alive?

2. A key question is: When and how does an inert fertilized egg (zygote) become conscious? When does it become a human being? **How can an inert single cell turn "alive" and start to grow into a baby within a couple of days?**

- This "time of conception" varies widely based on personal and religious beliefs, but none can say how/when that cell turns "alive."

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- Some people believe life starts at the moment of the merger of the egg and sperm (to form the zygote). On the other hand, some say the actual birth of the baby (i.e., coming out of the womb) is the start of human life! Some others define life as starting when the embryo's heart starts beating inside the womb. **But none can say how and when it becomes "alive."**
- This confusion disappears when one understands the process described by the Buddha.
- One needs to understand the concepts of ***bhava***, ***okkanti***, and ***jāti*** to know how a human being is conceived in the womb (conception) and is born nine months later.

Buddhist Description of a Human Life – *Bhava* and *Jāti*

3. According to the *suttās* and *Abhidhamma* in the *Tipiṭaka*, **a new human existence (*bhava*)** does not start in a womb. It starts at the *cuti-paṭisandhi* moment when the previous *bhava* ends. For example, if a *Deva* dies and becomes a human, a human *gandhabba* (fine mental body) will be formed at the time of death of that *Deva*; see "Bhava and Jāti – States of Existence and Births Therein."

- A human *bhava* can last thousands of years. On the other hand, a physical human body lasts only about 100 years. In between successive births with "human bodies," the *gandhabba* (mental body) lives in what is called "*para loka*." The *para loka* co-exists with our human *loka*, but we cannot see those fine mental bodies of *gandhabbā;* see "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- **It must be noted that all living beings have a mental body called "*manomaya kāya*."** *Gandhabba* is a specific case of a *manomaya kāya*; see #12 below.
- That human *gandhabba* will be pulled into a suitable womb at some point. By "suitable," it means that the *gati* (loosely related to character/habits) of the *gandhabba* must match those of the parents, especially the mother. *Gati* is a critical concept in Buddha Dhamma that has been ignored for a long time; search for "*gati*" using the search box on the top right to find about "*gati*." A starting post is "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavās)."
- Anytime after the egg and sperm are merged to form the zygote, a "matching *gandhabba*" can descend to the womb and merge with that zygote. The zygote provides the "physical base," and the *gandhabba* is the "mental base." **That is how a new human life starts with merging a mental body (*gandhabba*) with the seed for a physical body (zygote).**

4. Therefore, the time of conception is precise in Buddha Dhamma: It happens when the lifeless zygote becomes "alive" with the merging of the *gandhabba*. **That is the time of conception, and it happens very early, generally within a day or two after intercourse.**

- In *suttās*, this is called "***okkanti***" (a *gandhabba* or a *paṭisandhi viññāṇa* descending to a womb); see "Gandhabba State – Evidence from Tipitaka." When the baby is born, that is ***jāti.***
- The moral issues involving contraception and abortions are discussed in the post "Buddhist Explanations of Conception, Abortion, and Contraception."

Human Life Starts at the Moment a *Gandhabba* Merges with a Zygote

5. **The inert fertilized egg (zygote) becomes alive with the merging of a *gandhabba*.** Then, the zygote starts growing into a fetus by repeated cell division.

- The baby's physical body will also incorporate some features of the mother and father via the zygote; see #1 above. Therefore, the new baby will have a complex mixture of physical characteristics of all three.
- But the mental characteristics come from the *gandhabba*. All *gati/anusaya/saṁyojana* of the baby comes from the *gandhabba*.

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- All this is discussed in more detail in several posts, including "Ghost in the Machine – Synonym for the Manomaya Kāya?", "Manomaya Kāya (Gandhabba) and the Physical Body," and a more technical description in "Cuti-Paṭisandhi – An Abhidhamma Description."

Salamander Growing Starting with a Single-Cell

6. The following is a real-time, time-lapse video of the growth of a salamander starting with a single cell. It is incredible to see how different body parts emerge as it grows.

WebLink: Youtube: See a Salamander Grow From a Single Cell in this Incredible Time-lapse | Short Film Showcase

- Of course, such videos for a human baby would not be possible. Yet, it is the exact mechanism.

A Mental Base (*Gandhabba*) and a Material Base (Cell)

7. **A human life (as we experience) requires two essential components: a mental body (*gandhabba*/*paṭisandhi viññāṇa*) and a physical body (consisting of cells).**

- A brand new "sentient life" cannot be created. A mental body or *gandhabba* (in different forms) has existed forever with any existing life form. A "lifestream" has no discernible beginning; it moves among the 31 realms; see "What Reincarnates? – Concept of a Lifestream."
- The material/physical body starts with a single cell created by the union of mother and father; that single cell (zygote) multiplies over time, leading to an adult's body with trillions of cells.
- As I pointed out towards the end of the previous post ("Origin of Life – There is No Traceable Origin"), a cell is the basic building block of a living physical body. All living things (sentient beings and plants) are made of cells. **Each of these cells comes into existence from pre-existing cells! No new cells are produced individually.**
- The first cells on the Earth were created by *kammic* energy.

No Credible Evidence for the First Cell to have Evolved

8. Many scientists today believe that the "first cell" was created solely with inert matter early in Earth's history, within 300 million years of its formation.

- This "first formation time" comes from archeological studies. As new studies find fossilized cells returning to earlier rocks, the time it took to form the "first cell" has now been pushed back within 300 million years of the Earth's formation!
- However, a living cell is too complex to be formed via random combinations of inert molecules, **no matter how long a time is given**. It is not just forming complex molecules of DNA, **but those DNA strands have a built-in program for life**, just like a computer program written to accomplish a specific task. That is why "creationist scientists" propose that a Creator God did that; see Ref. 4 and Ref. 5 in "Origin of Life – There is No Traceable Origin." Of course, that assumption is unnecessary in Buddha's explanation; **the "programming" is done via *Paṭicca Samuppāda*.**
- Random re-arrangement of inert molecules CAN NOT lead to forming a **"programmed cell."**

All Life on Earth is Made of Cells

9. All life we see (whether sentient or not) is made of cells. To be more precise, human and animal bodies — and plants — are made of cells.

- Some of them (plants) are not conscious, i.e., they do not have a mind. Humans and animals are also made of cells, but they have a mind, too.

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- Everything in this world is made of *suddhaṭṭhaka* (meaning it has eight elements.) Four (*pathavi*, *āpo*, *tejo*, *vāyo*) arise due to *avijjā,* and the other four (*vaṇṇa*, *gandha*, *rasa*, *oja*) due to *taṇhā.* For example, a rock would not have significant *vaṇṇa*, *gandha*, *rasa*, *oja*, or *vāyo* components. On the other hand, sugar would have a lot of *rasa* components to provide a sweet taste.
- The primary building block of a sentient being is the *hadaya vatthu*, which is also a *suddhaṭṭhaka.* See "The Origin of Matter – Suddhaṭṭhaka." For example, a human *hadaya vatthu* would have a significant *rasa* component matching that of sugar. That is why humans get the "sweet taste of sugar," which is really a *saññā.* On the other hand, the *hadaya vatthu* of a cow would also have a *rasa* component, but that would match the *rasa* component in the grass! **We will discuss this fascinating subject to understand the origin of the "distorted *saññā*."**

10. We must realize that being alive and conscious are two different things. Plants are alive but cannot think: plant cells perform "pre-programmed" functions mechanically. On the other hand, humans and animals are also made up of cells, but an additional entity is associated with them: ***gandhabba*, or *manomaya kāya*!** ("*manomaya kāya*" means "a body made by the mind.")

- *Brahmās* have only a *manomaya kāya*; they don't have a physical body made of cells.
- A *manomaya kāya* of a human or an animal is called a *gandhabba* because it can inhale aroma — *gandhabba* comes from "*gandha*" + "*abba*" or "taking in aroma or scents" –, and become dense; see, "Out-of-Body Experience (OBE) and Manomaya Kāya.")
- Incredibly, even plant cells are very active, buzzing with activity. All cells are programmed for various functions; different types of cells are programmed to carry out specific tasks. We do not want to get too involved in this exciting topic because it can distract from learning Dhamma and following the Noble Eightfold Path.
- However, having at least a rough idea about the complexities of life can motivate one to learn more about Buddha Dhamma.

Complex Structure of a Cell

11. The following video explains the current status of understanding cells.

WebLink: Youtube: Organelles of the Cell

- Note that a plant cell is 10-100 micrometers long, and an animal cell is 10-30 micrometers long. **For comparison, a human hair is approximately 70 micrometers.**
- I hope you can realize how impossible it would be to start with just atoms and molecules jostling around and end up with a "working complex factory" inside such a miniature cell.
- That is why "creationist scientists" propose that a Creator God did that; see Ref. 4 and Ref. 5 in "Origin of Life – There is No Traceable Origin." Please re-read that post to fully understand the importance of focusing on the origin of the "first cell."
- I will get to more relevant aspects in the next post, "Clarification of "Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya""

12. Energy for ALL cells comes from Solar energy. Plant cells first convert Solar energy to forms of energy that can be used by animal cells. Therefore, plant cells play a major role in sustaining human and animal life!

WebLink: Youtube: Introduction to Cells: The Grand Cell Tour

5.2.3 Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya"

July 19, 2019; revised September 8, 2019; December 3, 2022

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Introduction

1. There are words in Pāli that can have similar meanings. But one word may be better than another word in a particular situation. That is also true in English or any other language.

- In Buddha Dhamma, several Pāli words are used in different contexts regarding the "mental body." They are *manomaya kāya, kammaja kāya*, *gandhabba,* and *paṭisandhi viññāṇa.* I will try to make things a bit clear in this post.
- We must remember that the mind is very complex, and living beings in different realms have different types of "mental bodies." It is good to have a basic idea of these differences.

2. Most important here is to realize that these "mental bodies" are very different from the "physical bodies" we see in humans and animals.

- In particular, *Brahma* does not have a physical body at all. Then how can a *Brahma* see and hear without physical eyes, ears, and a brain to process those signals? These are questions that naturally arise in our minds. That is because we are not used to the concept of a "living being" without a solid body.
- The following discussion lays out a simple picture (with a few omissions to keep it more uncomplicated).

Mental Body and Physical Body

3. All living beings have a "mental body" ("*manomaya kāya*"). Living beings in some realms also have a "physical body" (*āhāraja kāya*). [*Āhāraja kāya* is also known as *karaja kāya*, see "Manomaya Kāya (Gandhabba) and the Physical Body."]

- So, we first need to realize that such a "*kāya*" is not the same as a "physical body" that we are used to, weighing tens of kilograms or hundreds of pounds. **The Pāli word "*kāya*" means a collection.** Even in English, "body" sometimes implies a collection of parts. Some examples are, a "body of evidence" or "a body of water." [***kāya*** : (m.), a heap; a collection; the body.]
- **"*Manomaya*" means "made by the mind."** Therefore, a *manomaya kāya* is a collection of very subtle/fine parts (*hadaya vatthu* and several *pasāda rūpa*) that are necessary for any living being. A *manomaya kāya* arises out of *kammic* energy created in our thoughts (*citta*). *Abhidhamma* is even more specific and says that our *javana citta* generates this energy.
- **"*Kammaja kāya*" is the primary component of the *manomaya kāya*.** That is because it is the first ***kāya*** "created by *kammic* energy."

4. Now we can look at the two words *kammaja kāya* and *āhāraja kāya*. Here each composite word is made from two parts: The common component, in this case, is "*ja*," which means "generated by" or "born due to."

- The parts that arise from *kammic* energy are "*kammaja kāya*." This "*kāya*" or "body" is very fine. A whole "*kammaja kāya*" is a billion times smaller than an atom. But as we will see, this "*kāya*" is the more powerful. That is where the seat of the mind (*hadaya vatthu*) and the five real sensing elements of "*pasāda rūpa*" are located.
- Those six elements are the fundamental units of matter (*suddhaṭṭhaka*) in Buddha Dhamma, which are much smaller than atoms in modern science.
- Therefore, a whole "*kammaja kāya*" is unimaginably tiny by our standards. One would not be able to see one even with an electron microscope. As we see below, that is all *Brahma* has!

5. **"*Āhāra*" means 'food," and thus *āhāraja kāya* is the "collection of body parts" that grows via eating food.** In humans and animals, this is the "physical body" that we see.

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- Therefore, a "*āhāraja kāya*" is a "collection of heavy components of a body" like the head, arms, legs, eyes, ears, etc. That is what we call the "physical body." A physical body grows by using energy intake from the food we eat.
- For beings like us with solid physical bodies, the sensory signals are first received by the five physical senses (eyes, ears, nose, tongue, and body). Then the brain processes those signals and sends them to the *manomaya kāya*. The *manomaya kāya* senses those signals.
- Eyes and ears, for example, do not see or hear. The eyes and ears pass those signals to the brain. The brain processes those signals send to the corresponding *pasāda rūpa* in the *manomaya kāya*; see, "Brain – Interface between Mind and Body."
- As we have discussed in recent posts in this series, a physical body (of a human or an animal) starts with a single cell called a zygote. The development of a complete human body, beginning with that one cell is another fascinating story. Scientists have no idea how that happens via a program in the DNA of that single cell. Who designed that program? See "Origin of Life."

Beings in *Brahma* and *Deva* Realms

6. *Brahmā* do not have an *āhāraja kāya*, and just have the *kammaja* and *utuja kāya*. The *kammaja kāya* of a *Brahma* has only a *hadaya vatthu* and four other *dasaka* (*bhāva*, *kāya*, *cakkhu*, and *sota*.) Still, they can see and hear with that ultra-fine "body" without having any eyes or ears (and brains) like ours. Of course, it is difficult for us to imagine such a living being.

- Therefore, a *Brahma* with just a *manomaya kāya* has a mass of less than an electron. We cannot see a cell (or an atom,) let alone an electron. Now we can understand why we should not think of "*Brahma* bodies" in the same sense as a "solid body."
- Those *Brahmā* cannot taste the food, smell odors, or touch things physically as we do. In other words, they do not have *ghāṇa* and *jivhā pasāda rūpa*. Even though they have the *kāya pasāda rūpa*, they don't have a dense physical body to "make physical contact."
- By the way, *Brahmā* do not need food. *Kammic* energy sustains their lives. Only the five *suddhaṭṭhaka*-size *dasaka* need to be maintained, that is done by *kammic* energy until that *kammic* energy is exhausted.

7. *Devā* do have *āhāraja kāya*, but that is much finer, and we would not see a *deva* if we came face-to-face with one.

- They have all five physical senses. Their food is just a drink called "*amurta*." That is probably not the correct Pāli word, but that is the Sinhala and Sanskrit name. [Sanskrit: ***Amrita*** is composed of the negative prefix, अ *a* from Sanskrit meaning 'not', and *mṛtyu* meaning 'death' in Sanskrit, thus meaning 'not death' or 'immortal/deathless'. Pāli: ***amata*** : [nt.] ambrosia (the food of the gods); the deathless state.]
- Therefore, we must be careful not to carry over our perceptions of "heavy bodies" to the bodies of other beings in other realms. Millions of *devā* and *Brahmā* were present to hear the first discourse by the Buddha, according to the Vinaya Piṭaka. However, those five ascetics probably did not even realize that then.

What is *Gandhabba*?

8. A human (or an animal) has both a *manomaya kāya* and a *āhāraja kāya*. But the *manomaya kāya* of a human has a special name of *gandhabba* due to the following reason.

- A human *bhava* starts with generating a *manomaya kāya* (or *kammaja kāya*) by *kammic* energy. For example, if an animal dies and gets a human *bhava* (extremely rare), a human *manomaya kāya* will

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come out of that dead animal. If a *deva* dies and gets a human *bhava*, a human *manomaya kāya* will appear in the human realm.

- That human *manomaya kāya* has a *hadaya vatthu* and five *pasāda rūpa*, as mentioned above. However, it can absorb aroma (scents from plants and food) and get denser (unlike a *Brahma*). **Thus the name *gandhabba* ("*gandha*" + "*abba*" or "inhaling aroma") is for the *manomaya kāya* of a human (or an animal).**
- Therefore, the name *gandhabba* is used only for the *manomaya kāya* of humans and animals.
- Normal humans cannot see the relatively dense "body" of a *gandhabba*. They are in the "*para loka*" (which is within the human realm).

What is the Connection of *Gandhabba* to *Paṭisandhi Viññāṇa*?

9. Another phrase used in some *suttā* to indicate a *manomaya kāya* of a human or animal (i.e., a *gandhabba*) is *paṭisandhi viññāṇa*.

- As we had discussed before, a human *gandhabba* could live for thousands of years until the end of that human existence of "human *bhava*." It can give rise to many "human lives" (*jāti*) with different physical bodies during that time.
- For example, suppose one of those human *jāti* ends. At that moment, the *gandhabba* comes out of the dead body and waits for another "matching womb." (*Gati* of the *gandhabba* has to match those of the parents, especially the mother). When a matching womb becomes available, *gandhabba* is drawn to that womb. That is in the post, "Buddhist Explanations of Conception, Abortion, and Contraception."
- The "WebLink: suttacentral: *Mahā Taṇhāsaṅkhaya Sutta* (MN 38)" describes the "descending of the *gandhabba* to the womb." The "WebLink: suttacentral: *Mahā Nidana Sutta* (DN 15) " describes that as "*paṭisandhi viññāṇa* descending to the womb." That is because a *paṭisandhi viññāṇa* created that *gandhabba*. That is discussed in detail in the posts "Gandhabba State – Evidence from Tipiṭaka" and "Cuti-Patisandhi – An Abhidhamma Description."

The Physical Body shields *Manomaya Kāya* of Humans and Animals

10. A question may have come up in the mind of some readers. Why cannot a *gandhabba* in a human physical body directly sense the outside world without the help of the five physical senses (eyes, ears, etc.), if the *Brahmā* can do that?

- The dense physical body shields the *manomaya kāya* of the *gandhabba*. As long as the *gandhabba* is inside the physical body, it cannot get those "sense inputs" directly. Those sensory inputs come through our "sense doors" eyes, ears, nose, tongue, and body. The brain processes those signals and transmits them to the *gandhabba* (*manomaya kāya*). See "Brain – Interface between Mind and Body."
- We can compare this situation to a human operator inside an enclosed military tank. That operator cannot see or hear anything outside. Audio and video equipment mounted on the tank sends those signals to an on-board computer, which analyzes and displays them for the operator.
- In that analogy, the video camera and audio equipment mounted on the tank act like the eyes and ears of a human. The computer is like the brain. Without getting those signals, the operator is blind and deaf to the outside world. In the same way, the *manomaya kāya* cannot receive those sense inputs if the eyes and ears are damaged or the brain is damaged.
- A detailed discussion at: "Our Mental Body – Gandhabba."

11. But that *manomaya kāya* can be "kicked out of the physical body" in a traumatic situation, mainly in cases of heart operations; such claims are "out-of-body experiences" (OBE). In such cases, some patients have reported being able to see doctors perform operations on their bodies from the ceiling (with their *manomaya kāya*).

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- It may also happen to people whom the doctors thought had died but "come back to life" quickly. They report being able to travel with their *manomaya kāya.* Such cases are "near-death experiences" (NDE).
- Some others report being able to do "astral travel" with their *manomaya kāya* whenever they like; see "WebLink: wikipedia.org: Astral projection." At least some reports in this category seem to be valid, as I pointed out in the post referred to below. Reports of OBE and NDE are more trustworthy because doctors and nurses confirm the accounts of those patients.
- These are discussed in the post "Manomaya Kāya and Out-of-Body Experience (OBE)."

5.2.4 Four Types of Births in Buddhism

July 30, 2022 (revised #11, #12 same day); revised #3, #9 on Aug. 1, 2022; revised September 5, 2024

Buddha explained that there are four types of births: *jalābuja* (womb), *aṇḍaja* (egg), *saṁsedaja* (chemical), and *opapātika* (spontaneous). However, the other three types depend on an *opapātika* birth first occurring at the *cuti-paṭisandhi* moment. [***jalābuja*** : [adj.] born in a placenta; viviparous. ***aṇḍaja*** : [adj.] oviparous; born of an egg. (m.) a bird; a serpent. ***saṁsedaja*** : [adj.] born from moisture. ***opapātika*** : [adj.] arisen without visible cause; born spontaneously.]

Introduction

1. There are several *suttas* where the Buddha explained the four types of births: *aṇḍaja, jalābuja, saṁsedaja,* and *opapātika.* For example, in "WebLink: suttacentral: *Mahāsīhanāda Sutta* (MN 12)." the Buddha explains, "*Catasso kho imā, sāriputta, yoniyo—Aṇḍajā yoni, jalābujā yoni, saṁsedajā yoni, opapātikā yoni."* That means "**Sāriputta, there are four kinds of births—Born from an egg, from a womb, from chemical composition, or spontaneously**."

- It is a good idea to read the English translation there, even if not perfect, to get an idea of not only the four types of birth but also about births in various realms, including the four lowest realms. That verse should be translated as, "Sāriputta, there are these four kinds of births. What four?"

Spontaneous (*Opapātika*) Birth Is the "Seed" for the Other Three Types of Birth

2. Let us briefly discuss the four types of births listed above. As we will see below, the spontaneous or *opapātika* birth must occur first for the other three types to proceed (in situations where one or more of those three types come into play.) **Those three types of births are predominant only in the human and animal realms.**

- **In the six *Deva* and twenty *Brahma* realms, only *opapātika* births take place.** *Devas* and *Brahmas* are born in their "final form" spontaneously. They live their whole lives (ranging from millions to billions of years) in that form. Of course, they have subtle "energy bodies" that are invisible to us.
- When a human existence (*bhava*) is grasped at the *paṭisandhi* moment (after leaving previous existence in one of the 31 realms), *kammic* energy creates a *gandhabba/manomaya kāya* first via an *opapātika* birth. A *gandhabba* also has an invisible "energy body" (like *Devas* and *Brahmas*) with a *hadaya vatthu* and five *pasāda rūpa*. That *gandhabba* MAY NOT be born with a physical body of a human (with a *jalābuja* birth) for years after that.
- As explained in the post, "Bhava and Jāti – States of Existence and Births Therein" a human *gandhabba's* lifetime could be many thousands of years. That *gandhabba* may be born with a physical human body many times during that lifetime. Many "rebirth accounts" by children worldwide confirm that rebirths with human bodies happen with gaps of several years between consecutive births. Those are consecutive "womb-born" (*jalābuja*) births for a single human *gandhabba*. On the other hand, getting

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another human *bhava* is extremely rare; see "How the Buddha Described the Chance of Rebirth in the Human Realm."

Births With Physical Human Bodies Are "*Jalābuja*" Births

3. Any birth among the 31 realms occurs due to a *kamma vipāka*. The first step is to be "born into a certain *bhava*," for example, "human *bhava*" or *Deva bhava*. But there is a crucial difference between what happens next in those two cases.

- A fully-formed *Deva* is born with an *opapātika* birth and will live through the whole life in that *Deva* realm.
- Similarly, only the subtle (and invisible) *manomaya kāya* of a *gandhabba* is born when a human *bhava* is grasped with an *opapātika* birth. But that will be followed by a *jalābuja* birth at some point. That *gandhabba* is pulled into a mother's womb when a "matching womb" becomes available. Then a human baby will be born with a physical body after nine months. Such a birth belongs to the "*jalābuja"* type of 31 above.
- A human with a physical body lives in "this world (*ayaṁ loka*)," and that same human in the absence of a physical body lives in the "other world (*para loka*)." Thus, until the end of the human *bhava*, many "back and forth" between the "two worlds" occur. See "Gandhabba Sensing the World – With and Without a Physical Body."
- Let us summarize for clarity.

Devas/*Brahmas* Have Only Opapātika Births, Humans Have *Opapātika* and *Jalābuja* Births

4. Any *Deva* or a *Brahma* has only the *opapātika* birth (i.e., one *jāti* per *bhava*.)

- On the other hand, to be born with a physical human body like ours, there must be two stages. First, a human *gandhabba* is born in an *opapātika* birth (in the "*upādāna paccayā bhava*" step in *Paṭicca Samuppāda*.) Then that *gandhabba* gets into a mother's womb and will be born a human baby nine months later. That second birth is a *jalābuja* birth or "birth from a womb" with "breaking out of the amniotic sac." As mentioned above, there can be many *jalābuja* births for a human *gandhabba*. These are the "*bhava paccayā jāti*" in *Paṭicca Samuppāda.*
- That explains many rebirth accounts. The Buddha emphasized that it is extremely rare to be born human; see."How the Buddha Described the Chance of Rebirth in the Human Realm." Does that mean there is a contradiction with rebirth accounts? No.
- It is extremely rare to be born in the human realm as a human *gandhabba* with an *opapātika* birth. But once becoming a human *gandhabba*, there can be many births with different physical bodies (*jalābuja* birth). A physical human body dies in about 100 years. But that is not the end of the human *bhava*. The human *gandhabba* comes out of the dead body and can be reborn with a different body. There was a good discussion on a fascinating rebirth account at the forum that could be informative: "WebLink: suttacentral: PureDhamma Forums: Rebirth Account of Dorothy Eady."

Animal Realm Has All Four Types of Births

5. For an animal, the first *opapātika* birth produces an animal *gandhabba.* Then, one of the remaining three modes can apply to give birth to an animal with a physical body that we can see.

- Some animal *gandhabbā* are born with physical bodies via womb-births (*jalābujā*) like humans. Some examples are monkeys, lions, deer, etc.

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- Chicken, birds, etc., are born from an egg (*aṇḍajā* birth). Here, for example, a "chicken *gandhabba*" will be drawn into an egg growing inside a chicken. After the chicken lays eggs, those eggs will hatch, and chicks will come out.
- The last mode of *saṁsedaja* is rare for big animals and applies primarily to microscopic animals. Here, the required "chemical base" for the *gandhabba* evolves naturally in rotten meat or leaves. Science has not yet confirmed this type of birth.
- Note that in all those cases, a "seed" (*manomaya kāya*/*gandhabba*) must have been first produced by *kammic* energy, just like in the case of a human.

6. Let us discuss an animal's birth for clarification.

- For example, a fly lives in a physical body only for a few weeks before dying. However, that "fly existence" (*bhava*) may last thousands/millions of years. When a fly dies, its *manomaya kāya*/*gandhabba* will come out and wait until getting into another "fly egg." It will be reborn countless times as a fly with wings (of course, the "fly *gandhabba*" will be invisible, just like a "human *gandhabba*.") That is an "egg-born" (*aṇḍaja*) birth.
- Many animals, especially small ones, have lifetimes much shorter than humans. But their "animal *bhava*" can be millions of years long. Regardless of which of the three types of births is followed by an *opapātika* birth of an animal, there will be many "births with physical bodies" for that "animal *gandhabba*." That is why it is critical to understand that there can be many *jātis* within a *bhava* for humans and animals. See "Jāti – Different Types of Births."

Current Confusion About "When a Baby Becomes Conscious/Human"

7. We see a lot of confusion these days about "when a baby can be called human"?

- In the US, there are many "theories/speculations" about when a baby becomes "fully conscious." Then that evolves into arguments about "a baby not being human" for up to a few days, months, or even birth. Some even speculate that since a child cannot "think rationally" until at least a couple of years of age, they may not be "human." That is ridiculous!
- With that argument, a person in sleep or under anesthesia can be categorized as a "non-person" because they are unconscious! That would mean killing a person while in sleep, under anesthesia, in a vegetative state due to brain damage, etc., would be legal!
- I have discussed situations where people in vegetative states fully recovered; see "Persistent Vegetative State – Buddhist View." Further details in "Brain and the Gandhabba."

8. A zygote in a womb becomes human as soon as a *gandhabba* merges with it!

- See "Buddhist Explanations of Conception, Abortion, and Contraception"
- It does not matter whether people can make ridiculous arguments like those in #7. Aborting a baby anytime after conception is a *pāṇātipātā* or "taking a life," not just any life, but a human life!

The Physical Human Body Is Just a Shell – *Gandhabba* Makes It Alive

9. Recent accounts of Near-Death Experiences (NDE) show that human life is much more complex than many believe. A physical body without a *gandhabba* inside is lifeless.

- NDE accounts confirm that the physical body shows no sign of life (heartbeat, pulse, brain activity, etc.) for many minutes. The startling fact is that during that time, that person had been watching the whole situation from the ceiling of the hospital room!
- A *gandhabba* can see without "physical eyes" while outside a physical body. This critical point has been illustrated in the following video. The woman had never experienced vision (due to her physical eyes

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being damaged), and she could see for the first time in her life when she had an NDE. The ability to see goes away after the NDE experience once the *gandhabba* goes inside the physical body.

WebLink: youtube: Near Death Experience - Blind woman 'sees' while out of body

- Details: "Near-Death Experiences (NDE): Brain Is Not the Mind."

Scientific Consensus – Life Begins With a Zygote

10. Most scientists agree that human life begins at conception, i.e., fertilization or the "joining of an egg and a sperm" to produce a zygote.

- See, for example, "WebLink: PDF Download: Embryonic Human Persons-2009" and "WebLink: PDF Download: Personhood status of the human zygote,-2017."
- That position is close to the Buddhist position.
- The only difference is that, in Buddha Dhamma, a human *gandhabba* must merge with a zygote for that zygote to become alive. **A zygote by itself is inert, just like an egg or a sperm.**

11. We don't need scientific evidence to realize that a fetus inside a womb is alive. How can anyone watching the following videos say that a baby growing inside a womb is not alive?

WebLink: youtube: Is an Embryo a Person? | When Does Life Begin?

WebLink: youtube: Fetal Development Week by Week Overview

- The following additional information may be helpful to some readers.

Javana Power in *Kamma Viññāṇa* Responsible for All Births

12. As discussed above, any birth starts with an *opapātika* birth. Furthermore, the subtle *manomaya kāya* produced by *kammic* energy is unimaginably "small." We can consider an analogy to get an idea. If you take a drop of water and put it on a hot pan, it will vaporize instantly, and you will barely see a plume of water vapor. Now, imagine that drop of water to be a million-fold smaller. That is an analogy of the "size" of the *manomaya kāya*. That is why scientists cannot detect any change in the zygote when a *gandhabba* merges with a zygote at conception.

- When a baby grows inside a womb, food to grow the baby's physical body comes from the mother through the umbilical cord. As that physical body grows, the *manomaya kāya*/*gandhabba* expands (like that plume of water vapor) to spread throughout the physical body.
- Several posts have explained that the all-important sensing elements (*hadaya vatthu* and five *pasāda rūpa*) are in that invisible *gandhabba kāya*. See "Brain and the Gandhabba."

13. It is a good idea to make the connection to *Paṭicca Samuppāda* as well.

- The *uppatti Paṭicca Samuppāda* starts with "*avijjā paccayā saṅkhāra*" and ends with "*upādāna paccayā bhava*" and "*bhava paccayā jāti*." The "*upādāna paccayā bhava*" step is where a new *opapātika* birth takes place. (Then, the "*bhava paccayā jāti*" step leads to a *jalābuja* birth for a human; for an animal, it could be any of the *aṇḍajā*, *jalābujā*, or *saṁsedaja* birth, depending on the type of animal.)
- The steps "*avijjā paccayā (abhi)saṅkhāra*" through "(*kamma*)*viññāṇa paccayā nāmarūpa*" steps MUST produce energy to create the *manomaya kāya* associated with the *opapātika* birth. That energy is the *javana* power in *kamma viññāṇa*! See "Javana of a Citta – The Root of Mental Power."
- It is, in fact, in the critical step of "(*kamma*)*viññāṇa paccayā nāmarūpa*" that the mind "combines *nāma* and *rūpa*" to generate *kammic* energy for future *saḷāyatana* (i.e., sensing elements) in *manomaya kāya* of future *opapātika* births. That is a subtle point. See "Viññāṇa Paccayā Nāmarūpa."

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5.2.5 Buddhist Explanations of Conception, Abortion, and Contraception

Revised with a new title: November 10, 2018; revised November 14, 2018 (rewritten and replaces What does Buddha Dhamma (Buddhism) say about Birth Control?); revised January 5, 2020; revised #8 on December 28, 2020

Introduction

This completely revised post is necessary to continue our discussion on *Paṭicca Samuppāda*: "Paṭicca Samuppāda – Not 'Self' or 'No-Self'."

1. Buddhist explanation of conception is in several *Tipiṭaka suttā*. Following is a simple account based on those *suttā*. It is compatible with modern science but provides more details than science.

- **Moral issues regarding abortion and birth control have clear answers in Buddha Dhamma. In particular, at what stage of pregnancy does a human life first appear in a womb?**
- Modern science cannot determine the "time of conception" or "when a human life starts in a womb."
- Let us first review the current scientific knowledge base.

Current Scientific Knowledge

2. First of all, there must be a fertilized egg (zygote) in the womb. The fertilization happens when a sperm from the father combines with an egg from the mother to form a zygote or a fertilized egg.

- During the mother's menstrual cycle, one **egg (ovum)** is usually released from one of the ovaries and swept into the funnel-shaped end of one of the fallopian tubes.
- After intercourse with the father, If a **sperm** penetrates the egg there, fertilization results, and the **fertilized egg (zygote)** moves down the fallopian tube toward the uterus.
- The "live zygote" enters the uterus in 3 to 5 days. In the womb, the cells continue to divide, becoming a hollow ball of cells called a **blastocyst**. Inside the womb, the blastocyst implants in the wall of the uterus, where it develops into an **embryo** attached to the placenta and surrounded by fluid-filled membranes.
- See,"WebLink: merckmanuals.com: Stages of Development of the Fetus."

3. It is important to note that science does not have an answer to the question of why all zygotes do not result in pregnancies, and why some couples who could not have babies for many years all of a sudden have success.

- Science cannot explain how an inert zygote (a cell) becomes "alive" and a living baby comes out of the womb.
- Furthermore, science cannot say WHEN that inert cell, the zygote, becomes alive. Some say a live baby is there as soon as a zygote is formed, and others say there is no life there until a heartbeat can be seen.
- For more details on the controversy on the "time of conception" see, "WebLink: wikipedia.org: Beginning of pregnancy controversy."

Buddhist Explanation – Mind is in the "Mental Body" or *Manomaya Kāya*

4. We humans have two "bodies." *Manomaya kāya* is the "mental body" (with a trace of matter) born at the beginning of the human existence or human *bhava*.

- Here is "body" means a "collection." The physical body is a collection of "physical body parts." The mental body has only a trace of matter and is a collection of "mental parts" (*vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.) For details, see "Human Life – A Mental Base (Gandhabba) and a Material Base (Cell)"

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and "Clarification of "Mental Body" and "Physical Body" – Different Types of 'Kāya'." Those two were posted earlier in this series of posts.

- The mental body is referred to as "*gandhabba*" in the *Tipiṭaka*. See, "Gandhabba State – Evidence from Tipiṭaka." However, for the current discussion, we do not need details on the *gandhabba*.
- Thus, a "human *gandhabba*" has only a trace of matter, and thus, we cannot see it. Some *suttā* refer to the *gandhabba* state as "*paṭisandhi viññāṇa*." See, "Gandhabba State – Evidence from Tipiṭaka."

A Human Existence Can Last Thousands of Years

5. A human existence (*bhava*) can last thousands of years, and that is the lifetime of the *gandhabba* or the mental body.

- On the other hand, a physical human body lasts only about 100 years. With the death of the physical body, the *gandhabba* comes out and waits for another womb. Thus, there can be many births (*jāti*) as a human within a given human existence (*bhava*). See, "Bhava and Jāti – States of Existence and Births Therein."
- In between successive births with "human bodies," the *gandhabba* (mental "body") lives in the "*para loka.*" The *para loka* co-exists with our human *loka*, but we cannot see those subtle "mental bodies" of *gandhabbas.*

6. A new human existence (*bhava*) does not start in a womb. It begins at the *cuti-paṭisandhi* moment when the previous *bhava* comes to an end. For example, if a *deva* dies and becomes a human, a human *gandhabba* (fine "mental body") will be formed at the time of death of that *deva*.

- Then that human *gandhabba* will have to wait until a suitable womb becomes available. By "suitable," it means that the *gati* (loosely related to character/habits) of the *gandhabba* have to match those of the parents, especially the mother.
- *Gati* is an essential concept in Buddha Dhamma. But it is absent in modern texts. Search "*gati*" on the top right search box to find about "*gati.*" I have discussed *Tipiṭaka* references in several posts. See, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)" and references therein.

A Zygote Becomes Alive When a *Gandhabba* Takes Possession of It

7. With the above background, now we can make the connection to current scientific understanding and extend that understanding. As science has shown, human life arises with a single cell called a zygote; see #2 and #3 above.

- A *gandhabba* may have to wait for even many years until a suitable womb becomes available. Then, *kammic* energy will pull it into that womb. And the *gandhabba* will merge with the zygote in the womb that was created by a sperm fertilizing an egg.
- A *gandhabba* entering a womb is sometimes referred to as "*paṭisandhi viññāṇa* descending to a womb" as stated in the *Mahā Nidāna Sutta* (DN 15.) In the *Mahā Taṇhāsaṅkhaya Sutta* (MN 38) it is stated as, "a *gandhabba* descending to a womb."
- As we saw above, Nature automatically matches the "*gati*" the parents (we can say that matching the zygote that was formed by the union of the mother and father), and a "matching" *gandhabba* will be "pulled in" by the *kammic* energy.
- However, the *gandhabba* concept is different from the idea of a "soul." A *gandhabba* will keep changing during its lifetime. Furthermore, it will make a drastic change when the lifetime of the human *bhava* comes to an end. At that time, it can become an animal, a Deva, a Brahma, etc.

8. Therefore, a zygote just provides the "material basis" (zygote) for the *gandhabba* to form a physical body. (That zygote develops when an egg combines with a sperm.)

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- The "blueprint" for that physical body (i.e., the *gandhabba*) is in the *paṭisandhi viññāṇa*. However, the physical body will also take into account the features of the mother and father via that zygote; see #3 and #4 above.
- If the mother (and father) are unable to have a child due to a previous *kamma vipāka*, the resulting zygote will be a "dud." Thus no *gandhabba* can "descend to the womb," i.e., pregnancy is not possible.
- All this is discussed in more detail in several posts, including "Ghost in the Machine – Synonym for the Manomaya Kāya?," "Manomaya Kāya (Gandhabba) and the Physical Body," and a more technical description in "Cuti-Paṭisandhi – An Abhidhamma Description."
- Once a *gandhabba* takes possession of a zygote that zygote grows into a baby in the mother's womb via several steps (consistent with current science.) Those stages are listed in the "WebLink: suttacentral: *Indaka Sutta* (SN 10.1)"

The 'Time of Conception" is Precise

9. **A *gandhabba* can take hold of that fertilized egg (zygote) any time after its formed.**

- Therefore, the conception of a new baby happens when the life-less zygote becomes "alive" with the merging of the *gandhabba*. **That is the time of conception, and it happens very early, generally within a day after intercourse.**
- Once a *gandhabba* merges with the zygote, the cells of the zygote start repeatedly dividing as the zygote moves down the fallopian tube. **Thus cell division and the formation of a baby DOES NOT start unless and until a *gandhabba* merges with the zygote.**

Effects of Condoms/Birth Control Pills

10. Now let us see what happens with a condom or with birth control pills.

- With the use of a condom, an egg will not be able to come to contact with a sperm to form a zygote. Thus there will be no "material basis" or a zygote in the womb.
- If the mother is taking birth control pills, again, that will prevent the formation of a zygote for a *gandhabba* to start a new life.
- **Thus it is clear that there are no moral issues involved in either of those two cases. Terminating a life does not happen in either case.**

If a *Gandhabba* Is in the Womb, There Is a Human There

11. On the other hand, once a *gandhabba* "is in the womb," then there is a living being in the womb.

- **Any procedure to remove the live *gandhabba* after this "real conception" is equivalent to killing a human. The exact time of the removal procedure does not matter. It could be a month before the birth of the baby or just a day after the *gandhabba* came into the womb.**
- The only uncertainty about the "time of conception" is a few days. Conception happens when the *gandhabba* takes hold of the zygote. That could happen immediately after intercourse or a few days after sex.
- Thus Buddha Dhamma provides an unambiguous picture of the moral issues involved in the birth control process.

Other Aspects

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12. The death of a physical body of a human does not mean its existence as a human has ended. If there is remaining "*kammic* energy" for the human *bhava* left, the mental body (*gandhabba*) will come out of the dead physical body and will wait for another suitable womb.

- However, if the "*kammic* energy for the present human *bhava*" is exhausted at the time of death, then the transition to the next "*bhava*" or existence happens at the dying moment. If that new existence is that of a cat, a "cat *gandhabba*" will leave the dead body.
- Here again, the "cat *gandhabba*" will have to wait until a suitable "cat womb" becomes available. At that time it will go into the womb of the "cat mother." And a baby cat will be born later on.
- However, except for humans and animals, a *gandhabba* is not involved in most other realms. That is true, for example, in *Deva* and *Brahma* realms.

13. Sometimes the child may have different "*gati*" compared to the parents. For example, a "fairly moral" couple may have a child with violent character qualities. That could be due to a drastic change in the mindset of the mother during that "conception window." (Between the formation of the zygote and a *gandhabba* "descending" to the womb.) Violent rape is one possibility.

- Furthermore, this is also why mothers who could not get pregnant for years, suddenly get pregnant. This happens during a time when the mother most likely has a "personality shift" or a significant change in her mental state.

Cloning – A Detailed Analysis

14. I have revised and updated another relevant post, "Cloning and Gandhabba."

- More details on the formation of the zygote are discussed there, before the discussion on cloning.
- We will make the connection to *Paṭicca Samuppāda* in the next post.

5.2.6 Cloning and Gandhabba

March 5, 2018; revised January 5, 2020; January 8, 2020

Introduction – Cloning of Dolly the Sheep

1. Cloning of various types of animals has become common since Dolly was cloned in 1996. Three sheep contributed to the birth of Dolly. One provided the egg, another the DNA (donor), and a third (surrogate mother) carried the cloned embryo to term.

- Obviously, a clone has most similarities with the donor and there is no "father" involved (no sperm is needed). Are these consistent with the Buddha Dhamma, and how does a *gandhabba* play a role?
- Also, there are some myths associated with cloning, such as whether "totally unexpected creatures or monsters" can result from cloning.
- Therefore, it is good to review the key steps in the cloning process and to clarify these issues.

What Happens in a Normal Conception?

2. But, first, we need to look at what happens in a "normal conception" where an egg and a sperm combine to form the unique cell called a zygote. This was explained in the post, "Buddhist Explanations of Conception, Abortion, and Contraception." Here, we will first extend that discussion.

- The "material base" for a new life is a zygote. In a natural conception, the zygote is formed by the fertilization of a female egg by a sperm from a male. Then a *gandhabba* can come into the womb and provide the "mental basis" for the new life, as explained in the above post.

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- There are two things REQUIRED to make a zygote. **The first requirement** is the egg that comes from the mother and is unique. However, eggs have only 23 chromosomes instead of 46 chromosomes in all other cells. Therefore, **the second requirement** is to somehow have 46 chromosomes in the nucleus of an egg.
- Let us discuss the two factors in a bit more detail since this was not discussed in the previous post.

An Egg Is Unique

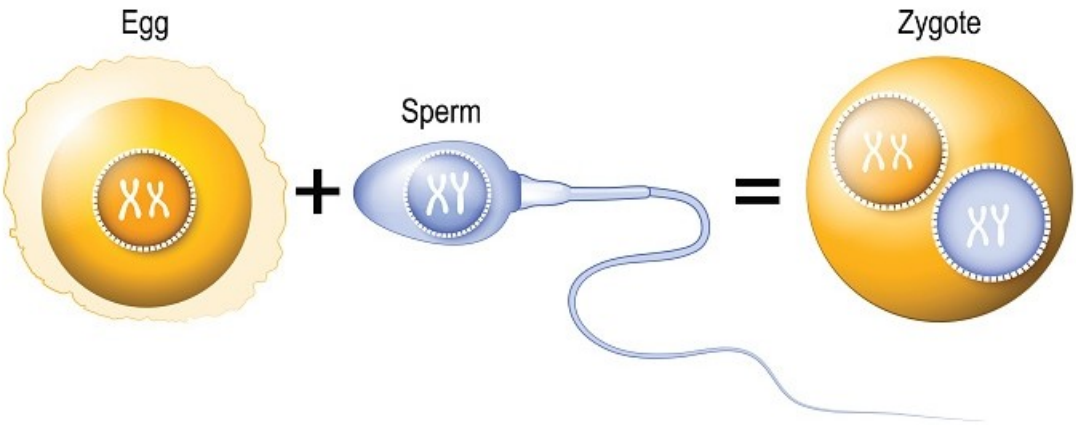
3. Eggs are the most remarkable of cells. They can give rise to a completely new individual within a matter of days or weeks in some animals. **No other cell in a higher animal has this ability**. Egg cells also contain many mitochondria which supply the energy required for cell replication and division.

- **However, an egg must be "activated" first in order to start the cell division process.** It is activated only when its nucleus has a full complement of 46 chromosomes or 23 pairs.
- You can read more about the role of the egg at, "WebLink: discovermagazine.com: How Does a Single Cell Become a Whole Body?."

Activation of the Egg by the Presence of 46 Chromosomes

4. Now, to the second factor. Most cells in a body have **23 pairs** of chromosomes, **for a total of 46**. The egg and sperm are different. **Each egg and each sperm has only one set of 23 chromosomes, not a pair.**

- When fertilization occurs in normal conception, the 23 chromosomes from the egg combine with the 23 from the sperm to create a zygote or *a fertilized egg* with the full complement of **23 pairs** of chromosomes. This is shown in the following diagram (**Fertilization**. Zygote is egg plus sperm genetically different individuals. Fusion of two haploid gametes to form a diploid zygote):



- **In this case of normal conception, those two nuclei from mother and father will combine to form a single nucleus in the yellow cell (egg), which is now the zygote.**
- So, we see that in normal conception, the nucleus of the zygote — or the result of the merger of the egg with the sperm — will be a cell with a nucleus that has half chromosomes from the mother and the other half from the father. Thus, DNA from mother and father BOTH contribute to the zygote in normal conception. This is why the baby will have bodily features from both parents (a mix).

Science Cannot Explain Why Some Zygotes Are "Duds"

5. When the above process is complete, the egg becomes a zygote. At this point, the cell division is supposed to activate. However, some zygotes do not activate and thus do not lead to a fetus or a baby.

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- Scientists do not know why the zygotes formed by the union of some couples do not lead to cell division, i.e., why certain couples cannot have babies.

It Is a *Gandhabba* That "Activates" the Zygote!

6. The only difference in Buddha Dhamma is that the cell division starts ONLY IF (and when) a *gandhabba* descends to the womb and merges with that zygote.

- A new animal or human life cannot be initiated without a *gandhabba* (or the "mental body" or "*manomaya kāya*.")
- In the case of a natural conception, the matching *gandhabba* (or *paṭisandhi viññāṇa*) will descend to the womb and will be merged with that fertilized egg to complete the conception. However, if a previous *kamma vipāka* for the mother and father does not allow a conception, a *gandhabba* WILL NOT be drawn into the womb.
- Otherwise, a matching *gandhabba* with *gati* that are a mix of *gati* of mother and father will be drawn into the womb. That is why a child is likely to have *gati* which are a mix of the two parents. That is in addition to having physical features of the parents.

A *Gandhabba* (Mental Body) Makes the Zygote Alive

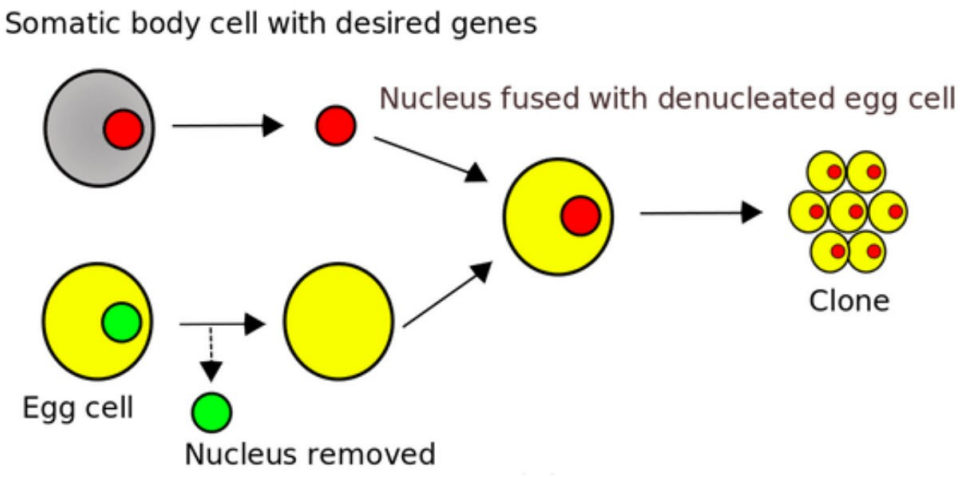
7. Without the "mental component" or the *gandhabba*, there is no life! **A zygote is an inert cell and has no "sentient life."** The zygote that results from the merger of the egg and the sperm is just the "material base" and not a "new life."

- It is only when the *gandhabba* descends to the womb and takes possession of that zygote that it "becomes alive."

The Procedure of Cloning Versus Natural Conception

8. **The zygote formation is different in cloning compared to the natural conception.** In the case of cloning, a sperm from a father is not involved.

- Here the nucleus of the egg is REMOVED, and the nucleus of the "donor cell" with the full set of 46 chromosomes is INSERTED in the egg. That is the key difference in cloning. So, now the nucleus of the egg has the full set of chromosomes needed to start cell division. The basic process involved in **cloning** is nicely represented by the following diagram:



9. However, it seems that is not enough to initiate the cell division. An electric shock is required to activate the process (i.e., to initiate cell division of this artificially created zygote.) This is the second difference compared to the natural process.

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- Therefore, the artificially modified egg is placed in the womb of the surrogate mother, and an electrical shock is applied to start the cell division.
- The above figure is from the article, "**WebLink: source.colostate.edu: 20 years after Dolly: Everything you always wanted to know about the cloned sheep and what came next**." You may want to read that article too.

A *Gandhabba* Is Still Needed in Cloning

10. Even though that is the whole picture according to science, Buddha Dhamma says, there MUST be a *gandhabba* merging with that cell in order to "give it life."

- Just like in the case of natural conception we discussed above, there is no "new life" created with cloning. It just created a suitable "temporary home" for the *gandhabba*.
- When that physical body dies, the *gandhabba* would come out and wait for another womb to be ready. Dolly has now died and it is possible that she was reborn as another sheep somewhere.

Genetic Material Is From One Cell in Cloning

11. The main thing from the above figure in #8 on cloning for our discussion is that the **yellow cell is the egg from the mother**. The other **cell on the top is from the "donor."** It is not sperm but any kind of cell. No sperm is in the picture. Instead of half the genetic material coming from sperm and half from an egg, it all comes from a single cell.

- The unique feature of the **egg** from the mother is that it allows the growth of a whole animal **(with many body parts for doing very different things) just starting with that single cell**.
- However, the egg needs to have a full set of 46 chromosomes to form the zygote. In cloning, the whole set comes from the "donor" as shown in the above figure. In a natural conception, half of the chromosomes come from the mother (egg), and the other half comes from the father (sperm), as shown in the figure above in #4.
- When an egg starts cell division, it splits — first into 2, then 4, then 8, 16, 32, 64, and so on — it is not merely splitting. It is a complex process that produces descendant cells with a huge variety of shapes and functions: bone cells, nerve cells, red and white blood cells; the cells of the eyes, fingernails, stomach, skin, etc.

More Information From Scientific Studies

12. Now, in the case of cloning, the following should be clear, according to science:

- The mother that provides the egg, provides the all-important platform for cell division that leads to the formation of the new offspring.
- However, 99% of the DNA comes from the donor. Therefore, the physical resemblance of the offspring would be to the donor, as is the case with Dolly the sheep.
- The surrogate mother who carries the embryo to term would provide no real contribution to the physical appearance of the offspring, according to science.

No "Monsters" Will be Created With Cloning

13. Studies done over the past 20 years with different types of animals show that:

- Some people are afraid that cloning can lead to unexpected outcomes like "creating monsters." However, from the above discussion, it is clear that monstrous creatures **cannot** be expected to form due to cloning. This is because the source of DNA is the donor. **Therefore, the clone will look like the donor.**

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- It is not possible to clone an animal that is identical to the donor. Even if they look similar, their character traits are different.
- The success rate is low, around 10%.
- Those are observations from the cloning studies over the past 20 years. They are consistent with our picture of the *gandhabba* having *gati* close to that of the donor. No two animals can be the same. In the case of natural birth, *gandhabba*'s *gati* will be close to those of both parents.

Additional Points From Buddha Dhamma

14. That is pretty much the picture in Buddha Dhamma too, but with the following exceptions:

- All three involved in the cloning process would contribute to some extent to the "mental qualities" in selecting a matching *gandhabba* (which happens automatically.) However, the major contribution is likely to come from the donor.
- Of course, we can only make a guess, since the Buddha never had to explain this particular case. The Buddha specifically mentioned that the "mental state of the mother" at the time of *gandhabba* descending to the womb is a factor. This is why even the most moral mother may, in a few cases, end up with a baby who turns out to have immoral *gati*.
- Therefore, the surrogate mother — within whose womb the actual descending of the *gandhabba* would occur — could play some minor role in determining the behavior of the baby, but not the physical appearance, i.e., the developing embryo would be affected by the mood and health of the surrogate mother.

Conclusion – New Life Cannot Be Created

15. The word "clone" is defined as, "an organism or cell produced asexually from one ancestor or stock, to which they are genetically identical."

- However, a clone will NEVER be exactly the same as the "donor." They are two different "lifestreams." The Buddha taught that each lifestream has existed "forever" and we discussed *Tipiṭaka* references in, "Origin of Life – There is No Traceable Origin."
- All living beings in existence now have been in the rebirth process forever. The Buddha said that there is no discernible beginning to any living being.

16. The main point from Buddha Dhamma is that a new life cannot be created by any means, whether in a laboratory or anywhere in the universe. This is the only inconsistency with science here, and it is a major inconsistency.

- Living beings just keep switching from realm to realm, but most are trapped in the lower realms. While in the human or animal realms, they spend a lot of time as *gandhabbas*; see, "Gandhabba – Only in Human and Animal Realms."
- So, an animal like Dolly would be switching from a "sheep *gandhabba"* to a sheep to a "sheep *gandhabba"* to a sheep…until the *kammic* energy for the "sheep *bhava*" or "sheep existence" runs out.
- When the *kammic* energy for the "sheep *bhava*" runs out, it will grasp another existence. There is no end to this process until reaching the *Arahanthood*.

17. So, I hope it is clear that cloning itself is consistent with Buddha Dhamma, and specifically with the concept of *gandhabba*.

- I wrote this post in response to a question at the discussion forum: "WebLink: Pure Dhamma Forums: Gandhabba and Cloning." If there are more questions or comments, we can discuss them there.

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5.2.7 Living Cell – How Did the First Cell Come to Existence?

July 24, 2019; revised February 22, 2023

Relevance to Buddha Dhamma

1. A discussion on the origins of a first cell will help understand the fundamentals of Buddha Dhamma, particularly **the power of *kammic* energy**.

- This discussion is about how modern science is beginning to confirm Buddha Dhamma. Modern science (biochemistry) provides additional information from a "material aspect," i.e., on the basic building block of a physical body (cell). Even though many scientists believe that a living cell can arise from random combinations of inert molecules, there is no evidence to support that hypothesis.
- Of course, science has not yet realized that there is a "mental body" too, i.e., the vital role of the *manomaya kāya*.

2. Human life requires two primary components: a mental body (*manomaya kāya* or a *kammaja kāya*) and a material body (*āhāraja kāya*), as I pointed out in the previous post; see "Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya."

- The mental body has existed forever (in different forms); **it is called a *gandhabba* for humans and animals.** Even though we are all humans now, we have been born *devās*, *brahmā*, animals, and of course "hell beings"; it is just an unbroken "lifestream."
- A cell is the basic building block of a physical body, which starts with a single cell (zygote) created by the union of mother and father. That single-cell multiplies over time (the physical body of an adult has trillions of cells); see, "Buddhist Explanations of Conception, Abortion, and Contraception."
- **For any given conscious living being, there is no traceable beginning to a first *manomaya kāya.*** When an existing *manomaya kāya* dies, mental energy or *kammic* energy creates a "new *manomaya kāya.*" **Furthermore, cells make up human (and animal) bodies, and the "first cells" on this Earth were created by *kammic* energy long ago, as discussed below. All cells of current living beings come from those first cells!**

How Cells Come to Existence

3. Biochemistry says all cells existing now come from pre-existing cells. How did the first cells on Earth come into existence? Creationists and evolutionists say those "first cells" could only have come from one of two possible places:

- Spontaneous creation – Random chemical processes create the first living cell.
- Supernatural creation – God or some other supernatural power created the first living cell.
- However, both sides have not even realized that there is a third possibility, i.e., "first cells" were created via *kammic* energy, which is the same as "mental energy."

4. The Buddha taught that there is "no traceable beginning" to life. **Therefore, it is impossible to trace back to a "first *manomaya kāya* (mental body)."** When a human (or an animal) is born, it has a physical body in addition to the ***manomaya kāya***. The physical body is made of cells.

- Of course, the Buddha did not talk about cells. I am just bridging that part of the puzzle, based on modern science and *Aggañña Sutta*; see "Buddhism and Evolution – Aggañña Sutta (DN 27)."
- Now scientists can perform the "cloning" of animals. **That is not the same as the creation of a new life form.** Two existing cells create a zygote, and then an existing *gandhabba* can "take possession" of that zygote; see, "Cloning and Gandhabba."

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Origins of "First Cells" on Earth

5. **It is essential to realize that Darwin's theory of evolution is NOT about the "evolution of a cell."** It is about the evolution of advanced species of plants and animals, STARTING WITH simpler lifeforms with a single cell.

- Most scientists who believe in the theory of the evolution of SPECIES do also think that it MAY BE possible that A FIRST CELL also evolved starting with inert matter.
- Some scientists have concluded that random interactions of inert molecules cannot lead to the formation of a living cell. But they erroneously concluded that life must have been created by a Creator God.

6. Since Robert Hook discovered the existence of cells in 1665, scientists have uncovered much information about cells. The current "cell theory" in biochemistry has two fundamental axioms:

i. All living things (living beings or living plants) are made of cells,
ii. New cells are made by "cell division," i.e., by dividing existing cells.

- Biochemistry books do not discuss how "first cells" came into existence!

7. Therefore, the question remains about how the "first cells" on Earth came to life. Evolutionists say random combinations of inert molecules created them.

- Despite what you may have heard in science fiction or popular science literature, scientists are NOT EVEN CLOSE to making even the simplest cell in a laboratory.
- They will NEVER be able to do so. Once we discuss the current status of cell research, you will see why.
- On the other hand, creationists say a Creator God created all life.

Buddhist Explanation of Life

According to Buddha Dhamma, a conscious living being has a mental body (*manomaya kāya*), and some **may** have a physical body (*āhāraja kāya*). In *Brahma* realms, there are no physical bodies like ours (therefore no cells).

8. A NEW living being can never be created starting from scratch. **A dying *manomaya kāya* gives rise to a new one**. Any sentient being creates CAUSES and CONDITIONS that lead to the next existence (*bhava*)!

- For example, one may be born many times with a human body while in the "human *bhava*," but when the energy for that "human *bhava*" runs out, that lifestream gets hold of a new *bhava* (as a *Brahma, deva*, animal, etc.) because of a strong *kamma* done in the past, as we discussed in previous posts. **Therefore, it is *kammic* energy that gives rise to a *manomaya kāya*!**
- A new *manomaya kāya* is ALWAYS associated with a past life. It is just that the form of the *gandhabba* keeps changing from *bhava* to *bhava*, i.e., an "animal *gandhabba*" or "*Brahma manomaya kāya*" is different from a "human *gandhabba,"* but the same lifestream can take all those various forms.
- If one can follow that "chain of past lives," one will go through billions of past lives in a minute, but will never be able to find a "beginning" life! The Buddha did that upon attaining the Buddhahood, and stated: **"*bhikkhus*, there is no discernible beginning to the rebirth process."**; see, for example, "WebLink: suttacentral: *Gaddulabaddha Sutta* (SN 22.99)":

9. A physical body for a human or an animal is a collection of cells. It starts with a single cell (called a zygote) and grows to a large mass with trillions of cells after a *gandhabba* (born of a *paṭisandhi viññāṇa*)

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"descends to the womb" and gets possession of that zygote. For *Tipiṭaka* references, see, "Gandhabba State – Evidence from Tipiṭaka."

- On the other hand, a *Brahma* has no physical body made of cells. It is just the mental body (*gandhabba*) with a trace of matter at the *suddhaṭṭhaka* level.
- Below, we will discuss how the "first cells" on Earth came into existence. We first need to consider how complex a cell is.

The complexity of a Cell

10. Even the simplest cell is very complex and surprising. Even though nanotechnology has made significant advances, it is nowhere close to being able to make a functioning cell.

- The critical issue is not making new complex DNA molecules, but the following: **Those DNA strands in a cell nucleus are "coded with information," just like a computer is programmed.**
- Just like a computer program can run by itself and manage a factory, information coded in those DNA strands in the nucleus of the cell control cell's functions.
- This "information" came not from a Creator and was not created via random jostling of molecules in early Earth. It comes from *kammic* energy, just like a *gandhabba* is created by *kammic* energy.

11. The following video gives a good idea about a cell's basic layout and complexity.

WebLink: youtube: Organelles of the Cell (updated)

12. It becomes even more impressive when we examine how small an animal cell is. Here are some rough numbers (in comparison, a mustard seed is 1 to 2 mm in diameter):

- **Cell** (per side) 0.050 mm (or 50 micrometers).
- Cell membrane 0.000007 mm thick.
- Nucleus (diameter) 0.007 mm.
- Nucleolus (diameter) 0.0025 mm.
- Endoplasmic reticulum: each layer 0.0002 mm (0.0001 mm gap between layers)
- Golgi complex 0.007 mm thick, each layer.
- Ribosomes 0.00003 mm (30 nanometers) in diameter.

13. But the most amazing thing is not that such a small cell has all that complexity. It is that a cell has a "built-in computer-like program" that manages all cell functions, including what kind of proteins are to produce. Yes. A living cell is a factory that makes proteins in addition to making copies of its DNA.

- In humans, a copy of the entire **genome**—more than 3 billion DNA base pairs—is contained in **all cells** with a nucleus. The DNA from a single human cell has a length of ~1.8 m or about 6 feet (but at a width of ~2.4 nanometers).
- This genome has the blueprint for a given human (animal) body.

14. The machinery and the activities inside a cell — which we cannot see with the naked eye — are impressive. As mentioned, a living cell is a pre-programmed, very sophisticated factory. Whatever progress that nanotechnology has made cannot even come close to the level of a cell, as can be seen in the following video:

WebLink: youtube: Ron Vale (UCSF, HHMI) 1: Molecular Motor Proteins

First Cells on Earth Created via *Kammic* Energy (Same as a *Gandhabba*)

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15. The division of existing cells creates new cells of different properties (scientists do not understand how!). A new human baby starts with a single cell (zygote) formed by merging two cells from the mother and father.

- **In the newly-formed Earth, *kammic* energy created the first cells.** That happened long after the "first humans" without physical bodies. The early humans had very subtle bodies (like *brahmā*); thus, they did not have physical bodies with cells. Hundreds of million years later, those early (*Brahma*-like) humans got back their "human *gati,*" and their bodies became visible with a physical body made of cells.
- The "first cells" come into existence via *kammic* energies from the past. Once getting started, the "normal method" of cell division led to more cells (what we see now).
- In the same way, there are no new *gandhabbā* in the sense of starting a new lifestream. When an existing *gandhabba* dies (at *cuti-paṭisandhi*), a new *gandhabba* takes its place because of a new *paṭisandhi viññāṇa* (via *Paticca Samuppāda).*
- Therefore, the MIND is the precursor to EVERYTHING. Even plant life has origins in the collective *kammic* energies of all conscious beings on Earth. Thus the Buddha declared, "Manopubbangamā Dhammā.." or "mind is at the forefront of everything in this world."

16. It is essential to realize that the dense physical body, say of a human being, is not directly created by mental energy.

- Mind energy provides the two seeds: *gandhabba* and the first cell, the zygote. The fusion of two cells from the mother and father creates a zygote.
- When a *gandhabba* merges with a zygote in a womb, that starts a process where no more *kammic* energy is needed. That first "live cell" multiplies and leads to more and more cells using sustenance from the mother, and that is how an embryo grows. After birth, a baby grows by eating its food.

17. Another critical point is that the cells of ALL LIVING THINGS are similar and depend on each other.

- The cells of humans and animals are very similar. The differences come from the variations in the genome (DNA that is inside the cell nucleus).
- Even the cells of plants are not that different. The main difference in a plant cell is the presence of chloroplast, which generates energy using sunlight.
- Energy to sustain the bodies of humans and animals can be traced back to plants. Even though humans and animals eat other animals, animals like cows first extract energy from plants.
- Now we can see how interrelated and interdependent ALL LIFE is. And how complicated life is, even at the physical level.
- The mental body (*gandhabba*) is even more complicated. Only a Buddha can sort out these complexities of life. We are fortunate to live at a time when modern science helps us clarify some of his teachings.

5.2.8 Mystical Phenomena in Buddhism?

July 28, 2019; revised June 9, 2020; February 26, 2023

Introduction

Some phenomena may be labeled "mystical" or "incomprehensible" only because there are no rational explanations yet. However, logical reasons may become available as science makes progress.

1. There are two essential points to make regarding the series of posts on the "origin of Life," and in general, regarding Buddha's teachings.

- Some characteristics of the other 29 realms may not be compatible with our ordinary sensory experiences. Some phenomena are not "perceivable" or "easily understood" by humans. The Pāli word for "perceivable" is "*gocara*" pronounced "gochara."

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- The second issue is how *kammic* energy can create a *manomaya kāya* with the ability to "see" and "hear" without physical eyes or ears. Also, how did those "first living cells" on Earth come into existence? See. "Origin of Life – There is No Traceable Origin."
- However, with the advances made in science, it is now possible to convince ourselves that such phenomena are scientifically plausible. There are no contradictions with science, at least theoretically (i.e., in principle).
- We are fortunate to live at a time when scientific findings show that some of the "hard-to-believe" phenomena discussed in the *Tipiṭaka* are consistent with science. In this post, I will start with some issues (associated with "supernormal powers").

Non-Perceivability of Some Phenomena

2. Let me clarify what I mean by "perceivable" or "easily understood." Our six senses can "detect" only a tiny fraction of "our world."

- We experience only the human and animal realms, where living beings can be "seen with our eyes." We have no idea about the "bodies" of those living beings in other realms. For example, if we visit a *Brahma* or a *Deva* domain, for example, we may think there is "no one there." Their bodies are too wispy to be seen with our eyes.
- Even when scientists probe the universe with their best equipment, they see only a tiny fraction of "things" out there. At a base level, science today can account for only 4 percent of the mass of our universe; see, "The 4 Percent Universe: Dark Matter, Dark Energy, and the Race to Discover the Rest of Reality", by Richard Panek (2011).
- Many things have not been "discovered" by science yet. In particular, nothing significant about the MIND.

Buddha Dhamma Is Self-Consistent

3. Trying to gauge the validity of Buddha Dhamma with just what we can see with our eyes is foolish. That is like a blind man trying to figure out what an elephant is like, by touching just a leg of the elephant; see, "How do we Decide which View is Wrong View (Diṭṭhi)?."

- A frog living in a well knows nothing about the broader world of 31 realms. Similarly, an average human — including scientists — faces the problem of trying to figure out the "reality" by only using data available through our limited six senses. With the help of scientific instruments, we are making progress.
- Thus a scientific theory can't ever be "complete" as proven by the mathematician Kurt Gödel; see, "Gödel's Incompleteness Theorem." However, science is helping to clarify some concepts.
- Unless one attains *abhiññā* powers and can visit those realms, one cannot verify such characteristics of other domains. For example, we cannot see their ultra-fine bodies; see "Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya"."
- However, if one spends time learning Dhamma, one would be able to see the truth of them. We will discuss a few examples below. Also, see "Buddha Dhamma: Non-Perceivability and Self-Consistency."

Touching the Sun – Is That Possible?

4. Some phenomena described in the *Tipiṭaka* seem "mystical" or "beyond comprehension." But they are entirely feasible based on the advances in science. I will discuss some examples in the *Tipiṭaka* to illustrate this point. In the "WebLink: suttacentral: *Sāmaññaphala Sutta* (DN 2)", it is stated, ".. *imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parāmasati parimajjati*.." or, ".. **he touches and strokes the Sun** and the moon, so mighty and powerful..."

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- This verse describes the powers of a *yogi* with supernormal capabilities (*Iddhividha ñāṇa*). How can one "touch and stroke the Sun?" Isn't the Sun supposed to be extremely hot?
- Here, the *yogi* is in the *manomaya kāya*, not with his physical body. Of course, a physical body will burn well before it gets close to the Sun. The key is to note that the *manomaya kāya* has just a few *suddhaṭṭhaka*. For example, a human *manomaya kāya* has a *hadaya vatthu* and five *pasāda rūpa* and each is a *suddhaṭṭhaka*; see, "Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya."
- **A *suddhaṭṭhaka* is the smallest unit of matter in Buddha Dhamma and is a billion times smaller than an atom in modern science.** Therefore, the *manomaya kāya* of a yogi is unimaginably tiny; it is a "packet of energy."

5. An entity at the level of *suddhaṭṭhaka* will not be affected by the Sun's high temperatures or a supernova explosion. We can understand that from modern science as follows: A regular fire can burn dense things like wood or paper. At higher temperatures, melting ovens can melt steel bars. But neither of those can burn molecular gases like hydrogen or nitrogen. Those gases burn at even higher temperatures.

- However, even at the temperatures generated by a supernova explosion, matter at the *suddhaṭṭhaka* level is not affected. A supernova is the blowing up of a star.
- **The Earth and the Sun are destroyed at the end of a *mahā kappa*.** However, the *Brahma* realms at or above the *Abhassara Brahma* realm survive. Those Brahmā have very subtle bodies (with only a trace of matter) that are not affected even by a supernova; see, "Buddhism and Evolution – Aggañña Sutta (DN 27)."
- Well before that destruction, all living beings in the lower realms move up to the *Abhassara Brahma* realm.
- Now we can see how a *yogi* with a *manomaya kāya* of a *Brahma* can touch the Sun. **That is not a miracle. It is just that a *manomaya kāya* is so fine (subtle) that it is not affected by even a supernova, which has much more power than the Sun.**

How Can One Go Through Walls?

6. The same *sutta* (and many other *suttā*) also describe the ability of *yogis* with *iddhi* powers to go through walls, dive into the Earth and come out from a different location, among others.

The following verse appears in many *suttā* in the WebLink: suttacentral: Iddhipāda Saṁyutta of the *Saṁyutta Nikāya* (SN 51.11 through SN 51.32): "*Ye hi keci, bhikkhave, etarahi* ***samaṇā vā brāhmaṇā vā*** *anekavihitaṁ iddhividhaṁ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi hutvā eko honti; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karonti, seyyathāpi udake; udakepi abhijjamāne gacchanti, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasanti parimajjanti; yāva brahmalokāpi kāyena vasaṁ vattenti, .."*

Translated: "*Bhikkhus*, a ***bhikkhu* or a *brāhmana*** who has developed supernormal powers (*iddhi*) wields various psychic powers: He can become many copies of himself. He appears and vanishes. **He travels unimpeded through walls, ramparts, and mountains, and dives in and out of the Earth as if it were water.** He walks on water without sinking as if it were the Earth. Sitting cross-legged, he travels through space like a winged bird. He touches and strokes the Sun and the Moon with his hand. He displays mastery as far as the *brahmā*-realms..."

- It is also evident in this verse that anyone could cultivate these powers (by getting into *anariya jhāna*,) not just Buddhists.

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- Let us first clarify a few things with science, and then we will discuss how it is possible to "**go through walls and dive into the Earth.**"
- We need first to discuss some aspects of atoms and molecules uncovered by modern science.

An Atom is Virtually Empty!

7. Here is a simplified version of some relevant properties of an atom. An atom has a tiny nucleus with 99.9% of the mass (or "weight" in ordinary language.) It is surrounded by an "electron cloud" that takes up almost all the "space occupied by the atom." In other words, it is analogous to a miniaturized version of our Solar system, where the massive Sun is at the center, and several planets revolve around the Sun.

- The main difference is that those electrons are not in circular orbits. They have complicated "orbitals," and the easiest is to visualize an "electron cloud" around the nucleus.
- The nucleus is tiny but has all the mass of the atom essentially. Electrons spread out in a large volume around the nucleus (core.)
- We can use the following analogy to get a perspective on the size of an atom compared to the nucleus. If a mustard seed with a millimeter diameter represents the nucleus, the "electron cloud" would occupy a volume with 100 meters in diameter. We could say a nucleus would be like a grain of sand in a large cathedral or football stadium chamber.

8. An atom (or a molecule) is mostly empty. **That means our bodies that we think are very solid are also empty.** Even steel or diamond would be similarly "empty."

- **P.S.** If it is possible to take out all that empty space in our bodies (which of course, is not possible), all the matter in the physical bodies of 8 billion humans today would fit inside a sugar cube!
- If our atoms are mostly space, why can't we pass through walls like those ghosts in movies?
- Electrical repulsion among the electron clouds of neighboring atoms forces them to stay away without getting close.
- **Therefore, we cannot go through walls or any other "solid object" with our physical bodies.**

Go Through Walls and Dive Into the Earth?

9. Even though our physical bodies cannot go through other "solid objects," **our *manomaya kāya* (*gandhabba*) made of very fine *suddhaṭṭhaka* can!**

- That level of "matter" is much more refined and subtle than even electrons. Furthermore, "particles" at the *suddhaṭṭhaka* level are not electrically charged. So, they do not have any problem going through the electron cloud.
- Therefore, modern science (physics) helps us understand why this is not a miracle.

10. Those objects that appear "highly condensed" — such as walls or even steel — are mostly hollow at the atomic level. An atom has a tiny nucleus surrounded by an "electron cloud." The size of an atom is defined by the electron cloud, which spreads out over a relatively large volume. Two adjacent atoms cannot come too close to each other because of the mutual repulsion between their electron clouds.

- Therefore, an atom is "virtually empty." The dense nucleus takes only a little volume, and the electron cloud is far away. Therefore, a *manomaya kāya* made of only a few *suddhaṭṭhaka can* freely move through "solid matter" made of atoms and molecules.
- A *yogi* with such *abhiññā* powers could use the *manomaya kāya* to travel through "solid objects."
- One with even more developed abilities may reduce one's physical body to the *suddhaṭṭhaka* level, go through the "solid object" and then "reassemble" at the other end. That sounds like science fiction

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("teleportation"), but that is precisely how it may be done in the future with further progress in science. Of course, one with such *abhiññā* powers could do that right now.

- **P.S.** An account from the *Tipiṭaka* regarding "teleportation": Ven. Ānanda attained the *Arahanthood* only the day before the first Buddhist Council, held three months after the *Parinibbāna* of the Buddha. Only *Arahants* participated. Everyone was waiting for the arrival of Ven. Ānanda. To remove any doubts of those present that he had attained the *Arahanthood* — complete with all *iddhi* powers — Ven. Ānanda is said to have entered the room through the keyhole in the door. So, this is an example of teleportation.

Summary and Other Implications

11. Other "mysterious phenomena" in verse of #6 above can also be explained as consistent with science. As science makes progress, these clarifications will have more support.

- For details, see "Buddhahood Associated Controversies."

12. On a side note, this clarification also helps us understand that our concept of "touching someone" is not as intimate as we think. When we "touch" something, it is only the outer electrons of the atoms (molecules) on our body "touching" the same on the other object.

- I am very serious about this. Suppose you are blindfolded and someone touches you on the arm. If you think it is your girl (boy) friend, that will make you generate sensual thoughts. However, you will feel only affectionate feelings of a different kind if you are under the impression that it is your parent. If you think it is a stranger (and not good looking!), you may barely notice him/her.

Buddha Discouraged "Magic Shows" by Those With *Iddhi* Powers

13. I must also emphasize that the Buddha discouraged and banned, in most cases, the display of such supernormal powers by *bhikkhus*. The main reason for that was explained to Kevaṭṭa by the Buddha in the WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11). The English translation there: "WebLink: suttacentral: To Kevaṭṭa (DN 11)."

- So, there were people at the time of the Buddha who could do such "miracles" using special techniques like the "*Gandhāra* magic trick" (*gandhārī nāma vijjā*). Some others cultivated supernormal powers via *anariya jhāna*. Then such people can put down Buddha Dhamma, saying, "I can also do those things without Buddha's teachings."
- Even today, some magicians perform such "miracles."
- Here is a video showing "WebLink: youtube: Criss Angel walking on water."

Of course, it is an illusion. But it looks real! Criss Angel discusses these illusions or magic tricks in his book, "Mindfreak" (2007).

- However, only Buddha Dhamma can make it possible to stop future suffering, and that is not possible with magic tricks!

5.2.9 Views on Life

August 4, 2019

Views on Life – Wrong View of Materialism

Wrong View of Creationism (and Eternal Future Life) – Part 1

Wrong View of Creationism (and Eternal Future Life) – Part 2

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Worldview of the Buddha

Saññā – Hidden Aspect of Paṭicca Samuppāda

Loka – Each Person Perceives the "External World" Differently

Buddhist Worldview – Introduction

"Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda

Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya"

Sanditṭhiko – What Does It Mean?

A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha

Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna

Is Cakkhu Viññāṇa Free of Defilements?

Loka and Nibbāna (Āloka) – Complete Overview

Path to Nibbāna – The Necessary Background

Path to Nibbāna – Learning Dhamma to Become a Sotāpanna

Sotāpanna Stage from Kāma Loka

Assāsa Passāsa – What Do They Mean?

Purāṇa and Nava Kamma – Sequence of Kamma Generation

Āhāra – Food for the Mental Body

Pāli Words – Writing and Pronunciation

Free Will in Buddhism – Connection to Saṅkhāra

Saññā – What It Really Means

Saṅkhāra – What It Really Means

Viññāṇa – What It Really Means

'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā

'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi

"Attato Samanupassati" and Sotapanna Stage

Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood

The following Posts May Need Revision:

Contact Between Āyatana Leads to Vipāka Viññāṇa

How Do Sense Faculties Become Internal Āyatana?

Indriya Make Phassa and Āyatana Make Samphassa

The Framework of Buddha Dhamma

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The Suffering (Dukkha) in the First Noble Truth

Dangers of Ten Types of Wrong Views and Four Possible Paths

Sammā Diṭṭhī – Only One Leads to the Noble Path

Fear of Nibbāna (Enlightenment)

Ghost 1990 Movie – Good Depiction of Gandhabba Concept

Mental Body Versus the Physical Body

Sensory Experience - Basis of Buddha's Worldview [Actual location at Is There A "Self"? section]

- Citta – Basis of Our Experience and Actions
- Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event
- Kāma Guṇa – Origin of Attachment (Taṇhā)
- Vision Is a Series of "Snapshots" – Movie Analogy
- Do I Have "A Mind" That Is Fixed and "Mine"?
- Chachakka Sutta – Six Types of Vipāka Viññāṇa
- Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma"
- An Apparent "Self" Is Involved in Kamma Generation

Paṭicca Samuppāda – Not "Self" or "No-Self"

- Taṇhā – The Origin of Suffering
- Paṭicca Samuppāda – A "Self" Exists Due to Avijjā
- Kamma, Saṅkhāra, and Abhisaṅkhāra
- Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)
- Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda
- Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa
- Icchā (Cravings) Lead to Upādāna and to Eventual Suffering
- Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections
- Paṭicca Samuppāda – From Mind to Matter

5.2.9.1 Wrong View of Creationism (and Eternal Future Life) – Part 1

August 12, 2019

Introduction

1. The concept of eternal future life is built into most of the religions today. It comes in two varieties.
   - In Abrahamic religions (Christianity, Judaism, and Islam), one is born only once. Then at the end of this life, one is either taken to heaven or hell for eternity.
   - In Hinduism, one has born before, will reborn again and again, until one is born in the *Mahā Brahma* realm. Then one will live there forever.
   - Both varieties require a Creator (God or *Mahā Brahma*).

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- (Please note that the intent of my post is just to lay down the **facts** (to my knowledge). If I have miswritten something, please post a comment at the discussion forum or send me an email at lal@puredhamma.net. I would be happy to correct any errors.)

2. In the time of the Buddha, there was only the latter view associated with a future eternal life. However, in both the above cases, the expectation is that one will have eternal life at the end. Such a view of eternal life was called *sassata diṭṭhi* by the Buddha ("*sassata*" means eternal).

- As we recall from my previous post, "Views on Life – Wrong View of Materialism," this is the opposite of the wrong that life ends with death in this life. That was called *uccheda diṭṭhi* ("*ucceda*" means cut off) by the Buddha.
- As we know, the Buddha explained 62 types of wrong views in the WebLink: suttacentral: *Brahmajāla Sutta* (DN 1). However, the two main wrong views REGARDING LIFE are the above. Some of those 62 wrong views are on whether the world is eternal or not, and whether the world is finite or not.

Eternal Life in Hinduism and Abrahamic Religions

3. In the WebLink: suttacentral: *Brahmajāla Sutta* (DN 1), the Buddha explained how some people at that time concluded eternal soul or *atta* (*ātma* in Sanskrit/Hinduism).

- There were *yogis*, even before the Buddha, who could attain (*anariya*) *jhāna* and with them the ability to recall past lives. Some were able to recall hundreds and thousands of past lives. One may change the form of birth (human, *deva*, etc.), but each birth associated with "oneself."
- Some of them had cultivated *abhiññā* powers to higher levels, where they could "see" very far back. They could see many destructions/re-formations of the world (i.e., many *mahā kappās*). Even for such long times, they could see their "*ātma*" or "*atta*" taking different forms, but it was the "same self" who acquired such various forms.
- The Buddha gave an analogy in the *Brahmajāla Sutta.* A person may live in a particular city for several years during childhood, move to another to go to school, get a job in a yet another city, and eventually retire in yet a different country. But that person has the perception that it was "me" who was at all those different places, with different physical bodies. Going through different lives is similar; there is a perception of "me" or "self" or "soul" (*ātma*/*atta*).

4. Now we can see a difference in views of Abrahamic religions and Hinduism.

- The concept of rebirth is firmly in Hinduism. That is coming for a long time even before the Buddha Gotama. It is based on the experience of ancient *yogis* who had cultivated the ability to look at past lives.
- On the other hand, rebirth is entirely absent in Abrahamic religions. So, the origin of human life in Abrahamic religions is purely materialistic. The only requirement is to have a zygote created by the union of the mother's egg and father's sperm. Therefore, there is some overlap here with the materialistic view of life; see, "Views on Life – Wrong View of Materialism."
- However, as far as the end of life is concerned, both Abrahamic religions and Hinduism have a similar view. That one attains eternal life at the end.

Issues Only Relevant to Abrahamic Religions

5. The other difference between Abrahamic religions and Hinduism is that in the former, one is born only once AND gets only this life to work towards getting eternal life in heaven. If one misses that opportunity, one will be committed to the hell for eternity.

- The Bible clearly says one dies only once and then faces judgment (WebLink: biblia.com: Hebrews 9:27). The Bible never mentions people having a second chance at life or coming back as different people or animals. WebLink: biblia.com: Matthew 25:46 says explicitly that believers go on to eternal life

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while unbelievers go onto eternal punishment. As I understand, Judaism and Islam have the same concept.

- I wonder what happens to a baby dying very young. Does it go to heaven or hell? What about a mentally disabled person? It does not seem to be fair if they are committed to hell for eternity. If they do get qualified to be born in heaven, it would be better to skip this life (be killed as a baby) and be born in heaven right away.
- I may not be aware of the details on that issue. But it is an important issue. As I mentioned earlier, I welcome comments. The goal is to have a clear and correct picture of different world views.

6. Since this is the "first life" for any human alive today (since there is no rebirth process in Abrahamic religions), the following question arises. Why is it that people are born healthy/with disabilities, poor/rich, beautiful/ugly, etc.?

- To put it another way, is each of us a "new creations of the Creator"? If so, why did he choose to create some of us with disabilities, for example? If we did not have prior lives, there was no basis to differentiate among new births.
- Furthermore, was the "soul" of an existing individual created at the time of his/her conception or birth?
- There are simple questions that need answers, in my opinion.

7. I do understand that the Creator God is supposed to have "breathed life" to Adam and Eve made them in his image. But not to animals; they do not have a soul in Abrahamic religions).

- Animals are made of the same "stuff" as humans. As I discussed in the previous post, many animals have DNA that is 99% the same as those for humans; see, "Views on Life – Wrong View of Materialism."
- Animals are supposed to be there for the consumption of humans. That also does not seem to be logical.

Issues Only Relevant to Hinduism

8. The *Purush-Sukta*, a section of the *Rig Veda*, describes the divine origin of human beings into the four social groups, or castes, that comprise Hindu society: *Brahmin, Kshatriya, Vaishya*, and *Sudra*. According to the *Purush-Sukta*, b*rahmins* born from the mouth of the Brahma, *kshatriya* from the arms, *vaishya* from the thighs, and *sudra* from the calves.

- This categorization comes at the beginning of the *Agganna Sutta* (DN 27). Vāseṭṭha, himself a *brahmin*, tells the Buddha that other *brahmins* say to him that he should not associate with lower-caste people. Followers of the Buddha came from all four castes. They tell him that, "Only *brahmins* are genuine children of *Brahmā*, born of his mouth, offspring of *Brahmā*, created by *Brahmā*, heirs of *Brahmā*."
- The Buddha tells Vāseṭṭha that all people today are womb-born.
- Then he proceeded to give an account of how all "first humans" at the beginning of this *Mahā Kappa* were born instantaneously (*opapātika* births) with *brahma*-like bodies, and how they "evolved" over the past several billions of years to end up with "womb-born births"; see, "Buddhism and Evolution – Aggañña Sutta (DN 27)."
- The current series on the "Origin of Life" will provide more details from that *sutta*. Darwin's theory of evolution is somewhat correct for the appearance of increasingly complex animal species over time. It is not right to say that humans have "evolved from animals." Furthermore, a "first living cell" can't evolve from inert matter to form the primitive animal species either, as we have discussed in recent posts.

9. As in the case of a Creator God in Abrahamic religions, why did *Mahā Brahma* create four classes of humans at the beginning, per #7 above? Why not create them all equal?

- Did *Mahā Brahma* also create animals as well? Can humans be born as animals? If so, do animals have a *ātma*?

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- I may be ignorant of these issues. One problem that I have had with Hinduism is that there are so many different versions. One good example is that in some Hindu temples animal sacrifice is carried out regularly. On the other hand, there are other Hindus who abstain from eating meat, let alone killing animals!
- The best way to clarify these issues is to start a discussion at the discussion forum. Then I can revise this post based on that discussion if needed. I have opened a new topic to discuss any of the posts in the "Origin of Life" series: "WebLink: Pure Dhamma Forums: Questions on Posts in the "Origin of Life" Subsection."

I will discuss apparent problems associated with all creator-based religions in the next post.

5.2.9.1.1

Views on Life – Wrong View of Materialism

August 4, 2019; revised August 15, 2021

Materialism says life has origins in inert matter. This view is held by many scientists and atheists. It was called "*uccheda diṭṭhi*" by the Buddha.

Introduction

The issue of the origin of life is critical to *Sakkāya Diṭṭhi*, which is one of the key wrong views to be removed to attain the *Sotāpanna* stage. I have discussed some background material in the past several posts. It is time to take an in-depth look at each of the three views on the origin of life.

1. As I have already mentioned in the past few posts, there are two wrong views regarding life.

- The materialistic view says life has origins in inert matter. Science says 108 or so atoms make everything in this world. Somehow consciousness with feelings, perceptions, desires, and hopes arise out of inert matter. Many scientists and atheists hold this view.
- Those who are faithful followers of the Abrahamic religions (Christianity, Judaism, Islam) or Hinduism believe that there is a separate "mental component" that makes the inert physical body "alive" with feelings, perceptions, desires, and hopes (four mental aggregates). A Creator God or *Mahā Brahma* created life according to them.

2. We also need to keep in mind the "endpoints of a life" according to those two views.

- In the materialistic view, one lives only the present life, and it all ends with the death of the physical body. **This view was called "*uccheda diṭṭhi*"** by the Buddha because here the life ends (*uccheda* means "cut off") with the death of the physical body.
- In the opposite view, the "mental body" survives even after the physical body dies. In Abrahamic religions, the "soul" either is either born in heaven or "hell" forever. In Hinduism, the "*ātma*" keeps going through the rebirth process until one is born in the *Mahā Brahma* realm, which is again eternal. In either case, one will eventually live forever (in heaven, hell, or the Brahma realm). **This view was called "*sassata diṭṭhi*"** (*sassata* means "eternal") by the Buddha.

3. In refuting those two views, the Buddha taught that there is a "mental component" to life, but that is not a "soul" or "a *ātma*" going from one life to the next.

- That is because everything in this world arises due to causes. Life can take many different forms (human, *deva*, *Brahma*, animal, *peta*, hell-beings, etc.). **When one such existence ends, another arises depending on which causes (*kamma vipāka*) come into play.**
- "Good" or "bad" forms of life arise due to "good" or "bad" actions done in the past, and the net result of existence in the "long term" is suffering (mainly because most *kammā* lead to "bad births").

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- There is no "soul" or a "*ātma*" that can be considered to be "me" or "my essence." As long as one has that perception, the rebirth process will continue with much suffering.
- When one realizes the truth of this reality, one will stop grasping (*upādāna*) new existences.

The Conception and Birth of a Baby

4. Let us focus on human life. When the fertile mother (i.e., who has ovulated) has sex with the father, that leads to seed for a new life. The following is a summary extracted from "WebLink: Stages of Development of the Fetus."

- During each normal menstrual cycle, one of the ovaries release an egg. The release of the egg is called ovulation. The egg enters the funnel-shaped end of one of the fallopian tubes.
- Within 5 minutes of having sex, sperms from the father move from the vagina to the fallopian tube.
- Suppose a sperm penetrates the egg, fertilization results. **The fusion of the egg and sperm produces a new cell called a zygote,** the seed of life for a brand new baby.

5. Tiny hairlike cilia lining the fallopian tube propel the zygote toward the uterus. The cells of the zygote repeatedly divide as the zygote moves down the fallopian tube. The zygote enters the uterus in 3 to 5 days.

- The cells continue to divide in the uterus, becoming a hollow ball of cells called a blastocyst. Between five and eight days after fertilization, the blastocyst attaches to the lining of the uterus lining, usually near the top. This process, called implantation, is completed by day 9 or 10. The inner cells develop into the embryo, and the outer cells develop into the placenta.
- Some of the cells from the placenta develop into an outer layer of membranes (chorion) around the developing blastocyst. Other cells develop into an inner layer of membranes (amnion), which form the amniotic sac. The blastocyst is considered an embryo when the sac is formed (by about day 10 to 12). The amniotic sac fills with a clear liquid (amniotic fluid) and expands to envelop the developing fetus, which floats within it.

6. Most internal organs and external body structures get built in this stage. Most organs begin to form about three weeks after fertilization, which equals five weeks of pregnancy. (Doctors date pregnancy from the first day of the woman's last menstrual period, typically two weeks before fertilization).

- The embryo is considered a fetus at the end of the 8th week after fertilization (10 weeks of pregnancy). Almost all organs are formed about ten weeks after fertilization (which equals 12 weeks of pregnancy). The exceptions are the brain and spinal cord, which continue to form and develop throughout pregnancy.
- By about 24 weeks: The fetus has a chance of survival outside the uterus. The lungs continue to mature until near the time of delivery. The brain accumulates new cells throughout pregnancy and the first year of life after birth.

Materialistic View

7. The above process describes the steps in forming the "physical body" of a new human being. **It cannot identify the time "when the mental stuff" is activated, i.e., when that inert zygote becomes alive.**

- Some say "life of the new baby" starts when the heartbeat starts, and at the other extreme, some say when the baby is capable of surviving outside the womb; see, for example, "WebLink: lozierinstitute.org: A Scientific View of When Life Begins."
- According to Buddha Dhamma, the new life starts when a *gandhabba* (or *patisandhi viññāṇa*) "descends to the womb and takes possession of the zygote." That happens very early, within a day or two of the formation of the zygote; see, "Buddhist Explanations of Conception, Abortion, and Contraception."

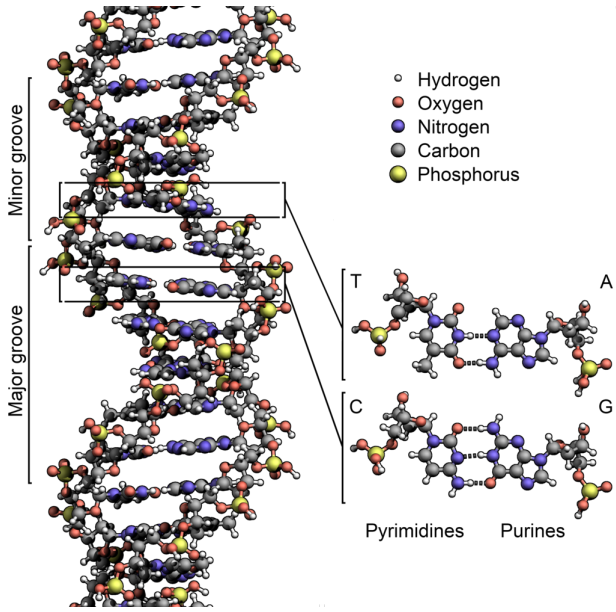
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8. Besides the above hurdle, the materialistic view cannot explain how that single cell or the zygote gives rise to a complex human with many trillions of different types of cells.

- Even though we all start with a single cell, the cells in different parts of our bodies are very different. Liver cells are different from heart cells, and the cells in the brain — called neural cells or neurons — are much more diverse.
- Furthermore, how do these cells know when to start building different cells for the liver, heart, brain, arms, legs, etc.?

9. These issues have been studied in detail even since Watson and Crick discovered the double-helix structure of the DNA (Deoxyribonucleic acid) molecule back in 1953. We have discussed the complexity of a cell, so now we can summarize these findings as follows: [WebLink: What is DNA?]

- DNA strand in a cell has the necessary "code" (similar to computer code) to build the whole body consisting of trillions of cells.
- This DNA, or the blueprint for the whole body, is in every cell. However, the proteins and body parts generated by each cell are different. How does each cell "know" which part of the "code" to read?
- I am skipping a lot of details. Those who are interested should read two excellent books (Ref. 1 and Ref. 2 below). The former is by an evolutionist and the latter by a creationist. However, studying this complex issue in detail; it is enough to "get the basic idea."



The structure of the DNA double helix. The atoms in the structure are colour-coded by element and the detailed structures of two base pairs are shown in the bottom right.

Fundamental Problems with the Materialistic View

10. Two key issues remain unresolved. The first is, how did this complex DNA structure evolve, starting with simple molecules?

- In 1953, Stanley Miller and Harold Urey mixed chemicals in a simulated "early-Earth atmosphere" and produced amino acids — precursors of DNA. It received much publicity as a significant clue to the origin of life. But that is a far cry from making a working cell in a laboratory. No one has even come close to that in the 65 years following that "breakthrough."
- The videos in my previous posts discuss this problem at length; see "Origin of Life – There is No Traceable Origin" and "Living Cell – How Did the First Cell Come to Existence?."

11. There is an even more critical issue: Is it even possible for such a complex "genetic code" to evolve?

- Those of us who have written computer programs know that even a simple program requires "planning" and would not work unless it is free of "bugs." Even though it is relatively easy to "fix a bug" with KNOWLEDGE of the code, it is unimaginable that a bug in such a sophisticated program can "get fixed" via a random "trial and error" process. It is more likely to "add more errors" to code than fixing an existing error in such a random process.
- The following review paper summarizes current status: "WebLink: pdf file: Koonin and Novozhilov-Origin and Evolution of Universal Genetic Code – 2017."
- For those who like to find more details, I recommend Ref. 3 below. The author is offering 10 million dollars to anyone illustrating the feasibility of genetic code evolution; see, "WebLink: evo2.org: Evolution

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2.0." I recommend watching the video there. It is not really about the prize; he explains why it is an impossibility.

12. Darwin's original theory of evolution predicted a "gradual evolution" of SPECIES, i.e., simple lifeforms evolving to complex lifeforms. However, the "neo Darwinism" of the present time is trying to tackling the following key issues.

- Recent studies reveal that the GENETIC CODE is virtually the same for many species, ranging from mice to humans (in animals with a few cells, the genome is small). In other words, the DNA in mice essentially has the code to start a human life, but those sections in the program are NOT TRIGGERED for mice; see Ref. 1 for details.
- **That is a critical point. The CODE Is virtually the same in many lifeforms, but the "correct sections of the code" must be triggered for each species. It is as if someone had planned for all lifeforms in advance!**
- It is just that different parts of the code get activated for different species! **That raises another issue. WHO (or WHAT in the code) triggers specific genes to be enabled in different species AND at the right time (e.g., fingers come after the arms)?**
- That is possibly why some evolutionist scientists are switching to the creationist side (Dr. Francis Collins, the director of the Human Genome Project, is an example). There has not been a third alternative (because most people do not know — or understand — Buddha's version).

In the next post, I will discuss problems associated with the creationist view (*sassata diṭṭhi*).

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5.2.9.2 Wrong View of Creationism (and Eternal Future Life) – Part 2

August 19, 2019; revised August 28, 2022

In the previous post, "Wrong View of Creationism (and Eternal Future Life) – Part 1," we discussed some problems associated with creationism. We will continue that discussion.

How Did the Creator Come to Existence?

Now we can get to the issues common to Abrahamic religions and Hinduism.

1. First, the inevitable question is, how did the Creator (God or *Mahā Brahma*) come to existence? The Principle of Causality, the foundation of modern science, says things do not happen or materialize without causes.

- The idea of a Creator as "the First Cause" has a long history; see the Wikipedia article, "WebLink: wikipedia: Cosmological argument."
- Logically it cannot be defended, but it has come to be a belief for those who have faith in a Creator.

2. In the previous post, we saw a crucial difference between Buddhism and Hinduism. (Even though the concept of rebirth is there in both.) In Hinduism, there is the belief in an everlasting existence in the *Mahā Brahma* realm (or reunification with the *Brahman*).

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- Of course, a similar concept is there with Abrahamic religions, with eternal life in heaven or hell.
- However, the idea of rebirth is absent in Abrahamic faiths.
- **Let us now focus on the issue of "eternal life" after death** in Abrahamic religions and Hinduism.

3. In Abrahamic religions, the Creator God lives in the heavens. If one lives a moral life, one will get to live "in the heavens" forever; see the Wikipedia article, "WebLink: wikipedia: Heaven in Christianity."

- In Hinduism, the Creator Brahma lives in a Brahma realm; see the Wikipedia article, "WebLink: wikipedia: Brahma." One can be born there by living a moral life and cultivating *jhāna*.
- Therefore, all Creator-based religions assume the existence of a heavenly plane where life is permanent. Once born there, one will live forever without ever dying.

Nothing in This World Is Forever

4. Stars in the heavens appear to be serene and shiny. Even though we see beautiful and calm "starry nights," outer space is a violent place.

- In reality, a typical star converts *millions of tons of mass into energy every second*, with ***each gram releasing as much energy as an atomic bomb***!
- Within the range of our telescopes, there are several supernova explosions per second. A supernova is the explosion of a star at the end of its lifetime.
- Therefore, even though our ancestors thought that Gods reside among those nice-looking stars and the heavens are stable and peaceful, the reality is very different.

5. The Buddha's worldview (as discussed in upcoming posts) is that no existence is everlasting. Life in any heavenly realm (*Deva* or *Brahma* realms) is finite, even though some can be long lifetimes.

- At the time of the Buddha, Abrahamic religions were not there. He has addressed the issue of everlasting life in the *Mahā Brahma* realm in several *suttā*. We will discuss that in future posts.
- Before that, let us look at the scientific evidence that any type of matter (which is essential for life) has a finite lifetime.

6. A permanently-existing heavenly body contradicts modern science as well as with Buddha's description of 31 realms where every life ends at some point. Even though *Deva* and *Brahma* realms have long lifetimes, they are not free of death.

- According to current scientific theories, the whole universe will run down in several billion years. In contrast, the Buddha taught that life has no "discernible beginning." See "Origin of Life."
- Furthermore, each star is either destroyed in a violent blast (some are called "supernova") or will be subjected to "heat death" reaching the white dwarf stage; see the Wikipedia article, "WebLink: wikipedia: Star."
- In Buddha Dhamma, clusters of star systems (*cakkavāla*) get destroyed periodically. Even though higher-lying realms survive, living beings in those realms also have finite lifetimes. After many billions of years, those star systems reformed. So, it is a cyclic process where destruction is followed by rebirth (re-formation), just like for a living being; see "Buddhism and Evolution – Aggañña Sutta (DN 27)."

The Problem of Suffering

7. Then there is the critical issue of why a Creator would let the man he created suffer. He could have created a suffering-free world.

- The general explanation in Christianity is that Adam and Eve sinned.

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- But the Creator could have made it not possible for Adam and Eve to sin. Furthermore, it does not make sense for the descendants to punished for Adam and Eve's sins.
- And why are some born to suffer (mentally retarded or handicapped, for example)? What is the explanation for some people born that way? Also, why are some born poor compared to others born rich?

8. As I mentioned in a previous post, "Views on Life – Wrong View of Materialism," some scientists like Francis Collins and James Tour have given up their belief in the theory of evolution. They have become proponents of creationism since they do not see another option.

- We discussed James Tour's views in the post, "Origin of Life – There is No Traceable Origin."

9. Francis Collins has written a book about why he changed his views to become a creationist. I have written a post to critically examine the issues he could not explain with creationism: ""The Language of God" by Francis Collins." Please read that post for details, but the following are the key points.

- As I pointed out, Dr. Collins faced the same difficulties as C. S. Lewis in explaining why God left room for suffering.
- Why would God allow the existence of Satan and the associated immoral behavior by people? The main conclusion was that God chose to give man free will, and man abused it. But God could have given free will without the existence of Satan or the ability to sin.
- The existence of "Moral Law" (the ability to differentiate right from wrong) is the fundamental basis for his belief in God. However, that argument works for all religions.
- These are critical issues that do not have answers in the creationism worldview.

Debate Between Materialists and Creationists

10. In the last few posts, I presented the two sides as Evolutionists and creationists. However, some creationists do not have a problem with Darwin's theory of evolution if it just pertains to the "evolution of species."

- The critical issue for them is about the "origin of life" and not the evolution of species. In other words, many creationists agree that once life started with simple life forms, more complex life forms evolved gradually.
- In fundamental terms, the critical question is, "how did the first cell come to existence"?

11. Of course, evolutionists believe that the first living cell also evolved, starting from inert atoms and molecules.

- However, evolutionists have very little to say about how the first cell came into existence. I have read many books by evolutionists, and they mainly discuss just the evolution of species. They have little evidence or feasibility of how complex DNA molecules are assembled, starting with simple atoms and molecules in random chemical reactions.
- They have even less to say about how the genetic code could have evolved. As I emphasized in previous posts, it is hard to imagine how such a program could develop in a random process. We know that computer codes do not "evolve." Furthermore, any accidental changes in the working computer code will only break that code, not make it better!

Intelligent Design Argument

12. As I mentioned above, some scientists have been convinced that a living cell with DNA code can't evolve. However, they are not comfortable with the concept of a Creator God.

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- They have come up with the concept of "intelligent design." They do not explicitly invoke a Creator God but insist that a higher intelligence must have designed a living cell.
- That is also called the "Teleological argument." See the Wikipedia article, "WebLink: wikipedia: Teleological argument."

13. As explained in that Wikipedia article, the phrase "argument from design" was first used by William Paley, an English clergyman, in 1802. He said that if one finds a clock on the beach, one can safely conclude that the watch must have had a designer. In the same way, complex living beings must have had a "designer."

- Modern advocates of the intelligent design argument point out that a cell is much more complicated than a watch and could not have evolved due to random processes.
- However, that does not solve the problem. Such a "designer" must have super-human capabilities and thus is not that different from the idea of a Creator. The idea of a creator or a designer runs contradictory to the Principle of Causation, upon which science is based (see #1 above).

Summary

14. The existence of permanent life and suffering are two critical problems with the creator-based origin of life. However, there are many related issues.

- Can the life of a human arise randomly? In other words, why are humans born under very different health, wealth, beauty, etc.? Neither evolutionists nor creationists (or "intelligent designers") can explain it. They all say, "it just happens that way."
- The second issue concerns the origin of life (not the evolution of species). How did life originate? For example, how did the first cell with its complex double-helix DNA structure AND genetic code come into existence? The two sides have different explanations for that issue.

15. Materialists believe that a living cell can arise via random jostling of atoms and molecules which are inert "matter." The critical question is, is it possible for that to happen in a random process? **Another significant issue that we have not even discussed is: How can feelings, perceptions, desires, hopes, etc. arise from "dead matter"?**

- Creationists (and those who believe that a creator or a designer with super-human intelligence in "intelligent design") created living cells. That creator gave life to inert matter. The question is, how did that creator or designer come to existence?

Buddhist Explanation

16. **In Buddha Dhamma, this "intelligent designer" is none other than Nature.** Life itself was not created but has existed forever. That is consistent with the Principle of Causality. Of course, Buddha provided (indirect) evidence in terms of a fully self-consistent "theory."

- **Furthermore, the mental qualities of a human are the CAUSES of existence (rebirth)**: It is impossible to create a lifestream. All existing life-streams have ALWAYS existed. That life-form takes different forms in different existences (not only human and animal, but among 31 possible realms). See "What Reincarnates? – Concept of a Lifestream."
- **Future existences of a given lifestream DEPEND on the "mental qualities" (and actions, speech, thoughts that arise BASED ON those mental qualities) of that lifestream.**
- **Suffering and pleasure exist in this world. Both arise due to previous actions (*kamma*). And one's deeds are based on one's mental state.**

17. **When one understands those key concepts, one will "see" that there is no "*attā*" or "soul" or "*ātma*" going from birth to birth.** That is the first stage of *Sammā Diṭṭhi*. Causes (*kamma*) **and**

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conditions lead to corresponding outcomes (*kamma vipāka*) per *Paṭicca Samuppāda*. That understanding is the key to removing "*sakkāya diṭṭhi*."

- We will first discuss those "mental qualities" next. It is essential to understand those to discuss Buddha's teachings of life. **His world views were not speculation but based on his ability to "see" how life progressed over trillions of years in the past.** It is NOT JUST a logical or philosophical argument, even though it is self-consistent.
- Understanding the essential points discussed so far is critical to continue with upcoming posts. I recommend re-reading #16 and #17 until those key ideas are grasped, at least vaguely.

18. The "Origin of Life" section discusses all possible theories in detail.

5.2.9.3 Worldview of the Buddha

August 26, 2019

Saññā – Hidden Aspect of Paṭicca Samuppāda
Loka – Each Person Perceives the "External World" Differently
Buddhist Worldview – Introduction
"Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda
Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya"
Sanditthiko – What Does It Mean?
A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha
Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna
Is Cakkhu Viññāṇa Free of Defilements?
Loka and Nibbāna (Āloka) – Complete Overview
Path to Nibbāna – The Necessary Background
Path to Nibbāna – Learning Dhamma to Become a Sotāpanna
Sotāpanna Stage from Kāma Loka
Assāsa Passāsa – What Do They Mean?
Purāṇa and Nava Kamma – Sequence of Kamma Generation
Āhāra – Food for the Mental Body
Pāli Words – Writing and Pronunciation
Free Will in Buddhism – Connection to Saṅkhāra
Saññā – What It Really Means
Saṅkhāra – What It Really Means
Viññāṇa – What It Really Means
'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā
Rūpa – What It Really Means
'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi
"Attato Samanupassati" and Sotapanna Stage
Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood

The following Posts May Need Revision:

Contact Between Āyatana Leads to Vipāka Viññāṇa
How Do Sense Faculties Become Internal Āyatana?
Indriya Make Phassa and Āyatana Make Samphassa

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The Framework of Buddha Dhamma
The Suffering (Dukkha) in the First Noble Truth
Dangers of Ten Types of Wrong Views and Four Possible Paths
Sammā Diṭṭhī – Only One Leads to the Noble Path
Fear of Nibbāna (Enlightenment)
Ghost 1990 Movie – Good Depiction of Gandhabba Concept
Mental Body Versus the Physical Body
Citta – Basis of Our Experience and Actions
Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event
Kāma Guṇa – Origin of Attachment (Taṇhā)
Vision Is a Series of "Snapshots" – Movie Analogy
Chachakka Sutta – Six Types of Vipāka Viññāṇa
Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma"
An Apparent "Self" Is Involved in Kamma Generation
Paṭicca Samuppāda – Not "Self" or "No-Self"
Taṇhā – The Origin of Suffering
Paṭicca Samuppāda – A "Self" Exists Due to Avijjā
Kamma, Saṅkhāra, and Abhisaṅkhāra
Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)
Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda
Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa
Icchā (Cravings) Lead to Upādāna and to Eventual Suffering
Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections
Paṭicca Samuppāda – From Mind to Matter

5.2.9.3.1 Saññā – Hidden Aspect of Paṭicca Samuppāda

June 22, 2025

Saññā is a critical mental factor (*cetasika*) that does not have a direct English translation (even though it is commonly and erroneously translated only as "perception"). *Saññā* is necessary for the survival of any living being, but it also plays a critical role in perpetuating or extending the rebirth process, and thus, future suffering. A "misleading/false perception" (*saññā*) that sensory inputs are pleasurable is built into the minds of all sentient beings via *Paṭicca Samuppāda*.

(This post replaces "Two Aspects of Saññā – Beneficial and Dangerous" and is an extended version of it.)

World Is Real

1. The Buddha never said the world is not real. The sentient beings and their environments are real.

- Furthermore, any ***sukha* or *dukkha vedanās* one experiences through the physical body are real.** They materialize via the nervous system attached to the physical body. **The physical body arises via *Paṭicca Samuppāda* to bring such *vedanā*.**
- There are also "pleasant and unpleasant sensations" one feels due to sights, sounds, tastes, smells, body touches, and thoughts. **Such sensations are real, too. Those are due to (distorted) *saññā*" arising via *Paṭicca Samuppāda*.**

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- However, a deeper "ultimate reality" (*paramattha dhamma*) discovered by the Buddha explains that one's existence in this world can be stopped because it arises due to "mental/*kammic* energy." Something created by the mind cannot last forever. That is the "grand illusion" described by the Buddha: "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

"*Paṭi* + *icca*" = To Attach to "Root Causes"

2. *Paṭicca* = *paṭi* + *icca*; here, "*paṭi*" is bonding, and "*icca*" (pronounced "ichcha") is liking.

- Thus, ***Paṭicca* is "bonding to something willingly" or "getting attached to something through a liking for it."**
- However, one tends to attach to the result, **but what counts is the root cause of that attachment.** This is a critical point to understand.
- As we will see, **a root cause of attachment is *saññā*!** The root causes of *rāga*, *dosa*, and *moha* (of which everyone is aware) arise based on *saññā* built into our bodies and the external environment. This is a key aspect that is hidden in Buddha's teachings. **Although it is implied (and sometimes directly stated) in many *suttās*, most people remain unaware of it.**

"*Sama* + *Uppāda*" = Corresponding Births/Rebirths

3. *Samuppāda* = "*sama*" (same or similar) + "*uppāda*" (generation), i.e., an existence (*bhava*) of a similar/comparable kind. **Here, "similar in kind" refers to the connection to the root causes, not the result one expected.**

- Thus, ***samuppāda* means leading to existence or experience corresponding to defilements** that made one attach to the situation (*ārammaṇa*) in the first place.
- The "generation" of existence (or mindset) happens while engaging in that activity (see below). Furthermore, that activity generates *kammic* energy to bring a future corresponding existence in the rebirth process.

"*Paṭi* + *icca*" Leads to "*Sama* + *uppāda*"

4. Now, we combine the two terms: "*paṭi* + *ichcha*" leads to "*sama* + *uppāda,*" i.e., "willingly attaching to the root causes" leads to "corresponding (re)births." Even if it is a "bad rebirth," that existence is made appealing through the **built-in "distorted/false *saññā*"** as we discuss below.

- One would not like to be born an animal. However, **if one acts like an animal** (an example of ***lobha*, *dosa*, *moha***), an animal rebirth is unavoidable! Furthermore, that animal perceives its world to be appealing. That is why any living being is afraid to die.
- In the same way, **if one cultivates "moral *gati*"** (an example of **mundane *alobha*, *adosa*, *amoha***), one is likely to be reborn as a human or a *Deva*. Yet, those existences are also based on "mental energy," and thus, cannot last forever.
- Thus, "*Paṭicca Samuppāda*" means "attachment to something with six root causes leading to the generation of a 'corresponding *bhava*'."
- For details, see "Paṭicca Samuppāda – 'Paṭi + ichcha' + 'Sama + uppāda'."
- What makes one behave like an animal? Think about the following examples: One is tempted to rape (or sexual misconduct in general) because of *kāma rāga* that arises due to *kāma saññā*. One kills with anger, and it arises due to *paṭigha saññā*.
- **Now, we must examine an aspect that has received insufficient attention in recent years.** Our external world is also "designed" via *Paṭicca Samuppāda* to generate such *saññā* according to one's

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realm of existence. For example, *Brahmas'* environment does not have sights, sounds, tastes, smells, and bodily sensations that can trigger *kāma saññā*.

Deeper Aspect of *Paṭicca Samuppāda* – Role of *Saññā*

5. **Most of us are familiar with the following aspect of *Paṭicca Samuppāda*. A given sentient being (especially a human) cultivates certain types of *gati* because of their attachment to specific types of sensory experiences (based on particular types of attachment).** For example, those who engage in immoral activity like sexual misconduct or raping develop "animal *gati*." They are likely to have "corresponding births" as animals. That is one aspect of "*paṭi*" is bonding, and "*icca*" leading to "*sama* + *uppāda*."

- **However, animal rebirths require an environment suitable to sustain them. This is the second aspect of *Paṭicca Samuppāda*.**
- For example, a cow cannot be born into an environment where grass does not grow. **Furthermore, a cow needs to have the instinct to eat grass; this instinct is "built-in *saññā*"!**
- As we discussed in "Loka – Each Person Perceives the "External World" Differently" (see #11 – #13 there), cows have a complex mechanism for digesting grass: They have a four-chambered stomach (rumen, reticulum, omasum, abomasum). Such a complex mechanism of digestion is necessary because grass is hard to break down to extract its nutrients. Although scientists claim that the stomachs of cows have evolved, it is difficult to imagine how this could be possible. **Why was it necessary for any living being to eat grass if nutrients can be extracted much more easily from other food sources?**
- It is the other way around, according to the Buddha's Dhamma. The environment with grass and the bodily functions of the cows arise via *Paṭicca Samuppāda*. Animal births are associated with more suffering. Thus, the birth of a cow (with a rough life) requires both a physical environment to provide grass and a cow's body (with a complex digestion mechanism) to extract nutrients from grass. A cow spends most of the day eating and digesting (after eating grass, they must extract the eaten grass from one of the four chambers in the stomach and re-chew it)! That is how they "pay for the bad *kamma* done to be born a cow."

Saññā – A Critical Concept in Buddha Dhamma

6. "*Saññā*" and "*vedanā*" are two Pāli words critical in understanding Buddha's teachings. They define the sensory experience (the "*vipāka* aspect"). Based on that experience, we respond with thoughts, speech, and actions. ***Saññā*, depending on the context/situation, can be separated into THREE categories:**

i. "innate sense" of recognition of the sensory input,

ii. "innate sense" of finding one's way in the world to optimize survival, and

iii. "innate sense" of "distorted evaluation/description" of sensory experiences, leading to a joyful or depressed state of mind. Here, based on *saññā* (but simultaneously), *vedanā* (loosely translated as "feelings") arise.

- In the above, "innate sense" means you don't need to think about it; it comes automatically to the mind as a "fact." This is tied to the mental/physical body one is born with. Humans and animals have different types of *saññā* associated with them, with many variations even within the animal realm. **In this post, we will briefly address all three categories.**

Recognition Aspect of *Saññā*

7. The FIRST aspect of *saññā* is "to recognize" the subject of sensory experience, the first category in #6 above. The sequence of first through third is NOT based on importance but rather on introducing the different aspects/meanings of *saññā*.

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- In several *suttās*, it is described as the ability to recognize colors, for example. See "WebLink: suttacentral: *Khajjanīiya Sutta* (SN 22.79)." **However, that is only a very basic aspect of *saññā*.**
- In the same way, recognizing a sensory object, such as a tree, a human (and whether it is a male, one's father, etc.), sound, taste, color, etc., is all done with *saññā*. **Without this capability, life would not be possible.**
- *Saññā* (recognition, in this case) arises automatically. When we see a friend on the street, we don't need to think about who it is; simultaneously with seeing, we recognize precisely who it is, and many features associated with her come to our mind. That involves the mind automatically recalling past events related to her, utilizing the *manasikāra cetasika*, which also arises with all *cittās*.
- This aspect is common to all. Even animals recognize things in their environment. A dog instinctively identifies its owner, for example.
- See "Amazingly Fast Time Evolution of a Thought (Citta)."

Some "Built-In" *Saññā* Are Species-Dependent and Helpful

8. The SECOND major category of *saññā* is common among animals. Different species have different types of "built-in *saññā*" for their survival. **Humans generally do not have this type of "built-in" *saññā*.**

- The following short video is about migrating birds, which helps explain the concept of "built-in *saññā*."
- Migratory birds know when to start and which direction to fly in their long migrations based solely on an "innate sense" of initiation, direction, and length of travel.

  WebLink: Youtube: How Do Birds Know Where To Go When They Migrate?

- Scientists have discovered that the birds have "built-in" magnetic field receptors. But how did they acquire such receptors?
- The explanation in the Buddha Dhamma is straightforward. Migrating birds have built-in mechanisms (via *kammic* energy/*Paṭicca Samuppāda*) to provide navigation. A matching external environment (Earth's magnetic field) is made to work with the built-in magnetic receptors in birds. Of course, the Earth's magnetic field serves other purposes as well. There are many interconnected aspects that we cannot even begin to understand.

9. Another example is how ants build sophisticated "cities."

WebLink: Youtube: Secret Megalopolis of Ants Uncovered - Truly a Wonder of the World !

- However, unlike humans, the ability to do so does not stem from ingenious minds; ants have been doing it for eons. It is a "characteristic" naturally associated with the "ant *bhava*." Each ant instinctively "knows" what to do. Even though there is no "supervisor" to direct individual ants, their efforts (based solely on innate *saññā*) lead to the final product of a "megacity" with all required facilities (farms, storage facilities, etc.) that sustain the whole colony for years to come.

10. Another example is the baby turtles that rush to the sea immediately after hatching.

- To evade the vultures looking for an easy meal, they must get to the sea before they are spotted. They have an "innate sense" to run towards the sea as soon as they hatch.

  WebLink: Youtube: Surviving Sea Turtles | Untamed

- **Think about it:** They do not run in random directions. How do they know which direction the sea is? It is a built-in *saññā*, just like that of a migrating bird or an ant in an ant colony, which instinctively knows what to do.
- There are many other examples, such as how dogs can find their way home even when released hundreds of miles away.

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- I described the second category in detail, as it provides a good idea of "*saññā*," which is difficult **to explain in words.**

Built-In "Distorted *Saññā*"

11. The THIRD and MOST IMPORTANT aspect of ***saññā* varies widely between species**, leading to a **distorted or false impression of sensory inputs built into sentient beings**.

- As I have pointed out many times, the taste of honey or the smell of a rose is a *saññā* and not a *vedanā* in a strict sense. **However, that difference is not emphasized in the *suttās* because *Abhidhamma* was fully developed after the Buddha's *Parinibbāna*.**
- **Most of our decisions are based on this category of distorted or false *saññā*.**
- Only bodily contacts directly lead to feelings (*vedanā*) of pleasure or pain/distress. All other sensory experiences (sights, sounds, tastes, smells) only lead to *saññā* of like/dislike, tasty/bitter, etc.; they appear to be the same as *vedanā*. That is clearly distinguished in *Abhidhamma*.
- However, there can be differences among humans about the level of "like or dislike" associated with a given sensory input. For example, while all recognize a beautiful woman as such, some may be more attracted to a specific woman than others.

12. **This "distorted *saññā*" is not real/objective in "ultimate reality." If it were, it would be common to all living beings.** However, as we saw above, types of *saññā* in the second and third categories (discussed above) vary widely.

- Humans and animals experience pain and pleasure through physical contact in a similar manner. They all feel pain if hit with a stick or if they are injured.
- However, **when it comes to other forms of sensory experiences,** "human *saññā*" is different from "animal *saññā*."
- Furthermore, different animals generate different types of *saññā*. While humans and bears like the taste of honey (they seem to give a *sukha vedanā*), cows and pigs get a *sukha vedanā* from eating grass and garbage, respectively. **All those are examples of built-in "distorted/false *saññā*"!**

Some Types of "Distorted *Saññā*" Are Not Built-in

13. Another critical aspect of *saññā* is the following. We tend to think certain people or objects bring us joy when we see them. If a certain person or object can bring happiness, then anyone should experience that joy in the same way.

Suppose three people A, B, C, are sitting in a small coffee shop. They are all facing the door, and person X walks in. Suppose that person X is a close friend of A, the worst enemy of B, and that C does not know X. We will also assume that all are males.

- Let's see what happens within a split second. A recognizes X as his friend, and a smile comes to his face. B recognizes X as his enemy, and his face darkens with anger arising in his mind.
- On the other hand, C's mind does not register anything about X, and X is just another person to him. He immediately goes back to whatever he was doing.
- Such fast "recognition" is possible because of the "*saññā*" (a mental factor or a *cetasika*) that arises with every *citta* (loosely translated as a thought). See "Saññā Gives Rise to Most of the Vedanā We Experience."

14. Now, suppose a few days after that event, A and X have a disagreement about something, and they become enemies (for example, A found out that X was having an affair with his girlfriend). Think about what happens when A sees X. Instead of joy, anger would arise in A whenever he sees X.

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- Thus, it was not something associated with the physical constituents of X that was responsible for the change.
- That change occurred instantaneously (the moment A found out about the affair)!
- Thus, this type of "distorted *saññā*" is NOT "built-in." They can change with time based on the prevailing conditions.

Even the Built-in "Distorted *Saññā*" Can be Overcome

15. Even though the **built-in "distorted/false *saññā*"** discussed in #11 and #12 above cannot be removed from the mind, **one can overcome the desire to attach to them!**

- For example, one born with a human body will always taste honey to be sweet or roses to smell good. Those are **built-in "distorted/false *saññā*."**
- Even an *Arahant* would taste honey to be sweet or roses to smell good.
- **However, they have overcome the tendency to attach to such built-in "distorted/false *saññā*"** by fully comprehending how that **"distorted/false *saññā*" arises via *Paṭicca Samuppāda.*** Nothing in this world has an intrinsically beautiful or ugly, or tasty or distasteful nature in ultimate reality.
- Don't be distracted by additional complexities associated with issues like how we see using physical eyes and light. **A human in the *gandhabba* state (outside the physical body and thus needing no eyes or light) also sees a beautiful woman as such, or a particular sound to be pleasing.** Physical bodies only relay external signals to the "seat of the mind" located in the *gandhabba*. (Of course, a *gandhabba* cannot smell, taste, or touch because dense, physical bodies are required to experience those three sensory inputs.)

Saññā is a complex and essential concept for understanding the deeper aspects of the Buddha's teachings. More on *saññā*: "Saññā – What It Really Means."

5.2.9.3.2 Loka – Each Person Perceives the "External World" Differently

June 16, 2025

Buddha's description of the "world" ("*loka*") is different from the "material world." The Buddha meant by "*loka*" the "mental world" of each person. Even though we all experience the same "external world," each of us perceives (Pāli word is *saññā*) that "external/material world" differently. That difference is much more amplified between different species (for example, humans compared to animals).

Loka – Not the External World

1. We all live in the same world. In particular, humans and animals share the same material world. It consists of people, a wide variety of animals (and fish in the water), mountains, oceans, rivers, and other natural features.

- Yet our life experiences are very different. We can observe significant differences between human experiences and those of animals.
- Even among humans, there are apparent differences. Even if we consider two people with very similar habits and characteristics, their life experiences (via experiencing the same external world) are still very different.
- **That is because each perceives the same external world differently based on one's character/moral qualities (*gati*; pronounced "gathi").**
- While the *gati* of humans is very different from that of animals, there is a broad spectrum of *gati* among humans, too.

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- To learn more about *gati*, see "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavās)" and "Habits, Goals, and Character (Gati)."

Gati Sutta – Five Major Types of *Gati*

2. The Buddha divided all sentient beings into five major *gati* types. The "WebLink: suttacentral: *Gati Sutta* (AN 9.68)" lists five main categories: Hell (*niraya),* the animal realm (*tiracchāna*), the hungry ghost realm (*peta*), humans (*manussa*), and the *Deva*.

- The first three types of *gati* correspond to the realms in the *apāyās*. The fifth, "*deva gati*," is assigned to the six *Deva* realms and *Brahmās* in the 20 *Brahma* realms. Many *suttās* (including *Dhammacakkappavattana Sutta*) lump the *Devās* in the six *Deva* realms and *Brahmās* in the 20 *Brahma* realms into one category as *Devās*.
- The physical environments in these categories differ from one another. For example, the 20 *Brahma* realms do not have our physical environment, with mountains, oceans, rivers, etc.
- While we cannot see beings in most other realms, we can see the animal realm. Those two realms share the same physical environment. Let us examine how humans and animals experience the same environment.

Humans and Animals – Vastly Different *Gati*

3. Humans, in general, have the ability to change their environment and improve their life experiences. Animals, on the other hand, live their lives "as is"; they don't have the intelligence to modify their environment to make their lives better.

- Because of that, animals (in the wild) live miserable lives. Even among humans, those born into better conditions (a wealthy family or higher IQ) tend to have more favorable life experiences than others.
- Those who are born as animals are born that way because they had "lived like animals," i.e., **they had cultivated "animal *gati*" during their human lives in the past.** Let us discuss some examples.

Animal *Gati* Versus Human *Gati*

4. Each human or animal is born according to the ***gati* they had cultivated as a human**. This is a critical point.

- Animals do not cultivate new *gati*; they only live with the *gati* they are born with. Just as they cannot change their environment for their benefit (as discussed in #3 above), they are also unable to think intelligently and improve their *gati* (character or habits) for the better. Once born, an animal can only experience its "fate" and is unable to make it better.
- Humans, on the other hand, can not only change or modify their environment to improve their lives (for example, build a house for shelter or invent automobiles to travel faster), but they can also change their character and habits to enhance their life experience, i.e., their "mental world."
- Those two aspects of human life are interrelated. Let us discuss that next.

Physical Comfort and Mental Experience of a Human

5. To improve their physical environment, humans can purchase luxurious houses, tasty foods, and fancy cars, among other things. Those certainly provide enhanced physical comforts.

- To afford those, one must have sufficient money. Money can be earned through hard work or theft. Working harder may be stressful. Stealing seems to be less stressful on the surface, but one who steals always lives with the anxiety of "getting caught." Even otherwise, immoral activities naturally lead to mental stress. For example, illicit sexual activities may seem harmless, but they do lead to mental stress.

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- The Buddha highlighted the long-term adverse consequences of immoral actions. They lead to the accumulation of "*kammic* energies" that can bring their results (*vipāka*) in this life or even in future lives. It is easy to see that in obvious immoral activities like killing another human or raping a woman. Those two actions are done with anger and greed, respectively. In the first case, the victim undergoes a huge mental and physical pain, and the *vipāka* for such an action is the rebirth in a hell with much suffering. Usually, such a mental state for killing another is built up over time, i.e., "vicious *gati*" are cultivated over time. The latter case of rape, is done with desire but the victim goes through mental and physical suffering; the *vipāka* could be rebirth as an animal. It is an "animal *gati*" to engage in such an activity; for example, a dog engages in sex with any other female dog without any discrimination. Cultivation of such "dog *gati*" can lead to rebirth as a dog.
- In another example, some people engage in "lowly activities" like taking bribes or using child for slave labor. Such "lowly *gati*" can lead to rebirth as a pig. As we know, pigs take pleasure in eating garbage and even feces (a *vipāka* of their previous lowly deeds), which humans deem repulsive.

Gati Lead to Corresponding Rebirths

6. The Buddha described in detail how "*kammic* energies embedding specific *gati*" lead to rebirths with corresponding and matching consequences.

- It is crucial to understand how, as humans, our conscious actions with *rāga*, *dosa*, and *moha* can lead to adverse consequences not only in this life but also in future lives.
- **Humans can cultivate *gati* suitable for rebirth in any of the 31 realms.** [Human after understood true teaching of Buddha, then is able to cultivate *gati* for Noble Path!]
- We discussed how the cultivation of certain *gati* leads to bad rebirths in the *apāyās*, as mentioned in #5 above. In the same way, those who cultivate "*deva gati*" by engaging in meritorious deeds are likely to be born in a *Deva* realm. Those who abstain from sensual pleasures and cultivate *jhāna* can be reborn in *Brahma* realms.
- We tend to cultivate specific *gati* based on how we respond to sensory inputs from the external world. **A critical aspect of this is the following. Our responses are based on the perceptions (*saññā*) that we cultivate. Furthermore, those new births would automatically generate corresponding types of *saññā*.**

Types of *Saññā* Cultivated Lead to Corresponding *Gati*

7. A given habit (*gati*) is cultivated by engaging repeatedly in certain types of actions. For example, if one keeps telling lies, they will become habitual liars. If one likes the taste of alcohol and keeps increasing the intake, they could become alcoholics. An alcoholic develops a perception (*saññā*) to be attracted to alcohol. Just seeing a bottle of alcohol makes them generate a sense of urge (*saññā*) to have a drink.

- Specific sensory inputs trigger corresponding *saññā*.
- The sight of a beautiful woman triggers "*kāma saññā*" in a man, and vice versa. That leads to the instantaneous arising of *kāma rāga*. Those who follow up with *kāma rāga* by taking actions (seeking sexual engagements) cultivate *kāma rāga* and will be more likely to be triggered with similar *kāma saññā* in the future. That could lead to becoming a "sex addict."
- *Saññā* is a broad category. See "Saññā – What It Really Means."

Varying Perceptions (*Saññā*) About the Same External World

8. We can begin by examining the differences between human and animal perceptions (*saññā*) in general. Although humans and animals experience **the same external world, they perceive it in very different ways:** their bodies (and the external environment) automatically generate specific types of *saññā*.

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- Let us discuss sight. Humans see the world in vivid colors. Looking at a garden with blooming flowers or a sunset can bring happiness.
- In contrast, dogs' color vision is less vivid than that of humans. Their world is less "attractive" or "appealing."
- You can get an idea by comparing modern-day color pictures (or movies) with the black-and-white photographs (and movies) of the past.
- Thus, the same "external world" causes a base level of "enhanced happiness" in humans compared to many animals.
- **The "superior *kammic* energies" associated with human births lead to such an "enhanced experience" at the baseline level (*Deva* and *Brahma* births/existences are even better).** In comparison, animal births are attributed to "inferior *kammic* energies," and they experience the same external world of humans differently, at a lower level.

9. Humans are born with an innate desire for sensual pleasures (*kāma rāga*) based on *kāma saññā*. A mere glance at a beautiful woman can evoke *kāma rāga* in a man, and vice versa. It is the built-in *kāma saññā* that gives rise to *kāma rāga*.

- Humans also have cravings for tasty food; this is another version of *kāma rāga*, based on *kāma saññā*. We like the taste of honey. Even the sight of honey can trigger a desire to eat some. That is due to *kāma saññā* arising at the sight of honey.
- On the other hand, cows or tigers do not like the taste of honey. The sight of honey does not trigger *kāma saññā* in a cow or a tiger.
- Cows like to eat grass, but humans don't; in fact, human bodies cannot digest grass.
- Those are "identical things in the external world," providing very different experiences and perceptions (*saññā*) to humans and animals.

Why Do Humans and Animals Generate Different *Saññā*?

10. As we saw above, the sight of honey does not trigger *kāma saññā* in a cow or a tiger, but does so in a human. There are two possible explanations.

i. One is the "mundane explanation," where the situation is investigated within the laws of nature (such as Newton's laws of motion and other similar principles discovered in physics, chemistry, and biology).

ii. The other is "super mundane" (*lokuttara*, or "transcending mundane") laws of nature discovered by the Buddha. This is also called "*paramattha dhamma*." Here, "*paramattha*" is "*parama attha*" or the "ultimate truth."

- Current widely accepted mundane theories (within this world) are scientific, based on the assumption that studying matter will lead to a comprehensive understanding of nature. Scientists argue that the physical bodies of humans and animals have "evolved" to become what they are today. They pay no attention to mental phenomena. They say mental effects are secondary. For example, they claim that human mental activities are generated in the brain, which is composed of atoms and molecules. **They have not explained how this is possible; however, several unproven mechanisms have been proposed.**
- In contrast, the Buddha discovered the "ultimate reality of nature" (encompassing both mental and physical phenomena) by focusing on mental phenomena. Thus, it is the polar opposite of the scientific approach.
- Let us briefly examine the two very different explanations, focusing on the eating habits of humans and animals.

Mundane Explanation

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11. **The scientific explanation for why humans like sweet taste:** Humans are drawn to sweet tastes because of evolutionary pressures that favored energy-rich foods.

- Evolutionary Advantage: Sweetness signals high-energy, calorie-dense foods, such as fruits, which were critical for survival in ancestral environments where food was scarce. The taste of sugar (glucose, fructose, sucrose) activates reward pathways in the brain, releasing dopamine, which reinforces the desire to seek out sweet foods.
- Taste Receptors: Humans have specific taste receptors (T1R2 and T1R3) that detect sugars and trigger a pleasurable response. These receptors evolved to identify carbohydrate-rich foods, which provide quick energy for our high-metabolic brains and active lifestyles.

Why Cows Don't Find Sugar Tasty (But Like Grass): Cows, as ruminant herbivores, have different taste preferences and dietary needs:

- Taste Perception: Cows have taste buds, but their sensitivity to sweetness is much lower than humans'. Their taste buds are more attuned to detecting compounds in grasses, such as volatile organic compounds or minerals, which signal nutritional value for their rumen-based digestion.
- Dietary Needs: Cows are adapted to extract energy from fibrous, low-energy grasses through microbial fermentation in their rumen. Sugars, while fermentable, are not a primary energy source in their natural diet. High sugar intake (e.g., from sugarcane) can disrupt the rumen pH and microbial balance, potentially causing digestive issues such as acidosis.
- Grass Preference: Cows are drawn to grass because it's their evolutionary food source. The rumen's microbes produce enzymes, such as cellulase, to break down cellulose in grass into volatile fatty acids (VFAs), which serve as a source of energy. Grass also contains secondary compounds (e.g., terpenes) that cows may find palatable, though not "tasty" in the human sense.

Issues With the Mundane Explanation

12. The above explanations do not address the main criterion.

- The theory of evolution posits that life forms originated as simple cells and evolved into more complex life forms.
- **But what was the reason that process led to a vast variety of animals?** (in Buddha Dhamma, this is due to different types of *gati* cultivated; see below.)
- It should have evolved into a single or at least only a few life forms (depending on the specific regions of Earth).
- **Yet, in any given geographic location, we can observe a wide variety of animals.**

13. Still, all scientific studies are self-consistent, **even though they can only explain material aspects**, not mental phenomena.

- For example, as mentioned in #11, scientists can demonstrate that humans possess specific sensors to detect sucrose molecules, which contribute to the sweetness of honey.
- In contrast, cows have fewer of them, but they have other types of sensors that are attuned to eating grass.
- Furthermore, human stomachs cannot digest grass. If we eat grass, we will get sick.
- On the other hand, cows have a complex mechanism for digesting grass: They have a four-chambered stomach (rumen, reticulum, omasum, abomasum). The rumen, a large fermentation vat, hosts microbes (bacteria, protozoa, fungi) that produce cellulase to break down cellulose into simple sugars and VFAs, which the cow absorbs for energy. Thus, their theory is self-consistent. However, that does not mean the theory is valid.

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- Why and how did that complex mechanism evolve? What was the need for such a complex mechanism?

Paramattha Dhamma of the Buddha

14. All those questions have answers in Buddha's teachings. The external world and the sentient beings in it are sustained by the "mental power" or the "*kammic* energy" of the sentient beings.

- Each sentient being generates "*kammic* energy" based on *rāga*, *dosa*, and *moha*.
- Part of the *kammic* energy generated by a given sentient being leads to its new rebirths; the rest goes into generating and sustaining the external world. Thus, the collective *kammic* energies of all sentient beings contribute to maintaining the external world.
- All that is described via *Paṭicca Samuppāda.* In the following, I will summarize the basics.

Suddhaṭṭhaka – Elementary Building Block

15. *Kammic* energy produces *suddhaṭṭhaka*, the "elementary building block" in Buddha Dhamma. It is analogous to the elementary particles in modern science; however, rather than having many elementary particles as in science, an infinite variety of *suddhaṭṭhaka* are possible by varying the composition of its eight components.

- A *suddhaṭṭhaka* has eight components: the four great elements (*pathavi*, *āpo*, *tejo*, and *vāyo*) that arise due to *avijjā* and four more (*vaṇṇa*, *gandha*, *rasa*, *oja*) due to *taṇhā.* Those components cannot be separated. Furthermore, a given *suddhaṭṭhaka* will always have the eight components, but the proportions vary.
- For example, a stone would have *pathavi* as the major component, but it would also have at least a trace of the other seven.
- All eight components of a *suddhaṭṭhaka* are discussed in *Abhidhamma*; see "The Origin of Matter – Suddhaṭṭhaka."
- However, in the *suttās,* the last four (*vaṇṇa*, *gandha*, *rasa*, *oja*) are referred to only as "*upādāya rūpa*". As we have discussed, the *Abhidhamma* theory was not fully developed during the Buddha's lifetime. See "Abhidhamma – Introduction."

Mechanism of Generating (Distorted) *Saññā*

16. **Another critical aspect is as follows:** We pointed out above that *kammic* energies are responsible for maintaining the external world and the sentient beings (all composed of *suddhaṭṭhaka*). That process leads to the generation of "distorted *saññā*" in the minds of all sentient beings, making them **automatically attach to specific sensory inputs.**

- That is why the Buddha said that all sentient beings are deceived by this "distorted *saññā*" inherent in all sentient beings via *Paṭicca Samuppāda.* See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- In other words, fully understanding how "distorted *saññā*" arises helps eliminate *avijjā* and *taṇhā.* Thus, *Nibbāna* is reached via cultivating wisdom (*paññā*), i.e., fully understanding the above.

17. The four components of *vaṇṇa*, *gandha*, *rasa*, and *oja* are in higher proportions in the food we consume. For example, the taste of honey (for humans) comes from the *rasa* component. **Furthermore, the *rasa* component of *suddhaṭṭhaka* in human bodies is compatible with those in honey, i.e., they must match to generate the "*rasa saññā*" for humans.**

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- **On the other hand, cows and grass share the same type of "*rasa*" component (different from the "*rasa*" component of *suddhaṭṭhaka* in humans), leading to "*rasa saññā*" in cows when they eat grass.**
- I hope that will give the basic idea of how humans and cows generate the appealing "*rasa saññā*" for different things (honey and grass, respectively).

Composition of *Suddhaṭṭhaka* Vary According to the Species

18. Therefore, a key part of the puzzle becomes clear when we see that **all inert objects (including food as discussed above), as well as the physical and mental bodies of sentient beings**, are made of *suddhaṭṭhaka* created by *kammic* energy.

- **A key point that emerges from the above discussion is the following:** The "*rasa* component" in the *suddhaṭṭhaka* in the tongue of a human is very different from that of a cow.
- In another example, a pig perceives the smell of feces (poop) to be attractive, while humans are repulsed by it. Thus, the *gandha* component of *suddhaṭṭhaka* in feces matches that in a pig's nose to generate an "appealing *gandha saññā*." **The same *gandha* component of *suddhaṭṭhaka* in feces generates a "repulsive *gandha saññā*" in humans because the *gandha* component in human *suddhaṭṭhaka* is very different from that of a pig.**
- In the same way, the *vaṇṇa* component in *suddhaṭṭhaka* is responsible for generating various types of "distorted *saññā*" in different species regarding sights.
- I hope you can get the basic idea in this very complex process. ***Paṭicca Samuppāda* automatically creates the bodies of sentient beings and the external environment to facilitate this complex matching!**

Paṭicca Samuppāda Explains Everything

19. As emphasized above, the whole world (sentient beings and their external environment) is sustained via *Paṭicca Samuppāda.*

- Although humans and animals share the same external world, the brief account above explains how they perceive that same environment in very different ways.
- Human bodies perceive many more "pleasures" out of the same environment compared to animals.
- Even among animals, there are wide-ranging differences. There are overlapping similarities, too. For example, just like humans, bears like the taste of honey.

Uniqueness of Human Existence

20. Human (*manussa*) existence is unique in many ways.

- A human can cultivate *gati* corresponding to any of the 31 realms, not just the primary five categories mentioned in the *Gati Sutta*.
- **We can see some humans who behave like *Devās*:** Some engage in giving, helping others, etc., and cultivate *gati* to be born in the six *Deva* realms. Others develop (*anariya*/*Ariya*) *jhāna* corresponding to various *Brahma* realms and will be reborn in the corresponding *Brahma* realms.
- **Some humans cultivate "*apāyagāmi gati*," which leads to rebirth in the realms of *niraya*, *peta*, *asura*, and animals**. Those who develop extreme anger/hate (and thus kill, rape, and abuse others) will be born in the *niraya* (hell.) Some cultivate extremely greedy *gati* (and steal, take bribes, etc.) and become destined to the *peta* realms. An animal *bhava* has developed, characterized by both greed and hate. An animal *bhava* has a mixture of both. Since ignorance is also there, they will have all three

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"*saŋ*" (that is the root of the word "*tirisan* = three *saŋs*" for an animal in Sinhala). See #3 of "Lobha, Dosa, Moha versus Raga, Patigha, Avijjā."

- **Humans can cultivate "human *gati*" that will allow another human existence** in the future. "Human *gati*" is similar to the *gati* of *Devās* in the lower six realms but with an enhanced craving for sensory pleasures.
- The above is #3 in the post "Cuti and Maraṇa – Related to Bhava and Jāti."

(Distorted) *Saññā* Keeps Us Trapped in the Rebirth Process

21. As discussed above, each new existence comes with its characteristic (distorted) *saññā.*

- Different species are associated with their unique set of *saññā.* Both the body of the sentient being and its external environment work in unison to automatically generate that *saññā.*
- **This is why it is so difficult for us to give up attachment to *kāma saññā*. It is built-in!**
- It is a good idea to read "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." The above discussion would hopefully make it easier to understand.

22. When a given sentient being figures out (fully understands) the above deeper teachings of the Buddha, wisdom (*paññā*) arises, and one realizes the true nature of the world.

- The fading away of *moha* (or *avijjā*) leads to the loss of one's cravings for worldly pleasures (*rāga*), and that also leads to the fading away of *moha*. At the *Arahant* stage, the generation of "*kammic* energy" (based on *rāga*, *dosa*, and *moha*) stops completely.
- One critical aspect of that is the following. The *avijjā* (or *moha*) is not to see the "full picture" of the endless rebirth process based solely on "mind power" or *kammic* energy.
- Furthermore, the generation of that *kammic* energy has roots in (distorted) *saññā.* That is the message embedded in the "Mūlapariyāya Sutta – The Root of All Things."
- Also see "Loka Sutta – Origin and Cessation of the World." That post also discusses why "*loka*" is not the external material world, but one's own "mental world."

Kāma Rāga Cannot be Eliminated with Willpower

23. If one understood the post, it must be clear that *kāma rāga* cannot be removed by sheer willpower. It can be done only by understanding how the built-in *kāma saññā* automatically triggers *kāma rāga* in us.

- This is why ancient *yogis* like Āḷāra Kālāma and Uddaka Rāmaputta (who realized that attachment to sensual pleasures led to suffering) were unable to remove *kāma rāga*. **They forcefully abstained from sensual pleasures by retreating deep into jungles** but were unable to eliminate *kāma rāga.* See "Sandiṭṭhiko – What Does It Mean?"
- Furthermore, in the modern society with so much sensuality around us, one could be depressed if one tried to suppress *kāma rāga* willfully.
- One cannot remove the (distorted) *saññā* because it is built into our bodies. Even *Arahants* taste the sweetness of honey. They did not abstain from eating honey while striving for the *Arahanthood*. They cultivated *paññā* and realized that **it was an illusion in the "ultimate reality" discovered by the Buddha**. That understanding led to the breaking of the *kāma rāga saṁyojana.* **They can live among beautiful women in luxurious palaces without generating a trace of *kāma rāga*.**
- While it may not be necessary to understand the role of the (distorted) *saññā* to attain the *Sotāpanna* stage, it could make it easier.

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5.2.9.3.3 Buddhist Worldview – Introduction

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Buddhist worldview is based on the sensory experience. Specifically, it focuses on how sensory experience arises and how our unwise response to it (with *rāga*, *dosa*, and *moha*) keeps us bound to the rebirth process dominated by suffering.

Cornerstones of Buddha's Worldview

1. The following are the fundamental aspects of Buddha's worldview. I will address them in detail in this series of posts: "Worldview of the Buddha." I am rewriting the old posts (and adding a few) in this section to make a better presentation.

- Our "actions" with *rāga*, *dosa*, and *moha* maintain the rebirth process. Such actions (including bodily actions, speech, and thoughts with *rāga*, *dosa*, and *moha*) generate *kammic* energies to bring in "unpleasant consequences" (*kamma vipāka*) in the future (and sustain the rebirth process.)
- Such actions are initiated by attaching to sensory inputs (*ārammaṇa*) with *rāga*, *dosa*, and *moha.* **Let us focus on attachment with *rāga* (cravings) to make the discussion easier.**

Two Ways to Stop Attachment (*Rāga*)

2. The Buddha pointed out two ways to stop attaching to "appealing" sensory inputs.

i. One is to examine the harmful consequences of actions with *rāga* (cravings). To satisfy those cravings, we engage in *akusala kamma*, which generates *kammic* energies to bring their results in the future, including rebirths in "undesired realms." Some people can focus on this aspect and break the mental bonds (*saṁyojana*) that bind one to the rebirth process.

ii. **The second approach is to examine the root causes for such cravings to arise in our minds in the first place.** We attach to certain sensory inputs because our minds get a "joyful sensation" when experiencing them. These include sensory inputs coming through all six senses. For example, we automatically feel a "sense of joy" when eating tasty food or looking at an "attractive person." The Buddha explained that such sensations are illusory, i.e., the mind is the root cause of such sensations. **However, that illusion is not made at the moment of experience**; it arises because we had desired such experiences in previous lives, and our current "bodies" and the "environment" have been "prepared" via *Paṭicca Samuppāda* to bring that illusive "sensation" which I call "distorted *saññā*." Even though the Buddha sometimes used the phrase "*saññā vipallāsa*" (see the links in the summary below) to describe that, in most cases, there was no distinction made (and the word "*saññā*" was used) **because "*saññā*" is always "*saññā vipallāsa*," i.e., it is built into our "bodies" and the "environment."**

- The second approach is a bit harder to understand. However, once understood, losing the craving for sensory inputs becomes easy.

World Offers "Mind-Pleasing Experiences"

3. **Note that both approaches admit the following fact:** There are sights, sounds, tastes, smells, and body touches that do generate a "feeling of happiness/joy" in our minds.

i. The first approach admits that there are things that can bring *assāda* (pleasure) to mind, but one can try to overcome that attachment by looking at the dire consequences (*ādīnava*) of attaching to them; if one can engage the mind fully with that approach it can lead to breaking of mental bonds (*saṁyojana*) that bind one to the rebirth process, i.e., it leads to *nissaraṇa*. Thus, this approach can be called "looking at *assāda*, *ādīnava*, *nissaraṇa*."

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ii. The second approach looks into why and how things exist in the world to bring such *assāda* (pleasure) to mind. Even though it is more challenging in one aspect (one must understand how those "mind-pleasing things" in the world arise via *Paṭicca Samuppāda*), it explains why those apparent "*assāda*" are an illusion on a grand scale.

- A critical point is that different species (such as humans and animals) experience joy/happiness when experiencing different sensory inputs. If "seeds of happiness" are embedded in external things, they must provide the same "happiness" to all living beings; that is not the case. Let us discuss that briefly.

Paṭicca Samuppāda Determines Which Experiences Are "Mind-Pleasing"

4. The following is a summary of the two approaches in another way.

i. Our sensory experiences arise because we are born with six sensory faculties (eyes, ears, nose, tongue, body, and mind). **Each lifestream's physical and mental bodies arise via *Paṭicca Samuppāda*, where only actions by that lifestream matter.** We all have our unique "lifestream," which can take the form of a human, animal, *Deva*, etc., based on *Paṭicca Samuppāda*; see "What Reincarnates? – Concept of a Lifestream." *Kammic* energies accumulated over all past lives can contribute to determining future lives.

ii. "Things in the external world" (sights, sounds, smells, tastes, body touches, and memories) also arise via *Paṭicca Samuppāda*. **However, actions by all relevant living beings (or "lifestreams") contribute to "making" the external world.**

"Distorted *Saññā*" Is Built-in to the Bodies We are Born with

5. A specific set of sensory experiences leads to an "automatic pleasure sensation/perception" ("*saññā*") within a particular lifestream. For example, humans enjoy different sensory experiences compared to any animal species. In the same way, each animal species has its own sensory experiences that provide an "automatic pleasure sensation/perception." **Because each "lifestream" (or living being) and the environment are "created" by *kammic* energy (via *Paṭicca Samuppāda*), that "distorted *saññā*" is built into both.** That is why it is difficult to "remove the distorted *saññā*" (for example, the sweet taste of honey is a "distorted *saññā*"; it feels "real.")

- Even after attaining *Arahanthood*, that "distorted *saññā*" does not disappear because it is built into the body of that *Arahant*. However, when its origin is comprehended, all ten mental bonds (*saṁyojana*) are broken; thus, *Arahant*'s mind will not be attached to any sensory experience. This is why the Buddha emphasized that *Nibbāna* can be reached only by cultivating wisdom (*paññā*).
- In this series of posts, I will focus on the second approach; see #2 above. I will leave it up to each person to decide whether to follow this series or try to stick with the first approach. My goal is to fully describe the second approach for the benefit of future generations. I have not seen anyone else explain it, even though it is in the *suttās* and *Abhidhamma*.

Importance of "Distorted *Saññā*"

6. In many *suttās*, the Buddha explained that what we perceive as pleasure (the taste of food, pleasant smells, pleasing sights/sounds, etc.) is a grand illusion. That illusion is so good that it takes a Buddha to uncover it.

- For example, by analyzing the structure of honey, scientists can show that it contains "flavor-giving compounds" in it. When coming into contact with sensors in our tongues, those molecules generate a pleasure sensation in our minds.
- In the same way, a rose emits microscopic particles, which, when they come into contact with the sensors in our noses, lead to a sensation of pleasure in our minds. Bodily contacts also provide a sensation of pleasure/displeasure via the nerves on the skin.

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- The other two sensory faculties (sights and sounds) work differently. No particles/molecules contact our eyes or ears to yield a direct sensation. Even though "light particles" (photons) make contact with our eyes, they only produce an "image" on the retina in the back of our eyes. That image is sent to the brain and converted into a signal that generates a "pleasure-inducing *saññā*" in our minds. Sounds work similarly; vibrations in the eardrums are sent to the brain, which generates a "pleasure-inducing *saññā*" in the mind.

Saññā Depends on the Living Being and Specific Sensory Input

7. The interesting and critical aspect of this phenomenon is that the "pleasure-inducing *saññā*" depends not only on external sensory input (sight, sound, etc.), but also on the sentient being. Humans experience different types of *saññā* compared to animals.

- In one example above, we noted that honey contains "flavor-giving compounds" (fructose molecules). In the same way, sucrose molecules in sugar provide a similar "tasty experience" in humans. **However, the sensors in the tongues of cows or tigers do not provide a "pleasure sensation" for them.** In another example, pigs like to eat garbage and even feces. They enjoy that taste.
- The same is true for smell and body touches. Even though an injury can produce a "painful sensation," some people who have a deficiency in their nervous system do not feel the pain.

Even Among Humans, *Saññā* Can Vary

8. For sights and sounds,

- "Pleasure-inducing *saññā*" is even more vague. These sensory experiences do not involve "direct contacts" like taste, smell, and body touch.
- We discussed the main difference in #7 above. There is another aspect that is a bit more subtle.
- For example, suppose two men, X and Y, see the same woman, Z, who is perceived as a "beautiful woman." However, if Y and Z are sworn enemies, that takes precedence when Y sees Z. Within a split-second of seeing Z, displeasure arises in Y's mind (it does not involve conscious thinking; just the sight of Z causes displeasure in Y's mind). In this case, the "enemy *saññā*" dominates and overrides the "beauty *saññā*."
- Thus, even though X and Y are looking at the same beautiful woman (Z), their minds automatically generate "pleasure-inducing *saññā*" and "displeasure-inducing *saññā*" respectively.

Summary

9. *Saññā* plays a critical role in our sensory experience. Most of the joy/happiness we experience with sights, sounds, tastes, smells, touches (and recalling such previous experiences) has the root cause in *saññā*. See "Mūlapariyāya Sutta – The Root of All Things."

- The illusory nature of *saññā* is stated as "*saññā vipallāsa*"; see "WebLink: suttacentral: *Vipallāsa Sutta* (AN 4.49)." All our wrong views (*diṭṭhi vipallāsa*) and wrong way of thinking (*citta vipallāsa*) have origins in *saññā vipallāsa*. In most *suttas*, "*saññā*" is used without explicitly pointing out it is a "distorted *saññā*." **All "*saññā*" we experience are "distorted *saññā*."**
- It is "*saññā*" that is the root cause of our attachments to sensory inputs; because of such attachments, we engage in immoral deeds to "get more of them." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and "Saññā Nidānā hi Pāpañca Saṅkhā – Immoral Thoughts Based on "Distorted Saññā."
- I will discuss this in future posts and refer to old posts (like those in the above links). Please keep in mind that grasping these deeper aspects will take an effort; don't expect to read a few posts and understand these concepts. Feel free to ask questions in the forum. That is the best way to resolve any issues. I have

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no way of figuring out how much a given person has understood. I can write specific posts to clear up any problems as they are brought up.

5.2.9.3.4 "Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda

December 28, 2024

"Mind-Pleasing Things" [*assāda*] in the world arise via *Paṭicca Samuppāda*; their ability to generate "happiness" in the mind results from a grand illusion via "distorted *saññā*." Everything in the world (living and inert) is a *saṅkhata* ("prepared entity") and has the mind as the precursor.

Two Factors Contribute to "Distorted *Saññā*"

1. When a mind craves something, it will generate *kammic* energy to fulfill that desire in future lives. If one craves the taste of honey, it will not only generate future births that can enjoy the taste of honey, but it will also create "honey" in the external world to bring such a sweet taste. However, not all living beings experience an appealing taste when eating honey; **that shows the "sweetness" is not in the honey. That is the critical point only a Buddha thinks about and fully unravels.**

- That mechanism of "triggering a joyful sensation" is based on the universal principle of *Paṭicca Samuppāda*, leading to two effects: **(i) future births occur according to *kammic* energies generated, and (ii) prepare the external world to provide the "matching environment."** No one has discussed the second aspect of *Paṭicca Samuppāda* in recent years, even though it can be deduced from the *suttās* and *Abhidhamma,* as we will discuss.
- If one craves hurting and killing others, the *kammic* energy generated will contribute to the arising of future births in a violent environment. To be reborn as an animal, a suitable environment must exist in the world for that animal to be born and survive. However, it takes the **combined *kammic* energies of many** to "prepare such an environment." That leads to the following two deductions: **(i) Each individual's rebirth is based on the actions of that individual, (ii) the environment is prepared by the collective actions (*kammic* energy generated by many individuals with similar mindsets.)**
- Only the purified mind of an *Arahant* will not generate *javana cittās* that generate *kammic* energy for both processes; see "Recovering the Suffering-Free Pure Mind."

2. The mindset of an individual is related to their *gati* (pronounced: "gathi.") The Buddha stated there are five main categories of *gati.* Those are the *gati* of beings in the realms of hell (*niraya*), the animal realm (*tiracchāna*), the ghost realm (*peta*), the human realm (*manussa*), and the realms of the "gods" (*Devās* and *Brahmās*). See "WebLink: suttacentral: *Gati Sutta* (AN 9.68)."

- Of course, there are numerous subcategories within each of the five main categories. That is evident among animals; some are vicious, and others are harmless. Even among humans, there is a broad spectrum of *gati* (i.e., character/habits); see, for example, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavās)" and "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."
- As we can see, there are many issues involved. Even though it may not be apparent, all those are interrelated. Learning Buddha's teachings is like solving a big jigsaw puzzle. As each piece falls into place, the "big picture" emerges.
- Even though this process could be tiresome initially, it becomes an exhilarating experience as major features emerge! That is when one becomes a *Sotāpanna Anugāmi* and starts building "true faith" (*saddhā*) in Buddha's teachings.

"*Manopubbangamā Dhammā*" – Mind is the Precursor

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3. **Everything in the world is a *saṅkhata* ("prepared entity") with the mind as the precursor.** Mind is the precursor to all living and non-living things in the world, as summarized by the first verse in *Dhammapada*: "Manopubbangama dhamma.."

- *Mano* is, of course, the (defiled) mind. ***Dhammā*** (plural, not Buddha Dhamma) are the **energies** the mind generates (via *javana* power.) ***Dhammā*** means "to bear," meaning "everything arises due to ***Dhammā.*** See "What are rūpa? – Dhamma are rūpa too!"
- Those *dhammās* then **give rise to everything (all phenomena) in this world** – **whether living or inert.**

Devolution of "Early Humans" – *Aggañña Sutta*

4. *Paṭicca Samuppāda* determines not only future rebirths. It also prepares the environments where sentient beings with specific *gati* can be reborn. We can get some insights from the *Aggañña Sutta.*

- For example, at the beginning of a "new Earth," all sentient beings on Earth have fine/invisible bodies like those of *Brahmās*. Initially, no vegetation, animals, or male/female humans. They have just descended from the *Ābhassara Brahma* realm and are like *Brahmās*. Just like *Brahmās*, there is no need to eat food. There are no males or females, i.e., no sex organs in those "first humans."
- Their "*manussa gati*" slowly emerges with time. Their bodies become dense, and initially, there is "free food" in terms of natural rice-like vegetation that can be eaten without any preparation.
- Then, sexes emerge and more incentive to engage in defiled activities.

5. With time, those with worse *gati* are reborn as animals. By that time, there is more vegetation to sustain the animal population.

- The *nirayās* (hellish realms) inside the Earth emerge last, and some humans/animals are born there.
- That is an example of how the environment changes as the dominant *gati* of sentient beings change.
- The critical point is that as "early humans" devolve (the opposite of evolution, which means "getting better with time) into not only humans like today with much more defiled minds but also reborn as animals, *petas*, and hellish beings. The Earth's features also change first to accommodate such births. For example, there was no vegetation on "early Earth"; plants and trees appeared before animals appeared. **That is the second aspect of *Paṭicca Samuppāda* that has not been discussed in detail by anyone in recent years to my knowledge.** However, Waharaka *Thero* discussed the this second aspect of *Paṭicca Samuppāda* in a few discourses. See, for example, "WebLink: waharaka.com: (audio recording in Sinhala) මුලක පටිච්චසමුප්පාදය." However, he did not make the connection to "distorted *saññā.*"

6. Understanding the above is essential to comprehend the origins of the "distorted *saññā*," **which is the root cause of our attachments!** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

- More details in "Buddhism and Evolution – Aggañña Sutta (DN 27)" and "Aggañña Sutta Discussion – Introduction."
- Now, let us examine the two contributions from *Paṭicca Samuppāda* that lead to generating "distorted *saññā.*"

"*Paṭi* + *icca*" also Leads to "*Sama* + *uppāda*" – Contribution to Rebirths

7. Almost all current interpretations of Buddha's teachings (*Tipiṭaka*) focus on only one aspect of *Paṭicca Samuppāda*. That is, "*paṭi+ichcha*" leads to "*sama+uppāda*," i.e., "willingly attaching to the root causes" leads to "corresponding (re)births." See "Paticca Samuppāda – 'Pati+ichcha'+'Sama+uppada'."

- For example, when person X generates potent hateful thoughts about a person, X could be in the mindset of an animal. At that moment, X may even behave like an animal, hitting and clawing at that person if things get out of hand. Even if X does not act physically, he will have that "animal-like" mindset. At that moment, X generates a *gati* (character) corresponding to "*bhava,*" or existence similar to an animal.

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That, in turn, leads to grasping a corresponding "*bhava.*" Then "*bhava paccayā jāti*" can lead to a similar "*jāti*" or birth at that time, i.e., X will behave like an animal. This is the *Idappaccayatā Paṭicca Samuppāda* that explains "*bhava* and *jāti*" during life.

- Each *Idappaccayatā Paṭicca Samuppāda* cycle adds more to the existing *pañc**upādāna**kkhandha* (*pañca **upādāna** khandha*).
- Accumulating a specific type of *kamma bīja* (or growth of a certain *gati*) can eventually lead to rebirth in a compatible realm. That is the basis of *Uppatti Paṭicca Samuppāda*.

"*Paṭi* + *icca*" also Leads to "*Sama* + *uppāda*" – Making of the External World

8. The second, still mostly hidden, aspect of *Paṭicca Samuppāda* is that it creates the necessary environment (external world) to generate the appropriate "*saññā*." I have been trying to explain this aspect for two years now; I don't know how many have grasped this concept. **I hope the current approach could be helpful!**

- The *kammic* energies generated when one engages in *akusala kamma* (based on ***upādāna***) lead to two effects: (i) they can bring *vipāka* for that person in the future (for example, lead to rebirth in a given realm), and (ii) that energy also contributes to the preparation of the external environment necessary to bring that *vipāka*. For example, for an animal to be born, a suitable environment must exist.
- For example, when the Sun, Earth, and other planets are "re-formed," initially, all four lowest realms are absent. Then, as people (*Brahma-kāyika* humans) start gradually "going back to their old ways and engaging in *akusala kamma*," they generate *kammic* energies not only for their individual futures but also collectively to make the environment for such births to occur.
- In a newly-formed Earth, the animal realm will likely emerge first before the other three *apāyās*. Initially, the environment for animals to survive (vegetation) was absent. With the **collective *kammic* energy being generated, that environment emerges first, i.e., plants appear first, plant-eating animals, and then carnivorous animals.** The first animals of a given type appear with *opapātika* births. Depending on the situation one of four types of births can take place; see "Four Types of Births in Buddhism."

Everything Is Made of *Suddhaṭṭhaka*

9. Everything in the world (living and inert) is made based on a single fundamental entity called *suddhaṭṭhaka.* Just like all programming languages are based on two digits of zero and one, all living and non-living things are made of *suddhaṭṭhaka* with eight subunits. Just like combinations of two digits can handle the complexity of programming, various combinations of the eight constituents of *suddhaṭṭhaka* — together with internal rotation (*paribbramana*) and spin (*bramana*) — are enough to describe the highly complex world. See "31 Realms Associated with the Earth."

- The proportion of the eight constituents dictates any specific entity. For example, the Earth's crust is made of "hard things" like rocks. Those are made of *suddhaṭṭhaka* with mainly the *pathavi* element, which determines the "hardness."
- Water and most liquids are made of *suddhaṭṭhaka* with predominantly the *āpo* element. Similarly, air (wind) and fire have *suddhaṭṭhaka* made predominantly with the *vāyo* and *tejo* elements.
- **This set of four constituents (*pathavi*, *āpo*, *tejo*, *vāyo*) is added to *suddhaṭṭhaka* due to *moha* (or *avijjā*).**

10. The other four constituents (*vaṇṇa*, *gandha*, *rasa*, *oja*) are added to *suddhaṭṭhaka* due to *rāga* and *dosa*, both of which arise based on *taṇhā*.

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- In simple terms, "*rāga*" means to crave things in the world; living beings in *kāma*, *rūpa*, and *arūpa loka* have *kāma rāga*, *rūpa rāga*, and *arūpa rāga* respectively. As we have discussed, "*kāma rāga*" means craving "close contact sensory inputs" (especially taste, smell, and touch, including sex); "*rūpa rāga*" means craving *jhānic* experiences, and "*arūpa rāga*" means craving *arupāvacara samāpatti* experiences.
- The mental pollutant/defilement *dosa* (anger) arises only in *kāma loka* when deprived of sensory pleasures. Thus, it is associated with *kāma rāga.*
- Another way to say that is that **the four constituents (*vaṇṇa*, *gandha*, *rasa*, *oja*) arise due to craving (*taṇhā*)** *kāma assāda* (close-contact sensory pleasures), *jhānic* pleasures, or *samāpatti* pleasures.
- For details, see "Buddhist Theory of Matter – Fundamentals." **The issue of why *suddhaṭṭhaka* is not discussed in the *suttās* is also addressed in this post.**

Suddhaṭṭhaka in Living Beings and Inert Matter

11. When one generates greedy thoughts based on the taste of honey, for example, two types of *suddhaṭṭhaka* are created via *javana cittās*: (i) One type of *suddhaṭṭhaka* will contribute to the sense faculty of taste (*jivhā pasāda rūpa*) in future existences. (ii). The other type of *suddhaṭṭhaka* will contribute to the process of generating honey in the external world; that includes generating plants bearing flowers (so that bees can make honey).

- **Thus, *suddhaṭṭhaka* generation leads to two effects:** (i) Generating *kammic* energy to create sensory faculties for each person's future existences. (ii) Formation of the external world via the collective *kammic* energies of all sentient beings. The mechanism of generating "distorted *saññā*" is built-in to both and that is why it is not easy to figure out that it is an illusion; see #6 above.
- I hope you get the basic idea. Fundamental aspects of #9 and #10 above were discussed in "The Origin of Matter – Suddhaṭṭhaka."
- If someone is truly interested in understanding this topic, it is essential to read the links provided. It takes an effort to understand the deeper teachings of the Buddha; that is why these are not being discussed today. I have focused on Buddha Dhamma for over ten years now (doing nothing else since my retirement) and I made the above critical connections only in the last three years. Please feel free to ask questions from any of the posts in the discussion forum.

5.2.9.3.5 Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya"

January 3, 2025

Attachment to sensory inputs initiates "creation of the world" or "*loka samudaya*." Conversely, stopping attachment to sensory inputs stops "*loka samudaya*" and initiates "*loka nirodha*."

Loka Samudaya and *Loka Nirodha*

1. When we think about "the world," we usually think of the physical world (its mountains, oceans, and people). Other star systems with planets are also included.

- **None of us can get rid of that world. By "*loka nirodha*," the Buddha meant ending one's existence in that external world.**
- Furthermore, one person cannot control anything about the state of that external physical world.

Loka Samudaya – Relation to *Gati* and (Distorted) *Saññā*

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2. However, we can determine how our current actions affect our future existence; each person's "*loka samudaya*" is based on his/her (moral/immoral) actions. **One's actions are based on one's *gati*, and it is essential to realize that.** As we will see, "*gati*" is key in generating "distorted" *saññā* **because each existence in the world has its characteristic *gati* and "distorted" *saññā*.**

- Buddha's advice was to strive to stop rebirths in all existences since they are all mired in suffering.
- The Buddha divided the world into three main categories: *kāma loka*, *rūpa loka*, and *arūpa loka*. We must strive to stop rebirths in the *kāma loka* because the *apāyās* with the highest suffering are in the *kāma loka*. That is accomplished at the *Sotāpanna* stage. Once the causes for rebirths in all three *lokās* are removed, one attains *Arahanthood*.
- **Therefore, by "*loka samudaya*" and "*loka nirodha*," the Buddha meant the "mental world" of each person.**

Rūpa Nirodha Does Not Mean Eliminating External *Rūpa*

3. The "WebLink: suttacentral: *Nirodhadhamma Sutta* (SN 23.22)" says, "***Rūpaṁ*** *kho, rādha,* ***nirodhadhammo****, vedanā nirodhadhammo, saññā nirodhadhammo, saṅkhārā nirodhadhammo, viññāṇaṁ nirodhadhammo*"

Translation: "Rādha, ***rūpa****, vedanā, saññā, saṅkhāra* and *viññāṇa* are ***dhammās*** that **can be stopped from arising.**" **However, it is better to say one can cultivate wisdom so that the mind will not attach to the *rūpa* in a sensory event.**

- **Thus, it should be clear that "*rūpa*" does not refer to external objects, sounds, tastes, etc.**
- The other four entities also arise in the mind. ***Rūpa*** **also refers to ("distorted") mental versions of external entities formed by the mind due to "distorted" *saññā*.**
- Such **("distorted") mental versions of external** *rūpās* **cannot be stopped from arising while one lives with the body that one is born with.** As we have discussed, our bodies are "made" to provide that "distorted" *saññā*; see ""Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda."
- **It is more correct to say one can stop "being fooled" by those "distorted" mental versions of external *rūpās*.** That is the true meaning of "*rūpa nirodha*."

4. A living *Arahant* also receives such **("distorted") mental versions of external *rūpās* because they were also born with a human body.** However, their minds do not attach to them with *rāga*, *dosa*, or *moha*. **Thus, they have accomplished "loka *nirodha*."** Since their physical body is a *kamma vipāka*, that physical body will live until its death, but they will not be reborn into this world again. The fact that they also experience **("distorted") mental versions of external *rūpās*** is discussed in #8 below.

- These concepts are further clarified in the "WebLink: suttacentral: *Nirodhadhamma Sutta* (SN 23.34)" and "WebLink: suttacentral: *Nirodhadhamma Sutta* (SN 23.46)."
- The first *sutta* emphasizes that one can attain *Nibbāna* by giving up cravings for the "mind-made *rūpa*" and the **corresponding** *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*, *vedanā*, i.e., *samphassa-jā-vedanā, abhisaṅkhāra*, and *kamma viññāṇa.*
- **One cannot remove the "distorted *saññā*" and can only comprehend the true nature of it** (that is why even *Arahants* taste the sweetness of honey, for example.)

Saññā Nirodha Means Comprehending the Origin of (Distorted) *Saññā*

5. The "WebLink: suttacentral: *Saññā Sutta* (SN 26.6)" states (future) suffering is initiated by "distorted *saññā*" associated with sensory inputs coming through the eyes, ears,..mind: *rūpa saññā, sadda saññā,..dhamma saññā.* **(Most *suttās* do not explicitly state that "*saññā*" means "distorted *saññā*"; it is to be understood.)**

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- It also states the cessation of (the effect of) those *saññās* can end future suffering. (As we have discussed, those "distorted *saññā*" cannot be stopped from arising even in *Arahants*. The way to overcome them is to comprehend their origin, which leads to the breaking of the corresponding *saṁyojana*; that is how "*saññā nirodha*" happens.)
- The "WebLink: suttacentral: *Saññā Sutta* (SN 27.6)" states that the mind becomes by attachment (*chandarāga*) to those six types of (distorted) *saññā*.
- The "WebLink: suttacentral: *Saññā Sutta* (SN 18.6)" states that those six types of (distorted) *saññās* are of *anicca* nature and thus need to be overcome.
- The "WebLink: suttacentral: *Saññā Sutta* (AN 9.16)" lists nine types of *saññā* to be cultivated to overcome/resist (distorted) *saññā*: *Asubhasaññā*, *maraṇasaññā*, *āhāre paṭikūlasaññā*, *sabbaloke anabhiratasaññā*, *aniccasaññā*, *anicce dukkhasaññā*, *dukkhe anattasaññā*, *pahānasaññā*, *virāgasaññā*.

Cultivation of *Nirodha Saññā*

6. **"*Loka nirodha*" is accomplished by cultivating "*nirodha saññā*."** Here, it DOES NOT mean that *saññā* to be stopped from arising; if that happens, one will be in the *asaññā* state (like those beings in the *asaññā* realms who had practiced dangerous meditations on stopping *saññā* from arising. Some "Buddhists" who have misunderstood the meaning of "*nirodha saññā*" engage in this destructive practice. Instead of cultivating wisdom (*paññā*) to stop being fooled by the "distorted *saññā*" **they try to stop thoughts from arising.**

- Instead, one must understand how that "distorted *saññā*" arises. Things in this world and our bodies are built via *Paṭicca Samuppāda* to provide that "distorted *saññā*," as we discussed in the previous post, ""Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda."
- Once that mechanism is understood, one's mind will see that it is the ultimate "magic trick" and will no longer be fooled by that trick. That happens in a step-by-step process via several stages of *magga phala*. Also see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

Cultivation of *Nirodha Saññā* with *Satta Bojjhaṅga*

7. The "WebLink: suttacentral: *Nirodha Sutta* (SN 46.76)" states one must cultivate "*nirodha saññā*" by cultivating *satta bojjhaṅga*; @marker 1.3-1.4 it says one must cultivate "*nirodhasaññāsahagataṁ satisambojjhaṅgaṁ* (*sati sambojjhaṅga* with *nirodha saññā*)" through "*nirodhasaññāsahagataṁ upekkhāsambojjhaṅgaṁ* (*upekkhā sambojjhaṅga* with *nirodha saññā*)." In those verses, "*bhāveti*" means "cultivate" and "*sahagataṁ*" means "with." Thus, for example, "*nirodhasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti*" means "cultivate *sati sambojjhaṅga* with *nirodha saññā*." There are seven *bojjhaṅga* to be cultivated, and only two are listed with "..pe.." to indicate the other five factors of *dhammavicaya*, *piti*, *viriya*, *passaddhi*, and *samādhi sambojjhaṅga*. [***Satta bojjhaṅga***: *sati*, *dhammavicaya*, *pīti*, *viriya*, *passaddhi*, *samādhi*, and *upekkhā*.]

- In the above verses, "*nirodha saññā*" does not mean to "remove/eliminate *saññā*." Instead, it means to "comprehend what *Nibbāna* means" by "comprehending how that "distorted *saññā*" arises.
- @marker 2.7: "*Evaṁ bhāvitāya kho, bhikkhave, nirodhasaññāya evaṁ bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti*" OR "When *nirodha saññā* is cultivated one will attain the *Arahanthood* or *Anāgāmi* stage of *Nibbāna*."
- *Satta bojjhaṅga* is a critical component of the "Two Versions of 37 Factors of Enlightenment" that help one get to *Nibbāna*.
- **Before cultivating *satta bojjhaṅga*, one must cultivate *Satipaṭṭhāna*, which comes first in the 37 Factors of Enlightenment.**

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Cessation of *Saññā* (Full Nibbāna) in *Nirodha Samāpatti*

8. As mentioned at the end of #2 above, "One cannot remove the "distorted *saññā*" and can only comprehend the true nature of it." Since the causes of "distorted *saññā*" are built into the bodies we are born with, even an *Arahant* will experience it (for example, the "sweetness" of sugar or seeing a "beautiful" woman). However, as the "WebLink: suttacentral: *Nirodhadhamma Sutta* (SN 23.34)" states, they would not generate *chandarāga* (cravings) due to that "distorted *saññā*."

- Of course, the "distorted *saññā*" (or any *saññā*) will not arise after the death of the physical body of the *Arahant*, i.e., after *Parinibbāna*. Since no rebirth occurs, there is no more (suffering-filled) existence anywhere among the 31 realms.
- ***Ubhatobhāgavimutta Arahants*** can experience that state of *Parinibbāna* (full *Nibbāna*) **by entering "*nirodha samāpatti*," where "full *Nibbāna*" can be experienced even during this lifetime.** They can experience ***nirodha samāpatti*** for up to seven days at a time.
- *Ubhatobhāgavimutta Arahants* are "released both ways," meaning they are *Paññāvimutti* and also *Cetovimutti*, i.e., they have proceeded through all *Ariya jhānās* and *samāpatti.*

Cessation of "Distorted *Saññā*" (*Arahant-phala samādhi*) or All *Saññā* (*Nirodha Samāpatti*)

9. The two types of *Arahants* are discussed in the "WebLink: suttacentral: *Nibbānadhātu Sutta* (KN Iti 44)."

- The conventional belief is that ***Anupādisesa Nibbāna*** **(full *Nibbāna*)** is possible only with the death of the physical body of an *Arahant*. However, an *Ubhatobhāgavimutta Arahant* can experience ***Anupādisesa Nibbāna*** (full *Nibbāna* where the rising of *cittās* stops) even during life. That happens while in ***nirodha samāpatti; no saññā*** **can arise there.**
- Another important point is emphasized for any *Arahant* who is **not in "*nirodha samāpatti*" (i.e., *saupādisesā nibbānadhātu*)** @marker 3.3: "*Tassa tiṭṭhanteva pañcindriyāni yesaṁ avighātattā manāpāmanāpaṁ paccanubhoti, sukhadukkhaṁ paṭisaṁvedetī*" OR "**Their five sense faculties remain.** So long as they live normal lives (i.e., while not in **"*nirodha samāpatti*"**) they **continue to experience the agreeable and disagreeable, to feel pleasure and pain**." **"Experiencing the agreeable and disagreeable" means that "distorted *saññā*" arises in them.**
- In contrast, @marker 4.1 ***anupādisesā nibbānadhātu*** is described as, "For them, everything that's felt, being no longer relished, will become cool right here." In other words, they can experience "complete cessation of the world" just as after *Parinibbāna*, where no *saññā* arises. Of course, that can be experienced only up to seven days at a time.
- Furthermore, the "distorted *saññā*" is absent in the mind when the *Arahant phala* is realized and the *pabhassara citta* is experienced for the first time. Here, the mind has "pure *saññā*" (without any biases/distortions). Some *Arahants* (*ubhatobhāgavimutta Arahants*) can enter "*Arahant-phala samādhi*," where that *pabhassara citta* can be experienced for a long time; here, one is only ware that one is alive, and no sensory inputs are experienced.

Root Cause of All Wrong Views – Not Knowing How (Distorted) *Saññā* Arises

10. The "WebLink: suttacentral: *Saññāaññaṇa Sutta* (SN 33.3)" states that the root cause of the two main wrong views (*sassata* and *uccheda diṭṭhi*) to arise is "not comprehending *saññā*, its origin, its **cessation**, and the practice that leads to its cessation." Of course, *saññā* refers to the "distorted *saññā*." **All *saññā* experienced by a *puthujjana* is ALWAYS a "distorted *saññā*."** That holds for *rūpa loka* and *arūpa Brahmās* without *magga phala* (they are also *puthujjanās*.)

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- The "WebLink: suttacentral: *Saññā Sutta* (AN 7.27)" states that one must see the *anicca*, *anatta*, and *asubha* nature of (distorted) *saññā* and must strive to eliminate it (or more correctly, not be fooled by it). See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

Anariya Meditations Focus on a *Lokiya Saññā*

11. In the critically important "WebLink: suttacentral: *Saññā Sutta* (AN 11.7)," Ven. Ānanda asks the Buddha whether it is possible to attain *samādhi* without taking a worldly object as the "focus of meditation," i.e., without focusing the mind on that "worldly *saññā*."

- As I have discussed in many posts, mundane (*anariya*) *Ānāpānasati* meditation takes the breath as the meditation subject, i.e., one **focuses on one's breath**. That means to **"taking in the *vāyo saññā* of air" ("*vāyo saññī assa*.")**
- In mundane (*anariya*) *kasiṇa* meditations, *yogis* use a *kasiṇa* object to focus the mind on. For example, a clay ball, a fire, or a water bowl is used in *pathavi*, *tejo*, or *āpo kasiṇa* meditations. **Breath meditation is also a *kasiṇa* meditation, with the breath being used as the "*vāyo kasiṇa*."**
- Once going through the *rūpāvacara jhānās* using those techniques, an *anariya yogi* can focus the mind on "infinite space" to get into the first *arūpāvacara samāpatti*. From there, he can focus on "infinite *viññāṇa*" to get into the second *arūpāvacara samāpatti*, etc., until reaching the fourth *samāpatti* of *nevasaññānāsaññā*.
- Thus, all the above *rūpāvacara jhānās* and *arūpāvacara samāpattis* are attained via some form of an *anariya kasiṇa* meditation.

12. Ven. Ānanda's question to the Buddha was whether there is a meditation where one can attain *samādhi* without using the above techniques.

- The Buddha answers (@marker 5.1) that an *Ariya* (Noble Person) must use the "*Nibbāna saññā*" to get to *samādhi*. That is to focus the mind on the "calmness of *Nibbāna*": "'*etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti*."
- Of course, that can be done only by someone at or above the *Sotāpanna* stage who has experienced a glimpse of *Nibbāna* at the moment of attaining the *Sotāpanna phala* moment.

Suppression of *Lokiya Saññā*

13. "**Distorted** *saññā*" gives rise to three types of "**defiled** *saññā*" in the *kāma loka*. These "**defiled** *saññā*" are listed in the "WebLink: suttacentral: *Saññā Sutta* (AN 6.110)" as ***kāma saññā, byāpāda saññā, vihiṁsā saññā***. Of course, those three types do not arise in an *Arahant* or an *Anāgāmi* (because they have removed *kāma rāga* and *paṭigha saṁyojana*).

- As stated in the *sutta*, those three "**defiled** *saññā*" can be eliminated by cultivating *nekkhamma saññā* (the same as *asubha bhāvanā*), *abyāpāda saññā* (the same as *mettā bhāvanā*), and *avihiṁsā saññā* (the same as *karuṇā bhāvanā*).

5.2.9.3.6 Sandiṭṭhiko – What Does It Mean?

January 11, 2025; revised (#11) on April 7, 2025; last revised (#9 - #13) on May 1, 2025; rewritten May 17, 2025

Sandiṭṭhiko is a *Sotāpanna* who can discern how "*saŋ*" (*rāga*, *dosa*, *moha*) gets "added" to a "pure mind" (*pabhassara* mind) via attaching to *saññā*. Each realm (except the *asaññā* realm) has a "built-in" (distorted) *saññā*. Only by understanding the worldview of a Buddha can a mind overcome the tendency to attach to that (distorted) *saññā*.

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Ancient *Yogis* Also Realized *Rāga* and *Dosa* as Root Causes of Suffering

1. Ancient *yogis* were there before the Buddha (like Āḷāra Kālāma and Uddaka Rāmaputta), who realized that attachment to sensual pleasures led to suffering. **They forcefully abstained from sensual pleasures**; they moved to jungles to avoid tempting situations, and even cultivated the highest *jhānās* and *samāpattis.* Even though they could avoid rebirths in the *apāyās* (temporarily), they could not reach *Nibbāna*, i.e., break away from the rebirth process.

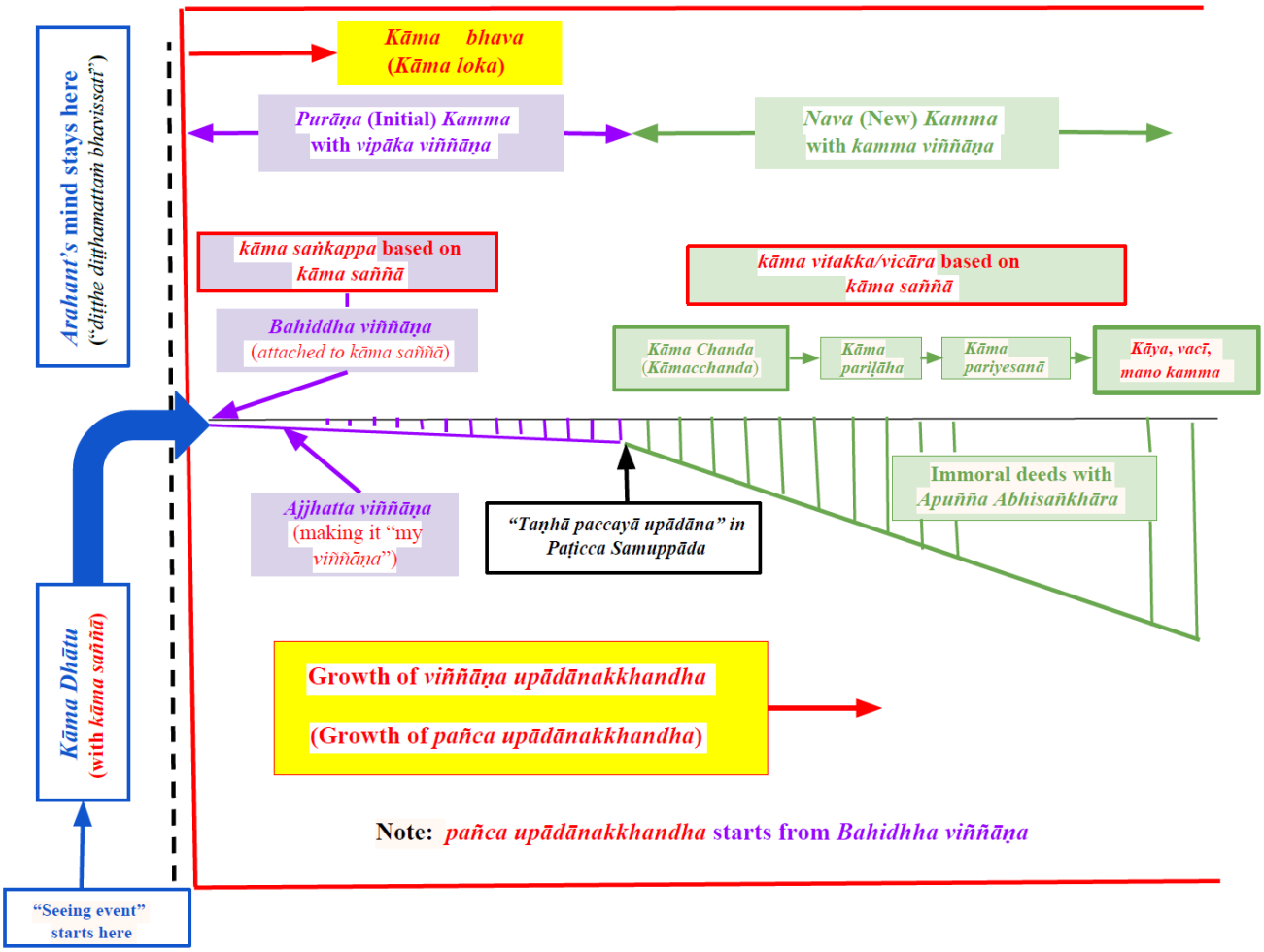
- The critical reason is that they did not and could not figure out the root cause of attachment to sensual pleasures. We attach to sensual pleasures like the sweet taste of honey because tasting honey generates a "pleasure sensation."
- By examining how the mind works, **the Buddha discovered that such "pleasure sensations" are mind-made.** We also have such "pleasurable experiences" when watching a good magic show. But it is no longer enjoyable once we realize how the magic trick works. The Buddha gave that same analogy in the "WebLink: suttacentral: *Phenapindūpama Sutta* (SN 22.95)." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- Once we figure out how such "pleasure sensations" are built into our physical bodies (via *Paṭicca Samuppāda*), we would realize the futility of attaching to them. **At that point, one does not need to forcefully abstain from sensual pleasures** (like Āḷāra Kālāma and Uddaka Rāmaputta).

Importance of Understanding the "*Purāṇa Kamma*" Stage

2. Ancient *yogis* like Āḷāra Kālāma and Uddaka Rāmaputta understood how a mind becomes increasingly contaminated by attaching to sensory inputs, how that leads to committing immoral deeds, which in turn lead to future suffering (not only via rebirths in the *apāyās*, but also agitation/anxiety in the current life itself).

- The Buddha discovered that the above part is preceded by an automatic process that occurs without our conscious awareness.
- **In the following chart, only the "*nava kamma*" stage of a two-step process was known to those ancient *yogis*.** It is preceded by the "*purāṇa kamma*" stage that Buddha discovered.

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Purāṇa and Nava Kamma - 5

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- Even though the accumulation of "*saŋ*" (*rāga, dosa, moha*; see "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."") is stronger in the "*nava kamma*" stage, a mind would not advance to that "*nava kamma*" stage if this two-step process is fully understood!
- In other words, without stopping the first "*purāṇa kamma*" stage, it is impossible to stop the "*nava kamma*" stages entirely. Even those *yogis*' minds would be attached to tempting sensual pleasures if they came back from the jungles to "pleasure-filled society."
- **Thus, without understanding the "*purāṇa kamma*" stage, one would not become a "*sandiṭṭhiko*" (who has "seen the origin of '*saŋ*' with wisdom"), as we discuss below.**

One Needs to Understand the "*Purāṇa Kamma*" Stage to Become "*Sandiṭṭhiko*"

3. The first "*purāṇa kamma*" stage is where "*saŋ*" (*rāga*, *dosa*, *moha*) is incorporated into a "suffering-free *pabhassara* mind" automatically. **We do not have direct control over that, i.e., we cannot stop it from proceeding at that time.**

- Instead, we must understand how a mind is enticed (attracted) by a "false/distorted *saññā*."
- That "pleasurable sensation" due to the "false/distorted *saññā*" leads to three ways of attaching to sensory inputs, i.e., via wrong view (*diṭṭhi*), cravings (*taṇhā*), and "a sense of me" (*māna*). The Buddha explained that in the "WebLink: suttacentral: *Etaṁmama Sutta* (SN 22.151)," among many other *suttās*. Let us briefly review that.

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- The *pabhassara* mind is discussed in "Pabhassara Citta and Saññā Vipallāsa" and "Anuseti – How Anusaya Grows with Saṅkhāra."

Diṭṭhi, *Taṇhā*, *Māna* – Three Ways of Attachment

4. The following is my translation of the necessary verse in the "WebLink: suttacentral: *Etaṁmama Sutta* (SN 22.151)" to provide the basic idea. "*Bhikkhus*, what causes **(an average) person** to regard **something (a *rūpa*)** like this: '**This is mine** (*etaṁ mama*), **this is "me"** (***esohamasmi* or *eso ahaṁ asmi***), **this is for my benefit** (***eso me attā***)'?"

- The "pleasurable sensation" ("false/distorted *saññā*") leads to the wrong view (***diṭṭhi***) that it is beneficial, i.e., "**it is for my benefit**."
- That would, in turn, lead to a desire (***taṇhā***) to seek more of it with the perception that "**it is worthwhile to make it mine**."
- The more one keeps doing that, the more it leads to "**a sense of me**" (***māna***).
- We have been doing all three for an unimaginable time in the beginningless rebirth process.

Ten *Saṁyojana* that Bind Us to the Rebirth Process

5. The Buddha divided those three into subcategories of ten *saṁyojana* (*sansāric* bonds). As mentioned above, those bonds have been solidified over countless lives!

- The *diṭṭhi* category is divided into three *saṁyojana*: ***sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa***.
- The *taṇhā* category is divided into four *saṁyojana*: ***kāma rāga***, ***rūpa rāga***, and ***arūpa rāga***. Here, kāma rāga also leads to ***paṭigha***.
- Finally, the "sense of me" (*māna*) leads to three *saṁyojana*: ***māna***, ***uddhacca***, ***avijjā***.
- We have discussed *saṁyojana* in "Dasa Saṁyojana – Bonds in Rebirth Process."

6. First, we can cultivate *paññā* (wisdom) and break the three *saṁyojana* associated with wrong views. That only leads to a preliminary understanding of the overall process, and one becomes a *Sotāpanna*.

- However, that understanding is insufficient to break the tendency to attach, i.e., the four *saṁyojana* associated with *taṇhā*. That requires the cultivation of *Satipaṭṭhāna* (*Ānāpānasati*).
- At the *Sakadāgāmi* stage, one weakens *kāma rāga* and *paṭigha saṁyojana*, which are broken/removed at the *Anāgāmi* stage.
- The other five *saṁyojana* are removed at the *Arahant* stage.

Upavāṇasandiṭṭhika Sutta – How to Become *Sandiṭṭhiko*

7. In the "WebLink: suttacentral: *Upavāṇasandiṭṭika Sutta* (SN 35.70)," *bhikkhu* Upavāṇa asked the Buddha, "People talk about Dhamma being *sandiṭṭhiko*. What does it mean?" The Buddha explained as follows. Instead of translating verse by verse, I will convey the basic idea.

- To be a "*sandiṭṭhiko*" (one who has understood or seen how the "*saŋ* accumulation process starts"), one must know that it starts with the "*purāna kamma*" stage, where the critical ***rūparāgappaṭisaṁvedī*** step takes place without us being aware.
- The Buddha explains how a mind attaches to a sight via two steps: "*Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā* ***rūpappaṭisaṁvedī*** *ca hoti* ***rūparāgappaṭisaṁvedī*** *ca*."
- "Upavāna, take a *bhikkhu* who sees a sight with their eyes (which comes with the "distorted *saññā*"). This step happens for even an *Arahant*, and is expressed by ***rūpappaṭisaṁvedī* (*rūpa paṭisaṁvedī*)** in

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the above verse; **this happens in the "*kāma dhātu*" stage**. Here, the "(mind-made) *rūpa*" is based on the "distorted *saññā*" built into our bodies at birth.

Automatic Attachment Process in the "*Purāṇa Kamma*" Stage

8. Even before the "*purāṇa kamma*" stage, a mind becomes aware of a *rūpa* with enticing qualities in the "*kāma dhātu*" stage; see the chart above. This is the "*rūpappaṭisaṁvedī*" (***rūpa paṭisaṁvedī***) in verse 2.1. Here, *paṭisaṁvedī* (*paṭi saṁvedī*) means to experience the sight with the "distorted" *saññā*. As we discussed, this automatically happens to anyone born with a human body, including *Arahants*.

- Attachment happens in the **second step** (***rūpa*rāga*ppaṭisaṁvedī***) ONLY IF ***rāga*** **arises in the mind automatically** in a person **with *kāma rāga saṁyojana***. That is the subsequent "***rūpa rāga paṭisaṁvedī***" step. With that attachment (with ***rāga***), the mind moves to the "*kāma loka*" as indicated by the big blue arrow in the above chart.
- This automatic attachment is strongest when all ten *saṁyojana* are intact, i.e., in a *puthujjana*. The "attachment strength" is less in a *Sotāpanna* because the three *diṭṭhi saṁyojana* have been removed.
- Since *Sotāpannās* are attached with less *saṁyojana*, their attachments are weaker. Thus, even at the latter stages of attachment (in the "*nava kamma*" stage; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation"), a *Sotāpanna* would not generate potent *kāya* and *vacī kamma* that can lead to rebirths in the *apāyās*. Note that this does not require "willpower" since it happens automatically in the "*purāṇa kamma*" stage. However, one can use willpower in the "*nava kamma*" stage to learn Buddha's teachings and break *saṁyojanās*. Also see, "Free Will in Buddhism – Connection to Saṅkhāra."
- An *Anāgāmi* has removed all five *saṁyojana* (including *kāma rāga* and *paṭigha*) associated with the *kāma loka*. Of course, the mind of an *Arahant* would also not attach, and thus, neither *Arahants*' nor *Anāgāmis*' minds will move to the *kāma loka*/*kāma bhava* in the above chart. (I have only indicated that for *Arahants* in the above chart.)

Unless the Second Step Occurs, the Mind Will Not Get into *Kāma Bhava*

9. **Only if the mind attaches to the (distorted) *saññā* applicable in *kāma loka* will the mind get into the "*kāma bhava*."** The Buddha explained that Ven. Ānanda in the "WebLink: suttacentral: *Paṭhamabhava Sutta* (AN 3.76)," for example.

- Ven. Ānanda asks the Buddha, "What is meant by "*bhava*"?
- Buddha replied, "*Kāmadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho kāmabhavo paññāyethā"ti?*" The translation in the link is not adequate.
- **Translation:** "If a *kamma* is not done (*kammaṁ nābhavissa*) to 'ripen and expand the *kāma dhātu*,' would it be possible to talk about (or to declare) getting into *kāma bhava* (*kāmabhavo paññāyethā*" *ti*)?"
- **Here, the *kamma* is done for a *puthujjana* or a *Sotāpanna* via *saṅkappa* (weak form of *abhisaṅkhāra*), which does not require "conscious thinking."** If one or more relevant *saṁyojana* remain intact, the mind automatically attaches to that sensory input.
- The minds of an *Anāgāmi* or *Arahant* will not "fall into *kāma bhava*" because they have eliminated all five *saṁyojana* associated with *kāma loka*. **Thus, they will experience the (distorted) *saññā* like anyone else but not generate any *saṅkappa* (with attachment).**

Anāgāmi or *Arahant* will Experience *Kāma Dhātu*

10. Therefore, the mind of an *Anāgāmi* or *Arahant* will remain at the "*kāma dhātu*" stage without getting into the "*kāma bhava*" or "*kāma loka*."

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- Thus, they will experience sensory inputs like anyone else: Taste the sweetness of honey, the pleasant aroma of flowers, or the pleasing sound of music. In the same way, they will also experience the "unpleasantness" of the taste of rotten food, the smell of feces, or when hit with a stick.
- The only difference is that their minds will not generate attachment to such sensory events with "liking" (for the sensory inputs of the first kind above) or with "dislike" for the latter.
- **Therefore, the mind of an *Anāgāmi* or *Arahant* will never get into "*kāma bhava*" but will experience sensory inputs the same as anyone else.**

Removal of *Kāma Rāga* (and *Paṭigha*) Requires Cultivation of *Satipaṭṭhāna*

11. Even though a *Sotāpanna* (a *sandiṭṭhiko*) still attaches to such a sensory input, **they know that the second step happens only because they have *kāma rāga saṁyojana* left in them**. To continue our discussion in #7, this is expressed in verse 2.2 of the "WebLink: suttacentral: *Upavāṇasandiṭṭhika Sutta* (SN 35.70)": "*Santañca ajjhattaṁ rūpesu rāgaṁ* '***atthi me ajjhattaṁ rūpesu rāgo'ti pajānāti***."

- As expressed in verse 2.5 ("*Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi*"): "This is why (Buddha) Dhamma is timeless (*akāliko*), can be discerned with each sense input as it happens (*ehipassiko*), things happen due to the universal principle of *Paṭicca Samuppāda* (*opaneyyiko*), so that a *sandiṭṭhiko* knows it for themselves (*paccattaṁ veditabbo viññūhi*)."

12. Then, the Buddha repeated that for the other five types of sensory inputs.

- For example, @ 3.1 the process for a tasting food is explained: "*Puna caparaṁ, upavāṇa, bhikkhu jivhāya rasaṁ sāyitvā rasappaṭisaṁvedī ca hoti rasarāgappaṭisaṁvedī ca. Santañca ajjhattaṁ rasesu rāgaṁ 'atthi me ajjhattaṁ rasesu rāgo'ti pajānāti.*"
- **Translation**: When the tongue experiences a tasty food (*jivhāya rasaṁ sāyitvā rasappaṭisaṁvedī*), it can lead to a **craving for that taste** (***rasa rāga*** *paṭisaṁvedī.*) If the second step happens, one would immediately know (*pajānāti*) that "*rasa rāga* has arisen in me ('*atthi me ajjhattaṁ rasesu rāgo'ti*)."
- Thus, even though a *Sotāpanna* has not yet removed the *kāma rāga* and *paṭigha saṁyojanās*, they will know when they arise. They also know that they can prevent them from arising (that is done via the *lokuttara* version of *Satipaṭṭhāna*, as we will discuss in upcoming posts).

13. Then @5.1 marker, the Buddha explains that those who have removed all five *saṁyojanās* (*Anāgāmis* and *Arahants*) will experience a "mind-pleasing sight" (*rūpappaṭisaṁvedī*) but will **not** attach to it (***no*** *ca rūparāgappaṭisaṁvedī*).

- @marker 5: "There is **no** desire for such sights in them, and they understand that" (*Asantañca ajjhattaṁ rūpesu rāgaṁ* '***natthi*** *me ajjhattaṁ rūpesu rāgo'ti pajānāti.*)
- In #6 of the post "Purāṇa and Nava Kamma – Sequence of Kamma Generation," ***rūpa paṭisaṁvedī* (or *rasa paṭisaṁvedī* for a tasting event) corresponds to *kāma dhātu* (with *kāma saññā*)**, and ***bahiddha viññāṇa*** corresponds to the ***rūpa rāga paṭisaṁvedī* (or *rasa rāga paṭisaṁvedī* for a tasting event).**
- Those descriptions apply to all six types of sensory inputs; @marker 7.1, it is explained for an event arising in the mind (*mano*) without coming through the five physical senses.
- To complete the picture, let us briefly discuss the other two *lokās* (*rūpa loka* and *arūpa loka*).

Different Types of *Saññā* in the Three *Lokās*

14. The Buddha divided the world into three "*lokās*": *kāma loka*, *rūpa loka*, and *arūpa loka*.

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- In ***arūpa loka***, an external world that can be experienced with the five physical senses is absent. Only the mind is active. The absence of the ability to experience "external *rūpa*" gives the name "*arūpa loka*."
- In ***rūpa loka***, only the sights and sounds can be experienced.
- All five physical senses (including taste, smell, and touch) are present in ***kāma loka***. Note that "dense physical entities" providing taste, smell, and touch are absent in *rūpa loka*; thus, the physical environment is vastly different in *rūpa loka*, i.e., fewer "things" to see and hear.

15. The bodies of beings in *kāma loka* (as well as the physical environment) have been "prepared" via *Paṭicca Samuppāda* to provide an illusive sense of "joy" upon experiencing specific tastes, smells, and touches. Furthermore, seeing and hearing related to those also provide an illusive sense of "joy" or "distorted *saññā*." That leads to the perceived happiness in enjoying "*pañca kāma*" (five types of sensory indulgence) in *kāma loka*.

- Some *anariya yogis*, even before the Buddha, could see the adverse consequences of attaching to "*pañca kāma*" (with *kāma guṇa* arising in mind). By contemplating the adverse consequences of attaching to "*pañca kāma*," they cultivated *anariya jhāna*, which provided a better state of mind and also led to rebirths in the *rūpa loka*.
- Some of them (like Āḷāra Kālāma and Uddaka Rāmaputta) also saw the drawbacks of the limited sights and sounds in *rūpa loka* and attained *arūpa samāpatti*. They experienced the "longer-lasting pleasure" of *arūpa samāpatti*, which led to rebirths in the *arūpa loka*.
- The Buddha discovered that all those "pleasures" originate in the mind; they are mind-made illusions. However, this illusion is unlike the illusions presented by even the best magicians. That (distorted) *saññā* of "sensual pleasures in *kāma loka*," "*jhānic* pleasures in *rūpa loka*," or "*samāpatti* pleasures in *arūpa loka*" manifests via a *Paṭicca Samuppāda*. See the first three posts in the "Worldview of the Buddha" section and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

Rūpāvacara Jhāna and *Arūpāvacara Samāpatti*

16. Some *Anāgāmis* and *Arahants* can get into *rūpāvacara jhāna* (corresponding to *rūpa loka*) or *arupāvacara samāpatti* (corresponding to *arūpa loka*). In this case, there is a difference between *Anāgāmi* and *Arahant*.

- Since an *Anāgāmi* has not eliminated *rūpa rāga* (i.e., *rūpa rāga saṁyojana* is intact), their minds will automatically attach to the (distorted) *saññā* of "*jhānic* pleasure." Thus, they will automatically get into "*rūpa bhava*." On the other hand, an *Arahant*'s mind will stay in "*rūpa dhātu*" and will not get into "*rūpa bhava*."
- If an *Arahant* has developed *arūpa samāpatti*, they can enter it. Since they have eliminated all ten *saṁyojana*, they will not get into "*arūpa bhava*" but remain at "*arūpa dhātu*." Also, note that such an *ubhatobhāgavimutta Arahant* can be in one of the three at a time: *kāma dhātu*, *rūpa dhātu*, or *arūpa dhātu*. (For a discussion on the types of Arahants, see the end of the post "Kalahavivāda Sutta – Origin of Fights and Disputes.")
- Of course, a *puthujjana* can cultivate ***anariya*** *jhāna* and *samāpatti*. While in a *jhāna*, they are in "*rūpa bhava*," while in an *arūpa samāpatti*, they are in "*arūpa bhava*."

5.2.9.3.7 A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha

January 18, 2025

A sensory experience in anyone starts by triggering (distorted) *kāma saññā*. A *puthujjana*'s mind automatically and instantaneously attaches to that *kāma saññā* based on **existing** *pañc**upādāna**kkhandha*. Thus, attachment is to *pañc**upādāna**kkhandha*, not *pañcakkhandha*. A *puthujjana* (average human) never experiences *pañcakkhandha*.

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Purāṇa and *Nava Kamma* Stages

1. In this series of posts, we discuss how the mind of a *puthujjana* automatically and instantaneously attaches to the *kāma saññā* generated by ANY sensory input and falls into *kāma bhava*. Then, *Puthujjana*'s mind will automatically go through **several** more steps, **increasing the level of attachment at each step, i.e., contributing to the "growth of *viññāṇa*."**

- We discussed the **first two steps** in the "growth of a *viññāṇa*" in the previous post, "Sandiṭṭhiko – What Does It Mean?."
- Depending on the specific sensory input, the level of attachment may reach the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*.
- The strength of *kamma* accumulated **until** the "*taṇhā paccayā upādāna*" step is **weak**. Such *kammic* energies cannot lead to future births. *Kamma* accumulation up to the "*taṇhā paccayā upādāna*" step is called the "***purāṇa kamma***" stage. **Here, "*purāṇa*" means "initial" and NOT "old."**
- If the "*taṇhā paccayā upādāna*" step is reached, **potent/strong** *kamma* accumulation (which can bring future rebirths) will happen consciously via *kāya, vacī*, and *mano* (*abhi*)*saṅkhāra*. This is the "***nava kamma***" stage. **Here, "*nava*" means "new."**

Sensory Input Triggers Attachment to *Pañcupādānakkhandha*

2. A *puthujjana*'s mind is contaminated by **every sensory input** starting at the "***purāṇa kamma***" stage (even though only weak *kamma* accumulation occurs here). Specifically, mind contamination starts at the first step of the *bahiddha viññāṇa* stage, where the mind is first exposed to the sensory input. Along with the (distorted) *saññā*, "hidden defilements" are in *bahiddha viññāṇa* of a *puthujjana*.

- Even though no *abhisaṅkhāra* arises at the *bahiddha viññāṇa* stage, the mind is not pure since it is covered by ten *saṁyojana* (or four *anusaya*).
- Therefore, the mind of a *puthujjana* automatically attaches to the sensory input and generates *saṅkappa* with "*mano* (*abhi*)*saṅkhāra*" in the immediate second stage of *ajjhatta viññāṇa*.
- We discussed those steps in the previous post, "Sandiṭṭhiko – What Does It Mean?."
- It is critical to note that *pañc**upādāna**kkhandha* associated with a *puthujjana* plays a role even in the first two steps, although the mind has not yet progressed to the "*taṇhā paccayā upādāna*" step.

Potent *Kamma* Accumulation in the "*Nava Kamma*" Stage

3. Whether or not the mind contamination process advances to the "*nava kamma*" stage (i.e., to the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*) depends on whether the sensory input is strong enough to generate "*kāma guṇa*" at the latter stage of the "*purāṇa kamma*" stage.

- Automatic "*kāma guṇa*" generation in the mind occurs if the sensory input is appealing. It also depends on the "state of the mind" at that time; for example, the consumption of alcohol will enhance the generation of lustful thoughts.
- If "*kāma guṇa*" arises in mind, that generates *taṇhā* and the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda,* and the mind will advance to the *nava kamma* stage. See "Kāma Guṇa – Origin of Attachment (Taṇhā)."
- That is when strong *kamma* accumulation occurs consciously with speech and bodily actions involving *mano*, *vacī*, and *kāya* (*abhi*)*saṅkhāra*. *Kammic* energy generated in this stage can bring future rebirths.

Contamination of Mind – Snowball Analogy

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4. We can consider the "snowball effect" as a rough analogy for the *kamma* accumulation process. A snow speck may start at the top of a snow-covered mountain. Initially, it may coalesce with a few more specks and may begin to grow in size. But most of them "get stuck" somewhere and will not grow. This is analogous to a mind stopping at the "*purāṇa kamma*" stage and not proceeding to the "*nava kamma*" stage.

- However, a few snow specks may develop into larger snowballs. As they gather more weight, they start going down the mountain, gathering speed, collecting more snow, and becoming larger. By the time it reached the bottom, it could have grown significantly. That is analogous to what happens in the "*nava kamma*" stage.
- In this analogy, each sensory input is like a speck of snow. It always is a "tiny snowball," whether or not it ends up as a large one. But most stop in the *purāṇa kamma* stage, and we don't even notice them. However, we will become aware of it if it enters the "*nava kamma*" stage.
- In summary, "weak *kamma* accumulation" in the "*purāṇa kamma*" stage is automatic, and the "strong *kamma* accumulation" in the "*nava kamma*" stage happens consciously (while we are aware.)

"*Bahiddha Viññāṇa*" – Arising of *Viññāṇa* Due to External Sensory Input

5. "*Bahiddha*" comes from "*bāhira*" + "*iddha*," where "*bāhira*" is external and "***iddha***" means "get established." **Note that "*iddhi*" is different** and means "supernormal powers."

- The meaning of "***iddha***" as "established" is in the "WebLink: suttacentral: *Gavesī Sutta* (AN 5.180)" and "WebLink: suttacentral: *Cetiya Sutta* (SN 51.10)."
- Thus, "*bahiddha saññā*" is a *saññā* that arises due to external sensory inputs and automatically gets "established" or 'manifested' in a sentient being's mind.
- Therefore, the "*bahiddha viññāṇa*" that arises with "*bahiddha saññā*" is **established in mind!**

"*Ajjhatta Viññāṇa*" – Arising of Next Level of *Viññāṇa* With Attachment to "*Bahiddha Saññā*"

6. In the next step, the "*bahiddha saññā*" evolves into "*ajjhatta saññā.*"

- Here, "*ajjhatta*" comes from "*ajjha*" + "*atta*" where "*ajjha*" means "oneself" and "*atta*" means "beneficial/meaningful."
- Those below the *Anāgāmi* stage (who have not fully grasped how "*bahiddha saññā*" (in the *kāma loka*) arises, would automatically be attached to that "*bahiddha saññā,"* thinking it would benefit oneself.
- Also see "Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā."

Arahants' Bahiddha *Viññāṇa* Is "*Diṭṭhe Diṭṭhamattaṁ Bhavissati*"

7. The *bahiddha* and *ajjhatta* stages are associated with the *pañc**upādāna**kkhandha.*

- The six types of sensory inputs lead to a defilement-free state of the mind for an *Arahant*. Therefore, even the first stage is not called "*bahiddha*."
- As the Buddha explained to Bāhiya in the "WebLink: suttacentral: *Bāhiya Sutta* (KN Ud 1.10)," those mental states are " '*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatī'ti.*"
- **The translation in the link is:** "In the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known."

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- **That translation is OK, but a more descriptive translation is:** "One will see without any defilements (even though the sight has embedded distorted *saññā*); one will hear without any defilements (even though the sound has embedded distorted *saññā*); one will taste, smell, and touch (which are bundled together under "*muta*" in the above verse) without any defilements (even though those have embedded distorted *saññā*)."
- The mind of an *Arahant* will stay at this level. It will never get to the *ajjhatta* stage, and neither the *purāṇa kamma* nor the *nava kamma* stages do not arise in the mind of an *Arahant*. In other words, *Paṭicca Samuppāda* does not operate for an *Arahant*.

8. Thus, the mind of a *puthujjana* ALWAYS starts with "barely noticeable" *abhisaṅkhārās*, which are automatically generated due to the *saṁyojana/anusaya* associated with that mind. Once in the *bahiddha viññāṇa* stage, it will never stop there; it **will** immediately get to the *ajjhatta viññāṇa* stage.

- On the other hand, an *Arahant*'s mind WILL NOT generate any *abhisaṅkhāra* (i.e., will not get into even the *purāṇa kamma* stage because all *saṁyojana/anusaya* have been removed from that mind.
- That is why a sensory event for an *Arahant* is fully characterized by " '*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatī'ti.*"
- They will see, hear, taste, smell, and feel touch sensations just like a *puthujjana* (including the distorted *saññā* associated with them) but will never generate any attachment or repulsiveness for them. *Rāga, dosa, moha*, or other defilements (like jealousy, anger, etc.) do not arise in response to sensory input.

Attachment Is to *Pañcupādānakkhandha*, Not *Pañcakkhandha*

9. In the "WebLink: suttacentral: *Mahāpunnama Sutta* (MN 109)," the Buddha clearly stated that attachment is to *pañc**upādāna**kkhandha,* and NOT *pañcakkhandha*:

- "*Yo kho, bhikkhu, **pañcasu upādānakkhandhesu chandarāgo** taṁ tattha **upādānan'ti***" OR "**The desire and greed** for the **five grasping aggregates is the grasping there**."
- Furthermore, @marker 8.1, a *bhikkhu* asks the Buddha "*Kittāvatā pana, bhante, khandhānaṁ khandhādhivacanaṁ hotī'ti?*" OR "*Bhante*, what is the scope of the term 'aggregates' as applied to these ("five grasping") aggregates?"
- The Buddha explains that each aggregate (*khandha*) is eleven types. For example, the *viññāṇa* aggregate defined at marker 8.6 is: "*Yaṁ kiñci viññāṇaṁ—atītānāgatapaccuppannaṁ **ajjhattaṁ vā bahiddhā vā**, oḷārikaṁ vā sukhumaṁ vā, hīnaṁ vā paṇītaṁ vā, yaṁ dūre santike vā—ayaṁ viññāṇakkhandho.*"
- Thus, the ***ajjhatta* and *bahiddha viññāṇa*** we discussed above are two of the eleven types of *viññāṇa* in *viññāṇakkhandha.* I will discuss those terms in detail in another post.

Even an *Arahant* Experiences "Distorted *Saññā*"

10. Anyone born with a physical human body will experience the "distorted *saññā*" upon experiencing sensory inputs. As explained above, they would not attach to the "distorted *saññā*" because their minds have eliminated all *sansāric* bonds or *saṁyojana*.

- The suffering-free (and "distorted *saññā*"-free) *pabhassara* mind is experienced for the first time upon attaining *Arahant phala*, i.e., when becoming an *Arahant*. See "Recovering the Suffering-Free Pure Mind."
- Some *Arahants* (especially those who have cultivated *jhāna* and *samāpatti*) can get into "*Arahant-phala samādhi*" and experience it for as long as they desire.
- That *Arahant-phala samādhi* is different from *nirodha samāpatti*, where an *Ubhatobhāgavimutta Arahant* can get into "*anupadisesa Nibbāna*" (ceasing of *cittās*) for seven days at a time. In contrast, in

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Arahant-phala samādhi, pure *cittās* (associated with the suffering-free *pabhassara* mind) arise, with which they are aware of being alive but do not experience the external world.

- See "My Additional Comments" at the end of the post "Kalahavivāda Sutta – Origin of Fights and Disputes" and "Sammā Samādhi – How to Define It?"

11. During other times, an *Arahant* would experience sensory inputs like any other human, including *puthujjana*, i.e., they also experience the "distorted *saññā*" (for example, the sweetness of honey or the smell of a fragrance.) This is stated in the "WebLink: suttacentral: *Nibbānadhātu Sutta* (KN Iti 44)": "Their five sense faculties remain. So long as they live normal lives (i.e., while not in "*nirodha samāpatti*" or *jhāna* or *samāpatti*) they **continue to experience the agreeable and disagreeable, to feel pleasure and pain**." **"Experiencing the agreeable and disagreeable" means that "distorted *saññā*" arises in them.** For details, see # 9 of "Sensory Inputs Initiate "Creation of the World" or 'Loka Samudaya'."

- With *Abhidhamma*, it is easier to explain why the mind of an *Arahant* is not always in the suffering-free *pabhassara* state.
- Anyone born a human lives with a "*bhavaṅga* state" associated with that birth as a human. Any given person's physical body and mental body (*gandhabba*) arise to maintain that "*bhavaṅga* state" until the end of human existence (during which one may be born with a physical body numerous times.)
- Whenever a sensory input comes in, the mind detaches from that "*bhavaṅga* state" and starts focusing on the sensory input. When the mind detaches from the "*bhavaṅga* state," it maintains the need to receive the "distorted *saññā*" associated with the sensory input.

12. That process is described in the post "Citta Vīthi – Processing of Sense Inputs." As explained there, it takes three thought moments (AB, BC, BU) for the mind to detach from the "*bhavaṅga* state" and focus on the sensory input.

- Once a mind latches onto a sensory input, at least 17 *cittās* flow in a *citta vīthi*. The moment up to the *votthapana citta* (V) represents the "*purāṇa kamma*" stage.
- The decision to pursue the sensory input happens at the *votthapana citta*. The "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda* occurs at that time, and if that decision is made, then seven *javana cittās* flow.
- If *upādāna* does not happen, there will not be any *javana* (J) *cittās* generated; that means the mind will not get into the "*nava kamma*" stage to generate potent *kammic* energies.
- Those who have some knowledge of *Abhidhamma* should now be able to make the connections.
- **Since *Abhidhamma* was not taught to the populace at the time of the Buddha, any mention of the "*bhavaṅga* state" is absent in the *suttās***; see "Abhidhamma – Introduction."

How to Stop Triggering the "*Purāṇa Kamma*" Stage?

13. Even for those who don't have an *Abhidhamma* background, it should be clear how an *Arahant* would experience the "distorted *saññā*." Essentially, that happens because the mind of an *Arahant* also starts at the "*bhavaṅga* state," and it is inherently associated with the "distorted *saññā*."

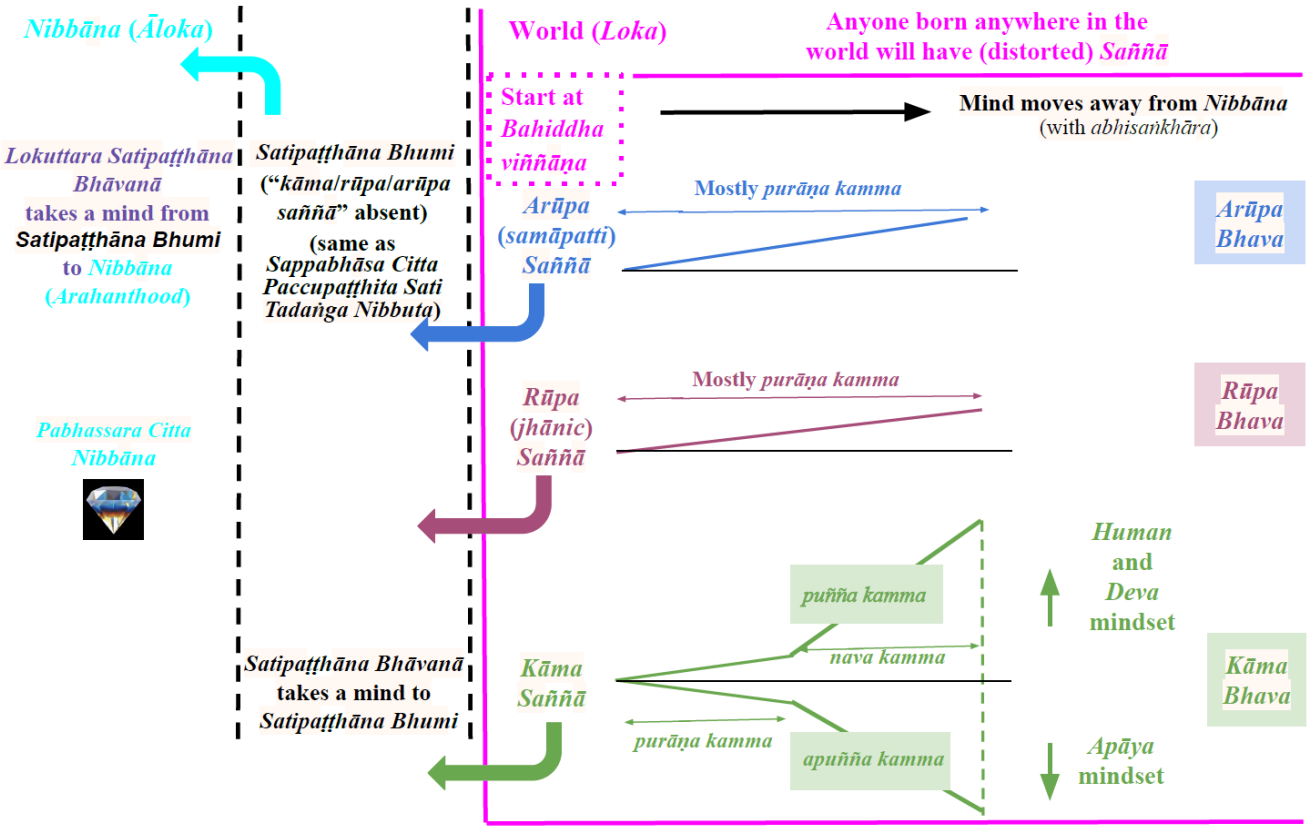
- **Since the mind of a *puthujjana* ALWAYS goes through the "*purāṇa kamma*" stage, how can a *puthujjana* ever stop that from happening?**
- That process is the cultivation of *Satipaṭṭhāna*.
- Even before describing the details of the "*purāṇa kamma*" and "*purāṇa kamma*" stages, it could be a good idea to discuss an overview of the *Satipaṭṭhāna*. I should probably do that in the next post unless there are issues with this post requiring further explanation. Please post comments in the forum.

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5.2.9.3.8 Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna

January 25, 2025

Kāma saññā, or the "distorted *saññā*" we experience in *kāma loka*, can be overcome by a *Sotāpanna* by overcoming *pañca nīvaraṇa*. That is the mindset required to cultivate *Satipaṭṭhāna* to attain higher *magga phala*, especially the *Anāgāmi* stage.



1. A mind must be freed from *kāma saññā*, *rūpa saññā*, or *arūpa saññā* to attain a *magga phala*.
2. As long as one is with a "*loka saññā*" one cannot attain any *magga phala*.
3. When a mind becomes temporarily free of *pañca nīvaraṇa*, it can get to *Satipaṭṭhāna Bhumi*.

Distorted Saññā Present in All Realms

Download/Print: "WebLink: Download PDF File: Distorted Saññā Present in All Realms"

Satipaṭṭhāna Bhūmi – "Distorted *Saññā*" Absent

1. Using the above chart, I will summarize the main features of the Buddha's worldview. I will list them here and discuss the necessary details in upcoming posts.

- First, the world (*loka*) of 31 realms (in *kāma*, *rūpa*, and *arūpa loka*) is within the "pink box." *Nibbāna* (with the suffering-free *pabhassara* mind) is to the extreme left. In between, there is "***Satipaṭṭhāna Bhūmi***" (*bhūmi* means "region"), where any "distorted *saññā*" of *kāma*, *rūpa*, or *arūpa loka* is absent. [***bhūmi*** : [f.] ground; earth; region; stage; plane.]
- **Since *Nibbāna* means "total separation from the world (*loka*)," it is also called "*āloka*" as indicated in the chart.** For example, in the "WebLink: suttacentral: *Gotama Sutta* (SN 12.10)", the Buddha described attaining the Buddhahood as "*Nirodho, nirodho'ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi,* ***āloko udapādī****'ti*." The same verse is in several *suttās*. Here, "***āloko udapādī***" means "**separation from the world**" upon attaining the Buddhahood.

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- ***Satipaṭṭhāna Bhūmi*** is where a Noble Person (above the *Sotāpanna* state) can experience a mindset close to *Nibbāna*; thus, it is also called ***Tadaṅga Nibbuta*** ("momentary or temporary *Nibbāna*"). It is also called ***Sappabhāsa Citta*** (lower version of the "defilement-free" *pabhassara citta*) in many *suttās* and ***Paccupaṭṭhita Sati*** in the *Mahā Satipaṭṭhāna Sutta*. [***Sappabhāsaṁ cittaṁ***: See "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)", "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 51.21)", and "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)." {***sappabhāsa*** : adj. radiant; luminous; brightened. } ***Sati paccupaṭṭhitā***: See "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" and "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)". { ***paccupaṭṭhita*** : [pp. of *paccupaṭṭhāti*] was present. }{ ***tadaṅga*** : [adj.] temporal (?); (nt.) that portion. ***nibbuta*** : [pp. of *nibbāti*] got cold; become passionless; was extinguished. } ***Tadaṅganibbuto***: See "WebLink: suttacentral: *Attadīpasutta* SN 22.43 (Be Your Own Island)." { ***tadaṅga-nibbuta*** : 已確實寂止的 (has definitely ceased); that (*tad*/*taṁ*) factor (*aṅga*) was extinguished (*nibbuta*).}]

Mind Is Contaminated Even at *Bahiddha Viññāṇa* Stage

2. Upon receiving sensory input, the mind of a *puthujjana* ALWAYS starts at the ***bahiddha viññāṇa*** stage. The mind is already contaminated because it has all *saṁyojanās* intact. Thus, it immediately gets into the ***ajjhatta viññāṇa*** stage and proceeds to get further contaminated within seconds. That contamination can occur in two phases: *purāṇa kamma* and *nava kamma*. It ALWAYS gets into the *purāṇa kamma* stage but gets into the *nava kamma* stage only if it gets to the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda.*

- Furthermore, the *nava kamma* stage is absent in *rūpa* and *arūpa loka* (i.e., *Brahma* realms), where strong *kamma* done with *kāya* and *vacī abhisaṅkhāra* are absent.
- In *kāma loka* (with the four *apāyās*, human realm, and six *Deva* realms), the *nava kamma* stage includes both moral deeds (*puñña kamma*) and immoral deeds (*apuñña kamma*).

Different Kinds of "Distorted *Saññā*" in *Kāma*, *Rūpa*, and *Arūpa Loka*

3. As we can see, each *loka* (*kāma, rūpa*, and *arūpa*) is associated with its set of "distorted *saññā.*" In *kāma loka*, *kāma saññā* includes six types, one each for the six senses: *rūpa saññā*, *sadda saññā*, .. *dhamma saññā.* In *rūpa loka*, "distorted *saññā*" is that of "*jhānic* pleasures," and in *arūpa loka*, the "*samāpatti* pleasures."

- If the corresponding *saṁyojanās* remain unbroken, a mind will proceed to at least the *nava kamma* stage.
- That is a critical point. A mind within the "pink box" in the above chart (i.e., within *kāma*, *rūpa*, or *arūpa bhava*) WILL ALWAYS move away from *Nibbāna* (indicated to the left). That starts with the AUTOMATIC *abhisaṅkhāra* generation at the beginning, i.e., at the ***bahiddha viññāṇa*** stage.
- The arrow at the top (within the "pink box"), showing "Mind moves away from *Nibbāna*," emphasizes that critical observation in the chart. As we can see, the mind of a *puthujjana* ALWAYS moves away from *Nibbāna*. Most damage is done in the *nava kamma* stage in *kāma loka*, but even in the *purāṇa kamma* stage (which applies in all three *lokās*), a mind always moves away from *Nibbāna*. **This is related to the *vipariṇāma dukkha*.** See "Vipariṇāma – Two Meanings" and "Aniccaṁ Vipariṇāmi Aññathābhavi – A Critical Verse." Anyone interested or able to get an idea about it can ask questions in the forum.
- Most people are not even aware of the above "broad worldview" of the Buddha. The world population today is about 8 billion, and only about half a billion are estimated to be Buddhists. However, at least 90% of Buddhists are also unaware of the above picture, and most likely, over 99.9% of Buddhists are not aware of the details we just discussed.

Pañcakkhandha Is Experienced Only in *Arahant-Phala Samāpatti*

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4. A main conclusion derived from the above discussion is the following. A *puthujjana*'s mind has NEVER experienced *pañcakkhandha* (free of defilements and "distorted *saññā*"). That is why the Buddha stated that attachment is ALWAYS to *pañcupādānakkhandha* and NOT to *pañcakkhandha.* Regardless of the realm, the mind of a *puthujjana* ALWAYS stays inside the "pink box" in the chart.

- Therefore, while in the beginningless rebirth process, a living being has ALWAYS experienced a "distorted *saññā*" corresponding to their realm. *Saññā* cannot arise only in the *asaññā* realm because no thoughts arise while in that realm.
- The first sensory experience without a "distorted *saññā*" occurs when attaining the *Sotāpanna* stage. That is when, for the very first time, one gets a glimpse of *Nibbāna.* But even that is not the "suffering-free *pabhassara* mind" because it still has seven unbroken *saṁyojana*. Thus, that state is called "*sappabhāsa citta*" or *paccupaṭṭhita sati* or *tadaṅga Nibbuta* as discussed in #1 above. It is also called "***Satipaṭṭhāna Bhūmi***" because one needs to get there to cultivate the *lokuttara* version of *Satipaṭṭhāna*. [***Sappabhāsaṁ cittaṁ***: See "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)", "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 51.21)", and "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)." {***sappabhāsa*** : adj. radiant; luminous; brightened. } ***Sati paccupaṭṭhitā***: See "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" and "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)". { ***paccupaṭṭhita*** : [pp. of *paccupaṭṭhāti*] was present. }{ ***tadaṅga*** : [adj.] temporal (?); (nt.) that portion. ***nibbuta*** : [pp. of *nibbāti*] got cold; become passionless; was extinguished. } ***Tadaṅganibbuto***: See "WebLink: suttacentral: *Attadīpasutta* SN 22.43 (Be Your Own Island)." { ***tadaṅga-nibbuta*** : 已確實寂止的 (has definitely ceased); that (*tad*/*taṁ*) factor (*aṅga*) was extinguished (*nibbuta*).}]
- At the moment of *Arahanthood*, all *saṁyojana* are removed, and one will experience the *pabhassara citta*/mind for the first time. Note that there is a difference between the ***sappabhāsa citta*** and the ***pabhassara citta***. The meaning of "*pabhassara*" is explained in "Uncovering the Suffering-Free (Pabhassara) Mind."

5. A person experiences the "contamination and distortion-free" *pabhassara citta* for the first time when attaining the *Arahant* stage of *Nibbāna*. This is also when *pañcakkhandha* is experienced for the first time.

- Some *Arahants* (probably those who can get into *jhāna*/*samāpatti*, i.e., *ubhatobhāgavimutta Arahants*) can get into *Arahant-phala samāpatti* where they can experience that *pabhassara citta* at will for as long as they like. While in this *Arahant-phala samāpatti,* they are entirely unaware of the world. However, they are still aware of being alive.
- On the other hand, an *ubhatobhāgavimutta Arahant* can also enter "*nirodha samāpatti*" where the flow of *cittās* stops, i.e., *pañcakkhandha* does not arise either. This is how an *Arahant* can experience the *anupadisesa Nibbāna* before the death of the physical body, i.e., before *Parinibbāna*. This *nirodha samāpatti* can be experienced for up to seven days.
- *Paññāvimutta Arahants* **cannot** experience *nirodha samāpatti.* I believe they cannot also experience *Arahant-phala samāpatti*, but I am not sure about that. Also, see #10 of "A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha."

A *Sotāpanna* Can Access *Satipaṭṭhāna Bhūmi*

6. A *Sotāpanna* gets into *Satipaṭṭhāna Bhūmi* (*sappabhāsa citta*, *Tadaṅga Nibbuta*, or *Paccupaṭṭhita Sati*) temporarily at the *Sotāpanna phala* moment. A practicing *Sotāpanna* (or *Sakadāgāmi*) can get into that state again by cultivating *lokuttara Satipaṭṭhāna Bhāvanā* (after comprehending the above "big picture" in the chart above.) [***Sappabhāsaṁ cittaṁ***: See "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)", "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 51.21)", and "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)." {***sappabhāsa*** : adj. radiant; luminous; brightened. } ***Sati paccupaṭṭhitā***: See "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" and "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)". { ***paccupaṭṭhita*** : [pp. of *paccupaṭṭhāti*] was present. }{ ***tadaṅga*** : [adj.] temporal (?); (nt.) that

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portion. ***nibbuta*** : [pp. of *nibbāti*] got cold; become passionless; was extinguished. } ***Tadaṅganibbuto***: See "WebLink: suttacentral: *Attadīpasutta* SN 22.43 (Be Your Own Island)." { ***tadaṅga-nibbuta*** : 已確實寂止的 (has definitely ceased); that (*tad*/*taṁ*) factor (*aṅga*) was extinguished (*nibbuta*).}]

- When a *Sotāpanna* experiences the *pabhassara citta* for the first time (at the *Sotāpanna phala* moment), the mind holds that state only for a brief time. The mind returns to the "normal state" (human *bhavaṅga* state). Thus, one may be unaware of that "*phala* moment." However, one will feel a sense of joy that one cannot describe and be in that state for minutes to a couple of days (depending on the person).
- After a few days, a *Sotāpanna* would return to the old life and may even forget that incident. As we know, a *Sotāpanna* can generate greedy or angry thoughts while living an everyday life as a "householder." However, with the lowest three *saṁyojana* removed from the mind, A *Sotāpanna* will be incapable of committing an "*apāyagāmi kamma*" forever.
- *Sotāpannas* and *Sakadāgāmis* can cultivate the *lokuttara* version of *Satipaṭṭhāna* and "recover" the "*sappabhāsa citta.*" While in that state, they can engage in *Vipassanā* and eliminate *kāma rāga* to attain the *Anāgāmi* stage.

Suppressing *Pañca Nīvaraṇa* to Access the *Satipaṭṭhāna Bhūmi*

7. Two factors play critical roles in getting a *puthujjana* to the *Sotāpanna* stage: (i) One must "see with wisdom" why attachment to sensual pleasures will prolong suffering in the rebirth process. (ii) One must remove "*kāma saññā*" temporarily by suppressing *pañca nīvaraṇa*.

- Fortunately, those two factors are interrelated. Both are cultivated when one focuses on Dhamma concepts (generating Dhamma *vitakka*/Dhamma *vicāra*).
- Another way to state the above is to cultivate the mundane version of *Satipaṭṭhāna* and "get close" to the "*sappabhāsa citta.*"
- While listening to a discourse, reading Dhamma concepts, or simply contemplating Dhamma concepts, the mind will get to the "*sappabhāsa citta*" and attain the *Sotāpanna* stage.

Attachment to "Distorted *Saññā*" Decreases With *Magga Phala*

8. As we have discussed, everyone born with a human body (including *Arahants*) experiences the "distorted *saññā*" associated with *kāma loka* while living everyday life. However, attachment to "distorted *saññā*" gradually diminishes as one gets to higher stages of *magga phala* and eliminates **more *saṁyojana* (*sansāric* bonds).**

- A *puthujjana* attaches to "distorted *saññā*" with all ten *saṁyojana*. Another way to say that is they attach to "distorted *saññā*" with *diṭṭhi*, *taṇhā*, and *māna*. Here, *diṭṭhi* is removed at the *Sotāpanna* stage via the elimination of the first three *saṁyojana* (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*.)
- The only difference between a *Sotāpanna* and a *puthujjana* is that a *Sotāpanna*'s mind will not allow committing an "*apāyagāmi* deed" because of the absence of the first three *saṁyojana*. Another way to say that is that a ***Sotāpanna* will not attach to the "distorted *saññā*" with *sakkāya diṭṭhi*** (which means a *Sotāpanna* will NEVER again have the wrong view that sensory pleasures in *kāma loka* can bring "long-term happiness.") They understand that the only suffering-free state is *Nibbāna*. **They still attach to the "distorted *saññā*." However, since the attachment is weaker due to the removal of three *diṭṭhi saṁyojana*, they are prevented from engaging in *apāyagāmi kamma*.**
- As we know, one must remove *kāma rāga saṁyojana* to attain the *Anāgāmi* stage of *Nibbāna*. Elimination of *kāma rāga saṁyojana* is the same as removing "*kāma taṇhā*." That means one must overcome the tendency to attach to the "*kāma saññā*" inherent in *kāma loka*. That is the **"distorted *saññā*"** in *kāma loka*.

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- The other components of *taṇhā* are associated with *rūpa* and *arūpa loka* and sustained by *rūpa rāga* and *arūpa rāga*, respectively. Thus, *taṇhā* is completely removed at the *Arahant* stage with the elimination of *rūpa rāga* and *arūpa rāga saṁyojana.* Finally, the *Arahant* stage removes *māna (and uddhacca and avijjā saṁyojana)*. Here, *avijjā* is related to not understanding how a mind attaches to worldly things via "distorted *saññā*."
- Thus, *Arahant* will not be tempted by any **"distorted *saññā*"** even though they experience it. They will experience *kāma saññā* during daily living, *rūpa loka saññā* (*jhānic* experience) while in *jhāna*, and *arūpa loka saññā* (*arūpa samāpatti* experience) while in *arūpa samāpatti.* **Thus, their minds will never be inside the "pink box" in the above chart (not shown).**

Distorted *Saññā* Is a Root Cause of *Avijjā*

9. All our immoral deeds (and thus future suffering) are based on the **distorted *saññā*,** i.e., our false perception that external things (sights, sounds, tastes, ..) have mind-pleasing aspects **embedded in them**.

- *Paṭicca Samuppāda* programs **our mental and physical bodies** AND **those external things** to provide that **distorted *saññā*.** This is THE critical aspect to understand. I explained that in the first few posts in the "Worldview of the Buddha" section. Everything in the world arises via *Paṭicca Samuppāda*, a universal principle like Newton's laws of motion. However, only a Buddha can discover *Paṭicca Samuppāda* because it is a mental phenomenon, not a material one.
- **That distorted *saññā* clouds all our thinking.** Until a Buddha comes to the world and explains that it is a mirage, humans believe that "pleasures" are in external things; see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- Thus, **we could say distorted *saññā* is a root cause of *avijjā*.** That is why it is the "Root of All Things": "Mulapariyāya Sutta – The Root of All Things" and "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on 'Distorted Saññā'."

10. That is a summary. If anyone has questions, please ask in the discussion forum.

- It may seem that those below the *Sotāpanna* stage don't need to learn about the "distorted *saññā*."
- However, I believe that "getting the full picture" would also make it easier to reach the *Sotāpanna* stage. Understanding that all we crave is "not real" (they are illusions) makes a big difference in the mindset.
- People value "sensory pleasures" and are willing to lie, cheat, and even kill for them. Once Buddha's worldview sinks into the mind, it will be easier to avoid "*akusala kamma*," at least those with significant consequences. Most of our immoral actions are based on the "distorted *saññā*" as explained in "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and other recent posts; see "New / Revised Posts."

5.2.9.3.9 Is Cakkhu Viññāṇa Free of Defilements?

January 31, 2025; Revised (chart and #7 through #9) February 8, 2025

Cakkhu viññāṇa or any of the six types of "*vipāka viññāṇa*" is not free of *rāga*, *dosa*, or *moha*. Furthermore, "*rūpa*" does not refer to external entities, and "*cakkhu*" does not refer to the physical eyes. A *puthujjana* (average human) always attaches to *pañcupādānakkhandha* and not to *pañcakkhandha.*

Cakkhu Viññāṇa Is Not in *Pañcakkhandha*

1. Let us consider the verse "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ"* in the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)." It describes "a seeing event." The English translation in the above link is "Eye consciousness arises dependent on the eye and sights."

- Thus, "*cakkhu*," "*rūpa*," and "*cakkhu viññāṇa*" are translated respectively as the "eye," "sight," and "eye-consciousness."

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- It is a common misunderstanding that the process "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ"* takes place first in purely a "seeing event." It is often INCORRECTLY called "*vipāka viññāṇa*" without defilements. I also used to think that several years ago. Still, there are old posts on the website that need revision.
- All those translations are 100% wrong. The translation implies that we actually see the "external object as is" with our "physical eyes."
- However, the Buddha taught that an average person (*puthujjana*) ALWAYS sees a "distorted version of the external object" (*rūpa āyatana*) and that *cakkhu indriya* is ALWAYS defiled and acts as "*cakkhu āyatana*." Thus, *cakkhu viññāṇa* is more than just "eye-consciousness," i.e., it is not "just seeing."
- **The only humans who see "external objects as they are" ("*diṭṭhe diṭṭhamattaṁ bhavissati*") are *Arahants*.**

2. As we discussed in the previous post, a *puthujjana*'s mind (with the ten types of *saṁyojana* intact) will ALWAYS **instantaneously attach to any sensory input.** See "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna."

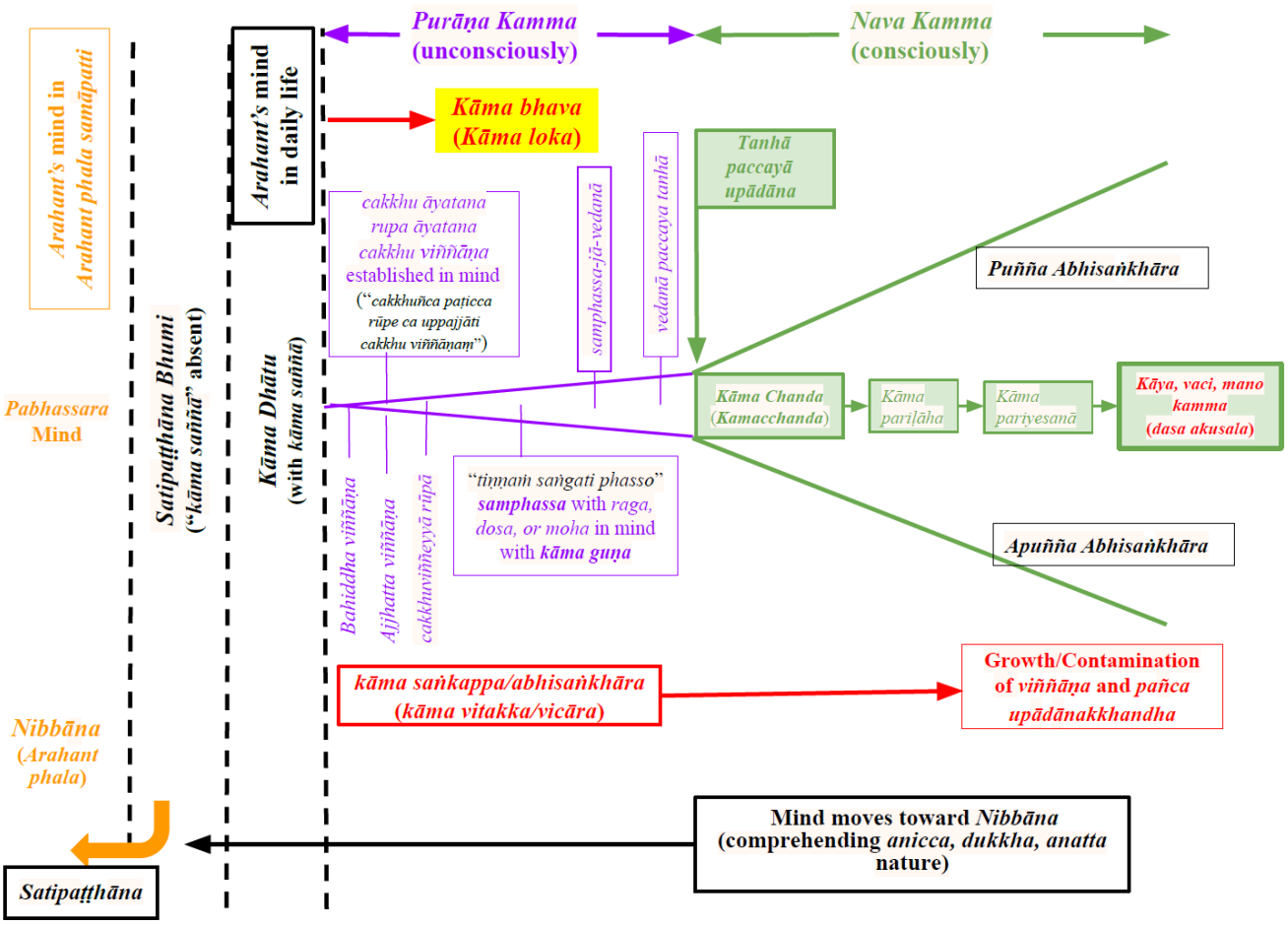
- **Therefore, it is incorrect to say that a *vipāka viññāṇa* is in *pañcakkhandha* and *pañcupādānakkhandha* arises only when one attaches to that *vipāka viññāṇa*.** This is a critical point to understand!
- Thus, "*cakkhu*" means "defiled eye facility" or "*cakkhu āyatana*" and "*rūpa*" means "mind-made version of external *rūpa*" (*rūpa āyatana*.) Furthermore, *cakkhu viññāṇa* refers to "**defiled** eye-consciousness."
- **All three (*cakkhu*, *rūpa*, and *cakkhu viññāṇa*) stop arising after attaining *Arahanthood*.**
- An *Arahant*'s mind does not go through "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ*." **Seeing by an *Arahant* is not referred to as *cakkhu viññāṇa* but as "*diṭṭhe diṭṭhamattaṁ bhavissati*."** See #7 of "A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha."
- When that is accomplished at the *Arahant* stage, one will still have one's physical eyes, there will still be sights in the world, and *Arahant* will still have "eye-consciousness" or the sense of sight.

Rūpa Is a "Mental Construct" – It Is *Rūpa Āyatana*

3. To understand the meaning of those terms, we must realize that in a "seeing event," the mind goes through many steps within a split second.

- **The progression of "mind contamination" based on the six types of *rūpa* is discussed in many *suttās* in SN 14.** Some key steps are succinctly stated in the "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)." I have discussed these steps in "Purāṇa and Nava Kamma – Sequence of Kamma Generation" and several other posts. The Buddha described these processes in several different ways (for example, with *Idappaccayatā Paṭicca Samuppāda*), and I will refer to such different versions below.
- A general outline of the "mind contamination process" for all realms in *kāma*, *rūpa*, and *arūpa loka* was discussed in the chart at the top of the previous post, "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna." I have modified it to show the major steps **(for *kāma loka*)** in the following chart.

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Distorted Saññā in Kāma Loka - 2

Download/Print: "WebLink: PDF Download: Distorted Saññā in Kāma Loka - 2"

Main Features of the Chart

4. Upon receiving a sense input, the mind of anyone born a human will fall on the "*kāma dhātu*" with (distorted) "*kāma saññā*." For example, upon tasting a bit of honey, a sweetness is experienced automatically. This is the "*kāma dhātu*" stage indicated in the chart. The mind of an *Arahant* (or *Anāgāmi*) who has removed the five *saṁyojana* associated with *kāma loka* will stay in this *kāma dhātu* state.

- All others' minds will automatically get to the "*bahiddha viññāṇa*" and "*ajjhatta viññāṇa*" stages.
- **By the end of those two steps**, *cakkhu indriya* has been converted to **"*cakkhu āyatana*,"** where that sensory faculty is now being used to keep looking at the object with *rāga, dosa*, or *moha* in mind (i.e., with *saṅkappa* generation). The image of the external *rūpa* has become a mind-made **"*rūpa āyatana*,"** i.e., that *rūpa* is a focus of attention with *rāga*, *dosa*, or *moha* in mind. This is indicated in the chart.
- Furthermore, the mind has gone beyond "eye-consciousness" (being aware of the sight) to *cakkhu viññāṇa* (with an expectation associated with that sight.)
- These "*bahiddha viññāṇa*" and "*ajjhatta viññāṇa*" stages have corresponding "*bahiddha rūpa*"/"*ajjhatta rūpa*," "*bahiddha vedanā*"/"*ajjhatta vedanā*," "*bahiddha saññā*"/"*ajjhatta saññā*," "*bahiddha saṅkhāra*"/"*ajjhatta saṅkhāra*." These two types are included in the 11 categories of *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa*. See #1 of "Five Aggregates – Introduction." **Of course, an average human (*puthujjana*) never experiences *pañcakkhandha*, but ALWAYS *pañcupādānakkhandha***; see "A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha."

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5. *Idappaccayatā Paṭicca Samuppāda* (PS) ("Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime") also describes the evolution of the mind upon receiving a sense input. I will make connections to that process, too.

- A sensory input initiates the PS process with "*avijjā paccayā saṅkhāra*; *saṅkhāra paccayā viññāṇa.*" This is the same as "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ*" in the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)" as discussed above.
- The next step in the *Chachakka Sutta* is "*tiṇṇaṁ saṅgati phasso.*" In the above chart, that step corresponds to "*samphassa* with *rāga*, *dosa*, or *moha"* occurring with *kāma guṇa* arising in mind. The PS steps, *"viññāṇa paccayā nāmarūpa*, *nāmarūpa paccayā salāyatana*, *salāyatana paccayā phasso*" are included in here.
- Next, "*phassapaccayā vedanā*" in the *Chachakka Sutta* (and in PS) is "*samphassa-jā-vedanā.*" It is followed by *"vedanā paccayā taṇhā"* in the *Chachakka Sutta* (and in PS) and also in the chart above. Of course, this *"vedanā*" is "*samphassa-jā-vedanā.*"
- Those steps occur unconsciously (without us being aware) and are in the "*purāṇa kamma*" stage in the above chart.

6. Strong *kamma* accumulation starts with the "*taṇhā paccayā upādāna*" step and falls in the "*nava kamma*" (new *kamma*) stage in the above chart. Mind progression description in the *Chachakka Sutta* stops at this step.

- In PS, the step "*upādāna paccayā bhavo*" is the start of the "*nava kamma*" stage. It represents conscious *kamma* accumulation via the mind, speech, and bodily actions (*kāya*, *vacī*, *mano kamma.*)
- In the above chart, this is broken into several steps per many *suttās* in SN 14 and several other *suttās,* including the "WebLink: suttacentral: *Madhupiṇḍika Sutta* (MN 18)." **Descriptions in various *suttās* can vary in the number of steps**, but they are all self-consistent.
- As an example, let us look at the "*Saññānānatta Sutta* (SN 14.7)."

Mind Progression Upon Receiving a Visual Input (for a Human)

7. The progression of "mind contamination" based on the six types of *rūpa* is discussed in many *suttās* in SN 14. It is succinctly stated for a visual event in the "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)."

It says: "***Rūpa*** *dhātuṁ, bhikkhave, paṭicca uppajjati rūpa saññā, rūpa saññaṁ paṭicca uppajjati rūpa saṅkappo, rūpa saṅkappaṁ paṭicca uppajjati rūpacchando, rūpacchandaṁ paṭicca uppajjati rūpapariḷāho, rūpapariḷāhaṁ paṭicca uppajjati rūpapariyesanā"* **OR** "*Rūpa dhātu* gives rise to a (distorted) perception of that **sight** (***rūpa*** *saññā.*) That perception gives rise to thoughts about it (*rūpa saṅkappa.*) Thoughts give rise to the desire for such sights (*rūpacchanda.*) The desire for sights gives rise to the passion for sights (*rūpa pariḷāha.*) The passion for sights gives rise to pursuing/investigating sights (*rūpa pariyesanā.*) In the last one, "*pariyesanā"* means "investigations;" when one becomes interested in something, one investigates how to use it optimally.

- Then the verse is repeated for all SIX senses ending with "***dhamma*** *dhātuṁ paṭicca uppajjati dhamma saññā, dhamma saññaṁ paṭicca uppajjati dhamma saṅkappo, dhamma saṅkappaṁ paṭicca uppajjati dhammacchando, dhammacchandaṁ paṭicca uppajjati dhamma pariḷāho, dhammapariḷāhaṁ paṭicca uppajjati dhamma pariyesanā.*"
- For example, when hearing a sound, *sadda dhātu* comes into play: "***Sadda*** *dhātu* gives rise to a (distorted) perception of that **sound** (***sadda*** *saññā.*) That perception gives rise to thoughts about that sound (*sadda saṅkappa.*) Thinking about it gives rise to a desire for such sounds (*saddacchanda.*) The desire for sounds gives rise to the passion for sights (*sadda pariḷāha*), or a "sense of urgency to act on it." The passion for such sounds gives rise to pursuing/investigating such sounds (*sadda pariyesanā.*)

8. Once the mind reaches the *pariyesanā* stage, the *kamma* generation starts: "***Kāmapariyesanaṁ****, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—****kāyena, vācāya,***

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manasā" OR "An unlearned ordinary person on a **search for sensual pleasures** generates *kamma* in three ways: by **body, speech, and mind.** See, for example, "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)."

- All that can happen in a short time. For example, the decision to lie, steal, sexually misbehave, or even kill can occur in a split second. In other cases, depending on the "level of planning" involved, it can take minutes to hours to days.
- However, not all sense inputs reach the "*taṇhā paccayā upādāna*" step. During the day, we strongly attach to only a few sensory inputs to engage in *kāya* and *vacī kamma*. However, "thinking to oneself" (engaging in *vitakka/vicāra*) is included in *vacī kamma*. See "Correct Meaning of Vacī Saṅkhāra."

Cakkhu is a "Mental Construct" – It Is *Cakkhu Āyatana*

9. "WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146)": "***Cakkhu**, bhikkhave*, ***purāṇa kammaṁ** abhisaṅkhataṁ abhisañcetayitaṁ vedaniyaṁ daṭṭhabbaṁ..*"

Translated: "***Cakkhu*** arises via ***purāṇa kamma*** (meaning at the initial stage of a sensory event, where *kamma* accumulation occurs). It is to be understood (*daṭṭhabbaṁ*) to lead to *abhisaṅkhāra* (*abhisaṅkhataṁ*) and can lead to *abhisañcetanā* (*abhisañcetayitaṁ*) and leads to (mind-made) *vedanā* (*vedaniyaṁ.*)"

- When seeing an object, "*Cakkhu viññāṇa* arises based on *cakkhu* and *rūpa*" OR "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ.*" At this step, *cakkhu viññāṇa* is already at the "*ajjhatta viññāṇa*" stage **(However, for an *Arahant* or *Anāgāmi*, it remains at the *kāma dhātu* stage.)**
- Here, "*cakkhu*" does not mean "eyes;" it means defiled "*cakkhu āyatana*" (versus undefiled "*cakkhu indriya*" for an *Arahant/Anāgāmi.*) That is precisely what the above verse says: It has already been defiled when the mind got contaminated by the "distorted *saññā*" when it moved from the "*kāma dhātu*" stage to the "*kāma bhava.*"
- Some people interpret "***Cakkhu*** arises via ***purāṇa kamma***" to mean "**physical eyes** arise due to **past *kamma***" by interpreting "***purāṇa** kamma*" to be results of "**past** *kamma.*" Indeed, that is the translation in the above link: "The eye is old deeds." However, both translations are wrong. As we can see, the "WebLink: suttacentral: *Pahāna Sutta* (SN 35.24)" says *cakkhu* "should be eliminated" to attain *Arahanthood.* An *Arahant* does not lose the physical eyes!

Cakkhu, Rūpa, Cakkhu Viññāṇa Can be Stopped from Arising In This Life

10. The "WebLink: suttacentral: *Pahāna Sutta* (SN 35.24)" states, "*Cakkhuṁ, bhikkhave, pahātabbaṁ, rūpā pahātabbā, cakkhuviññāṇaṁ pahātabbaṁ..*" which is translated there as "The eye should be given up. Sights should be given up. Eye consciousness should be given up.." **First, "*pahātabbaṁ*" means "should be eliminated" in the context of the *sutta*.** That translation says the physical eyes, external objects, and eye-consciousness must be eliminated.

- **The correct translation is:** "The *cakkhu* should be eliminated, *rūpa* should be eliminated. *Cakkhu viññāṇa* should be eliminated..," where "*cakkhu*" is "*cakkhāyatana*" (*cakkhu āyatana*), *rūpa* is *rūpāyatana* (*rūpa āyatana*), and *cakkhu viññāṇa* has expectations to enjoy *rūpa* in addition to seeing them."
- To attain *Arahanthood*, we don't need to get rid of our eyes, external objects, or our ability to see those external objects. After attaining *Arahanthood*, *Arahant* does not lose eyesight; the external world will remain the same, and *Arahant* will be able to see anything in the external world just like any other person.

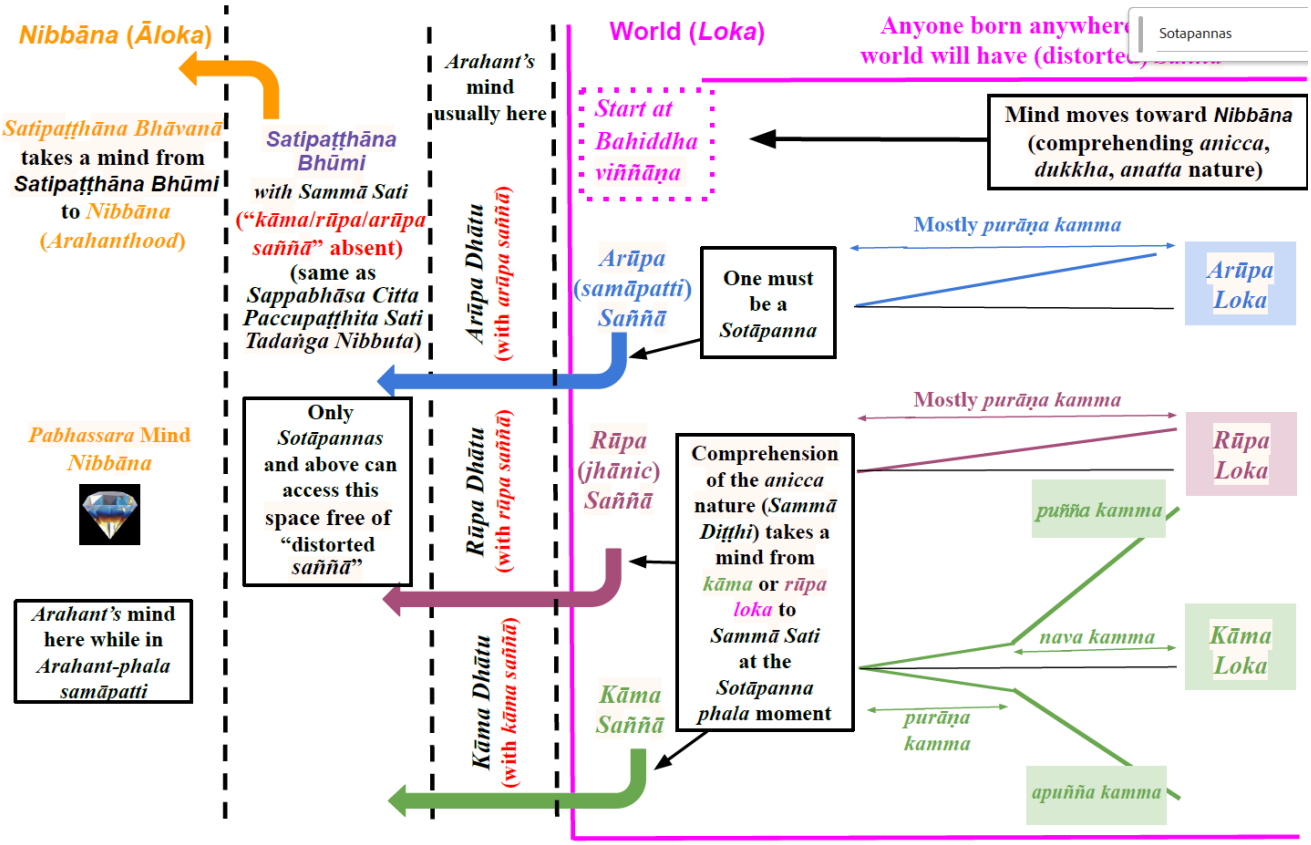
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- What will be eliminated at the *Arahant phala* moment is *cakkhu āyatana*, *rūpa āyatana*, and *cakkhu viññāṇa*. Regarding the latter, seeing by an *Arahant* is not referred to as *cakkhu viññāṇa* but as "*diṭṭhe diṭṭhamattaṁ bhavissati*." See #7 of "A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha."

5.2.9.3.10 Loka and Nibbāna (Āloka) – Complete Overview

February 8, 2025; minor revisions on the same day;revised on August 22, 2025

Loka and *Nibbāna* are opposites. To attain *Nibbāna,* one must dissociate from the world (*loka.*) Attachment to the world is based on "distorted *saññā*" associated with all three *lokās* (*kāma*, *rūpa*, and *arūpa*) of the world.



1. A mind must be freed from *kāma saññā*, *rūpa saññā*, or *arūpa saññā* to attain a *magga phala.*
2. As long as one is with a "*loka saññā*" one cannot attain any *magga phala.*
3. When a mind becomes temporarily free of *pañca nīvaraṇa*, it can get to *Satipaṭṭhāna Bhūmi.*

Distorted Saññā, Loka, and Nibbāna

Download/Print: "WebLink: PDF file Download: Distorted Saññā, Loka, and Nibbāna"

Loka and *Nibbāna* – Overview

1. Attachment to the world is based on "distorted *saññā*" associated with all three *lokās* (*kāma*, *rūpa*, and *arūpa*) of the world. One would have "*loka saññā*" (same as "distorted *saññā*") or while in the *kāma*, *rūpa*, or *arūpa loka*. To attain *Nibbāna* (*Arahanthood*), one must first "see the true nature (*anicca*, *dukkha*, *anatta* nature) of the world" (depicted by the above chart) at the *Sotāpanna* stage.

- Then, a *Sotāpanna* must cultivate *Satipaṭṭhāna* to overcome the "distorted *saññā*" associated with the *kāma loka* (same as "*kāma saññā*"), which is accomplished at the *Anāgāmi* stage. *Satipaṭṭhāna Bhūmi* can be achieved from *kāma loka* or via *rūpa loka* (by cultivating *jhāna.*) This is discussed in

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details in "Path to Nibbāna – The Necessary Background." [***bhūmi*** : [f.] ground; earth; region; stage; plane.]

- Finally, an *Anāgāmi* must further cultivate *Satipaṭṭhāna* to overcome the "distorted *saññā*" associated with the *rūpa loka* and *arūpa loka* to attain *Arahanthood*.
- Those steps are summarized in the above chart.

2. The above chart extends the charts in the previous two posts: "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna" and "Is Cakkhu Viññāṇa Free of Defilements?." Please print the two charts to review while we discuss the above chart. (**Note:** I corrected the chart in the latter post.) I am advancing the presentation gradually. Otherwise, it will be too difficult for most people to understand; I am also fine-tuning my understanding.

- The mind of a *puthujjana* (average person) will always be inside the "pink box" to the right. A mind free of defilements AND distorted *saññā* is the "*pabhassara* mind" (*pabhassara citta*) shown at the left.
- The mind is in the *pabhassara* state only for a living *Arahant* (while in "*Arahant-phala samāpatti*,") as shown on the left. While living daily life, *Arahant*'s mind is in *kāma dhātu* (with *kāma saññā*). When the *Arahant* is in a *rūpa jhāna*, the mind will be in *rūpa dhātu* (with "*rūpa saññā*"). When the *Arahant* is in a *arūpa samāpatti*, the mind will be in *arūpa dhātu* (with "*arūpa saññā*"). These "*dhātu* states" lie outside the "pink box," i.e., outside the world of 31 realms. Thus, an *Arahant* does not belong to *kāma, rūpa*, or *arūpa loka*.

Easy Way to Understand the "*Anicca* Nature" of the World

3. Upon receiving a sense input, a *puthujjana*'s mind ALWAYS moves to the inside of the "pink box," starting at the *bahiddha viññāṇa*. Thus, as the chart shows, it will ALWAYS move away from *Nibbāna*, i.e., a *puthujjana*'s mind ALWAYS moves "deeper into the world" ("*vipariṇāma*"), i.e., to the right in the chart.

- On the other hand, "*pariṇāma*" or "move to improvement (*Nibbāna*)" should be to the left. See "Vipariṇāma – Two Meanings."
- In other words, a *puthujjana* tends to engage in the *abhisaṅkhāra* generation. They do not see the unfruitful or "*anicca* nature" of actions done with *abhisaṅkhāra.* Such actions ALWAYS move a mind away from the "***nicca* nature of *Nibbāna***" and toward the "***anicca* nature of the world**." They crave (*upādāna*) worldly pleasures and strive to get more.
- **If one can comprehend that, one would at least be beginning to understand the "Noble Truth of Suffering"** ("*saṅkhittena* ***pañcupādānakkhandhā*** *dukkhā*" OR "in brief, suffering is to **crave worldly pleasures**"); see #2 of "Essence of Buddhism – In the First Sutta.") **[*saṅkhittena* means through overthrown by defilements, *khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

Saṁyojana Prevents a Mind from Staying in a "*Dhātu* State"

4. The Buddha divided the world into three "*lokās*": *kāma loka*, *rūpa loka*, and *arūpa loka*. See "Sandiṭṭhiko – What Does It Mean?."

- The mind of anyone born in *kāma loka* will fall on "*kāma dhātu*" first. Suppose at least one of the first five *saṁyojana* associated with *kāma loka* remains unbroken. In that case, the mind will automatically move to the *bahiddha viññāṇa* stage and enter *kāma loka*/*kāma bhava*.
- The mind of anyone born in *rūpa loka* (*rūpa loka Brahmās*) will fall on "*rūpa dhātu*" first (while in a *Brahma* realm, *kāma saññā* cannot arise.) Suppose at least one of the four higher *saṁyojana* associated with *rūpa loka (rūpa rāga*, *māna*, *uddhacca*, *avijjā*) remains unbroken. In that case, the mind will automatically move to the *bahiddha viññāṇa* stage and enter *rūpa loka*/*rūpa bhava*.

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- The mind of anyone born in *arūpa loka* (*arūpa loka Brahmās*) will fall on "*arūpa dhātu*" first for them, *kāma saññā* or *rūpa saññā* cannot arise). Suppose at least one of four higher *saṁyojana* associated with *rūpa loka* (*arūpa rāga*, *māna*, *uddhacca*, *avijjā*) remain unbroken. In that case, the mind will automatically move to the *bahiddha viññāṇa* stage and enter *arūpa loka*/*arūpa bhava*.
- **Whether or not transition to the *bahiddha viññāṇa* stage is determined by relevant *saṁyojana*. The critical point is that if the corresponding *saṁyojana* remains unbroken, a mind will automatically get into one of the three *lokās* within the "pink box."**

5. Let us consider a few examples to illustrate the above-highlighted point.

- An *Arahant*'s mind has removed all ten *saṁyojana*. Thus, it will never get into the "pink box." During daily life, the mind of an *Arahant* will stay in "*kāma dhātu*" with *kāma saññā* but no defilements. If that *Arahant* gets into a *rūpa jhāna*, his mind will stay at "*rūpa dhātu*" with "*jhāna saññā*." If he gets into an *arūpa samāpatti*, his mind will stay in "*arūpa dhātu*" with "*arūpa/samāpatti saññā*." As indicated in the chart, his mind will be in the *pabhassara* state if he gets into "*Arahant-phala samāpatti*," where "distorted *saññā*" of any type is also absent. Note the difference between "*Arahant-phala samāpatti*" and being in a *dhātu* stage with *kāma, rūpa*, or *arūpa saññā*.
- *Sotāpannās*' and *Sakadāgāmis*' minds will automatically move to *kāma bhava*/*kāma loka* since they have two of the five lower *saṁyojana* (*kāma rāga*, *paṭigha*) remain unbroken.
- At the *Anāgāmi* stage, one would have broken all five *saṁyojana* associated with *kāma loka*. Thus, an *Anāgāmi*'s mind will also stay in "*kāma dhātu*" (with *kāma saññā*, but no *kāma rāga*) in daily life. If he cultivates a *jhāna*, *Anāgāmi*'s mind will stay in "*rūpa loka*/*rūpa bhava*" since the *rūpa rāga saṁyojana* remains intact. In contrast, an *Arahant*'s mind will not attach to that "*rūpa saññā*" and will stay in "*rūpa dhātu*." Note the difference between an *Anāgāmi* and an *Arahant* while in a *jhāna.*

First Experience of *Sammā Sati* (*Satipaṭṭhāna Bhūmi*) Without "Distorted *Saññā*"

6. A *puthujjana* experiences the "distorted *saññā*-free" *Sammā Sati* (in *Satipaṭṭhāna Bhūmi*) for the first time when attaining the *Sotāpanna* stage. At the *Sotāpanna phala* moment, the mind overcomes the "distorted *saññā*" associated with the *kāma loka* (or the "distorted *saññā*" associated with the *rūpa loka* if in a *jhāna*) and moves to the *Satipaṭṭhāna Bhūmi.*

- However, the mind stays there only briefly and returns to the *kāma loka*/*kāma bhava* or *rūpa loka*/*rūpa bhava*. **Note:** As the chart shows, a *puthujjana* cannot attain the *Sotāpanna* stage from *arūpa loka*, as they cannot listen to or read about Buddha's teachings.
- A *Sotāpanna* can "get back to" the *Satipaṭṭhāna Bhūmi* by cultivating *Satipaṭṭhāna.*
- If a *Sotāpanna* starts cultivating *Satipaṭṭhāna,* he can return to the *Satipaṭṭhāna Bhūmi* without too much effort (but it is not trivial). With practice, they can enter it and remain there to engage in *Vipassanā* to attain higher *magga phala*.
- Some well-known disciples of the Buddha (Visākha and Anāthapiṇḍika are two examples) did not try to attain higher *magga phala*. They remained *Sotāpannās* until their deaths.

Sotāpanna Stage Reached via Comprehending the *Anicca* Nature of the World

7. In the chart of "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna," it is indicated that a mind — once getting into the *bahiddha* stage — WILL move away from *Nibbāna*. As shown in the chart above, a mind MUST move in the opposite direction to the left to reach *Nibbāna* ("*pabhassara* mind.") This is called *Paṭisotagāmī*; see "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna."

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- A *puthujjana* must first overcome the "*nava kamma*" stage and then the "*purāṇa kamma*" stage. As we can see from the chart above, one must transition one's mind toward *Nibbāna* (to the left inside the "pink box") until they overcome the "*kāma saññā*" and transition to the *Satipaṭṭhāna Bhūmi* for the first time. We will discuss that process in upcoming posts. It is essential to get the "broad overview" first.
- **The first step toward *Nibbāna* (at the left) for a *puthujjana* is to comprehend the *anicca*, *dukkha*, and *anatta* nature of the world.** This involves living a moral life and understanding how *Paṭicca Samuppāda* explains the conclusions made in #1 through #3 above.
- Since the mind of a human is in the "*nava kamma*" or "*purāṇa kamma*" stage, it must gradually start moving to the left. The first step is to minimize *akusala kamma,* which is done in the "*nava kamma*" stage.

Saṁyojana Can be Removed Only via Cultivating *Paññā* (Wisdom)

8. The first *magga phala* (*Sotāpanna*) is attained when the broad overview of Buddha's worldview sinks into the mind. That means understanding that future suffering cannot be stopped until the *kāma dhātu* to *bahiddha viññāṇa* transition is stopped.

- As soon as a mind enters the "pink box," it can only add to the existing suffering because the mind ALWAYS moves to the right within the "pink box."
- For a *puthujjana* in *kāma loka* (let us consider a human), the automatic move into the "pink box" can be avoided only by eliminating the first five *saṁyojana* (*sansāric* bonds): *sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*, *kāma rāga*, and *paṭigha*. The first three are removed at the *Sotāpanna* stage by comprehending that one MUST avoid getting into the "pink box." In this regard, *sakkāya diṭṭhi* is the wrong view that the world can provide lasting happiness. *Sakkāya diṭṭhi* is removed while listening to a discourse, reading, or contemplating the above idea.
- However, a *Sotāpanna* will still have *kāma rāga* (and *paṭigha*, a byproduct of *kāma rāga*) and, therefore, will attach to the "distorted *kāma saññā*" and will enter the *kāma loka.* The way to remove *kāma rāga* is to remove the tendency to attach to the *kāma saññā*: "WebLink: suttacentral: *Sāriputta Sutta* (AN 3.33)." I will explain this in detail in an upcoming post, but let us summarize it. ['The giving up of both '*Pahānaṁ kāmasaññānaṁ*, sensual desires and displeasures, *domanassāna cūbhayaṁ*; the dispelling of dullness, *thinassa ca panūdanaṁ*, and the prevention of remorse; *kukkuccānaṁ nivāraṇaṁ*. pure equanimity and mindfulness, *upekkhāsatisaṁsuddhaṁ*, preceded by investigation of doctrines— *dhammatakkapurejavaṁ*; this, I declare, is liberation by enlightenment, *aññāvimokkhaṁ pabrūmi*, the smashing of ignorance.'" *avijjāya pabhedanan*'"*ti.*]

Removal of *Kāma Rāga* to Attain the *Anāgāmi* Stage

9. ***Kāma saññā* can be overcome only by cultivating *Satipaṭṭhāna*.** Cultivating *Satipaṭṭhāna* REQUIRES the comprehension that our attachment to sense inputs is a mirage; see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." Humans attach to *pañca kāma* (experienced with the five physical senses) due to the (distorted) *kāma saññā* associated with them. *Kāma saññā* can be overcome only by understanding how it arises via *Paṭicca Samuppāda*, i.e., with *Vipassanā* while in *Satipaṭṭhāna Bhūmi.*

- Those who have cultivated *anariya jhāna* have temporarily suppressed the tendency to attach to *kāma saññā.* They attain *jhānās* without comprehending Buddha's teachings and thus still have all ten *sansāric* bonds (*saṁyojana*) with them. But when in a *jhāna*, they have mindsets similar to those of a *rūpa loka Brahma*. If they are in a *jhāna samāpatti* (i.e., *jhāna cittās* flow continuously), their minds do not return to *kāma loka* while in *samāpatti.*
- However, as soon as they come out of the *jhāna*, these minds fall back to get the *kamma saññā*, i.e., they will ALWAYS be within the "pink box" to the right.

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- The above description also applies to *arūpa samāpatti*.
- Thus, a *yogi* who can get into *rūpa jhāna* and *arūpa samāpatti* can get into those mental states at will. But they are always trapped in the rebirth process, i.e., stay within the "pink box."

(Distorted) *Saññā* in *Brahma* Realms

10. *Brahmās* in the 16 *rūpa loka Brahma* realms have "*kāma saññā*" suspended for the entirety of their lifetimes. However, they still retain parts of *rūpa saññā* (for sights) and *sadda saññā* intact, as they can still see and hear; only those sights and sounds associated with "sensual pleasures" ("*kāma assāda*") do not trigger *saññā* for them. They do not generate *kāma rāga* upon seeing or hearing things. Their mindsets are similar to those of humans in *jhānic* states.

- *Brahmās* in the four *arūpa loka Brahma* realms have only "*dhamma saññā*" of "*arūpa samāpatti*." They cannot even see or hear. Again, that limited *dhamma saññā* lasts through their lifetimes.
- All *anariya Brahmās* get human births at the end of their lifetimes. After that, their future rebirths can be in any realm.

11. Per the above chart, a sense input to a *rūpa loka Brahma* starts at the *bahiddha viññāṇa* corresponding to the *rūpa loka*; it never stops at the "*rūpa dhātu*" stage.

- Since their minds do not get to the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*, only the "*purāṇa kamma*" stage is present. Thus, they do not accumulate "strong *kamma*" that can bring rebirth. However, they have all accumulated sufficient *kamma bīja* (from previous lives) to trigger numerous future rebirths.
- A similar description applies to *arūpa loka Brahmās*.

Arahant's Mind Never Gets into the "Pink Box"

12. As pointed out in #2 above (and shown in the chart above), a living *Arahant*'s mind is generally in "*kāma dhātu*." Even though the mind is not defiled while in *kāma dhātu*, it has the (distorted) *kamma saññā*. Thus, an *Arahant* will also taste honey to be sweet, for example.

- If an *Arahant* gets into a *jhāna*, his mind will stay in "*rūpa dhātu*." He will experience the "*jhānic* pleasure" but will not attach to it.
- If the *Arahant* can get into *arūpa samāpatti*, his mind will stay in "*arūpa dhātu*." He will experience the "*samāpatti* pleasure" but not attach to it.
- If the *Arahant* can get into *Arahant-phala samāpatti*, his mind will be in the "*pabhassara* state" without any of those "distorted *saññās*" (extreme left in the chart.)

Only an *Anāgāmi* (and *Arahant*) can be in an *Ariya Jhāna*

13. "*Ariya jhāna*" is not a term mentioned in the *Tipiṭaka*. We could define it as the *jhānic* state of a Noble Person who has permanently overcome *kāma loka*.

If an *Anāgāmi* cultivates a *jhāna*, it will be an *Ariya jhāna* (per the above definition, since *kāma rāga* and *paṭigha* are eliminated for an *Anāgāmi*, they don't belong to *kāma loka*). Since an *Anāgāmi* has not removed *rūpa rāga*, they will still be in "*rūpa bhava*" or "*rūpa loka*."

- Other than *Arahants*, all others' minds will be in "*rūpa bhava*" or "*rūpa loka*" while in a *jhāna.*
- Please ask questions in the forum if any of this is not clear.

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5.2.9.3.11 Path to Nibbāna – The Necessary Background

February 16, 2025

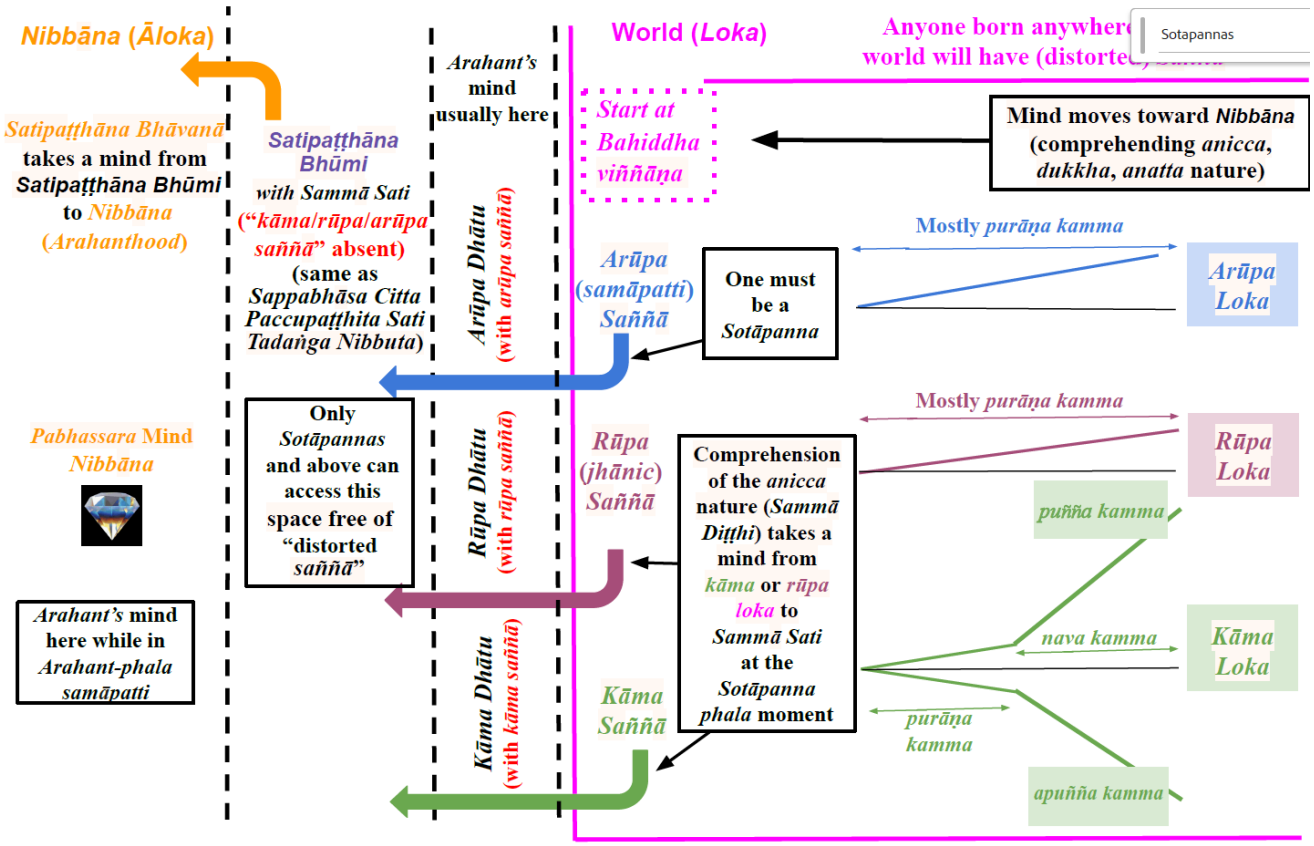
The path to *Nibbāna* can be divided into four main parts. First, one must get rid of the ten types of wrong views. This allows the mind to grasp the essence of Buddha's worldview and become a *Sotāpanna*. Then, one must overcome the "built-in distorted *saññā*" to dissociate from *kāma loka* first and then from *rūpa* and *arūpa loka*.

Path to *Nibbāna*

1. The path to *Nibbāna* can be separated into four steps or sequential achievements.

- **Removing the ten types of wrong views (*micchā diṭṭhi*):** Buddha's worldview vastly differs from any other religious or scientific/philosophical worldview. The cornerstones of Buddha's worldview are that one's actions (with greed, anger, or ignorance of the "Worldview of the Buddha") will have consequences in future rebirths. **Thus, the first part of the process is to understand the validity of the laws of *kamma* and the rebirth process.** Those are the foundations of Buddha's teachings. See "Moral Living and Fundamentals."
- **Removal of *sakkāya diṭṭhi*:** Once those foundational aspects are understood, one has the background to understand the meaning of the first Noble Truth of Suffering: that there is unimaginable suffering in the rebirth process, but it can be overcome. **Here, one will comprehend that the cause of future suffering is the attachment to "sensory pleasures."** When that sinks into the mind, one attains the first stage of *Nibbāna*, i.e., one becomes a *Sotāpanna*. At this point, the possibility of rebirth in the lowest four realms will be nullified by breaking three mental bonds (*saṁyojana*) to the rebirth process. This is where "*Sammā Sati*" (or the "*Satipaṭṭhāna Bhūmi*" in the following chart) is accessed for the first time. Then, one can start on the last two steps by accessing the *Satipaṭṭhāna Bhūmi* and engaging in *Vipassanā* meditation or *Satipaṭṭhāna*. [***bhūmi*** : [f.] ground; earth; region; stage; plane.]
- **Overcome "distorted *saññā*" for *kāma rāga*: This requires comprehending that "sensory pleasures" are an illusion arising via *Paṭicca Samuppāda*.** That allows a mind to become free of the *kāma loka* (including the human and six *Deva* realms.) By this time, one would have attained the *Sakadāgāmi* and *Anāgāmi* stages of *Nibbāna*.
- **Overcome "distorted *saññā*" for *rūpa* and *arūpa rāga*: The fourth step is to comprehend that "*jhānic* pleasures" in *rūpa loka* and the "*samāpatti* pleasures" in *arūpa loka* are also illusions**; once that is done, one completely separates from the "world of 31 realms" (*kāma*, *rūpa*, and *arūpa loka*) at the *Arahant* stage of *Nibbāna*. All future suffering will end at the death of the *Arahant*.
- The following chart (which we derived in previous posts in "Worldview of the Buddha"), will be a useful guide.

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1. **A mind must be freed from *kāma saññā*, *rūpa saññā*, or *arūpa saññā* to attain a *magga phala*.**
2. **As long as one is with a "*loka saññā*" one cannot attain any *magga phala*.**
3. **When a mind becomes temporarily free of *pañca nīvaraṇa*, it can get to *Satipaṭṭhāna Bhūmi*.**

Distorted Saññā, Loka, and Nibbāna

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- Let us go through an overview to connect to the summary in #1 above.

Removing Ten Types of Wrong Views (*Micchā Diṭṭhi*)

2. As we can see from the chart, *Nibbāna* is about stopping the rebirth process. Thus, if someone believes that life ends with the death of the current physical body we have, then there is nothing else to do to "pursue *Nibbāna*." **Those with that belief ("*uccheda diṭṭhi*"), in essence, are saying that one will attain *Nibbāna* upon the death of the physical body, i.e., all suffering will end.**

- With that "wrong worldview," one could be tempted to engage in immoral actions to fulfill one's cravings/desires. If one's immoral actions do not lead to consequences in future lives (and one can avoid the law enforcement), why not do "whatever it takes" to fulfill one's cravings?
- Under normal conditions, such temptations are restrained by an innate sense of morality common to all humans. A human birth is rare and comes with a "built-in" set of restraints. In particular, **"*hiri*" (shame of immoral deeds)** and ***otappa* (fear of the consequences of immoral deeds)** are built into human consciousness.
- The problem is that a human mind can overcome those "moral qualities" if the temptations become too strong. Thus, a "tipping over" event can happen, and any *puthujjana* (no matter how moral life he/she lives) is **capable** of doing an *apāyagāmi* deed.
- This is why having the ten types of ***micchā diṭṭhi*** is dangerous, according to Buddha's teachings.

3. The other extreme view (compared to the *uccheda diṭṭhi*) is *sassata diṭṭhi*. This is the view of a "permanent existence" in a *Deva* or a *Brahma* realm.

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- *Sassata diṭṭhi* is a better than *uccheda diṭṭhi* because it requires understanding that one's actions will have consequences, i.e., one believes in the laws of *kamma*.
- However, as we can see from the above chart, that view also keeps one trapped in the rebirth process.

Sekha Bala – Five Powers of a Trainee

4. In the "*Sekhabalavagga*" of *Aṅguttara Nikāya*, a series of ten *suttās* discuss the "five powers" of a trainee or *sekha* (striving to attain *Nibbāna*.) These five, when cultivated simultaneously, can make permanent change in morality.

- In the first *sutta*, "WebLink: suttacentral: *Saṅkhitta Sutta* (AN 5.1)" they are listed: *Saddhā bala*, *hirī bala*, *ottappa bala*, *vīriya bala*, *paññā bala*.
- The second *sutta* in the series, "WebLink: suttacentral: *Vitthata Sutta* (AN 5.2)," discusses them in some detail: ***Saddhā*** means to have faith in Buddha's teachings ('*itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.*") ***Hiri*** means to have a sense of moral shame, i.e., to be ashamed of bodily, verbal, and mental misconduct ("*Idha, bhikkhave, ariyasāvako hirīmā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.*") ***Ottappa*** means to have fear/dread of such immoral deeds ("*Idha, bhikkhave, ariyasāvako ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṁ akusalānaṁ dhammānaṁ samāpattiyā.*") ***Vīriya*** means to be energetic to sustain *hiri* and *otappa* and avoid such immoral deeds ("*Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.*"). ***Paññā*** is to cultivate wisdom by learning Buddha's teachings ("*Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.*").
- The concepts are better explained in the following translation: "WebLink: suttacentral: AN 5.2. In Detail."

5. In the "WebLink: suttacentral: *Yathābhata Sutta* (AN 5.4)" it is stated that one without those powers is likely to be reborn in an *apāya/**niraya***: "*Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ **niraye***." One could lose the naturally built-in *hiri* and *otappa* by associating with immoral people (*asappurisa*).

- On the other hand, someone with those five powers is likely to be reborn in a "**good realm**": "*Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu yathābhataṁ nikkhitto evaṁ **sagge**..*"
- In the "WebLink: suttacentral: *Ananussuta Sutta* (AN 5.11)," the Buddha says he discovered those "**previously unknown**" five powers that helped him attain the Buddhahood and those are **powers of a Buddha**: "***Pubbāhaṁ, bhikkhave, ananussutesu dhammesu** abhiññāvosānapāramippatto paṭijānāmi. Pañcimāni, bhikkhave, tathāgatassa **tathāgatabalāni**, yehi balehi samannāgato tathāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.*"
- A good translation: "WebLink: suttacentral: AN 5.11. Not Heard Before."

Hiri and *Otappa* Turn to *Sati* and *Samādhi* at *Sotāpanna* Stage

6. A *puthujjana* cultivates those "five powers of a trainee" (*sekha bala*) while eliminating the ten types of *micchā diṭṭhi.* That will help removing both *uccheda* and *sassata diṭṭhis*.

- Getting rid of all those *diṭṭhis* (wrong views) makes a mind conducive to grasp the teachings of a Buddha. Of course, one must be exposed to the true teachings of the Buddha by a *sappurisa* (Noble Person or *Ariya*.)

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- **Then, one attains a "trace of *sati* and (corresponding) *samādhi*" at the *Sotāpanna phala* moment.**
- At that point, **the transition** from *saddhā bala*, ***hirī bala*, *ottappa bala***, *vīriya bala*, *paññā bala* to *saddhā bala*, *vīriya bala*, ***sati bala*, *samādhi bala***, *paññā bala* (listed in "WebLink: suttacentral: *Saṅkhitta Sutta* (AN 5.13)" and explained in "WebLink: suttacentral: *Vitthata Sutta* (AN 5.14)") **is initiated.**
- The transition is finalized at the *Arahant* stage when a *sekha* becomes an *Arahant* with **complete five powers** of *saddhā bala*, *vīriya bala*, ***sati bala*, *samādhi bala***, *paññā bala.*
- That requires the cultivation of *Satipaṭṭhāna* to overcome the "distorted *saññā* of worldly pleasures."

One Definite Way to *Nibbāna – Satipaṭṭhāna*

7. The Buddha described the same concepts in many different ways. **The Four Noble Truths and the Noble Eightfold Path are automatically fulfilled with the cultivation of *Satipaṭṭhāna*.** In the current series of posts on the "Worldview of the Buddha" we will focus on *Satipaṭṭhāna*.

- As the "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 28)" the Buddha stated, "***Ekāyano** ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā, sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya **nibbānassa sacchikiriyāya**, yadidaṁ cattāro **satipaṭṭhānā**"* OR "cultivation of ***satipaṭṭhāna*** is a **one definite way to attain *Nibbāna***. "
- As summarized above, the cultivation of *Satipaṭṭhāna* requires a basic background in #1 (i) above. The next step of removing ***sakkāya diṭṭhi*** requires learning the "worldview of the Buddha." The last two steps require understanding that "distorted *saññā*" is the root cause of attachments (*taṇhā*/*upādāna*) for worldly pleasures. All three steps can be covered by fully understanding the "big picture" in the chart above.
- I compiled that chart based on my efforts over the past two to three years based on what I learned from Waharaka *Thero* and others; I am grateful to all of them. Even though I may have to make some minor revisions (our understanding grows with time), I am fairly confident it captures the essential elements. As we proceed, I will use this chart repeatedly.

Setting the Background

8. The above worldview of the Buddha can be explained in simple terms as follows.

- The common name for any living being who is not a Noble Person (i.e., one with a *magga phala* at or above the *Sotāpanna* stage) is "*sattā*." **Thus, an animal, a human, a *Deva*, or a *Brahma* (who has not attained a *magga phala*) is a *sattā*.** The word "*puthujjana*" ("general population in the world, a country, or a given region") is used for *sattās* in the human realm.
- **A *sattā* is born in a given realm because it had craved "sensory pleasures" valued in that realm as a human in a previous existence.**
- That last statement requires some explanation. Two specific points need to be discussed: (i) **In most cases**, *kammic* energies to "power" any existence (i.e., rebirth in any realm) are acquired while in the human realm. **However, *sattās* in *Deva and Brahma* realms can attain *magga phala*.** (ii) *Sattās* in different realms have different cravings based on the types of "distorted *saññā*" associated with them; see "Sotāpanna Stage via Understanding Perception (Saññā)." A human would not crave eating grass (like a cow) or eating feces (like a pig), but that "craving" is manifested via specific types of "immoral actions" (*kamma*) done by humans.
- Let us discuss those two issues.

Most *Kammic* Energies Acquired While in the Human Realm

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9. As discussed in the *Aggañña Sutta,* most of the *sattās* in our world system based on the Earth will be in the human realm at the beginning of a "world cycle." See "Aggañña Sutta Discussion – Introduction" and "Buddhism and Evolution – Aggañña Sutta (DN 27)."

- Those "early humans" did not have dense physical bodies like ours; they were called "*Brahma-kāyika* humans" because they had "invisible bodies" (*manomaya kāya* or *gandhabba kāya*). They also had relatively undefiled minds (like those of *Brahmās*).
- With time, after many millions of years, their "human *gati*" started emerging, and many started generating defiled thoughts and engaging in immoral activities. Then, their bodies get denser, and they require physical food to eat. Vegetation appears, and some of those humans start getting animal births. As immorality grows, even lower realms (*apāyās*) are populated. Those reborn in lower realms have very little chance of "coming out" and being reborn in a "good realm" until the end of that *Mahā Kappa* ("world cycle")
- Of course, some with "better *gati*" cultivate *puñña kamma* and are reborn in *Deva* realms. Some cultivate *jhāna* and are reborn in *Brahma* realms. Thus, the initial population of "*Brahma-kāyika* humans" spread out among the other realms. These days, we have only a minute fraction of humans compared to *sattās* in other realms.
- **Thus, a given *sattā* (living being) accumulates significant *kammic* energies mostly when born in the human realm.**

Sattās in different realms have different Types of "Distorted *Saññā*"

10. The same living being (*sattā*) has different types of cravings (i.e., "*upādāna*") because, while in the human realm, they had generated corresponding (*abhi*) *saṅkhāra*. Another way to say that is to say they had done corresponding types of *kamma*. It is easier to explain this with some examples.

- **One's future births are primarily due to one's *gati*, which one cultivates while in the human realm.**
- The "WebLink: suttacentral: *Gati Sutta* (AN 9.68)" lists five main categories: hell (*niraya*), the animal realm (*tiracchāna*), the hungry ghost realm (*peta*), humans (*manussa*), and *Deva*. Many *suttās* (including the *Dhammacakkappavattana Sutta*) sometimes lump the *Devās* in the six *Deva* realms and *Brahmās* in the 20 *Brahma* realms into one category as *Devās*. For details, see "Gati to Bhava to Jāti – Ours to Control" and "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta."
- Once born in other realms, a given *sattā* lives that life without generating significant *kammic* energies. Beings in higher realms are prevented from engaging in *kāya kamma* (because they don't have dense bodies and thus cannot engage in stealing, killing, etc. Furthermore, there is no need to steal or kill to acquire "sensory pleasures" because they don't need to. In the four lower realms, it can be explained differently. For example, while some animals need to kill to survive (lions, tigers, etc.), they don't generate strong *javana citta*; this is explained in *Abhidhamma*.
- Further details in "Cuti and Marana – Related to Bhava and Jāti."

Separating from the World of 31 Realms – Importance of "Distorted *Saññā*"

11. The Buddha divided the world into three *lokās*: *kāma*, *rūpa*, and *arūpa loka*. A *Sotāpanna* separates from the *kāma loka* via the *Sakadāgāmi* and *Anāgāmi* stages. Then, an *Anāgāmi* dissociates from the *rūpa* and *arūpa lokās* at the *Arahant* stage.

- We have discussed the material needed to understand the above in the previous posts in the "Worldview of the Buddha" section.

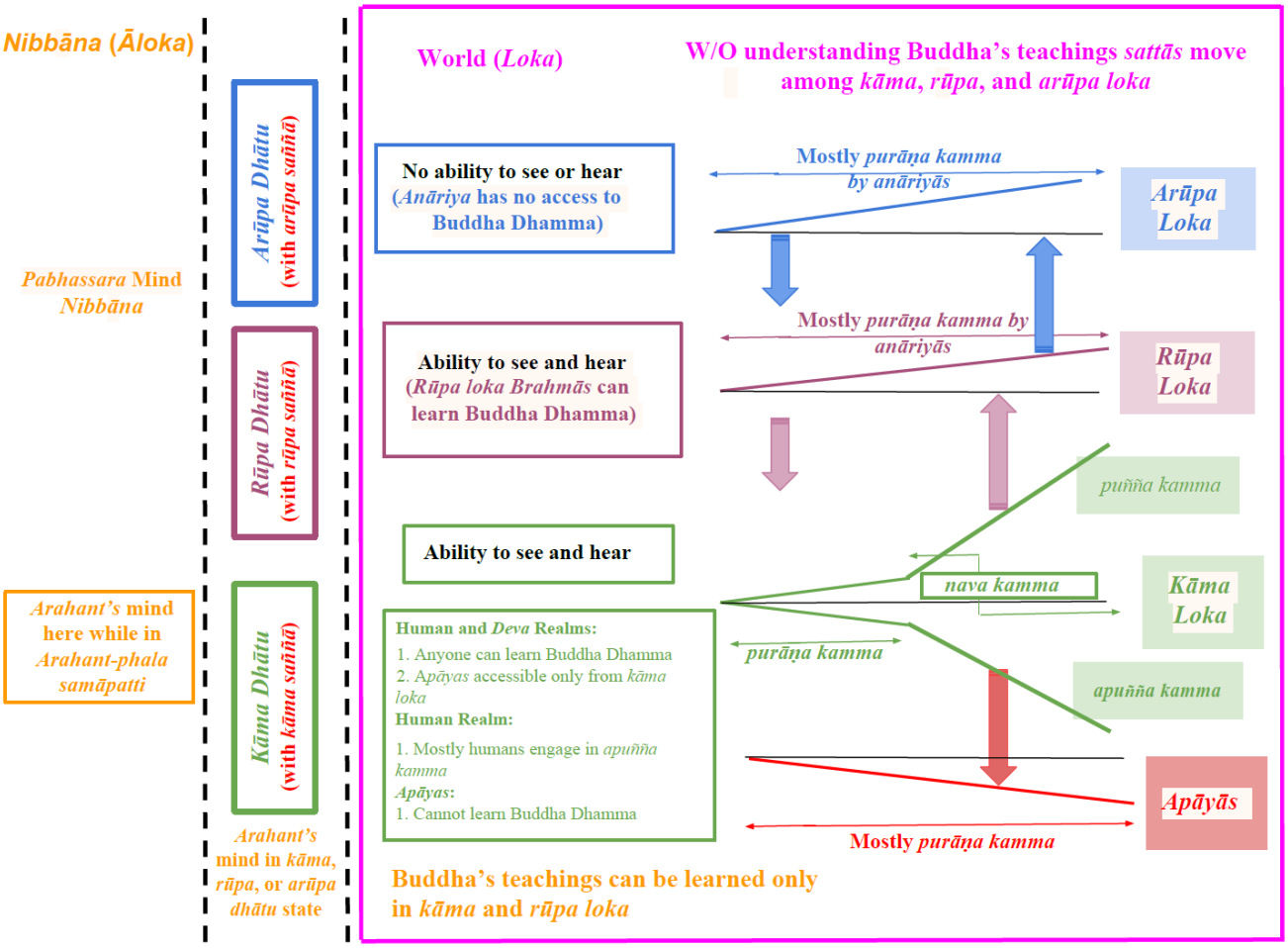
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- The main conclusion is as follows. Any living being (*sattā*) is trapped in the rebirth process among the 31 realms (distributed among the *kāma*, *rūpa*, and *arūpa lokās*) because of their attachment to sensory inputs (*ārammaṇa*) with *rāga*, *dosa*, and *moha*.
- Such automatic attachments are triggered by "mind-made pleasure sensation/perception" ("distorted *saññā*") present in each realm, but they can be put in three broad categories: *kāma saññā*, *rūpa saññā*, and *arūpa saññā* associated with the *kāma*, *rūpa*, and *arūpa lokās*.
- It is beneficial to learn about the "distorted *saññā*" even to attain the *Sotāpanna* stage. We will discuss that in the next post (i.e., removal of *sakkāya diṭṭhi* in #1(ii) above).

5.2.9.3.12 Path to Nibbāna – Learning Dhamma to Become a Sotāpanna

February 23, 2025

Sotāpanna stage is reached by removing *sakkāya diṭṭhi*, the wrong view that only "sensory pleasures" can overcome suffering. To do that, one must learn Buddha's worldview from a disciple of the Buddha.



Loka and Āloka - Totally Separated

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The Broad Overview

1. A simple representation of the world and *Nibbāna* (removed from the world) is shown in the above chart. Let us discuss the necessary features. Of course, one must get rid of *uccheda* and *sassata diṭṭhi* first, as discussed in the previous post, "Path to Nibbāna – The Necessary Background."

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- One must learn Buddha's teachings from a Buddha or a disciple who has attained a *magga phala*, i.e., at least the *Sotāpanna* stage. We have two sense faculties used for learning: listening and reading. Either or both can be used.
- Both those sense faculties are absent in *arūpa loka* (those *Brahmās* have only the mind). Thus, unless they had attained at least the *Sotāpanna* stage in a previous life, they cannot learn anything about Buddha's teachings.
- Those in the four lowest realms (*apāyās*) also cannot learn Buddha Dhamma because their minds don't generate "*ñāṇa sampayutta citta*" per *Abhidhamma,* i.e., they don't have the wisdom to grasp the teachings.
- Therefore, only those in the human, *Deva*, and *rūpa loka* realms can learn Buddha Dhamma and attain a *magga phala*.
- A given *sattā* (any living being with no *magga phala*; a "*puthujjana*" if in the human realm) moves up and down among the realms endlessly (most time spent in the *apāyās*) until grasping Buddha Dhamma and attaining *Nibbāna*.
- Suffering does not end until one is fully separated from the world (on the right side) and moves to the left-most region. That happens for the first time at the *Arahant-phala* moment. Then, until the death of the physical body, *Arahant*'s mind is mostly in the middle region; see below. Until the death of the physical body of an *Arahant*, a mind must be in one of the three regions in the above chart; at the death of the physical body of an *Arahant*, the mind will disappear from the chart; that is the end of suffering.

A Mind Must be in One of the Three Regions

2. Attaining the highest *magga phala* (*Arahanthood*) means separation from the world of 31 realms in the three *lokās*: *kāma, rūpa*, and *arūpa loka*. See "Loka and Nibbāna (Āloka) – Complete Overview."

- However, an *Arahant* must live in this world until the physical body's death. Upon death, he/she will not be reborn in any of the 31 realms within the three *lokās*.
- Yet, the mind of a living *Arahant* will never get inside the "world boundary" marked by the "pink box" in the above chart. (Any mind anywhere within the "pink box" or the "world" inevitably generates thoughts of *rāga, dosa*, or at least *moha*.)
- Until death, the mind of an *Arahant* stays in one of three "*dhātu*" states ("here, *dhātu* means the "landing state" for any thought). During normal daily life it is the "*kāma dhātu*" for an *Arahant* born in *kāma loka*. If the *Arahant* can get into a *jhāna* (mindset of *rūpa loka Brahmās*), their minds will be in *rūpa dhātu*. If the *Arahant* can get into an *arūpa samāpatti* (the mindset of *arūpa loka Brahmās*), their minds will be in *arūpa dhātu*.
- **The mind of a *sattā* also lands first in a *dhātu* stage** (for example, the mind of a *puthujjana* lands in "*kāma dhātu*" and that of an *anariya rūpa loka Brhama* lands in the "*kāma dhātu*"), but immediately transitions to inside of the "pink box" or the "world." Thus, a *sattā*'s mind will ALWAYS be inside the "pink box."

Difference Between the Two Regions on the Left in the Chart

3. As we have discussed, any mind in a *dhātu* stage would have the corresponding "distorted *saññā*": "*kāma saññā*" in *kāma loka*, "*rūpa* (*jhāna*) *saññā*" in *rūpa loka*, and "*arūpa* (*samāpatti*) *saññā*" in *arūpa loka*. A *puthujjana*'s (or a *sattā*'s) mind will also start at a *dhātu* stage but immediately move to the "*purāṇa kamma*" state in one of the three *lokās*.

- Some *Arahants* can experience thoughts free of even the "distorted *saññā*" by getting into "*Arahant-phala samāpatti*." Here, their *cittās* would not have the distorted *saññā* associated with any *loka*/realm; they will only be aware that they are still living and will not experience any sense event.

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- Thus, any given mind must be in one of the three regions separated by the dotted lines. A *puthujjana*'s mind is ALWAYS in the right region ("pink box"), and an *Arahant*'s mind could be in one of the other two regions on the left.

A *Sattā* Moves Among the Three *Lokas* Endlessly

4. **Therefore, until a Buddha shows how to separate from the world delineated by the "pink box," a *sattā* (without *magga phala*) is trapped in the endless rebirth process.**

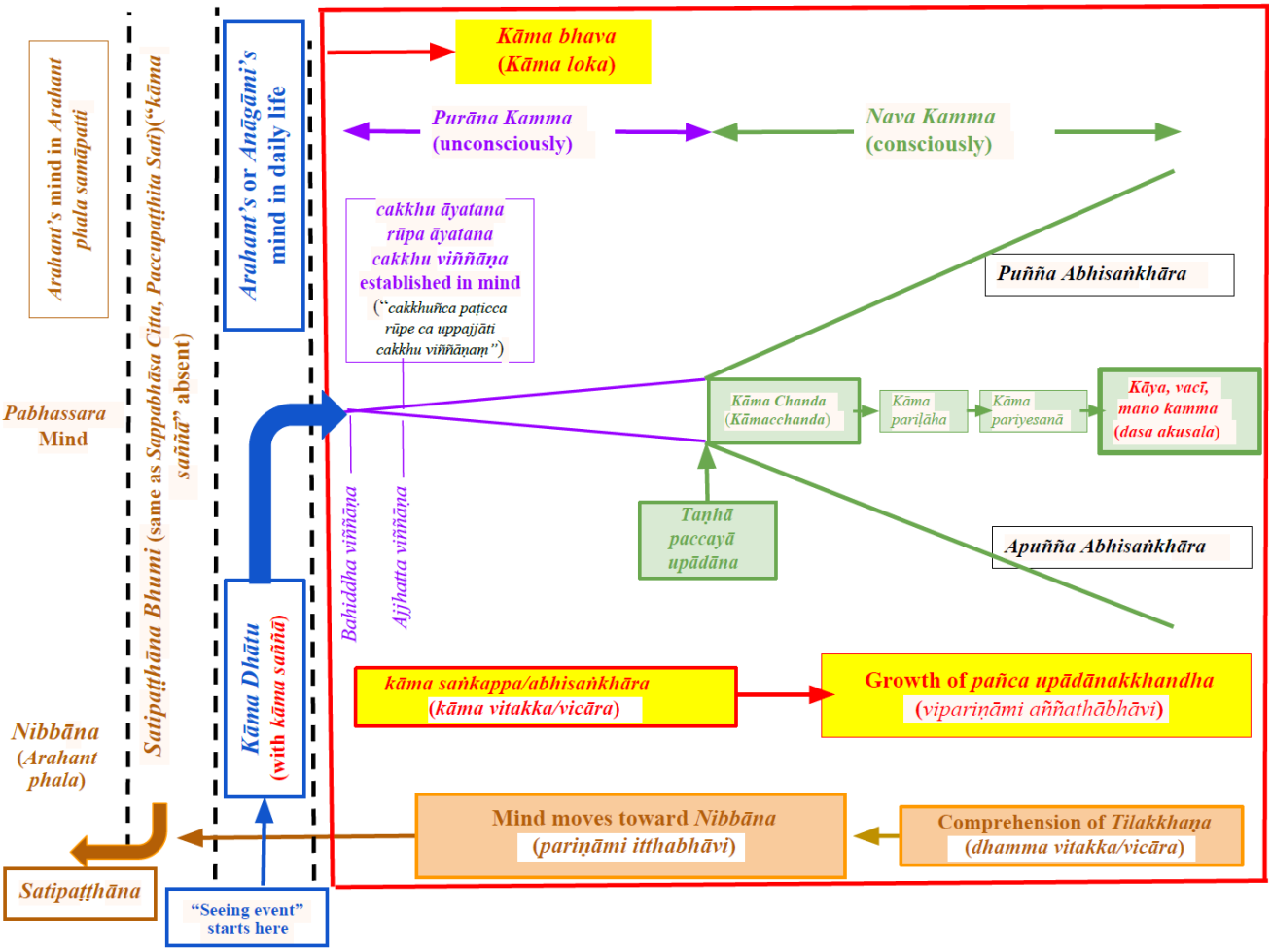
- The "*nava kamma*" stage is where a human *puthujjana* accumulates *kammic* energies for future rebirths. The high upward-sloping line indicates the accumulation of "good *kamma,*" and the downward-sloping line suggests the accumulation of "bad *kamma.*"
- By cultivating *puñña kamma*, a human can move up to the *Deva* realms above. By cultivating *jhāna*/*arūpa samāpatti*, they can move up to *Brahma* realms. That is the most ancient *yogis* (like Āḷāra Kālāma and Uddaka Rāmaputta) could do. **The discovery of the "*purāṇa kamma*" stage by our Bodhisatta led to his Enlightenment.)**
- On the other hand, by cultivating *apuñña kamma,* they will move down to the *apāyās*. **The bad news is that a *sattā* spends most of the rebirth process in the *apāyās*.**
- The truth of that statement can be seen by comparing the population in the human realm with that in the only *apāya* we can see, the animal realm. We have only about eight billion humans on Earth, but many animal species have trillions in each realm!
- See, for example, "How the Buddha Described the Chance of Rebirth in the Human Realm."

Abstaining from *Dasa Akusala* Is Not Enough to Attain *Nibbāna*

5. Most people believe abstaining from immoral deeds is enough to avoid future suffering.

- Some say, "I don't hurt anyone or do immoral things, so I should be fine. What is the need to do things like striving for *Nibbāna*?"
- They don't understand the power of temptations. If the *sansāric* bonds (*saṁyojana*) remain intact, anyone could be tempted to do immoral deeds under tempting conditions. We have heard many "highly moral people" getting caught engaging in immoral deeds. If the temptation is strong enough, the mind of any *puthujjana* is capable of the worst crimes. Aṅgulimāla was an intelligent student until turning into a monster, killing almost a thousand people. Ven. Moggallāna, in a relatively recent previous life, had killed his two parents! There are many such accounts in the *Tipiṭaka*.
- The first step in understanding that forceful abstaining from *dasa akusala* in not enough to reach *Nibbāna* is to understand the following chart.

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Path to Sotāpanna from Kāma Loka

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6. **Before a Buddha comes to the world, no one can know of the "*purāṇa kamma*" state in the above chart.** Morality is defined ONLY by whether one engages in *puñña* or *apuñña kamma* (in the "*nava kamma*" stage).

- Ancient *yogis* knew that engaging in *apuñña* (immoral) *kamma* led to rebirths in lower realms. They also knew that engaging in *puñña* (moral) deeds could bring rebirths in the *Deva* realms. Some (like Āḷāra Kālāma and Uddaka Rāmaputta) also knew that giving up sensual pleasures (*kāma rāga*) allows one to cultivate *jhāna* and have a rebirth in a *Brahma* realm.
- However, they did not know that attachment to any of the three *lokās* occurs well before a mind gets to engaging in *puñña/apuñña kamma*.
- The "bondage" to the world occurs at the "*purāṇa kamma*" stage, at the moment of experiencing a sensory event; one is not even aware that one has already attached. That is why details of this "*purāṇa kamma*" stage are essential to understand to become a *sandiṭṭhiko* (one who has "seen the Dhamma.") See "Sanditthiko – What Does It Mean?."

Any Sense Event Takes a Mind Away from *Nibbāna*

7. Any sense event takes the mind of a *sattā* (whose ten *saṁyojana* remain intact) away from *Nibbāna*, as seen in the above second chart. **The mind of a *sattā* ALWAYS transitions into the RIGHT to be inside the "*loka*/world" and AWAY from *Nibbāna*.** Thus, without that understanding, a *sattā* cannot attain *Nibbāna* (which requires separating from the world).

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- Attachment to the world (a mind moving to right in the chart) happens with every sense event. Most sensory events do not reach the "*nava kamma*" stage, where *kammic* energies that can bring rebirths are generated. **Even if the mind does not get to the "*nava kamma*" stage, the mind is already attached to the world in the "*purāṇa kamma*" stage.**
- **We have discussed the sequence of "attachment events" in many posts, but I have further clarified it in the second chart above.** For anyone born in *kāma loka*, any sensory event starts at the "*kāma dhātu*" stage.
- The mind of a *puthujjana* in the human realm will immediately transition to the *kāma loka*/*bhava*. For an *Arahant* (or an *Anāgāmi* who has removed the lower five *saṁyojana*, including *kāma rāga*), the mind will stay in the "*kāma dhātu*" stage.

Key Steps in Mind Contamination Inside the "World"

8. Once in the *kāma loka*, a mind will rapidly become contaminated in many steps (see "Purāṇa and Nava Kamma – Sequence of Kamma Generation" and "Ārammaṇa (Sensory Input) Initiates Critical Processes"). Only the key steps are shown in the above second chart. A mind will go through the "*purāṇa kamma*" stage unconsciously, i.e., a *puthujjana* has no idea of these steps or that one has started experiencing a sense event. Only after the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda* that a mind starts generating *javana citta* that can generate *kammic* energies for future rebirths.

- Before the description of the "*purāṇa kamma*" stage by a Buddha, humans could only try to deal with the "*nava kamma*" stage, as discussed above.
- While those efforts can lead to rebirths in the "good realms" (human, *Deva*, and *Brahma*), they can NEVER end suffering. That is because once passing the "*purāṇa kamma*" stage, a mind would have already started moving away from *Nibbāna*; see the above charts.
- That is why it is essential to understand how a mind transitions from the "*kāma dhātu*" stage to the "*purāṇa kamma*" stage. That is the "previously unheard teachings of a Buddha"!

Four Conditions to Attain the *Sotāpanna* Stage

9. From the above discussion, we can understand why four conditions (*sotāpatti aṅga*) must be satisfied for a *puthujjana* to reach the *Sotāpanna* stage. Those conditions are stated in many *suttas* but are in the short "WebLink: suttacentral: *Aṅga Sutta* (SN 55.50)": "*Sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti.*"

i. That worldview can be learned only from a *sappurisa*/*Ariya* (a Noble Person) who has understood it.

ii. In the days of the Budhha, a *puthujjana* could learn it only by hearing it since written texts were unavailable. Thus, the second condition of *saddhamma savana* is to listen to such a person. However, that worldview can be learned these days by reading lengthy explanations such as these posts. Also, see #5 of "Four Conditions for Attaining Sotāpanna Magga/Phala."

iii. Once explained, a *puthujjana* with sufficient wisdom and necessary background ("Path to Nibbāna – The Necessary Background") can fulfill the third condition of *yoniso manasikāra.* The translation in that in the link is "rational application of mind." However, *yoniso manasikāra* requires understanding *Paṭicca Samuppāda*. See "Yoniso Manasikāra and Paticca Samuppāda."

iv. The fourth condition of *dhammānudhamma paṭipatti* mainly requires contemplating those concepts learned from the *sappurisa.* The *Sotāpatti phala* may be realized while listening/reading or contemplating what one learned. Again, see #5 of "Four Conditions for Attaining Sotāpanna Magga/Phala" for examples from the *Tipiṭaka*. This is also why **it is incorrect** to say that a *Sotāpatti phala* moment **must happen while listening to a discourse.**

Diṭṭhi, *Taṇhā*, *Māna* – All Arise Due to "Distorted *Saññā*"

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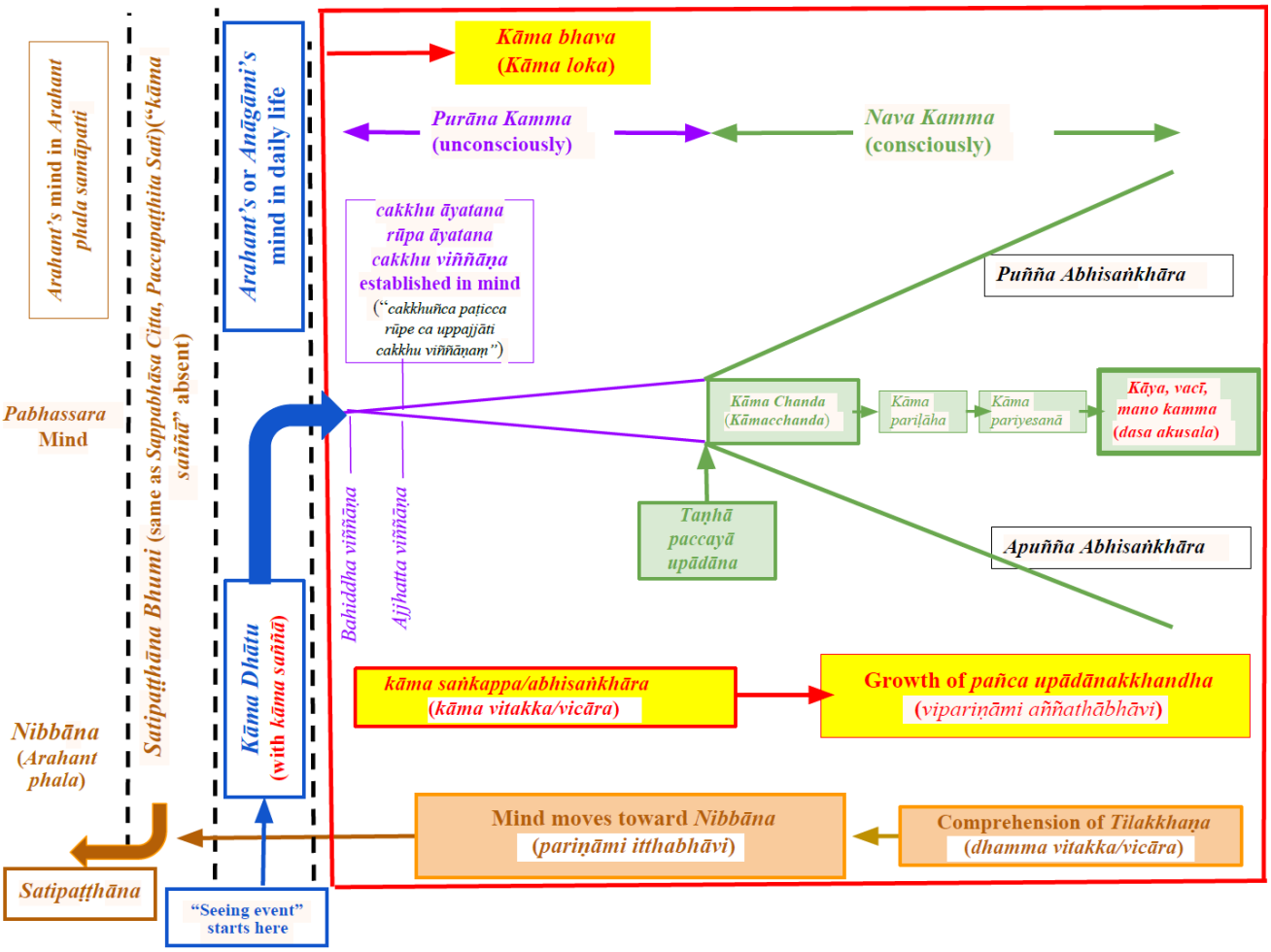
10. Three types (*diṭṭhi, taṇhā, māna*) of *sansāric* bonds must be broken to attain *Arahanthood* or full *Nibbāna*:

- Three types of "*diṭṭhi*-related *saṁyojana*": *sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa* (removed at the *Sotāpanna* stage.)
- Four types of "*taṇhā*-related *saṁyojana*": *kāma rāga*, *paṭigha*, *rūpa rāga*, *arūpa rāga* (removed at the *Anāgāmi and Arahant* stages.)
- Three types of "*māna*-related *saṁyojana*": *māna*, *uddhacca*, *avijjā* (removed at the *Arahant* stage.)
- In a future post, we will discuss how all three types have their origin in "distorted *saññā*" as pointed out in the highly condensed "Mūlapariyāya Sutta – The Root of All Things."

5.2.9.3.13 Sotāpanna Stage from Kāma Loka

March 1, 2025

Sotāpanna stage is reached by removing *sakkāya diṭṭhi*, the wrong view that "sensory pleasures" are worthwhile pursuing. That realization can be achieved from the *kāma loka*, and cultivating a *jhāna* is not a requirement.



Path to Sotāpanna from Kāma Loka

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Any Sense Event Takes a Mind Away from *Nibbāna*

1. Any sense event takes the mind of a *puthujjana* (whose ten *saṁyojana* remain intact) away from *Nibbāna*, as seen in the above chart. Thus, without that understanding, a *puthujjana* cannot attain *Nibbāna*

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(by separating from the world). In other words, a *puthujjana* is always on a downward path (*vipariṇāma*). That path must be reversed toward the better outcome of *Nibbāna* (*pariṇāma*); see the above chart (see Ref. 1 for an explanation of *pariṇāma*/*vipariṇāma*). **If one can get that idea to sink into the mind, that goes a long way to remove *sakkāya diṭṭhi*.**

- That is because any sense event starts with a "distorted *saññā*," and the mind of a *puthujjana* (any average human) automatically attaches to it and moves to *kāma loka*/*bhava*. They do not understand that the "temporary sense of pleasure" will trap them in the rebirth process.
- There are two ways to overcome attachment to sensory pleasures: (i) Understanding that even if those "pleasures" are real, attachment to them leads to immoral deeds that will bring adverse consequences in the future (rebirth in the *apāyās*), (ii) The Buddha showed that those "pleasures" are an illusion, which makes it a "no brainer" not to attach to them. For example, we don't take magic shows seriously, even though many enjoy watching them.
- One could eliminate *sakkāya diṭṭhi* by taking the approach (i) above. However, it becomes much easier to remove *sakkāya diṭṭhi* if one can figure out that "sensory pleasures" are an illusion, i.e., by following the deeper approach (ii). See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- **This is a highly condensed post.** Please read the suggested links to get the ideas to sink into your mind. It is impossible to write everything relevant in a single post. **Furthermore, getting to the "distorted *saññā*-free" *Satipaṭṭhāna Bhūmi* in the above chart requires a mind to get to *samādhi* first.** That, in turn, requires a mind engaging in *dhamma vitakka*/*vicāra* (contemplating *Tilakkhaṇa* and associated concepts explained in the links provided) for an extended time! Making printouts of those posts and spending an hour or so going through them during quiet time is a good idea. Try that once and see whether it helps the mind get to *samādhi*. This is an advantage in **listening** to a discourse because one's mind will be focused for an extended time. **Thus, if the "reading mode" is used, one MUST follow the suggested procedure.** The two modes of learning were discussed in the previous post, "Path to Nibbāna – Learning Dhamma to Become a Sotāpanna."

Removal of *Kāma Saññā* Happens After Removal of *Diṭṭhi Saṁyojana*

2. There are two steps in overcoming attachment to sensual pleasures: (i) "See with wisdom" that it is unwise to attach to sense pleasures. When this understanding sinks into the mind, three "*diṭṭhi saṁyojana*" (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*) will be broken with the removal of *sakkāya diṭṭhi*. (ii) Even though the wrong view of *sakkāya diṭṭhi* is removed, one would still attach to sensory pleasure due to the "false sense of pleasure" arising via the distorted *kāma saññā*. To overcome that "distorted *kāma saññā*" (which is built-in to our bodies), a *Sotāpanna* must cultivate *Satipaṭṭhāna*. That leads to the removal of two more *sansāric* bonds/*saṁyojana* (*kāma rāga* and *paṭigha*), leading to the *Anāgāmi* stage of *Nibbāna*.

- The following analogy can give the basic idea. An alcoholic will be able to "see with wisdom" that drinking leads to many adverse consequences (including health risks) by reading medical literature. That understanding can eliminate the "wrong view" that drinking is good for you. However, it takes an additional effort (usually therapy sessions) to overcome attachment to the "pleasure *saññā*" generated by having a drink. Just "seeing with wisdom" that drinking can have harmful consequences is not enough. That second step is equivalent to removing *kāma rāga* (and *paṭigha*) by overcoming *kāma saññā*. That requires cultivating *Satipaṭṭhāna*; see the chart above. In the analogy of an alcoholic, therapy sessions are comparable to cultivating *Satipaṭṭhāna*.
- The mind of an *Anāgāmi* or an *Arahant* has broken all five lower *saṁyojana* (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*, *kāma rāga*, and *paṭigha*) that bind a mind to the *kāma bhava*. They have fully understood that "*kāma saññā*" is an illusion and have overcome attachment to it!
- Therefore, their minds do not "cross over" to *kāma bhava*/*kāma loka*. In other words, their mind does not automatically attach to any "sensory pleasure" that may arise with the "distorted *kāma saññā*." See the above chart.

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Attachment Occurs Even Without *Kāma Assāda*

3. Furthermore, a *puthujjana*'s mind will be attached to even those sense events that may not generate a "sensory pleasure" or "*kāma assāda*." For example, seeing random things on the roadside while traveling in a car may not induce attachments. Still, the mind of a *puthujjana* attaches with *moha* (ignorance of the detailed description of a sense event). Thus, a *puthujjana*'s mind ALWAYS gets to the "*purāṇa kamma*" stage in *kāma loka*. This subtle point is discussed in Ref. 2.

- Let us go through the "steps of attachment" to get an idea of this process, which can be discovered only by a Buddha. Once described, anyone can understand the process.
- The key steps are shown in the chart above. Although the chart may look complex, if you read through the text while referencing it, both should be easy to grasp.
- **We will focus on reaching the *Sotāpanna* stage from *kāma loka* (human realm); in the next post, we will discuss how to reach it via *jhāna*.**

Rūpa Paṭisaṁvedī in *Kāma Dhātu*

4. Upon receiving a sense input, the mind of ANYONE born in the human realm **falls first to the *kāma dhātu* state**. The small blue arrow at the bottom of the chart indicates that. We will consider a "seeing event" as an example.

- The mind of **anyone born a human** automatically gets the "*kāma saññā*" while in the "*kāma dhātu*" stage. Thus, an *Arahant* or *Anāgāmi* will also get the "distorted *kāma saññā*" (e.g., the sweetness of honey or the stench of rotten food, for example.)
- This is the "*rūpappaṭisaṁvedī*" (***rūpa paṭisaṁvedī***) step where the mind makes contact with the sense input. Here, *paṭisaṁvedī* (*paṭi saṁvedī*) means to experience the sight with the "distorted" *saññā*. As we discussed, this automatically happens to anyone born with a human body, including *Arahants*.
- This happens in the "blue region" in the chart above. A mind has not advanced to the "*kāma loka*" yet.
- ***Cakkhu viññāṇa* (a *viññāṇa* is always defiled) has not arisen yet.** The "blue region" is the "*diṭṭhe diṭṭhamattaṁ bhavissatī*" state experienced by someone whose mind will not go through the next step of "attachment to that seeing" with *kāma rāga*. See #2 of "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on "Distorted Saññā"."

Rūparāga Paṭisaṁvedī Takes to *Kāma Loka*

5. Attachment to that *kāma saññā* happens in the second step ONLY IF ***kāma rāga* arises in the mind automatically**. That is the subsequent "***rūpa rāga paṭisaṁvedī***" step. That happens only if one has the *kāma rāga saṁyojana* intact.

- The difference between ***rūpa paṭisaṁvedī*** and ***rūpa rāga paṭisaṁvedī*** is discussed in Ref. 3.
- **Thus, a *puthujjana*'s mind will automatically transition to the "*purāṇa kamma*" stage in *kāma loka***, as indicated by the big blue arrow in the middle of the chart.
- The *purāṇa kamma* stage starts at the *bahiddha viññāṇa* state, where the mind makes its own version of the external signal. **Since it comes with the "distorted *kāma saññā*," the mind automatically accepts it, believing it represents the true nature of that sight.** Then, *ajjhatta viññāṇa* arises, and that is what we call "*cakkhu viññāṇa*."
- Those steps occur automatically in the mind of a *Sakadāgāmi*, *Sotāpanna*, or a *puthujjana*. However, the "strength of attachment" is highest for a *puthujjana* with all five *saṁyojana* intact. That is why a *Sotāpanna* (or a *Sakadāgāmi*) is incapable of doing "*apāyagāmi kamma*." Their attachment to the distorted *saññā* is reduced in strength with the removal of *sakkāya diṭṭhi* and the other two *diṭṭhi saṁyojana*.

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- Since the mind of an *Arahant*/*Anāgāmi* has removed *kāma rāga*, their minds will not attach to the distorted *saññā* and, thus, will not transition to the *kāma loka* (inside the "pink box" in the chart.)

Difference Between *Kāma Dhātu* and *Kāma Bhava*

6. The Buddha described this difference in the "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)": "*Kāmadhātuṁ, bhikkhave, paṭicca uppajjati kāmasaññā, kāmasaññaṁ paṭicca uppajjati kāmasaṅkappo, kāmasaṅkappaṁ paṭicca uppajjati kāmacchando, kāmacchandaṁ paṭicca uppajjati kāmapariḷāho, kāmapariḷāhaṁ paṭicca uppajjati kāmapariyesanā.*" OR "**Attachment to *kāma dhātu* leads to *kāma saññā*, attachment to *kāma saññā* leads to *kāma saṅkappa*, attachment to *kāma saṅkappa* leads to *kāmacchanda*..**and so on to *kāma pariyesanā.*"

- That verse explains why *Arahants* and *Anagmis* also have *kāma saññā.* **The first step ("*Kāmadhātuṁ, bhikkhave, paṭicca uppajjati kāmasaññā*") does not involve "*rāga, dosa, moha,*" or "*saŋ*"** (alternatively written as "*sañ*", "*saṅ*", "*san*", "*sam*" or "*saṁ*"). Here, "*kāma saññā*" does not refer to "*assāda*" (or "placing a value on sensual pleasures.") This is discussed below.
- But *Arahants'* minds don't go through the rest of the steps in that verse: *kāma saṅkappa*, *kāmacchanda*, *kāmapariḷāha*, *kāmapariyesanā. Kammic* energies are generated in these steps.
- **However, the mind of anyone below the *Arahant*/*Anāgāmi* stages may attach and automatically generate at least *kāma saṅkappa.***

Once in *Kāma Loka*, Further Mind Contamination Occurs

7. Depending on the specific sense input, the mind may repeatedly attach to it via many steps. Even though we list the steps (as described by the Buddha), they happen so fast that no one other than a Buddha can discern them. A *puthujjana* usually becomes aware of the attachment at the end of the process, when one starts engaging in *kāya*, *vacī*, and *mano kamma* (see the chart).

- The steps in the attachment are outlined in "Purāṇa and Nava Kamma – Sequence of Kamma Generation" and "Ārammaṇa (Sensory Input) Initiates Critical Processes."
- Most sense events do not get to the "*nava kamma*" stage, where one engages in *kamma* accumulation via *kāya*, *vacī*, and *mano kamma*.
- The critical point is that even if the mind does not reach the "*nava kamma*" stage, it has already been contaminated with "*kāma saṅkappa.*" **Here, *saṅkappa* are *abhisaṅkhāra* that are very subtle/weak.** If the mind attaches further, *saṅkappa* becomes *abhisaṅkhāra* (and even strong *kāya*, *vacī*, *mano kamma*) in the *nava kamma* stage (as shown in the chart).
- Since "*kāma rāga*" is defined as "*saṅkappa rāgo purisassa kāmo*" ("WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)"), ***kāma rāga* has already risen in the "*purāṇa kamma*" stage. Therefore, generating *kāma rāga* is AUTOMATIC for anyone with the *kāma rāga saṁyojana* intact; it happens without thinking.**
- Since an *Arahant* or *Anāgāmi* has removed *kāma rāga*, their minds will stay at the "*kāma dhātu*" stage.

Sandiṭṭhiko – Seeing That the "Origin of *Saŋ*" in the *Purāṇa Kamma Stage*

8. Many think abstaining from *dasa akusala* (in the *nava kamma* stage; see chart) is enough to attain *Nibbāna*.

- However, we can see from the above discussion that **separating from *Nibbāna* has already happened in the *purāṇa kamma* stage**, well before the mind starts accumulating *kāya*, *vacī*, and *mano kamma* in the *nava kamma* stage; see the chart.

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- **Thus, one becomes a "*sandiṭṭhiko*" only when realizing that "attachment to *saŋ* (*rāga*, *dosa*, *moha*)" happens in the *rūpa rāga paṭisaṁvedī* step and NOT at the *rūpa paṭisaṁvedī* step**; see #4 through #6 above.
- Please make sure to read Ref. 3 to understand this fully.

Until *Kāma Rāga Saṁyojana* is removed, a Mind Will Enter *Kāma Loka*

9. Therefore, attachment to any sense input and entering *kāma loka* (inside the "red box" in the chart) is INEVITABLE for anyone with *kāma rāga saṁyojana* intact, i.e., anyone at or below the *Sakadāgāmi* stage.

- As soon as a mind is exposed to *kāma saññā*, automatic attachment to it happens unless that mind has eliminated *kāma rāga*. The attachment will be stronger if the three "*diṭṭhi saṁyojana*" remain intact (as for a *puthujjana*.)
- Once entering the *kāma loka*, a mind will get further defiled via the steps discussed in #4 through #6 above.
- **Key point:** The "automatic attachment" in the "*purāṇa kamma*" stage is to *pañcupādānakkhandha*. **Thus, the mind of a *puthujjana* NEVER experiences *pañcakkhandha*.**
- **To stop that "automatic attachment," the mind of a *puthujjana* must avoid getting the "*kāma saññā*."** That critical step happens (for the first time ever) at the *Sotāpanna phala* moment.

How to Bypass *Kāma Saññā*

10. Then **the question arises:** How did a *Sotāpanna* or a *Sakadāgāmi* avoid exposure to the *kāma saññā* (thereby avoiding attachment to *pañcupādānakkhandha*)? **It must bypass the "*kāma dhātu*" stage!** However, that is impossible to do with a sensory input since it will inevitably get the corresponding built-in "*kāma saññā*."

- **Instead, a *puthujjana* must "go backward" starting from the "*nava kamma*" stage (where the mind of a *puthujjana* is) toward the left in the above chart and skip the "*kāma dhātu*" stage to get into "*Satipaṭṭhāna bhūmi*."**
- That can happen while listening to a discourse or reading posts like this one; see the last part of #1 above. It can also occur while contemplating what one learned from a discourse or a text. See #9 (and the links) of "Path to Nibbāna – Learning Dhamma to Become a Sotāpanna."

A Mind Must Overcome the "*Kāma Saññā*" Temporarily to Get to the *Sotāpanna* Stage

11. It is possible for a *puthujjana*'s mind to move backward and go **beyond the "*kāma dhātu*" stage** to get into a mental space free of "*kāma saññā*." This mental space is called "*Satipaṭṭhāna bhūmi*" (see the chart) or where *Sammā Sati* (part of the Noble Eightfold Path) is established in a defilement-free state (*Satipaṭṭhāna* means to "establish *Sammā Sati*.")

- Once a mind is in the *kāma loka*, it is covered by *pañca nīvaraṇa* (five layers of defilements covering/shielding *Nibbāna*). See "Key to Calming the Mind – The Five Hindrances."
- To reach *Sammā Sati*, the mind must overcome *pañca nīvaraṇa* and move backward toward the *kāma dhātu* state, overcome it, and cross over to the *Satipaṭṭhāna bhūmi*.
- **That happens when a mind grasps the Buddha's broader worldview to get to *Sammā Diṭṭhi* and becomes a *Sotāpanna*** (upon comprehending the futility of attachment to *pañcupādānakkhandha*, i.e., to any sensory event). See Ref. 4.
- **It is critical to understand this point.**

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Moving a Mind Toward *Satipaṭṭhāna Bhūmi* (Devoid of *Kāma Saññā*)

12. **When fully focused on a Dhamma concept, *abhisaṅkhāra* formation is temporarily stopped.** Thus, the mind stops generating *nava kamma* and moves to the "*purāṇa kamma*" stage; see the chart. This is "*pariṇāma*" or "moving toward the better outcome"; see Ref. 1.

- Suppose the material discussed in the discourse (or the text) is conducive to relaying the unfruitfulness of sensory pleasures and their adverse consequences. In that case, the mind can **temporarily overcome the "*purāṇa kamma*" AND "*kāma dhātu*" stages and move into the "*Satipaṭṭhāna bhūmi*" free of "*kāma saññā*."**
- **That is when a *puthujjana*'s mind becomes free of the "*kāma saññā*" for the first time ever.**
- At that moment, the mind will go through the *Parikamma* (P), *Upacāra* (U), *Anuloma* (A), *Gotrabu* (G), Path (*magga*) (Pa), and Fruit (*phala*) (Fr) for the *Sotāpanna* stage. See #16 of "Citta Vīthi – Processing of Sense Inputs."

Removal of *Sakkāya Diṭṭhi*

13. In many cases, one approaches the *Sotāpanna* stage gradually, when Buddha's teachings gradually become clear. In such cases, the mind of a *puthujjana* would get to the *parikamma* stage first. With repeated access to it, it will advance to the *upacāra* stage and start getting to it repeatedly when the transition to the *anuloma* stage occurs at some point.

- Once the mind gets to the *gotrabu* state, that is the changing of the "*gotra*" or the "lineage" from a *puthujjana* to an *Ariya* or a Noble Person at the *Sotāpanna Anugāmi* stage.
- **Thus, one would become a *Sotāpanna Anugāmi* with the *Gotrabu citta.***
- At some point **(before the death of the current physical body)**, the mind will experience the *Sotāpanna magga* and *phala* moments while contemplating Dhamma, i.e., one will attain the *Sotāpanna* stage.
- There are two types of *Sotāpanna Anugāmi,* as explained in the "WebLink: suttacentral: *Khandha Sutta* (SN 25.10)," *saddhānusārī* and *dhammānusārī* (@2.1). The fact that they will attain the *Sotāpanna* stage before their deaths is stated at marker 2.3.

Attachment to a Sensory Event

14. **Attachment to sense events is the cause of future suffering!** This point must be fully understood. See "Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya"."

- We may attach to a sense event in three ways: (i) it generates a "*sukha/somanassa vedanā*," (ii) it generates a *dukkha/domanassa vedanā*, (iii) it generates a neutral *vedanā*.
- In the first case, we may engage in immoral deeds to get more of them; in the second, we may try to avoid them.
- In the third case, we may not take any action but still go through the "*purāṇa kamma*" stage because the relevant *saṁyojana* are intact (meaning we have not dispelled the ignorance about how we attach via all three ways.)

Why Is the Attachment Automatic?

15. **The attachment to sense events is automatic because our bodies AND the external environment arise to provide a "distorted *saññā*" with any sense input.** Those interested in fully understanding how the (distorted) *kāma saññā* arises via *Paṭicca Samuppāda* should read the first few posts in this section: "Worldview of the Buddha."

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- There is nothing more valuable than reaching the *Sotāpanna* stage. The opportunity to be exposed to the true teachings of a Buddha is a rare occurrence. There are even several concurrent *Mahā Kappās* (each lasting many billions of years) without the appearance of a single Buddha.
- Make the effort to become a *Sotāpanna*; it is better than anything we can find in this world: "Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire."
- Many of us spend years in schools, universities, etc., to get a good education and a job. But many are reluctant to spend time learning Dhamma to become free of rebirths in the worst realms! Please don't lose this opportunity, which we may not get again for billions of years.

References

1. *Pariṇāma* and *vipariṇāma* discussed in "Aniccaṁ Vipariṇāmi Aññathābhavi – A Critical Verse."

2. Summary of a very deep and critical *sutta*: "Mūlapariyāya Sutta – The Root of All Things."

3. Mind contamination starts in the *purāṇa kamma* stage: "Sanditṭhiko – What Does It Mean? ."

4. Critically important post on *Satipaṭṭhāna*: "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna." We will discuss in detail how to cultivate *Satipaṭṭhāna* in upcoming posts.

5.2.9.3.14 'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā

May 3, 2025; revised #18 including the chart same day; November 1, 2025 (#4, #7, #8, #9, added #26)

"*Diṭṭhe diṭṭhamattaṁ bhavissati*" is a quote from the Bāhiya and Mālukyaputta *suttās*. Understanding the meaning of that verse requires a deep understanding of Buddha's teachings, specifically the concept of *saññā*.

Bāhiya Sutta (Suttacentral Translation)

1. Bāhiya was a *yogi* who traveled a long distance to meet the Buddha. When he arrived, he saw the Buddha walking for alms collection with other *bhikkhus*. The Buddha wanted him to wait until after the alms round, but Bāhiya insisted on at least a brief instruction. Thus, the Buddha uttered the following short verse ("WebLink: suttacentral: Bāhiya Sutta (KN Ud 1.10)"):

"***Tasmātiha te, bāhiya, evaṁ sikkhitabbaṁ**: 'diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatī'ti.Evañhi te, bāhiya, sikkhitabbaṁ.*"

- "**In that case, Bāhiya, you should train like this: 'In the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.' That's how you should train.**"

"*Yato kho te, bāhiya, **diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati**, tato tvaṁ, bāhiya, **na tena**. Yato tvaṁ, bāhiya, na tena;tato tvaṁ, bāhiya, **na tattha**.Yato tvaṁ, bāhiya, na tattha, tato tvaṁ, bāhiya, **nevidha na huraṁ na ubhayamantarena. Esevanto dukkhassā"ti**.*

- "When you have trained in this way, you won't be 'by that'. When you're not 'by that', you won't be 'in that'. When you're not 'in that', **you won't be in this world or the world beyond or between the two. Just this is the end of suffering.**"

"*Atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṁ vimucci.*"

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- "Then, due to this brief Dhamma teaching of the Buddha, Bāhiya's mind was right away freed from defilements by not grasping. (He attained the *Arahanthood*.)"

2. **The translations of the two Pāli verses above are those of a Sutta Central translator who merely translated the Pāli words into English.**

- Can you understand the Dhamma concepts from that direct word-by-word translation? Most people have a hard time understanding them even after explaining in detail.
- Even at the time of the Buddha, Ven. Bāhiya was the only one who could grasp the meanings of those two verses and attain *Arahanthood*. Even Ven. Sāriputta took a couple of weeks of effort to attain *Arahanthood*.
- Fortunately, another *sutta* provides more information to help clarify the meaning of the two verses above.
- In the "*Mālukyaputta Sutta* (SN 35.95)," the Buddha uttered the same verses to Ven. Māluṅkyaputta, but provided some explanatory concepts first.
- **Let us go over the background material that the Buddha provided to Ven. Māluṅkyaputta.**

Background Material in *Mālukyaputta Sutta* (SN 35.95)

3. In the "WebLink: suttacentral: *Mālukyaputta Sutta* (SN 35.95)," the Buddha explained the two key verses (in #1 above) he uttered to Ven. Bāhiya in more detail. He did that by first explaining the basic foundation. **I have linked to where the Buddha started that explanation to Venerable Māluṅkyaputta.** In the following, I will start by interpreting those basic ideas. It will not be a direct word-by-word translation, because that would not be helpful; see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

"*Taṁ kiṁ maññasi, mālukyaputta, ye te cakkhuviññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti passeyyanti? Atthi te tattha chando vā rāgo vā pemaṁ vā*"*ti*?

- **The main idea is:** "What do you think, Māluṅkyaputta? Would any desire or greed arise if you saw something that you had never seen before or had no familiarity with?"

Ven. Māluṅkyaputta replied, "No."

- We form our opinions/desires about objects/people based on prior experiences. Two people could have different experiences with a given object or a specific person. Let us first consider an inert object. That object may be entirely unfamiliar to one person, while another person could be quite familiar with it.
- That "familiarity" is embedded in *saññā*, one of the mental factors the Buddha used to specify various mental **aspects.** The following example gives the basic idea.

Saññā – Based on Prior Experience

4. The 1980 comedy movie "The Gods Must Be Crazy" provides a good example of how *saññā* of a worldly object is established in the mind via familiarity and experience ("preconditioning.")

- The movie stars Xi, a hunter-gatherer of the Kalahari Desert, whose tribe discovers an old-fashioned Coca-Cola bottle dropped from an airplane.
- Since the tribe is completely isolated from the modern world, they have no idea what Coke is or even what a glass bottle is. Thus, they were utterly confused when they saw the glass bottle. They initially thought it was a gift from the Gods.
- The following clip, **up to 1 minute**, is enough to get the idea. The rest concerns other aspects of the movie's storyline.

  WebLink: Youtube: Coca-Cola bottle dropped from gods? | The Gods Must Be Crazy

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- If we saw a Coke bottle, the "*saññā*" of the drink would instantly appear in our minds. However, Xi (or any of his people) had never tasted Coke or seen Coke bottles. They could not generate a "*saññā*" for them; it was a totally mysterious object.
- **One must have prior experience with an object to identify it, i.e., to establish *saññā* about it!**
- The above is from the post, "Saññā – What It Really Means." It is a good idea to read that post to get a good idea of the meaning of "*saññā*."
- If one does not identify a Coke bottle as one that contains a tasty drink, one would also have no idea what Coke tastes like. If we see even an empty bottle of Coke, the sweet taste of Coke may arise in our mind, and a desire to drink Coke may arise. However, when Xi saw the bottle of Coke, such a desire did not arise in him. **Instead, he was perplexed!**
- Now, let us consider "*saññā*" in relation to a person, rather than a Coke bottle.

5. Suppose three people, A, B, and C, sit in a small coffee shop. They are all facing the door, and person X walks in. Suppose that person X is a close friend of A, the worst enemy of B, and C does not know X. We will also assume that all are males.

- So, let us see what happens within a split second. A recognizes X as his friend, and a smile comes to his face. B recognizes X as his enemy, and his face darkens instantly.
- On the other hand, C's mind does not register anything about X, and X is just another person to him. He immediately goes back to whatever he was doing.
- Such fast "recognition" is possible because of the "*saññā*" (a mental factor or a *cetasika*) that arises with every *citta* (loosely translated as a thought). See "Saññā Gives Rise to Most of the Vedanā We Experience."
- The above example is from the post "Amazingly Fast Time Evolution of a Thought (Citta)."

Emotions Depend on "*Saññā*"

6. **Key point: Our emotions (how we feel about objects or people) depend on the "*saññā*" generated instantly.**

- In the example discussed in #5 above, person C had no "familiarity" with X; thus, his mind did not generate any emotions about X.
- On the other hand, A's mind instantly generated "good emotions" upon seeing X, and B's generated "bad emotions" about X.
- **Thus, emotions (*saññā*, *vedanā*) generated depend on the "kind of *saññā*" generated in the mind.**

Moral/Immoral Actions Are Based on Emotions

7. In #4 above, Xi did not generate the "*saññā* of Coke taste" upon seeing the empty Coke bottle. Even if someone offered him a Coke bottle filled with Coke, he would not form a "desire to drink the contents in the bottle." Instead, Xi was baffled by the Coke bottle; it was a strange object, and he thought it had been sent to them by God.

- Compare that to the joy a child feels when a bottle of Coke is offered. The "*saññā*" generated in the child's mind led to that joyful feeling or *sukha vedanā*. Thus, *saññā* and *vedanā* are interrelated. **Most of our feelings are based on "*saññā*."** See "Tanhā – Result of Saññā Giving Rise to Mind-Made Vedanā."
- Based on such *saññā*/*vedanā*, people engage in immoral deeds to "get more of them."

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- In other words, *saññā* and associated (mind-made) *vedanā* are responsible for the "expansion of *viññāṇa*" and subsequent *abhisaṅkhāra* generation leading to the sustenance of the rebirth process/suffering. See "Viññāṇa – What It Really Means."
- **That is the key point the Buddha tried to convey to Ven. Māluṅkyaputta.**

8. Then the Buddha repeated the question for sounds, smells, tastes, touches, and ideas (concepts) one has never experienced, i.e., about which one has not generated/developed a *saññā*.

- The answer was "No."
- Therefore, one would not be enticed/attracted by any sensory inputs (via all six senses) if one did not identify such sensory inputs as "mind-pleasing," i.e., if they did not generate *sukha saññā/vedanā*. In the case discussed in #4 above, the Amazon tribe had not developed a *saññā* about the drink Coca-Cola (or the Coke bottle), and the sight of the bottle did not generate *sukha saññā/vedanā*.
- If Xi and his tribe were introduced to Coke, they would also develop *saññā* about it. After that, their minds will also generate a *sukha saññā/vedanā* upon seeing a Coke bottle filled with Coke. They would not be confused seeing a Coke bottle. This is how a newborn baby develops *saññā* about worldly things: By experiencing sights, sounds, tastes, etc., with the help of parents: "Distorted Saññā Arises in Every Adult but Not in a Newborn."

Previously Unheard Aspect of *Saññā*

9. We are all born with bodies (both mental and physical bodies) to generate such "*saññā*" once becoming familiar with sense inputs.

- **However, the Buddha taught that they are "distorted saññā."** Even though we taste Coke as sweet, it is a "made-up taste." Yes, it is true that Coke's sweetness comes from the presence of sucrose molecules in Coke. **Yet, the origin of sucrose molecules in Coke (and why our sensory organs perceive them as sweet) can be explained by *Paṭicca Samuppāda*.** This concept lies at the heart of Buddha's teachings, and it takes an effort to understand: "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." **It is impossible for a *puthujjana* to overcome that "built-in" *saññā***, because any "mundane investigations" would confirm that such *saññā* are built-in. For example, scientists confirm that sugar's sweet taste is due to the sucrose molecules.
- It takes a Buddha to uncover how "sugar is formed with sucrose molecules " and how our physical and mental bodies form to provide a "*sukha saññā/vedanā*" based on sugar. *Paṭicca Samuppāda* explains both those aspects. See the first few posts in the "Worldview of the Buddha" section. This requires a good understanding of *Paṭicca Samuppāda.*
- Such "*sukha saññā/vedanā*" based on the **"distorted *saññā*"** makes us crave such sights, tastes, etc. To get "more of them," we tend to engage in immoral deeds, which is the origin of suffering. To overcome suffering, we must understand the origins of that **"distorted *saññā*."** **Even after understanding the mechanism, one must train not to be fooled by that "distorted *saññā*."**
- **That last point is pointed out to Ven. Māluṅkyaputta @marker 10.1**, which we discuss next.

Origin of "*Sukha Saññā/Vedanā*" and How to Avoid Attaching

10. "*Ettha ca te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati.*

- **The direct (word-by-word) translation in the link above is:** "In that case, when it comes to things that can be seen, heard, thought, and known: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.
- **However, this critical verse requires an explanation.**

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11. In that verse, what is meant by "*diṭṭhasutamutaviññātabbesu dhammesu*"?

- It refers to the **"*dhammā*" (or *kammic* energies)** that can be created by the mind when attaching to worldly things based on sights (*diṭṭha*), sounds (*suta*), three close contacts of taste, smell, and touch (*muta*), and recalling them with the mind or *viññāṇa* (*viññāta*).
- When one comprehends how that "distorted *saññā*" arises via *Paṭicca Samuppāda*, **one would live (*bhavissati*)** without attaching to them, i.e., would not go beyond experiencing such *sukha saññā/vedanā* without attaching to them. That is expressed in the rest of the verse, "*diṭṭhe diṭṭhamattaṁ **bhavissati**, sute sutamattaṁ **bhavissati**, mute mutamattaṁ **bhavissati**, viññāte viññātamattaṁ **bhavissati**.*" Here, "***bhavissati***" means "live/train not to attach to the *sukha vedanā* generated by that "wrong/distorted *saññā.*"
- **Of course, that can be done only if one can understand how that "wrong/distorted *saññā*" is built-in!**
- If one can do that, the next verse (@marker 10.20) explains the result, which we will discuss next.

12. "*Yato kho te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati; tato tvaṁ, mālukyaputta, na tena.Yato tvaṁ, mālukyaputta, na tena;tato tvaṁ, mālukyaputta, na tattha. Yato tvaṁ, mālukyaputta, na tattha;tato tvaṁ, mālukyaputta, nevidha, na huraṁ, na ubhayamantarena. Esevanto dukkhassā"ti.*

- Here, "***Yato** kho te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatī*" means "**if you can live like that** (i.e., without attaching to such *sukha saññā/vedanā*), Māluṅkyaputta." **There, "*diṭṭhe diṭṭhamattaṁ bhavissati*" means, "train not to go beyond seeing the sight, i.e., not to attach to the 'distorted *saññā*' arising from that sight.** In the same way, "*sute sutamattaṁ bhavissatī*" means, "train not to go beyond what is heard, i.e., not to attach to the 'distorted *saññā*' arising from that sound. That applies to other sensory inputs, too.
- The rest of the verse outlines the outcome of such living/training.
- "***tato** tvaṁ, mālukyaputta, na **tena**.*" means "**as a result of living/training like that,** you **will not get into that mindset/existence**." **For example, if one did not attach to things in *kāma loka*, one would not generate *kammic* energy (*dhammā*)** for such an existence.
- **Here, "*yato,*" "*tato,*" and "*tena*" are repeatedly used to point out the "cause" and "outcome":** "if you discipline this way" (*yato*), "it will lead to" (*tato*) "a certain outcome" (*tena*).
- That usage is clear, for example, in the "WebLink: suttacentral: *Vijjā Sutta* (KN Iti 40)" in the following verse: "***Yato** ca hoti pāpiccho, ahirīko anādaro; **Tato** pāpaṁ pasavati, apāyaṁ **tena** gacchatī*" OR "**they create** (***Yato***) much wickedness, **which results in** (***Tato***) them going an *apāya* **as the outcome** (***tena***)."

13. In the next verse, "*Yato tvaṁ, mālukyaputta, na tena; tato tvaṁ, mālukyaputta, na **tattha**"* the Buddha says, "**then you will not become that**, i.e., will not be born into such an existence."

- Here, "***tattha***" is the final outcome.
- Which leads to, "*Yato tvaṁ, mālukyaputta, na **tattha**; tato tvaṁ, mālukyaputta, nevidha, na huraṁ, na ubhayamantarena. Esevanto dukkhassā"ti*, meaning, "If you are not going to be reborn into such existence, then you will not be here in this existence (*nevidha = neva idha,* or "not here, in this existence"), or in such an existence (*na huraṁ*), or in between any other existence (*na ubhayamantarena*).
- That is because you would have stopped *kamma* generation for all existences.

(Distorted) *Saññā* Is the Root Cause of Our Attachments

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14. It is essential to make the connection to the generation of ***kammic* energy** (**"*dhammā*"**) via *Paṭicca Samuppāda,* which starts with "*avijjā paccayā saṅkhāra*" due to our ignorance of the fundamental nature of "sensory pleasures." Such "pleasures" are mind-made and manifest as "distorted *saññā*."

- As pointed out in the "Mūlapariyāya Sutta – The Root of All Things," (distorted) *saññā* is the root of all things! Any suffering arises via attachment to the "built-in" *saññā*.
- *Paṭicca Samuppāda* explains how *kammic* energies (**"*dhammā*"**) are generated in the "*upādāna paccayā bhavo*" step, which in turn leads to rebirths: "*bhava paccayā jāti*" and suffering: "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti*".
- Also see " What are Dhamma? – A Deeper Analysis."

Venerable Māluṅkyaputta Understood the Basic Idea

15. Venerable Māluṅkyaputta understood the basic concepts explained briefly by the Buddha. In the subsequent verses (starting @marker 11.1), he expresses those ideas in his own words, which are helpful to us. Let us go through the verses uttered by Venerable Māluṅkyaputta to express his understanding.

"***Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāmi*:'*Rūpaṁ disvā sati muṭṭhā*,** *Piyaṁ nimittaṁ manasi karoto; Sārattacitto vedeti, Tañca ajjhosa tiṭṭhati. Tassa vaḍḍhanti vedanā, anekā rūpasambhavā; Abhijjhā ca vihesā ca,cittamassūpahaññati;Evaṁ ācinato dukkhaṁ, ārā nibbāna vuccati.*

- "**This is how I understand the detailed meaning of the Buddha's brief statement: "When you see a sight, mindfulness is lost** (*Rūpaṁ disvā sati muṭṭhā*) as you focus on the attractiveness of the sight (note: this attractiveness arises due to the 'distorted *saññā*'). It becomes a "*piya nimitta*" or a "likeable sense object." Experiencing it with a mind full of desire (*Sārattacitto vedeti*), the mind settles in (*Tañca ajjhosa tiṭṭhati.*) Many pleasant feelings grow (*Tassa vaḍḍhanti vedanā*), and the mind generates many future possibilities ("*anekā rūpasambhavā*"). The mind becomes greedy when enjoying it, but is depressed if it is lost; the mind gets tired in the end (*Abhijjhā ca vihesā ca,cittamassūpahaññati*). Accumulating suffering like this, one moves away from *Nibbāna* (*Evaṁ ācinato dukkhaṁ, ārā nibbāna vuccati*)."

"*Na so rajjati rūpesu,rūpaṁ disvā* ***paṭissato****;Virattacitto vedeti, tañca nājjhosa tiṭṭhati. Yathāssa passato rūpaṁ, sevato cāpi vedanāṁ; Khīyati nopacīyati, evaṁ so caratī sato;Evaṁ apacinato dukkhaṁ,santike nibbāna vuccati.*"

- "However, **if the mind is in the *Satipaṭṭhāna Bhūmi*** (***paṭissato*; same as "*paccupatthita sati*" or "*Satipaṭṭhāna Bhūmi*"**), one would not be tempted by the sight ("*Na so rajjati rūpesu*"). Experiencing it with a mind free of desire ("*Virattacitto vedeti*"), you don't cling to it (*tañca nājjhosa tiṭṭhati*). Knowing the true nature of that *rūpa* (i.e., that it arises in mind due to "distorted *saññā*") one would still experience the *vedanā* (*Yathāssa passato rūpaṁ, sevato cāpi vedanāṁ*);" However, (one would contemplate the *anicca* nature of that *rūpa*) and would not generate *abhisaṅkhāra* to sustain it ("*Khīyati nopacīyati*"), and that is how one lives with *sati* ("*evaṁ so caratī sato*"); that leads to the weakening and breaking of *saṁyojana* and stopping the possibility of suffering ("*Evaṁ apacinato dukkhaṁ*") taking one closer to *Nibbāna* ("*santike nibbāna vuccati.*")

Repeat of those verses for the Other Five Sense Inputs

16. Then Ven. Māluṅkyaputta repeated similar verses regarding the other five sense faculties of *sadda* (sounds), *gandha* (smells), *rasa* (tastes), *phassa* (touch), and *dhamma* (memories/concepts) @14.1, @16.1, @18.1, @20.1, and @22.1 respectively.

- (These revealing explanations are, by themselves, in the "WebLink: suttacentral: *Mālukyaputtattheragāthā* (KN Thag 16.5)." Note that the six sense faculites turn to corresponsing *āyatana* (at the *bahiddha/ajjhatta* stages) is explained as "*Rūpaṁ disvā sati muṭṭhā*" (@1.1),

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"*Saddaṁ sutvā sati muṭṭhā*" (@3.1), "*Gandhaṁ ghatvā sati muṭṭhā*" (@5.1), "*Rasaṁ bhotvā sati muṭṭhā*" (@7.1), "*Phassaṁ phussa sati muṭṭhā*" (@9.1), and "*Dhammaṁ ñatvā sati muṭṭhā*" (@11.0).

- However, once comprehending the true nature of that mechanism, one's mind would not attach to them: "*Na so rajjati rūpesu*" (@13.1), "*Na so rajjati saddesu*" (@15.1), "*Na so rajjati gandhesu*" (@17.1), "*Na so rajjati rasesu*" (@19.1), "*Na so rajjati phassesu*" (@21.1), and "*Na so rajjati dhammesu*" (@23.1). That is the basis of the *Satipaṭṭhāna Bhāvanā*!)
- Then, @36.1 in the *Mālukyaputta Sutta* (SN 35.95), Ven. Māluṅkyaputta concluded:

"*Imassa khvāhaṁ, bhante, **bhagavatā saṅkhittena bhāsitassa** evaṁ **vitthārena atthaṁ ājānāmī**"ti.*

- "**That's how I understand the detailed meaning** of the **Buddha's brief statement**.

The Buddha replied (@36.2 in the *Mālukyaputta Sutta* (SN 35.95)): "*Sādhu sādhu, mālukyaputta. Sādhu kho tvaṁ, mālukyaputta, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi*"

- "Good, good, Māluṅkyaputta! It's good that you understand the detailed meaning of what I've said in brief."
- And the Buddha repeated the same verses to confirm (@36.3 to @41.1)

17. It still took a few more days for Ven. Māluṅkyaputta to cultivate *Satipaṭṭhāna* and to attain *Arahanthood*; see @42.2 in the *Mālukyaputta Sutta* (SN 35.95).

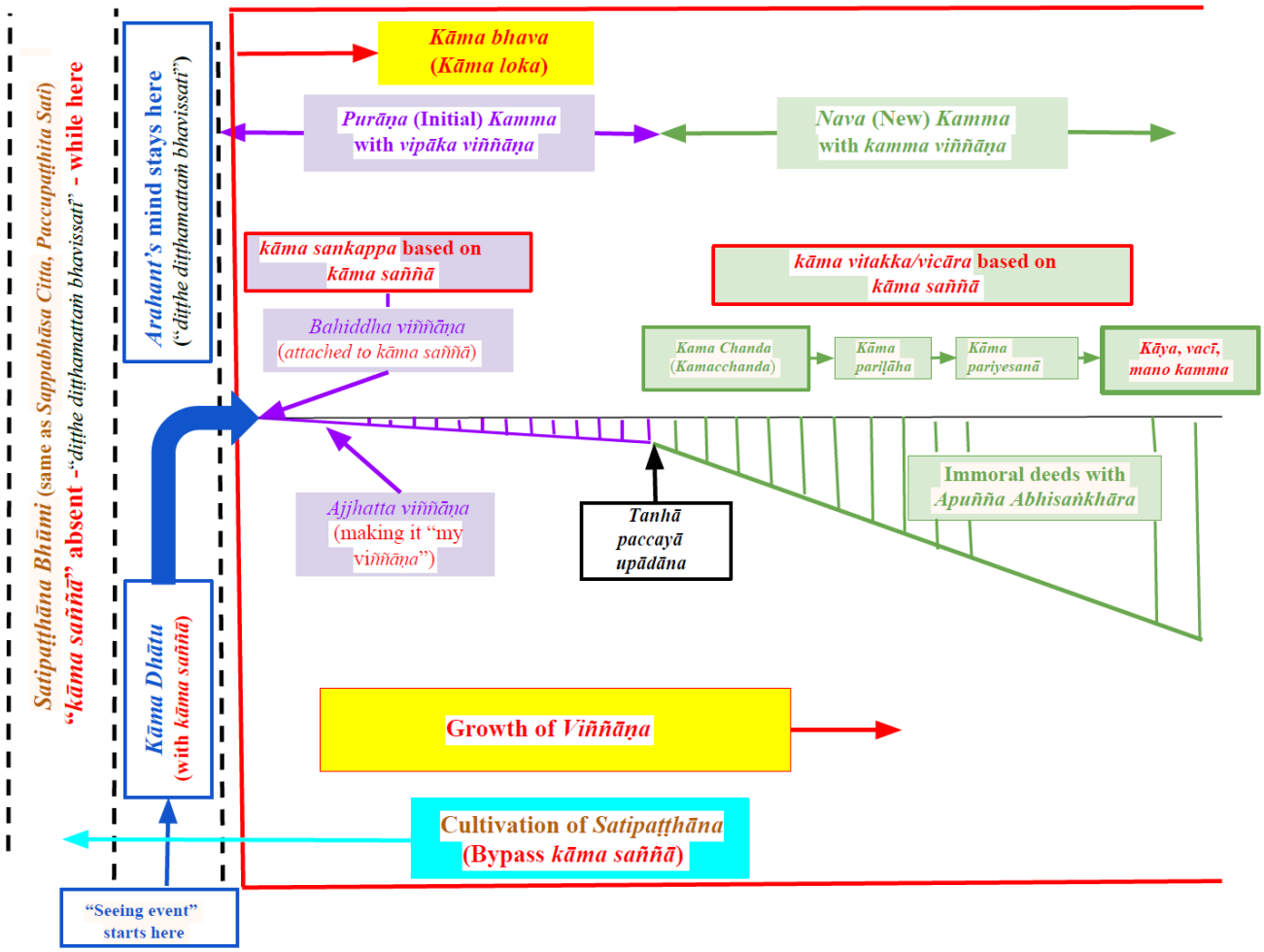
- Thus, we can see how amazing it is that Ven. Bāhiya attained *Arahanthood* with just two verses, without any other explanation!
- Even with those explanations, one must have a good background to unravel some concepts. I will start a series of posts on *Satipaṭṭhāna* to clarify further. **However, hopefully, you can understand the *Bāhiya Sutta* (KN Ud 1.10) and the *Mālukyaputta Sutta* (SN 35.95) to some extent now.** ["WebLink: suttacentral: Bāhiya Sutta (KN Ud 1.10)" and "WebLink: suttacentral: *Mālukyaputta Sutta* (SN 35.95)."]
- I could not fully understand the *suttās* until I understood the "*purāṇa kamma*" and "*nava kamma*" stages. We begin to appreciate the teachings of the Buddha only with these profound concepts that have been buried for centuries. Venerable Waharaka *Thero* started this unravelling!

"*Diṭṭhe Diṭṭhamattaṁ Bhavissati*" Is Experienced in *Satipaṭṭhāna*

18. From #15 above, we can see that **"*diṭṭhe diṭṭhamattaṁ bhavissati*" is experienced when one is in the *Satipaṭṭhāna Bhūmi***, i.e., one's mind would not be attached to "what is seen" while the mind is in the ***Satipaṭṭhāna Bhūmi***.

- This is indicated in the chart below. (**Note:** This is an updated version of the chart in the post "Viññāṇa – What It Really Means").

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Satipaṭṭhāna - Basic Idea - Version 2

Download/Print: "WebLink: PDF Dpownload: Satipaṭṭhāna – Basic Idea – version 2"

- **Thus, a *Sotāpanna* can cultivate *Satipaṭṭhāna*** to get into the ***Satipaṭṭhāna Bhūmi*; once there, they can cultivate *Vipassanā* to attain higher *magga phala*.**
- As long as the mind is in the ***Satipaṭṭhāna Bhūmi*, one will see without the 'distorted *saññā*'** (i.e., ***"diṭṭhe diṭṭhamattaṁ bhavissati"*** is applicable. However, when that person return to daily life, one's mind is released from the *Satipaṭṭhāna Bhūmi*.
- That is what the Buddha meant by "training to restrain one's sense faculties"; see #19 below.
- I discussed how to bypass the 'distorted *saññā*' and get to the ***"Satipaṭṭhāna Bhūmi"*** in a few posts; see #9 in "Viññāṇa – What It Really Means" and the references therein.)
- Also, note that an *Arahant*'s mind (during daily life) remains in the "*kāma dhātu*" state where ***"diṭṭhe diṭṭhamattaṁ bhavissati"*** is always applicable; see the chart above. Here, the 'distorted *saññā*' is present, but the *Arahant*'s mind would not attach to it.

Back to *Bāhiya Sutta*

19. I hope the above discussion of the *Mālukyaputta Sutta* helped clarify the two short verses of the *Bāhiya Sutta* in #1 (explained in #10 through #13 above). The keyword in the first verse of the *Bāhiya Sutta* in #1 is "***sikkhitabbaṁ***." **It means to restrain one's senses and to avoid sensual pleasures.**

- These sensual pleasures are 'mind-made' and are illusions at a deeper level. See, for example, "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." There is no danger in enjoying them; however, most times, seeking "more of such pleasures," we tend to engage in immoral thoughts, speech,

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and actions that lead to undesired outcomes (*vipāka*), including rebirths in lower realms like the animal realm!

- Our cravings for sights, sounds, tastes, smells, and touches, and our thinking about them are based on a sense of joy/pleasure they automatically generate in our minds. **Don't go beyond what is seen, heard, and experienced via the other three physical senses, discerned with *viññāṇa*.** That means not to be tempted by any sense of joy/pleasure brought by the sensory experiences.
- **The second verse:** "When you have trained in this way, you (your future) won't be determined by that (i.e., your future existence in a certain realm); then you will not be in "that realm" (i.e., you will not be reborn there); then you will not be here (in the human world) or there (in that realm) or in between (as in *antarāparinibbāyi Arahants*). At the coarse level, attachment to an *ārammaṇa* in *kāma loka* gives rise to rebirth in *kāma loka*; attachment to a *jhāna* leads to rebirth in *rūpa loka*; attachment to *arūpa samāpatti* gives rise to a rebirth in *arūpa loka*—specific types of *ārammaṇa* lead to specific rebirths. When none occur, one attains *Nibbāna*, and the rebirth process ends (and suffering ends).

Upavāṇasandiṭṭhika Sutta – Further Clarification

20. In the "WebLink: suttacentral: *Upavāṇasandiṭṭhika Sutta* (SN 35.70)," the Buddha explains how a mind attaches to a sight via two steps: "*Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā **rūpappaṭisaṁvedī** ca hoti **rūparāgappaṭisaṁvedī** ca.*"

- "Upavāna, take a *bhikkhu* who sees a sight with their eyes (which comes with the "distorted *saññā*"). This step happens for even an *Arahant*, and is expressed by ***rūpappaṭisaṁvedī* (*rūpa paṭisaṁvedī*)** in the above verse. Here, the "(mind-made) *rūpa*" is based on the "distorted *saññā*" built into our bodies at birth.
- The desire for the sight may or may not materialize depending on whether the mind attaches to that (mind-made) *rūpa* with **craving** (***rāga***). A *puthujjana* could attach (if the sight is appealing or disgusting), but an *Arahant* would not. That is the second step of ***rūparāgappaṭisaṁvedī* (*rūpa rāga paṭisaṁvedī*)** in the above verse.
- Again, this becomes clear with the example in #5. All three people, A, B, and C, saw the same person X, i.e., they all saw the same external *rūpa* of X. However, the "*rūpa* generated in the mind" was based on the different kinds of *saññā* generated in their minds. Person A generated a "*saññā* of a friend" while Person B's mind generated a "*saññā* of an enemy." Accordingly, they attached to that "mind-made *rūpa*" with like (*rāga saññā*) and dislike (*paṭigha saññā*). On the other hand, C was unfamiliar with X and thus did not generate any emotions.
- In example #4, Xi was unfamiliar with the concept of a glass bottle. Note the difference in "*saññā*" for C in #4 (where he at least recognized X as a human and thus was not bothered) and for Xi (**who had no experience with glass bottles**, let alone Coke bottles). Therefore, Xi was confused in addition to avoiding attachment; the glass bottle made no sense to him. These are two different levels of *saññā*.

21. Then the Buddha repeated that for the other five types of sensory inputs.

- For example, @ 3.1 the process for tasting food is explained: "*Puna caparaṁ, upavāṇa, bhikkhu jivhāya rasaṁ sāyitvā rasappaṭisaṁvedī ca hoti rasarāgappaṭisaṁvedī ca. Santañca ajjhattaṁ rasesu rāgaṁ 'atthi me ajjhattaṁ rasesu rāgo'ti pajānāti.*"
- **Translation**: When the tongue experiences a tasty food (*jivhāya rasaṁ sāyitvā rasappaṭisaṁvedī*), it can lead to a **craving for that taste** (***rasa rāga** paṭisaṁvedī).* If the second step happens, one would immediately know (*pajānāti*) that "*rasa rāga* has arisen in me ('*atthi me ajjhattaṁ rasesu rāgo'ti*)."

22. Then @5.1 marker, the Buddha explains that those who have removed all *saṁyojanās* (*Arahants*) will experience a "mind-pleasing sight" (*rūpappaṭisaṁvedī*) but will **not** attach to it (***no** ca rūparāgappaṭisaṁvedī*).

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- @marker 5: "There is **no** desire for such sights in them, and they understand that" (*Asantañca ajjhattaṁ rūpesu rāgaṁ* '***natthi*** *me ajjhattaṁ rūpesu rāgo'ti pajānāti.*)
- In #6 of the post "Purāṇa and Nava Kamma – Sequence of Kamma Generation," ***rūpa paṭisaṁvedī* (or *rasa paṭisaṁvedī* for a tasting event) corresponds to *kāma dhātu* (with *kāma saññā*),** and ***bahiddha viññāṇa*** corresponds to the ***rūpa rāga paṭisaṁvedī* (or *rasa rāga paṭisaṁvedī* for a tasting event).**
- Those descriptions apply to all six types of sensory inputs; @marker 7.1, it is explained for an event arising in the mind (*mano*) without coming through the five physical senses.
- I discussed the the *Upavāṇasandiṭṭhika Sutta* in the post "Sandiṭṭhiko – What Does It Mean?."

"Distorted *Saññā*" Removed in Stages

23. Various types of *saññā* arising in a mind lead to attachment via three main ways: (i) wrong views (*diṭṭhi,* in particular, *sakkāya diṭṭhi*), (ii) craving (*taṇhā*), and (iii) a "sense of me/mine" (*māna*). The strength of *sansāric* bonds (*saṁyojanās*) is weakened and removed systematically as one progresses. A *Sotāpanna* has removed three *diṭṭhi saṁyojana*; a *Sakadāgāmi* weakens the *kāma rāga* and *paṭigha saṁyojana*, and those two *saṁyojana* are removed at the *Anāgāmi* stage. Finally, the remaining two *taṇhā saṁyojana* (*rūpa rāga* and *arūpa rāga*) and the three *saṁyojana* associated with *māna* (*māna*, *uddhacca*, *avijjā*) are removed at the *Arahant* stage.

- As stated in the "Mūlapariyāya Sutta – The Root of All Things," (distorted) *saññā* is the root of all those *sansāric* bonds or *saṁyojanās*!
- In the "WebLink: suttacentral: *Paṭhamasamādhi Sutta* (AN 11.18)," some *bhikkhus* asked the Buddha, "Could it be that a *bhikkhu* might gain a state of *samādhi* like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn't perceive this world in this world, or the other world in the other world. **And they wouldn't perceive (AS REAL) what is seen, heard, thought, known, attained, sought, or explored by the mind (*yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tatrāpi na saññī assa*). And yet they would still perceive, i.e., but they still have perception (*saññī ca pana assā*).**"
- We have "distorted *saññā*" associated with EVERYTHING in this world. In the above verse, those *bhikkhus* were asking whether there can be a *samādhi* in which wrong perceptions of all worldly things are removed, **yet the mind still has *saññā* without any distortions**.

24. The Buddha explained that such a "distorted-free *saññā*" is there and it is expressed as, "'*etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.*" That is realized **entirely** only at the *Arahant* stage. That is where the *saññā* about even *pathavi*, *āpo*, *tejo*, *vāyo*, will be fully realized to be "fake."

- It is the *Arahant* stage that the "sense of me/mine" (*mana*) goes away, together with any tendency to believe that even existences in the *arūpa loka* (*ākāsānañcāyatana* through *nevasaññānāsaññāyatana*) are based on "distorted *saññā*." That is unthinkable not only for us, but even for an *Anāgāmi*.
- However, the last part of the verse (highlighted in orange and red) is relevant to the present discussion.
- I just wanted to point out that many *suttās* emphasize this concept. We will discuss this in detail when discussing *Satipaṭṭhāna Bhāvanā*.

"*Rūpa*" Refers to the "Mental Image of an External Object"

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25. **The following is a critical point from the above discussion.** In almost all *suttās*, by "*rūpa*," the Buddha referred to the "mental image that arises in a mind due to the external *rūpa*" and NOT to the "external *rūpa*." In addition, "*cakkhu*" does not refer to the physical eyes.

- For example, in the example discussed in #5 above, the "seeing event" ("*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ*"), "*rūpa*" is not the external physical body of X. Furthermore, *cakkhu* does not refer to the "physical eyes" of A, B, or C.
- If it were the same, then A, B, and C must have responded the same way!
- In "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṃ*," *cakkhu* refers to the *cakkhu āyatana* (which means "to look with a defiled mind"); an *Arahant* sees with *cakkhu indriya* and not with *cakkhu āyatana.*
- When a *puthujjana* (or even an *Arahant*) sees a sight, they see not the "external *rūpa*" but a "*rūpa* generated in the mind according to the distorted *saññā*." That is why A, B, and C perceived X as a friend, an enemy, and just another person, respectively. *Each of them generated his own version of "rūpa of X" in his mind!* That is the "***rūpa***" in "*cakkhuñca paṭicca **rūpe** ca uppajjati cakkhu viññāṇaṃ*."
- In almost all *suttās*, "*rūpa*" refers to the "mind-made *rūpa*" made according to the "distorted *saññā*." I will discuss that in detail in the next post.

26. The *saññā* we experience is mind-made, and the Buddha equated *saññā* to a mirage.

- The are many posts related to this critical idea published within the past two years or so. See "New / Revised Posts."
- In particular, see "Colors Are Mind-Made (Due to Kāma Saññā)" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

5.2.9.3.15 Contact Between Āyatana Leads to Vipāka Viññāṇa

September 2, 2019; revised November 14, 2019; January 15, 2021 (#8); October 9, 2022

Introduction

1. *Vipāka viññāṇa* arise due to *kamma vipāka.* In the previous post ("Buddhist Worldview – Introduction"), we introduced the concept that our sensory experiences occur due to six internal *rūpā* and six external *rūpā*.

- Those six types of internal types of *rūpā* are "internal *āyatana.*" In mundane terms, those are our eyes, ears, nose, tongue, body, and mind.
- With those, we experience sights, sounds, smells, tastes, body touches, and *dhammā* (memories, concepts, and hopes). Those *rūpā* are external to us and "external *āyatana.*"
- You may wish to review the previous post, "Buddhist Worldview – Introduction."

December 12, 2024: The rest of the post needs to be revised. I will try to do that within a few days.

Awareness of Living Things and Living Beings

2. When we look at a tree, for example, that is contact between our internal *āyatana* (eyes or, more correctly *cakkhu pasāda rūpa*) and external *āyatana* (tree in this case). That leads to a mental phenomenon called consciousness (in this case, *cakkhu viññāṇa*). It just means we are "aware of that tree."

- Humans and animals generate such "awareness" or consciousness when seeing, hearing, smelling, and tasting external *rūpā.*

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- However, we know that plants and trees also seem aware of the external world and can even respond in some cases. For example, a plant or a tree can "turn" towards sunlight. Their roots grow towards water sources, away from dry soil, etc.

3. There are a couple of "mental factors" (or *cetasika*) that are not exclusively "mental." They can arise even without a mind. Those two are *vedanā* and *saññā*.

- *Vedanā* comes from ("*ve*" + "*danā"*) which means "වීම දැනවීම"(vīma dænavīma meaning "being aware") in Sinhala. That means to "become aware of something." **When we make contact with an "external *āyatana*" via our six senses, we become aware of that external *rūpā*;** that is *vedanā***.** See, "Vedanā (Feelings)."
- At the fundamental level, *Saññā* means "recognition" of an object, person, or concept, for example. Generally, it is the recognition of an "external *āyatana*" or "external *rūpā*." See "Saññā – What It Really Means."
- Therefore, plants and trees have a basic form of *vedanā* and *saññā*. **A plant can "feel" when sunlight falls on it (*vedanā*) and recognize that as sunlight (*saññā*).**

4. However, a plant CANNOT generate *saṅkhārā* (thoughts) about those *vedanā* and *saññā*. One may ask: "Then how does a plant turn towards sunlight?."

- Plants are like robots. A moving robot may have sensors that can detect obstacles in the way. That involves *vedanā* and *saññā* in the elementary sense.
- For example, that robot may also have a computer that can instruct how to go around an obstacle.
- The working of a plant is very similar. A plant seed has necessary "programs" installed in its cells to deal with the external environment. I briefly discussed this in my posts on "living cells." See the old posts in "Origin of Life."
- Therefore, some "live things" like plants can generate *vedanā* and *saññā*, but they CANNOT create *saṅkhārā* and *viññāṇa*. We remember that *saṅkhārā* and *viññāṇa* arise via, "*avijjā paccayā saṅkhārā*" and "*saṅkhārā paccayā viññāṇa."*

Two Types of *Viññāṇa* of a Living Being

5. A **living thing** like a tree may have *vedanā* and *saññā*. But only a **living being** like a human or an animal has a full set of mental phenomena: *vedanā*, *saññā, saṅkhārā*, and *viññāṇa*.

- In other words, only living beings have minds with which they can generate *saṅkhārā* (loosely called thoughts), which in turn leads to *viññāṇa*.
- Now we will focus on two types of *viññāṇa* that arise in a living being upon a sensory contact between one of its "internal *āyatana*" and the corresponding "external *āyatana."*
- For simplicity, let us consider the contact between *cakkhu* and *vaṇṇa rūpā* (or *rūpā rūpā* or simply *rūpā*). In mundane terms, this means "contact" between eyes and a form or an object (such as a tree).
- However, It is essential to keep in mind that **it is the *cakkhu pasāda rūpā* in the mental body (*gandhabba*) that "sees" the *vaṇṇa rūpā* or the image captured by the eyes**. [See #11 through #14 in the post, "Buddhist Worldview – Introduction." **Rewritten December 20, 2024, reference text not there.**]

Vipāka Viññāṇa – No Strong *Kamma* Done

All our INITIAL sensory experiences are due to the results of our past *kamma*, i.e., they are *kamma vipāka*.

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6. When eyes (or, more correctly, *cakkhu pasāda rūpa*) and *vaṇṇa rūpā* come into contact, *cakkhu viññāṇa* arises. ***Cakkhu viññāṇa* is "seeing."**

- ***Cakkhu viññāṇa* arises due to *kamma vipāka*. In the same way, *sota, ghāṇa, jivhā*, and *kāya viññāṇa* are ALL "*vipāka viññāṇa.*"**
- Some *mano viññāṇa* are *vipāka viññāṇa*. For example, when we recall a past event, that is a *mano viññāṇa* that cannot generate strong *kamma*.
- **There is no strong *kamma* done by *vipāka viññāṇa*. By "strong *kamma,*" I mean *kamma*, which can lead to future rebirths.** Only *mano saṅkhārā* are involved in *kamma viññāṇa* Kamma leading future rebirths done via "*avijjā paccayā saṅkhārā*" and "*saṅkhārā paccayā viññāṇa.*" Those involve *vacī* and *kāya saṅkhārā*. See "Abhisaṅkhāra Lead to Kamma Viññāṇa."
- What is essential at this point is to remember that only *mano viññāṇa* can be either *vipāka viññāṇa* or *kamma viññāṇa* (we discuss below the second category). The other five types of *viññāṇa* (*cakkhu, sota*, *ghāṇa, jivhā*, and *kāya viññāṇa*) are only *vipāka viññāṇa*.

7. "WebLink: suttacentral: *Chachakka Sutta* (MN 148)" describes the arising of such *vipāka viññāṇa*: "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ, ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṁ, jivhāñca paṭicca rase ca uppajjati jivhāviññāṇaṁ, kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṁ, manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ.*"

- For example, *cakkhu viññāṇa* arises when a *rūpa* makes contact (*paṭicca*) with *cakkhu pasāda rūpā*. As we discussed in #12 of the previous post "Buddhist Worldview – Introduction," *cakkhu* here DOES NOT mean "eyes"; it means "*cakkhu pasāda rūpa.*"
- When the eyes capture an image of a tree, that image is processed by the brain and then passed along to the *cakkhu pasāda rūpa*, which is in the mental body or *manomaya kāya*. In the case of a human or an animal, *manomaya kāya* is the same as *gandhabba*.
- *Vipāka viññāṇa* do not generate strong *kamma*. For example, *cakkhu viññāṇa* means just "seeing," *sota viññāṇa* means only "hearing," etc. Just because one sees or hears, one does not do any strong *kamma*.

Vipāka Viññāṇa Could be "Consciousness"?

8. Therefore, *vipāka viññāṇa* DO NOT arise directly with *Paṭicca Samuppāda*. They occur when our sense faculties come to contact with external *rūpā*, as described in #7 above. Those *rūpā* can be six types: *vaṇṇa rūpā, sadda, gandha, rasa, phoṭṭhabba*, and *dhammā*.

- **Note:** However, immediately following the arising of a *vipāka viññāṇa*, a *Paṭicca Samuppāda* process takes place in the very next *citta*. This is a deeper aspect that would be of interest to those who are deep into *Abhidhamma*: "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."
- The contact of an internal *āyatana* with an external *āyatana* leads to the "awareness" of that external *rūpā*.
- Therefore, *vipāka viññāṇa* could be the closest to the English word, "consciousness." Even then, there are some *mano saṅkhārā* that arise with a *vipāka viññāṇa*. Therefore, it is better not to refer to even *vipāka viññāṇa* as just consciousness.
- **That is why the Buddha described *viññāṇa* as a magician.** But this "magic show nature" is easier to see with the *kamma viññāṇa* that we discuss below. The mind on its own creates *kamma viññāṇa* via *saṅkhārā* ("*saṅkhārā paccayā viññāṇa*").

9. When we become conscious of an external *āyatana* (or an external *rūpā*), we may get interested in it. (We need to remember that external *rūpā* include visible objects, sounds, smells, tastes, bodily touches, or memories),

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- That is when we start generating NEW *KAMMA*. That will happen **IF** we get attached to that sensory experience via greed or anger, for example.
- Those CONSCIOUS thoughts (called *saṅkhārā*) lead to a new type of *mano viññāṇa*. Those *viññāṇa* arise via "*avijjā paccayā saṅkhārā*" followed by "*saṅkhārā paccayā viññāṇa.*" Such *viññāṇa* are *kamma viññāṇa*.
- Such *kamma viññāṇa* MAY arise as the next step following the generation of any of the six types of *vipāka viññāṇa*. **That happens ONLY IF we get attached to the initial *vipāka viññāṇa*.**

Kamma Viññāṇa – How We Create New *Kamma*

10. **We do *kamma* when we start generating conscious thoughts (*vacī* and *kāya saṅkhārā*) with INTENTION.** The Buddha said, "*Cetanāhaṁ, bhikkhave, kammaṁ vadāmi*" or, "*bhikkhus*, I say that *kamma* is one's intention." (WebLink: suttacentral: *Nibbedhika Sutta* – AN 6.63.) When we think, speak, and act with specific INTENTION (good or bad) that leads to the generation of *kamma* (good or bad).

- However, **those initial *mano saṅkhārā* (associated with *vipāka viññāṇa*) arise AUTOMATICALLY**. Since the intention is involved indirectly, those *mano saṅkhārā* cannot bring about rebirth.
- To generate strong *kamma*, we must CONSCIOUSLY and DELIBERATELY create *saṅkhārā*.
- Such "strong *saṅkhārā*" are *vacī* and *kāya saṅkhārā*. As we have discussed before, *vacī saṅkhāra* involves "talking to oneself" and speech. *Kāya saṅkhāra* leads to bodily actions.
- In other words, **we do *vacī kamma* and *kāya kamma* with those *vacī saṅkhārā* and *kāya saṅkhārā***. Of course, *vacī kammā* are lying, gossiping, etc., and *kāya kammā* are stealing, killing, etc.
- Stated yet another way, we generate speech and actions that can lead to future rebirths only via *vacī* and *kāya saṅkhārā*.

11. For those familiar with *Abhidhamma* (others can skip this and move on to #12): A sensory event discussed in #7 starts a *pañcadvāra citta vīthi* with 17 *cittā*. The *vipāka viññāṇa* occurs at the beginning of the *citta vīthi*. For example, a "seeing event" is a *cakkhu viññāṇa.*

- Then, the mind accepts that sensory input with *sampaṭicchana* and *santīraṇa citta*. It is in the next citta of *votthapana* that our minds MAKE decisions on how to respond to that sense input BASED ON our *gati* (character qualities).
- Then based on that determination, seven *javana cittā* run consecutively. With *javana cittā*, we respond (think, speak, and act).
- That is a very brief summary. More details at "Citta Vīthi – Processing of Sense Inputs."

Kamma Viññāṇa Arise Due to "*Saṅkhāra Paccayā Viññāṇa*"

12. Suppose one sees an appealing object and gets attached to it. One may start thinking, speaking, and even taking action to enjoy that sight again and again. That leads to the generation of *kamma* via *mano viññāṇa* (generated via *vacī* and *kāya saṅkhārā*.)

- The same happens if we get annoyed or angry about something we see. Then we would be generating angry thoughts, speech, and action. Those are also *mano viññāṇa*. **Such *mano viññāṇa* are "*kamma viññāṇa*."**
- Of course, both those cases arise due to *avijjā*. **We get attached (or get stuck) to a given sensory input because we like it or dislike it (both are done with *taṇhā*; see below).** Both happen due to *avijjā*, not knowing the "true nature." One comprehends the true nature when one attains "***yathābhūta ñāṇa*.**" We will discuss this in future posts.

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13. **We can sort out the difference by seeing that all *kamma viññāṇa* have *saṅkhārā* as precursors.** They arise when we think, speak, and act based on greed, anger, and ignorance. I will explain just the case of attachment (*taṇhā*) via greed.

- For example, when we first see something attractive, we AUTOMATICALLY get the perception of "liking it." Those INITIAL and AUTOMATIC thoughts are *mano saṅkhārā*. These arise due to our *gati*.
- If we start pursuing such thoughts CONSCIOUSLY AND WILLFULLY, we are generating *vitakka* and *vicāra* (which means consciously thinking about it). Those are *vacī saṅkhārā*. We may also speak out with *vitakka/vicāra,* and vacī *saṅkhārā* are also responsible for speech.
- If our mind gets firmly attached, we may take action using the body. Those bodily actions are due to *kāya saṅkhārā* generated in the mind.

14. Now, we can see the difference between *vipāka viññāṇa* and *kamma viññāṇa*. *Vipāka viññāṇa* do not have *saṅkhārā* involved.

- On the other hand, *kamma viññāṇa* ALWAYS arise due to *saṅkhārā* generated via *avijjā*. Those are the *viññāṇa* that can lead to future *vipāka* (and even rebirth) via *Akusala-Mūla Paṭicca Samuppāda*.
- In other words, *kamma viññāṇa* are the *viññāṇa* arising via "*avijjā paccayā saṅkhārā*" followed by "*saṅkhārā paccayā viññāṇa."*
- That process continues with "*viññāṇa paccayā nāmarūpa,"* etc., and ends up in "*bhava paccayā jāti*, "*jāti paccayā jarā, maraṇa*," and "the whole mass of suffering."
- That is why those created with *saṅkhārā* are *kamma viññāṇa.*

Summary

15. To summarize what we discussed in this post:

- ***Cakkhu, sota, ghāṇa, jivhā*, and *kāya viññāṇa* are ONLY *vipāka viññāṇa*. They cannot lead to new rebirths.**
- ***Kamma viññāṇa* are those *viññāṇa* that COULD lead to future rebirths.**
- ***Mano viññāṇa* can be "*vipāka viññāṇa*" or "*kamma viññāṇa*."**

16. We will discuss more details in the next post. I am proceeding slowly to emphasize these fundamental ideas. It is crucial to understand what is MEANT by a given critical key Pāli word. Then we can use that Pāli word, without explaining its meaning again.

- I hope you can now understand why it is incorrect to translate *viññāṇa* as just "consciousness'.
- In the same way, *taṇhā* is NOT just greed. *Taṇhā* includes getting attached via anger too; see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance." Also, see #12 above.
- There are several keywords like that, including *anicca* and *anatta.*
- Understanding the meanings of such vital Pāli words is critical since there are no equivalent English words.

All posts on this general topic are at "Origin of Life." Please direct any questions on the above post to the discussion forum at "WebLink: Pure Dhamma Forums: Questions on Posts in the "Origin of Life" Subsection." If not registered at the forum, send questions to my email address, lal@puredhamma.net.

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5.2.9.3.16 How Do Sense Faculties Become Internal Āyatana?

September 8, 2019; revised October 13, 2022; September 13, 2024; last revised December 12, 2024 (#1, #14)

Indriya and *Āyatana*

1. Sense faculties are a crucial concept in Buddha Dhamma. The six sensory faculties are the eyes (*cakkhu*), ears (*sota*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*), and mind (*mano*).

- Those are also "internal *rūpa*" created by *kammic* energy. With those, an average person experiences the outside world AND **forms attachments to them.**
- The sensory faculties of an average human are "***indriya***." They become "**internal *āyatana***" only if we use them with *raga*, *dosa*, or *moha.*
- When an "***indriya***" becomes "**internal *āyatana*,**" it does not grasp an accurate representation of an external *rūpa* (sights, sounds, tastes, smells, touches, and memories). Thus, the mind experiences a "distorted version" of a given *rūpa.* That "distorted version" of a given *rūpa* is called an "**external *āyatana***" (for example, "my house," "my friend," etc.); see "Contact Between Āyatana Leads to Vipāka Viññāṇa." **Therefore, an external *āyatana* is a "distorted version" of a given external *rūpa.* That is why one attaches to it.** For an *Arahant*, external *rūpās* never become external *āyatana*; they are just external *rūpās.*
- **Note that an "external *āyatana*" arises in the mind.** It is NOT the external *rūpa.*
- **There is no equivalent English word for *āyatana***, so we will keep using *indriya* and *āyatana* from now on.

2. An *Arahant* has removed all greed, anger, and ignorance from the mind; it is better expressed by saying all *anusaya* and *saṁyojana* (the ability to generate greed, anger, and ignorance) have been removed. The sense faculties of an *Arahant* are ***indriya***. With his sensory faculties, an *Arahant* experiences "**external *rūpa***" such as "a house," "a taste," etc., without any attachment. That house may be an elegant house where he lived some time back. But now it is just a house. That person could have been a "close friend" then, but now just another human being. Of course, the *Arahant* will recognize the house he lived in as a child and that the person was his friend.

- **In brief, a sense faculty is an *indriya* if there is no "attachment." It becomes an internal *āyatana* if one is attracted to or repulsed by using it. In the same way, an external *rūpa* becomes an external *āyatana* if one becomes attached to it.**
- The Pāli word for attachment is "*taṇhā.*" It is critical to realize that "attachment" can occur via greed, anger, or ignorance. Once "attached," one just keeps thinking about it (that means generating *abhisaṅkhāra*; see below). Also, see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

How Do *Indriya* Become Internal *Āyatana*?

3. First, let us clarify the difference between an internal *āyatana* and an *indriya*.

- Our initial sensory inputs (what we see, hear, etc.) are due to *kamma vipāka.* It is unnecessary (or even possible) to understand that *kamma vipāka* arises due to past *kamma*. **We only need to know how such *kamma vipāka* can lead to new *kamma* formation; that is what propagates suffering to the future.**
- **At initial sensory contact, such sensory faculties operate as *indriya.*** For example, when we see an attractive person on the road, we just "see a person" with the *cakkhu indriya*. This is like taking a picture with a camera; the picture registers in mind.

4. However, based on that initial sensory experience, we may INTENTIONALLY use those *indriya* to enjoy that sensory experience repeatedly. Then those *indriya* become *āyatana.* In the above example, if we

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get attached to that attractive person and keep looking at that person, we will be using our eyes as *cakkhāyatana* (*cakkhu āyatana* rhymes as *cakkhāyatana*.)

- **Therefore, an initial sensory event is captured by an *indriya.*** But immediately after receiving that sensory input, a *puthujjana* uses that sense faculty as an internal *āyatana*. That happens if we get attached or form "*taṇhā*"; see #2 above.
- **It is only when one attaches to what is seen that it becomes *cakkhuāyatana* or *cakkhāyatana.*** Thus, an *Arahant* has *cakkhu indriya*, but it will not become *cakkhāyatana.*

5. Let us take the example of two people eating a delicious cake. One is an average human (X), and the other is an *Arahant*. Here the sense faculty is taste (*jivhā*).

- Both will generate the same kind of *jivhā viññāṇa* when they first taste it. That is just the taste of the cake. If the sensory elements in the tongue and the brain work normally, both will likely find that cake "tasty." That "good taste" is a *kamma vipāka*. (An infinite number of *kamma bīja* are waiting to bear fruit, including such a "small *vipāka*" as tasting a piece of cake.)
- The difference becomes apparent just after tasting the cake. The *Arahant* would forget all about that taste, even though he/she would have felt the "good taste." It was just a sensory experience; thus, the *Arahant* used that sense faculty as an *indriya*.
- On the other hand, X may "fall in love" with that tasty cake. She may ask for another serving. **Now, she is using that sense faculty as a *āyatana.*** She will accumulate new *kamma* with such actions.

How One *Indriya* Can Lead to Many *Āyatana* (*Saḷāyatana*)

6. When we experience a sensory event due to one *indriya*, we may use some or all of the *indriya* as *āyatana*. Then the set of *indriya* becomes *saḷāyatana*.

- In the above example of a tasty cake (a *kamma vipāka* for both), they experience "a tasty cake." While the *Arahant* will not have any more thoughts about that taste, the average human (X) may be just getting started. She may ask for another piece even if she is not hungry.
- Let us analyze the situation carefully. The *Arahant* may accept a second piece if he is hungry. That request was not made because of greedy thoughts. Thus, *jivhā indriya* (tongue, nerves, etc., and the *jivhā pasāda*) has NOT led to the arising of *jivhā āyatana*. **The arising of an *āyatana* is a mental construct.**
- If X asks for another piece, even if she is not hungry, that is definitely due to a craving for that taste. Then her tongue has become a *āyatana*. Her request could be based on BOTH hunger and craving (if she is hungry.) So, now her tongue (more precisely *jivhā pasāda*) is still a *āyatana*.

7. Whether or not X's *jivhā pasāda rūpa* (internal *indriya* for tasting) has become a *āyatana* may become more apparent if she takes further action.

- She may smell it and say, "it smells good too." She may keep saying how good the taste is and ask about the recipe or where to buy one.
- Now she is using her sensory faculties as *āyatana*. *Ghāna pasāda rūpa* (for smelling) has now become *ghānāyatana* (*ghāna* + *āyatana*). Eating cake is not limited to quenching hunger; many sensory faculties are used for pleasure. "*Indriya* to *āyatana"* is a "mental transition."
- She is thinking about how to taste that cake again. Therefore, the mind (*mana*) has become *manāyatana* (*mana* + *āyatana*). If she starts writing down the recipe, her physical body (*kāya*) helps out, too, acting as a *kāyāyatana* (*kāya* + *āyatana*).
- Therefore, when more than one *āyatana* becomes engaged, the set of *āyatana* (called *salāyatana*) may come into play. But it all started with just one sensory input, in this case, eating a piece of cake.

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Indriya Become *Āyatana* With (*Abhi*)*saṅkhāra*

8. The easiest way to determine whether an *indriya* has become an *āyatana* is to check whether one has started generating greedy, dislike, or ignorant CONSCIOUS thoughts about that sensory input or experience.

- Interest in a sensory input leads to attachment via greed, revulsion, or ignorance.
- For example, the smell of good perfume can lead to thoughts about buying it. Seeing an enemy may generate angry thoughts. In some situations, one may get confused about what to do and make the wrong decisions.
- **Such CONSCIOUS thoughts are *vacī* and *kāya saṅkhāra*.**
- *Vacī saṅkhāra* are "talking to oneself" and possibly speaking too. First, greedy/angry/ignorant thoughts are generated, which may lead to speaking out (lying, gossiping, etc.).
- *Kāya saṅkhāra* involves bodily actions such as hitting, stealing, killing, etc. Here, one would use more *āyatana* since one would need to look and hear in addition to moving body parts.

9. We often use our sensory faculties as *indriya*: we see, hear, etc many things in a day but ignore most of them. But when we experience something we crave, we start using our sense faculties as *āyatana*.

- The *Akusala-Mūla Paṭicca Samuppāda* cycle operates only when we use our sense faculties as *āyatana*.
- Those *saṅkhāra* (*abhisaṅkhāra*) do not arise in an *Arahant*. That is because such *saṅkhāra* arise due to *avijjā*, i.e., they arise via "*avijjā paccayā saṅkhāra*." Even though it is normally written for brevity that way, it really is "*avijjā paccayā abhisaṅkhāra*."
- An *Arahant* ALWAYS uses his/her sensory faculties as *indriyās*. He/she will see, hear, etc. just like an average human, but will not get "attached to" anything.

Abhisaṅkhāra Are *Saṅkhāra* With *Rāga*, *Dosa*, *Moha*

10. Any action, speech, or thought that involves *abhisaṅkhāra* will turn *indriya* to *āyatana*. Just eating a cake does not involve *abhisaṅkhāra,* but having greedy thoughts about it does; see, "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

- The distinction between *saṅkhāra* and *abhisaṅkhāra* is clear-cut when those conscious thoughts (and therefore speech and actions) become immoral.
- Generating thoughts of anger in a person is *abhisaṅkhāra*. Then telling a lie about that person is also *abhisaṅkhāra*. Both are *vacī kamma* done with *vacī* (*abhi*)*saṅkhāra*.
- Stealing something or hitting someone is a *kāya kamma* done with *kāya* (*abhi*)*saṅkhāra*.
- Therefore, immoral thoughts, speech, and actions are based on *abhisaṅkhāra*. They are *apuññābhisaṅkhāra* (*apuñña* + *abhi* + *saṅkhāra*) or immoral strong *saṅkhāra*.

11. We can get some insights by analyzing the case of a young person (Z) becoming an alcoholic due to an association with bad friends. As a child, Z may see a bottle of alcohol and would not generate any second thoughts about it. It would just be a "seeing event," and Z would only use his eyes (or more precisely, *cakkhu pasāda rūpā*) as *cakkhu indriya*.

- But Z had some bad friends and they persuaded him to start drinking. He has now become an alcoholic. If he sees a bottle of alcohol now, he immediately thinks about having a drink. Of course, he would have a drink If he was at a party. If he is at home, and the bottle belongs to his father, he may steal a drink from it.

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- It could get even worse. He may be drinking at a party and may get into an argument with someone. Suppose that leads to a fight and he kills that person. He may get the death sentence or go to jail for a long time. But a much worse outcome awaits him at his death. He would be born in an *apāya*.
- I hope you can see that *vacī* and *kāya abhisaṅkhāra* are behind all those. They are defiled/immoral *saṅkhāra*. They are thus *abhisaṅkhāra*. If he kills someone, that is due to an *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra*). That would qualify him to be born in an apāya.. That would qualify him to be born in an *apāya*.

12. There are also *puññābhisaṅkhāra* (*puñña* + *abhi* + *saṅkhāra*) or strong moral *saṅkhāra*.

- For example, feeding a hungry person or giving to charity are *kāya kamma* done with strong *kāya saṅkhāra*. They are both *puññābhisaṅkhāra.*
- Such strong *puñña kamma* done with *puññābhisaṅkhāra* lead to good rebirths (in human and higher realms).

How Do External *Rūpā* Become External *Āyatana*?

13. When an *indriya* becomes an internal *āyatana,* the corresponding external *rūpā* becomes an external *āyatana.*

- Let us consider the following example. You are walking down a street and see a person approaching you at a distance. Without recognizing who it is, your eyes are working only as *indriya*. But as the person gets closer, you recognize him as one of your friends. At that moment, your *cakkhu indriya* has become a *cakkhāyatana*. At the same time, that external *rūpā* of a "person" has now become a "friend."
- To take that one step further, suppose after some time you get into an argument with that friend and it escalates to the point that he has become an enemy. Now if you see him on the road, you will recognize him as an enemy. When you see him, your *cakkhu indriya* will again become an internal *āyatana*, and the body you see will become an external *āyatana*.
- However, those two external *āyatanās* are very different. In one case, you saw a friend and in the other an enemy, even though that external *rūpā* (body of that other person) was the same.

14. We can find many examples in our daily lives to see how an *indriya* becomes an *āyatana*. In another example, suppose you park the car on the side of the road and go to a restaurant to eat. When you come back, you see that someone has bumped his car into it, and there is a scratch on it. You, of course, get upset.

- Suppose, after a while you sell that car. Then, a few days later, you see it was destroyed in an accident. But now you are not upset about the same car getting wrecked. Your *cakkhu indriya* does not become an internal *āyatana* when you see that badly-damaged vehicle. The external *rūpa* (the seeing of the car) does not become an external *āyatana*.
- The only difference was that you had given up your attachment to that car the moment you sold it. It is no longer "your car." It became just another car the moment you gave up ownership.

How to Stop *Indriya* Becoming *Āyatana*?

15. That last example illustrates how one ends suffering at *Arahanthood*. When one no longer attaches to ANYTHING in this world, one's mind will not be perturbed by anything. That includes knowing that one day one's own body will die.

- However, **the state of mind of an *Arahant* cannot even be comprehended by an average human.** It is a long process to go from being an average human to becoming an *Arahant*.
- We must follow the path step-by-step. Attachments to "worldly things" CANNOT be forcefully removed from one's mind. The first step is comprehending the unfruitfulness and danger of doing

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IMMORAL things to get sensory enjoyment. See "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

- However, initially, it is good to get an overview of the "big picture" or the fundamentals of Buddha Dhamma. That is necessary to discard the wrong views about this world including *kamma* and *kamma vipāka*, and the validity of the rebirth process. One cannot even start on the Noble Eightfold Path with wrong views about such fundamental concepts.
- This series on "Origin of Life" is so important. One must evaluate all existing views (which we summarized in the early posts in this series). The Buddhist view is more complex and will take several more posts to complete.

5.2.9.3.17 Indriya Make Phassa and Āyatana Make Samphassa

September 15, 2019; revised November 13, 2019; August 4, 2022

Summary of "Worldview of The Buddha" So Far

1. We are discussing the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)" which describes the sensory experience in the Buddhist worldview in detail. As we will see, this *sutta* explains how each person's world arises due to his/her actions.

- Each living being's existence as a human, *deva*, animal, etc. has arisen due to past actions. Those previous actions (*kamma*) resulted due to sensory experiences.
- If one does immoral actions (*pāpa kamma*) to gain/maintain sensory pleasures, *kamma vipāka* of those *kamma* lead to rebirths in "bad realms" called *dugati.* The word *dugati* comes from "*du*" + "*gati*" or "bad *gati*." [***du-*** : ***dur-*** prefix [Sk. duḥ, duṣ] Evil, bad, difficult. 惡的, 不好的, (困)難的.]
- On the other hand, meritorious deeds (*puñña kamma*) lead to rebirths in "good realms" or *sugati* realms. The word *sugati* comes from "*su*" + "*gati*" or "good *gati*." [***su-*** prefix : kind, good, easy. 善的, 好的, 容易的]
- However, due to ignorance, living beings tend to do many more immoral deeds than moral ones. Therefore, more than 99% of the rebirths are in *dugati* realms. That is why the rebirth process is "filled with suffering." See, "Rebirth – Connection to Suffering in the First Noble Truth."

With *Taṇhā*, *Indriya* Become *Āyatana*

2. Our sensory experiences constitute "our world." We experience six types of sensory inputs (*rūpa rūpa, sadda rūpa, gandha rūpa, rasa rūpa, phoṭṭhabba rūpa, dhammā rūpa*) with six kinds of indriya we have (*cakkhu, sota, ghāṇa, jivhā, kāya, mano*). When the corresponding pairs make "contact" (phassa), one of the six matching types of *viññāṇa* arise (*cakkhu, sota, ghāṇa, jivhā, kāya*, and *mano viññāṇa*.) Those are *vipāka viññāṇa*. See, "Buddhist Worldview – Introduction."

- Average humans go beyond experiencing *vipāka viññāṇa*. They deliberately make more sensory contacts to "enjoy them more." Then the six *indriya* become six internal *āyatana,* and the six types of external *rūpa* become external *āyatana*. See, "Contact Between Āyatana Leads to Vipāka Viññāṇa."
- An *indriya* makes "just contact" or "*phassa.*" **When sensory contacts are done "with attachment or *taṇhā*," those *indriya* become internal *āyatana*.** That is the crucial concept explained in the previous post, "How Do Sense Faculties Become Internal Āyatana?."
- You may want to re-read the above posts if something is not clear. Of course, I would be happy to answer any questions.

The Transition from Just a Sensory Contact to *Kamma* Formation

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3. Even for an average human, the INITIAL CONTACT between an internal *āyatana* and an external *āyatana* does not lead to the generation of strong *kamma*. For example, only when we see a beautiful thing or a person (called *rūpa rūpa* or just *rūpa*), that we become aware of that *rūpa*. (There are *mano saṅkhāra* that arise automatically. *Mano saṅkhāra* cannot lead to a strong *kamma* responsible for rebirth. We will discuss that later.)

- However, for anyone who has not reached the *Arahant* stage, sense faculties is labeled as "internal ***āyatana***," and external *rūpa* are labeled "external ***āyatana***." That is evident in the *Chachakka Sutta* (MN 148).
- Only *Arahant* uses his/her sense faculties as ***indriya*** all the time.

4. In the *Chachakka Sutta* (MN 148), that initial contact — for example between *cakkhāyatana* (*cakkhu*) and *rūpāyatana* (*rūpa*) — is stated as "***Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ***." Similar statements are there for the other five pairs, the last one being "*manañca paṭicca dhamme ca uppajjati mano viññāṇaṁ*."

- We will focus on the progression of what happens due to the contact between *cakkhu* and *rūpa* (eyes and an external object in mundane terms.) Other types of contacts will lead to similar results.
- The *sutta* states that the "attachment" step starts with the next paragraph. Regarding the contact between *cakkhu* and *rūpa*, it says, "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ,* ***tiṇṇaṁ saṅgati phasso***." (Note that each successive paragraph of the *sutta* is the next step the mind takes.)

What is "*tiṇṇaṁ saṅgati phasso*"?

5. The phrase "*tiṇṇaṁ saṅgati phasso*" is commonly mistranslated as "the meeting of the three is contact." What are those three? Are they *cakkhu*, *rūpa*, and *cakkhuviññāṇa*? That is not correct because the "contact" (*phasso*) leads to "*phassa paccayā vedanā*," as we will discuss below. This "*phassa paccayā vedanā*" arises AFTER *cakkhu viññāṇa.*

- **That short verse is a KEY verse in the whole *sutta*.** It expresses how an *indriya* becomes *āyatana* due to one's *gati*. Those are the *gati* for attachment (*taṇhā*) via craving or dislike.
- "*Tiṇṇaṁ*" is three *and* "*saṅgatī*" ("*saŋ*" + "*gatī*") are "*gati* contaminated with *saŋ*." Normal humans have *gati* based on three fundamental root causes: *lobha* (greed), *dosa* (anger/hate), and *moha* (no comprehension of the Four Noble Truths). That is why "*saŋ*" is a keyword in Buddha Dhamma; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)." [***saṅgati*** :[f.] association with. ***gati*** :[f.] going; career; course; passing on to another existence; destiny; behaviour.]
- Just like the word "*saŋ*," another critical Pāli word that has lost its significance over the years is "*gati.*" I have explained this word in detail in many posts. See, for example, "The Law of Attraction, Habits, Character (Gati), and Cravings (Asavas)" and "9. Key to Anapanasati – How to Change Habits and Character (Gati)."

Phassa in "*Tiṇṇaṁ Saṅgati Phasso*" Is *Samphassa*

6. Therefore, following that initial sensory contact, one MAY form a like/dislike for the seen, heard, smelled, tasted, touched, or memory that came to mind (*dhammā*). But it happens within a fraction of a second of the initial *cakkhu viññāṇa.*

- For example, a young lady looking at a dress may form a liking for it. Another person seeing his enemy will develop a dislike. A teenager may get attached to a particular song, etc.
- Such mental contacts — with likes/dislikes or "*saŋ*" — happen instantaneously due to our "*gati.*" We do not have any control over it.
- However, there is a lag between that initial reaction and our subsequent conscious actions. Therefore, we still have time to control our speech or bodily actions. Even if bad thoughts come to our minds, we can

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stop speech or bodily actions. That is what we do in "*kāyānupassanā*" in *Satipaṭṭhāna* meditations. See "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)" and "Mahā Satipaṭṭhāna Sutta."

- Those contacts (*phassa*) done with "*saŋ*" are *samphassa*. **Here, "*saŋ*" + "*phassa*" combine to rhyme as "*saŋphassa*." But "*samphassa*" rhymes better.** In the same way, "*saŋsāra*" ("*saŋ*" + "*sāra*" or "good") is commonly pronounced — and written — as "*saṁsāra*."

No *Samphassa* for an *Arahant*

7. An *Arahant* has no "*gati*" left. All defiled "*gati*" arise due to *lobha, dosa, moha*. Therefore, an *Arahant* does not attach (*taṇhā*) to any sensory event. In other words, *"tiṇṇaṁ saṅgati phasso"* does not take place in an *Arahant's* mind. Also, note that attachment (*taṇhā*) can be due to attraction (liking) or aversion (dislike). See "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- That is why an *Arahant* will never elevate his *indriya* to "internal *āyatana.*" Therefore, any external *rūpa* sensed by a given *indriya* will be "just a *rūpa*." No matter how attractive a person is or how tasty a given food, etc., there will be no attachment to it. A bribe of any value will not be able to entice an *Arahant*.
- In the same way, even if someone cuts his/her arm off, there will be no anger generated in *Arahant*'s mind.
- Such a mindset is incomprehensible to an average human. **That is WHY one should not even contemplate that far on the Path.** When on a long journey on foot, we focus on the next mile, not the final stretch hundreds of miles down the road. However, having a general idea about the whole terrain is good.

8. The state of mind of an *Arahant* could seem "hard to achieve" even to an *Anāgāmi*, even though it may no longer seem incomprehensible.

- For a *Sotāpanna*, the mindset of an *Anāgāmi* seems "out-of-reach." As we know, the *Anāgāmi* stage is reached by getting rid of cravings for sensory pleasures. It is not easy to remove our deeply-embedded desires for sensory pleasures. For an average human, this would be impossible. But a *Sotāpanna* has seen the "*anicca* nature."
- However, a *Sotāpanna* will not be tempted to do immoral actions to enjoy sensory pleasures. A *Sotāpanna* could be living a normal life of a "householder" but will NEVER engage in any "*apāyagāmi* actions." Those immoral deeds make one eligible to be born in the *apāyā*. For example, a *Sotāpanna* will not engage in extra-marital affairs.

"*Phassa Paccayā Vedanā*" Is Actually "*Samphassa jā Vedanā*"

9. Now we get to the next verse in the *Chachakka Sutta* (MN 148): "***Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassa paccayā vedanā***."

- (I hope you see the way the *sutta* makes gradual progression. "*Phassa paccayā vedanā"* is the third step in the progress of the sensory experience. But all these steps — including more steps in the rest of *sutta* — happen within a split second. Only a Buddha can "see" these details in this fast process that occurs in mind.)
- From the above discussion, it is clear that "*phassa paccayā vedanā*" should be "*samphassa paccayā vedanā*." ***In some suttā, it is written as "samphassa jā vedanā."*** Here "*jā*" means "born due to." **In other words, a *vedanā* arises due to "*samphassa*."**
- Therefore, this is the SECOND TYPE of *vedanā* that can arise due to a sensory event. That CAN BE stopped from arising. That type of *vedanā* does not occur in an *Arahant*.

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The difference in Sensory Experience Between an Average Human and an *Arahant*

10. **"*Tiṇṇaṁ saṅgati phasso*" and "*phassa paccayā vedanā*"** are two critical steps in the progression of the sensory experience.

- Those two steps state how anyone without full comprehension of *Tilakkhaṇa* (*anicca, dukkha, anatta* nature) COULD generate additional types of *vedanā*.
- Now we need to recall something important from the earlier posts, "Contact Between Āyatana Leads to Vipāka Viññāṇa" and "How Do Sense Faculties Become Internal Āyatana?." In those two posts, we discussed the initial sensory contact, for example, "***cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ***." That gave rise to a *vedanā* common to an average human and an *Arahant*.
- As we discussed in the previous post, an average human and an *Arahant* would feel the "sweetness" of a piece of cake. You may want to go back and read those two posts to refresh your memory.
- Now it is those two steps of **"*tiṇṇaṁ saṅgati phasso*" and "*phassa paccayā vedanā*"** that COULD generate ADDITIONAL *vedanā* of attachment (to the cake in that example) in an average human. Such *vedanā* DO NOT arise in an *Arahant* since there are no attachments left.

Summary

11. I am taking the two extreme cases of an average human and an *Arahant* to explain the critical concepts in the *Chachakka Sutta* (MN 148). In many *suttā*, key ideas are just briefly stated, i.e., they are in either "*uddesa*" or "*niddesa*" versions. See "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

- I hope you can see that key *suttā* like the *Chachakka Sutta* (MN 148) need detailed explanations. That is the "*paṭiniddesa*" version of a *sutta*.
- That is why translating such a *sutta* word-by-word is of minimal benefit. There is no need to study many *suttā*. Understanding a few *suttā* in detail can lead to a good understanding of the Buddha's core teachings.
- Therefore, it is essential to understand these fundamental ideas. If something is not clear, I would be happy to explain further.

12. We will discuss the types of *vedanā* that can arise due to **"*phassa paccayā vedanā*"** or more accurately, **"*samphassa jā vedanā*."** See, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."

An Aside (Extra Information)

13. The steps we have discussed so far, "***Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassa paccayā vedanā***" are just a part of the more general statement, "*saḷāyatana paccayā phasso; phassapaccayā vedanā,..*" in *Paṭicca Samuppāda*.

- In the WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2), the terms "*phassa*" and "*vedanā*" are clarified as "***samphassa***" and "***samphassa jā vedanā***." That applies only to the average human acting with *avijjā* (i.e., in *Paṭicca Samuppāda* and the *Chachakka Sutta* (MN 148).
- "*Phassa"* in *Paṭicca Samuppāda* is explained in the *Vibhaṅga Sutta* (SN 12.2): "*Katamo ca, bhikkhave,* ***phasso****? Chayime, bhikkhave, phassakāyā—cakkhu****samphasso****, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. Ayaṁ vuccati, bhikkhave, phasso*."
- "*Vedana"* in *Paṭicca Samuppāda* is explained in the *Vibhaṅga Sutta* (SN 12.2): "*Katamā ca, bhikkhave,* ***vedanā****? Chayime, bhikkhave, vedanākāyā— cakkhu****samphassajā vedanā****,*

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sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṁ vuccati, bhikkhave, vedanā."

- If you do not see the connection, don't worry about it. We will discuss all types of *vedanā* in the next post, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event." Understanding that will help get rid of *sakkāya diṭṭhi*; see "Paṭicca Samuppāda – A "Self" Exists Due to Avijjā."

5.2.9.3.18

The Framework of Buddha Dhamma

February 22, 2020; revised February 25, 2020; May 16, 2023

Introduction

The framework of Buddha Dhamma identifies the critical foundation upon which Buddha's teachings can be understood.

1. We have finished the section on "Worldview of the Buddha." We discussed Buddha's analysis of sensory events, i.e., how we experience the external world. However, we have not addressed the "real nature" of that external world.

- With this post, I will start a new section on the "Wider Worldview of the Buddha." This section describes a world with 29 more realms than the two we are familiar with, i.e., human and animal realms. The Buddha explained how any living being keeps moving from one realm to another in the rebirth process with no discernible beginning (and no end until attaining *Nibbāna*.)
- The First Noble Truth on suffering is NOT about the suffering we feel due to diseases, bodily pains, etc. **even though that is a tiny fraction**. It concerns the much worse possible suffering in future lives, where most suffering will be in "undesirable realms."
- To understand the "suffering" that the Buddha said we could stop, it is essential to understand that "wider worldview."
- The Buddha laid out the critical components of that framework in the first two discourses he delivered. In the word-by-word translations of the *sutta*, this "wider worldview" of the Buddha is just glossed over. No one seems to pay much attention to these key concepts, without which there is no point in further analysis. It is like trying to learn calculus without learning addition/subtraction first.

The First Two Discourses of the Buddha

2. *Dhammacakkappavattana Sutta* (SN 56.11) was the first discourse delivered by the Buddha. The five ascetics, Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji, listened to it several days after the Buddha attained Enlightenment (*Buddhahood*.) All five ascetics reached the *Sotāpanna* stage after several days of explaining by the Buddha.

- Then with the delivery of the second *sutta*, "WebLink: suttacentral: *Anattalakkhaṇa Sutta* (SN 22.59)," all five ascetics attained *Arahanthood*.
- Later on, Ven. Sāriputta delivered the "WebLink: suttacentral: *Saccavibhaṅga Sutta* (MN 141)" to a gathering of *bhikkhus* to explain further details of the *Dhammacakkappavattana Sutta*.
- Therefore, a good understanding of Buddha Dhamma is possible by discussing those three *suttā*.

The Framework of Buddha Dhamma

3. *Dhammacakkappavattana Sutta* has most of the essential concepts, even though it is in a highly condensed form.

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In the document, WebLink: pdf download: Dhammacakkappavattana Sutta – Printout, I have divided the *sutta* into 14 sections, you may want to download and print it for reference. We will discuss that document first. It has the framework of Buddha Dhamma.

- The name of the *sutta* comes from combining three terms: *Dhamma, Cakka*, and *Pavattana*. *Dhamma* here means the Buddha Dhamma or the true nature of existence. *Cakka* means "wheel." *Pavattana* means to "set in motion" AND to "maintain."
- Therefore, this first *sutta* "gets the Wheel of Dhamma in Motion." **It has all the critical concepts of Buddha Dhamma.**
- As in many Pāli terms, the word "*dhammacakkappavattana"* comes from combining the three above words with an additional "p" just before *pavattana*. As discussed, *pañcakkhandha* combines *pañca* with *khandha* with an extra k in tying up the two words.
- Sometimes the *sutta* is called the *Dhamma Cakka Pavattana Sutta* without combining those three words.
- Let us go through the *sutta* from the beginning. I will refer to sections #1 through #14 in the document above. We will first go through the main ideas without going into detail.

The "Middle Path" Recommended by the Buddha – Sections 1 and 2

4. Section #1 can be summarized as follows. "*Bhikkhus*, two extremes should not be followed by you. What two? The pursuit of sensual pleasures, which is low and vulgar, is the way of the average ignorant person. The other is the pursuit of rituals that involve subjecting one to extreme hardships. Without veering towards either of these extremes, the *Tathāgata* followed the middle way of living a simple life leading to *Nibbāna*."

- That middle path is the Noble Eightfold Path of *Sammā Diṭṭhi, Sammā Saṅkappa, Sammā Vācā, Sammā Kammanta, Sammā Ājīva, Sammā Vāyāma, Sammā Sati, and, Sammā Samādhi.*

Four Noble Truths – Section 3

5. **The First Noble Truth of Suffering:** Birth is suffering, aging is suffering, illness is suffering, and death is suffering. Union with what is undesirable is suffering. Separation from what is desirable is suffering. **Not getting what one wants (*icchā*)** is suffering. In brief, clinging (***upādāna***) to the five aggregates is suffering.

- **The Second Noble Truth of the origin of suffering: *Taṇhā*** leads to repeated rebirths. That ***taṇhā*** is three-fold: ***kāma taṇhā, bhava taṇhā, vibhava taṇhā***.
- **The Third Noble Truth of the cessation of suffering** is the remainderless fading away and cessation of the three types of ***taṇhā.***
- **The Fourth Noble Truth of the way to the cessation of suffering:** It is the Noble Eightfold Path or the Middle Path of *Sammā Diṭṭhi, Sammā Saṅkappa, Sammā Vācā, Sammā Kammanta, Sammā Ājīva, Sammā Vāyāma, Sammā Sati, and, Sammā Samādhi.*

The Previously Unheard *Dhamma* (Teaching) of Suffering in The Wider World – Sections 4 – 7

6. Sections 4 through 7 state how the Buddha attained the *Buddhahood* via comprehending — through *Paticca Samuppāda* — the ***Tiparivaṭṭaya* (three ramparts or walls of bondage to this world)** that has **never been known to the world** (except during the times of previous Buddhā): "..***pubbe ananussutesu dhammesu***.. ."

- We will discuss Sections 4 through 7 in more detail later. Right now, we are taking a quick look at the framework of Buddha Dhamma outlined in the *sutta*.

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- However, it is essential to discuss the verse, "..***pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi,***" that appears 12 times in the Sections 4 through 7. It is critical to understand this verse.

7. When the Buddha attained the Buddhahood via comprehending this Dhamma that has never been known to the world, five unique pieces of knowledge arose in him at that moment: *cakkhu, ñāṇa, paññā, vijjā, and āloka.*

- Here "*cakkhu*" is the "Dhamma eye," the ability to "see" the true nature of this world. We can loosely translate *ñāṇa* and *paññā* as "knowledge" and "wisdom."
- The next one is "*vijjā*" (the Sanskrit word is "*vidyā*"). That is the "ultimate science" about the world, what I call the "The Grand Unified Theory of Dhamma." A Buddha Is the greatest scientist that comes to the world very infrequently.
- Simultaneously with the comprehension of *vijjā*, one is removed from "this material world" or "*āloka*" ("*ā*" + "*loka*"). The word "*āloka*" has other meanings, including "light."

Three "Rounds" or Bondage to Overcome – Section 8

8. "***Tiparivaṭṭa***" means the **three rounds** of bondage. One may visualize a living-being trapped inside the inner wall, a prison with three concentric walls or ramparts. To be freed (i.e., to get to *Nibbāna*,) all three barriers must be overcome. The 31 realms of this world (discussed below) divide into three sections with those three walls.

- **The first** is to be released from the *apāyā* (four lowest realms), via the *Sotāpanna* stage, by removing the wrong views about existence in the 31 realms. **This requires the first stage of *Sammā Diṭṭhi* or grasping the framework of Buddha Dhamma that we are discussing now.**
- In **the second round**, one overcomes the *kāma loka* (realms 5 through 11, which include the human realm and 6 *Deva* realms). That happens in two stages. A *Sakadāgāmi* will not be reborn with bodies subjected to diseases. Thus there will be no more rebirths for a *Sakadāgāmi* in the five lowest realms (*apāyā* and the human realm.) Then, at the *Anāgāmi* stage, *kāma rāga* and *paṭigha* go away, and one is released from birth anywhere in the *kāma loka*. That means complete cessation of ***kāma taṇhā.***
- In **the third round**, any linkage to anywhere in the 31 realms was removed. The mind becomes free of attachment to any trace of matter, and the *Arahant* stage is attained. See "What Are Rūpa? (Relation to Nibbāna)." That is complete cessation of ***bhava taṇhā*** and ***vibhava taṇhā.***

The Result of *Arahanthood* (*Parinibbāna*) Is No More Rebirths – Section 9

9. The rebirth process among the 31 realms in this world is a crucial concept to understand. More details are in #13 below. The "suffering" in the First Noble Truth is the harsh levels of suffering in the four lowest realms (*apāyā*.) **Even if one spends millions of years in a *Deva* realm, that "pleasurable time" is insignificant because one will spend much more time in the *apāyā* in the LONG RUN.**

- As we proceed, we will discuss that in detail, with *Tipiṭaka* references. But here I want to point out that the verse, "***Ñāṇañca pana me dassanaṁ udapādi: 'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'" ti.***
- There, ***ayamantimā*** is "*ayam antima*," where "*ayam*" is "this" and "*antima*" means "last"), and ***punabbhavo*** is "*puna bhava*," where "*puna*" is "repeated," and "*bhava*" is "existence in THIS WORLD."
- Thus, the above verse means: "The knowledge and vision arose in me: 'Unshakable is the liberation of my mind. **This is my last birth. There will be no more rebirths for me.**'"

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- Upon *Parinibbāna*, one is no longer born anywhere in the 31 realms of THIS WORLD. One is free of any future suffering.

Venerable Koṇḍañña Attains The *Sotāpanna* Stage – Section 10 and 14

10. At the end of the discourse, Venerable Koṇḍañña attained the *Sotāpanna* stage of *Nibbāna*. Venerable Koṇḍañña understood the essence of the "framework of Buddha Dhamma": "***yaṁ kiñci samudaya dhammaṁ sabbaṁ taṁ nirodha dhamman" ti.***

- That verse means: "Whatever *dhammā* that give rise to things in this world are subject to cessation." **Therefore, it is possible to stop any existence in this world from arising."**
- We all have gone through innumerable lives filled with suffering in the rebirth process because we never understood how to stop future lives from arising. **Of course, until a Buddha is born in the world, humans are NOT AWARE of the existence of the other 29 realms, including the four lowest realms (*apāyā*) filled with suffering.**
- Many of you must wonder why one would want to stop future lives! That is an important issue that we will discuss in the next post.
- That involves the rebirth process in the "wider world of 31 realms" that only a Buddha can "see" upon Enlightenment. That is the "..***pubbe ananussutesu dhammesu..*****" or "previously unknown nature of this world"** discussed in #6 above.

11. At the end of the *sutta* (in Section 13), it says that the Buddha saw Ven. Koṇḍañña has attained the *Sotāpanna* stage and declared: "Koṇḍañña has understood! Koṇḍañña has indeed understood!"

- That is how Venerable Koṇḍañña acquired the name "*Añña* Koṇḍañña—Koṇḍañña Who Has Understood."

The Wheel of the Dhamma Set in Motion – Section 11 and 12

12. With the Wheel of the Dhamma set in motion by the Blessed One, the earth-dwelling *devā* (***bhummā devā***) belonging to the ***cātumahārājikā devā* realm** raised a cry. "At Baraṇasi, in the Deer Park at Isipatana, the **Wheel of the Dhamma has been set in motion** by the Blessed One. It cannot be stopped by any ascetic or *Brahmin* or *Deva* or *Māra* or *Brahma* or by anyone in the world."

- **That Wheel of the Dhamma is still in motion.** It is supposed to be in effect for roughly 2500 more years for a total of 5000 years.
- Such *bhummā devā* are part of the *Cātumahārājika Deva* realm but reside among humans (even though we cannot see them). They first became aware of the *desanā* and notified their higher-lying main realm with their cries.
- *Devā* of the higher-lying ***cātumahārājikā devā* realm** then repeated that cry which then progressively transmitted to the other *Deva* realms lying further away from the Earth.

The 31 Realms of Existence – Section 13

13. Section 13 is long and takes a significant part of the *sutta*. That section names the 6 *Deva* realms and 15 out of 16 *rūpi Brahma* realms. See the document, WebLink: pdf download: Dhammacakkappavattana Sutta – Printout. Most of this section is missing in many published versions of the *sutta,* including that at Sutta Central. However, this section is essential for a couple of reasons.

- First, it clearly shows that the Buddha indeed described a "wider world" than we experience, consisting of 31 realms; see, "The Grand Unified Theory of Dhamma" and "31 Realms of Existence."
- Second, it says that many *Devā*/*Brahmā* from those realms listened to the *desanā.* Starting from the 6 *Deva* realms, it lists 15 *rūpi Brahma* realms (except the *asaññā* realms, where beings have only a

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physical body and thus cannot listen to a *desanā*). Numerous *Devā* and *Brahmā* attained various stages of *Nibbāna*.

- Note that the Buddha discussed the contents of the *sutta* in detail with the five ascetics overnight, until Ven. Koṇḍañña reached the *Sotāpanna* stage. It took further discussions over several days before all five reached the *Sotāpanna* stage. Delivery of the second *sutta*, *Anattalakkhaṇa Sutta* (SN 22.59), took place after that.

14. Section 13 lists how the news progressively propagated to higher-lying realms, and eventually, *Devā* from all those 21 realms came to listen to the *desanā*.

- As you can see those realms match the names listed in the posts: "31 Realms of Existence" and "31 Realms Associated with the Earth."
- Note that those realms are called *Deva* realms in the *sutta*, regardless of whether they belong to the 6 *Deva* realms or the *rūpi Brahma* realms.
- Of course, only five humans (the five ascetics) were present. Any living-being in the lowest four realms cannot comprehend Dhamma. Also, *Brahmā* in the four *arūpi* realms do not have ears to listen to. Thus section 13 lists 21 realms. The four lowest realms, the *asañña* realm, and the four *arūpi Brahma* realms are not listed. Many other *suttā* mention those other realms.

We will discuss the details of this "framework of Buddha Dhamma" in upcoming posts.

5.2.9.3.18.1

The Suffering (Dukkha) in the First Noble Truth

February 29, 2020

Introduction

1. In the previous post, "The Framework of Buddha Dhamma" we discussed the framework of Buddha Dhamma as laid out by the Buddha in the *Dhammacakkappavattana Sutta* (SN 56.11.) That is the "view from the 30,000 feet."

- The "30,000-foot view" is a common phrase that describes getting to a high enough level to see the "big picture." The next time you are in a commercial airplane and cruising around 30,000 feet, take a look out the window and note what you see—some clouds, large swaths of land, maybe a mountain range. The reality is you're too high up to see much of anything with any precision.
- Take a helicopter-ride between 500 to 1,000 feet, and you'll be able to recognize what you're looking at, with the benefit of seeing it from a new, higher perspective.
- Starting with this post, we will take a "1000-foot view" of the Buddha Dhamma by getting into a bit more detail, specifically on the First Noble Truth.
- First of all, we need to figure out "the suffering" that the Buddha wanted us to understand.
- By the way, I have discussed these ideas previously over the past five years. However, the website now has over 500 posts. Therefore, this series of posts is an excellent way to present a systematic approach. I will refer to existing posts as needed. Please make sure to read them.

What Is the "Previous Unheard" Suffering (*Dukkha*)?

2. In #6 and #7 of the previous post, we mentioned that the verse, "..***pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi,***" that appears **12 times** in the Sections 4 through 7 of the *sutta*. See, WebLink: pdf download: Dhammacakkappavattana Sutta – Printout.

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- The word "***ananussutesu***" comes from "*na*" + "*anussuta*" or "not heard." *Pubbe* means "previous," and thus "..***pubbe ananussutesu dhammesu***.." means a **Dhamma (teaching) that has never been known to the world** (except during the times of previous Buddhā.)
- The First Noble Truth is "*Dukkha Sacca*" so it should state "the previously unheard suffering." That is in Section 3 of the printout and #5 of the previous post. Remember that "*sacca*" is pronounced as "sachcha." See the two posts on "*Tipiṭaka* English" at ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."
- **The First Noble Truth of suffering: Birth is suffering**, aging is suffering, illness is suffering; death is suffering. Union with what is undesirable is suffering. Separation from what is desirable is suffering. **Not to get what one wants (*icchā*) is suffering. In brief, clinging (*upādāna*) to the five aggregates is suffering.**

First Noble Truth of suffering

3. In the above statement on the **First Noble Truth of suffering,** I have highlighted **in orange the "previously unheard parts."**

- Anyone knows that "aging is suffering, illness is suffering; death is suffering. Union with what is undesirable is suffering. Separation from what is desirable is suffering."
- Anyone would also agree that **"Not to get what one wants (*icchā*) is suffering."** But it has more profound implications that an average human would not contemplate. One needs to know the "broader worldview" to see those more profound implications, as we will see later.
- But why did the Buddha say that "**Birth is suffering?**" Why did he state that "**In brief, clinging (*upādāna*) to the five aggregates is suffering?**"
- It is NOT correct to translate **the word "*saṅkhittena*" as "in brief."** The verse, ***saṅkhittena pañcupādānakkhandhā dukkhā***" has a deeper meaning than "**In brief, clinging (*upādāna*) to the five aggregates is suffering"?** We will discuss that later. **[*saṅkhittena* means through overthrown by defilements, *khitta* : [pp. of *khipati*] thrown; overthrown; casted away; upset.]**
- Instead, it is easier to get started with Section 8 of the printout on "***Tiparivaṭṭa.***" We discussed that briefly in #8 of the previous post. We will expand it a bit more here.

Tiparivaṭṭa – The Three Rounds of Bondage

4. The word "*tiparivaṭṭa"* comes from "*ti*" for three and "*vaṭṭa"* for "round" (actually a circular wall.) A "*parivaṭṭa"* is a complete circular wall. Thus, the word *tiparivaṭṭa* provides a good visualization of a living-being trapped in the middle of prison with three concentric walls.

- Most suffering is within the first barrier or the first round. Once one overcomes the first barrier, one is free from the four lowest realms (*niraya, peta, asura*, and animal.)
- The next reduced level of suffering is in between the first and second walls, which correspond to seven realms (human and six *Deva* realms.) Suffering and happiness both present in the human realm. The six *Deva* realms have much less suffering and much higher levels of "pleasures" compared to the human realm.
- The twenty *Brahma* realms lie between the second and third "walls." Sixteen of those are in the *rūpāvacara Brahma* realms and the other four in higher *arūpāvacara Brahma* realms. There is hardly any suffering in these higher realms. Even humans, who can cultivate *jhāna,* can experience such "*jhānic* pleasures."
- The 31 reams discussed in "31 Realms of Existence" and "31 Realms Associated with the Earth."

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Much More Suffering Than Pleasures in the Rebirth Process

5. So, why don't we just do good deeds (*kamma*) and be born in a *Deva* realm and enjoy such "heavenly pleasures"? Or, cultivate *jhāna*, be born in a *Brahma* realm, and enjoy *jhānic* pleasures" for millions of years? **The problem is that such "pleasures" are very short-lived (in the rebirth process.)** The overall rebirth process subjects any living-being to much more suffering due to the following reasons.

- Any given living-being spends MUCH MORE time in the lowest four realms compared to the higher-lying reams. In particular, getting a human existence is VERY rare. See "Rebirth – Connection to Suffering in the First Noble Truth."
- Suffering in the lowest four realms is unbearable, as described in many *suttā*, for example, *Devaduta Sutta* (MN 130.) The animal realm is relatively better than the other three, and we can see the suffering in that realm.

Power of *Kammic* Energy

6. Birth in any realm is due to one's deeds (*kamma*.) Good deeds lead to "good births" and evil deeds to "bad births." There is a high-level of "mental energy" (*kammic* energy) associated with strong (good or bad) *kamma*.

We can get a good idea of this "*kammic* energy" by looking at an angry person. Angry thoughts manifest as changes in the physical body. His/her face becomes distorted and unpleasant to look at. That angry person also has "pumped up" energy to strike another person or even to kill another person.

- Such "powerful thoughts" (*javana citta*) can arise while doing bad or good deeds. **They are the source of *kammic* energy that gives rise to births in different realms.**
- The lifetime in any realm depends on the strength of the corresponding *kammic* energy.
- Humans tend to do immoral deeds (***akusala kamma***) in their desire (***icchā***) to "enjoy life." *Akusala kamma* lead to rebirths in the lowest four realms (*apāyā*.) Thus it is essential to learn about the laws of *kamma*. However, they are NOT deterministic, as we will discuss.
- A good sutta to read about rebirths in bad realms due to *dasa akusala* and also rebirths in good realms due to the avoidance of *dasa akusala* is "WebLink: suttacentral: *Paṭhamanirayasagga Sutta* (AN 10.211)." That link gives two English translations.
- Also, see "Aṅguttara Nikāya – Suttā on Key Concepts" where *dasa akusala* and *dasa kusala* discussed with many short *suttā*.

Wider Worldview Is Necessary to Understand the "Previously Unheard Suffering"

7. From the above, it must be clear that "suffering" in the First Noble Truth is NOT what we perceive to be suffering. Everyone KNOWS about that "mundane suffering" associated with aches and pains, diseases, injuries, etc.

- As we saw in #4 above, we need to be MOST concerned with possible future suffering in the four lowest realms (*apāyā*.) Thus, we first need to figure out how to stop rebirths in the *apāyā*. As we saw in the previous post, that is accomplished by reaching the *Sotāpanna* stage of *Nibbāna*.
- **Some people engage in "breath meditation" to alleviate their day-to-day stresses, or even to cultivate mundane *jhāna*.** Although that will give temporary relief, **that is not the "suffering" that the Buddha was concerned with.**
- To put it in a different way, the "mundane suffering" is included in *vedanā*. Specifically, it is the "*kāyika dukkha vedanā*" associated with the physical body or "*domanassa vedanā*" associated with mental

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stress. **Even "*jhānic* pleasures" are *vedanā* and belong to "this world" (specifically to *Brahma* realms.)**

- But one needs to "see" the "previously unheard suffering" in future rebirths (especially in the *apāyā*) with wisdom (*paññā*.) That is "*lokuttara Sammā Diṭṭhi*" needed to comprehend the First Noble Truth.

How Can We Believe This "Previously Unheard Teachings" of the Buddha?

8. This is another critical issue that we need to discuss. Many concepts discussed above are not self-evident. We have not seen first hand any harsh suffering in the *apāyā*, except for in the animal realm.

- We do that by first looking at the "preliminary material" taught by the Buddha. When we can see the self-evident truth in them, our confidence in Buddha's teachings on things that we cannot see for ourselves will grow. That is building faith/confidence (or *saddhā*) in the Buddha and his teachings (Buddha Dhamma.)
- One needs to go through primary and secondary schools before being eligible for a college education. In the same way, one needs to learn the fundamental principles in Buddha Dhamma first.
- **Understanding the laws of *kamma*, the validity of the rebirth process and associated concepts are essential.** That is cultivating "conventional *Sammā Diṭṭhi*."
- **Only after that one can comprehend "*lokuttara Sammā Diṭṭhi*" (and the ability to "see" the harsh sufferings in the *apāyā*.)**
- The Buddha clarified that in the *Mahā Cattārīsaka Sutta* (MN 117). I will discuss it in the next post.

Good or Bad Deeds May Bring Their Results Much Later

9. That is another CRITICAL issue. We tend to think only about "near-term results" of our actions. For example, person X may kill someone while robbing that person's house. X may not be caught and live a luxurious life with the valuables stolen from that house.

- However, person X's immoral deed (*kamma*) will not go unpunished by Nature. The corresponding result (*kamma vipāka*) can materialize in a future life, if not in this life. A strong bad *kamma* like killing a human can even be responsible for rebirth in one of the four lowest realms. In the same way, one who does a good *kamma* like engaging in compassionate deeds may be reborn in a *Deva* realm.
- *Kammic* consequences of either kind of action (good and bad) are stringent. Nature enforces them automatically. There is no "higher-being" reviewing one's deeds. There is a built-in mechanism in Nature to take into account various complexities automatically. Such laws of *kamma* can be complicated, but we can get a good general idea. We will discuss them in the future.
- But most people tend to believe just what they can experience for themselves. Not believing in rebirth is a strong wrong view that, by itself, can lead to rebirth in the *apāyā*. **That is why one needs to remove the ten types of wrong views well before being able to grasp the "previously-unheard teachings" of the Buddha.**

There is No Permanently "Good" or "Bad" Person

10. No one is a "good person" or a "bad person" forever. Until one becomes at least a *Sotāpanna Anugāmi*, one's character/habits (*gati*) can change. *Gati* (pronounced "gathi") is a crucial Pāli word even though very few people are aware of it these days. So, that is another topic that I will be discussing in detail.

- One with "good *gati*" is likely to do more "good deeds," and another with "bad *gati*" is likely to do more of "bad deeds."
- However, even one with "good character" may do evil deeds if the temptation is high enough. For example, we often hear about "good people" arrested for bribery or rape charges.

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- In the same way, even a person labeled as a "bad person' may do meritorious deeds under certain conditions.
- One's family, friends, and associates play significant roles in the formation of new *gati* and getting rid of old *gati* (good or bad.)
- More details at, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

Having Wrong Views Is a Major *Akusala Kamma*

11. Any realm has a finite lifetime. One will NEVER live in a "good realm" forever or be trapped forever in a "bad realm." **Each of us has been in most of the 31 realms, many times over.** The rebirth process has no discernible beginning. See, "Origin of Life – There is No Traceable Origin."

- In general, good deeds (*kusala kamma*) lead to good rebirths (those in the human and higher realms.) Evil deeds (*akusala kamma*) lead to bad existences (the lowest four realms or the *apāyā*.)
- One key factor that many people are not aware of is the following. Even if one does not do any "conventional immoral deeds," **just having wrong views about the world is one of the *dasa akusala*.** See "Ten Immoral Actions (Dasa Akusala)."
- Most people consider immoral deeds to be only "bad bodily deeds" (killing, stealing, sexual misconduct) and "bad speech" (lying, gossiping, slandering, harsh speech.)
- That is the key to understand the first stage (first round in the *tiparivaṭṭa*) of the First Noble Truth.

12. However, there are three *akusala kamma* done with the mind, i.e., just with one's THOUGHTS. Those are greedy thoughts (*abhijjhā*), angry thoughts (*vyāpāda*), and wrong views (*micchā diṭṭhi*).

- Those three kinds of evil THOUGHTS lead to bad speech and bodily actions. Furthermore, wrong views are the root cause of greed and anger as well, as we will see.
- **It may be hard to believe, but wrong views are the main reason that most humans are reborn in the *apāyā*.** See "Rebirth – Connection to Suffering in the First Noble Truth."
- With this post, we are just expanding the worldview a bit more. Some people may be aware of these facts, but many people are not aware of them. I want to make sure everyone is on-board.

In the upcoming posts, we will discuss the above issues in detail. It is not beneficial to try to understand deep *suttā* without having a good understanding of the "essential fundamentals."

5.2.9.3.18.2 Dangers of Ten Types of Wrong Views and Four Possible Paths

March 7, 2020; revised March 9, 2020; August 20, 2022; August 29, 2022; July 21, 2023; December 14, 2023 (#4)

Introduction

1. We started this series of posts with "The Framework of Buddha Dhamma" to understand the details in the *Dhammacakkappavattana Sutta* (SN 56.11.) As we noted, *Dhammacakkappavattana Sutta* provides only an outline of the framework of Buddha Dhamma. Then in the subsequent post, "The Suffering (Dukkha) in the First Noble Truth," we noted that the Buddha pointed out that there are two "good paths" and "two bad paths."

The WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117) describes those four paths. Any person is on one of those four paths at a given time.

- One could be on **two paths leading to much suffering in the *apāyā***.

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- There are also **two "good" paths**. One COULD lead to rebirths in "good" realms. The other is the Noble Path leading to *Nibbāna*.
- **It all depends on the types of views about the world.** One of the **ten types of *micchā diṭṭhī* (wrong views) will be on one of the two paths leading to much future suffering**.
- We will discuss the "two bad paths" in this post and the "two good paths" in the next post.

2. **One who has removed the ten types of *micchā diṭṭhī* initially has mundane *Sammā Diṭṭhī***. They are on the path toward "good rebirths." However, that is NOT a guarantee for all future rebirths since one could switch back to having wrong views in the future.

- **Someone who has removed the ten types of *micchā diṭṭhī* CAN go beyond that and remove the possibility of switching back to wrong views by comprehending the "real Nature," i.e., gain "*yathābhūta ñāṇa*."** That means comprehending *Tilakkhaṇa* or the *anicca*, *dukkha*, and *anatta* nature. At that point, one will be on the Noble Path and reach *Nibbāna* within a limited number of rebirths in good realms.
- I will only discuss sections of the WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117) to discuss the four types of possible paths. The Pāli version and translations to several languages are at that link.

Steps to *Nibbāna – Sammā diṭṭhi, Sammā Samādhi, Sammā Vimutti*

3. At the beginning of the *sutta,* the Buddha says: "*Bhikkhus*, I shall teach you ***sammā samādhi* with its necessary supports (*saupanisaṁ* or "with *upanisa*") and essentials (*saparikkhāraṁ* or "with *parikkhāra*.")**

"What is Noble *sammā samādhi* with its necessary supports? Those are *sammā diṭṭhi*, *sammā saṅkappo*, *sammā vācā*, *sammā kammanto*, *sammā ājīvo*, *sammā vāyāmo*, *sammā sati.* That is *sammā samādhi*, reached with the purification of mind, and equipped with those seven supporting factors."

- It is to be noted that one starts the Noble Path with *Sammā Diṭṭhi* or the "right views." That sequentially leads to *Sammā Samādhi* or the eighth factor.
- *Sammā Diṭṭhi* leading to *Sammā Vimutti* (or *Arahanthood*) is reached in TWO STEPS. The first stage of mundane *Sammā Diṭṭhi* is reached by getting rid of the ten types of wrong views (*micchā diṭṭhī.*)
- Once one completes the mundane path with mundane *Sammā Diṭṭhi,* one can start comprehending *Tilakkhaṇa* (*anicca*, *dukkha*, and *anatta*.) At that point, one is a *Sotāpanna Anugāmi* on the Noble Path. He/she can get to "total release from all suffering" (*Sammā Vimutti*) via four stages of *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, and *Arahant*.

Ten types of wrong views (*Micchā Diṭṭhī*)

4. "**Therein, *bhikkhus*, *sammā diṭṭhi* (right view) comes first.** And how does the right view come first? **One understands the wrong views (*micchā diṭṭhī*) as the wrong views and the right view as the correct view. That is one's right view.**

"And what are the wrong views?

(i) No profit in giving (*dāna.*)

(ii) Being grateful and responding in kind (for what others have done for oneself) has no merits

(iii) Respecting and offering **offerings** to those with higher virtues has no merit.

(iv) Good and bad actions (*kamma*) do not lead to corresponding results (*vipāka.*)

(v) This world (*ayaṁ loko*) does not exist.

(vi) *Para loka* (of *gandhabba*) does not exist.

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(vii) Mother is not a unique/special person.

(viii) Father is not a unique/special person.

(ix) Living beings cannot be reborn spontaneously (*sattā opapātikā*.)

(x) No virtuous recluses in the world who have seen for themselves by direct knowledge and declare this world and the *para loka* exist.

- **Those are the wrong views.** These are stated the same way in over 30 *suttā* in the *Tipiṭaka* because of their importance. A partial list for such *suttā*: SN 24.5, AN 3.117 through AN 3.119, AN 10. 211, MN 42, MN 110, MN 41, MN 60, MN 76, DN 5, DN 34.

Why Are Those Views Bad? – Laws of *Kamma*

5. Before proceeding with the *sutta*, we must ask, "Why are those views bad, and why are they so critical?"

- As we have discussed in the previous two posts, the worldview of the Buddha is VERY different from that of an average human. An average human is unaware of the existence of 31 realms and the endless rebirth process within those 31 realms.
- The mechanism that sustains the rebirth process within the 31 realms is that *kammā* (specifically meritorious and immoral actions) have their corresponding *vipāka*. The **first four wrong views** are associated with not having a good understanding of *kamma/kamma vipāka*.
- Rebirths among the 31 realms are based on *kamma vipāka* (results of previous *kamma*.) We discussed that briefly in #6 in the previous post, "The Suffering (Dukkha) in the First Noble Truth."

6. There is a rebirth process WITHIN the human existence (human *bhava*) where one is repeatedly reborn with a human body many times. Between those human rebirths, that life-stream is in the *para loka* as a *gandhabba* (i.e., just with a "mostly mental" body.) That is why there are so many rebirth stories, where especially children, talk about their previous human lives (*jāti*.) On the other hand, it is extremely difficult to get a human existence (*bhava*.) **It is necessary to understand the difference between *bhava* and *jāti*.**

- Most people reject the laws of *kamma* because they cannot "see" the consequences of some deeds (*kamma*) in this life. But all causes lead to results. But there **must be the right conditions** for the results to appear. A seed does not germinate until the right conditions arise. See "What Does "Paccayā" Mean in Paṭicca Samuppāda?" That is why there is a "time delay" between *kamma* and *kamma vipāka*.
- Buddha Dhamma is amazingly self-consistent. It just takes an effort to see these "interconnections." If one becomes interested and makes an effort, there will be many "Aha!" moments. That is when one starts having "real faith" or "*saddhā*."

Why Are Those Views Bad? – Rebirth Process Within 31 Realms

7. It is frustrating to be in the *para loka* as a *gandhabba* without a physical body. One cannot eat, smell, or touch (and have sex.) A *gandhabba* is constantly in "frustration mode." In addition, the brain in a physical human body "slows down" the responses to external stimuli and thus makes it easier to "be mindful." **Thus, It is impossible to make any spiritual progress while in the "*gandhabba* state."** That is why one should be grateful to the mother and father for providing an opportunity to be born with a physical body. The **wrong views number five through eight** arise because one is unaware of that process involving "this world that we experience" and the "*para loka* of the *gandhabbā*."

- For a crude, but good, visualization of the *gandhabba* and *para loka* see the post, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."
- The **ninth wrong view** arises because one is unaware of realms other than the human and animal realms. Many living beings (*sattā*) are reborn spontaneously (*opapātikā*) in many realms. In such births —

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unlike in the human and animal realms — one is not born a baby and grows to an adult; instead, the birth is in the "final form." Of course, many living beings do not have dense physical bodies like ours.

- Finally, it is possible to cultivate (*Ariya* or *anariya*) *jhāna* and see one's previous lives. It is not easy to develop *abhiññā* powers to see previous other existences (*bhava*), such as previous existence in animal or *Deva* realms. However, it is relatively easy to see one's past human lives WITHIN the current human *bhava*. Many can do that even today, including some children (rebirth accounts.) Discarding such factual statements as "mere speculation" is the **tenth wrong view**.

Those With *Micchā Diṭṭhi* Are Destined to be Reborn in *Niraya*

8. As clearly stated in the following *sutta*, those with ***micchā diṭṭhī*** end up in *niraya* (the lowest of the *apāyā*.) On the other hand, those who do not have any of the ten types of ***micchā diṭṭhī*** (and thus have mundane *sammā diṭṭhi*) are likely to be reborn in the higher realms at or above the human realm (collectively labeled *sagga.)*

The WebLink: suttacentral: *Diṭṭhi Sutta* (AN 4.212) is short:

- "*Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ **niraye**. Katamehi catūhi? Kāyaduccaritena, vacīduccaritena, manoduccaritena, **micchā diṭṭhiyā**—imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye.*
- *Catūhi, bhikkhave, dhammehi samannāgato yathābhataṁ nikkhitto evaṁ **sagge**. Katamehi catūhi? Kāyasucaritena, vacīsucaritena, manosucaritena, **sammā diṭṭhiyā**—imehi kho, bhikkhave, catūhi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ sagge"ti.*

Translated:

- *"Bhikkhave,* those who are proficient in four types of *dhammā* (these are sometimes specifically called *adhammā* or "bad *dhammā"*), are bound to be born in the *niraya*. Those four types are bad conduct with body, speech, and mind, and **having wrong views**." **Those are *dasa akusala*.**
- *"Bhikkhave,* those proficient in four types of *dhammā,* are bound to be born in the good realms. Those four types are good conduct with body, speech, and mind, and **having removed wrong views**." **They are *dasa kusala*.**
- Of course, *niraya* (hell) is the lowest realm of the 31 realms. A good *sutta* to read about rebirths in undesired realms due to *dasa akusala* and rebirths in good realms due to the avoidance of *dasa akusala* is "WebLink: suttacentral: *Paṭhamanirayasagga Sutta* (AN 10.211)." That link gives two English translations.

Two Paths for Those With *Micchā Diṭṭhi*

9. Towards the end of the *Mahācattārīsaka Sutta*, the Buddha states that there are two paths (and 20 factors) with correct views (***vīsati kusala pakkhā***) and two paths (and 20 factors) with wrong views (***vīsati akusala pakkhā***). There are forty factors in all, and hence the name ***mahā cattārīsaka***: "*Iti kho, bhikkhave, **vīsati kusala pakkhā**, **vīsati akusala pakkhā**—**mahā cattārīsako** dhammapariyāyo pavattito appaṭivattiyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ*."

Mahācattārīsaka Sutta (MN 117) does not go into details about the two paths with wrong views. However, several *suttā* in the *Aṅguttara Nikāya* (AN 4.204 through AN 4. 210) specifically discuss those two paths for those with wrong views.

- WebLink: suttacentral: *Dasakamma Sutta* (AN 4.204) states that one who engages in *dasa akusala* (that includes having wrong views) is an **immoral person** (***asappuriso***.)

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- If that person also encourages or teaches others to engage in such activities, then he/she becomes a **highly-immoral person** (***asappurisena asappurisataro***.) Here, *asappurisataro* with "*taro*" at the end emphasizes the intense immorality. **Note that a highly-immoral person has the same wrong views, but they are much more ingrained or established in mind.**
- The opposites are valid for a **moral person (*sappuriso*)** and a **highly-moral person (*sappurisena sappurisataro*.)**
- *Dasa akusala* discussed at, "Ten Immoral Actions (Dasa Akusala)."

10. The WebLink: suttacentral: *Paṭhamapāpadhamma Sutta* (AN 4.207) states the same in another revealing way. "*Katamo ca, bhikkhave, pāpo? Idha, bhikkhave, ekacco* ***pāṇātipātī*** *hoti ... pe ...* ***micchādiṭṭhiko*** *hoti. Ayaṁ vuccati, bhikkhave,* ***pāpo***."

- That means a person who engages in *dasa akusala* (including killing, stealing,..wrong views) is a ***pāpo*** or **immoral**.

The next verse: "*Katamo ca, bhikkhave,* ***pāpena pāpataro****? Idha, bhikkhave, ekacco attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti ... pe ... attanā ca micchādiṭṭhiko hoti, parañca micchādiṭṭhiyā samādapeti. Ayaṁ vuccati, bhikkhave,* ***pāpena pāpataro***."

- If that person encourages others to engage in such activities (or teaches wrong views), he/she becomes a **highly-immoral person** (***pāpena pāpataro***.)

Note that the two *suttā* use different words to indicate an immoral person, ***asappuriso*** and ***pāpo***. Both mean "an immoral person."

Summary

11. Those **with extremely wrong views** (i.e., highly-immoral persons) can get to ***micchā vimutti*** (and become someone like Hitler or Pol Pot in Cambodia.) It is impossible to change the mindset of such a person. However, it is possible for most people, as illustrated in the example of Aṅgulimāla, who had killed almost a thousand people but attained *Arahanthood*, see "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."

- In the post, "Sammā Diṭṭhī – Only One Leads to the Noble Path," I discuss the two "good paths" with two corresponding "correct views" in detail. Here one first gets to the **mundane *Sammā Diṭṭhi* by cultivating ten factors that are opposites of the ten factors in *micchā diṭṭhi*.**
- As discussed there, we will see that one with mundane *Sammā Diṭṭhi* can get to **Ariya *sammā diṭṭhi* by learning the true teachings of the Buddha on the Four Noble Truths.** Specifically, one needs to comprehend that the "suffering" in the First Noble Truth is the suffering associated with the rebirth process.
- When one starts comprehending the First Noble Truth by grasping the *anicca*, *dukkha*, and *anatta* nature of this world, one becomes a *Sotāpanna Anugāmi*. That understanding becomes complete at *Arahanthood* and one attains ***Sammā Ñāṇa* (by fully comprehending "*yathābhūta ñāṇa*")** and ***Sammā Vimutti*** (release from all future suffering.)
- We will discuss that in the next post and complete the discussion on the *Mahācattārīsaka Sutta* regarding the four possible paths.

5.2.9.3.18.3 Sammā Diṭṭhī – Only One Leads to the Noble Path

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Introduction

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There are two types of *sammā diṭṭhī* or "right views." Only one belongs to the Noble Path and leads to *Nibbāna*.

1. We are continuing the series of posts on "Worldview of the Buddha." In the previous post, we started a discussion on the WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117) to clarify the four worldviews and four possible paths.

- There are "two good paths" and the Noble Eightfold Path is the only path to *Nibbāna*.
- The previous post, "Dangers of Ten Types of Wrong Views and Four Possible Paths," discussed the "two bad paths." In this post, we will discuss the "two good paths."

Two Types of *Sammā Diṭṭhi*

2. After discussing the two "bad paths" for those with the ten types of *micchā diṭṭhī* in the *Mahācattārīsaka Sutta*, the Buddha asks: "What, *bhikkhus*, is the right view? **The right view, I say, is twofold**:

- **There is the right view that is tainted with cravings (*sāsavā* or with *āsavā*), meritorious and bringing good *vipāka*.**
- That "good path" is available even without a Buddha. Ancient *yogis* were there before the Buddha (like Āḷāra Kālāma and Uddaka Rāmaputta), who lived morally and even cultivated the highest *jhāna*. They were able to get "good rebirths." However, that is a temporary solution to the *saṁsāric* suffering since one can "fall back" from that "good path" and be born in the *apāyā* in the future.
- **Then there is the right view that is Noble (*Ariya*) and without cravings (*anāsavā* or without *āsavā*), supramundane (*lokuttarā*), a factor of the Noble Path."**

Sammā Diṭṭhi for the Noble Path Includes Comprehension of *Tilakkhaṇa*

3. The difference between those two paths is CRITICAL. We need to discuss that in detail.

- The first, mundane right view, is mostly followed by those who "live a moral life." That could be just following the five precepts, for example, as many people do. However, to attain *Nibbāna*, one needs to comprehend the "unfruitful, and dangerous nature" of this world (*Tilakkhaṇa*) or the "real Nature," i.e., gain "*yathābhūta ñāṇa*."
- **Upon Enlightenment, the Buddha discovered that living a moral life, by itself, CANNOT solve the problem of suffering in the rebirth process.** Following a moral life COULD lead to a future "good rebirth." However, since we have also done both good and bad deeds in our past lives, such bad deeds can bring birth in a bad realm. Of course, we do not know what kind of good/bad deeds we have done in our past lives.
- To start on the Noble Path leading to *Nibbāna*, we need to understand that our cravings for sensory pleasures are ultimately the root cause of suffering. Those cravings (*āsava*) lead to *taṇhā*. See "Taṇhā – The Origin of Suffering."
- Then the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda* leads to "*upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti*," i.e., the "whole mass of suffering."
- That is a brief summary. We will discuss that in detail in upcoming posts. Let us first discuss *sammā diṭṭhī* for the mundane path.

Mundane *Sammā Diṭṭhi*

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4. After saying that there are two right views (#2 above,) the Buddha asks: "And what, *bhikkhus*, is the **right view that is tainted with cravings (*sāsavā* or with *āsavā*)**, meritorious and bringing good *vipāka?* " and explains that is the view where one believes that,

(i) There is profit in giving (*dāna.*)

(ii) More profit in giving generously.

(iii) Respecting and making offerings to those with higher virtues is beneficial (*bhikkhus,* Noble Persons, *yogis*, etc.)

(iv) Good and bad actions (*kamma*) lead to corresponding results (*vipāka.*)

(v) This world (*ayaṁ loko*) does exist.

(vi) *Para loka* (of *gandhabba*) does exist.

(vii) Mother is a special person.

(viii) Father is a special person.

(ix) Living-beings can be reborn spontaneously (*sattā opapātikā.*)

(x) There are virtuous recluses (like Āḷāra Kālāma and Uddaka Rāmaputta) in the world who have seen for themselves by direct knowledge and declare this world and the *para loka* exist.

Those are the **(mundane) right views that are tainted with cravings.** They are meritorious and bring good *vipāka.*

- **As you remember from the previous post, the above are the opposites of the ten types of wrong views (*micchā diṭṭhī.*)** Those who have those ten "good factors" can get "good rebirths," as discussed in #2.

Why Is Mundane *Sammā Diṭṭhi* a Prerequisite for *Ariya Sammā Diṭṭhi*?

5. The main goal of a Buddhist is to STOP all future suffering in the rebirth process.

- How can one start on the Noble Path to stop rebirth, if one does not even believe in the rebirth process?
- But how do we know that there is a rebirth process with much suffering? How can we believe that there are 31 realms in this world instead of just two realms that we can see?

6. As discussed in #2 above, those were known to the world even before the Buddha. There were *yogis* like Āḷāra Kālāma and Uddaka Rāmaputta. They had cultivated *abhiññā* powers and could see their past lives as well as could confirm the existence of higher *Deva* and *Brahma* realms.

- Therefore, it is possible to verify the above ten factors even without a Buddha in the world.
- Even without *abhiññā* powers, one can logically conclude that those ten factors are indeed true. Accounts of past lives from children worldwide and Near-Death Experiences (NDE) of many heart-patients provide evidence. See "Evidence for Rebirth" and "Out-of-Body Experience (OBE) and Manomaya Kāya."

Inviolable Axioms – Could Be Self-Evident for an Undefiled Mind

7. The core teaching of the Buddha is that our efforts in seeking happiness within the rebirth process are futile. **The only way to reach a state where there is absolutely NO suffering is to disengage from the rebirth process.**

- Seeking that goal REQUIRES the following "axioms" in scientific terminology.
  1. Existence of the 31 realms.
  2. The rebirth process.

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3. The laws of *kamma* determine how rebirths take place.
4. Existence of *gandhabba* and *para loka* makes it possible for many human (and animal) rebirths within a single existence.

- An axiom in science is a "fundamental truth" that is "self-evident." However, the above axioms may not be "self-evident" until explained logically. After all, there were *yogis* like Āḷāra Kālāma and Uddaka Rāmaputta these days who could see past lives. Waharaka *Thero* had some such capabilities, but unfortunately, we have lost that resource.
- By the way, evidence for the *gandhabba* from the *Tipiṭaka* is discussed in "Gandhabba State – Evidence from Tipiṭaka." Other evidence is discussed in "Evidence for Rebirth" and "Out-of-Body Experience (OBE) and Manomaya Kāya."

Buddha Dhamma: Non-Perceivability and Self-Consistency

8. **However, those axioms CAN become self-evident** if one spends enough time contemplating the laws of *kamma*. They are logical and self-consistence. For example, see "Complexity of Life and the Way to Seek 'Good Rebirths'" and "What is Kamma? – Is Everything Determined by Kamma?"

- One cannot learn higher mathematics like calculus without learning basic arithmetic first, then algebra, and so on. Buddha Dhamma describes the laws of nature. **Nature's laws are much more complex than advanced mathematics or quantum mechanics.**

9. There is an additional factor involved too. The ability to understand becomes easier when one starts "cleansing one's mind." That does not just mean following some precepts (even though they are an important part). See "The Importance of Purifying the Mind."

- One has to start on the mundane path, and live a simple life (away from both too much sensory pleasures and also hardships). One's mind will become less stressful and less agitated.
- As one lives a moral life and keeps learning (and seeing the self-consistencies) one's faith in the teachings will grow. See "Buddha Dhamma: Non-Perceivability and Self-Consistency."

The "Previously Unheard" Teaching

10. Even though the "good path" followed by *yogis* like Āḷāra Kālāma and Uddaka Rāmaputta led to the cultivation of *abhiññā* powers and even "good rebirths," it did not lead to the end of suffering. That is because one would still be engaged in the rebirth process.

- All births, even in the highest *Brahma* realms, have finite lifetimes. At the end of those long lifetimes, previous bad *kamma* can bring rebirths in lower realms.
- Rebirths in the lowest four realms (*apāyā*) are unavoidable until one starts comprehending the true nature of this world described by the Three Characteristics of Nature or *Tilakkhaṇa* (*anicca, dukkha, anatta*.) That means any "good" existence in the 31 realms cannot be maintained. Future rebirths in the *apāyā* cannot be avoided until one comprehends *Tilakkhaṇa.*

All Births (*Jāti*) End Up in Suffering

11. From *Paṭicca Samuppāda*: "*avijjā paccayā saṅkhāra; saṅkhāra paccayā viññāṇa; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā salāyatana, salāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā taṇhā,* ***taṇhā paccayā upādāna****, upādāna paccayā bhavo,* ***bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti***"

- "**The whole mass of suffering**" is inevitable for each ***jāti*** (birth) because each birth ends in death. Any birth (even in good realms) MUST come to an end. That is the harshest suffering to face (in the sense of leaving behind everything.)

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- A birth does not happen without ***bhava*** (existence.) Therefore it is critical to understand what *bhava* and *jāti* are. **That is why one needs to understand the mundane right views of (v) through (viii) in #4 above**, BEFORE trying to understand what is meant by *Nibbāna* (the stopping of ALL future suffering by stopping ALL future *jāti*.)
- One grasps a new *bhava* (existence) at the end of the current *bhava*, ONLY because one has cravings for "worldly pleasures" (whether sensual pleasures or *jhānic* pleasures). Those inevitably lead to ***taṇhā*, *upādāna*, *bhava*, *jāti*, and then "the whole mass of suffering"** is inevitable.
- **One CANNOT stop those cravings** as long as one values those sensory/*jhānic* pleasures; in other words, until one gets rid of *avijjā* or the ignorance of the Four Noble Truths.
- Now we get to the verse that requires a good discussion to understand the ***Ariya Sammā Diṭṭhi*** that comes at the forefront of the ***Ariya Aṭṭhaṅgika Magga* or the Noble Eight-fold Path**.

The *Ariya Sammā Diṭṭhi*

12. Next verse from the *Mahācattārīsaka Sutta* (after the verse in #4): "*Katamā ca, bhikkhave, **sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā**? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato paññā paññindriyaṁ paññābalaṁ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṁ—**ayaṁ vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā***."

- There are many factors summarized in that verse. But we can get started with the following.

"And what is the **right view that is Noble, without cravings** (***anāsavā*** or without *āsavā*), and is a factor of the Noble Path leading to *Nibbāna*? Note that in the *sutta*, the word *lokuttarā* means "*loka*" + "*uttara*" where *loka* is "this world" and *uttara* implies "better than." Thus, ***lokuttarā maggaṅgā*** means "a factor of the Noble Path **that overcomes this world**, leading to *Nibbāna.*"

- As we mentioned in the first two posts in this series on "Worldview of the Buddha," Buddha's teachings were "previously unknown to the world."
- **That "previously unknown part" is seeing the suffering hidden in what we perceive as "pleasures."** Such pleasures — sensory or *jhānic* as pleasures — belong to this world. They are temporary. Furthermore, people tend to do immoral things in seeking such pleasures.

The Suffering Hidden in Sensory Pleasures

13. *Anusaya* are our hidden cravings. They come to the surface triggered by mind-pleasing (or unpleasant) thought-objects (*ārammaṇa*.) See, "Paṭicca Samuppāda – A "Self" Exists Due to Avijjā."

- Then one attaches to that *ārammaṇa* via greed or anger depending on whether the *ārammaṇa* is mind-pleasing or distasteful. That is *taṇhā*. Whether one gets attached or not depends on one's *gati*. We have discussed this in detail in earlier posts in the "Worldview of the Buddha."
- The key to attaining ***Nibbāna* (*āsavakkhaya* or the removal of *āsava*)** is to understand how to get rid of our *gati* to attach (*taṇhā*) to various *ārammaṇa.* As we will see, that originates from our ignorance of this world's true (*anicca*, *dukkha*, and *anatta*) nature. What we perceive to provide happiness leads to suffering.
- The best analogy is a fish who bites into a tasty bait, not realizing the dangers hidden in that bait (a tasty worm.) Imagine the suffering associated with a hook piercing one's mouth. Of course, that suffering ends up in an agonizing death due to lack of oxygen since the fish cannot breathe outside water.
- In the same way, we do not "see" the long-term consequences of our cravings for sensory/*jhānic* pleasures. That is the core idea embedded in *Tilakkhaṇa*. We will discuss that in detail in the upcoming posts.

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5.2.9.3.18.4 Fear of Nibbāna (Enlightenment)

March 18, 2020

Introduction

1. I have presented an outline of the Buddha Dhamma in the "Worldview of the Buddha" subsection. As explained there, the key message of the Buddha is that future suffering can be stopped only by stopping the rebirth process, i.e., by attaining *Nibbāna*. Now I need to clarify a few things.

- The main issue that I want to address is the "fear of *Nibbāna*." **That arises with the wrong view of "I exist."** Then the implication is that by stopping the rebirth process "I will be extinct." **It is also a wrong view to say that "I do not exist."** It is true that "I exist now as a human." In the future, I may exist as *Deva, Brahma*, or an animal, based on the cumulative effect of my *kamma* (causes) up to now.
- If I attain the *Arahanthood* in this life, then after my death I will not exist anywhere in the 31 realms of this world. I would merge with *Nibbāna*.
- These days there are many unfruitful discussions about whether a "self" exists or not. As the Buddha pointed out, that is the wrong starting point to discuss life-cycle. **A given lifestream evolves according to causes (*kamma.*)** When the ability for past *kamma* to bring their *vipāka* is stopped (i.e., *taṇhā* or *upādāna* stopped,) then that process will stop and one merges with Nibbāna at the death of that last physical body.
- The Buddha clearly stated that *Nibbāna* exists. See, "Nibbāna "Exists", but Not in This World."
- I have discussed the Buddhist concept that while a "self with *gati*" exists until one attains *Nibbāna*, that is NOT a "permanent self" like a soul. See, for example, "Anattā (Mundane Interpretation) – No 'Unchanging Self'," "An Apparent "Self" Is Involved in Kamma Generation," and "Paṭicca Samuppāda – A "Self" Exists Due to Avijjā." Also see, "Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering."

2. We will re-visit that deeper concept in upcoming posts again, in a systematic way.

- First, I would like to explain in simple terms that there is no need to be fearful about "stopping the rebirth process."
- I did a Google search and found the following comments by two people in online discussion forums. Those are representative of the comments of many others and thus I would like to address those.

First Myth – Fear of "Vanishing" or "Extinction" Equated to *Nibbāna*

3. The following are extractions from the comments of Person 1.

- "I started taking the Buddhist path not long ago, less than three years ago. At that time, life felt too heavy and it felt like it was pushing me towards not wanting to *play the game* anymore. So Buddhism seemed like the way to go."
- "**I can't forget the first time I faced the idea of vanishing from this existence forever**, the true death; never being able to come back once I 'saw it'. Nevertheless, I kept investigating."
- "Then I contemplated the idea of being trapped in this. Existence has no way out, anywhere you go there is still existence. In other words 'What if it has been like this for millions, billions of years, maybe even for eternity?"
- "But if enlightenment is the only escape, **I am afraid of never being able to come back.** I am afraid everything is just an illusion, that there aren't others, just images and I'm alone. Sometimes I fear there isn't even enlightenment to save me. My question is: Am I going crazy? Am I getting it all wrong?"

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There Are Those Who Want to "End the Existence"

4. First of all, think about the mindset of those who commit suicide. Why do those people want to leave this world? Most of them probably do not believe in rebirth. But they just "wanted out" because they could not bear whatever the suffering that they were experiencing.

- In fact, that is the mindset of living-beings in the *apāyā*. They just want to "end it all." But no matter how much they "want out," that will not happen. That is a good example of the suffering expressed by the Buddha in the verse, "***yampiccham na labhati tampi dukkham,***" or "not to get what one desires (*icchā*) is suffering", in the *Dhammacakkappavattana Sutta* (SN 56.11.)
- In the WebLink: suttacentral: *Saccavibhaṅga Sutta* (MN 141), Ven. Sāriputta explains the meaning of that verse: "*Katamañcāvuso,* ***yampiccham na labhati tampi dukkham****? Jātidhammānaṁ, āvuso, sattānaṁ evaṁ* ***icchā uppajjati****: 'aho vata mayaṁ na jātidhammā assāma; na ca vata no jāti āgaccheyyā'ti.* ***Na kho panetaṁ icchāya pattabbaṁ.***"
- **Translated:** "In a living-being subject to (some) births the **wish (desire) arises**, 'Oh, may I not be subject to such a birth, and may that birth not come to me.' But **such a desire will not be fulfilled** (and thus one will be subjected to suffering.)"

5. Thus, it is only when faced with physical pain/mental stress that one wishes it would just go away. Many people become interested in Buddhism when they run into either physical problems (getting sick or starting various body ailments due to old age) or mental problems (day-to-day stresses or even depression.)

- They can, of course, get relief from those issues by living a simple life and abstaining from immoral deeds.
- But then they start reading about *Nibbāna* as "ending of one's existence" and then they freak out. That is what happened to Person 1 above.

Life in "Good Realms" Is Short-Lived

6. We normally do not realize the kind of harsh suffering experienced by many living beings. Of course, we can see only the animal realm other than the human realm. Even then, we do not pay much attention to the suffering of animals. In fact, we are conditioned to "not see" or "not recognize" the suffering of many animals that is in full display.

- For example, people enjoy watching animal shows on TV where, for example, a tiger chases a deer, catches up with it and eats it alive.
- Those who enjoy fishing do not see the suffering of a fish that is subjected to excruciating pain, with its mouth pierced by the hook, and unable to breathe outside water. But unlike some animals, fish cannot show emotion, which is a part of their *kamma vipāka*.
- On the other hand, we can clearly see many animals showing their suffering by either yelling out or by their facial expressions.
- **All those animals had been humans at some point in the rebirth process!**

7. Suffering in the other three realms of the *apāyā* is much worse. Therefore, those are the births (*jāti*) that we would not want for sure.

- The point is that as long as we are in the rebirth process, such births cannot be avoided. Such births are much more likely than human birth just based on the statistics we can verify.
- For example, there are less than eight billion people on Earth. But there are a million times more ants on Earth! There are a trillion TYPES OF lifeforms on Earth; see, "WebLink: sciencealert.com: The Largest Study of Life Forms Ever Has Estimated That Earth Is Home to 1 TRILLION Species." These are mind-boggling numbers! That is not counting the other three realms in the *apāyā* that we cannot see.

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- That is why the Buddha said that a human *bhava* (existence) is VERY rare. Any "pleasures" that we experience as a human is of VERY SHORT duration. The suffering that the Buddha taught was the suffering in the rebirth process where a given living-being spends much more time in the *apāyā*.
- Now we turn to the issue of "fear of non-existence in this world."

We Are "Effectively Not in Existence" During at Least a Third of a Day

8. Even though we may fear "extinction out of existence," we are not aware of "our existence" during sleep. We are not conscious while we sleep, especially during the deep sleep cycle. Most of the time, we go to sleep and until we wake up the next morning, we are completely unaware of our existence in the world.

- We don't think about that normally. But I became acutely aware of this fact when I was made unconscious for over 9 hours during my brain surgery. I remember losing consciousness after the injection of the drug. The next thing I was aware of was when I came out of the drug-induced unconsciousness state.
- While unconscious or in deep sleep, we are (effectively) "not in this world."
- When an *Arahant* dies, it will be like in such an "unconscious state (as far as this world is concerned)" forever. But he/she would have merged with *Nibbāna*. The Buddha clearly stated that *Nibbāna* exists. We just cannot explain it in terms of the concepts (*rūpa, citta, cetasika*) in this world. See, "Nibbāna "Exists", but Not in This World."
- There is no overlap between "this world of 31 realms" and *Nibbāna* (full *Nibbāna* or *Parinibbāna*.) They are mutually exclusive. One is either "in this world" or "in *Parinibbāna*." Either the Buddha or any of the *Arahants* who have passed away are not in this world anymore.
- Once an *Arahant* dies and merges with *Nibbāna*, there will be no more deaths. Attainment of *Nibbāna* is by removing ALL causes for the birth and death cycle (with complete removal of *avijjā*.) That is why *Nibbāna* is also called "deathless."

Comments of Person 2

9. The second comment that I chose was from Person 2. Some of the selected parts are below.

- "..I was meditating yesterday and had this weird "experience." **It freaks me the hell out because it was like I was never there.** I'm just feeling scared now after that experience. It felt extremely beautiful to me yesterday but right now I'm just freaking out for some reason. My mind is just racing with the thought "I don't want to die" and I'm just having an existential crisis."
- "I'm wishing I never did any of this meditation or consciousness work in the first place because it's making me think that I can delude myself into thinking I'm alive but I've always been dead and have just been an empty void. I feel like I'm going insane. I'm just feeling a wave of negativity."
- "I know that the way I'm phrasing it is silly but **I'm just curious about people who are completely enlightened (if such a thing is 100% possible).** Are these people like talking corpses? All these words can come out their mouth and it looks like they're alive, but they're really dead?"

Can One Lose Perception While Meditating?

10. The first part of Person 2's comment is to do with meditation. What he experienced was a "perception-less meditative state" or an "*asaññā samādhi*."

- Such a state is reached by focusing on getting rid of ALL thoughts that come to the mind. That is NOT Buddhist meditation. In Buddhist meditation, one stops ONLY those thoughts that are immoral. One would CULTIVATE good or moral thoughts.

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- One who cultivates such an *anariya* meditation may be reborn in the *asaññā* realm. That realm has a very long lifetime and there are no thoughts arising. It is like being unconscious for a billion years! Of course, that life will also end and one would be back in another realm.

Is An *Arahant* a Zombie?

11. Now, let us discuss the second highlighted comment from Person 2. An *Arahant* does not lose perception like in the case above in #10. A living *Arahant* "engages with the external world" just like anyone else.

- The only difference is that a living *Arahant* WILL NOT generate greedy, angry, or unwise thoughts.
- But he/she will recognize people as his/her mother, friend, an attractive person/object. He/she will experience the sweetness of sugar or the bitterness of vinegar, etc. Until the death of the physical body, an *Arahant* will live like any other human.

Nibbāna is Escape From Suffering – Two Types of *Nibbāna*

12. The Sinhala word for *Nibbāna* is "*Nivana*" or "Niveema" (නිවන/නිවීම.) That means "a cooling down."

- WebLink: suttacentral: *Ādittapariyāya Sutta* (SN 35.28) is one of the early discourses of the Buddha. In that *sutta*, the Buddha compared said that the world is burning. That means the mind of anyone who embraces the world as good and fruitful is always "burning" or "under stress." That stress goes away at the first stage of *Nibbāna* (*saupādisesa Nibbāna*) experienced by a living *Arahant*.
- However, a living *Arahant* has a physical body that arose due to past *kamma*. That body can experience bad *kamma vipāka* from the past. After the death of that physical body, an *Arahant* will not be reborn and that is the end of any and all suffering. That is *anupādisesa Nibbāna* or *Parinibbāna* (full *Nibbāna*.)

13. Finally, if anyone has other issues related to this topic, this is a good time to discuss them. This kind of discussion will help clarify issues that I may not have thought about, but others may have.

5.2.9.3.18.5 Ghost 1990 Movie – Good Depiction of Gandhabba Concept

January 17, 2020; revised August 29, 2022 (added #1; other minor revisions)

Introduction

1. I have been trying to convey the concept of a *gandhabba* (mental body or *manomaya kāya*) for several years. But I don't think many readers grasp the concept well. One critical problem is that sometimes it is tough to explain a new concept with just words.

- When we see the word "*kāya*" (body), We immediately perceive a "solid body" like our physical body. But the "*manomaya kāya*" or the "*gandhabba kāya*" of a *gandhabba* has no "matter" as in solid objects.
- In Buddha Dhamma, "*rūpa*" includes energy and "tangible matter." Modern science has also adopted this after Einstein showed that matter and energy are related by his famous equation, E = mc^2. Also, see "Photons Are Particles Not Waves." Radio waves are also photons.
- We can listen to a radio in the house because radio waves can go through walls. **A *gandhabba* is like radio waves and can go through walls.** That is how those with *iddhi* powers go through walls, as described in many *suttas*; see "Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I."

2. The 1990 movie "Ghost" provides a good visualization of *gandhabba*. That movie is about the *gandhabba* of Sam Wheat, who dies tragically.

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- A description of the movie and the plot is in the Wikipedia article "WebLink: wikipedia.org: Ghost (1990 film)." **However, one MUST watch the movie and read the following discussion to understand the *gandhabba* concept.** A free version of the full movie is available online; make sure it is the 1990 version.

The Background (Up to 23 Minutes)

3. From the above article: "Sam Wheat, a banker, and his girlfriend Molly Jensen, a potter, renovate and move into an apartment in Manhattan with the help of Sam's friend and co-worker Carl Bruner. One afternoon, Sam confides in Carl about his discovery of unusually high balances in obscure bank accounts. He decides to investigate the matter himself, declining Carl's offer of assistance. That night, Sam and Molly are attacked by a mugger who shoots and kills Sam in a scuffle before stealing his wallet. Sam sees Molly crying over his body and discovers **he is now a ghost**, invisible and unable to interact with the mortal world."

- The ghost, of course, is the *gandhabba* or the *manomaya kāya* of Sam. The movie clearly shows some of the features of the *gandhabba* that I have tried to explain with words. When Sam dies, his *gandhabba* comes out of the dead body. Initially, he does not even realize that he has died. By the way, if one dies such a sudden death, there is no time to feel the physical pain.
- So, Sam is confused when he sees his dead body and his girlfriend, Molly, crying. It takes him a little while to realize what happened. He sees his own bloodied body held up by Molly. He tries to touch the body, and his fingers "go through the dead body." We can disregard the next few moments showing the "white light" coming to "take him to heaven." This will be discussed in #12 below.
- When a human dies suddenly by a gunshot, his "*bhava*" will likely not change. So, Sam probably has more time left in the human *bhava*, but he now has to stay in the "*gandhabba* state" until a matching mother's womb becomes available for his next human birth. See, "Bhava and Jāti – States of Existence and Births Therein."
- According to the movie script, Sam's mind is focused on Molly, and thus the "white light" goes back without him.

Gandhabba Is Not a "Scary Misty Ghost"

4. Many of you may have imagined that a *gandhabba* is like a "scary misty ghost" as in popular cartoons. However, a *gandhabba* coming out of a body is a "complete imprint" of that human including the clothes he/she had been wearing.

- Thus, Sam's ghost or Sam's *gandhabba* looks just like Sam when he died, complete with whatever he was wearing. That is part of the "*utuja kāya*" or the "fine body" around the "mental body." That mental body by itself is just a few *suddhaṭṭhaka*.
- However, when that *gandhabba* is pulled into a womb, the *utuja kāya* is shed and only the "pure mental body" of a few *suddhaṭṭhaka* merge with the zygote in the womb. See, "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."

At the Hospital (Up to 26 minutes)

5. An ambulance takes Sam's body to the hospital, and he stays by the dead body trying to make sense of things. Of course, with that "mental body," he can go anywhere he wishes.

- While sitting by his dead body, another *gandhabba* (old guy) comes and talks to him. They also watch another patient dying and his "ghost" or *gandhabba* taken to heaven with the "white light." As the old guy says, most of the dead go to hell not heaven.
- **Then an attendant comes and takes his dead body "right through him." That is what I try to say that a *gandhabba* has a "very subtle fine body." It is an "energy body" or a "force field."**

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- His *gandhabba* body" has only a trace of matter. Solid objects can go right through, and "he" can go through solid objects!

Sam's Ghost (*Gandhabba*) Learning About the *Gandhabba* World (*Para Loka*) – (Up to 54 minutes)

6. Sam sees another "*gandhabba* woman" walking through a tombstone at his funeral. Later, at Molly's place, he goes "through a door" for the first time. Sam's killer comes to Molly's apartment, and Sam follows him back to the killer's apartment. On the subway train ride, Sam meets a violent "subway ghost" who has learned to move physical objects with mind power. Later on, Sam would learn from him how to focus on mental energy and move physical objects.

- That is possible per Buddha Dhamma. Even though most *gandhabbā* do not have such an ability, a few of them may also get such capability due to "*puñña iddhi*" or due to exceptional past *kamma vipāka*.

7. Anyway, Sam finds out that the name of his killer is Willie. In Willie's neighborhood, Sam also meets psychic Oda Mae, a charlatan pretending to communicate with the spirits of the dead. However, it turns out that Oda's mother had such capabilities, and after the meeting with "Sam's ghost," Oda can also hear his voice.

- That is also possible per Buddha Dhamma. Some humans are born with *puñña iddhi* to be able to hear and/or see *gandhabbā*. Such accounts (over long periods) may be responsible for the "cartoon versions" we come across in books and movies such as this.
- Sam persuades Oda Mae to help him. They still have a hard time convincing Molly. But Molly is convinced by the personal details Sam provides through Oda.

At this point, you may want to watch the movie. **I will be revealing the storyline from this point.** If you want to enjoy the film, it is a good idea to finish watching it and then read the rest of this post.

Sam's Friend Carl – (Up to 72 minutes)

8. Molly decides to contact Carl, a friend and co-worker of Sam. She tells him that Sam's ghost discovered his killer was Willie. Carl promises to check on that.

- Molly goes to the police, and they don't believe the story either. The detective says there is no record of Willie, but Oda Mae has a history of deceiving people.
- Meanwhile, Carl goes to meet Willie and Sam follows him. Sam is shocked to find out that it was Carl who hired Willie. It turns out that Sam had a bank code in his wallet for an account that had four million dollars, and Carl wanted Willie to get Sam's wallet. But things did not go as planned, and Willie shot and killed Sam.
- Later on, Carl goes back to Molly and tries to seduce her. Sam gets into a rage and lunges at Carl. Of course, he could not make contact, but he was astonished to see that he could knock a picture off a table.

Sam's Ghost Learns How to Make Bodily Contact – (Up to 78 minutes)

9. Sam remembers the "subway ghost" who can move physical objects with mind power. He returns to the subway and learns how to focus the mind's power to move physical objects.

- In Buddha Dhamma, that is possible via cultivating *jhāna*. As we discussed before, there are rare cases where a *gandhabba* would be able to make physical contact via *puñña iddhi*. However, this movie aspect is unlikely to happen in real life.
- This is why it is not fun to be a *gandhabba*. Some *gandhabbā* (ghosts in the movie) can see and hear humans. But they are frustrated that they cannot touch, eat food, or smell scents like humans do. There is

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a scene in the movie where the "subway ghost" says he would give anything to smoke a cigarette (@ 76 minutes.)

- (I have mentioned in previous posts that a *gandhabba* can "take in various types of scents" and become a bit denser. That is a different mechanism than inhaling through the nose (a *gandhabba* only has an imprint of a nose and not a real nose.)

Mind Power – (Up to 78 minutes)

10. The "subway ghost" explains to Sam that he has no physical body even though he seems to be wearing clothes etc. He says, "you've got no body (meaning no physical body), son. It is all up here" and points to the head. (But of course, the seat of the mind is not in the head. It is close to where the physical heart normally is.)

- Subway ghost says, "If you want to move something, you've got to move it with your mind. You've got to focus all your anger, love, and hate, and push from all the way here, **from the middle of your stomach**. And let it explode like a reactor." (That turns out to be the right place!)
- That is a CRITICAL point. Even from our own experience, we know that when we try to do something hard, the "push" comes from the heart area, and not the head.
- The real power is in our thoughts (specifically *javana citta*.) That power can be highly focused on when one is in a *jhāna*. But when one is in *jhāna samāpatti*, one can focus the mind power and even CREATE matter! See, "Mystical Phenomena in Buddhism?." [***samāpatti*** :[f.] attainment; an enjoying stage of meditation.]

Oda Mae Is Now a Genuine Psychic Reader – (Up to 80 minutes)

11. Oda Mae is no longer a fake. She can make contact with many "ghosts" or *gandhabbas* in the *para loka*. As you see, the *para loka* co-exists with our *loka*; it is just that we cannot see those in the *para loka*.

- However, she is now in trouble since Carl knows her identity. The story gets interesting now and there are no more "technical details" that need to be discussed here.
- If there are questions, we can discuss them at the discussion forum. This is a very complex subject, but I hope you get a general idea.

Other Relevant Points – Births in Different Realms

12. A human *gandhabba* (ghost in the movie) comes out of a dead body ONLY IF that person has more *kammic* energy left for human *bhava*. That is the case in many instances, especially if one dies by a gunshot as in this case.

- However, if the *kammic* energy for human *bhava* runs out at the moment of death, then an entirely different event occurs. Let us consider specific cases of a human dying and grasping an animal, *Deva*, and *Brahma bhava*.
- If the dying human grasps an animal *bhava* (say a dog), then instead of a "human ghost" it is a "dog ghost" or a "dog *gandhabba*" that comes out of the dead body. That "dog *gandhabba*" will not stay in that vicinity. It will be attracted to somewhere there are dogs with matching *gati*. Then it will stay there until a suitable womb becomes available, and at that time it will be drawn into that womb.
- A very different thing happens if a dying human grasps a *Deva bhava*. In that case, **no "ghost" or *gandhabba* will come out of the dead body.** Instead, a full-blown *Deva* will appear in a matching *Deva* realm instantaneously. If a *Brahma bhava* is grasped, a *Brahma* will appear in the matching *Brahma* realm.

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- What we discussed in that last bullet is a critical point. **There is no "being" going from here to the *Deva* or *Brahma* realm** (located far above the Earth.) The human dies here and *Deva* (or *Brahma*) is born there. Due to a past cause (*kamma*), a *Deva* or a *Brahma* is born at the appropriate location.

Other Misconceptions in the Movie

13. The movie shows that "good people" like Sam get to go to heaven (though the white light) and "bad people" like Carl and Willie are taken to hell by "hell beings." But Buddha Dhamma has a different picture of rebirth.

- First, hell and heaven (*Deva* realms) are not the only two "destinations." One can be born among any of the 31 realms, including the animal realm we see.
- The second is that one's human *bhava* does not normally end at death. A human *bhava* can last thousands of years and unless one has used up all *kammic* energy for the human *bhava*, one could be reborn with a human body again. In that case, the "mental body" corresponding to the human *bhava* (i.e., human *gandhabba*) comes out of the dead body and has to wait until a matching womb becomes available.
- There is an exception to the rule in the last bullet. If one has done a *ānantariya kamma* (like killing a parent or cultivating a *jhāna*) then one's **human *bhava* will end at the death of the physical body** even if there is more *kammic* energy left. In the first case, one will be born in hell and in the second (*jhāna*) one will be born in a *Brahma* realm.
- There are a few other inconsistencies in the movie, but those are the major ones.

Pāli Word for Ghost is "*Bhūta*"

14. Another interesting point is that the Pāli word for "ghost" is "*bhūta*."

- *Bhūta* in Pāli (and Sinhala, භූත) means an entity that one cannot grasp.
- For example, scientists are trying to figure out the fundamental "blocks" that all matter is made of. They initially thought an atom would be the smallest unit of matter. Then they discovered that an atom is made of electrons, protons, and neutrons. They kept probing deeper and now are down to levels where it is hard to distinguish between "matter" and "energy."
- The four great elements (*cattāri mahā**bhūtā**ni*) in Buddha Dhamma are *paṭhavī*, *āpo*, *tejo*, and *vāyo*. But they can NEVER be detected individually. They ALWAYS come in packets called "*suddhaṭṭhaka*." A *suddhaṭṭhaka* has those four great elements and four more elementary units. Even that unit cannot be "seen" and is said to be at the "*bhūta* stage."
- A *gandhabba* (ghost in the above discussion) has only three *suddhaṭṭhaka* (they are called *dasaka* because when vibrational and rotational "modes" are added to become "ten units each."
- To be visible to our eyes, billions and billions of such *suddhaṭṭhaka* need to be piled up. We can see that a *gandhabba* hardly has any "tangible matter." That is why it is called a "ghost" or a "*bhūta*."

One Last Thing

15. At 109 minutes, Oda Mae "lets" Sam get into her physical body so that Molly will be able to "touch him" for the last time.

- That is possible according to Buddha Dhamma. A *gandhabba* can "get into" that physical body of a willing human.
- Even if the human is not willing but has a "weak mind," a rogue *gandhabba* can "get in." It is said that human is now "possessed." Such cases are still reported in Sri Lanka and the human is said to be "possessed by a demon." But it is usually a *gandhabba* with bad character and not a demon.

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- By the way, I was very much moved by that last scene. This is part of the suffering we tend to be unaware of or even disregard. It is a good example of "*piyehi vippayogo dukkho*" OR "separation from what is loved is suffering." We will all face that at least at the moment of death. We will have no choice but to leave all that we love.

There are many more details like that. But the above discussion should provide the basic ideas involved with a *gandhabba*. As the Buddha admonished, we will never be able to uncover and sort out all such complexities. But it is good to be aware of the general ideas involved.

5.2.9.3.18.6

Mental Body Versus the Physical Body

February 2, 2020; revised August 24, 2021; February 26, 2023

Essential Facts for this post

1. The mental body is far more critical than the physical body. Let me first summarize the relevant conclusions from the "Origin of Life" section for this post.

- The mind does not exist by itself. **There must be at least a trace of matter for the mind to exist.** That is a critical point in Buddha Dhamma that many people do not realize. The "seat of the mind" is called "*hadaya vatthu*." It is unbelievably small and is created by *kammic* energy when a living being grasps a new existence. In addition to *hadaya vatthu*, up to five "*pasāda rūpa*" are created by the *kammic* energy at that time.
- That package, *hadaya vatthu*, and the set of *pasāda rūpa* is the "smallest unit of existence." It is called the "*manomaya kāya*" because the energy for its creation comes from the *kammic* energy based on a strong past *kamma*. See "Origin of Life – One Creates One's Own Future Lives."
- In the 20 *Brahma* realms (out of 31 realms in this world,) "*manomaya kāya*" is all they have. They do not need a physical body with "flesh and blood" because those *Brahmā* do not experience taste, smell, or touch.
- When a living being is born in the human realm, it is born with that "*manomaya kāya*," given the particular name of *gandhabba*. When a suitable womb with "matching *gati*" appears, that *gandhabba* is drawn into it and merges with the zygote. That "living zygote" first grows into a baby (by taking in food from the mother.). After birth, that baby grows into an adult with a body weighing a hundred plus pounds (or tens of kg.) Details in #4 are below.
- Thus, it is clear that virtually all physical matter in the human body comes from food.

The Critical "Body" Is Not "Physical Body" But "Mental Body" (*Manomaya Kāya*)

2. Therefore, in most realms below the *Brahma* realms, there is an "additional body," the "physical body."

- That physical body is required ONLY to provide sensory inputs on tastes, smells, and touches.
- In contrast to the physical body, the mental body has "something extra" that makes it ALIVE, as discussed below. It is quite clear that the "physical body" is secondary to the "mental body" (*manomaya kāya* or the *gandhabba*.)
- The mental body can perform the other functions (seeing and hearing) BETTER if not trapped inside the physical body.
- The lady in the following video was born blind. She could not see only because there was something wrong with her PHYSICAL eyes, the optic nerve, or the visual cortex in the brain. Once the *gandhabba* (mental body) came out, she was able to see for the first time in her life:

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WebLink: youtube: Near Death Experience - Blind woman 'sees' while out of body

- In the previous post, "Origin of Life – One Creates One's Own Future Lives," I added another relevant video a day after that post was published. You may want to watch that video too. Both these videos present powerful evidence of the existence of *gandhabba* and why it is the "essence of a human." The physical body is just a shell.
- **All mental activity occurs in the *gandhabba* or the mental body.** However, without that physical body, we cannot taste, smell, or touch.

Relevance to *Satipaṭṭhāna Bhāvanā – Paṭikūlamanasikāra Pabba*

3. In the Mahā Satipaṭṭhāna Sutta (DN 22,) the Buddha allocated several sections under the *Kāyānupassanā* section to discuss the physical human body.

- The subsection on 1.4. *Kāyānupassanā Paṭikūlamanasikāra Pabba* describes the 32 parts of the human body. That title is incorrectly translated as "Applying the Mind to **Repulsiveness** of the Body." That section shows that the physical body of a human is just a "collection of parts."
- The Buddha never emphasized the "repulsiveness" of anything. (He only emphasized the "unfruitfulness" of getting attached to "mind-pleasing" things in this world.)
- If one starts contemplating that one's body is repulsive (as many people mistakenly do,) that only leads to *paṭigha* (friction) in mind. Such a mindset is not conducive to meditation.

Relevance to *Satipaṭṭhāna Bhāvanā – Dhātumanasikāra Pabba*

4. The next subsection, 1.5. *Kāyānupassanā Dhātumanasikāra Pabba,* points out that the physical body only has four great elements (*pathavī dhātu*, *āpo dhātu*, *tejo dhātu*, *vāyo dhātu.*) Bodies of any other living beings are, as well as inert objects, also have the same four great elements. There is NOTHING in the PHYSICAL BODY of a human being that is different from an animal or an inert object.

- In the language of modern science, all those have the same atoms and molecules.
- There is nothing special about the composition of the human body. The basic unit of a living cell is the same for a human as an animal. See the video in #9 of the post, "Origin of Life – There is No Traceable Origin." That post started the series of posts on "Origin of Life." We will be referring back to those posts often.
- If there is anything "special" in a human or animal body, that is the cell. We remember that a human physical body starts with just a single cell (zygote) and, of course, a *gandhabba*. See, "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."
- By the way, plants have cells too. A tiny seed grows into a big tree because of cell division. However, only humans and animals have mental bodies that differentiate them from plants. Plants cannot think.

Relevance to *Satipaṭṭhāna Bhāvanā – Navasivathika Pabba*

5. Then, the section 1.6. *Kāyānupassanā Navasivathika Pabba* is about contemplating on what happens to that physical body after one dies.

- Once the *gandhabba* or the *manomaya kāya* leaves a dead physical body, that physical body is no different from a log of wood.
- The *manomaya kāya* keeps a physical body "alive" and "warm." As soon as the *gandhabba* leaves for good, the physical body loses the "aliveness." Our dog died several years ago, and I was shocked when I touched its dead body. It was cold and rigid, just like a piece of wood. The body warmth may be there for a little while because it takes some time to lose the body heat.

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- In the days of the Buddha, most dead bodies were taken deep into the forests and discarded. Then wild animals would come and eat those bodies, otherwise, they would start decaying and will start smelling bad. Then it will lose the flesh over time, leaving only the bones. Even those bones will degrade and become dust in the long term.
- This *Navasivathika Bhāvanā* needs to be done in that fashion, to realize the unfruitfulness of getting overly attached to the physical body. Of course, we must keep it in good shape by eating healthy and exercising regularly. If the physical body becomes out-of-shape, that will lead to illnesses and discomfort. We must live a comfortable (not luxurious) life to progress on the Path.

The Uniqueness of the Mental Body (*Manomaya Kāya*)

6. It helps to realize that one's physical body cannot be taken as one's essence.

- Even the mental body does not have an essence since that also will be discarded when a new existence (*bhava*) is grasped.
- However, the mental body is ESSENTIAL to make progress on the Path. The mental body of human existence is "hard to get." Thus, we should utilize it now that we have that rare opportunity.

Why Is Mental Body Unique?

7. **The mental body (*gandhabba*) is VERY DIFFERENT from the physical body.** The mental body has a few of the smallest units of matter (*suddhaṭṭhaka*) TOGETHER with the essential elements of LIFE. Those ESSENTIAL elements are the *hadaya vatthu* and a set of five *pasāda rūpa*. **Those are the only LIVE things in a human (or an animal.)**

- The *hadaya vatthu* is the "seat of the mind" where thoughts (*citta*) arise.
- We experience the five physical sensory inputs with the five *pasāda rūpa*.
- **Those essential items (collectively called *gandhabba*) are created by *kammic* energy and sustain the human *bhava*.**

How the Mental Body Controls the Physical Body

8. A live physical body has a *gandhabba* (mental body) in it. In the post "Our Mental Body – Gandhabba," we discussed a good analogy of how the mental body controls the physical body (see #8 in that post.)

- That *gandhabba* consists of a UNIQUE set of seven items called "*dasaka*" or "packages of tens." Those are listed in #9 of the post "Gandhabba Sensing the World – With and Without a Physical Body." I often refer to six entities: *hadaya vatthu* and five *pasāda rūpa*.
- Different types of *dasaka* are formed just by incorporating **one mode of spin (*bramana*) and one mode of rotation (*paribramana*)** to a *suddhaṭṭhaka* (smallest unit of matter.) That is how an inert *suddhaṭṭhaka* becomes ALIVE. **When the *kammic* energy wears out, those motions stop, ending that existence (*bhava*.)**
- Details are in the two posts, "Our Mental Body – Gandhabba" and "Gandhabba Sensing the World – With and Without a Physical Body." One can get a deeper understanding by reading those posts. It is good to have at least a general idea.

Kammic Energy creates the Mental Body

9. In fact, as we have discussed, when ANY living being grasps ANY new existence, a corresponding mental body is created by the *kammic* energy. That mental body matches the particular *kamma* that was responsible for the new existence (*bhava*.)

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- If that *kamma* was a *pāpa kamma* done with anger (say, the killing of a human,) then the new *bhava* could be in a *niraya* (hell.) If that *kamma* was a *puñña kamma* done with compassion (say taking care of an invalid or sick person,) the new *bhava* could be in a *Deva* realm. See, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."
- Both of those two scenarios could be true of ANY person who is below the *Sotāpanna Anugāmi* stage.
- The point is that even if one did not kill a human in the CURRENT life, such crimes might have been committed in a previous life. **We have no idea what we have done in our previous lives. That is the danger in the rebirth process.**

Gandhabba (Mental Body) Is Unique to Human and Animal Realms

10. We started the series with five posts ("Origin of Life – There is No Traceable Origin" to "Cloning and Gandhabba" that laid the basic foundation of the Buddha's description of life. As summarized in that first post, Buddha taught that there is no "traceable beginning" to life. That means each of us has existed (among the 31 realms of this world) "forever."

- The next four posts specifically dealt with life in the human realm. It is a bit complex because human life involves a physical body (collection of material body parts) in addition to the mental body (*gandhabba*) created by *kammic* energy. That same picture also holds for the animal realm.
- Living beings in all other realms have "one integrated body." For example, a *Brahma* only has a "body" similar to the human mental body (*gandhabba*.) Such a "body" is "mostly mental," and the amount of matter is a million-times smaller than in a mustard seed. Of course, it expands to the size of the human body while inside the human body (it is like an energy field.)
- A *Deva* has a bit more dense "material body" but is still invisible. Again, it has no *gandhabba*-type, mental body.
- Beings in the lower realms may have denser bodies but again do not have separate mental bodies.
- We need to focus more on human life. Without the concept of *gandhabba*, we cannot explain the growth of a "human body" in the mother's womb (**starting with an inert single cell** .) That is why I published those four posts on *gandhabba* at the beginning of the series.

Summary

11. The mental body is much more important than the physical body for the following reasons.

- The "essence of a human" is the mental body that has the *hadaya vatthu* (seat of the mind) and the five *pasāda rūpa* (that "sense" visuals, sounds, tastes, smells, and touches.) Those entities are what constitute "the mind." The ONLY WAY those six entities are created is via our *kammic* energy in our thoughts (specifically *javana cittā*.)
- The mental body (*gandhabba*) controls the physical body.
- A physical body lives only about a hundred years, while the mental body (*gandhabba*) may last hundreds of years.
- However, we also need a healthy physical body to live a healthy life. We especially need a healthy brain. The brain first processes all external sensory inputs.

5.2.9.4 Paṭicca Samuppāda – Not 'Self' or 'No-Self'

November 9, 2019

Taṇhā – The Origin of Suffering
Paṭicca Samuppāda – A 'Self' Exists Due to Avijjā

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Kamma, Saṅkhāra, and Abhisaṅkhāra
Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)
Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda
Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa
Icchā (Cravings) Lead to Upādāna and to Eventual Suffering
Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections
Paṭicca Samuppāda – From Mind to Matter

5.2.9.4.1

Taṇhā – The Origin of Suffering

November 9, 2019

Taṇhā Is Attachment, Not Craving

1. *Taṇhā* is a badly misunderstood Pāli word. The common translation is "craving," and that is wrong. The craving usually is associated with a pleasurable *ārammaṇa*.

- *Taṇhā* means attachment to ANY *ārammaṇa*. It could be something that one likes OR dislikes OR even neutral (it may be just curiosity.)
- We may attach to a beautiful object or a person to varying degrees. It could just mean pausing to take a "second look" at something. It could be a much stronger attachment like "falling in love at first sight" with a person.
- But we also stop and take a second look at a person who just got run over by a car and died. That is not a pleasant sight, but we still got "attached" to that sight. We may think about it for a little while and then forget about it. But seeing one's worse enemy on the street will lead to a stronger "attachment." One may generate repulsive thoughts and may even say something harsh to that person.
- The point is that *taṇhā* leads to further "mind action" or "conscious thoughts" about a *ārammaṇa*. We discussed that in, "Kāma Guṇa – Origin of Attachment (Taṇhā)."

Taṇhā – The Origin of Suffering

2. *Taṇhā* is also the origin of future suffering. The Buddha defined the "origin of suffering" or "*dukkha samudaya*" as follows in his first discourse, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)": "*Idaṁ kho pana, bhikkhave,* ***dukkhasamudayaṁ ariyasaccaṁ****—yāyaṁ* ***taṇhā*** *ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṁ—****kāma taṇhā, bhava taṇhā, vibhava taṇhā****.*"

- **Translated**: "*Bhikkhus*, what is the **Noble Truth of the origin of suffering**—It is attachments (***taṇhā***) based on seeking delight (*nandirāga*) in various things here and there, which leads to rebirth —that is, attachments to sensual pleasures (***kāma taṇhā***), to the existence (***bhava taṇhā***), and the view of a single life (***vibhava taṇhā.***)
- The three types of *taṇhā* discussed at "Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā."

3. Interestingly, in the "Cūḷavedalla Sutta (MN 44), the same verse describes the origin of *sakkāya diṭṭhi*: "'***sakkāyasamudayo*** *sakkāyasamudayo'ti, ayye, vuccati. Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā" ti? "Yāyaṁ, āvuso visākha,* ***taṇhā*** *ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṁ—****kāma taṇhā bhava taṇhā vibhava taṇhā****; ayaṁ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā" ti.*

- That is not surprising since all immoral actions originate with the wrong view that worldly pleasures need to be pursued at any cost.

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- If one does strong immoral deeds (*pāpa kamma*), one will be eligible for suffering in the *apāyā*. Even the desire to enjoy sensory pleasures will bind one to the *kāma loka*. The desire for *jhānic* pleasures leads to getting trapped in *rūpa* and *arūpa loka*. But there is no long-term happiness anywhere in any realm.
- That is because regardless of where the next birth is, one is not free from the *apāyā* in the long run. The possibility of rebirth in the *apāyā* will be there until one attains the *Sotāpanna* stage by removing *sakkāya diṭṭhi.* All possible suffering ends when one fully comprehends *dukkha samudaya* at the *Arahant* stage. We will discuss that in detail in the future.

The Meaning of *Taṇhā* (*Pada Nirutti*)

4. Many Pāli words have their meanings in the word itself. Uncovering the meaning of a word that way is "*pada nirutti*." For example, "*sakkāya*" comes from "*sath*" + "*kāya*" or taking an aggregate of things or a collection (*kāya*) to be beneficial (*sath*.) That is why *sakkāya diṭṭhi* originates when one considers that the five aggregates to be one's own and thus beneficial. [***nirutti*** : (f.) [Sk. nirukti, nis+vac] one of the Vedāṅgas (see chaḷaṅga), explanation of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression.]

- *Taṇhā* means getting "fused" or firmly attached. The word *taṇhā* comes from two words. "*Thána*" (pronounced like "thatch") means "place" (තැන in Sinhala) and "*hā*" meaning getting fused/welded or attached (ගැටීම in Sinhala). Note that "*tan*" in *taṇhā* pronounced like in "thunder" and "*hā*" is pronounced like in "harm."
- That is consistent with the meaning derived from the *Chachakka Sutta.* See "Kāma Guṇa – Origin of Attachment (Taṇhā)."

Three Types of *Taṇhā*

5. The verses in #2 and #3 refer to three types of *taṇhā.* They are *kāma taṇhā, bhava taṇhā, vibhava taṇhā.*

- Each category represents the origin of a particular way attachment can happen. As we can imagine, *kāma taṇhā* originates due to our inherent *kāma guṇa*. There are sights, sounds, smells, tastes, touches, and *dhammā* that we like to experience. If access to such things is blocked, we again get attached, but this time with anger.
- *Bhava taṇhā* arises in those who believe in rebirth. They would like to be born as a human, *deva*, or a *Brahma* based on their *gati*.
- Those who do not believe in rebirth have *vibhava taṇhā.*
- Let us discuss them briefly.

Kāma Taṇhā

6. In *kāma loka*, all five physical sense faculties are present. Getting attached to anything via the five sense faculties is ***kāma taṇhā***.

- Furthermore, attachment arising from the desire to enjoy taste, smell, and body touch can happen only in *kāma loka.* Those three require a "solid body" as we can imagine.
- In the *rūpa lokas*, living beings do not have "solid bodies." Yet, they can see and hear without having physical eyes or ears.
- Therefore, in *rūpa lokas, taṇhā* arise only due to sights and sounds. Thus an *Anāgāmi*, who will be born in a *rūpa loka* has some *rūpa taṇhā* and *sadda taṇhā* because he/she may like to see a Buddha statue or listen to a discourse.
- In *arūpa lokas*, there is only the mind. Therefore, an attachment can be only to *dhammā*.

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Bhava Taṇhā

7. ***Bhava taṇhā*** arises from attachment to "any existence." Thus *bhava taṇhā* is present in *kāma loka*, *rūpa loka*, and *arūpa loka*, i.e., all 31 realms.

- Even in the *kāma loka,* there may be people who do not enjoy the "*kāma*" or sense pleasures; but they still want to live a quiet, peaceful life. They mostly have *bhava taṇhā*. They may like to be in a secluded place, cultivating *jhāna*; that is their desired "*bhava.*" If they develop *jhānā*, they will be born in *rūpa loka* or *arūpa loka* due to their new "*gati.*"
- There are other subtle forms of "*bhava*" too. Some like to become famous, earn a title, to get a high-profile job or a responsibility, etc. These attachments are not associated with sensual pleasures. They are also due to *bhava taṇhā*.

Vibhava Taṇhā

8. ***Vibhava taṇhā*** arises from the wrong view of materialism (*uccheda diṭṭhi* in the time of the Buddha; *uccheda* pronounced "*uchcheda*"). One believes that life ends at death. Here the mind is assumed to be a byproduct of the body (brain). And thus, when the body dies, that is the end of the story.

- Therefore one believes that one needs to enjoy all possible pleasures of this life before dying. Such a person would typically have *kāma taṇhā* as well as *vibhava taṇhā*.
- It is easy to have *vibhava taṇhā* in modern society. That is especially true if one has not heard about the Buddha's message about a more complex world with 31 realms and a rebirth process. Our human sensory faculties cannot access such "hidden" aspects of this world. One believes only what one can see.

Taṇhā Does Not Directly Lead to Rebirth

As we have seen in previous posts, for an average human, SOME *ārammaṇa* WILL automatically generate *taṇhā* within a split second. Only in an *Arahant*, *taṇhā* would NOT arise for ANY *ārammaṇa*. That is a crucial message of the *Chachakka Sutta* (MN 148.)

9. However, *Taṇhā* does not directly lead to rebirth (new existence). *Paṭicca Samuppāda* does not say, "*Taṇhā paccayā bhavo*." Instead, it is, "*Taṇhā paccayā upādāna,*" followed by "*upādāna paccayā bhavo*."

- To make a new existence (*bhava*), the mind needs to "pull that *ārammaṇa* close" and start generating conscious thoughts about it. That happens because one either likes it or dislikes it. That is the "*Taṇhā paccayā upādāna*" step.
- That "*Taṇhā paccayā upādāna*" step is a bit involved. When the mind attaches to a *ārammaṇa*, it starts "examining" that *ārammaṇa*. That "examination" involves *vitakka/vicāra* or *vacī saṅkhāra*.
- **That is when one STARTS acting with *avijjā* and generate *saṅkhāra* (and thereby *kamma viññāṇa* via "*saṅkhāra paccayā viññāṇa.*")** That is the start of a new *Paṭicca Samuppāda* cycle.
- More details in follow-up posts at, "Paṭicca Samuppāda – Not 'Self' or 'No-Self'." A simpler explanation of *Paṭicca Samuppāda* in the section, "Paṭicca Samuppāda."

All relevant posts are at, "Origin of Life."

5.2.9.4.2 Paṭicca Samuppāda – A 'Self' Exists Due to Avijjā

November 16, 2019; November 17, 2019

Introduction

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1. The "WebLink: suttacentral: *Chachakka Sutta* (MN 148)" discusses six parameters associated with each of six entities. The six parameters are internal *āyatana*, external *āyatana*, *viññāṇa, phassa, vedanā, taṇhā*. They are associated with each of the six types of internal *āyatana* we have: *cakkhu*, *sota, ghāna, jivhā, kāya*, and *mano*. Thus, there are thirty-six entities discussed.

- The focus of attention is *ārammaṇa*. For example, a woman walking in a shopping mall stops and looks at a dress in a shop window. A dress in the window has caught her attention. That dress is *ārammaṇa*.
- We MAY get attached (*taṇhā*) to a *ārammaṇa* coming through any of the six senses. That **"getting attached or getting stuck" (*taṇhā*)** to that *ārammaṇa* happens, **for example with *cakkhu***, via the following process. "***Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassa paccayā vedanā, vedanā paccayā taṇhā***."
- We discussed that process in detail in the earlier posts of the sub-section "Worldview of the Buddha."

Taṇhā (Getting Stuck to a *Ārammaṇa*) Happens Instantaneously

2. An "eye-catching object" is a ***rūpa ārammaṇa* or *rūpārammaṇa*** (a new word). With a *rūpārammaṇa,* a *cakkhu viññāṇa* (sensation of seeing) arises via "***cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ***." (In the same way, *saddārammaṇa, ghānārammaṇa, jivhārammaṇa, kāyārammaṇa, dhammārammaṇa* give rise to *sotaviññāṇa, ghanaviññāṇa, jivhāviññāṇa, kāyaviññāṇa,* and *manoviññāṇa.*)

- **Within a split-second of that**, **the mind COULD be stuck (*taṇhā*)** in that *ārammaṇa.*
- If that *ārammaṇa* is mind-pleasing, the mind MAY attach ("getting stuck" could be a better way to say it) via greed. If it is repulsive, "getting stuck" MAY occur via anger. Even if it is a neutral *ārammaṇa*, "getting stuck" can happen with ignorance.
- I know I keep repeating same things. But repetition is KEY to retention.
- Even though we focused on the *Chachakka Sutta,* the above sequence of events is in many *suttā*. Some of the prominent *suttā* are MN 18, SN 12.43 through SN 12.45, and several *suttā* in SN 35. **It is critical to understand that this process happens automatically within a split-second**.

Taṇhā Arises Due to *Sakkāya Diṭṭhi* (*Diṭṭhi Vipallāsa*) AND *Asmi Māna* (*Saññā Vipallāsa*)

3. The sequence of events in #1, #2 does not require a "self." That sequence happens in an instant without any CONSCIOUS thinking.

- IF an attachment or "getting stuck" (*taṇhā*) results, that is because one has "*gati*" to attach to such a *ārammaṇa*. That is there because one has wrong views of a "self" (*sakkāya diṭṭhi* or *diṭṭhi vipallāsa*) AND also the wrong perception (*saññā vipallāsa*) of a "self."
- The wrong view of a "self" goes away at the *Sotāpanna* stage, and the incorrect perception of a "self" (*saññā vipallāsa*) goes away entirely only at the *Arahant* stage.
- With the removal of *sakkāya diṭṭhi*, the tendency to do "*apāyagāmi* deeds" will stop. However, until the *Arahant* stage, one will still have *saññā vipallāsa,* and thus *asmi māna,* and will be capable of doing less severe immoral deeds (*akusala kamma*).
- That was discussed together with the terms *diṭṭhi vipallāsa* and *saññā vipallāsa* in the post, "An Apparent "Self" Is Involved in Kamma Generation." It may be a good idea to re-read that post and also the post, "Vision Is a Series of "Snapshots" – Movie Analogy." There is no self" in ultimate reality, but one will have a sense or perception of a "self" until attaining the *Arahant* stage. [See, "An Apparent "Self" Is Involved in Kamma Generation" where **"*atthattā*" (the perception of a "self") is "*atthi attā*" here "*atthi*" means "exists" and "*natthattā*" (there is "no-self") is made up of three words: "*na atthi attā*," which negates "*atthattā*."**]

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Taṇhā – The Origin of Suffering

4. The previous post ("Taṇhā – The Origin of Suffering,") I pointed out **TWO** critical facts:

- **FIRST**, *taṇhā* (attachment or "getting stuck" to various *ārammaṇa*) is the ORIGIN of suffering. That is the First Noble Truth on suffering. That *taṇhā* could be due to a pleasing OR unpleasant *ārammaṇa*.
- However, *taṇhā* by itself, CANNOT AUTOMATICALLY lead to suffering. If that were the case, no one would be able to attain *Nibbāna*. That is because, as we have discussed, *taṇhā* happens within a fraction of a second of capturing the *ārammaṇa*.
- Therefore, the **SECOND** critical fact is the following. **Unless one pulls that *ārammaṇa* in and starts thinking about it (*vitakka*/*vicāra*)**, one WILL NOT accumulate *abhisaṅkhāra* (and thus *kamma viññāṇa*.) That would be done with *avijjā* (with the wrong perception of a "self.") [*vitakka*/*vicāra* is of *akusala* type while *savitakka*/*savicāra* is of *kusala* type]
- That second process takes place starting with the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*. We will discuss this below.

There is a "Self" Doing *Kamma* With Wrong Views and Wrong Perceptions

5. That is why it is not correct to say that there is "no-self." For anyone who has not yet attained the *Arahant* stage, the perception of a "self" is there. See, "An Apparent "Self" Is Involved in Kamma Generation." [Where **"*atthattā*" (the perception of a "self") is "*atthi attā*" here "*atthi*" means "exists" and "*natthattā*" (there is "no-self") is made up of three words: "*na atthi attā*," which negates "*atthattā*."**]

- As we discussed, *taṇhā* (getting attached to or "getting stuck" with a *ārammaṇa*) NEVER arises in an *Arahant* based on ANY *ārammaṇa*. That is automatic. It is not that he/she consciously avoids *taṇhā* at that moment. The key is that an *Arahant* has removed ALL "*gati*" leading to any attachment (*taṇhā*.)
- **The key to understanding *Paṭicca Samuppāda* is to comprehend how *gati* can be removed (and thereby *taṇhā* stopped).** We will be discussing this in the next few posts.

Dukkha Nirodha (Stopping of Future Suffering) is Cessation of *Taṇhā*

6. The Buddha defined the "stopping or the cessation of suffering" or "*dukkha nirodhaya*" (Third Noble Truth) as follows in his first discourse, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)": "*Idaṁ kho pana, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ—yo tassāyeva **taṇhāya asesavirāganirodho** cāgo paṭinissaggo mutti anālayo*." [***asesa*** :[adj.] entire; all. ***cāgo*** : abandoning, forsaking; resigning, sacrificing, giving away; self-sacrifice, liberality. ***paṭinissaggo*** : forsaking, getting rid of. ***mutti*** :[f.] release; freedom.]

Translated: "*Bhikkhus*, what is the Noble Truth of the cessation of suffering—**it is the complete cessation of *taṇhā***, the giving up and relinquishing of it, freedom from it by losing all desires (also called "*āsava*") for things in this world (*anālayo*).

- The word *anālaya* comes from *na* + *ālaya* or "not desiring." As we have discussed, one attaches (*taṇhā*) to a *ārammaṇa* via greed only because one craves for and desires things with *kāma guṇa*. If one is blocked from getting that then one may "attach" with anger. Therefore, craving or desire is at the root of *taṇhā*. *Dosa* (or *patigha*) is the "second manifestation of *lobha* or greed. See, "Kāma Guna – Origin of Attachment (Taṇhā)." [***ālaya*** :[m.] 1. abode; roosting place; 2. **desire**; **attachment**; 3. pretence.]
- That is why *Nibbāna* is also "*āsavakkhaya*" or "*āsava*" + "*khaya*" or "removal of "*āsava*."
- I try to introduce these key Pāli words gradually and as needed.

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Paṭicca Samuppāda – Both "Self" and "No-Self" Are Incorrect Approaches

7. It is not beneficial to start with the concept of either a "self" or "no-self." But we HAVE TO use terms like "our thoughts," "he spoke," and "she did that," etc. That is because those things ARE DONE by an average human with the perception of a "self." **Besides, we CANNOT communicate with each other without using such terminology.** Even the Buddha said things like, "I will go there" or " I was born in such an existence in the past."

- But we need to "see" and understand the following. **Causes (old *kamma*) and conditions (*paccayā*) lead to results (*kamma vipāka*).** Then, based on such *vipāka*, **we take actions** that create new *kamma,* which, in turn, will bring more *vipāka*. That is how the rebirth process continues!
- **The wrong view (*sakkāya diṭṭhi*) and wrong perception (*asmi māna*) of a "self" leads to such activities.** *Paṭicca Samuppāda* explains that process.
- As long as one has those wrong views and perceptions of a "self," one will have certain *gati* (character.) Based on those *gati*, causes (*kamma*) for future results (*vipāka*) accumulated. When those *vipāka* bring results, more *kamma* generated. So, there is no end to this cyclic process. That is why there is no end to that cycle of *kamma* and *vipāka*!
- Those *gati* will diminish as one starts comprehending the true nature of this world. With that comprehension, wrong views and perceptions will lessen and eventually go away. That is the way to *Nibbāna*. It starts with *Sammā Diṭṭhi* (removal of *sakkāya diṭṭhi*), seeing the true nature of this world. Of course, one must first get rid of the ten types of *micchā diṭṭhi* to get to mundane *Sammā Diṭṭhi*. See, "Buddha Dhamma – In a Chart."

The sequence of Events In #1 Above Are in *Paṭicca Samuppāda*

8. The Pāli verse in #1 above from the *Chachakka Sutta* is "***cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso***, *phassa paccayā vedanā, vedanā paccayā taṇhā*." The steps stated in that verse are the same as "***saḷāyatana paccayā phasso***, *phassa paccayā vedanā, vedanā paccayā taṇhā*" in *Paṭicca Samuppāda*.

- The steps "***cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso***" in the *Chachakka Sutta* merely describe in more detail what happens with the "***saḷāyatana paccayā phasso***" step in *Paṭicca Samuppāda*. Of course, "*salāyatana*" refers to all six sensory inputs, and *cakkhu* in "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso*" refers to one of those six.
- ***Paṭicca Samuppāda* cycle usually does not start with "*avijjā paccayā saṅkhāra.*"** There must be a REASON to begin acting with *avijjā*. The reason is "getting attached to sensory input," i.e., *taṇhā*. And that happens because we have certain "*gati*" that have been built-up over past lives due to the ignorance of the Four Noble Truths, i.e., due to *avijjā*!
- Initial "attachment" (*taṇhā*) ALWAYS happens with the steps discussed in the *Chachakka Sutta* and embedded in the above verse. Any of the six sensory inputs can trigger it, and the sixth one is *mano*: "*mānañca paṭicca dhamme ca uppajjati manoviññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassa paccayā vedanā, vedanā paccayā taṇhā*."
- **Therefore, it is essential to realize that in real life, *Paṭicca Samuppāda* does NOT start with "*avijjā paccayā saṅkhārā.*" It begins with"*salāyatana paccayā phasso*"** and proceeds to "*phassa paccayā vedanā, vedanā paccayā taṇhā.*"
- It is only at that stage that a given "person" may start acting with *avijjā* and thus start the complicated step, "*taṇhā paccayā upādāna.*"

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Based on Attachment (*Taṇhā*), One Starts Acting With *Avijjā*

9. Let us discuss that critical step, "*taṇhā paccayā upādāna."*

- *Taṇhā* means attaching or "getting stuck" with a particular *ārammaṇa*. It is not correct to say that *taṇhā* is "craving." When one sees an enemy, one does not generate *taṇhā* via craving. Instead, the mind gets "stuck" in that *ārammaṇa* of an enemy with anger or dislike.
- If it is a "good *ārammaṇa*," the mind will try to enjoy it more. If it is distasteful, then it will try to stop that. Either way, mind MAY generate (*abhi*) *saṅkhāra* with *kammic* consequences.
- For example, a person with a tendency (*gati*) to engage in stealing may try to steal an "eye-catching item" from a store. Stealing is a bad *kamma,* and thus he/she will accumulate "bad *kamma*" that could bring "bad *vipāka*" in the future.

What Does *Upādāna* Mean?

10. *Upādāna* means "pulling the *ārammaṇa* closer (in one's mind)" ("*upa*" + "*ādāna,"* where "*upa*" means "close" and "*ādāna*" means "pull").

- Once getting attached (*taṇhā*) to a *ārammaṇa*, we do not let it go. The mind "pulls that *ārammaṇa* in." First, we start consciously thinking about it and may talk about it. Both those involve *vacī saṅkhāra* (*vitakka*/*vicāra*).
- If we get "worked up," we may take bodily actions. We may hug a person we like or hit a person we don't like. *Kāya saṅkhāra* in mind LEAD TO such physical actions. The brain helps carry out actions according to those intentions that arise in mind. See, "Brain – Interface between Mind and Body."
- By the way, *mano* (or *citta*) *saṅkhāra* automatically comes to our minds. They involve *vedanā*/*saññā*. They do not involve conscious thinking (*vitakka*/*vicāra*.)
- It is with the "*taṇhā paccayā upādāna"* step that we start doing "*avijjā paccayā saṅkhāra*" and start a **new *Paṭicca Samuppāda* cycle.**
- We will discuss *saṅkhāra* in detail in the next post.

5.2.9.4.3 Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?

November 23, 2019; revised July 8, 2022; August 27, 2022; March 18, 2024

Saṅkhāra Create Causes for Future Suffering

1. *Paṭicca Samuppāda* (PS) describes how future suffering arises due to *saṅkhāra* done with *avijjā*. Intention plays a significant role, depending on one level of *avijjā*.

- The PS cycle starts with "*avijjā paccayā saṅkhārā*" and ends with "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti.*" And then it says, "*Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*" or "That is how this whole mass of suffering arises."
- Therefore, the PS cycle generally addresses ALL TYPES of future suffering. That includes bad *kamma vipāka* DURING a given life and stronger *kamma vipāka* that lead to future REBIRTHS. In particular, rebirths in the four lowest realms (*apāyā*) lead to the worst kinds of suffering.
- All these FACTS appear in a long list of short *suttā* (plural of *sutta*) in the *Aṅguttara Nikāya* (10), starting with the "WebLink: suttacentral: *Sādhu Sutta* (AN 10.134)" and ending at AN 236 (over one hundred *suttā*!)
- I have translated several of them into English at, "Aṅguttara Nikāya – Suttā on Key Concepts."

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Suffering (and Pleasures) Arise Due to *Kamma Vipāka*

2. According to those *suttā,* suffering (*dukkha*) arises due to the *vipāka* (results) of *akusala kamma* or *apuñña kamma* (translated as immoral deeds.)

- In the same way, pleasures (*sukha*) result from *kusala kamma/puñña kamma* (translated as moral deeds.)
- **There is a big difference between *kusala kamma* and *puñña kamma*.** See, "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."
- **Until then, we may use *kusala/puñña* and also *akusala/apuñña* without much distinction.** So, at this point, we are just assuming that *kusala/puñña kammā* are "good" and *akusala/apuñña kammā* are "bad."
- Even though we loosely translate *kusala/akusala kamma* as *moral/immoral* **deeds**, *kammā* are done via **bodily actions, speech, or thoughts.**

Dasa Akusala – Seeds for Future Suffering

3. The Buddha identified three fundamental categories of *akusala kamma.* Those done with **bodily actions** (*kāya kamma*) are killing, stealing, and sexual misconduct. There are four types of *kamma* done with **speech** (*vacī kamma.*) They are lying, slandering, harsh speech, and gossiping. Finally, three types done with **thoughts** (*mano* or *citta kamma*) are excess greed, excess anger, and wrong views.

- Those ten types of *akusala kamma* (***dasa akusala***) in Pāli are: *Pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchā diṭṭhi.*
- Those are the ten types of *akusala kamma* separated into three categories.

All Types of *Kamma* Originate In the Mind

4. When we look at the ten types of *akusala kammā*, we can see why *kamma* DOES NOT mean JUST bodily actions. The way of THINKING and SPEAKING, contribute to the accumulation of *kamma* which can bring *vipāka* in the future.

- It is critically important to understand this point. Some people speak very nice words and even appear to be engaged in "good deeds" but have very bad intentions/mindsets. For example, someone may pretend to speak nicely but could be thinking bad thoughts to him/herself about the person they are talking to. See. "Correct Meaning of Vacī Saṅkhāra."
- Going through the motions of good actions/speech DOES NOT count for GENERATING good *kammic* energy.

The Buddha clarified this point very clearly. In the WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63): "***Cetanāhaṁ (cetanā ahaṁ)**, bhikkhave, kammaṁ vadāmi. **Cetayitvā** kammaṁ karoti—**kāyena vācāya manasā**."

That means: "**Intention, I tell you**, is *kamma*. One does *kamma* **with intention (in mind)**—via **body, speech, and thoughts.**

- Therefore, *kammic* ENERGY for ALL ten types of *kammā* are GENERATED in mind. **Thus, MIND creates *kammic* energy associated with all ten types of *kamma*.**
- I cannot emphasize enough the importance of understanding this CRITICAL point.

Intentions are in *Saṅkhāra*

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5. It is *cetanā* in *javana citta* that PREPARES *kamma viññāṇa* or *kamma bīja* using various types of *cetasika*. Such *kamma viññāṇa* or *kamma bīja* are PART OF *dhammā*.

- Some *dhammā* are just memories. see "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."

6. What we discussed in #4 above can be stated in Buddha's terminology. **The mind generates three types of *saṅkhāra*: *mano*, *vacī*, and *kāya saṅkhāra*. All three types of *saṅkhāra* arise in mind.**

- How do those intentions end up as speech and bodily actions?
- It is the brain that "carries out" bodily movements and speech INTENDED in *kāya saṅkhāra* and *vacī saṅkhāra*. The brain gets the body parts to move with the help of the muscles and the nervous system. Speech, similarly, is generated via the movement of the tongue and the muscles in the mouth area.
- Therefore, *kāya saṅkhāra* LEAD to *kāya kamma* (killing, stealing, sexual misconduct.) *Vacī saṅkhāra* LEAD to *vacī kamma* (lying, slandering, harsh speech, and gossiping.) *Mano* (or *citta*) *saṅkhāra* LEAD to *mano* (or *citta*) *kamma* (excess greed, excess anger, and wrong views.)

Mind/Physical Body to Pilot/Airplane Analogy

7. The seat of the mind (*hadaya vatthu*) is where thoughts arise. The *hadaya vatthu* is part of the *manomaya kāya*, mental body, or the *gandhabba*. The *hadaya vatthu* is in constant contact with the brain.

- **In other words, the MIND decides what to do, and the brain carries out those commands.** An analogy is how an airplane flies. The pilot decides where to go, and the onboard computer carries out those commands.
- More details are in "Brain – Interface between Mind and Body."
- Modern scientific evidence on the importance of the *hadaya vatthu* is only at an early stage. The following quote is from "WebLink: heartmath.org: Exploring the Role of the Heart in Human Performance." "The heart is the most powerful source of electromagnetic energy in the human body, producing the largest rhythmic electromagnetic field of any of the body's organs. The heart's electrical field is about 60 times greater in amplitude than the electrical activity generated by the brain."
- However, *hadaya vatthu* is NOT the heart. It is in the mental body (*gandhabba*) but close to the physical heart.

Not All *Saṅkhāra* Will Have *Kammic* Consequences

8. Even though *Paṭicca Samuppāda* states, "*avijjā paccayā saṅkhārā*," not all *saṅkhāra* will have *kammic* consequences. Stated differently: We do not act with *avijjā* all the time.

- For example, ANY bodily movement involves *kāya saṅkhāra*. If one's mind decides to stand up, the brain moves leg muscles. That does not have any *kammic* energy to bring future *vipāka*. Therefore, not all bodily actions have *kammic* consequences.
- ***Saṅkhāra* with *kammic* consequences are "strong *saṅkhāra*" or "*abhisaṅkhāra*."** Let us discuss that in detail first.

Good or Bad *Cetasika* Responsible for "Intention" – *Cetanā* Is in Every *Citta*

9. Swinging your arm is a *kāya kammā* because it involves moving a body part. That action was initiated by *kāya saṅkhāra* generated in mind, but it does not have *kammic* consequences (except for the movement of the arm.)

- Now, if you swung your arm to get hold of a cup, that is also a *kammically* neutral action (*kammā*) or just a *saṅkhāra*. You did not do either a moral or immoral act. The intention was to grab a cup, which

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did not involve any *sobhana* or *asobhana cetasika*. **That action is a *kiriya*** (*kriyā* in Sanskrit or කිරිය in Sinhala).

- On the other hand, if you swung your arm to hit someone, it was done with anger. So, the *dosa cetasika* (an *asobhana cetasika*) was in your thoughts. Thus, it was an *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra*). That *apuññābhisaṅkhāra* in mind led to an *akusala/apuñña kammā* or an immoral deed.
- If you put your arms together to pay respects to the Buddha, it is a *puññābhisaṅkhāra* (*puñña abhisaṅkhāra.*) The *saddhā cetasika* (a *sobhana cetasika*) is in the mind. We can also call it a *kusala/puñña kammā* or a moral deed.
- Therefore, **"good or bad" *cetasika*** (mental factors) are the ones that bring **intention** to thoughts. The *cetanā cetasika* is in ALL thoughts. **The *cetanā cetasika* incorporates the other relevant "good or bad" *cetasika* to a given thought to convey the "intention."**

Assāsa Passāsa (Breathing) Is *Kāya Saṅkhāra*

10. The very basic *kāya saṅkhāra* are involved in breathing. It is also the most IMPORTANT *kāya saṅkhāra* since we cannot live without breathing.

- Any type of *saṅkhāra* involves *cetanā* and thus *saṅkhāra* involves *citta vīthi*. It does not seem like we breathe intentionally. That is because no *javana citta* are present in such *citta vīthi* associated with breathing. They are *parittārammaṇa citta vīthi*. That means they are "weak."
- Of course, breathing has no *kammic* consequences. It is a "bodily action," but a critically important one.

Apuññābhi saṅkhāra, *Puññābhi saṅkhāra*, and *Āneñjābhisaṅkhāra*

11. We introduced two new words above that are relevant in generating *kammic* energy: *apuññābhisaṅkhāra* and *puññābhisaṅkhāra.* Here, *apuññābhi saṅkhāra* lead to *akusala* (or *apuñña* or immoral) *kamma*. Good, moral deeds, speech, or thoughts with *kammic* energy involve *puññābhisaṅkhāra.*

- There is a third type of *abhisaṅkhāra*: *āneñjābhisaṅkhāra* (*āneñja abhisaṅkhāra*). These types of *saṅkhāra* are in the minds of those who cultivate *arūpāvacara samāpatti*, the highest four *samāpatti*.
- *Apuññābhisaṅkhāra* lead to rebirth in the *apāyā*. These, of course, lead to *akusala kamma*.
- *Puññābhisaṅkhāra* leads to rebirth in the human, *deva*, and *rūpāvacara Brahma* realms. *Puñña kamma* is done with such *puññābhisaṅkhāra*. Note that cultivating *rūpāvacara jhāna* is a *puñña kamma*.
- *Āneñjābhisaṅkhāra* leads to rebirths in the *arūpāvacara Brahma* realms.

Saṅkhāra in *Paṭicca Samuppāda* Are *Abhisaṅkhāra*

12. Even though the first step in *Paṭicca Samuppāda* is simply, "*avijjā paccayā* ***saṅkhārā,***" it refers to ***abhisaṅkhārā***.

WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga, explains the term "*avijjā paccayā saṅkhārā*" in ***Akusala-Mūla Paṭicca Samuppāda* (that leads to suffering)** as follows: "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.*"

Translated: "What is *avijjā paccayā saṅkhārā*? *Puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra, kāyasaṅkhāra, vacīsaṅkhāra, cittasaṅkhāra.*" (here, *citta saṅkhāra* is the same as *mano saṅkhāra*).

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- Those are all ***abhisaṅkhāra,*** even though the verse is simplified as "*avijjā paccayā* ***saṅkhārā***."
- Two categories of *saṅkhāra* are mentioned there. One category refers to types of *kamma* accrued (*Puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra.*)
- The other category points out the three modes: body, speech, or mind (*kāya saṅkhāra*, *vacī saṅkhāra*, *citta saṅkhāra*, or *mano saṅkhāra*).
- This is clarified in several *suttā* as well. For example, WebLink: suttacentral: *Saṅgīti Sutta* (DN 33): "*Tayo* ***saṅkhārā—puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro***."

13. Therefore, the word *saṅkhāra* can have different meanings in different contexts. That is why *saṅkhāra* SHOULD NOT be translated as just "mental formations."

- I hope you can see that translating *saṅkhāra* as just "mental formations" does not provide much insight. Once one understands the basic concepts discussed above, it will be easier to see the real meaning of different types of *saṅkhāra.*
- We will discuss *kāya, vacī,* and *mano saṅkhāra* in detail in the next post. Then the critical connection of *vitakka/vicāra* with *vacī saṅkhāra* will become clear.
- Also, see "Complexity of the Mind – Viññāṇa and Saṅkhāra" and "Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra."

All posts at "Origin of Life."

5.2.9.4.4 Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)

November 30, 2019; December 1, 2019 (new #14 also added); July 17, 2021; September 10, 2022 (esp. #11)

Introduction

1. *Vacī Saṅkhāra* is looking into a *ārammaṇa* deeper (*vitakka*), and, in detail (*vicāra*). We introduced that in a previous post but will discuss it in more detail here.

- *Vācā* is, of course, speech. *Saṅkappa* has been translated as "thoughts or intention." Here, we will see that *saṅkappa* means "thoughts with intention." We will also discuss how *vacī saṅkhāra* relates to both *vācā* and *saṅkappa.*
- The first four steps in the Noble Eightfold Path are *Sammā Diṭṭhi*, *Sammā Saṅkappa*, *Sammā Vācā*, and *Sammā Kammanta*. One's thoughts depend on one's views, and one's speech and actions depend on how one thinks. This is why *Sammā Diṭṭhi* comes first and why "having correct views" about the nature of this world is at the forefront.

2. There are various types of *saṅkhāra*. In the previous post, we discussed categorizing *saṅkhāra* in two different ways.

- Three types depending on whether they lead to bodily actions, speech, or thoughts: *kāyasaṅkhāra*, *vacīsaṅkhāra*, and *cittasaṅkhāra.*
- There are three more types according to future *vipāka*: *Puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra.* These are discussed at #14 below.
- Let us first review the first category briefly and then focus on *vacī saṅkhāra*. I explained *kāya* and *citta* (or *mano*) *saṅkhāra* in recent posts.

Three Types of *Saṅkhāra* Responsible for Actions, Speech, and Thoughts

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3. There are succinct statements in the WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44) on the types of *saṅkhāra* generated in mind:

"*Tayome, āvuso visākha, saṅkhārā—kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro"ti.*

– There are three types of *saṅkhāra – kāya saṅkhāra, vacī saṅkhāra, citta saṅkhāra.*

"*Katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro"ti*?

– What are *kāya saṅkhāra,* What are *vacī saṅkhāra*, What are *citta saṅkhāra* (or *mano saṅkhāra*)?

"*Assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro"ti.*

– *Assāsa passāsā* are *kāya saṅkhāra,* ***vitakka vicāra* are *vacī saṅkhāra***, *saññā* and *vedanā* constitute *citta saṅkhāra.*

"*Kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro"ti*?

– Why are the three types of *saṅkhāra* categorized in that way?

"*Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṁ bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro"ti.*

– *Assāsa passāsā* (breathing in and out) is associated with the body (movements). Thus, *assāsa passāsa* is *kāya saṅkhāra.*

– ***Vitakka*/*vicāra*** arise before speech "breaks out." Therefore, *vitakka*/*vicāra* are *vacī* saṅkhāra.

– *Saññā* and *vedanā* are associated with any *citta.* Thus, *saññā*/*vedanā* are *citta saṅkhāra.*

No *Kammic* Consequences for *Citta* (*Mano*) *Saṅkhāra*

4. *Citta* (*mano*) *saṅkhāra* does not have strong *kammic* consequences that can result in rebirth. As mentioned above in #3, they encompass *vedanā* and *saññā*, which are in ALL *citta*. Therefore, even *vipāka cittā* have *citta* (*mano*) *saṅkhāra*.

- As we discussed in the post, "Amazingly Fast Time Evolution of a Thought (Citta)," any thought goes through nine stages within a billionth of a second. The early stages are *citta* and *mano*. Those two stages already have *vedanā* and *saññā*.
- Bad (*asobhana*) or good (*sobhana*) mental factors (*cetasika*) are incorporated into thought **only in the latter stages of that nine-step process. Furthermore, such *cetasika* involve in those latter stages ONLY IF there is an attachment (*taṇhā*) and one is consciously thinking about a *ārammaṇa*.**
- **The six steps described in the *Chachakka Sutta* happen within a split second.** There is no time to "think" and thus there cannot be any *vacī* or *kāya saṅkhāra*. See #6 below.

Vacī or *kāya saṅkhāra* Can Lead to *Abhisaṅkhāra*

5. *Vacī* or *kāya saṅkhāra* MAY ALSO lead to actions that do not have *kammic* consequences. Such "harmless" *vacī* or *kāya saṅkhāra* cannot become *abhisaṅkhāra* that can bring future *vipāka*, including rebirths.

- Breathing or walking to the kitchen to get a glass of water involves such "harmless" *kāya saṅkhāra*. Thinking about what needs to be done at work tomorrow or talking to the spouse about dinner plans involves such *vacī saṅkhāra.*

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- Other *kāya* and *vacī saṅkhāra* lead to actions and speech that have *kammic* consequences. Those lead to *abhisaṅkhāra*. Such *abhisaṅkhāra* "prepare or give rise to" ***saṅkhata.*** Thus, *saṅkhata* are entities that are "prepared" via *saṅkhāra* or "arise" due to *saṅkhāra*. *Paṭicca Samuppāda* describes that process and we will get to it.

No *Vacī* or *Kāya Saṅkhāra* Involved in Initial Sensory Experience

6. Some thoughts that have gone through the nine stages do not involve conscious thinking. Thus, no *vacī* or *kāya saṅkhāra* are possible in such thoughts. Those are the *vipāka citta* described in the *Chachakka Sutta* (MN 148.)

- As discussed in the recent posts, the six steps in the *Chachakka Sutta* take place due to *kamma vipāka*. During that *vipāka* stage, first, one of the six types of *viññāṇa* experienced. They all are *vipāka viññāṇa*. They are *cakkhu*, *sota*, *ghāna, jivhā, kāya, and mano viññāṇa.* The last step is "*vedanā paccayā* ***taṇhā***."
- **In all those six steps, one does not get to think.** They happen automatically. It is important to realize that one consciously generates *vacī* or *kāya saṅkhāra* with *sobhana or asobhana cetasika*. Only *mano saṅkhāra* (without *kammic* consequences) is generated in those six steps.

Paṭicca Samuppāda Starts With "*Saḷāyatana Paccayā Phassa*"

7. As we discussed in previous posts, the *Paṭicca Samuppāda* cycle starts not with "*avijjā paccayā saṅkhāra*," but with "*saḷāyatana paccayā phassa*." This is why we spent a lot of time discussing the *Chachakka Sutta* (MN 148.) It may be a good idea to review those posts.

- There has to be a *ārammaṇa* strong enough to generate interest. For example, seeing an attractive/repulsive figure, tasting something tasty/bitter, hearing a soothing/loud noise, etc.

8. Such *vipāka viññāṇa* come about via, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ"* through *"mānañca paṭicca dhamme ca uppajjati manoviññāṇaṁ"* per *Chachakka Sutta.* We discussed in a previous post that those steps are equivalent to "***saḷāyatana paccayā phasso****, phassa paccayā vedanā, vedanā paccayā taṇhā"* steps in *Paṭicca Samuppāda.* See, "Paṭicca Samuppāda – A "Self" Exists Due to Avijjā."

- In other words, during the *vipāka* stage, "*avijjā paccayā saṅkhāra"* followed by *"saṅkhāra paccayā viññāṇa"* DOES NOT take place, as we can see.
- After getting to "*vedanā paccayā taṇhā"* with the initial sensory event on a new *ārammaṇa*, the next step in the *Paṭicca Samuppāda* cycle starts. The next step is "*taṇhā paccayā upādāna.*" **That is when *kamma viññāṇa* arises because we start acting with *avijjā*.**
- Let us see how *vacī* and *kāya saṅkhāra* arise once one gets attached and gets "stuck" in a *ārammaṇa* (*taṇhā*.) That is the beginning of a complex process involved in the "*taṇhā paccayā upādāna*" step.

Vitakka/*Vicāra* Initiate *Abhisaṅkhāra*

9. When one is "stuck" with a particular *ārammaṇa*, one starts CONSCIOUSLY thinking about it. That involves *vitakka* and *vicāra* mental factors (*cetasika.*) **That means one starts "looking into that *ārammaṇa* deeper (*vitakka*), and, in detail (*vicāra*).**

- We can get an idea with the following example. Suppose we go to a showroom to buy a car. If we get interested in a certain car, we scrutinize it. We ask questions from the salesman and get more information about that car. In the same way, when we get interested in any *ārammaṇa*, we start thinking about different aspects of it.

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- In particular, when we like a given *ārammaṇa* (that car could be one), we start imagining how nice it would be to have it parked on the driveway and how the neighbors may be impressed by it. We often start "daydreaming" about how we will enjoy it. Those are all *vacī saṅkhāra* with *vitakka* and *vicāra*.
- Of course, we may also start talking about how good it is. Speaking out also involves *vitakka*/*vicāra*.
- If any of those thoughts involve "bad" (*asobhana*) *cetasika* (like greed), then such conscious thoughts become *vacī abhisaṅkhāra*.

10. If we get interested in a *ārammaṇa*, we may take action too. We may go to other showrooms to look at similar models and compare prices. We may search the internet for other car dealers in the area, etc.

- Such actions involve moving body parts. As we will see below, *kāya saṅkhāra* lead to those actions.
- If those thoughts involve "bad" (*asobhana*) *cetasika*, then such *kāya saṅkhāra* becomes *kāya abhisaṅkhāra.*
- More information at, "Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra." **I recommend reading that post to get further details and *Tipiṭaka* references.**

Saṅkappa Means Thinking and Thus *Vacī Saṅkhāra*

11. *Mahācattārīsaka Sutta* (MN 117): "*Katamo ca, bhikkhave, **sammāsaṅkappo** ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, **ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato takko vitakko saṅkappo appanā* (fixing of thought on an object) *byappanā cetaso abhiniropanā* (application) *vacīsaṅkhāro**—*ayaṁ, bhikkhave, **sammāsaṅkappo** ariyo anāsavo lokuttaro maggaṅgo*. "

Translated: "What, *bhikkhus*, is ***sammā saṅkappa*** that is noble, blameless, supramundane, a factor of the noble path? The thinking, re-thinking, Noble thoughts devoid of *āsava* — in one whose mind is noble, whose mind is devoid of *āsava* (*anāsavo*), who is on the noble path. That is ***sammā saṅkappa*** that is noble and a factor of the path.

- Thus, it is obvious that ***Sammā Saṅkappa*** means generating thoughts focused on making progress on the Path.
- They are "Noble *vacī saṅkhāra*" with the comprehension of *anicca, dukkha, anatta* and thus focused on *Nibbāna*.
- **By the way, such *saṅkhāra* arise in the "*Kusala-Mūla Paṭicca Samuppāda*" starting with "*kusala-mūla paccayā saṅkhāra.*"** Note the difference from the ***Akusala-Mūla*** *Paṭicca Samuppāda* that starts with "*avijjā paccayā saṅkhāra*." We will discuss the ***Kusala-Mūla*** *Paṭicca Samuppāda* in the future in this series. It is discussed in the *Paṭicca Samuppāda* section, "Kusala-Mūla Paticca Samuppāda."

Not All *Saṅkhārā* Are Due to *Avijjā* (and *Taṇhā*)

12. Now we can see how one starts doing ***saṅkhāra* due to *avijjā*** only IF one is attached via *taṇhā*. That is the beginning of a *Paṭicca Samuppāda* cycle: "*avijjā paccayā saṅkhārā.*"

- However, not all *saṅkhāra* create *kamma viññāṇa* that can bring good or bad *kamma vipāka.* For example, one may get thirsty (due to a *ārammaṇa*, too) and decide to go to the kitchen to get a glass of water. Walking to the kitchen involves *kāya saṅkhāra* (to get the body to move.) But that intention is neither good nor bad. It is *kammically* neutral. It was not due to *avijjā*.
- All bodily activities, including breathing, are done with *kāya saṅkhāra*. But "*avijjā paccayā saṅkhārā*" comes into play ONLY IF bad or defiled intentions are in mind. There is no *avijjā* or *taṇhā* involved in breathing or the activities mentioned above (thus they DO NOT lead to *abhisaṅkhāra*).

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Apuñña Abhisaṅkhārā Done with *Avijjā* (and *Taṇhā*)

13. Now, let us consider the actions of a thief. A person is waiting to see a doctor and sees someone has dropped a wallet. The moment he sees the wallet, his mind attaches to it (*taṇhā*). Then he thinks there could be some money in the wallet and an easy way to get some "free money." Those conscious thoughts are *vacī saṅkhāra.* Then he picks it up and puts it in his pocket. That last step involves *kāya saṅkhāra.*

- Here he did bodily actions with *kāya saṅkhāra*. He did that because he did not realize the future bad consequences of stealing. Thus "*avijjā paccayā saṅkhārā*" generated bad thoughts of picking up the wallet AND putting it in his pocket.
- While he was doing that he had "bad *saṅkhāra*" (with bad *cetanā*) in his mind. The *cetanā* (intention) was to steal. Such bad *saṅkhāra* are *apuñña abhisaṅkhāra*. Both *vacī* and *kāya saṅkhāra,* in this example, were *apuñña abhisaṅkhāra*.

Puñña Abhisaṅkhārā Also Done with *Avijjā* (and *Taṇhā*)

14. In the previous post, "Kamma, Saṅkhāra, and Abhisaṅkhāra" (under #12) I pointed out briefly that ***puññābhisaṅkhāra* and *āneñjābhisaṅkhāra*** are also done with *avijjā.*

WebLink: suttacentral: Paticcasamuppāda Vibhaṅga, explains the term "***avijjā paccayā saṅkhārā***" in ***akusala-mula Paticca Samuppāda* (that leads to suffering)** as follows: "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro, kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.*"

Translated: "What is ***avijjā paccayā saṅkhārā***? ***Puññābhisaṅkhāra,*** *apuññābhisaṅkhāra,* ***āneñjābhisaṅkhāra,*** *kāyasaṅkhāra, vacīsaṅkhāra, cittasaṅkhāra.*" (here, *citta saṅkhāra* is the same as *mano saṅkhāra*). It is quite clear that *apuññābhisaṅkhāra* are due to *avijjā*. But why are the other two are said to be done due to *avijjā*?

- ***Puññābhisaṅkhāra*** are, of course, Moral and good deeds AND also the cultivation of *rūpāvacara jhāna.*
- ***Āneñjābhisaṅkhāra*** involve cultivating *arūpāvacara samāpatti.*
- When a person who has not comprehended *anicca*, *dukkha*, or *anatta* engages in those two types of "good *saṅkhāra*," they are still done with *avijjā*! **That is because one has not yet grasped the dangers in remaining in the rebirth process.**
- To get the basic idea, let us briefly consider the following example.

15. Now let us consider the same scenario of #13 above with another average human. But this person has good, moral *gati*. He is always trying to do moral things and tries to abstain from doing immoral things.

- This person will pick up the wallet and take it to the receptionist. The person who dropped the wallet may come back looking for it. It is possible that the wallet had not only his driver's license but possibly credit cards and money. So, our good samaritan saved a lot of stress and work for the wallet owner.
- That is an example of a *puñña abhisaṅkhāra*. But if it is an *abhisaṅkhāra*, done via "*avijjā paccayā saṅkhārā.*" Is that not a contradiction since he did a "good deed"?
- To answer that question we need to understand the difference between the mundane eightfold path and the Noble Eightfold Path.

Two Eightfold Paths – Mundane Eightfold Path and the Noble Eightfold Path

16. **The Buddha said that there are two eightfold paths (*Mahācattārīsaka Sutta*, MN 117).** One is the mundane path, where one does good deeds without the comprehension of the "real nature of this world

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(*yathābhūta ñāṇa*)." **One gets to the mundane path by first getting rid of the ten types of *micchā diṭṭhi*.** I have discussed the two paths in the post, "What is Unique in Buddha Dhamma?"

- **Once one gets rid of the ten types of *micchā diṭṭhi*, another critical step involves getting to the Noble Eightfold Path.** One must learn the "real nature of this world" or the *anicca*, *dukkha*, and *anatta* nature from a Noble person who learned that from a Noble person. That lineage goes back all the way to the Buddha. See, "Four Conditions for Attaining Sotāpanna Magga/Phala."
- Only a Buddha can discover the *anicca*, *dukkha*, and *anatta* nature by himself. All others need to learn that from a Noble person (*Ariyā*.) That is why most people are only exposed to the mundane eightfold path.
- We will discuss the *anicca*, *dukkha*, and *anatta* nature in upcoming posts once we finish going through the steps in *Paṭicca Samuppāda*. Of course, it has been discussed in the sub-section, "Anicca, Dukkha, Anatta." The current "Origin of Life" series attempts to get there systematically.

5.2.9.4.5 Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda

December 7, 2019;revised December 10, 2019; October 14, 2020; October 9, 2022

"Taṇhā paccayā upādāna" is a critical step in *Paṭicca Samuppāda* (PS). That is where we can take CONTROL of the PS process.

We Do Have Control Over Our Destiny

1. We started this series by discussing the *Chachakka Sutta*. That *sutta* describes the initial events that trigger the PS process. As we saw, *"saḷāyatana paccayā phassa"* step is where a new PS cycle gets started. See "Buddhist Worldview – Introduction."

- A mind does not arbitrarily start generating *saṅkhāra* (corrupt or immoral thoughts) due to *avijjā*. That is why I say that a PS cycle does not begin with "*avijjā paccayā saṅkhāra*." See the previous post, "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)."
- Our focus is on the types of *abhisaṅkhāra* that can bring "bad *kamma vipāka*" in the future. Therefore, we are discussing the "*Akusala-Mūla* PS."

Paṭicca Samuppāda Initiated by "*Saḷāyatana Paccayā Phassa*"

2. First, there must be a reason for a mind to generate *abhisaṅkhāra* (evil or immoral thoughts.) The Buddha pointed out that there are three primary reasons: *lobha* (greed), *dosa* (hate or anger), and *moha* (not knowing about *kamma/vipāka* and rebirth at the base level and not realizing the *anicca, dukkha, anatta* nature at a deeper level.)

- One MUST be tempted by greed or anger to do such bad *kamma*. That happens ONLY IF there is a STRONG sensory input coming through one of the six senses. For example, one generates angry thoughts if one sees an enemy. One may think about stealing only if one sees a valuable item and generates greed.
- That is why "*saḷāyatana paccayā phassa"* is the step that INITIATES *kamma* generation via the PS cycle. *Saḷāyatana* means the six internal *āyatana* or the six sense faculties (eyes, ears, nose, tongue, body, and mind.)

3. The "*saḷāyatana paccayā phassa"* combines two steps. For seeing, "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ, tiṇṇaṁ saṅgati phasso*." **Here, "*saṅgati phasso"* is "*saŋ gati phasso"* or "making contact with corresponding *gati* to accumulate "*saŋ*."**

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Then the mind quickly goes through the "(*sam*)*phassa paccayā vedanā*" and "*vedanā paccayā taṇhā*" steps to end up with "*taṇhā*" or "attachment to that *ārammaṇa*" in a split-second! We CANNOT stop those steps. They are automatic. **They can take place as long as we have "*gati* to attach to that type of *ārammaṇa*."**

- We discussed that at length in several posts in discussing the *Chachakka Sutta*. See, "Is There a "Self"?"
- **Removing *taṇhā* involves controlling the next step in PS: "*taṇhā paccayā upādāna*."** That is what we will focus on now.

Difference Between *Moha* and *Avijjā*

4. Once one gets "attached" to a *ārammaṇa*, one is CAPABLE of doing *akusala kamma* (immoral deeds.) Some people are unaware that immoral acts (bad *kamma*) can lead to unpleasant *vipāka* in the future. Some bad *kamma* can lead to suffering-filled rebirths in *apāyā*. **That is the base level of *moha*, where one is morally blind. Someone with *moha* could do such immoral deeds without any remorse.** See, "Lobha, Dosa, Moha versus Rāga, Paṭigha, Avijjā."

- ***Moha* is reduced to the *avijjā* level when one gets rid of the ten types of *micchā diṭṭhi*.** Even at the lower level of *avijjā*, one is still CAPABLE of doing such "*apāyagāmi* actions" **if the sensory input is strong enough**. One could live a "moral life" most of the time but take a large bribe or engage in sexual misconduct if the *ārammaṇa* is strong enough. For example, one may not have taken a bribe for most of their life but be tempted "if the price is high enough."
- Even after one attains the *Sotāpanna* stage, one may still do some *akusala kamma*, but one's mind WILL NOT allow doing any "*apāyagāmi* deeds."
- We are now focusing on understanding how an average "moral person" accumulates bad *kamma*, starting at the "*saḷāyatana paccayā phassa*" step in *Akusala-Mūla* PS. A "moral person" has removed the ten types of *micchā diṭṭhi* but has not yet comprehended *Tilakkhaṇa* (*anicca*, *dukkha*, and *anatta*.)

A "Moral Person" May Be Tempted to Do *Apāyagāmī* Deeds

5. Such a "moral person" has reduced *moha* to the *avijjā* level, but still is capable of doing "*apāyagāmī*" deeds. Even though they mainly act morally, they have "hidden defilements" (*anusaya*.) Those *anusaya* can come to the surface (as *āsava*,) if triggered by a tempting sensory input. That is what we discussed in #3.

- ***Anusaya* means "sleeping defilements." They can be "awakened" by a robust sensory input (*ārammaṇa*) and brought up to the mind as "*āsava*."** See, "Āsava, Anusaya, and Gati (Gathi)."
- *Anusaya* is like gunpowder in a matchstick. Striking that match on a rough surface will produce light. In the same way, when a defiled mind (with *avijjā*) comes into contact (*phassa,* or more accurately *samphassa*) with a strong *ārammaṇa* (say an attractive person), that could make greed or desire (*āsava*) come to the mind.
- **Having such an *anusaya* is the same as having "bad *gati*."** As one reduces *anusaya* (following the Eightfold Path), one's undesirable *gati* will also decrease. As we will see, gradually decreasing *upādāna* by being mindful is the key.

Taṇhā Is There As Long as One Has Bad *Gati* and *Āsava*

6. The critical point in the *Chachakka Sutta* is the following. One MAY get attached (*taṇhā*) to a given *ārammaṇa* as long as one has "defiled *gati*" or the seven types of *anusaya*: *diṭṭhānusaya* (wrong views), *vicikicchānusaya* (tendency to do the unwise), *kāmarāga anusaya* (temptation for sense pleasures), *paṭigha anusaya* (temptation for hatred), *bhavarāga anusaya* (craving for existence), *māna anusaya*

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(sense of "me"), and *avijjā anusaya* (ignorance); see, for example, "WebLink: suttacentral: *Dutiya Anusaya Sutta* (AN 7.12)."

- They all have greed, anger, and ignorance (of the Four Noble Truths) as their origins. See "Conditions for the Four Stages of Nibbāna."
- Within a split-second of that *ārammaṇa* coming to the mind, the mind gets attached (*taṇhā*.) Then, if one acts unwisely (*ayoniso manasikāra*), one will go through the "*taṇhā paccayā upādāna*" step in PS and **will start accumulate NEW *kamma* via "*avijjā paccayā saṅkhāra*."**
- Therefore, the key to *Nibbāna* is to stop the tendency to move automatically from *taṇhā* to *upādāna*. We will see that this is equivalent to removing *gati*, *anusaya* (and thereby *āsava* or cravings.)

Connection to the Eightfold Path, *Satipaṭṭhāna*, *Ānāpānasati*

7. The key to getting to *Nibbāna* is to understand what happens in the "*taṇhā paccayā upādāna*" step. That is the first step after the last step, "*vedanā paccayā taṇhā*" discussed in the *Cha Chakka Sutta.*

- **As we saw above, as long as one has "defiled *gati*" or *āsava*, one WILL have *taṇhā*. The way to reduce and eventually remove *taṇhā* is to reduce and eliminate one's bad *gati*.**
- We cannot remove *taṇhā* by sheer willpower. But we can control the "*taṇhā paccayā upādāna*" step by stopping *vacī saṅkhāra* as they start arising. That is because we start "talking to ourselves" only when we get to the *upādāna*" stage. See "Difference Between Taṇhā and Upādāna."
- Thus, as soon as we become aware that the mind has turned to a "defiled state," we need to change from that "wrong or immoral path" (*micchā diṭṭhi, micchā saṅkappa, micchā vācā, micchā kammanta, micchā ājīva, micchā vāyāma, micchā sati*, and *micchā samādhi*) to the "moral path" and **specifically to the Noble Path** (*sammā diṭṭhi, sammā saṅkappa, sammā vācā, sammā kammanta, sammā ājīva, sammā vāyāma, sammā sati*, and *sammā samādhi.*)

8. Being mindful of such "bad *ārammaṇa"* is *Satipaṭṭhāna* = "*sati*" + "*paṭṭhāna"* (to establish) or "being mindful."

- Forcefully getting rid any of *micchā diṭṭhi, micchā saṅkappa, micchā vācā, micchā kammanta, micchā ājīva, micchā vāyāma, micchā sati*, and *micchā samādhi* is the "*āpāna*" (dispell) part of *Ānāpānasati.*
- Forcefully strengthening relevant factors of *sammā diṭṭhi, sammā saṅkappa, sammā vācā, sammā kammanta, sammā ājīva, sammā vāyāma, sammā sati*, and *sammā samādhi* is the "*āna*" (take in) part of *Ānāpānasati.*
- Now we can see that ***Ānāpānasati*** is to focus the mind (***sati***) on "***āna***" and "***āpāna***" or "*ānāpāna.*"

Vacī Saṅkhāra Responsible for *Upādāna*

9. When one gets "attached" or "gets stuck" in a *ārammaṇa* due to *taṇhā*, the FIRST THING that happens is that DEFILED thoughts arise in one's mind AUTOMATICALLY. Those are *mano* (or *citta*) *saṅkhāra.*

- For example, if one sees a beautiful person, one may generate lustful thoughts automatically. If one sees one's arch-enemy, one may create angry thoughts, etc. Such defiled arise due to "hidden defilements" (*anusaya*) or "bad *gati.*"
- However, within moments, we become aware of such thoughts. Many of us continue to generate similar defiled thoughts CONSCIOUSLY at that stage. As soon as we become aware of such thoughts, they are now *vacī saṅkhāra.*

10. We start analyzing that *ārammana* in various ways (*vitakka*/*vicāra.*) We may also start speaking about it. Both types are *vacī saṅkhāra.* We have discussed that in detail in several posts. See "Vacī Saṅkhāra –

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Saṅkappa (Conscious Thoughts) and Vācā (Speech)," "Difference Between Taṇhā and Upādāna" and "Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra."

- **With *vitakka/vicāra* (*vacī saṅkhāra*), our interest in that *ārammaṇa* will get stronger.** Then we may take physical actions involving *kāya saṅkhāra*.
- By the way, ***vacī saṅkhāra* (talking to oneself without speaking) is the same as *saṅkappa*. *Vacī saṅkhāra* also leads to speech (*vācā*)** as we discussed before.
- Of course, *kāya saṅkhāra* leads to bodily actions.

11. The following is the time sequence:

- *Mano* (*citta*) *saṅkhāra* arise first (and automatically) and do not involve conscious thinking. They DO NOT have strong *kammic* consequences.
- We start accumulating new *kamma* by generating *vacī* and *kāya saṅkhāra*. *Vacī saṅkhāra* lead to *micchā saṅkappa* and *micchā vācā*. *Kāya saṅkhāra* leads to *micchā kammanta*.

Avijjā Is the Ignorance of Bad Consequences of *Taṇhā*/*Upādāna*

12. What we discussed above in #7 through #11 are all associated with the "*taṇhā paccayā upādāna*" step in PS. When the mind automatically "attaches to a *ārammaṇa*" (*taṇhā*), it starts generating *saṅkhāra* via "*avijjā paccayā* (*abhi*)*saṅkhāra*." **That is how new PS processes start accumulating new *kamma*.**

- If one does not realize the harmful consequences of getting attached via greed, anger, or ignorance, that means one is acting with *avijjā* AT THAT TIME.
- It is critical to note that any "given person" does not always act with *avijjā*. **Whether one will start thinking and acting with *avijjā* depends on the nature of the *ārammaṇa* (whether it matches his/her *gati*) and how strong the *ārammaṇa* is.**
- If one does get "attached" or "get stuck" with a *ārammaṇa*, then one will start "pulling it closer." One wants to think and speak about the *ārammaṇa* and take action.
- ***Upādāna* means "pulling it closer (in one's mind)"** ("*upa*" + "*ādāna,*" where "*upa*" means "close" and "*ādāna*" means "pull").

13. **That is how the "*taṇhā paccayā upādāna*" step starts a new PS cycle with "*avijjā paccayā saṅkhāra*."**

- One will start generating *vacī saṅkhāra* without speaking first. **Those are *micchā saṅkappa*.** For example, upon seeing an enemy (Y), person X may generate evil thoughts about Y.
- If emotions become stronger, X may speak out. In the above example, X may say something harsh to Y. **Those are *micchā vācā*.**
- If Y responds in kind and the situation escalates, X may hit that person. That is a ***micchā kammanta***.That action was initiated by *kāya saṅkhāra*.
- All such *vacī* and *kāya saṅkhāra* arise via "*avijjā paccayā saṅkhāra*."

Paṭicca Samuppāda May Not Proceed Linearly

14. Now we can see how complicated the "*taṇhā paccayā upādāna*" step is. It went back to the "*avijjā paccayā saṅkhāra*" step to initiate a new PS cycle.

- Now, those *vacī saṅkhārā* and *kāya saṅkhārā* lead to *kamma viññāṇa*, via "*saṅkhāra paccayā viññāṇa*" (and the rest of the PS cycle ending in "the whole mass of suffering.") **That whole process may repeatedly run as long as one remains engaged with that *ārammaṇa*.**

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- Such *kamma viññāṇa* are focused on hurting that person in the example of #13. That *viññāṇa*, in turn, leads to more *vacī* and *kāya saṅkhāra* via "*viññāṇa paccayā saṅkhāra*." Note that this is the reverse of "*saṅkhāra paccayā viññāṇa*."
- Therefore, PS steps do not necessarily go just one way. They can go backward. They can jump to different places in the cycle. As we saw, it jumped from the "*taṇhā paccayā upādāna*" step to the "*avijjā paccayā saṅkhāra*" step.
- However, one can figure out such complexities when one understands the basic concepts.

Connection to *Ānāpānasati* and *Satipaṭṭhāna*

15. That is also why it is CRITICAL to stop the *vacī saṅkhāra* that arise immediately following the *mano saṅkhāra*. In that initial stage, speech has not "broken out yet." We just become aware that we are generating lustful/hateful thoughts.

- We MUST stop *vacī saṅkhāra* as they start arising. Then they will not lead to "bad speech" (via more *vacī saṅkhāra*) or "bad actions" (via *kāya saṅkhāra*.) This is discussed in the "WebLink: suttacentral: *Vitakkasaṇṭhāna Sutta* (MN 20)."
- That is the key to doing the correct *Ānāpānasati bhāvanā* and *Satipaṭṭhāna bhāvanā*! See "6. Ānāpānasati Bhāvanā (Introduction)."
- We will discuss that and more steps in PS in the upcoming posts.

5.2.9.4.6 Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa

December 14, 2019; revised December 15, 2019; revised November 26, 2022

Summary of Discussion Up To Now

1. In the subsection "Worldview of the Buddha," we discuss how the Buddha explained the sensory experience. More importantly, the Buddha taught how a "living being" generates *kammic* energies for future existences (*bhava*) based on "attachment" (*taṇhā*) to a given sensory experience. As we have discussed, "attachment" can happen due to greed, hate, or an unwise mindset.

- First, we discussed how a sensory event starts when a *ārammaṇa* (sight, sound, smell, taste, touch, *dhammā*) comes to the mind when one of the six senses (internal *āyatana*) comes into contact with an external *āyatana*. Becoming aware of sensory input is one of the six types of *vipāka viññāṇa*: "*cakkhu viññāṇa, sota viññāṇa, ghāna viññāṇa, jivhā viññāṇa, kāya viññāṇa, mano viññāṇa*." [*Indriya* (sense faculty) and *āyatana* (defiled sense faculty) have totally different meanings. For example, eyes are *indriya* when we just happen to see things, but they BECOME *āyatana* when they are used for pleasure, i.e., to deliberately look at sensual things to enjoy them.]
- **Those six types of *viññāṇa* are *vipāka viññāṇa*.** They DO NOT generate *kammic* energy. They are "experiences."
- As we will see, ***kamma viññāṇa*** can only be *mano viññāṇa*. Thus, some *mano viññāṇa* are ***vipāka viññāṇa*** and others are ***kamma viññāṇa.***

2. Then, one MAY "attach to" or "get stuck in" that sensory experience INSTANTLY. That means generating *taṇhā*. Then the "*taṇhā paccayā upādāna*" step automatically follows. That is a step in the middle of the *Paṭicca Samuppāda* (PS) cycle.

- One will attach (*taṇhā*) only if one has "defiled *gati*." That means one likes or dislikes that sensory experience (which could be connected with ignorance too.) If one attaches, then one will start thinking and speaking (with *vacī saṅkhāra*) and even may take actions (with *kāya saṅkhāra*) with a DEFILED

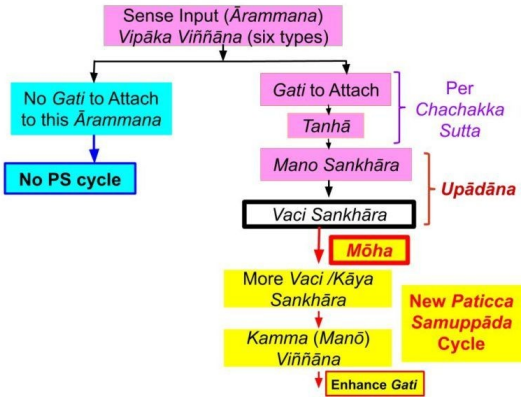
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MIND. That means those *saṅkhāra* arise via, "*avijjā paccayā saṅkhāra*." That is part of "*upādāna*" or "pulling that *ārammaṇa* close."

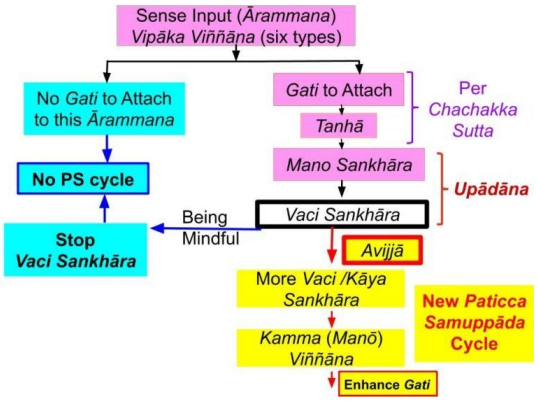
- Therefore, what we summarized here in #2 is how the "*taṇhā paccayā upādāna*" step in PS initiates a new PS process that starts at "*avijjā paccayā saṅkhāra*." That is how the PS cycle begins in real life, beginning with a *ārammaṇa* (as detailed in the *Chachakka Sutta* (MN 148).

Summary in Charts

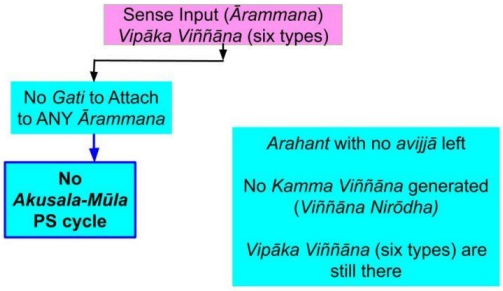
3. Since it is CRITICAL to understand what we discussed above, I have made the charts below to help us with the discussion.



Response to a ārammaṇa with Moha



Response to a ārammaṇa with Avijjā



Response to a ārammaṇa by an Arahant

One can download the charts for easy reading/printing: "WebLink: PDF_file: Response to a *ārammaṇa* with *Moha*," "WebLink: PDF_file: Response to a *ārammaṇa* with *Avijjā*," and "WebLink: PDF_file: Response to a *ārammaṇa* by an *Arahant*."

- *Paṭicca Samuppāda* referred to in ALL the above charts is the "*Akusala-Mūla Paṭicca Samuppāda*." That PS process leads to future suffering.
- **Therefore, *saṅkhārā* that do not arise in an *Arahant* are ONLY "bad or immoral *saṅkhāra*," i.e., *abhisaṅkhāra*.** An *Arahant* will still generate *mano, vacī*, and *kāya saṅkhāra* to think, speak, and take action. He/she will be engaged in "*puñña kiriyā*" or "moral deeds." Such "moral deeds" are NOT "*puñña* ***abhisaṅkhāra***" because one does them with complete comprehension of the *anicca* nature. We will discuss this critical point later.

Difference Between *Moha* and *Avijjā*

4. Let us start with the chart on the left. That chart is for an extreme case of a "totally morally-blind" person. That mind is covered with defilements (*moha*.) Just like an animal, such a person would go along with any temptation that comes to the mind. His/her "bad *gati*" will only get stronger.

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- The chart in the middle applies to a wide range of humans with *avijjā*. *Avijjā* is a lower form of *moha*. When one removes the ten types of *micchā diṭṭhi*, *moha* reduces to the *avijjā* level. Any human who knows right from wrong is an average human. It also includes those who are *Ariyā* (*Sotāpanna Anugāmi* and above) but have not yet attained *Arahanthood.*
- Of course, any *Ariya* (Noble Person) is INCAPABLE of doing *apāyagāmi* deeds. An *Anāgāmi* is INCAPABLE of craving for sensual pleasures, etc. Therefore, as one moves to the higher stages of *Nibbāna*, one will "attach to" less and less *ārammaṇa* (sensory inputs.)
- But any average human — no matter how "moral" by conventional standards — is CAPABLE of doing even an *apāyagāmi* deed. The *ārammaṇa* must be strong enough to be tempted.
- An *Arahant* has a totally-purified mind and has no "bad *gati*" left. Therefore, he/she WILL NOT initiate an "*Akusala-Mūla Paṭicca Samuppāda*" cycle under ANY circumstance. That is indicated in the third chart.

Difference Between *Vipāka Viññāṇa* and *Kamma Viññāṇa*

5. Above charts also help us clarify the difference between *vipāka viññāṇa* and *kamma viññāṇa*. Any sensory EXPERIENCE is a *vipāka viññāṇa*. *Vipāka viññāṇa* can come in through any of the six sense faculties, as shown at the top of the charts. Every living being, including an *Arahant*, experiences *vipāka viññāṇa*. In other words, ANY sentient being can see, hear, etc.

- If one attaches (*taṇhā*) to a *ārammaṇa*, then that initiates the step "*taṇhā paccayā upādāna*" step in PS. That means one starts "pulling that *ārammaṇa* close (*upādāna*)." First, one starts thinking about it with *vacī saṅkhāra*. One does that with the sense of a "me" involved in the sensory experience. **As we have discussed, there is no need for a "me" or a "self" to experience a sensory input.** See "Chachakka Sutta – Six Types of Vipāka Viññāṇa."
- Therefore, at the beginning of that "*taṇhā paccayā upādāna*" step, one starts generating *saṅkhāra* about that *ārammaṇa* with the "*avijjā paccayā saṅkhāra*" step in PS. That is when a PS cycle begins at the "beginning" and then runs through the end.
- The next step in PS after the "*avijjā paccayā saṅkhāra*" step is "*saṅkhāra paccayā viññāṇa*." **That *viññāṇa* is a *kamma viññāṇa*.** Since it arises ONLY in mind, that is a *mano viññāṇa*. This *kamma viññāṇa* appears at the bottom of the FIRST TWO charts. **An *Arahant* does not generate *kamma viññāṇa*.** Therefore, *kamma viññāṇa* is absent in the third chart.

Kamma Viññāṇa Generated with the View (*diṭṭhi*) and Perception (*saññā*) of "Me" or a "Self"

6. From the last bullet of #5, it is clear that one's mind will NOT go through the *Akusala-Mūla* PS at ANY TIME only if one is an *Arahant*.

- That is because it is ONLY an *Arahant* who would have "seen" the futility of attaching to ANY sensory input (*ārammaṇa*.) **There is no sense of a "me" or a "self" in an *Arahant*.**
- That is a point that we will discuss in detail in upcoming posts. But it is good to know about that point ahead of time. It is CRITICAL to understand the material presented so far to "keep up" with the upcoming posts when we discuss *sakkāya diṭṭhi*.
- As we can see, ANYONE below the *Arahant* stage WILL attach to at least a few sensory inputs. That is because anyone below the *Arahant* will have at least a trace of *avijjā anusaya* left.
- It is impossible for an average human even to comprehend that. That is why the Buddha emphasized that it is incorrect to say that a "self" does not exist. **The point is that for ANYONE below the *Arahant* stage of *Nibbāna*, a "self" with "*gati*" exists!**
- **However, anyone above the *Sotāpanna Anugāmi* can "see" that it is unfruitful to take anything in this world to be "mine," and it can lead to future suffering.** That "seeing" is "with

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wisdom" and is *lokuttara* (or *lokottara* in Sinhala) *Sammā Diṭṭhi*. A fish biting the tasty bait on a hook does not "see" that it will suffer so much. Like that, an average human cannot "see" the suffering hidden in sensual pleasures. We will discuss details in future posts.

- One becomes a *Sotāpanna Anugāmi* when one comprehends *Tilakkhaṇa* (*anicca, dukkha, anatta*) at least to some extent. Even after that, the *saññā* (perception) of a "me" will be there. That perception will reduce with higher stages of *magga phala* and disappear at the *Arahant* stage.

Starting with a "Self" or "No-Self" is not the correct approach

7. As we summarized in #5 above (and discussed in the post mentioned there), attachment to a *ārammaṇa* happens instantly. That requires no conscious thinking and thus is NOT possible to stop. As long as one has "bad *gati*," one MAY attach to some sensory inputs (*ārammaṇa*.)

- The way to eliminate *taṇhā* is to reduce and finally remove one's "bad *gati*." Luckily, humans have the ABILITY to do that by understanding the PS process.
- Indeed, there is a "self" is in the PS process. However, that is not an unchanging "self" like a "soul" or a "*ātma*." I call it a "dynamic self," see "What Reincarnates? – Concept of a Lifestream." That "self" disappears when one attains the *Arahant* stage!

8. **Therefore, until one becomes an *Arahant*, a sense of "self" will decide how to respond to sensory input based on some attachment to "this world."** As shown in the middle chart above, anyone can stop any "bad *vacī saṅkhāra*" that arises when tempted by a given sensory input. If that fails, one can stop *kāya saṅkhāra*, which lead to physical actions. **Simply put, one should stop immoral conscious thoughts, speech, or deeds as soon as one becomes aware of them.**

- When one becomes a *Sotāpanna Anugāmi* by comprehending *Tilakkhaṇa* to some extent, one's "*apāyagāmi gati*" will disappear.
- Until then, one can practice *Ānāpānasati* or *Satipaṭṭhāna Bhāvanā* to stop some temptations. One does not need to have formal meditation sessions. It is utterly useless to have formal meditation sessions and not to act with mindfulness when one goes through daily activities. That is when one generates most of the defiled thoughts and actions.
- Formal meditations become more relevant after getting to the *Sotāpanna* stage. That is why "*bhāvanāya pahātabbā*" comes last in the *Sabbāsava Sutta* (MN 2). There, "*dassanena pahātabbā*" of "removal via correct vision" is first on that list. That is the "correct vision" required to be a *Sotāpanna*. One must first understand what to meditate on!

Kamma Viññāṇa Have Future Expectations

9. What is the real difference between a *vipāka viññāṇa* and a *kamma viññāṇa*?

- ***Vipāka viññāṇa* provides the sensory experience.** One sees with *cakkhu viññāṇa*, hears with *sota viññāṇa*, tastes with *jivhā viññāṇa*, smells with *ghāna viññāṇa*, feels touch with *kāya viññāṇa*, and thoughts coming to the mind with *mano viññāṇa*.
- ***Kamma viññāṇa* arise via "*avijjā paccayā saṅkhāra*."** For example, when one gets attached to a *ārammaṇa* via greed or hate, one has an EXPECTATION. If one likes the *ārammaṇa*, one wants more of it. If one dislikes it, one wants it to go away. Either way, there is an expectation.
- Thus when one consciously thinks (*vacī saṅkhāra*) and takes actions (*kāya saṅkhāra*), there are "expectations" embedded in such *saṅkhāra*. Those *saṅkhārā* lead to *kamma viññāṇa* via "*saṅkhāra paccayā viññāṇa*."

10. **Those "expectations" in *kamma viññāṇa* are energies generated by the mind in *javana citta*. They stay "out there in the world" as *dhammā*.** Those are part of the *dhammā* in "*manañca paṭicca dhamme ca uppajjati mano viññāṇaṁ*."

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- Therefore, just like the other five types of *rūpa* are "out there in the world," *dhammā* are "out there," too. They can be detected by the *mana indriya*, just like a sound detected by the *sota indriya*. That is how our future expectations periodically come back to our minds, i.e., how we remember our plans for the future. **Sigmund Freud called that the "subconscious."** Of course, he had no idea about the actual mechanism.
- ***Dhammā*** are *rūpa* too. But they are just energies that are below *suddhaṭṭhaka*. They are "*anidassanaṁ appaṭighaṁ dhammāyatanapariyāpannaṁ*." They "cannot be seen or touched." See, "What are Rūpa? – Dhammā are Rūpa too!"
- The other five types of *rūpa* sensed via the five physical sense faculties are above the *suddhaṭṭhaka* level. Modern science is only aware of those five types.
- We will discuss *dhammā* in detail in the next post. [See "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."]

All posts on the new series at, "Origin of Life."

5.2.9.4.7 Icchā (Cravings) Lead to Upādāna and to Eventual Suffering

December 21, 2019; re-written October 14, 2022 (#4 revised later)

Upādāna Is a Key Concept That Has Been Hidden

1. The Buddha declared that his Dhamma or teachings on suffering "had not been known to the world" before him. In his first discourse, WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11), he "defined" *dukkha* or suffering.

Idaṁ kho pana, bhikkhave, ***dukkhaṁ ariyasaccaṁ****:*

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhāṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, ***yampicchaṁ*** **(*yam pi icchaṁ*)** ***na labhati tampi dukkhāṁ—saṁkhittena pañcupādānakkhandhā*** **(*pañca upādāna khandhā*)** ***dukkhā***. **[*saṅkhittena* means through overthrown by defilements, *khitta* :** [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

Translated: *Bhikkhus*, What is the **Noble Truth of Suffering**?

"Birth is suffering; getting old is suffering; getting sick is suffering; death is suffering. Having to associate with things one does not like is suffering and having to separate from those one likes is suffering. **If one does not get what one wants/craves (*icchā*), that is suffering** – in brief, the origin of suffering is the **"pulling close" (*upādāna*)** of the five aggregates of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (*pañcupādānakkhandha*). [***iccha*** :[adj.] (in cpds.), wishing; longing; desirous of.]

- Everyone knows that "Birth is suffering, getting old is suffering, getting sick is suffering, dying is suffering. Having to associate with things that one does not like is suffering. Having to separate from those things one likes is suffering." That part is known to the world.
- It may be a bit harder to understand birth as suffering, but ANY birth ends with decay and death at the end, so it is not that difficult to "see."

The "Hard-To See" Suffering That Is Hidden

2. **What is "previously unheard" is that craving (*icchā*) for sensory attractions leads to suffering in the future**. When one craves something, one will start thinking and speaking (*vacī saṅkhāra*), and doing things (with *kāya saṅkhāra*) to "get possession" of it. That "pulling close" of "mind-pleasing things" is "*upādāna*" ("*upa*" + "*ādāna*" as we discussed before.) [***Upādāna*** means "pulling it closer (in one's

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mind)" ("*upa*" + "*ādāna*," where "*upa*" means "close" and "*ādāna*" means "pull"). [***ādāna*** : (nt.), taking up; grasping.]]

- Since we do not "see" that hidden suffering, we tend to do immoral deeds to possess such "mind-pleasing things." That means generating (*mano*, *vacī*, and *kāya*) *saṅkhāra* due to our *avijjā* (ignorance of the core teachings of the Buddha, including the *Paṭicca Samuppāda* process.)
- The harsh consequences of such immoral deeds (*kamma vipāka*) may not be seen immediately, or even in this life. That is why it is hard to "see" this hidden suffering.
- That is contrary to our daily experiences. We do everything to live a luxurious life with a beautiful house, an attractive spouse, a nice car, etc. We do not see "any bad consequences" of our efforts to pursue those "mind-pleasing things."

A Fish Does Not "See" the Hidden Suffering in a Delicious Bait

3. As we will discuss, we are no different than a fish biting into a tasty bait, say, a worm. That fish does not see the hook hidden in the "delicious worm." It will be subjected to much suffering once it bites the worm, and the hook attaches to its mouth.

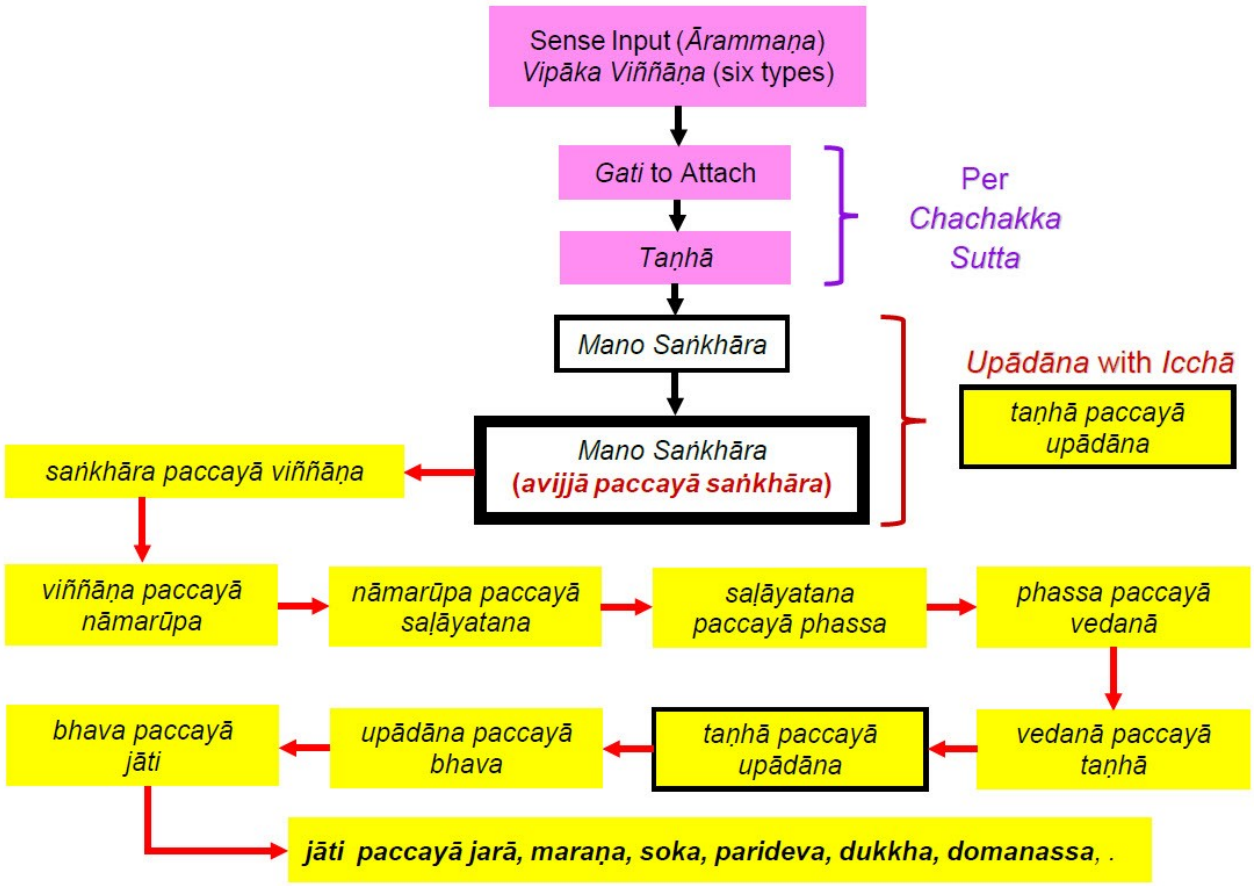
- The difficulty in our case is that our deeds to get those sensory pleasures may not show their CONSEQUENCES in this life. It is useless to follow Buddha Dhamma if one does not believe in rebirth or *kamma/vipāka*.
- All we tend to crave **(*icchā*)** are PARTS OF the five aggregates (*pañcakkhandha*). That small part is *pañc**upādāna**kkhandha.* We like certain types of *rūpa* (people and things), certain types of *vedanā* (feelings), etc.
- That is why it is critical to understand how "pulling close" **(*upādāna*)** of sensory inputs (*ārammaṇa*) leads to future suffering. The *Akusala-Mūla Paṭicca Samuppāda* (PS) ends up in "*jarā*, *maraṇa*, *soka*, *parideva*, *dukkha*, *domanassa*,.." or the "whole mass of suffering."

Craving (*Icchā*) Starts the *Paṭicca Samuppāda* Process That Leads to Suffering

4. In the previous two posts, we discussed how an external sensory input (*ārammaṇa*) triggers the "*taṇhā paccayā upādāna*" step in the PS. See, "Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda" and "Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa."

- Continuing that discussion, let us look at how that future suffering arises. The following chart summarizes what we discussed. It shows all the steps in the PS process, starting with "*avijjā paccayā saṅkhāra*" to the end, "*jarā*, *maraṇa*, *soka*, *parideva*, *dukkha*, *domanassa*,.." or the "whole mass of suffering."
- However, the initiation of PS cycles is not at the "*avijjā paccayā saṅkhāra*" step but the "*(sam)phassa paccayā vedanā*" step. **Attaching to a sensory input (*ārammana*) with liking (*icchā*) happens first.** See #3 of "Chachakka Sutta – Six Types of Vipāka Viññāna."

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Open pdf for viewing or printing: "WebLink: PDF-file: *Icchā* to *Upādāna* to Suffering."

Idappaccayatā Paṭicca Samuppāda Example

5. *Idappaccayatā Paṭicca Samuppāda* explains phenomena occurring in real-time as they happen. That is easier to interpret compared to *upapatti Paṭicca Samuppāda,* which describes events leading to future lives, especially in rebirths. [***idaṁ*** :[(Nom. and Acc. sing. of ima) nt.] this thing. ***paccayatā*** :[f.] causation. ***idappaccayatā*** : (*idaṁ* + *paccayatā*) [f.] having its foundation on this, i.e., causally connected.]

- Let us revisit a simple example that we discussed in #13 of the recent post, "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)."

A person is in the waiting room to see a doctor and sees that someone has dropped a wallet. The moment he sees the wallet, his mind attaches to it (*taṇhā*). Then he thinks there could be some money in the wallet and that it is an easy way to get some "free money." That happens within moments of him seeing the wallet.

- "Seeing the wallet" is a *cakkhu viññāṇa* that resulted via, "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ."* Within a split-second, he attaches to it (*taṇhā*) as we discussed in the posts on *Chachakka Sutta* (MN 148.)
- Then he starts thinking about how much money can be in that wallet, and how to pick it up without being noticed. Those are *vacī saṅkhāra* that arise due to his ignorance (*avijjā*) about their harmful consequences. Thus, his mind has generated "*upādāna*" for the wallet because he has a craving (*icchā*) for money.
- Thus, his mind starts the step, "*taṇhā paccayā upādāna*" in *Paṭicca Samuppāda* (PS.)

Initiation of a new *Paṭicca Samuppāda* Process

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6. Therefore, the "*taṇhā paccayā upādāna*" step now leads to the start of a brand new PS process with "*avijjā paccayā saṅkhāra*" (see the chart above.) We discussed that in the previous post, "Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa."

- Those conscious thoughts about the wallet are *vacī saṅkhāra.* Now those *saṅkhāra* lead to a NEW *kamma viññāṇa*. That *viññāṇa* has the expectation of picking up the wallet and keeping it for himself. That is a *mano viññāṇa* that arises in his mind and is different from the *cakkhu viññāṇa* of "seeing the wallet."
- Now, that ***kamma*** *viññāṇa* leads to "*nāmarūpa* formation" in his mind. He runs various scenarios in his mind (*vitakka/vicāra*), both regarding picking up the wallet without being noticed and what he can do with the money in the wallet. That is "*viññāṇa paccayā nāmarūpa*."
- That immediately leads to the involvement of several internal *āyatana*. For example, he may look around to see whether anyone is watching. He may stand up and see whether the receptionist can see the area where he is sitting, etc. That is "*nāmarūpa paccayā salāyatana*."
- That, in turn, leads to "*salāyatana paccayā (sam)phassa*." His mind's defilements (or "*saŋ*" or *anusaya*) affect all his thoughts and activities. That generates mind-made *vedanā* or "(*sam*)*phassa paccayā* (*samphassa-jā-*)*vedanā*" followed by more PS cycles. Those are the steps described in the *Chachakka Sutta*.
- We need to remember that words like "*phassa*" and "*vedanā*" in the abbreviated PS must be interpreted as "*samphassa*" and "*samphassa-jā-vedanā.*" See the previous posts in this series: "Worldview of the Buddha."

Strengthened *Upādāna* Leads to a Temporary *Bhava*

7. His mind is now back to the "*taṇhā paccayā upādāna*" step in the PS process, and it reinforces that *upādāna*. The above steps may be repeated many times in his mind as he sits there and contemplates various aspects. Those, by the way, are *vitakka/vicāra.*

- With the strengthening of the *upādāna*, now his mindset changes to that of a thief's existence (*bhava*). That is "*upādāna paccayā bhava*." Then immediately, he is "born" (*jāti*) a thief. That is "*bhava paccayā jāti*," By the way, in *upapatti Paṭicca Samuppāda, jāti* can happen much later. The "*bhava*" remains energized as *dhammā*; see below.
- Now that "thief" goes and picks up the wallet and puts it in his pocket. Now, "stealing of the wallet" is accomplished. That is the "*maraṇa*" or "death" of that particular *jāti* as a thief.
- However, there is more to it than just *maraṇa. "Jarā, maraṇa, soka, parideva, dukkha, domanassa,.."* will also follow.
- Even though he got what he wanted, his mind is very agitated. Even though no one else was in the waiting room, he wondered whether the receptionist somehow saw his act. Also, now a new thought comes to his mind as to whether there is a video camera in the room. That "mental stress" is part of *domanassa.*

The Process Is Over, but the Consequences Will Prevail

8. It is possible that there was a video camera in the room. If so, he could be charged with theft a few days later. Those are part of the "mass of suffering" due to the immoral act of stealing.

- But the critical point is the following. Even if he did not get caught, he would be paying for his immoral action in the future. The *kammic* energy of that immoral deed will follow him, waiting for an opportunity to bring a corresponding "bad *vipāka*" at some point.
- *Kammic* energy is in *dhammā* (with a long "a" at the end, not as in Buddha Dhamma.) Let us address that in brief.

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Dhammā Are Energies Created by Mind – With *Kamma Viññāṇa*

9. ***Dhammā* are the underlying energies (or "*kamma* seeds" or "*kamma bīja*") created by the mind.**

- A seed has the POTENTIAL to give rise to a tree under proper conditions like good soil, water, and sunlight. In the same way, *dhammā* (a *kamma bīja*) has the POTENTIAL to give rise to things (both living and inert) in this word.
- That is how such *dhammā* (or *kamma* seeds) can bring *vipāka* in the future.
- Just like an ordinary seed needs soil, water, and sunlight to germinate and bring about a tree, *dhammā* needs proper conditions to bring about corresponding *vipāka*. That is also why *kamma* is not deterministic. For example, Aṅgulimāla killed 999 people. That *kammic* energy was there even after Ven. Aṅgulimāla attained *Arahantship*. However, with that *Arahantship*, his mind became pure, and any conditions to bring about the *vipāka* of such bad *kamma* could not materialize. See, "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."
- The role of *dhammā* is discussed in "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."

Icchā (Cravings) Lead to *Upādāna* and to Eventual Suffering

10. What we discussed above is the key message embedded in the First Noble Truth of *Dukkha Sacca* (pronounced "sachcha.")

- It is craving (*icchā*) for "mind-pleasing sensory attractions in the world" that lead to *taṇhā* and *upādāna* and eventual suffering.
- **Based on *icchā*, we get "stuck in attractive sensory inputs" (*taṇhā*), and try to keep that *ārammaṇa* as close as possible in mind (*upādāna*.)** We do that in our minds by generating unwise thoughts (*vacī saṅkhāra*), which leads to unwise speech (more *vacī saṅkhāra*) and immoral actions (based on *kāya saṅkhāra*). That is the start of an *Akusala-Mūla* PS process, "*avijjā paccayā saṅkhāra*."
- That process, of course, inevitably leads to the last step in the PS process, "*jarā*, *maraṇa*, *soka*, *parideva*, *dukkha*, *domanassa*,.." or the "whole mass of suffering."

11. The "WebLink: suttacentral: *Icchā Sutta* (SN 1.69)" summarizes the importance of the *icchā*. One time, a *deva* came to the Buddha and asked:

"*Kenassu bajjhatī loko*,	"By what is the world bound?
kissa vinayāya muccati;	By the removal of what one is freed?
Kissassu vippahānena,	What is it that one must abandon
sabbaṁ chindati bandhanan"*ti*.	To cut off all bondage?"

[***bajjhati*** :[pass. of bandhati] is bound or captivated; is caught.
vinaya :[m.] discipline; the code of monastic discipline; removal.
muccati :[muc + ya] becomes free; to be saved or released.
vippahāna : (nt.) [vi+pahāna] leaving, abandoning, giving up.
chindati :[chid + ṁ + a] cuts; severs; destroys.
bandhana :[nt.] bound; fetter; attachment; imprisonment; binding; bondage; something to bind with.]

The Buddha replied:

"***Icchāya bajjhatī loko***,	"By **cravings**, **one is bound to the world**;
icchāvinayāya muccati;	By the removal of desire one is freed
Icchāya vippahānena,	Craving is what one must give up
sabbaṁ chindati bandhanan"*ti*.	To cut off all bondage."

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- But, of course, the craving for "mind-pleasing things" cannot be removed by just willpower. One must understand the harmful consequences of such cravings. That understanding comes through moral living AND learning true and correct Buddha Dhamma.
- That is why Sammā *Diṭṭhi* comes first in the Noble Eightfold Path. The other steps in the Path will follow once one comprehends the teachings. But a badly corrupt mind cannot grasp those teachings, which is why moral living is a prerequisite.

12. The following posts discuss more examples that may help solidify the understanding: "How Do Sense Faculties Become Internal Āyatana?" and "Key Steps of Kammic Energy Accumulation."

- The *Idappaccayatā Paṭicca Samuppāda* is discussed in detail in "Paṭicca Samuppāda During a Lifetime."

5.2.9.4.8 Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections

December 28, 2019; revised February 17, 2022

Introduction

1. From the previous posts on *Paṭicca Samuppāda* in this series, we can make the following conclusions:

- The MIND generates different types of *saṅkhārā*. They are involved in all thoughts (*mano* and *vacī saṅkhārā*), speech (*vacī saṅkhārā*), and bodily actions (*kāya saṅkhārā*.)
- Therefore, *saṅkhārā* (generated with *avijjā*) are responsible for all ten types of *akusala kamma.* Of those ten, three with the mind, four with speech, and three with the body.
- Such *kamma* create energies (or *kamma bīja*) released to the world as "*dhammā*." We will discuss some details here. This word *dhammā* is different from *dhamma* (teachings) in Buddha Dhamma.
- Please review those previous posts as needed: "Paṭicca Samuppāda – Not 'Self' or 'No-Self'"

Manopubbangamā Dhammā – Mind Is the Precursor of All

2. The first *Dhammapada* verse is "Manopubbangamā Dhammā.." There are, in fact, two verses that go together. Those two verses have the following meanings:

- All things and phenomena have the mind as their forerunner. They all are mind-made. **If one speaks or acts with an evil mind (i.e., engages in *dasa akusala*), then suffering (*dukha*) will follow just as the wheels of a cart follow the footsteps of the ox that is pulling the wagon.**
- All things and phenomena have the mind as their forerunner. They all are mind-made. **If one speaks or acts with a purified mind (i.e., engages in *dasa kusala* and *puñña kamma*), happiness (*sukha*) follows one like one's own shadow.**

Dhammā Are Energies Created by Mind – With *Mano Viññāṇa* (*Kamma Viññāṇa*)

3. **As I briefly stated in a previous post, *dhammā* are the underlying energies (or "*kamma* seeds" or "*kamma bīja*") created by the mind.** See, "Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa."

- A seed has the POTENTIAL to give rise to a tree under proper conditions like good soil, water, and sunlight. In the same way, *dhammā* (a *kamma bīja*) has the POTENTIAL to give rise to things (both living and inert) in this world.
- *Paṭicca Samuppāda* describes the complex process of a *dhammā* (a *kamma bīja*) giving rise to future lives. It also explains the arising of the external world that sustains life. We will address just the first part for now.

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- The "seeds" here — *dhammā* (a *kamma bīja*) — are "created and fed" by "*kamma viññāṇa.*"
- Only the mind can generate *kamma viññāṇa*. Such *kamma viññāṇa* arise via, "*saṅkhārā paccayā viññāṇa*" in *Paṭicca Samuppāda.* **Since that happens ONLY in mind, *kamma viññāṇa* are ALWAYS *mano viññāṇa.*** A *kamma viññāṇa* has ENERGY. Such *kamma viññāṇa* encompass our future hopes and expectations.
- All the other five types of *viññāṇa* (*cakkhu viññāṇa, sota viññāṇa, ghāna viññāṇa, jivhā viññāṇa, kāya viññāṇa*) are ALWAYS *vipāka viññāṇa*. *Mano viññāṇa* could be EITHER *vipāka* or *kamma viññāṇa*. To recall how *vipāka viññāṇa* arise, see, "Chachakka Sutta – Six Types of Vipāka Viññāṇa."
- ***Vipāka vedanā*** that we experience arise with ***vipāka viññāṇa***. See, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."

An Example Of a "Mild" *Kamma Viññāṇa*

4. Let us consider an example of how a *kamma viññāṇa* arises and how it could grow with *saṅkhārā*.

- Suppose X needs to buy a car. He saw a car in a showroom and "fell in love with it." **Here the impactful *ārammaṇa* was that moment of seeing his "dream car."** A *kamma bīja* was born at that time with that expectation via "*saṅkhārā paccayā viññāṇa.*"
- He goes home and thinks about how to finance the purchase. He talks to his friends about how beautiful the car is, etc. All those are *vacī saṅkhārā* based on that vehicle. Then he may go back to the showroom to look at it again and even to get a better price for the car. Those would involve *kāya saṅkhārā*.
- Every time he thinks, speaks and acts on issues relating to that car, he is "feeding that *viññāṇa*" for buying the vehicle. That happens with "*saṅkhārā paccayā viññāṇa,*" and makes that *viññāṇa* stronger. We could also say that the *kamma bīja* or *dhamma* associated with that *viññāṇa* would grow.
- The stronger that *viññāṇa* becomes, the more often will it "come back" to his mind (as a *dhammā*) via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." **That is what Sigmund Freud called "the subconscious."** Of course, Freud had no idea of the working of the subconscious via *kamma viññāṇa.*
- Now, one day, X buys the car. At that time, the *kamma viññāṇa* (*kamma bīja*) for that expectation will go away. Even if he did not buy the vehicle, that *kamma viññāṇa* (*kamma bīja*) would have died if he lost his job unexpectedly and realized that he could not afford the car. In either case, it would no longer be in his "subconscious."

An Example Of a "Strong" *Kamma Viññāṇa* Associated with a *Pāpa Kamma*

5. In the above example, we considered a relatively "mild" *kamma*. Even though some greed was involved, that *kamma* (buying a car) was not a *pāpa kamma*. A *pāpa kamma* is a strong *akusala kamma* that could make one eligible for rebirth in the *apāyā*. Let us consider an example.

- Suppose X now wants to kill another human out of anger. The moment that he decides on that, his *vacī saṅkhāra* creates a new *kamma bīja* (and a *kamma viññāṇa*) on deciding to kill. His mind is "stuck with the idea of killing that person." That is *taṇhā*. The conventional translation of *taṇhā* as "craving" is not quite right.
- From that moment, any time that X is thinking about how to carry out the killing, that *kamma bīja* (*kamma viññāṇa*) will grow. It happens via "*saṅkhāra paccayā viññāṇa*," where *saṅkhāra* are *vacī saṅkhāra* involved in his planning. This is "*upādāna*" ("*upa*" + "*ādāna*" or "keeping it close in mind." He often thinks about how to kill that person. He dwells on it.

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- Then, one day, X decides to shoot that person. Then he may go and buy a gun. That involves *kāya saṅkhāra*, and those will also contribute to the growth of that *viññāṇa* (*kamma bīja*.)
- Then X shoots and kills that person. That is the strongest *kamma* and it is a *kāya kamma* done with *kāya saṅkhāra*. But all those *vacī* and *kāya saṅkhāra* involved were *abhisaṅkhāra.*
- **However, unlike in the previous case in #4 above, that *kamma viññāṇa* (*kamma bīja*) does not go away.** That is because it is an *akusala kamma*. Even though the expectation accomplished that *kamma viññāṇa* will instead be "established in the *kamma bhava.*" It will "follow him" **just as the wheels of a wagon follow the footsteps of the ox** in #2 above. That *kamma viññāṇa* will be "with him" for billions of years waiting for an opportunity to bring its results (*vipāka*.)

Abhidhamma Explanation

6. **The following information is relevant but not essential.** I include it for those who are familiar with *Abhidhamma*. It is a good idea to read it in any case, to get the basic idea. A mind creates ENERGY when it focuses on an *ārammaṇa* and attaches to that *ārammaṇa*. Then a particular strong *citta vīthi* (*atimahantārammaṇa* or *mahantārammaṇa*) runs in the mind.

- Towards the end of such a *citta vīthi*, seven especially powerful *citta* (*javana citta*) arise. Those *javana cittā* generate and release *kammic* ENERGY to the world. Those ENERGIES are *dhammā* or *kamma bīja.*
- Such ENERGIES generate in the steps, "*avijjā paccayā saṅkhārā, saṅkhārā paccayā viññāṇa, viññāṇa paccayā nāmarūpa"* in *Paṭicca Samuppāda.* That, of course, takes place during *citta vīthi.*
- These *kammic* energies generated in *javana citta* lie below the *suddhaṭṭhaka* level. A *suddhaṭṭhaka* is the smallest unit of matter in Buddha Dhamma. See, "The Origin of Matter – Suddhaṭṭhaka." [***suddha*** : [pp. of sujjhati] become clean or pure. ***aṭṭhaka*** :[nt.] a group of eight.]
- That is a very brief explanation. One could read about *citta vīthi* in *Bhikkhu* Bodhi's book, "Comprehensive Manual of Abhidhamma." As I said, it is not necessary to fully understand that process. But that could fill "some gaps in the picture."

Dhammā Are *Rūpa* Too!

Dhammā are also *rūpā* in Buddha Dhamma. As we have discussed, *dhammā* are pure energy that lies below "tangible matter" above the *suddhaṭṭhaka* stage.

7. Those energies released to the "*nāma loka*" or "immaterial world" stay there as *dhammā*. Therefore, *dhammā* are "out there" in the world, just like other types of *rūpā*. **Our world consists of *rūpa loka* and *nāma loka.*** While *rūpā* are in the *rūpa loka*, *dhammā* belong to the *nāma loka*.

- Another name for *kamma viññāṇa* or *dhammā* is *kamma bīja*. In Buddha Dhamma, such energies also come under the category of "*rūpa*." More on that below.
- **While scientists can detect any of the other five kinds of *rūpa* with their instruments, they cannot detect *dhammā*.** Only the *mana indriya* in the brain can detect *dhammā* and pass them over to the *hadaya vatthu* (seat of the mind.)
- The world that we can "see" or "interact with" consists of the following. There are solid objects (people, animals, trees, houses, etc.) that we "see" with our eyes. They are "*rūpa rūpa*" or simply "*rūpa*." There are sounds that we hear (*sadda rūpa*.) Things that we smell are odors (*gandha rūpa*.) We taste the essence (*rasa rūpa*) in the food we eat. And we touch solid objects (*phoṭṭhabba rūpa*.)
- On the other hand, "*nāma loka*" has records (*namagotta*) of all the "mental aspects" like *vedanā, saññā, saṅkhāra*, *viññāṇa.* It also keeps records of *kammic* energies that we produce, which are *dhammā.*

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- *Dhammā* are in a different category compared to other types of "tangible *rūpa*." It may be a good idea to read the post "Our Two Worlds: Material and Immaterial."

8. Long before Einstein made the connection between matter and energy via his famous E = mc^2 equation, the Buddha treated both matter and energy as "*rūpa*."

- With advances in physics, now it is well-established that matter and energy are indistinguishable. For example, now scientists accept that light consists of particles (photons.)
- We can directly see some of those "*rūpā,*" i.e., *rūpa rūpa*. We also know how other types of *rūpa* arise.. For example, "*sadda rūpa*" are sound energy. Still, scientists know that sound propagates through the air via "pressure waves." We are familiar with the five types of "*rūpa*" that we sense with our five physical senses (eyes, ears, nose, tongue, body.)
- Scientists cannot detect *dhammā* because they have tiny energies. They think memories are "stored in the brain." That is not compatible with the ability of some children to recall past lives. Of course, the Buddha could recall past lives as far back as he wished (without seeing a "beginning.") See, "Origin of Life – There is No Traceable Origin."

Dhammā Are *Anidassana Rūpa*

9. **The following information is relevant but not essential.** It is a good idea to read it in any case, to get the basic idea. The Buddha stated that "*dhammā* **cannot be seen or made contact with** (other than by the *mana indriya*.) *Dhammā* are "*Vedanākkhandho ... pe ... viññāṇakkhandho, yañca* ***rūpaṁ anidassanaṁ appaṭighaṁ dhammāyatana pariyāpannaṁ..*****"**

- That verse is in "WebLink: suttacentral: 2.3.2. Dukanikkhepa" of the Dhammasaṅgaṇī under the subsection 2.3.2.2.3. Sanidassanaduka.
- The critical point to remember is that *dhammā* include our memories (which are just records without energy) AND *viññāṇa* (which include *kamma viññāṇa* with *kammic* power.)

10. There is a lot to grasp here, but the main points are the following.

1. *Dhammā* (used generally in plural) **include** *kamma viññāṇa* or *kamma bīja.*
2. *Dhammā* **also include** memories from the past, including those from past lives. It is just that one may not be able to recall past lives until one attains *jhāna* and cultivates "*pubbenivāsānussati ñāṇa.*"
3. Those *dhammā* (including memories or "*nāma gotta*") are "out there" too, just like the other five types of *rūpā* are "out there." But an average human is unaware of *dhammā*. It takes a Buddha (with a perfectly purified mind) to uncover such details about the world.

- That is why I stated that *dhammā* are in the "unseen world" or "immaterial world." Details at "Our Two Worlds: Material and Immaterial."

Dhammā Behave Differently Compared to "Normal *Rūpa*"

11. *Rūpa* or "matter" behaves very differently below the *suddhaṭṭhaka* level. Again, we do not need to get into details, but it is essential to make that connection. For those interested, details at "The Origin of Matter – Suddhaṭṭhaka."

- As discussed, those "gross or dense *rūpā*" that we detect with the five senses are the only *rūpā* that modern science can detect.
- However, scientists ran into problems when they started studying "matter' at very low density (like electrons and photons). "Matter" at the sub-atomic level behaves very differently, and those investigations led to the discovery of quantum mechanics. For example, electrons and photons do not obey the same laws as large particles like stones or tennis balls.

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- Even though scientists have made progress with quantum mechanics, they still cannot explain some phenomena at the sub-atomic level. One key issue is that such "quantum particles" like electrons and photons seem to be interacting instantaneously across long distances. This phenomenon is known as "quantum entanglement." See "Quantum Entanglement – We Are All Connected."

12. Those *dhammā* are *kamma bīja* lie below the *suddhaṭṭhaka* level. They interact with the *mana indriya* instantaneously.

- All other types of *rūpā* detectable with the five physical senses are above the *suddhaṭṭhaka* level. However, some sub-atomic particles (closer to the *suddhaṭṭhaka* level) like electrons display the ability to interact instantaneously among themselves, just like *dhammā.* See, "Quantum Entanglement – We Are All Connected." This effect mystified quantum physicists to this date.
- However, the Buddha explained all that 2500 years ago. I have tried to explain to the physics community over the past few years. They do not see that connection yet. But at some point, they will have to. For those who have a physics background, "Quantum Mechanics and Dhamma."

Those *Dhammā* Could Bring *Vipāka* via *Vipāka Viññāṇa*

13. Under proper conditions (*paccayā* in *Paṭicca Samuppāda,*) *kamma viññāṇa* (or ***dhammā***) COULD bring corresponding results (*vipāka*) and the associated *viññāṇa* are ***vipāka viññāṇa***. That happens via all SIX sense faculties. As we discussed in previous posts, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ"* through "*mānañca paṭicca* ***dhamme*** *ca uppajjati* ***mano viññāṇaṁ****."* All those are ***vipāka viññāṇa***.

- In other words, ***vipāka viññāṇa*** materialize via all six sense inputs (eyes, ears, tongue, nose, body, and mind.) We discussed that in several earlier posts on the *Chachakka Sutta* (MN 148.)
- As we discussed in #2, #3 above, ONLY *mano viññāṇa* can also be ***kamma viññāṇa***. Such *kamma viññāṇa* arise via "*avijjā paccayā saṅkhāra,* ***saṅkhāra paccayā viññāṇa***."

Summary

14. The MIND generates *saṅkhārā* with INTENTIONS to do, speak, or think. Such *kāya, vacī*, and *mano saṅkhārā* lead to *kamma* done with actions, speech, and thoughts.

- The strong *saṅkhārā* or *abhisaṅkhārā* generates *kammic* energy. Such energies can be called *dhammā, kamma bīja, or kamma viññāṇa.* They can bring *vipāka* during a lifetime or bring future rebirths.

15. We have covered a lot of material in this post. It is impossible to go into details (if we do, we will not get to finish the discussion on *Paṭicca Samuppāda* for a long time!)

- It is not necessary to try to learn *Abhidhamma* in a rush. However, it is a good idea to try to understand the basic concepts.

5.2.9.4.9 Paṭicca Samuppāda – From Mind to Matter

January 11, 2020

Where is the "Mind-to-Matter" Step in *Paṭicca Samuppāda*?

1. *Akusala-mūla Paṭicca Samuppāda* starts with "*avijjā paccayā saṅkhāra*" and ends with "*bhava paccayā jāti, jāti paccayā jarā, maraṇa,..*"

- The first step involves generating defiled thoughts (*mano*, *vacī*, and *kāya saṅkhāra*) due to *avijjā* (not being aware of the Four Noble Truths.) In the end, that leads to births of physical bodies (*jāti*) that will then undergo old age and death.

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- How do thoughts lead to the births of human beings and other living beings?

Javana Citta Create Energy!

2. I laid the foundation for this post in a recent post, "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections." Please review that as needed.

- The critical point is that our thoughts (specifically *javana citta*) CREATE energy! That may be hard to believe.
- Even a few hundred years ago, many people thought that the Buddha taught some other things that were "hard to believe." For example, Buddha taught that there are an uncountable number of planetary systems like our Solar system in the universe. However, before Galileo invented the telescope, people believed that Earth was at the center of the universe! See the "WebLink: en.wikipedia.org: Geocentric model."
- Even after reading the previous post mentioned above, many of you may not have caught on to the fact that the mind creates energy. And that is what leads to the "arising of physical bodies" in future existences (rebirths.) You may want to read that post after reading this one, and things will become more clear.

Thoughts Create "Seeds" That Can Give Rise to Physical Bodies

3. In that previous post, we discussed that such minute amounts of energies created by our thoughts are PART OF *dhammā* (with a long "a" at the end.)

- Of course, such minute amounts of energy cannot DIRECTLY create massive/dense bodies like ours.
- When a living being grasps a new existence (*bhava*), only a "mental body" or "*manomaya kāya*" for the new life appears. It is a "mental body" since it is mostly mental with only a trace of matter. **Very little *kammic* energy is enough to create that "mental body."**
- This "mental body" or "*manomaya kāya*" is the same as a *gandhabba* or a "*paṭisandhi viññāṇa.*" **One creates one's future via one's *saṅkhāra* (i.e. that is the way one THINKS). *Paṭicca Samuppāda* describes that process.**
- That is why it is CRITICAL to understand the previous three posts: "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections," "Buddhist Explanations of Conception, Abortion, and Contraception," and "Cloning and Gandhabba."

4. The word "*kāya*" in Buddha Dhamma means a "collection." Thus, this "body" that is created by *kammic* energy consists mostly of the four "mental aggregates." **It has only a trace of matter (much smaller than an atom in modern science.)**

- However, it has all five aggregates of *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa*. **Of course, the "*rūpa kāya*" is unbelievable small, but the "four mental aggregates are the same as those experienced by a living person with a physical body.**
- That "mental body" or "*manomaya kāya*" is the same as *gandhabba*! However, after the initial formation, *gandhabba* can "solidify" somewhat by "taking in scents or aroma." Hence the name "*gandhabba*" ("*gandha*" + "*abba*" or "taking in scents.")
- For details on *gandhabba*, see, "Mental Body – Gandhabba."

It is *Kamma Viññāṇa* That Sets Up Energy for a New Existence (*Bhava*)

5. There are no "*rūpa*" in PS steps up to "*viññāṇa*." As we have discussed, a *kamma viññāṇa* that arises via "*saṅkhāra paccayā viññāṇa*" is a type of "*rūpa*" because it has "energy." As Einstein showed with his famous equation, E = mc^2, energy is also a manifestation of matter. Again, see "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."

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- **Then at the next step, there is "*nāmarūpa*." That is where a conventional "*rūpa*" becomes "live."** That is precisely what happens when a "*paṭisandhi viññāṇa* descends to a womb" and makes an inert zygote become alive! That occurs at the "*viññāṇa paccayā nāmarūpa*" step in *Upapatti* PS.
- The post "Buddhist Explanations of Conception, Abortion, and Contraception" explains how a "*paṭisandhi viññāṇa*" leads to the creation of a "new human body."
- Sexual intercourse only creates the "material basis" for a new life. An egg (from the mother) combines with sperm (from the father) to form a single cell, a zygote. **That zygote is inert (a *rūpa*),** just like the egg and the sperm. An existing **"mental body" or a *gandhabba* (*nāma* with energy)** needs to merge with that zygote to form the ***nāmarūpa* or the fetus (with mind and body).**
- Sexual intercourse is not necessary to form the zygote or the "material base" for a new "physical body." A zygote can be created in a laboratory, but still requires eggs from the mother; see, "Cloning and Gandhabba."

"*Nāmarūpa Paccayā Saḷāyatana*" in *Upapatti Paṭicca Samuppāda*

6. That "live person" or the fetus will grow for nine months to complete the formation of all six sensory faculties. That is the "*nāmarūpa paccayā salāyatana*" step in *upapatti* PS. As we know, "*salāyatana*" represents the "six sensory faculties" of a living being with a "body and mind."

- Therefore, the transition starts with the step "*saṅkhāra paccayā viññāṇa*," Then, it goes through the "*viññāṇa paccayā nāmarūpa*" step, before finalizing the formation of a "human with six sensory faculties" at the "*nāmarūpa paccayā salāyatana*" step.
- However, it is essential to understand that a "*paṭisandhi viññāṇa*" leading to a rebirth must have been cultivated previously. Such a *viññāṇa* "builds up" over MANY "Idappaccayatā Paṭicca Samuppāda" cycles that take place DURING a life or even over many lives.

Example of an Alcoholic Making an "Animal *Bhava*"

7. Let us consider an example to illustrate how one cultivates a *paṭisandhi viññāṇa* suitable for an animal over time. Let us consider an alcoholic/drug addict. I am not talking about a person who takes an occasional drink. Instead, this person has an addiction to alcohol or drugs.

- As we have discussed in recent posts on the *Chachakka Sutta* (MN 148), one starts thinking about a certain *ārammaṇa* (in this case, drinking) when thought about that *ārammaṇa* comes to mind as a *vipāka viññāṇa*. In this particular case, it could be seeing an alcohol bottle, hearing about an upcoming party, or just habitually remembering that "it is time to have a drink."
- As explained in those posts, one's mind quickly gets to "*taṇhā*" (or "getting stuck" in that *ārammaṇa*.) Thus, a PS process would start at the "*taṇhā paccayā upādāna*" step. See, "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering."
- That is when one starts THINKING about that *ārammaṇa* that came to the mind. That is the "*avijjā paccayā saṅkhāra*" step of a new PS cycle.

Nāmarūpa in "*Idappaccayatā Paṭicca Samuppāda*" Are Just "Visuals"

8. Suppose the alcoholic/drug addict in our example is sitting at his desk at work. Due to his habit, an upcoming party may come to his mind via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."

- Of course, he will be instantly "stuck in that *ārammaṇa,*" and the "*taṇhā paccayā upādāna*" step in PS gets him started on "*avijjā paccayā saṅkhāra*." Thus, he starts thinking about the experience that he is going to have in the upcoming party. Those are *vacī saṅkhāra*.

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- That leads to the arising of a *viññāṇa* (anticipation or the expectation of the possible enjoyments) via "*saṅkhāra paccayā viññāṇa*." **The *javana citta* in his thoughts start creating energy for that *viññāṇa*.**
- That involves visualizing "party scenes" at the upcoming party and also his past experiences in similar situations. He will imagine the friends who will be there, what kind of alcohol, food, and other types of entertainment will be there. **These are all "*nāmarūpa*" or visuals that arise in his mind.** These *nāmarūpa* are very much like what we experience in a dream, just visuals.

Some of those *Viññāṇa* and *Nāmarūpa* Cultivated Could be Compatible with Animal Mindsets

9. Some of those *viññāṇa* and *nāmarūpa* cultivated by the alcoholic/drug addict in our example could be compatible with those of animals. That is a critical point.

- During some of these parties, alcohol or drug usage could get to extreme levels. Some people may pass out and could be unable to walk. They will be dragging themselves on the floor like animals.
- Some may be engaging in sexual misconduct. Such bodily actions are more potent than such cultivating *vacī saṅkhāra*. However, in most cases, it is the cultivation of *vacī saṅkhāra* (thinking about such activities with *vitakka*/*vicāra*) that lead to bodily actions.
- Both kinds of *saṅkhāra* lead to the growth of *paṭisandhi viññāṇa* suitable to bring about an animal birth in the future (in an *Upapatti* PS process.)

Nāmarūpa In "*Viññāṇa Paccayā Nāmarūpa*" Are Two Kinds

10. It is critical to note that the "*nāmarūpa*" discussed in #8 are different from those in #5.

- The *nāmarūpa* in #8 helps build that *viññāṇa* via the backward step, "*nāmarūpa paccayā viññāṇa*." When the alcoholic is making those 'visualizations," he is cultivating that *viññāṇa*. Thus, each is helping grow the other. That often happens in "Idappaccayatā Paṭicca Samuppāda" cycles.
- For example, Ven. Sāriputta in the "WebLink: suttacentral: Naḷakalāpī Sutta (SN 12.67)": "*Seyyathāpi, āvuso, dve naḷakalāpiyo aññamaññaṁ nissāya tiṭṭheyyuṁ. Evameva kho, āvuso, nāmarūpa paccayā viññāṇaṁ; viññāṇa paccayā nāmarūpaṁ*;.." OR "Just as two sheaves of reeds might stand leaning against each other, so too, with *nāmarūpa* as condition, *viññāṇa* comes to be. With *viññāṇa* as condition, *nāmarūpa* comes to be.."
- **On the other hand, the "*viññāṇa paccayā nāmarūpa*" step happens only once in *upapatti* PS cycles.** That involves a special "*paṭisandhi viññāṇa*" (*gandhabba*.) When that *paṭisandhi viññāṇa* (or *gandhabba*) descends to the womb, it merges with the zygote and creates a new "*nāmarūpa*" or a "live fetus." See, #5 above and the posts referred to there, "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."

It Is Important to Review Related/Past Posts Often

11. Another thing to remember is that even a given PS cycle does not proceed in just one direction. All those steps, as with many others in PS, go backward too. For example, "*viññāṇa paccayā nāmarūpa*" and "*nāmarūpa paccayā viññāṇa*" steps may go back and forth strengthening each other in many cases (see #8, #9 above.)

- I have explained this in several previous posts in this series: "Paṭicca Samuppāda – Not 'Self' or 'No-Self'" A vital case discussed in "Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda."
- There is a lot to grasp in this post. Please make sure to read the related posts mentioned above, so that these concepts are well-understood.

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- It is critical to have a good idea about these concepts to see how one makes one's future rebirths. Furthermore, the type of rebirth CORRESPONDS to the kind of *abhi*(*saṅkhāra*) cultivated with "*avijjā paccayā saṅkhāra.*"
- That is how "mind to matter" transitions take place. **And this is why the Buddha said that the mind is at the forefront.**
- All relevant posts at, "Origin of Life."

5.2.10 Origin of Life – One Creates One's Own Future Lives

January 25, 2020; revised January 26, 2020 (video inserted in #15); November 28, 2022

Introduction – Origin of Life

1. In the first post in this series, I pointed out that there is no traceable "beginning" to the life of any existing living being. See, "Origin of Life – There is No Traceable Origin."

- However, CAUSES for any living being's FUTURE LIVES are created by that living being. In the future, if suitable CONDITIONS appear for a specific type of rebirth, that WILL lead to rebirth in a corresponding realm.
- It is critical to understand how one's mindset and thoughts (in particular *abhisaṅkhāra*) can lead to different types of rebirths. That is the basis of Buddha Dhamma and is explained in *Paṭicca Samuppāda* (PS.)
- In simple terms, "bad thoughts/mindset" lead to "bad births" and "good thoughts/mindset" lead to "good births." The problem is that most are "bad births" and those infrequent "good births" do not last long.
- The Buddha said, "One who sees *Paṭicca Samuppāda* sees the Dhamma. One who sees the Dhamma sees *Paṭicca Samuppāda*." See, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"."

2. In the first several posts in "Origin of Life," we discussed the background material necessary to understand how a complex **physical body of a human** starts with a single cell, a zygote.

- However, **the most critical part of a human is not the physical body but the mental body**. That "mental body" goes by different names, *manomaya kāya* and *gandhabba* being the most common.
- That "mental body" arises due to strong *kamma bīja* (i.e., due to a strong past *kamma*,) which comes to the mind as a *paṭisandhi viññāṇa* at the beginning of a new existence (*bhava*.)
- Then that "mental body" or the *gandhabba* will last through an existence, for example, as a human. There will be many rebirths with different physical bodies during that human existence (*bhava,*) i.e., for that human *gandhabba*. See "Bhava and Jāti – States of Existence and Births Therein."
- Average humans focus only on keeping the physical body in good condition. It is much more beneficial to improve the "mental body." That way, one will be able to stop ALL FUTURE SUFFERING.

Critical Role of *Paṭicca Samuppāda*

3. The seed (*kamma bīja*) for a future existence (*bhava*) is the *paṭisandhi viññāṇa* cultivated via "*saṅkhāra paccayā viññāṇa*" in PS. I briefly discussed/explained that with nine recent posts on *Paticca Samuppāda* (PS.) The last of those posts, "Paṭicca Samuppāda – From Mind to Matter" came to that conclusion.

- In many previous posts, we have discussed that *paṭisandhi viññāṇa*, *gandhabba*, *kamma bīja*, and *dhammā* are very similar terms. See, "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."
- When grasping a new human existence, that *paṭisandhi viññāṇa* becomes a human *gandhabba* with the complete blueprint of that human. See, "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."

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- Then we discussed the 1990 movie "ghost" to provide a visualization of a human *gandhabba*. A *gandhabba* has only a trace matter. An average human cannot see a *gandhabba*. **However, it has the complete "blueprint" for a human.** See, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."
- That *gandhabba* then gives rise to a fully-grown human as explained in the two posts, "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."

4. There is a lot of information summarized above using different terms. In the following, I will try to organize that systematically and describe the "bigger picture" within the 31 realms of existence.

The General Process of Grasping an Existence (*Bhava*)

5. In broad terms, there are three main existences (*bhava*) but they branch out to thirty-one. Existence in the *kāma bhava* (i.e., 11 realms in *kāma loka*), *rūpa bhava* (16 realms in *rūpāvacara Brahma loka*), and *arūpa bhava* (4 realms in *arūpāvacara Brahma loka*.) The 11 realms in *kāma loka* are the 4 realms in the *apāya*, one human, and six *Deva* realms.)

- **Thus, there are 31 existences (*bhava*) in this world. Any living being belongs to one of those.** Each such existence has a finite lifetime. Some are fixed and others are variable. *Deva* and *Brahma* realms have fixed lifetimes. Lower realms starting with the human realm have variable lifetimes. See, "31 Realms of Existence."
- However, when a living being grasps a new existence in ANY realm, the duration of that existence WILL BE fixed. For the human and lower realms, that lifetime depends on the *kammic* energy that "feeds" that particular existence. For example, one human may have that human existence for 10,000 years and another may have only 900 years.

Each *Bhava* Starts With a Mind-Made Body (*Manomaya Kāya*)

6. Any living being (other than an *Arahant*) will grasp (or latch onto) a new existence when the current existence runs out of its lifetime. At that moment, *kammic* energy for the next existence creates a NEW **"mind-made body" or a *manomaya kāya***.

- That transition from one existence (*bhava*) to another happens with a *uppatti* PS process. Specifically, that occurs with the "*upādāna paccayā* ***bhava***" step in that *uppatti* PS cycle.
- But it is a "***paṭisandhi viññāṇa***" created via the "*saṅkhāra paccayā* ***viññāṇa***" step in PS that is responsible for that new existence (*bhava*.)
- In other words, the *kammic* energy embedded in that *paṭisandhi viññāṇa* is the energy that creates the *manomaya kāya* of the new existence (*bhava*.) **Thus, *manomaya kāya* has only a tiny bit of energy created by the mind.**
- **That manomaya kāya does not die until the end of that bhava. Living beings in each realm will have a manomaya kāya.**
- Details are in the nine posts on PS, "Paṭicca Samuppāda – Not 'Self' or 'No-Self'."

Brahma Realms Only Have *Manomaya Kāya*

7. A *manomaya kāya* has a *hadaya vatthu* (seat of the mind) and UP TO five *pasāda rūpa* (that enable experiencing the external world.) The *hadaya vatthu* is different for different realms and also has INDIVIDUAL characteristics. **Thus even two humans will have different *hadaya vatthu* embedding their personal characteristics.** The following is a summary of different realms.

- The four highest *Brahma* realms (*arūpāvacara Brahma* realms) have ONLY the *hadaya vatthu*. Those *Brahmā* can only think.

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- *Brahmā* in the 16 *rūpāvacara Brahma* realms have *hadaya vatthu* and TWO *pasāda rūpa*: *cakkhu* and *sota pasāda rūpa*. They can see and hear with just those *pasāda rūpa*. They do not have physical bodies, and thus do not have eyes and ears like us. Their "seeing" does not require light and they "see' things far away. In the same way, they can hear sounds that are far away. But they need to "direct their attention" to a particular location to see or hear.
- All those *Brahmā* in the 20 *Brahma* realms have only *manomaya kāya.*

Living Beings in *Kāma Loka* Realms Have Denser Bodies In Addition to *Manomaya Kāya*

8. Things become complex when we get to the 11 realms in the *kāma loka*.

- *Devā* in the six *Deva* realms have *manomaya kāya* with *hadaya vatthu* and five *pasāda rūpa.* They also have "physical bodies" like ours but at a much finer level. Those "subtle bodies" are also created by *kammic* energy, thus, *Devā* are born with their "full bodies." That means they do not grow or get old but just die at the end of their lifetimes. There is only one "*jāti*" within a *Brahma* or *Deva bhava*. We cannot see either *Brahmā* or *Devā*.
- Human "structure" is the same as that of the *Devā*, but human physical bodies are much denser. Furthermore, human "structure" has many common features with the animal realm. The other three lower realms in the *kāma loka* are more complex and we will not discuss them here.
- Let us briefly discuss the features of the human and animal realms. I will address only the human realm, but most of those features are the same for the animal realm.

There are Multiple *Jāti* Within a Human *Bhava*

9. A human also has a *manomaya kāya* with a *hadaya vatthu* and five *pasāda rūpa*. But a human can exist in TWO forms.

- **ONE:** Much of the time in the human *bhava*, it stays with JUST the *manomaya kāya.* That state is normally referred to as the *gandhabba* state. A *gandhabba* is like a *Brahma* in the following aspect. A *gandhabba* can see and hear without the aid of physical eyes and physical ears. Even though it has five *pasāda rūpa*, it cannot touch, taste, or smell since there is no dense physical body.
- **TWO:** A human will have a "dense physical body" only after that *gandhabba* (*manomaya kāya*) gets into a womb and creates a physical human body.
- It is good to contemplate how such a tiny amount of energy in a *manomaya kāya* can "build" a human body weighing over a hundred pounds (or many kilograms.)

A *Gandhabba* for a Human Is Like a Seed for a Tree

10. A good point to start is to think about how a tiny seed grows into a giant oak tree.

- That seed has the blueprint for the whole tree. The seed germinates and pulls food and water from the soil to grow into a large tree. The tree trunk, limbs, and leaves are all made from the food and water extracted from the soil.
- In the same way, the "seed" for a full-grown human is a zygote, which is a single cell. But a zygote by itself cannot grow into a human. A "human mental body" (or a *gandhabba*) must merge with the zygote to start the process. See, "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba."
- The mental body or the *gandhabba* has the blueprint for a full-grown human. Some features of the physical body come from the parents via the zygote.

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11. We saw that the seed takes all the "building material" from the soil to grow into a tree. A "live zygote" grows first by taking food from the mother to become a baby. Once outside the womb, that baby starts eating food and becomes a grown human.

- This is why the physical body is secondary to the mental body (*gandhabba*.) **All mental activities are with the *gandhabba*. Furthermore, a *gandhabba* is fully human. It just does not have a dense body to be able to touch, eat, or to smell odors.** See, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."
- The physical body is just a shell. The *gandhabba* makes all the decisions. The physical body is needed for the *gandhabba* to experience touches, tastes, and odors. See "Gandhabba Sensing the World – With and Without a Physical Body."

The Lifetime of a *Gandhabba* Is the Length of Human *Bhava*

12. Therefore, within a human *bhava,* there can be many "human births" (*jāti*.) See, "Bhava and Jāti – States of Existence and Births Therein."

- When a physical body dies, the *gandhabba* comes out and waits for another womb. However, **that *gandhabba* state in between two human lives is not an *antarābhava* because it is within the SAME human *bhava***. See "Antarābhava and Gandhabba."
- A human *jāti* lasts around a hundred years, but a human *bhava* may last thousands of years.
- Those different human births (*jāti*) within a human *bhava* will have similar characteristics. The physical appearance will change since those of the parents will influence the physical body of a baby via the zygote. But those successive lives usually have similar *gati* and also tend to have close geographic locations of birth.
- A good example is Dhammruwan, who is now a Sri Lankan, but was born in India at the time of Buddhaghosa 1500 years ago; see, "Boy Who Remembered Pāli Suttā for 1500 Years." More rebirth accounts at, "Evidence for Rebirth."

How Does a *Gandhabba* (or a *Brahma*) See and Hear Without Eyes and Ears?

13. In the movie "ghost," we saw that a *gandhabba* could see not only other *gandhabbā* (which is the plural for *gandhabba*) but also humans and anything else in the world. See, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept." How is that possible without having physical eyes and ears?

- Our understanding of nature is extremely limited. Before modern science made some technical breakthroughs within the past hundred years, we would not have believed that it would be possible to "see" an event happening thousands of miles away in real time. Yet, we do that with televisions now and don't think twice about it.
- These days we can record such visuals with micro-sensors that are so small that they are hard to see. Details at, "Gandhabba Sensing the World – With and Without a Physical Body."

14. When a human *gandhabba* is born (at a *cuti-paṭisandhi* moment of grasping a new *bhava*), the following amazingly miniature "sensors" are made by *kammic* energy.

- They are *hadaya vatthu* (seat of the mind) and five *pasāda rūpa* (*cakkhu, sota, ghāna, jivhā, kāya.*) Of course, the *ghāna, jivhā,* and *kāya pasāda rūpa* REQUIRE signals from a physical body (of odors, tastes, and touches) to function.
- The *cakkhu* and *sota pasāda rūpa* can detect visuals and sounds without the aid of eyes and ears. The *cakkhu pasāda rūpa* is the smallest entity that can "see." *Sota pasāda rūpa* is the smallest entity that can hear.

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- As we discuss now, evidence for the existence of *gandhabba* (*manomaya kāya*) has accumulated over recent years.

Seeing and Hearing With the "Mental Body" (*Gandhabba*)

15. People who had Near-Death Experiences (NDE) say they could see and hear even though their physical bodies (and the brains) were "clinically dead." They say they were watching doctors operating on their bodies from the ceiling. Their "mental bodies" (*gandhabbā*) had come out of the physical body. The book "Consciousness Beyond Life" by physician Pim van Lommel (2010) gives detailed accounts of case studies of NDE experienced by people undergoing heart operations. Here is a youtube video on the subject:

WebLink: youtube: Near Death Experiences & Evidence of the Afterlife

- Some people can have Out-of-Body Experiences at will; see, "Manomaya Kāya and Out-of-Body Experience (OBE)." They can remove their *gandhabba kāya* from the physical body at will. Then they do not need eyes and ears to see and hear.
- Even though some people say they can teach others how to do that, I don't think that is possible. That ability is due to a *puñña iddhi* due to past good *kamma*.

16. It is critical to realize that there are phenomena that cannot be explained with our ordinary sensory experiences. Only a Buddha can discover these "hidden" facts about a wider world with 31 realms.

- However, the Buddha said that average humans could not fully comprehend the characteristics of living beings in various realms. It is good to know the basic facts, but it does not serve any purpose to try to rationalize them with our limited sensory faculties.
- Yet any average human can figure out that these explanations are self-consistent and help clarify many of our experiences. That confidence will grow as one starts following the Path (i.e., not only living a moral life but also learning the true nature of this world.) The mind becomes purified and can "see" at deeper levels.

Why Do We Have Physical Bodies?

17. We need physical bodies to touch (and for sex), taste foods, and smell odors. But a physical body comes with a price. We must endure all kinds of diseases including cancer, body aches, the decay of body parts, etc. *Brahmā* and *Devā* do not experience those, but of course, death is inevitable to all.

- Furthermore, it is a burden to "carry around" this heavy body. As I have mentioned before, even breathing requires an effort (but only asthma patients feel that.) It is a relief to come out of the physical body, as described by those who have had NDE or OBE experiences.
- However, **if one is forced to stay with the *gandhabba* body for a long time**, one will start "missing" the ability to touch, taste, and smell. That is why all human *gandhabbā* desperately wish to be able to get into a womb to get a human birth.
- The point is that a *gandhabba* with an unimaginably small "body" can experience everything better, except the ability to touch, taste, and smell.

Why Are There So Many Different Terms for *Kammic* Energy?

18. Even though *viññāṇa, kamma bīja, dhammā*, and *gandhabba* are related, those terms are used in different contexts. Here is one way to remember how these different terms appear in different situations.

- First, energy for future *vipāka* (including future rebirths) is created via "*(abhi)saṅkhāra paccayā viññāṇa*."
- Such tiny amounts of energy stay in the "*nāma loka*" (out there) as *kamma bīja* (*kamma* seeds.) See, "Our Two Worlds: Material and Immaterial."

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- When the conditions are right, a strong *kamma bīja* can give rise to a new existence (*bhava*) when those *kammic* energies come back to the mind as *dhammā.*
- Such a new existence is grasped as *paṭisandhi viññāṇa.* That *paṭisandhi viññāṇa* gives rise to a *manomaya kāya,* which has a unique name of *gandhabba* for human and animal realms.
- *Manomaya kāya* means "a body made by the mind." **That is how we create our own future lives!**
- If you do not fully understand the above, you can read the previous posts in this series, or ask questions. It may take a little while to comprehend all relationships fully.

19. We have now finished the first phase of Buddha Dhamma dealing with the origin of life. **A Creator does not create life. It does not arise arbitrarily either.** We discussed those two extreme views earlier in the "Origin of Life" series.

- Those concepts discussed above could be new to many, and thus may take some time to understand or get used to. But I assure you that there is complete self-consistency of what I have described and also consistency with the *Tipiṭaka*. I suggest printing out this series of posts and having them ready for quick reference. If there are any questions, please comment on the forum or email: lal@puredhamma.net.
- In future posts, we will discuss several significant implications that can be reached with this "correct worldview" of the Buddha.

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5.3 Good Explanations – Key to Weeding Out Bad Versions of Dhamma

1. Today, we have many different religions, world views, cults, and even different versions of the Buddha Dhamma: *Theravāda, Mahāyāna, Zen, Vajrayana* (Tibetan), etc. Actually, *Zen* and *Vajrayana* both originated from *Mahāyāna* (see, "Historical Timeline of Edward Conze"); thus *Theravāda* and *Mahāyāna* are the two main categories. How could one decide which one to choose?

2. Here is a good example of an obvious inconsistency:

In *Mahāyāna* Buddhism, one is supposed to take a vow as to not to attain Enlightenment (*Nibbāna*) until ALL BEINGS are ready to attain *Nibbāna*. Whoever came up with this idea did not understand that there are an infinite number of beings.

- On this Earth alone, scientists estimate that there are 10 trillion of just ants (million ants for each human being!). It also displays a lack of understanding that most beings are incapable of attaining Nibbāna, until a human or *deva* birth is attained, which are rare events; see, "The Grand Unified Theory of Dhamma."
- As the Buddha advised in the *Kālāma Sutta*, everyone needs to examine the different options and choose the one that is without any contradictions.

3. In Buddha's time, there was of course no "science" that educated the masses about the physical world. Even though the Buddha referred to the innumerable world systems and innumerable beings in them, people just had to believe those only based on faith. Today we are fortunate to have a well-established scientific method to rule out "bad theories" and to focus on "good theories."

- This method cannot match the Buddha's method of deciding by EXPERIENCE that he advised in the *Kalama Sutta* as mentioned above, but it gives a filtering mechanism to weed out the stuff that is clearly not worth pursuing. Thus the scientific method can be used as "pre-screening" to get rid of obviously unsuitable paths or "theories."

4. What is the "scientific method"?

An acceptable "theory" must have,

- power (ability) to explain as many things that we experience in this world,
- consistency, i.e., not one explanation can be inconsistent with another within the same theory,
- the power to predict, i.e., point out things that are still unknown but could be verified in the future.

5. If one would want to read more about the scientific method, I can recommend two books: "The structure of scientific Revolutions" by Thomas Kuhn is a classic; "The Beginning of Infinity" by David Deutsch is a recent and more easy-to-read book which also discusses infinity which is a key concept in Dhamma.

6. Thus explanatory power, consistency, and the power of prediction are the three measures of the validity of a scientific theory. Buddha Dhamma is a theory about existence for someone who has not yet "seen" its validity.

- My goal with this website is to present the Dhamma as a scientific theory. I will try to point out the explanatory power of the Dhamma, that there are no inconsistencies in Dhamma, and that many things in the Dhamma that were so far ahead of the times and only now are being confirmed by science.
- In the following video Dr. Deutsch explains the start of the scientific revolution on a few hundred years ago.

  WebLink: YOUTUBE David Deutsch: A new way to explain explanation
- As explained above, science proceeds via conjectures (theories) that are continually tested. There are no conjectures in Buddha Dhamma. The truths revealed in Dhamma are still being re-discovered by science. The vagaries of life can only be explained in terms of Buddha Dhamma; see, "Complexity of Life and the Way to Seek Good Rebirths."

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7. Buddha Dhamma is not a religion in the normally accepted sense of the word "religion." The Buddha never said that he can take someone to "salvation" if someone believed in him. **One attains *Nibbāna* by purifying ONE'S OWN mind.** The Buddha just showed WHY one should strive for *Nibbāna* and HOW to purify one's mind by following the Noble Eightfold Path.

- Buddha Dhamma is a complete description of existence, or nature. A Buddha discovers the laws of nature appears by his own mental efforts. It is for us to decide whether that world view makes sense to us, and then to use the Path he showed to attain *Nibbāna*, the state of unconditioned, permanent happiness.
- One could start on the Path of the Buddha in a gradual manner, verifying for oneself the benefits at each step; see, "Living Dhamma."

5.3.1 Consciousness and the Brain

I think Professor John Searle is one of the great philosophers of today who have the right ideas about consciousness. If he comes to learn about pure Dhamma, he may be able to articulate his points even better. Here is one of his presentations:

WebLink: YOUTUBE: Consciousness & the Brain

5.3.2 Matter Creates Mind or Mind Creates Matter?

Re-written August 29, 2022

1. The deep meaning of "*Manopubbangama Dhamma, mano setta manomaya*" is that the mind is the origin of everything. This is unfathomably a strange statement at first, but when one studies Abhidhamma, it becomes clear why this is true.

- Before I get into the details, it is important to know that some scientists are beginning to realize that the mind could be the precursor to matter. Even though they cannot yet make the right connection, they can see that the reality has to be that way. It will be interesting to see how much progress they can make, without approaching the problem other than from Buddha Dhamma.
- Let us listen to these "new ideas" from a special group of scientists. They are new ideas from their perspective, since they have not been exposed to Buddha Dhamma.

2. In the following video a group of scientists discusses why the time has come to change the paradigm:

WebLink: YOUTUBE: Consciousness & Quantum Physics

3. Here is a presentation by Dr. Robert Lanza, whose book "Biocentrism" basically says that life did not arise from matter (universe). Still, the universe arose from life (pretty much agreeing with the Buddha Dhamma):

WebLink: YOUTUBE: Robert Lanza on theory of Biocentrism

4. In addition, philosophers are joining the discussion as well: Thomas Nagel, "Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False" (2012). The following is a lengthy review of this book.

WebLink: youtube: Analysis of Thomas Nagel's Mind and Cosmos - Alexander Fink

- Even though some scientists and philosophers are beginning to realize that the mind could be the precursor to matter, they have no idea HOW that happens.

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5. However, the Buddha explained that the mind creates EVERYTHING in this world via *Paṭicca Samuppāda*.

- Up to now, we have only discussed how *Paṭicca Samuppāda* explains the rebirth process for living beings. See "Paticca Samuppāda."
- But *Paṭicca Samuppāda* can also explain the formation of planetary systems in the universe. In the future, I will start writing about that process.
- Also, see "Manopubbangamā Dhammā.." and the references therein.

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5.4 Consciousness – A Dhamma Perspective

- What is Consciousness?
- Consciousness Dependence on Number of Dimensions
- Six Kinds of Consciousness in Our 3-D World
- Expanding "Consciousness" by Using Technology
- Expanding "Consciousness" by Purifying the Mind
- What is Mind? How do we Experience the Outside World?

5.4.1 Consciousness Dependence on Number of Dimensions

Revised August 23, 2022

For an introduction to consciousness, see "What is Consciousness?."

1. When we look deeply into the issue of consciousness, we realize the unimaginable possible varieties of life. Let us start with the issue of dimensionality. Humans live in a four dimensional world; in other words, humans are aware of four dimensions -three dimensions of space plus time.

- Even though we used to think of time as being different from spatial dimensions, with his Theory of General Relativity, Einstein demonstrated that space and time are interrelated. He showed that the force of gravity could be explained as perturbations in the space-time fabric due to mass.
- Can living beings exist in higher dimensions that we are not aware of?

2. Of course, we cannot even begin to imagine more than four dimensions (or more than three spatial dimensions). However, it is easier to think of and visualize the lower number of dimensions.

- Imagine a two-dimensional creature living on your kitchen table. An ant will be the closest real example if we imagine that the ant cannot see above the table (a real two-dimensional creature would have only a length and width and no height). Now, if we put a hand on the table, the 2D creature could see part of the projection of the hand on the table. Now if we take the hand off the table, as far as the 2D creature is concerned, the "hand" disappears; it cannot "see" any part of the hand if it is off the table, and thus it has no "awareness" of that hand existing anywhere. It does not exist in its "2-D universe."
- For an amusing story of a 2D creature, see "Flatland: A Romance of Many Dimensions" by Edwin A. Abbott (2002). It was written in 1884 by Abbott, a mathematician.
- Here is a "fun video" from Dr. Quantum which illustrates the idea:

  WebLink: YOUTUBE Dr. Quantum in Flatland

3. Therefore, the "awareness" of the 2D creature on the kitchen table surface is limited to its 2D world. It is not aware of anything outside the surface of the table (if it is a "2D world," the surface can extend to infinity and as far as our 2D creature is concerned, it would not have "an end"). Furthermore, a 1-D world embedded in that 2D world would be a line on that surface. A 1-D creature in that 1-D world will not see anything that lies outside the line. Thus, the 2-D creatures can go in and out of the 1-D world by crossing that line!

- Clearly, the consciousness of a 1-D creature is very limited, not necessarily by its mental capabilities, but by the dimensions of the "world" that it is in. A 2-D creature has an expanded consciousness compared to a 1-D creature. We in the 3-D world have even further expanded consciousness. (It must be kept in mind that one needs to incorporate the time dimension in all the above cases where only the space dimensionality was considered).

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4. Therefore, if our world has more than three spatial dimensions, there may be other worlds we are unaware of since our consciousness is limited to the three spatial dimensions.

- Thus, there may be beings in different dimensions that we are not aware of. We may be able to see "projections" of them if there is some overlap in 1, 2, or 3 dimensions. If there is no overlap, then we will not be able to see them at all, i.e., we will not be "conscious" of their presence.
- For example, in the low dimensionality case we considered above, if a 2-D creature crosses over the "1-D line world", the 1-D creature will see a "dot" when there is an overlap of the 2-D creature with the line. Yet, if the "1D world" lies above the tabletop, there is no overlap, and both creatures will not be conscious of the presence of each other's worlds.

5. It is possible the "see" living beings other than humans and animals by developing certain *jhānic* (*abhiññā*) powers. Even before the Buddha, many yogis could access other realms and interact with such beings. One does not have to attain *Nibbāna* to do that, and some *Arahants* have not developed such powers. The Buddha discouraged people from interacting with such beings, particularly those in the lower realms.

- "Our world" is much more complex than what is grasped by our senses, even though technology has enabled us to expand our consciousness; see "Expanding Consciousness using Technology." Yet, we can expand consciousness even more by purifying our minds; see, "Expanding Consciousness by Purifying the Mind." A purified mind can see the truth in the Buddha's wider world; see, "The Grand Unified Theory of Dhamma."
- And our lives do not end with this one; see "Evidence for Rebirth."
- Those two facts constitute the basis of the true nature of existence and need to be thought about critically; one cannot comprehend the message of the Buddha until one at least has some idea about this "big picture."

Next, "Six Kinds of Consciousness in our 3-D World", ……..

5.4.2 Six Kinds of Consciousness in Our 3-D World

Revised August 23, 2022

Having looked into the issue of the "awareness" or consciousness issue related to dimensions, we now turn to our familiar 3-D space. Even here the possibilities are endless, as we see below.

1. We become aware of our surrounding "objects" (i.e., visual objects, sound, smell, taste, tangible objects) using the five "external senses" of eye, ear, nose, tongue, and body. We see visual objects with our eyes, sounds with our ears, smell with our nose, taste with the tongue, and touch or feel with our body.

- Correspondingly, the Buddha stated that there is eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness. The cognitive processes that involve those "five physical doors" are called five-door processes.
- In addition to those five traditional physical senses, in Buddha Dhamma, there is the mind and the associated mind-consciousness since we are also conscious of mind-objects such as thoughts and visual images. The mind-consciousness is also involved in each of the five-physical-door processes.

2. Note that the Buddha did not mention the brain in the mind-consciousness, and he used the term "mental element" without mentioning the brain. This is because the mind belongs to the "*manomaya kāya*" and the brain belongs to the "physical body"; see, "Manomaya Kāya (Gandhabba) and the Physical Body."

- Also note that five "*indriya*" (eye, ear, etc.) are not the physical eye, physical ear, etc. The five *indriya*, are called internal *rūpa* or *pasāda rūpa*, are invisible and unknown to modern science. The physical eye is different from the *cakkhu pasāda rūpa*; but the physical eye is needed for seeing.

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- When one develops the mind, it is possible to see without the physical eye and much more (like beings in other realms). **Similarly, the mind is not the brain, but the brain is needed for a normal human for mind to work.**

3. Therefore, our five physical senses limit our consciousness; we perceive the "world" as we sense it with our five physical senses of eyes, ears, nose, tongue, and body.

- The "world" or "the universe" is much more complex than we perceive. This is one reason we think everything around us is permanent, and is why it is so hard for us to understand the true nature of "this world," i.e., *anicca*, *dukkha*, and *anatta.*
- With our "enhanced consciousness" from our scientific and technological advances, we have recently realized that even our universe is not permanent; it came into being some 14 billion years ago and will eventually re-collapse or disintegrate.
- Furthermore, as I mentioned elsewhere, we can still "see" only 4%-6%% of the "stuff" in the universe. The other 96% or so is termed "dark energy" and "dark matter" by scientists because we do not know what that 96% consists of; see, "The Four Percent Universe" by Richard Panek (2011). Thus, even though we have vastly expanded our awareness, we are far from conscious of the "world as it is."

4. In Buddha Dhamma, the above discussion with six sense bases applies specifically to humans, but in general applies to many but not all animals as well as other beings in the "sense sphere" (*kāmaloka*).

- The Buddha categorized all the living beings subject to the rebirth process in the *saṁsāra*, and the categorization is according to consciousness. Beings in the other planes of existence have different consciousness than humans or animals.
- For example, beings in the *Arūpaloka* ("form-less sphere") have only the mind consciousness since they do not have physical bodies. Before getting into that discussion, let us first discuss different aspects of consciousness that we see around us.

5. Even though the "beings" in the "sense-sphere" that includes humans and animals in general have five external sense-doors (eye, ear, nose, tongue, and body), there are many exceptions.

- For example, some animals do not have fully-developed five external senses. Others have different types of sense doors; a jellyfish has eyes but no brain for information processing, so its visual consciousness is still very limited. It can distinguish between dark and illuminated areas, and that is about all. On the other hand, a dog has visual consciousness comparable to humans, and it can catch a rabbit by chasing it.
- A bat does not have visual consciousness, so it cannot hunt during the daytime but has different consciousness using radar that enables it to hunt at night. So, it is clear that "consciousness" or "awareness" has many different "avenues" (for example, humans become aware of their surroundings by using sight, hearing, smell, taste, touch, and thoughts).
- Lower life forms may have fewer avenues of consciousness, and the degree of consciousness can vary too (a jellyfish has minimal visual consciousness). In a few cases, we may be less conscious than an animal. For example, a bat would be much more conscious about its dark surroundings than a human.

6. Even though most animals have the same five physical senses as humans, they are "aware" of only their immediate environment.

- But contemporary humans are aware of a huge Black hole at the center of our Milky Way universe, millions of light years away.
- Humans used to have much limited awareness even a few hundred years ago, before the advent of the telescope and the microscope. Since then, humans have slowly built up our awareness using technology; see "Expanding Consciousness by Using Technology."

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- However, we must remember that a complete theory of consciousness (Buddha Dhamma) was described by the Buddha 2500 years ago. It had been hidden for nearly 2000 years, at least in its pure form.

7. Therefore, it is clear that "the awareness' or the "consciousness" can come in different flavors as well as different levels of intensity, even within the "sense sphere" (*kāmaloka*):

- The humans and *devas* in the *kāmaloka* have the highest levels of consciousness (especially mind-consciousness).
- In the "form-sphere" (*rūpaloka*), the consciousness level in general is higher, even though they have only visual, auditory, and mind-consciousness; their minds are much higher.
- The beings in the "form-less sphere" (*arūpa loka*) do not have physical bodies at all and have highly developed minds and thus have even higher levels of consciousness.
- Those three levels of consciousness are called *lokiya* (mundane).
- Beings in the three mundane levels have finite lifetimes, and a given "being" wanders through all these different planes in the unfathomably-long *saṁsāra* (rebirth process). Even a sentient being born in the *arūpaloka* may end up in the lowest level (*apāya*) in the *kāmaloka*, depending on the unspent *kamma*.

8. The higher levels of consciousness are supermundane or "beyond mundane" (*lokuttara*), and there are four levels of supermundane consciousness, with *Nibbāna* achieved by the *Arahants* being the highest.

- The first three levels of supermundane consciousness are Stream Enterer (*Sotāpanna*), Once-Returner (*Sakadāgāmī*), and Non-Returner (*Anāgāmī*).
- As one progresses on the Path, the consciousness starts to clear up, first by removing the five hindrances (*panca nivarana*) at the *Sotāpanna* stage.
- The *Arahant* stage purified consciousness. The undefiled mind becomes separated from any trace of matter (four great elements or *cattāro mahā bhūta*) at the death of the *Arahant*. Thus the *Arahant* is not reborn anywhere in the 31 realms, and his/her mind becomes free, *Nibbāna*.
- All the suffering we experience is due to trying to satisfy the physical body attached to the mind. When attachment to that body (which is subjected to decay and death) is severed, the worldly bonds are broken (*Nibbāna*), and the mind attains the complete "cooled down" (*Nivana*); see "How to Taste Nibbāna," and "Nibbāna – Is It Difficult to Understand?."

Next, "Expanding Consciousness by Using Technology", …….

5.4.3 Expanding "Consciousness" by Using Technology

1. Focusing on the human world, we can expand our "awareness" or consciousness in two ways so that we can be more "aware" of the "world" around us.

- One is using the scientific approach and by developing new techniques that enable us to "see" or "be aware" of things that are not directly accessible to our senses.
- For example, we have infrared sensors that allow us to see in the dark; we have constructed particle accelerators that allow us to "see" elementary particles; we can even "see" supernova explosions that happen millions of light years away using our sophisticated instruments. In the latter two cases, we do not actually see with our eyes, but we are aware of the existence of these events.

2. However, it must be noted that we can "see" only about 6% of the "stuff" that our universe is made of. Scientists don't know what the rest of the "stuff" is made of and have labelled it as "dark matter" and "dark energy."

- This means we are "not aware" of 94% of our own universe! For those interested, you can also do a Google search on dark energy and dark matter and learn more.

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3. The scientific methods which have been developed over only the past few hundred years are still at a very early stage; even though science and technology has greatly expanded our "awareness" of the external world, according to Buddhism there is much more to be explored, i.e., our consciousness is still very limited.

- We have not been able to contact any life form outside the Earth, even though scientists now accept the existence of life outside the earth to be a certainty.
- Possible existence of life forms that exist in the "form-sphere" and the "form-less sphere" are not even contemplated at this time.

Next, "Expanding Consciousness by Purifying the Mind", ……

Also see, "Quantum Mechanics and Dhamma."

5.4.4 Expanding "Consciousness" by Purifying the Mind

Revised December 18, 2020; August 28, 2022; August 8, 2023

According to the Buddha, expanding consciousness means to "see things as they are" (yathābhūta ñāṇa.)

Buddha Dhamma Versus Modern Science on Consciousness

1. Twenty-five hundred years ago, the Buddha achieved the ultimate state of mind and became "all-knowing" (or "perfectly conscious"). He learned about the boundless universe, the endless cycle of rebirths, and the complex process of cause and effect (*Paṭicca Samuppāda*), which sustains everything in the universe.

2. By developing scientific instruments (starting with simple telescopes and microscopes, we have now developed very sophisticated instruments), we have expanded our "awareness."

- For example, within the past century, we have expanded our awareness of the vast space around us, and now we know not only that our universe is possibly infinite in extent.
- Yet, what science has achieved so far is nowhere close to the level achieved by the Buddha.

3. As humans, we may get close to the ultimate knowledge using the scientific approach someday well into the future.

- **But we can get there in a lifetime by developing our minds by following the path the Buddha laid out.**
- For all their impressive "material achievements," today's science and technology are still at very early stages concerning mental phenomena.

Complete Description of Mental/Material Phenomena in Buddha Dhamma

4. A complete and self-consistent description of mental phenomena is in the *Abhidhamma Piṭaka*. Even though it is not necessary to learn *Abhidhamma* in detail, it is beneficial to learn the basics: "Abhidhamma."

- According to Buddha Dhamma, one is said to achieve full and clear consciousness with a pure mind (devoid of defilements) that generates only *pabhassara citta*. See " True Happiness Is the Absence of Suffering" and follow-up posts. Also see #11 of "Pabhassara Citta, Radiant Mind, and Bhavaṅga."
- This does not mean that a person who achieves *Nibbāna* will be an expert in relativity or quantum mechanics. Relativity and quantum mechanics provide only partial explanations, and even then, just for material aspects of the world.
  - When one achieves the ultimate knowledge (*Nibbāna*), relativity or quantum mechanics become irrelevant since they account for only some of the impermanent and transient behavior. The matter is secondary to the mind.

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- However, Buddha Dhamma also describes the real nature of the material world: "Bhūta and Yathābhūta – What Do They Really Mean."

Expanding Consciousness Stepwise

5. On the way to purifying the mind, people with good meditative skills can expand their consciousness by accessing higher meditative states (*jhāna*), i.e., controlling and focusing the mind.

- Even before the Buddha, ancient yogis could access such meditative states via concentration meditation (*Samatha Bhāvanā*). For example, when Prince Siddhārtha became an ascetic on the way to Buddhahood, he first followed two well-known *yogis*, Āḷāra Kālāma, and Uddaka Rāmaputta. They achieved very high states of *jhāna* (that belong in the *rūpa loka* and *arūpa loka*) via concentration meditation.
- However, it will be explained in the future that these *jhānic* achievements of such *yogis* can be traced back to Buddha Kassapa, who lived before Buddha Gotama.

6. Even today, people from other religions could experience such states when they get deeply absorbed in prayer or any deep mental concentration; this has nothing to do with a particular religion. However, like everything else, such states are transitory; none of these states is permanent other than *Nibbāna*.

- And *Nibbāna* is not possible to attain via concentration meditation alone. For that, the unique Buddhist system of insight meditation (*vipassana Bhāvanā*) is needed whereby *anicca, dukkha, anatta*, *Paṭicca Samuppāda* (Dependent Origination or "cause and effect") and the Four Noble Truths (that the existence in *saṁsāra* is *dukha*, attachment or craving as the origin of the *dukha, Nibbāna* is the cessation of *dukha*, and the Eightfold Path is the path to the cessation of *dukha*) are understood.

7. To recap, according to Buddha Dhamma, "beings" exist in different planes of existence with different levels of consciousness; different planes can exist in different dimensions and different physical locations (such as planetary systems in this or other universes, for example).

- Beings are categorized according to their level of consciousness, and the humans lie somewhere in the middle (but still at a unique place, as is discussed in "The Grand Unified Theory of Dhamma")

8. Being "aware" or having consciousness is only one aspect of a living being's mental composition; in Pāli, consciousness is *viññāṇa*. The other mental constituents that make up a living being are feeling (*vedanā*), perception (*saññā*), and mental volitions (*saṅkhāra*). Consciousness (*citta*) is nothing more than "being aware." The other three, called mental factors (*cetasika*), arise with *citta*.

- For example, when we "see" an object, that is pure visual consciousness. Based on the visual, we next recognize the object based on our familiarity with the object. This is perception (*saññā*).
- Then the mind may start forming an "expectation" if that object is desirable. That is when "pure *citta*" evolves into *viññāṇa*, which is "defiled consciousness." See "Viññāṇa (Defiled Consciousness)."

9. The chief characteristic of perception is the cognition of an object by a previous acquaintance. It is a perception that enables one to recognize an object. According to Abhidhamma, "Its procedure is likened to the carpenter's recognition of certain kinds of wood by the mark he had made on each; to the treasurer's specifying certain articles of jewelry by the ticket on each...".

- It happens automatically since the mind compares the observed image with the stored images of people we know and quickly makes the "match." (I was happy to see that scientist Jeff Hawkins has described this very well in scientific terms in his book "On Intelligence"; this book is a worthwhile read to see how scientists are slowly making progress!). Of course, the more frequently the memory is refreshed of the image, the easier it is to recognize.
- Sometimes people, especially young children, can recognize people and material objects from their past lives.

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Modern Science is Still at an Early Stage

10. Modern neuroscientists and philosophers are struggling with how even to define these "mental characteristics." They have coined the term "qualia" to represent the subjective aspect of sense experience.

- In his book "Second Nature: Brain Science and Human Knowledge" (2006), Gerald M. Edelman, a neuroscientist, states (p. 14): ".The property most often described as particularly mysterious is the phenomenological aspect of consciousness, the experience of qualia. Qualia are, for example, the greenness of green and the warmness of warmth. But several students, myself included, go beyond these simple qualities and consider the whole ensemble of conscious senses or experiences to be qualia. Many consider explaining qualia to be the acid test of a consciousness theory. How can we explain not only qualia but all the other features of consciousness? The answer I propose is to look into how the brain works, formulating a global brain theory that can be extended to explain consciousness…"
- **In Buddha Dhamma, the qualia are the mental factors (*cetasika*), and they are built-in to a sentient being and are strictly individualistic. By definition, they cannot arise just from inert matter, but scientists are trying to derive them from matter.**
- An informative read on various ideas of philosophers' and scientists' reasoning on how to explain consciousness and associated mental aspects such as qualia is given in the book "Conversations on Consciousness" by Susan Blackmore (2006).

Buddha's Thorough Explanations

11. As mentioned in #4 above, a complete and self-consistent description of mental phenomena is in the *Abhidhamma Piṭaka*. Let us consider, for example, the visual recognition of a person, say Joe Smith. With the recognition (*saññā*) of Joe Smith, "feelings" (*vedanā*) arise together with a whole host of mental volitions, which are fifty-two in total. We immediately feel a certain way about Joe Smith based on our experience.

- For example, if hatred, one of the possible 52 mental factors (*cetasika*), arises when we see Joe Smith, we could acquire bad *kamma* and let our mind cultivate those feelings further.
- *Vedanā* and *saññā* are two of those 52 mental factors. Some of the rest of the 52 *cetasika* can arise with a *citta*; how many and which ones arise depends on the sensory input. For example, the mental factor *lobha* (greed) arises with a mind-pleasing sensory input.
- *Vedanā* and *saññā* arise with every *citta*, and thus they are separately treated. The rest (out of the remaining 50 *cetasika*) that arise with a *citta* are bundled together and called "*saṅkhāra*."
- A fully developed *citta* is called "*viññāṇa.*" Here, *viññāṇa* includes *vedanā, saññā,* and *saṅkhāra* and also incorporates any expectation for the sensory input.

12. Using a somewhat different nomenclature, a "being" in the sense sphere can also be represented by just five "heaps of things" or aggregates (*khandha*), i.e., *pañcakkhandhā* (pronounced as "panchakkhandha," *pañca* meaning five and *khandha* means a "heap"): consciousness (*viññāṇa*), feeling (*vedanā*), perception (*saññā*), volitions (*saṅkhāra*), and form or materiality (*rūpa*); see, "The Five Aggregates (Pañcakkhandha)."

- These five components co-exist; they are born together at conception. It is not possible to separate *nāma* from *rūpa* or the four mental aggregates from each other. Therefore, *nāma* does not arise from *rūpa* as scientists believe today.
- ***Nāma* and *rūpa* (associated with a human) arise together from conception in the mother's womb.** Here, ***nāma*** is the "*paṭisandhi viññāṇa*" (or *gandhabba*), and ***rūpa*** is the zygote made by the mother's egg and father's sperm; see "Buddhist Explanations of Conception, Abortion, and Contraception."

The Buddha Taught Only a Fraction of His Knowledge

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13. The Buddha told his disciples that what he taught them was just a fraction of his knowledge about "this world." What he taught was sufficient to achieve *Nibbāna* and cut short the *Saṁsāric* journey filled with *dukha* (unsatisfactoriness and suffering). He did not want people to spend their precious time in this human life studying things like the origin of the universe or the origin of life, which would serve no purpose in achieving *Nibbāna*. The following passages are from the *Simsāpa Sutta*:

- Once, the Buddha was staying at Kosambi in the Simsāpa forest. Then, picking up a few Simsāpa leaves with his hand, he asked the monks, "What do you think, monks: Which are more numerous, the few Simsāpa leaves in my hand or those overhead in the Simsāpa forest?"
- "The leaves in the hand of the Blessed One are few, Lord. Those in the Simsāpa forest are much more numerous."
- "In the same way, monks, those things that I have known with direct knowledge but have not taught are far more numerous [than what I have taught]. And why haven't I taught them? Because they are not connected with the goal, do not relate to the rudiments of the holy life, and do not lead to disenchantment, dispassion, cessation, calm, direct knowledge, self-awakening, to Unbinding. That is why I have not taught them".
- "And what have I taught? 'This is *dukkha*… This is the origination of *dukkha*… This is the cessation of *dukkha*… This is the path of practice leading to dukkha's cessation: This is what I have taught. And why have I taught these things? Because they are connected with the goal, relate to the basics of the holy life, and lead to disenchantment, dispassion, cessation, calm, direct knowledge, self-awakening, and Unbinding. This is why I have taught them".

Building Faith Based on Knowledge/Understanding

14. But nowadays, one may be justified to spend a little time convincing oneself that Buddha Dhamma is compatible with contemporary "scientific knowledge" because that will enable one to build faith in Buddha Dhamma.

- **However, when probing deeper into Dhamma, one realizes that it is not a matter of science proving Dhamma to be correct. Instead, as described by Dhamma, science is at a very early stage of discovering the world's true nature.**

15. Let me close with an example of the difference between technological progress in expanding consciousness and the mind's purification. The modern world was unaware of microscopic living beings' existence until the advent of the microscope by Antonie van Leeuwenhoek in the late 17th century: WebLink: WIKI: Antonie van Leeuwenhoek.

- However, a person who has developed meditation and attained higher *jhānā* can "see" such microscopic beings. There is this story in the *Tipiṭaka* about a *bhikkhu* who had developed *abhiññā* powers but had not yet attained *Arahanthood*. One day he was about to drink a glass of water when he realized that there were numerous microscopic living beings in the water. He tried to filter them out in vain and got depressed. The Buddha saw this and told him that "it is not possible to live "in this world" without hurting other beings; the only thing we can do is to attain Nibbāna as soon as possible and get out of this world."
- Thus one can attain much more "knowledge" about this world by developing the mind. We can probe deeper into the microscopic world using the scientific knowledge achieved over hundreds of years, but we can "see" much more by purifying the mind in a lifetime.

Also, see "Quantum Mechanics and Dhamma," "Origin of Life," and "Buddhism – In Charts" for more information.

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5.5 Consistencies with Science

- Second Law of Thermodynamics is Part of Anicca!

The following posts discuss cases where current theories of science are consistent with Buddha Dhamma.

- Quantum Entanglement – We Are All Connected
- Infinity – How Big Is It?
- Gödel's Incompleteness Theorem
- Truine Brain: How the Mind Rewires the Brain via Meditation/Habits
- How Habits are Formed and Broken – A Scientific View

5.5.1 Second Law of Thermodynamics is Part of Anicca!

Revised January 12, 2020; re-written July 20, 2021

Anicca – Inability to Maintain Things the Way We Like

1. As we saw in the post, "Anicca – True Meaning," *anicca* describes one of the three primary characteristics of "this world," namely, no matter how hard we try, "we cannot maintain things to our satisfaction in the long term."

- When things evolve in a way we don't like, we suffer. First, we suffer mentally. Then we have to work hard to try to change it to the way we like. It is a constant struggle.
- That is only the mundane meaning. The real suffering arises when we get rebirths that we don't like!
- But it is good to first contemplate the suffering that we experience due to our physical bodies (and people and things we like.)

Physical World Naturally Evolve Towards Disorder

2. What does the Second Law of Thermodynamics say? It says, "things in a closed system go from order to disorder unless energy is put into the system to keep the order."

- Thus we can maintain a sort of stability (or "keep things the way we like them to be") by striving or working hard. This is part of "*saṅkhāra dukkha*." See, "Introduction -2 – The Three Categories of Suffering."
- But as we get old, our ability to do that wanes, and ultimately we become too weak to do anything or die. It does not matter how much money we have accumulated. All sense pleasures lose their vigor as the body gets old, and money or will power cannot maintain them.

3. A successful business person could say, "look at all the wealth that I created. I have achieved what I wanted." It is a good accomplishment, but can he enjoy all that in the long term? How much effort does he make to keep them that way?

- Even all that money cannot maintain a simple thing like the taste of food when he gets really old, not to mention the fact that all that wealth will be left behind at death.
- However, when we are young, it SEEMS that we CAN maintain things to our satisfaction. That is why it is hard to explain *anicca* to a young person. A young boy will say, "look at the muscles I built over the past year by working out at the gym! I am invincible." A young woman will say, "I look much more beautiful now than I was a year ago."

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- Yet, blossoming at around twenty or so years is just the beginning of a slippery slope. In the end all those strong muscles will fade, and the beautiful figure will sag and decay. That is the reality.

  WebLink: YOUTUBE: Done Got Old

Everyday Examples

4. We can see the effects of the Second Law of Thermodynamics at different levels. A nice hot cup of coffee will cool down with time, and we will have to re-heat to enjoy it again. An ice cream bowl will melt if not kept cold by putting it in the refrigerator, which uses energy to run.

- Mom will come and clean a child's room, only to find the next day that it is back to the chaotic state; she will need to go through all that work again to get it back to presentable condition.
- We build a house with a beautiful garden, only to find that we will have to do repairs to the home, and much work is needed to keep the weeds out of the garden and grass cut, etc.
- The Sun will power our planet for another few billion years, and then it will die. Long before the Sun dies, the Earth will get destroyed.
- Even our universe will "run down" in 15 billion or so more years.

Anicca Is a Universal Characteristic

5. Thus, we can see that the concept of *anicca* is a universal characteristic of this world. Things can be maintained, EVEN WITH AN EFFORT, only up to a certain time, and NOT forever.

- The Second Law of Thermodynamics describes the impermanence or the "root cause" for *anicca*. Even though the scientists understand this impermanence, they do not necessarily PERCEIVE that in their minds with regards to themselves. That is the difference between "impermanence" and *anicca*.
- **Just like a scientist who has contemplated on the Second Law of Thermodynamics, anyone who is trying to cultivate "*anicca saññā*" by contemplating on impermanence is nowhere close to *Nibbāna;*** see, "Saññā – What It Really Means."
- Thus, like those young people mentioned above, we all have the wrong PERCEPTION that "we can maintain things to our satisfaction," i.e., we have the false perception of *nicca*, not the actual reality of *anicca*.

6. Even when our universe dies, many come into existence. This process has been going on for eternity, and so have we. We have been in the rebirth process forever.

- The problem is that most of those lives were not as good as this one; we have suffered unimaginably, and unless we get out of this predicament, such future suffering is not avoidable. That is the anicca nature; see, "Anicca – Inability to Keep What We Like."
- Of course, *anicca* has other related meanings too; see, "Anicca – True Meaning."

Nibbāna is of *Nicca* Nature

7. The opposite of "*anicca*" is "*nicca*." *Nicca* nature means one will never be subjected to suffering. For a comprehensive discussion, see "Basic Framework of Buddha Dhamma."

- Therefore, the good news is that our minds can become free of this non-stop rebirth process by decoupling from this unstable material base. We are reborn in this "material world" because of our perception of "*nicca*," i.e., we believe that we CAN find some suitable place with permanent happiness in this world.

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- Once we grasp the reality of "*anicca*," our minds will automatically start becoming free, and we will start feeling the *nirāmisa sukha* arising from this detachment from the material world; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."
- That is another way to look at reality and our choices.

5.5.2 Quantum Entanglement – We Are All Connected

Revised January 21, 2016 (#6); March 13, 2018; September 22, 2019; June 25, 2022; May 20, 2024

Quantum entanglement is the ability of two spatially separated "entangled particles" to respond to each other instantaneously. This proven interconnectedness has Implications for the rebirth process.

1. When we get deep into Buddha Dhamma, we will see that the mind creates EVERYTHING in this world. That is why the Buddha said, "*mano pubbangama dhamma.……*", i.e., the mind is the precursor to everything. But let us proceed at a slow pace. See "Manopubbangamā dhammā.."

- By the way, dhamma is "what we bear" in this world ("ධරන දෙය" or "*darana deya*" in Sinhala); this means absolutely everything in this world. And all dhamma are *anatta*, i.e., fruitless, or there is nothing substantial in any dhamma (it does not mean "no-self" or "*anātma*"); see, "What are Dhamma? – A Deeper Analysis" and "Anicca, Dukkha, Anatta – Wrong Interpretations," and "Anicca – True Meanings."

2. Everything happens due to causes and conditions; see, "What is Kamma? – Is Everything Determined by Kamma?." Also, this world is not four-dimensional (3 space dimensions and time) as we experience, but is multi-dimensional; see, "What Happens in Other Dimensions." That is why we see only two realms (human and animal) out of the 31 realms of existence; see, "The Grand Unified Theory of Dhamma." Just because we cannot experience directly or is not proven by science YET is not a reason to discard them. **However, the current string theories do predict a ten or 11-dimensional world.**

- What can we explain with Buddha Dhamma? Everything in this world. See "Vagaries of Life and the Way to seek "Good Rebirths"," for examples.
- Also, see "Origin of Life." This series explains how the mind creates EVERYTHING in this world.

3. Furthermore, science has been confirming many things that ordinary people rejected as "impossible" over the past few hundred years, and activity started increasing over the past hundred years since the advent of quantum mechanics and relativity; see, "Dhamma and Science – Introduction." That should give us more confidence in Buddha Dhamma. That is *saddhā* or faith-based evidence.

4. Here, we will discuss yet another recent scientific finding that makes the rebirth process more easily "explainable." **Please note that I am not trying to verify Buddha Dhamma by science. It is the other way around. I am saying that science is far behind Buddha Dhamma.** Science is now trying to catch up just the material aspects of how this world works and has not made any significant progress on how the mind works.

- In the essay "Evidence for Rebirth," we saw that a person who dies in one geographical location is reborn in another. Consciousness does NOT transmigrate as is believed in some other religions. However, energy leaving one place must instantly appear in another.
- What about the speed of the light barrier for anything or any information to travel, based on Einstein's Special Theory of Relativity? It turns out that we are in a unique time in history. Buddha's teachings are beginning to be, even if not confirmed, at least elevated to the level of possibility by Western science. For millennia, numerous people had strong enough faith to believe Buddha's words and commit their entire lives to pursuing *Nibbāna*. (Actually, it is not blind faith. If one carefully studies the Dhamma / Abhidhamma, one can verify that it must be true).

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5. In 1935, Einstein, Podolsky, and Rosen published a paper showing that if quantum mechanics is correct, a particle can somehow "know" what another particle, even if separated from it by a large distance, is doing. Einstein derisively called this "spooky action at a distance" and dismissed the prediction. Even though his theories led to quantum mechanics, Einstein was firmly opposed to quantum mechanics throughout his lifetime.

- However, in 1964, physicist John Bell proposed an experiment to test this concept. Those are experiments on the "violation of Bell's inequality." Several experiments carried out since 1997 proved that Einstein was wrong. The experimenters created "entangled particles," which shared a wave function. In 1997, Nicholas Gisin conducted the first experiment with entangled photons sent seven miles apart via optical fibers. When they reached the ends of these fibers, the two photons were forced to make random choices between alternative, equally possible pathways.
- There was no way for the photons to communicate with each other. Thus, "classical" physics would predict that their independent choices would have no relationship. However, when the paths of the two photons were adjusted correctly, and the results were compared, the independent decisions of the paired photons always matched. There was no real way for them to communicate with each other. The responses were instantaneous, even though the two events were separated by about 26 milliseconds at the speed of light.

6. Since then, the same experiment has been repeated with electrons and ions. This effect is called the "quantum entanglement," It leads directly to other related concepts such as "holographic universe" and "interconnectedness." **The conclusion is that entangled particles can be interconnected even if situated across the universe!**

- In late 2015, "nonlocality of nature" or the violation of Bell's inequality was confirmed in three "loophole-free" experiments; see the pdf, "WebLink: PDF File: Wiseman-Death by experiment for local realism-Nature-2015."
- And the first of those experiments is: "WebLink: Hensen-Loophole-free Bell Inequality-Nature-2015."
- Details at "Quantum Mechanics and Dhamma."

7. The following fun video by Dr. Quantum illustrates the basic idea of quantum entanglement:

WebLink: YOUTUBE: Dr Quantum - Entanglement

8. Quantum entanglement could be intimately connected (and can be "explained" easier) with a universe that is multi-dimensional (like the proposed 11-dimensional string theory). If you have read the post on "Consciousness Dependence on Number of Dimensions," it will be easier to follow my simple (and crude) illustration:

- Think about a two-dimensional "world," say, the kitchen floor, and consider an ant on the floor as a "two-dimensional being,"; meaning we assume that the ant can see only those things that make direct contact with the floor. If a chair is there, the ant can see only four "impenetrable circles" where the chair's legs touch the floor. For the ant, those four "circles" are not connected. They lie far apart from each other. However, if we lift that chair, all four "circles" will be removed simultaneously. This means that, for the ant, the four "circles" were "entangled" or connected. Of course, we can see that they were connected via the rest of the chair in the third dimension, above the floor.
- Similarly, things that appear "far apart" (say New York and Houston) may be connected via a dimension we cannot see. A person dying in New York may be born instantaneously in Houston because those two "places" may have a direct path via a hidden dimension.
- Those "entangled particles" in #5 above may travel far apart but they could be connected via a hidden dimension. Just like the ant in the above example is unaware of the rest of the chair, we are unaware of such hidden dimensions.

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9. However, quantum mechanics is not restricted to working on "intellectual" problems like those above. Those are what the man-on-the-street calls "abstract stuff." Most of the "things" that we have grown accustomed to are byproducts of quantum mechanics. Those vary from computers and cell phones to lasers and nuclear bombs.

- Those new observations make the concept of a connection across the universe more plausible. But there is no point in wasting valuable time trying to find answers to questions such as the end of the universe or the beginning of life. That is what the Buddha advised.
- We are fortunate to be born in the human world, which is an infrequent event. See, "Rebirth – Connection to Suffering in the First Noble Truth.") Thus, one should diligently work towards achieving liberation (*Nibbāna*). In realms below the human world, life is filled with suffering, and life in heavenly worlds is too blissful for one to focus on working toward *Nibbāna*.

Is the Universe Multi-Dimensional? – Another Emerging Possibility

Einstein dreamed of working out such a Grand Unified Theory, but he could not. Many scientists are trying to accomplish this goal, and the newest theories are called string theories. No Grand Unified Theory exists yet, but the closest is a version of the M-theory's string theory. M-theory says that the universe is 11-dimensional, even though we can see only four dimensions (including time). So, could life exist in other dimensions that we cannot observe? That is another possibility. I briefly discuss this possibility under "What Happens in Other Dimensions?." [Consciousness Dependence on Number of Dimensions]

Consciousness and Quantum Mechanics

March 13, 2018: I have started a new section, "Quantum Mechanics and Dhamma," where a new interpretation of quantum mechanics is presented. I explain why quantum theory cannot explain consciousness.

Next, "What is Mind? - How do we Experience the Outside World?", …….

5.5.3 Infinity – How Big Is It?

Revised June 3, 2018; January 19, 2020; August 9, 2021; September 23, 2022

Infinity is a concept that is hard to comprehend. The rebirth process (or *saṁsāra*) does not have a traceable beginning, i.e., it extends back to infinity. Mathematicians have concluded that there are many levels of infinity!

Introduction

1. What is the largest number you can think of? Well, add one, and you have a larger number! There are some large numbers that we are aware of. With record budget deficits of the developed nations in trillions of dollars (and the total nominal value of all the derivatives traded around the world approaching a thousand trillion dollars, or a quadrillion dollars), trillion and quadrillions are indeed large numbers.

- Even though a trillion rolls off the tongue, not very different from a billion, a trillion is much bigger than a billion. Spending a billion dollars a day will take a thousand days to spend a trillion dollars.

How to Represent Large Numbers?

2. The number of molecules in a cubic centimeter of gas is 2.7 x 10^{18} or 2.7 x 10^18 (this is a simple way to express big numbers; instead of 10000, we write 10^4 or 10^4). Since electrons are even smaller, you would

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think there would be a humongous number of electrons in the observable universe; the estimated number is around 10^{87}. That is, of course, a huge number, but it is not infinity by any means.

- That should give you an idea of the power of an exponent. Each time the exponent increases by one, the number becomes ten times bigger. So, even though 10^{87} may not look that big compared to 10^{18}, it is a humongous increase. Another large number should be the distance from the Earth to the edge of the observable universe, estimated to be about 46 billion light-years or around 10^{23} miles. Even though such large numbers are hard to be contemplated in our minds, they are all finite.

What Is a Googol?

3. There are some famous large numbers. A Googol is 10^{100}, which is unimaginably vast compared to even the number of electrons in the universe (10^{87}). As an aside, the internet company Google was to be named Googol, but someone made a mistake, and Google was the name given. A Googolplex is a whopper; it is 10^{Googol} or $10^{(10\text{^}100)}$. There are many such "famous large numbers."

- Yet, you can add one to any of these large numbers and always get a bigger number. Therefore, no number, however large, is still finite.

  WebLink: YOUTUBE: Googol and Googolplex by Carl Sagan

Infinity – Beyond Any Conceivable Number

4. So, the mathematicians coined the term "infinity" to denote an indefinitely high number; The word comes from the Latin "infinitas" or "unboundedness." Since infinity is uncountable, it has some strange characteristics: whatever you add to (or multiply by) an infinity (even if it is another infinity), you still end up with infinity.

- The famous German mathematician David Hilbert illustrated the "abnormal" properties associated with infinity using the idea of an "infinity hotel," which has an infinite number of rooms. The "infinity hotel" always has a vacancy: the management can always ask the person occupying the Nth room to move to the $(N+1)^{th}$ room, $(N+1)^{th}$ room to move to the $(N+2)^{th}$ room, and so on, and thus give the Nth room to the new guest. Even if an infinite number of new guests arrive, the hotel can accommodate all of them!

Infinity Is Real

5. That is not to say that infinity is a useless or bogus concept. The arguments described above are valid. Mathematicians cannot do many integrations without infinity. Physicists deal with infinity all the time (but they try to end up with finite physical values).

- The concept of infinity is real (and weird). For example, a line of any finite length has infinite points, whether it is an inch or thousand miles. The invention of calculus by Newton and Leibniz helped handle some problems arising from such situations.

Space and Time – Infinite!

6. In the physical sense, infinity is a rather vague concept meaning "larger than anything that could in principle be encompassed by experience." For example, space is infinite, and as far as our sophisticated instruments allow us to "see," there is no end.

- Our universe is possibly spatially infinite since scientists can "see" only to a finite extent. So, space is unlimited.

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- What about the time? If our universe started at the Big Bang, that inflationary theory says multiple, parallel universes exist.
- According to the "cyclic theory" model, an alternate theory, the same universe comes to a "Big Crunch," which leads to another Big Bang, and the whole process keeps repeating. So, there is no beginning to time either; time is infinite.
- By the way, both those theories are not correct, according to Buddha Dhamma. Individual star systems ("*Cakkāvāla*" or "*Cakkāvāta*") undergo the birth-destruction cyclic process.
- I will write more in the future, but see the discussion: "WebLink: Multiverse: Different Physical Laws and Different Dhamma?." The lifetime of a *Cakkāvāta (*like our Solar system) is called a *Mahā Kappa* (great eon) in Buddha Dhamma.

Saṁsāra (Rebirth Process) Goes Back Infinite Time!

7. The Buddha used a great eon as the measurement unit to help his followers visualize the enormous length of *saṁsāra*. A great eon (*mahā kalpa* [in Sinhala] or *mahā kappa*) is said by the Buddha to be longer than the time it would take a man to wear away a mountain of solid granite one *yojana* (about 7 miles) around and one *yojana* high, by stroking it once every hundred years with a silk cloth.

- These days scientists use the word "eon" to denote the duration of a universe (from the "big bang" either to a "big crunch" or just fading away). But a *Maha Kappa* means the lifetime of our Solar system. Our universe has "no beginning." I believe that in the future, science will conclude that the "Big Bang Theory" is not correct (which says that our universe came into existence from nowhere in a "Big Bang.")See the discussion: "WebLink: Multiverse: Different Physical Laws and Different Dhamma?."

Another Analogy of the Buddha

8. One day, the *Bhikkhus* asked the Buddha how many "great eons" had already passed and gone by. The Buddha told them, "Suppose, *Bhikkhus*, there were four disciples here, each with a lifespan of hundred years, and each day they were each to recollect a hundred thousand great eons. There would still be great eons not yet recollected by them when those four disciples pass away at the end of a hundred years. Because, *Bhikkhus*, this *saṁsāra* is without discoverable beginning."

- A fascinating book about such hard-to-grasp ideas (in science) involving infinity is "The Beginning of Infinity: Explanations That Transform the World" by David Deutsch.
- Infinity is a mind-boggling concept. For example, one question that comes up frequently is the following. We have had infinite time to attain *Nibbāna*. So, why have all living beings not attained *Nibbāna* yet?
- I have discussed that in "The Infinity Problem in Buddhism."

Summary

9. Each of us (including all living beings today) has "lived" for an infinite time. There is no traceable beginning to life, per Buddha. See "Origin of Life – There is No Traceable Origin."

- During much of that time, each of us suffered much more than any brief stretches of pleasure. That is because births in "good realms" (like human, Deva, and Brahma realms) are rare. See "Rebirth – Connection to Suffering in the First Noble Truth."
- Most of our past births had been in the four lower realms (including the animal realm), where suffering dominates.
- That is why the Buddha admonished us to strive to attain *Nibbāna* to avoid such harsh suffering in future rebirths.

Detailed discussion in the subsection, "Origin of Life."

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5.5.4 Gödel's Incompleteness Theorem

Revised March 6, 2021; #2 added March 24, 2021

Introduction

1. Mathematician Kurt Gödel, in his Incompleteness Theorem, proved that it is impossible to find complete "truth" or "complete explanations" of a system from WITHIN a system.

- No theory that any scientist discovers is, thus, cannot be proven to be the "ultimate truth." This is another way of saying that one cannot comprehend the complete picture of the system IF one is within the system. Then only parts of the system can be studied.

A Simple Description of Gödel's Incompleteness Theorem

2. The following video provides a simple explanation without going into details.

WebLink: youtube: Kurt Gödel's Incompleteness Theorem and the Origin of the Universe (part 1)

- At 8 minutes, he says, "What is outside 'this world' is not 'matter', not energy, not space, and outside of time." It may be possible to get a "complete and self-consistent picture only from the "outside" That is *Nibbāna*.
- The Buddha, once attaining *Nibbāna*, was able to "look from the outside and "see things as they are."
- No one else, looking from within can EVER figure out the ultimate truth about this world.
- The second video below is interesting. He assigns "outside of the universe" to God. **Other than that, his conclusion is perfect.**

Wrong Conclusion

WebLink: youtube: Kurt Gödel's Incompleteness Theorem and the Origin of the Universe (part 2)

- The key question regarding a "God" or "Creator" is: Is He (God) inside the system or outside? If He is inside, He is also subjected to Gödel's theorem. If He is outside, how can He affect things from the outside? "Inside" and "outside" are mutually exclusive!
- The Buddha did exactly the opposite. He figured out a way to stop the world from arising! (If the rebirth process is stopped, that is the world's end.) But would anyone want to stop the rebirth process? Explaining that requires understanding the "wider worldview" of the Buddha. For those scientifically oriented, "Origin of Life" could be a good starting point.

Nibbāna Is Outside This World

3. The Buddha transcended "this world" by developing his mind; see "The Grand Unified Theory of Dhamma" for a description of the 31 realms of existence.

- This is, again, something that a human being cannot prove. One accepts, as I have, the truth of that by examining the evidence: that the Buddha was able to explain so much about "this world" 2500 years ago. "This world," means not only the Earth or even this universe but also total existence.
- Of course, the Buddha lived in this world until the death of the physical body. However, his mind had transcended this world. Attaining *Nibbāna* is reached at the *Buddhahood* or the *Arahanthood*. That *Nibbāna* would be complete at *Parinibbāna* at the death of the physical body.

4. The only way to disprove what I stated above is to find inconsistencies within the Buddha Dhamma (this is the same method used by scientists in assessing scientific theories). I have not found any. See, "Buddha Dhamma: Non-Perceivability and Self-Consistency."

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- If you find anything inconsistent about the Buddha Dhamma, that is because there have been numerous "alterations" over the past 2500 years. But if you find any inconsistencies at this site. If there are any, that is due to my possible carelessness or ignorance, and I would fix them.
- That is the only way to eliminate inconsistent "bits and pieces." Just like if you have a piece of a puzzle in the wrong place that will only hinder the progress of solving the puzzle, having wrong information somewhere will only slow down our progress in "figuring out the pure version of the Buddha Dhamma."
- However, I believe that the "big pieces of the puzzle" are in correct here.

I Hope Scientists Would Become Interested in Buddha Dhamma

5. Kurt Gödel would have enjoyed Buddha Dhamma. It would have been tremendous if he was alive to go through the material here and point out any inconsistencies. Many of the scientists that I admire, including Einstein, Feynman, Gödel, Heisenberg, de Broglie, Sagan, and many more, would have easily grasped the message of the Buddha. Unfortunately, they never came across the pure Dhamma; David Bohm came close.

- I hope the current generation of scientists and philosophers will get an opportunity to examine the pure Dhamma.

6. I do not want anyone to get the wrong impression from this post. I love science and physics in particular. Before discovering the pure Dhamma, physics was my passion, and I still try to keep up with new findings.

- Yet, I have realized that discovering how inert matter behaves is a minute fraction of the whole existence's knowledge. We cannot even discover everything about "matter" until we discover more about the "mind." The Buddha said, "Manopubbangamā Dhammā.." or "the mind precedes everything in this world….".

7. Let me give some examples. Albert Einstein introduced his Special Theory of Relativity in 1905 and General Theory of Relativity in 1915. The first showed that Newton's Three Laws of Motion were only approximately correct, breaking down when velocities approached that of light. The second showed that Newton's Law of Gravitation was only approximately correct, breaking down when gravitation became very strong.

- We could not see anything wrong with Newton's laws of motion until we developed technologies that transcended our "level of consciousness"; see, "Expanding 'Consciousness' by Using Technology." They worked well within our "probing sensitivities." Even today, scientists do not use relativity equations to map rocket trajectories to the Moon; Newton's equations are good enough.
- In the same way, everything science discovers expands our horizons but never will provide the "ultimate answers." We can find "everything about this world" just by purifying our minds; see, "Expanding 'Consciousness' by Purifying the Mind."
- The above statements may not mean much right now. However, I ask you to be patient and go through the material on the website, and gradually you may realize what I am trying to say.

Testable Predictions

8. A "good theory" is about "testable predictions." As I stated on the home page, I try to present material on Buddha Dhamma as a "theory on how nature works." As I pointed out in many essays, many of the "predictions" or "statements" about this world's nature have proven to be correct by science over the years, especially during the past few hundred years.

- I can make another prediction just for the records. Darwin's theory of evolution will be proven to be only partly correct for limited periods. The theory of evolution is correct only over the recent past of this planet, where we can trace past events using radiocarbon dating techniques. The oldest dates reliably measured by radiocarbon dating go back around 50,000 years. Even if we put the limit at a million years, that is only a tiny fraction of over four billion years lifespan of the planet.

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- What is correctly stated in the theory of evolution is that species arise when conditions become suitable for them to arise AND for them to survive.

Some Aspects of Buddha Dhamma Not Amenable to Mundane Interpretations

9. However, discussing concepts not amenable to our minds is unwise. That will lead only to a "loss of faith." It would be impossible to explain to someone who time-traveled to the present time from several hundred years ago how a light bulb can light up just by flipping a switch. There is no way for that person to "grasp" the concept of an electric current; he/she would believe it to be a "magic trick."

- The Buddha never revealed any details of nature that were not discernible to at least his top disciples at that time. Let me give an example from the *Tipiṭaka*. One time, Ven. Moggallāna, who was only second to the Buddha in *abhiññā* (supernormal) powers, saw many beings in the *peta* realm near the Gijjakuta mountain. Beings in the *peta* realm have invisible bodies that only those with *abhiññā* powers can see.
- So, none of the *Arahants* who had *abhiññā* powers could see those *petas*, and they told Ven. Moggallāna, "how come we cannot see them?." Ven. Moggallāna told them to ask the Buddha. The Buddha told those *Arahants* that he had seen them previously. When the *bhikkhus* asked why the Buddha did not mention it to them, he told them, "If I tell you something that you cannot verify by yourselves, that will only lead to doubts. That is why I did not mention it. But now that Moggallāna has seen them, there is at least one person to confirm it."
- See "Buddhahood Associated Controversies" and "Buddha Dhamma – A Scientific Approach."

10. Even today, people with *abhiññā* powers can see some of these beings in other realms. My teacher *Thero* stated that he could see them, and I had no reason to doubt them. Developing *abhiññā* powers requires being able to get to the fourth *jhāna* AND then working to develop those powers. So, it is not an easy task. If I ever get to that stage, I will mention that here.

- Developing *abhiññā* powers or even *jhānā* is not necessary to attain *Nibbāna*. One can even attain *Arahanthood* without developing any *jhāna* ahead of time.
- It is important to experience the "cooling down" of *Nibbāna* even without getting to the *Sotāpanna* stage. That provides an incentive to continue the practice; see, "How to Taste Nibbāna."

References

The following references could be useful for those who would like to read more on this subject. However, I do not encourage anyone to "go off track." I included this section to point out that all existing scientific theories are incomplete because they all were generated within the system. The Buddha was able to transcend "this world" and thus was able to provide a complete worldview.

"Gödel's Proof," by Ernst Nagel and James R. Newman (2001).

"Gödel – A Life of Logic", by John L. Casti and Werner DePauli (2000).

"Incompleteness: The Proof and Paradox of Kurt Gödel," Rebecca Goldstein (2005).

"There's Something About Gödel," Francesco Berto (2009).

"Gödel, Escher, Bach – An Eternal Golden Braid", by Douglas R. Hofstadter (1979).

Next, "Consciousness – A Dhamma Perspective", ……

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5.5.5 Truine Brain: How the Mind Rewires the Brain via Meditation/Habits

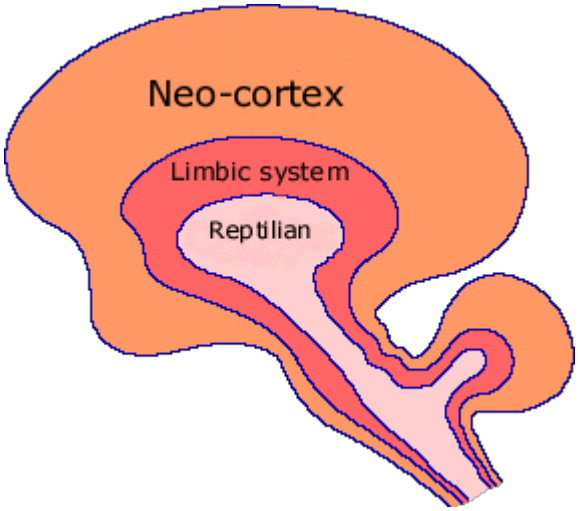
Revised December 20, 2016; September 21, 2020; October 21, 2022

The triune brain model of the brain is no longer widely discussed. However, it provides a simple way to look at three primary brain functions, as we will see below.

Triune Brain – Three Major Components of the Brain

1. Triune means "consisting of three." The human brain, the most advanced of all animals, shows how different animals have "different levels" of consciousness.

- The brain has three distinctive regions (see the figure below): (1) brain stem (labeled "reptilian" in the figure), (2) limbic system, (3) cerebral cortex or just cortex (labeled "neo-cortex" in the figure).
- Details in Ref. 1. We will summarize very basic features of the "three parts" of the brain.



Reptilian Brain (Brain Stem and the Cerebellum)

2. The brain stem (reptilian brain may be a misnomer, since reptiles have limbic systems) is the most primitive and all developed animals have it. It governs automatic physiological functions such as the heart rate, respiration, digestion, etc.

- And that is all the lowest-ranked animals can do (automatically). They are almost like fully-automated robots.

The Limbic System

3. Animals with somewhat higher intelligence have a limbic system in addition to the brain stem. But still no triune brain.

- It coordinates sensory reception, memory, and unconscious emotional reactions. These animals with limbic systems — like snakes and lizards — react spontaneously to external influences.
- Humans tend to do that too. In case of a threat, the limbic system instantaneously and automatically makes the "fight or flight" decision. We could say that automatic *mano saṅkhāra* arise via the limbic system. See, "Saṅkhāra – What It Really Means."
- It is pretty clear from the definition of an *Arahant* that even this instantaneous response can be entirely tamed by cultivating wisdom (*paññā*,) i.e., by following the eightfold path. An *Arahant*'s mind would not attach to any *ārammaṇa*.

The Cerebral Cortex (Neocortex)

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4. The cerebral cortex (learning brain; neo-cortex in the figure) is the most advanced part of the brain; can make "rational decisions" by contemplation but it is time delayed. Therefore, it is called the "thinking brain."

- The cortex is responsible for language capability, logic, reasoning, learning and critical thinking, the good stuff. All primates have it, but of course, humans have the largest.
- In other words, we generate *vacī* and *kāya saṅkhāra* with the help of the neocortex.
- In contrast, even higher animals like apes and elephants have limited capabilities. However, they are not "robots," as clearly illustrated by this elephant:
- By controlling our *vacī* and *kāya saṅkhāra,* we can change our *gati*. This is the "modern scientific rationale" behind the basis of Buddha Dhamma. See, for example, "9. Key to Ānapānasati – How to Change Habits and Character (Gati)."

5. All our sensory inputs are processed in the neocortex before they are sent to the *hadaya vatthu* or the "seat of the mind" in the *gandhabba* close to our physical heart.

- Since it takes time for our brains to analyze the "incoming data," typically there is about a 100th of a second delay between incoming sense inputs and our mind generating thoughts about that sensory input.
- The brain can handle only one sensory input at a time. This means it can handle only about 100 sense inputs in a second. So, even though our minds generate an initial response quickly, the follow-up "thoughts" are delayed due to this "processing delay" in the brain.
- This process is discussed in detail in "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."
- That pre-processing is minimal even in "higher animals" with small cortexes, like dogs and apes. This is why humans are unique. We have a large cortex that slows the response time and also helps us "analyze the situation" rationally.

Ways to Improve Brain Functionality

6. Neural pathways in the brain are strengthened by:

- Repeated application (meditation included). Repeated activity forms both good and bad habits as we discussed in several posts, and is the key to molding the character (*gati*); see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)," and other related posts.
- Good foods and regular exercise increase the production of Dopamine and other "good" chemicals.
- Exercise and meditate! It will keep you healthy and alert; see "'Spark' by John Ratey" for information on the value of a good exercise program.

Brain Plasticity

7. Until about the late 1980s, there was wide belief that one had just to live with the brain that one was born with. But since then, the ability of the brain to change (neuroplasticity of the brain) has been demonstrated, and studies on the effects of meditation on the brain have become an active research field.

- Of course, 2500 years ago, the Buddha said that the mind is the precursor to everything. The mind does not arise from the brain. It controls all body parts, including the brain. See, "Brain and the Gandhabba."
- The key is that insight meditation should DRASTICALLY change neural wiring. However, there have not been any brain scans of someone who has cultivated the "correct versions" of *Satipaṭṭhāna* and *Ānāpānasati* meditation.
- Other posts at the site describe this "re-wiring" of the cortex that leads to change in our *gati*. See, for example, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

Effects of Meditation on the Brain

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8. As shown in the references below, there is compelling scientific evidence that even mundane versions of meditation improve both the cortex AND the limbic system.

- Those studies show that basic *Samatha* meditation helps, but *Mettā Bhāvanā* (compassion meditation) is particularly effective.
- It must be noted that Tibetan *Samatha* (breath meditation) or *Mettā Bhāvanā* (mundane version) are *anariya* versions. For the *Ariya* versions, see, "6. Ānāpānasati Bhävanä (Introduction)" and "5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)." I am sure that a brain scan of *Ariya* (Noble person) will yield more revealing results.
- For example, meditation also affects breathing patterns (thus, the brain stem). Therefore, meditation affects overall brain function. An *Arahant* can stop breathing for up to 7 days in *Nirodha Samāpatti*. It will be extremely interesting to see a brain scan of an *Arahant*.

The malleability of the Neocortex and the Limbic System

9. The following case illustrates the complex role played by the brain. A developed left brain (of the neo-cortex) indicates compassion for others and enhanced happiness for oneself, and a relatively larger right side indicates an aggressive character.

- Here is the link to a video showing the results of brain scans of an advanced meditator who had done loving-kindness meditation for an extended time compared to 150 non-meditators.

  WebLink: YOUTUBE: Matthieu Ricard: The habits of happiness

The discussion on the brain scan data is from about 17:00 to about 18:20 minutes if you don't want to watch the full video.

- We must also remember that Tibetan loving-kindness meditation is an *anariya* version of the *Mettā Bhāvanā*. See "5. Ariya Metta Bhāvana (Loving Kindness Meditation)."

Humans Have Control Over Their Lives

10. **Furthermore, we are not programmed by our genes, environment, or even our past *kamma.*** However, all of those can affect our destiny. The most powerful is our mind. In other words, *citta niyama* dominates *kamma niyama*.

- **The saying goes, "you can do anything you put your mind to." This is the factual basis of free will.**

11. Even though scientists are making some progress regarding the mind, the brain is not the mind, just as the physical eye is not the *cakkhu pasāda rūpa*; see "Manomaya Kaya (Gandhabba) and the Physical Body," and other related posts. Yet it is essential to keep the physical eye (and other physical sense faculties) and the brain in good condition for the whole body and the mind to work properly.

- Finally, the triune brain model is no longer widely discussed. However, it provides a simple way to look at three primary functions of the brain.

Next, "How Habits are Formed and Broken – A Scientific View", ……

References

1. Wikipedia article on Triune Brain. More details in "The Triune Brain" by P. D. MacLean (1990).

2. "The emotional life of your brain" by Richard Davidson (2012).

3. "You are the Placebo – Making Your Mind Matter," by Joe Dispenza (2014).

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You can open the following documents by clicking on them:

4. WebLink: Effects of meditation on Amygdala-G. Desbordes et al., – 2012
5. WebLink: Psychological effects of meditation-P. Sedlmeir et al., – 2012
6. WebLink: How does mindful meditation work-B. K. Holzel et al., – 2011
7. WebLink: Alterations in Brain..by Mindful Meditation-R. J. Davidson et al., – 2003

5.5.6 How Habits are Formed and Broken – A Scientific View

Revised November 26, 2018; re-written October 11, 2022; re-written October 21, 2022

Understanding how *gati* (habits/character) can be changed is the key to cultivating *Ānāpānasati*/*Satipaṭṭhāna* meditations.

Breaking Habits With *Ānāpānasati* – Simple Explanation

1. The verse "*..so sato vā assa sati, sato vā passa sati.* ***Dīghaṁ*** *vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti;* ***rassaṁ*** *vā assasanto 'rassaṁ assasāmī'ti pajānāti,……"* appears repeatedly in the "WebLink: suttacentral: Ānāpānasati Sutta, (MN 118)" and "WebLink: suttacentral: Satipaṭṭhāna Sutta (MN 10)."

- A simple explanation is: There are certain "bad habits" (that lead to sustaining the rebirth process) we must remove. That is done via "taking in the factors of the Noble Path" and "expelling the opposing factors in *micchā* paths."
- See also "7. What is Ānāpāna?" and "Ānāpānasati Not About Breath – Icchānaṅgala Sutta."

Dīghaṁ and *Rassaṁ* – Strong and Weak Gati

2. These are specifically *gati* to attach to various worldly *ārammaṇa* and generate *kamma bīja* that can perpetuate the rebirth process among the 31 realms.

- Some *gati* are firmly entrenched in our minds due to *Saṁsaric* habits cultivated over long times (***dīghaṁ***.) They are more challenging to get rid of. Then there are others cultivated over shorter times (***rassaṁ***) that are relatively easy to eliminate.
- As we have discussed, getting rid of all such *gati* is the key to attaining *Nibbāna*.
- Once getting to the *Sotāpanna* stage, one can cultivate *Ānāpānasati*/*Satipaṭṭhāna Bhāvanā* to make *dīghaṁ* to *rassaṁ* transition and eventually get rid of all such *gati*.

Key Steps Recommended by the Buddha

3. The Buddha said to follow the following procedure to break a bad habit and instill a good habit:

i. understand the reasons why a particular habit is detrimental,
ii. stop engaging in activities that enhance the habit,
iii. deviate the mind from such harmful activities by focusing on opposing beneficial activities,
iv. contemplate the "release" or "cooling down" that has already resulted by following the above procedure, strengthen the resolve to stay on course, and keep doing (i) through (iii).

With time, the bad habit(s) will disappear, and the good habit(s) will take hold. There comes a time when one will automatically follow this procedure; it becomes a "way of life."

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4. The reasoning behind this is based on the key factors that we discussed in the previous posts; see "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)" and "Habits, Goals, and Character (Gati or Gathi)":

- We do many things automatically (i.e., without being mindful or without deliberate thinking); these are done via the habits we formed during this life or even from previous lives.
- There are both good and bad habits. We want to keep and cultivate good habits and discard bad habits.
- Changing (cultivating) habits first requires some "external adjustments" like one's physical environment, friends, etc., and, more importantly, the four steps listed above.

5. As I pointed out in the posts on the *manomaya kāya* (*gandhabba*) and physical body, our physical body is "prepared" by the *kamma* seed that was the cause for this life to arise. But the *manomaya kaya* is constantly making "adjustments" to the physical body based on the current status of the mind.

- Many *kamma vipāka* are "built-in" even at conception; some may be avoidable by taking care of the body (exercise, food, etc.), and the mind (contemplation, meditation, etc.), but some strong *vipāka* may not be avoidable. We will never know when cancer, an accident, or even a natural calamity can drastically change our lives; this is *anicca*, "the inability to maintain our lives the way we would like to."
- Another factor we need to remember is that our "*saṁsāric* habits" are built-in. We keep changing/adding such habits as we grow up, influenced by our family, friends, and society. Thus one's "character" (*gati*; pronounced "gathi" as on "both") is in constant flux, either by choice or influenced by the environment.

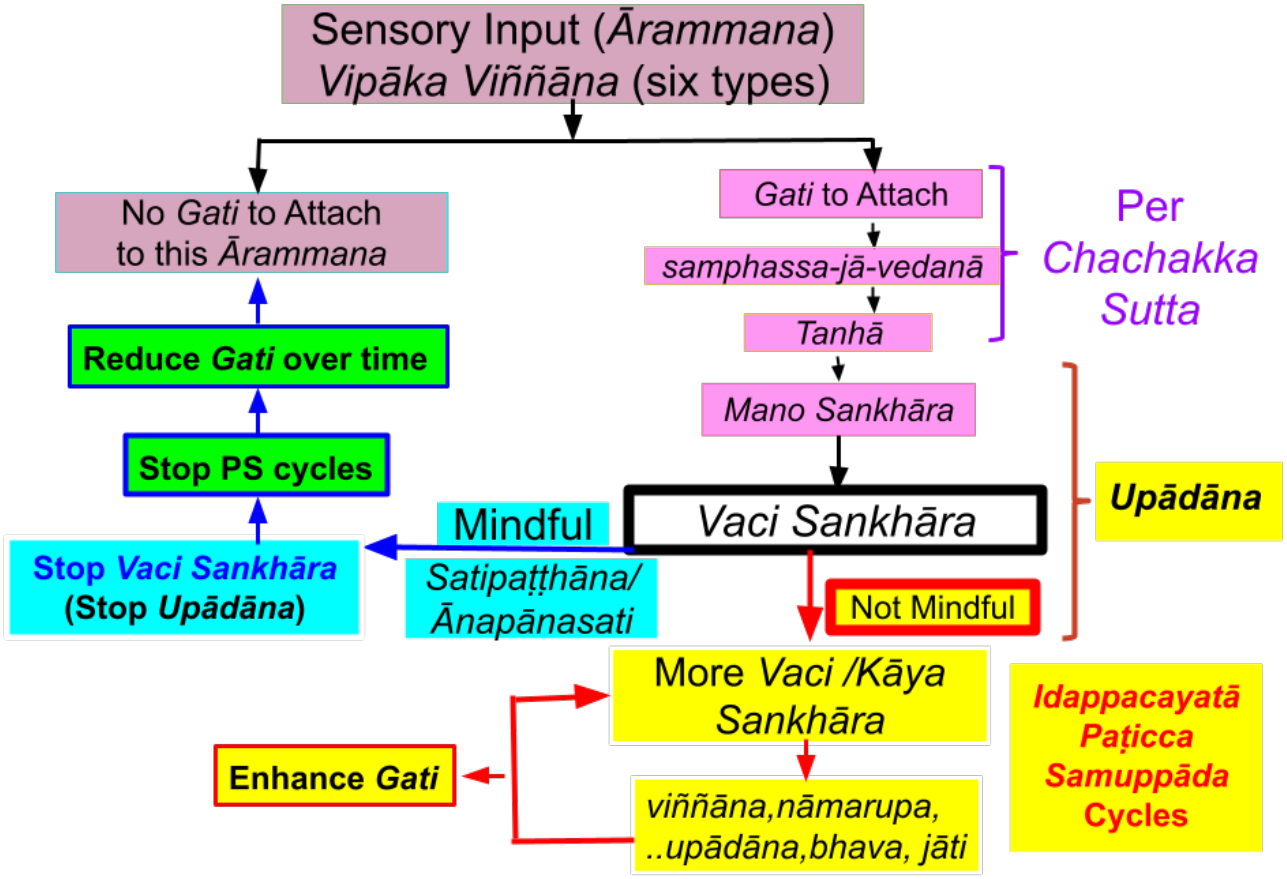
Critical Role of *Vacī Saṅkhāra* in Formation/Elimination of *Gati*

6. Our thoughts, speech, and actions are based on our *gati* (habits/character.) Whether we automatically attach to an *ārammaṇa* depends on our *gati*. If we like that *ārammaṇa*, "joyful feelings (*samphassa-jā-vedanā*") arise, and we attach to it ("*samphassa-jā-vedanā paccayā taṇhā."*

- Once the mind attaches to an *ārammaṇa,* it starts thinking about it unconsciously (*mano saṅkhāra* arise.) That is immediately followed by conscious thoughts (*vaci saṅkhāra*) where we start planning, and then we may speak (more *vaci saṅkhāra*) and even act (with *kāya saṅkhāra*) to enjoy that *ārammaṇa*. That will lead to strengthening that *gati*.
- But if we stop such *vaci saṅkhāra* at early stages (by being mindful of our thoughts), then that *gati* to attach to such an *ārammaṇa* will reduce with time and will go away at some point.
- On the other hand, if we willingly cultivate *vaci* and *kāya saṅkhāra* to "enjoy that *ārammaṇa,"* that will strengthen the *gati*.

7. Those last two bullets highlight the basis of *Ānāpānasati*/*Satipaṭṭhāna Bhāvanā*. The following chart illustrates that.

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- Download/print the chart: "WebLink: PDF Download: Role of Upādāna in Ānāpānasati."
- It is essential to realize that *Paṭicca Samuppāda* and *kamma* generation starts with an *ārammaṇa.* See "Difference Between Tanhā and Upādāna" and "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering."

Sabbakāya Paṭisaṁvedī – Becoming "Sensitized"

8. As we progress on "being mindful," we will be able to "catch" immoral thoughts, speech, and action progressively earlier.

- For example, first, one will realize a wrong action after it happened. Then one will realize it while it happens and will stop it. That is the stopping at the strongest "*kāya abhisaṅkhāra"* stage.
- At the next level, one will realize an inappropriate speech after the fact, while speaking, and before words start coming out.
- As progress is made, one will "feel" immoral thoughts (*vacī abhisaṅkhāra*) starting to build. With more practice, one will become aware of such *abhisaṅkhāra* arising early. Eventually, even bad *mano saṅkhāra* will stop arising once the *gati* (and related *anusaya*) is removed.
- That is what is meant by the verse, "'*sabba kāya* ***paṭisaṁvedī*** *assasissāmī'ti sikkhati, 'sabba kāya* ***paṭisaṁvedī*** *passasissāmī'ti sikkhatī*" in *Ānāpānasati/Satipaṭṭhāna.* ***Paṭisaṁvedī*** means "becoming acutely aware/sensitive" of one's mistakes; here, "*sabba kāya"* means twelve types of *kāya*: *cakkhu kāya*, *rūpa kāya*, *…mano kāya*, *dhamma kāya.* That is "being mindful."
- See "Kāyānupassanā – The Section on Habits (Sampajānapabba)."

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Repercussions of Immoral *Gati*

9. As long as we have *gati* (habits/character) to attach to various *ārammaṇa,* we will engage in immoral thoughts, speech, and deeds. That will perpetuate the rebirth process.

- The danger is especially getting rebirths in an *apāya*. We can see suffering in the animal realm, even if we cannot "see" other realms.
- Understanding that will also lead to the following realization:

(i.) No "soul/*ātman*" travels the rebirth process (removal of *sakkāya diṭṭhi*.)

(ii.) One creates the causes for future rebirths.

(iii.) As long as one craves worldly things, another existence (*bhava*) will be grasped at the *cuti-paṭisandhi* moment.

(iv.) Until we get rid of "*apāyagāmi gati,*" rebirth in an *apāya* is not only possible but inevitable.

Recent Scientific Studies on Habits

10. Beginning in the early 1990s, scientific investigations in several fields (effects of meditation on the brain, behavioral studies on animals and humans, neurology, etc.) have come to similar conclusions.

- We will discuss these in detail in the future, but I just want to highlight the main similarities. Furthermore, discussing how the mechanism occurs in the brain provides an alternative way to visualize these changes.
- We are indeed fortunate to live at a time when we have evidence from science to provide additional evidence.
- See "Triune Brain: How the Mind Rewires the Brain via Meditation/Habits."

11. In science, the key is in the neurons in the brain and how we can train our neocortex to fire the right sets of neurons more frequently. The "frontal lobes" of the neocortex are the command center for brain activities.

- The frontal lobes can be visualized as the boss. If it is a lazy boss, it will just assign duties to the limbic system to carry out things "as usual."
- But if the boss is energetic and always looking for ways to "improve things," they will start investigating new approaches. And once better approaches are found, it will get them "hard-wired," and they will essentially become the "new limbic system."
- This is the key to "developing a new you" by discarding bad habits and developing good habits. Essentially you need to get the frontal lobes to be an active, energetic boss for the brain.

12. Dr. Jeffrey Schwartz is a psychiatrist specializing in treating Obsessive Compulsive Disorders (OCD) and has pioneered using "habit makeovers" to treat OCD. He has written several books, but I highly recommend the two books, "The Mind and the Brain" and "You are not Your Brains."

He has developed a "Four Step" method to change one's habits that give rise to OCD:

1. Identify the problem area.
2. Recognize the need to change.
3. Deviate from automatically "going along" with old ways and re-direct attention to "new paths."
4. Re-assess the situation, and keep working on accelerating the process.

13. He has kept records of his patients' brain scans, which clearly show the improvements in the brain with time, and of course, most patients can get rid of their compulsive behavior.

- The key is to slow down the "firing of neurons" associated with a bad habit and to increase the firing of neurons associated with an opposing good habit.

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- There is a rule called Hebb's rule that says, 'neurons that fire together, wire together". The more one keeps doing a particular activity, a set of neurons start to fire together. That neural connection gets stronger by the day. It is just like strengthening one's arm by "doing more liftings" with it.
- In the same way, when one decreases the use of a particular activity, the set of neurons allocated for that activity gets weaker, fewer neurons participate, and eventually, it loses being a habitual act.

14. Here is a figure from Dr. Schwartz's book, "The Mind and the Brain" (p. 362), that illustrates the "re-wiring" of a new network in the brain and the concomitant weakening of a network for an undesirable habit (click to open it):

WebLink: PDF download: Habit Formation Figure

This figure explains how a patient with an obsessive disorder to wash his hand constantly got rid of that habit by WILLFULLY stepping outside to the garden when he got the urge to wash his hands. As he kept doing it, the wiring to "wash hands" weakened. Instead, wiring for "stepping outside" got more assertive, and eventually, he lost the compulsive urge to wash his hands too often.

15. The same principle has been used to eliminate other annoying habits and severe disorders. We can use the same procedure to stay away from immoral habits and cultivate moral habits; this is the basis of "*ānapāna*," see "9. Key to Ānāpānasati – How to Change Character and Habits (Gati)."

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5.6 Buddhism – Inconsistencies with Science

Revised March 4, 2018; December 16, 2020

Previous title "Abhidhamma via Science", renamed to "Inconsistencies with Science" on March 4, 2018. Reinstate on February 16, 2021 after revision at "Abhidhamma via Science". Renamed to "Buddhism – Inconsistencies with Science"

1. We all are impressed by the scientific advances made during the past 100 years or so making our lives easier and more productive. I am actually a cheerleader for scientific and technological advances.

- Physics had been my passion since high school days, and that changed when I started learning Buddha Dhamma several years ago.
- I still love and work on topics of interest in physics (and science in general). Fortunately, I am finding that those two interests are not mutually exclusive, and there is significant overlap. In fact, this section is the result of my two overlapping interests.

2. The following posts discuss cases where current theories of science are not consistent with Buddha Dhamma. I believe that science will recognize the primary nature of the mind in the future, and will discard the current notion that the mind (consciousness) arises out of inert matter.

- Neuroscience says there is no Free Will? – That is a Misinterpretation!
- The Double Slit Experiment – Correlation between Mind and Matter?
- Vision (Cakkhu Viññāṇa) is Not Just Seeing
- Mystical Phenomena in Buddhism?
- Buddhism and Evolution – Aggañña Sutta (DN 27)

Many other issues relating to life discussed in the section: "Origin of Life"

3. Despite the advances in science and technology, there is much about the human mind that science does not understand, and has not even begun to understand. **Western science is based on the five physical senses, leaving out the most important one, the mind.**

- At the present time, in 2016, scientists have the wrong view that consciousness originates in the brain.
- All scientific theories relating to the mind are based on this wrong hypothesis. However, Buddha Dhamma says not only that the mind is a sense of its own, but it is the most powerful of all six senses.

Here is a post from the Abhidhamma section that has a deeper analysis of the brain-mind connection:

Brain – Interface between Mind and Body

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VI Elephants in the Room

February 28, 2022

The goal is to highlight the obvious contradictions in current English (and other languages) translations of key concepts in Buddha Dhamma.

- I call these "elephants in the room" because these obvious contradictions have gone unnoticed for all these years. It is a puzzling phenomenon because it is not necessary to have knowledge of Pāli to see some of these contradictions. Even a child should be able to see some of these contradictions!
- Note that there are several posts within each section and some of them branch out to even more posts.

First Elephant: "Elephant in the Room 1 – Direct Translation of the Tipitaka"
Second Elephant: "Elephant in the Room 2 – Jhāna and Kasiṇa"
Third Elephant: "Elephant in the Room 3 – Ānāpānasati"
Fourth Elephant: "Elephant in the Room 4 – Gandhabba/Manomaya Kāya"

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6.1 Word-for-Word Translation of the Tipiṭaka

February 28, 2022

Elephant in the Room 1 – Direct Translation of the Tipiṭaka
Niddesa (Brief Description) of Paṭicca Samuppāda
Paṭicca Samuppāda During a Lifetime
Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime
Change of Mindset Due to an Ārammaṇa
Khandhā in Idappaccayatā Paṭicca Samuppāda
Seeing Is a Series of "Snapshots"
Aggregate of Forms – Collection of "Mental Impressions" of Forms
Rūpakkhandha in Idappaccayatā Paṭicca Samuppāda
Five Aggregates – Experiences of Each Sentient Being
Pañcupādānakkhandha – Attachment to One's Experiences
Noble Truth of Suffering- Pañcupādānakkhandhā Dukkhā
Sakkāya Diṭṭhi and Pañcupādānakkhandhā
Bhava and Jāti Within a Lifetime – Example
Often Mistranslated Pāli Keywords
Rāga and Jhāna – Two Commonly Misunderstood Words
Elephant in the Room 2 – Jhāna and Kasiṇa
"Jānato Passato" and Ājāniya – Critical Words to Remember
Samādhi, Jhāna, and Sammā Samādhi
Jhāna, Jhāya, and Jhāyi – Different Meanings
Jhāna – Finer Details
Sammā Samādhi – How to Define It?
Ariya Jhāna and Anariya Jhāna – Main Differences
Elephant in the Room 3 – Ānāpānasati
Ānāpānasati Overview
Assāsa Passāsa – What Do They Mean?
Ānāpānasati Not About Breath – Icchānaṅgala Sutta
Mahārāhulovāda Sutta and Ānāpānasati
Elephant in the Room 4 – Gandhabba/Manomaya Kāya
Does Gandhabba Mean "Semen"?

6.1.1 Elephant in the Room 1 – Direct Translation of the Tipiṭaka

February 28, 2022; revised March 1, 2022 (#2); October 16, 2022 (new #2, among other revisions)

Direct (word-for-word) translation of *Tipiṭaka suttas* is a significant problem. Many people are confused by contradictions that inevitably arise due to this practice.

"Elephant in the Room"

1. To quote Wikipedia: "The expression "the elephant in the room" (or "the elephant in the living room") is a metaphorical idiom in English for an important or enormous topic, question, or controversial issue that is obvious or that everyone knows about, but no one mentions or wants to discuss because it makes at least some of them uncomfortable and is personally, socially, or politically embarrassing, controversial, inflammatory, or dangerous." See, "WebLink: en.wikipedia.org: Elephant in the room."

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- Even though the Pāli *Tipiṭaka* remains intact, Buddha's teachings are NOT correctly communicated these days. After many years of writing an English website on Buddha Dhamma and participating in discussion forums, the root cause has slowly dawned on me. **The main problem is the word-for-word translation of the *suttas*.**

2. I have pointed out this problem in several posts during the past few months. See, for example, "Distortion of Pāli Keywords in Paṭicca Samuppāda."

- Even after providing clear evidence, many people ignore this "elephant in the room." **I then realized that many people do not have the basic understanding necessary to see the problem! They simply don't see the elephant.** Thus the need for this series of posts.
- ***Tipiṭaka* was not translated word-for-word to any language until the 1800s.** That practice started with European scholars in the 1800s trying their best to understand the vast amount of Pāli and Sanskrit texts found in India, Sri Lanka, and many other Asian countries.

3. For example, a direct translation of the *Tipiṭaka* to the Sinhala language took place only in 2005. The *Tipiṭaka* had remained in the Pāli language (written with Sinhala script) since first written down in 29 BCE (2000 years ago). [WebLink: ocbs.org: The Historical Authenticity of Early Buddhist Literature - A Critical Evaluation by Alexander Wynne - Page 37.]

- During that time, *bhikkhus* clarified key concepts with long discourses or written commentaries. Many *suttas* in the *Tipiṭaka* are in a highly-condensed form (*uddesa* version) suitable for oral transmission (Ref. 1.) That was necessary because the *Tipiṭaka* was transmitted orally in the first 500 years after the passing away of the Buddha.
- Deep concepts in those *suttas* were explained to the general public in their native languages by *bhikkhus*. Furthermore, three commentaries were composed in Pāli during the time of the Buddha. Per the Sinhala version of those three commentaries, one was the work of Ven. Sāriputta and the other two attributed to Ven. Mahākaccāna (or Mahākaccāyana.)
- About 200 years after the passing away of the Buddha (i.e., about 2300 years ago), Ven. Mahinda in Sri Lanka started writing commentaries in the Sinhala language (Sinhala *Atthakathā*.)
- When writing on leaves became more widespread (but still tedious) around 2000 years ago, an assembly of *Arahants* wrote down the Pāli *Tipiṭaka* and the three original commentaries. That constitutes about 60 volumes of the *Tipiṭaka* that we have today.

Mahāyāna Influence on *Theravāda*

4. Within 500 years of the passing away of the Buddha, the Indian *Mahāyānists* started not only refining but incorporating concepts that were alien to *Theravāda* Buddha Dhamma.

Those who started this revision process tried to make things "simpler" and "innovative" by replacing *anicca* and *anatta*. So, they defined those in their terms (*anitya* and *anātma*) and then got into a slippery slope in explaining those terms by inventing more concepts. It snowballed, and in the words of Edward Conze, who translated many *Mahāyāna* texts to English (Ref. 2):

- "……About 100 BCE (roughly 400 years after the Buddha's *Parinibbāna*), many Buddhists in India felt that the existing statements of the doctrine had become stale and useless. They were convinced that Dhamma required new reformulations to meet the needs of new ages, new populations, and new social circumstances. So they set out to produce new literature, which ultimately became known as *Mahāyāna* Buddhism. The creation of this literature was one of the most significant outbursts of creative energy known to human history and"sustained for about four to five centuries. Repetition alone, they believed, cannot sustain a living religion. They believed that unless counterbalanced by constant innovation, it will become fossilized and lose its life-giving qualities."

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Poor Status of Buddhism in the 1800s

5. To complete the historical background relevant to this discussion, let me quickly summarize the sad status of Buddhism in the 1800s.

- The invasions by the Portuguese, Dutch, and finally the British spanned over four centuries starting in 1498; see "WebLink: en.wikipedia.org: Portugues' presence in Asia." That led to a drastic decline of Buddha Dhamma (Buddhism) in all Asian countries (Sri Lanka, India, Burma, Thailand, etc.)
- Buddhism was non-existent in India by the 1800s. However, *Mahāyāna* Buddhism arose in India just 500 years after the Buddha and flourished for several centuries. **Those heydays of *Mahāyāna* Buddhism corrupted *Theravāda* Buddhism in Sri Lanka and other Asian countries.** See Ref. 2.
- The following video is in the Sinhala language. It provides an account of the restoration of *Ruwanvalisāya*, one of the largest *stupās* in Sri Lanka. That project took many years and was completed with assistance from the British Governor in Sri Lanka at that time. You can see the status of Buddhist temples and *stupās* in the 1800s before their restoration:

  WebLink: youtube: History of Ruwanwelisaya (in Sinhala) |රුවන්වැලිසෑ නැඟූ ගෙඹිතෝ නාරන්විට හාමුදුරුවෝ|Naranvita Sumanasara Thero|

- A picture of *Ruwanvalisāya* in the early1800s is at @1:10 minutes. By 1869, a small residence for *bhikkhus* had been built (@1:30 mins.) Even by 1921, complete restoration had not taken place. Also, see the Wikipedia article, "WebLink: en.wikipedia.org: Ruwanwelisaya."

Revival of Buddhism Starting in the 1800s

6. In the 1800s Buddhism underwent a period of revival due to the efforts of some British civil servants.

- They found many key Buddhist sites like Lumbini and even the Asoka pillars in India in ruins. They also found many Sanskrit texts in India and Pāli texts in Sri Lanka, Burma, etc.
- Those civil servants coordinated to collect the vast historical documents found in the Asian countries. Those included not only *Tipiṭaka* documents but *Mahāyāna* and *Vedic* documents as well. Scholars in European countries tried to sort them out and figure out those new concepts.
- **However, even *Theravāda bhikkhus* had already mistaken mistranslated *anicca* and *anatta* to be the same as Sanskrit *anitya* and *anātma* by that time.** That was due to the influence of the *Mahāyāna* Buddhism just 500 years after the Buddha; see #4 above and in Ref. 3.

The Book "In Search of the Buddha" by Charles Allen

7. To get an idea of how those European pioneers struggled to interpret the inscriptions on Ashoka pillars and the vast collection of Pāli and Sanskrit texts, I highly recommend the book, "In Search of the Buddha" by Charles Allen (2003). His family had been in India for generations serving in the British government, and he was born in India.

- The book has a lot of information and pictures of many historical sites in India before their restoration. For example, a photo of The *Mahābodhi* Temple taken in 1799 is on p. 147.
- It is truly fascinating to read about the efforts of those who dedicated their lives to the effort of uncovering Buddha Dhamma. Even though not shown in that book, historical sites in Sri Lanka and other Buddhist countries were also dilapidated, as shown in the video of #3. Charles Allen's book focuses on India.
- **Those civil servants/European scholars were primarily responsible for the current revival of Buddhism.** However, they unintentionally solidified some critical damages previously done to *Theravāda* concepts (especially misinterpretation of *anicca* and *anatta*).

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Imagine the Task of Deciphering Three Novel Religious Concepts Written in Two Foreign Languages!

8. There were Sanskrit documents in India. No Pāli documents on *Theravāda* or Sanskrit documents on *Mahāyāna* were found in India.

- Mostly, Pāli texts on *Theravāda* were found in Sri Lanka. Sanskrit texts on *Mahāyāna*, as well as Pāli texts on *Theravāda* were found in other Asian countries. See, "WebLink: en.wikipedia.org: Sanskrit Buddhist Literature."
- The enormity of the task faced by those European scholars becomes apparent when one realizes that three sets of different concepts were involved in *Theravāda*, *Mahāyāna*, and *Vedic* texts.
- Many academics in European universities then started translating the *Tipiṭaka* into English, German, and French. They needed to learn the concepts of Buddhism (as well as Pāli and Sanskrit languages) from "local experts," but at that time, there were no *bhikkhus* with in-depth knowledge of Buddha Dhamma.
- **That is when the practice of translating the *Tipiṭaka* word-for-word to another language started.**

Academic Credentials Not Enough to Teach Buddha Dhamma

9. Those European scholars did their best to interpret the vast collection of historical documents. Those efforts are well-documented in Charles Allen's book. **Professor Rhys Davids was among those scholars, and most current interpretations are based on his work.**

- Following the original translations by Rhys Davids, Eugene Burnouf, and others, contemporary Sinhala scholars like Malalasekara (a doctoral student of Rhys Davids) "learned" Buddhism from the Europeans and thus started using wrong interpretations.
- Other Sinhala scholars like Kalupahana and Jayathilake also learned "Buddhism" at universities in the United Kingdom (received Doctoral degrees in Buddhism) and wrote books in English and Sinhala.
- Of course, scholars in other Buddhist countries did the same in their languages, and the incorrect interpretations spread worldwide.

10. I hope I have provided enough information to contemplate why the opinions of "scholars" are likely to be wrong due to reasons beyond their control. Again, I admire and appreciate what Rhys Davids, Burnouf, Muller, and others did in those days, and it was not their intention to distort Buddha Dhamma. It is not the fault of current scholars either.

- **To emphasize, one needs to learn Buddha Dhamma from a true disciple of the Buddha who has attained at least the *Sotāpanna* stage.**
- Academic credentials mean NOTHING as far as teaching Buddha Dhamma is concerned. With all due respect to those European scholars, they DID NOT understand the key message of the Buddha. That message is that the rebirth process is filled with suffering, and the goal of a true Buddhist is to stop the rebirth process and attain *Nibbāna*. See, "Basic Framework of Buddha Dhamma."

Summary and Future Posts

11. The description above provides the necessary historical background.

- The main point I will focus on in the upcoming posts is the following: **Confusion caused by the word-for-word translation of the *Tipiṭaka*.** I will address that in detail in the next post.
- Of course, those European scholars who started that practice had no idea it was the wrong approach.

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- Within the past 20 years, the correct interpretations of the *Tipiṭaka* started circulating. Explanations by Waharaka *Thero* became increasingly widespread, first in Sri Lanka and then in other countries by Sri Lankans who resided in those countries.

12. How was Waharaka *Thero* able to make those correct interpretations?

- Waharaka *Thero* was a *jāti Sotāpanna*, as he had declared. Once one attains the *Sotāpanna* stage, one will not lose that deeper understanding through future lives.
- However, Waharaka T*hero* was more than just a *jāti Sotāpanna*. A *Sotāpanna* may not be able to explain concepts to others, even if they understand them. That is a unique ability of only those with "*Paṭisambhidā Ñāṇa*."

13. How can we trust those interpretations to be correct?

- **Just as in modern science, the ultimate test is self-consistency.** The *Tipiṭaka*, compiled AND written down by *Arahants*, is fully self-consistent. **Therefore, any interpretation must be self-consistent within the *Tipiṭaka* as well.**
- I will first show that most current interpretations are blatantly self-contradictory. Even a child can see those contradictions. I will first provide many instances of such contradictions.
- Then I will also show that the interpretations of Waharaka *Thero* are entirely self-consistent.
- I welcome comments at the discussion forum.

References

1. Details on *uddesa, niddesa,* and *paṭiniddesa* at "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

2. Edward Conze, "WebLink: PDF Download: A Short History of Buddhism" (1980, 1993)

3. "Misinterpretation of Anicca and Anatta by Early European Scholars." I will expand that analysis later in this series.

6.1.1.1 Niddesa (Brief Description) of Paṭicca Samuppāda

March 7, 2022; revised February 1, 2023

The *niddesa* version (Brief Description) of *Paṭicca Samuppāda* provides more clarity than the *uddesa* (utterance) version. We discuss the *niddesa* version in this post.

Three "Elephants in the Room"

1. During the emergence of *Mahāyāna* (with Sanskrit literature) around 2000 years ago had distorted meanings of keywords like *anicca* and *anatta.* Misinterpretation of *Ānāpānasati* as "breath meditation" by Buddhaghosa got incorporated into *Theravāda* Buddhism about 1500 years ago.

- Buddha Dhamma (Buddhism) came out of yet another dark period of 300-400 years thanks to the efforts of some British civil servants and European scholars starting in the 1800s. However, they (unintentionally) made those earlier distortions permanent using the newly discovered printing press. Furthermore, they started the practice of translating the Pāli *Tipiṭaka* word-for-word to English.
- The adoption of wrong interpretations of keywords like *anicca* and *anatta* due to the influence of *Mahāyāna* would be ONE issue to tackle. Misinterpretation of *Ānāpānasati* as "breath meditation" is the SECOND. I have discussed those two issues in the past but will address them again in this series of posts.

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- Before that, I need to address the more urgent THIRD issue that resulted from translating the *Tipiṭaka* word-by-word. Most of these contradictions can be seen even by a child without any knowledge of Pāli. **That is what I will call the FIRST "Elephant in the Room." It is impossible to translate the *Tipiṭaka* word-for-word and convey the embedded deep concepts.**

The First "Elephant in the Room"

2. The following verse **(in the *uddesa* form)** is from the "WebLink: suttacentral: *Dutiyabodhi Sutta* (Ud 1.2)". The Pāli version of the corresponding verses are in Ref. 1:

"In the second part of the night, he reflected on dependent origination in reverse order:

When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: **When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases.** When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

- The second translation at Sutta Central is almost the same: "WebLink: suttacentral: The Second Discourse about the Awakening Tree."
- Such translations have existed for many years without anyone asking questions about their apparent incorrectness.

Insane Discussions in Discussion Forums

3. There is a recent discussion at Dhamma Wheel: "WebLink: dhammawheel.com: Do Arhats experience contact with their sixfold sense media? What about vedanā?" It is a clear example of the confusion caused by such translations. The participants are understandably confused by translations like in the *sutta* in #2 above.

- The translation in #2 plainly says that when ignorance (*avijjā*) is not there, choices (*saṅkhāra*), **consciousness (*viññāṇa*), and the rest of the entities cease to exist**.
- We all agree that the Buddha and *Arahants* do not have even a trace of *avijjā* (ignorance about the Four Noble Truths) left.
- Then, according to the translations in #2 above, they would not generate any more *saṅkhāra* and **would not have consciousness (*viññāṇa*)**. That means they would essentially not be living! **That is what confused those people in that discussion forum in the above link.**
- On the contrary, the Buddha lived for 45 years after Enlightenment. He experienced all six sensory faculties, used them optimally, and had the best mind. He could recall any event in the past as far as he desired. But he also felt all types of *vedanā*, including bodily *dukkha vedanā* (he had back problems and once was injured by Devadatta).

4. So, where is the problem? Is that *sutta* wrong?

- The *sutta* is perfectly fine. **Such problems arise when translators start translating Pāli *suttas* word-for-word without paying attention (or not understanding) to the basic concepts in Buddha Dhamma.**
- The critical point is that many *suttas* are in the highly-condensed *uddesa* version. There are THREE levels of explanations as discussed in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- The *niddesa* form provides a slightly expanded version. Then the *paṭiniddesa* form provides details with examples. **If someone tries to translate the *uddesa* version to English word-for-word, that leads to severe problems, as seen in #2 and #3 above.**

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- Many keywords have different usages depending on the context. For example, *viññāṇa* cannot be translated as "consciousness" for all cases because there are many types of *viññāṇa* (for instance, *vipāka viññāṇa* and *kamma viññāṇa* are two VERY different types.) One needs to know which kind of *viññāṇa* a given *sutta* discusses.

How Can One Learn *Paṭicca Samuppāda* by Reading These Translations?

5. There are "WebLink: suttacentral: 32 results for avijjā AND nirodhā AND saṅkhāranirodho," meaning there are at least 32 *suttas* with the INCORRECT verse of Ref. 1. **Many of the *suttas* in this list are from the *Saṁyutta Nikāya* 12, discussing *Paṭicca Samuppāda*.** I don't see how anyone can learn *Paṭicca Samuppāda* by reading those English translations!

- In all those instances, the standard verse in *Paṭiloma* (Backward) *Paṭicca Samuppāda*, "*avijjā nirodhā saṅkhāranirodho, saṅkhāra nirodhā viññāṇa nirodho*," is translated to English as "**When ignorance ceases, choices cease. When choices cease, consciousness ceases…"**
- Did the Buddha lose consciousness upon attaining Buddhahood? Does an *Arahant* lose consciousness when reaching *Arahanthood*? On the contrary, we know that the Buddha lived for 45 years after the Enlightenment, and many *Arahants* lived for long times after *Arahanthood* and taught *Dhamma* to others.
- The problem is worse because it does not matter who the translator is. All English translations I have seen have the exact direct, word-for-word translation.

The problem of Word-for-Word Translations Is Much Deeper

6. Of course, the problem is much more severe. Even the *Anuloma* (Forward) *Paṭicca Samuppāda* is incomprehensible with such word-by-word translations.

- The *sutta* in Ref. 2 (and all the *suttas* of the list in #5) states: "*avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṁ..*" which they translate as "Ignorance is a condition for choices. Choices are a condition for consciousness.."
- There are MANY types of *saṅkhāra.* Some arise due to *avijjā*, but *Arahants* who have no *avijjā* generate other types of *saṅkhāra.*

What Are "Choices" and "Volitional Formations"?

7. Another problem is translating *saṅkhāra* as "choices" and "volitional formations." No one has explained what those words mean. Here is an instance where that question came up and a "non-answer" was given: "WebLink: discourse.suttacentral.net: Explaining saṅkhāra= "choices."" Here is another discussion that ended without a resolution: "WebLink: dhammawheel.com: The way I analyzed Saṅkhāra."

- *Mano saṅkhāra* (defined as *vedanā* and *saññā*) arises with any sensory event. Thus any ***vipāka viññāṇa*** would have *mano saṅkhāra.*
- However, *saṅkhāra* in "*avijjā paccayā saṅkhārā"* are *abhisaṅkhāra.* We accumulate *kamma* based on our thoughts, speech, and actions based on *abhisaṅkhāra*. That is the *niddesa* explanation. Thus, ***kamma viññāṇa*** arise due to *abhisaṅkhāra.*
- In many posts, I have explained the above in detail in the *paṭiniddesa* version, but we will discuss them again here in upcoming posts.
- Only ***kamma viññāṇa*** cease to arise for an *Arahant*. They do experience ***vipāka viññāṇa***.

8. Stated in another way, anyone (even without a basic understanding of Buddha Dhamma) can do word-for-word translations. It is just a matter of keeping a dictionary by the side and translating word-by-word. **But that leads to utter confusion, as we saw above.**

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- Many standard dictionaries are those compiled by early European scholars like Rhys Davids. They had no understanding of Buddha's profound teachings. They learned Pāli (and Sanskrit) from the locals and then translated the *Tipiṭaka* word-for-word!
- Think about that. That is equivalent to saying that anyone who understands French and English can translate a textbook on medicine from French to English! Would that make sense?

Niddesa Version of Explanation

9. The steps in the *Paṭiloma Paṭicca Samuppāda* (in the *sutta* of #2 above) are in the "utterance (*uddesa*)" form. That is to recite the 11 steps. Those steps need explanations in either the *niddesa* (brief descriptions) or the *paṭiniddesa* (detailed explanations.)

- We can begin to see some clarity in the *niddesa* version below, which is the next level of explanation. This version uses more specific types of *saṅkhāra, viññāṇa*, etc.

10. In the ***niddesa* version**, the steps would be: ".. when *avijjā* ceases ***abhisaṅkhāra*** cease, when *abhisaṅkhāra* cease ***kamma viññāṇa*** cease, when *kamma viññāṇa* cease ***nāmarūpa*** cease, when *nāmarūpa* cease ***saḷāyatana*** cease, when *saḷāyatana* cease ***samphassa*** cease, when *samphassa* cease ***samphassa-jā-vedanā*** cease, when *samphassa-jā-vedanā* cease ***taṇhā*** cease, when *taṇhā* cease ***upādāna*** cease, when *upādāna cease* ***bhava*** cease, when *bhava* cease ***jāti*** cease, when *jāti* cease ***jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā*** cease." That is the end of the whole mass of suffering.

- We are beginning to see some clarity on the question discussed at the Dhamma Wheel forum in #3 above.
- All those terms in orange WILL cease to exist for an *Arahant*. But the *Arahant* WILL experience *vipāka viññāṇa* (ordinary consciousness via the six senses) and normal feelings (*vedanā*) that arise with such consciousness, for example.
- Of course, *jāti* refers to future births in the *Uppatti Paṭicca Samuppāda*. All births (including the one that *Arahant* was born to) will undergo old age, decay, suffering, and eventual death. Thus even an *Arahant* will be subjected to them until the death of the physical body. But no more births and no more suffering after that!

11. **I have not translated key Pāli words to English in #10 above.** In many cases, there are no equivalent English words!

- **It is only *kamma viññāṇa* that would stop arising for a Buddha or an *Arahant*. Ordinary consciousness (*vipāka viññāṇa*)** would be there until their death (*Parinibbāna*.)
- Of course, the reader needs to know what is meant by ***kamma viññāṇa*** and ***vipāka viññāṇa***. See, "Abhisaṅkhāra Lead to Kamma Viññāṇa."

Why Don't Others See the "Elephant in the Room"?

12. How have such apparent contradictions gone unnoticed for so long? We may never fully understand that. But I think it is due to several factors.

- Many people who turn to Buddhism may accept certain concepts without looking for inconsistencies. Some may think Buddhism has some "mystical features" that they are not supposed to question.
- Another is people's high respect towards *bhikkhus*/scholars who have written "books" on Buddhism. While honoring *bhikkhus* is undoubtedly exemplary, the Buddha taught us not to believe even his own words without asking questions to clarify any doubtful concept.
- **But the main reason most English-speaking people do not "see the elephant" is the following.** Most don't understand that words like *saṅkhāra* and *viññāṇa* cannot be just translated word-by-word as "formations" and "consciousness." They do not even have a basic idea of *Paṭicca Samuppāda*. I will

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be spending most time clarifying these basic concepts in this series. **But we all need first to agree that there is a problem!**

- Recent comments in discussion forums have led me to conclude the above. No matter how obvious the error I point out, they say, "Oh, I just believe so and so." They will not even acknowledge that there is a problem. I say something like, "Person X says 2 plus 3 is 6 – Is that not a contradiction?" They ignore that and start commenting about an entirely different issue.

Concept of *Paṭicca Samuppāda* in Simple Terms

13. It will be quite beneficial to understand the basic framework of *Paṭicca Samuppāda.*

- In the next post, I will explain that using simple examples. As the Buddha instructed, one needs to grasp the concepts. Memorization of words/verses is of no benefit.

References

1. Relevant verse from "WebLink: suttacentral: *Dutiyabodhi Sutta* (Ud 1.2)":

"A*tha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā majjhimaṁ yāmaṁ paṭiccasamuppādaṁ paṭilomaṁ sādhukaṁ manasākāsi:*

Iti imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati, yadidaṁ—avijjā nirodhā saṅkhāranirodho, saṅkhāra nirodhā viññāṇa nirodho, viññāṇa nirodhā nāmarūpa nirodho, nāmarūpa nirodhā saḷāyatana nirodho, saḷāyatana nirodhā phassa nirodho, phassa nirodhā vedanā nirodho, vedanā nirodhā taṇhā nirodho, taṇhā nirodhā upādāna nirodho, upādāna nirodhā bhava nirodho, bhava nirodhā jāti nirodho, jāti nirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.

2. Relevant verse from "WebLink: suttacentral: *Pathamabodhi Sutta* (Ud 1.1)":

"*Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā paṭhamaṁ yāmaṁ paṭiccasamuppādaṁ anulomaṁ sādhukaṁ manasākāsi:*

Iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati, yadidaṁ—avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṁ, viññāṇa paccayā nāmarūpaṁ, nāmarūpa paccayā saḷāyatanaṁ, saḷāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādānaṁ, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hotī"ti."

6.1.1.2 Paṭicca Samuppāda During a Lifetime

March 21, 2022

Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime
Change of Mindset Due to an Ārammaṇa
Khandhā in Idappaccayatā Paṭicca Samuppāda
Seeing Is a Series of "Snapshots"
Aggregate of Forms – Collection of "Mental Impressions" of Forms
Rūpakkhandha in Idappaccayatā Paṭicca Samuppāda
Five Aggregates – Experiences of Each Sentient Being
Pañcupādānakkhandha – Attachment to One's Experiences
Noble Truth of Suffering- Pañcupādānakkhandhā Dukkhā
Sakkāya Diṭṭhi and Pañcupādānakkhandhā

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Bhava and Jāti Within a Lifetime – Example

6.1.1.2.1 Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime

March 14, 2022; revised February 3, 2023

Idappaccayatā Paṭicca Samuppāda explains the accumulation of *kammic* energies within the current life. One is "born" in various temporary "existences" numerous times during a lifetime. Understanding that helps clarify how future rebirths arise.

Introduction

1. As I have explained in recent posts, keywords in the *Tipiṭaka* require detailed explanations. Many *suttas* (particularly those with deep insights) need detailed explanations. The practice of translating such *suttas* word-for-word to English has led to dangerous results, as I have explained in recent posts in "Word-for-Word Translation of the Tipiṭaka."

- In the "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)," the Buddha advised Ven. Ānanda to learn how life evolves moment-to-moment based on the causes and conditions AT a given moment.
- That may not be clear from the English translation in the above link. That goes back to the problem of translating word-for-word without understanding the basic concepts.

2. Translation of the verse, "*Atthi* ***idappaccayā*** *viññāṇan'ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṁ*" in the above link is: "When asked, 'Is there a **specific condition** for consciousness?' you should answer, 'There is.'

- "**Specific condition"** is the English phrase used in that translation for "***idappaccayā***."
- However, "*idappaccayā*" comes from "*ida*" + "*paccayā*" meaning "**based on the conditions at that time**."
- **Thus, the correct translation should be:** "When asked, '**Is there a *viññāṇa* arising** due to **conditions at that time**?' you should answer, 'There is.'

Idappaccayatā – At a Given Moment

3. *Idappaccayatā Paṭicca Samuppāda* (IPS) is another essential teaching that remained hidden for hundreds of years. The word "*Idappaccayatā"* comes from "*ida*" for "here," and the closest English word for "*paccayā*" is "condition." **Thus *Idappaccayatā* implies "based on this condition at this moment."**

- Therefore, *Idappaccayatā Paṭicca Samuppāda* describes how "*paṭi icca*" leads to "*sama uppāda*" moment by moment based on the conditions present at that moment; see, "Paticca Samuppāda – "Pati+ichcha" + "Sama+uppāda."
- The additional "p" in "*ida**pp**acayatā*" comes from the combination of "*ida*" and "*paccayā*." This is similar to "*dammacakka*" and "*pavattana*" combined to yield "*dhammacakka**pp**avattana*" in the *Dhammacakka**pp**avattana Sutta*.
- The following verse in "WebLink: suttacentral: *Avijjā Sutta* (AN 10.61)" provides more insight.

  "The first point of ignorance, *bhikkhus*, cannot be seen. **Ignorance can arise at any time when the conditions are right.**" (Pāli verse: "*Purimā, bhikkhave, koṭi na paññāyati avijjāya: 'ito pubbe avijjā nāhosi, atha pacchā samabhavī'ti. Evañcetaṁ, bhikkhave, vuccati, atha ca pana paññāyati: '**idappaccayā avijjā'ti**.*")
- In the same way, EACH TERM in *Idappaccayatā Paṭicca Samuppāda* arises at any given moment.

4. The standard *Uppatti* (or *Upapatti*) *Paṭicca Samuppāda* discusses how *avijjā* leads to future existences (*bhava*) and births (*jāti*). That is the only *Paṭicca Samuppāda* that most people are aware of

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these days. **But that version shows the cumulative effects of numerous *Idappaccayatā Paṭicca Samuppāda* cycles!**

- As the Buddha explained to Ven. Ānanda in the *Mahānidāna Sutta* in #1 above, it is beneficial to understand the operation of *Paṭicca Samuppāda* DURING a lifetime, moment-to-moment.
- Before that, we first need to realize that there are TWO main categories of *viññāṇa,* and only one comes to play in *Paṭicca Samuppāda.*

Numerous Types of Viññāṇa Arise in a Day!

5. We have numerous types of *viññāṇa* arising in a day! They are mainly of TWO main categories: ***vipāka viññāṇa*** and ***kamma viññāṇa.***

1. Each sensory input (seeing, hearing, tasting, smelling, touching, recalling) is a ***vipāka viññāṇa***. They are ***cakkhu, sota, ghāna, jivhā, kāya,* and *mano viññāṇa.*** We don't pay much attention to many of such ***vipāka viññāṇa***.
2. But we "attach" to some of ***vipāka viññāṇa*** we start generating ***kamma viññāṇa,*** which can be of two types: ***vacī* and *kāya viññāṇa.*** Even though *mano viññāṇa* also falls in this category, only *vacī* and *kāya viññāṇa* lead to a significant generation of *kammic* energies.

- Only ***kamma viññāṇa*** generating *kammic* energies are involved in the "*saṅkhāra paccayā viññāṇa*" step in any *Paṭicca Samuppāda.* See, "Viññāṇa – Two Critical Meanings."

Viññāṇa in *Paṭicca Samuppāda* Are *Kamma Viññāṇa*

6. All initial steps in ***Idappaccayatā Paṭicca Samuppāda*** **working in real-time (moment-to-moment)** provide the basis for the working of other types of *Paṭicca Samuppāda.*

- Accumulation of ***kamma bhava*** (*kammic* energy for future existences) happens over numerous ***Idappaccayatā Paṭicca Samuppāda*** cycles taking place over a lifetime and even over many lifetimes. Then birth in such an existence (***uppatti bhava***) can occur in the future.
- A given person has a specific set of *gati* (pronounced "gathi") over a given time, and their thoughts/speech/actions lead to the accumulation of *kammic* energies (*bhava*) related to those *gati.*
- For example, person X with violent *gati* tends to think, speak, and act violently, engaging in harsh speech and violent actions. X regularly generates *kammic* energies through thoughts, speech, and actions. Such *kammic* energies lead to appropriate *bhava*, such as that of a vicious animal like a tiger, leading to rebirth (*jāti*) as such an animal in the future. That is the basic principle of ***Uppatti Paṭicca Samuppāda.*** That ***Uppatti Paṭicca Samuppāda*** is **the standard *Paṭicca Samuppāda*** in most textbooks today.
- ***Uppatti Paṭicca Samuppāda*** is a result of numerous ***Idappaccayatā Paṭicca Samuppāda***.

7. Therefore, it is critical is to realize the importance of understanding the working of *Paṭicca Samuppāda* during a lifetime, i.e., ***Idappaccayatā Paṭicca Samuppāda***.

- We also need to see that X will NOT always think, speak, or act that way. There will be times when X is interacting with his family. During such times he will think loving thoughts and speak and act with caring thoughts. Those involve "good" *mano, vacī*, and *kāya saṅkhāra.*
- It is easy to see how X will change from a "bad person" (in #6 above) to a "good person" when the conditions change.
- If X sees one of his enemies on the road, he will get into a "bad state of mind." He will start ***Idappaccayatā Paṭicca Samuppāda*** cycles first by generating evil thoughts (*mano* and *vacī abhisaṅkhāra*) and thus "bad *kammic* energies."

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- But when X goes home, he will see his family and start generating opposite types of *mano, vacī*, and *kāya saṅkhāra*. They may even engage in "good activities" like participating in a volunteer project or providing meals to the hungry. During such activities, "good" ***Idappaccayatā Paṭicca Samuppāda*** cycles will operate.

Triggering of *Idappaccayatā Paṭicca Samuppāda*

8. The starting of an ***Idappaccayatā Paṭicca Samuppāda*** cycle ALWAYS starts with **sensory input (*ārammaṇa*)**. The example in #7 above began with X **seeing** his enemy, say Y.

- Let us take another example, where X gets into a similar ***Idappaccayatā Paṭicca Samuppāda*** (IPS) cycle triggered by an *ārammaṇa* coming through the ears.
- Suppose X is at home and is having a pleasant conversation with his wife. During the conversation, the wife mentions Y. Just hearing Y's name could trigger X to recall some bad memories of Y. Thus, X may start telling his wife about his interactions with Y.
- Just **hearing** Y's name made X's mind go through numerous IPS cycles within a short time. Let us look into that.

9. Hearing of Y's name was a *sota viññāṇa*. X heard Y's name because his wife was talking about something, and she may have mentioned Y's name, saying, "I saw Y while …"

- That was enough for X's mind to have a flashback at prior experiences with Y. Now, if strong feelings about Y emerge, X may start describing to his wife how bad a person Y is.
- While having that conversation with his wife, X will recall his experiences with Y and start getting agitated. If his wife encourages that, he will get "worked up." The two of them may even begin discussing how to hurt Y. If that happens, both will go through many IPS cycles accumulating more *kammic* energies!
- Even though they are not physically harming to Y, just the generation of *vacī* ***abhisaṅkhāra*** will generate *kammic* energy! See, "Correct Meaning of Vacī Saṅkhāra."

Abhisaṅkhāra Versus *Saṅkhāra*

10. *Saṅkhāra* that arise via "*avijjā paccayā saṅkhāra*" are *abhisaṅkhāra*; see the previous post, "Niddesa (Brief Description) of Paṭicca Samuppāda."

- ***Abhisaṅkhāra* are *saṅkhāra* with *lobha, dosa, moha* (*avijjā*).**
- **For example, an *Arahant* speaks with *vacī saṅkhāra*.** Such *vacī saṅkhāra* DO NOT have *cetanā* with *lobha*, *dosa*, *moha*.
- *Cetanā* WITH *lobha*, *dosa*, *moha* are *sañcetanā* ("*saŋ*" + "*cetanā*"). **Thus, *abhisaṅkhāra* have *sañcetanā* ("*saŋ*" + "*cetanā*") or "defiled intention."** An *Arahant* would not generate *abhisaṅkhāra* via *sañcetanā*; they only generate *cetanā*.

11. Now let us go back to our discussion in #9. While X and his wife engage in IPS, they automatically go through all the steps in *Paṭicca Samuppāda.* As we see, while they discuss how to hurt Y, *abhisaṅkhāra* arise via *avijjā*! They do not realize that such *abhisaṅkhāra* will lead to future suffering.

- As they make plans, a future expectation of "hurting Y" is established, and that is the "***kamma viññāṇa***" arising via "*saṅkhāra paccayā viññāṇa*" or more precisely "***abhisaṅkhāra*** *paccayā* ***kamma viññāṇa***" in the *niddesa* version.
- Their plan to hurt Y may involve telling some lies about Y to her friends. They may talk about specific friends of Y, and "mental images of friends of Y" come to the minds of the two of them. In IPS, those are the "***nāmarūpa***" in "*viññāṇa paccayā nāmarūpa*." In an extreme case, they may plan to hurt Y physically, and any weapons used will be discussed with images of such weapons going through their

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minds. Those are also types of "*nāmarūpa*" in IPS. Note that "*nāmarūpa*" in *Uppatti Paṭicca Samuppāda* (UPS) has a different meaning; see, "Viññāṇa Paccayā Nāmarūpa."

- Later on, when they implement their plan, they will use other sensory faculties. For example, if they go and purchase a weapon, that involves all six faculties. That is "*nāmarūpa paccayā salāyatana*."

Bhava in This Life and for Future Lives

12. Since they will be using the sensory faculties with an angry mindset, all sensory contacts become "***samphassa***" ("*saṇ*" + "*phassa*") or **defiled contacts with *dosa* (anger/hate.)** Then they lead to "***samphassa-jā-vedanā***" or **angry feelings based on hate.** See, "Vedanā (Feelings) Arise in Two Ways."

- That, in turn, leads to "getting attached" to that effort even more. That attachment (via anger) is also ***taṇhā***. See, "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."
- Once attached to an *ārammaṇa*, a mind stays on it, keeping it close. That is the "*taṇhā paccayā* ***upādāna***" step. In the above example, X and his wife will now focus on ways to hurt Y. Their minds will go through numerous cycles of the above steps generating more *kammic* energy. That is the "*upādāna paccayā* ***bhava***" step.

13. That *kammic* energy will produce two effects.

1. Part of it will **fuel an "angry *bhava*" in this life.** Both of them have created "angry *bhava*" and are now "born in an "angry state." Thus, "*bhava paccayā jāti*" has already taken place. That is *jāti* in IPS.
2. The rest of the kammic energy created will be preserved in *viññāṇa dhātu* as **"fuel for future *bhava*."** Such *kammic* energies can bring future births in matching existences. That is *jāti* in UPS.

- Both types of "*jāti*" will lead to more suffering. That is the last step in PS in both IPS and UPS cycles.

That is a brief description of ***Idappaccayatā Paṭicca Samuppāda***. It may be a good idea to go back and read the previous post "Niddesa (Brief Description) of Paṭicca Samuppāda." That will help solidify the understanding.

Better Not to Translate the Pāli Terms

14. ***Paṭicca Samuppāda* is not an exotic process. While it can go to great depths, the basic principles are simple.** However, one needs to truly understand the meanings of the 11 terms: *avijjā, saṅkhāra, viññāṇa, nāmarūpa, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhava*, and *jāti*.

- It is a big mistake to try to translate those terms word-for-word. There can be variations in the meaning of a word based on the situation.
- The Sinhala language DOES NOT even have its own words for those 11 terms. The same words (අවිජ්ජා, සඞ්ඛාර, විඤ්ඤාණ, නාමරූප, සළායතන, ඵස්ස වේදනා, තණ්හා, උපාදාන, භව, ජාති) are used in the Sinhala language. **That has been a blessing because it leads to less confusion** even among those who may not fully understand the concepts.
- That is why I have tried to use the original Pāli words as much as possible in my posts. In discussing *Paṭicca Samuppāda*, it is almost impossible to use English words to convey the actual concepts. That is why I try to use the Pāli words wherever possible.

6.1.1.2.2 Change of Mindset Due to an Ārammaṇa

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Idappaccayatā Paṭicca Samuppāda starts with an *ārammaṇa* or a sensory input.

Numerous Changes of Mindset in a Day

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1. Think about how often our "mood" or "mindset" changes during even in an hour.

- Consider person X eating a meal and experiencing a good mindset; he enjoyed the food. That mindset arose due to an *ārammaṇa*, the **taste** of the food.
- Suppose X **saw** a long hair on the plate halfway through the meal. For some people like X, that new *ārammaṇa* of "seeing the hair on the plate" is enough to ruin the meal and get into an angry mindset. Suppose X was eating at a restaurant, and he called the waiter and angrily complained.
- The waiter apologized and promised to bring X a fresh meal. Soon as X **heard** that, he again became happy. X finished his meal and came out of the restaurant with a happy and content mindset.
- While walking, X saw one of his worst enemies, Y. The **sight** of Y brought in a new "strong *ārammaṇa*" and changed X's mood again. He started thinking about the problems that the person had caused, and he got angrier by the minute.

2. As you see, our mindset and thoughts change rapidly. The examples that we discussed above can be explained via *Idappaccayatā Paṭicca Samuppāda,* which we discussed in the previous post: "Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime."

- Each mindset discussed above resulted from a new *ārammaṇa* coming through one of the six senses.
- In chronological order, those mindsets were triggered by **tasting** food (*jivhā viññāṇa*), **seeing** the hair (*cakkhu viññāṇa*), waiter **saying** that he will get a fresh serving (*sota viññāṇa*), and **seeing** Y (*cakkhu viññāṇa*).
- **All those triggers were *vipāka viññāṇa* or different types of "consciousness."** They happened to be that way. The meal could have been not tasty; if you didn't see the hair, that would have prevented you from getting into an angry mindset, etc.

Pāli Word for "Mindset" Is "*Bhavaṅga*"

3. The word "*bhavaṅga*" comes from "*bhava*" + "*aṅga*" where "*bhava*" means "existence" and "*aṅga*" means "part of." Thus, "*bhavaṅga*" means "part of existence at that time," which is the "mindset at that time." [***aṅga*** : [nt.] 1. a constituent part; 2. a limb; 3. quality.]

- There is also a "**natural *bhavaṅga***" that we are born with. If the mind is not focused on a "strong *ārammaṇa*" the mind falls back to that "natural *bhavaṅga."* Thus, we can say that our mind is in the "natural *bhavaṅga"* state while we sleep.
- However, once we wake up and start getting bombarded with all kinds of *ārammaṇa* coming through the six senses, our "mindset" or **"temporary *bhavaṅga*"** can change many times a day, as we saw above.
- I will be using "mindset" and "temporary *bhavaṅga*" interchangeably so that you will get used to the meaning.
- **Now you can start seeing the difference between *Upapatti* PS and *Idappaccayatā* PS.** In the former, "*bhava*" refers to "human existence," while in the latter, "temporary *bhava*" is the mindset (or existence) lasting a relatively short time.

Only "Strong *Ārammaṇa*" Can Bring in a "Temporary *Bhavaṅga*"

4. During the day, we get bombarded with an uncountable number of *ārammaṇa*, i.e., sensory inputs comping through the six senses. Yet, we don't pay attention to most of them, i.e., they are **"weak *ārammaṇa*"** and not strong enough to "grab our attention." In such cases, there is no change in the "*bhavaṅga"* or "mindset."

- So, what kind of *ārammaṇa* "grabs our attention" and changes the "*bhavaṅga"* state?

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- That would be one we "really like," "really dislike," or "something unusual or something we cannot understand." In the latter case, we could get into a "confused state of mind." A **"strong *ārammaṇa*" is usually associated with "*lobha*," "*dosa*," and "*moha*."**
- Let us examine the examples in #1 to clarify.

5. Taste of food was a "strong *ārammaṇa*" that changed the mindset from the "natural *bhavaṅga"* state to a good "temporary *bhavaṅga"* state. Here, the *ārammaṇa* was associated with *lobha* (attachment via liking.)

- Then another "strong *ārammaṇa*" of "seeing the hair" flipped the mindset to an angry "temporary *bhavaṅga"* state. That *ārammaṇa* was associated with *dosa* (attachment via dislike.)
- Hearing the waiter promising to bring a new meal was a new "strong *ārammaṇa*" made a good "temporary *bhavaṅga*" again. That *ārammaṇa* was associated with *lobha* (attachment via liking.)
- Seeing Y on the road was enough for X to get into a bad state of mind (with *dosa*) again.

6. **To summarize:** Our minds usually are in the "natural *bhavaṅga*" state that comes with human existence. It can change to a different "temporary *bhavaṅga*" by a "strong *ārammaṇa*." Depending on how strong that *ārammaṇa* is, the "temporary *bhavaṅga"* can stay for minutes to hours to many days.

- In the examples discussed above, "temporary *bhavaṅga*" states lasted only for short times, less than an hour. In the *Abhidhamma* language, such *ārammaṇa* are categorized as "***mahantārammaṇa***" ("***mahanta*** + *ārammaṇa*" or "**strong** *ārammaṇa*.")
- However, a **very strong *ārammaṇa*** can keep that "temporary *bhavaṅga"* state for many days. For example, upon hearing the death of a parent, one may get into a "sad mindset" that can last even weeks. They are "**very** strong *ārammaṇa*" or "***ati****mahantārammaṇa*" ("***ati*** + *mahanta* + *ārammaṇa*".)

How Does an *Ārammaṇa* Change the Mindset (*Bhavaṅga*)?

7. It is CRITICALLY important to understand how the mindset (temporary *bhavaṅga*) changes due to an *ārammaṇa*.

- As we discussed, a new *ārammaṇa* comes via a new sensory input coming through the six senses. Thus, it is one of the following: *cakkhu, sota, ghāna, jivhā, kāya*, or *mano viññāṇa*. **They are ALL *vipāka viññāṇa*.** They provide sensory input. We see, hear, taste, smell, touch, or recall a memory. That, by itself, cannot change our mindset.
- For example, an *Arahant* will also see attractive things or taste a delicious meal. But no matter how delicious that meal is, it will NOT change the mindset of an *Arahant*.
- But the person in our example in #1 above got "attached" to the tasty meal. That is normal for an average human, and so are the other "mood swings" that the person went through in #1. But it is essential to understand how each of those swings in the mindset took place.

8. Delicious taste from the meal was a *vipāka viññāṇa*, specifically a *jivhā viññāṇa*. The pleasant taste experienced was a natural ***vipāka vedanā*** associated with that *vipāka viññāṇa.* If an *Arahant* had eaten the same meal, he would have experienced its delicious taste. **But what happens immediately after taking the first few bites would be very different for X and the *Arahant*.**

- X got attached to the taste of the meal. In the Dhamma language, he started generating *vacī abhisaṅkhāra* that naturally would arise for an average human. **He started thinking about how delicious the meal was AND how he might return to the restaurant for the same meal.** Those thoughts were *lobha*-based (i.e., greedy) ***vacī abhisaṅkhāra.*** They were a strong version of *saṅkhāra,* i.e., *abhisaṅkhāra.* Thus, they arose via "*avijjā paccayā abhisaṅkhāra*" in *Idappaccayatā Paṭicca Samuppāda*.

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- That immediately led to the second effect of "deciding to return to the restaurant in the future to have the same meal." That expectation is a ***kamma viññāṇa***. That *kamma viññāṇa* or the "expectation" was the result of *abhisaṅkhāra*, i.e., "*(abhi)saṅkhāra paccayā viññāṇa*."

9. **Those *abhisaṅkhāra* and *kamma viññāṇa* arose in powerful *javana citta* that ran through X's mind** while he was enjoying the meal. His mindset (temporary *bhavaṅga*) also changed to a "happy state."

- So, here is the time sequence: (i) experience of a delicious taste (*vipāka viññāṇa*), (ii) arising of "happy but greedy thoughts" or *vacī abhisaṅkhāra* in *javana citta*, (iii) arising of a future expectation of having the same meal (creation of a *kamma viññāṇa*), and (iv) registration of that experience as a "temporary *bhavaṅga*" state.
- **Note: *Javana cittā* are a special type of *citta* that makes a *kamma viññāṇa* more than just "consciousness." A *kamma viññāṇa* has an expectation/desire.** *Abhisaṅkhāra* (with strong feelings) arise in *javana citta* and make *javana citta* become *kamma viññāṇa*.
- As we know, ***vipāka viññāṇa* are of six types: *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, and *mano viññāṇa***.
- On the other hand, ***kamma viññāṇa* are ALWAYS *mano viññāṇa*. We create *kamma viññāṇa* with *javana citta*.** Such *kamma viññāṇa* arises via "*(abhi)saṅkhāra paccayā viññāṇa*" in any type of *Paṭicca Samuppāda*.

No Change in Mindset (and No *Javana Citta*) in an *Arahant*

10. Now, let us see what would happen to *Arahant* if he had the same meal.

- The *Arahant* would have tasted the meal to be delicious too. Thus, the *vipāka viññāṇa* (*jivhā viññāṇa*) was the same.
- But since an *Arahant* would not generate any *lobha*, *dosa*, or *moha* thoughts, *vacī abhisaṅkhāra* that arose in X will not occur in the *Arahant*. **Thus, such a powerful *javana citta* would not have arisen in the *Arahant*.**
- Thus, the *Arahant* will not generate any future expectation to taste it again, i.e., **no *kamma viññāṇa***.
- Furthermore, the *Arahant* **would not generate a "happy mindset" or "temporary *bhavaṅga*" state**. An *Arahant* will always have a neutral mindset.

11. Thus, *abhisaṅkhāra* in *javana citta*, establishing a new expectation (*kamma viññāṇa*), and change in the *bhavaṅga* (mindset) will occur ONLY IF one attaches to a strong *ārammaṇa*.

- Those are the drastic differences between X and an *Arahant* eating the same meal.
- The following posts discuss why such *javana citta* with *lobha*, *dosa*, and *moha* would not arise in an *Arahant*: "Paṭicca Samuppāda During a Lifetime."
- It is critical to realize that **an *Arahant* does not need to control the arising of such defiled thoughts.** It happens automatically. The root causes for arising of such thoughts had been removed from the mind of *Arahant*.

6.1.1.2.3 Khandhā in Idappaccayatā Paṭicca Samuppāda

March 28, 2022

We never experience a single unit of cognition, but only *khandhas or* the cumulative effect of millions/billions of such units. That is why instead of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* some *suttas* refer to "heaps of them" called *khandhas,* i.e., *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha,* and *viññāṇakkhandha.*

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Five Aggregates in Different Contexts

1. As we know the five aggregates (*pañcakkhandhā*) are *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha,* and *viññāṇakkhandha.* As is the case with many Pāli words, we need to understand the meaning of a "*khandha*" or a "collection/aggregate" in the context of where it is used.

- As we discussed, *Idappaccayatā Paṭicca Samuppāda* explains how our actions at the PRESENT moment can impact our future.
- The Buddha described our "mental aspects" with four entities: *vedanā, saññā, saṅkhāra*, and *viññāṇa*. **Those mental entities arise when internal *rūpā* make contact with external *rūpā*.** Thus, *rūpa* is the fifth category in the five aggregates of *rūpa*, *vedanā, saññā, saṅkhāra*, and *viññāṇa*.
- But why do we talk about the "aggregates" (or "*khandha*") of those entities?
- The reason is that we NEVER experience a single such entity **even at a given moment.** Thus, we only EXPERIENCE the effect of numerous such entities (*khandha*) even in *Idappaccayatā Paṭicca Samuppāda.*

We Experience Not a *Citta* but *Viññāṇakkhandha*

2. There is no English word for "*citta*." A "thought" may have billions of *cittā.* Furthermore, **each *citta* evolves into *viññāṇa* and we experience the effect of billions of them called *viññāṇakkhandha***. Let us discuss that in detail.

- We NEVER experience a "pure *citta*." Instead, we only experience the cumulative effect of billions of *viññāṇa* that arise within a fraction of a second. That is why many *suttas* refer to "collections of *viññāṇa*" or "*viññāṇakkhandha*."
- The same is true for *vedanā, saññā*, and *saṅkhāra*. We never experience single units of them, but only "aggregates" of them, i.e., *vedanākkhandha, saññākkhandha*, and *saṅkhārakkhandha.*
- Even though a sensory event may be initiated by a *rasa rūpa* (taste) we may be smelling it at the same time (*gandha rūpa*). The appearance of food (*vaṇṇa rūpa*) will affect our thinking too. Furthermore, the next bite may taste a bit different, even though it is also a *rasa rūpa*. **Thus, we always experience multiple *rūpa* (*rūpakkhandha*) within a short time.**
- It is critical to understand the concepts in this post. It will become invaluable when we start discussing the concepts of "*sakkāya diṭṭhi*" and "*anatta.*"

3. When a new sensory input (*ārammaṇa*) makes contact (*phassa*) with the mind, that triggers a series of *citta* or a "*citta vīthi.*" Billions of such *citta vīthi* can run through the mind in a split second! Note that *citta* pronounced "chiththa"; see Ref. 1 below on "writing in *Tipiṭaka* English" and pronunciation.

- ***Citta, viññāṇa*, and *viññāṇakkhandha* are DIFFERENT STAGES of the same entity.** It may be hard to believe but it is true.
- As we have discussed it is NOT correct to translate *viññāṇa* as "consciousness" in general. As we saw, *viññāṇa* are mainly of two types (*vipāka viññāṇa* and *kamma viññāṇa*) OR six types (*cakkhu, sota, ghāna, jivhā, kāya*, and *mano viññāṇa*.)
- All six types in the second category fall in the *vipāka viññāṇa* category. *Kamma viññāṇa* are ALWAYS *mano viññāṇa*. Thus, *mano viññāṇa* can be either *vipāka viññāṇa* or *kamma viññāṇa*. Explanation of what happens in a *citta vīthi* will help clarify that.
- However, clarification of how a *citta* evolves is the first step. That will take the mystery out of these related words. So let us do that first.

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A *Citta* Evolves into *Viññāṇa* and *Viññāṇakkhandha* Within Fraction of a Second!

4. A *citta* is the elementary unit of cognition in Buddha Dhamma. There are THREE critical things to remember about *citta*:

(i) A single *citta* NEVER arises by itself. **It arises in a series of *citta* or *citta vīthi*.**

(ii) A *citta* arises and perishes in an unimaginable small time. **The Buddha said there can be billions of *citta vīthi* arising within the "blink of an eye."** See Ref. 2.

(iii) During that unimaginably small time interval, a ***javana citta*** evolves through nine stages of evolution (Ref. 3): ***citta*, *mano*, *mānasaṁ*, *hadayaṁ*, *pandaraṁ*, *mano manāyatanaṁ*, *mana indriyaṁ*** **(or *manindriyaṁ*)**, ***viññāṇa*, *viññāṇakkhandha*.** While you may not be familiar with many of those intermediate stages, you have probably come across those highlighted in orange.

- By the time the *viññāṇakkhandha* is reached, the mind has incorporated ALL relevant information for that *ārammaṇa* from past experiences as well as one's expectations for the future. We never perceive ANY of the intermediate states, but only the *viññāṇakkhandha*stage. **That is why most *suttas* only refer to *viññāṇakkhandha*.**
- **Only a Buddha can "see" such fast processes.** We are aware only of the CUMULATIVE EFFECT of billions of *citta vīthi* that go through within a second, i.e., we are aware ONLY of *viññāṇakkhandha.*

Influence of *Bhavaṅga* (Mental State) Preceding an *Ārammaṇa* on a *Citta Vīthi*

5. In the previous post, we discussed how our mindset can change (to a temporary *bhavaṅga* state) due to an *ārammaṇa*. See, "Change of Mindset Due to an Ārammaṇa."

- That "change in the mindset" happens with a special type of *citta* called *javana citta*; see #9 of that post.
- Then that *citta vīthi* will alter the mindset (*bhavaṅga*) and that new mindset (new *bhavaṅga*) will affect the next *citta vīthi.*
- Thus, one may end up with a drastically different mindset within a fraction of a second. **That is why we can even see an angry person getting angrier very quickly.** Once this process is understood, we will get a good idea of how to control anger. The same is true for *kāma rāga* too.
- It may appear that I keep jumping from one subject to another. **But all these pieces are very much inter-related.** It may take a few more posts to "see the whole picture."

A *Citta* Arises with Seven *Cetasika* (Mental Factors) and Add More As It Evolves

6. A *citta* ALWAYS arises with a number of *cetasika* (mental factors) that define the "quality" of the *citta*. In the first *citta* stage, there are only 7 c*etasika* that arise with the *citta*: ***phassa*, *vedanā*, *saññā*, *cetanā*, *manasikāra*, *ekaggatā*, and *jivitindriya*. It is a "*pure citta*" or a "*pabhassara citta*."** See Ref. 4.

- As the *citta* evolves through the next stages, the mind KEEPS ADDING more *cetasika* and the *citta* becomes increasingly contaminated. By the *viññāna* stage, it is fully contaminated; see Ref. 3. That "contamination" happens within an unbelievably small time. We CANNOT consciously control that. **It happens according to our *gati* (character/habits).**
- That contamination takes place via incorporating more *cetasika* (greed, anger, etc) and **those "added *cetasika*"** are collectively called "*saṅkhāra*." For example, *apuñña abhisaṅkhāra* involves *cetasika* like *lobha* and *dosa*, while *puñña abhisaṅkhāra* adds *cetasika* like *alobha* and *adosa*.

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- Now, let us see what is meant by ***viññāṇakkhandha*** in different contexts.

We Experience the Cumulative Effect of Numerous Units of *Viññāṇa*

7. As we saw in #4 above, millions of *citta* (or *citta vīthi*) can arise within a fraction of a second! A *citta vīthi* starts with a *vipāka viññāṇa* and ends up with *kamma viññāṇa* (in *javana citta*).

- Furthermore, the mind can analyze different *ārammaṇa* coming through any of the six senses within a fraction of a second. Thus, during a fraction of a second, the mind experiences a "heap/collection" of different types of *vipāka viññāṇa* (*cakkhu viññāṇa* through *mano viññāṇa*.) It will also experience *kamma viññāṇa* (*mano viññāṇa*) in *javana citta* that arise in *citta vīthi*.
- A "*khandha*" ("කඳ" in Sinhala) means "a collection/aggregate" or a "heap."
- **Thus, we ALWAYS experience *viññāṇakkhandha* or a "heap" of many types of *viññāṇa*.** We never experience a single *cakkhu viññāṇa* or a *mano viññāṇa*, for example.
- The same is true for other aggregates of *rūpakkhandha, vedanākkhandha, saññākkhandha*, and *saṅkhārakkhandha*.

Other *Khandhas – Vedanākkhandha, Saññākkhandha, Saṅkhārakkhandha*

8. Now we can see that ALL FOUR mental aggregates (*vedanākkhandha, saññākkhandha, saṅkhārakkhandha*, and *viññāṇakkhandha*) arise when an *ārammaṇa* comes to the mind. As we saw in #2 above, any *ārammaṇa* will also initiate contacts with multiple *rūpa* and we experience the cumulative effect of *rūpakkhandha*.

- In #6 above, we saw that *vedanā, saññā*, and *cetanā* arise with the first stage of a *citta*. **As the *citta* evolves through those 9 stages to become a *viññāṇakkhandha*, *vedanā* and *saññā* also evolve to become *vedanākkhandha* and *saññākkhandha*!**
- For example, when we watch a movie, we will recognize many types of sights and sounds, i.e., different *saññā* (due to different types of *rūpa*), within short times; we may also experience different types of *vedanā*.
- Thus, it is important to realize that we NEVER experience a *citta* but are aware of one type of ***viññāṇa***.
- An *ārammaṇa* brings in a *vipāka viññāṇa* and based on that we either initiate a new *kamma viññāṇa* or strengthen an existing *kamma viññāṇa*.

9. Also note that *mano saṅkhāra* are defined as "*vedanā* and *saññā*," and thus, mano *saṅkhāra* are also part of even a pure *citta*.

- As a *citta* evolves into *viññāṇa*, it incorporates other types of *cetasika.* That gives rise to *vacī* and *kāya saṅkhāra.* Thus, different types of *vacī* and *kāya saṅkhāra* are incorporated by the time a *citta* evolves into the *viññāṇa* stage. (Don't worry if you don't understand that part yet.)
- We can clearly see the unbelievable rapidity (and complexity) of the evolution of a *citta* to ***viññāṇakkhandha*** and, at the same time, also giving rise to ***vedanākkhandha, saññākkhandha,* and *saṅkhārakkhandha***.

Summary

10. We discussed the formation/arising of the five aggregates (*pañcakkhandhā*) in *Idappaccayatā Paṭicca Samuppāda,* i.e., within a relatively short time.

- At a given moment, we only experience things that took place over a fraction of a second. That is a LONG TIME in terms of the lifetime of a *citta*!

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- Thus, we experience only the cumulative effect of billions of *citta*. By that time all those *cittas* would have evolved into different types of *viññāṇa*, and thus we experience an aggregate/collection of *viññāṇa* or *viññāṇakkhandha*.
- Not only that, but we also experience the cumulative effect of a variety of *rūpa*, *vedanā, saññā*, and *saṅkhāra* (as *rūpakkhandha, vedanākkhandha, saññākkhandha*, and *saṅkhārakkhandha*.)
- **As the *citta* evolves the *cetanā cetasika* incorporates one's *gati* (character/habits) RELEVANT TO that specific *ārammaṇa*. Thus, the evolution of the five aggregates will depend on the person.** That happens automatically, without us even being aware of it. We will discuss that in the next post.

11. The above analysis may appear complex at first, but it will immensely help in clarifying many "knotty issues" that I see discussed over many years at discussion forums. It is a good idea to periodically review the posts in this new section "Paṭicca Samuppāda During a Lifetime."

- Please read them repeatedly and even print this post and keep it for future reference. If there are questions/comments, please use the discussion forum.

References

1. It is highly beneficial to learn how to pronounce Pāli words. When the European scholars started writing the Pāli *Tipiṭaka* with the English alphabet, they came up with a unique system that I call the **"*Tipiṭaka* English" Convention**. It has helped keep the 'word length" short.

- For example, even though written as "*gati,*" its pronunciation is "gathi." Similarly, "*icca*" is for "ichcha." If written as pronounced, "*dhammacakkappavattana*" would be "*dhammachakkappavaththana.*"
- See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2" for details.
- A pronunciation guide at "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."
- Don't be discouraged. Start getting used to the method of learning the meanings/pronunciations gradually. Learn the common keywords first.

2. Buddha said it is hard to find any phenomena in this world that change faster than the mind: "WebLink: suttacentral: *Aṅguttara Nikāya* (1.48)."

The short *sutta* says: "*Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ lahuparivattaṁ yathayidaṁ cittaṁ. Yāvañcidaṁ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṁ cittan*"ti."

Translated: "I consider, *bhikkhus*, that there is no phenomenon that comes and goes so quickly as *citta*. It is not easy to find an analogy (a simile) to show how quickly *citta* changes."

3. "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination."

4. A "*pure citta*" or a "*pabhassara citta*" recognizes an *ārammaṇa* as sight, sound, etc. but does not recognize it. See "Pabhassara Citta, Radiant Mind, and Bhavaṅga." One is only aware that one is living. That is the experience of an *Arahant* in "*Arahant-phala Samapatti.*"

6.1.1.2.4 Seeing Is a Series of "Snapshots"

April 4, 2022; revised April 6, 2022 (#9); January 13, 2023; August 4, 2023 (#11, #12)

Even though we perceive seeing as continuous, it results from a rapid series of discrete sensory events or "snapshots." That is the real meaning of the verse, "*diṭṭhe diṭṭhamattaṁ bhavissati.*" The other sensory experiences work the same way.

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Mind and *Cittā*

1. A mind is not active all the time. For example, in a deep sleep we are unaware that we are alive. The mind becomes active when an *ārammaṇa* comes in via one of the six sense faculties. An *ārammaṇa* triggers *cittā* (plural of *citta*) to arise — and the mind to become active. That is why some consider the mind synonymous with *cittā,* but that is incorrect.

- It takes numerous *citta vīthi* for us to be aware of that *ārammaṇa* AND identify what that *ārammaṇa* is. For example, when we hear a glass falling and breaking, it only takes a split second for the mind to register that sound and for us to become aware of it. But numerous *citta vīthi* run during that split second.
- A *citta* can take only one *ārammaṇa* at a time. All *cittā* in a *citta vīthi* take the same *ārammaṇa.* We CANNOT see and hear at the same time. When a new *ārammaṇa* comes in, a new *citta vīthi* focused on that starts. But since the mind is so fast, **it appears to us that we are seeing and hearing simultaneously.**
- Thus **the mind can take in many *ārammaṇa* within a second** BECAUSE it is so fast! That means the mind can jump from one *ārammaṇa* to another and back in a split second.

2. Buddha said it is hard to find any phenomena in this world that change faster than the mind: "WebLink: suttacentral: Aṅguttara Nikāya 5. Paṇihitaacchavagga (AN 1.48)".

- **The short *sutta* says:** "***Nāhaṁ,*** *bhikkhave,* ***aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ lahuparivattaṁ yathayidaṁ cittaṁ.*** *Yāvañcidaṁ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṁ cittan*"ti."
- **Translated:** "I consider, *bhikkhus*, that **no phenomenon comes and goes so quickly as *citta***. It is impossible to find an analogy (a simile) to show how quickly *citta* changes."
- Also, see the previous post, "Khandhā in Idappaccayatā Paṭicca Samuppāda."

Ārammaṇā Come in via the Six Sense Faculties

3. To "experience an *ārammaṇa,*" the mind (more precisely, the seat of the mind or *hadaya vatthu*) must contact an external *rūpa*. The *phassa cetasika* in a *citta* makes that "contact."

- There are five types of external *rūpa* above the *suddhaṭṭhaka* stage (*vaṇṇa, sadda, gandha, rasa*, and *phoṭṭhabba rūpa.*) When one such *rūpa* contacts the corresponding *pasāda rūpa* (*cakkhu, sota, ghāna, jivhā*, or *kāya pasāda*), that leads to contact (*phassa*) with the *hadaya vatthu* simultaneously.
- Then there are *rūpā* below the *suddhaṭṭhaka* level (i.e., *dhammā*), which directly make contact (*phassa*) with *hadaya vatthu*.
- Those six types of *ārammaṇa* lead to *cakkhu, sota, ghāna, jivhā, kāya*, and *mano viññāṇa*. **They are all *vipāka viññāṇa*.**

We Can Experience Many Ārammaṇa in a Short Time

4. Our experiences are the cumulative effect of billions of "momentary experiences" coming to the mind via *cittā* (more precisely *citta vīthi*) arising each second. It will be much easier to proceed once one understands that.

- The mind is "at rest" in a *bhavaṅga* state when not focused on an *ārammaṇa*, i.e., when not exposed to sensory input. That is the case when we are sleeping. Even while awake, the mind could be in a *bhavaṅga* state if there is no active *ārammaṇa*. That happens, for example, when we feel drowsy. See "Bhava and Bhavaṅga – Simply Explained!" for details.

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- Furthermore, since the flow of *citta vīthi* is so fast, the mind could be in a *bhavaṅga* state between *citta vīthi* for a short time.
- **When a robust sensory input comes in, the mind comes off that bhavaṅga state and starts focusing on that *ārammaṇa* with *citta vīthi*.** However, the mind can switch back and forth among several *ārammaṇa* quickly. Let us take an example to illustrate that.

5. Suppose you are having a meal with a friend. Let us see how many *ārammaṇa* run through your mind within a few minutes.

- Your friend is talking, and you are listening. That is an *ārammaṇa* coming through *sotadvāra* or the ears. You see the meal in front of you, and that *ārammaṇa* comes through *cakkhudvāra* (eyes). You take a bite and taste the food (*jivhādvāra* or tongue). You also see your friend (another *cakkhudvāra ārammaṇa*). If someone drops a glass at a nearby table, you will hear it breaking (*sotadvāra*.) Details at "Amazingly Fast Time Evolution of a Thought (Citta)."
- As you can see, the mind can switch very fast among all such *ārammaṇa* coming in rapidly!

The Amazing Mind

6. It is even more impressive that the mind can recognize ALL those *ārammaṇa* without the slightest pause. That may sound trivial at first but think about it carefully.

- Suppose your friend (X) is talking about a mutual friend, Y. As X talks, you can relate to everything about Y. The mind can recall your past experiences with Y and relate to your friend's account.
- While that is happening, you can see and identify all types of foods on your plate. You are chewing food and experiencing its taste.
- You are looking at the friend, too, and can relate to his words and hand motions.
- When you hear the glass breaking at a nearby table, you know what happened without even seeing someone dropping the glass.
- How does the mind do ALL THAT in a split second? It is a real problem for scientists who believe that the mind IS the brain, as we discuss below.

Even Processing a Single *Ārammaṇa* Is a Complex Process

7. It gets even more complex. Even recognizing a single *ārammaṇa* involves many things taking place rapidly.

- Let us think about recognizing the food on the plate. When the waiter brought in the food, you looked at the plate and immediately identified it; let's say it is a pizza.
- You may say that is trivial. But suppose your friend came from a remote village in a distant country and had never seen or tasted a pizza. He would not know what it was.
- You knew it was a pizza because you had seen and tasted it many times. But how did the mind recall such past experiences and recognize the pizza in such a short time? Not only that, but you know how it will taste before you take a bite.

The "Binding Problem" in Neuroscience

8. Think about all the sensory experiences the mind could process within a few minutes in #5 and #6.

- **Modern science is grappling with the issue of just one sensory experience.** Neuroscientists are trying to figure out how the brain identifies a given object, say, a car coming towards you on the road. When you see a vehicle, you recognize its color, shape, and rough distance from you to the vehicle. If you are crossing the road, you may run to avoid the car hitting you if you think it is coming too fast.

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- Neuroscientists are trying to figure out how the brain gets all that done in a split second. That is the "binding problem" in neuroscience. It is a sub-category in the general problem of the mind tackling several sensory inputs (like in #5 and #6 above), blending all that into a smooth sensory experience. See the Wikipedia article, "WebLink: en.wikipedia.org: Multisensory integration."
- They will never figure that out. **It is not the brain but the *hadaya vatthu* (seat of the mind in Buddha Dhamma) that recalls past events VERY FAST.** However, the brain DOES play a crucial role in processing incoming sensory data. Then it passes that information to *hadaya vatthu*. I have discussed that in "Vision (Cakkhu Viññāṇa) is Not Just Seeing" and "Brain – Interface between Mind and Body."

Relation to Perception of "I" or "Me"

9. This fantastic ability of the mind (more correctly *hadaya vatthu*) to process and identify multiple sensory inputs in a split second leads to the perception of a "person" experiencing all those sensory inputs.

- But the Buddha explained that all sensory experiences result from an EXTREMELY FAST automatic progression of **discrete events** that runs through a mind ONE AT A TIME; see below.
- Thus, there is no "person" experiencing ALL SIX sensory inputs at the same time. It is just a process taking place ONE sensory input at a time!

Seeing Is a Series of "Snapshots"

10. To get the basic idea, let us focus on a series of events involving just vision.

- **When making a movie, a video camera captures many static pictures (snapshots) of a scene.** Then those snapshots are projected onto a screen at a specific rate. If the playback speed is too slow, we can see individual pictures, but above a particular "projection rate," it looks like actual motion. Here is a video that illustrates this well:

  WebLink: youtube: Animation basics: The optical illusion of motion - TED-Ed

- A movie projector projects static pictures to the screen at a rate of about 30 frames a second, and we see the movie as a continuous progression of events.
- More details in "Vision Is a Series of "Snapshots" – Movie Analogy."

Saccadic Eye Movements

11. A single "snapshot" taken by an eye does not give a complete picture of an object. Humans and many animals do not look at a scene in fixed steadiness. Instead, the eyes make random "saccadic movements" taking "snapshots" of the object from different angles, each snapshot taking only about 20–30 ms. See the Wikipedia article "WebLink: wikipedia.org: Saccade." The mind receives only discrete snapshots of the object (at specific time intervals) from the brain. **Therefore, we see only a "movie" put together by the mind based on a series of "snapshots."**

- What we call a "*rūpa*" (in the case of a visual object) is a **"composite impression of that external *rūpa* made by the mind"** using a series of "snapshots" sent to the mind. **In addition, the mind incorporates its own views/perceptions about that object; if it is a mind-pleasing object, the mind will generate *kāmaguṇa* and attribute them to that "*rūpa*" as well.**
- Thus, the mind-generated "*rūpa*" is NOT the fundamental nature of that object! The mind (*viññāṇa*) presents its own version of the sight, sound, etc., based on the defilements (*kāmaguṇa*) that arise at that time. See "Kāma Guṇa – Origin of Attachment (Tanhā)."
- The same holds for other sensory inputs: *sadda* (sounds), *gandha* (odors), *rasa* (tastes), and *phoṭṭhabba* (touches.) That is why we like music, for example, even though there is nothing in music that can bring us "happiness."

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12. That is what the Buddha explained to Bāhiya in the "WebLink: suttacentral: *Bāhiya Sutta* (Ud 1.10)" with the verse, "*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati,..*"

- **That verse is translated as** "In the seen will be merely seen; in the heard will be merely heard.." What needs to be added is that our experience of "what is seen" is defiled with *raga*/*dosa* and *moha* that arise in the mind. **The same holds for hearing, tasting, etc.**
- Seeing, hearing, etc., are mechanical processes, and our tendency to "attribute value to them" are mind-made; **that is why the Buddha called *viññāṇa* a magician.** See "Viññāṇa – Consciousness Together With Future Expectations."
- The Buddha explained that 2500 years ago!
- **Understanding that will help get rid of *sakkāya diṭṭhi*.** See "Sakkāya Diṭṭhi in Terms of Attā or 'Self' or 'Ātma'."

Summary

13. First thing is to understand that it is WRONG to translate *citta* as either a "thought" or "mind." A "thought-moment" may be better. A mind appears fast because numerous *cittā* run through the mind very fast.

- **A *citta* is the smallest unit of cognition.** There could be billions of *cittā* arising in mind in a second. Only a Buddha can "see" or "experience" a *citta*! **We only experience the cumulative effect of millions of cittā that run through the mind in a split second.**
- As we have discussed, a *citta* evolves to the *viññāṇa* stage. We experience the effect of "bundles" or "aggregates" of such *viññāṇa*. **That is the reason for using "*viññāṇakkhandha*" instead of *viññāṇa* in many instances in Buddha Dhamma.**

14. The "movie analogy" in #10-#12 above explains the basic idea of how the mind sees the external world "seemingly without any gaps" even though only a series of "snapshots" come into the mind.

- The following post will discuss how the mind tackles several DIFFERENT sensory inputs (sights, sound, taste, etc.) that we discussed in #5 and #6 above.
- All posts in this subsection at "Paṭicca Samuppāda During a Lifetime."

6.1.1.2.5 Aggregate of Forms – Collection of "Mental Impressions" of Forms

April 10, 2022

The aggregate of forms (*rūpakkhandha*) is not a collection of forms or *rūpa*. It includes mental impressions of *rūpa* that one has experienced. Here we discuss how that accumulation of "mental impressions of *rūpa*" takes place.

Rūpa and *Rūpakkhandha*

1. ***Rūpā*** (normally translated as "forms") are those in the external world: visuals of people, tress, etc., sounds, tastes, odors, and other objects that we touch. *Rupā* (plural of *rūpa*) are made of the four great elements: *pathavi, āpo, tejo, vāyo*.

- On the other hand, ***rūpakkhandha*** (normally translated as the "aggregate of forms") consists of a person's MENTAL IMPRESSIONS of such *rūpa*. In a day, we see, hear, taste, smell and touch many things and ALL those impressions are added to a person's *rūpakkhandha* each second.
- These days, only a handful of people have understood that. It is very important to understand what *rūpakkhandha* is.

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- I have set the background with two previous posts referred to below. You may want to read them as needed.

Rūpakkhandha Grows With Each *Ārammaṇa*

2. The concept of *rūpakkhandha* (form aggregate) is easily explained with an example. **It starts with an ārammaṇa coming to the mind via one of the six senses.**

- As we discussed in recent posts, the mind can stay on ONLY ONE *ārammaṇa* at any given time. However, the mind can jump back and forth among all six senses very fast.
- How quickly the mind can jump among different senses is limited ONLY by how fast the brain can process information coming through the five physical senses (eyes, ears, tongue, nose, and body).
- In the posts, "Seeing Is a Series of 'Snapshots'" and "Vision Is a Series of "Snapshots" – Movie Analogy" we discussed some examples. Let us discuss that further to clarify what happens in terms of a series of "snapshots" the mind receives RANDOMLY from the six senses. The following is the example in #5 of the post "Seeing Is a Series of 'Snapshots'." We can further simplify by focusing on just three *ārammaṇa.*

Example of Accumulation of *Rūpakkhandha*

3. Suppose you are having a meal with a friend. Let us see how many *citta vīthi* run through your mind within a few minutes due to different *ārammaṇa*.

- Your friend is talking, and you are listening. That is an *ārammaṇa* coming through *sotadvāra* or the ears. You see him too, and that *ārammaṇa* comes through *cakkhudvāra* (eyes). You take a bite and taste the food (*jivhādvāra* or tongue).
- You can experience all of those without any pause. **It FEELS as if you are experiencing all three simultaneously**. **But that is only an illusion** arising from the fact that the mind is THE FASTEST entity in this world. We discussed that in those two posts.
- As you can see, the mind can switch very fast among all discrete data sets from all *ārammaṇa* coming in rapidly!

It takes Four *Citta Vīthi* to Process One "Data Set" from One *Ārammaṇa*

4. As we have discussed, the mind receives ONLY ONE snapshot (let us call it a "data set") at one moment through *sotadvāra, cakkhudvāra,* or *jivhādvāra,* in the above example. The brain may process those sensory signals ("data sets") in parallel. But when they come to the mind, the mind processes only one "data set" at a time. **But since the mind is unimaginably fast**, it appears that the mind processes them simultaneously.

- In our example of #3 above, let us say the mind (more correctly the seat of the mind or *hadaya vatthu*) processes them in the following sequence: *sotadvāra, cakkhudvāra, jivhādvāra.* Each one involves a *citta vīthi* (with 17 *cittā.*)
- We also need to keep in mind that each of them is fully absorbed by the mind with three more *manodvāra citta vīthi*. I mentioned that in #1 of the post, "Vision Is a Series of "Snapshots" – Movie Analogy."
- Therefore, *citta vīthi* go through the mind in the following order: 1 *sotadvāra*/3 *manodvāra,* 1 *cakkhudvāra*/3 *manodvāra,* 1 *jivhādvāra*/3 *manodvāra.*
- As the brain keeps sending more "data sets," such *citta vīthi* keep flowing through the mind.

Hundreds of "Data Sets" Processed by the Mind in a Second

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5. To keep it simple, let us assume that no other *ārammaṇa* comes to mind for several minutes. Furthermore, let us assume that subsequent *citta vīthi* flow through the mind in the same order. Thus, we have 1 *sotadvāra*/3 *manodvāra,* 1 *cakkhudvāra*/3 *manodvāra,* 1 *jivhādvāra*/3 *manodvāra,* **1 *sotadvāra*/3 *manodvāra,*1 *cakkhudvāra*/3 *manodvāra,* 1 *jivhādvāra*/3 *manodvāra,*** ...

- The series in bold is the second series of *citta vīthi*. In the second post mentioned above (see #11), we estimated that the brain can process about 100 data packets on vision **per second**. Each of those will trigger 1 *cakkhudvāra*/3 *manodvāra citta vīthi.*
- Therefore, **in a second roughly 300 of the following set** will go through the mind: **1 *sotadvāra*/3 *manodvāra,*1 *cakkhudvāra*/3 *manodvāra,* 1 *jivhādvāra*/3 *manodvāra.***

Mind Can Sort Out "Data Sets" from Different Senses

6. In other words, the mind will get a "sound bite" of your friend's words (possibly one word) followed by a "snapshot" of your friend. That is immediately followed by a bit of taste of the food. It is critical to think through exactly what takes place.

- The point is that the mind can handle ONLY ONE sensory input at a time. The brain keeps sending 100 packets of "data" (per second) on each of the three senses involved in our example: sound, taste, and vision. The mind is much faster than the brain and it processes all of them without any problem.
- But the intriguing thing is that the mind DOES NOT receive "data" continuously from one sense. Rather it gets bits of data on sound, vision, and taste. Then that sequence is repeated. Thus here is the sequence of "bits of data" that comes to the mind: **sound**/**vision**/**taste**, **sound**/**vision**/**taste**, **sound**/**vision**/**taste**,…

7. **But the mind has the amazing ability to sort out and connect data from each sense faculty separately.**

- Thus, in the above example, the mind will have formed THREE separate chains of data: **sound, sound, sound**,… **vision, vision, vision**,… **taste, taste, taste,** …
- In other words, the mind is capable of putting the "bits of data" on sound coming at different times together as one series and thus understanding the meaning of your friend's words. For example, it may hear the friend say "my dad", "came to", "see me", and "yesterday." But they did not come in one after the other. Adjacent sets of words were separated by bits of data on vision and taste. But the mind was able to put it all together as "my dad came to see me yesterday."

8. In the same way, it may get the taste of a bit of meat in one packet, and a bit of cheese in another, with data on vision and sound coming in between. But the mind combines all that to give YOU the taste of the pizza.

- Same for vision. The mind combined many "snapshots" of your friend in several seconds and see him taking and eating. That part of the vision is exactly the same as projecting static pictures in a movie that we discussed in those two previous posts.
- **All sensory data for the three senses got added to the *rūpakkhandha* in the above example.**

What Is in the Aggregate of Forms (*Rūpakkhandha*)?

9. The five types of aggregates (*khandhas*) are explained in the "WebLink: suttacentral: *Khandha* Sutta (SN 22. 48)." There, the *rūpakkhandha* (form aggregate) is, "*Yaṁ kiñci, bhikkhave, rūpaṁ* ***atītā****nāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, ayaṁ vuccati rūpakkhandho*."

Translated: "Any kind of *rūpa*—**past**, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all of them belong to the aggregate of form or *rūpakkhandha.*"

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- The key point here has not been explained in current English translations. All *rūpā* that belong to *rūpakkhandha* are the "mental impressions" of external *rūpā.* In other words, they are NOT made of *pathavi, āpo, tejo, vāyo*, or *suddhaṭṭhaka.*
- But, of course, those "mental impressions" arose DUE TO external *rūpa* made of *pathavi, āpo, tejo, vāyo*, or *suddhaṭṭhaka.*

10. One easy way to see that is to see that the Buddha included all **past *rūpa*** in *rūpakkhandha.* That means any *rūpa* that one saw, heard, tasted, smelled, touched, or thought about is included. Since our past goes back to infinite time, a VAST MAJORITY of *rūpa* in the *rūpakkhandha* are such **past *rūpa.***

- For example, suppose YOU saw a tree yesterday. The "mental impression" of that tree is in YOUR *rūpakkhandha*. You can recall how it looked if you took a good look at it. Even if that tree was cut down just after you looked at it, that mental impression is still there. It is in YOUR *rūpakkhandha.*
- However, since I did not see that tree, MY *rūpakkhandha* does not have an impression of that tree.
- **Each person has their own *rūpakkhandha.***

Present (*Paccuppanna*) Rūpa Are Just a Fraction!

11. As we discussed, the present (*paccuppanna*) moment lasts only a split second. If we say the word "*kaya*" by the time "ya" sound comes, the "ka" sound has gone to the past.

- Thus each *rūpa* experienced in a fraction of a second immediately goes becomes a "past *rūpa*." **The "present moment" is gone in a flash!**
- Future (*anāgata*) *rūpa* are mental impressions of *rūpa* that one hopes to experience in the future.
- **The other types of *rūpa* are sub-categories of the past, present, and future *rūpa.*** Internal (*ajjhatta*) *rūpa* are those that are part of oneself: all body parts, including the ones inside the body. External (*bahiddha*) *rūpa* are, of course, anything outside of one's body. Coarse (*olārika*) *rūpa* are what we call "solid matter," and fine/subtle (*sukhuma*) *rūpa* are "energy" (heat, sound, *dhammā,* etc.)
- As we can see, *rūpakkhandha* grows immensely even in a day. **But we attach to only a tiny fraction of it.** That fraction is ***rūpupādānakkhandha*** (commonly translated as "**aggregate of form connected with grasping**."

What is in the *Rūpupādānakkhandha* ("Aggregate of Forms Grasped")?

12. ***Rūpupādānakkhandha*** (*rūpa* + ***upādāna*** + *khandha*) is the collection of forms that "one is attached to" or "one has grasped"; The Buddha stated that in the same *Khandha Sutta* that defined *rūpakkhandha* in #9 above; see Ref. 1.

- As we have seen *rūpakkhandha* includes ALL *rūpa* that we have ever experienced. That is huge! infinite!
- We don't even remember most of our past *rūpa*. **We are attached to only a tiny fraction of *rūpa* in our *rūpakkhandha.*** Those are mostly from this life. However, attachment to those has been influenced by *rūpa* experienced in past lives.

13. For example, person X may have "fallen in love" with an attractive person that he saw yesterday. It is possible that out of all persons/things X saw yesterday, only that visual *rūpa* got "added" to his ***rūpupādānakkhandha***.

- X may have heard many sounds yesterday. Out of those, he may NOT have added any "sound *rūpa*" to his ***rūpupādānakkhandha*** even though many "sound *rūpa*" would have been added to his *rūpakkhandha*.

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- Just think about such examples to clarify the difference between ***rūpakkhandha*** and ***rūpupādānakkhandha***.
- **Remember that *rūpa* are six types:** They include *Rūpa rūpa* (or *vaṇṇa rūpa*) that one sees. Similarly, *sadda rūpa, gandha rūpa, rasa rūpa, phoṭṭhabba rūpa*, and *dhamma rūpa* (*dhammā*) are sounds, smells, tastes, touches, and memories.

Reference

1. In the "WebLink: suttacentral: *Khandha* Sutta (SN 22. 48)" ***rūpupādānakkhandha*** is, "*Yaṁ kiñci, bhikkhave, rūpaṁ atītānāgatapaccuppannaṁ ...pe... yaṁ dūre santike vā **sāsavaṁ upādāniyaṁ**, ayaṁ vuccati **rūpupādānakkhandho**.*"

Translated: "Any kind of form—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which leads to ***āsava*** (craving) and ***upādāna*** (the mind cannot let go of) is called the ***rūpupādānakkhandha*** ("**aggregate of form connected with grasping.**")

6.1.1.2.6 Rūpakkhandha in Idappaccayatā Paṭicca Samuppāda

April 16, 2022; revised March 8, 2023

Idappaccayatā Paṭicca Samuppāda explains how the *rūpakkhandha* grows with each sensory experience.

Summary of *Rūpakkhandha* (Form Aggregate)

1. If you have not read the previous three posts on the form aggregate (*rūpakkhandha*), it is a good idea to read them first at "Paṭicca Samuppāda During a Lifetime," starting with "Khandhā in Idappaccayatā Paṭicca Samuppāda." It is critically important to understand the basic ideas.

- As discussed in those three posts, the form aggregate is MOSTLY our mental impressions of forms (*rūpa*) that we experienced in the past, including all previous lives.
- Of course, we can recall only a fraction of past *rūpa* that we experienced. However, the cultivation of *jhāna* allows one to remember even previous lives. The Buddha could recall anything from his past lives as far as he wanted.
- **Recent findings confirm that moment-by-moment records of ALL *rūpā* experienced remain intact.** Some people can recall past events in astonishing detail.

Memory Recall – Recent Findings

2. That AMAZING ability first came to light with Jill Price, who contacted a team of scientists in the early 2000s about her ability to recall anything from 1974 onwards. Here is a video of her with Diane Sawyer on an ABC News program in 2008:

WebLink: youtube: The woman that never forgets - Jill Price First Interview!

- I discussed that video in detail in the post "Where Are Memories "Stored"? – Connection to Pañcakkhandha."
- Discussions with a few more people with that ability are in "Autobiographical Memory – Preserved in Nāma Loka."
- Therefore, it is important to realize that — in the strict sense — *rūpakkhandha* includes any *rūpa* that one has ever experienced.

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- **This fact is a foundation of Buddha Dhamma.** It is a fact that RECORDS of ALL past experiences are preserved as "*nāmagotta*" in *viññāṇa dhātu*. Thanks to the accounts of Jill Price and others **that fact is now undeniable.**

Memories (*Nāmagotta*) Preserved in *Viññāṇa Dhātu*

3. The "past component of *pañcakkhandha"* is preserved as "*nāmagotta*" in the *viññāṇa dhātu*. Jill Price and a few other people can recall memories in such detail only because those memories (*nāmagotta*) have been in the *viññāṇa dhātu*. See "Where Are Memories Stored? – Viññāṇa Dhātu."

- In the same way, some children can recall memories from their recent past lives. See "Evidence for Rebirth." Some *yogis* can remember many past lives. A Buddha can recall any past life as he wishes. For example, Buddha Gotama described the lives of several previous Buddhas (spanning many billions of years) in detail in several *suttas*. See, for example, "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)."
- **Therefore, it is necessary to include "all past *rūpa*" in the *rūpakkhandha* in a general sense.**
- However, when trying to avoid generating "bad *saṅkhāra*" at the present moment, we DO NOT need to focus on the whole *rūpakkhandha*. **We just need to pay attention to the *rūpa* that we are experiencing.** Such *rūpā* belong to "a much smaller "collection of *rūpā"* or *rūpakkhandha*." Let us discuss that now.

Rūpakkhandha at the Present Moment Is the Most Important

4. **Only those *rūpakkhandha* that arise close to the current moment play a direct role in *Idappaccayatā Paṭicca Samuppāda*, i.e., play a role in "what happens at the present moment."**

- Even though the "past *rūpakkhandha*" going back to the "beginningless rebirth process" makes up the bulk of the *rūpakkhandha* of a person, **most of us cannot even recall most of the "past *rūpakkhandha*" from yesterday.**
- That is why the Buddha advised Ven. Ānanda to first understand the *Idappaccayatā Paṭicca Samuppāda.* We discussed that at the beginning of this series a few posts ago. See "Idappaccayatā Paticca Samuppāda – Bhava and Jāti Within a Lifetime."
- But that does not imply that those memory records have no value. They do influence our present actions through our *saṁsāric* habits.

5. The *Idappaccayatā Paṭicca Samuppāda* explains the accumulation of *kammic* energies at the present moment. **It is based on *rūpakkhandha* that arises at the present moment.** Of course, they arise and go to the past momentarily. So, *rūpā* or *rūpakkhandha* involved in *Idappaccayatā Paṭicca Samuppāda* are MOSTLY those that one is experiencing at present and moving to the past as soon as they arise.

- That "present time" could vary from minutes to hours depending on how long one's mind is focused on an *ārammaṇa*.
- Note that *rūpakkhandha* is only one of five aggregates (*khandhās*) associated with an experience.
- **Before we start discussing the other four aggregates, it is a good idea to understand the usage of the term "*rūpakkhandha*" in this context.**

Why Do We Call *Rūpa* Experienced at a given Moment "*Rūpakkhandha*"?

6. Even over a few seconds, a mind DOES NOT capture the complete impression of a "*rūpa*" in one instant. Instead, such a sight, sound, etc., are captured with MANY "snapshots." Read #6 through #8 in the post,

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"Aggregate of Forms – Collection of 'Mental Impressions' of Forms." It could be a good idea to review that first. These concepts are new to most people.

- **That is the basis of Buddha saying there is no "person" seeing, hearing, etc. It is just a series of events that happens via *Idappaccayatā Paṭicca Samuppāda.*** But we need to discuss that in more detail.
- First, let us review some facts about "*rūpā*." **Unfortunately, sometimes people use "*rūpā*" just for "visual objects." But those are "*rūpa rūpā*" or "*vaṇṇa rūpā*."** Here, *vaṇṇa* ("*varna*" in Sanskrit) means "color."
- We see "*vaṇṇa rūpa*" with eyes, "*sadda rūpa*" with ears, "*rasa rūpa*" with tongue, "*gandha rūpa*" with the nose, and "*phoṭṭhabba rūpa*" with touches. We also recall memories with "*dhammā*" or "*dhamma rūpa*" with the mind. Of course, the mind that experiences the other five *rūpā* that come through the eyes, ears, tongue, nose, and body.
- Those six types of *rūpā* make contact with the mind very rapidly and in "packets." For example, we don't see or hear continuously. **Only one sense faculty makes contact with the mind at one moment, and that contact is of short duration, about one-hundredth of a second!**

7. We discussed in the last post how the mind could sort out those different sensory inputs and make a coherent picture of our world. See "Aggregate of Forms – Collection of 'Mental Impressions' of Forms." Let us discuss one more simple example to illustrate this point. It is critical to get this basic idea.

Suppose you are eating an apple and you are alone. Your mind is focused on the apple—still, many sensory inputs other than vision may be involved: touch, taste, smell, and sounds.

- You are holding the apple, and that sensation comes through *kāyadvāra* or touch. The taste of apple comes through *jivhādvāra* or tongue, and you hear the chewing sound (*sotadvāra* or the ears.) Of course, you see the apple too via *cakkhudvāra* (eyes). You may also smell the apple coming via *ghānadvāra* (nose.)
- Of course, the mind puts together all those sensory inputs as "enjoying the apple." Therefore, the *manodvāra* is involved too. The other five sensory inputs come to the MIND via those "doors" (*dvāra*)
- You can experience all of those without any pause. **It is an all-inclusive cohesive experience. It FEELS as if you are experiencing all those sensations simultaneously. But that is only an illusion** arising from the fact that the mind is THE FASTEST entity in this world. We discussed that in the previous three posts too.

Where Does the "Experience" Take Place?

8. Think about what happens within those few minutes while you are eating the apple. You see the apple in your hand and feel its texture. You can taste the apple and also smell its aroma. You also hear the chewing sound. Those are the five sensory experiences through the five physical senses.

- While you are doing all that, **the brain is processing all that data into a form that can be "understood" by the mind.** The brain DOES NOT understand anything; it is just like a computer. This is a critical point that needs to be understood.
- There are separate regions in the brain that process data from those five senses. The brain processes such data into a form that the mind can understand. **This is a fully *kammic* process that scientists will never be able to figure out.**
- It is worthwhile to think about what must happen, for example, to 'see' that apple.

How do we "see" an apple?

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9. Scientists have traced the **electrical/chemical signals** from the back of the eye (retina) to the visual cortex in the brain. **But they have no idea what the visual cortex is doing or how it transforms those electrical/chemical signals into "light" and the "form resembling an apple."**

- **That is the "hard problem of consciousness"** in simple terms. Google "hard problem of consciousness" and you can read about the struggles of scientists and philosophers trying to make a breakthrough.
- That problem arises only because they try to explain consciousness to "arise from matter" specifically in the brain.
- The Buddha explained that it is the other way around. It is the mind that gives rise to matter. That is a bit complex issue I have discussed briefly in "The Origin of Matter – Suddhaṭṭhaka." However, it is not prudent to go that deep UNTIL understanding the *Idappaccayatā Paṭicca Samuppāda.*
- By the way, some scientists and philosophers are beginning to realize that it would be impossible to explain consciousness to ARISE in the brain. The brain only has a secondary role; see, "How Do We See? – Role of the Gandhabba" and "Will Quantum Mechanics Be Able to Explain Consciousness?"

10. The point is that after light falls on the back of the eye, light DOES NOT play any role in vision. **Then how do we see an image of that apple? How do we see the light? It is dark inside the skull!**

- The same is true for the other senses. Scientists have found that sounds create vibrations in the air and deep inside our ears there are sensors that detect those vibrations. How can the brain "hear" those sounds? It cannot. The brain itself was formed by *kammic* energy. Its role is to transform those "vibration signals" into a form that the mind can understand (more precisely the "seat of the mind" or "*hadaya vatthu*.")
- It is a good idea to read the post "How Do We See? – Role of the Gandhabba." There is no need to get into the details discussed in that post. Don't forget to read Ref. 4 per #6 in the post. **The *gandhabba* (with the *hadaya vatthu*) sees, hears, tastes, smells, feels, and thinks!** Yet that *gandhabba* lasts only for the duration of human existence. After that, it could transform into an animal *gandhabba*, *Deva*, or even a "hell-being". There is no ever-lasting essence even in that human *gandhabba*. It is a temporary existence!

"Eating an Apple" Experience Involves Many Types of *Rūpakkhandha*

11. It is utterly useless to read the "word-by-word" translations of *suttas*. The Buddha explained things that we experience in real life. Even though the world is complex, we can simplify things by looking at the details of sensory experience. It may appear complex at first, but once the basic idea sinks in, it will become much easier.

- Let us summarize our discussion on the experience of eating an apple.
- We experience different types of *rūpa* within those few minutes. They are *vaṇṇa rūpa*, *sadda rūpa, gandha rūpa, rasa rūpa*, and *phoṭṭhabba rūpa* (in plain English sight, sound, smell, taste, and touch.)
- Even the sight of the apple is not captured in one instant. The picture of the apple comes in "brief snapshots" each lasting only a billionth of a second. Remember that even though the brain may take one-thousandth of a second to process a "data packet on the vision" the mind (more precisely, *hadaya vatthu*) processes that in a billionth of a second.
- Thus, "seeing of the apple" is due to a collection of many such "snapshots." **That is a "*rūpakkhandha*" on VISION over a short time.**

Rūpakkhandha Includes All Types of *Rūpa*

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12. However, we also hear the chewing of the apple, the taste, its smell, and the texture of the apple in hand. **Thus, five types of rūpakkhandha go through the mind in that short time.**

- **In other words, the relevant rūpakkhandha is the aggregate of all those rūpakkhandha formed by the five senses.**
- The mind can put all of those together and provide a seamless experience of a "person eating an apple" by looking at the overall *rūpakkhandha* accumulated over several minutes.
- But in reality, it is just a collection of many DISCRETE events taking place at a high-speed rate. **This is why it is essential to understand the basic concept explained in the video in the post** "Vision Is a Series of "Snapshots" – Movie Analogy."
- Here is another analogy. In the old days, people made metal chains by connecting many small metal loops by hand. All one does is connect two loops at a time. You see a "chain" only after you connect many such loops and look at the result of that activity.

Next Post

13. Experiencing a sensory input involves all five aggregates. That is discussed in "Five Aggregates – Experiences of Each Sentient Being."

- As we will see, the other four *khandhās* (*vedanākkhandha, saññākkhandha, saṅkhārakkhandha*, and *viññāṇakkhandha*) work the same as the *rūpakkhandha*. That is why we discussed *rūpakkhandha* in detail.

6.1.1.2.7 Five Aggregates – Experiences of Each Sentient Being

April 24, 2022; revised April 25, 2022; August 2, 2022

Five aggregates (*pañcakkhandhā*) are the accumulation of one's experiences and expectations for the future. Not only a human but any sentient being has its *pañcakkhandhā.*

Accumulation of *Rūpakkhandha* (Form Aggregate) With Each Sensory Experience

1. We discussed how one's *rūpakkhandha* grows with each sensory experience in several previous posts,

- A sensory experience occurs when an external *rūpa* comes into contact with an internal *rūpa*, i.e., when an *ārammaṇa* (*vaṇṇa rūpa, sadda rūpa, gandha rūpa, rasa rūpa, phoṭṭhabba rūpa*, or a *dhamma rūpa*) comes to the mind either via the "five physical doors" or directly (*dhamma rūpa*).
- Thus during the waking hours, one's *rūpakkhandha* (form aggregate) grows and is added to the existing *rūpakkhandha* (collection of *rūpa* that one has ever experienced.)
- We need to discuss how **all five aggregates (*pañcakkhandha*) grow simultaneously.**

Each Sensory Contact Also Gives Rise to the Four Mental Aggregates

2. The easiest way to look at that is as follows. One of the six types of *vipāka viññāṇa* (*cakkhu, sota, ghāna, jivhā, kāya, mano viññāṇa*) arises with each such sensory experience.

- That *vipāka viññāṇa* includes *vedanā, saññā*, and thus *mano saṅkhāra* AUTOMATICALLY. Note that *mano saṅkhāra* is "*vedanā* and *saññā*" (see Ref. 1). At this initial stage, there will be no *vacī* or *kāya saṅkhāra*.
- Therefore, all five aggregates grow with EACH sensory experience.

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3. We take the next step and see how the aggregates of feelings, perceptions, "mental formations," and "consciousness" arise. As we have discussed, it is better to use the Pāli terms of *vedanākkhandha, saññākkhandha, saṅkhārakkhandha*, and *viññāṇakkhandha* instead of those English terms.

- As I have explained, only one type of *viññāṇa* can be called "consciousness," and that is *vipāka viññāṇa*.
- However, *viññāṇakkhandha* includes all kinds of *viññāṇa*. See "Distortion of Pāli Keywords in Paṭicca Samuppāda."

Example – Visual Sensory Contact

4. A *cakkhu viññāṇa* gets added to *viññāṇakkhandha* simultaneously with the addition of a "mental impression of a *rūpa*" to *rūpakkhandha*.

- Simultaneously, that *cakkhu viññāṇa* not only with an impression of the *rūpa* but is accompanied by *vedanā, saññā, and saṅkhāra* as well, and additions to *rūpakkhandha, vedanākkhandha, saññākkhandha*, and *saṅkhārakkhandha* take place simultaneously.
- Think carefully about that. **With each sensory input (*ārammaṇa*), ALL FIVE AGGREGATES grow.**

All Five *Khandhās* Arise Together

5. We based our discussion in the previous two posts on *rūpakkhandha* on the "WebLink: suttacentral: *Khandha Sutta* (SN 22. 48)."

- The same *sutta* describes the other four *khandhās* in the same way as the *rūpakkhandha*, as we can expect.
- Thus, for example, *vedanākkhandha* is: "Any kind of *vedanā*—**past**, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all of them belong to the aggregate of form or *vedanākkhandha."*
- After that, the Buddha concludes, "*Ime vuccanti, bhikkhave, pañcakkhandhā*" or "*Bhikkhus*, Those are the five aggregates."

We Recall Not Just Form Aggregate but All Five Aggregates

6. Therefore, as soon as an *ārammaṇa* goes through the mind, a record of the associated *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa* is added to the five aggregates (*pañcakkhandha*.)

- Thus, **when we recall a past event**, we remember **the *rūpa* and the mental aspects associated with that event**, i.e., the *pañcakkhandha* related to that event. **The "past component" of the *pañcakkhandha*** also goes by **"*nāmagotta*."**
- The "past component of *pañcakkhandha"* is preserved as "*nāmagotta*" in the *viññāṇa dhātu*.
- For example, when you recall a tasty meal last week, you identify the type of food and the taste. You had "good feelings" about the meal, which is *vedanā*.

Memories (*Nāmagotta*) Preserved in *Viññāṇa Dhātu*

7. Even though most of us cannot, few people can recall past events from this life in astonishing DETAIL.

- Jill Price and a few other people can recall memories in such detail only because those memories (*nāmagotta*) have been in the *viññāṇa dhātu*. See "Where Are Memories Stored? – Viññāṇa Dhātu."

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- With advances in science and access to experiences by people worldwide, evidence keeps accumulating for Buddha Dhamma. Another related study is on Near-Death-Experiences (NDE) conducted by heart surgeons. See "Near-Death Experiences (NDE): Brain Is Not the Mind."
- In the same way, some children can recall memories from their recent past lives. See "Evidence for Rebirth." Some *yogis* can remember many past lives. A Buddha can recall any past life as he wishes. For example, Buddha Gotama described the lives of several previous Buddhas in detail in several suttas. See, for example, "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)."
- **None of those accounts can be explained by the proposal saying "consciousness and memories" arise in the brain.** A brain has NO DIRECT CONNECTION to past lives.

8. In #7 above, I stated, "A brain has NO CONNECTION to the past lives." The brain can't contain such memories intrinsically, i.e., **those memories obviously cannot be "stored in the brain."** However, the brain DOES play a role in memory recall; see "Brain – Interface between Mind and Body."

- The *mana indriya* in the brain can extract memories from the *viññāṇa dhātu*. If a specific brain region is damaged, the brain will lose the ability to recall such memories. Just as sights come in through the physical eyes, memories come through the "*mana indriya*" in the brain.
- I have discussed that in "Patient H.M. – Different Roles of Brain in Memory" and a few other related posts. From the account of patient H.M., we can deduce that "*mana indriya*" **could be related to** THE hippocampus in the brain. He lost the ability to recall memories after the removal of the hippocampus.

Each Sentient Being Generates Pañcakkhandha

9. Any sentient being (living in the 31 realms) continually adds to its *pañcakkhandha* via each sensory experience. Even the smallest living creature generates *pañcakkhandha.*

- Of course, most animals do not have brains. They have different mechanisms for memory recall. They can recall mostly just their life experiences in their current life. For example, they know where they found food in the past, which areas to avoid because of dangers, etc.
- Our large brains (in particular the neocortex of the brain) make humans unique. The neocortex "slows down" the arising of *citta vīthi*. It takes time to process sensory data as we discussed in "Seeing Is a Series of 'Snapshots'." That gives us time to make decisions and not just "go with the flow." That makes humans unique to have "free will."
- Even though some other mammals also have the neocortex, those are smaller. They all take action impulsively. Even some of us who have not cultivated mindfulness tend to act impulsively "without thinking through (about consequences of such actions)."

We Attach to *Pañcakkhandha*, Not Just to *Rūpakkhandha*

10. As discussed above, when we recall past events, we remember the corresponding *rūpa* and the associated mental aspects. **Then we attach to such *rūpa* that provided either joyful or hateful experiences.**

- In other words, our recollections (and attachments) involve all five aggregates (*pañcakkhandha*) associated with that event, not only the form aggregate (*rūpakkhandha*.)
- Attachment to *rūpa* cannot be dissociated from those mental aspects arising from the sensory contacts due to external *rūpa*.
- That is why "*pañca upādāna khandhā*" give rise to *dukkha*, not just the "*rūpa upādāna khandha*."
- In the previous posts, we noted that *rūpupādānakkhandha* (*rūpa upādāna khandha*) is only a tiny fraction of *rūpakkhandha*. **Thus, it is also clear that *pañcupādānakkhandha* (*pañca upādāna khandha*) is only a small fraction of *pañcakkhandha*!**

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- **Attachment to *pañcakkhandha* (i.e., *pañcupādānakkhandha*) is the root cause of future suffering.**
- We have previously discussed that in other posts; see, for example, "Loka Sutta – Origin and Cessation of the World." However, we will briefly discuss that here.

We Attach at the Present Moment!

11. We create *kammic* energies to power up future rebirths at the present moment, when we attach to an *ārammaṇa*. We attach via greed, anger, and ignorance. Ignorance of the Noble Truths prevents one from thinking about the CONSEQUENCES of one's actions/speech/thoughts at a given moment.

- That is what the Buddha explained to Ven. Ānanda in the "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)."
- That is the *Idappaccayatā Paṭicca Samuppāda* that we have been discussing in the current series of posts: "Paṭicca Samuppāda During a Lifetime."
- In this post series, we are connecting to the ***pañcakkhandha* (five aggregates),** which has been mistranslated or at least not adequately explained in most English texts.

Analysis of Deep Suttas Requires This Understanding

12. We incorrectly think that we see a "full figure of a person with one glance" or "a whole statement made by such person," etc.

- However, those are just "collections" or "*khandhas*" of very brief "snapshots" put together by the mind (*viññāṇa*.) It is only a "magic show," as the Buddha explained.
- That is what the Buddha explained to Bāhiya in the "WebLink: suttacentral: *Bāhiya Sutta* (Ud 1.10)" with the verse, "*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati,..*" Seeing is just like taking a series of snapshots. What we PERCEIVE as a person walking is a series of such snapshots "made into a movie" by the mind. **The same holds for hearing, tasting, etc. That is why it is critically important to understand the current series of posts**: "Paṭicca Samuppāda During a Lifetime." Don't forget to watch the youtube movie in the post "Seeing Is a Series of 'Snapshots'" and understand the basic idea.
- There are a series of *Bhaddekaratta Sutta* (MN 131 through MN 134) based on the same basic but deep concept. See, for example, the first one, "WebLink: suttacentral: *Bhaddekaratta Suttas* (MN 131)." The English translation there is completely off. **It has nothing to do with "One Fine Night,"** which is the title of the English translation!

Reference

1. In the WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44) on the types of *saṅkhāra* generated: "*Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṁ bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā,* ***tasmā saññā ca vedanā ca cittasaṅkhāro"ti.***

– [The three *saṅkhārā* listed in the WebLink: suttacentral: Vibhaṅga 6 on *Paṭicca Samuppāda Vibhaṅga* of *Abhidhamma Piṭaka* are, ***kāyasaṅkhāro***, ***vacīsaṅkhāro***, and ***cittasaṅkhāro***.]

– *Assāsa passāsā* (breathing in and out) is associated with the body (movements). Thus, *assāsa passāsa* is ***kāya saṅkhāra***.

– *Vitakka/vicāra* arise before speech "breaks out." Therefore, *vitakka/vicāra* are ***vacī saṅkhāra***.

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– *Saññā* and *vedanā* are associated with any *citta.* **Thus, *saññā* and *vedanā* are *citta* (*mano*) *saṅkhāra*.**

6.1.1.2.8 Pañcupādānakkhandha – Attachment to One's Experiences

May 1, 2022; revised November 26, 2022

Even though *pañcakkhandha* includes many categories — including one's all past experiences — we only attach to *pañcakkhandha* arising at the present moment, i.e., *pañcupādānakkhandha*.

We Attach to *Pañcakkhandha* That Arise at the Present Moment

1. Attachment to *pañcakkhandha* DOES NOT mean attachment to ALL OF accumulated *pañcakkhandha.*

- It just means attachment to the five aggregates that arise AT THAT MOMENT. That is a CRITICAL point to understand.
- We discussed that at the start of this series in "Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime."

  "***Idappaccayā*"** comes from "*ida*" + "*paccayā,"* meaning "**based on the conditions at this monent**."
- Let us discuss that carefully and systematically since it is a CRITICAL issue. Many say, "attachment to *khandhas*" with the idea of "attachment to ALL *khandhas* that define me."
- We attach to "*khandhas*" that arise at the PRESENT MOMENT. There must be a "trigger" to be attached. Suppose you see, hear, taste, smell, touch, or think about something that you like/dislike or are unsure of. You may attach (*taṇhā*) or "get stuck with it" via greed/anger/uncertainty.
- Take a minute to contemplate that.

Arising of *Pañcakkhandha* Triggered by an *Ārammaṇa*

2. **The trigger to "get attached to something" is an *ārammaṇa*.** Let us think about what "triggers" an alcoholic (or even a casual drinker) to "have a drink."

- A common trigger is if someone offers a drink. Even a casual drinker may accept the offer.
- For an alcoholic, the idea of "having a drink" may come to mind as a *kamma vipāka*. They would have built up an "expectation" (*kamma viññāṇa*) to "have a drink at a certain time."
- Regardless of how the idea of "having a drink" comes to the mind, that is accompanied by a "visual of a drink" (added to *rūpakkhandha*), and the relevant mental aspects (*vedanā, saññā, saṅkhāra, viññāṇa*) associated with previous experiences of "having a drink" come to the mind. The latter "mental parts" are added to the *vedanākkhandha, saññākkhandha*, *saṅkhārakkhandha*, and *viññāṇakkhandha*. That is how the *pañcakkhandha* is added with an *ārammaṇa*, as we discussed in recent posts in detail.

How Do *Pañcakkhandha* Become *Pañcupādānakkhandha*?

3. Now, an alcoholic will become "joyful" and he will proceed to either accept the offer or make a drink for himself, depending on the two situations above. In other words, now ***pañcakkhandha*** has AUTOMATICALLY become ***pañcupādānakkhandha***!

- But if the person doe not like to drink alcohol, such a "joyful mindset" will not take place in him EVEN IF a drink is offered.

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- **Thus, for such an individual, *pañcakkhandha* would arise when someone offered a drink,** i.e., *rūpa*, *vedanā*. *saññā*, *saṅkhāra*, *viññāṇa* ABOUT an alcoholic beverage will come to their mind. **However, because he does not have *gati* to crave "alcoholic drinks," it WILL NOT become *pañcupādānakkhandha*!**
- That is the difference between ***pañcakkhandha*** and ***pañcupādānakkhandha***!
- Just reading these words will not be enough to make progress. One must think through these concepts.

Samphassa-jā-Vedanā Arise Due to *Gati*

4. To put it another way, the alcoholic will automatically generate ***pañcupādānakkhandha*** which will have "*samphassa-jā-vedanā*" in his *vedanākkhandha*.

- On the other hand, the other person (who does not like alcohol) WILL NOT have "*samphassa-jā-vedanā*" in his *vedanākkhandha*.
- It is critical to understand what is meant by "*samphassa-jā-vedanā.*" See, "WebLink: PureDhammaSearch: Search Results for: samphassa vedanā."

5. It is mainly the *vedanā* (that arises with *pañcakkhandha*) leading to the attachment. If it is *sukha vedanā,* one attaches with greed, and a *dukkha vedanā* leads to attachment with anger. A neutral *vedanā* could also lead to attachment via ignorance (one does not understand the proper response to an *ārammaṇa*.) [See "WebLink: suttacentral: *Anicca Sutta* SN 36.9" which says that *vedanā* is *anicca*, *saṅkhatā*, *paṭiccasamuppannā*, *khayadhammā*, *vayadhammā*, *virāgadhammā*, *nirodhadhammā*.]

- Following are examples. Eating tasty food gets one attached to it; they will try to figure out how to taste it again. Seeing an enemy succeeding in life, some people will try to get involved and put obstacles in their way. Seeing shadowy figures at night may cause anxiety.
- Let us analyze the example in the post, "Aggregate of Forms – Collection of 'Mental Impressions' of Forms," to get more clarity.

Example With Many Ārammaṇa

6. Sometimes, many *ārammaṇa* run through our minds within minutes. In such cases, only one may lead to ***pañcupādānakkhandha*** even though all of them contribute to ***pañcakkhandha.***

- We started in that post (in #3) with the following example. Suppose you are having a meal with a friend. We analyzed how many *citta vīthi* run through your mind within a few minutes due to different *ārammaṇa*. To keep the discussion simple, let us bypass the *citta vīthi* analysis.
- Your friend is talking, and you are listening. That is an *ārammaṇa* coming through *sotadvāra* or the ears. You see him too, and that *ārammaṇa* comes through *cakkhudvāra* (eyes). You taste the food (with *jivhādvāra* or tongue).
- The point relevant to the present discussion is that you see your friend's face and have a specific "mindset" associated with that *rūpa*. That mindset depends on both him and what he is talking about. We cannot break those mental aspects into two separate parts, one for just seeing his face and another for what he is talking about.

7. For example, suppose he started by saying that he had not seen you for several days and how glad he was to see you. The feelings that arise in you would be loving/sympathetic. Then he switched the subject to talk about a common enemy of the two of you, and the mental aspects that arise at that moment are more likely to be those of anger toward that other person.

- Thus within a few minutes, your mental aggregates will change.
- Now you are eating your food at the same time. If the food tastes good, there will be "good feelings" about the food.

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- In a situation like that, what type of mental aspects become DOMINANT will depend on the RELATIVE STRENGTHS of the three *ārammaṇa* in that example.

We Attach Only to Certain Parts of *Pañcakkhandha* Arising at the Present Moment

8. If you become agitated about the "common enemy" the friend is talking about, that will primarily affect your mindset. You may even forget that you are eating. You may even stop eating and start talking about a bad incident with that person.

- Therefore, three types of mental aspects may arise within minutes. All those are part of *pañcakkhandha* that occur within those few minutes.
- **However, you focused on that "common enemy" in this case. That became "*pañcupādānakkhandha*" at that time. Your mind did not "attach/focus" on your friend or the meal.** It got "**trapped/stuck**" on only one *ārammaṇa* about the common enemy.
- That is a straightforward example of how *pañcakkhandha* arises and how a part of that *pañcakkhandha* can turn into *pañcupādānakkhandha.*

Attaching to Part of *Pañcakkhandha* Based on *Gati*

9. When an *ārammaṇa* comes to mind, that leads to accumulating the five aggregates (*pañcakkhandha*.)

- Even though *pañcakkhandha* includes ALL of one's experiences in the past, we attach ONLY to *pañcakkhandha* that arise at that moment.
- However, whether one attaches to *pañcakkhandha* arising is influenced by one's past experiences (a past component of *pañcakkhandha*) via one's *gati.*
- The situation would have been different if you did not have *gati* to become upset about the person your friend was talking about. You may try calming the friend down instead of encouraging him to criticize that person.

Gati Form Over Long Times Due to One's Cumulative Experiences

10. **It is necessary to get a good idea about the role of one's *gati*.** The Pāli word "*gati*" (pronounced "gathi") can loosely one's character, which also defines one's habits.

- You may want to read "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)" and the posts referred to there.
- "Good *gati*" lead to rebirths in the "good realms," and "bad *gati*" lead to rebirths in the "bad realms." When one comprehends the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*, one realizes that the goal is not JUST to develop "good *gati*" but to eventually "see" the fruitlessness of such efforts. An *Arahant* has removed all *gati.*
- However, one MUST remove the "bad *gati*" first. Then with wisdom, one will see how to remove all *gati* GRADUALLY. See "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

One Attaches Automatically According to One's *Gati*

11. Whether one gets attached to a given *ārammaṇa* (sight, sound, taste, smell, touch, thought) depends on TWO things. One is the *ārammaṇa* itself, and the second is that person's "*gati*" (character/habits.)

- Each person has a unique set of *ārammaṇa* that lead to attachment. No two people will attach to the same types of *ārammaṇa.*

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- Furthermore, as one's *gati* change, that set will also change. Also, the *ārammaṇa* itself can change too. For example, X may dislike Y because of a particular characteristic, but if Y gives up that, X may start liking Y.
- **Thus, what matters is one's *gati* at the present moment when one is experiencing a certain *ārammaṇa*.** That is the critical principle in *Idappaccayatā Paṭicca Samuppāda.*

Kamma Viññāṇa Form When We Attach

12. Upon getting attached to an *ārammaṇa*, we make expectations. Those are *kamma viññāṇa*.

- Suppose a friend tells you he tasted a nice meal at a restaurant. You are impressed by his description and decide to taste that meal. That expectation of enjoying that meal is a ***jivhā viññāṇa***.
- The conversation you had with the friend is a part of *pañcakkhandha*. You may have talked about other things, they are all part of *pañcakkhandha*. But only part of that pañcakkhandha became a *pañcupādānakkhandha* and generated a *kamma viññāṇa*, a future expectation to do something. It usually is an expectation based on greed, anger, or ignorance.
- That **expectation** generated a *kammic* energy that is in that ***jivhā viññāṇa***. It is in the *kamma bhava* (in *viññāṇa dhātu*) and can "come back to your mind" and remind you that you need to act on it. So, even a few days later, you will suddenly remember that conversation with your friend and may get the urge to taste that meal. You may call the restaurant and make a reservation.

Summary

13. I have tried to connect different concepts that we discussed in this new series on *Idappaccayatā Paṭicca Samuppāda* with other concepts like *kamma viññāṇa* and *gati* that we have discussed many times before.

- Buddha Dhamma is fully self-consistent. The more you learn, the more faith you will have. But it requires an effort to review those concepts and make necessary connections or see the relationships among them.

6.1.1.2.9 Noble Truth of Suffering – Pañcupādānakkhandhā Dukkhā

May 7, 2022; revised December 5, 2022

The verse "*saṅkhittena pañcupādānakkhandhā dukkhā*" in the *Dhammacakkappavattana Sutta* (SN 56.11) says that attachment to *pañcakkhandha* (i.e., *pañcupādānakkhandhā*) is the root cause of suffering. **[*saṅkhittena* means through overthrown by defilements, *khitta* :** [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

Noble Truth of Suffering

1. The Noble Truth of suffering explains the ROOT CAUSE of suffering.

- It is expressed succinctly in the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)" as "*saṅkhittena **pañcupādānakkhandhā dukkhā***" OR "In brief, **the cause of suffering is attachment to one's sensory experiences**."
- In the previous post, we discussed why *pañcupādānakkhandhā* MEANS "attachment to sensory experiences." See "Pañcupādānakkhandha – Attachment to One's Experiences."
- That post resulted from previous posts in the subsection "Paticca Samuppāda During a Lifetime." If you are unable to see why *pañcupādānakkhandhā* means "attachment to sensory experiences," please review all prior posts.
- **That is the First Noble Truth. Thus, it is critical to understand it.**

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What You Do at the Present Moment Is What Counts

2. If you attach to an *ārammaṇa* at the present moment, TWO THINGS can happen.

i. You "pull that *ārammaṇa* in." The Pāli word for that is "*upādāna*." I have often explained that "*upādāna*" means "keeping something close in mind." **That is how one "grasps" a new existence at the end of the current existence.** That is the mechanism of grasping a new existence in *Uppatti* (or *Upapatti*) *Paṭicca Samuppāda.*

ii. When you grasp that "state of mind," you start "living in that mindset." Thus, you start thinking, speaking, and acting based on that *ārammaṇa*. **That leads to *kamma* formation during life,** i.e., via *Idappaccayatā Paṭicca Samuppāda.*

- In other words, attachment to an *ārammaṇa* can play essential roles in *Uppatti Paṭicca Samuppāda* (i above) and *Idappaccayatā Paṭicca Samuppāda* (ii above.)
- I discussed that in detail in: "Change of Mindset Due to an Ārammaṇa." Some people may not have understood that post at that time. It is a good idea to review that post in any case. Let me briefly summarize the two cases. You may want to read that post for details.

Change of Mindset Due to an *Ārammaṇa*

3. A mind is usually in the "**natural *bhavaṅga* state**" it received at the beginning of its existence (*bhava.*)

- However, when a strong *ārammaṇa* comes to mind, the mind switches over to a state compatible with that *ārammaṇa*. Depending on the strength of the *ārammaṇa*, that "**temporary *bhavaṅga* state**" could be there for a short time or many days.
- **Getting into a "temporary *bhavaṅga* state" is the same as getting into a "temporary *bhava.*"**
- For example, if you eat a tasty meal, you may have that "satisfied mindset" for a couple of hours. If you had a nice dinner at a restaurant and talked to someone later that day, you may recommend the meal to that person.
- However, some *ārammaṇa* can lead to a "changed mindset" for longer and also lead to harmful consequences. If an alcoholic who has been "sober" for several weeks is induced to take a drink, he/she could go back to the "alcoholic mindset" that may linger for a long time. If a husband catches his wife in bed with another man, that may get him to the mindset of a killer. He could be "born" in that mindset and may carry out the killing. When he returns to his senses (i.e., to the "natural *bhavaṅga* state") the damage is done!

Born in a "Temporary Existence" via an *Ārammaṇa*

4. Let us think about the "sad state of mind" that arises upon hearing about a parent's death. One could be in that "sad existence" for many weeks. **That "sad mindset" will affect one's thoughts, speech, and actions during that time.** One will not feel like going to a party or to a movie.

- In the terminology of *Idappaccayatā Paṭicca Samuppāda,* we can understand how one got "temporarily born" in a "sad state of mind" upon hearing that sad news. **Those are "temporary *bhava* and temporary *jāti*"** in *Idappaccayatā Paṭicca Samuppāda.*
- I have explained that in detail in an earlier post in this series: "Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime."
- These concepts are very much interrelated. If you can "latch on" somewhere, you can pursue that and fully understand *Idappaccayatā Paṭicca Samuppāda.*
- If something is unclear, we can discuss it at the "WebLink: PureDhamma: Forums." Don't hesitate to ask questions. **The Buddha advised Ven. Ananda to learn how life evolves moment-to-moment based**

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on the causes and conditions AT any given moment. See, "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)."

Key Points of *Idappaccayatā Paṭicca Samuppāda*

5. An *Idappaccayatā Paṭicca Samuppāda* always starts with an *ārammaṇa* (sight, sound, taste, smell, touch, memory recall) that comes to the mind as a *vipāka viññāṇa*. I have discussed this in different sections of the website and only will give some of the links below. I discussed it extensively in the "Origin of Life" series, starting with the post, "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

- In the example above, it is the hearing of the death of a parent is a *sota viññāṇa* that comes in via the *sotadvāra* ("ear door.") The *Idappaccayatā Paṭicca Samuppāda* process starts with "*salāyatana paccayā phasso*" where "*salāyatana*" is the "*sota āyatana.*" That can lead to contact or "*phassa,*" which is "*samphassa*" or "contact with one's defilements."
- That leads to the next several steps "*samphassa paccayā samphassa-jā-vedanā*", "*samphassa-jā-vedanā paccayā taṇhā*," "*taṇhā paccayā upādāna*," "*upādāna paccayā bhava*," "*bhava paccayā jāti.*"
- See "Difference between Phassa and Samphassa."

6. Thus, upon hearing the sad news, one will "temporarily get into a sad *bhava*" and be "born in that sad existence for a while." That is a "temporary birth" lasting as long as "temporary *bhavaṅga*" lasts. It could last for many weeks, depending on the person.

- In this case, the *ārammaṇa* of the "sad news" may not lead to *kamma* accumulation.
- But there are cases where one will be temporarily born in a "greedy state" or an "angry state." That can contribute to (i) generating *kammic* energy that can lead to rebirths in "bad realms" and (ii) "grasping a new *bhava* at the "*cuti-paṭisandhi*" moment in *Uppatti Paṭicca Samuppāda*. Let us discuss an example.

Implications for *Uppatti Paṭicca Samuppāda* (Grasping a New *Bhava*)

7. This is essentially the same as what happens in *Idappaccayatā Paṭicca Samuppāda* described above, i.e., you "grasp that *ārammaṇa*" and "get into that mindset or the temporary *bhavaṅga* state."

- But if that happens in the last *citta vīthi* for the current existence, then that "temporary *bhava*" BECOMES the next existence (*bhava.*)
- For example, if the *ārammaṇa* brought in at the last *citta vīthi* makes one angry, one will grasp an existence matching that "angry state mind." Of course, the actual realm in the *apāyās* will be determined by "how angry one becomes." If the angry mindset can kill a human, that may lead to grasping an existence in the *niraya* (similar to hell in Christianity.) If it is less, the next existence could be that of a vicious animal like a tiger.

8. Let us summarize the two PS cases of the result of grasping an *ārammaṇa*:

- ***Uppatti Paṭicca Samuppāda*:** That *ārammaṇa* is a special *ārammaṇa* brought in by *kammic* energy. It comes in with the last *citta vīthi* arises based on the strongest *kamma* one has done up to that point. It could be from the current life or a previous life.
- ***Idappaccayatā Paṭicca Samuppāda:*** These *ārammaṇa* arise due to daily sensory experiences. If one gets attached to one, that could lead to the accumulation of new *kamma* (*kammic* energies.)

Cetanā Sutta (SN 12.38) – Role of an *Ārammaṇa*

9. If we attach to an *ārammaṇa,* that is when "all the troubles start." The sequences of events are as follows:

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- An *ārammaṇa* brings in an external *rūpa*. That *rūpa* comes in as a *rūpakkhandha*, i.e., it is the result of many *citta vīthi,* each bringing in just a fraction of that sight, sound, etc.
- That gives rise to the four mental *khandhas* (aggregates) of *vedanākkhandha, saññākkhandha, saṅkhārakkhandha*, and *viññāṇakkhandha*.
- Thus, all five aggregates (*pañcakkhandha*) arise with an *ārammaṇa*. **If the mind attaches** to that particular *pañcakkhandha*, each *khandha* becomes a ***upādāna**kkhandha.* In particular, *viññāṇakkhandha* becomes *viññāṇ**upādāna**akkhandha,* **and the *viññāṇa* there is a *kamma viññāṇa* (it has an expectation.)**
- Thus, *pañcakkhandha* becomes *pañc**upādāna**kkhandha*.
- That leads to either accumulating more *kamma* (via a temporary existence) or grasping a new existence.

10. The "WebLink: suttacentral: *Cetanā Sutta* (SN 12.38)" summarizes what we discussed above. Of course, that English translation does not explain anything and can be misleading.

"*Bhikkhus*, **if you pursue an *ārammaṇa*** by thinking how good it is, and make plans accordingly, then a ***kamma viññāṇa*** (future expectation) is established. ("*Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, **ārammaṇametaṁ** hoti **viññāṇassa** ṭhitiyā*.)

When you **keep your mind on that *ārammaṇa***, that (*kamma*) *viññāṇa* becomes established. (***Ārammaṇe sati** patiṭṭhā viññāṇassa hoti*.)

When that (*kamma*) *viññāṇa* (expectation) is established and grows, there is rebirth into a new state of existence in the future. (*Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti.*)

When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. (*Āyatiṁ punabbhavābhinibbattiyā sati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.*)

That is how this entire mass of suffering originates. (*Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*)

- That summary includes both the *Idappaccayatā* and *Uppatti Paṭicca Samuppāda.*
- These *suttas* REQUIRE detailed explanations. Word-by-word translations are useless and can be misleading. Incorrect translation of words can magnify problems!
- **In particular, just translating *viññāṇa* there as "consciousness" is a grave error.** But those translators do not understand that ***viññāṇa*** can have different meanings depending on the context. Here it is a "***kamma viññāṇa.*"**

Summary

11. It is critically important to understand the concept of *ārammaṇa* and the TWO main consequences of an *ārammaṇa*.

- ***Ārammaṇa* is simply a sensory input that grabs your attention.** It can come through one of the five physical senses (eyes, ears, nose, tongue, body touch) or the sixth one, the mind (memory recall.)
- If you attach to the *ārammaṇa* that comes in with the last *citta vīthi* in the current existence, and if your mind willingly grasps the corresponding mindset, you will be born in a new existence corresponding to that mindset. Note that it is NOT a conscious decision. At that moment, you are capturing **a new existence automatically according to your *gati* at that moment.** That happens in *Uppatti Paṭicca Samuppāda.*
- If attachment to an *ārammaṇa* happens during daily life and gets one into a "temporary existence," one will start accumulating *kamma* accordingly. *Idappaccayatā Paṭicca Samuppāda* describes this process.

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- **The Buddha defined "*sakkāya*" to be *pañcupādānakkhandhā*.** See "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)."
- "*Sakkāya Diṭṭhi* is the wrong view that *sakkāya* or *pañcupādānakkhandhā* leads to *sukha* (happiness). **When one understands *Paṭicca Samuppāda* and realizes that *pañcupādānakkhandhā* leads to suffering, one would get rid of *Sakkāya Diṭṭhi* and becomes a *Sotāpanna*.**
- We will discuss that in the next post.

6.1.1.2.10 Sakkāya Diṭṭhi and Pañcupādānakkhandhā

May 15, 2022; revised December 12, 2022; June 5, 2024

Sakkāya diṭṭhi is the wrong view that worldly pleasures or attainments (including rebirths in higher realms) can bring ever-lasting happiness.

Sakkāya = Pañcupādānakkhandhā

1. Several *suttas* explicitly state that the word "*sakkāya*" means "*pañcupādānakkhandha*:" SN 38.15, SN 38.16, SN 22.105, SN 22.112, MN 14, MN 106, AN 4.33, and AN 6.61.

- In the "WebLink: suttacentral: *Sakkāyapañhā Sutta* (SN 38.15)" Ven. Sāriputta explains: "Reverend, the Buddha said that "*sakkāya*" means "the five **grasping** aggregates (*pañca **upādāna**kkhandhā*)" — *rūp**upādāna**kkhandha, vedan**upādāna**kkhandha, saññ**upādāna**kkhandha, saṅkhār**upādāna**kkhandha, viññāṇ**upādāna**kkhandha*."
- The other *suttas* listed give the same explanation.
- Let us briefly summarize the key steps in initiating "*pañc**upādāna**kkhandha*." That will help us understand the connection between *sakkāya* and *sakkāya diṭṭhi*. As we know, one becomes a *Sotāpanna* by getting rid of *sakkāya diṭṭhi*. Thus, it is critical to understand this process.

Ārammaṇa Recognized with a "Collection of *Rūpa*" (*Rūpakkhandha*)

2. ***Pañcakkhandha* arises when an *ārammaṇa* comes to mind.** Quite simply, *pañcakkhandha* (five aggregates) are the *rūpa* and the four mental components (*vedanā, saññā, saṅkhāra, viññāṇa*) that arise due to that *rūpa*.

But why are they called "aggregates"? It is because the "*rūpa*" itself is seen, heard, tasted, smelled, felt, or comprehended as a result of many "automatic" steps, i.e., they DO NOT come to the mind "as a whole in one step." Thus, the following are CRITICAL points:

i. The mind understands the *rūpa* only after receiving many "snapshots" of the *rūpa*. Comprehension sets in with not just one "snapshot" but due to an aggregate of many such "snapshots." In Pāli, it is a "*rūpa **matta***" where "*matta*" means "a trace." (By the way, that is the "***matta***" in "*diṭṭhe diṭṭha **mattaṁ** bhavissatī*" in the *Bāhiya Sutta*; see, #12 of "Five Aggregates – Experiences of Each Sentient Being.")

ii. For example, only a faint image of the tree comes in first when one looks at a tree. That image gets sharper and clear in several steps. But that happens too fast for us those steps.

iii. It is an automatic process without us being consciously aware of it. Only the vastly purified mind of a Buddha can see that extremely fast process.

iv. **The point is that a "person" is not consciously involved in that fast process.** It takes place automatically.

3. I tried explaining that process in this series's previous posts: "Paṭicca Samuppāda During a Lifetime." In particular, see "Aggregate of Forms – Collection of "Mental Impressions" of Forms." See #7 there.

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- As I discussed there, it is necessary to hear the whole sentence "My Dad came to see me yesterday" to understand its meaning. However, the mind may receive it in several pieces of "my dad," "came to," "see me," and "yesterday." Those words could be separated by bits of other data coming through other senses, as discussed there. But the mind can collect and put together a data stream from each sensory input.
- We consciously become aware of that "*rūpa*" (whether it is a visual, sound, taste, smell, touch, or a memory recall) only after that fast and automatic process occurs. That takes only a split second.
- But there is another critical process that also happens automatically and fast.

Pañcakkhandhā May Become *Pañcupādānakkhandhā* Instantly

4. **By the time we become aware of the *rūpa* (or *ārammaṇa*) the mind may have already attached to that *ārammaṇa* based on our *gati*.**

- Thus, if one sees a figure compatible with one's *gati*, the initial "attraction" has already taken place, and one is already taking a "second look" by the time one becomes aware of it.
- **The idea behind "mindfulness" is to catch any "bad attraction/*ārammaṇa*" as early as possible and stop it. But we DO need to engage in "good *ārammaṇa*" that leads to moral thoughts/speech/actions.**

5. In other words, what we discussed above is the initial sensory event (seeing someone, for example), getting attached to it automatically (*taṇhā*), and then pursuing that *ārammaṇa* with "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda.*

- We have experienced a sensory event (*ārammaṇa*) and have already attached to it. That means "pañcakkhandha" has automatically turned into a "*pañca* ***upādāna****kkhandha*."

Sakkāya = Pañca Upādāna Khandha

5. But that will happen ONLY IF we (or our mind) perceive such an *ārammaṇa* to be beneficial to us. For example, one could be easily attracted to the opposite sex if one has "*kāma gati.*" Any man could find an attractive woman, i.e., *pañcakkhandha,* for that sight will arise in any man. However, attraction to that woman will not happen for an *Anāgāmi*/*Arahant*, i.e., they will not generate *pañcupādānakkhandha*.

- The word "*sakkāya*" comes from "*sath*" + "*kāya,*" where "*sath*" means "good/beneficial" and "*kāya*" is a "collection." Since "*khandha*" also means a "collection," we can see that "*sakkāya*" means "beneficial collections/aggregates."
- That is why "***sakkāya***" means the same as "*pañca* ***upādāna*** *khandha*" (*pañcupādānakkhandha*), as stated in those suttas in #1 above.
- One would have "*upādāna*" only for those things that one deems to be beneficial.

We Can Stop the "*Upādāna Paccayā Bhava*" Step

6. In the above we discussed that the mind could AUTOMATICALLY attach to an *ārammaṇa* without us being aware.

- As we know, that *ārammaṇa* comes through an *āyatana* via the "*salāyatana paccayā phassa*" step in *Paṭicca Samuppāda.* Then the next two steps of "*phassa paccayā vedanā*" and "*vedanā paccayā taṇhā*" also happen automatically.
- It is only at the step "*taṇhā paccayā upādāna*" that we become aware of that "attachment." That is when we start accumulating new *kamma* via "*upādāna paccayā bhava*" step by acting with *avijjā*: "*avijjā paccayā saṅkhāra*."

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- That "*upādāna paccayā bhava*" step creates a "temporary *bhava*" (greedy bhava, angry bhava, etc) and that is when we start doing new *kamma* (via *abhisaṅkhāra.*) See "Change of Mindset Due to an Ārammaṇa." It would be a good idea to review the previous posts in this series: "Paṭicca Samuppāda During a Lifetime."
- At this step, we can deliberately and willfully stop new *kamma* (*abhisaṅkhāra*) accumulation. That is a critical point discussed in detail in "Difference Between Taṇhā and Upādāna."
- Now, let us get back to the issue of *sakkāya diṭṭhi.*

The View of *Sakkāya* Is "*Sakkāya Diṭṭhi*"

7. As long as one has the wrong view that attachment to "worldly sensory inputs" can be beneficial, one has "*sakkāya diṭṭhi.*" **In other words, *sakkāya* diṭṭhi is the view that *pañcupādānakkhandhā* lead to *sukha.***

Removal of *sakkāya diṭṭhi* at the *Sotāpanna* stage leads to the removal of "*diṭṭhi vipallāsa.*"

- However, as I have explained over and over, getting rid of that wrong view WILL NOT remove "*saññā vipallāsa*" and "*citta vipallāsa.*" Thus, a *Sotāpanna* may still engage in pleasurable activities, including sex. However, a *Sotāpanna* WILL NOT be tempted to do *apāyagāmi* deeds in pursuit of sensory pleasure.
- See details in "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

8. Understanding the concepts of the five *khandhas* (*pañcakkhandha*) — and how they can become *pañcupādānakkhandha* — will help get rid of *sakkāya diṭṭhi.*

- The concept of *khandhā* shows that at least the initial attachment DOES NOT involve a person. As I have explained in the posts in this section, **experiencing sensory input is an automatic process.**
- Furthermore, even the first stage of "attachment to a sensory event" (and to give rise to *pañc**upādāna**kkhandha*) **happens automatically, based on one's *gati*.**

Sakkāya Diṭṭhi = View that "There is an Unchanging Person" Experiencing the World

9. That means "there is no unchanging person." As one's *gati* changes, one will respond differently to sensory inputs. As one progresses on the Noble Path, one's *gati* to be attracted to various *ārammaṇa* will decrease, and no "*gati*" will be left at the *Arahant* stage. Future births are according to dominant *gati*. An *Arahant* with no *gati* left will not be reborn in this suffering-filled world of 31 realms.

- That is a critical concept in Buddha Dhamma. There is no "permanent soul" as in Abrahamic religions. There is no "*ātma*" as in Hinduism.
- Even after the removal of *sakkāya diṭṭhi*, the perception of a "me" or "I" will remain. That goes away only at the *Arahant* stage with the removal of "*māna*" (or "*asmi māna.*") While *sakkāya diṭṭhi* is a *saṁyojana* removed at the *Sotāpanna* stage, "*māna*" is a higher *saṁyojana* removed at the *Arahant* stage.
- The concepts of "*atta/anatta*" in Buddha Dhamma are NOT directly related to the concepts of "*ātma/anātma*" in Sanskrit. There is so much confusion these days because many people incorrectly assume that *anatta* is the same as *anātma.*

Another way to Explain

10. *Pañcakkhandha* (five "**aggregates**") are the aggregates of *rūpa, vedanā, saññā, saṅkhāra, and viññāṇa* that one experiences. We don't EVER experience a *rūpa* "in one instant."

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- For example, we don't see a tree with one *citta*. For us to be AWARE of that tree, many *cittā* (many *citta vīthi*) must go through the mind. The impression of a "tree" emerges gradually, with many *cittā* contributing a "partial image" of that tree. To recognize the tree, many such "partial images" must accumulate. That is a *khandha* or an aggregate. But since it happens VERY FAST, we feel like we see a tree "in one shot." See "Seeing Is a Series of 'Snapshots'"
- Our mental "aggregates" also accumulate over many *citta vīthi*. That is why they are also "aggregates." **The point here is that the idea of a "person" seeing a tree (and generating mental aspects based on it) is not what actually happens.**
- **Instead, it is the result of an automatic process with many steps taking place in the seat of the mind (*hadaya vatthu*.) But it happens according to one's *gati*.** We can control that automatic process only indirectly via changing *gati*.

11. Let us briefly review what happens when an *ārammaṇa* that gives rise to attachment via greed/anger/ignorance comes in via one of the six senses:

i. The *ārammaṇa* comes in. That gives rise to *rūpakkhandha* (a mental imprint of the *rūpa*), and the other four mental aggregates, i.e., an *ārammaṇa,* give rise to *pañcakkhandha*.

ii. If the mind attaches to that *ārammaṇa* (i.e., to the *pañcakkhandha*), it keeps that *ārammaṇa* "close to it and starts acting on it." That means *pañcakkhandha* turned into *pañcupādānakkhandha*.

iii. "Starts acting on that *ārammaṇa*" means generating *mano*, *vacī*, and *kāya saṅkhāra*. Subsequent speech and actions arise based on *vacī* and *kāya saṅkhāra*. **They are *abhisaṅkhāra* If greed/anger/ignorance comes into play!** It is critical to note that in *Paṭicca Samuppāda, saṅkhāra* in "*avijjā paccayā* ***saṅkhāra***" are ***abhisaṅkhāra.***

Why Would a Mind Attach to an *Ārammaṇa*?

12. Now, why would a mind attach to that *ārammaṇa*? That happens due to one of three possible reasons:

i. That *ārammaṇa* (sight, sound, taste, smell, touch, or memory) is perceived to be beneficial/pleasurable. That gives rise to attachment with greed/liking (*lobha*).

ii. If it blocks one's pleasure, that leads to anger/hate (*dosa*.)

iii. If the mind cannot understand whether that *ārammaṇa* can be beneficial or not. It is confused about how to respond due to ignorance (*avijjā*.)

- We pursue such an *ārammaṇa* because we value the six types of *rūpa* in this world (sights, sounds, tastes, smells, touches, and memories of them.)
- However, if we act with *lobha, dosa*, and *moha* (*avijjā*) in that pursuit, we will generate ***abhisaṅkhāra*** with *avijjā*. That will inevitably lead to suffering in the future. *Paṭicca Samuppāda* guarantees that.
- That suffering may not materialize in this life and may result in future life. That is why it is hard for most people to understand the laws of *kamma*, especially if they don't believe in rebirth.

13. In #12 above, I didn't ask, "Why Would a **Person** Attach to an *Ārammaṇa*?"

- That is because the initial attachment is spontaneous. You don't do it consciously. It automatically happens ACCORDING to your *gati*. **Since one's *gati* can change, a "person with a fixed identity" does not exist.**
- That is a critical point to understand and is the **key to getting rid of *sakkāya diṭṭhi.***
- There will be no instant attachment if someone does not have *gati* to be attracted to an *ārammaṇa*.
- One will start thinking about an *ārammaṇa* ONLY IF that initial attachment occurs. But that happens only after the AUTOMATIC attachment to that *ārammaṇa*!

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14. It is essential to understand that there is no "unchanging personality" or a "permanent essence" within each of us. While we are humans in this life, one could be born a *Deva*, *Brahma*, an animal, or even worse. *Sakkāya diṭṭhi* goes away with that realization.

- That is the crucial step toward the *Sotāpanna* stage.

6.1.1.2.11 Bhava and Jāti Within a Lifetime – Example

May 22, 2022

Bhava and *jāti* within a lifetime discussed with an example of how a thief is born.

Paṭicca Samuppāda During a Lifetime

1. As the Buddha advised Ven. Ānanda, in the "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)," it is necessary to understand how one can be "born" in very different "births" **during a lifetime**. The ***Idappaccayatā Paṭicca Samuppāda*** explains that process.

- The same principle operates in the ***Uppatti Paṭicca Samuppāda,*** which explains **future births** in various realms.
- We are at the last post in this subsection on the "Paṭicca Samuppāda During a Lifetime." After reading this post, you can review the previous posts to "fill in" any gaps. Please don't hesitate to ask questions at the discussion forum.
- With the help of the material we discussed, let us discuss a couple of examples of "births within a lifetime."

An Easy Way to Understand *Paṭicca Samuppāda*

2. There are many ways to analyze and understand *Paṭicca Samuppāda.* In the current section, I have discussed it a bit deeper. That analysis will help get rid of *sakkāya diṭṭhi.*

- But we can get the basic ideas behind *Paṭicca Samuppāda* by looking at the easy-to-understand relationships between causes and effects.
- The critical point is that we tend to engage in "mind-pleasing activities" without thinking about their consequences. Let us take an example.

No One Is Born a Thief – Birth Within a Lifetime

3. Let us consider a hypothetical situation. A man (say, person X) is in prison for stealing.

- X was NOT born a thief by birth. At birth, he was like any other human baby.
- If we ask X to explain how he became a thief, the explanation could be something like the following.

"I now understand what happened to me. I was born into a good family, but I started associating with bad friends at school. Their influence led me to participate in immoral activities for fun. We started drinking, and then we got into drugs. When we ran out of money, we started stealing.

Both my parents worked, and it was too late by the time they found out and started advising me. But then it was too late. I enjoyed the time with my friends, and we got deeper into drugs and stealing to pay for the drugs. Eventually, I got fed up with my parents' " interference " and moved out of their house. I quit school and joined a gang. We resorted to selling drugs and stealing to make a living. Eventually, several of us were caught in a robbery and sent to prison.

I would not be a thief if I did not come under the influence of those bad friends. I could have been "saved" if my parents had intervened earlier."

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Connection to *Idappaccayatā Paṭicca Samuppāda*

4. That is indeed a sad story. But it is also apparent that the person has now realized the basic principles of *Idappaccayatā Paṭicca Samuppāda.*

- When X started enjoying the "bad activities" with his friends, he never thought about the dire consequences of such actions. They were "fun activities." He was probably too young to realize that such "fun activities" would have harmful consequences.
- His parents were too busy to notice him "going down the wrong path;" if they realized what was happening to X early enough, they could have advised him about the bad consequences of drinking, taking drugs, and stealing.
- **He was "born a thief" because his mindset changed to that of a thief**, i.e., he engaged in activities matching the mindset of a thief. That led to cultivating "thief *bhava*" from his early school days.
- We can figure out the Pāli terms in *Paṭicca Samuppāda* that contributed to X becoming a thief.

Understand the Pāli Terms – Not Memorize

5. X went down the wrong path because he started liking the activities of his evil friends and was constantly thinking about such activities. That is the critical "*upādāna*" step, where such activities become priorities. He would instead engage in such activities than spend time at home or playing with other kids.

- He got attached to such activities (*taṇhā*) because he enjoyed such activities. Drinking and using drugs provided "good sensations" (*vedanā*.) X got attached to such *vedanā*: "*vedanā paccayā taṇhā.*" But that *vedanā* was a "mind-made *vedanā*."
- **Those are "mend-made *vedanā*" or "*samphassa-jā-vedanā*."**

Phassa and *Samphassa*

6. Now, we have traced back to the critical step. How did X start liking alcohol?

- We can understand the difference between "*phassa*" and "*samphassa*." A natural sensory contact is "*phassa*." That is the contact between the sensory input and the corresponding sensory faculty. In our example, contact (*phassa*) is alcohol touching the tongue.
- For most people, that *vedanā* (taste of alcohol) is not good. It is a bitter taste, especially for strong alcohol. So, our teenager was probably not attracted to that taste, and he may have even refused to drink at first. But he probably drank under the "peer pressure" and got drunk. With more drinking, one gets used to the taste and likes the feeling of "being drunk." Furthermore, the drunken mindset in a party atmosphere gets teenagers into the "party mood."

8. With time, X's mind generates not the natural "*vedanā*" but the mind-made "*samphassa-jā-vedanā*."

- Thus, the "*phassa paccayā vedanā*" step in PS is only a brief version. The expanded version is "*samphassa paccayā samphassa-jā-vedanā*."
- Thus, it was the "*jivhāyatana*" (*jivhā āyatana*) that mainly contributed to the "*salāyatana paccayā samphassa*" step leading to "*samphassa paccayā samphassa-jā-vedanā*." In other words, the taste of alcohol generated a "mind-made *vedanā*" of happiness, especially in a party atmosphere.

Once on the Wrong Path, It Is Hard to Change

9. Thus, now it became a habit (*gati*) for X to get drunk and have a good time with his friends. Then one day, someone brought drugs to a party, and they all get hooked on drugs.

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- Over time, X cultivated a "*kamma viññāṇa*" or an "expectation" to enjoy alcohol, drugs and partying with friends. That *kamma viññāṇa* slowly got established as X started enjoying those activities more. His mind was constantly on the lookout for opportunities to get together with friends and have a good time. That is the critical "*upādāna*" step.
- That means it became easier to get to that mindset with an *ārammaṇa*. All X needed was a prompting by a friend. Even the sight of a familiar drug dealer may prompt him to buy some drugs and enjoy them by himself.
- Any bad habit (*gati*), when cultivated, leads to more bad habits . When X and his friends didn't have money to buy alcohol/drugs, they resorted to stealing. That is how X was "born a thief."

Most People Realize the Problem Only After Damage Is Done

10. It was only after getting caught stealing and sent to prison that X realized what happened to him.

- Even though he was not born a thief when his mother gave birth to him, X is now known as a thief. Everyone knows him as a thief.
- Of course, he had no desire to become a thief. His goal was to "enjoy life" with his friends. But that way of enjoying life involved an immoral way of thinking, immoral speech, and immoral deeds.
- He unknowingly got *paṭicca* ("*paṭi*" + "*icca*" or "willingly attached") to things that would inevitably lead to *samuppāda* ("*sama*" + "*uppāda*" or "corresponding births"), i.e., to be "born a thief."
- In other words, his mind generated *apuñña abhisaṅkhāra* due to his ignorance (*avijjā*) of their consequences.
- Those *apuñña abhisaṅkhāra* arise as to *mano, vacī*, and *kāya abhisaṅkhāra.* They are immoral thinking, speech, and actions.

Need to Look at the Root Causes (*Lobha*, *Dosa*, *Moha*)

11. Note that X just focused on the immediate gratification of such activities. He never realized (and thus never thought about) the possible harmful consequences of such actions.

- Stealing was the secondary effect of X stating to drink, use drugs, and generally have a good time with his friends. The initial attraction was for the *vedanā* experienced with drugs and alcohol. Drinking alcohol led to craving that taste and the accompanying "feel good" mindset.
- **X got attached or *paṭicca* ("*paṭi*" + "*icca*" or "willingly attached") to things that gave immediate sensory pleasure.** We could say that he was "born" in a "joyful state" at that time.
- However, in a deeper sense he got attached to immoral causes with much more drastic and dangerous "births" in the future. Those deeper causes would inevitably lead to *samuppāda* ("*sama*" + "*uppāda*" or "corresponding births"), i.e., to be "born a thief" later in life.
- But it does not end there. Part of that *kammic* energy can even bring future rebirths, depending on the severity of *kamma* done with that mindset. For example, if X killed someone during a robbery, that would definitely lead to a "bad rebirth." **That comes under *Uppatti Paṭicca Samuppāda.***

Review of the Steps

12. Let us review the steps that led to X becoming a Thief.

- It all started with X starting his associating with bad friends. Under their influence, he started drinking due to his ignorance about bad future outcomes. That is "*avijjā paccayā saṅkhāra*" or, more precisely, "*avijjā paccayā abhisaṅkhāra.*"

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- With frequent cultivation of *abhisaṅkhāra*, he developed a desire/future expectation (*kamma viññāṇa*) to enjoy drinking/partying. That is "(*abhi*) *saṅkhāra paccayā* (*kamma*)*viññāṇa*."
- His mind was constantly visualizing scenes of such get-together, alcohol, his favorite friends, etc. Those are the "*nāmarūpa*" that arise in his mind with that *kamma viññāṇa*: "(*kamma*)*viññāṇa paccayā nāmarūpa*."
- When such *nāmarūpa* arose in his mind, he will start using his sensory faculties. For example, he may call a friend to meet for a drink or organize a party. He may look for a drug dealer to get more drugs, etc. That is "*nāmarūpa paccayā salāyatana*."
- When such encounters took place, he would be fully engaged in drinking, taking drugs, etc., and would enjoy such experiences (*samphassa-jā-vedanā*.) That involves "*salāyatana paccayā samphassa*" and "*samphassa paccayā samphassa-jā-vedanā*."
- The more he does those things, the more he will attach to such activities: "*samphassa-jā-vedanā paccayā taṇhā*." That will make the "*upādāna*" stronger: "*taṇhā paccayā upādāna*."
- With such a strong attachment to those activities, he would do it again and again with "*avijjā paccayā abhisaṅkhāra*," and the whole cycle repeated repeatedly.

13. If he didn't have money for such activities, he would steal. It probably started by stealing from his parents. As X got into drugs, he and his friends had to start stealing more. Thus they cultivated the *gati* of thieves, and got into "thief *bhava*" and "thief *jāti*."

- That "*samphassa-jā-vedanā*" can arise even without taking a sip of alcohol but seeing an alcohol bottle or even mentioning an upcoming party.
- Even if one has not studied the formal *Paṭicca Samuppāda*, one can understand the above steps.
- However, it is imperative to understand the meanings of those Pāli words, so that we can understand them in other contexts.

6.1.1.3 Often Mistranslated Pāli Keywords

May 28, 2022

Rāga and Jhāna – Two Commonly Misunderstood Words

6.1.1.3.1 Rāga and Jhāna – Two Commonly Misunderstood Words

May 28, 2022; revised August 27, 2022

We will discuss two key Pāli words, *rāga* and *jhāna*, that are also interrelated. People cultivate *anariya jhāna* due to *rūpa rāga* and *arūpa rāga*.

The Elephant in the Room – Wrong Translations

1. Many people are prevented from learning the correct teachings of the Buddha because of two key issues.

i. It has become standard to translate the *Tipiṭaka suttas* word-by-word. Many *suttas* (especially on deep concepts) REQUIRE lengthy explanations.

ii. Some Pāli keywords DO NOT have equivalent English words. It is WRONG to translate *anicca* and *anatta* as impermanence and "no-self."

- I discussed this issue in" "Elephant in the Room 1 – Direct Translation of the Tipitaka" and "Distortion of Pāli Keywords in Paṭicca Samuppāda."

2. *Anicca* and *anatta* are two words that require lengthy explanations. I have explained them in several posts. I will try to organize them in upcoming posts.

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- I will first explain the correct meanings of some simpler keywords.

Rāga – Not "Lust" or "Attachment"

3. The correct "*pada nirutti*" (etymology) of "*rāga*" comes from "*rā*" + "*agga,*" where "*rā*" means to "travel (in the *saṁsāric* journey)" and "*agga*" is to "give priority." **Thus, "*rāga*" means "giving priority to engage in *saṁsāric* journey or rebirth process."** That happens because of the tendency to value different aspects of this world.

There are three types of *rāga*: ***kāma rāga, rūpa rāga,* and *arūpa rāga***.

i. ***Kāma rāga* prioritizes sensual pleasures in the higher seven realms of *kāma loka***: the human realm and the six *Deva* realms. As long as one craves such pleasures, one will be born among the 11 realms of the *kāma loka*; rebirths in the lowest four realms are possible if one engages in immoral deeds while seeking sensual pleasures. See, "Lobha, Rāga and Kāmacchanda, Kāmarāga."

ii. **Those who cultivate the *rūpāvacara jhānā* prioritize *jhānic* pleasures over sensual pleasures; they have *rūpa rāga*.** One has to either SUPPRESS or ELIMINATE *kāma rāga* to get to such *rūpāvacara jhānā*. Such *jhānā* led to rebirths in the 16 *rūpāvacara Brahma* realms. Those *Brahmas* are born without the sense faculties for taste, smell, and touch because those senses are needed only for sensual pleasures.

iii. **Those who have cultivated the *arūpāvacara jhānās* have *arūpa rāga*.** That means one would be satisfied with just having the mind faculty (even less burden than *rūpāvacara jhānā*.) Those who cultivate *arūpāvacara jhānā* will be reborn in the four highest *Brahma* realms.

- **To attain *Nibbāna* (at *Arahanthood*), one must remove all three types of the *rāga*.**
- However, any of the three types of *rāga* CAN NOT be removed with willpower. It happens automatically via comprehension of the Four Noble Truths. See "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"

Removal of *Kāma Rāga*, *Rūpa Rāga*, and *Arūpa Rāga*

4. The critical point here is that even if one gets to the highest *arūpāvacara jhānās,* one can return to the *kāma loka* in the future and be reborn in an *apāya*.

- Until one gets to at least the *Sotāpanna Anugāmi* stage, rebirth in any realm is possible in the future because one can be born in the highest realms without overcoming the three *saṁyojana* that can lead to rebirth in the *apāyās*. But a *Sotāpanna Anugāmi, Sotāpanna, or a Sakadāgāmi* will be reborn in the *kāma loka* because they have *kāma rāga.*
- With the **removal of *kāma rāga* (at the *Anāgāmi* stage)**, rebirths in the 11 realms of *kāma loka* will stop.
- ***Rūpa rāga* and *arūpa rāga* are two *saṁyojana* that will be removed only at the *Arahant* stage.** See "Dasa Saṁyojana – Bonds in Rebirth Process."

5. Now, we can easily see why the Buddha said, "*rāgakkhayo Nibbānan*" OR "*Nibbāna* is the ending of all types of *rāga*." **Full *Nibbāna* requires the removal of all three types of *rāga*.**

- When one would not prioritize any realm in *kāma loka, rūpa loka*, and *arūpa loka*, the mind will become free, and one will attain *Arahanthood*. Upon the death of the physical body, there will be no rebirth among the 31 realms in this world.
- Of course, when that happens, *dosa* and *moha* would have been eliminated when that happens. Thus, the verse: "*rāgakkhayo dosakkhayo mohakkhayo—idaṁ vuccati nibbānan"ti.* See, for example, "WebLink: suttacentral: *Sāmaṇḍaka Sutta* (SN 39.1)."

Jhāna – Result of *Puñña Kamma*

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6. Cultivating *jhānā* is a particular type of *puñña kamma*, just like giving (*dāna*.) Cultivating *jhānā* is a *puñña abhisaṅkhāra* (*puññābhisaṅkhāra*.)

"WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga" explains the step "*avijjā paccayā saṅkhāra*" as, "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro*."

Translated: "What is meant by '*avijjā paccayā saṅkhārā?'* It means *puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra* arising due to *avijjā*."

- Now, let us discuss what types of rebirths arise due to those three types of *abhisaṅkhāra*. The same section of the "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga" describe those as well.

Three Types of *Abhisaṅkhāra* Lead to Rebirths Among the 31 Realms

7. "*Tattha katamo **apuññābhisaṅkhāro**? Akusalā cetanā kāmāvacarā—ayaṁ vuccati "apuññābhisaṅkhāro"*.

Translated: "*Akusala cetanā* leading to rebirths in the ***kāma loka*** is ***apuññābhisaṅkhāra.***" **These are the rebirths in the *apāyās* (lowest four realms.)**

"*Tattha katamo **puññābhisaṅkhāro**? Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā—ayaṁ vuccati "puññābhisaṅkhāro*".

Translated: "*Kusala cetanā* leading to rebirths in the ***kāma loka*** **and** ***rūpa loka*** are ***puññābhisaṅkhāra.***" **Those rebirths in the *kāma loka* are the human realm and the six *Deva* realms are due to (*dānamayā sīlamayā*) *kusala kamma*. Rebirths in the *rūpa loka* (16 *rūpāvacara Brahma* realms) require (*bhāvanāmayā*) *kusala kamma,* i.e., *rūpāvacara jhāna.***

"*Tattha katamo **āneñjābhisaṅkhāro**? Kusalā cetanā arūpāvacarā—ayaṁ vuccati "āneñjābhisaṅkhāro"*."

Translated: "*Kusala cetanā* leading to rebirths in the ***arūpa loka*** are ***āneñjābhisaṅkhāra.***" **Those *kusala kamma* are the cultivation of *arūpa jhānā* leading to rebirths in the four *arūpāvacara Brahma* realms.**

- **Note:** Strictly speaking, there are only four *jhānā* described in the *Tipiṭaka*. The "higher *jhānā*" as they are known today are NOT really *jhānā*. They are all described in eight *suttas* starting with "WebLink: suttacentral: *Paṭhamajhānapañhā Sutta* (SN 40.1)" through "WebLink: suttacentral: *Nevasaññānāsaññāyatanapañhā Sutta* (SN 40.8)." Note that the higher four are NOT called *jhānā*. However, since they have very long names, it is easier to refer to them as *jhānā*.

8. Let us summarize the above for clarity. We know that *Akusala-mūla Paṭicca Samuppāda* starts with "*avijjā paccayā saṅkhāra*" and lead to *jāti* (rebirths) and eventually "the whole mass of suffering."

- Note that "*kusalā cetanā kāmāvacarā"* are "*kusala kamma* leading to rebirths in the *kāma loka*." Similarly, "*kusalā cetanā rūpāvacarā"* are "*kusala kamma* leading to rebirths in the *rūpa loka,*" and "*kusalā cetanā arūpāvacarā*" are "*kusala kamma* leading to rebirths in the *arūpa loka."* All three of them are also called "*puñña kamma*."
- **That is why engaging in *puñña kamma* (including cultivating *jhānā*) is NOT ENOUGH to be released from the rebirth process and future suffering.** Even though the above three types of *puñña kamma* lead to rebirth in the "good realms," those existences have finite lifetimes. Rebirth in an *apāyā* after that is possible UNTIL comprehending the Four Noble Truths/ *Paṭicca Samuppāda*/*Tilakkhaṇa*.
- That is discussed in detail in "Rebirths Take Place According to Abhisaṅkhāra," "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma," and "Puñña Kamma – Dāna, Sīla, Bhāvanā." It is good to review those posts to solidify the relevant concepts.

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9. The "WebLink: suttacentral: *Parivīmaṁsana Sutta* (SN 12.51)" summarizes those conclusions in the following verse: "*Avijjāgato yaṁ, bhikkhave, purisapuggalo* ***puññañce saṅkhāraṁ abhisaṅkharoti, puññūpagaṁ hoti viññāṇaṁ. Apuññañce saṅkhāraṁ abhisaṅkharoti, apuññūpagaṁ hoti viññāṇaṁ. Āneñjañce saṅkhāraṁ abhisaṅkharoti āneñjūpagaṁ hoti viññāṇaṁ***."

Translated: "If one cultivates ***puñña abhisaṅkhāra*** **without comprehension of Noble Truths**, that will lead to rebirths in the **good realms**. Cultivating ***apuñña abhisaṅkhāra*** will lead to rebirths in the **bad realms**. With ***āneñja abhisaṅkhāra*** rebirths in the ***arūpāvacara*** **realms** will take place."

- Of course, ***puñña abhisaṅkhāra*** includes the cultivation of *rūpāvacara jhānā*. Thus, ***puñña abhisaṅkhāra*** lead to rebirths in the human realms, 6 *Deva* realms, and the 16 *rūpāvacara Brahma* realms.
- It is interesting to note that "*āneñja*" means "no more rebirths" and thus "permanent." Ancient *yogis* (including Alara Kalama and Uddakarama Putta) thought these realms had infinite lifetimes and equated the births there to the "ultimate release". Of course, the Buddha discovered that those also have finite lifetimes, even though extremely long, lasting eons (billions of years). Thus, "***āneñjābhi*** (*āneñja abhi saŋ khāra*) ***saṅkhāra***" are also generated with *avijjā*.
- Note that the word-by-word English translation in the above link does not clarify these things.

Puñña Abhisaṅkhāra Must be Cultivated

10. The Buddha taught ONLY to abstain from *lobha, dosa, and moha* since those will lead to rebirths in the *apāyās*.

- As we know, rebirths in this world are caused by acting with *lobha, dosa, moha,* AND the **mundane versions of *alobha, adosa, and amoha* (which lead to good rebirths.)**
- With the comprehension of ***lokuttara* versions of *alobha*, *adosa*, and *amoha***, such ***puñña abhisaṅkhāra*** will become ***kusala-mūla saṅkhāra* (leading to *Nibbāna*.)**
- For details, see "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma,"

Possible Drawbacks of Cultivating *Jhāna*

11. The *jhānic* experience is the same whether it is an *anariya jhānā* (reached by suppressing *kāma rāga*) or an *Ariya jhānā* (reached by eliminating *kāma rāga*.)

- All living beings (including those in the *apāyās*) have attained the highest *anariya jhānās* in their previous lives. Thus, such *anariya jhānās* do not provide relief from *saṁsāric* suffering. Note that at the end of a *mahā kappa* (with the destruction of Earth), all living beings end up in the *Ābhassara Brahma* realm and remain there until the formation of a "new Earth." See #8-#11 in the post "Buddhism and Evolution – Aggañña Sutta (DN 27)."
- The Buddha instructed HOUSEHOLDERS to cultivate ***puñña abhisaṅkhāra*** with *dāna* and *sīla*. He instructed *BHIKKHUS* to cultivate ***puñña abhisaṅkhāra*** with *dāna*, *sīla,* and ***Ariya jhānā***. (Of course, EVERYONE needs to comprehend the Four Nobel Truths.)
- That is because householders CANNOT cultivate *Ariya jhānā* since that would REQUIRE abstaining from any sexual activity. If a householder is serious about attaining *Ariya jhānā*, they MUST give up cravings for all sense-pleasing activities, including sexual activity.

Only the *Bhikkhus* Instructed on the Cultivation of *Jhāna*

12. **Read any *sutta* on the cultivation of *jhānā*, and you will see that the Buddha delivered those *suttas* to *bhikkhus*.** I have not seen an instance where the Buddha instructed a householder to cultivate *jhānā*.

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- The standard verse in the *suttas* on the cultivation of *jhānā* is the following: "*Idha, bhikkhave, bhikkhu* ***vivicceva kāmehi*** *vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati..*" the translation of which is, "Here, a *bhikkhu*, **abstaining from sensual pleasures**, abstaining from *akusala kamma*, enters and remains in the first *jhānā*."
- The following link provides a list of *Tipiṭaka* references on *jhānās*: "WebLink: suttacentral: 531 results for *vivicceva kāmehi*." Anyone can go through the *suttas* in that list and see whether my statements above are correct or not. Please let me know if you find a *sutta* delivered to a "householder" in the above list. Keep in mind that a few householders abstained from "householder activities" and had attained *jhānā*. They were *Anāgāmis*, like Citta Gahapati.

Jhānā Not Necessary to Attain *Magga Phala*

13. A householder can choose to deliberately refrain from sexual activities and cultivate *Ariya jhānā*. Such a householder is an "WebLink: wikipedia.org: Anagārika." Most householders who attained the *Arahant* stage (like King Suddodana and Minister Santati) got there without cultivating *jhānā*. Some *bhikkhus* attained the *Arahant* stage without cultivating *jhānā* (*Paññāvimutta Arahants*.) Those who took the "*jhānic* path" became *Cetovimutti Arahants.*

- **Householders can cultivate *anariya jhānā* while being a householder by suppressing *kāma rāga*.** There is nothing wrong with that if one can realize that it is not an *Ariya jhānā*. The problem arises when they think they have *Ariya jhānā*. Also, some become enamored with "*jhānic* pleasures" and lose focus on attaining *Nibbāna*.
- Another misconception is that it is impossible to get to the *Sotāpanna* stage without cultivating *jhānā*. That can easily be disproven. We know that a *Sotāpanna* can be reborn in the human or *Deva* realms. However, anyone with even the first *anariya jhānā* will be reborn in a *Brahma* realm at death. Since attaining any *jhānā* is an *ānantariya puñña kamma*, such a person will be separated from the human *bhava* at the death of the physical body, even if there is *kammic* energy left in the human *bhava*. Thus, if a *Sotāpanna* has even an *anariya jhāna*, they cannot be reborn in *kāma loka*. That contradicts the idea that a *Sotāpanna* must have a *jhāna.*
- The fact that only *samādhi* is needed to attain *magga phala* is also clear with the *Abhidhamma* analysis of relevant *citta vīthi*; see at the end of the post "Citta Vīthi – Processing of Sense Inputs."
- It is critically important to understand these key concepts. Please feel free to comment/ask questions in the discussion forum.

6.1.2 Elephant in the Room 2 – Jhāna and Kasiṇa

June 16, 2022

"Jānato Passato" and Ājāniya – Critical Words to Remember

Samādhi, Jhāna, and Sammā Samādhi

Jhāna, Jhāya, and Jhāyi – Different Meanings

Jhāna – Finer Details

Sammā Samādhi – How to Define It?

Ariya Jhāna and Anariya Jhāna – Main Differences

6.1.2.1 "Jānato Passato" and Ājāniya – Critical Words to Remember

May 18, 2024; revised June 26, 2024 (#6 added)

"*Jānato passato*" means to "know and comprehend." Just knowing about something is not enough. One who "knows and sees with *dhamma cakkhu*" is a "*purisa ājāniya*" or a Noble Person.

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Jānāti and *Passati* [verb]

1. The "WebLink: suttacentral: *Antarāmala Sutta* (KN Iti 88)" explains the critical meanings of "*jānato*" and "*passato*." ***Jānāti*** means "to have heard and understood to some extent," and ***passati*** means to have a "full understanding by grasping the teachings (*dhamma*). That will become clear as we proceed.

- Greed (*lobha*), hate (*dosa*), and delusion (*moha*) are the "three inner stains" that blemish one's character. The English translation in the above link is good enough to get the idea. Please read through it. Further details in "Dasa Akusala and Anatta – The Critical Link."
- @marker 4.1: "*Luddho attham* ***na jānāti****, luddho dhammam* ***na passati***" OR "A greedy person doesn't know the truth (*attham*). A greedy person doesn't see the *dhamma*, which reveals that truth."
- @marker 7.1: "*Duṭṭho attham* ***na jānāti****, duṭṭho dhammam* ***na passati***" OR "A hateful person doesn't know the truth (*attham*). A hateful person doesn't see the *dhamma*, which reveals that truth."
- @marker 10.1: "*Mūḷho attham* ***na jānāti****, mūḷho dhammam* ***na passati***" OR "A deluded person doesn't know the truth (*attham*). A deluded person doesn't see the *dhamma*, which reveals that truth."

2. The "WebLink: suttacentral: *Cūḷabyūha Sutta* (KN Snp 4.12)" explains it further. @marker 1.3: "*Yo evaṁ* ***jānāti*** ***sa vedi*** *dhammaṁ*" means "'Whoever **knows** and **sees it this way understands the teaching**."

- **Note that "*vedi*" has a similar meaning to "*passati*," i.e., a deeper understanding.** The "*Vedas*" in Hinduism originated from that word, which they acquired from Pāli during Buddha Kassapa's time. Yes, Buddha Kassapa lived millions of years ago, before Buddha Gotama. There were not one but three Buddhas (Kakusandha, Koṇāgamana, and Kassapa) on this Earth before Buddha Gotama. See "WebLink: suttacentral: *Mahāpadāna S*utta (DN 14)."
- The "WebLink: suttacentral: *Kapila Sutta/dhammacariya Sutta* (KN Snp 2.6)" is another example.
- ***Jānāti*** is **sometimes used in the mundane sense, too.** See, for example, "WebLink: suttacentral: *Vatthugāthā* (KN Snp 5.1)" and "WebLink: suttacentral: *Sippa Sutta* (KN Ud 3.9)." On the other hand, it refers to a deeper understanding in "WebLink: suttacentral: *Posālamāṇavapucchā* (KN Snp 5.15))."
- The point is that "*jānato*" happens first, and as one makes further progress, "*passato*" (full understanding) comes. That deeper understanding (*passato*) requires *Vipassana* (insight meditation.)

Jānāti/*Passati* and *Jānato*/*Passato*

3. Pāli is a **highly inflected language** that uses inflection, which means changing the form of words to indicate things like tense, person, number, gender, mood, voice, and case (also called declension.) This is done by adding prefixes or suffixes or even changing the internal structure of the word itself. In contrast, English is less inflected and considered **analytic**, relying more on word order and auxiliary verbs to convey meaning.

- So, instead of relying on word order or additional helper words like in English, a highly inflected language like Pāli packs a lot of information into a single word. A good resource is "Pāli—Buddha's Language" by Kurt Schmidt. Appendix B on "Grammar Basics" provides a guide to declension and shows how the same word is modified to indicate tense, gender, etc.

For example, **"*jānāti*" means "to know," and one who has seen is a "*jānato*."** In ordinary language, "*jānāti*" could mean "to know about a certain task, place, etc." as in "knowing how to do a certain task."

- Of course, in Buddha Dhamma, "*jānāti*" means learning from an *Ariya* about various critical foundational aspects such as the Noble Truths, *Paṭicca Samuppāda*, and *Tilakkhana*.

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In the same way, **"*passati*" means "to see," and one who has seen is "*passato*."** In ordinary language, "*passati*" means "to see with eyes," as in "seeing a tree."

- Of course, in Buddha Dhamma, "*passati*" has a deeper meaning of "seeing with *Dhamma* eye/*dhamma cakkhu*." That means comprehending the Noble Truths, *Paṭicca Samuppāda*, *Tilakkhaṇa,* etc. One who has achieved that is a "*passato*."

"*Jānato Passato*" – Examples

4. Understanding *cakkhu* (seeing, not the physical eyes) leads to getting rid of *sakkāya diṭṭhi*: "WebLink: suttacentral: *Sakkāyadiṭṭhipahāna Sutta* (SN 35.166)." In the link, the verse "*Cakkhuṁ kho, bhikkhu, dukkhato* ***jānato passato*** *sakkāyadiṭṭhi pahīyatī*" is translated as "**knowing and seeing the eye** as suffering, substantialist view is given up."

- That explanation does not clarify much, as with most "word-by-word" translations. At a minimum, one should realize that "a person with eyes" who does not fully comprehend how their unwise use can lead to suffering, i.e., how that can be explained via *Paṭicca Samuppāda*. One must first hear (*jānato*) about that explanation from a Buddha or a disciple of the Buddha (a Noble Person) and then fully comprehend that process (*passato*) to remove *sakkāya diṭṭhi.*
- In the same way, "WebLink: suttacentral: *Paṭhama avijjāpahāna Sutta* (SN 35.79)" states the same about removing *avijjā* (ignorance) by first hearing about the "*anicca* nature" of *cakkhu, rūpa, cakkhu viññāṇa*, etc. and fully comprehending that explanation.
- Several other *suttās* refer to the elimination of all *saṁyojana*: "*Tassa* ***evaṁ jānato evaṁ passato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati***." See "WebLink: suttacentral: *Cūḷasuññata Sutta* (MN 121)," "WebLink: suttacentral: *Cūḷasakuludāyi Sutta* (MN 79)," and "WebLink: suttacentral: *Mahāsaccaka Sutta* (MN 36)" among more *suttās*.
- At each of the *magga phala*, "***jānato passato***" grows culminating in the *Arahanthood.*

"*Jānato Passato*" Leads to Arahanthood

5. One starts on the Noble Path by learning the true teachings of the Buddha (***jānato***), and when that leads to full comprehension (***passato***), one would have removed all *āsavās* and attained *Arahanthood.*

- The verse "***Jānato*** *ahaṁ, bhikkhave,* ***passato*** *āsavānaṁ khayaṁ vadāmī*" OR "*Bhikkhus*, I say that the ending of defilements is for one **who knows** and **has seen (with the *Dhamma* eye or *dhamma cakkhu*)**" appears in several *suttās*. See, for example, "WebLink: suttacentral: *Āsavakkhaya Sutta* (KN Iti 102)," "WebLink: suttacentral: *Sabbāsava Sutta* (MN 2)," "WebLink: suttacentral: *Upanisa Sutta* (SN 12.23)," "WebLink: suttacentral: *Vāsijaṭa Sutta* (SN 22.101)."
- The "Aṭṭhakanāgara Sutta (MN 52)" describes *a* Buddha as "who knows and sees" ("***bhagavatā jānatā passatā arahatā sammāsambuddhena.***")
- A similar verse appears in the "WebLink: suttacentral: *Chabbisodhana Sutta* (MN 112)." Also see "WebLink: suttacentral: *Mahāli Sutta* (DN 6)."

6. The short "WebLink: suttacentral: *Saṁyojanasamugghāta Sutta* (SN 35.55)" succinctly states the same.

- "*Cakkhuṁ kho, bhikkhu, anattato* ***jānato passato saṁyojanā samugghātaṁ gacchanti***" means "When one **hears** the correct explanation that *cakkhu* does not mean the physical eyes and **fully understands** how *cakkhu* (the complete system with physical eyes, brain, and the *cakkhu pasāda rūpa*) arises via *Paṭicca Samuppāda*, one would have removed **all ten *saṁyojanā* from one's mind, i.e., one would be an *Arahant*.**
- In the same way, one needs to do the same for *rūpa*, *cakkhu viññāṇa*, *cakkhu samphassa*, and *cakkhu samphassa-jā-vedanā.*

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"*Jānato Passato*" Makes One a Noble Person (*Purisa Ājānīya*)

7. In the "WebLink: suttacentral: *Sabhiya Sutta* (KN Snp 3.6)," Sabhiya asked the Buddha who can be called *vedagūṁ* (knowledge master), *Anuviditaṁ* (one with "penetrating wisdom"), *viriyavāti* (capable of making the necessary effort) and become an ***Ājāniyo* (a Noble Person who is fully accomplished)**: "*Kiṁpattinamāhu* ***vedagūṁ***, ***Anuviditaṁ*** *kena kathañca* ***viriyavāti***; ***Ājāniyo*** *kinti nāma hoti, Puṭṭho me bhagavā byākarohī*" OR "What must one attain to be called '**knowledge master**'? How does one develop "**penetrating wisdom**" by making the **necessary effort**? How does one gain the name '**thoroughbred**' (***purisa ājāniyo***)? May the Buddha please answer my question."

- The Buddha explains how one becomes a ***purisa ājāniyo***. It is a deep *sutta* that needs to be explained in detail.
- In many English translations (as in the above translation), **"*ājāniyo*"** is translated as **"thoroughbred"** even when referring to Noble Persons (*Ariyās*.) See, for example, "WebLink: suttacentral: *Potaliya Sutta* (MN 54)." Let us look into the reason for that.

Comparison of Noble Persons (*Ariyās*) to Well-Trained Horses

8. In the days of the Buddha, part of a good army was a battalion of well-trained horses (called *assājānīya* = *assa ājānīya*, where "*assa*" refers to a horse and "*ājānīya*" refers to "excellent quality"). Such horses don't crave food but are always ready to learn and practice. Of course, here, the word "*ājānīya*" is used in a mundane sense to describe a horse with superior training.

- In the following *suttās*, the Buddha compared the training of an *Ariya* to that of a battle-ready horse: "WebLink: suttacentral: *Assājānīya Sutta* (AN 5.203)," "WebLink: suttacentral: *Assājānīya Sutta* (AN 8.13)," and "WebLink: suttacentral: *Assājānīya Sutta* (AN 3.142)."
- Nowadays, such a horse is called a "thoroughbred." A specific breed of horse, the Thoroughbred, was developed in England and is known for its speed, agility, and spirit. The term is also applied to purebred or pedigreed animals, especially horses. However, "thoroughbred" is not quite suitable to describe a Noble Person, even though the analogy is good.
- On the other hand, a mule (the offspring of a male donkey and a female horse) is lazy; it wants to eat well and sleep. A mule (*assakhaḷuṅka – assa khaḷuṅka*) looks like a horse but is of inferior quality and never trained for battle; here, "*assa*" refers to a horse, and "*khaḷuṅka*" refers to "inferior quality."
- The following *suttās* describe *assa khaḷuṅka* and also compare them to "people of inferior quality" or "*purisakhaḷuṅkā*" (*purisa khaḷuṅkā,* where "*purisa*" refers to a "person."): "WebLink: suttacentral: *Assakhaḷuṅka Sutta* (AN 9.22)," "WebLink: suttacentral: *Assakhaḷuṅka Sutta* (AN 3.140)," and "WebLink: suttacentral: *Assakhaḷuṅka Sutta* (AN 8.14)."

9. Compared to a ***purisa ājāniyo*** (Noble Person), those who follow other paths (without having access to the "broader worldview of the Buddha") waste their time.

- The "WebLink: suttacentral: *Nappiya Sutta* (AN 10.87)" describes why certain *bhikkhus* do not get the respect of the others. They don't strive to train, ignore settling existing disciplinary issues, don't strive to abandon cravings and anger, etc. The *sutta* discusses many other "bad behaviors" they engage in.
- Again, the comparison is made to a "lazy mule." See @marker 13.1.
- It is a good idea to read the whole *sutta* there.

Meditation Techniques for *Ariya* and *Anariya Jhāna*

10. Cultivation of *jhāna* could be an important part of progresing on the Noble Path, especially if one is a *bhikkhu*. While the term "*Ariya jhāna*" does not appear in the *Tipiṭaka*, the Buddha clearly distinguished between *jhānās* cultivated by *Ariyās* and *anāriyās*. For example, when a *bhikkhu* named Sandha visited

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the Buddha, he was rebuked not to meditate like a mule (*khaḷuṅka*) but like a horse trained for battle (*Ājānīya*.) See "WebLink: suttacentral: *Sandha Sutta* (AN 11.9)." [Confirmed with BJT the *sutta* name should be Sandha Sutta.]

- It is good to read that whole *sutta*.
- **@marker 2.16, the *sutta* describes how an *anariya yogi* cultivates a *jhāna*:** "They meditate (with the mind focused on) earth, water, fire, and air. They meditate (with the mind focused on) the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception."
- **Note that "breath meditation" (or *anariya* "*kasiṇa* meditation" using a clay ball or fire) belongs to that category;** it focuses the mind on the "air element."
- **How does an *Ariya* meditate?** That is described @marker 3.13: "They don't meditate (with the mind focused on) earth, water, fire, and air. They don't meditate (with the mind focused on) the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate (with the mind focused on) this world or the other world. They don't meditate (with the mind focused on) what is seen, heard, thought, known, attained, sought, or explored by the mind."
- We will discuss that further in the next post.

11. Several *suttās* compare the quality of *Ariya* and *anariya jhānās* to that between a well-trained horse and a lazy mule.

- In the "WebLink: suttacentral: *Bhaddāli Sutta* (MN 65)," the Buddha describes the training of an *ājānīya* horse to have ten qualities, compared to an *Ariya* cultivating ten qualities. A similar description is in the "WebLink: suttacentral: *Gaṇakamoggallāna Sutta* (MN 107)."
- Also, note that "*jāna*(*to*)" and "*jhāna*" are very different. Furthermore, it is a good idea to understand how to pronounce (and write with the "*Tipiṭaka* English" convention); see "Pāli Words – Writing and Pronunciation."

6.1.2.2 Samādhi, Jhāna, and Sammā Samādhi

June 16, 2022; revised December 14, 2022 (#8); March 22, 2024 (#8); rewritten March 28, 2024; revised March 31, 2024 (including #7, #10) ; major revision April 21, 2024

Sammā Samādhi is possible only for a Noble Person (*Ariya* at or above the *Sotāpanna Anugāmi* stage) comprehending the Four Noble Truths. In comparison, various types of *samādhi* and *jhāna are* accessible to all humans. However, "regular *jhāna*" can be converted to "*Ariya jhāna*" by comprehending the Four Noble Truths.

Elephants in the Room

1. On February 28, 2022, I started a new series of posts on "Elephants in the Room." The goal is to highlight the contradictions in current English (and other) translations of critical concepts in Buddha Dhamma.

- I call these "elephants in the room" because these apparent contradictions have gone unnoticed all these years.
- It is a puzzling phenomenon because it is not even necessary to understand Pāli to see some of these contradictions. Even a child should be able to see some of these contradictions once pointed out!

2. The main issue is that most translators do not fully understand the underlying fundamental concepts in Buddha Dhamma. That itself has roots in incorrect/incomplete translations of some Pāli keywords. In a simple example, "*viññāṇa*" is universally translated as "consciousness," but that gives rise to many contradictions; see "**First Elephant: "Elephant in the Room 1 – Direct Translation of the Tipiṭaka."**

- I am starting on the **Second Elephant,** "Elephant in the Room 2 – Jhāna and Kasiṇa," today (June 16, 2022).

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- The **Third Elephant** is "Elephant in the Room 3 – Ānāpānasati."
- Because of many prevalent misconceptions about *jhāna/kasiṇa*, it is good to take a "deep dive" into the *Tipiṭaka* for a comprehensive analysis. **Please make necessary comments/ask questions** in the discussion forum at "WebLink: PureDhamma Forums: Discussion on 'Cultivating Jhāna and Magga Phala – What Is the Difference?'"

Billions of *Samādhi* – Can be Good or Bad

3. *Samādhi* ("*sama*" + "*adhi*" where "*sama*" means "same" and "*adhi*" means "dominance") means keeping the mind focused on a single *ārammaṇa* or a *nimitta*. When attention is tightly focused on something, the mind gets to "*samādhi,*" **based on that mindset.** There can be billions of *samādhi*: some are neutral, some are good, and others are bad.

- A suicide bomber assembling a bomb is also entirely concentrated on it because if he makes a mistake, that will blow him up. Thus, he also gets into a *samādhi,* which is an example of evil or immoral *samādhi.*
- Someone listening to a discourse or meditating is in a good *samādhi*. They may also be fully absorbed in it.
- One may not hear external disturbances if fully absorbed in an exciting book. That is a neutral *samādhi.*
- Therefore, there can be billions of types of *samādhi* with the mind focused on a specific *ārammaṇa.*

Jhānās – Mental States of *Rūpāvacara Brahma* Realms

4. Only four types of *jhānās* discussed in the *Sutta Piṭaka*; they correspond to the mental states of various *rūpāvacara Brahma* realms. They are based on *puñña abhisaṅkhāra*, and thus, are "mundane *jhāna.*" They can be converted to "*Ariya jhāna*" as discussed below.

- One may realize such *jhānic* states via cultivating a particular type of *puññābhisaṅkhāra* (*puñña abhisaṅkhāra*.) Here, one's mind becomes focused enough to be detached from "*kāma saṅkappa*" or sensual thoughts. Then, one's mind transcends the "*kāma loka*" and grasps the mindset of a particular *rūpāvacara Brahma* realm. There are only four *jhānic* states.
- However, in a "normal *jhānic* state," the mind is not entirely focused on the *jhāna* since *pañcadvāra citta vīthis* flow intermittently. **Only in a "*jhāna samāpatti*" is a mind fully absorbed in a *jhānic* state.**
- Today, many English texts incorrectly label the "higher *arūpāvacara samāpatti*" as the fifth through the eighth *jhāna*. In the *Tipiṭaka*, they are labeled as *ākāsānañcāyatana*, *viññāṇañcāyatana*, *ākiñcaññāyatana*, and *nevasaññānāsaññāyatana* ***samāpatti***. When mind transcends the fourth *jhāna samāpatti*, it goes to *ākāsānañcāyatana samāpatti* straight away; **there is no *ākāsānañcāyatana jhāna*.** The same holds for the other three *arūpāvacara* states. (I have used that incorrect terminology, too, but I will make the necessary revisions as I come across them.)
- One can attain *jhānā* and *samāpatti* by cultivating two types of *abhisaṅkhāra* with *avijjā*. Let us briefly address that.

Jhāna/*Samāpatti* Are Reached via "*Avijjā Paccayā Saṅkhāra*"

5. There are mainly three types of *abhisaṅkhāra* that come into play in the "*avijjā paccayā saṅkhāra*" step in *Paṭicca Samuppāda*. Those three types of *abhisaṅkhāra* lead to rebirths among the 31 realms as follows:

- The worst type, *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra,*) leads to rebirths in the four lowest realms (*apāyās*.) Immoral deeds take place with *apuññābhisaṅkhāra.*

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- The next higher level of *puññābhisaṅkhāra* (*puñña abhisaṅkhāra*) leads to rebirths in the higher seven realms in *kāma loka* and the 16 realms in the *rūpa loka*. Those lead to rebirths in the human realm, and the six *Deva* realms in *kāma loka* involve moral deeds. **Cultivation of *rūpāvacara jhāna* takes place via a particular type of *puññābhisaṅkhāra.***
- The third type of *āneñjābhisaṅkhāra* (*āneñja abhisaṅkhāra*) leads to rebirths in the highest four realms of this world belonging to the *arūpa loka*. Today, many textbooks label those as "higher *jhānās*," but they are *samāpatti*; see #4 above. **Cultivation of *āneñjābhisaṅkhāra* leads to *arūpāvacara samāpatti.***
- In brief, engaging in *apuññābhisaṅkhāra* leads to rebirths with direct suffering. Engaging in *puññābhisaṅkhāra* or *āneñjābhisaṅkhāra* leads to rebirth in higher realms with less suffering, but when such lives end, one is back to "square one," i.e., to rebirths in lower realms. **That is the endless "*Saṁsāric* journey."** I recommend reading "Rebirths Take Place According to Abhisaṅkhāra" for details/insights.

6. **Therefore, *samādhi*, *jhāna*, and *samāpatti* can be attained by humans even when Buddha Dhamma is not present in the world.**

- Our *Bodhisatta*, who became Buddha Gotama, learned to cultivate *jhānā* and *samāpatti* from two *yogis*, Āḷāra kālāma and Uddaka Rāmaputta. He quickly realized the unfruitfulness of only cultivating *jhānās* and *samāpatti* and left them.
- A *jhāna* gets one's mind to a state optimum for *Vipassanā* or "insight meditation." **Without following up with *Vipassanā*, cultivating *jhāna* is only a waste of time**, as discussed below.

Sammā Samādhi Is Necessary to Attain *Magga Phala*

7. *Sammā Samādhi* is a unique *Samādhi*. One gets to it by understanding how to remove "*saŋ*" (*rāga*, *dosa*, *moha*); here, "*mā*" means to avoid/remove, **and "*saŋ*" "*mā*" rhymes as "*sammā*."** One can get into *Sammā Samādhi* only after beginning to comprehend the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* starting at the *Sotāpanna Anugāmi* stage of *Nibbāna*. **That is when one realizes the futility and danger of remaining in the endless "*Saṁsāric* journey."** That is the same as realizing the dangers of attaching to "worldly pleasures" or *pañc**upādāna**kkhandhā*. See "Ārammaṇa (Sensory Input) Initiates Critical Processes."

- When that "broad worldview" sinks into the mind, one becomes a *Sotāpanna Anugāmi*. It is like comprehending that one plus one is two. After that, no one will be able to persuade otherwise.
- **Therefore, *Sammā Samādhi* REQUIRES an understanding of the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.**
- **It is not necessary to have *jhāna* or *samāpatti* to "see that worldview" and to get to *Sammā Samādhi*/*magga phala*.**
- One can get to *Sammā Samādhi*/*magga phala* ONLY by first getting to *Sammā Diṭṭhi* (correct worldview) and then cultivating the Eightfold Noble Path to disengage from the "suffering-filled world" systematically.
- **Therefore, the first step in the eightfold path is to get to *Sammā Diṭṭhi*.** With that "correct worldview," the possibility of future rebirths in the *apāyās* will cease.

Transcending the "*Kāma Loka*"

8. Once reaching the *Sotāpanna* stage, the next step is to "transcend the *kāma loka*." As discussed in the two posts, "Rūpa and Rūpakkhandha- Not External Objects" and "Vipariṇāma – Two Meanings," most *akusala kamma* are done while in *kāma loka*. There are two ways to "transcend the *kāma loka*."

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i. By contemplating the dangers of attaching to "sensory pleasures" (or "*kāma assāda*"), one can **temporarily dissociate from the "*kāma loka*"** and cultivate *jhāna*, which the Buddha recommended. However, it is also possible to cultivate *jhāna* by focusing on a neutral object such as breath ("breath meditation") or a *kasiṇa* object like a clay ball. *Anariya yogis* use that latter method. Even **temporarily transcending the "*kāma loka*"** is beneficial because most *akusala kamma* are done while in *kāma loka*.

ii. One can **permanently dissociate from the "*kāma loka*"** (i.e., remove "*kāma rāga anusaya/saṁyojana*) by engaging in *Vipassanā* meditation while in a *jhāna*, as we discuss next.

Turning a "Mundane *Jhāna*" to an "*Ariya Jhāna*"

9. When one is in a *jhāna*, the mind is free of "agitation," and it is easier to cultivate *Vipassanā* meditation.

- But the drawback here is that many people get "fooled," thinking "*jhānic* pleasure" is the same as "*Nibbānic* bliss." Thus, instead of contemplating the dangers of "attaching to *jhāna saññā*," they get stuck in it.
- However, it would be easy for someone with the ability to get into a *jhāna* to comprehend the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* and "see with wisdom" the *anicca* nature of that *jhāna*. **Then, with the attainment of a *magga phala*, that "mundane *jhāna*" becomes an "*Ariya jhāna*."** See "Ariya Jhāna and Anariya Jhāna – Main Differences."
- It is critical to understand that "*jhānic* pleasure" is also a "distorted *saññā*," just like "sensual pleasures" are. See "Mūlapariyāya Sutta – The Root of All Things" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- The Buddha has explained how to cultivate *Vipassanā* while in a *jhāna* in many *suttās*. See, for example, "WebLink: suttacentral: *Aṭṭhakanāgara Sutta* (MN 52)."

Arahants With and Without *Jhāna*

10. Those two methods (engaging in *Vipassanā* with or without cultivating *jhāna*) can be used to attain the *Arahantship*.

- An *Anāgāmi* (without *jhāna*) can engage in *Vipassanā* and attain *Arahanthood*. They are ***Paññāvimutta Arahants*.** King Suddhodana, Minister Santati, and Bahiya Dharuciriya are examples. Their minds briefly experience *jhānic* states on the way but do not fully experience *jhāna*. **To fully experience a *jhāna*, one must cultivate it and be able to get into "*jhāna samāpatti*" where "*jhāna cittās*" flow continuously.**
- Anyone with one of the four *jhānās* can cultivate *Vipassanā* and convert it to **an "*Ariya jhāna*" simultaneously with attaining a *magga phala*.**
- Some complete ALL "*rūpa jhāna*" and "*arūpa samāpatti*" while reaching the *Arahant* stage, thus attaining *cetovimutti* in addition to *paññāvimutti*. They are ***Ubhatobhagavimutta Arahants*** who are "released both ways" ("*ubhato*" means "both".) See "WebLink: suttacentral: *Ubhatobhagavimutta Sutta* (AN 9.45)." They are the ones who can get into "*nirodha samāpatti*" (***saññāvedayitanirodha***) and experience "full *Nibbānic bliss*" while alive (for seven days at a time). **Here, *saññāvedayitanirodha* (*saññā avedayita nirodha*) means "both *saññā* and *vedanā* cease."** Without *saññā* and *vedanā*, ***cittās* do not arise.**

11. Of course, there can be *Paññāvimutta Arahants* who may have cultivated one or two *jhānās* and attained *Arahanthood*. See "WebLink: suttacentral: *Jhāna Sutta* (AN 9.36)." **There can be *Paññāvimutta Arahants*, who may not have cultivated even a single *jhāna*.** This is explained well in *Abhidhamma*. For a Noble Person without *jhāna*, the total number of *citta* possible is 81. When *jhānas* are included (for those with *jhāna* at various levels), that number of possible *cittās* increases to 121. See "Ariya Jhāna and Anariya Jhāna – Main Differences."

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- Then there are also a couple of exceptions: *Arahants* like Ven. Cūḷapanthaka and Minister Santati were both *Cetovimutta* and *Paññāvimutta* (i.e., *Ubhatobhāgavimutta*) *Arahants*. **They attained all *jhānās*, *samāpatti*, and many kinds of *iddhi* (supernormal powers) at the moment of attaining *Arahanthood* within a very short time. They had not cultivated any *jhāna*—**for example, Ven. Cūḷapanthaka could not even memorize a single *gāthā* after trying hard for months. He had almost completed *pāramitā* in previous lives, but a strong *kamma vipāka* blocked his progress. With Buddha's help, he was able to attain *Arahanthood* in a day and **simultaneously attained *jhānās* and *iddhi* powers as well**: "WebLink: suttacentral: *Cūḷapanthaka* (KN Thag 10.4)."
- These complexities in *jhāna* illustrate why the Buddha stated that "*jhānavisayo acinteyyo*" OR "the subject of *jhāna* is fully comprehensible only to a Buddha." See "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)." **Four things are fully comprehensible only to a Buddha:** "knowledge base of a Buddha and the subjects of *jhāna*, *kamma vipāka*, and the world (universe)."

Summary

12. The point here is that one needs to focus on attaining *magga phala* by first getting to *Sammā Diṭṭhi,* which automatically leads to the first stage of *Sammā Samādhi.* That REQUIRES learning the correct version of Buddha Dhamma from a Buddha or a true disciple of the Buddha, i.e., a Noble Person (*Ariya.*)

- First, one must entirely focus on attaining the *Sotāpanna Anugāmi* stage. That attainment happens only once, yet it is enough to **permanently** overcome unimaginable suffering in the four lowest realms (*apāyās*). That happens by breaking the three "wrong views" of *sakkāya diṭṭhi*, *vicikicchā*, and *sīlabbata parāmāsa.*
- Once becoming a *Sotāpanna*, one can explore whether to do *Vipassanā* with or without *jhāna*. I prefer not to worry about *jhāna* but focus on *Vipassanā*. But that is a personal preference.
- Those who have cultivated *jhānās* in recent past lives may be able to get into *jhānās* automatically or quickly. They must be careful not to be fooled by the "distorted *jhānic saññā*" and **must engage in *Vipassanā*** as explained in the "WebLink: suttacentral: *Aṭṭhakanāgara Sutta* (MN 52)." **They can convert that "mundane *jhāna*" into an "*Ariya jhāna*" simultaneously, attaining a *magga phala*.**
- The etymology of *Sammā Samādhi, jhāna*, and *kasiṇa* is discussed in "Jhāna, Jhāya, and Jhāyi – Different Meanings."

6.1.2.3 Jhāna, Jhāya, and Jhāyi – Different Meanings

June 23, 2022; Revised #9 later in the same day; revised October 17, 2022; March 22, 2024; last revised January 2, 2025

Jhāna, *jhāya,* and *jhāyi* are interrelated and can have different meanings depending on the context. In particular, it can refer to "contemplation/meditation in general" or "specific meditative states transcending the sensual realm," i.e., "*jhānic* states" that are conducive to cultivating wisdom (*paññā*) and breaking *sansāric* bonds.

"*Jhāyi*" Means "To Burn"

1. *Jhāyi* means "to burn." We can see that from the following verse in the "WebLink: suttacentral: *Saṁyojana Sutta* (SN 12.53) @marker 4.1: "*Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo* ***jhāyeyya***."

That means: "Just like an oil lamp depended on oil and a wick **to burn**."

- That oil lamp will burn only if there is enough oil. When the oil runs out, the wick will burn quickly and extinguish.

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- In the same way, when *taṇhā* ceases (*taṇhā nirujjhati*), there is no more fuel for the *Saṁsāric* journey: "*Taṇhānirodhā upādānanirodho*" leads to *bhava* and *jāti nirodha* in the *Paṭiloma Paṭicca Samuppāda*, as pointed out @ marker 4.4 of that *sutta*: "*Evameva kho, bhikkhave, saṁyojaniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.*" That is the end of rebirth and *Nibbāna*!
- Another example is in "WebLink: suttacentral: *Paṭhamadabba Sutta* (KN Ud 8.9)," where the *Arahant* Venerable Dabba attained *Parinibbāna* by burning his own body: "Then when he was fully quenched while sitting cross-legged in midair, his body burning ("*sarīrassa* ***jhāya****mānassa*") and combusting left neither ashes nor soot to be found."
- The "WebLink: suttacentral: *Mahāparinibbāna Sutta* (DN 16)" describes the burning of the Buddha's body after his *Parinibbāna*: "And when the Buddha's corpse was cremated ("***Jhāya****mānassa kho pana bhagavato sarīrassa*") no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid."

"*Jhāyi*" – To Burn Defilements

2. Therefore, in the context of *Nibbāna*, *jhāyi* means to "burn the defilements (*raga*, *dosa*, *moha*)."

- @ the marker 4.4 of the "WebLink: suttacentral: *Saṁyojana Sutta* (SN 12.53)," it says: "*Evameva kho, bhikkhave,* ***saṁyojaniyesu*** *dhammesu ādīnavānupassino viharato taṇhā nirujjhati*" OR "In the same way, when the *sansāric* bonds (***saṁyojana***) are **burned with wisdom**, your craving ceases." Here, the wisdom (*paññā*) is to see the drawbacks (*ādīnava*) of cravings."
- That verse "*Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo* ***jhāyeyya***" appears in several *suttās*, including SN 22.88, SN 36.8, SN 54.8, MN 36, and DN 19.
- They all refer to such analogies for "burning *sansāric* bonds" and attaining *Nibbana*.

Jhāya – To Contemplate or Meditate

3. In the process of explaining the difference between *Ariya* (Buddhist) and *anariya* (non-Buddhist) meditations, the Buddha gave an analogy in the "WebLink: suttacentral: *Sandha Sutta* (AN 11.9)." You can read the English translation in the above link. But let me briefly describe the analogy. (Note that in the topic of the Pāli version, "Sandha" is erroneously replaced by "Saddha.") [Confirmed with BJT the *sutta* name should be Sandha Sutta.]

- In the days of the Buddha, specially trained horses were a major division of an army. Such horses are "thoroughbreds" ("*assājānīyo*.") There, "*assā*" are horses, and "*ajānīyo*" means "thoroughbreds/special breed." They don't think much about the food and spend time training and thinking about it. At the beginning of the *sutta*, the Buddha tells Sandha, "*Ājānīya****jhāyitaṁ*** *kho, sandha, jhāya"* or "Sandha, **meditate** like a thoroughbred."
- In contrast, an inferior horse ("*assakhaḷuṅko*") spends the whole day **thinking** about food: "*Assakhaḷuṅko hi, saddha, doṇiyā baddho' yavasaṁ yavasan'ti* ***jhāyati***" or "An inferior horse, tied up by the feeding trough, **thinks all the time about eating**: 'Fodder, fodder!" ("*yava*" means fodder or dried hay.)
- This *sutta* reveals one ordinary meaning of the word ***"jhāya"*** **which means "to contemplate," because a horse can do that too.**

4. Thus, the Buddha admonishes *Bhikkhu* Sandha to meditate like a "thoroughbred horse" and not like an inferior horse.

- Thus, the word ***jhāyi*** **refers to meditation.** That is the most common usage in the *suttās*.
- Then the Buddha points out that an *anariya yogi* meditates by taking a worldly object (earth, water, fire, air, etc.) AND also with hidden defilements in mind. In contrast, *Ariyas* (Noble Persons) "don't meditate dependent on the earth, water, fire, and air. They don't meditate dependent on the dimension of

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infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world. They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind." to quote from the English translation in the above link.

- In other words, *anariya* meditators take the breath or a *kasiṇa* object as *ārammaṇa*, and *Ariya* meditators take *Nibbāna* as the *ārammaṇa*; see #6 through #8 below.
- **Note that *jhāya* means "to meditate," *jhāyi* means "meditator," and *jhāna* refers to a specific meditative state.** *Samādhi* is the general result of meditation, but as we will see, there are "immoral" or "*micchā samādhi,*" which never lead to *jhāna.*
- Both *Ariya*- and *anariya*- meditations lead to *jhāna*. It is possible to reach *Nibbāna* with or without going through *jhānic* states. See "Samādhi, Jhāna, and Sammā Samādhi."

Types of Meditators (*jhāyī*)

5. "WebLink: suttacentral: *Adhiṭṭhānahāravibhaṅga* (Ne 17)" in the *Tipitaka* Commentary "*Nettipararana*" explains the **types of meditators**: "*Jhāyī"ti ekattatā. **Tattha katamo jhāyī**? Atthi sekkho jhāyī, atthi asekkho jhāyī, nevasekkhanāsekkho jhāyī, ājāniyo jhāyī, assakhaluṅko jhāyī, diṭṭhuttaro jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī. Ayaṁ vemattatā.*" Here, "*jhāyī*" means "meditator."

Translated: What are the different types? Those who meditate can be Noble Persons in training (*sekkho*,) Noble Persons who completed training (*Arahants* or *asekkho*), and others (average humans or neither *sekkho* nor *asekkho*). Then some meditate like a "thoroughbred horse" (*ājāniyo*) and others like an "inferior horse" (*assakhaluṅko*). We can also categorize based on the goal: to cleanse views (*diṭṭhuttaro,*) dispel attachments (*taṇhuttaro*,) and cultivate *paññā* (*paññuttaro*.) Those are the various types.

- The next paragraph describes various types of *samādhi* attained by those **meditators (*jhāyī*)**: "*Samādhī"ti ekattatā. **Tattha katamo samādhi?** Saraṇo samādhi, araṇo samādhi, savero samādhi, avero samādhi, sabyāpajjo samādhi, abyāpajjo samādhi, sappītiko samādhi, nippītiko samādhi, sāmiso samādhi, nirāmiso samādhi, sasaṅkhāro samādhi, asaṅkhāro samādhi, ekaṁsabhāvito samādhi, ubhayaṁsabhāvito samādhi, ubhayato bhāvitabhāvano samādhi, savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi, hānabhāgiyo samādhi, ṭhitibhāgiyo samādhi, visesabhāgiyo samādhi, nibbedhabhāgiyo samādhi, **lokiyo samādhi, lokuttaro samādhi, micchāsamādhi, sammāsamādhi**. Ayaṁ vemattatā.*"
- It will take the whole post to explain those. But I have highlighted the ones that we will be discussing. ***Lokiya samādhi*** is reached via any meditation unrelated to ***lokuttara samādhi*** (on the Noble Path.) ***Micchā samādhi*** is reached via immoral reflections, for example, by a master thief planning a robbery. ***Sammā samādhi*** can be two types, with the ***lokuttara*** category leading to *Nibbāna*. Note that *jhāna* is not explicitly cited here, but it is a particular type of *samādhi* that can be *lokiya* (*anariya*) or *lokuttara* (*Ariya*.)

Ariya and *Anariya* Meditations

6. In two related *suttās* to the *sutta* in #1 above, "WebLink: suttacentral: *Saññā Sutta* (AN 11.7)" and "WebLink: suttacentral: *Manasikāra Sutta* (AN 11.8)," the Buddha explained the difference between *Ariya* and *anariya* meditations more clearly.

- In the first *sutta*, Ven. Ānanda asks the following question. See Ref. 1 for the Pāli quote that I will translate (I have modified the English translation from the link; you can compare the two translations). Let us start with the first part of the quote in Ref. 1.

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"Would it be possible, *Bhante*, for a *bhikkhu* to **get to *samādhi (samādhipaṭilābho*)** WITHOUT taking in the ***pathavisaññā* of *pathavi*** (*neva pathaviyaṁ pathavisaññī assa*)? (Note that "*assa*" here means "to take in.")

- Here, Ven. Ānanda refers to using a *kasiṇa* object made of clay (*pathavi.*) When a *yogi* focuses on a clay ball, his mind stops jumping to stray thoughts of greed, anger, or ignorance. That can lead to a calm mind, and depending on the person, it can even lead to *anariya jhāna*.
- Then Ven. Ānanda asks the same question about using other types of *kasiṇa* objects: "*na āpasmiṁ **āposaññī** assa, na tejasmiṁ **tejosaññī** assa, na vāyasmiṁ **vāyosaññī** assa.*" *Yogis* typically use a bowl of water and fire to latch onto ***āpo saññā*** and ***tejo saññā.***
- That last one on "taking in the ***vāyo saññā*** refers to the breath meditation. So, it should be clear that *Ānāpānasati* is NOT breath meditation. Also, see "Saññā – What It Really Means."

7. One could reach the fourth *anariya jhāna* with those techniques. Once there, an *anariya yogi* can reach the first *arūpāvacara samāpatti* by focusing on the "infinite space." After getting there, he can move to the next *samāpatti* by concentrating on the "infinite *viññāṇa*." In this way, he can proceed to the *nevasaññānāsaññāyatana samāpatti.* Throughout that process, the *yogi* will focus on a *lokiya* object (belonging to this world); thus, all those are ***lokiya samādhi.***

- Finally, Ven. Ānanda asks if a *samādhi* is possible WITHOUT focusing on anything in this world (that we perceive as humans: ***idhalokasaññā***) or even in ***paraloka*** (as a *gandhabba* or beings in other realms.)
- **Therefore, the question raised by Ven. Ānanda is, "Is it possible to get into a *samādhi* WITHOUT going through such a process?**

The focus of *Ariya* – Meditations

8. The Buddha says (Ref. 2) that there is such a meditation without taking in a ***saññā*** of a "***lokiya* entity**." But that is possible only for a Noble Person (*Ariya*) who has "seen *Nibbāna*," i.e., who has gotten to *Sammā Samādhi*. They can focus on that *Nibbāna* that they have SEEN (at their level or stage.) Of course, only an *Arahant* can contemplate the "ultimate release" that they reached.

- That is: " '***etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti***" OR "This is peaceful; this is excellent—that is, the stopping of all ***saṅkhāra***, the "letting go" of all **bonds to the rebirth process**, the ending of craving, **stopping of rebirth**, **cessation of the world**, ***nibbāna***." I have highlighted the deviations from the English translation in the link.
- That is the verse an *Ariya* recites/contemplates to reach *samādhi.* Some of those at or above the *Anāgāmi* stage may get to *Ariya jhānā* that way. Those above the *Anāgāmi* stage may get to *anariya jhānā* that way. **There is nothing wrong with that. Cultivating even an *anariya jhānā* AFTER attaining the *Anāgāmi* stage is okay because an *Anāgāmi* will not be "attached" to the "distorted *saññā*" of *jhānic* experience.** See "Mūlapariyāya Sutta – The Root of All Things" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

9. **The point is that even the first *Ariya jhāna* is possible only after the *Anāgāmi* stage**; see, "Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala."

- The second *sutta* in #4, "WebLink: suttacentral: *Manasikāra Sutta* (AN 11.8)," has the same explanation. It focuses on *manasikāra* instead of *saññā*.
- *Arahants* also cultivate *samādhi,* as mentioned in #3 above. In particular, *paññāvimutta Arahants* may do that to reach *Ariya jhānā* so that they can have a "**blissful experience in the present life.**" Let us look at another *sutta* to discuss that.
- How can one know whether one has reached the *Anāgāmi* stage? Watch an adult or X-rated movie and see whether lust arises. It is as easy as that!

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Four Uses of *Ariya Samādhi – Samādhibhāvanā Sutta*

10. The "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)" explains that *samādhi bhāvanā* is of four types:

- (i) for a blissful experience in the present life (*diṭṭhadhammasukhavihārāya* or *diṭṭhadhamma sukha vihārāya*, where "*diṭṭhadhamma"* means "in this life,")

  (ii) for gaining knowledge and vision (*ñāṇadassanappaṭilābhāya*),

  (iii) for gaining mindfulness and awareness to cultivate *Satipaṭṭhāna/Ānāpānasati* (*satisampajaññāya*), and,

  (iv) to attain *Arahanthood* via the ending of defilements (*āsavānaṁ khayāya*).
- Note that the usage of *samādhi bhāvanā* is in that order. However, occasionally, some get to the *Arahant* stage within a short time, like Ven. Cūḷapanthaka or Minister Santati. In such a case, (i) comes last since they go through (ii), (iii), and (iv) quickly.
- Also, note that (i) above may or may not involve *jhāna*. It can be *samādhi* without *jhāna*.
- In (ii) through (iv,) one must engage in *Vipassanā Bhāvanā* to cultivate insight once getting to *Samatha*. See #9 below.

Critical to Understanding *Nibbāna*

11. We need to start by looking at the FUNDAMENTAL idea of *Nibbāna*.

- Even though relatively little suffering manifests in realms higher than the human realm, a "living being" spending most of the *Saṁsāric* journey in the lowest four realms (*apāyās*) filled with suffering. Thus, the Buddha taught that this world of 31 realms is filled with suffering.
- "Full *Nibbāna*" (*Parinibbāna* or the "complete release from suffering") is attained at the death of an *Arahant*. That *Arahant* will not be reborn in any of the 31 realms.
- I must keep repeating those basics because many people have not grasped those ideas. I want to emphasize the foundation.

Cultivating *Vipassanā*

12. Thus, any meditation where the focus of the mind is a "worldly object" (a clay ball, a bowl of water, breath, etc.) It CAN NOT be a Buddhist meditation.

- Instead of contemplating worldly things, one MUST reflect on their **unfruitful nature.** That is ***vipassanā* meditation** (as explained in the WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118) and even more detail in the "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)". We will discuss those.
- Suppose someone with *magga phala* likes to **cultivate *jhāna* (with *Samatha* meditation.)** In that case, they should contemplate the *Nibbāna* that they have experienced (at that level) as we discussed above: " '*etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo* ***taṇhākkhayo virāgo nirodho nibbānan'ti***."
- While *anariya yogis* get to *Samatha* (and *anariya jhāna*) with the traditional *kasiṇa* and breath meditation (detailed in Visuddhimagga), *Ariyas* (Nobel Persons) attain *Ariya jhāna* with the above verse.
- **Those who have not reached the *Sotāpanna* stage can get to *Samatha samādhi* by living a moral life and listening/reading about Dhamma concepts.** That will calm the mind enough to cultivate *vipassanā* (insight meditation) on the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.

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There is no need to do *kasiṇa*/breath meditations. See, "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi."

References

1. "*Siyā nu kho, bhante, bhikkhuno tathārūpo* ***samādhipaṭilābho*** *yathā neva* ***pathaviyaṁ pathavisaññī assa****, na āpasmiṁ* ***āposaññī*** *assa, na tejasmiṁ* ***tejosaññī*** *assa, na vāyasmiṁ* ***vāyosaññī*** *assa, na ākāsānañcāyatane* ***ākāsānañcāyatanasaññī*** *assa, na viññāṇañcāyatane* ***viññāṇañcāyatanasaññī*** *assa, na ākiñcaññāyatane* ***ākiñcaññāyatanasaññī*** *assa, na nevasaññānāsaññāyatane* ***nevasaññānāsaññāyatanasaññī*** *assa, na idhaloke* ***idhalokasaññī*** *assa, na paraloke* ***paralokasaññī*** *assa, yampidaṁ* ***diṭṭhaṁ sutaṁ mutaṁ viññātaṁ*** *pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi na saññī assa; saññī ca pana assā"ti?*"

2. "*Siyā, ānanda, bhikkhuno tathārūpo samādhipaṭilābho yathā neva pathaviyaṁ pathavisaññī assa, na āpasmiṁ āposaññī assa, ..*

After completing that verse, the Buddha explains what a Noble Person focuses the mind on in the next verse: "*Idhānanda, bhikkhu evaṁsaññī hoti*: ***'etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti***. ["It is peaceful, it is serene, the expelling of all *saṅkhāra*, breaking of bonds, removing greed and hate; *Nibbāna*."]

6.1.2.4 Jhāna – Finer Details

April 26, 2024; revised September 1, 2025

Jhāna are mental states of *rūpāvacara Brahmās* who have not eliminated *kāma rāga*. They are a type of "mundane" (or "*anariya*") *samādhi*. A mundane *jhāna* can be turned into an *Ariya jhāna* by attaining a *magga phala* "while in that *jhāna*." Here, "while in that *jhāna*" means while in that "*jhāna samāpatti*."

Introduction

1. The Buddha mainly recommended two approaches for a *Sotāpanna* to strive for higher *magga phala* ending in *Arahanthood*.

1. One approach is "*samatha pubbaṅgama vipassanā*" ("*pubbaṅgama*" means "before"), where one cultivates one or more of the four *jhānās* and enters an "agitation-free" mindset of a *rūpāvacara Brahma*. Once in a *jhāna*, it is easier to cultivate *Vipassanā* (insight meditation) and break free of various *saṁyojana*/*anusaya* that bind one to the rebirth process. However, one must be careful not to get "stuck" in the "pleasurable *jhānic* experience."
2. The other approach is "*vipassanā pubbaṅgama samatha*," where a *Sotāpanna* can engage in insight meditation directly. That also leads to "calming the mind" but may or may not lead to *jhānic* experience. This is essentially the cultivation of *Satipaṭṭhāna*. **There is no specific reference to *jhānās*** in the "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" or the "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)." There is a brief mention at the end of the *sutta*.

- Both approaches lead to the **"burning of defilements or *saṁsāric* bonds (*saṁyojana*)."** Burning or breaking those mental bonds requires comprehension of the Four Noble Truths.

"*Jhāna*" Can Help Burn Defilements/*Saṁsāric* Bonds

3. *Jhāna* can help accelerate that "burning process" because *jhānās* are particular types of *samādhi* corresponding to the mental states of "*rūpa loka Brahmās*" who have temporarily overcome "*kāma rāga*" and have temporarily transcended "*kāma loka*." As we know, most *akusala kamma* are done in the "*kāma loka*." Most *akusala kamma* do not get to "manifest" while in the realms of *rūpa loka* (or while in the

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corresponding *jhāna*). Thus, a mind is relatively pure and conducive to meditation while in a *jhāna*. See #8 of "Samādhi, Jhāna, and Sammā Samādhi."

- The Buddha recommended cultivating *jhāna* for *bhikkhus,* and many *suttās* discuss that. However, he did not ask lay people to cultivate *jhāna* because it is impossible for a "householder" to abstain from sex or other types of "sensual pleasures."
- Yet, some laypeople can easily get into *jhāna* (while living an everyday "householder life") because they had cultivated *jhāna* in recent previous lives.
- The four *jhānās* correspond to the mental states of *Brahmas* in the 16 *rūpāvacara Brahma* realms.

Jhāna and "*Jhāna Samāpatti*" – Different

4. A *yogi* is said to have cultivated a *jhāna* ONLY IF he/she can "get into a *jhāna* at will" and "stay in that *jhāna*" for at least several minutes.

- If a *yogi* can generate *jhāna cittās* continuously for a while, that *yogi* is said to be in "*jhāna samāpatti*" for that period.
- It is possible that *jhāna cittās* flow for many others (while in meditation) who cannot get into a *jhāna samāpatti* at will.
- **To "cultivate a *jhāna*"** means to be able to generate *jhāna cittās* at will and **be able to get into "*jhāna samāpatti.*"**
- To understand that, we need to turn to basic *Abhidhamma*.

Jhāna Cittās Can Run Without One Noticing It

5. In *kāma loka*, sensory inputs through the five physical senses are analyzed with *pañcadvāra citta vīthis,* each with 17 *cittās*. There are *citta vīthis* associated with only the mind (i.e., *manodvāra citta vīthi*), which are shorter.

- When a *yogi* transcends the *kāma loka* and enters the mindset of *Brahmās* in "*rūpa loka*," the mind begins generating "*jhāna cittās*." Initially, they are generated in short *manodvāra citta vīthi* with only one or two *jhāna cittās*.
- Cultivating "*jhāna samāpatti*" requires effort, including formal sitting meditation. One must be in an environment that allows for focused attention on the "*jhāna nimitta*" and continually regenerate *jhāna cittās*.
- This becomes clear when we look at a *manodvāra citta vīthi* that generates *jhāna cittās*. An introduction to *citta vīthi* is in "Citta Vīthi — Processing of Sense Inputs."

Jhāna and *Jhāna Samāpatti*

6. The initial *jhāna citta* generation process is described in #13 and #14 of the above post, and I am reproducing that *citta vīthi* below.

B B B "BC BU MD P U A G **Jh**" B B B

- Please consult the above post for an explanation of the symbols used. The "**Jh**" *citta* is the "***jhāna citta***."
- As explained there, the *yogi* may not even notice the *jhāna citta.*
- As the *yogi* remains in the *samādhi* for a longer period, more "**Jh**" cittās may arise (as shown below), and the *yogi* will begin to experience the *jhāna*.

B B B "BC BU MD P U A G **Jh Jh Jh Jh Jh Jh Jh Jh**" B B B

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- Note that if the *yogi* stays in the *jhāna* even for a second, millions of *jhāna cittās* (Jh) will have passed.
- As the *yogi* "cultivates the *jhāna*," he/she will be able to generate *jhāna cittās* for many minutes; that means the *yogi* can get into *jhāna samāpatti.*
- As the *jhāna* is cultivated further, the *yogi* will be able to get into *jhāna samāpatti* at will.

Levels of *Jhāna*

7. The four *jhānās* are categorized into three levels based on how quickly a *yogi* can enter them and how long he can stay there.

- Thus, there are three levels for each *jhāna*: low (*hīna*,) intermediate (*majjhima*,) and superior (*paṇīta.*) Rebirths in the *rūpa loka Brahma* realms occur according to the specific level.
- For example, *yogis* who cultivate the first *rūpāvacara jhāna* at those three levels will be reborn in the *Brahma Pārisajja*, *Brahma Purohita*, and *Mahā Brahma* realms, respectively (the three lowest realms.)
- Those who cultivate the *arūpāvacara samāpatti* will be reborn in the four *arūpāvacara* realms.
- See #6 of the post "31 Realms of Existence."

Cultivating Higher *Jhāna* and *Arūpāvacara Samāpatti*

8. Once a *yogi* gets to the superior level of the first *jhāna*, he can start getting into the lower level of the second *jhāna*. Of course, *Ariya* and *anariya yogis* cultivate *jhāna* differently, as we have discussed.

- Thus, getting to the superior level of the fourth *jhāna* could take a lot of practice, especially for *anariya yogis*.
- Once reaching the superior level of the fourth *jhāna*, a *yogi* can cultivate *abhiññā* (supernormal) powers. They can also cultivate the *arūpāvacara samāpatti* and subsequently attain the highest *arūpāvacara samāpatti*. That is the highest achievement possible for an *anariya yogi*.

Nirodha Samāpatti – Only for *Ubhatobhāgavimutta Arahants*

9. In contrast, an *Ariya yogi* who cultivates all the *jhāna* and *samāpatti* up to the highest *arūpāvacara samāpatti* would be "*Ubhatobhāgavimutta Arahant*."

- An *Ubhatobhāgavimutta Arahant* can transcend the highest *arūpāvacara samāpatti* and get into *nirodha samāpatti.*
- In *nirodha samāpatti,* the flow of *citta vīthi* stops. It is identical to what happens at the *Parinibbāna* of an *Arahant*. It is as if the *Arahant* is not "living in this world."
- However, as long as the *Ubhatobhāgavimutta Arahant*'s physical body has more time to live, he can stay in *nirodha samāpatti* for up to seven days. During that time, *kammic* energy keeps the physical body alive.

Ability to Perform *Abhiññā* (Supernormal Actions)

10. Whether an *Ariya* or *anariya*, a *yogi* at the superior level of the fourth *jhāna* could cultivate *abhiññā* powers. We are not aware of anyone possessing those abilities at present, but Waharaka *Thero* had developed some of them.

- Of course, Ven. Moggallāna had the highest *abhiññā* powers next to the Buddha.
- Even Devadatta had cultivated *abhiññā* powers with *anariya jhāna*. Yet, he lost all those powers and was reborn in an *apāya*.

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- Some *Ariyas* did not have to make any effort to "cultivate" *jhāna, samāpatti*, or *abhiññā* powers but attained all of them in a day! For example, Ven. Cūḷapanthaka could not even memorize a single *gāthā* (verse) after trying hard for months. He had almost completed *pāramitā* in previous lives, but a strong *kamma vipāka* blocked his progress. With Buddha's help, he was able to attain *Arahanthood* and **simultaneously attain *jhāna* and *iddhi* powers in a day**: "WebLink: suttacentral: *Cūḷapanthaka* (KN Thag 10.4)."
- There are many complexities involved in the subject of *jhāna*. That is why we can only speculate on some aspects. These complexities in *jhāna* illustrate why the Buddha stated that "*jhānavisayo acinteyyo*" OR "the subject of *jhāna* is fully comprehensible only to a Buddha." See "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)."

Our Focus Should be *Magga Phala*

11. We all had attained the highest *rūpāvacara jhāna* and *arūpāvacara samāpatti* innumerable times in our deep past. Those who have cultivated them in recent previous lives can "get them back" relatively quickly.

- *Jhānas* are a type of *puññābhisaṅkhāra* (*puñña abhisaṅkhāra*) that leads to rebirths in the *rūpa loka*. This is similar to engaging in *puñña kamma*, which leads to rebirths in *Deva* realms. Similarly, the cultivation of *āneñjābhisaṅkhāra* leads to *arūpāvacara samāpatti* and rebirths in the *arūpa loka*. See #5 of "Samādhi, Jhāna, and Sammā Samādhi."
- In all these cases, future suffering will not be eliminated. All *anariya Devās* and *Brahmās* "return to *kāma loka*" and could be reborn in an *apāya*. Thus, our goal should be attaining *magga phala* (leading to *Arahantship*) and eliminating even the slightest trace of suffering.
- That **requires** comprehending the **Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa***. See "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- Attaining *jhāna* can be helpful, but it is not necessary.

"Baseline" *Jhāna* Are the Same Whether Cultivated by *Ariya* or *Anariya*

12. Finally, the exact stock phrase "*vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharatī*" appears in describing *jhānic* states **cultivated by anyone**. Here, "*vivicceva kāmehi*" **does not** mean "one has removed/burned *kāma rāga saṁyojana/anusaya*." It means "willingly abstain from sensual pleasures." In the old days, *yogis* went deep into jungles to be away from "tempting sensual objects."

- For example, in the "WebLink: suttacentral: *Mahāsudassana Sutta* (DN 17)," that exact verse describes the cultivation of *jhāna* by our *Bodhisatta* when he was a King named Mahāsudassana. Obviously, he was an *anariya* at that time and had not removed *kāma rāga anusaya.*
- Thus, *jhānās* are the same regardless of who cultivates them; they represent the mindset of *rūpāvacara Brahmās,* who willingly gave up sensual pleasures **but had not broken/burned *kāma rāga saṁyojana*.**
- Those who have removed *kāma rāga saṁyojana/anusaya* would be *Anāgāmis* and *Arahants*.

Two Ways to Attain *Jhāna*

13. Although *Ariyās* and *anāriyās* reach the same *jhāna*, they do so in very different ways. *Anariya yogis* focus on a "*lokiya*/mundane meditation object" (like breath or a *kasiṇa* object), while *Ariyās* focus the mind on *Nibbāna.* Specifically, one should contemplate the drawbacks of "*kāma assāda*" or "sensual pleasures." Our immoral actions (that can lead to rebirths in the *apāyās*) are based on our attempts to enjoy "sensual pleasures."

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- **Regardless of how they are attained, *jhānās* (or *arūpāvacara samāpattis*) are the same.** They correspond to the mental states of *Brahmās*. We can call them "mundane *jhānās*" because they are mental states corresponding to "better existences" within the rebirth process. They arise only to "fall back" to "*kāma loka*."
- **However, such a "mundane *jhāna*" can be converted into an "*Ariya jhāna*" by comprehending the Noble Truths while in it**; when that leads to a *magga phala*, that *jhāna* becomes a "stable *Ariya jhāna*" that one will never ever lose, even through future lives.
- I will discuss that in the post "Ariya Jhāna and Anariya Jhāna – Main Differences."

Anuseti Means to "Feed Existing *Anusaya*"

14. Much of the confusion regarding "*Ariya jhāna*" seems to center on the **incorrect idea** that "*na anuseti*" ("*nānuseti*") means "*anusaya* is not present." However, it only means "one would not feed *anusaya* by engaging in *abhisaṅkhāra*" in that situation. While a *puthujjana yogi* would enjoy the "*jhānic* pleasures," an *Ariya* would strive to overcome the attachment to that "*jhānic* pleasure."

- "*Anuseti*" is explained in the post "Anuseti – How Anusaya Grows with Saṅkhāra."
- Furthermore, an *Ariya* in a *jhāna* can also burn the "*kāma rāga anusaya*." **Any *jhāna*** provides a "better platform/mindset" for cultivating *Vipassanā* and even attaining *Arahanthood*. See "WebLink: suttacentral: *Jhāna Sutta* (AN 9.36)." That is how 81 possible *cittās* expand to 121 in the *Abhidhamma* analysis; see # 10 of "Samādhi, Jhāna, and Sammā Samādhi" and "The 89 (121) Types of Citta."
- Please ask questions and point out any contradictions at the forum ("WebLink: Pure Dhamma Fourums: Discussion on 'Cultivating Jhāna and Magga Phala – What Is the Difference?'") or email me at lal@puredhamma.net.

15. The following is a *desanā* by Waharaka *Thero* where he presents clear evidence that *jhānās* are not necessary to attain *magga phala* (it is in the Sinhala language):

WebLink: desanā download: (ධ්‍යාන සහ සම්මා සමාධි (කාෂ්ණිකා, අරූපාෂ උපචාර)

6.1.2.5 Sammā Samādhi – How to Define It?

May 3, 2024; May 4, 2024 (#9); rewritten September 6, 2025

Sammā Samādhi is first partially established at the stage of *Sotāpatti* and is fully established at the stage of *Arahant*. Between those two stages, *sammā samādhi* manifests at different levels. While *jhāna* can help, cultivating *jhāna* is not necessary to attain *Sammā Samādhi* or *magga phala*.

What Is *Sammā Samādhi*?

1. The eight factors of the mundane eightfold path and the Noble Eightfold Path are discussed in detail in the "WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117)", starting with the mundane and Noble *Sammā Diṭṭhi*, which I linked to.

- The cultivation of *Sammā Diṭṭhi* requires the cultivation of the *dhammavicaya sambojjhaṅga* (marker 8.2) and the necessary effort or *Sammā Vāyāma* (marker 9.1). That is essentially the effort to comprehend the ***anicca* nature** of the **world** (or of the ***pañcupādānakkhandha***).
- At marker 9.2, it explains that the mind reaches *Sammā Sati* (and enters the *Satipaṭṭhāna Bhūmi*) when *Sammā Diṭṭhi is* permanently established in the mind. **An initial level of *Sammā Samādhi* would exist while in the *Satipaṭṭhāna Bhūmi*.**
- Thus, a certain level of *Sammā Vāyāma* and *Sammā Sati* is established in a *Sotāpanna* to maintain an unbreakable *Sammā Diṭṭhi* and an unbreakable *sīla* (*Ariyakānta sīla*).

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- (A *Sotāpanna* can start cultivating *Satipaṭṭhāna* with this 'permanent level of *sati*': That is what is meant by '***satova*** *assasa sati*' ('***satova***' means 'with *sati*') in the *Satipaṭṭhāna Sutta*, as we will discuss in upcoming posts.)

2. With *Sammā Diṭṭhi* (and *Ariyakānta sīla*), a *Sotāpanna* now enters the Noble Eightfold Path and starts cultivating the Noble Path. The main outcome of that is to be able to re-enter the *Satipaṭṭhāna Bhūmi* (free of the 'distorted *saññā*' or '*viparīta saññā*') and to get to *Sammā Samādhi* again to attain higher *magga phala*. See #5 in "Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī ." [***viparīta*** : [adj.] reversed; changed; wrong.]

- The cultivation of the four factors of *Sammā Saṅkappa*, *Sammā Vācā*, *Sammā Kammanta*, and *Sammā Ājīva* are discussed sequentially at markers 12.2, 18.2, 24.2, and 30.2 in the *sutta* in #1 above.
- In all these steps, the three factors *Sammā Diṭṭhi*, *Sammā Vāyāma*, and *Sammā Sati* play key roles, with *Sammā Diṭṭhi* coming first.
- **Finally, at marker 34.3, it explains how all these seven factors lead to the peak level of *Sammā Samādhi***, which in turn leads to *Sammā Ñāṇa* and *Sammā Vimutti* (*Arahanthood*). That is the final step in a lengthy process, which includes attaining the intermediate stages of *magga phala*; the *sutta* only provides a summary. One must have entered the *Satipaṭṭhāna Bhūmi* multiple times while attaining the *Sakadāgāmi* and *Anāgāmi* stages, each time attaining the corresponding level of ***Sammā Samādhi***.
- It is beneficial to read the entire *sutta*, **which does not refer to even a single *jhāna***. The key point to grasp is the following. Each time one enters the *Satipaṭṭhāna Bhūmi*, one would have a certain level of *Sammā Samādhi*, and the peak level of *Sammā Samādhi* is attained just before reaching the *Arahant phala*.

Why Do Some *Suttās* State Fourth *Jhāna* as *Sammā Samādhi*?

3. There are two ways to attain *Arahanthood* (see "Samādhi, Jhāna, and Sammā Samādhi"). A *Sotāpanna* can enter the *Satipaṭṭhāna Bhūmi*, engage in *Vipassanā*, and attain all *magga phala* (usually at different times), ending in *Arahanthood*. They are ***Paññāvimutta Arahants.*** King Suddhodana and Bahiya Dharuciriya are two examples.

- There can also be *Paññāvimutta Arahants* who may have cultivated one or two *jhānās* and attained *Arahanthood*. See "WebLink: suttacentral: *Jhāna Sutta* (AN 9.36)." But there can be *Paññāvimutta Arahants*, who may not have cultivated even a single *jhāna*.
- Some *Sotāpannās* complete ALL "*rūpa jhāna*" and "*arūpa samāpatti*" while reaching the *Arahant* stage, thus attaining *cetovimutti* in addition to *paññāvimutti*. They are ***Ubhatobhāgavimutta Arahants*** who are "released both ways" ("*ubhato*" means "both"). **It is for these *Arahants* that the "peak level of *Sammā Samādhi*" is defined as the fourth *jhāna*;** see, for example, "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)." Note that this is the only place in the whole *sutta* that *jhānās* are even mentioned!
- Therefore, attaining the fourth *jhāna* is not necessary to reach the "peak level of *Sammā Samādhi*." The "WebLink: suttacentral: *Aṭṭhakanāgara Sutta* (AN 11.16)" first describes attaining *Arahanthood* via the fourth *jhāna*. However, starting at marker 6.1, the *sutta* describes several other ways (for a *Sotāpanna*) to attain *Arahanthood*, beginning with cultivating *mettā*.
- There are many ways to reach the *Arahanthood*, as described above. Even though many of the early *Arahants* (Ven. Sāriputta, Moggallāna, etc.) were *Ubhatobhāgavimutta Arahants*, many others were *Paññāvimutta Arahants.*

Different Levels of *Sammā Samādhi*

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4. *Sammā Samādhi* attained at the moment of reaching *Arahanthood* (specified **at marker 34.3** in the above *sutta*) refers to **the highest level of *Sammā Samādhi* that can be attained.**

- The following is the critical point to understand. Both a *Sotāpanna* or an *Anāgāmi* would be in *Sammā Samādhi* while in the *Satipaṭṭhāna Bhūmi* (in the sense their minds are free of any '**distorted** *saññā*' or '***viparīta saññā***'). However, since the *Anāgāmi* has eliminated five *saṁyojana* compared to the three for the *Sotāpanna*, the *Anāgāmi*'s level of *Sammā Samādhi* would be higher. [***viparīta*** : [adj.] reversed; changed; wrong.]
- A *puthujjana* attains *Sammā Samādhi* for the first time ever at the moment of attaining the *Sotāpanna phala* moment. As we have discussed, the mind of a *puthujjana* escapes the "*kāma loka/kāma bhava*" and moves into the *Satipaṭṭhāna Bhūmi* (free of any distorted *saññā*). The *Sotāpanna phala* moment is realized while the mind is in *Satipaṭṭhāna Bhūmi.* See #1 and #2 of "Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna."
- Thus, the first level of ***Sammā Samādhi*** is experienced at the moment of attaining the *Sotāpanna phala*.

Mind of a *Sotāpanna* Attaches Only via Seven *Saṁyojana*

5. With that first level of ***Sammā Samādhi***, the three lowest *saṁyojana* (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*) are removed from the mind of a *Sotāpanna*.

- When the mind leaves the *Satipaṭṭhāna Bhūmi*, the *Sotāpanna*'s mind will no longer be in *Sammā Samādhi* that is present while in the *Satipaṭṭhāna Bhūmi*. But they can cultivate *Satipaṭṭhāna Bhāvanā* to reenter the *Satipaṭṭhāna Bhūmi* and engage in insight meditation (same as *dhammavicaya sambojjhaṅga* mentioned in #1 above) to attain higher *magga phala*.
- However, a permanent level of *samādhi* has been permanently established in the *Sotāpanna*. Thus, when experiencing a sensory input, the mind will automatically attach only via the seven remaining *saṁyojana* when moving from the *kāma dhātu* stage to the *bahiddha viññāṇa* stage. See #5 of "Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna."
- That "permanent *samādhi*" prevents the mind of a *Sotāpanna* from engaging in *apāyagāmi* (highly immoral) deeds.

A Mind Must be in *Satipaṭṭhāna Bhūmi* to Attain a *Magga Phala*

6. **As long as any type of "*lokiya saññā*" (associated with any realm of the world) is associated with a mind, that mind is defiled, and is not in a state of *Sammā Sati* or *Sammā Samādhi*.**

- **The *Satipaṭṭhāna Bhūmi* is free of "*lokiya saññā*."** Thus, a mind has ***Sammā Sati*** **and *Sammā Samādhi*** (in fact, all eight path factors) while in the *Satipaṭṭhāna Bhūmi*. Of course, they are not at peak levels until just before attaining the *Arahant* stage.
- ***Pañcupādānakkhandha* or *Paṭicca Samuppāda* do not operate inside the *Satipaṭṭhāna Bhūmi*.** That means the mind is totally free of any type of thoughts contaminated with *rāga*, *dosa*, or *moha*. **Even though some of the *saṁyojana* or *anusaya* may remain intact, the mind is temporarily free of all defilements, providing the ideal platform to engage in *Vipassanā* or insight meditation!**
- Thus, any *magga phala* cannot be realized until the mind gets into the *Satipaṭṭhāna Bhūmi.* That holds for attaining *magga phala* from the *jhānās* or *arūpa samāpattis*; see #8 of "Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī."
- However, until all ten *saṁyojana/anusaya* are removed from the mind, it has not reached the highest level of *Sammā Samādhi.*

Permanent States of *Samādhi* With *Magga Phala*

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7. Once the *Sotāpanna phala* moment is realized, the mind breaks the lowest three *saṁyojana*, but still has the other seven unbroken *saṁyojana*. Thus, even while inside the *Satipaṭṭhāna Bhūmi,* the wisdom level (or the strength of *Sammā Samādhi*) of a *Sotāpanna* is at the lowest level among Noble Persons.

- However, attaining that level of *Sammā Samādhi* will be permanent. A *Sotāpanna* would never again be attached to a *lokiya saññā* with all ten *saṁyojana*. The breaking of the first three "*diṭṭhi saṁyojana*" means a *Sotāpanna* will never again strongly attach to a *lokiya saññā* to engage in an *apāyagāmi* deed, i.e., they have "*Ariyakanta sīla.*"
- That is a permanent level of *Sammā Samādhi* which will never break again, thought even in future lives. A *Sotāpanna* has attained "*Ariyakanta sīla*," and that *sīla* (moral conduct) is unbreakable forever.

8. The mind must re-enter the *Satipaṭṭhāna Bhūmi* to attain higher *magga phala*. In fact, a mind may have to be in the *Satipaṭṭhāna Bhūmi* for many occasions before those higher *magga phala* are reached.

- The *Mahāsatipaṭṭhāna Sutta* (DN 22) describes the path for a *Sotāpanna* to re-access the *Satipaṭṭhāna Bhūmi* and also outlines how to engage in insight meditation while in this state.
- At the next stage of *magga phala* (*Sakadāgāmi*), no *saṁyojana* are broken, but *kāma rāga* and *paṭigha saṁyojana* will be weakened. Those two are broken at the next stage of *Anāgāmi.*
- In the same way as for a *Sotāpanna* (discussed in #7 above), an *Anāgāmi* would never again attach to a *lokiya saññā* with the lower five *saṁyojana*. Since the *kāma rāga saṁyojana* is broken, they will never again be attached to a *kāma saññā*, i.e., they will never seek *kāma assāda* and will never be reborn in the *kāma loka*. Their 'permanent *samādhi*' will automatically prevent their minds from seeking sensual pleasures.
- *Arahants* who have eliminated all ten *saṁyojana* will not attach to any type of *lokiya saññā.*

While *Jhāna* Can Help Reach *Sammā Samādhi*, They Are Not Necessary

9. We can understand that by reading the "WebLink: suttacentral: *Samādhi Sutta* (SN 22.5)." The Buddha starts by saying, "*samādhiṁ*, *bhikkhave*, *bhāvetha*" or "*Bhikkhus*, cultivate *samādhi*."

- He did not say, "*Bhikkhus,* cultivate *jhāna*." However, in some other *suttās,* he says, "***Jhāyatha***, *bhikkhave*, *mā pamādattha*" OR "*Bhikkhus*, practice **burning defilements** (with *samādhi*) without delay!" See, for example, "WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146)."
- But, '*jhāyi*' means 'engage in burning defilements' ('*Jhāyatha*' means to instruct in doing so). One who has "burnt defilements instead of just suppressing them stops craving for sensory attachment, i.e., loses *upādāna* ('*Jhāyati anupādāno*') as explained in the "WebLink: suttacentral: *Kāligodhāputtabhaddiyattheragatha* (KN Thag 16.7)." Also, see "Jhāna, Jhāya, and Jhāyi – Different Meanings."

Only 'Burning Defilements' Lead to Elimination of *Saṁyojana*

10. *Jhāna* is one of the two results when 'trying to burn defilements.' (i) If the mind temporarily **suppresses *kāma rāga*** and is elevated to a mindset akin to that of a *Brahma*, the mind is elevated to a *jhānic* state. (ii) On the other hand, if the mind **fully grasps the *anicca* nature of the *kāma loka***, it could move into the *Satipaṭṭhāna Bhūmi* and attain the *Sotāpanna* stage; see "Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna."

- Note that in (i) ***kāma rāga saṁyojana*** (or any other *saṁyojana*) is not eliminated or 'burned.' In (ii), also ***kāma rāga saṁyojana*** is not eliminated, but the three lower ***saṁyojana* (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*)** are eliminated or 'burned.' **That is the critical difference to be understood.** Once that is done, a *Sotāpanna* must re-enter *Satipaṭṭhāna Bhūmi* (later on) to eliminate ***kāma rāga saṁyojana*** and to become an *Anāgāmi.*

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- 'Burning' or the elimination of *saṁyojana* (*sansāric* mental bonds) can occur only with the comprehension of the Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda.* That can happen only while the mind is in the *Satipaṭṭhāna Bhūmi.* **This is why an *anariya yogi* can never eliminate/burn any *saṁyojana.*** The end result of 'burning defilements (*rāga*, *dosa*, *moha*)' is to eliminate *saṁyojana.* 'Burning/eliminating defilements' can happen only by comprehending the Noble Truths.
- It may also be possible for someone to grasp the *anicca* nature AND to overcome the *kāma saññā* (i.e., to break the *kāma rāga saṁyojana*) in rapid succession, thereby moving to the first *jhāna*. Here, one becomes an *Anāgāmi*. **Thus, it is only an *Anāgāmi* who can be said to be in even the first "*Ariya jhāna*."** A more likely situation is that of Ven. Moggallāna. He became a *Sotāpanna* by hearing a verse from Ven. Assaji (via Upatissa, later Ven. Sāriputta) and then, after meeting the Buddha, cultivated all "*Ariya jhānās*" and "*Ariya Samāpattis*" in succession to become an *Ubhatobhāgavimutta Arahant.* **The sequence is discussed in a series of *suttās*** starting with the "WebLink: suttacentral: *Paṭhamajhānapañhā Sutta* (SN 40.1)." [**Upatissa** is the layperson name of **Ven. Sāriputta**.]

Origin of *Pañcupādānakkhandha* Must be Understood

11. The "WebLink: suttacentral: *Samādhi Sutta* (SN 22.5)" explains the case where a mind moves to the *Satipaṭṭhāna Bhūmi* instead of moving to the first *jhānic* state. Let us discuss that briefly.

- At marker 1.5, the Buddha says, "***samāhito***, *bhikkhave*, *bhikkhu yathābhūtaṁ pajānāti*" OR "*Bhikkhus*, when a mind is in *samādhi*, it comprehends the true nature of the world."
- What needs to be understood is detailed @marker 1.7: "*Rūpassa samudayañca atthaṅgamañca*, *vedanāya samudayañca atthaṅgamañca*, *saññāya samudayañca atthaṅgamañca*, *saṅkhārānaṁ samudayañca atthaṅgamañca*, *viññāṇassa samudayañca atthaṅgamañca*" OR **"What needs to be understood is the origin and cessation of the *pañcupādānakkhandha*."**
- As we have discussed, *rūpa* refers to the 'mind-made *rūpa*' or the *rūpupādānakkhandha* in the *pañcupādānakkhandha*. Similarly, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are abbreviated for the corresponding *upādānakkhandha*. See "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."
- Therefore, understanding the true nature of the world is the same as understanding the **origin and cessation of the *pañcupādānakkhandha*."**
- The "WebLink: suttacentral: *Samudaya Sutta* (SN 22.74)" explains the same in a different way. A *puthujjana* doesn't truly understand the origin, the cessation, the gratification, the drawback, and the escape from *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* **(*pañcupādānakkhandha*)**.
- That is exactly what we have been discussing in the new series, starting from a fundamental and deeper stage: "Satipaṭṭhāna Sutta – New Series."

Saṁyojana – Mental Bonds

12. The ten types of *saṁyojana* can be thought of as ten "mental bonds" that bind a mind to specific realms among the 31 realms.

- The three *saṁyojana* associated with wrong views (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*) bind one to the *apāyās*. Once those are "burned," future rebirths in the *apāyās* will not be possible, i.e, one is free of rebirths in the *apāyās.*
- As pointed out in many *suttās* in the *Sotāpanna Saṁyutta* starting with the "WebLink: suttacentral: *Cakkavattirāja Sutta* (SN 55.1)" a *Sotāpanna*'s fourth quality is "*Ariyakantehi sīlehi samannāgato hoti.*" A *Sotāpanna* has "*Ariyakānta sīla*," or "moral conduct of a Noble Person," that can never again be broken. That means ***apāyagāmi* "*apuñña abhisaṅkhāra*"** will never again arise in that mind.

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- The two *saṁyojana* of *kāma rāga* and *paṭigha* bind a mind to the higher realms of the *kāma loka*. Once those are "burned" at the *Anāgāmi phala* moment, *kāma rāga* will never again arise in that mind, and thus, an *Anāgāmi* is free of rebirths in *kāma loka.*
- Of course, an *Arahant* has burned all ten *saṁyojana*, and thus, is free of rebirths in any realm.

Summary

13. The following are the critical points addressed in this post.

i. *Sammā Samādhi* is possible only for an *Ariya* (a Noble Person starting at the *Sotāpanna Anugāmi* stage). As the Noble Path is cultivated, *Sammā Samādhi* grows until the *Arahant phala* moment.

ii. Cultivating *jhānās* is necessary only to attain the *Ubhatobhāgavimutta Arahant* stage. Only an *Ubhatobhāgavimutta Arahant* can reach "*nirodha samāpatti*" by systematically proceeding through all the *jhānās* and *arūpāvacara samāpatti.*

iii. *Paññāvimutta Arahants* attain *Arahanthood* from the *kāma loka* or from a lower *jhānic* state; of course, that requires their minds to move to the *Satipaṭṭhāna Bhūmi.*

iv. The Noble Eightfold Path begins with *Sammā Diṭṭhi* at the *Sotāpanna* stage, accompanied by *Sammā Samādhi* for that stage. As one makes progress on the Noble Path with higher *magga phala*, all eight path factors (*Sammā Diṭṭhi* through *Sammā Samādhi*) grow in strength, and all reach peak levels at the *Arahant* stage.

14. If any part of this post (or any previous post) is unclear, we can discuss it in the forum. I try to keep posts to a reasonable length. Many deep issues are being discussed in this series.

6.1.2.6 Ariya Jhāna and Anāriya Jhāna – Main Differences

May 11, 2024; January 8, 2025 (#16 added)

Ariya jhānās differ greatly from *anariya* versions in two aspects: cultivation technique and the end result. In addition to *jhāna*, cultivation of the four "*Brahma Vihāra*," i.e., *mettā*, *karuṇā*, *muditā*, and *upekkhā*, is another "*samatha pubbaṅgama vipassanā*" meditation technique. Both techniques "prepare a mind" for *vipassanā* (insight) meditation.

Overview

1. *Jhānās* provide access to the "mental states of the *rūpa loka Brahmās*." As we know, the "*rūpa loka*" lies above (in spiritual terms) the "*kāma loka*." One way to see that is those *Brahmās* do not have "solid bodies" like us and thus are incapable of doing the "worst *akusala kamma*, like killing and stealing. The "*arūpa loka*" lies above the "*rūpa loka*" in the same sense; the "*arūpa loka Brahmās*" only have the mind and thus their ability to engage in verbal deeds like lying is avoided.

- The human realm is unique. A human can cultivate *jhāna* and, while in a *jhāna*, live with a "relatively unburdened mindset of a *rūpa loka Brahma*." They can go up the ladder of the four *jhānās* and then access the mindset of *arūpa loka Brahmās* by cultivating "*arūpa samāpatti*." That mindset is even better. But we will focus on the *jhānās* in this post; the subject of "*arūpa samāpatti*" is an extension of that.
- There are two major differences between *jhānās* cultivated by Buddhists and non-Buddhists.
- **Note:** Even for those not interested in cultivating *jhāna*, this series of posts is highly informative. One can learn a lot about the foundation of the Buddha Dhamma.

2. The first difference is the method of cultivation of a *jhāna*.

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- Even before the Buddha, *yogis* cultivated *jhānās*. They did that by shifting the mind away from the sensory temptations in *kāma loka* using "neutral meditation objects" like a *kasiṇa* object or breath. **If one can maintain that focus for a long enough time**, the mind "temporarily detaches" from the *kāma loka* and latches onto the mindset in the *rūpa loka*. Cultivation of *jhāna* takes time because of that.
- The Buddha taught how to get into *jhānās* using a very different technique. A human mind can transcend the *kāma loka* by contemplating the drawbacks/dangers of indulging in "*kāma*" or "sensory pleasures." **Thus, one must be at least a *Sotāpanna Anugāmi* to attain an *Ariya jhāna*.**

3. The second difference is the long-term effect/result of cultivating a *jhāna*.

- As a result of cultivating a mundane or *anariya* or "non-Buddhist" *jhāna*, a *yogi* will be reborn in a *rūpa loka Brahma* realm; the realm corresponds to the particular *jhāna* and also the "level of *jhāna*." Those who can quickly get into a *jhāna* and spend a long time in it have the highest (*paṇīta*) level. Those who can barely get into a *jhāna* have the lowest (*hīna*) level, and there is an intermediate (*majjhima*) level in between.
- However, at the end of the lifetime in that *Brahma* realm, they will "come back" to the human realm and subsequently could be reborn in an *apāya*; i.e., they are "not freed from the rebirths in the *apāyās*."
- Those who cultivate *Ariya jhāna* will also be born in a *Brahma* realm in the same way as described above. However, since they cultivate *jhāna* based on wisdom (*paññā*), such a *Brahma* will never "return to *kāma loka*." They will attain *Nibbāna* from that *Brahma* realm.

Proceeding Up the Ladder

4. The 31 realms can be arranged according to the "level of suffering experienced." Of course, the four *apāyās* are at the bottom, where suffering dominates. Then, suffering and sensory pleasures are both present in the human realm. Next, in the six *Deva* realms, sensory pleasures dominate. Those 11 realms comprise "*kāma loka*" with all five physical senses.

- Three types of "close sensory contacts" (taste, smell, and touch, including sex) are absent in the 16 *rūpa loka Brahma* realms. Because of the absence of close contact, *Brahmās* do not have "dense bodies" and thus have invisible "energy bodies." They can see and hear without physical eyes or ears. See "Body Types in 31 Realms – Importance of Manomaya Kāya."
- Finally, by systematically climbing the "*jhāna* ladder," a human can access the mindset of the "*arūpa loka Brahmās*" by cultivating "*arūpa samāpatti*." The four types of "*arūpa samāpatti*" correspond to the four *arūpa loka Brahma* realms. The list of 31 realms within the *kāma*, *rūpa*, and *arūpa lokās* is below.

Realm	Description	Cause of Birth in Realm (Note 1)	Lifetime
The *APĀYĀS* (Undesired *Kama Loka* Realms)			
1. Niraya (Hell)	Unimaginable suffering.	Ānantariya pāpa kamma, Ten akusala kamma with established wrong views.	Variable
2. Tiracchāna (Animal; Tirisan in Sinhala)	Microscopic to large animals.	Ten akusala kamma with established wrong views.	Variable
3. Peta (Hungry Ghosts; Preta in Sinhala)	Some live in our world unseen to us.	Ten akusala kamma with established wrong views.	Variable

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Realm	Description	Cause of Birth in Realm (Note 1)	Lifetime
4. Vinipāta Asuras (Asuras)	Some live in our world unseen to us.	Ten akusala kamma with established wrong views.	Variable
***SUGATI* (Desired *Kama Loka* Realms)**			
5. Manussa (Human)	Most valued birth of all realms.	Puñña abhisaṅkhāra (thihethuka, dvihethuka, and ahethuka)	Variable (Note 2)
6. Cātummahārājika Deva	Fine bodies from this realm; no diseases.	Puñña abhisaṅkhāra.	500 CY 9M HY (Note 3)
7. Tāvatimsā deva	Sakka lives in this realm.	Puñña abhisaṅkhāra.	1000 CY 36M HY
8. Yama deva		Puñña abhisaṅkhāra.	2000 CY 144M HY
9. Tusitā deva		Puñña abhisaṅkhāra.	4000 CY 576M HY
10. Nimmānaratī deva		Puñña abhisaṅkhāra.	8000 CY 2304M HY
11. Paranimmita vasavattī deva		Puñña abhisaṅkhāra.	16000 CY 9216M HY
***RŪPA LOKA* (Fine Material Realms)**			
12. Brahma Parisajja deva	Jhānic bliss in this and higher realms.	First jhāna (minor)	1/3 kappa (Note 5)
13. Brahma Purohita deva		First jhāna (medium)	1/2 kappa
14. Brahmakayika (Maha Brahma)		First jhāna (highest)	1 kappa
15. Parittabha deva		Second jhāna (minor)	2 kappa
16. Appamanabha deva		Second jhāna (medium)	4 kappa
17. Abhassara deva		Second jhāna (highest)	8 kappa

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Realm	Description	Cause of Birth in Realm (Note 1)	Lifetime
18. Paritta Subha deva		Third jhāna (minor)	16 kappa
19. Appamana Subha deva		Third jhāna (medium)	32 kappa
20. Subha kinhaka deva		Third jhāna (highest)	64 kappa
21. Vehappala deva		Fourth jhāna various levels from here and above	500 kappa
22. Asaññā satta	Body only; no mind		500 kappa
23. Aviha deva	Only Anagamis		1000 kappa
24. Atappa deva	Only Anagamis		2000 kappa
25. Sudassa deva	Only Anagamis		4000 kappa
26. Sudassi deva	Only Anagamis		8000 kappa
27. Akanittakha deva	Only Anagamis		16000 kappa
***ARŪPA LOKA* (Immaterial Realms); see Note 7**			
28. Ākāsānancāyatana deva		Ākāsānancāyatana	20,000 kappa
29. Viññāṇañcāyatana deva		Viññāṇañcāyatana	40,000 kappa
30. Ākiñcaññāyatana deva		Ākiñcaññāyatana	60,000 kappa
31. Nevasaññānāsaññāyatana deva		Nevasaññānāsaññāyatana	84,000 kappa

- The above table is explained in the post "31 Realms of Existence."
- While the *anariya yogis* can access all 31 realms (except the five realms of #23 through #27 reserved for the *Anāgāmis*), they always come back to the human realm and can subsequently be reborn in the *apāyās*. On the other hand, those who cultivate *Ariya jhāna* never return to the human realm or anywhere in the *kāma loka*. That was the second difference mentioned in #3 above. Let us discuss a few *suttās* pointing that out.

Rebirths in *Rūpa Loka*, According to *Jhānās*

5. The "WebLink: suttacentral: *Paṭhamanānākaraṇa Sutta* (AN 4.123)" summarizes how a *yogi* cultivating *Ariya* or *anariya* is reborn in a *rūpa loka Brahma* realm.

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- @ markers 1.3 through 1.7: **An *anariya yogi*** who cultivates the **first *jhāna*** (to the highest or *paṇīta* level) will be reborn in the *Brahmakāyika* realm (realm #14). Those at the lower two levels will be reborn in the *Brahma Parisajja* (#12) and *Brahma Purohita* (#13) realms. **However, after their lifespan there, they can be reborn in the *apāyās*.**
- @ markers 1.8: **A Noble disciple of the Buddha** who cultivates the first *jhāna* (at those levels) will be reborn in the same *Brahma* realms. **However, they will attain *Nibbāna* from there.**
- @ markers 2.1 through 2.5: **An *anariya yogi*** can cultivate the **second *jhāna*** (to the highest or *paṇīta* level) and will be reborn in the *Ābhassara* realm (realm #17). Those at the lower two levels will be reborn in the *Parittabha* (#15) and *Appamānabha* (#16) realms. **However, after their lifespan there, they can be reborn in the *apāyās*.**
- @ markers 2.6: **A Noble disciple of the Buddha** who cultivates the second *jhāna* (at those levels) will be reborn in the same *Brahma* realms. **However, they will attain *Nibbāna* from there.**
- @ markers 3.1 through 3.5: **An *anariya yogi*** can cultivate the **third *jhāna*** (to the highest or *paṇīta* level) and will be reborn in the *Subhakiṇhāna* realm (realm #20). Those at the lower two levels will be reborn in the *Paritta Subha* (#18) and *Appamana Subha* (#19) realms. **However, after their lifespan there, they can be reborn in the *apāyās*.**
- @ markers 3.6: **A Noble disciple of the Buddha** who cultivates the third *jhāna* (at those levels) will be reborn in the same *Brahma* realms. **However, they will attain *Nibbāna* from there.**
- @ markers 4.1 through 4.5: **An *anariya yogi*** can cultivate the **fourth *jhāna*** and will be reborn in the *Vehappala* realm (realm #21). There is no distinction among the *jhāna* levels here. **However, after their lifespan there, they can be reborn in the *apāyās*.**
- @ markers 4.6: **A Noble disciple of the Buddha** who cultivates the fourth *jhāna* will be reborn in the same *Vehappala Brahma* realm. **However, they will attain *Nibbāna* from there.**

Anāgāmis (With or Without *Jhāna*) Will be Reborn in *Suddhāvāsa* Realms

6. The realms #23 through #27 in the above table are the five realms reserved for the *Anāgāmis*, regardless of whether they had cultivated *jhāna*. Then the question arises: "What is the difference between an *Anāgāmi* and an *Ariya* who has cultivated a *jhāna*?" They are all reborn in *rūpa loka Brahma* realms and will attain *Nibbāna* from there.

- The difference is that an *Anāgāmi* has broken the *kāma rāga* (and *paṭigha*) *saṁyojana*; equivalently, an *Anāgāmi* has removed *kāma rāga* and *paṭigha anusaya*.
- Thus, those with the *Anāgāmi* stage of *Nibbāna* (with or without *jhāna*) are reborn in the **highest *rūpa loka* realms**. Those are called **"*suddhāvāsa*" ("pure abodes")** because they are "more pure" and have "better status" than lower-lying *Brahma* realms where those with *jhāna* are reborn.
- Others with an *Ariya jhāna* (without the *Anāgāmi phala*) have not removed those two *saṁyojana*/*anusaya*. Thus, those are *Sotāpannās* and *Sakadāgāmis*, who cultivated *Ariya jhāna*. *Sotāpannās* without a *jhāna* can be reborn in human and *Deva* realms in *kāma loka*; *Sakadāgāmis* without a *jhāna* can be reborn only in the *Deva* realms. But *Sotāpannās* and *Sakadāgāmis* with *jhāna* will never be reborn in the *kāma loka*.

Difference Between *Ariya* and *Anariya Jhāna*

7. The difference is the following. Those with *Ariya jhāna* have comprehended that no realm among the 31 realms in this world can provide existence without even a trace of suffering. They understand that *Brahma* realms do not provide a refuge from *saṁsāric* suffering.

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- In contrast, those with *anariya jhāna* value the "*jhānic* experience." Still, they are better off than *puthujjana* in *kāma loka,* who value sensual pleasures (with close contact, i.e., taste, smell, and touch.)
- It appears that the *jhānic* experience is the same regardless of whether it is an *Ariya* or *anariya jhāna*. That experience is described in detail in "Jhānic Experience in Detail – Samaññaphala Sutta (DN 2)."

Both *Ariya* and *Anariya Yogis* With *Jhāna* Can Become *Anāgāmis*

8. An *Ariya* or *anariya yogi* in any of the four *jhānās* can attain the *Anāgāmi* stage by contemplating the *anicca*, *dukkha*, and *anatta* nature of that *jhāna*. That is explained in the "WebLink: suttacentral: *Dutiyanānākaraṇa Sutta* (AN 4.124)."

- **@ marker 1.3:** A person attains the first *jhāna*. **Note that it does not say it is an *Ariya* or *anariya jhāna*.**
- **@ markers 1.4:** They contemplate the nature of the *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa* being experienced there as *aniccato* (unsatisfatory) *dukkhato* (not disengaged from suffering), *rogato* (as a disease), *gaṇḍato* (as a boil filled with pus) *sallato* (as being pierced by a dart), *aghato* (misery), *ābādhato* (affliction), *parato* (not suitable to be owned), *palokato* (have defects), *suññato* (devoid of anything useful), and *anattato* (not a place of refuge)." When they comprehend the true nature of that *jhāna*, they can attain the *Anāgāmi* stage, as stated in the next verse. **Of course, that requires an *anariya yogi* to learn Buddha Dhamma from an *Ariya* and comprehend it (*janato passato*).**
- **@ markers 1.5:** Upon their death, they will be reborn in one of the five *suddhāvāsa* reserved for the *Anāgāmis*.
- Then, that is repeated for each of the higher *jhānās*, i.e., one can become an *Anāgāmi* from any of the four *jhānās*.

Rebirths in *Rūpa Loka* Without *Jhāna*

9. In the above, we discussed two *suttās* in a series of four consecutive *suttās*. The third *sutta*, "WebLink: suttacentral: *Paṭhamametta Sutta* (AN 4.125)" describes how an *Ariya* or *anariya yogi* can cultivate one of the four "*Brahma Vihāra*," i.e., *mettā, karuṇā, muditā, upekkhā*.

- Cultivating those four types of meditations also falls under the category of *ānantarika kamma*, i.e., upon death, the *yogi* will be reborn in a corresponding *rūpa loka Brahma* realm. **Note that this method does not involve *jhāna*.** [***ānantarika*** : [adj.] immediately following.]
- **@ marker 1.3 through 1.7: An *anariya yogi*** cultivates the *mettā bhāvanā* in all directions. Those who cultivate to the highest or *paṇīta* level will be reborn in the *Brahmakāyika* realm (realm #14). Those at the lower two levels will be reborn in the *Brahma Parisajja* (#12) and *Brahma Purohita* (#13) realms. **However, after their lifespan there, they can be reborn in the *apāyās*.**
- **@ marker 1.8: A Noble disciple of the Buddha** who cultivates the *Ariya mettā bhāvanā* will be reborn in the same *Brahma* realms. **However, they will attain *Nibbāna* from there.**
- **@ marker 2.1 through 2.9: An *anariya yogi*** cultivates the *karuṇā, muditā,* and *upekkhā bhāvanā* in all directions. Similar outcomes materialize for them, leading to rebirths in the higher *Brahma* realms. **However, after their lifespan there, they can be reborn in the *apāyās*.**
- @ markers 2.10: **A Noble disciple of the Buddha** who cultivates the same *bhāvanā* **(in their *Ariya* versions, with the comprehension of the Noble Truths)** will be reborn in the same *Brahma* realms. **However, they will attain *Nibbāna* from there.**

All Above *Yogis* Can Become *Anāgāmis*

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10. The fourth *sutta* in the series, "WebLink: suttacentral: *Dutiyametta Sutta* (AN 4.126)," describes how both types of *yogis* who cultivate the *mettā, karuṇā, muditā,* and *upekkhā bhāvanā* can attain the *Anāgāmi* stage and be reborn in a ***suddhāvāsa.***

- The method is similar to that described in #8 above.
- "They contemplate the nature of the *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa* being experienced there as *aniccato* (unsatisfatory) *dukkhato* (not disengaged from suffering), *rogato* (as a disease), *gaṇḍato* (as a boil filled with pus) *sallato* (as being pierced by a dart), *aghato* (misery), *ābādhato* (affliction), *parato* (not suitable to be owned), *palokato* (have defects), *suññato* (devoid of anything useful), and *anattato* (not a place of refuge)." When they comprehend the true nature of the experience of the mental state arising from that *bhāvanā* (even though it is a higher mental state), they can attain the *Anāgāmi* stage, as stated in the next verse. **Of course, that requires an *anariya yogi* to learn Buddha Dhamma from an *Ariya* and comprehend it (*janato passato*).**

Above Discussed Four Suttas Describe "*Samatha Pubbaṅgama Vipassanā*"

11. The Buddha mainly recommended two approaches for attaining *magga phala*.

1. One approach is "*samatha pubbaṅgama vipassanā*" ("*pubbaṅgama*" means "before"), where one can cultivate one or more of the four *jhānās* (#5 above) or cultivate one of the four "*Brahma Vihāra*" (#9 above) and get into an "agitation-free" mindset of a *rūpāvacara Brahma*. Once getting to the mindset of a *rūpa loka Brahma*, it is easier to cultivate *Vipassanā* (insight meditation) and break free of various *saṁyojana/anusaya* that bind one to the rebirth process. That was discussed in #8 and #10 above.
2. The other approach is "*vipassanā pubbaṅgama samatha*," where a *Sotāpanna* can engage in insight mediation directly. That also leads to "calming the mind" but may or may not lead to a *jhānic* experience. This is essentially the cultivation of *Satipaṭṭhāna*. **There is no specific reference to *jhānās*** in the "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" or the "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)." Thus, the cultivation of *Satipaṭṭhāna/Ānāpānasati* uses the "*vipassanā pubbaṅgama samatha*" approach.

- The bottom line is that *Vipassanā* (insight meditation) is necessary to remove the *kāma rāga saṁyojana* or *anusaya* to become an *Anāgāmi*.
- Regardless of whether in an *Ariya* or *anariya jhāna*, one must see the *anicca* nature of the *jhāna* to attain higher *magga phala*, as explained above.

Avijjā Anusaya Is Still There in the Fourth *Ariya Jhāna*

12. Finally, the above discussion on *jhānās* helps clarify a persistent misconception. Several well-respected teachers (whom I also respect) say that *avijjā anusaya* is absent in the fourth *Ariya jhāna* and *kāma rāga anusaya* is absent in the first *Ariya jhāna*.

- If *kāma rāga anusaya* is absent in the first *Ariya jhāna*, then, by definition, they must be *Anāgāmis*; see "Conditions for the Four Stages of Nibbāna." Furthermore, only *Anāgāmis* are born in the **"*suddhāvāsa*" ("pure abodes")** and not those with *Ariya jhāna*; see #6 above.
- In the same way, if *avijjā anusaya* is absent in the fourth *Ariya jhāna,* those who have attained that *jhāna* must be *Arahants*; see "Conditions for the Four Stages of Nibbāna."
- They have come to that conclusion because of the wrong interpretation of two verses in the *Cūḷavedalla Sutta*.

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13. One verse is "*Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ* ***paṭhamaṁ jhānaṁ*** *upasampajja viharati.* ***Rāgaṁ tena pajahati, na tattha rāgānusayo anuseti***"; see "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)."

- The English translation at Sutta Central in the above link also incorrectly translates the second part of the above verse as "With this (i.e., **while in the first *jhāna***) they give up greed, and the underlying tendency to greed does not lie within that." **The correct translation should be "While in the first *jhāna*, they give up *kāma rāga* and do not feed the *kāma rāga anusaya*."**
- In fact, that is exactly what #8 above explains. Whether it is an *Ariya* or *anariya jhāna*, the *yogi* must contemplate the *anicca* nature of that *jhāna* to remove the *kāma rāga anusaya*/*saṁyojana* and to become an *Anāgāmi* for a rebirth in a *suddhāvāsa* reserved for the *Anāgāmis*.

14. The verse regarding the fourth *jhāna* is also in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)": "*Idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā, adukkhamasukhaṁ upekkhāsatipārisuddhiṁ* ***catutthaṁ jhānaṁ*** *upasampajja viharati.* ***Avijjāṁ tena pajahati, na tattha avijjānusayo anusetī"ti***."

- Again, the correct translation of the second part of the verse in bold should be **"While in the fourth *jhāna*, they dispel *avijjā* and do not feed the *avijjā anusaya*."**
- I have written a separate post to explain the correct meaning of the word "*anuseti*."

Anuseti Means to "Feed Existing *Anusaya*"

15. The confusion regarding the removal of *anusaya* in "*Ariya jhāna*" mentioned above arises from the **incorrect idea** that "*na anuseti*" ("*nānuseti*") means "*anusaya* is not present." **However, it means "one would not feed existing *anusaya* by engaging in *abhisaṅkhāra*" in that situation.** While a *puthujjana yogi* would enjoy the "*jhānic* pleasures," an *Ariya* would strive to overcome the attachment to that "*jhānic* pleasure."

- "*Anuseti*" and "*na anuseti*" are explained in the post "Anuseti – How Anusaya Grows with Saṅkhāra."
- Thus, one in the first *jhāna* can remove the "*kāma rāga anusaya*" by contemplating the *anicca* nature of the first *jhāna* (*Vipassanā*.) In the same way, one in the fourth *jhāna* can remove the "*avijjā anusaya*" by contemplating the *anicca* nature of the fourth *jhāna.*
- Please ask questions and point out any contradictions at the forum ("WebLink: Pure Dhamma Forums: Discussion on 'Cultivating Jhāna and Magga Phala – What Is the Difference?'") or email me at lal@puredhamma.net.

Jhāna Not Necessary to Attain *Magga Phala*

16. In the "WebLink: suttacentral: Mahāmālukya Sutta (MN 64)", the Buddha describes, in detail, how to remove *saṁyojana* (i.e., attain *magga phala*) via *jhāna*. He explained that one can cultivate *vipassanā* from any *jhānic* state.

- At the end of that description, Ven. Ānanda asked the Buddha **(@marker 16.1)**, "If this is the path and the practice for giving up *saṁyojana*, how come some *bhikkhus* here have attained *Arahanthood* without *jhāna* (i.e., they are *paññāvimuttino*)?"
- The Buddha replied that whether one gets to *Arahanthood* via *jhāna* (*cetovimuttino*) or without *jhāna* (*paññāvimuttino*) depends on whether one has dominant *samādhi indriya* or *paññā indriya*, i.e., the diversity of *indriya* (*indriyavemattataṁ*) plays a role. Also see #1 of "Indriya and Āyatana – Big Difference."

All posts on this subject in "Buddha Dhamma – Advanced."

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6.1.3 Elephant in the Room 3 – Ānāpānasati

June 2, 2022

Ānāpānasati – Overview

Assāsa Passāsa – What Do They Mean?

Ānāpānasati Not About Breath – Icchānaṅgala Sutta

Mahārāhulovāda Sutta and Ānāpānasati

6.1.3.1 Ānāpānasati – Overview

June 2, 2022; revised October 26, 2022; December 20, 2022; re-written January 12, 2023

Evidence from the *Tipiṭaka* shows that *Ānāpānasati Bhāvanā* is not breath meditation. The former can lead to *Nibbāna*, while the latter cannot. We will also discuss the connection between *Ānāpānasati* and *Paṭicca Samuppāda.*

Connection Between *Ānāpānasati* and *Paṭicca Samuppāda*

1. In the post "Difference Between Dhammā and Saṅkhāra," we discussed our actions (*kamma*) with *abhisaṅkhāra* (involving *lobha, dosa*, and *moha*) lead to rebirths and future suffering.

- As discussed there, *dhammā* are *kammic* energies created as *bhava* in the *Akusala-Mūla* (or *Anuloma*) *Paṭicca Samuppāda* process: "Akusala-Mūla Upapatti Paṭicca Samuppāda."
- That process is reversed in the "Paṭiloma Paṭicca Samuppāda – Key to Nibbāna" leading to *Nibbāna.* Here a different type of *saṅkhāra* ("***kusala-mūla*** *paccayā saṅkhāra*) helps deactivate the *dhammās* created via the *Akusala-Mūla* (or *Anuloma*) PS process.
- The two PS processes are discussed side-by-side in "Distortion of Pāli Keywords in Paṭicca Samuppāda."
- The Buddha stated in the *Ānāpānasati Sutta* (MN 118) that cultivation of *Ānāpānasati* leads to *Nibbāna*. **Thus, *Ānāpānasati* must be fulfilling the *Paṭiloma Paṭicca Samuppāda*.**
- How can the "breath meditation" do that? It cannot. We will uncover some clues on the actual connection in this series of posts.
- The problem is that current translations of *Tipiṭaka* references on both *Ānāpānasati* and *Paṭicca Samuppāda* have grave errors.

Elephants in the Room – Obvious Errors in Translations

2. In the series on "Elephants in the Room," I discuss many blatant misinterpretations of the *Tipiṭaka* under three categories: "Word-for-Word Translation of the *Tipiṭaka*," "*Ānāpānasati Bhāvanā*," and "*Tilakkhaṇa*." **The first category includes problems with *Paṭicca Samuppāda* translations.**

- I call these "Elephants in the Room" for the following reason. I have tried to point out many contradictions in current English translations of the *Tipiṭaka*. Those who have followed this website are aware of these issues.
- However, I encountered strong opposition when I pointed out these issues at a well-known discussion forum. *Anicca* as impermanence and *Ānāpānasati Bhāvanā* as "breath meditation" seem to be ingrained into the minds of many people. It is difficult for them to "remove the dark glasses" and "see the truth."

3. Some say, "I don't know enough Pāli to determine who has the correct interpretations, you or those well-established teachers." **However, knowledge of Pāli is not necessary to see many contradictions.**

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- For example, see "Distortion of Pāli Keywords in Paṭicca Samuppāda." **Even a child should be able to see such apparent contradictions!**
- I understand that getting rid of firmly-embedded wrong views is not easy, especially when the current "*Theravada* establishment" is behind such interpretations. I will do what I can to the best of my ability. (Of course, I learned these interpretations from the late Waharaka *Thero*.)
- It is a relief to see that some people have understood, as I can see from the comments in our discussion forum and even in the other forum mentioned above.

First Elephant in the Room – Word-for-Word Translation of the *Tipiṭaka*

4. I have already posted under the "Word-for-Word Translation of the Tipiṭaka" category and will post more later.

- The primary *sutta* on *Ānāpānasati Bhāvanā* is "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)." I will be discussing the main verses of this *sutta* in future posts. Before that, I need to provide some background, as laid out below. Note that in Pāli, the two words *Ānāpāna* and *sati* combine as "*Ānāpānassati.*" Thus, you may see both *Ānāpānasati* and *Ānāpānassati.*
- I will be using the English translation in the above link for comparison. I chose this particular translation because it has the English and Pāli verses side-by-side, so it is easy for anyone to compare with my translation of a specific verse. Of course, most current English translations are similarly incorrect; for example, "WebLink: accesstoinsight.org: Ānāpānasati Sutta: Mindfulness of Breathing (MN 118.)."

Second Elephant in the Room – *Ānāpānasati Bhāvanā* is Not Breath Meditation

5. The point that I will be making is the following. "*Ānāpānasati Bhāvanā*" is NOT "Mindful of Breathing." Breath meditation is NOT a Buddhist meditation. Hindus practice breath meditation. See "WebLink: wikipedia.org: *Pranayama*."

- Some people try to cheat by saying *Ānāpānasati Bhāvanā* is the first step as a *Samatha Bhāvanā*, and then one needs to do "insight meditation." However, I will present evidence **from many *suttā*** to show that ***Ānāpānasati Bhāvanā*, by itself, is all one needs to attain *Arahanthood***. See #9 below.
- **Furthermore, one CAN NOT do the CORRECT insight meditation if one does not even understand that *Ānāpānasati Bhāvanā* is not breath meditation!**
- The Buddha has clearly stated in the ***Ānāpānasati Sutta*** that **if one completes the steps in *Ānāpānasati Bhāvanā*, one will be fulfilling the steps in the *Satipaṭṭhāna Bhāvanā***. *Satipaṭṭhāna Bhāvanā* discusses the same steps in more detail.
- An Introduction to *Ānāpānasati* is in posts #5 through #8 in "Bhāvanā (Meditation)." The following is an overview of topics in posts in the "Elephant in the Room 3 – Ānāpānasati" subsection.

Breath Not Mentioned in *Ānāpāna Vagga* in *Saṁyutta Nikāya*

6. There is a small collection of *suttas* in the ***Ānāpāna Vagga*** of *Saṁyutta Nikāya* BEFORE the section on ***Ānāpānasati.*** That is to give an idea of what is involved in *Ānāpāna,* which comes from "*Āna*" + "*āpāna,*" where two words mean "taking in (*kusala*)" and "discarding (*akusala* or defilements)."

- That section in the ***Ānāpāna Vagga*** has several *suttā* starting with the "WebLink: suttacentral: *Aṭṭhikamahapphala Sutta* (SN 46.57)" and ending with the "WebLink: suttacentral: *Ānāpāna Sutta* (SN 44.66)."
- **You can read the English translations in the above links and see that the word "breath" is NOT there!** Of course, the INCORRECT English translation of "*Ānāpānassati*" as "mindfulness of breathing"

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in SN 46.66 does not mean the word "breathing" is mentioned in that *sutta*! That INCORRECT translation is in the Sutta Central translation in the above link. (**Note:** I usually provide the "side by side" Pāli and English translations from Sutta Central. That does NOT mean I agree with their translation. **One should always be cautious about the INCORRECT translation of many words in Sutta Central translations**).

- Instead, those *suttas* briefly describe some KEY CONCEPTS that one needs to understand to correctly "take in" and "discard" (***Ānāpāna***) to cultivate ***Ānāpāna Sati.***

7. For example, the first *sutta* explains that one needs to understand how to cultivate "*aṭṭhika saññā*." That is the "*anicca* or unfruitful" nature of this world. **It is amusing to see that the English translation in the first link above translates "*aṭṭhika saññā*" as "perception of a skeleton"!**

- Word-by-word translations can lead to such ridiculous statements.
- The word "*aṭṭhi*" can mean "bone." But that verse only gives an analogy, as I will explain later.
- Other *suttas* in that series briefly mention several types of meditations in *Satipaṭṭhāna*, and the series ends with "WebLink: suttacentral: *Ānāpāna Sutta* (SN 46.66)" which briefly states, "*Bhikkhus* when *Ānāpānasati* is developed and cultivated it's very fruitful and beneficial."

Is a *Bhikkhu* a "Begger"?

8. **Another common problem with Sutta Central translations is that the translator translates "*bhikkhu*" as "mendicant" all the time.**

- See the definition of a "mendicant: "WebLink: google.com: mendicant definition." A *bhikkhu* is NOT a "beggar." It is an insult to call a *bhikkhu* a "beggar"!
- In some dictionaries, a **second definition** is "often capitalized**:** a member of a religious order (such as the Franciscans) combining monastic life and outside religious activity and originally owning neither personal nor community property." See "WebLink: merriam-webster.com: mendicant." But why use obscure definitions? Furthermore, there is no "capitalization" in Sutta Central translations (mostly mendicant, not Mendicant.)
- To understand the term "*bhikkhu,*" read the *suttas* in "WebLink: suttacentral: 11 results for *bhikkhusutta*."
- The easiest solution regarding words like *bhikkhu, anicca*, and *anatta* is to use the same Pāli word, as done in the Sinhala language. There are no single words for such Pāli words in any language!

Ānāpāna Saṁyutta Says *Ānāpānasati Bhāvanā* — by Itself — Leads to Arahanthood

9. **There are twenty suttas in the *Ānāpāna Saṁyutta* of *Saṁyutta Nikāya* DIRECTLY stating that *Ānāpānasati Bhāvanā* — by itself — can lead to Arahanthood.**

- The series starts with the "WebLink: suttacentral: *Ekadhamma Sutta* (SN 54.1)." *Ekadhamma* means "one *dhamma,*" implying that this is all one needs to get to *Arahanthood.*
- The series ends with a short *sutta* stating that *Ānāpānasati Bhāvanā* will lead to the removal of all *saṁyojana, anusaya*, and *āsava.* There is no question that it leads to *Nibbāna*! See, "WebLink: suttacentral: *Āsavakkhaya Sutta* (SN 54.20)."
- Thus, this series of *suttas* provides enough evidence by itself.
- Incredibly, the translator in the link (and other "well-known" teachers) did not realize this while they did these translations. **As I keep saying, *sutta* translation has become a mindless, mechanical process. It is a dangerous practice.** Many *suttas* with deeper meanings require detailed explanations. See, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

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Ānāpānassati Sutta (MN 118)

10. The Buddha discussed the *Ānāpānasati Bhāvanā* in the "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118.)." Let me make two quotes from the *sutta* that should be enough to make the case.

"***Ānāpānassati***, *bhikkhave, bhāvitā bahulīkatā cattāro* ***satipaṭṭhāne paripūreti***."

- **Translation:** "*Ānāpānasati* (*Bhāvanā*), when developed and cultivated, **fulfills** the four sections of the *satipaṭṭhāna* (*Bhāvanā.*)

"*Nāhaṁ, bhikkhave,* ***muṭṭhassatissa*** *asampajānassa ānāpānassatiṁ vadāmi.*"

- **Translation:** "I do not teach this *Ānāpānasati* (*Bhāvanā*) to **those who do not have (*sammā*) *sati***."
- **Anyone who has not understood the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* would not have *sammā sati.***

The English translation in the above link translates that Pāli verse as: "There is no development of **mindfulness of breathing** for someone who is **unmindful and lacks awareness**, I say."

- As I have explained, it is not about "breathing in and out." Any person should be able to "mindfully breathe in and out"! **The translator does not understand "*sati*" is that "*Sammā Sati*."** Only a Noble Person at or above the *Sotāpanna* stage has ***Sammā Sati***. See, for example, "WebLink: suttacentral: *Mālukyaputta Sut*ta (SN 35.95)" at the marker I have linked to where it says: "*Rūpaṁ disvā* ***sati muṭṭhā***" OR "**mindfulness is lost**" upon seeing an attractive sight **(for those who don't have *Sammā Sati*)**." That can happen with all six senses, as the *sutta* explains below.

Assāsa/*Passāsa* in *Ānāpānasati* Is not About the Breath but *Kusala*/*Akusala*

11. How did those translators miss the above critical points? I am not quite sure. I cannot even imagine how ALL OF THEM missed such crucial verses.

- As you can see, the English translations in the above links do not contradict my statements. But from their manner of writing, it is clear that they did not grasp the meanings.
- They must have been intent on cranking out as many *suttas* as possible without really paying attention to check self-consistency.
- One possibility is the following. No one in recent years had understood the deeper meanings of *assāsa* and *passāsa* (in the context of cultivating the Eightfold Noble Path.) **So, they mechanically used the ordinary meanings of inhaling and exhaling.**
- There is no question that even breath meditation can lead to a calm mind. **Yet, that will NOT lead to *rāgakkhaya, dosakkhaya, mohakkhaya* (i.e., *Nibbāna.*)**

12. One word with two or more meanings (depending on the context) is common in all languages.

- Let us consider a simple example in English. "Turn **right** at the next junction" and "You are **right**" are perfectly correct statements. The word "**right**" has very different meanings in the two contexts.
- These translators of the *Tipiṭaka suttas* have not understood the meanings of *assāsa* and *passāsa* in cultivating the Eightfold Noble Path.

Ānāpānassatikathā – Detailed Explanation in *Paṭisambhidāmagga*

13. There is a detailed explanation of *Ānāpānasati Bhāvanā* in the *Tipiṭaka* commentary *Paṭisambhidāmagga*: "WebLink: suttacentral: 1.3. *Ānāpānassatikathā*."

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- One can write a book translating this detailed explanation! In future posts, I will use this resource to explain keywords used in the *Ānāpānassati Sutta* (MN 118).

Mundane Version of *Ānāpānasati*

14. Obviously, any fool can do "breath meditation" since that involves only focusing the mind on the breath!

- There are two types of "correct *Ānāpānasati.*" The "mundane version" of *Ānāpānasati* completes the **mundane eightfold path** described in the "WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117)." That *sutta* describes two versions of the first five steps in the Eightfold Path: mundane and Noble. I have linked to the start of the description of the two versions of *Sammā Diṭṭhi* at marker 6.2. Two versions of the following four steps are at markers 12.2, 18.2, 24.2, and 30.2. Those then lead to DIFFERENT states of *Sammā Samādhi* in the two paths. (Also note that this *sutta* comes just before the *Ānāpānasati Sutta* (MN 118.))
- The "mundane version" of *Ānāpānasati* includes the following: Taking in good morals and cultivating "good *gati,* "discarding bad *gati*, learning (taking in) correct teachings of the Buddha, discarding wrong views by contemplating those teachings and related material (like rebirth accounts, Out-Of-Body experiences, Near- Death Experiences), etc.
- **Completing the mundane version will enable one to comprehend the Noble Truths/*Paṭicca samuppāda*/*Tilakkhaṇa* and start on the *lokuttara* (Noble) Path and practice the *Ānāpānasati* described in the *Ānāpānasati Sutta* (MN 118.)**

Summary

15. I hope I have given enough information to make the case without writing another post on the issue of whether *Ānāpānasati* is "breath meditation."

- Further information will be in future posts too. However, I need to focus on the issue of switching from the mundane path to the Noble Path.
- **Switching to the Noble Path essentially requires getting rid of *Sakkāya Diṭṭhi*.** That connection is not in the *Ānāpānasati Sutta* (MN 118) but in other *suttas* and also in the *Tipiṭaka* commentary *Paṭisambhidāmagga* mentioned in #13 above.
- **In the meantime, please post your comments/questions in the new thread that I opened in the discussion forum**: "WebLink: Pure Dhamma Forums: Posts on 'Elephants in the Room'"
- All posts on *Ānāpānasati* at "Elephant in the Room 3 – Ānāpānasati."

6.1.3.2 Assāsa Passāsa – What Do They Mean?

June 8, 2022; revised August 18, 2022; January 10, 2023; January 11, 2023 (revisions and new #9, #14); rewritten March 9, 2025

Assāsa and *passāsa* have the mundane meanings of inhaling and exhaling. However, the deeper meanings in the context of *Ānāpānasati Bhāvanā* are about purifying a mind by learning the true nature (*assa* or "take in" and become *jānato*) and fully comprehending it (*passa* or "seeing with wisdom" and become *passato*).

Words With Multiple Meanings

1. In any language, words have multiple meanings depending on the context.

- For example, in the English language, "**interest**" has very different meanings in the following two sentences: "We are paying a high **interest** on the loan" and "She has no **interest** in him."

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- In the same way, the Pāli words *assāsa* and *passāsa* can mean very different things depending on the context.

Mundane Meanings of *Assāsa Passāsa*

2. The "WebLink: suttacentral: *Anupubbanirodha Sutta* (AN 9.31)" states: "*catutthaṁ jhānaṁ samāpannassa* ***assāsapassāsā*** *niruddhā honti.*"

- Here, *assāsa* and *passāsa* again refer to the breath. That verse says: "Breathing ceases in the fourth *jhāna samāpatti.*"
- Two more *suttās* with the ordinary meanings for *assāsa* and *passāsa*: "WebLink: suttacentral: *Sappa Sutta* (SN 4.6)" ("The **sound of its breathing**" or "*evamassa* ***assāsapassāsānaṁ saddo*** *hoti*") and "WebLink: suttacentral: *Mahāsaccaka Sutta* (MN 36)."
- Now let us look at some *suttās* with the deeper meanings of *assāsa* and *passāsa.*

Deeper Meanings – *Assāsa*

3. Two *suttās* clearly illustrate the **deeper meaning** of "*assāsa.*" The following is my translation of "WebLink: suttacentral: *Assāsappatta Sutta* (SN 38.5)" First, note that "*patto*" means "to get to a certain state." Here, "*assāsappatto*" means "someone who has got to *assāsa* or "relief from suffering" or, in the context of this *sutta*, "someone who started taking in *lokuttara* morals." Thus, anyone above the *Sotāpanna Anugāmi* stage is an "*assāsappatto.*"

Question: "Venerable Sāriputta, who is an *assāsappatto*?

Venerable Sāriputta replied: "When a *Bhikkhu* **understands the true nature** of the **origin and ending (*samudayañca atthaṅgamañca*) of the six *āyatana* (*phassa āyatana*) and their gratification, drawback, and escape (*assādañca ādīnavañca nissaraṇañca*)**, they have gained relief and **become a Noble Person**."

The Pāli verse: "*Yato kho, āvuso, bhikkhu* ***channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti****, ettāvatā kho, āvuso,* ***assāsappatto*** *hotī"ti.*

4. That verse appears simple. But it has profound implications.

- It says the six ***phassa āyatana*** (*cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, *mana*) can be stopped from arising. Here, ***phassa*** means "***samphassa***" emphasizing that sense faculties become ***āyatana*** via ***samphassa*** ("*saŋ phassa*" or "defiled contact"). When that process starts, one's mind begins to **reap the benefits (*assāsa*)**. It is a process taking place over four stages of *Sotāpanna, Sakadāgāmi, Anāgāmi*, and culminating in the *Arahanthood.*
- @marker 1.4 the questioner asks Ven. Sāriputta, what path (***maggo***) and what action plan (***paṭipadā***) can be used to understand how to do that (***sacchikiriyā***): "*Atthi panāvuso,* ***maggo*** *atthi* ***paṭipadā****, etassa assāsassa* ***sacchikiriyāyā****" ti*?"
- @marker 1.7 Venerable Sāriputta replies that it is the **Noble Eightfold Path**: "*Ayameva kho, āvuso,* ***ariyo aṭṭhaṅgiko maggo*** *etassa assāsassa sacchikiriyāya,*."

Assāsappatto – A Noble Person

5. In the "WebLink: suttacentral: *Nakulapitu Sutta* (AN 6.16)" the Buddha tells Nakulapitu Gahapati that his wife is an "*assāsappattā*" (a Noble Person) whose advice he should take: "*Yāvatā kho, gahapati, mama sāvikā gihī odātavasanā imasmiṁ dhammavinaye ogādhappattā patigādhappattā* ***assāsappattā***.."

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- At the beginning of the "WebLink: suttacentral: *Kaḷāra Sutta* (SN 12.32)," *bhikkhu* kaḷārakhattiyo asks Ven. Sāriputta: "*Tena hāyasmā sāriputto imasmiṁ dhammavinaye* ***assāsaṁ patto****"ti?*
- That means, "Has Ven. Sāriputta **found solace/relief** in this teaching and training?"
- Venerable Sāriputta explains how one can attain *Nibbāna*. It is a good idea to read through the *sutta* where Ven. Sāriputta explains many concepts.

Parama Assāsa – Assāsa Is Complete (*Passāsa*)

6. In the "WebLink: suttacentral: *Paramassāsappatta Sutta* (SN 38.6)" someone asks Ven. Sāriputta what is meant by "***paramassāsappatto***": "'*Paramassāsappatto, paramassāsappatto'ti, āvuso sāriputta, vuccati. Kittāvatā nu kho, āvuso,* ***paramassāsappatto*** *hotī"ti*?"

- Venerable Sāriputta replies, "A *bhikkhu* becomes completely freed by **truly understanding** the **origin, ending, gratification, drawback, and escape** from the **six *phassāyatana***; at that point they've reached the full *Nibbāna* or *Arahanthood* (***paramassāsappatto***.)" : "*Yato kho, āvuso, bhikkhu* ***channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti****, ettāvatā kho, āvuso,* ***paramassāsappatto*** *hotī"ti.*
- "*Parama*" means "ultimate." Reaping **the benefits (*assāsa*)** culminates in ***paramassāsappatto* (*parama assāsa patto*).** Here, "***anupādāvimutto***" means "becomes free (***vimutto***) by stopping the rebirth process (***anupāda* or "*na upapāda*"**) ."
- That happens at the *Arahant* stage when the sense faculties stopped being ***phassa āyatana*** and revert to their undefiled, pure states of ***indriya* or "pure sense faculties."** An *Arahant* can see, hear, etc., but they will not use those sense faculties to pursue worldly pleasures.
- At the *Arahant-phala* moment, breaking of all ten *sansāric* bonds (*saṁyojana*) is complete. They become free of "the world of 31 realms" and have attained *Nibbāna* (*āloka.*)

Arahaṁ Assā – Attaining Arahanthood

7. As we saw in #5 above, anyone above the *Sotāpanna Anugāmi* stage is an "*assāsappatto*," and *Arahant* is a *paramassāsappatto.*

- On the other hand, "*arahaṁ assā*" means "received/gained the *Arahant phala*," where "*assā*" is equivalent to "receive."
- This is in a short *sutta,* "WebLink: suttacentral: *Dukkara Sutta* (SN 39.16)," where the question is: "*Kīvaciraṁ panāvuso, dhammānudhammappaṭipanno bhikkhu* ***arahaṁ assā****'ti*?" OR "If a *bhikkhu* practices in line with the teaching, will it take them long to **receive the *Arahanthood***?" The word "*assā"* as well as "*assāsa*" can have different meanings depending on the context.
- Note that an earlier verse, "*Pabbajitena kho, āvuso, abhirati dukkarā'ti.*" is mistranslated in the Sutta Central translation as "When you've gone forth it's hard to be satisfied." The correct translation is, "When you've gone forth, you see craving for sensual attractions (*abhirati*) as (the cause of) suffering (*dukkarā*)."

Sīha Sutta (AN 8.12)

8. In the "WebLink: suttacentral: *Sīha Sutta* (AN 8.12)," the Buddha explains to General Sīha, "*Katamo ca, sīha, pariyāyo, yena maṁ pariyāyena sammā vadamāno vadeyya: 'assāsako samaṇo gotamo, assāsāya dhammaṁ deseti, tena ca sāvake vinetī'ti?*"

- **My Translation:** "In which way (*Katamo ca, sīha, pariyāyo yena maṁ pariyāyena*) do I explain Dhamma (*sammā vadamāno vadeyya*) to my disciples/*bhikkhus* to train them (*sāvake vinetī*)? How

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do I teach them so that their minds become calm and they can reap the benefits that they can experience (*assāsāya dhammaṁ deseti*)?

@marker 24.3 (next verse), the Buddha provides the answer: "*Ahañhi, sīha, assāsako* ***paramena assāsena, assāsāya dhammaṁ desemi****, tena ca sāvake vinemi*"

- **My Translation:** "Sīha, I teach the ***parama assāsa dhamma*** (Four Noble Truths) and guide my disciples in that way."
- We can clarify this with the explanation in #6 above.
- In the Sutta Central translation, that verse is incorrectly translated as, "I'm ambitious to offer solace, the highest solace, I teach solace, and I guide my disciples in that way."

Kesamutti Sutta (same name as "*Kālāma Sutta*")

9. In the "WebLink: suttacentral: *Kesamutti Sutta* (AN 3.65)," the Buddha explains to the Kālāmās that he teaches *mettā, karuṇā, muditā*, and *upekkhā*, four ways of "cultivating relief," leading to "*Tassa diṭṭheva dhamme* ***cattāro assāsā*** *adhigatā honti*" (@ marker 43.2) meaning: "they comprehend (*adhigata*) **four types of *assāsā*** **("reaping the benefits")** in the present life itself (*diṭṭheva dhamme*)." The four types are:

i. If (as the Buddha teaches) there is life after death, and good and bad deeds will bring their results, then —when the body breaks up, after death—I'll be reborn in a good place, a heavenly realm.
ii. If it turns out that there is no life after death, and good and bad deeds don't bring their results, that would not matter. I'll keep myself untroubled and happy in this life free of enmity and ill will.
iii. If (as the Buddha teaches) bad things happen to people who do bad things, then since I have no bad intentions, and am not doing anything bad, how can suffering touch me?
iv. If it turns out that bad things don't happen to people who do bad things, that would not matter. I will still be safe.

- The point is that anyone cultivating *mettā*, *karuṇā*, *muditā*, and *upekkhā* will reap the benefits regardless of whether there is a rebirth process or not. The same is true regardless of whether *kamma* will have their *vipāka* in the future.
- There are many *suttās* where the word "*assa*" indicates "receiving or benefiting depending on the context." For example, in the "WebLink: suttacentral: *Samādhi Sutta* (AN 10.6)," receiving/cultivating a specific type of *saññā*.

Ānāpānassati Sutta (MN 118) – *Assa Sati* and *Passa Sati*

10. Now, let us look at the "*Ānāpānassati Sutta* (MN 118)" briefly to see the usage of the words *assāsa* and *passāsa*.

- **Those words are first used in the** "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)" @marker 17.2: "*So satova* ***assa****sati satova* ***passa****sati.*"
- Note that the words "*assa*" and "*passa*" combined with "*sati.*" Here, "*sati*" does not just mean to "fix the attention" but "*Sammā Sati*" that comes with the comprehension of the Four Noble Truths.
- **That verse means:** "He contemplates what to take in (what is to be understood), and to "see it with wisdom" or verify."
- **Thus, the correct/deeper version of the *Ānāpānasati Bhāvanā* leads to the *Sotāpanna* stage by cultivating *Sammā Sati*.**
- We will discuss that in the next post.

11. The third verse below that @marker 18.3: "*sabbakāyapaṭisaṁvedī* ***assasissāmī'ti sikkhati***," "*sabbakāyapaṭisaṁvedī* ***passasissāmī'ti sikkhati.***" Here, "***sikkhati***" means "**train (to remove defilements)**."

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- The phrase "***assasissāmī'ti sikkhati***" becomes apparent when written, "***assa sissāmī'ti sikkhati***." That means, "He trains by **taking in** what will be good for that training (purifying the mind)."
- In the same way, "***passasissāmī'ti sikkhati***" means "He trains by **fully comprehending** what is taken in."

Sabbe Saṅkhārā Anassāsikā

12. *Anassāsikā* comes from ***na*** + *assāsikā*. Thus, "*anassāsikā*" means it **should not** be taken in, associated with, or cultivated because it can only be detrimental.

- The verse, "*evaṁ **anassāsikā**, bhikkhave, saṅkhārā"* means, *"Bhikkhus,* **you should not cultivate** *saṅkhārā*." There are several *suttas* with that verse. See, for example, "WebLink: suttacentral: *Vepullapabbata Sutta* (SN 15.20)." Some others are SN 22.96, AN 7.66, MN 76, MN 112, and DN 17.
- It is easy to see why. *Paṭicca Samuppāda* starts with, "*avijjā paccayā saṅkhāra*" and ends with "*bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti*" OR to the "whole mass of suffering."
- Of course, "*saṅkhāra*" are many types that can bring *vipāka* to varying degrees. *Apuñña abhisaṅkhāra* (or *apuññābhisaṅkhāra*) can lead to birth in the *apāyās*. *Puñña abhisaṅkhāra* (or *puññābhisaṅkhāra*) leads to "good births" but still extends the rebirth process where future rebirths in the *apāyās* are still possible. All *saṅkhāra* generation (*puññābhisaṅkhāra* and *apuññābhisaṅkhāra*) stops when attaining the *Arahant* stage.

Ariṭṭha Sutta (SN 54.6) – Both Meanings

13. In #2 above we discussed the mundane meanings of *assāsa* and *passāsa.* In the rest of the discussion, we looked at the deeper meanings (all interrelated). There is one *sutta* where the Buddha mentioned both meanings.

- The incorrect version of *Ānāpānassati* was there even before the Buddha. In the "WebLink: suttacentral: *Ariṭṭha Sutta* (SN 54.06)", *Bhikkhu* Ariṭṭha told the Buddha that he practices *Ānāpānassati* as follows: "*So **satova assasissāmi, satova passasissāmi***."
- In the above verse, *Bhikkhu* Ariṭṭha meant, "I breathe in mindfully, breathe out mindfully." There is no "***sikkhati***" in this verse. Inhaling and exhaling do not lead to training on the Noble Path, i.e., removal of defilements from the mind." Furthermore, there is no role for "*Sammā Sati*" via "*So satova assa**sati** satova passa**sati***" as in *Ānāpānassati Sutta* (MN 118); see #8 above.

14. The Buddha told him the following. "..***Atthesā, ariṭṭha, ānāpānassati**, nesā natthī'ti vadāmi. Api ca, ariṭṭha, yathā ānāpānassati vitthārena paripuṇṇā hoti taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī*'ti.

- **Translated:** "..**There is that *ānāpānassati*, Ariṭṭha.** I don't say that there isn't. But I will describe the real (*yathā*) *ānāpānassati* in detail, listen and pay close attention. I will speak."
- Then the Buddha explains with the same verses from the *Ānāpānassati Sutta* (MN 118): "*So **satova assasati, satova passasati**. Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti ...pe... 'paṭinissaggānupassī **assasissāmī'ti sikkhati**, 'paṭinissaggānupassī **passasissāmī'ti sikkhati**. Evaṁ kho, ariṭṭha, ānāpānassati vitthārena paripuṇṇā hotī"ti.*"
- Of course, this explanation is the *uddesa* version. In an upcoming post, we will discuss that in the *niddesa* form (with more details).

Assāsa Passāsa Similar to "*Jānato Passato*"

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15. In the post "Jānato Passato" and Ājāniya – Critical Words to Remember" we discussed "***jānato passato.***"

- The two phrases convey very similar meanings.

Summary

16. *Assāsa* and *passāsa* can have different meanings depending on the context.

- The mundane meaning is "breathing in" and "breathing out." Nowadays, most translators use that mundane meaning everywhere, thus, erroneously describing the "*Ānāpānassati Bhāvanā*" as "Breathing meditation."
- The deeper meanings can come in different "flavors" but have the same basic concept discussed above.
- "*Assāsa passāsa*" is similar to "*jānato passato*" but there could be subtle differences. I am not certain about that yet.

6.1.3.3 Ānāpānasati Not About Breath – Icchānaṅgala Sutta

October 7, 2022; revised October 19, 2022 (#10 added)

Icchānaṅgala Sutta — and many others — clearly illustrate that *Ānāpānasati* is not breath meditation.

"WebLink: suttacentral: *Icchānaṅgala Sutta* (SN 54.11)" is a short *sutta*. One can get a clear answer to whether *Ānāpānasati* is breath meditation. I will translate the complete *sutta* so that there will be no ambiguity.

Buddha Spending a Rainy Season (*Vassāvāsa*) in Seclusion

1. "*Ekaṁ samayaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Tatra kho bhagavā bhikkhū āmantesi: "icchāmahaṁ, bhikkhave, temāsaṁ paṭisallīyituṁ. Nāmhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanīhārakenā"ti.*

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṁ upasaṅkamati, aññatra ekena piṇḍapātanīhārakena."

Translated: "On one occasion, the Blessed One was staying in Icchānaṅgala in the Icchānaṅgala forest grove. He addressed the *bhikkhus*: "*Bhikkhus*, I wish to go into seclusion for three months. I am not to be approached by anyone except for the one who brings alms food."

"As you say, *Bhante*," the *bhikkhus* responded to him. And no one approached the Blessed One except the one who brought alms food.

2. "*Atha kho bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi: "sace kho, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ: 'katamenāvuso, vihārena samaṇo gotamo vassāvāsaṁ bahulaṁ vihāsī'ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha: '**ānāpānassatisamādhinā** kho, āvuso, bhagavā vassāvāsaṁ bahulaṁ vihāsī'ti.*

Translated: "Then the Blessed One, having emerged from seclusion after the passing of three months, addressed the *bhikkhus*: "*Bhikkhus*, if adherents of other sects ask you, 'How did Buddha Gotama spend the rains residence?' You should answer them in this way: 'It was with ***ānāpānasati samādhi*** that the Blessed One dwelled.'

Buddha Spending *Vassāvāsa* in *Ānāpānasati Samādhi*

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3. "*Idhāhaṁ, bhikkhave, sato assasāmi, sato passasāmi. Dīghaṁ assasanto 'dīghaṁ assasāmī'ti pajānāmi, dīghaṁ passasanto 'dīghaṁ passasāmī'ti pajānāmi; rassaṁ assasanto 'rassaṁ assasāmī'ti pajānāmi, rassaṁ passasanto 'rassaṁ passasāmī'ti pajānāmi; 'sabbakāyappaṭisaṁvedī assasissāmī'ti* ***pajānāmi*** *…* ***pe*** *… 'paṭinissaggānupassī assasissāmī'ti* ***pajānāmi****, 'paṭinissaggānupassī passasissāmī'ti* ***pajānāmi****.*"

The above verse (phrase) is the stock phrase describing *Ānāpānasati* in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" EXCEPT for a critical difference. Let us look at the corresponding description in the *Ānāpānasati Sutta* (MN 118):

"*So satova assasati satova passasati. Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; sabbakāyapaṭisaṁvedī assasissāmī'ti* ***sikkhati*** *…* ***pe*** *…paṭinissaggānupassī assasissāmī'ti* ***sikkhati****, 'paṭinissaggānupassī passasissāmī'ti* ***sikkhati****.*"

4. I highlighted the words that are different in the two cases. Those in red denote Buddha's *Ānāpānasati* described in the *Icchānaṅgala Sutta* (SN 54.11). They are replaced by the ones in blue in the procedure followed by a *bhikkhu* in the *Ānāpānasati Sutta* (MN 118.)

- Also, … ***pe*** … indicates skipping the intervening part to keep the text short. The skipped sections include the sections of *kāyānupassanā, vedanānupassanā, cittānupassanā*, to the end of *dhammānupassanā*. That skipped section is a couple of pages long. The switch from ***pajānāmi*** to ***sikkhati*** applies in all sections.

5. Other than the first-person usage for the Buddha (e.g., *sato assasāmi*) and the third-person for a *bhikkhu* (e.g., *satova passasati*), the main difference is in ***pajānāmi*** replacing ***sikkhati*** in *kāyānupassanā* through *dhammānupassanā* in the *Ānāpānasati Sutta* (MN 118.)

- The skipped sections include the four sections of *kāyānupassanā, vedanānupassanā, cittānupassanā*, to the end of *dhammānupassanā*. In *kāyānupassanā,* the verse "*sabbakāyapaṭisaṁvedī assasissāmī'ti* ***sikkhati"*** for a *bhikkhu* is replaced by "*sabbakāyappaṭisaṁvedī assasissāmī'ti* ***pajānāmi"*** for the Buddha. Lastly, in *dhammānupassanā,* "*paṭinissaggānupassī assasissāmī'ti* ***sikkhati"*** for a *bhikkhu* is replaced by the verse "*paṭinissaggānupassī assasissāmī'ti* ***pajānāmi"*** for the Buddha.
- There, ***pajānāmi*** means "I know," and "***sikkhati"*** means "(a *bhikkhu*) will train thus." In the *Icchānaṅgala Sutta* (SN 54.11), the Buddha recalls/reenacts the process for a "pleasant abiding," as stated in #8 below, whereas a *sekha bhikkhu* would train that way, as indicated in #7.
- Of course, the switching applies to all corresponding verses for *vedanānupassanā* and *cittānupassanā*, as pointed out in #4.
- That distinction will become more apparent in #7 and #8 below.

Ānāpānasati Samādhi = Ariya Vihāra, Brahma Vihāra, Tathāgata Vihāra

6. "*Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipi. Ānāpānassatisamādhiṁ sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipi.*"

Translated: "One can call that pleasant abiding of the Buddha a Noble dwelling, a *Brahmā* dwelling, a *Tathāgata* dwelling. The *Ānāpānasati samādhi* can be rightly called a Noble dwelling,' '*Brahmā* dwelling,' or 'a *Tathāgata* dwelling.'

A Trainee (*Sekhā*) Makes Progress With *Ānāpānasati*

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7. "*Ye te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti tesaṁ ānāpānassatisamādhi bhāvito bahulīkato* ***āsavānaṁ khayāya*** *saṁvattati.*"

Translated: "For those *bhikkhus* who are still trainees (*sekhā*) who have yet to attain the *Arahanthship*, cultivation of *Ānāpānasati samādhi* leads to the **ending of the *āsavā*** (i.e., attaining *Arahanthood*)."

A Buddha (or *Arahant*) Lives With *Ānāpānasati* for a Pleasant State of Mind

8. *"Ye ca kho te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tesaṁ ānāpānassatisamādhi bhāvito bahulīkato diṭṭhadhammasukhavihārāya ceva saṁvattati satisampajaññāya ca."*

Translated: "For those *bhikkhus* who are *Arahants*, who have eradicated defilements and have completed the Noble Path, *Ānāpānasati samādhi* leads to a pleasant abiding in this life together with mindfulness & alertness."

Thus the Synonyms: *Ariya Vihāra*, *Brahma Vihāra*, *Tathāgata Vihāra*

9. "*Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipi. Ānāpānassatisamādhiṁ sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipī"ti.*"

Translated: Therefore, "*Ānāpānasati samādhi* can be correctly called: 'Noble dwelling,' '*Brahmā* dwelling,' '*Tathāgata* dwelling.'

- **Note:** *Brahma* and *Tathāgata* can be (and have been) used for an *Arahant* and a Buddha, even though that is not standard usage. *Brahma* here does not mean one in a *Brahma* realm.
- That is the end of the *Icchānaṅgala Sutta* (SN 54.11).

10. If the Buddha (or an *Arahant*) has already discarded the opposites of the Noble Path Factors, why do they need to engage in ***Ānāpānasati***?

– Because that provides relief to the mind.

– Even *Arahants* have "agitation of the mind" (NOT defilements) due to *kamma vipāka*. They also have bodily *dukkha/sukha vedanā* due to *kamma vipāka* as everyone else.

– Several *suttas* state that contemplation of *Tilakkhaṇa* is advised for all, including *Arahants*. See "WebLink: suttacentral: 16 results for *diṭṭhadhammasukhavihārāya*."

Kaṅkheyya Sutta Is Similar to *Icchānaṅgala Sutta*

11. "WebLink: suttacentral: *Kaṅkheyya Sutta* (SN 54.12)" is similar. The use of the term "***sekho vihāro***" there indicates the abiding of a trainee *bhikkhu* (*sekha*) engaging in *Ānāpānasati* in the beginning verse of that *sutta*.

"*Ekaṁ samayaṁ āyasmā lomasakaṁbhiyo sakkesu viharati kapilavatthusmiṁ nigrodhārāme. Atha kho mahānāmo sakko yenāyasmā lomasakaṁbhiyo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ lomasakaṁbhiyaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko āyasmantaṁ lomasakaṁbhiyaṁ etadavoca: "so eva nu kho, bhante,* ***sekho vihāro*** *so* ***tathāgata vihāro****, udāhu aññova sekho vihāro aññho tathāgatavihāro"ti?*"

Translated: "At one time, Venerable Lomasavaṅgīsa was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to Venerable Lomasavaṅgīsa, bowed, sat down to one side, and said to him, **"**Bhante, is the **meditation/abiding of a**

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trainee (*sekho vihāro*) just the same as the **meditation/abiding of an *Arahant* (*tathāgata vihāro*)**? Or is the meditation/abiding of a trainee different from the meditation/abiding of an *Arahant*?"

12. "*Na kho, āvuso mahānāma, sveva sekho vihāro, so tathāgatavihāro. Aññho kho, āvuso mahānāma, sekho vihāro, aññho tathāgatavihāro. Ye te, āvuso mahānāma, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, te pañca nīvaraṇe pahāya viharanti. Katame pañca? Kāmacchandanīvaraṇaṁ pahāya viharanti, byāpādanīvaraṇaṁ ... pe ... thinamiddhanīvaraṇaṁ ... uddhaccakukkuccanīvaraṇaṁ ... vicikicchānīvaraṇaṁ pahāya viharanti.*

Yepi te, āvuso mahānāma, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, te ime pañca nīvaraṇe pahāya viharanti."

Translated: "Mahānāma, the meditation of a trainee and an *Arahant* are not the same; they are different. Those *bhikkhūs* who are trainees haven't attained *Nibbāna*; they strive to attain *Nibbāna*. They meditate, seeking to give up the five hindrances. What five? *Kāmacchanda*, *byāpāda, thinamiddha, uddhaccakukkucca, vicikicchā."*

- Another point is that ***sekha vihāra*** does not mean a meditation session. Instead, that is how a trainee *bhikkhu* LIVES.

Cultivation of *Ānāpānasati* Fulfills *Satipaṭṭhāna*, *Satta Bojjhaṅga*

13. The rest of the *suttas* in that series, "WebLink: suttacentral: *Paṭhamaānanda Sutta* (SN 54.13)" through "WebLink: suttacentral: *Āsavakkhaya Sutta* (SN 54.20)," describe how the cultivation of *Ānāpānasati* will lead to the **fulfillment of all requirements** to get to *Nibbāna* or *Arahanthood*. More evidence is discussed in the post "Is Ānāpānasati Breath Meditation?"

- It is incredible to see those who have (mechanically) translated all those *suttas* did not realize the obvious statements in the *suttas*. Please read the English translations in the above links. But it is not just this translator. All English translators have translated without grasping the meanings. Were they not paying attention?
- All of them insist that *Ānāpānasati* means "breath meditation." Amazing!
- That is why I call this series "Elephants in the Room." It is like: a giant elephant is in a room, and someone is saying, "What elephant? No. There is no elephant here"! They can pretend to ignore the elephant until getting crushed by elephant. Such is the blinding nature of *micchā diṭṭhi*.

6.1.3.4 Mahārāhulovāda Sutta and Ānāpānasati

October 28, 2022; revised January 30, 2023

Mahārāhulovāda Sutta provides Buddha's instructions to Ven. Rāhula for setting the background before starting the practice of *Ānāpānasati* and his instructions on *Ānāpānasati*. It also explains the correct *kasiṇa* meditation.

Buddha advises Ven Rāhula to Contemplate that Any *Rūpa* Cannot be "Mine"

1. I will translate selected chronological verses from the "WebLink: suttacentral: *Mahārāhulovāda Sutta* (MN 62)." I will provide the meaning of verses and not word-by-word translations. If you read it carefully, you can grasp the more profound and actual meaning of *Ānāpānasati*.

"*yaṁ kiñci, rāhula, rūpaṁ—atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā—sabbaṁ rūpaṁ **'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabban"ti***."

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- **Translation: "**Rāhula, any *rūpa* whatsoever – past, future, or present; internal or external; obvious or subtle; inferior or superior; far or near – any *rūpa*'s fundamental nature (*yathābhūta*) needs to be seen with wisdom in this way: **'This is not mine, I am not this, this is not me (my essence).'"**

Then Ven. Rāhula asked: "*Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā"ti*?"

- **Translation:** "Only contemplate on *rūpa*, Blessed One?"

The Buddha replied: "*Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā"ti.*"

- **Translation: "Rāhula, *rūpa*, and also *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa*."**
- As we know, any sentient being can be described in terms of the five aggregates. First, one must understand that no "soul-like" permanent entity exists in any of those five. The Buddha was setting up the background for Ven. Rāhula to cultivate *Ānāpānasati* by getting rid of *sakkāya diṭṭhi.*

Advice of Ven. Sāriputta

2. Later in the day, Ven. Rāhula was meditating on the true nature (*yathābhūta*) of the five aggregates; Venerable Sāriputta approached and advised as follows: "*ānāpānassatiṁ, rāhula, bhāvanaṁ bhāvehi. **Ānāpānassati**, **rāhula, bhāvanā bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā"ti.***"

Translation: "Rāhula, practice *ānāpānassati.* Rāhula, **when *ānāpānassati* is practiced and cultivated, it will bring enormous benefits."**

- Then in the evening, Ven. Rāhula approached the Blessed One, paid respects to him, and asked, "*Bhante*, how should I practice *ānāpānasati* that is of great benefit?"
- The Buddha first advised how to set up the background to cultivate *ānāpānasati.* That is related to his instructions earlier in the day in #1 above. Both are about getting rid of *sakkāya diṭṭhi.*

Buddha's Description of *Ānāpānasati* – The Basis

3. I will skip the Pāli verses starting at the 8.1 mark: "WebLink: suttacentral: *Mahārāhulovāda Sutta* (MN 62)" and also only provide the essence of those verses to keep the post to a reasonable length. The following is Buddha's advice to Ven. Rāhula for **first setting up the background** to practice *ānāpānassati.*

- "Rāhula, think about the "hard components" that make up your physical body – hair, nails, teeth, skin, muscle, etc. – Rāhula, those are made of the earth element (*pathavī dhātu*).' **It is the same earth element in your body as in any other external object.** One should think about *pathavī dhātu* as follows: **'This is not mine, I am not this, this is not me (my essence).'** When one has accurately seen that with wisdom, one becomes disenchanted with the earth element (and the body), and the mind becomes dispassionate towards the earth element (and the body).
- "Rāhula, there are "liquid components" that make up your physical body – such as bile, phlegm, pus, blood, sweat, etc. – are made of *āpo dhātu.* **Whether *āpo dhātu* is internal or external, it is the same *āpo dhātu*.** It should be correctly seen with wisdom in this way: **'This is not mine, I am not this, this is not me (my essence).'** When one has accurately seen that with wisdom, one becomes disenchanted with the *āpo dhātu* (and the body), and the mind becomes dispassionate towards *āpo dhātu* (and the body).
- "Rāhula, what is the "heat element" (*tejo dhātu*)? It may be internal or external. Rāhula, the internal "heat element" is that which keeps your body warm, that which leads to aging of the body, that which heats you when feverish, that which properly digests food and drink – Whether *tejo dhātu* is internal or external, it is the same *tejo dhātu*. One should think about *tejo dhātu* as follows: **'This is not mine, I am not this, this is not me (my essence).'** When one has accurately seen that with wisdom, one

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becomes disenchanted with *tejo dhātu* (and the body), and the mind becomes dispassionate towards *tejo dhātu* (and the body).

- "Rāhula, what is the "air element" (*vāyo dhātu*)? Like the others, it may be internal or external. What is internal *vāyo dhātu*? Whatever internal personal component is experienced as air – such as upward air and downward air (through the body), the air in the abdomen, air moving along the limbs, inhalation, exhalation, etc. – Rāhula, this is internal *vāyo dhātu.* Whether *vāyo dhātu* is internal or external, it is the same *vāyo dhātu*. One should think about *vāyo dhātu* as follows: **'This is not mine, I am not this, this is not me (my essence).'** When one has accurately seen that with wisdom, one becomes disenchanted with *vāyo dhātu* (and the body), and the mind becomes dispassionate towards *vāyo dhātu* (and the body).
- "Rāhula, what is *ākāsa dhātu* (space element)? It can be internal or external. What is the internal *ākāsa dhātu*? There is space within your body – such as the ear cavity, the nose-cavity, the mouth, the gullet, the stomach, the rectum, or any other internal personal component that is experienced as space or spacious – this is internal *ākāsa dhātu.* Whether *ākāsa dhātu* is internal or external, it is the same *ākāsa dhātu*. One should think about *ākāsa dhātu* as follows: **'This is not mine, I am not this, this is not me (my essence).'** When one has accurately seen that with wisdom, one becomes disenchanted with *ākāsa dhātu* (and the body), and the mind becomes dispassionate towards *ākāsa dhātu* (and the body).

4. The point is that our physical body is made of the same "basic elements" as any other person, tree, or stone. In the terminology of modern science, everything in this world is made of the same set of atoms and shares the same space.

- The only thing we don't share with anything else in the world is the (temporary) *manomaya kāya* (*gandhabba*.) Even then, the *suddhaṭṭhaka* are the same. **The uniqueness is in the *kammic* energy that sustains the *hadaya vatthu* and the *pasāda rūpa*.**
- That *manomaya kāya* arises with *kammic* energy that WE create in OUR *javana citta*! Of course, any *manomaya kāya* has a finite lifetime. When it dies (loses its embedded *kammic* energy), our minds grasp one of many seeds for another *manomaya kāya.*
- That process will stop ONLY WHEN a mind loses its tendency (*anusaya*/*āsava*/*gati*) to be attached to things in this world!
- That happens only when one understands that no "soul/*ātman*" moves from life to life. That we, ourselves, create root causes and conditions via *Akusala-Mūla Paṭicca Samuppāda*.

Buddha's Prerequisites for *Ānāpānasati*

5. What we discussed above has critical implications for the next steps that the Buddha recommended to Ven. Rāhula. There are two steps for cleansing a mind before start cultivating *ānāpānasati*.

- Follow a set of precepts (like the five or eight precepts), avoid immoral deeds and engage in moral deeds. People try to live with such "moral codes" because they want to avoid bad outcomes, such as "bad rebirths," and have good outcomes, such as "good rebirths."
- The second step is understanding why precepts are for one's benefit but are NOT ENOUGH to avoid future suffering. That means understanding that "working on getting good rebirths" WILL NOT stop future suffering. One must comprehend the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* and realize that the only way to eliminate future suffering is to stop the rebirth process altogether.
- But that is a scary proposition for those who have not comprehended the Noble Truths about suffering. That is why the Buddha emphasized Ven. Rāhula that there is no "soul/*ātman*" like entity that can be designed as "me." However, that DOES NOT mean that we don't exist. We do exist, but no permanent entity goes from life to life. We suffer mightily in the rebirth process (especially when born in the *apāyās*) because of that ignorance about the fundamental nature of this world.

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- That is why getting rid of *sakkāya diṭṭhi* (the wrong view about a permanent "soul type" entity) MUST BE eliminated BEFORE PRACTICING *ānāpānassati.* **Future lives (*jāti*) arise due to acting with *avijjā*, i.e., via the *Paṭicca Samuppāda* process starting with "*avijjā paccayā saṅkhāra*."**

Buddha's Description of *Ānāpānasati* – Way to Cleanse the Mind

6. After explaining that all our desires and false expectations arise from the wrong view of an "everlasting soul-like entity," the Buddha explained several procedures for cleansing the mind of accumulated defilements and not accumulating more. **That starts at the 13.1 mark.**

- First, the Buddha described the correct version of "*kasiṇa* meditation." The version in Visuddhimagga — using clay balls, water bowls, fires, etc. — is not in the *Tipiṭaka*. Here the point is that the "four great elements" (*pathavi, āpo, tejo, vāyo*) are inert and are not "bothered" by external influences. The mind starts generating defilements when attached to sensory inputs from worldly things made of those inert things.

"Rāhula, live as the earth does. When people put clean things or unclean things like excrement, urine, saliva, pus, or blood on the earth, the earth is not bothered, humiliated, or disgusted. Then sensations that arise – whether pleasing or displeasing – will not dominate your mind."

"Rāhula, live as the water does. When people dispense clean things or unclean things like excrement, urine, saliva, pus, or blood in the water, the water is not bothered, humiliated, or disgusted. In the same way, Rāhula, when you are not bothered by praises or insults that others throw at you, your mind will not be perturbed."

"Rāhula, live like a fire. Rāhula, people throw clean and unclean things, like feces, urine, and spit, into fires. But the fire is not bothered, humiliated, or disgusted. It burns them all. In the same way, Rāhula, when you learn to live with equanimity, pleasant and unpleasant contacts will not occupy your mind."

"Rāhula, learn to live like the wind. If the wind were to blow on clean things or unclean things like feces, urine, spit, etc., the wind would not be excited, horrified, repelled, and disgusted. It will get rid of all those in due time. In the same way, Rāhula, don't let external sensory contacts perturb the mind."

"Rāhula, learn to live like space (*ākāsa dhātu*). Just as space is not established anywhere, don't let sensory contacts take root in your mind."

7. Of course, those steps can be followed correctly only after comprehending the unfruitful/dangerous nature of ALL realms in this world, not only the *apāyās*. This is why the Buddha said (in the "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)") that he recommends *ānāpānasati* to only those with *lokuttara Sammā Sati.*

"*Nāhaṁ, bhikkhave,* ***muṭṭhassatissa*** *asampajānassa ānāpānassatiṁ vadāmi.*"

- **Translation:** "I do not teach this *Ānāpānasati* (*Bhāvanā*) to **those who do not have (*sammā*) *sati***."
- The meaning of "***muṭṭha"*** is quite evident in verse "'*Rūpaṁ disvā* ***sati muṭṭhā***" or "'When you see a sight (and attaches to it), **mindfulness is lost**" in "WebLink: suttacentral: *Mālukyaputta Sutta* (SN 35.95)."
- **Anyone who has not understood the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* would not have *Sammā Sati.***
- See "Ānāpānasati – Overview."

Rest of the Background Required for *Ānāpānasati*

8. I have now discussed the above critical points up to marker 18.1: "WebLink: suttacentral: *Mahārāhulovāda Sutta* (MN 62)."

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- The Buddha then advised Venerable Rāhula to contemplate that all sentient beings are trapped in this suffering-filled world. That would help cultivate *mettā, karuṇā, muditā,* and *upekkhā*.
- Then he again emphasized the need to contemplate the *asubha* and *anicca* nature of "this world" of 31 realms" (at marker 22.1.)
- Thus, up to marker 24.1, the Buddha described the **background mindset required for cultivating *ānāpānasati.***
- In the remaining part of the *Mahārāhulovāda Sutta,* the Buddha repeated the **critical steps in *ānāpānasati***. That is the last step in a three-step process to *Arahanthood*, as summarized next.

Rest of the *Mahārāhulovāda Sutta* Repeats Key Steps in *Ānāpānasati*

9. As we have discussed repeatedly on this website, the way to *Nibbāna* has three critical steps.

- Cultivate the mundane path and remove the ten types of *micchā diṭṭhi*. It would be impossible to cleanse a mind without getting rid of the first layer of wrong views.
- The second layer of wrong views is the mindset that future suffering can be eliminated by seeking births in *Deva* or *Brahma* realms. The uniqueness of Buddha's teachings is the following. Suffering is present at various levels in all the realms of this world, and until escaping (or transcending) this world, it will not be possible to stop the worst suffering in the *apāyās* in the future. Those wrong views (mainly *sakkāya diṭṭhi*) are removed at the *Sotāpanna* stage with *lokuttara Sammā diṭṭhi* (comprehension of Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa.* This is only a change of mindset, but it requires a dedicated effort.
- The third layer is to follow the vision (Noble Path) gained by cultivating the correct versions of *Ānāpānasati* (same as *Satipaṭṭhāna*.) That leads to *Arahathood*. But these days, people start with *Ānāpānasati,* incorrectly assuming that it is "breath meditation." **One MUST attain the *Sotāpanna* stage BEFORE starting on the *lokuttara* version of *Ānāpānasati.***

10. Up to marker 24.1, the "WebLink: suttacentral: *Mahārāhulovāda Sutta* (MN 62)." discussed completing the first two steps of #9 above. **In the rest of the *sutta*, the Buddha outlined the critical steps in *ānāpānasati***, the same as in "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)" and "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)."

- At marker 24.1, the description of *ānāpānasati* starts with the verse: "***Ānāpānassatiṁ, rāhula, bhāvanaṁ bhāvehi***" meaning "Rāhula, cultivate *ānāpānasati."*
- **That is followed by the standard verses in *Ānāpānasati*/*Satipaṭṭhāna***, starting with the verse, "*Ānāpānassati hi te, rāhula, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā*" or "When *ānāpānasati* is developed and cultivated, it will be of great benefit" followed by "*Idha, rāhula, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.*"
- Now you should realize that the next verse, "*So satova* ***assasati*** *satova* ***passasati,***" is NOT about breathing in and out. For details, see "Elephant in the Room 3 – Ānāpānasati."
- There **"*assasati*"** is **"*assa sati*"** and **"*passasati*"** is **"*passa sati*."** It is true that "*assāsa*" and "*passāsa*" can mean "in breath" and "out breath." But here, the keyword "*sati*" means *Sammā Sati* on the Noble Path attained at the *Sotāpanna* stage. **Of course, if one is still on the mundane path, that means "taking in good morals" and "getting rid of immoral."**

6.1.4 Elephant in the Room 4 – Gandhabba/Manomaya Kāya

November 4, 2022

Does Gandhabba Mean "Semen"?

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6.1.4.1 Does Gandhabba Mean "Semen"?

November 4, 2022; revised November 5, 2022 (#1, #13);November 6, 2022 (#13, #14);November 7 2022 (#5); November 16, 2022 (#15 added with other revisions); revised December 3, 2022

Gandhabba (*manomaya kāya*), related to *paṭisandhi viññāṇa,* is a cornerstone concept in Buddhism (Buddha Dhamma.) This essay critiques a recent online discussion with the above title.

Introduction

1. I wrote this essay after reading an essay by *Bhikkhu* Sujāto and the ensuing discussion: "WebLink: discourse.suttacentral: Does gandhabba mean "semen"?" It is truly saddening to read the essay and the follow-up discussion. There are so many problems with this essay. I will address only three glaring issues.

i. The first mistake is to define a sentient being with just the *rūpa* aggregate (in this case, semen.)

ii. Trying to make sense of the term "*gandhabba*" using *Vedic* literature.

iii. Not comprehending *paṭisandhi viññāṇa* (and even the general concept of *viññāṇa*.)

The essay was written on October 24, 2022, and the mindless discussion (based on "semen" as the "seed of life") continues as of today, November 4, 2022. We will first look at the three items listed above.

Rūpa (or *Rūpa* Aggregate) Alone Cannot Define a Lifestream in Rebirth Process

2. A sentient being (lifestream) is ALWAYS associated with five aggregates of *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa*.

- All five aggregates may not arise at all times for a living being. For example, only a *rūpa* manifests for a being in the *asaññā* realm because no thoughts arise there.
- **However, "past components" of all five aggregates are associated with that *asaññā satta* (being.)** Five aggregates DEFINE a living being who has been in the rebirth process from a "beginningless beginning."
- Semen has only the *rūpa* aggregate. **Where is the connection to *paṭisandhi viññāṇa* in semen?**

Trying to Explain Buddha Dhamma with *Vedic* Literature

3. *Vedic* literature uses the Sanskrit word "*gandharva.*" The author of the essay that started the discussion, *Bhikkhu* Sujāto, spends most of his essay quoting the *Upanishads*. See "WebLink: discourse.suttacentral: Does gandhabba mean "semen"?"

- That leads to more confusion than clarity. It is like explaining *Paṭicca Samuppāda* in Buddha Dhamma by discussing "WebLink: en.wikipedia.org: Pratītyasamutpāda," the *Vedic* version.
- The Buddha spent much time trying to dispel wrong views like those. So, why even discuss *Vedic* literature?
- I think I know the answer. The author cannot connect *paṭisandhi viññāṇa* and *gandhabba* (*manomaya kāya*.) [See #5.] Thus, he is trying to incorporate things he has learned about *gandharva* from the *Vedas,* trying to make sense!

Does the Author Understand *Viññāṇa* and *Paṭisandhi Viññāṇa*?

4. The third point is the following. *Bhikkhu* Sujāto, as well as most English translators of the *Tipiṭaka*, first need to understand that Pāli words in the *Tipiṭaka* can have very different meanings depending on the

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context. To take just one example, *viññāṇa* SHOULD NOT be translated as "consciousness" in all the *suttā*. **They are still doing it to this date!** See "Distortion of Pāli Keywords in Paṭicca Samuppāda."

- They should first understand the difference between ***vipāka viññāṇa*** (one of the six types of consciousness: *cakkhu, sota, ghāna, jivhā, kāya, mano*) and ***kamma viññāṇa,*** which is more than "consciousness"!
- *Paṭisandhi viññāṇa* is a special type of a ***kamma viññāṇa.***
- Now, let us discuss some key concepts in Buddha Dhamma that can shine some light on this issue.

Any *Viññāṇa* Cannot Exist by Itself Without a *Rūpa*

5. *Viññāṇa* (including the *paṭisandhi viññāṇa* in this case) CANNOT arise or be sustained without a *rūpa*.

- Several *suttā* in SN 22 clearly state "coming and going of (*kamma*)*viññāṇa*, its passing away and reappearing, its growth, increase, and maturity" cannot happen in the absence of the other four aggregates (*rūpa, vedanā, saññā, saṅkhāra*). See the "WebLink: suttacentral: *Upaya Sutta* (SN 22.53)" I have linked to the specific verse.
- Therefore, a *rūpa* (made of *suddhaṭṭhaka*) MUST be present to accompany the *paṭisandhi viññāṇa,* i.e., "a *paṭisandhi viññāṇa* cannot descend to a womb" without accompanied by a *rūpa*. **That is the requirement for a *gandhabba*!**
- Another specific reference is "WebLink: suttacentral: *Gatikathā* (KN Ps 1.6)" of the *Paṭisambhidāmagga,* which states, "*Paṭisandhikkhaṇe pañcakkhandhā sahajātapaccayā honti,..*" or **"At the moment of *Paṭisandhi* all five aggregates (*pañcakkhandhā*) arise together (*sahajāta*).."**
- Translating "*paṭisandhi viññāṇa* descending to a womb" literally as "rebirth-consciousness descending to a womb" is similar to the error of translating *viññāṇa* as consciousness in all situations, as pointed out in "Distortion of Pāli Keywords in Paṭicca Samuppāda." One needs to clearly understand the fundamentals of Buddha Dhamma to correctly translate "succinct (*uddesa*) verses" in some *suttas*. See "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

Gandhabba (*Manomaya Kāya*) Is Related to *Paṭisandhi Viññāṇa*

6. *Gandhabba* (or *manomaya kāya*) is born when a being's present existence (*bhava*) ends, and a new existence is grasped at the *cuti-paṭisandhi* moment. *Cuti* means the end of the current existence, and *paṭisandhi* is grasping another.

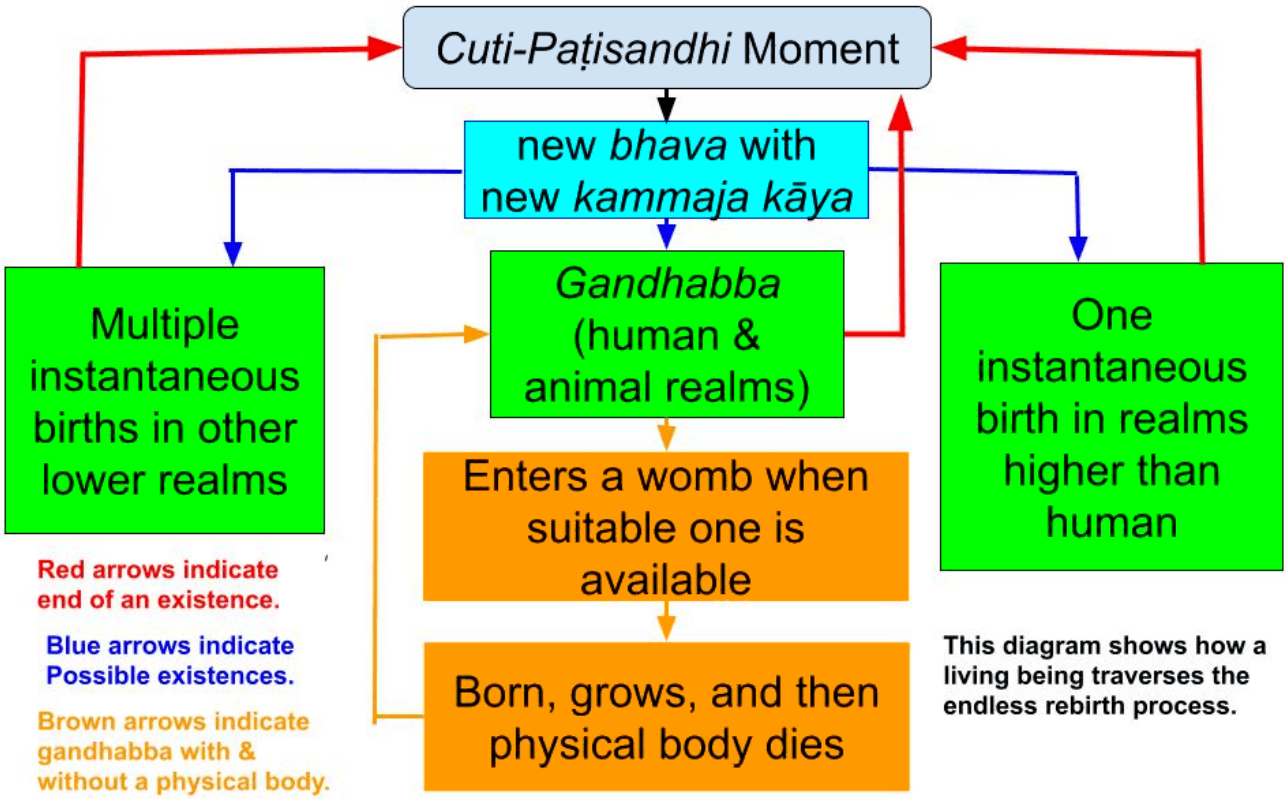
- For example, the moment of the end of human existence is the end of a lifetime for that human *gandhabba* (*manomaya kāya*) which could be many thousands of years. That *gandhabba* may be born with many such physical bodies within its lifetime. Between "two consecutive human bodies," that lifestream is in the *gandhabba* state, with an invisible "*manomaya kāya*."
- A *manomaya kāya* of a human has seven *suddhaṭṭhaka*-size *rūpa*: *hadaya vatthu, five pasāda rūpa*, and *bhava dasaka*. When that human has a physical human body, the *gandhabba* is inside it. As explained in the "WebLink: suttacentral: *Mahārāhulovāda Sutta* (MN 62)," the physical body itself is lifeless unless a *gandhabba* is inside; see "Mahārāhulovāda Sutta and Ānāpānasati."
- The *cuti citta* is immediately followed by the *paṭisandhi citta* that grasps the next existence. **Thus, that *paṭisandhi citta* is the *paṭisandhi viññāṇa* (*viññāṇa* arising at the moment which grasps the next existence.)**

7. Simultaneous with grasping the new existence (with *paṭisandhi viññāṇa*), *kammic* energy creates the *manomaya kāya* of the next existence. Regardless of the next existence, certain essential constituents are in that *manomaya kāya*, including a *hadaya vatthu*, the seat of mind for the next existence. It is "an energized

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suddhaṭṭhaka." See #4 of "Manomaya Kāya (Gandhabba) and the Physical Body" and "Gandhabba – Only in Human and Animal Realms."

- For example, if the next existence is an *arūpāvacara Brahma*, its *manomaya kāya* will have only a *hadaya vatthu*. That is the only *rūpa* that *Brahma* would have. A *rūpāvacara Brahma* will have *hadaya vatthu* and four other *dasaka*, including two *pasāda rūpa* (*cakkhu* and *sota*), thus enabling it to see and hear. *Devās* will have seven *suddhaṭṭhaka*-size *rūpa*, just like humans. But they also have instantaneous births (just like the *Brahmās*); thus, the term *gandhabba* is not used for any of those (*Brahmās* and *Devās*.)



Click to open the pdf file: WebLink: PDF Download: Births in Different Realms

- Animals are more similar to humans, with the arising of an "animal *gandhabba*" at the *paṭisandhi* moment. That *gandhabba* will be born with a physical body by getting into a womb in the case of apes, dogs, etc., or an egg as in the case of chickens.

8. Everything within the Pāli *Tipiṭaka* is self-consistent. There is no need to resort to numerous ancient literature just because they exist. Many people believe that expanding to *Vedic* literature will show one's scholarship. But for those who are interested in learning the actual teachings of the Buddha, those are distractions.

- If people find contradictions within the *Tipiṭaka* (as many do in discussion forums), it is due to a lack of understanding of basic concepts.
- I laid out the problem in translating *viññāṇa* as consciousness in the post "Distortion of Pāli Keywords in Paṭicca Samuppāda."
- How can anyone explain deeper concepts like *gandhabba* or many *suttā* on deep concepts without understanding *viññāṇa*?

Comparison to Author's Previous Translations

9. *Bhikkhu* Sujāto starts the essay by quoting a verse in the "WebLink: suttacentral: *Assalāyana Sutta* (MN 93)" (I have linked to that verse)

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"*Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti; evaṁ tiṇṇaṁ sannipātā* ***gabbhassa*** *avakkanti hotī'ti.*"

His translation: "An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and **the spirit being reborn** is present."

- So, he has translated "***gandhabba***" as "**the spirit being reborn."**

10. The second *sutta* that he mentioned in his opening essay, "WebLink: suttacentral: *Mahātaṇhāsaṅkhaya Sutta* (MN 38)" (I have linked to the same verse as in #9 above)

- His translation is the same as in #9 above.
- Note that there is no explanation of what that "**spirit**" is!

11. But after discussing the Upanishad's description of "*gandharva*" he has now changed his mind. To quote from the end of the essay (posted on October 24, 2022):

"Thus we should translate something like:

An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and **the virile spirit is potent**."

- Note that he has now changed his mind about the translations of MN 93 and MN 38 of the Pāli word "***gandhabba***" from "**the spirit being reborn" to "the virile spirit is potent."**
- What made him change his mind?

12. During the discussion, *Bhikkhu* Sujāto wrote: "The biggest single problem with the later Buddhist idea that "*gandhabba* = rebirth consciousness" is that there is then little role for the man."

- He got a resolution from the *Upanishads*!
- **To quote from that essay:** "Rebirth has a cosmic and organic dimension that is absent from Buddhism. The Kausitiki says "the soul is produced from semen". The *atman* is a complex and many-faceted idea in the Upanishads, but it is crucial to understand that there is an important thread that sees the individual *atman* as a quasi-physical entity that is passed to the mother through the semen. It goes without saying that the mother is regarded as merely the incubator of the embryo, not as the source of its *atman*."

Conclusions

13. **To summarize *Bhikkhu* Sujāto's essay:** The "three things" needed for an embryo to be conceived are – the mother and father come together, the mother is in the fertile part of her menstrual cycle, and **semen** (**virile spirit**) from the father!

- He may still believe that *paṭisandhi viññāṇa* needs to "get in" for the conception (even though he left out *paṭisandhi viññāṇa* in the essay.) **However, that still is not compatible with #5 above.** It is a *gandhabba* that "gets in" or "merges with" the zygote produced by the mother's egg and father's sperm; see "Buddhist Explanations of Conception, Abortion, and Contraception."
- As discussed in #8 of "Gandhabba State – Evidence from Tipiṭaka" the *bhāva dasaka* – an indicator of the sex of the baby — also "descends to the womb" at the moment of conception. A *gandhabba kāya* consists of 7 *suddhaṭṭhaka*; see #9 of "Gandhabba – Only in Human and Animal Realms."
- **Thus, the correct summary is:** The "three things" needed for an embryo to be conceived are – the mother and father come together to produce a zygote, the mother is in the fertile part of her menstrual cycle, and **a *gandhabba*** created by *paṭisandhi viññāṇa*! **That *gandhabba* may have been created by *kammic* energy (in *paṭisandhi viññāṇa*) even years ago!**

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14. To illustrate this critical point, let us consider the following case. Suppose a *Deva* dies (at the end of *Deva bhava*) and is reborn a human in New York. That *Deva* grasps the human *bhava* while in that *Deva* realm (far above the Earth) with a *paṭisandhi viññāṇa.* Is he saying that the *paṭisandhi viññāṇa* then "descends" to the womb in New York at the moment of death of the *Deva*?

- No. All five aggregates must arise simultaneously at the moment of *paṭisandhi* (see #5 above.) A human *gandhabba* (with *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa*) shows up in the human realm at the moment that *Deva* dies. (Here, *rūpa* means the *hadaya vatthu* (seat of mind) and a set of *pasāda rūpa* in the *manomaya kāya* of *gandhabba*.) Getting into a womb can happen even years later. Uncountable *Gandhabbā* are waiting for a womb!
- Conception in New York can occur precisely at that moment of *paṭisandhi* (unlikely) or much later (usually).
- The problem is not understanding that grasping human *bhava* happens at the *cuti-paṭisandhi* moment (with the creation of a *gandhabba* by *kammic* energy.) In contrast, birth with a human body (*jāti*) starts later when that *gandhabba* enters a womb. See "Bhava and Jāti – States of Existence and Births Therein."
- For a *Tipiṭaka*-based discussion on *gandhabba* with many *sutta* references, see "Gandhabba State – Evidence from Tipiṭaka."

15. **Note:** Forum thread is "WebLink: Pure Dhamma forums: Post on "Does Gandhabba Mean "Semen"?"

- For those who can understand the Sinhala language, here is a discourse by Waharaka *Thero* on *gandhabba*:
- "WebLink: waharaka.com: චුති පටිසන්ධි පිළිබඳ විශ්ලේෂණයක්"

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VII Three Levels of Practice

It is a good idea for anybody to read the first section, because the basic ideas and fundamentals are described in that section.

- **First Section:** Moral Living and Fundamentals
  - **Subsection:** The Basics
    - "The Pale Blue Dot……."
    - "The Law of Attraction, Habits (Gati), and Cravings (Āsavas)"
    - "Habits, Goals, and Character (Gati)"
    - "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis"
    - "First Noble Truth – A Simple Explanation of One Aspect"
  - **Subsection:** Calming the Mind
    - "Key to Calming the Mind – The Five Hindrances"
    - "Solution to a Wandering Mind – Abandon Everything?"
    - "Right Speech – How to avoid Accumulating Bad Kamma"
    - "Three Kinds of Happiness – What is Nirāmisa Sukha?"
    - "Need to Experience Suffering in Order to Understand It?"
    - "Does Impermanence Lead to Suffering?"
  - **Subsection:** Buddha Dhamma and Buddhism
    - "A Buddhist or a Bhouddhaya?"
    - "Where to Start on the Path?"
    - "What Reincarnates? – Concept of a Lifestream"
    - "Recent Evidence for Unbroken Memory Records (HSAM)"
    - "Buddhism without Rebirth and Nibbāna?"
  - **Subsection:** Dhamma Concepts
    - "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
    - "Ten Immoral Actions (Dasa Akusala)"
    - "Puñña Kamma – Dāna, Sīla, Bhāvanā"
    - "The Five Precepts – What the Buddha Meant by Them"
    - "How to Evaluate Weights of Different Kamma"
    - "What is Kamma? – Is Everything Determined by Kamma?"
    - "Account of Aṅgulimāla – Many Insights to Buddha Dhamma"
    - "The Four Bases of Mental Power (Cattāro Iddhipāda)"
    - "Why is it Necessary to Learn Key Pāli Words?"
  - **Subsection:** Buddha Dhamma and Morality
    - "Origin of Morality (and Immorality) in Buddhism"
    - "Is Eating Meat an Akusala Kamma (Immoral Deed)?"

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- "Do Things Just Happen? – The Hidden Causes"

- **Second Section:** Working Towards Good Rebirths
  - "Sansāric Habits and āsavas"
  - "Vagaries of Life and the Way to Seek Good Rebirths"
  - "How to Avoid Birth in the Apāyas"
  - "Rebirth – Connection to Suffering in the First Noble Truth"
  - How the Buddha Described the Chance of Rebirth in the Human Realm
  - "Kamma, Debt, and Meditation"
  - "Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)"
  - "How do we Decide which View is Wrong View (Diṭṭhi)?"
  - "Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi"
  - "Implications of the Rebirth Process in Daily Life and in Society"
  - "What Does Buddha Dhamma Say about Creator, Satan, Angels, and Demons?"
  - "Paṭisandhi Citta – How the Next Life is Determined According to Gati"

- **Third Section:** Seeking Nibbāna
  - "Attha Purisa Puggalā – Eight Noble Persons"
  - "Āsava, Anusaya, and Gati (Gathi)"
  - "The Way to Nibbāna – Removal of āsavas"
  - "Kaṇha (Dark) and Sukka (Bright) Kamma and Kammakkhaya"
  - "Dasa Saṁyojana – Bonds in Rebirth Process"
  - "The Cooling Down Process (Nibbāna) – How the Root Causes are Removed"
  - "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?"
  - "How to Cultivate the Noble Eightfold Path Starting with Anicca, Dukkha, Anatta"
  - "Difference Between Giving Up Valuables and Losing Interest in Worthless"
  -

- **Fourth Section:** Sotāpanna Stage of Nibbāna
  - "Sotāpanna Stage via Understanding Perception (Saññā) "
    - Sotāpanna Stage and Distorted Saññā
    - Pabhassara Citta and Saññā Vipallāsa
    - Mūlapariyāya Sutta – The Root of All Things
    - Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)
    - Kāma Rāga Arises Due to "Distorted Saññā"
    - Distorted Saññā Arises in Every Adult but Not in a Newborn
    - Purāṇa and Nava Kamma – Sequence of Kamma Generation
    - Saññā Nidānā hi Papañca Saṅkhā - Immoral Thoughts Based on 'Distorted Saññā'

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- Kalahavivāda Sutta – Origin of Fights and Disputes

- "The Sotāpanna Stage"
- "Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire"
- "Myths about the Sotāpanna Stage"
- "Anuloma Paṭiloma Paṭicca Samuppāda – Key to Sotāpanna Stage"
- "Sotāpanna Anugāmi and a Sotāpanna"
- "Sotāpanna Anugāmi – No More Births in the Apāyā"
- "Four Conditions for Attaining Sotāpanna Magga/Phala"
- "Sotāpatti Aṅga – The Four Qualities of a Sotāpanna"
- "Sammā Diṭṭhi – Realization, Not Memorization"
- "Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World""
- "How Does One Know whether the Sotāpanna Stage is Reached?"
- **Subsection:** "Assāda, Ādīnava, Nissaraṇa"
  - "Assāda, Ādīnava, Nissaraṇa – Introduction"
  - "How Perceived Pleasures (Assāda) lead to Dukkha"

"Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

- "Vedanā (Feelings) Arise in Two Ways"
- "Feelings: Sukha, Dukha, Somanassa, and Domanassa"
- "What is "Kāma"? It is not Just Sex"
- "Kāma Assāda Start with Phassa Paccaya Vedanā or Samphassa Ja Vedanā"

- "Akusala Citta – How Does a Sotāpanna Avoids Apāyagāmi Citta"
- "What is the only Akusala Removed by a Sotāpanna?"
- **Subsection:** "Udayavaya Ñāṇa"
  - "Udayavaya Ñāṇa – Introduction"
  - "Nibbatti Lakkhaṇa in Udayavaya Ñāṇa"
  - "Āhāra (Food) in Udayavaya Ñāṇa"
  - "Udayavaya Ñāṇa – Importance of the Cittaja Kāya"

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7.1 Moral Living and Fundamentals

Basic core concepts in Buddha Dhamma (Buddhism) are discussed. Many misconceptions that persist in both Mahāyāna and Theravāda are discussed.

- The Basics
  - "The Pale Blue Dot……."
  - "The Law of Attraction, Habits (Gati), and Cravings (Āsavas)"
  - "Habits, Goals, and Character (Gati)"
  - "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis"
  - "Four Noble Truths: Recipe for Problem Solving"
  - "First Noble Truth – A Simple Explanation of One Aspect"
  - "Difference between a Wish and a Determination (Paramita)"
- Calming the Mind
  - "Key to Calming the Mind – The Five Hindrances"
  - "Solution to a Wandering Mind – Abandon Everything?"
  - "Right Speech – How to avoid Accumulating Bad Kamma"
  - "Three Kinds of Happiness – What is Nirāmisa Sukha?"
  - "Learning Buddha Dhamma Leads to Nirāmisa Sukha"
  - "Need to Experience Suffering in Order to Understand It?"
  - "Does Impermanence Lead to Suffering?"
- Buddha Dhamma and Buddhism
  - "What is Unique in Buddha Dhamma?"
  - "A Buddhist or a Bhouddhaya?"
  - "Where to Start on the Path?"
  - "What Reincarnates? – Concept of a Lifestream" **Moved to Paṭicca Samuppāda ==> Sakkāya Diṭṭhi and Paṭicca Samuppāda**
  - "Recent Evidence for Unbroken Memory Records (HSAM)"
  - "Buddhism without Rebirth and Nibbāna?"
  - ""Self" and "no-self": A Simple Analysis – Do We Always Act with Avijjā?"
- Dhamma Concepts
  - "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
  - "Ten Immoral Actions (Dasa Akusala)"
  - "Puñña Kamma – Dāna, Sīla, Bhāvanā"
  - "Details of Kamma – Intention, Who Is Affected, Kamma Patha"
  - "The Five Precepts – What the Buddha Meant by Them"

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- "What is Kamma? – Is Everything Determined by Kamma?"
- "How to Evaluate Weights of Different Kamma"
- "Account of Aṅgulimāla – Many Insights to Buddha Dhamma"
- "The Four Bases of Mental Power (Cattāro Iddhipāda)"
- "Why is it Necessary to Learn Key Pāli Words?"

o Buddha Dhamma and Morality

- "Origin of Morality (and Immorality) in Buddhism"
- "Is Eating Meat an Akusala Kamma (Immoral Deed)?"
- "Do Things Just Happen? – The Hidden Causes"
- "Craving for Pornography – How to Reduce the Tendency"

7.1.1 The Basics

"The Pale Blue Dot……."
"The Law of Attraction, Habits (Gati), and Cravings (Āsavas)"
"Habits, Goals, and Character (Gati)"
"Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis"
"Four Noble Truths: Recipe for Problem Solving"
"First Noble Truth – A Simple Explanation of One Aspect"
"Difference between a Wish and a Determination (Paramita)"

7.1.1.1 The Pale Blue Dot……..

Revised March 2, 2020; August 28, 2022

1. Even if some of us are not thinking about a "wider world view" or "what happens after death," we all want a better world.

I thought of sharing this marvelous video from the late Dr. Carl Sagan:

WebLink: YOUTUBE: Carl Sagan - Pale Blue Dot

2. When I read the writings of all those past scientists like Sagan, Feynman, Einstein, Bohm, Heisenberg, etc., I wonder how much more they could have accomplished spiritually if they had been exposed to pure Buddha Dhamma.

- Yet, I am still impressed by their pure reasoning and compassion for humanity; they were not just scientists with a narrow focus. They thought deeply about the "purpose of existence."

3. Even though science has revealed the unimaginable vastness of space, scientists think our universe is only 15 billion years old. However, each of us has an uncountable number of lives in the past. See "Origin of Life – There is No Traceable Origin." Not only is our place in the vast cosmos insignificantly small, but our existence of about 100 years (in this life) is also insignificantly small.

- Yet, out of countless beings that live on this Earth, we are the only species capable of forging our destiny.
- We must be mindful not only of the welfare of family and friends but of all other people and beings (seen and unseen).

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4. Do you know why some actions are good and others bad? We may quote some ethical maxims or juggle with philosophical abstractions, but there is a simple explanation called nature. "Good is good because it leads to happiness and freedom of the heart. Bad is bad because it leads to suffering, and it feels bad."

- The Buddha said a moral deed (*puñña kamma*) is one that makes one's heart "pulsating with joy"; an immoral deed leads to a burdened heart.

5. Nature encourages morality and punishes immorality via its built-in reward-punishment system, which is none other than the laws of *kamma*. But the punishment is not immediate, so it is hard for people to make the connection.

- Even if the punishment in question comes a few lives later, this "time lag" is not that long since *saṁsāra* is "beginning-less" and "endless."

6. Humans innately know what is right and what is wrong. Most bad actions are committed with a mind that is not calm but is agitated. Therefore, we need to learn how to calm our minds: "Key to Calming the Mind – The Five Hindrances."

- By the way, Dr. Sagan's books like "Pale Blue Dot: A Vision of the Human Future in Space," "The Varieties of Scientific Experience," and "Billions & Billions: Thoughts on Life and Death at the Brink of the Millennium" are very informative. These are likely to be available in local public libraries.

Next, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)", ……..

7.1.1.2 The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)

Revised October 24, 2018; March 2, 2020; November 1, 2020; August 11, 2022

The Law of Attraction

1. The saying, "Birds of a feather flock together," is true, and we can see that all around us.

- We can put people into various categories: sportsmen/sportswomen, thieves, politicians, murderers, churchgoers, environmentalists, liberals, conservatives, etc.
- In school, kids tend to get into different groups: those who play sports, like partying, nerds, geeks, etc.
- Of course, there may be some overlaps, but we can clearly see people tend to socialize with those with common interests, likings, etc.

Those With Similar Character/Habits (Gati) Tend To Stay Together

2. This is a universal principle. A basic rule in chemistry is that "like molecules" stay together.

- We all know that oil and water do not mix. Those two molecules have very different properties (analogous to *gati* in people.) On the other hand, water molecules stay together happily since they all have the same properties. Same with oil.
- In people, there are "good *gati*" as well as "bad *gati*."
- Like water and oil, those with similar *gati* tend to "stick together." This is why it is essential to stay away from those with "bad *gati*" and to try to associate with those with "good *gati*."

3. Buddha Dhamma describes the laws of nature. So it is not surprising that Buddha Dhamma's law of attraction comes naturally. There are three keywords in Dhamma that are relevant. (1) Habits/character (*gati* with the "*t*" pronounced "th," like in "three" or in Thailand), (2) cravings (*āsavā*,) and (3) Hidden cravings (*anusaya*.) See "Habits and Goals, and Character (Gati)."

- **One's *gati* are closely related to one's hidden cravings (*anusaya*.) Such *gati* or *anusaya* "come to the surface" as cravings (*āsava*) when triggered by sensory input (*ārammana*.)** For example,

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an alcoholic does not crave drinking all the time. That "drunkard *gati*" remains hidden as anusaya until he sees an alcohol bottle or is invited to a drink by a friend.

- Some of these habits we take from life to life, see **"Saṁsāric Habits, Character (Gati) and Cravings (Āsava)."**
- However, it is possible to change even those deeply-ingrained bad *gati*. The key is to realize the bad consequences of "bad *gati*" and cultivate "good *gati*."

Paṭicca Samuppāda Explains the Law of Attraction

4. The law of attraction can be explained with Paṭicca Samuppāda, the principle of cause and effect in Dhamma; see "Paṭicca Samuppāda – Introduction."

- "Pati + iccha" means associate or bind with something one likes. "*sama* + *uppāda*" means what results (*uppāda*) from that is something similar (*sama*) in kind. That association leads to an outcome of the same kind.
- If a child hangs out willingly and enthusiastically with others who like to work hard and enjoy getting good grades, they will continue on that path to success. The more a child willingly hangs out with a criminal gang, his mind becomes more attuned to criminal behavior and becomes a criminal capable of doing atrocious crimes.
- **Thus, Buddha Dhamma says, "*gati* (character) attracts a similar *gati*."** We will see this develop into profound meaning.

Environment Plays a Key Role in Changing *Gati*

5. However, Dhamma says this law of attraction does not need to be fatalistic, i.e., one with bad habits/cravings does not have to go down a slippery slope. One CAN change those habits/cravings GRADUALLY and thus change one's character (*gati*).

However, a child is not capable of doing this on his/her own. That is why it is the parents' responsibility to direct the child:

- Parents can make a HUGE contribution in setting up good habits/cravings in a child starting from conception. The fetus felts the love and cares the parent feel towards each other. That is as important, perhaps more important than the food consumed by the mother. A child born into an environment of abuse or violence may develop life-long problems.
- As the child grows, the child's behavior and habits are influenced HUGELY by the parents, friends, and the school environment. It is the responsibility of the parents and teachers to guide the child.

6. When one becomes an adult, one has full control of one's life (in a mundane sense). Even if childhood was not good, and even if one has acquired a set of bad habits (or even *saṁsāric* habits that have molded one's character in fundamental ways), it is POSSIBLE to change them.

- One can use the same *Paṭicca Samuppāda* principle to change direction.
- All one needs to do is change the "*pati+ichcha*" part, i.e., change one's likings or habits. Then "*sama+uppāda*" will happen automatically. That is nature's law. See, "Paticca Samuppāda."

One Needs to See the Consequences of Bad *Gati*

7. First, one needs to convince one's mind that the current path will lead to a bad destiny. That is getting rid of avijjā in the "avijjā paccayā saṅkhāra" step in Paṭicca Samuppāda. One must contemplate the bad consequences of staying on the same wrong path. And one also needs to contemplate the benefits of cultivating good habits.

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- For example, a smoker cannot just make a New Year resolution and stop smoking (a few can, but most cannot). Instead, it is better first to look at all the medical evidence.
- There is strong evidence that one could die early and may be burdened in old age with lung problems if one continues smoking. One could talk to someone who has given up smoking and listen to that person's "success story" or think about not seeing the annoyance of those around when one lights a cigarette, etc.

Cultivating Good *Gati*

8. When one acquires "good habits" (initially slowly and with effort), one is attracted to people, settings, workplaces, and environments that further nurture and grow those habits, changing one's character. **Thus, the process becomes self-feeding once started.**

- The law of attraction is embedded in *Paṭicca Samuppāda*: "*pati+ichcha*," leading to "*sama+uppāda*." Thus it is critical to develop a liking (*chanda*) and desire (*citta*) for what one wants to accomplish, to critically analyze the situation (*vīmaṁsā*), and make an effort (*viriya*); see "The Four Bases of Mental Power (Cattāro Iddhipāda)." [***vīmaṁsā*** : 'investigation, inquiry, pondering', is one of the 4 roads to power (*iddhi-pāda*)]
- When one repeatedly engages in certain lifestyles and activities (good or bad), those become habits. In Sinhala, it is said that "නිතර කරන දෙයෙ ගති වෙනවා(*ganna deya gathi venava*)." When one does this repeatedly and possibly over numerous rebirths, they get deeply embedded as deep-seated cravings (*āsavā*). Those *gati* (characters) also become "*bhava*" as well. Whatever that is liked becomes one's existence (*bhava*) or reality (in Sinhala, "තිබෙනෙ බව (*thibena bhava*)").
- When one has a certain character (*gati*), it becomes easy to get into the corresponding "state" or existence; this is one meaning of *bhava*. For example, one with a "drinking habit" is easy to be "born" in that state, i.e., just the sight of a bar may cause that person to get drunk. **This is the concept extended in Buddha Dhamma.** It is easy to be "born" with those characteristics in the new birth (*uppatti bhava*) or even in the present life (*pavutti bhava*). This is a bit deeper concept discussed in the *Paṭicca Samuppāda* section. See, for example, "Akusala-Mūla Paticca Samuppāda."

Need to Have Patience

9. The problem many people run into is that they would like to change quickly, which does not normally happen. Initial progress could be slow. However, when one gets traction, the process speeds up. It is like trying to reverse the direction of a moving car. One needs to stop going in the wrong direction first. Even when one starts the car facing the right direction, it takes a little while to accelerate and ramp up the speed. See "Habits, Goals, and Character (Gati)" and the links there. Let us consider two examples:

- Suppose one wants to be a successful businessman. In that case, one should try to "build up" business people's habits: knowledge of the particular business, learning relevant skills, hard work, etc. THEN the law of attraction starts working and will automatically pull one to others with similar interests and environments or conditions.
- If a high-school kid wants to go to college, he/she should try to get into that mindset. Spending more time deciding what kinds of subjects to study and then getting "immersed" in them. The parent and teachers can make a big difference by encouraging and guiding on the correct path.
- If someone wants to attain "*nirāmisa sukha*" (see "Three Kinds of Happiness – What is Nirāmisa Sukha?"), one needs to spend some time and first learn the true Dhamma. **As one learns, one gets motivated to learn more because one will start feeling the character's change (*gati*).**

Managing *Gati* is the First Step to *Nibbāna*

10. Finally, the law of attraction also works in the *saṁsāric* rebirth process.

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- Many are reborn to the same families, same geographic locations, etc. (within the same "*bhava*.") See, "Bhava and Jāti – States of Existence and Births Therein."
- At the moment of death, one's mind automatically grasps a "matching birth" according to a specific *kamma vipāka*; however, habits and tendencies come into play too. One who has lived an immoral life is likely to get a similar outcome in the next life. Someone who "lives like an animal" is likely to be born an animal. One who lives like a "Deva" (a being devoid of hate) or a "*Brahma*" (a being devoid of greed and hate) is likely to reborn a *Deva, Brahma*.
- Thus by cultivating good habits and getting rid of bad habits, one CAN change the direction of one's current life (character) AND future lives too.
- The best way to do this is to be mindful all the time. See the bad consequences of bad actions and bad habits, avoid them; see the good consequences of good actions and good habits, and embrace them. At the fundamental level, this is the basis of *Ānāpānasati* and *Satipaṭṭhāna Bhāvanā* (taking in what is good and getting rid of what is bad.) See "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

11. Several books are available on the law of attraction and how one can use certain procedures to attain goals, build relationships, etc. The Buddha described those and more 2500 years ago.

Next, "Habits, Goals, and Character (Gati)," …

7.1.1.3 Habits, Goals, and Character (Gati or Gathi)

Revised November 26, 2018; revised June 6, 2020

1. As I mentioned before, Buddha Dhamma can be interpreted at three levels; see, "Foundation of Dhamma." But the key to making progress at ANY LEVEL is to get rid of bad habits and instill good habits **because they mold one's character (*gati*) even though the rebirth process.**

- The Pāli (and Sinhala) word for "character" is "*gati*" (ගති.) One's character can be changed (for good or bad) via changing one's habits. These habits take deep roots when practiced over many lives, and become deep-seated cravings ("*āsavas*") that form one's character.
- Some habits are harmless. For example, some people have the habit of shaking their legs while sitting. It could be annoying to some, but it is not "morally wrong", i.e., it is not one of the ten defilements; see, "Ten Immoral Actions (Dasa Akusala)."
- But there are other habits, such as drinking, stealing, sexual misconduct, etc that are morally wrong. They belong to the ten defilements of *dasa akusala*. Generating greedy or hateful thoughts can be a bad habit too. Some have a tendency to easily "flare-up."
- Then there could some, like gambling, that could lead to immoral actions.
- There are good habits too. Giving, helping others, teaching, and being compassionate in general.

2. For someone at the highest level, the *Sabbāsava Sutta* explains how one can work towards *Nibbāna* in a systematic way by developing good habits ("*gati*") and removing *āsavas*; see "Key Points from the *Sabbāsava Sutta*" under "The Sotāpanna Stage."

3. Here we are going to look at it to see how those recommended steps can be used in the day-to-day life, i.e., to live a moral life. Those steps can be used to remove any bad habits. Some example are alcohol or drug use, smoking, and eating too much.

- They can also be used in achieving goals, say lose weight, getting rid of depression, or starting a new business. Achieving goals require building good habits.

4. A habit is something one gets used to by repeating it over and over. Good habits make a life easier to live with, and bad habits lead to bad results. Scientific studies have confirmed that our brains "can rewire its

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connections" (plasticity of the brain), thus getting rid of bad habits and instilling good ones. The trick is to "stick to a set procedure." Many people give up before giving their brains enough time to "rewire"; this is why many "New Year resolutions" go unfulfilled.

- One way to remove bad habits is to look at the bad consequences of such habits; see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."
- In-depth analysis at, "How Habits are Formed and Broken – A Scientific View."

5. The seven steps in the *Sabbāsava Sutta* can be helpful for developing good habits for a moral life. These steps basically convince the mind of the benefits of good habits/downside of bad habits and set up a conducive environment.

The 7 steps in the *Sabbāsava Sutta* (interpreted conventionally or mundane or "*padaparama*" interpretation):

1. Cultivate an understanding. Learn all about the direct and indirect benefits, what is involved, the best way to go about achieving the goal, etc.
2. Be discipline. Avoid getting distracted by things that provide "temporary pleasures", like a drug addict thinking it is OK to "take a small puff" while working to be free of drugs.
3. Association are important. Associate with knowledgeable people who can help and get to know other helpful resources.
4. Patience and tolerance. (Maintain focus and not get "shaken off" by small inconveniences. Perseverance is critical.
5. Avoidance are important as associations. Dissociating with people who have negative attitudes and avoiding unsafe places, practices, etc.
6. Removal of hindrances. Suppress discouraging thoughts by contemplating on the long-term benefits of the project.
7. Bhāvanā or "immersing in the project." That means constantly thinking about the main objective and the ways to get there.

6. A good idea of the goal is needed first. One should not undertake a journey without learning about the destination and how to get there. It is a good idea to explore how it can be beneficial to oneself and others (family, friends, and even to society) too.

- Once the overview is done and the decision to undertake the project is made, all steps should be used as appropriate. For example, the first and last items on the above list (understanding and meditating) go hand-in-hand.

7. Those steps can be used by anyone to enhance the quality of life in general, a moral life with a "peace-of-mind." They are the sensible things to do.

- For example, an important decision for anyone should be to live in a good area not prone to crime, floods, etc.
- Going out at inappropriate times, in inappropriate places, is just 'asking for trouble."
- It is critical to avoid associating with immoral and also those with negative attitudes.
- If one carefully goes through the list, it will be clear why all those steps make common sense.

If you would like to read about how these habits develop into deep-seated *sansāric* habits or *āsavas*, see, "Sansāric Habits, Character (Gati) and Cravings (Āsava)." Also, "The Four Bases of Mental Power (Cattāro Iddhipāda)," can be helpful in achieving goals.

Next, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis", …….

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7.1.1.4 Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis

Revised November 27, 2017; revised May 12, 2020 (#6)

Micchā means wrong or incorrect and *diṭṭhi* means views. Pronunciation:

WebLink: Listen to the pronunciation of diṭṭhi

Here it is about the wrong views about our world or our existence. It is the most basic reason why people cannot grasp the message of the Buddha, and that is unfortunate. We all are looking at the world through "colored glasses"; each one has his/her own set of beliefs or "*diṭṭhis*," so we cannot see the real nature.

- Some facts about nature are hard to believe, and it took the efforts of many scientists to change two common wrong views (*diṭṭhis*) that had been with the humans up to recently: that the Earth is flat and it is at the center of the universe.

1. These days, most of us believe that the Earth moves around the Sun. But it is quite clear that it goes against our experience, and the accepted views were the opposites even a few hundred years ago. We do not have any direct experience of the motion of the Earth, either its rotation around its own axis or in its orbit around the Sun. And we see ample evidence to the contrary, i.e., for the Sun rotating around the Earth, because we experience a sunrise and a sunset everyday!

- If one looks at the speeds involved it becomes even more harder to believe that the Earth is moving: The Earth moves around its axis at a speed of about 1,040.4 miles/hour (1,674.4 kilometer/hour or 465.1 meter/second) at the equator (and zero at the North and South Poles) and it moves along its orbit around the Sun at an average speed of about 67,062 miles/hour (107,300 kilometer/hour). Thus it is surprising that we have no direct perception of such movements.
- Of course, we do not feel it because everything around us is also doing exactly the same thing. When we travel in a car, we "feel the ride" because we can see the scenery passing by (and because the ride may not be smooth; luckily, the Earth is very smooth in its motions). It is the "relative motion" that we perceive. If two cars are moving in parallel with the same speed, passengers in each car see the other car to be stationary.
- However, after Galileo invented the telescope, people made more precision measurements of the planets and the heliocentric model was needed to explain all those new findings.

2. But there are many people who still believe that the Sun goes around the Earth! To quote a passage from the Wikipedia article, WebLink: WIKI: Geocentric model

- "..Morris Berman quotes survey results that show currently some 20% of the U.S. population believes that the sun goes around the Earth (geocentricism) rather than the Earth goes around the sun (heliocentricism), while a further 9% claimed not to know. Polls conducted by Gallup in the 1990s found that 16% of Germans, 18% of Americans and 19% of Britons hold that the Sun revolves around the Earth. A study conducted in 2005 by Jon D. Miller of Northwestern University, an expert in the public understanding of science and technology, found that about 20%, or one in five, of American adults believe that the Sun orbits the Earth. According to 2011 VTSIOM poll, 32% of Russians believe that the Sun orbits the Earth."
- And, there are even some who believe that the Earth is flat: WebLink: WIKI: Modern flat Earth societies

3. Thus sometimes it is very hard to get rid of certain "wrong views" because of our "experiences" and "gut feelings." Yet, if one hangs onto such wrong views (in the face of contrary evidence) one cannot get a correct world view. This is why we always need to "look at the big picture"; the "bigger the picture", the better it is. It is hard to see much details while walking on the ground, but one see a whole lot better looking down from a helicopter.

- Luckily, nowadays, we have the advantage of technology to confirm that the Earth is not flat and that it moves around the Sun.

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4. Similarly, it is very hard for many people to believe that humans could be reborn as animals. One argument that was given in a book that refuted rebirth was that "..in that case, the human population should not be changing, but we see an increase of the human population over the past centuries." Apparently, the author did not even consider that a human could be born an animal. Again, it is matter of a very narrow world view. There are innumerable beings in this world and they can be born in not only in the animal and human realms, but 29 other realms that we cannot see!

- When Darwin presented his theory of evolution, it made a huge psychological impact on the society, which was not ready to accept that humans evolved from animals. It is said that Darwin did not publish his now-famous volume, *On the Origin of Species by Means of Natural Selection*, until 1859, more than 20 years after he had first formulated his theory because he knew that it would create an uproar.

5. The theory of evolution is only partially correct according to Buddha Dhamma; we will discuss this in detail in the future. When conditions for a birth in certain realm are satisfied, the nature has come up with many ways to make that birth take place.

- Accepting the fact that human can be BORN in the animal realm is an even more shocking thing to contemplate for many people. But we should not just go by our instincts, because the world is much more complex than we perceive with our limited senses.
- Even though we consider the life of an animal as "useless", life is the most important thing in the world even for the lowest worm. All living beings have craving to continue the life they have, regardless of how pathetic it appears to us. Our "smelly bodies" are said to be repulsive to the *devas* who have fine bodies that are free of diseases as well.

6. The Buddha said, "*..bhikkhus,* sentient beings reborn as humans are few as this bit of sand on my fingernail. But those not reborn as humans are many as the sand on this great Earth. Therefore, you should strive diligently and without delay to end this suffering in the rebirth process." That statement appears to most people as an exaggeration. That quote is from the post, "How the Buddha Described the Chance of Rebirth in the Human Realm."

- But as described in that post, modern science is slowly proving that indeed the number of living beings, just in the animal realm, is unimaginably large. Comparatively, the human population of about 7 billion is negligibly small.
- There are more living beings in your backyard soil than the entire human population on Earth!

7. Of course we cannot see the beings in the other three lower realms. But, just because they are not amenable to our senses, we cannot say they do not exist.

- Human vision is restricted to an almost infinitesimal sliver of 400 to 700 nanometers in the wavelength spectrum. Our ears can detect only 20 to 20,000 Hertz audio frequencies. Other animals use their own "bands" above and below that. Human beings have one of the poorest senses of smell of all the organisms on Earth., etc; see the book, "The Meaning of Human Existence" by Edward O. Wilson, who is a leading biologist.
- Another way to think about this is to contemplate on the fact that there are hundreds of TV or radios broadcasts that can be "tapped into" by having a TV or a radio set to the right channel. Just because we cannot "see" those electromagnetic waves with our eyes, we cannot say they are not all around us. There are other living beings all around us with such fine bodies, we just cannot see them.
- We have only begun "see" other hidden parts of "our world" with the aid of science; see, "Expanding "Consciousness" by Using Technology."

8. Even though scientific progress has been impressive, it takes generations to move the "knowledge base" forward; see, "Dhamma and Science – Introduction."

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- On the other hand, by PURIFYING the mind, one can discern EVERYTHING that is of importance **within a lifetime**; see, "Expanding "Consciousness" by Purifying the Mind," and the power of the mind in the posts starting with, "Power of the Human Mind – Introduction."
- That is how the Buddha knew about not only the existence of innumerable planetary systems in the universe (many other examples are discussed in other posts), but also about the fact that this life of about 100 years in insignificant in the rebirth process.
- And there is compelling evidence for rebirth; see, "Evidence for Rebirth."

9. Without the "correct view" of this world, we will be simply "groping in the dark." When one has only a narrow and blurred vision, one cannot move forward. If one believes that this is the only life we have, then one could be making bad decisions, that could affect one's future for billions of years to come.

- That is why it is worthwhile at least to examine the evidence of the "wider world view" of the Buddha, where both space and time are infinite. While modern science has confirmed the infinite extent of space, it has not yet "discovered" the fact that life does not end at physical death; it is just the end of one insignificantly small sliver of the time span of a sentient being.

10. Most people think the First Noble Truth is about suffering in the sense of just physical or mental suffering IN THIS LIFE; that is wrong. Those are RESULTS of past actions (*kamma*). **But that suffering is NOT what the First Noble Truth is about**; it is about the FUTURE suffering that CAN BE stopped.

- **The First Noble Truth is about the suffering that is hidden.** It is the unavoidable suffering for anyone in this cycle of rebirths, until one grasps the "correct world view."
- This is why the Buddha said, "my Dhamma has never been heard before." It is hard to grasp until one is willing to spend some time and examine the "bigger picture." One should not just go by one's instincts, but rather by the facts.

11. **This is also why** "*sammā diṭṭhi*" or "correct view" comes first in both versions of the Eightfold Path. Yes. There are two versions of the path: One is mundane (*lokiya*) and is easier to grasp. The other is transcendental (*lokuttara*) and requires the comprehension of *Tilakkhaṇa* or the Three Characteristics of this world, i.e., *anicca, dukkha, anatta*.

- Before trying to comprehend the *Tilakkhaṇa*, it is imperative that one follows the mundane eightfold path and removes all ten types of *micchā diṭṭhi*; they are discussed in "Mahā Chattārīsaka Sutta (Discourse on the Great Forty)."
- When one starts understanding the validity of laws of *kamma* (i.e., deeds have consequences), rebirth must be true, and there are other realms that we cannot see, one begins to embrace the mundane version of *sammā diṭṭhi*.

12. With that *sammā diṭṭhi*, one realizes that it is not fruitful to: think immoral thoughts (*micchā saṅkappa*), utter inappropriate speech (*micchā vācā*), do inappropriate things (*micchā kammanta*), live an immoral life (*micchā ājīva*), to strive to achieve unfruitful things (*micchā vāyāma*), have an immoral mindfulness (*micchā sati*), and thus get into an immoral state (*micchā samādhi*).

- **Even if we can "get away" from paying for misdeeds in this life, we will have to pay with interest in the future lives. Similarly, any good deeds will be rewarded in future lives, if not within this life itself.**
- Thus, with correct views or *Sammā Diṭṭhi*, one will be automatically following the mundane eightfold path: *sammā saṅkappa, sammā vācā, sammā kammanta, sammā ājīva, sammā vāyāma, sammā sati,* and thus get to *sammā samādhi*. It all starts with *sammā diṭṭhi*, or the "correct views."

13. It is not a world view that is amenable to our "experience", because our sense faculties are limited as we discussed above. But as we make progress, our minds will become clear and we WILL be able to see for ourselves the true nature of this world.

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- There is a lot of evidence that what the Buddha said about "the wider world" 2500 years ago are indeed true. We are lucky to be born at the time when efforts of many generations of scientists have confirmed many of his world views, and that should give us confidence (*saddhā*) to take those views serious enough to spend some time examining the evidence. My goal is to present evidence from many aspects, because different people comprehend different aspects.

14. Such a critical evaluation itself could be enough to dispel any wrong views. It is like lifting of a fog and being able to see clearly. When the mind becomes pure, one does not need "evidence from science" to confirm the worldview of the Buddha.

- The *lokuttara* version of *Sammā Diṭṭhi* (which requires the comprehension of *Tilakkhaṇa* to some extent) and the corresponding Noble Eightfold Path is discussed in other posts in the "Seeking Nibbāna" section. Also, see, "Buddha Dhamma – In a Chart" and the post referred to in that chart: "What is Unique in Buddha Dhamma?."

Next, "Four Noble Truths: Recipe for Problem Solving", …

7.1.1.5 Four Noble Truths: Recipe for Problem Solving

Pre-2016; re-written August 6, 2022; revised August 7, 2022 revised January 27, 2023

Problem solving can be reduced to four simple steps. That is the same approach the Buddha used in discovering the Four Noble Truths to solve the problem of suffering.

Four Steps to Solving a Problem

1. When solving any problem, there are four steps:

- One needs to know **the problem** or even realize there is a problem.
- The reason or the **cause for that problem** (some may be superficial causes, but there are **root causes**).
- **Knowing what result can be expected by solving the problem** (there may be many possible outcomes depending on the approach).
- **A procedure to systematically solve the problem** based on the superficial or root causes.

Those were the exact steps that our *Bodhisatta* used to attain Buddhahood.

Figuring Out the Causes

2. Let us discuss an example. If a car would not start, the cause may not be apparent to someone who does not have a technical background in automobiles, but a qualified technician will be able to find the cause quickly.

- He may find that it is a simple problem of some wires becoming loose in the ignition circuit, or it could be as bad as a problem with the engine itself.
- The solution to the problem will lead to being able to start the car.
- And the way to get there depends on the actual problem and going through the standard procedures to solve the problem. One could re-connect the loose wires if the problem is with a loose wire. If it is a failed engine, one could either replace the engine or fix it if it is a minor problem with the engine.

Root Causes and Secondary Causes

3. Sometimes, there can be a temporary or a permanent solution.

- If we get a headache, In most cases, we take an aspirin or Tylenol, which would "fix it." But if the headache keeps returning, we may realize there could be a more serious **root cause**. Now we need to figure out why we are getting headaches frequently. First, we look at easy solutions. For example, if we

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can connect the timing of the headaches to eating some specific food, we can stop eating that and see whether it goes away.

- If we cannot figure it out, and if the problem persists, we go to a specialist, in this case, a physician. The physician will ask a series of questions and may do a series of tests. The goal is to figure out the root cause that may not be obvious.
- Depending on the results of the diagnostic tests, the physician may find the root cause to be cancer. Then that cancer needs to be treated, etc. He will prescribe a method of treatment. If that root cause is removed, we would have removed recurring headaches.

4. There is an essential difference between **superficial causes and root causes**. Superficial causes do not lead to severe problems. For example, if too many drinks taken by a person not used to alcohol causes a headache, which can be 'fixed" by taking an aspirin. But some problems have root causes that are hard to see, like the one in #3 above.

- It is interesting to note that root causes give the exact meaning of the Pāli term "*mūlika hetu*"; "*mūla*" is the root of a tree. Even if a tree is cut down, the tree may not be killed if the roots remain intact. It may still sprout new limbs and finally grow into a full-fledged tree.
- However, removing the deep roots of a tree will permanently kill the tree. Similarly, removing root causes will eradicate a persisting problem.

Not Prudent to Apply Temporary Solutions

5. Most times, when a problem arises, we tend to do the most expedient thing to get it out of the way and move on. If the headache goes away until one gets through the day, one may take an aspirin and handle it daily like that.

- Even when the wife (or husband) says, "You have been taking aspirins almost every day for this many days. Why don't you see a doctor and see whether there is something else going on?" we may continue with the "temporary fix" especially if we are busy.
- If that person was starting to develop cancer, postponing the "root cause" diagnosis could be a grave mistake. Cancer cells multiply rapidly and could spread to other body parts.
- Even though one could get temporary relief by taking aspirin daily (may be by gradually increasing the dose too), that is NOT the solution. **The result in the short term could be temporary relief, but one is heading into a much more dangerous outcome.**
- The ideal solution to the problem is not to temporarily be free from the headache but to be free from cancer!

Suffering Associated with the Existence

6. The Four Noble Truths handle the most critical problem of all: the suffering associated with existence.

- **First, most of us are unaware that temporary solutions cannot handle it.**
- For example, even if we don't suffer significantly in this life, there will be suffering in future lives. Some people do not realize that there is a rebirth process and that most rebirths are filled with unimaginable suffering. They are unaware that the problem is much more than just suffering in this life.

7. In complex situations, the root causes of a given problem will not be evident if one does not have a sufficiently broad view of the situation. **That means the ideal solution may not be obvious.**

- When that happens, the problem leads to ever-increasing severity and may not be solvable. Therefore, postponing finding the root causes of a problem can be dangerous.

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- In the example discussed in #3 above, cancer may grow if one keeps postponing getting a good diagnosis by a qualified physician. It will be too late when cancer has spread through the body. Thus, after some point, cancer may not be treatable.
- In the same way, our ability to grasp the profound teachings of the Buddha will decrease as we get old and our brains start deteriorating. Don't postpone this most critical task of learning Buddha Dhamma!

The Solution to the Existence of Suffering Requires a Wider Worldview

8. That more significant problem of existence can be "seen" only by the highly-purified mind of a Buddha. During the night of Enlightenment, the Buddha achieved three types of higher knowledge:

(i) Ability to recall one's past lives (***pubbe nivāsānussati ñāṇa***),

(ii) The ability to see any living being's *cuti* (end of *bhava*) and *paṭisandhi* (grasping of new *bhava*). This is the ***cutūpapāta ñāṇa***.

(iii) The attainment of the *Buddhahood* with ***āsavakkhaya ñāṇa***. That involved grasping the Four Noble Truths and the Noble Eightfold Path to *Nibbāna*.

- Therefore, his worldview of a wider world with 31 realms and rebirth is NOT speculation. He could recall past lives, and he visited many other realms. Many *suttas* in the *Tipiṭaka* describe those recollections and visits. See "Buddhahood Controversies – Introduction."
- Of course, we have to believe that based on faith. Yet, that should not be blind faith: "Buddha Dhamma: Non-Perceivability and Self-Consistency."

Focusing on This Life Yield Only Temporary Solutions

9. Of course, one can find temporary solutions by fixing superficial causes. Just like fixing a headache by taking an aspirin, one could find temporary happiness in this life **by "trouble-shooting" each problem as it arises.** That is the "rat race" most of us are engaged in.

- For example, most of our time is spent solving problems that pop up at the office or at home. At the office, one is assigned a task to finish within a specific time. When finished, one gets another. That goes on until retirement!
- It is not that different at home. One must take care of the kids, house, cars, etc.
- At the end of this life, another WILL start. Then we do it all over again. There is no permanent solution to this short-sighted approach.
- But it could be much worse when future birth is in an *apāya*. That is when one will be helpless. The only way to avoid that possibility is to get to at least the *Sotāpanna Anugāmi* stage of *Nibbāna*.

Only One Permanent Solution

10. Tackling superficial causes that we can readily see or discern is what we have been doing since the beginning-less time. Life after life, we strive to "maintain things to our satisfaction," and EACH time, we fail.

- Most times, we suffer trying to "**get things going** in the way we want," and by the time we achieve at least some success, our bodies start falling apart, so we will not be enjoying what we have gained with so much effort.
- **Think carefully about any famous personality we believe has achieved their life goals.** They all will have to leave behind their achievements at death. Furthermore, those things would not mean anything in their new life; they will have to start all over. The only things carried over to the new life are any good/bad habits or deeds they cultivated, not material gains.

Root Causes of *Saṁsāric* Suffering

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11. If we understand where this never-ending process gets the required fuel from (i.e., the root cause for rebirths), then by ELIMINATING those causes, we can permanently solve the problem of perpetual suffering in the rebirth process.

- As long as we crave "mind-pleasing things" in this world by generating *abhisaṅkhāra*, rebirth (*jāti*) in this world is inevitable. Depending on the type of *abhisaṅkhāra*, rebirth may be in an *apāya*, human, *Deva*, or *Brahma* realm. But they all end up in old age (*jāra*) and death (*maraṇa*).
- It is critical to realize that six root causes maintain this world for anyone: greed, hate, ignorance, and mundane versions of non-greed, non-hate, and non-ignorance. It is relatively easy to see how greed, hate, and ignorance can lead to rebirth in the *apāyās*.
- **It is impossible to understand how mundane versions of non-greed, non-hate, and non-ignorance can be destructive** until those "bad roots" of greed, hate, and ignorance are removed. An understanding of *Paṭicca Samuppāda* is necessary to see the "hidden suffering" in apparently harmless sensory pleasures. See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."
- **Thus, stated succinctly, the root cause of our suffering is not being able to "see" the hidden suffering in sensory pleasures.**
- Not understanding that is *avijjā* or ignorance.

Removal of the Root Causes

12. The third step is to see that the successful solution to this problem is the attainment of *Nibbāna* or stopping the rebirth process. This is probably the hardest step to latch on to because it requires eliminating the root of cravings (attachments.)

- We can see that "mind-pleasing things" bring us happiness. It is not easy to "see" the suffering hidden in that.
- The Buddha likened this to the case of an ox dragging a fully-loaded cart eagerly while its owner is holding a stack of hay on a pole in front of it. The ox has its mind set on reaching the stack of hay and does not even realize the heavy load it is pulling.
- A fish can see only the tasty worm but not the dangerous hook hidden inside. We are not that different from the fish, as the Buddha explained in the "WebLink: suttacentral: *Baḷisa Sutta* (SN 17.2)."
- It is only when one truly comprehends that "it is fruitless to struggle to find happiness in this world of 31 realms" that one attains the *Sotāpanna* stage.
- Thus, cravings for worldly things can ONLY be removed via wisdom (*paññā*) when one can accept the broader worldview discovered by the Buddha (rebirth process) and how *abhisaṅkhāra* (generated with *avijjā*) leads to rebirths in various realms, i.e., understanding *Paṭicca Samuppāda*/*Tilakkhaṇa*. That **understanding** leads to the *Sotāpanna* stage. It is a change in one's worldview!

Following the Path to Remove Future Suffering

13. The Buddha said that when one sees one Noble Truth, one sees all four. Thus at the attainment of the *Sotāpanna* stage, **the way to *Nibbāna*** also becomes apparent.

- The way of removing the root causes of *avijjā* and *taṇhā* is the Fourth Noble Truth, the *magga sacca,* or the Truth of the Path, where "*magga*" is a path. And this path is eightfold, and it is the **Noble Eightfold Path**.
- The Path has to be followed systematically. The first step is to realize the "correct vision" or *Sammā Diṭṭhi* to eliminate "*saŋ.*" A *Sotāpanna* has achieved this to a significant extent by comprehending *anicca*, *dukkha*, and *anatta* to a certain extent.

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The Four-Step Process Is Universal

14. Therefore, the four-step process stated in #1 above is a fundamental principle that can solve any problem. That means solving a mundane problem temporarily and providing a permanent solution to the ultimate problem of existence. That approach is based on the principle of cause and effect, the same one that Nature is based on.

- One could find a longer-term solution by working towards a better rebirth. We must do that too, but always the goal MUST BE to remove all root causes.

First Step – Understanding the Existence of the Problem

15. **The critical point that the Buddha was trying to make was that we do not realize that there is a "problem of existence."** The first step in the four-step process is to realize the validity of the rebirth process. Since we cannot readily see the rebirth process, most of us focus on just this life.

- All we have been doing is to "take aspirins" as headaches resurfaced instead of finding a permanent solution to the "problem of never-ending headaches."
- In every life, what we have done has been to "take aspirin" to (temporarily) solve problems as they materialize. The Buddha taught that one must address the root causes of *Saṁsāric* suffering to remove any future suffering.
- This is the First Noble Truth of "*dukkha sacca*" (pronounced "dukkha sachcha.") It means "existence in this world of 31 realms is filled with suffering, and it is a never-ending process. **But that can be overcome permanently".**
- Therefore, the main goal must be *Nibbāna*. There is no other permanent solution!

Nibbāna – Elimination of All Six Root Causes

16. ***Nibbāna* does not have a cause. Eliminating all six root causes in #11 leads to *Nibbāna*.** All these are removed via *paññā* or wisdom. It is essential to realize that wisdom means understanding the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.

- But for now, it suffices to say that the four lowest realms of this world are "maintained" via the "bad roots" of greed, hate, and ignorance. **The remaining 31 realms are "supported" by (the mundane versions of) non-greed, non-hate, and non-ignorance, the so-called "good roots."**
- This is why the Noble Eightfold Path is two-fold: the mundane (*lokiya*) Noble Eightfold Path must be followed first to avoid birth in the lowest four realms and cleanse the mind to a certain extent. But one could "fall back" in future lives unless one gets to the *Sotāpanna Anugāmi* stage.
- Then one follows the transcendental (*lokuttara*) Noble Eightfold Path to attain *Nibbāna* by thoroughly cleansing the mind of all six roots. It is a step-by-step process. See "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

7.1.1.6 First Noble Truth – A Simple Explanation of One Aspect

1. One does not need to be a Buddhist or even heard about the Buddha to know what conventional "suffering" is. Anyone knows that getting sick, getting old, and dying is cause for suffering.

- But then the Buddha said, "these four Noble Truths are not known to the world until a Buddha describes them."
- Thus the Buddha was talking about a kind of suffering that ANYONE in this world is destined to have either now or in the future. He was mainly concerned with the LONG TERM suffering, in the future rebirth, and how to STOP that from taking place.

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2. However, there are some sufferings in this very life that arise due to our current way of life, or what we do or think right now. In this post, I want to address such "SHORT TERM" sufferings that also can be AVOIDED.

- A significant part of our suffering comes from the mind. Whether one lives in a grand mansion or in a hut, this part of suffering is common to us all.
- And even some famous and rich people that we know could not bear this mental pain to such an extent that they committed suicide. From Elvis Presley and Marilyn Monroe to Whitney Houston and Robin Williams, there are many well-known cases; see, WebLink: WIKI: List of suicides for a long list that extends to the past.
- Suicide Prevention, see : WebLink: HELPGUIDE: Suicide Prevention

3. Obviously, one can have mostly everything that any one of us can only wish for (health, wealth, beauty, fame, etc), but still, suffer. One could get a glimpse of what the Buddha meant by suffering if one could contemplate on this issue, and that revelation itself could lead to the avoidance of *that kind of suffering*.

- We can get rid of a big part of suffering in the near future by controlling hate or displeasure towards other people. Even though the other party may have done something wrong to us, most of the suffering is inflicted by ourselves. This needs some contemplation to clarify.

4. Suppose I come to know that someone said a bad (and untrue) thing about me to others. The moment I hear this my mind gets agitated. And I could be spending the next hour or two or even the next day or two saying to myself and friends, "I cannot believe that so and so said this about me. Why would he do that?", and may be even be thinking about how to retaliate. All this time spent on such activity was a burden to the mind. I caused more suffering to myself by just dwelling on it, and by generating more hateful thoughts.

- I could have handled the situation better as following: If I know from past experience that he would not have said it without a reason, I need to talk to him and clarify the situation. If that failed or if I knew that he was "just that type of a person" I just need to stay away from him. We cannot control the behavior of other people. The best thing is to stay away from such people.
- Staying away from "bad company" is critical especially for children. It is imperative for the parents to make sure that their children stay away from bad friends.

5. Another thing that is related is not to try to spend too much of your time and energy to convince other people to see "things your way." For valid or invalid reasons, each person has a set of beliefs and convictions. I have realized that it causes unnecessary mental suffering to myself and others if I try hard to convince the other party of my own views. I have no right to say my views are better than the views of the others; I just explain things the way I see them.

- Even the Buddha did not try to even advice certain people, because they could have caused long-term harm for themselves by generating hateful thoughts of the Buddha.
- One has to realize that getting rid of *diṭṭhi* or wrong views is the first step in getting some "cooling down." It is true that palpable "cooling down" can be attained by getting rid of the worst wrong views; see, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."

6. Then there is extreme greed, that could also lead to unnecessary suffering. Here one needs to make a distinction between two extremes: It is really necessary to avoid physical discomfort on one extreme. But trying to "acquire fancy things" for the sake of pride is the other extreme.

- We do need food, clothes, shelter, and medicine to avoid living a miserable life. Therefore, we need to make a decent living to provide such necessities for ourselves and our families.
- However, if we try to acquire, for example, a "bigger and fancy house", that could cause anxiety and even suffering especially one is stretching one's resources to achieve that "extra bit of happiness." That "extra bit of happiness" could become a nightmare in some cases, for example, if one loses employment or encounters an unexpected expense.

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7. One does not need to feel bad about the wealth one has acquired legitimately and to use that wealth for one's comfort. One has already paid for that in the past (a good *kamma vipāka*). In the same way, if one is poor, one needs to understand two things per Buddha Dhamma: First, one is in that situation because of a past cause (bad *kamma vipāka*). Second, and more importantly, one can work oneself out of that situation, because *kamma vipāka* are not deterministic; see, "What is Kamma? – Is Everything Determined by Kamma?."

8. The key is to live within one's means and strive for a better living condition if one actually does not have enough for a comfortable living. There is so much of "peace of mind" in a simple life, even if one has a lot of wealth. Most people ruin their lives by trying to seek sense pleasures using money. That only gets one on a track that leads to seeking more and more such pleasures and eventually running out options.

- The sad thing is that they do not know there is so much "peace of mind" to be had just by living a simple life with less greed and less hate.

9. It is hard to fathom, but it is true that craving for valuable material things makes one's mind temporarily happy at times but perpetually burdened. This statement needs a lot of thought for clarification.

- The perceived happiness comes from the perceived "value" of the item by one's mind, and if that item is lost or damaged that can lead to much more suffering. Here is a hypothetical situation: A mother dies and her two daughters inherit a supposedly highly valued necklace. Each daughter wants it, and they get into arguments and both come to much mental suffering. Eventually, a wise elder suggests to sell the item and share the money. When they try to sell it, they find that it is of low quality and is really worthless. They had each inflicted so much suffering because of a "perceived value" for that necklace.

10. The real happiness is not having anything to worry about. That does not mean one needs to give away everything one has.

- Using things that are available to oneself and having a greedy mindset are two different things.
- One could be living in a mansion with a peace of mind knowing that all his/her wealth is not forever, and another could be living with a burdened mind in a hut with so much attachment to whatever little he/she has or with jealousy/hatred for what others have.
- On the other hand, one could be living in a mansion with a burdened mind and could even commit suicide, while a poor person who has learned Dhamma could be living in a hut with a peace of mind content with what he/she has and knowing that any hardship is just for a short time (in this life).
- The bottom line is that things happen due to causes, and by controlling our minds we have the power to initiate good causes (moral deeds) and to suppress bad causes (immoral deeds). Some will be effective for the short term and all will be effective for the long term.

Also see, "First Noble Truth is Suffering? Myths about Suffering."

Next, "Difference between a Wish and a Determination (Paramita)", ...

7.1.1.7 Difference between a Wish and a Determination (Parāmitā)

1. It is easy to just wish for things, but a real determination has a firm commitment attached to it. A determination is a wish accompanied by a plan to make the wish come true.

- One can drop a stone in water and can wish for it to come back up. That is NOT going to happen.
- Some goals (wishes) can be attained in this life: quitting smoking, passing an exam, getting a good job, etc. But still one has to make an effort, i.e., one has to act with determination to achieve the wish.

2. Other goals can take many lifetimes to attain. These are called "*pāramitā*" (pronounced "pāramithā"). Depending on the goal, a *parāmitā* can take many, many lifetimes. It is said that to become a Buddha, one needs to have a firm commitment carried over billions of lives; that is a *parāmitā*. And it is not like that

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someone just makes a wish to become a Buddha; that "*gati*" or the 'tendency" has to develop first over many lifetimes, initially starting with the habit of helping others and generally living a moral life.

- Buddha Dhamma is all about causes and effects. If one can understand the causes for something to happen, and then work to make such cause to materialize, the effects WILL follow.

3. We can see that there are many people — some even may not have heard about Buddha Dhamma — making great efforts to help others even at the risk of their own lives. Those people have such *sansāric* habits and they do have goals, even if it may not be clear to them at all times. They are just driven by that *sansāric* habit. If they come across pure Dhamma by any chance, they may be able to focus their efforts accordingly.

- To become an *Arahant* one needs to make a commitment and maintain it over many, many lives. We all are likely to have made that commitment in one or more lives; of course, we do not know. And if we had made such a commitment and have worked on it over many lives, it may be possible to fulfill it in this very life. Even otherwise, we can make a real effort to maintain that "*paramita*" and strengthen it.
- Some make firm determinations to become a *deva*, a *Brahma*, an emperor, or just to be rich; there are millions of things that people wish for, and sometimes make firm determinations on. Some of them can come true in this lifetime itself, especially if that is a firm commitment coming from previous lives. Normally the word "*parāmitā*" is reserved for those commitments that target *Nibbāna*.

4. In physics, there is a simple law that says, "every action has a reaction." In Buddha Dhamma, there is an even more generalized law: when one keeps doing something, an invisible energy buildup occurs that will result in a *kamma bhava* (potential energy) that will bring about a result (even a birth) of a similar kind.

- During a lifetime, the brain will help achieve goals by rewiring neural connections in the brain when someone keeps trying to develop habits; see, "How Habits are Formed and Broken – A Scientific View."
- And such habits may be carried over future lives by embedding in one's kamma seeds (bīja); see, "Sansāric Habits, Character (Gati), and Cravings (Āsava)."

5. For example, if one keeps drinking heavily, it WILL become a habit; the brain's neural connections will get wired-up for it. If done long enough, it will get embedded in one's psyche (i.e., in *kamma* seeds), and one is likely to be matched up with a mother who has similar drinking habits, and then it is likely that habit to continue in that life too. It takes a determined effort to "unwire" those neural connections, more than just a wish.

- If one keeps doing activities that are suitable for a dog, one will increasingly act like a dog with such habits, and if that is kept up, eventually will be born a dog. It does not matter whether that person wished to be rich or powerful, what matters is what one habitually does. In his/her mind, one made that determination indirectly by acting accordingly.

6. In the same way, when one makes a determination to be "good", and starts helping out others, and start learning and living by Dhamma, one will be heading to "good births" whether one wishes or not. Then they become deeply-ingrained habits that are taken from birth to birth, and become "*paramitas*."

- Such dominant *paramitas* may manifest as one's character ("*gathi*"). As I mentioned previously, we can see such visible "*gathi*" in many people, regardless of their official religion or culture.

7. **Thus habits cultivate character ("*gathi*"), and persistence of such strong character qualities or "*gathi*" through many rebirths develop into "*paramitas*."**

- Especially in young children such "*gathi*" may manifest and then it will be easier to cultivate them. For example, in the post on "Evidence for Rebirth" there is a video of a child reciting complex *suttā*; if he was encouraged to follow that path, he could be able to attain a stage of *Nibbāna* in this very life. Similarly, a child with any kind of natural talent can be encouraged to cultivate it easily, because those are *sansāric* habits.

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8. Breaking a bad habit takes time too. It is best to cultivate an opposing good habit, or at least a neutral one so that one has the option of doing something when the urge comes. For example, if one wants to quit smoking, one could start chewing gum instead.

- Both in developing a good habit or breaking a bad habit, one is bound to break the trend once in a while. A child learning to walk will fall many times. That is why one needs to have the perseverance to get back up with a renewed determination.

Whether one is making a determination on a mundane goal or to attain a stage of *Nibbāna*, the posts "The Four Bases of Mental Power (Cattāro Iddhipāda)," "The Law Attraction," and "Habits, Goals, and Character (Gati)" could provide helpful information.

Next, "Key to Calming the Mind – The Five Hindrances", …

7.1.2 Calming the Mind

"Key to Calming the Mind – The Five Hindrances"

"Solution to a Wandering Mind – Abandon Everything?"

"Right Speech – How to avoid Accumulating Bad Kamma"

"Three Kinds of Happiness – What is Nirāmisa Sukha?"

"Learning Buddha Dhamma Leads to Nirāmisa Sukha"

"Need to Experience Suffering in Order to Understand It?"

"Does Impermanence Lead to Suffering?"

7.1.2.1 Key to Calming the Mind – The Five Hindrances

Revised August 2, 2016; November 25, 2018; September 9, 2019; February 23, 2021; August 25, 2021; re-written July 10, 2022; revised July 18, 2025

A wandering mind is an unhappy mind! The conclusion of an article in the prestigious journal "Science" which, using real-time input from 5000 people worldwide, confirmed what the Buddha said 2500 years ago; see, WebLink: A wandering mind is an unhappy mind-Science-Killingsworth-2010.

Mundane Ways to Calm a Mind

1. The easiest way to calm a mind is to focus it on a neutral object. **There is only one thought arising at a time.** So if one can keep the mind focused on something neutral, those unwanted thoughts cannot arise. Several techniques are available. Let us discuss a few below.

- Especially when one gets angry, just stopping and counting to ten at least slows down the *javana* (or the impulse) from running wildly. Do not let unwanted thoughts take over. They multiply very quickly, and then things get out of control; for a more in-depth discussion, see "Javana of a Citta – Root of Mental Power."
- Taking a few deep breaths helps, too. Alternatively, in an angry situation, visualizing a Buddha statue and contemplating its serenity can also be helpful.

2. A popular meditation technique to calm the mind is "breath meditation." Go to a quiet place (less bright and less noisy place), sit in a chair comfortably, and concentrate on the in-and-out breath. Most people can feel the breath at the tip of the nose or on the lips. If not, one can be aware of the chest or abdomen rising and falling. Just focus your mind on any of these and do not let it wander to another thought. Initially, it may be hard, but with practice, it becomes easy. That is a crude form of *Samatha* meditation.

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- However, those are just "tricks" to get a temporary solution. Just like a restless child is bound to throw a tantrum again, any relief from "breath meditation" is only fleeting.

Buddhist Way to Calm a Mind

3. Even *Samatha* meditation becomes easier if one lives a simple and moral life. One must at least obey the conventional five precepts of not killing other beings, stealing, lying, engaging in sexual misconduct, or using excessive amounts of alcohol. If one can further abstain from harsh speech slandering, and vain talk, that makes it even better; see "Ten Immoral Actions – Dasa Akusala," and "Puñña Kamma – Dāna, Sīla, Bhāvanā."

- **One must be aware of those precepts 24 hours a day. They are not rituals to be obeyed. One follows them to purify one's mind. Don't worry if a precept gets broken once in a while. Such occurrences will become less frequent over time.**

4. The reason that the mind becomes agitated easily is because of the "gunk" that we have in our minds (they go by various names like *kilesa*, *anusaya*, "bad *gati*," or mental impurities). All this "gunk" is there due to greed, hate, and ignorance.

- If a mind is free from greed, hate, and ignorance (which is easier said than done), then the mind will be very calm, and nothing in the outside world can perturb that mind; see "2. The Basics in Meditation" and "3. The Second Level - Key to Purify the Mind" for details.

5. In a simile, the Buddha compared a calm mind to a clear, calm lake that made the surroundings serene. That lake could become an undesirable eyesore, if one or more of the following happens. (i) A dark-colored dye is in the water, (ii) The lake has boiling water, (iii) Water is covered with moss, (iv) the Lake is perturbed by wind, and (v) Water is turbid and muddy.

Pañca Nīvaraṇa – Root Causes for an Agitated Mind

6. Similarly, a peaceful mind will become polluted due to the five hindrances (*pañca nīvaraṇa*); obstacle could be another translation for *nīvaraṇa* (*pañca* means five). These five are called "*nīvaraṇa*" because they cover the mind from seeing the "true nature of the world." They are *kāmacchanda*, *vyāpāda*, *thīna-middha*, *uddhacca-kukkucca*, and *vicikicchā*.

- In simple terms, those five words refer to craving sensual pleasures, an angry mindset, a lethargic mindset, a tendency to engage in lowly deeds with arrogance, and doubts about the need for morality.
- One cannot see the bottom of a lake if any of the above five factors are present. Similarly, the mind loses its capacity to "see things clearly" if those hindrances are there.

Kāmacchanda – Main Culprit

7. Craving sensory pleasures (*kāmacchanda*) is like a dark dye. *Kāmacchanda* ("*kāma*" + "*ichcha*" + "*anda*" means blinded by sense desires).

- **Note that there is an established convention for writing Pāli using the English alphabet.** Thus, "c" represents the "ch" sound and "*icca*" is pronounced, as "ichcha." See, ""Tipitaka English" Convention Adopted by Early European Scholars – Part 1."
- Here "*kāma*" means indulging in conscious thoughts about the five sense faculties that belong to the *kāma loka*: eye, ear, nose, tongue, and the body; "*ichcha*" is desire, and "*anda*" is for the blind.
- The attraction for something becomes so strong that one's complete attention is on that object. The mind can lose control over what is sensible and what is not rational (or immoral).

Vyāpāda – Worse Than *Kāmacchanda*

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8. Extreme hate (*vayāpāda* or *vyāpāda*) is like boiling water. We all have seen people who are so enraged that they are out of control.

- One could become "animal-like," and one who develops such character ("*gati*") could end up in hell (*apāyā*).
- *Vayāpāda* ("vayā"+"pāda") means traveling downward (in the 31 realms): "*vaya*" is destruction and "*pāda*" means "(walking) towards."
- But *vyāpāda* arises because of *kāmacchanda.*

Thina Middha – Disinterest in Buddha Dhamma Due to Incomprehension of Basic Concepts

9. *Thina middha* ("frozen mind") is like moss covering the water. Sleepiness is just a symptom of it. It is a dull mind that has not been exposed to Dhamma.

- When one learns Dhamma, one's mind gets energized. Those meditators who fall asleep during meditation can overcome this problem by learning the pure Dhamma of the Buddha.
- See "Basic Framework of Buddha Dhamma."

Uddhacca kukkucca – Worse Than Either *Uddhacca* or *Kukkucca*

10. *Uddhacca-kukkucca* (customarily translated as restlessness and brooding), arises because of high-mindedness (*uddhacca*) and the tendency to engage in lowly deeds (*kukkucca*); in most cases, because of the high-mindedness, one tends to DO lowly things.

- "*Uddhacca*" means "high-mindedness" (high regard for oneself) which can be at various levels and completely removed only at the Arahant stage. "*Kukkucca*" refers to the tendency to engage in lowly actions, such as mistreating others. Those are two separate cetasika: "Cetasika (Mental Factors)"
- When they arise together, "*uddhacca-kukkucca*" becomes one of the five *nīvaraṇa* that "covers a mind" and prevents "seeing the true nature of the world." Here, one tends to do "lowly things" based on high-mindedness, power, and so on.
- After the *Sotāpanna* stage, only *uddhacca* remains as a *cetasika* (at a lower strength). The "*uddhacca kukkucca*" *nīvaraṇa* also remains at a lower level. Both *uddhacca cetasika* and "*uddhacca-kukkucca*" *nīvaraṇa* fade with higher *magga phala* and are totally eliminated only at the *Arahant* stage.

Vicikicchā – No Faith Because of Incomprehension of Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*

11. With *vicikicchā*, one tends to do stupid things because of ignorance of the true nature of this world. It comes from "*vi*" meaning twisted or unwise, "*ca*" (pronounced "cha") is thoughts, and "*icchā*" or cravings.

- For example, the tendency to commit immoral actions to fulfill one's desires stems from *vicikicchā*. One does not know or does not care about the adverse consequences of such activities. Thus *vicikicchā* is compared to muddy water. [***kicca*** : [nt.] duty; work; service; that which should be done.]
- One must eliminate both the ten types of *micchā diṭṭhi* and comprehend *Tilakkhaṇa* to some extent. That means having a good idea about the real nature (*anicca*, *dukkha*, and *anatta*) of this world. That helps REMOVE the *vicikicchā nīvaraṇa*.

A Simile (Analogy)

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12. In another simile, the Buddha compared the five hindrances (*pañca nīvaraṇa*) to the darkness that keeps one from seeing true nature. For example, a furious person cannot see the damage to the other person and themselves. At least at that moment, hate and anger blind that person.

- A mind "blinded" by the five hindrances can keep on adding "more bad stuff" even without realizing it. If you take a glass of muddy water and add more mud to it, you cannot see much difference. On the other hand, if you take a glass of clean water, you can see the presence of even the tiniest amount of dirt.
- Thus when the mind is free of the five hindrances, one can easily see if any evil thoughts come to the mind. Then it is easy to contemplate the possible adverse consequences of such ideas and remove them. That will keep the mind from becoming perturbed. A mind free of the five hindrances is calm and peaceful.
- That is why one should listen to discourses or read Dhamma posts, preferably when the mind is calm and clear. Then one can absorb more.
- More on *pañca nīvaraṇa* in "Pañca Nīvaraṇa and Sensual Pleasures (Kāma Rāga)."

Mundane Meditations – Good Start

13. **It is good to practice mundane *Samatha* meditation for short times. That allows one to have a peaceful state of mind during that time. But it does not remove any defilements (i.e., the underlying root causes).** *Ariya* meditation leads to the gradual removal of evils; see, "Bhāvanā (Meditation)."

- These hindrances are the results of bad habits ("*gati*") we have developed over many lives. They have become deep-seated cravings ("*āsavā*"), which remain with us as mental impurities (*kilesa*). When one starts on *Ariya* meditation, such bad habits, desires, and mental impurities will decrease. In the simile we initially discussed, the water in that lake will become pure by removing the dye, moss, and mud, and also by preventing disturbances through boiling and wind. The lake becomes calm and serene again in the absence of those ROOT CAUSES.
- The hindrances of *thina-middha* and *vicikicchā* go away at the *Sotāpanna* stage. Those of *kāmacchanda* and *vyāpāda* reduce to *kāma rāga* and *paṭigha*. *Kāma rāga* and *paṭigha* lessen at the *Sakadāgāmī* stage and disappear at the *Anāgāmī stage*. *Uddhacca* goes away only at the *Arahant stage.*
- Progressive lessening of the five hindrances can bring the mind to a stable, peaceful state over time. That happens even before the *Sotāpanna* stage. Then one could feel the increase of the *nirāmisa sukha* that it brings; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

Next, "Solution to a Wandering Mind – Abandon Everything?", ……..

7.1.2.2 Solution to a Wandering Mind – Abandon Everything?

Our minds become agitated when we see, hear, smell, taste, touch, or just think about something that we really like or really dislike. Those are called thought objects (*ārammaṇa* in Pāli or *aramuna* in Sinhala). If the thought object is to our liking, our mind starts the "wheeling process" on how to own it or at least to enjoy it for a while; if the thought object is something we dislike, the same "wheeling process" takes off on trying to figure out how to get rid of it; see, "Nibbāna – Is It Difficult to Understand?."

Living in a busy society, we are bombarded with multiple thought objects continuously. Of course, it can be reduced by going to a quiet place, where there are fewer EXTERNAL objects that could give rise to multiple thoughts; many people do that to find a "bit of peace." Better yet, we can go to a meditation retreat where we focus the mind on the breath for example, and get a wonderful calmness.

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But the problem is that peacefulness, the calmness of the mind goes away when we get back to the "normal life" with normal distractions (multiple thought objects). Is it possible to have a "peace of mind" without going to seclusion?

To understand what actually happens in our minds, let us think about the following case:

1. If you go to a stream, disturb the sediment at the bottom until the water gets dirty, you can fill a glass with that dirty water. It looks brown when stirred well.

2. Now if you set the glass on a table and let it sit there undisturbed, in a little while the dirt will drop to the bottom and the water will become clear.

3. If you stir it again with a stick, the water will be brown again; this is analogous to a thought object that is of great interest to us. BUT if you try to stir it with a thread, it will not get stirred; the thread is too weak to stir it. Similarly, we are not disturbed by a thought object that is of no interest to us.

4. If you now take a fine strainer, remove the dirt from that water, and put it back in the same glass, it will now be clear. Now, if you stir it as much as you want even with a stick, the water will never become brown.

5. We all have "sediments" (or deep-seated cravings or "*āsavā*") in our minds that have been brewing/accumulating due to *sansāric* habits ("*gatī*"); see, "Habits and Goals." Each one has a set of different "sediments" or different habits, i.e., one tends to like certain things AND also dislikes certain other things.

6. So, what happens is when we see something that we like OR dislike, our "sediments" get disturbed. How much it gets disturbed depends on how strongly we like OR dislike it.

- A strong disturbance may be the sight of a person you really like OR really dislike. But if it is something that does not interest you, it will be like stirring with a thread.

7. During the day, we have innumerable "inputs" coming in through the six senses; these stir up the sediments ("*āsavas*") inside us and bring out the five hindrances.

- Our minds are constantly agitated, but we may not even realize it because this is the "baseline state" that we have been used to. But we can at least suppress these five hindrances and make the mind calm; see, "Key to Calming the Mind – The Five Hindrances."

8. What you are doing in *Samatha* meditation (focusing the mind on the breath) is to let those sediments settle down. You feel peaceful. This is why you don't get the same results consistently. Some days your mind may be especially perturbed by something.

9. This is why people feel great at the end of a long meditation retreat. All the sediments are well-settled.

- But after coming back and getting back to regular routine, all external disturbances are back and the quality of that experience slowly wears out. It may be lost completely if one keeps practicing at home.

10. However, an Arahant has removed all the sediments. Even if an Arahant is exposed to any type of sensual/hateful situation, his/her mind will not be disturbed:

- A male Arahant will not be seduced by the most beautiful woman in the world; he will not have any hateful feelings towards a person who just cut off his arm.
- So, an Arahant is like a pure glass of water that does not have any sediments at the bottom.

11. We don't have to become Arahants to improve the quality of our lives. What we can do is to try to get rid of some of the bad habits that are not good in the long term anyway:

- For example, if we really dislike someone, we can start cultivating *Metta* (loving-kindness) for that person in our mind first. Whenever angry thoughts about the person come to the mind, try to counter that; think about something wonderful or peaceful instead.

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- If we have a craving for alcohol, tasty but unhealthy food, etc, think about the possible bad results, and again try to steer the mind to something else, some other activity.

Of course, this needs to be done gradually. People who make New Year's resolutions sometimes abandon them because they try to just "give up" something in one big step. The mind does not like that; it likes to change only when it actually experiences the benefits of changing the habit.

12. Finally, living a simple, moral life (following the five precepts), goes a long way to reduce such bad habits, and to have a peaceful mind in the midst of all "possible distractions."

- Simple yet powerful guidelines to achieve a peaceful state of mind are discussed in a step-by-step process in "Living Dhamma."

Thus it is all about cleaning up one's defilements (bad habits) INSIDE, i.e., in one's mind; see, "1. Introduction to Buddhist Meditation." Once that is done for all defilements, no outside influence can affect one's composure (see #10 above). One CAN even attain that ultimate stage while staying in the real world.

Next, "Right Speech – How to Avoid Accumulating Kamma."

7.1.2.3 Right Speech – How to Avoid Accumulating Kamma

Revised May 27, 2018; January 2, 2020

1. The fourth precept of the five precepts for a moral life is right speech. Most people literally take it to mean "not lying."

- But since we know that intention (*cetanā*) is at the root of deciding whether an action is right or wrong, we always need to be careful about what we intend to achieve by what we say.
- The correct meaning of "lying" is not to utter speech with "bad intentions" to hurt others or to deceive others.

2. If one does a wrong deed, one may be able to deny it in a statement worded in such way as to conform to legality.

- Yet it is registered as false speech in one's own mind, and thus one is not able to escape the *kammic* consequences.

3. Ven. Ayya Khema, in her book, "Visible Here and Now" (p. 53), has nicely summarized what right speech is NOT:

- If you know something that is not helpful and is untrue, then do not say it
- If you know something that might be helpful, but is untrue, do not say it
- If you know something that is not helpful and is true, do not speak about it
- If you know something that is helpful and is true, then find the right time to say it

4. If you carefully examine the above four statements, they say to prevent from lying, gossiping, and hate or vain speech; these are the four ways one can accumulate immoral *kamma* with speech (see, "Ten Immoral Actions – Dasa Akusala").

- Let us look at some of the examples from the *Tipiṭaka* on how the Buddha himself handled some situations.

5. When the Buddha was at the Jetavanārāmaya for many years, there lived a butcher Cunda "pig killer" right next door. When some *bhikkhus* suggested to the Buddha that he should preach the Dhamma to Cunda, and get him to understand the consequences of his actions.

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- But the Buddha explained that if he were to go there and try to do that, Cunda would only generate hateful thoughts (*paṭigha*) Cunda's mind about the Buddha. Thus Cunda will commit an even worse *kamma*.
- So, we need to be tactful about our speech.

6. On the other hand, the Buddha walked a long distance to get to Aṅgulimāla just before he was to kill his own mother.

- Aṅgulimāla had killed almost thousand people, but that was on the prompting of his teacher, who was trying to get Aṅgulimāla into trouble. That morning, the Buddha saw what was about to happen and knew that he would be able to convince Aṅgulimāla of the bad consequences of his actions. Aṅgulimāla became an Arahant in a few weeks. See, "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."

7. In the case of the wanderer Vacchagotta asking the Buddha about whether there is a "self" or "no-self", the Buddha just remained silent.

- After Vacchagotta left, Buddha's personal attendant, Ven. Ānanda asked him why Buddha did not explain the concept that it is not correct to say "there is no soul" or "there is a soul" (because there is only an ever-changing lifestream) to Vacchagotta. The Buddha told Ānanda that he did not think Vacchagotta was mentally capable at that time to understand the concept, and that he did not want to confuse him. See the post, "What Reincarnates? – Concept of a Lifestream" for the correct explanation.

8. The Buddha was endowed with that capability to see other people's mental status. We do not have that capability. So, we need to use our own judgment.

9. Lying to another human being (with "bad intentions") may have even worse consequences (depending on the particular case) than killing a being of a lower realm. In some cases, lying may lead to physical harm or even death for others.

- The *kammic* effects of such offenses depends on the status of the being in question and the consequences of the particular action. For example, killing an *Arahant* or one's own parents is a much worse crime than killing a normal human, and killing any human is much worse than killing any animal; see, "How to Evaluate Weights of Different Kammas."

10. During the Nazi terror in Germany, many Germans "lied" to the Nazis that they were not hiding Jews in their houses; of course the intention was to save human lives, and thus it was the right thing to do. They acquired good *kamma* for protecting lives.

- We need to realize that "lying" — as meant in as "*musāvāda*" in the five precepts — really means the "intention" involved: "*Musā*" means "wrong or incompatible with morals" and "*vāda*" means "speech"; see, "Details of Kamma – Intention, Who Is Affected, Kamma Patha."

- Therefore, even though they were literally lying, their intention was not a "*musāvāda*," but actually a "good deed."

Next, "Learning Buddha Dhamma Leads to Nirāmisa Sukha", ……

7.1.2.4 Three Kinds of Happiness – What is Nirāmisa Sukha?

Revised October 29, 2019; re-written October 13, 2022; revised July 30, 2023

Three kinds of happiness (*sukha*) are sensual pleasures (*sāmisa sukha*), *jhānic* (*nirāmisa sukha*), and *Nibbānic* (*nirāmisatara sukha*).

Introduction

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1. There are three kinds of happiness (*sukha*): (i) sensual pleasures (*sāmisa sukha*), (ii) *jhānic* (*nirāmisa sukha*) pleasures, and (iii) *Nibbānic* (*nirāmisatara*) *sukha.*

- Similarly, three types of joy (*pīti*): joy due to (i) sensual pleasures (*sāmisa pīti*), (ii) *jhānic* (*nirāmisa pīti*) pleasures, and (iii) *Nibbānic* (*nirāmisatara pīti*).
- ***Sukha* is a *vedanā*** arising from bodily feelings (*kayika vedanā*) or mind-made *somanassa vedanā*. ***Pīti* is a different *cetasika*** arising in mind due to any type of experience. The *Nibbānic* versions arise in the mind of a living *Arahant*. After *Parinibbāna*, we cannot speak about the *vedanā* or *pīti* of that *Arahant* since that *Arahant* will not be reborn in this world.
- Those are explained in the "WebLink: suttacentral: *Nirāmisa Sutta* (SN 36.31)."

What is *Āmisa*/*Sāmisa*?

2. *Āmisa* means material; "*āmisa dāna*" is the offering of material things. *Sāmisa* means "with *āmisa*." Thus *sāmisa sukha* is the pleasure that arises in the mind while enjoying sensory inputs. We are familiar with sensory delights. Indulging in sensory pleasures is all we know to be providing happiness. We want to see beautiful pictures of people, hear soothing music, taste good food, etc.

- The drawback of sensory pleasures is that the experience lasts only during that particular sensory event. For example, the satisfaction goes away as soon as we finish eating. Also, we could not keep eating even if we wanted to. We will get sick of it soon enough, no matter how good the food is.
- The same is true for any other sensory pleasure. One cannot keep listening to music or watching movies for too long at a stretch.
- However, craving any sensory pleasure comes back after a while. It is never permanently satisfying.

Jhānic Pleasures – *Nirāmisa Sukha*

3. *Nirāmisa* comes from "*ni*" + "*āmisa"* or "transcend/exceed" *āmisa*. People who have been doing mundane *Samatha* meditation (for example, breath or *kasiṇa*) know that it gives a pleasure different from any sensory pleasure. That *nirāmisa sukha* transcends the *āmisa sukha* and is also longer-lasting.

- One could meditate for hours (especially if one gets into a *jhānic* state) and can enjoy it as long as one wants. Furthermore, even after the session, the calming effect is there. It gives a sense of peacefulness that can last for hours.
- Those who can enter a *jhānic* state will be born in the corresponding *Brahma* world. However, a birth in one of the lowest four realms is not ruled out in the future for those with *anariya jhāna*.
- The ability to get into *jhānic* states could be lost even in this lifetime if one commits an evil *kamma* or indulges heavily in sensory pleasures.

4. However, such mundane *jhānic* states are attained via TEMPORARY blocking of the evils of greed and hate from the mind by focusing the mind on a neutral object such as breath, rising and falling of the stomach, or a *kasiṇa* object, for example. Thus such *nirāmisa sukha* is only temporary.

- *Ariya jhānās* are reached via step-by-step ELIMINATION of greed, hate/anger, and ignorance. They are ever-lasting, i.e., they remain through future lives.
- When complete cessation of greed, hate/anger, and ignorance is reached at the *Arahant* stage, that is the ultimate *nirāmisa sukha.*

Nirāmisatara Sukha

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5. The addition of "*tara*" (meaning "ultimate") elevates *nirāmisa sukha* to a state with even less agitation of the mind. The *nirāmisatara sukha* is more stable even compared to *jhānic* pleasures. It starts even before the first stage of *Nibbāna*, the *Sotāpanna* stage, but is entirely *nirāmisatara* only at the *Arahant* stage.

- *Nirāmisa* is the opposite of the *āmisa* that we mentioned earlier. Thus *nirāmisatara sukha* does not arise due to material things. *Nirāmisatara sukha* is purely mental and arises from dissociation from the stressful material world. **It is a relief sensation rather than an enjoyment.** Imagine the feeling when a pulsating headache goes away. It is a sense of calm and peacefulness.
- In other words, worldly stresses diminish as the *nirāmisa sukha* grows.
- The *nirāmisatara sukha* of a *Sotāpanna* (or above) is permanent. The *Sotāpanna* status is never lost, even through future lives. However, physical suffering may still arise due to *kamma vipāka*.

Three Types of *Pīti* – Similar to *Sukha*

6. As mentioned in #1 above, *pīti* and *sukha* are different *cetasikas* (mental factors.) *Pīti* is "joy that arises in mind," and *sukha* is a type of *vedanā* that also arises in mind.

- Details in "Nirāmisa Sukha."

Permanent Happiness

7. The *nirāmisatara sukha* is experienced by a living *Arahant*. Of course, the complete absence of suffering (*Nibbānic* bliss) is reached at the *Parinibbāna* of an *Arahant*; it is not a *vedanā*, but the absence of any type of *vedanā*. See "WebLink: suttacentral: *Nibbānasukha Sutta* (AN 9.34)."

- An *Arahant* who has developed higher *jhānā* can even experience the complete "*Nibbānic* bliss" (*saññā vedayita nirodha samāpatti*) at will (up to seven days at a time.) The death of *Arahant* results in permanent *Nibbāna,* i.e., complete release from suffering or *Parinibbāna*.
- To emphasize, *Parinibbāna* is not a "place" with happiness. Instead, it is the complete absence of ANY suffering. Any type of *vedanā* can be experienced only within the 31 realms of this world. No *vedanā* (or *citta*) arise after the *Parinibbāna*.
- The four *Nibbānic* states result via PERMANENT removal of greed, hate, and ignorance in four stages. That involves insight (*vipassanā*) meditation, most importantly, on the three characteristics of existence: *anicca*, *dukkha*, and *anatta*.

More in-depth analyses at: "Nibbāna."

7.1.2.5 Learning Buddha Dhamma Leads to Nirāmisa Sukha

Revised April 26, 2020

1. It is good to hear from those who have been able to "get to a peaceful state of mind" by reading posts at this site. This is nothing but early stages of *Nibbāna* or "*niveema*" or "cooling down", and is also called the "*nirāmisa sukha*." That is a characteristic of "pure Dhamma" and I cannot take any credit for it. This post explains how it happens.

- In other posts, I have discussed why "formal meditation" is not required to attain the *Sotāpanna* stage; see, for example, "What is the only Akusala Removed by a Sotāpanna?." Here would like to discuss how this "*nirāmisa sukha*" arises when one reads (or listens) to the true Dhamma, and how that can take one all the way to the *Sotāpanna* stage.
- Before that, I need to point out that the "Search" box on the top right can be very useful in navigating the site when one is looking for specific information. Avoid writing sentences or even phrases, but just enter keywords. One could narrow down the number of posts that come up by adding more relevant keywords.

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- By the way, the "Search" box on the top right is very good for finding relevant posts on keywords.
- If you have questions or comments, it is best to make a comment at the discussion forum: "Forums."

2. Our minds are under stress constantly due to its tendency to know everything that is going on not only at the physical vicinity, but also things that happened in the past or one's hopes for the future.

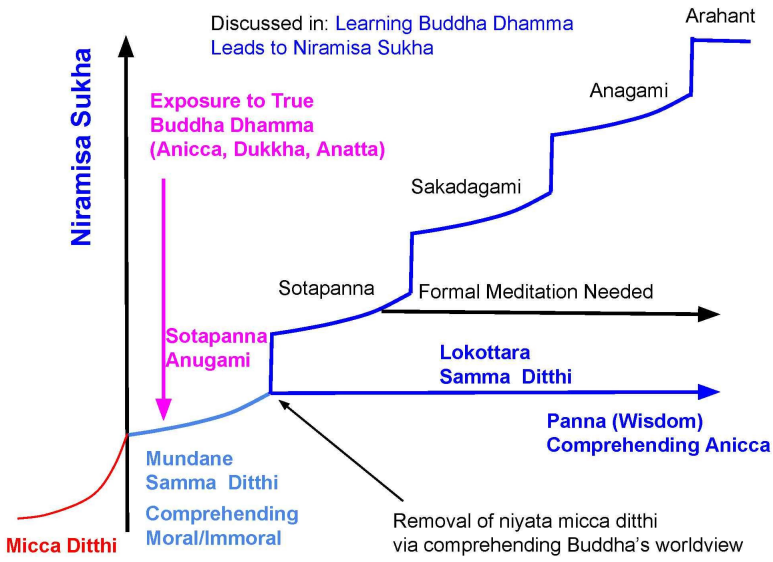
- That tendency intensifies when we have excessively greedy or hateful thoughts; these two are called *kāmacchanda* (strong greed) and *vyāpāda* (strong hate), the two key elements of the five hindrances that "cover our minds." The other three hindrances are basically due to those and also due to our ignorance of how nature operates.
- Think about how "you were on fire" when you got either excessively angry or excessively greedy or lustful.
- When one reads (or listens) attentively to anything of interest, all those hindrances are REDUCED. However, depending on what type of material it is, this suppression may not be very effective. For example, if one is reading a scientific or geography paper, they may be reduced, but if one reading a pornographic novel or listening to rap music, they may actually increase.
- If one is reading Dhamma that is not true Dhamma (or for that matter, any type of religious material), it will still reduce those five hindrances because that material will not induce any greedy or hateful thoughts.

3. However, there is a big difference in reading (or listening to) true Buddha Dhamma. This is, of course, something one can verify for oneself (as many have).

- Listening or reading true Dhamma elevates the "*preethi*" (or "*pīti*") *cetasika* making one joyful, which in turn makes the body "light", causes physical calmness, and lead to *samādhi*: "*pīti manassa kayo passadati, passadi kayo sukhantiyati, sukhino samadhiyati*."
- We will discuss this at a deeper level, in *Abhidhamma*, where we will discuss how various "mind made *rūpa*" like *lahutā* (lightness), *Mudutā* (Elasticity), and *Kammaññatā* (weildiness) can make one's body "light" or "heavy" depending on the mental status; see, "Rūpa (Material Form) – Table." For example, they are related to the *cetasika* like *kāyapassaddhi* (tranquility of mental body); *cittapassaddhi* (tranquility of consciousness); see, #6 of "Cetasika (Mental Factors)."
- And this *samādhi* is attained via the suppression of ALL FIVE hindrances; **it is commonly called "*Samatha*."** One does not need to do a special "*Samatha Bhāvanā*" (like the breath meditation) to calm the mind. If one pays enough attention and gets absorbed in the subject matter while listening to a *desanā* or reading Dhamma, one could even attain the *Sotāpanna* stage.

4. This is the *samādhi* (or feeling of well-being) one feels when reading (or listening) to true Dhamma. It is also called the early stages of "*nirāmisa sukha*"; see the chart, "Nirāmisa Sukha – In a Chart." It can be printed for reference while reading this post.

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- "*Nirāmisa sukha*," by definition, can be experienced only after one hears the true message of the Buddha: *anicca, dukkha, anatta,* even though some sense of calm can also be experienced when focusing on any religious activity in general where the difference between what is moral and what is immoral is taught.
- True *nirāmisa sukha* can be experienced only when one starts seeing a glimpse of the "true nature of this world" and becomes a "*Sotāpanna Anugami*," i.e., one on the way to become a *Sotāpanna*. This means one is exposed to the true meaning of existence in this world of 31 realms: *anicca, dukkha, anatta.* **Now, one has the POTENTIAL to become a *Sotāpanna*.**
- When one strives and comprehends the key message of the Buddha that seeking lasting happiness cannot be realized by staying in this beginningless rebirth process, one attains the *Sotāpanna* stage. Then one can "see" the path to *Nibbāna* and proceed on one's own. One has removed an "Earth-equivalent of defilements" through *Sammā Diṭṭhi*; this is called "*dassanena pahathabba*," i.e., "removing defilements via true vision or wisdom"; see, "What is the Only Akusala Removed by a Sotāpanna?."
- Higher stages of *Nibbāna* normally need formal meditation techniques. The most comprehensive is given in the *Mahā Satipaṭṭhāna Sutta*. However, the early parts of the *Mahā Satipaṭṭhāna Sutta*, especially the *Kāyānupassanā* section, is geared towards help attaining the *Sotāpanna* stage.

5. The key difference between a person following the mundane Eightfold Path and the Noble Eightfold Path is the following: One on the mundane path avoids immoral activities because one is afraid of their consequences. However, a *Sotāpanna* avoids *dasa akusala* because he/she has seen the FRUITLESSNESS of such immoral activities.

- For example, "What is the point of lying to make money, if that cannot provide one with lasting happiness?" That can be applied to any of the 7 immoral activities done by speech and the body. And that is due to the cleansing of the mind and reduction of the 3 *akusala* done by the mind, where the one of them (*niyata micchā diṭṭhi*) has now been permanently REMOVED; see, "Ten Immoral Actions (Dasa Akusala)."
- Thus the moral behavior ("*sīla*" or "*seela*") of a *Sotāpanna* comes from within, and it is called the "*Ariyakāntha Seela*." It is unshakeable and remains in future lives.
- Just like someone who has really learned algebra instinctively knows how to solve a previously-unsolved algebra problem, a *Sotāpanna* instinctively avoids doing *dasa akusala* of "*apāyagāmī* strength", i.e., those actions that lead to birth in the *apāyā*. (On the other hand, a person who has only memorized how to solve a few algebra problems can only solve those; he/she is likely to make mistakes in dealing with previously un-encountered problems).

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- Once one sees a glimpse of *Sammā Diṭṭhi*, one can cultivate it further; also the other seven components of the Noble Eightfold Path (*Sammā Saṅkappa*, *Sammā Vaca*, etc) automatically follow.

6. During the time of the Buddha, many people attained the *Sotāpanna* stage during the first discourse they listened to. Attaining higher stages of *Nibbāna* could take more formal meditation by cultivating the basics that one has just grasped.

- Visaka attained the *Sotāpanna* stage at 7 years of age, and could not attain any higher stages until death. King Bimbisara also died as a *Sotāpanna*. Yet they are guaranteed to attain full *Nibbāna* within 7 *bhava*.
- Upatissa and Kolita attained the *Sotāpanna* stage while listening to a single verse; it took them a few days to attain the *Arahant* stage. They, of course, became the two chief disciples of the Buddha, Ven. Sāriputta and Ven. Moggallāna.
- Thus, formal meditation is normally needed to attain the higher stages of *Nibbāna* above the *Sotāpanna* stage. Of course, there are exceptions, like Bahiya Daruchiriya, who attained the *Arahantship* straightaway while listening to a verse uttered by the Buddha.

7. Whenever one become restless (the *uddhacca kukkucca* hindrance becoming strong) and get the urge to "go watch a movie" or "stop by a friend's house", one could try reading (listening to) Dhamma. Similarly, if one gets bored and lethargic (*thina middha* hindrance becoming strong), try the same; ditto for when one is struggling to figure out "how to proceed on a key decision" due to the *vicikicchā* hindrance.

- The "*preethi*" or joyfulness that arises with *samādhi* WILL keep all those hindrances down, especially the *thina middha*. This is the real test of one's ability to get to *samādhi*. If the state of *samādhi* is at a significant level, one should be able to follow the procedure in #7 above and "not fall asleep" even right after a good meal when one usually gets sleepy.

8. Even though learning Dhamma, in general, will lead to the above-discussed effects, comprehending *anicca, dukkha, anatta* WILL make a big difference. However, that may take more reading and comprehension of the wider world view of the Buddha: how *kamma* operates, 31 realms of existence, the rebirth process, *Paṭicca Samuppāda*, etc.

- It is not possible even to suggest which order of topics to choose, because each person is different. And it is imperative that one should not rush through them. **Gradual, steady progress is better than getting the hopes high and feeling depressed if things do not proceed fast enough.**
- What I would suggest, in general, is to first focus on the concepts that one starts understanding easily and slowly expand the "knowledge base" by reading on other relevant links.
- Also, it is a good idea to go back and read some key posts that one has not read for a while. One may grasp more content from the same post when reading at a later time because what is learned in the meantime could expose deeper meanings. I know this by experience. This is the uniqueness of Buddha Dhamma; the learning never ends, rather it just intensifies with added evidence.
- It will stop being a "chore" and will become joyful as one learns more and more. The more one learns the more energized one will become.

9. Even though it may not seem to be a "big deal", understanding *anicca* (or cultivating the *anicca saññā*) will make a huge change in one's progress, after one gains some understanding of the basic concepts like rebirth and *kamma*.

- I had struggled intensely for 3-4 years and made an enormous advance in listening to one discourse on *anicca, dukkha, anatta*. But of course, I had learned a lot of background material by that time and had given a lot of thought to various concepts.
- Still, by knowing what things are really important could make things easier for someone just starting out, or has been "on the wrong path."

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- My hope is that many will be able to attain at least the first stage of *Nibbāna* much more quickly than I did.

7.1.2.6 How to Taste Nibbāna

Revised November 24, 2018; April 26, 2020; November 11, 2022

1. Elsewhere on the site, I have described *Nibbāna* in a deeper sense. But we can look at the early stages of *Nibbāna* in a simple way.

- In the Sinhala language (spoken in Sri Lanka), *Nibbāna* is also called "*nivana*" or "*niveema*" (නිවීම). This means "cooling down." As one moves towards *Nibbāna*, one feels cooling down, a sense of well-being.

2. Do you remember the last time when you got really mad? How did that feel? You get hot. Whole-body becomes hot and agitated. Blood pressure goes up and the face becomes dark because the blood becomes dark. By the way, this is clear evidence that the mind can affect the body.

- This "burning up" is called "*tāpa*" in Pāli (තාප in Sinhala), and is due to greed, hate, and ignorance. "*Ātāpī*" means the opposite, "cooling down via getting rid of those defilements." This is what is meant by "*ātāpi sampajāno*" in the *Satipaṭṭhāna sutta*; see, "Mahā Satipaṭṭhāna Sutta."
- When someone can get to the "*ātāpi sampajāno*" state, one feels calm and "cooled down"; see, "Kāyānupassanā – The Section on Habits (Sampajānapabba)."

3. Do you remember how you felt when you made someone happy, either via a good deed or word? You cooled down; it felt good. Didn't you feel the opposite when you got mad?

- When one acts with greed, "heating up" still happens, may be to a lesser extent than when one is angry. As a kid, I felt heated and uncomfortable when I was stealing something.
- The same is true when one acts with ignorance too. One is unsure whether that is the right thing to do; the mind goes back and forth: is this right or wrong? should I do it or not? This is called "*vicikicchā*" in Pāli. Because one does not know, one is not certain, one becomes anxious, and the body gets heated up.

4. Thus, when one gives up acting with hate, greed, or ignorance, one becomes less agitated, at ease, with a sense of peacefulness. This is an early sense of what *Nibbāna* is.

- When one can see the benefits of cooling down, one will avoid actions done with hate, greed, and ignorance. And one will be looking forward to actions of goodwill, generosity, and mindfulness.
- Avoiding greed, hate, and ignorance is the same as avoiding *dasa akusala*.

5. Also, note the state of thoughts (*citta*) in the two opposing situations. When one acts with the defilements, thoughts run wildly; they come fast and are energetic. The "*javana*" (impulsive power) of thought is high when acting with a defilement.

- On the other hand, thoughts run more smoothly and the *javana* (impulsive power) of a given thought is calm when acting benevolently, with kindness, with generosity, and with mindfulness; they are powerful too, but only in making one calm. Thus one can experience a taste of *Nibbāna* or "cooling down" even at the very early stages of the Path.

6. One could get TEMPORARY cooling down by not letting thoughts run wildly. The easiest to do is to keep the mind on a single focus. This can be done by focusing the mind on a religious symbol or the breath. Thus this "temporary relief" is felt by people of any religion when they contemplate a religious symbol with faith, or by doing "breath meditation" or mundane "*Ānāpānasati*" meditation.

- However, the only way to achieve permanent relief is to gradually REMOVE greed, hate, and ignorance by cleansing one's mind. This is done by "taking in" (*āna*) of good thoughts, speech, and actions and "getting rid of" (*apāna*) defiled thoughts, speech, and actions. **This is the Buddha's *ānāpāna***

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meditation that can lead to PERMANENT happiness. See, "Is Ānāpānasati Breath Meditation?" Deeper analyses at "Elephant in the Room 3 – Ānāpānasati."

- When one does this correct "*ānāpāna*" consistently, one's bad habits ("*gati*") will be gradually removed and good habits ("*gati*") will be cultivated.
- When one removes the defilements to a significant extent, this relief becomes permanent and will not reduce from that state even in future births. **This first stage of *Nibbāna* is called the *Sotāpanna* stage.** A *Sotāpanna* is guaranteed not to be reborn in the *apāyā* or the four lowest realms; he/she has removed all "*gati*" suitable for beings in the *apāyā*. See "Gati to Bhava to Jāti – Ours to Control."

7. **However, it is impossible to remove greed and hate just by sheer willpower**, i.e., forcefully. For example, one cannot get rid of greed even by giving away one's wealth; if that is done without understanding, then it could lead to remorse and hate.

- Rather, getting rid of greed and hate comes AUTOMATICALLY as one understands the worldview of the Buddha: that we cannot maintain anything to our satisfaction in the LONG RUN. This worldview is embedded in the Three Characteristics of "this world" or *anicca*, *dukkha*, and *anatta.*
- Not knowing the Three Characteristics is ignorance or *avijjā*.
- Even before comprehending the Three Characteristics, one needs to reduce total ignorance (*moha*) to the *avijjā* level by getting rid of the ten types of *micchā diṭṭhi*; see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

8. This is why *Sammā Diṭṭhi* or "correct worldview" comes first in the Noble Eightfold Path. When one comprehends the true nature of "this world," one's mind will AUTOMATICALLY start rejecting thoughts, words, and actions through greed and hate.

- Then *Sammā Diṭṭhi* (correct vision) will automatically lead to *Sammā Saṅkappa* (fruitful thoughts), *Sammā Vācā* (fruitful speech), *Sammā Kammanta* (fruitful actions), *Sammā Ājīva* (livelihood), *Sammā Vāyāma* (efforts in those), *Sammā Sati* (moral mindset) and then will culminate in *Sammā Samādhi* (peaceful state of mind). This *Sammā Samādhi* is permanent for a *Sotāpanna*.
- Thus it is clear that such a *samādhi* cannot be attained with breath meditation or any other way of "focusing attention" on one thought object.
- Purification of the mind is the key, and that comes first through reading, listening, and comprehending the true and pure Dhamma.

9. As one follows the Noble Eightfold Path of the Buddha, one can EXPERIENCE a sense of well-being called *nirāmisa sukha*, which is different from the sensory pleasures; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

- If you did experience a sense of well-being just by reading this post, that is a good start. That sense of well being will only grow as the understanding gets more profound. I have gone through this process myself, which is what I am trying to convey to others.

10. **September 22, 2016**: I have started a new section: "Living Dhamma," where an experience-based process of practicing Buddha Dhamma (Buddhism) is discussed with English discourses (*desanā*). *Nibbāna* can be experienced at various levels, one needs to experience the earlier stages of *nirāmisa sukha* first.

Next, "Need to Experience Suffering in Order to Understand it?", ..

A deeper analysis of *Nibbāna* at "Nibbāna."

7.1.2.7 Need to Experience Suffering in Order to Understand it?

Revised August 18, 2016; Revised February 4, 2017; April 26, 2020

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1. It is a common misconception that one needs to experience **harsh suffering** in order to understand what the Buddha meant by the First Noble Truth, that there is "suffering in this world."

- Thus, especially in the days of the Buddha, some people deliberately lived a miserable life, thinking that it will help understand suffering. They subjected their bodies to various forms of discomfort and even torture.
- This is actually one extreme that the Buddha said NOT to follow: "*atta kilamathānu yoga*," or subjecting oneself to unnecessary suffering. Closest English translations would be "an ascetic life", where one forcefully abstains from any comforts.

2. The Buddha never encouraged anyone to deliberately undergo suffering. The suffering that the Buddha talked about is hidden and is about future suffering in this life and in future lives. There are two kinds of "hidden suffering" that the Buddha revealed to the world:

- One is the very harsh suffering in the rebirth process (when one is born in the lowest four realms or the *apāyā*).
- The other is the "incessant distress" that we all undergo even without realizing it: "Anicca – The Incessant Distress ("Pīḷana")."
- Anyone, rich or poor, undergoes this latter type of suffering in this life. The Buddha pointed out that one could discover this type of hidden suffering and remove it too: "Starting on the Path Even without Belief in Rebirth"and other posts in the "Living Dhamma" section.

3. If one needs to suffer more to attain *Nibbāna*, then those who are in the *apāyā* would be the first attain *Nibbāna*! Most of the suffering is experienced when one is born in the *apāyā* or the lower four realms, see, "The Grand Unified Theory of Dhamma."

- In order to actually realize the true suffering, whether in this life or in the lower four realms, one needs to contemplate (*bhāvanā*) with a healthy body and a clear mind.
- If one is hungry, one CANNOT understand the causes of suffering; rather one will be generating hateful thoughts. The same is true for all four necessities of life: food, shelter, clothing, and medicine. We NEED those things to survive.
- What we should NOT do is to over-indulge in any of the above four necessities of life. That is the other extreme that the Buddha said to avoid: "*kāma sukallikānu yoga*," or to over-indulge in sense pleasures, i.e., to live a hedonistic life.

4. It is commonly said that the Buddha advocated the "middle ground", i.e., to avoid both an ascetic life (with self-induced suffering) or a hedonistic (over-indulgent) life. That is true, but there is more to it.

There is a deeper meaning to "*majjima paṭipadā*." The way to a peaceful existence (or to *Nibbāna*) is to get rid of greed, hate, AND ignorance. The two extremes that we talked about above do involve hate or at least *paṭigha* or "friction" (when subjecting oneself to suffering) and greed (indulging in excessive sense pleasures).

- Just because one stays away from those two extremes does not necessarily mean one is on the "correct path." The Path is not just a "middle ground" between those two extremes.
- The key is to learn Dhamma and to systematically reduce greed, hate, and ignorance.
- Of course, living a life away from the two extremes is conducive — even necessary — to learn Dhamma and to gradually remove defilements from the mind.

5. In between those two extremes, one needs to avoid being influenced by an "intoxicated mind." In between the above two extremes, people also act in improper ways intoxicated by power, beauty, position, (book) knowledge, lineage, etc as well as by alcohol and drugs. This is due to *avijjā* or ignorance.

- Thus, "*majjihma patipada*" really means to follow a simple lifestyle without veering to the extremes.

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- Thus *majjhima paṭipadā* is to follow a lifestyle that avoids the corruption of the mind by excess attachments to sense pleasures. On the hand, there is no need to subject one's body to unnecessary hardships either.

6. In summary, the Buddha recommended a "common sense" comfortable, but simple, life that is conducive to meditation. Here meditation (*Bhāvanā*) is not necessarily "formal meditation." The Buddha said, "*bhāvanāya bahulīkatāya*," or "contemplate as often as possible." [***bahulīkata*** :[pp. of bahulīkaroti] took up seriously; increased. (adj.), practised frequently.]

- One also needs to be avoiding immoral actions, speech, or thoughts as much as possible, and actually cultivate moral actions, speech, and thoughts. That helps suppress the five hindrances (*pañcanīvaraṇa*) and have a peaceful state of mind, i.e., one could start experiencing the *nirāmisa sukha* that arises due to a "more pure state of mind."

7. One can be contemplating the nature of the world as one goes through daily chores. Another aspect of this is the ability to calm the mind; see, "Key to Calming the Mind."

- A bigger picture implied here is that we need to educate our children so that they can find good employment and thus be able to live without having to worry about those four necessities of life. As they grow up, we need to educate them in Dhamma (how to live a moral life) too, but not at the expense of them getting a good education.

8. **Suffering is NOT the Noble truth on Suffering**, i.e., ***Dukha* (feeling of suffering) is NOT *dukkha sacca* (the Noble Truth that suffering can be stopped from arising)**; *sacca* pronounced "sachcha" and means "truth."

  - The Noble Truth of ***dukkha*** *sacca* is about comprehending how suffering ARISES due to greed, hate, and ignorance (of this fact). One can understand that –and take steps to avoid future suffering — by learning Dhamma: *anicca, dukkha, anatta, Paṭicca Samuppāda*, etc.

- The Buddha said, "This Dhamma is unlike anything that the world has ever seen." The actual suffering is hidden WITHIN the apparent enjoyments. Also see, "The Incessant Distress (Peleema") – Key to Dukkha Sacca."
- For another description of *majjhima paṭipadā,* see, "Dhammacakkappavattana Sutta."

Next, "What is Unique in Buddha Dhamma?", ...

7.1.2.8 Does Impermanence Lead to Suffering?

Revised April 26, 2020; June 7, 2020; August 23, 2022; July 10, 2025

The following INCORRECT statements are in frequent use in most books in both Mahāyāna and current texts on Theravāda:

1. "We suffer because our bodies are impermanent; they are subject to decay and death."
2. "We suffer because those things we get attached to are impermanent."
3. "If something is impermanent, that leads to suffering."
4. "Since everything in this world is impermanent, everything is suffering," etc.

Is there a direct correlation between impermanence and suffering? Let us examine those statements.

1. **"We suffer because our bodies are impermanent; they are subject to decay and death."**

- We indeed suffer because OUR bodies are impermanent and are subject to decay and death. But if it is an enemy, do we suffer when that enemy gets sick or dies? We suffer if someone we LIKE gets ill or dies, but it is cause for celebration for most people when someone they dislike gets sick or dies.

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- The happiness (or suffering) is directly proportional to the attachment (or dislike) we have for that person. Suffering due to the loss of one's child is greater than the loss of a distant relative. Happiness due to Bin Laden's death was higher compared to the death of an unknown terrorist. (For a follower of Bin Laden, his death would have led to suffering.)

Suffering arises when things do not proceed as we like. It is human nature to want loved ones to be unharmed and enemies to come to harm. When either does not happen, that leads to suffering. That is what *anicca* means: the inability to maintain things to our liking.

2. **"We suffer because those things we get attached to are impermanent."**

- Many things in this world cause us suffering because they are not in a stable condition or are destroyed. That is true.
- But many other "permanent" things in this world (at least relative to our lifetime of 100 years) are associated with suffering. If one has an illness that becomes "permanent" would that not lead to more suffering?
- A gold necklace is not impermanent, i.e., it will last for thousands of years. However, the woman who owns one may be robbed of it, and in the process, could also get hurt. She could not "maintain that necklace as she desired."

If ANYTHING causes us suffering, that is only because we cannot maintain it to our satisfaction, our liking.

3. **"If something is impermanent, that leads to suffering."**

The following is the conventional (incorrect) translation of Buddha's words: "*yad* ***aniccaṁ*** *taṁ dukkhaṁ*," i.e., "if something is **not permanent**, that leads to suffering." However, the correct translation is, "if something **cannot be maintained to our liking**, that leads to suffering." Let us consider some examples:

- If we have a headache, and if it is not permanent (i.e., it goes away), does that cause suffering? No. However, if the headache becomes permanent, that will lead to suffering.
- If we come down with cancer, wouldn't it cause happiness if it becomes impermanent?, i.e., if it goes away?
- If a relative (whom we do not like) comes to stay with us, would it lead to happiness if the stay becomes permanent or impermanent? Of course, it will cause us happiness if the stay is not permanent and the person leaves.

4. **"Since everything in this world is impermanent, everything is suffering."**

The Buddha never said everything in this world leads to suffering. If it is obvious that everything is suffering, then everyone will be looking to attain *Nibbāna* as soon as possible. **The reality is that there are sensory pleasures to be found in this world.** Most people do not understand why one should go to all this trouble to "give up all these pleasures and seek *Nibbāna*."

- Looking at the "big picture" of the 31 realms in this world, there are many realms where suffering is much less. See "The Grand Unified Theory of Dhamma."
- However, there is unimaginable suffering in the lowest four realms, and we must avoid it. Even though there are 31 realms, MOST LIVING BEINGS (99.99%+) are in the lowest four realms.
- Thus what is true is that this *saṁsāric* journey is filled with UNIMAGINABLE suffering. However, one cannot see that unless one learns true Dhamma.
- Even in this life, there is much suffering, especially as one ages. The suffering is highest close to death if the death is due to an ailment. If one enjoys sex, that ability to enjoy sex will fade away as one gets older. It does not matter how much money one has. Even our taste buds will not give us the same enjoyment from foods as we get older. All our sense faculties will start performing less and less as we get older. That is *anicca*. We cannot maintain things to our satisfaction in the long run.

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- Even if we are born in a higher realm with much happiness, that existence cannot be maintained. One day, that life will be over, and one WILL end up in a lower realm at some point, and then it will be very hard to get out of there. That is *anicca*.
- Furthermore, if the cause of suffering is impermanence, then it cannot be eliminated. The Buddha realized that even though worldly things are impermanent, one can transcend their nature by attaining *Nibbāna*. That is to see the "*anicca* nature" of the world; see "**Anicca – True Meaning**."

In Pāli (or in Sinhala), the word "*icca*" (pronounced "ichcha") means liking. Thus, *anicca* (pronounced "anichcha") means not to like.

Correct Interpretations

5. Therefore, the correct translation of "*yad* ***aniccaṁ*** *taṁ* ***dukkhaṁ***" is "if something **cannot be maintained to our satisfaction**, that leads to **suffering**." As the Buddha stated, you can take any example you like and verify that it is a universal principle, an unchanging characteristic of this world.

- See "Anicca – Inability to Keep What We Like" for details.

6. **Without understanding the three characteristics of "this world," it is impossible to grasp the Buddha's message.** Those three characteristics are *anicca*, *dukkha*, and *anatta*. Here, *anatta* is pronounced, "anaththa." These are the words in the *Tipiṭaka* written more than 2000 years ago, in 29 BCE.

- The problem began when these words were translated into Sanskrit as *anitya*, *dukkha*, and *anātma*, which likely dates back to the first or second century CE.
- Then those Sanskrit words were translated to English as impermanence, suffering, and "no-self." **The two worst translations are impermanence and "no-self."** See "Misinterpretation of Anicca and Anatta by Early European Scholars."
- Those two Sanskrit words, *anitya* and *anātma*, are being used by many in Sri Lanka today as Sinhala words representing the translations of the "Pāli words," *anicca* and *anatta*. Furthermore, the Pāli word *nicca* (pronounced "nichcha") was translated into Sanskrit as "*nitya*" (pronounced "nithya"), meaning "permanent." **The Pāli word *nicca* means "something can be maintained to one's satisfaction and, thus, is fruitful [*subha*]."**
- However, *nicca*, *anicca*, and *anatta* are "old Sinhala" words with entirely different meanings than *nitya*, *anitya*, and *anātma*. Those words are not commonly used today, but when explained, a Sinhala-speaking person can understand the real meaning. Indeed, old ladies in villages in Sri Lanka still say "*ane aniccan*" (අනේ අනිච්චං) to express the futility of something.

7. The Buddha stated that those three characteristics, *anicca*, *dukkha*, and *anatta*, are related:

"*yad* ***aniccaṁ*** *taṁ dukkhaṁ, taṁ dukkhaṁ tad* ***anattā***", or,

"if something **is not *nicca*, *dukha* arises**, and because of that, **one becomes helpless [*anatta*]."**

- In the long-term, not realizing the anicca nature leads to rebirths in the four lower realms (apāyā.)

8. As mentioned above, as one gets older or gets disabled, these three characteristics will be easier to see. But then it would be too late because the mind gets weaker as we get old. One needs to learn Dhamma BEFORE the mind (and the body) become weak. Here is a video that shows this clearly (of course, we all will go through such changes as we grow old):

WebLink: RANKER: Celebrities Who Have Aged the Worst

Also, see "Anicca, Dukkha, Anatta," and "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?" for more details.

Next, "What is Mind – How do we Experience the Outside World?", …….

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7.1.3 Buddha Dhamma and Buddhism

"What is Unique in Buddha Dhamma?"

"A Buddhist or a Bhouddhaya?"

"Where to Start on the Path?"

"What Reincarnates? – Concept of a Lifestream" **Moved to Paṭicca Samuppāda ==> Sakkāya Diṭṭhi and Paṭicca Samuppāda**

"Recent Evidence for Unbroken Memory Records (HSAM)"

"Buddhism without Rebirth and Nibbāna?"

""Self" and "no-self": A Simple Analysis – Do We Always Act with Avijjā?"

7.1.3.1 What is Unique in Buddha Dhamma?

Revised November 16, 2019; August 28, 2022; updated with new chart November 11, 2022; updated with new chart February 1, 2023; revised with new chart July 22, 2023

Buddha Dhamma (Buddhism) is about much more than living a moral life. It is about eliminating future suffering without a trace.

All Religions Are the Same?

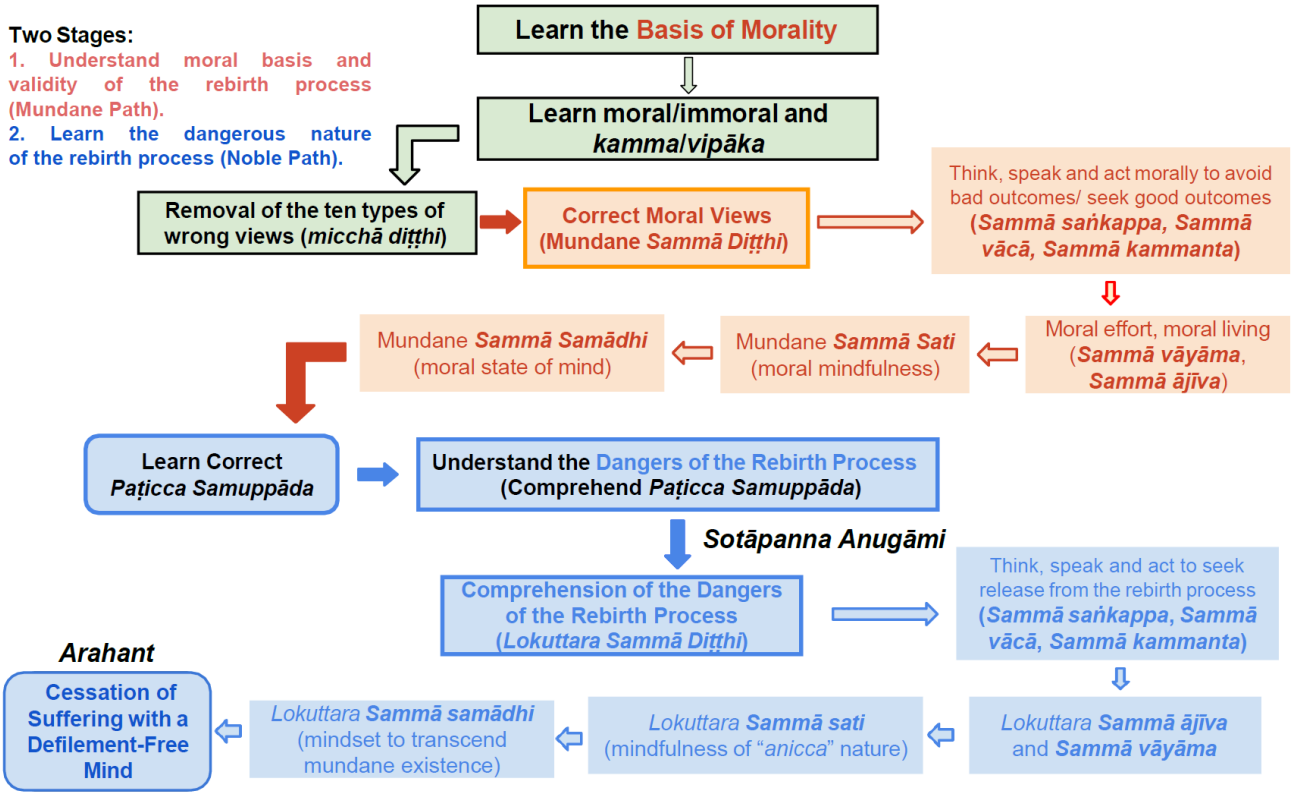
1. When I hear the frequent statement, "All religions are the same; they teach you how to live a **moral life**," I cringe. That is because I think about all those unaware of the Buddha's unique message. In particular, this is the mindset of those who follow "secular Buddhism."

- Most religions indeed teach how to live a moral life. And there is also evidence that atheists may be as moral as religious people are; see "WebLink: PDF Download: Morality in everyday life-Science-2014-Hofmann."
- However, Buddha Dhamma goes beyond that. The Buddha said no matter how well we live this life, that will not help us in the long term in the rebirth process.
- Any suffering one may experience in this life is nothing compared to the harsh suffering in some other realms in the rebirth process. Understanding that constitutes the first (mundane) path. The second, Noble Path, is followed to stop that harsher suffering permanently. Thus, the Buddha split the path to be followed into two paths.

Two Eightfold Paths

2. I have made a chart to illustrate the two types of Eightfold Paths explained by the Buddha:

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Buddhism - In Chart: A. Buddha Dhamma - In a Chart

Download/Print: "WebLink: PDF Download: A. Buddha Dhamma – In a Chart."

3. In the "WebLink: suttacentral: *Mahā Cattārīsaka Sutta* (MN 117)," the Buddha discussed that one must first complete the **mundane eightfold path**. That will remove the ten types of wrong views (*micchā diṭṭhi*) listed in #3 of the post "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)".

- After that, one needs to comprehend the Four Noble Truths, *Paṭicca Samuppāda*, and *Tilakkhaṇa* (*anicca, dukkha, anatta*) to some extent to start on the **Noble Eightfold Path**. See "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- Thus, one starts on the **Noble** Eightfold Path starting with *lokuttara* (transcendental) *sammā diṭṭhi* of a *Sotāpanna* (set of blue boxes in the chart). One has seen a "glimpse of *Nibbāna*," i.e., one KNOWS that permanent happiness is not possible anywhere in the 31 realms and that whatever effort one makes to achieve such happiness is like chasing a mirage.

First, the Mundane Path

4. To reach a specific location, one must first find the path. When grasping a new concept, it is called "seeing with wisdom." Before being able to "see" what is meant by *Nibbāna* (escape suffering in the rebirth process), one must first "see" or "be convinced" of specific essential criteria. For example, actions (*kamma*) have consequences (*vipāka*), there is a rebirth process, etc.

Many Buddhists today believe they can make spiritual progress by following rituals. However, making progress on both paths requires "seeing with wisdom" (or "*Dhamma cakkhu.*") Thus, each of the two paths starts with its version of *sammā diṭṭhi.*

- The "mundane Eightfold Path" is depicted by the set of boxes in red, starting with "mundane *sammā diṭṭhi.*" One would have that "mundane *sammā diṭṭhi*" when one removes doubts about the ten types of wrong views. See "Dangers of Ten Types of Wrong Views and Four Possible Paths."
- The next box depicts mundane versions of *sammā saṅkappa*, *sammā vācā,* and *sammā kammanta*," meaning "think, speak, and act morally to avoid bad outcomes/seek good outcomes") and so on until "mundane *sammā samādhi.*"

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- Most of these steps (not all) are in other religions and conventional or secular "Buddhism." They advocate living a moral life (i.e., engaging in "good deeds" or "good *kamma*.") That means understanding actions (*kamma*) have consequences (*vipāka*), the same as in Buddha Dhamma.

5. However, most other religions aim to gain a (permanent) heavenly life at death. While living a moral life can be conducive to getting a rebirth in a good realm, the Buddha taught that it will not be a permanent existence. That is the main difference.

- **We create causes and conditions to bring new rebirths via our defiled actions, speech, and thoughts with greed, anger, and ignorance of the true nature of the world; they are all *kamma*.** The point is that *kamma* (more precisely, *kammic* energies) lead to *kamma vipāka* (results of *kamma*.) "Good *kamma*" lead to rebirths in "good realms," and "bad *kamma*" lead to rebirths in "bad realms." We keep moving among the two types of realms, and **that is the basis of the rebirth process**. There is no end to it until we understand the deeper Buddha Dhamma.
- **Stated simply, we can stop *kamma* bringing their *vipāka* by eliminating the conditions for such *vipāka* to take place, i.e., kamma vipāka are not pre-determined;** see "What is Kamma? – Is Everything Determined by Kamma?" One can begin to see the truth of that when one gets rid of the ten wrong views while on the mundane path. To comprehend that mechanism, one needs to understand *Paṭicca Samuppāda*, as discussed below.

What Is a "Good Rebirth"?

6. The joys of heavenly lives are highlighted in the distorted versions of "Buddhism" that are mainstream today. Sometimes one is encouraged to "enjoy such heavenly lives" before attaining *Nibbāna*.

- A phrase used by some *bhikkhus* in Sri Lanka goes as, "May you enjoy heavenly pleasures and then attain *Nibbāna* at the time of the Buddha Maitreya (next Buddha)." Why not attain *Nibbāna* in this life? Who is going to give guarantees that one will be born human during the time of the Buddha Maitreya?
- They don't understand that anyone living today may not get an opportunity to be born human during the time of the next Buddha. Not surprising because they don't understand the "*anicca* nature" of any realm in this world.
- That misconception in "Buddhism" arises because the rarity of a "good rebirth" has not been comprehended; see "How the Buddha Described the Chance of Rebirth in the Human Realm." This is why the Buddha said, "No happiness can be found anywhere in the 31 realms" (the true meaning of *anicca*). I highly recommend "Nibbāna "Exists", but Not in This World."

The Vision of the Noble Path – "No Permanent Good Existences"

7. Even **if a heavenly rebirth is attained in the next life, a future rebirth in the four lowest realms (*apāyā*) cannot be avoided without attaining the *Sotāpanna* stage of *Nibbāna*.**

- Until one comprehends *Paṭicca Samuppāda*, one will always value "sensory pleasures." That holds for atheists as well as for theists. The latter also believe that future happiness is in permanent heaven (most religions) OR temporary happiness in heavenly worlds (traditional "Buddhists"). The difference between a traditional "Buddhist" and a *Bhauddhaya* (or a Noble Person or an "Ariya") is discussed in "A Buddhist or a Bhauddhaya?."
- One starts on the transcendental (*lokuttara*) or the Noble Eightfold Path when one comprehends the dangers of the rebirth process and BECOMES a *Sotāpanna*. See "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- When one is starting to gain that understanding, one is called a *Sotāpanna magga anugāmi* or a *Sotāpanna Anugāmi*; see "Sotāpanna Anugāmi and a Sotāpanna."

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Two Types of "Sammā Diṭṭhi"

8. Note the difference in the box next to "*sammā diṭṭhi*" in the two cases. In the mundane path, "*sammā saṅkappa, sammā vācā, sammā kammanta*" are "moral thoughts, speech, and actions" intended to avoid bad outcomes and to seek good outcomes.

- In the Noble path, "*sammā saṅkappa, sammā vācā, sammā kammanta*" are "thoughts, speech, and actions" intended to stop the rebirth process. **One would not do immoral things because there is "no point" in doing such things.** One knows that such things are unfruitful and dangerous in the long run because of their bad outcomes, i.e., they lead to "bad rebirths."
- And one becomes more compassionate towards all living beings (not just humans) because one can see that each living being suffers because of ignorance of the Buddha's key message. **Any living being in any realm (including the *apāyās*) had been born human many times in the "beginningless rebirth process."**

Mundane Eightfold Path

9. The above described unique message of the Buddha went underground only 500 years after the Buddha; thus, only a relatively few have been able to make real progress toward *Nibbāna* for two thousand years. What is conventionally practiced today is just this mundane Eightfold Path. This is what we call "Buddhism" today. See "Counterfeit Buddhism – Current Mainstream Buddhism" and "Anicca, Dukkha, Anatta – Distortion Timeline."

- That superficial or "secular" Buddhism is not that different from what is advised by most other religions. Thus, it is easier for people to resonate with the mundane concepts in "Buddhism." *Sammā Diṭṭhi*, for example, is considered the "correct vision" of "how to live a moral life."
- Of course, that is the first necessary step. That will help one to be able to experience the benefits of moral behavior (even in this life as a "*nirāmisa sukha*"; see "How to Taste Nibbāna") and then comprehend *anicca, dukkha, anatta*, and embark on the Noble Eightfold Path to stop even a trace of suffering in *Nibbāna*.

Noble Eightfold Path

10. One has the ability to become a *Sotāpanna Anugāmi* (the path to the *Sotāpanna* stage) anytime after getting to the "red boxes," i.e., while one is on the mundane Eightfold Path. Of course, one MUST learn the correct version of Buddha Dhamma or *Paṭicca Samuppāda.*

- Anyone at or above the *Sotāpanna Anugāmi* stage is a *Bhauddhaya*. See "A Buddhist or a Bhauddhaya?" Even though not in the *Tipiṭaka*, sometimes the word "*Cūḷa Sotāpanna*" (pronounced "chūla sotāpanna") is also used to describe a *Sotāpanna Anugāmi.*
- The key is comprehending the "true nature of this world of 31 realms," Buddha described. That says it is impossible to achieve/maintain anything that can be kept to one's satisfaction (*anicca.*) Thus one gets to suffer (*dukkha*), and thus, one is truly helpless in the rebirth process (*anatta*). This realization is like lifting a heavy load that one has been carrying, the first taste of *Nibbāna*.

This "change of mindset" for a *Sotāpanna* is PERMANENT, i.e., it will not change even in future rebirths. One has attained an "unbreakable" level of confidence (*saddhā*) in the Buddha, Dhamma, and *Saṅgha*.

Material Phenomena Arise After Mental Phenomena

11. Buddha Dhamma focuses on the mind, as stated in the first Dhammapada verse, "Manopubbangamā Dhammā.." Almost all fundamental concepts in Buddha Dhamma involve "mental entities" and not "material entities." For example, when referring to a "*rūpa,*" it is about the "mental image" that arises in the mind; see

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"Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood." Thus when the Buddha states, "*Rūpaṁ, bhikkhave, aniccaṁ*," that refers to the "mental image of a *rūpa* that arises in mind" (it is of "*anicca* nature") and NOT merely to an external *rūpa*.

- Most people incorrectly interpret the verse "*Rūpaṁ, bhikkhave, aniccaṁ*" to mean an external *rūpa* (like that of a person or a tree) is "impermanent." **It is the tendency to adopt such "mundane interpretations" that led to the distortion of Buddha Dhamma only 500 years after the Buddha**; see "Anicca, Dukkha, Anatta – Distortion Timeline."
- A person or a tree arises based on mental entities arising in the mind: "Manopubbangamā Dhammā.." **The mind creates "*dhammā*" that gives rise to all material phenomena;** also see "Dhamma and Dhammā – Different but Related." We will discuss that issue in detail (again, with a different approach) in upcoming posts.
- When one becomes a *Sotāpanna*, one breaks three of the ten **"mental bonds" (*saṁyojana*)** that bind one to the rebirth process. It is a permanent change of mindset.
- A *Sotāpanna* can follow the rest of the seven steps in the Noble Eightfold Path even without help from others. Thus one will attain the following three stages of *Nibbāna* (*Sakadāgāmi*, *Anāgāmi*, *Arahant*) successively by following those steps.

7.1.3.2 A Buddhist or a Bhauddhayā?

Revised August 18, 2016; revised April 25, 2019; April 22, 2022; re-written September 12, 2022; revised November 13, 2022 (#2); revised July 20, 2023

Buddhism Versus Buddha Dhamma

1. The terms "Buddhism" and "Buddhist" were invented by English, French, and German historians in the nineteenth century when they first came across Buddha Dhamma in India, Sri Lanka, and other Asian countries. The Pāli word for a Buddhist is "*Upāsaka,*" and the Sinhala word is *Bhauddhayā.*

- The discovery of the "Asoka pillars" in India was followed by the discovery of the Pāli literature on Buddha Dhamma in Sri Lanka and other countries such as Burma and Thailand (together with translated Chinese *Āgama* scripts); of course, there were no practicing "Buddhists" or any Buddhist literature in India.
- See "Historical Background" for details.

Buddha Dhamma – Ending of Future Suffering

2. Here are two key points that should be the basis for defining the terms:

- Until the 1800s, Buddha's teachings were "Buddha Dhamma" or the "Dhamma or Teachings of the Buddha."
- The word Buddha comes from "*bhava*" + "*uddha*"; here, "*bhava*" means "existence (in the 31 realms)," and "*uddha*" means "removal." Therefore, Buddha figured out how to stop the rebirth process and thus end future suffering. Every birth ends in old age and death; there are no exceptions.
- We can also see that "Buddha Dhamma" means "teachings that explain how to stop "*bhava*" from arising," i.e., it is "*bhava uddha* Dhamma." **Here, "Dhamma" means "teaching." Note that "*dhammā*" (with lowercase "d" and a long "a") "to bear things in this world."**
- And a person who diligently followed the Path advised by the Buddha was called a "*Bhauddhayā*" (=*bhava* + *uddha*+*yā*= one who strives to stop the rebirth process, i.e., to stop suffering).

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- Thus, if religion is defined as "faith-based salvation," Buddha Dhamma is not a religion. It is a new worldview that can lead to stopping future suffering. Faith in that new vision will grow as one's understanding improves.

Bhauddhayā and *Upāsaka*

3. **Note that the word "*Bhauddhayā*" (භෞද්ධයා) is used only in the Sinhala language. The Pāli word for a lay Buddhist is "*Upāsaka*."** Both words are being used in the Sinhala language today.

- The word *upāsaka* probably came from "*upa*" + "*āsava*" + "*khaya*," where those words mean "stay close to," "defilements," and "eliminate" or "wear away."
- Thus, it means someone who stays close to the goal of eliminating defilements (*lobha*, *dosa*, and *moha*) leading to *Nibbāna*. Hence both words have the same meaning.

Most Adherents Today Are "Secular Buddhists"

4. When I hear people say, "All religions are the same; they teach you how to live a MORAL LIFE," I cringe. I think about all those people unaware of the Buddha's actual message. In particular, those who follow "secular Buddhism" have not realized the actual value of Buddha Dhamma.

- Most people today have been exposed just to bits and pieces of Buddha Dhamma. Many do not believe in rebirth and are happy to be called "secular Buddhists." See "WebLink: en.wikipedia.org: Secular Buddhism."
- They are happy to follow the precepts of moral conduct, do breath meditation to relieve the stresses of modern life, and see where that leads them; see the discussion at "WebLing: PureDhammaForums: Goenka´s Vipassana."
- That is a good starting point. But Buddha Dhamma is much more profound and can lead to a state without suffering, i.e., *Nibbāna*; see, "Nibbāna." Also, see "Buddhism without Rebirth and Nibbāna?"
- In addition, it is the best way to learn about this world. I have spent over ten years of my life learning Buddha Dhamma, and I am still learning! It is an exhilarating experience.

Misconceptions of Secular Buddhists

5. Each person understands Buddha Dhamma differently, mainly based on the level of exposure to "correct Dhamma." Most people have the following misconceptions:

i. Buddha Dhamma provides temporary relief (version of *nirāmisa sukha*) from mental stress (as in breath meditation).

ii. Some others believe meditation will help alleviate suffering from physical ailments.

- While (i) is correct, it is only a minor benefit. The main benefit is to stop future suffering in the rebirth process.
- Those who believe in (ii) turn to Buddhism too late, but better late than never! It is easier to grasp the worldview of the Buddha when the body and the mind are in good condition, i.e., when one is healthy and the mind is alert.

Hidden Suffering in the Rebirth Process

6. The main message of the Buddha goes beyond "living a moral life." He pointed out two forms of hidden suffering that average humans are not aware of:

i. That incessant distress or agitation we all feel in #5 above arises due to greed, hate, and ignorance (of moral values first, then the ignorance of the true nature of this world at a deeper level.)

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ii. Immoral deeds we commit due to these greedy, hateful, or ignorant mindsets will lead to much higher forms of suffering in future rebirths (especially when born in animals and other lower realms).

Buddha Dhamma Is the Ultimate Science

7. In world religions, faith in religion is mostly "blind faith." Buddha Dhamma is more of a science than a religion. **For example, one must not believe in rebirth with blind faith.** There are two avenues to explore.

i. There is mounting evidence for rebirth; see "Evidence for Rebirth" and "Near-Death Experiences (NDE): Brain Is Not the Mind."

ii. Even more importantly, the worldview of the Buddha is self-consistent with rebirth among 31 realms of existence built-in. See "Origin of Life."

- However, those new to Buddhism need to start gradually. It is good to read "Starting on the Path without Belief in Rebirth" and "Is It Necessary for a Buddhist to Eliminate Sensual Desires?" first.

8. Closely related to rebirth is the fact that we can be reborn among 31 realms of existence. Thus, in addition to the human and animal realms, there are 29 more realms that we are not aware of.

- Thus, the "wider worldview" of the Buddha can be briefly summarized as follows:

  (i.) Any living being will be reborn among the 31 realms,

  (ii.) Most rebirths are in the lowest four realms, and one of those is the animal realm (that is why the rebirth process has more suffering)

  (iii.) Rebirth process happens naturally according to *kamma* accumulated via moral/immoral deeds.

- The first step to be released from that future suffering is to learn the broader worldview of the Buddha. This website is dedicated to explaining the Buddha's worldview.

One Becomes a *Bhauddhayā*/*Upāsaka* by Learning Buddha's Worldview

9. There are no rituals to become either a "secular Buddhist" or a *Bhauddhayā*. As one becomes convinced of the Buddha's worldview and starts seeing the truth of the "wider worldview," one becomes a better Buddhist or a *Bhauddhayā*.

- As one becomes a Buddhist/*Bhauddhayā*, his/her personality may change without forcefully changing it. That is because one starts seeing the world differently and reacting to outside events differently. It is all about changing perceptions about "this world," i.e., it is all mental.

- Because of this, one cannot become a *Bhauddhayā* or even a good Buddhist by just following rituals. One becomes a good Buddhist/*Bhauddhayā* by attempting to comprehend the message of the Buddha and by experiencing the benefits as one progresses.

Making Gradual Progress

10. "Dhamma will guide and protect one who lives by Dhamma" ("*Dhammo ha ve rakkhati Dhammacāri.*") If one starts becoming a Buddhist/*Bhauddhayā*, one will be able to see the changes in oneself as time goes by (others will start noticing after a bit longer). One's likings and associations are the first to change.

- A *Bhauddhayā/Upāsaka* starts to realize the futility of staying anywhere in the 31 realms and will eventually attain the first stage of *Nibbāna*, i.e., become a *Sotāpanna*.

- A *Sotāpanna* would be automatically released from future births in the *apāyās* or the four lowest realms, including the animal realm.

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- How that happens is described in other sections of the site, especially in the section "Sotāpanna Stage of Nibbāna."
- Another critical point the Buddha made was no "soul-like" entity moves from birth to birth. Future births occur due to causes and conditions as described in *Paṭicca Samuppāda*. See "What Reincarnates? – Concept of a Lifestream."
- The central teachings of the Buddha are embedded in "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

Summary

11. Many people (especially those new to Buddhism/Buddha Dhamma) waste time by plunging headlong into reading deep *suttas*. That is like trying to learn mathematics without understanding addition/subtraction.

- One MUST first understand the "new vision" presented to the world by the Buddha; it was previously unknown to the world. It follows the same principle of causality followed by modern science. The Buddha's version is *Paṭicca Samuppāda*. It explains in detail how future rebirths occur due to one's mindset and actions. *Suttas* on *Paṭicca Samuppāda* start with the "WebLink: suttacentral: *Paṭiccasamuppāda Sutta* (SN 12.1)."
- Another key point I did not discuss above is the importance of living a moral life. It is easier to grasp the profound Dhamma with a cleansed mind with less greed, hate/anger, and ignorance (of moral values); see "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi." Thus, starting as a "secular Buddhist" is perfectly fine.

7.1.3.3 Where to Start on the Path?

This is a very important post. Please read the post through without clicking on any link first, in order to get the main idea that I am trying to convey. You may want to re-read the post several times, clicking on the links to find out more as you digest the key points. **Actually, this is true of all the posts: It is better to read through a given post first to get the main idea, and then to look into the details provided by the links as needed.**

- Anyone reading this website has been exposed to Buddha Dhamma in the past; by "past" I mean beginning-less time. Each of us have been "living" and "dying" innumerable times, in most of the 31 realms of existence; see, "The Grand Unified Theory of Dhamma." Even though a Buddha appears in the world after very long times, there have been innumerable Buddhas too. Some of you may not believe this, and that is fine. It may make sense later on.

Each of us has listened to a Buddha delivering a discourse, attained the highest *jhānā*, and also been born in the animal and *niraya* (the lowest realm) too. Our character and habits may have changed from "good" to "bad" many times over. Infinite time is very hard to grasp with the mind; see, "Sansāric Time Scale," and "Infinity – How Big is it?." Also, you may want to read the excellent book, "The Beginning of Infinity" by David Deutsch (2011) IF you are interested in a "scientific opinion"; actually, the descriptions are very similar in both cases in the sense that many things that sound implausible are not scientifically implausible, and in fact are necessary to explain the scientific data.

- As in this life, it is easy to remember relatively recent events in the *sansāric* journey. Those who can remember past lives, remember only the past one or few lives; see, "Evidence for Rebirth." The 'habits" and "tendencies" that we have are the ones that we have had in the recent rebirths.
- Therefore, for some people, it may be easier to get into a *jhāna* (or to have a good meditative experience) just because they have had that experience in more recent lives; for another person, it may be harder just because that person may not have had that experience for very many births in the recent past.

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One should not be discouraged if one's understanding of Dhamma or "meditation experience" seems to be different from what one hears from others. The important thing is to first determine where one is in the relative scale of things and start at the right place. Most times there is no correlation between this evaluation and one's "book knowledge" either.

One could use the basic guidelines provided by the Buddha. There are five stages starting with *dana* and ending with *nekkhamma*:

- *Dana* (giving, generosity, caring for others' well being).
- *Sīla* (moral conduct).
- *Sagga* (literally heaven, but meaning calm and peaceful mind).
- *Ädeenava* (seeing the fruitlessness and the danger of the 31 realms or the rebirth process).
- *Nekkhamma* (losing attachment to "things" in the 31 realms, and working diligently towards *Nibbāna*), which in turn leads to *nissarana* (stop this suffering-filled rebirth process) and thus *Nibbāna.*

These are not clear-cut steps, but are guidelines.

1. Most people, irrespective of the religion, are generous and enjoy giving. Just like *sīla* below, *dana* induces happiness in oneself.

2. In Pāli it is *sīla* (pronounced "seela"); in Sinhala it is "*seelaya*" ("*sisil*" means cooling down and "*laya*" means heart, so cooled heart), and thus is a bit more explanatory.

- Any act that makes one's heart to cool down is an act of *sīla*, i.e., it is moral conduct.
- When we act with compassion, say give a meal to someone hungry or help out an elderly person to cross the street, it makes our heart cool down. On the other hand, when we do something immoral or inappropriate, our heart gets agitated and the heart rate goes up, and the whole body heats up; also see, "How to Taste Nibbāna."
- It is the same compassion, extended to other living beings as well, that makes up the basis of the five precepts: avoiding any act that is harmful to any living being; see, "The Five Precepts – What the Buddha Meant by Them."
- The humans are at a much higher "consciousness level" compared to animals, so we need to pay special attention not to even hurt the feelings of another human being; see, "How to Evaluate Weights of Different Kamma." It is a good habit also to cultivate *metta* (loving kindness) to all beings; see, "Kamma, Debt, and Meditation."

3. When one gets to the *Sagga* stage, it is relatively easy to calm the mind. One starts feeling the *nirāmisa sukha* (see, "Three Kinds of Happiness – What is Nirāmisa Sukha?") or the happiness of "cooling down" by voluntarily "giving up" (and sharing with others) things that one used to be quite possessive of. It is very subtle. One cannot just start giving everything that one owns; that will only lead to *paṭigha* or internal friction. In addition, one has responsibilities and debts to pay; see, "Kamma, Debt, and Meditation."

- Different people get "agitated" due to different "triggers." This is because we have very different *sansāric* habits: things we really like and things we really dislike; there are several posts on these habits and "*āsavas*." It is a good idea to make a self-assessment, figure out the "bad triggers" and make an effort to remove them.
- For example, if one has an "explosive temper" it is a good idea to make an effort to restraint oneself and also to do *metta bhāvanā*. It is important to realize that the anger is within oneself; it is not in an outside person or thing. I could get mad by thinking about person A, but there are many other people who have loving thoughts about the same person A. Same with greed, it is inside of us, not outside. These all originate from our *sansāric* likes and dislikes.

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4. While it is hard for some to even start thinking about the 'bigger picture" of the 31 realms, and the possible suffering in future rebirths, some others may have thought about this "in the recent past in the *sansāric* rebirths", and thus may be motivated to explore more.

5. The last stage is for those who have "seen the big picture" and the dangers of staying "in this world of 31 realms", or at least have some inkling of it. When one starts feeling the *nirāmisa sukha* strongly, and also start seeing the suffering to come in the lower realms, giving up the rebirth process becomes an urgent need, instead of being anxious about "giving up rebirth." Again, this cannot be forced. One will feel it when one's mind is ready.

- This website has posts that could be helpful in any of the above categories. One needs to look around and find the suitable topics; even though I have tried to put posts into different categories, there may be posts suitable for anyone in any category.
- My intention is to add material at all different levels, mainly up to the *Sotāpanna* stage of *Nibbāna*. I hope that will help a wide spectrum of people and also illustrate that Buddha Dhamma describes the ultimate natural laws not only about our human world, but of all existence. Buddha Dhamma is not just a philosophical theory; one can actually experience the improvement in one's quality of life as one follows the Path.

September 13, 2016: I recently started a new section, "Living Dhamma" detailing a step-by-step process on how to get started on the Path. One could get started even without belief in rebirth or the existence of 31 realms. There we start by looking at the (hidden) suffering experienced in this life and how to eliminate it.

7.1.3.4 Recent Evidence for Unbroken Memory Records (HSAM)

Revised October 6, 2018; May 18, 2020; August 27, 2022

1. A normal human can remember some "significant events" even from the early days of this life. And these memories are not just a "summary," but we recall a significant event in detail. It is like playing back a videotape. We recall the scene with pictures, sounds, the background, everything. Just recall some past events, and one can verify that for oneself.

- Many cases of "memories from past lives" are reported mostly by children. But there are also accounts by some adults under hypnosis; see "Evidence for Rebirth."
- There is scientific evidence that our memory records are kept in minute detail and can be accessed at a moment's notice. Such "detailed records" are "*nāmagotta*" in Buddha Dhamma. See "Where Are Memories Stored? – Viññāṇa Dhātu" and "Nāma Loka and Rūpa Loka – Two Parts of Our World."
- However, an average human can recall only a small fraction of past events.

2. Strong evidence is beginning to emerge that there is a "complete record" of one's past (in this life) just like a videotape. These studies started with Jill Price, who contacted a team of scientists in the early 2000s about her ability to recall anything from 1974 onwards. Here is a video of her with Diane Sawyer on an ABC News program:

WebLink: YOUTUBE: The woman that never forgets

3. Note that she says she can "see" what happened that day. It is not like she is recalling a "summary" or the gist of what happened. She can recall the whole episode in detail. Even the day and date come out effortlessly.

- A team of scientists has studied her for five years and published a paper providing their findings: A Case of Unusual Autobiographical Remembering-Parker-2006
- She has written a book about her experience: "The Woman Who Can't Forget", by Jill Price (2009).

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- Jill Price's story led more people to come forward with their experiences, and ten more such individuals have been studied in detail recently: WebLink: Behavioral and neuroantomical investigation-LePort-2012.

4. These individuals have "highly superior autobiographical memory," or HSAM. According to those two papers above, they are not any smarter than average people,. The ability to recall their past much more extensively is a "*puññā iddhi*" of a special *kamma vipāka* in Buddha Dhamma. They can focus on any date in the past and "watch" what happened. Then they can say what the weather was like, who they were with, whether any significant world event took place that day, etc.

- This phenomenon is also known as Hyperthymesia; see, WebLink: WIKI: Hyperthymesia. Several other cases of HSAM are mentioned here.

5. Scientists believe that our memories are "stored" in the brain and synapses between neurons. I firmly believe that they will be proven wrong. This research is still in its infancy, but there has been an explosion of activity within the past 15 years.

- While it is true that synaptic wiring is responsible for habit formation (see "How Habits are Formed and Broken – A Scientific View"), it is a stretch to assume that "video-like recordings" of all past events are somehow embedded in neural connections!
- People without HSAM have false memories (or no memories) of past incidents that were insignificant to them. But their memories about significant/traumatic memories are astoundingly accurate.

6. There are a couple of key significant facts that come out of these studies on HSAM subjects:

- They can instantly access a "time slot" from many years back that is arbitrarily chosen by someone else. They "re-visit" that time slot and describe, in real-time, what took place in detail.
- Since it has been confirmed in 11 subjects, it is not a "random event."
- It is a stretch to assume that all such details for over 20 years can be stored in biological membranes that regenerate change continuously.
- It is not a matter of being able to remember. Jill Price describes extensively that it is hard for her to remember any "learning material"; she was an average student.
- Rather, it is a matter of having a "correctly wired" brain to access the "video recorder-like" memory stream in *viññāṇa dhātu*. It is not something one can develop by studying hard.

7. In Buddha Dhamma, the life of a sentient being is not restricted to the current life. As described in the previous post ("What Reincarnates? – Concept of a Lifestream"), any given sentient being has been born an uncountable number of times, with no "traceable beginning."

- And a record of each of those lives is kept intact in the "mind plane" and can be accessed to different degrees by different people.
- And people who develop *abhiññā* powers via *jhānā* (need to get to at least the fourth *jhāna*) can develop Jill Price's capabilities and more; they can go back hundreds to thousands to billions of years depending on the level achieved.

8. According to Buddha Dhamma, the brain is just like a computer that helps extract these memory records from the "mind plane." The mechanism is similar to a television extracting a broadcast signal; I will write a post on this later.

- These memory records are called "*nāmagotta*" (pronounced "nāma goththā") and they go back for eons and eons, and even a Buddha cannot see a beginning; see "Memory, Brain, Mind, Nāma Loka, Kamma Bhava, Kamma Vipāka."
- We can recall only bits and pieces even during this life because our minds are covered by the five hindrances (*pañca nīvaraṇa*); see "Key to Calming the Mind – The Five Hindrances."

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- Ancient *yogis* who could get to the *eighth jhāna* could see all past lives in the present eon or *kappa*. But the Buddha could see numerous eons within a short time.
- This is why it is mostly children who can remember past lives. As they grow up their minds get "contaminated" more and more, and these memories are lost. And those cases are different from the HSAM subjects.
- It appears that those individuals with HSAM have some of the capabilities of those who have developed *abhiññā* powers. Since those with HSAM have been reported to have somewhat different brain structures, it will be interesting to see whether those with *abhiññā* powers have similar brain structures as people with HSAM. I believe that it is a matter of the brain wiring to be able to "receive" more information from the "mind plane."

9. Here is a video on the amazing accounts of a few people with memory capabilities.

Superhuman Geniuses (Extraordinary People Documentary):

WebLink: youtube: Superhuman Geniuses (Extraordinary People Documentary)

- More than anything else, they confirm the fact that memories are held intact in the *mano loka* or the "mind plane"; see, "The Amazing Mind – Critical Role of Nāmagotta (Memories)."
- The brain is the interface between the base of the mind (*hadaya vatthu*) and *mano loka*; see, "Brain – Interface between Mind and Body." It is just that a few people's brains can do better in recalling those memories compared to others.

Next, "Buddhism without Rebirth and Nibbāna?", ……

7.1.3.5 Buddhism without Rebirth and Nibbāna?

Revised August 18, 2016; February 14, 2020; rewritten with new chart#2, February 20, 2023

Rebirth and *Nibbāna* are core axioms in Buddha Dhamma (Buddhism). However, one does not need to believe in either rebirth or *Nibbāna* to get started.

Introduction

1. I participated in several internet forums on "Buddhism" in 2013 and 2014. One thing that stands out is that many people like Buddhism, but they cannot understand what the big deal is about rebirth, and they cannot comprehend what *Nibbāna* is. Thinking is: Why can't we have Buddhism without rebirth (because I do not believe in rebirth) and *Nibbāna* (because that seems too complicated)?

They are turned off by the concept of rebirth and are mystified by the concept of *Nibbāna*.

- **Rebirth.** I think the first issue is that most major religions are based on three levels of existence: This life and one of two eternal stages of life after that; committed to either heaven or hell for eternity based on what one does in this life. That model is straightforward. Buddha's 31 realms of existence with many "unseen beings" seems far-fetched. Also, the possibility of being reborn as an animal is a disgusting thought similar to the one people had about "evolving from the monkeys" before the theory of evolution.
- ***Nibbāna.*** The second issue has become a problem mainly because of *Mahāyāna* doctrines. *Mahāyāna* sect arose basically out of the philosophical analyses of *Nibbāna* by Nagarjuna, Asanga, and other *Mahāyāna* forefathers. They could not understand the concept of *Nibbāna* or what happens to an *Arahant* upon death. So, they came up with concepts like *suñyatā* (*suññatā*) or emptiness; see, "What is Sunyata or Sunnata (Emptiness)."

Need for Understanding the Basics

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2. There are two co-existing facets of Buddha Dhamma:

- The Buddha said, "This Dhamma is unlike anything the world has ever seen." It needs a paradigm change to get into the "new perspective about this worldview of the Buddha." To understand the core message, one must put aside all preconceived notions.
- However, the Buddha also said, "My Dhamma is good in the beginning, good in the middle, and good at the end." There is something to be gained from Buddha Dhamma for people who just learned about it. This is why I have separated posts into three categories on the site.
- In Bhikkhu Bodhi's book, "In the Buddha's Words," there is a chapter on "The Happiness Visible in this Present Life," where Buddha's discourses to those who did not have an aspiration to attain *Nibbāna* but were interested in pursuing moral lives, are described.
- The concepts such as rebirth and *Nibbāna* are paradigm-changing concepts. But as one follows what one understands, these concepts will become evident; I have summarized these two concepts below. But it will take much more effort and reading many more posts if one is interested in understanding Buddha Dhamma.
- For those who do not believe in rebirth, there is a simple way to get started without believing in the rebirth process. I strongly suggest the following post: "Starting on the Path without Belief in Rebirth."

"Secular Buddhism" Can Be a Stepping Stone

3. However, in the end — If one is to benefit fully from Buddha Dhamma — one needs to understand its core message. And that core message is that this life is only but a little time in the cycle of rebirths that we have been on from eternity and that "our world" is much more complex than we see, with 31 realms instead of the two (human and animal realms) that we see. Even more significantly, the suffering in many of the lower realms of existence is much worse than that in the human or animal realm.

- That is a LOT of things to accept as a basis. But we are fortunate compared to those who lived even a hundred years ago. Because now we have EVIDENCE to back up this more comprehensive worldview of the Buddha; see "Views on Life."
- And both major *Mahāyāna* sects and *Theravāda* Buddhism believe in rebirth and the concept of *Nibbāna*. All Buddhists (except the type of Stephen Batchelor, who has written some popular books on Buddhism) believe in rebirth and *Nibbāna*. The label "secular Buddhism" describes those who like other aspects of Buddhism (basically moral living and meditation) but not necessarily rebirth and *Nibbāna*.
- **Thus, a Buddhist not believing in rebirth/*Nibbāna* is an oxymoron.** The Pāli or Sinhala word for Buddhist is "*Bhauddhaya,*" meaning "a person trying the stop the rebirth process" ("*Bhava+uddha*"). Buddha Dhamma means "path or method of removing *bhava* and thus stopping the rebirth process." Buddha means "one who has removed *bhava* (and attained *Nibbāna*)."
- However, there is no need to accept rebirth forcefully without believing in it; that would not work in the long term. One can start at a point where one can experience **the other type of hidden suffering in this life**: "Starting on the Path without Belief in Rebirth."

4. Therefore, one can be a "secular Buddhist"; that could be an intermediate state (stepping stone) before becoming a Buddhist. **We need to understand the concepts clearly**. Since there is no formal established way to declare oneself a "Buddhist" (or a need to do that), it is really in one's mind whether one is a Buddhist or not. The Buddha clearly stated that each person is at his/her level of understanding. And there is no need to pretend; what one believes is what it is. **The critical thing is to make sure one is fully informed.**

- One does not become a Buddhist by reciting the precepts. **One becomes a Buddhist gradually as the mind embraces the worldview of the Buddha and realizes that real happiness is attained by comprehending the true nature of this world: *anicca, dukkha, anatta*,** and eventually by stopping the rebirth process.

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5. In the meantime, it is essential to realize that particular wrong views are bound to have adverse consequences, according to Buddha Dhamma. Established (firm) view that there is no rebirth process is one included in *micchā diṭṭhi*, which is one of the (strong) *dasa akusala*, that makes a birth in the *apāyā* (four lowest realms of existence) possible. It is unnecessary to firmly believe in rebirth at once; one should at least leave that as a possibility. What is critical is not to have *niyata* (established) *micchā diṭṭhi*.

- Faith in Buddha Dhamma differs from other religions; belief in rebirth or *Nibbāna* are not tenets. One either believes in them or does not; see, "Is Buddha Dhamma (Buddhism) a Religion?."One MAY change one's view after looking at the facts, especially if one can experience the release from one kind of suffering; see "Starting on the Path without Belief in Rebirth."

Sorting Through Many Interpretations

6. Finally, it will take a real effort to sort through all the different versions of "Buddhism" out there. Over two thousand five hundred years, just like now, people have tried to "mold" Buddha Dhamma into a form they like, which is why we have so many versions. **But when that is done, the uniqueness, the real message, gets lost.** We need to keep intact this unique message, with the understanding that not everyone comprehends it right away.

- The key is to discard any version or aspect that does not provide a consistent picture. Buddha Dhamma describes the laws of nature, and there cannot be any inconsistencies. That is what I am trying to do with this website. If you see something inconsistent on the website, please let me know.
- I use the *Tipiṭaka* (Pāli Canon) as the basis. It was written over two thousand years ago **(by *Arahants* who had experienced *Nibbāna*)** and is the oldest document encompassing the three central teachings: *Suttā, Vinaya*, and *Abhidhamma*.
- I have documented the flaws in *Mahāyāna* and (to a lesser extent) in current Theravāda books by pointing out the inconsistencies with the *Tipiṭaka*. Also, I show that everything is self-consistent, which is the scientific basis to illustrate the validity of a theory. Newton's theory of gravity had to be modified because they were inconsistent with finer measurements.

7. It does not matter what we believe personally. We need to find the actual laws of nature that the Buddha discovered. **Laws of nature, like gravity or laws of motion, do not care about our beliefs**; see "Why it is Critical to Find the Pure Buddha Dhamma."

- Just like in modern science, one needs to discard any inconsistent interpretations. See "Buddha Dhamma: Non-Perceivability and Self-Consistency." Many current interpretations, even within the *Theravāda* tradition, have numerous inconsistencies; see "Elephants in the Room." **However, the existing *Tipiṭaka* is fully self-consistent** if the correct meanings of keywords like *viññāṇa, saṅkhāra, anicca, anatta,* etc. are adopted as explained there.
- Buddha Dhamma (in its pure form) has withstood all tests; see "Dhamma and Science – Introduction." Both current *Mahāyāna* and *Theravāda* teachings must be revised back to the original. It can be proven that there are self-contradictions within both sects and contradictions with the teachings of the Buddha. A series of posts point out these "problem areas," starting with "Key Problems with Mahāyāna Teachings."
- Having established that rebirth and *Nibbāna* are the "lifeblood" of Buddha Dhamma, we can now turn to the following question: What evidence is there to "prove" rebirth? What is the big deal about *Nibbāna*, which sounds so esoteric?

A. REBIRTH

8. I have summarized some of the existing evidence for rebirth; see "Evidence for Rebirth." I am unsure what will qualify as "proof," but one thing is obvious: A strong case can be made for it. There is evidence from many different areas consistent with the Buddha's other teachings, for example, the existence of a *manomaya kāya*; see "Manomaya Kāya (Gandhabba) and the Physical Body."

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- If a person can believe even a SINGLE piece of evidence presented there, it is not possible to explain that without accepting that there is a link between such two lives. Since there is no physical connection between the two lives (many miles apart), the connection must be outside the physical realm, i.e., the mental energy. There is new evidence from "quantum entanglement" consistent with the presumption that everything in this world is interconnected; see "Quantum Entanglement – We Are All Connected."
- However, one can verify the rebirth process by developing *abhiññā* powers via developing the fourth *jhāna*. One can then "see" one's previous lives; see "Power of the Human Mind – Introduction" and the follow-up posts. And some have developed such *abhiññā* powers, and this number can be expected to grow. When many people can verify the rebirth process, it will be accepted. Today, not everyone has traveled outside their own country. But everyone accepts that all those countries exist because they believe the accounts of those who have visited.
- And recent evidence confirms that there is indeed an unbroken memory record, at least in this life; see "Recent Evidence for Unbroken Memory Records (HSAM)."

B. NIBBĀNA:

9. "*Bāna*" in Pāli and Sinhala means "bondage"; thus, *Nibbāna* means becoming free of bondage (to this world). We are bound to the unending cycle of rebirths via ten fetters called "*sanyojana* = "*san*+*yojana*"; see, "What is "Saṇ"? Meaning of Sansāra (or Saṁsāra)"; *yojana* means bond. ***Sanyojana* rhymes like *saṁyojana*, and that is how it is usually written.**

- The ten *saṁyojana* are removed via the four stages of *Nibbāna*: three at the *Sotāpanna* stage, two reduced at the *Sakadāgāmi* stage and removed at the *Anāgāmi* stage, and the remaining five removed at the *Arahant* stage.
- Removal of the ten *saṁyojana* also removes greed, hate, and ignorance from our minds; the *nirāmisa sukha* increases step-wise at each of the four stages, and the "cooling down" or "*nivana*" becomes complete; see "How to Taste Nibbāna." There are many synonyms for *Nibbāna*, and *nivana* (or *niveema*) is one of them. The Sanskrit name "*nirvana*" does not convey any of these meanings.

10. When the mind becomes pure, a being is not reborn anywhere in the 31 realms. The mind has attained full release and unconditioned happiness called *nirāmisa sukha*. Thus *Nibbāna* is stopping the rebirth process; the suffering stops. it is as simple as that. That mind cannot grasp an existence anywhere in "the 31 realms". **The mind becomes free of a body subject to decay and death (suffering).** That is *Nibbāna*.

- The terminology of "this world" cannot describe the *Nibbānic* experience; it is transcendental or "*lokuttara*" beyond "this world"; see, "Nibbāna "Exists", but Not in This World."
- Also, all we can say about what happens to an *Arahant* at his/her death is that he/she will not be reborn in "this world" of 31 realms. There is no more suffering. The mind is free of bondage to a physical body that leads to so much suffering.
- Many say, "What suffering? I do not feel that much suffering". **But the real suffering is in the lowest four realms, so the complete picture of the 31 realms of existence is essential.** Furthermore, there is much suffering that is masked, especially when one is young. As one age, one will inevitably start experiencing suffering at a higher degree and then face death. Here is a video that illustrates this point:

  WebLink: youtube: 10 Celebrities Who Are UNRECOGNIZABLE Today!

11. That happens to all of us. However, the point is NOT to get depressed about this inevitability. Some people get depressed thinking about old age and try to "give up" everything to follow the Path of the Buddha.

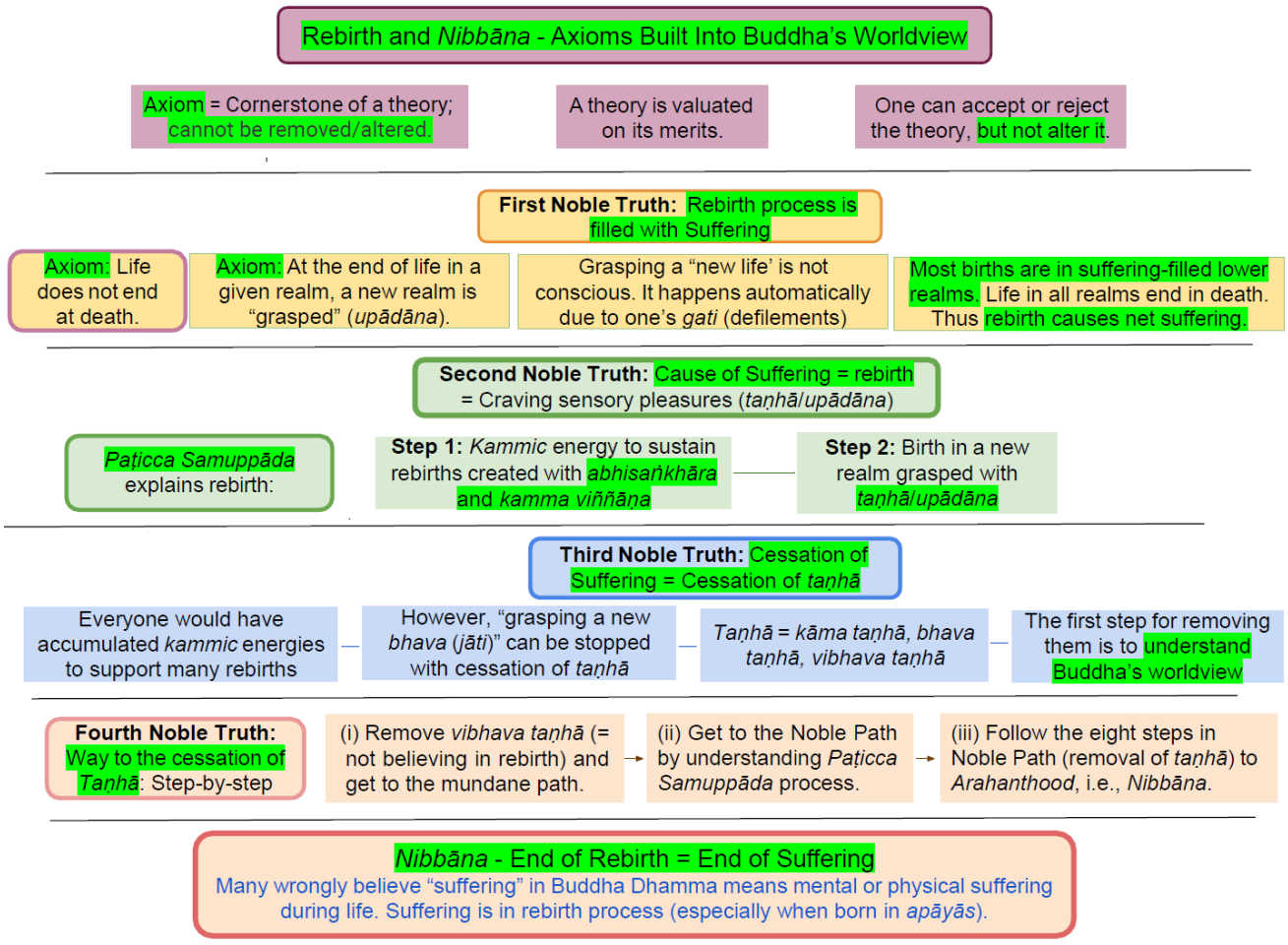
- Someone unfamiliar with Buddha Dhamma can't start working on attaining *Arahanthood* immediately, and it is not advised either. It needs to be done with understanding. As one follows the Path and learns Dhamma, one could start feeling the early stages of *Nibbānic* pleasure (*nirāmisa sukha*) and thus will

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start having fact-based faith on concepts like rebirth and *Nibbāna*: see "Is It Necessary for a Buddhist to Eliminate Sensual Desires?" and "Three Kinds of Happiness – What is Nirāmisa Sukha?."

- Have you seen any depressed Buddhist monks? They have given up worldly pleasures voluntarily, NOT with the mindset of a depressed person. Depression leads to hate; "giving up" is done with wisdom.

Buddha's key message was that this 100-year life could only be compared to a "drop of water in a huge ocean," a cycle of rebirths filled with suffering. Thus one should at least critically examine the evidence to see whether that message needs to be taken seriously. All these are described in detail with supporting evidence on this website. The critical point is that EVERYTHING we observe, all we experience CAN be explained with the complete "worldview" of the Buddha, of which rebirth and *Nibbāna* are essential foundations. The following chart is a summary.



Buddhism – In Charts: 2. Nibbāna – End of Suffering

Download and print: WebLink: PDF Download: Chart #2: *Nibbāna* – End of Suffering

7.1.3.6 "Self" and "no-self": A Simple Analysis – Do We Always Act with Avijjā?

October 23, 2015; revised August 14, 2019; July 30, 2022

I like to address two comments that I recently received. Questions such as these bring out significant issues that help clarify fundamental concepts.

***

First comment (by Mr. Alexander Ausweger):

Premises:

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(1) The number of rebirths of a single sentient being before now is infinite.

(2) The probability of becoming an *Arahant* in one life-phase (from birth to death) is minuscule but not zero. (The possible probability-values range from 0 to 1 as usual in probability theory).

Conclusion: In an infinite number of rebirths, the probability of reaching *Arahantship* would be one, which means that everyone would already have left *saṁsāra*.

Conclusion: Since we are still here, one of the premises must be wrong.

***

Second comment (by Mr. Chamila Wickramasinghe):

"….in *Akusala-Mūla Paṭicca Samuppāda*, since "*avijjā anusaya*" is remaining for a person below the *Arahant* stage, is there not a single "citta-kshana" (or *citta*) that arises without *avijjā*? .."

***

There is a perception of well-defined "self" embedded in both the above comments. That there is "a well-defined sentient being" that goes through a cycle of rebirths. Since we use names to label a person, that automatically gives the impression of a non-changing "self." Thus it is a bit hard to remove this "sense of a self" from our minds.

- The other side of this issue is the common misconception that "*anatta*" means "no-self." That is correct in a strict sense. However , there is a sense of a "self" until one attains *Arahanthood*. The other meaning of "*anatta*" is "being helpless" and "subject to suffering" as long as one has the perception of a "self."
- That is why the Buddha said it is wrong to believe that there is a "self." It is also incorrect to think that "there is no self." That is a bit difficult to comprehend at first; **that is why the Buddha said, "My Dhamma has never been known to the world…".** So we will discuss some examples to clarify why both these views are incorrect.

Let us first discuss the **First comment.** The answer to the second comment will become apparent during that discussion.

1. The critical issue brought out by the first comment is the first premise: By assuming that "there is a single sentient being…" we are distorting the actual reality. That says there is a "soul" or "self." To assign an **absolute identity**, there must be something unchanging in it.

- Now, let us discuss HOW the Buddha explained that the above premise is incorrect.
- At the time of the Buddha, many believed in a "*ātma*" or a "soul" or a "self." When asked what is a "person" is unique to give that absolute identity, some said it was one's body (*rūpa*). Others said either one's feelings (*vedanā*), one's perceptions (*saññā*), one's actions (*saṅkhāra*), one's thoughts (*viññāṇa*), or some combinations of the above five. **However, we are not talking about *pañcakkhandha* here, i.e., not *rūpakkhandha* etc. I will write a series of posts later to clarify the difference.**
- There is nothing else that can be called "one's own."

2. The Buddha explained in detail why none of the above remains the same in a "given person." Let us take a simple example to understand the basic idea. Let us consider person A when entering and leaving high school.

- Did any of the five categories (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) remain the same at those two instances of time, several years apart? Person A would have grown and will not have the same body. At the time of his leaving high school, most of his primary thoughts (*vedanā, saññā, saṅkhāra, viññāṇa*) are on getting a job or entering a university. Those would be very different from the time he entered high school.

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3. Now we can reduce the time interval to the end of his first year at high school. All of the above arguments still hold. "He" would have changed in all five of the above characteristics that define "him."

- We can keep reducing the time interval for that person. When we think about this carefully, we can see that even his physical body would have changed a little by the time he got to the school from home. Of course, all his "metal properties" keep changing moment-to-moment.
- To see a "significant change" over a long period, we need to look at time intervals several months apart. But when we keep narrowing down the time interval, we can see that all five characteristics of that person keep changing even moment-to-moment.
- When a person enters a room, walks to the other side, and leaves the room through the back door, is it the "same person" who left? Which of the above five characteristics would have remained the same?
- Once we start contemplating it, it is easy to see that all four of our mental characteristics keep changing moment-to-moment. It is a bit harder to "see" that our bodies change moment-to-moment, but the above argument logically extends to smaller and smaller time intervals. That is why it is called "seeing with wisdom."
- Furthermore, modern science indeed shows how fast our bodies change. Every few months, most cells in our bodies get completely REPLACED. We have a "new body" every year!
- Still, this is NOT the same as saying EVERY SINGLE *suddhaṭṭhaka* (smallest material unit) in a body is re-made moment-to-moment. See, "Does any Object (Rūpa) Last only 17 Thought Moments?." However, at least SOME OF THE CELLS in a body of trillions of cells will change even moment-to-moment. Please re-read and understand the enormous difference. Also, see "Human Life – A Mental Base (Gandhabba) and a Material Base (Cell)."
- This way of "seeing" with wisdom (instead of "seeing" with the eyes) is what the Buddha called "*cakkhuṁ udapādi..*" or "seeing with dhamma eye..." Unless we do this, when we look at a person, we automatically get the perception (*saññā*) of a "non-changing self," say John Smith.

4. We assign a name to a person and talk about, say, a "John Smith." But we can see there was nothing common about John Smith at various points in his life. A newborn baby looks different when grown to be a young person; with more time, the older adult will appear very different.

- However, we also should not go to the other extreme and say that "there is no such person called John Smith." How can we say that, either? We can talk to John Smith and see him actively engaging in various activities, etc. That is the other extreme of "no-soul" or "no-self."
- That is why the Buddha rejected both "self" and "no-self" as reality.
- We need to use the terminology of a person named John Smith to be able to communicate. Even the Buddha talked about "his previous lives." But we must remember that there is nothing to be called an "unchanging person."
- A "person" can acquire a "new identity" within moments. We have talked about several people who attained *Arahanthood* within a few minutes. Even these days, we have heard about people who have drastically changed their character within a few months. Of course, we can gain or lose significant weight in a month and change our appearance.

5. The absolute truth (*paramattha*) is that all our mental phenomena CAN change moment-to-moment. Some of this mental activity arise due to *avijjā* and can lead to significant changes even in real-time; see, "Idappaccayatā Paṭicca Samuppāda."

- While using conventional terminology (*vohāra*), we need to keep in mind that the absolute reality (*paramattha*) is that the "state of existence" changes moment-to-moment.
- Our physical bodies (and any material form or a *saṅkhata*) change with time. Some change fast (a fruit fly lives a few days; thus, it goes from birth to ripe age to being dead in a few days), but others change slower (a tortoise lives about 200 years).

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6. Thus "a person," in absolute reality, CAN change for better or worse even moment-to-moment, according to *Paṭicca Samuppāda.*

- A *kusala Paṭicca Samuppāda* cycle starts with "*kusala-mūla paccayā saṅkhāra*"; see, "Kusala-Mūla Paṭicca Samuppāda."
- An *Akusala-Mūla Paṭicca Samuppāda* cycle starts with "*avijjā paccayā saṅkhāra*"; see, "Akusala-Mūla Paṭicca Samuppāda" and "Idappaccayatā Paṭicca Samuppāda."
- But most of the time, we do things that are neither *kusala* nor *akusala*.
- Thus *avijjā* is not there ALL THE TIME, even for a normal human being. *Avijjā* is triggered when a desirable/undesirable sense input tempts one.

7. Now we can address the **second comment**. Yes. The *avijjā anusaya* is there with anyone who has not attained the *Arahant* stage of *Nibbāna*. But not all thoughts (*citta*) arise due to *avijjā,* and there are many levels of *avijjā* when it appears.

- *Anusaya* means our cravings and habits (that we have acquired through *avijjā*) that lie underneath the surface, waiting for a trigger to surface.
- Thus *avijjā* itself is not something that is there all the time. An average human being acts without *avijjā* most of the time. Only when one does something with greed, dislike, or without a full understanding of the situation does one takes action with *avijjā*.
- *Avijjā* is **triggered by a sensory input** that is either pleasing or displeasing to our mind. Whether a given "trigger" will set off *avijjā* will depend on one's *gati* (*gathi*) and *anusaya*; see, "Āsava, Anusaya, and Gati (Gathi)," "Sansāric Habits, Character (Gati), and Cravings (Āsava)," and "Gati to Bhava to Jāti – Ours to Control."
- Thus it is not correct to say that an average human is an entity with *avijjā*. There is no such "fixed living being," i.e., one with "self." **The only things associated with "a person" are his/her *gati* and *anusaya*; these keep changing too.**

8. Even when *avijjā* arises, it can occur at many levels ranging from *moha* (totally covered mind) to not knowing the Four Noble Truths. In that latter case, one may do moral acts (*puññābhi saṅkhāra*) but expect meritorious results. Here also, the *Akusala-Mūla* PS cycle operates but will lead to good births within the 31 realms.

- The kusala-mūla PS cycle operates only when one acts meritoriously without any future expectations in return, i.e., without avijjā. That happens when one becomes an *Ariya* or a Noble Person. An *Ariya* knows that it is unfruitful to strive for anything in this world. An *Ariya* below the *Arahant* stage may act with *avijjā* at lower levels (i.e., would not have *moha*).
- But in most cases, we disregard what we see, hear, etc. Unless one becomes interested in something, *avijjā* does not arise.
- Thus *avijjā* is something that is not there all the time for any person. The *avijjā anusaya* gets triggered by sensory input.

9. Getting back to the **first comment**, instead of saying either "a person exists" or "a person does not exist," the Buddha said the a living being exists moment-to-moment. We cannot deny that a people exists; but there is nothing absolute about "a person." Instead, "a person" continually changes; we conventionally call a person "John Smith," etc.

- Another way to say the same thing is to say that "a living being" exists in a given state until the cause (and conditions) that give rise to that existence exist. Once root causes are changed, that existence will change to a new one. For example, if a human starts doing things that animals usually do, then that person will likely get an animal birth after death.

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10. We can get more insight into **both comments** by considering what happens when one attains *Arahanthood*.

- One attains the *Arahanthood* when one loses *avijjā anusaya*; see the links in #7. When that happens, *avijjā* will not get triggered by ANY sense input. There is no "*upādāna*" for any likes/dislikes. Thus at death, there in no "*sama uppada*" (birth of similar characteristics) corresponding to "*paṭicca*" (whatever one willingly attaches to).
- But the *kammic* energy that fueled the present life is still there. So, just a rock thrown by someone will stay up until the energy given to it is exhausted, and the *Arahant* will live until the *kammic* energy for his/her life is exhausted. Still, he/she will not be tempted by any sensory input, since there is no *āsava/anusaya* left.
- An *Arahant* will experience all sense inputs just like any other human being but will not generate any likes/dislikes. And since he/she is likely to have many *kamma vipāka* left, he/she could also experience pains and aches or even worse. The Buddha himself suffered from some ailments, and Ven. Mahā Moggallāna was beaten to death.
- It is the FUTURE SUFFERING that is removed at the *Arahant* stage. Since there is no rebirth, there is no future suffering. The mind is forever released from the material body that CAN AND WILL impart suffering to those who remain in the *saṁsāra,* the cycle of rebirths.

7.1.4 Dhamma Concepts

"Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"

"Ten Immoral Actions (Dasa Akusala)"

"Punna Kamma – Dāna, Sīla, Bhāvanā"

"Details of Kamma – Intention, Who Is Affected, Kamma Patha"

"Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)"

"The Five Precepts – What the Buddha Meant by Them"

"What is Kamma? – Is Everything Determined by Kamma?"

"How to Evaluate Weights of Different Kamma"

"Account of Aṅgulimāla – Many Insights to Buddha Dhamma"

"The Four Bases of Mental Power (Cattāro Iddhipāda)"

"Why is it Necessary to Learn Key Pāli Words?"

7.1.4.1 Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma

August 27, 2022 (revised #7 later); revised January 11, 2023 (#2, #5, #6); May 15, 2024

Note: This post replaces an old one, "Kusala and Akusala Kamma, Puñña and Pāpa Kamma."

Kilesa means defilements hidden in the mind. They can be expressed in terms of *anusaya*, *saṁyojana, āsava,* or *asobhana cetasika.*

Pāli Word Analysis (*Pada Nirutti*)

1. We can understand various terms by looking at the Pāli roots of those words. Knowing how Pāli terms originated ("*pada nirutti*") provides insight.

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- ***Kusala*** comes from "*ku*" + "*sala,*" where "*ku*" refers to "*kunu*" or *kilesa* or evils, and "*sala*" means "to get rid of."
- ***Akusala*** is the opposite of *kusala*. It will accumulate *kilesa* or evils. See "Ten Immoral Actions (Dasa Akusala)."
- ***Kamma*** is an action with *kammic* consequences.
- ***Kiriya*** is an action without *kammic* consequences. For example, brushing your teeth is a *kiriya*.

What Are *Kilesa* (Defilements)?

2. This is a crucial term hardly discussed. These defilements are not "stored" anywhere but within oneself. They are not in the brain. They are associated with the *hadaya vatthu* (seat of the mind; see "Matter Creates Mind or Mind Creates Matter?.")

- Those defilements (*kilesa*) can be represented differently; for example, by ten types of *saṁyojana* or seven types of *anusaya*. Of course, they keep changing with time. When one *hadaya vatthu* dies, those entities get "transferred" to the next *hadaya vatthu*.
- "WebLink: suttacentral: Yuganaddha Sutta (AN 4.170)" states that removing all types of *anusaya* and *saṁyojana* leads to *Nibbāna.*
- A *Sotāpanna* would have removed two types of *anusaya* and three *saṁyojana*. As a *Sotāpanna* progresses on the Noble Path, defilements diminish at each higher stage. Thus, an *Arahant* is free of all *kilesa*.
- Also, see "Conditions for the Four Stages of Nibbāna."

Kilesa – Strengthened by *Akusala Kamma* and Eliminated by *Kusala Kamma*

3. We can see that ***akusala kamma*** strengthens one's defilements. An ***akusala kamma*** will create *kammic* energy that feeds hidden defilements (*anusaya/saṁyojana*) and sustains the rebirth process; see "Bhava – Kammic Energy That Can Power an Existence."

- A *kusala kamma* will help reduce AND remove *anusaya/saṁyojana*. Thus, *kusala kamma* will cleanse the mind and will lead to *Nibbāna*.

Pāpa Kamma and *Kusala Kamma*

4. A ***pāpa kamma*** is a worse form of ***akusala kamma*** that will lead to rebirth in the *apāyās*. ***Pāpa*** in Pāli and Sinhala means **"evil" or "sinful" actions** that are obvious: Killing of a human or routine killing of animals, raping, and *niyata micchā diṭṭhi* are some examples of *pāpa kammā*.

- A *puñña kamma* is the opposite of *pāpa kamma* and will lead to rebirth in the "good realms" at or above the human realm. The word "***puñña***" is related to joy. The Sinhala word "*pina*" (පින) is associated with "*pinaveema*" (පිනවීම) or "making one's heart joyful." Therefore, a ***puñña kamma*** is an action that makes one's heart filled with joy.
- The critical point is that while a *kusala kamma* will help reduce AND remove *anusaya/saṁyojana,* a ***puñña kamma*** can only reduce them but NOT remove those defilements. That is the difference between ***kusala kamma*** and ***puñña kamma*** we discuss now.

Difference Between *Puñña Kammā* and *Kusala Kamma*

5. There is a critical difference between ***puñña kamma*** and ***kusala kamma***.

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- A ***puñña kamma*** is a meritorious/good action that CAN lead to rebirth in the higher realms. But it DOES NOT lead to *Nibbāna*. Therefore, *puññābhisaṅkhāra* associated with a *puñña kamma* contributes to the "*avijjā paccayā saṅkhāra*" step in *Akusala-Mūla Paṭicca Samuppāda*. As we know, *Akusala-Mūla* PS leads to rebirths in good and bad realms.
- Engaging in ***kusala kamma*** leads to Nibbāna. Thus, it means stopping any ***akusala kamma***. However, that cannot be done by willpower. **It happens automatically when one comprehends the "true nature of this world."**
- That means comprehending "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- Another critical aspect is to realize that our minds are fooled by "Distorted *saññā*"; see "Sotāpanna Stage via Understanding Perception (Saññā)."

Puñña kamma Can Become *Kusala kamma*

6. When one starts comprehending the true nature of this world (as explained in the two links above in #5,) ***puñña kamma*** will automatically become ***kusala kamma***. The difference is one's understanding of the true nature of this world. We willingly participate in the rebirth process only because we don't realize that "life is a sophisticated magic show" but with a bad outcome of suffering-filled rebirths. Let us take an example to illustrate this point.

- Offering food to *bhikkhus* is a ***puñña kamma*** for an average human. Even though one may not specifically wish for a "good *kamma vipāka*" in terms of future wealth or a good rebirth, such an expectation is there even without knowing it. That is part of the *anusaya/saṁyojana*.
- When one starts seeing the dangers of remaining in the rebirth process at the *Sotāpanna* stage, that leads to the removal of *diṭṭhi anusaya* (together with three *saṁyojana* of *sakkāya diṭṭhi, vicikicchā*, and *sīlabbata parāmāsa*.) Thus, the above ***puñña kamma*** may become a ***kusala kamma*** for that person; it will help remove the remaining defilements (*anusaya/saṁyojana.*)
- Any "good action" will "branch out" to ***puñña kamma*** or ***kusala kamma*** based on one's comprehension of the Four Nobel Truths/*Paṭicca Samuppāda/Tilakkhaṇa*. Therefore, we should never stop doing *puñña kamma*.
- When one gets to the *Arahant* stage, there are no more *anusaya/saṁyojana* to remove, i.e., an *Arahant* does not do either *puñña kamma* or *kusala kamma*. All "good deeds" by an *Arahant* are ***kiriya*** without *kammic* consequences.

Average Humans Engage Only in *Puñña Kamma*, *Akusala Kamma*, *Pāpa Kamma*

7. Until a Buddha is born, no one would have a clear idea about (i) the rebirth process, (ii) that most rebirths are in the *apāyās*, and (iii) how to stop that rebirth process. Other *yogis* or religions teach about the rebirth process, but no one but a Buddha can teach how to stop the rebirth process by cleansing the mind.

- Most religions teach how to live a moral life. They teach how to engage in *puñña kamma*. But even those who try their best are tempted by sensory pleasures and spontaneously engage in *pāpa kamma*.
- One can automatically stop such temptations by understanding the Four Noble Truths. At that point, one is on the Noble Eightfold Path. As one makes progress, more puñña kamma will automatically become *kusala kamma*.
- Strictly speaking, both ***pāpa kamma*** and ***puñña kamma*** fall into the category of ***akusala kamma*** that maintains the rebirth process with the *Akusala-Mūla Paṭicca Samuppāda* starting with "*avijjā paccayā* (*abhi*)*saṅkhāra*." Such *abhisaṅkhāra* includes ***puññābhisaṅkhāra*** involved in ***puñña kamma.*** See "Saṅkhāra – Many Meanings." **It is critical to understand various types of *abhisaṅkhāra.***

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8. Therefore, living a moral life (and engaging in *puñña kamma*) is not enough to stop future suffering in the rebirth process.

- That is stated clearly in the "WebLink: suttacentral: *Sabhiya Sutta* (KN Snp 3.6):

"*Kosāni viceyya kevalāni,*	"Having investigated all possibilities of rebirth,
Dibbaṁ mānusakañca	Heavenly, human, even the Brahma-realms,
brahmakosaṁ;	**One is truly freed only when free of all of them,**
Sabbakosamūlabandhanā pamutto,	That requires cultivating "***kusala***."
Kusalo *tādi pavuccate tathattā.*"	

Engaging in *Kusala Kamma* Starts at the *Sotāpanna Anugāmi* Stage

9. No one is even aware of ***kusala kamma*** until comprehending the Four Nobel Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa.*

- Many try to evade suffering by engaging in moral deeds, cultivating *jhāna*, etc. Those can lead to temporary relief when born in the good realms. But until the rebirth process is stopped (at *Parinibbāna*), suffering does not stop.
- The "WebLink: suttacentral: *Anusaya Sutta* (SN 18.21)" states the key to attaining *Nibbāna* is to realize that nothing in the five aggregates (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) can be considered to be "mine." That is the same as getting rid of *sakkāya diṭṭhi*. See "Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine."
- The Buddha defined *Nibbāna* as "*rāgakkhayo dosakkhayo mohakkhayo—idaṁ vuccati nibbānan" ti*" OR "the ending of greed, hate, and delusion/ignorance "—is called *Nibbāna*." See, for example, "WebLink: suttacentral: *Nibbānapañhā Sutta* (SN 38.1)."
- Thus, the result of the step-by-step removal of the ten *saṁyojana*/seven types of *anusaya*, etc., is equivalent to the elimination of *rāga*, *dosa*, and *moha*.

Summary

10. *Akusala kammā* cultivate defilements; *pāpa kammā* are the strongest kind of *akusala* that lead to rebirth in the *apāyās*.

- *Puñña kammā* are the opposites of *pāpa kammā*; they lead to rebirths in the "good realms" at or above the human realm.
- *Kusala kamma* leading *Nibbāna* can be done only by those on the **Noble Eightfold Path.**
- Starting on the **Noble Eightfold Path** requires comprehending "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- An *Arahant* does only *kiriyā* (actions without *kammic* consequences.)

11. Defilements (*kilesa*) in mind can be described differently: *anusaya* and *saṁyojana* are two good "indicators."

- Those who have not yet reached the *Sotāpanna Anugāmi* stage have *kilesa* in various strengths. Their strengths keep changing but are never eliminated until starting on the Noble Eightfold Path at the *Sotāpanna Anugāmi* stage. All defilements are absent only in *Arahant's* mind.
- Living beings spend most of their *saṁsāric* journey in the *apāyās*. Even when a "good birth" takes place, it has a finite lifetime, and after that, rebirth in an *apāya* is inevitable unless one gets to the *Sotāpanna Anugāmi* stage.

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- Thus, the only way to stop future suffering is to comprehend the Four Nobel Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* and start on the Noble Eightfold Path. See "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

12. More information on *kilesa* (in terms of *cetasika*) at "What Are Kilesa (Mental Impurities)? – Connection to Cetasika" and "Cetasika – Connection to Gati."

- Further details on different types of *kamma* are in "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

7.1.4.2 Ten Immoral Actions (Dasa Akusala)

Revised October 6, 2016; November 24, 2017; March 9, 2020; December 12, 2020; July 20, 2022

Dasa Akusala Connected to *Saṅkhāra*

1. One can do immoral acts with the body, speech, and mind (leading to *kāya, vacī,* and *mano saṅkhāra*); see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka." *Mano saṅkhāra* arise first automatically, according to one's gati and the specific *ārammaṇa*. Then some of them lead to *vacī* and *kāya saṅkhāra*, and that is when they become *abhisaṅkhāra* (strong *kamma*.) Thus the way to reduce all bad *saṅkhāra* is to get control over bad *vacī* and *kāya saṅkhāra*. See "Correct Meaning of Vacī Saṅkhāra."

As we know "Paṭicca Samuppāda" processes leading to suffering start with "*avijjā paccayā saṅkhāra.*" This means we do *dasa akusala* because we generate *saṅkhāra* due to *avijjā* (not fully comprehending the Four Noble Truths.)

These are ten immoral acts (*dasa akusala*). They divide into three categories, as follows:

Three *mano saṅkhāra* (immoral acts done with the mind):

1. *Abhijjā* [*Abhijjhā*] (covetousness; greed for other's belongings)

2. *Vyāpāda* (ill-will, hatred)

3. *Micchā Diṭṭhi* (wrong views)

Four *vacī saṅkhāra* (immoral acts done with speech):

4. *Musāvāda* (Lying)

5. *Pisuṇāvācā* (slandering)

6. *Parusāvācā [Pharusāvācā]* (harsh speech)

7. *Sampappalāpa* (frivolous talk)

Three *kāya saṅkhāra* (immoral acts done with the body):

8. *Pāṇātipātā* (killing)

9. *Adinnādāna* (taking what is not given)

10. *Kāmesu micchācāra* (not just sexual misconduct, but also excessive of sensory pleasures)

Dasa Akusala Expand to Forty

2. In Buddha Dhamma (i.e., in nature,) it is always one's intention that matters. **Based on that, each *dasa akusala* expands to 40.** For example, it is not only stealing by oneself that matters. Also, getting someone else to steal, helping another's act, and praising such action by another are included.

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- In another example, regarding *micchā diṭṭhi*, the following also count. Propagating *micchā diṭṭhi* to others, encouraging another to cultivate *micchā diṭṭhi* (say, for instance, that the rebirth process is not valid,) or praising such practices.
- That is how ten *dasa akusala* expand to forty.
- There are ten *suttā* in the *Kammapathavagga* of the *Aṅguttara Nikāya* that lists those "four divisions" for each of the *dasa akusala*, AN 4.264 through AN 4.273. English translations of those start with: "WebLink: suttacentral: 264. Killing Living Creatures." You can click the "next" arrow at the bottom of the webpage to get to all ten *suttā*.
- As one starts avoiding more and more of these forty actions, one will start feeling the early stages of *Nibbāna* or "*nivana*," i..e, cooling down of the mind. The constant stress and excited-ness of the mind will gradually ease. Also, see "Root of All Suffering – Ten Immoral Actions."

A *Sotāpanna* Is Free of Only *Micchā Diṭṭhi*

3. First of all, it is essential to realize that only *Arahant* is free from doing any of these. Even a *Sotāpanna* may commit some of these at least once in a while. There are six things that a *Sotāpanna* is incapable of: killing a mother or father, killing an *Arahant*, injuring a Buddha, knowingly causing a schism in *Saṅgha*, and having ***micchā diṭṭhi*** or **wrong views**.

- Thus, anyone below the *Sotāpanna* stage could break *dasa akusala*. Even a *Sotāpanna* has **completely removed only *micchā diṭṭhi***. A *Sotāpanna* would not WILLINGLY commit any of the *dasa akusala*, but some COULD happen, except for those six mentioned above; see, "Key to Sotāpanna Stage – Diṭṭhi and Vicikicchā."
- It is essential to realize that one needs to AVOID them if possible. It becomes easier as one learns Dhamma to see the benefits of avoiding them.
- However, a *Sotāpanna* has reduced *lobha* (extreme greed, especially for other's belongings) and *dosa* (hate) to reduced levels of *rāga* (craving for sense pleasures) and *paṭigha* (friction or tendency to get upset or angry); see "Lobha, Dosa, Moha versus Rāga, Paṭigha, Avijjā."

Two Categories of Micchā Diṭṭhi

4. The first category is the ten types of *micchā diṭṭhi* (wrong views) discussed in #5 below.

- The deeper level of *micchā diṭṭhi* is not comprehending the essential characteristics of "this world" of 31 realms; see "The Grand Unified Theory of Dhamma" and "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."
- Because of the ignorance of the complete world view, one is likely to have the following three main wrong world views. (i) Everything has sprung without a cause (*ahetuka diṭṭhi*). (ii) Good and bad produce no effect (*akiriya diṭṭhi*). (iii) There is no afterlife (*natthika diṭṭhi*).
- A common form of *micchā diṭṭhi* is to assume that if one obeys the five precepts, then one will be exempt from birth in the *apāyā*. That belief itself can lead to the birth in the *apāyā*; see "The Five Precepts – What the Buddha Meant by Them."

5. If one has such wrong worldviews, one is likely to commit immoral acts. They will have *kamma vipāka* leading to rebirth in the *apāyā* (the lowest four realms,) i.e., in future rebirths. **There are ten such specific wrong views or *micchā diṭṭhi* (sometimes just called *diṭṭhi*):**

- (1) No *kammic* benefits in giving, (2) no need to pay back debts (for what others have done for you), (3) no benefits of respecting Noble Ones and also *yogis* with *abhiññā* powers, (4) *kamma* do not have *vipāka*, no *kammic* benefits of taking care of (5) mother and (6) father, (7) this world does not exist ("*natthi ayaṁ loko*"), (8) *Paralowa* does not exist ("*natthi paro loko*") , (9) there are no *opapātika* birth (instant full-formed birth), (10) there are no Noble Ones and *yogis* exist who can see past lives.

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[WebLink: suttacentral: AN 3.117. Vipattisampadāsutta - Distress and Attainment Sutta '(1) *natthi dinnaṁ,* (2) *natthi yiṭṭhaṁ,* (3) *natthi hutaṁ,* (4) *natthi sukatadukkaṭānaṁ, kammānaṁ phalaṁ vipāko,* (7) *natthi ayaṁ loko,* (8) *natthi paro loko,* (5) *natthi mātā,* (6) *natthi pitā,* (9) *natthi sattā opapātikā,* (10) *natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī*']

- For explanations on (7)-(10), see "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- In particular, *para loka* is where a *gandhabba* lives in-between consecutive births with a physical human bodies; see "Hidden World of the Gandhabba: Netherworld (Para loka)."

Niyata Micchā Diṭṭhi

6. What is *akusala* is to hold "*niyata micchā diṭṭhi*" or "established wrong views," i.e., one is not even prepared to consider, say, that there is a rebirth process. Thus, if one has **unwavering** doubts about any of the ten categories in the above paragraph, one has **established** wrong views (*niyata micchā diṭṭhi*). Such wrong views can lead to actions with *kamma vipāka* responsible for births in the *apāyā*.

- The critical point is that when one has established wrong views, one looks at the world differently without realizing that there are consequences for one's actions. One would not be aware of that without a Buddha explaining the world's true nature. That includes the validity of the rebirth process, life in other realms, an uncountable number of planetary systems like the Earth, etc.
- As scientists are finding out, there are many things in nature that we do not experience/understand. For example, scientists can only account for 4% of the mass of the universe; they cannot account for the rest (Google "dark matter" or "dark energy"). Thus one needs to keep an open mind and learn more Dhamma to see whether all these make sense.

7. **The only *akusala* completely removed by a *Sotāpanna* is the *micchā diṭṭhi*;** see, "What is the only Akusala Removed by a Sotāpanna?."

- As explained there, an unimaginably huge amount of defilements is removed at the *Sotāpanna* stage, just via getting rid of *micchā diṭṭhi*, mainly through the comprehension of *anicca*, *dukkha*, and *anatta*.

Only a Buddha Knows All About This World

8. A lot of you may be thinking "How do I know all this is true? Is there any evidence for the existence of *rūpa/arūpa lokā*, *apāyā* (hell), or spontaneous birth?. "

- There are many things we do not know about "this world." We cannot rely on just science to verify/confirm these. Only within the last 100 years or so has science has accepted that our world is bigger than a few galaxies (now science has confirmed that there are billions of galaxies). Whereas the Buddha stated that *cakkavāla* (star systems or planetary systems) come into existence all the time, science has confirmed that only within the past 100 years; see, "Dhamma and Science – Introduction."
- Furthermore, the newest findings (yet unconfirmed) in string theory indicate that we live in an 11-dimension world, not the 4-dimension world that we experience. For a look at different dimensions, see, "Consciousness Dependence on Number of Dimensions." Thus, more of Buddha's teachings will be confirmed with time.

9. It is easy to see that all immoral deeds start with *mano saṅkhāra* (bad thoughts) in mind. Any of the *vacī saṅkhāra* (speech) or *kāya saṅkhāra* (bodily actions) are done with greed, hate, or not knowing the true nature of the world (ignorance). In particular, the basis for moral behavior comes from the correct worldview. Let us examine this below:

- The fact that there is no discernible beginning to conscious life (see "Saṁsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory") means all of us have been going through this rebirth process for an unimaginably long time. Thus we have been born in most of the 31 realms of existence. Not only that,

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we have been born innumerable times in EACH of those realms (except those reserved for the *Anāgāmīs*).

- The above fact means each sentient being had been related to any other sentient being at some point in this long *saṁsāra* (or *saŋsāra*, rebirth process). **The Buddha said, "it is difficult to find ANY sentient being that was not your father, mother, or a sibling at some point in this long *saṁsāra*."** Infinity is a hard concept to grasp; see "Infinity – How Big Is It?."
- An interesting book that talks about such hard to grasp ideas (in science) involving infinity is, "The Beginning of Infinity: Explanations That Transform the World" by David Deutsch.
- Therefore, humans and ALL sentient beings are connected/related. This is why it is wrong to kill any living being, steal from anyone, verbally abuse anyone, etc. **Those are the foundations of morality.** This is WHY it is not good to do any of the ten immoral acts.

The Intention is An Important Factor

10. The Buddha said, "*Cetanāhaṁ, bhikkhave, kammaṁ vadami*," i.e., "*Bhikkhus*, I say that *kamma* is the intention involved." We always need to look at the intention to pinpoint whether or what kind of *kamma* was committed.

- For example, if someone shoots a dog attacking a child, one's intention here is to save the child. On the other hand, if someone is shooting a dog for "target practice," there is no excuse. The life of a human is million-fold more precious than an animal's; see "How to Evaluate Weights of Different Kamma."
- Sometimes it is impossible to judge the *kammic* consequences just by looking at the particular act. Only the person committing the act will know whether it is a good or bad intention. Thus normally it is not wise to judge other people's actions.
- If it is a *mano saṅkhāra* (bad thoughts), the only person who even knows about that is the one who is committing it.

11. In many cases, it is possible for others to "see" when one is committing *vacī* or *kāya saṅkhāra*. But not always. Disciplinary actions against a child by a parent may appear to be *kāya saṅkhāra* (spanking) or *vacī saṅkhāra* (verbal threats) , but the parent is likely to have good intentions for the child in most cases.

Also, in many cases, no person can advise another on what to do when conflicting issues are involved. Is it OK to steal some food to feed one's kids when they are crying in hunger? Is it OK to spank a child when the child is misbehaving? Only the parent can make that decision based on the circumstances.

Also see, "Details of Kamma – Intention, Who Is Affected, Kamma Patha." This post was updated on February 21, 2018, and provides a simple two-step process to evaluate a given situation.

Relative Weights of *Kamma*

12. **One critical problem many people have is trying hard to avoid actions with relatively small *kammic* consequences while unknowingly doing things with stronger *kammic* consequences. Let us take an example: Suppose we have a large tank of water that is losing water due to many holes at the bottom. Some holes are pinholes, some are a little larger, and a few holes are big and lose water fast. One would want to plug those large holes first. Then one would fix the medium-size holes. The smallest or the pin holes are the last to be fixed.**

- The relative weights of ten immoral acts are not easy to quantify. However, we can see that *kāya saṅkhāra* have higher "*kammic* potential" compared to *vacī saṅkhāra* if they are directed to the same living being; hurting someone physically is worse than verbal abuse.
- Another example: Say someone has hateful thoughts about a particular person all day. That could be worse than just saying something to that person and "getting the load off the mind." However, even that is

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not necessary. The best solution is to develop *mettā* (loving-kindness) towards that person and eliminate those hateful thoughts. We always must realize that we all are trapped in this constant struggle to find happiness in a world that is not set up to provide lasting happiness; see, "Anicca, Dukkha, Anatta - Wrong Interpretations."

13. *Kammic* consequences also depend strongly on the "consciousness level" of the living being against whom the immoral act was committed.

- Killing a human will have far stronger consequences compared to killing an animal. This is discussed in the essay, "How to Evaluate Weights of Different Kamma."

14. *Dasa akusala* and relative weights of different *kamma* are discussed in the following *desanā*:

WebLink: Download "Ten Immoral Actions (Dasa Akusala)"

- This *desana* is in the post, "Root of All Suffering – Ten Immoral Actions," where you can find the relevant posts mentioned.

Related post: Origin of Morality (and Immorality) in Buddhism

Next, "Puñña Kamma – Dāna, Sīla, Bhāvanā", ……..

7.1.4.3 Puñña Kamma – Dāna, Sīla, Bhāvanā

Revised March 24, 2016; September 14, 2017; major revision with title change April 27, 2018; edited February 14, 2021; December 21, 2021; May 27, 2022; August 27, 2022; March 7, 2024

1. Here we discuss the ten types of *puñña kamma* (doing meritorious deeds). These are in three groups: *dāna*, *sīla*, and *bhāvanā*.

- Those are essential for progress in one's mundane eightfold path.
- One must cultivate the mundane path and remove the ten types of *micchā diṭṭhi* before being able to comprehend the *Tilakkhaṇa* and start on the Noble Eightfold Path; see "Buddha Dhamma – In a Chart."

2. A previous post discussed the differences between *kusala/akusala kamma* and *puñña/pāpa kamma* : "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."

- For details on the ten types of *akusala kamma*, see "Ten Immoral Actions (Dasa Akusala)."
- **The ten types of *kusala kamma* are just the avoidance of *akusala kamma*.**

3. As discussed in the above two posts, *kusala kammā* (getting rid of *rāga*, *dosa*, and *moha*) eventually leads to *Nibbāna*. **However, *puñña kamma* (meritorious actions) help set the background to attain *Nibbāna* and are thus critically important.**

- One needs to do both. However, the ability to do *kusala kammā* is vastly improved when one starts comprehending *Tilakkhaṇa*; see, "Anicca, Dukkha, Anatta."
- *Puñña kammā* lead to rebirths in "good realms." Furthermore, one will be born with long life, good health, comfort, and wealth (*āyu, vaṇṇa, sukha, bala*) to be able to comprehend *Tilakkhaṇa* and pursue *Nibbāna* with ease. The following Dhammapada verse emphasizes that:

  "*Abhivādanasīlissa*,

  niccaṁ vuḍḍhāpacāyino;

  Cattāro dhammā vaḍḍhanti,

  āyu vaṇṇo sukhaṁ balaṁ."

- ***Āyu, vaṇṇa, sukha,*** and ***bala*** mean the **length of life, health, happiness**, and **strength**. [***vaṇṇa*** : [m.] colour; appearance; colour of the skin; sort; caste; a letter; quality.]

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These ten meritorious actions (*puñña kamma*) are divided into three groups: *dāna* (generosity), *sīla* (moral behavior), and *bhāvanā* (meditation).

Puñña Kamma – Dāna, Sīla, Bhāvanā

4. The ten types of *puñña kammā* are:

1. ***Dāna* (giving)**
2. **Transfer of merits to others (*pattidāna*)**
3. **Rejoicing (accepting or participating) in other's merits (*pattānumodanā*)**
4. ***Sīla* (morality), i.e., observing 5, 8, or 10 precepts**
5. **Reverence to elders and holy persons (*apacayana*)**
6. **Pay homage to religious places, take care of such places, etc (*veyyāvacca*)**
7. **Meditation (*bhāvanā*)**
8. **Listening to Dhamma discourses (*Dhamma savana*)**
9. **Teaching Dhamma (*Dhamma desana*)**
10. **Correcting one's wrong views, especially on *kamma* (*diṭṭhijukamma*)**

- The first three belong to the ***Dāna* (Generosity) group**, the following three belong to the ***Sīla* (Morality) group** and the last four to the ***Bhāvanā* (Meditation) group**.
- On the last one, see, "What is Kamma? – Is Everything Determined by Kamma?."

5. **Therefore, *dāna*, *sīla*, and *bhāvanā* constitute the "base" of a moral person' life.**

- "*Dāna* group" helps one overcome one's greed (*lobha*).
- "*Sīla* group" helps to remove hate (*dosa*) from one's mind.
- "*Bhāvanā* group" helps to remove ignorance (*moha*) from the mind by learning Dhamma and eliminating the wrong views (*micchā diṭṭhi*).

6. Since *Nibbāna* means removing greed, hate, and ignorance from one's mind, it is clear how these ten actions pave the way for *Nibbāna*. As one engages in these activities more and more, one can experience the "cooling down" or "*niveema*"; see "How to Taste Nibbāna."

- In the *sīla* group of activities, one starts by observing the five precepts, i.e., abstaining from killing living beings intentionally, stealing, sexual misconduct, lying, and getting intoxicated. This last one usually involves intoxication with alcohol or drugs, but it also includes money, beauty, power, position, etc.

7. It is always a good idea to keep in mind why these are moral actions: Because they help purify one's mind:

- To avoid breaking the five precepts, most people abstain from drinking but do not hesitate to show off their wealth, beauty, power, etc.; they are "drunk" too.
- Others pay a lot of attention not to lying, but do not hesitate to gossip, slander, or verbally abuse others.
- Also, one should realize that human life has much more weight than animal life; see "How to Evaluate Weights of Different Kamma."
- Most of all, the tenth is the most potent one that most people neglect to consider. Establishing wrong views (*niyata micchā diṭṭhi*) can lead to frequent immoral actions. Thus, one needs to understand this clearly; see "Ten Immoral Actions (Dasa Akusala)."

8. This is why learning Dhamma is prominent in the *bhāvanā* section. As one keeps learning more profound concepts of Dhamma, wrong views will gradually fade. It is not enough to say, "I will not have these views anymore," even though making such a determination is good. The mind needs to see evidence to get rid of

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the wrong views. When one starts on the Path, the feeling of the *nirāmisa sukha* will make it easier to remove wrong views; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."

The High Value of *Puñña Kamma* Done with Understanding

9. If one performs a wholesome deed with the knowledge of *kamma* and its effects and *anicca*, *dukkha*, and *anatta*, then the wholesome roots will be associated with understanding. Then one's actions will be based on all three wholesome roots: non-greed, non-hate, and non-delusion. So three-root (*tihetuka* or "*ti*" + "*hetu*") wholesome *kamma* is acquired.

- On the other hand, performing a wholesome deed without knowing the laws of *kammā* will dilute its effects on future outcomes (*vipāka*.) Then one's intention will not have wisdom or *paññā* (true non-delusion) but only the two roots of non-greed and non-hate. So two-root (*dvihetuka* = "*dvi*" + "*hetu*") kamma is acquired. These are less meritorious compared to the three-root (*tihetuka*) *kamma*.

10. A detailed discussion can be found in "A Simple Way to Enhance Merits (Kusala) and Avoid Demerits (Akusala)." We will discuss these effects in detail in the Abhidhamma section too.

- However, it is essential to realize that the strength of the *kamma vipāka* for a given meritorious act will vary depending on the level of understanding. For example, just writing a check to charity will have some results. However, more substantial results will materialize if done with a good understanding of the laws of *kamma*.

11. To engage in this superior *kamma*, one should consider the moral action in advance. After the deed, one should reflect on it and contemplate it. Furthermore, one can gain more merits by doing a *puñña anumodana* or *pattidāna* (transfer of merits to others, #2 *kusala kamma* above) because this amounts to paying off *sansāric* debts; see, "Kamma, Debt, and Meditation."

- On the other hand, if one feels lazy, reluctant, jealous, or stingy before a moral action such as giving charity and regrets doing the moral action afterward, then the moral volition of giving to charity will be surrounded by other unwholesome intentions (*cetanā*). Consequently, its results will be weaker. The wholesome *kamma* acquired, in this case, is inferior.

Thus, it is important to learn Dhamma to grasp such details and realize the full benefits of one's meritorious actions. It is interesting to see how all these details "fit into the big picture"; see "The Importance of Purifying the Mind."

Next, "The Five Precepts – What the Buddha Meant by Them", …

7.1.4.4 Details of Kamma – Intention, Who Is Affected, Kamma Patha

July 24, 2022; revised December 14, 2022; September 23, 2024 (#6); February 26, 2025 (#1, #2)

We discuss several factors that determine the strength of a *kamma*, including intention, who is affected, and how a *kamma* becomes a *kamma patha.*

Cetanā in *Kamma* Is Different from *Cetanā Cetasika*

1. In the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)", the Buddha declared, "*cetanāhaṁ, bhikkhave, kammaṁ vadāmi.*" Thus, what determines the type of *kammā* is the *cetanā* or the "intention."

- Did the Buddha refer to the *cetanā cetasika* in the above verse? No, because the *cetanā cetasika* is in EVERY *citta*. I introduced *cetasika* in "Cetasika (Mental Factors)" and have discussed some aspects of them in the "Citta and Cetasika" section.

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- The meaning becomes more apparent with the next verse in the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)": "***Cetayitvā kammaṁ karoti**—kāyena vācāya manasā,*" meaning "**After making an intention, one takes action (*kamma*)**—by way of body, speech, and mind."
- Thus, one acts with intention ONLY AFTER an *ārammaṇa* comes to mind first. One decides how to respond to a sensory input that just came in as a *kamma vipāka*. The intention depends on the type of action one chooses to take.
- A *vipāka citta* only brings in an *ārammaṇa*. In such cases, we see, hear, taste, smell, touch something, or recall a past event. **There is no "intention" of doing something with such *vipāka cittās*.** For example, upon seeing an enemy, one may decide to say something harsh to that person.

Cetanā in *Kamma* Generation Refers to *Sañcetanā*

2. Six types of ***sañcetanā* (*cetanā* with "*saṇ*" or defilements of *rāga*, *dosa*, *moha*)** can arise based on the six types of sensory inputs. **In many suttās, "*cetanā*" is used to mean "*sañcetanā*."**

- That is stated in the "WebLink: suttacentral: *Upādānaparipavatta Sutta* (SN 22.56)": "*Chayime, bhikkhave, cetanākāyā—rūpa sañcetanā, sadda sañcetanā, gandha sañcetanā, rasa sañcetanā, phoṭṭhabba sañcetanā, dhamma sañcetanā. Ime vuccanti, bhikkhave, saṅkhārā.*"
- Thus, **it is with *sañcetanā* that one engages in *kamma* with (*abhi*)*saṅkhāra*.**

3. We are not talking about neutral actions like walking to the kitchen for a glass of water. In Buddha Dhamma, the discussions are about how we do *puñña/kusala kamma* or *apuñña/akusala kamma* that can lead to good or bad *vipāka* in the future.

- Thus, the "intention" involves *puñña/kusala kamma* or *apuñña/akusala kamma*. Based on that, we can see that the critical point is whether "good *cetasika*," like compassion, or "bad *cetasika*," like greed or anger, arises in the mind.
- *Cetanā cetasika* combines the cumulative effect of many *cetasika* that come into play. "**The "DEFILED intention" (*sañcetanā*) comes from the types of *cetasika* "incorporated by the *cetanā cetasika*" based on one's *gati*.**"

Connection to Gati/Anusaya

4. **The "intention" in committing an *akusala kammā* is one of the *dasa akusala*.** That intention arises BECAUSE OF one's *gati*. A particular set of *cetasika* will arise automatically according to one's *gati* (pronounced "gathi.") Of course, *gati* is closely related to one's *anusaya*.

- When committing an *akusala kammā*, a set of four universal *cetasika* always comes into play. Those are *moha* (ignorance), *Ahirika* (shamelessness), *Anottapa* (fearlessness in the wrong), and *uddhacca* (restlessness or agitation.)
- Other "*akusala cetasika,*" like *lobha, diṭṭhi, vicikicchā,* etc., may also be present depending on the situation and the person committing the act; see "Cetasika – Connection to Gati." **For example, one may lie about something because of greed (*lobha*); another person may tell the same lie because of hate (*dosa*.)** The consequences are worse for the latter.
- When committing an *akusala/apuñña kamma*, the intention is to do one (or more) of the *dasa akusala*. Thus *cetanā cetasika* is not the "intention." The "intention" depends on how the *cetanā cetasika* incorporates one's *gati/anusaya* when it "prepares" a *citta* in response to *ārammaṇa*.
- *Kusala/puñña kammā* work the same way. Here the "intention" is to commit one or more *kusala/puñña kammā*, and here a set of moral (or *sobhana*) *cetasika* come into play.

5. From #4, it may appear that we don't have control over the response to an *ārammaṇa*. But #4 only describes the initial "automatic response" to an *ārammaṇa* with *mano saṅkhāra*.

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- However, we can change that automatic response when generating *vacī* and *kāya saṅkhāra*. If we are mindful, we can catch ourselves starting to engage in a bad *kamma* and stop it. See "Correct Meaning of Vacī Saṅkhāra."
- Suppose we instead keep generating bad *vacī* and *kāya saṅkhāra* (by going along with bad *gati*/*anusaya*). In that case, we will strengthen that bad *kamma* by strengthening our expectation, i.e., "*kamma viññāṇa*" that arose based on that *ārammaṇa*.

Connection to *Kamma Viññāṇa* and Rebirth

6. In the "WebLink: suttacentral: *Cetanā Sutta* (SN 12.38)," we get further clarification on how this "intention" relates to our "future expectations" that manifest as "*kamma viññāṇa*."

"*Yañca, bhikkhave, ceteti yañca pakappeti* ***yañca anuseti****, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.*

Ārammaṇe sati *patiṭṭhā viññāṇassa hoti.*

Tasmiṁ patiṭṭhite viññāṇe virūḷhe ***āyatiṁ punabbhavābhinibbatti hoti***."

Translated:

"*Bhikkhus*, what you intend or plan (based on your underlying tendencies or *anusaya*), help grow that anusaya and become a support for the *kamma viññāṇa*.
When one focuses on an *ārammaṇa* (with an expectation/intention), *kamma viññāṇa* becomes established.
When that *viññāṇa* is established and grows, that can bring **rebirth into a new state of existence in the future**."

- That is what I mentioned in #1 above. For an intention/expectation to arise, an *ārammaṇa* must first bring in sensory input. For greedy anticipation for a particular food to occur, one must either taste that food or the memory of consuming that food must come to mind first.
- Then we start thinking, speaking, and acting about how to get more of it to eat. The more we do, the more that "*kamma viññāṇa*" will grow ("*saṅkhāra paccaya viññāṇa*" in *Paṭicca Samuppāda*.)
- Growing the "*kamma viññāṇa*" is the same as "growing the strength of the *kamma*." Such *saṅkhāra* are *abhisaṅkhāra*!
- **That is how we accumulate *kamma* with intention (*cetanā*.)**

Strength of *Kamma*

7. There are two key factors to be remembered in evaluating how to assess the relative strength of a *kamma*:

(i) **Which of the *dasa akusala* is the intention?** For example, it could be taking a life, stealing, or harsh speech. As we see, the relative strengths decrease in that order. Who is affected is not involved in this step. The "*cetanā*" in "*cetanāhaṁ, bhikkhave, kammaṁ vadāmi*", is just which *dasa akusala* is in one's mind.

(ii) Then the **strength of the *kammā vipāka* will also depend on the "level of consciousness" or "status" of the living beings affected** by that *kammā*. For example, killing a human will bring stronger *kamma vipāka* than killing an animal.

Some Examples

8. In the case of a person killing a bunch of people with a bomb, his intention (*cetanā*) is to kill. Thus the *dasa akusala* involved is "*pāṇātipātā*," that of taking a life.

- Now to the second step. He may not even know who got killed. By some coincidence, if the bomb killed a parent of the killer, then he would have done an *ānantariya pāpa kammā*. If an *Arahant* died, the

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same. If a *Sotāpanna* died, it would not be a *ānantariya kammā* but still be equivalent to killing thousands of ordinary humans.

- So, it is essential to understand that "*cetanā*" is which of *dasa akusala* are in one's mind while committing a *kammā.* It could be more than one. In the case of the bomber, there is *micchā diṭṭhi* and likely greed also, in addition to "*pāṇātipātā*."
- One can analyze various situations with the two steps in #7 above.

9. Let us consider some prominent examples from the *Tipiṭaka*.

- Ascetic Siddhartha had to endure such hardships for six years to attain the Buddhahood because he had said some insulting things regarding the Buddha Kassapa in his previous life. At that time, Siddhartha was a wealthy person named Jotipala and had a friend called Gatikara who listened to *desanas* from Buddha Kassapa and became an *Anāgāmi*. Gatikara tried to persuade Jotipala to go and listen to Buddha Kassapa, but Jotipala kept refusing, saying, "I do not want to go and listen to the bald monk."
- That *kamma* forced ascetic Siddhartha to undergo such hardships before attaining Buddhahood. That is a clear example that one DOES NOT NEED TO KNOW that one is insulting a Buddha to accumulate the corresponding *kamma vipāka*.
- Eleven more such *kamma vipāka* brought adverse effects to the Buddha Gotama even after attaining Buddhahood. Three of those were for bad *kammā* committed against *Pacceka Buddhas*. It is not possible to recognize a *Pacceka Buddha* as such because they appear when a *Sammā Sambuddha* (like Buddha Gotama) is not present, and they cannot teach Dhamma to others.
- Therefore, NOT KNOWING the status of the person (to whom the wrongful act was directed) is not an excuse. These are not rules made up by the Buddha, and the Buddha himself was not immune from those laws. *Kammic* laws are Nature's laws, just like laws of gravity. A Buddha discovers them, not make those laws.
- *Kamma*/*kamma vipāka* is a complex subject. Let us consider one more aspect of a "completed *kamma*" or "*kamma patha*."

Kamma and *Kamma Patha*

10. A given *akusala kamma* takes **four stages** to be "completed."

- For example, in the case of taking a life, the following are the four steps:
  - (i) one must think that it is alive,
  - (ii) making a plan to kill that being intentionally,
  - (iii) executing the plan to kill
  - (iv) a living being ends up dead.
- Upon completing all five steps, that *kamma* becomes a "*kamma* with maximum strength" or a ***kamma patha.***
- As the number of completed steps keeps increasing, the severity of the *vipāka* will increase. **When all are complete, a *kamma* becomes a *kammā patha,* and the *kammā vipāka* will be the strongest possible.**
- When we walk on grass, we may unintentionally kill many small insects. But since the "intention" is not there, none of the five factors will come to play. If someone hits a toy snake intending to kill, only the last factor will not be fulfilled.

11. Let us consider another example of the four steps that constitute a *kamma patha* involving lying/deceiving (*musāvāda.*)

- (i) there must be a person(s) to be deceived,

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(ii) one plans to deceive that person(s),

(iii) carries out the deception,

(iv) that person (and possibly others not even intended) suffer due to that deception.

- I have been trying to find a *Tipiṭaka* reference for these "five factors." Please comment in the discussion forum if you know.
- If all factors are completed, the "*kammic* energy" will be optimized, and it becomes a "*janaka kamma,*" possibly leading to rebirth in a bad realm. If only some factors are completed, such a *kamma* can bring *vipāka* during a lifetime.

Dasa Akusala Expand to Forty

12. In Buddha Dhamma, it is always one's intention that matters. **Based on that, each *dasa akusala* expands to 40.** For example, the following four are inclusive in *pāṇātipātā*:

(i) Taking life by oneself
(ii) Getting someone else to kill
(iii) Helping another to kill
(iv) Praising a killing by another

- There are ten *suttā* in the *Kammapathavagga* of the *Aṅguttara Nikāya* that lists those "four divisions" for each of the *dasa akusala*, AN 4.264 through AN 4.273. The first *sutta* is "WebLink: suttacentral: Killing Living Creatures (AN 4.264)." You can click the "next" arrow at the bottom of the webpage to get to all ten *suttā*.
- In another example, regarding *micchā diṭṭhi,* the following also count. Propagating *micchā diṭṭhi* to others, encouraging others to cultivate *micchā diṭṭhi* (say, for instance, that the rebirth process is not valid), or praising such practices.
- That is how ten *dasa akusala* expand to forty.
- As one starts avoiding more and more of these forty actions, one will start feeling the early stages of *Nibbāna* or "*nivana,"* i..e, cooling down the mind.

Complexity of Life

13. Buddha has taught us how to understand why different living beings are born that way and why people are born with wide-ranging health, wealth, beauty, etc.

- One time a *Brahmin* asked about how that happens. The Buddha's description is in the "WebLink: suttacentral: *Cūḷakammavibhaṅga Sutta* (MN 135.)."
- Also, see "Complexity of Life and the Way to Seek 'Good Rebirths'."

7.1.4.5 The Five Precepts – What the Buddha Meant by Them

Revised December 23, 2020

1. The five or eight precepts, of course with different meanings, were there before the Buddha. It is said that on the day the future Buddha, Prince Siddhartha (Siddhārtha in Sanskrit), was born, his mother had observed the eight precepts.

- Ancient kings banned the so-called five immoral acts in order to maintain a peaceful society. These were: killing (of probably other people), stealing, sexual misbehavior, lying, and getting intoxicated.
- The *vedic Brahmins* expanded these to include the killing of animals. They also expanded to eight precepts which enabled them to attain mundane *jhānā*.

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- By the way, except those referring to the God, the Ten Commandments in Christianity also identify many of these "immoral acts."

2. Just like he did with many existing terminologies at that time (*kamma*, the four great elements of *paṭhavī, āpo, tejo, vāyo,* etc.), the Buddha adopted these precepts, but re-defined what he meant by them. (In fact, those concepts originated with Buddha Kassapa, who lived a long time before Buddha Gotama. The true meanings of many concepts were lost by the time of Buddha Gotama.)

- In Buddha Dhamma, all possible immoral acts are included in the *dasa akusala*; see "Ten Immoral Actions (Dasa Akusala)."
- Therefore, all those are in the five precepts too. When one truly understands Buddha Dhamma, i.e., the nature of this world as embodied in *anicca*, *dukkha*, and *anatta*, one sees that these precepts come out naturally from the nature's laws. At that stage, one's mind automatically rejects all *dasa akusala*, and thus the five precepts are automatically obeyed; one does not even have to think about them.

3. For one embarking on the Path prescribed by the Buddha, the conventional five precepts (killing other beings intentionally, stealing, sexual misconduct, lying, and intoxication) are a good start.

- Furthermore, one needs to recite the five precepts, understanding that it is not a promise, but one's intends to do the utmost (otherwise, the act will itself be a *musāvāda* or a lie). **This is because anyone other than an *Arahant* is bound to break some of them per their true meanings.**
- But as one proceeds on the Path and experiences the benefits (peace of mind or the early stages of *nirāmisa sukha*), one should try to expand the scope of those five precepts from the conventional meanings. This can be done systematically: when one truly understands the meanings of *anicca, dukkha, anatta*, AND that our existence does not end with this life, one begins to have a deeper insight.
- **When that happens, the precepts are not followed as a ritual or a set of rules. Rather, one realizes that there is no other moral way to live.**

4. For example, when one realizes that one has been an animal or worse in previous lives, one stops thinking of animals as "mere things" that exist for our pleasure. Furthermore, understanding the laws of *kamma*, i.e., taking any life has consequences will make one re-think of just wantonly taking another life.

- But some people go to extremes. They start treating animal life on the same level as human life and then freak out when they have to clear a spider web in cleaning their house. Inevitably, we will unintentionally kill many small creatures while walking on the ground or even boiling some water. So, one need to get a sense of the relative weights of *kamma*; see, "How to Evaluate Weights of Different Kamma?."
- What needs to be avoided first is those "pleasure killings" like fishing, hunting, etc.

5. Stealing is not merely acted like shop lifting, but also includes gains by immoral means. To live a functional society, we have to do transactions with each other. We need to make sure we do not take advantage of another person and becoming "morally indebted" to that person.

- *Vinaya* rules ("*vi*" + "*naya*" where "*naya*" is debt and *Vinaya* is becoming free debts) in Buddha Dhamma setup for the monks show how to live their lives by properly paying back for the sustenance they get from the laypeople.
- When the Buddha said to test any act or concept with "*Dhamma* and *Vinaya*," he meant that the concept needs to be consistent with Paṭicca Samuppāda (cause and effect) and also consistent with "*rāga vinaya, dosa vinaya*, and *moha vinaya*," i.e., not getting into debt via greed, hate, and ignorance.
- If we gain from someone by unjust means, we will have to pay that debt if not in this life, but in future lives; see, "Kamma, Debt, and Meditation."

6. The third precept, "*kāmesu micchācārā veramaṇī sikkhāpadaṁ samādiyāmī*," is commonly translated as "avoiding sexual misconduct." But "*kāma*" is not just sexual activity. "*Kāma*" includes all sense pleasures

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that are available in the *kāma loka*. And "*micchācārā*" (pronounced "michchāchārā") means "misbehavior" in the sense of "going to extremes." Thus the real meaning is not to over-indulge in sense pleasures.

- In fact, excessive drinking, gambling, etc., are included in this precept.
- We have to use all our five physical senses to live in this world. But we need to have restraints to not abuse them to the extent that we will hurt ourselves or others. Even a simple example of over-eating leads to health problems, which will hurt not only oneself but the whole family.
- **The first three precepts include all three *akusala kamma* done with the body.**

7. The fourth precept on *musāvāda* (lying) in Buddha Dhamma includes all abuses done in my speech, including harsh speech, slandering, and gossip which WILL harm oneself and others.

- **Thus the fourth precept encompasses all four *akusala kamma* done with speech.**

8. The fifth is a big one that is almost always misinterpreted. If it included just drinking, it would have been, "*surāmeraya veramaṇī*……." That was probably the original verse.

But in Buddha Dhamma it is, "*surāmeraya majjapamā daṭṭhānā veramaṇī sikkhāpadaṁ*……."

In the word, "*surā*", "*rā*" means "*rāga*" or excess greed. Thus "*surā*" means with excess greed; "*meraya*" is delicious. "*Majja*" means intoxication and "*majjapamā*" is getting delayed via intoxication, and "*daṭṭhānā*" means that mindset. Of course, "*veramaṇī sikkhāpadaṁ samādiyāmī*" means "I decide to avoid doing such things willingly."

Thus it should be interpreted as, "avoid the mindset of getting intoxicated by alcohol, drugs, money, power, etc.," anything that can make you "fall behind":

- All this happens in one's mind. **One gets intoxicated with greedy thoughts, and when one does not get one's way with them, one generates hate.** And all this happens because one does not understand the true nature of this world, i.e., one has *micchā diṭṭhi* or wrong views.
- To put it another way, one should be careful not to get intoxicated by the five sense inputs or "*kāma assāda*"; see, "What is "Kāma"? It is not Just Sex."
- One believes that either, (i) one's actions will not have future consequences, and (ii) therefore, one needs to think about how to get what one wants (because there are so many tempting things out there to be had!); one does not realize all that is temporary.
- **Thus in order to really obey the fifth precept, one needs to start working on one's mind. All three *akusala kamma* done with the mind are included in this fifth precept; see,** "Ten Immoral Actions (Dasa Akusala)."

9. The following scenario is given as an example to illustrate the futility of blindly following precepts. Many people live their entire lives without intentionally killing, stealing, engaging in sexual misconduct, lying, or getting intoxicated. But their minds are burdened with greed, hate, or ignorance. Depending on the state of their minds, they may not even get a human birth next time around.

- There is this story about an older woman who followed those conventional five precepts to the letter. Even though she was poor, she was greedy and kept all her money under her pillow. She was reborn as a louse (plural lice) on that pillow, because of her attachment to that money in the pillow.
- And if keeping those precepts will take one to *Nibbāna*, then a cow or a horse living in isolation will be certain to attain *Nibbāna*. They do not kill, steal, lie, or get intoxicated, and if their owners do not have any other animal of that kind, then there is no chance of sexually misbehaving either.
- It is all about purifying one's mind. A pure mind gains wisdom, and will not allow any harmful action by speech or by deed. Such a mind is not burdened, but has "cooled down"; that is the happiness of *Nibbāna*.

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10. **The path to Nibbāna starts with the mundane Eightfold Path with *sīla*, *samādhi*, *paññā* in that order.** Then, one will comprehend the Noble Truths/*Tilakkhaṇa*/ *Paṭicca Samuppāda* and become a *Sotāpanna Anugāmi*. That is when one starts on the *lokuttara* or Noble Eightfold Path with *lokuttara Sammā Diṭṭhi*. **Now the sequence shifts to *paññā*, *sīla*, *samādhi* with wisdom (*paññā*) in front.** See, "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi."

- A key step in completing the mundane Eightfold Path is to get rid of the wrong views (*micchā diṭṭhi*), as explained in that post. Another is to understand that *kamma* is not deterministic.
- A brahmin by the name of Niganṭanāṭaputta in the days of the Buddha was preaching that everything happens due to *kamma*. He advised his followers to refrain from breaking the five precepts because, INEVITABLY such deeds lead to the birth in the *apāyā*. He also preached that if someone did not break even a single precept, that person would NOT be born in the *apāyā* in the next birth.
- The Buddha said that both were wrong. We have done both good and bad *kamma* in our previous lives, and the next birth will be determined by the relative strengths of those and what we do in this life. For example, Aṅgulimāla, who killed nearly 1000 people, attained the *Arahantship* in a week. And Buddha gave examples of those who lived a perfectly moral life, but were born in the *apāyā*, because they had bad *kamma vipāka* from previous lives. For details, see, "WebLink: suttacentral: *Mahā Kammavibhaṅga Sutta* (MN 136)."
- Furthermore, the Buddha said that if someone dies with such misconceptions, that is *micchā diṭṭhi*, and one WILL BE born in the *apāyā* just BECAUSE OF that *micchā diṭṭhi*. It is critically important to figure out this point. I meet many people (even Buddhists) who say, "I have not done anything bad to anyone; therefore, I do not think anything bad will happen to me." That is a *micchā diṭṭhi*. The only way to guarantee that one will be exempt from birth in the *apāyā* is to attain the *Sotāpanna* stage of *Nibbāna*.

Next, "What is Kamma? – Is Everything Determined by Kamma?", ……

7.1.4.6 What is Kamma? – Is Everything Determined by Kamma?

Revised January 28, 2020; June 7, 2022 (#2); July 21, 2023

Things Happen Due to Causes and Conditions

1. A key concept in Buddha's Dhamma is cause and effect. Nothing happens without a cause or a reason.

- **But even if root causes are there, we can stop them from bringing their results by blocking the CONDITIONS for them to come to fruition (a seed has the potential to bring about a tree, but for that to happen the seed must be given fertile soil, water, and sunlight).**
- That is explained simply in "Working of Kammā – Critical Role of Conditions."
- That is why in *Paṭicca Samuppāda*, "*paccayā*" does NOT mean "it will happen"; see, "What Does "Paccayā" Mean in Paṭicca Samuppāda?."

Nature's Laws – *Dhamma Niyāma*

2. Nature enforces this cause and effect via *dhamma niyāma* (*dhammaniyāmatā* or *dhammatā*.) It comes from *niyama* (meaning "fixed.")

- Some Commentaries describe "five types of *niyāma dhamma"*: *kamma niyama, citta niyama, utu niyama, bīja* (or *bija*), and *dhamma niyama*. **However, I have not found any such description in the *Tipiṭaka*.**
- **Everything happens according to Paṭicca Samuppāda.** The "WebLink: suttacentral: *Paccaya Sutta* (SN (12.20)" explains the word ***dhammaniyāmatā***:

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"*Katamo ca, bhikkhave, paṭiccasamuppādo? Jātipaccayā, bhikkhave, jarāmaraṇaṁ. Uppādā vā tathāgatānaṁ anuppādā vā tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā* ***dhammaniyāmatā*** *idappaccayatā*."

- There is a discourse by Waharaka *Thero* which addresses this issue about the "five *dhammatā*". For the benefit of those who can understand the Sinhala language here is the link: "WebLink: waharaka.com: කරුණ, නියම ධර්ම"

3. First of all, there are actions by individuals that lead to harmful consequences right away. If one jumps from a tall building, one is bound to get hurt or worse. That is a result of ***dhamma niyāma*** (the law of gravitation is a *dhamma niyāma*,) which is cause and effect. *Paṭicca Samuppāda* is the ultimate *dhamma niyāma*. It explains **how and under what conditions** *kamma vipāka* produces results.

- When something appears in this world, it does not stay the same. It changes in unexpected ways (*vipariṇāma*) and is eventually destroyed. Thus anything in the world (a *saṅkhata*) is subjected to the ***utu niyāma***. Whatever results that *kamma vipāka* may bring in, they will also eventually go away.
- ***Bīja*** (or *bīja*) ***niyāma*** is irrelevant to the workings of the plant seeds, as some books explain. It dictates how *kamma bīja* (seeds) lead to their fruits (*vipāka*). A "*puñña kamma seed*" or a "good seed" will always produce excellent results, and a "*pāpa kamma seed*" or a "bad seed" will generate a bad result. A *Sotāpanna* would have made all those *kamma* seeds, that make it possible to have rebirths in the *apāyā* ineffective. Thus a *Sotāpanna* will NEVER be born in the *apāyā*.
- In the same way, there is no separate *citta niyāma* that involves laws associated with the working of the complex mind. For example, by purifying the mind, one can attain the *Sotāpanna* stage and thus make INEFFECTIVE all those *kamma* seeds that could lead to birth in the *apāyā*.
- ***Kamma vipāka*** are the root causes of all that happens in this world, **but their effects can be altered and even stopped** by exploiting the other laws of nature. That is what a Buddha discovers when he attains Enlightenment. All *kamma vipāka* are made ineffective at reaching full *Nibbāna* or *Arahanthood*.

The main point is that most bad consequences can be avoided by understanding Dhamma, living a moral life, and being mindful (*yoniso manasikāra*).

We Have Done Many Good and Bad *Kamma* in Our Past Lives

4. **In this beginning-less long journey of rebirths called *saŋsāra* (or *saṁsāra*,) each of us has done an uncountable number of both good and bad things.** When we do a good or an immoral act, the *kammic* energy associated with that act gives rise to a seed, called a *kamma* seed. It is energy (not a material thing) that stays with our minds until it gets a chance to come to fruition. An apple seed will not germinate and grow into an apple tree until the right conditions (soil, water, sunlight, etc.) appear. In the same way, all our *kamma* seeds lie in waiting for the right conditions to appear. If we allow such "conditions," we will have to experience the result of that *kamma* or *kamma vipāka* at that time.

- Our *kamma* seeds (*kamma bīja*) are subjected to *dhamma niyāma* or *Paṭicca Samuppāda*. In either case, a seed gives rise to a plant or a *vipāka* **according to the type of seed**. Someone, who did something terrible that only an animal would do, will pay for that may be with a birth in the animal realm; someone who did an act of generosity may get rewarded accordingly.

Conditions Must be Right to Bring *Vipāka* of Past *Kamma*

5. We can keep an apple seed (for example) in a dry, cool place for a long time. Some seeds have been kept intact for thousands of years. It will not germinate until we plant it in fertile soil and provide water and sunlight. In the same way, a *kamma* seed (good or bad) can lay dormant for a long time until conditions become suitable for it to germinate. We all have accumulated numerous *kamma* seeds over these repeated

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rebirths. What we need to do is to provide conditions for good *kamma* seeds to germinate and NOT allow conditions for bad ones to germinate.

- Thus *kamma* is the act, AND *kamma vipāka* is the result of that act. **But since the right conditions need to appear for a kamma seed to "germinate," the *vipāka* may not come until later in the same life, the next life, or even many lives later.**
- That is why it is not easy for people to see that their actions will have consequences. *Dhamma niyāma* is not the only law that is in effect; there are four more, as mentioned above, and they all work together. It is a very intricate network. **We cannot change the *dhamma niyāma*, but we can use it to OVERCOME a cause (a power) of the previous *kamma*.**

Being Aware of the Conditions Is Key

6. We can take many steps to suppress the bad *kamma vipāka* coming to fruition and ALSO to get good *kamma vipāka* to come to fruition. **As emphasized above, we all have an unlimited number of both good and bad *kamma vipāka* waiting to bear fruit.** Rather than giving in to bad *vipāka* and saying, "What to do? This is my *kamma*," we can find ways to suppress those. And rather than saying, "I must not have done any good *kamma*, and this is my fate," we can probe and locate those hidden good *kamma* seeds and cultivate them. Let us consider some examples:

- If one does not care for one's physical body, it may become fertile ground for many bad *kamma vipāka* to come to fruition. If we eat healthily and exercise, the body will not be vulnerable to ailments or injuries.
- The brain needs good food and exercise too. A healthy body and mind exercises such as solving problems, even word puzzles, keep the brain in good condition. But the best is meditation, and *Vipassanā* or insight meditation is better than Samatha meditation. For example, even if one's family has a history of Alzheimer's disease, one can avoid getting it by keeping the brain active and healthy.

Outcome Can be Changed – Environment And Associations Are Critical

7. One may be born into poverty because of a past *kamma vipāka* that came to fruition at the death of the previous life. But this is NOT a reason to give up. Any person has an unlimited number of good *kamma vipāka* waiting to come to fruition. Indeed, birth to a poor family did not set up optimum conditions. But one has control over the *citta niyāma* mentioned at the beginning (see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)"). One could use one's mind to overcome this condition and cultivate the background to succeed.

- That is why the environment is critical to anyone. One needs to surround oneself with optimistic, moral people, who will help cultivate the good qualities that lie dormant. At the same time, one needs to avoid "bad company" that could pull one in the wrong direction. It is not that any person is intrinsically good or bad. Instead, at any given phase of life or even through most of this life, some people may display their "bad habits" that have come to the forefront. One will be affected negatively by associating with such people.
- The environment is CRITICAL for young children starting from the time of conception. Even the fetus in the womb is affected by the environment. For example, a loving mother and father showing affection to each other positively affect the baby. When the father abuses the mother, it will lead to a negative effect on the children.
- It is critical to have a nurturing environment within the family, and also in the school. A significant part of an individual's character is molded by the first 10-15 years of life. That is when they can acquire habits and once established, it will take a lot of effort to change them. The parents must instill good habits: moral behavior, eating well, exercising, associating with good friends, avoiding bad friends, studying well, etc.

"Wearing Out" Some *Kamma* Seeds

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8. **It is also possible to remove many of one's bad *kamma* seeds.**

- When we acquire a "bad *kamma* seed," we get indebted to another being. In the same way that one can be debt-free by paying off existing loans, one can "pay back" old debts accumulated in the cycle of rebirths. That can be done by "transferring merits" when one does good deeds, and also by doing the *Ariya Mettā Bhāvanā*. See, "Transfer of Merits (Pattidana)- How Does That Happen?" and "5. Ariya Metta Bhāvanā (Loving Kindness Meditation)."

Laws of *Kamma* Are Complex

9. The world is VERY complicated. Because many causes/conditions act simultaneously to enforce the "cause and effect," it is impossible to sort through each event in isolation and say, "This is THE reason for this particular event." There could be a dominant cause in some cases, but most times, it is a combination of several, most of which are from the past.

- The main thing we have to remember is that each action by us will have consequences (law of *kamma*). There is nowhere to hide. Even if we can fool law enforcement sometimes, nature cannot be fooled.
- We need to make a concerted effort to get rid of bad habits and acquire and cultivate good habits. A habit can snowball into a *saŋsāric* habit, good or bad. The environment is an essential factor in getting rid of bad habits and acquiring/cultivating good habits.
- We need to be constantly aware that there are zillions of *kamma bīja* (good and bad) waiting to germinate. We should not provide conditions for "bad seeds" to grow. Thus we should avoid bad company, bad environment, etc. We must also provide conditions for "good seeds" to germinate (i.e., study well, provide the requirements to get a promotion or a job, and learn and practice Dhamma). I am sure you can apply these principles to your life; each is different.
- Then some things happen due to random events: floods, hurricanes, earthquakes, etc. When those happen, thousands of apparently "unconnected" people may be affected similarly.

Nibbāna Attained via Removing *Upādāna* (and *Taṇhā*)

10. Finally, there is a misconception that one must eliminate all *kamma* (more accurately *kamma vipāka*) to attain *Nibbāna*. That is entirely false. One reaches *Nibbāna* via removing deep-seated cravings, called *āsavā*; see, "The Way to Nibbāna – Removal of Āsavas." More details in "Difference Between Taṇhā and Upādāna."

- Another way to say the same thing is to say one needs to remove *lobha*, *dosa*, and *moha* or the defilements in mind.
- However, one could remove most of one's bad *kamma vipāka* via cultivating *Ariya Mettā Bhāvanā*; see, #8 above.

Some of the main concepts are discussed further in the "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka," "Habits and Goals," "Sansāric Habits and Āsavas," "The Way to Nibbāna – Removal of Āsavas," and other related posts.

Next, "How to Evaluate Weights of Different Kamma", ……

7.1.4.7 How to Evaluate Weights of Different Kamma

Revised February 21, 2018

In the previous essay, "Ten Immoral Acts (Dasa Akusala)," we looked at the ten different types of acts that will have bad *kammic* consequences.

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1. First of all, the most potent of all is *micchā diṭṭhi*. **The only *akusala* completely removed by a *Sotāpanna* is the *micchā diṭṭhi* and in doing that he/she removes an unimaginably huge amount of defilements;** see, "What is the only Akusala Removed by a Sotāpanna?."

- One critical problem many people have is that they try hard to avoid actions with relatively small *kammic* consequences, while unknowingly doing things that have stronger *kammic* consequences. Let us take an example: Suppose we have a large tank of water which is losing water due to many holes at the bottom. Some holes are pin holes, some are a little larger, and there are a few holes that are big and losing water fast. Obviously, one would want to plug those large holes first. Then one would fix the medium-size holes and those pin holes are the last to be fixed.

2. We can see that many *akusala* are with "acts" that are directed towards other beings, whether it is done bodily, verbally, or just by thought. In principle, a being could be in any one of the 31 realms (see, "The Grand Unified Theory of Dhamma").

3. The severity of the consequence of any misdeed (ie., *kamma vipāka*) involving another living being depends strongly on the "level of existence" of the living being from lowest level of realm 1 (*niraya*) to the highest at the 31st realm (fourth arūpa loka); Any "*Ariya*" or a Noble Person (who has attained one of the four stages of *Nibbāna*), are at the highest levels regardless of the realm. A hurtful word against an *Ariya* carries thousand-fold bad *kamma vipāka* compared to killing thousand ants.

- See, "Details of Kamma – Intention, Who Is Affected, Kamma Patha." This post has been updated on February 21, 2018, and provides a simple two-step process to evaluate a given situation.

4. It is difficult to identify whether a given human is just an immoral human or an *Arahant* by just looking at that person. Human realm is unique in many ways.

Thus, we can try to sort out the *kammic* consequences of a given immoral act on the "level of consciousness" of the being that act was directed to:

- **Regardless of the realm**, the highest four levels are *Arahant, Anāgāmī, Sakadāgāmī,* and *Sotāpanna*. Humans can attain all four levels.
- Out of the 31 realms we can directly experience only the human and animal realms. Thus, normally we need only to evaluate how our actions affect other humans AND animals.
- Since any animal is inferior to any human, we need to pay special attention to how we interact with other human beings.
- In particular, it is not possible to judge whether a given human has attained a *Nibbānic* state. Even by directing hurtful words to an *Ariya* (one who has attained at least the *Sotāpanna* stage), one could be acquiring thousand-fold more bad kammic potential compared to doing the same to a normal human.
- In some cases, even the person in question may not know that he/she is a *Sotāpanna*. There may be "*jāti Sotāpannas*," i.e., those who had attained the *Sotāpanna* stage in a previous life and thus born as a *Sotāpanna*, and may not realize it.
- Thus we need to be very careful with dealing with fellow humans in particular.

5. When we say killing is immoral it is implicit that killing is taking the life of any living being. But killing a human has a *kammic* consequence that is much higher compared to killing an animal. Killing a *Sotāpanna* has a even more drastic consequences, *Sakadāgāmī* even higher, *Anāgāmī* even higher, and killing an *Arahant* will have the highest, and is of the strongest kind at par with killing a parent (an *ānantariya kamma* that will cause the very next birth in an *apāya*).

6. Similarly other immoral acts will have consequences depending on the "consciousness level" of the living being. It is not a matter of one particular living being is "better" than another.

- Rather it is a matter of how valuable that "level" is, and how difficult it is to attain that "level." One has been born a human because of the merits one has acquired in previous lives; it is extremely difficult to get

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a human birth as we will discuss in a separate post; see, "How the Buddha Described the Chance of Rebirth in the Human Realm."

- One becomes a *Sotāpanna* by cultivating moral behavior and by purifying one's mind; thus a life of a *Sotāpanna* is much more valuable compared to a normal human being.

7. Even among humans who have not attained any *Nibbānic* state, there are "different levels of consciousness": One who has more wisdom *(paññā)* is at a higher level than one with less wisdom.

- Here wisdom does not mean book knowledge, but knowledge of Dhamma; understanding of the true nature of "this world", or *anicca, dukkha, anatta*. Thus the possibility of that person attaining a *Nibbānic* stage is more likely, compared to one who has less wisdom.

8. Another important thing is not to worry about things that one does not have any control over. Everyday, we kill so many small animals unintentionally: stepping on them while walking, cleaning the yard, cleaning the house, and even while boiling water.

- We need to remember that "*kamma* is intention." We are not boiling water to kill any unseen life forms, rather we boil water to make sure we do not get sick by drinking contaminated water.

9. It is not even possible to live "in this world" without harming other beings unintentionally, even though we may be aware that our acts may lead to the destruction of many life forms.

- Once a *bhikkhu* who had developed *abhiññā* powers was getting ready to drink a glass of water, and with his ability to "see" finer things saw that there were numerous microscopic beings in the water glass. He tried to filter them out, but they were too small. The Buddha then explained to him that it is not possible to live without doing things that are necessary to sustain one's life.
- In another example, suppose one has a wound; if left alone it could lead to one's death. Thus one needs to apply medication to the wound. However, that wound is infested with numerous microscopic living beings, and they will be killed by the medication.
- Walking on the ground (especially grass) kills many insects; but we cannot live our lives without going places. What matters is our INTENTION. When one is walking, there is no intention of killing living beings.

10. What we need to do is to be careful not to do any harm to even the smallest of the creatures with a hateful or greedy mind. It is the intention, or the state of the mind, that counts.

- There is this story about an old woman who was very careful about not breaking the five precepts. But she was extremely greedy; she was quite stingy, did not give much to charity, and kept all her money under her pillow. Because of that greed, she was born a *peta* (a hungry ghost).
- It is relatively easy to keep the five precepts. What is harder is to purify one's mind of greedy, hateful, and ignorant thoughts. This is what needs to accomplished in true "*ānāpānasati bhāvanā*"; see, "7. What is Ānāpāna?."
- Even though we may not be greedy or hateful in this life, we may have acquired such bad *kamma* in previous lives. This is why the Buddha said even if one lives morally in this life that does not guarantee a good rebirth unless one has attained the *Sotāpanna* stage of *Nibbāna*; see, "Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire."
- Buddha Dhamma is all about the mind. Purifying the mind is the key, not just to follow set rules. Just following precepts will not be enough.

11. Finally, it is important to remember that hate is worse than greed. Excessive hateful actions lead to rebirth in the lowest realm, the *niraya*. Excess greed lead to rebirth mainly as *petas* (hungry ghosts).

- Mixture of hate and greed lead to rebirth in all four lowest realms, the *apāyā*. Even if one does not carry over the hateful or greedy thoughts to speech or bodily actions, they still count especially if one thinks about them most of the time.

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- This is why it is important to develop good meditation habits; see, "Bhāvanā (Meditation)." A mind free of hate and greed becomes less agitated and peaceful; then it leads to wisdom (*paññā*).

More details on weights of different *kamma* at: 12. Key Factors to be Considered when "Meditating" for the Sotāpanna Stage. Also see, "What is Kamma? – Is Everything Determined by Kamma?."

Next, "The Four Bases of Mental Power (Cattāro Iddhipāda)", ..

7.1.4.8 Account of Aṅgulimāla – Many Insights to Buddha Dhamma

February 17, 2019; revised March 7, 2020

Introduction

1. Aṅgulimāla had killed 999 people but was able to attain the *Arahanthood* within a few weeks after meeting the Buddha. His life story can help us understand how and why even *vipāka* for such highly immoral deeds can be overcome.

- Even though the laws of *kamma* play an important role in Buddha Dhamma, one can overcome the consequences of such highly immoral actions. That is by comprehending the more fundamental principle of causality: **one can bypass all such *kamma vipāka* (all future suffering) by getting rid of *avijjā* and *taṇhā* (the root causes)**.
- The following two posts also discuss *kamma* and *kamma vipāka*: "What is Kamma? – Is Everything Determined by Kamma?" and "How to Evaluate Weights of Different Kamma."

2. I highly-recommend a good account of the life story of Aṅgulimāla here: "WebLink: accesstoinsight.org: Aṅgulimāla – A Murderer's Road to Sainthood."

- Reading that account first will help with the discussion below.

Brief Summary of Angulimāla's Life

3. To summarize the critical points in the story of Aṅgulimāla:

- He was called Ahimsaka ("Harmless") as a boy and was an excellent student. He was the best in class at the premier learning institute of that day in Takkasila (Taxila). His peers were jealous and tried to convince the teacher that Ahimsaka was plotting to take his job.
- The teacher finally believed those false accusations and came up with a way to get Ahimsaka killed. When Ahumsaka finished his studies and asked how he can pay for his education, the teacher said: "You must bring me a thousand human little fingers of the right hand."
- That is how Ahimsika became a killer and came to be known as "Aṅgulimāla", because he started wearing some of those cut fingers in a garland around his neck.

4. Aṅgulimāla had killed 999 people and was about to kill his mother to get the last finge when the Buddha intervened.

- The quick-witted Aṅgulimāla was able to comprehend a few verses that the Buddha uttered and asked the Buddha to ordain him right there.
- Ven. Aṅgulimāla became an Arahant soon afterwards.
- Later on, the Buddha reminded Ven. Aṅgulimāla that he had now been "born" a *Āriya* (Noble Person), even though he had killed so many people when he was a murderer. This concept of changing "*bhava*" even during a given existence discussed below.

First Observation – Importance of *Gati* and Environment

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5. The first thing we can see is that obedient and well-behaved Ahimsika became a murderer because of his teacher's influence. External influences (family, friends, etc.) can be a crucial factor in changing one's *gati* (pronounced "gathi") loosely translated as "character." (Note that Pāli words are written not in "standard English," but with an adopted "*Tipiṭaka* English" convention. See, "'Tipiṭaka English' Convention Adopted by Early European Scholars – Part 1" and "'Tipiṭaka English' Convention Adopted by Early European Scholars – Part 2")

- This is why parents must always be on the lookout on what kind of friends a child has. Friends can be a considerable influence on a child.
- This is also true for adults. One must get away from those who pull in wrong directions, and make new associations along "good directions."
- *Gati* are discussed in many posts at this site. One can find a list of relevant posts by entering "*gati*" in the "Search" box on top right.

Second Observation – There is no "unchanging self"

6. The second thing we can see is that there is no "**unchanging self**."

- Harmless Ahimsika became a violent murderer in Aṅgulimāla and killed almost 1000 people.
- Then that violent Aṅgulimāla the murderer, became a Noble Person within a short time after meeting the Buddha and within weeks Ven. Aṅgulimāla became an *Arahant* too!

7. In the "bigger picture" of the "three *lokā*" and "31 realms," we saw that the "lifestream of any living being" can change from "good to bad", "bad to good", "good to bad again," etc. an uncountable times in the beginning-less rebirth process.

- We all have been in the highest *brahma* realm and the lowest *apāya* too. But we all have spent most of that time in the suffering-filled *apāyā*.
- The only way get out of this "ceaseless wandering in the rebirth process (*saŋsāra* or *saṁsāra*)" is to become an *Arahant*, as Ven. Aṅgulimāla did.
- The first step is to attain the *Sotāpanna* stage be free of at least the four lowest realms (*apāyā*).

Third Observation – There is a Causal Link ("Sort of a Self")

8. However, as we discussed in the previous post, it is not possible to say that "**there is no-self**" either.

- Nothing happens without a reason or a cause (at least one, but usually many causes).
- **A human is reborn an animal or a *brahma* due to a reason.** There is a CONNECTION between two adjacent "*bhava*" or existences.
- Ahimsika did not become Aṅgulimāla without causes. One cause was the influence of his peers on the teacher. Then Ahimsaka blindly followed the instructions of the teacher.
- But then all that was reversed due to the influence of the Buddha.

9. That is why it is also incorrect to say, "there is no-self." There is a always a "self" — living at least momentarily — that is responsible for how that "self" evolves in the future.

- But that "changing self" can and will change between "good' and "bad" based on many factors. Key factors are self's deeds and external influences on that "self" at any given time.

Fourth Observation – Two Types of "*Bhava*" or Existence

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10. Another critical point is that one could be born in a "temporary *bhava*" or "temporary existence" DURING this life. As we saw, Aṅgulimāla switched "temporary *bhava*" from an innocent boy to a murderer, and back to an *Arahant*!

- For example, a person who drinks habitually is not drunk all the time. He is in a "drunken *bhava*" or "drunken existence" while he is intoxicated. The next day he is sober and would not be in a "drunken *bhava*" until he drinks again.
- In the same way, one is in an "angry *bhava*" when she gets angry. But after the anger subsides, she is not in that "existence" or "*bhava*" anymore.
- Temporary *bhava* (or transient existences) explained via "*Idappaccayatā Paṭicca Samuppāda*" processes (those operate during a given life) . Even though only one type of *Paṭicca Samuppāda* is presented in the textbooks today, there are different types.

11. When one habitually gets into such a "temporary *bhava*" repeatedly, then that becomes a cultivated *gati* or habit/character.

- In that case, it could lead to a new "*upapatti bhava*" (or "*bhava* associated with rebirth") too. For example, when one gets angry all the time and then one day kills a another human, that could lead to rebirth in an *apāya*. That is a "more permanent *bhava*" that can last a long time.
- That is the more common *Paṭicca Samuppāda* cycle, i.e., the "*upapatti Paṭicca Samuppāda*."
- The section on "Paṭicca Samuppāda" is a must-read.

Fifth Observation – Going Back and Forth in the Rebirth Process

12. So, there could be some period in the rebirth process where one mostly does "good deeds", cultivates "good *gati*," and thus gets "good *bhava*" and therefore "good births" (*jāti*). We discussed the difference between *bhava* and *jāti* in the post: "Bhava and Jāti – States of Existence and Births Therein."

- Then, one's *gati* may change to "bad *gati*," especially when one comes under "bad influences and associates." In that case, one may start on a "downward path" and eventually one's *gati* will become harmful to the extent that one will get a "bad *bhava*."
- We can see such examples around us. We all have seen good children becoming drug addicts and then becoming even murderers due to bad associations. The opposite happens too, when a violent person may change those bad *gati* and become a "good citizen" under right influences.
- That is what we all have been doing (going back and forth between good and bad existences,) in this beginning-less rebirth process.

Sixth Observation – Angulimāla's Realization

13. When Aṅgulimāla was chasing the Buddha and could not get even close to the Buddha. To quote from the account referenced above, Aṅgulimāla stopped and called "Stop, monk! Stop, monk!"

"I have stopped, Aṅgulimāla. You stop, too."

- That got Aṅgulimāla to thinking, and he started asking why the Buddha — while still walking — said that he had stopped. **The Buddha explained that he had stopped his *samsāric* wandering (rebirth process) and had overcome all suffering.**
- That is when Aṅgulimāla gained insight and became Ven. Aṅgulimāla.

14. Therefore, the critical point to understand is that it is NOT ENOUGH just to do "good deeds," even though that is a must.

- One MUST take another step and realize that we have been trapped in this rebirth process filled with (mostly) suffering due to two reasons.

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- Let us briefly discuss those two CRITICAL points.

Seventh Observation – The Critical Discovery of the Buddha

15. **First, until a Buddha comes to the world (meaning a human attains the *Buddhahood* by purifying the mind to the greatest extent)**, humans are unaware of the "wider world view" with "three types of *lokā*" and 31 realms.

- Even though one could be occasionally born in "good realms" at or above the human realm, beings are reborn mostly in the lowest four realms (*apāyā*) **due to misdeeds done in seeking sense pleasures.**
- Of course, there is suffering in any realm, but it is less in higher realms.
- Therefore, most of the rebirths lead to much suffering. That **is the essence of the First Noble Truth**.

16. Secondly, until a Buddha comes to the world, it is not known hot to escape from this endless rebirth process filled with suffering.

- There have been, and there will always be teachers who realize that misdeeds lead to unfortunate rebirths and good deeds lead to good rebirths, and teach that to others.
- **But it is only a Buddha that can figure out that doing good deeds is not enough.** One needs to see the *anicca* nature of this world of 31 realms. **That means even if one gets a rebirth in the highest realm with long lifetimes of billions of years, one will end up in despair and eventual death.**
- Then one gets back to the same cycle of rebirths, where one will inevitably do evil deeds (due to cravings or sense temptations) and will be born in the *apāyā*.

Eighth Observation – The Root Cause for Suffering

17. **Therefore, the key is to realize that one needs to REMOVE the tendency to be tempted by sense desires.**

- One needs to "see" that *anicca* nature, i.e., it is a waste of time to seek happiness in this world. That will sooner or later lead to rebirth in the *apāyā* (*dukkha*). Therefore, in the end, one will become helpless (*anatta*), when born in an *apāya*.
- **It is not possible to forcefully suppress cravings under "strong sense temptations." When one sees the "*anicca* nature," cravings are automatically removed (in four stages of *Nibbāna*).**
- That is the **Second Noble Truth**, the cause of future suffering.

Ninth Observation – The Way to *Nibbāna*

18. Once the "big picture" of the 31 realms — together with how one WILL BE born among them due to one's actions (*kamma*) — is understood, one would have removed the ten types of *micchā diṭṭhi*.

- That is because that "complete picture" requires the rebirth process, laws of *kamma*, etc.

19. Then one can begin to understand the "unfulfilling and dangerous nature of the wider world of 31 realms" or the "*anicca* nature."

- That "*anicca* nature" explains how "*dukkha*" or suffering arises, and one will become helpless (*anatta*) in the rebirth process. **Those are three main characteristics (*anicca, dukkha, anatta*) that are called *Tilakkhaṇa*** (and they are inter-related).
- That is when one attains the *Sotāpanna* stage of *Nibbāna*.

20. **That is why *anicca* has nothing to do with "impermanence," and "*anatta*" has nothing to do with a "self" or a "non-self."**

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- That knowledge about *Tilakkhaṇa* or the "true nature of this world" is available only in Buddha Dhamma.
- Until a Buddha comes to this world and DISCOVERS that "bigger picture," no one will be able to see that "bigger picture." Thus humans are unaware of the dangers in remaining in this cycle of rebirths filled with suffering.

Tenth Observation – *Kamma Vipāka* Will be Effective Until Death of an *Arahant*

21. Even though Ven. Aṅgulimāla had attained the *Arahanthood*, he was getting injured by "stone-throwers" regularly. Most of the time, those stones were not directed at him, but he was getting hit accidentally.

- As described in the above essay, "with blood running from his injured head, with his bowl broken, and with his patchwork robe torn, the venerable Aṅgulimāla went to the Blessed One. The Blessed One saw him coming, and he told him: "Bear it, *brāhmanā*, bear it, *brāhmanā*! **You have experienced here and now the ripening of *kamma* whose ripening you might have experienced in hell over many a year, many a century, many a millennium**."
- If Aṅgulimāla died without being saved by the Buddha, he would have suffered in the *apāyā* for an unimaginable time!

22. As we had discussed before, even a Buddha cannot avoid some of *kamma vipāka*. The physical body in this life arose due past *kamma*, and many aspects associated with that body cannot be changed.

- At the death of the physical body, there are no more rebirths anywhere in the 31 realms. Then, there is no way for any *kamma vipāka* to materialize (come to fruition). That is why the physical death of an *Arahant* is called "*Parinibbāna*" or "complete *Nibbāna*."
- There will be absolutely no suffering after the *Parinibbāna*.

23. Therefore, we can see that there are many insights in the accounts of notable personalities in the *Tipiṭaka*. They are all consistent with the core teachings.

7.1.4.9 The Four Bases of Mental Power (Cattāro Iddhipāda)

I used to have this post titled, "The Four Factors of Accomplishment." I changed it because those words do not do justice to these four mental qualities. They are called *satara Iddhipāda* in Pāli or Sinhala, meaning factors that are critical to accomplishing any goal, whether mundane or transcendental.

- *Iddhi* is conventionally taken to mean "magical" powers. Those *yogis* who could see things that are far away, hear sounds that are far away, read minds of others, etc., were supposed to have *iddhi* powers. They acquired those powers by harnessing the power of these four factors to KEEP THEIR DEFILEMENTS SUPPRESSED.
- When one works towards attaining *Nibbāna*, one can use the same factors to REMOVE defilements from the mind.
- One could use the same factors to attain mundane goals, such as achieving financial independence, excelling in academics or a sport, improving health, etc.

They are *chanda* (liking, but close to an obsession), *citta* (thoughts), *viriya* (effort), and *vīmaṁsā* (analysis). *Chanda* is NOT greed, it is the determination to attain a goal.

- Any innovator, business person, scientist, architect, in fact anyone who is an expert at his/her occupation, knows these factors are critical, even though they may not have thought about them.

1. One needs to have an liking (more like an obsessed liking) for the project; this is called ***chanda*** which we can translate as liking. It is not greed, but pure in quality and grows to become a life goal.

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2. When one has this "obsession", one keeps thinking about it all the time. When one gets up at night to go to the bathroom, one thinks about it; it is the first thing that comes to mind when one wakes up. This is called ***citta***; we will call it thought or contemplation.

3. Thus one makes one's best efforts (***viriya***) to achieve the goal. This is what makes swimmers get up early morning to do laps, a scientist/innovator forgets about his/her meal, an innovator stays awake thinking about how to make improvements to his products, etc.

4. One is always on the lookout for any faults or possible improvements in current efforts. If the concepts involved do not make sense, one is always looking for a better explanation, a better way to make something, etc. This is reasoning/investigating (***vīmaṁsā***).

- These factors are mutually supportive of each other. Because of this, once getting started (slowly), **they can lead to explosive growth**; these factors feed on each other, and the project becomes self-sustaining. This is called exponential growth. Thus it is hard to calculate the time taken to finish the project by linear extrapolation.
- The same is true for someone starting on the Path. Initially, it takes time to absorb the concepts. But IF THE CONCEPTS ARE CORRECT (i.e., no contradictions), then progress is made very quickly. The principle of *Paṭicca Samuppāda* starts working and one will be attracting resources that will help in ways one would not have even thought about; see, "The Law of Attraction, Habits (Gati), and Cravings (Āsavas)."

I know this by experience both as a scientist and now as a follower of the Path. After working for over four years, up until 2013, I had made only slow, steady progress on the Path. But I progressed enough that I kept looking for better explanations, discarding many things on the way. Since the middle of 2013, the growth exploded. That is when, just by the law of attraction (see, "The Law of Attraction, Habits (Gati), and Cravings (Āsavas)") I came across the pure Dhamma.

- By the way, this is process the Buddha called *bhāvanā* (meditation). One keeps contemplating, clarifying, investigating, etc. it all the time, i.e., "*Asevitaya, bhavithaya, bahuleekathaya,.....*"
- One can be meditating in all four postures: sitting, standing, walking, and lying down (on a bed). Of course one can concentrate better sitting down in one of the more formal sitting postures.

Deeper Meanings when Cultivating the Noble Eightfold Path

See, "Javana of a Citta – The Root of Mental Power" for an anlysis based on Abhidhamma.

1. *Chanda* (cha + anda, where "*cha*" is mind and "*anda*" is "*anduma*" or clothes) means wrapping one's mind with appropriate "attire", which here means *sammā vaca, sammā kammanta,* and *sammā ajiva*. This is what fuels the "liking" for *Nibbāna* with increased *nirāmisa sukha*.

- By the way, a different meaning of "*anda*" (blind) is implied when *chanda* is used in "*kāmachanda*" (= "kāma" + "cha" + "anda"), i.e., mind blinded by *kāma* or sense pleasures.

2. *Citta* here means the mindset to attain *Nibbāna*.

3. However, even if one has liking and mindset on attaining *Nibbāna*, one needs to make an effort or *viriya*.

4. Even if one is exerting effort, it needs to be directed in the right direction. Thus one needs *vīmaṁsā* (investigation/reasoning) to comprehend *anicca, dukkha, anatta*, and to get to *sammā diṭṭhi*.

5. "*Iddhi*" means "grow", and "*pada*" means "headed direction." Thus with *iddhipada* one is accelerating in the direction that one sets one's mind. Thus all four factors of *chanda, citta, viriya, vīmaṁsā* need to be there.

Next, "Why is it Necessary to Learn Key Pāli Words?", …

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7.1.4.10 Why is it Necessary to Learn Key Pāli Words?

Original written before October 23, 2015; Revised March 4, 2017; October 8, 2018

I had not given this issue much thought until someone at an online forum pointed out in 2014 that I was using too many Pāli words and it was difficult to understand the meaning of those terms. This is an important point that has two aspects:

- In the *Arana Vibhanga sutta* (MN 130), the Buddha advised *bhikkhus* to explain the Dhamma by providing the MEANINGS and not to emphasize a given language. As long as one comprehends the concept, it does not matter what language is used.
- On the other hand, we need to have a way to transmit the key foundational words for future generations without distorting the meaning of such words. And it is difficult to find suitable words in other languages for keywords like *anicca, anatta*, and *Paṭicca Samuppāda*.
- I have explained the meaning of any Pāli term I use. But for a first-time reader, this could be a legitimate issue. Please use the "Search" button on the top right to locate relevant posts for any keyword. There is a "Pāli Glossary (A-K) and Pāli Glossary (L-Z)" too.

1. Buddha Dhamma is the most complex theory in the world; it encompasses all of nature's laws. Even though its basic premises are not hard to grasp, if one needs to dig deeper, one needs to spend some time "learning the basics", or the "fundamental ideas involved."

- Think about it this way: Can one learn algebra without knowing arithmetic?
- The key is to learn the basic ideas well, words like *anicca, anatta, bhava,* etc. It is said that one could understand the Buddha's message about existence just by comprehending *anicca* (which will lead to an understanding of *dukkha* and *anatta*), and that is true.
- But that is not possible if *anicca* is translated into English as just one word: impermanence. The Pāli word *anicca* means much more than just impermanence. So, it is better for the word *anicca* and to learn what is meant by that word.
- *Viññāṇa* is another word like that. It should not be be translated just as "consciousness"; it is much more complex; see, "Viññāṇa – What It Really Means."

2. There is another aspect too. If one learns the basic concepts in addition/subtraction or even quantum mechanics, it does not matter what language one uses to learn it. The key is to get the IDEA, not just learn the words. One can learn addition/subtraction or quantum mechanics in ANY language, not by memorizing words but by understanding the key concepts.

- When a child learns how to add/subtract, he/she has to learn the basic multiplication table and the procedures on how to use that knowledge in handling big numbers. After that he/she can solve any arbitrary problem involving big numbers.
- In the same way, one needs to get the IDEAS embodied in some key Pāli words because many of those Pāli words CANNOT be directly translated into other languages: They are highly condensed, each word packed with deep meanings.
- In quantum mechanics, the word "quantum" embodies the subject; regardless of the language one uses, one knows what a quantum is. In the same way, one needs to know what "*anicca*" is. There is no other word for it in English.
- **Once one UNDERSTANDS the meaning of a certain key Pāli word, then one may even be able to find a suitable word in any language to keep it in mind. There is no need to memorize Pāli words for the sake of memorizing. It is similar to learning any concept.**
- We just should not change the original Pāli words in the *Tipiṭaka*. That is the "blueprint" that needs to be transmitted intact so that Buddha's original message will be kept intact.

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3. Let us first examine the reasons why Pāli is a special language.

- The Buddha delivered his discourses in *Māghadhi* language; a version of that language suitable for memorization (Pāli) was used to SUMMARIZE those *suttā*. For example, *Dhamma Cakka Pavattana Sutta* was delivered to the five ascetics overnight. How many pages would it take to write all that down? Yet, it was condensed into a few pages.
- In the old days, *suttā* were orally transmitted generation-to-generation, and that was the other reason to condense it into a special form like a poem that is easy to remember and recite. The origin of the word "Pali" comes from that particular way of organization of the words.

4. Therefore, it may take several words in a different language to express the meaning of some Pāli words like *anicca, anatta, bhava*, etc. *Paṭicca samuppāda* is another whole phrase that is best kept intact and just learn what is meant by that phrase; see, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"."

- Thus most Pāli words are impossible to be translated word-by-word to other languages. **There is a system to glean the true meanings of the *suttā* as well as the deep subject of *Paṭicca Samuppāda***; see, "Sutta Interpretation – Uddesa, Niddesa, Patiniddesa."
- This is the reason that many commentaries were written in the old days to explain the meaning of keywords and phrases; see, "Preservation of Dhamma" for details.
- Unfortunately, most of those original commentaries (*Sinhala Attakathā*) cannot be found today, except for three; see the above post.

5. Most of the problems we have today are due to such "word by word" translation of *suttā* into other languages.

- The most visible and disastrous translations are the translation of the words *anicca* and *anatta* into *Sanskrit* as *anitya* and *anātma*; these words were then ADOPTED in the Sinhala language to express the meaning of *anicca* and *anatta*. Then within the last two hundred or so years, those *Sanskrit* words were directly translated to English and now have become established to mean "impermanence" and "no-self"; see, "Misinterpretation of Anicca and Anatta by Early European Scholars."
- Incorrect translation of just those words have kept the message of the Buddha hidden for over fifteen hundred years. It is not an accident that there have not been that many *Arahants* during that time.
- For the correct meanings of these words, see, "Anicca, Dukkha, Anatta – Wrong Interpretations" and the follow-up post.

6. In fact, it is said that one can reach the *Sotāpanna* stage by just comprehending the true meanings of *anicca, dukkha, anatta*, the three characteristics of the world. These three words have embodied in them a very broad message. Whole *suttā* were delivered to describe what was meant by those words! **It is WRONG and DISASTROUS to just translate them as impermanence, suffering, and "no-self."**

- **But if one wishes**, and knows the correct interpretations, one can dig much deeper to unimaginable depths. For example, there is a process involving 9 steps where a given *citta* starts off as a pure (*pabhasvara*) *citta* and gets "contaminated" before getting to the *viññāṇakkhandha* stage within within a billionth of a second!
- Those are discussed in detail, for example, "Amazingly Fast Time Evolution of a Thought (Citta)" and "Pabhassara Citta, Radiant Mind, and Bhavaṅga."
- However, there is no need to go to that depth for most people (and many will not have enough time to do that anyway, but there could be a few who would really enjoy it).
- I just want everyone to appreciate Buddha Dhamma for what it is, and to help remove many misconceptions that are out there today.

7. To summarize, I cannot emphasize enough the importance of UNDERSTANDING the meanings of key Pāli words. It may take some time to truly grasp those meanings. I keep revising those key

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posts, whenever a better way to express an idea comes to mind or when someone else points out a better way to express it.

- Experience is a key factor in understanding. The word "elephant" may not mean anything to someone who does not understand English. But if it is shown to him what an elephant looks like, then he can associate the word "elephant" with the big animal.
- In the same way, it is important to UNDERSTAND what *anicca* means, by using one's experience: for example, we cannot maintain even our body the way we would like for the LONG TERM, etc. Then you look at others, especially those who are even older than us, or those who died of old age, and realize that it is true. Then you think about anything in this world, and realize that it is true, i.e., we cannot maintain ANYTHING in this world to our satisfaction, and that is *anicca*.
- Also see, "Saññā – What It Really Means."

8. The following is a table with some key Pāli words and links to a few posts that describe what those words mean. More posts probably can be found by using the "Search" button on the top right.

Next, "Origin of Morality (and Immorality) in Buddhism", ..

Word	Links
Anicca, Dukkha, Anatta	Anicca, Dukkha, Anatta
Gati, Bhava, jāti	Gati, Bhava, and Jāti
Āsava	Habits, Goals, and Character (Gati), The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas), Sansāric Habits, Character (Gati), and Cravings (Āsava)
Nibbāna	Nibbāna
Nirāmisa sukha	**Three Kinds of Happiness – What is Nirāmisa Sukha?**, How to Taste Nibbāna, Nirāmisa Sukha (Happiness Arising from Dissociating from the 31 realms)
Paṭicca Samuppāda	Paticca Samuppāda – "Pati+ichcha"+"Sama+uppāda, Paticca Samuppāda – Introduction
San	San
Saṅkhāra	Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka

7.1.5 Buddha Dhamma and Morality

"Origin of Morality (and Immorality) in Buddhism"

"Is Eating Meat an Akusala Kamma (Immoral Deed)?"

"Do Things Just Happen? – The Hidden Causes"

"Craving for Pornography – How to Reduce the Tendency"

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7.1.5.1 Origin of Morality (and Immorality) in Buddhism

1. Morality and immorality are both built-in to nature. A human can choose to become moral or immoral. This is because a human has a mind that can grasp right from wrong; on the other hand, an animal does not have a developed mind that can sort out good deeds from the bad most of the time.

2. In Buddha Dhamma, which describes nature's laws, the foundation of the moral code is the set of ten moral actions (*dasa kusala*), which are to avoid the ten immoral actions (*dasa akusala*); see, "Ten Immoral Actions (Dasa Akusala)" and the follow-up post.

3. If one does not follow this fundamental moral code, one becomes indebted to other humans and also to the nature (which means all living beings, from which we "see" only a small fraction) in general. In this life as well as in previous lives, we have become indebted to other beings.

- Thus getting out of that debt, as well not to get into new debts, is also a part of the moral code in Buddha Dhamma; see, "Kamma, Debt, and Meditation" for more details.
- This is in the "*vinaya piṭaka*" of the *Tipiṭaka*; it is also described in the *suttā* in the *sutta piṭaka*. The third section of the *Tipiṭaka*, *Abhidhamma*, describes the ten moral/immoral actions in depth.

4. Now let us see how most of our conventional moral code(s), comes from these two foundational aspects of Buddha Dhamma.

- Of the ten immoral actions three are done with body: killing, stealing, and sexual misconduct. The basic difference with "conventional code" is that killing of animals is not considered immoral in many societies.
- There are four immoral actions done with speech: lying, slandering, harsh speech, and frivolous talk, of which the latter is not taken seriously as immoral in most cases; but one can experience the benefits of avoiding it for oneself.
- Those seven immoral actions and speech ARISE due to **the three kinds of immoral thoughts: greed for other's belongings, ill will or hatred, and established wrong views (*lobha, dosa, moha*).** In a way the last one is the root cause for all other nine, because one would not violate any of them if one knew the true nature of the "wider world" (of 31 realms of existence and the rebirth process therein): that it is unfruitful to engage in any of those nine immoral actions (called "*avijjā*" or ignorance).

5. Then there is the other aspects of morality that comes from abstaining from getting into new debt and paying off old debts (from the *vinaya*).

- As one can easily see, giving (*dana*) in general is an excellent way of "paying off debt." Since we do not know who we have becomes indebted to in this long cycle of rebirths, giving can be to anyone, including animals. For animals, the best giving is of course abstain from killing; not to take their lives. Even though they cannot think like us, they do have feelings.
- This point of "being debt free" incorporate many of our "conventional moral actions": helping out others, being considerate to others, etc.
- A big part of this is also making sure to fulfil one's responsibilities. All our associations have, at the root, "long term debts" in play even though we do not realize it. The biggest debts are those to our families and especially to children (and parents in return).
- We constantly benefit from the actions of innumerable others living in this complex society; we depend on each other for survival. Our food, energy needs, infrastructure needs, are hard to sort out. The best way to pay off such debts is to do "one's own part", honestly doing one's own job and being a "good citizen."

6. But the most important thing is to understand the true nature of this "wider world." When one has that understanding it will become automatic to follow the moral code. One does not have to make an effort, because one's mind clearly sees what is right and what is wrong. There are then such meritorious actions

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(*puñña kriya*), which cultivate the "moral code behavior" and also purifies the mind; see, "Punna Kamma – Dāna, Sīla, Bhāvanā."

- The goal of this website is to clarify how people engage in immoral actions because their inability to REALLY understand the true nature of this "wider world" (*anicca, dukkha, anatta*) and thus to help get rid of such wrong views.
- If one understood the "long term consequences" (and unfruitfulness) of acting with extreme greed and hate, then one becomes automatically moral.

7. Finally, morality is not a one street. Unfortunately, the nature has both morality and immorality built-in. Even though we think, "how one can do a highly immoral act like killing another human and have a peace of mind?", there are some who do ENJOY such acts. People like Hitler and Pol pot, as well as serial killers, are good examples. They PLAN and carry out such vicious deeds with pleasure.

- Thus the nature, at least on the surface (because the consequences are hidden and time-delayed), is neutral on the matter of morality and immorality. One can go the moral route or the immoral route. Humans have the ability to sort out which route is the correct one. However, it is not easy for children to figure that out. This is why the guidance of the parents and teachers is CRITICAL to point a child in the right direction.

Related Post: What Does Buddha Dhamma Say about Creator, Satan, Angels, and Demons?

Next, "Buddhist Explanations of Conception, Abortion, and Contraception", …….

7.1.5.2 Is Eating Meat an Akusala Kamma (Immoral Deed)?

Published before October 23, 2015; revised October 19, 2016; February 16, 2018; November 6, 2022; last revised January 27, 2025

Note added **June 2, 2016:** I decided to revise this post because I received comments from a few people who thought it could encourage people to eat meat. My intention was not that, but merely to point out that there are much worse things people ordinarily do even without thinking twice. It is best to avoid eating meat out of compassion for animals.

1. The Buddha spent much of his time dispelling "superficial concepts about morality" ["*bamunu matha*"] that the *Vedic brahmins* of that day adhered to.

- Unfortunately, many current "Buddhists" are practicing the same "superficial concepts about morality." We have gone a full circle and are back to the status the Buddha tried hard to change.
- The reason is that humans judge everything by how we perceive it with our five physical senses, based on outward appearances. There is more to nature than what we see (*diṭṭha*), hear (*suta*), taste (*rasa*) and smell (*muta*), and perceive (*viññāta*). The whole point of the appearance of a Buddha in this world is to show us that the truth is much deeper, and we need to "see" with *paññā* (wisdom). This will become clear as one learns Dhamma. [***viññāta*** : [pp. of *vijānāti*] known; understood; perceived; recongized.]
- Thus, the Buddha advised us to go beyond that and to "see the reality" by always paying attention to his "*pubbe ananussutesu dhammesu*….", or "Dhamma (teachings) that has never been heard before….". Therefore, let us analyze this matter using his "cause and effect" doctrine and not the absolute, fatalistic doctrine of *kamma;* see, "What is Kamma? Is Everything Determined by Kamma?."
- Thus, sometimes, the outward appearance of morality could be nothing but *micchā diṭṭhi.* Some people try to attain *Nibbāna* by following rituals, and this is one *micchā diṭṭhi* one needs to get rid of (*sīlabbata parāmāsa*) before attaining the *Sotāpanna* stage.
- The misconception of categorizing "eating meat" as an *akusala kamma* is a *micchā diṭṭhi* too. Since there is ample evidence in the *Tipiṭaka* that the Buddha accepted meat prepared under certain conditions (see #9 below), are these people saying that the Buddha himself committed an *akusala kamma*?

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2. In the "WebLink: suttacentral: *Āmagandha Sutta* (Sutta Nipata 2.2)" , the Buddha explained to a *brahmin* why engaging in *dasa akusala* and NOT eating "properly prepared" meat is a *duccarita* (immoral deed). If one kills an animal to get the meat, it is not "properly prepared."

Pāli verse:

"Pāṇātipāto vadhachedabandhanaṁ,
Theyyaṁ musāvādo nikativañcanāni ca;
Ajjhenakuttaṁ paradārasevanā,
Esāmagandho na hi maṁsabhojanaṁ.

Here is one verse from the WebLink: suttacentral: English translation:

"Taking life, torture, mutilation too,
binding, stealing, telling lies, and fraud;
deceit, adultery, and studying crooked views:
this is immoral-stench, not the eating of meat."

3. Devadatta, who tried to kill the Buddha and thereby "become a Buddha," first tried to split the *Buddha Sāsana* by proposing "five strict conditions for the *bhikkhus* to obey." He wanted to show that he was "more moral" than the Buddha.

- Devadatta demanded that the Buddha accept the following five rules for the monks: they should live all their lives in the forest, live entirely on alms obtained by begging, wear only robes made of discarded rags, dwell at the foot of a tree, and **abstain from eating meat.**
- The Buddha replied that Buddha Dhamma does not advocate a "path of rituals" (*vata*). Instead one attains *Nibbāna* by cleansing one's mind and moral behavior follows automatically. This is what is meant by, "*saṁvaraṭṭhena sīlaṁ*," or "when one sees the futility of '*san*' via comprehension of *anicca, dukkha, anatta*, moral behavior or '*sīla*' is realized automatically"; see, "What is "Saṇ"? Meaning of Sansāra (or Saṁsāra)."
- On the other hand, some people are genuinely repulsed by the thoughts of animals living under harsh conditions and being killed in animal farms and have voluntarily given up meat eating, which is good. As one gains *paññā* (wisdom), one's craving for many sensually pleasurable things, not just meat, automatically diminishes.
- The craving for excess sense pleasures diminishes automatically when one starts feeling the *nirāmisa sukha* and realizes that is much more calming and long lasting to the mind than any brief sensory pleasure; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."
- But the point is that *paññā* (wisdom) comes through understanding the true nature, and not being persuaded via untruths.

4. In the *Jivaka sutta*, the Buddha states that *bhikkhus* can accept meat, " when it is not seen or heard or suspected that an animal has been **purposely slaughtered for that offering**." I also found out that the custom in those days was to use "*pavatta mānsa*" for *bhikkhus*, which means the meat was from animals killed by other animals in the forest (lions and tigers usually eat only parts of an animal and leave the rest which people then recover for food).

- However, the Buddha prohibited *bhikkhus* from eating the flesh of humans, elephants, horses, dogs, cats, lions, tigers, leopards, bears, and hyenas. This was done for various reasons, mainly because they are not suitable for human consumption.
- Just like some vegetations is toxic, some meats can have harmful effects. Other than that, the meat of a dead animal is no different from corn or wheat; they are all made out of *cattāro* (four) *mahā bhūta*: *pathavi*, *āpo*, *tejo*, and *vāyo*.

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- Once the mind leaves the physical body, the body becomes inert like a log. **What is immoral is to end the life of a living being willfully or to aid in such acts**; once that deed is done, what is left is no different than a log of wood.
- However, this is not to say that the Buddha advocated eating meat. Eating less meat and more vegetables and fruit is better for your health. People generally eat much more food than necessary, leading to many health problems, starting with obesity.

5. The critical point is that EATING MEAT or ANYTHING ELSE, **if done with greed**, is an *akusala kamma* done with the mind: *abhijjā* [*abhijjhā*] or greed.

6. Some say, "if we all eat meat, that encourages other people to operate animal farms and kill animals; therefore, we should not eat meat." For those bothered by such thoughts, it is better not to eat meat for peace of mind. I have cut down a lot just out of compassion. However, we must also examine why some actions should be categorized as *akusala kamma*.

- Don't farmers use pesticides to kill an uncountable number of living beings when they cultivate rice, wheat, and vegetables for our consumption? With the above logic, aren't we encouraging farmers to kill all those insects by eating any food we buy at the supermarket?
- These are the true "*musāvāda*" ("*musā*" means "incorrect" and "*vāda*" means "debate"), i.e., trying to win an argument by using false premises. They appear to make sense on the surface but have no substance when you examine them carefully.
- We have to be careful about having such "*micchā diṭṭhi*," because *niyata micchā diṭṭhi* can lead to rebirth in the *apāyā*. Many such false beliefs appear "harmless" but count as *micchā diṭṭhi* (not knowing the true nature of things), and that is another reason why it has been hard for people to attain the *Sotāpanna* stage.
- The bottom line is that it is better not to eat meat, especially if that bothers one's conscience. But for those who don't have that problem, one probably needs to worry about other harmful actions first; see, "How to Evaluate Weights of Different Kamma."

7. People will always engage in immoral acts and make a livelihood from that. We cannot force others to be moral; we can only point out what is moral and immoral. It is up to each person to decide and understand that "what one sows, one will reap."

- As I mentioned, a "pig butcher," Chunda Sukara, ran his butcher shop next to *Veluwanārāmaya*, where the Buddha resided for many years. Even at the time of the Buddha, some questioned why the Buddha did not try to "save him." If he had done that, Chunda Sukara would have generated hateful thoughts about the Buddha and ended up in an even worse *apāya,* as explained by the Buddha. Thus, one must think deeper than judge by "outward appearances."
- On the other hand, **we should point out the dire consequences of raising animals under unfathomably harsh conditions in animal farms and killing animals in unimaginably cruel ways (see #10 below).** Even though animals have much lower levels of "consciousness," **they feel pain the same way we do.** Still, we need to get rid of the "wrong *saññā*" that eating meat (which is like any other food made of the *satara mahā bhūta*) is equivalent to eating "an animal." See "Saññā – What It Really Means."
- Once the animal dies, its body is inert; the *gandhabba* has left that "inert shell"; see, "Ghost in the Machine – Synonym for the Manomaya Kāya?."
- In Sri Lanka, and probably in many Buddhist countries, there are many movements to "rescue cows and other animals from the butcher." They consider this act an "*abhaya dāna*," which they interpret as "giving back the life or saving the life of that animal."

8. First, let us examine WHY a cow is born a cow in the first place. A cow is called a "harakā" in Sinhala, which comes from "hara" meaning "the essence or what is good", and "kā," meaning "eat or destroy." Thus,

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one is born a cow due to a "cow *saṅkhāra*," i.e., one had done acts that led to hardships for people. We know many people who do immoral acts that destroy other human lives or at least lead to hardships for other people; those people are bound to be born cows, pigs, and other animals and "pay back those debts."

- Even though we may save the life of a cow by paying off the butcher, that cow will go through many such "cow lives" until the *kammic* energy of that "cow *bhava*" is spent, and during that time, will be subjected to numerous killings. This may sound harsh, but that is the reality.
- Instead of "trying to save existing cows," which is futile (as we saw above,) we SHOULD try to prevent even a single human from **becoming a cow** in future lives. Once one gets a "cow *bhava*," one will be born in that *bhava* multiple times; see, "Bhava and Jāti – States of Existence and Births Therein." What we can do is try to get as many people as possible to be EXPOSED to true Dhamma.
- Thus even though we should not try to prevent people from rescuing such animals (saving a life is always good), we need to educate people about the misconceptions about the relative merits of different deeds.

9. In that context, let us see what is meant by "*abhaya dāna*." "*Bhaya*" means "fear" and "*abhaya*" means preventing one from a dreadful outcome; of course "*dāna*" means "giving." Thus "*abhaya dāna*" means giving the gift of removing one's fright.

- One should be dreadful about the suffering one could undergo in the four *apāyā* (four lowest realms of existence), the animal realm being one. If one can motivate a single human to contemplate that, that will be much more meritorious than "saving" millions of cows; of course, as we saw above a "saved cow" is not truly saved; it will pay its debts somehow or other.
- Yet, imagine the number of cows, pigs, … lives that one could save if one can point another human being toward becoming a *Sotāpanna*: that person will NEVER be born in any of the four *apāyā*. That could be an uncountable number of lives saved by "saving a SINGLE human." That is the true "*abhaya dāna*," which may not even cost money.

10. The critical point here is that a cow (or any other animal) cannot be "saved" by making it comprehend Dhamma. And, there is no way to "shorten the time of existence" or, in this case, the duration of the "cow *bhava*." It just has to wait until the *kammic* energy for that existence to run out through however many "cow lives."

- But a human can comprehend Dhamma and could change the type of existence, and say for example become a *Brahma*. Furthermore, one could attain the *Sotāpanna* stage, be freed from the *apāyā*, and even attain the *Arahanthood* stage.
- So, there is a HUGE difference between saving an animal life versus a human life.
- Still, I am not discouraging anyone from saving an animal. I am just saying that there are better ways to utilize resources and try to help out humans. We never kill a bug or a fly that occasionally gets in our house. We have a "bug catcher cup" that we use to catch them and throw them outside. We trap the thing in the cup, slide a cardboard piece underneath slowly, and take it outside.

11. I also need to point out that the Buddha ate meat when offered under the conditions given in #4 above. The last meal of the Buddha was a "pork dish," specially made to alleviate the pain that the Buddha had with an ulcer-like ailment.

- Let us discuss another misconception about that "last meal." After the meal, the Buddha asked that the remainder not be consumed by any human, and to be buried. Some say this was because of a "contamination problem with that meal," which led to the Buddha's discomfort. The Buddha would have seen it beforehand if that meal had a problem.
- The Buddha asked the remainder of the meal to be thrown away simply because it was unique, just like the first meal of milk rice offered to him at the time of attaining Buddhahood. Such meals can be digested only by a Buddha. *Devas* and *Brahmā* infuse highly potent nutrients into such meals; the Buddha was sustained for seven weeks with that single meal of milk rice.

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12. **Finally, the suffering of the animals is real, and this is one form of *saṁsāric* suffering that the Buddha referred to.** If you have nerves made out of steel, you can watch the gruesome acts that occur in some animal farms; see the whole movie "Earthlings" at the following site (**Warning:** These scenes are disturbing to the mind, especially after about 10-15 minutes): "Nationearth.com"

- We should not hesitate to point out the bad consequences of raising animals under unfathomably harsh conditions in animal farms, and killing animals in unimaginably cruel ways.
- As I pointed out above, animals are bound to "reap what they already sowed in their past lives." Nature always finds a way to impart *kamma vipāka*. But the problem is that humans volunteer to carry out those punishments, generating much future suffering for themselves.
- Thus the only tragedy that CAN BE AVOIDED is the creation of similar outcomes (in future births) for current humans who engage in such activities.
- In any case, we cannot force morality on others. We can only point out the dangers and help enact and enforce laws to forbid such unconscionable activities; such efforts have led to making cockfighting illegal in the United States.

Next, "Do Things Just Happen? – The Hidden Causes", ..

7.1.5.3 Do Things Just Happen? – The Hidden Causes

October 30, 2015

Just like in science, Buddha Dhamma is based on cause and effect. Nothing happens without a cause (or more accurately multiple causes). But some of the causes are hidden and can be revealed only a Buddha with the perfect mind. By learning his Dhamma, we can figure out many such important and relevant causes that affect us.

1. There are many instances when we face a traumatic situation, and the first thing comes to our mind is "Why is this happening to me? What have I done to deserve this?."

- And when we encounter good fortune (say landing a good job or winning a lottery), we are overjoyed: "my luck has finally turned around."
- Both those conclusions are wrong. Nothing happens in this world without a cause (usually there are multiple causes). Things DO NOT just happen. Nature does not work that way. In science, we always look at the underlying causes to explain material phenomena.
- A scientific theory is not even taken seriously unless it can provide evidence to support the theory, i.e., to illustrate "cause and effect." Buddha Dhamma is based on "cause and effect."

2. The "cause and effect" of inert objects is easy to see and verify. Scientists can accurately land a spaceship on the Moon because they can take into account all the causes and effects that would be relevant to the flight of the spaceship. All scientific progress is made due to the "apparent" causes and effects.

- We can even predict/control the behavior of plants. By making suitable conditions for their growth, farmers can reap good harvests. Even when things do not work out with farming, we know the reasons (drought, too much rain, etc).
- Thus we can verify the applicability of "cause and effect" when dealing with inert matter and vegetation. The causes are not hidden.
- This principle is also known as "action and reaction" in physics. Every action has an equal and opposite reaction. Laws of *kamma* are more complex, but it is the same basic principle. You cannot expect to do something and assume that it has no consequences.

3. Unlike material phenomena that involve dead and inert matter, each sentient living being has a "history that goes back into the deep past" (a tree is living, but not sentient, i.e., it cannot think).

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- Therefore, for each sentient being, there could be causes that lie in the deep past. We just cannot see them (if we develop *abhiññā* powers, we could see some).
- This is why it is hard for many people to grasp the concept of *kamma*. When we look around us, we may not see the "law of *kamma*" working. While a pious peasant may be living in a hut, a drug lord seems to be enjoying life. Yet, in the long run, the laws of *kamma* work: that pious peasant may be reborn to enjoy a good life, while the drug lord may suffer for a long time to come in future births.
- **The present birth started due to past causes. It will proceed until that *kammic* power is exhausted. What we should be mainly worried about is the next life.**
- All deeds have their consequences. As Nietzsche (1882) said, "..Lightening and thunder require time, the light of the stars require time, deeds require time even after they are done, before they can be seen and heard..."

4. Then people ask: "But where is the evidence for that?." The (indirect) evidence is all around us. We just do not take time to analyze what we see. Our tendency is to take things at the face value, without bothering to analyze a bit deeper; see, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."

- When we look around we see that some people are rich, some are poor; some die within a few months, but there are others live to old age; some are healthy and vibrant, others are sick most of the time, etc. All these happen now due to causes from past lives.
- What are the causes for all those and much more varieties of life that we see all around us? Many more are discussed in, "Vagaries of Life and the Way to Seek Good Rebirths."

5. Laws of *kamma are* nothing but "causes and effects." Moral behavior leads to good results either in this life OR in future lives. Immoral behavior leads to bad results, including bad rebirths.

- However, *kamma* is nondeterministic, i.e., a cause does not inevitably lead to a result; see, "What is Kamma? – Is Everything Determined by Kamma?." By acting with mindfulness, one can avoid many possible bad *kamma vipāka*, and also make conditions for good *kamma vipāka* to come to fruition.
- Actually, without a Buddha in the world, a normal human cannot figure out these things on his/her own. But luckily, some evidence is coming from modern science due to the efforts of thousands of scientists over the past few hundred years.
- Many "wrong views" that people used to have in the old days have been corrected by science. Actually, those helped confirm what the Buddha taught 2500 years ago; see, "Dhamma and Science."

6. Our ancestors could not explain many natural phenomena like earthquakes, volcano eruptions, floods, etc and attributed those to "the fury of the Gods." Even to date, whenever we don't understand something, our tendency is to attribute that to a supernatural being and "fill that gap"; this tendency is called, "God of the gaps."

- But advances in science are slowly but surely closing those gaps, that exist with regard to the workings of the MATERIAL WORLD. Those are due to natural causes.

7. However, there ARE gaps in our knowledge base that CANNOT be closed by the current approach of science. These are to explain the workings of the human mind or consciousness.

- Most theologians of today are correct in saying that mind cannot arise from matter; it does not make sense to say that a human with feelings and perceptions can just "arise" out of inert matter.
- However, there is no need to "fill that gap" with God either. The Buddha described in detail the workings of the human mind, which is separate from the working of the material world; see, "Is Buddha Dhamma (Buddhism) a Religion?."
- The "cause and effect" for the mind to arise is described by *Paṭicca Samuppāda*, but before that can start making sense, one needs to understand the basics of Buddha Dhamma discussed in the "Key Dhamma Concepts" section on the top menu.

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8. Another effect that cannot be explained by current science is the "sense of fulfilment" one gets by giving to the poor. If one takes a totally materialistic view, it is not possible to see ANY benefits in giving.

- There was a wealthy brahmin at the time of the Buddha, who was very much against giving. He explained to others why giving can only lead to a loss by actually doing a demonstration: He took a sack of rice and started giving portions to those who gathered. At the end the sack was empty and he said, "look, this is what happens when you give. You lose what you have."
- The Buddha explained that the brahmin was unable to see the benefits in giving even in this life (sense of joy), because of his wrong views, and thus there was no way he could see the benefits in future lives. The brahmin died and was born a dog at the same house. It is a long story and I may get to it in a future post.
- The key point here is that there are many things that cannot be explained by just what we see with our eyes. Cause and effect is not readily apparent when it involves the mind. Furthermore, benefits of giving are not proportional to the value of the things given, but the state of the mind of the giver.

9. But more than anything else, the truth of what the Buddha taught can be experienced. When one follows the path recommended by the Buddha one can feel and experience the results in this life itself.

- Just by reading and understanding Dhamma concepts one's mind can become calm and peaceful; see, "Key to Calming the Mind – The Five Hindrances." I encourage everyone to peruse through different sections at the site and read first whatever seem to make sense or relevant to what one is looking for.
- For example, one of the key issues that led people to believe in a supernatural being was how morality can be there without such a being. But the Buddha taught that morality and immorality are both built into nature; see, "Origin of Morality (and Immorality) in Buddhism."
- It could be surprising to many. But Buddha Dhamma can explain ANY phenomenon, whether material or mind-based. Everything happens due to causes, even though some may be hidden from a normal human's sense faculties. By purifying one's mind, one can have a better understanding of how the nature operates; see, "The Importance of Purifying the Mind."
- October 18, 2016: A new post explains this in more detail: "Micca Diṭṭhi – Connection to Hethu Phala (Cause and Effect)."

7.1.5.4 Craving for Pornography – How to Reduce the Tendency

March 4, 2016; revised January 22, 2020; June 20, 2022; June 25, 2022; March 3, 2023; January 29, 2024 (#6 added)

Craving pornography is fundamentally the same as any other sensual pleasure, but it could lead to committing crimes if not controlled. One must first abstain from activities harmful to oneself or others.

Introduction

1. Engaging in sexual activities with one's spouse is not a problem for even a *Sotāpanna*. It is when one gets to the *Anāgāmī* stage that one AUTOMATICALLY loses the sexual urge; see "The Cooling Down Process (Nibbāna) – How Root Causes are Removed" and "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

- Cravings for ordinary **sensory pleasures** (sexual or otherwise) CANNOT be removed by sheer willpower, just like darkness cannot be removed by being willing to receive light. Darkness can be eliminated only by bringing in light.
- Sensory desires can be cleansed only by "cleansing the mind," i.e., by contemplating this world's fundamental nature (*anicca*.) Simply put, that means seeing the harmful consequences of deeply embedded cravings for sensory pleasures. As we discuss below, that understanding comes first through learning Dhamma and getting rid of extreme activities.

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- Even a *Sotāpanna* has only "seen" the futility of sense pleasures; he/she has not "experienced" the benefits of NOT DESIRING sense pleasures; see the posts in the "Sotāpanna Stage of Nibbāna."

The Bigger Picture

2. We have had an uncountable number of rebirths so far simply because we cannot comprehend the consequences of attaching to sensory pleasures and because we become angry when we don't get what we desire.

- Those objects that we desire so much will lose their appeal over time. Sensory pleasures, sexual or otherwise, are short-lived. Even if one can access sensory pleasures, the ABILITY to enjoy them WILL decrease with time. That is something that people typically do not realize.
- The attitude of most people is, "I need to enjoy them to the fullest while I can." But one needs to stay away from extreme behaviors at least. Learning Dhamma will help to avoid **future suffering; one must start as soon as possible**. When we get old, we lose the ability to enjoy such pleasures. We also lose the ability to comprehend Dhamma (because our brains degrade with time).

  WebLink: YOUTUBE: 10 Celebrities Who Are UNRECOGNIZABLE Today!

Many of Our Habits Are *Saṁsāric* Habits (*Gati*)

3. Fundamentally, craving sex-related activities is not any different from craving other sensory pleasures. Each person has *saṁsāric* habits (*gati*) for some specific sensory pleasure(s).

- Some have an excess craving to eat tasty foods, some like gossiping about others, some want to go hunting, etc., and some may desire sexual pleasure, which is usually a combination of several. Each person has a unique set, and that changes with time too.
- The danger with such habits is that they could lead to immoral actions under extreme conditions. Sexual tendencies could especially become problematic. We all have heard cases where "good citizens" committed rape when prevailing conditions led them to "lose control."
- More on the subject at, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)" and posts therein.

Contemplate Adverse Consequences

4. The first and most critical thing to do is eliminate those habits that can harm others. **A *Sotāpanna* in inherently incapable** of doing such extreme actions because his/her mind has grasped the consequences of such actions. Regarding sexual urges, one MUST NOT DO certain things: rape and having relationships with children or spouses of others are prominent examples.

- Learning Dhamma helps through all stages of "rehabilitation." Learning the adverse consequences of extreme habits such as those mentioned above is one way to convince the mind (i.e., subconscious *viññāṇa*) to give up those habits voluntarily.
- The Buddha said, "Don't do things to others that one would not like done to oneself." Always try to pause a moment and contemplate the consequences of any harsh action. That is the basis of *Kāyānupassanā* in *Satipaṭṭhāna* meditation; see "Mahā Satipaṭṭhāna Sutta."

Learning and Following Buddha Dhamma Will Help

5. It is also important to realize that sheer willpower alone cannot remove the basic tendencies for ordinary sensory pleasures. Trying to do that could bring more harm (stress) than benefits.

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- The key is to train the mind to grasp the harmful future consequences of **extreme** habits and desires (*gati*), whether it is due to excess craving for sex or the tendency to get mad at the slightest provocation. These are all habits that most likely originated many lives ago.
- We either develop new habits via repeated use or, more likely, re-energize and further cultivate old habits from previous lives.
- The following links discuss how to change one's *gati*: "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)" and "How Habits are Formed and Broken – A Scientific View," among others. One could type *gati* or habits in the Search button on the top right and get a list of relevant posts.

Most of "Joyful *Vedanā*" Arise Based on a "Mirage" – "Distorted *Saññā*"

6. Buddha Dhamma contains a **deeper and critical teaching** that can be immensely helpful in losing the craving for "sensory pleasures."

- The "sweetness of sugar" or the "beauty of a woman" is a "mirage" created in **the human mind** by the "distorted *saññā*" built into our biological bodies. Those are not *vedanā* but "made-up *saññā*."
- Then, based on that "distorted *saññā,*" one's mind automatically attaches to sensory inputs such as "a delicious meal" or "a beautiful woman."
- See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on "Distorted Saññā." All relevant posts in "Sotāpanna Stage via Understanding Perception (Saññā)."

The Validity of the Rebirth Process – Actions Have Consequences

7. The other important thing to realize is that one does not NEED TO get rid of less severe cravings for sense pleasures (sexual or otherwise) at once. The key is to do it gradually. It is better to say, "Realization will sink in gradually as one learns Dhamma or the true nature of this world."

- The Buddha gave the following simile: When cultivating a field, all one needs to do is follow the procedures that will optimize bringing a good harvest. One must prepare the soil, plant healthy seeds, and keep weeds out. One must also provide water and nutrients regularly. There is no point in watching the plants throughout the day to see whether they are growing or to worry about them. They will grow and yield a good harvest if one does one's part.
- In the same way, one must first understand the basic broader worldview, i.e., that we are spending a relatively short time in this life and move to future lives based on causes that we create (based on how we live). The post on *dasa akusala* (ten defilements) is a guide: "Ten Immoral Actions (Dasa Akusala)."

8. Here is a list of critical things that are comparable to getting the soil ready to plant the seeds:

- First, one needs to understand, at least to some extent, the long-term nature of our lives far beyond our deaths. Many people believe that it all ends with this life. What if that is not correct? Getting this wrong will have consequences for billions and trillions of years.
- Also, do things happen randomly or arise due to CAUSES? The principle of causality (cause and effect) is the basis of science. Things ALWAYS occur due to (multiple) causes. People don't just get born out of nothing. Previous causes led to the birth of a human being (or any other living being). The Buddha said these causes are the *kamma*, what we have done in the past.
- There are certain principles or laws that Nature follows. Scientists can explain most things that happen to inert objects: If one throws up a stone, we can even calculate its path back to the ground. The reason that it falls to the ground is that the Earth is pulling it down; that is the cause of it to fall. Like that, EACH AND EVERY EVENT has a reason. Events based on mental causes are typically complex and impossible to sort out).

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Consequences in the Rebirth Process

9. After making some progress, one needs to contemplate the implications of over-indulgences: (1) They are short-lived. When one's ability to enjoy them reduces, one gets depressed. (2) Such over-indulgences build corresponding character or "*gati*," and one's future births are according to one's *gati*.

- Another *saṁsāric gati* is the tendency to get angry at the slightest provocation. Here, too, one needs to consider the adverse consequences of that behavior.
- In both cases, the harmful consequences are two-fold: The short-term result is that one gets stressed out shortly after responding to the "urge" and getting temporary relief.
- The more adverse long-term consequences are worse. Each time one does it, the habit strengthens. Furthermore, **depending on the action**, one may cultivate animal *gati* (when blinded by extreme sense pleasures) or *niraya gati* (when blinded by rage).

10. There is a reason that one is born human and another is born an animal (those roles can and will change in the future.) A human-born had done a wholesome *kamma* that deserved to be born human. Furthermore, that *kamma* was possible because that person tended to do that deed. This tendency to do certain things depends on one's "*gati*."

- If a human displays "animal *gati*" or does things that animals do (do whatever one feels like doing without any consideration for others, have sex indiscriminately, etc.), then it is likely that he/she will be born an animal in the future.
- On the other hand, if a human displays kindness, can even tolerate others' bad behavior, etc., then he/she has *deva* or *Brahma* "*gati*," and is likely to be born a *Deva*, *Brahma*, or a human, in future lives.
- In the language of *Paṭicca Samuppāda*, "*jāti*" is according to "*bhava*," "*bhava*" according to "*upādāna*," "*upādāna*" according to "*taṇhā*," i.e., "what one likes to do or has a craving for." Thus if one likes to do what dogs usually do, then a future "*jāti*" or birth as a dog is hard to avoid. That is true for any other kind of birth.

Buddha's Middle Way

11. Thus whether it is a sexual craving or any other craving for sensory pleasure, we must be careful first to avoid extreme behavior. One cannot jump from the bottom of the ladder to the top; one has to climb step by step. Get rid of the worst habits first and move up on the ladder.

- The one born an animal was likely to have engaged in activities suitable for an animal; some sexual activities shown in pornographic movies are suitable only for animals. One does such extreme deeds for a reason, i.e., one has tendencies or *gati* to do such acts. They do not change much unless one willfully tries to change them. Getting rid of such extreme behavior is the first step. The sooner it is done the better.
- Then one can tackle less severe problems. Thinking about tasty foods and overeating is as bad as binge-watching adult movies habitually. They are both bad habits that need to be broken gradually, with an understanding of the consequences. Of course, pornography has different categories; one tends to watch "extreme" pornography when one has extreme habits.
- **A living being can significantly change its "*gati*" only as a human.** An animal is incapable of any significant character change, even though some of its habits can be changed if trained by a human. Even for *devas* and *Brahmā*, it is hard to improve their *gati* unless they have attained the *Sotāpanna* stage of *Nibbāna* as a human.

Summary

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12. In summary, one MUST stop the most immoral actions (which could lead to rebirth in the lowest four realms or the *apāyā*) by any means possible using sheer willpower. Less harmful actions will be reduced over time. One must follow a systematic procedure outlined in links # 4 and #5 above.

- Learning Dhamma can reduce the tendency to engage in immoral or unwise activities in the long run. In this regard it is essential to understand the different levels of greed and hate; see, "Sorting out Some Key Pāli Terms (Taṇhā, Lobha, Dosa, Moha, etc.)" and, in particular, the post, "Lobha, Dosa, Moha versus Raga, Paṭigha, Avijjā."
- The section on "Assāda, Ādīnava, Nissaraṇa" provides more advanced analyses, especially for those who are at least on the way to becoming a *Sotāpanna*, i.e., a *Sotāpanna magga anugāmi.*

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7.2 Working Towards Good Rebirths

"Sansāric Habits and āsavas"

"Vagaries of Life and the Way to Seek Good Rebirths"

"How to Avoid Birth in the Apayas"

"Rebirth – Connection to Suffering in the First Noble Truth"

"How the Buddha Described the Chance of Rebirth in the Human Realm"

"Kamma, Debt, and Meditation"

"How do we Decide which View is Wrong View (Diṭṭhi)?"

"Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi"

"Implications of the Rebirth Process in Daily Life and in Society"

"What Does Buddha Dhamma Say about Creator, Satan, Angels, and Demons?"

"Patisandhi Citta – How the Next Life is Determined According to Gathi"

"Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)"

7.2.1 Sansāric Habits, Character (Gati), and Cravings (Āsava)

Revised December 7, 2016; November 17, 2023

Our character (*gati*), behavior, and cravings (*āsava*) sometimes have causes from past lives. It is easier to break bad habits when one understands the causes and consequences.

- In the "Moral Living" section, we discussed how to get rid of bad habits, incorporate good habits, and thus achieve goals; see "Habits, Goals, and Character (Gati)." We saw that one's behavioral patterns or habits can form one's character (*gati*). Here we will see that some of these habits are not formed in this life, but may have origins in previous lives. In a way, these are only "discernible things" we carry from life-to-life; see, "What Reincarnates? – Concept of a Lifestream."

1. **Habits ("*gati*" in Pāli and Sinhala)** are acquired by repeated use. Habits can be neutral (one can make a habit of brushing teeth on the top left), good (exercising at a scheduled time), bad (smoking).

- The more one can stick to a set habit, the more that habit becomes ingrained in the mind. Riding a bike or learning to drive is a habit to learn. Initially, it is hard, but once the habit is formed it is done almost automatically; it becomes an ingrained "*gati*."

2. Bad habits can be stopped by consciously trying to disrupt the habit. Initially this takes a lot of effort, so assessing the consequences and convincing the mind of the dangers of a bad habit is important at the very beginning.

- Replacing a bad habit with a good (at least less harmful) habit is also important. Instead of smoking, one could chew on a chewing gum when one gets the urge.

3. Habits also help mold the character (*gati*) of a person. We see very different character qualities among people: kind and malicious, calm and agitated, thoughtful and easily-excitable, etc. It is easy to see that people with "bad character qualities" are those with one or more prominent bad habits.

- But the good news is that no one is "inherently bad." There are causes (reasons) for a person to have bad habits/character, and once those causes are removed one becomes a person with good habits/character.

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- The best example is Aṅgulimāla, who lived during the time of the Buddha and killed close to thousand people. The Buddha was able to show him the consequences of his behavior and he was able to attain the *Arahantship* within a few weeks!

4. It is not only humans that display such personal characteristics; animals have them too. Some dogs are vicious while others are adorable; some are more loyal than others, etc.

- These are habits/character (*gati*) that have been molded over multiple lives; but most character (*gati*) CHANGES happen only during a human life, because the human mind is the most capable of CHANGING habits. Animals, for example, are more like robots (not wholly).

5. Bad habits are formed via bad judgements arising from a defiled mind covered by the five hindrances. And bad habits lead to actions that further strengthen those same habits.

- Once a certain bad "*gati*" becomes established it can even lead to birth with that "*gati*," i.e, will be destined for "*dugati*" (du + gati) which is another name for the *apāyā* (the four lowest realms). For example, someone who behaves and acts like an animal could well be reborn an animal.
- The cycle needs to be broken to stop this self-feeding process. But as long as the hindrances are there, it is likely that sooner or later new bad habits will be formed.

6. Those beings that are in the *apāyā* can be put into four major categories according to the proportions of greed and hate that are in their sansāric "*gati*" (of course ignorance is in all of them) :

- *Pretas* [Sanskrit], *petas* [Pāli], i.e., hungry ghosts, have "greedy" *gati.*
- Those in the lowest realm, *niraya* (hell), have *gati* dominated by hate.
- Animals have "*gati*" with both greed and hate. Therefore, the Pāli (or Sinhala) word for animals is "*thirisan*" (="thiri"+"san" or three defilements). Remember that ignorance is always there.
- Those in the *asura* ("a"+"sūra", where "a" means "not" and "sūra" means proficient or capable; thus *asura* means those who depend on others, and are lazy) realm have the habit of doing as most minor as possible and exploit others' hard work.

7. Similarly, one who cultivates good habits is destined for a "good" rebirth (*sugati* = su + gati), i.e., human realm or above. For example, one who does not indulge in sense pleasures and cultivates compassion and loving kindness could be reborn in the Brahma realms where there is relatively less suffering, and mostly *jhānic* pleasures.

- *Devas* (realms 6-11) are compassionate and do not have hateful thoughts. But they like to enjoy sensory pleasures.
- *Brahmā* (realms 12-31) do not have either greed or hate.
- Humans (realms 5) COULD have all three. However, the unique aspect of the human realm is the ability to purify one's own mind, REMOVE all three, and become an *Arahant* (attain *Nibbāna*). This is done by following the Noble Eightfold Path and removing all "bad habits" one has.

Of course, *Devas* and *Brahmā* both have ignorance, and thus could be reborn in any realm when they die (unless they had attained the *Sotāpanna* stage).

8. Once ingrained in the mind, habits can be carried over repeated rebirths, from life to life. One who is easily tempted by alcohol is likely to have had that habit in their previous lives.

- One who forms that habit in this life (even if he did not have it before), is likely to carry it over to the next life. Similarly, one who cultivates generosity in this life is likely to have that habit in the next life as well.

9. If those bad habits keep building up life after life, they get fermented and solidified and thus will become deeply embedded in one's psyche. We all carry deeply ingrained *sansāric* habits associated with one or

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more of defilements. **These are called mental fermentations or deeply embedded cravings ("*āsava*" in Pāli or Sinhala).**

- Some *āsava* lay hidden (sleeping), called "*anusaya*." With a strong enough "trigger" an ingrained *anusaya* can be brought to the surface. *Anusaya* is the hardest to get rid of.
- **When one continually acts in ways to strengthen one's *gati* (character), that makes the corresponding *āsava* and *anusaya* even stronger.**

10. Thus it is clear why breaking bad habits is critically important, not only for the benefit of this life, but also for future lives.

- Further details on *gati* at "9. Key to Ānapānasati – How to Change Habits and Character (Gati)."
- For details on how *āsavas* can be removed, see, "The Way to Nibbāna – Removal of Āsavas."

7.2.2 Complexity of Life and the Way to Seek "Good Rebirths"

Revised May 18, 2017; March 14, 2020; July 3, 2022; July 24, 2022; October 18, 2024

Introduction

1. Everything we see around us can be roughly put into three categories: lifeless matter, plant life, and sentient beings (i.e., life with consciousness). Scientists have been most successful in explaining the behavior of inert matter, at least on the macroscopic scale.

- For example, a rocket can be launched with high precision to land on a given spot on the Moon.
- However, complexity increases when going to biological matter without consciousness (plants).
- Complexity is highest for sentient beings.

Complexity of Life

2. The behavior of a sentient being is almost impossible to predict with any precision. This is because the working of a mind with 89 types of *citta* (thoughts) and 52 types of *cetasika* (mental properties) is very complex; see "The Grand Unified Theory of Dhamma" and the posts in the "Abhidhamma" section.

- However, the Buddha has taught us how to understand why different living beings are born that way and why people are born with wide-ranging health, wealth, beauty, etc.
- The laws of *kamma* can explain such phenomena that involve conscious minds.

3. When we look around, we see that animals generally encounter more suffering than humans. Even among people, the range of suffering is enormous. Then some people seem to enjoy life without showing signs of suffering.

- Also, some are born wealthy, healthy, beautiful, etc. others are born in poverty, handicapped, ugly, etc.
- As discussed above, the character/habits (*gati*) also lies on a very broad spectrum.
- Furthermore, a person's "fortunes" could change drastically in a relatively short time. One could quickly go from being penniless to riches or the other way around.
- When we look at animals, some pets get treated even better than some humans, while others live under horrible conditions. They also have a wide range of personal characteristics.

The Complexity of Life – Buddhist Explanation

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4. Such apparent vagaries of life have excellent explanations in Buddha Dhamma. However, there are no simple one-to-one correspondences compared to the comparatively simpler rules available for tracking the behavior of macroscopic inert objects.

- One time, a Brahmin asked how that happened. The Buddha's description is in the "WebLink: suttacentral: *Cūḷakammavibhaṅga Sutta* (MN 135.)."

5. The behavior of (macroscopic) inert matter can be explained by cause and effect. For example, if one knows the current conditions, one can predict the future using scientifically found natural laws (the law of gravitation or relativity).

- However, even this is beginning to change with the advent of quantum mechanics; we are now starting to probe the realm where matter merges with the mind. See, for example, "Origin of Life" and "Dhamma and Science."

6. Similarly, the behavior of life can be explained in terms of *kamma vipāka* (results of one's actions) together with habits ("*gati*") and *āsava*; see "Sansāric Habits and Āsavas." However, unlike cause and effect regarding inter matter, the behavior of life is much more complex because the MIND IS COMPLEX, see "The Grand Unified Theory of Dhamma."

- There are many causes (innumerable *kamma vipāka* and numerous types of habits and *āsava*) leading to many effects, versus just one or few causes leading to one or more effects.
- This is discussed in many *suttā*, but a good start is the "WebLink: suttacentral: *Cūḷa Kamma Vibhaṅga Sutta* (MN 135)." That site gives translations in several languages, but as with most websites, translations of some key Pāli words may not be accurate.

Good and Bad *Kamma* Bring the Corresponding *Vipāka*

7. Generally, good habits and good *kamma vipāka* lead to rebirth in realms at or above the human realm. We need to ensure not to commit any *akusala* (unwholesome) *kamma* that could lead to rebirth in the four lower realms (*apāyā*) and to engage in meritorious actions.

- Another is to realize that *āsava* (mental fermentations or deeply embedded cravings) could lead to spontaneous actions (in a rage or a sudden mental weakness). Maintaining good habits, removing bad habits, and acting with generosity, kindness, and wisdom help clean up the deeply embedded *āsava*. That will help prevent such actions impulsively.

Meditation Is Contemplation

8. Any meditation (*Samatha*, *Mettā*, and *Vipassanā*) will also be helpful. Just contemplating good thoughts and suppressing bad thoughts as they arise throughout the day is also meditation (this was the original definition of *Bhāvanā*).

Next, "How to Avoid Birth in the Apāyā."

7.2.3 How to Avoid Birth in the Apāyā

Revised July 3, 2022

1. There are five heinous *kamma* (acts) that GUARANTEE a rebirth in the lowest four realms (*apāyā*) in the *very next birth*. These are called the *pañca ānantariya kamma* or five acts that will bring a bad birth without "a gap" (unlike many *kamma vipāka* can come to fruition in later lives, i.e., their results are seen only later in *saṁsāra*). These five are:

- Killing one's mother
- Killing one's father

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- Killing an Arahant
- Causing an injury to a Buddha
- Causing schism in the Saṅgha (the monastic order)

2. The next level is "*niyata micchā diṭṭhi*" or "an established wrong world view" (which means one is not even willing to consider the possibility that one could be wrong in holding onto such views) that will cause one to be born in the *apāyā* at some point in *saṁsāra*. This means that one with these false views could be reborn in the *apāyā* in the next life or any future life. There are eight such views: [***niyata*** : [adj.] sure; certain; constant.]

- No such thing as, (1) mother, (2) father, (3) Buddha, (4) rebirth, (5) *kamma vipāka*, (6) *opapātika* birth (instant full-formed birth), and the existence of (7) *apāyā*, and (8) *rūpa loka*/*arūpa loka*. For explanations on (6)-(8), see, "The Grand Unified Theory of Dhamma."

3. Thus the possibility of a birth in the *apāyā* in any future birth is there until all **established (unshakable) wrong views (*niyata micchā diṭṭhi)*** *are rejected by one's mind. We all have committed both good and bad kamma in the past* lives that we are not aware of; thus any of those could cause a birth anywhere in the 31 realms.

4. It is important to remember that those false views cannot be just memorized and pretended to be discarded. The mind needs to be convinced that those are indeed false views. This is why it is important to examine the world view of the Buddha. These are the key concepts discussed in the top menus, especially, "What is Buddha Dhamma?" and "Key Dhamma Concepts."

5. The only guaranteed way to stay out of the *apāyā* (the four lowest realms) in ANY future life is to become a *Sotāpanna Anugāmi*/*Sotāpanna*.

What Happens at the Sotāpanna Stage?

1. As I keep repeating, the Buddha is just the messenger. He discovered the true nature of this world. First of all, this world is much more complex than we perceive. In order to understand how to remove suffering, one has to understand the causes, and that requires a complete picture of "this world" (see, "What is Buddha Dhamma?" and in particular, "The Grand Unified Theory of Dhamma") and also why it is not possible to remove suffering without understanding the Three Characteristics of "this world" (see, "Key Dhamma Concepts" and in particular, "Anicca, Dukkha, Anatta - Wrong Interpretations").

2. When one "sees" the true nature of "this world", the mind will automatically give up those false views mentioned in the above section (#2). **This is why it is first important to learn Dhamma first**. No one, regardless of one's high intellect, can discover the complete set of nature's laws other than a Buddha.

3. From the discussion so far, it is clear what needs to be done to reach the Sotāpanna stage. All that is needed is to carefully examine the world view of the Buddha as mentioned in #1 in this section. One needs to understand the "vision", and to become "*dassanena sampanno*" or "one with a clear vision." This is why "*dassanena pahātabba*" or "removal by vision" is listed as #1 item in the seven items required to attain *Nibbāna* in the *Sabbasava Sutta*; see, "Key Points in the *Sabbasava Sutta*" in "The Sotāpanna Stage."

4. Thus essentially all that happens at reaching the Sotāpanna stage is to get a clear world view. Now one has understood the true nature of this world, and thus "knows" that it is not possible to achieve lasting happiness anywhere in the 31 realms. One may not have removed any *āsavā* other than the *diṭṭhāsava (diṭṭhi āsava)*. Thus one still may have *kāmāsava*, *bhavāsava*, and *avijjāsava*, i.e., one still may have greed, hatred, and ignorance even though parts of all three have been permanently been removed by the clear vision. How the *āsavā* are formed starting with habits is discussed in the "Habits and Goals," "Sansāric Habits and Āsavas," and "The Way to Nibbāna – Removal of Āsavā" sections in that order.

5. Therefore, even though one may have greed, hate, and ignorance left, one knows what they are. And one knows how to remove them.

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- After attaining the *Sotāpanna* stage one does not need a teacher. One knows what needs to be done. As one gets rid of the remaining *āsavā*, the vision becomes clearer, and *avijjā* is removed completely (with all four *āsavā* [*kāmāsava*, *bhavāsava*, *diṭṭhāsava*, and *avijjāsava*]) only at the Arahanthood.

Next, "How the Buddha Described the Chance of Rebirth in the Human Realm", …….

7.2.4 Rebirth – Connection to Suffering in the First Noble Truth

June 8, 2021; revised August 7, 2022

[This topic replaces the old topic "**How the Buddha Described the Chance of Rebirth in the Human Realm**."]

Rebirth in the lowest four realms is responsible for the "long-term suffering" that the Buddha pointed out in the First Noble Truth. Even though there is less suffering in the higher realms, most rebirths are in the lower realms. That is why there is NET suffering the rebirth process by a huge margin.

Living a Moral Life Is Not Enough

1. Many believe that if we live a "good, moral life," a human rebirth or rebirth in higher *deva* worlds is guaranteed. That is a misconception. Even if we do not accumulate a new bad *kamma* in this life, we may have accumulated uncountable bad *kamma* in our past lives. **That is why it isn't easy to get a human existence (*bhava*).**

- Evidence for rebirth is in "Evidence for Rebirth." Rebirth can occur not only as a human but in any of the 31 realms. Most suffering in the cycle of rebirth occurs in the lowest four realms: *niraya* (hell), *asura*, animal, and *peta*. Of those four, only the animal realm is visible to us. They are collectively called the *apāyās*.
- Getting a "human existence (*bhava*)" is rare. But once one grasps a human *bhava*, one could be born (*jāti*) many times as a human until the *kammic* energy for that human *bhava* is exhausted. That is why children can recall past lives. In between consecutive human births, that lifestream exists in the nether world or "*para loka*" as a *gandhabba* with a subtle body; see, "Hidden World of the Gandhabba: Netherworld (Para Loka)."
- The 31 realms of existence are described in "The Grand Unified Theory of Dhamma."

Most Rebirths Are in the Four Lowest Realms

2. Starting with the "WebLink: suttacentral: *Nakhasikhā Sutta* (56.51)" there are about 80 suttās in the *Saṁyutta Nikāya* 56 that describe the chance of rebirths in good realms (human and above) compared to those in the lowest four realms.

- Here is the English translation at Sutta Central: "WebLink: suttacentral: A Fingernail (SN 56.51)." You can go through the whole series there.
- Those *suttās* specifically state the rarity of rebirth in a "good realm" and the common occurrence of rebirths in bad realms. Many *suttās* specifically state that for a sentient being in any realm, rebirths will be mostly in the *niraya* (hell), animal (*tiracchāna*), hungry-ghost (*peta*) realms; see SN 56.102 through SN 56. 131.
- Another version of the *Nakhasikhā Sutta* is in *Saṁyutta Nikāya* 20, summarized below.
- Before that, it is good to emphasize the difference between a human *bhava* and births with a human body (*jāti*) within that human *bhava*.

Human *Bhava* Is Rare – But It Can Last a Long Time

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3. Some people ask the following question: If human birth is so rare, why do rebirth accounts indicate human rebirth only after a few years of death? The answer lies in the fact that a human *bhava* is rare.

- When a sentient being is born a human, that "human *bhava*" has a specific *kammic* energy, say several thousand years worth. In that case, the person may be born (*jāti*) with a human body many times. In between, that human lives with only a *manomaya kāya* (i.e., as a *gandhabba*.)
- For example, if a *Deva* dies and gets a human *bhava*, then at the *cuti-paṭisandhi* moment, a human *gandhabba* is born into human *bhava*. After some time, that *gandhabba* gets into a womb, and a human baby is born. When that human grows old and dies, there is still much more time left in the human *bhava*. Thus, the *gandhabba* comes out of that dead body and waits for another womb. See "Bhava and Jāti – States of Existence and Births Therein" and "Cuti-Patisandhi – An Abhidhamma Description."
- In most other realms (i.e., *Deva, Brahma*), there is only one *jāti* within that *bhava*. Multiple *jāti* within a *bhava* is common in the human and animal realms.
- It isn't easy to get a human *bhava*, but once in a human *bhava*, one can be born tens or even hundreds of times as a human. A given animal may be reborn thousands or even millions of times in that animal realm to exhaust that *kammic* energy.
- Of course, we cannot see realms other than the human and animal realms. We can easily discern the rarity of human *bhava* by comparing the number of humans to the number of animals. While there are only about 8 billion humans, there are multiple trillions of ants alone! But modern science has shown that billions of microscopic sentient beings live in a single human body. Let us discuss that next.

The abundance of Animal Life Compared to Human Life

4. Even though the similes given in the *suttās* below may seem out of proportion with the realities, there are not. Modern science has given a boost to Buddha Dhamma by making many things clear. Ordinary humans were unaware of the existence of innumerable microscopic living beings until the invention of the microscope in the 1500s. In 1676, Van Leeuwenhoek reported the discovery of micro-organisms. He observed numerous tiny living beings in a glass of water; see, https://en.wikipedia.org/wiki/Microscope

Here is a short video showing countless such microscopic creatures:

WebLink: youtube: There are as many creatures on your body as there are people on Earth

- If you go out and dig some dirt, there could be millions of living organisms. There may be a few humans in a household, but possibly billions or even trillions of microscopic living beings. The oceans cover two-thirds of the Earth's surface, and living creatures are much more densely packed. And there are beings in other 29 realms that we cannot see. Seven billion or so humans in this world are indeed a thumb-full compared to countless living creatures associated with the Earth (as the Buddha stated in the *Nakhasikha Sutta*; see below).
- Uncountable sentient beings are living in the water. One can actually "see" such microscopic beings in a glass of water if one develops *abhiññā* powers; see "Power of the Human Mind – introduction." One time, a *bhikkhu* who had developed *abhiññā* skills but had not becomes an *Arahant* saw the presence of a large number of microscopic beings in a glass of water. He tried to filter them out but was unsuccessful and became distraught. The Buddha told him that "it is not possible to live in this world without harming other beings. It is necessary to live this life to attain *Nibbāna*" and to drink the water. The INTENTION is to quench the thirst; see "How to Evaluate Weights of Different Kamma."
- Modern science has confirmed that millions of living beings are on a single human body (and any other large animal). Scientists have used sophisticated instruments to see such microscopic creatures. See, "There are as Many Creatures on your Body as there are People on Earth!."
- Now, let us briefly discuss a few of the *suttās* mentioned in #2 above.

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The Rarity of Human Existence

5. As mentioned in #2 above, the WebLink: suttacentral: *Nakhasikha Sutta* (SN 20.2) provides a good analogy of rare human existence. **We have that opportunity, and we should not waste it.**

Translation:

At Sāvatthī. Then the Buddha, picking up a little bit of sand on his fingernail, addressed the *bhikkhus*: "What do you think, *bhikkhus*? Which is more: the little bit of sand on my fingernail or this great Earth?"

"*Bhante*, the great earth is far more. The little bit of sand on your fingernail is tiny. Compared to the great Earth, those cannot be compared or even imagined; it is not even a significant fraction."

"In the same way, *bhikkhus,* sentient beings reborn as humans are few as this bit of sand on my fingernail. But those not reborn as humans, are many as the sand on this great Earth. Therefore, you should strive diligently and without delay to end this suffering in the rebirth process."

6. Another favorite sutta of mine is the WebLink: suttacentral: *Dutiyachiggaḷayuga Sutta* (SN 56.48).

Translation:

"*Bhikkhus*, suppose that this great Earth had become one mass of water, and a man would throw a yoke with a single hole upon it. An easterly stream would move it eastward. A westerly stream would move it westward; a northerly flow would move it northward. A southerly stream would move it southward.

There was a blind turtle that would come to the surface once every hundred years. What do you think, *bhikkhus*, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?"

"It would be a rare occurrence, *Bhante*, that the blind turtle, coming to the surface once every hundred years, would insert its neck into that yoke with a single hole."

"So too, *bhikkhus*, how extremely rare that one is born a human.

You have this rare chance now, *bhikkhus,* to be not only born a human but be born while *a Tathāgata* has arisen in the world. While the Dhamma and Discipline proclaimed by the *Tathāgata* shine in the world.

Therefore, *bhikkhus*, you should strive without delay to understand the following. 'This is suffering (*dukkha*). This is the cause of suffering (*dukkha samudaya*). This is how that cause can be removed (*dukkha nirodhaya*). And this is the way leading to the cessation of suffering (*dukkha nirodha gāmini patipadā*).'"

- The other related issue is that this rebirth process will not stop until one truly comprehends the FACT that existence in this world of 31 realms is not only unfruitful, but also DANGEROUS. That is the "*anicca* nature" in *Tilakkhaṇa*.
- This rebirth process has no "discernible beginning," as stated by the Buddha. We have suffered mightily, and this is the opportunity for a rare human life to end that suffering.

Unimaginable Length of the Rebirth Process

7. There are 20 *suttās* in *Saṁyutta Nikāya* 15 (SN 15.1 through SN 15. 20) that provide various analogies to describe the length of the rebirth process. Let us look at the WebLink: suttacentral: *Assu Sutta* (SN 15.3).

Translation:

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First, the Buddha made the famous statement: "*Anamataggoyam bhikkhave, samsaro pubbā koti na pannāyati avijjā nivārananam sattānam taṇhā-samyojananam sandhāvatam samsāratam.*"

- **Translated:** "*Bhikkhus*, this rebirth process has no discernible (*na pannāyati*) beginning. Beings whose minds are covered by ignorance and **are bound to this rebirth process with bonds of craving.**"

The rest of the *sutta* is as follows:

"What do you think, *bhikkhus*: Which is greater, the tears you have shed while trapped in this rebirth process or the water in the four great oceans? (crying because of being born into a bad birth **or** separated from loved ones in good births)."

"As we understand the Dhamma taught to us by the *Bhante*, the tears we have shed while trapped in this beginning-less rebirth process is greater than the waters in the four great oceans."

"Excellent, *bhikkhus*. It is good that you thus understand the Dhamma taught by me. That is the larger: the tears you have shed while trapped in this beginning-less rebirth process — not the water in the four vast oceans.

Long have you (repeatedly) experienced the death of a mother? The tears you have shed over the death of a mother while trapped in this beginning-less rebirth process are greater than the water in the four vast oceans.

Long have you (repeatedly) experienced the death of a father, death of a brother, death of a sister, death of a son, death of a daughter, loss of relatives, or loss of wealth. The tears you have shed over diseases while trapped in this beginning-less rebirth process would fill the four vast oceans.

Why is that? The beginning of this rebirth process is not discernible."

- In another analogy in SN 15.13, the blood from uncountable times when one is killed while born a specific animal (deer or cow, for example) is more than the water in the four oceans.

Summary

1. As pointed out in those 20 *suttās* (SN 15.1 through SN 15. 20), Buddha used many analogies to describe the unimaginable length of the rebirth process (*Saṁsāra*): **it is infinite.** There is no discernible beginning to "sentient life." **The principle of Causality dictates that there can be no "beginning."**

- Infinity is hard to comprehend. Scientists have only recently realized this; see "Infinity – How Big Is It?" and "Origin of Life – There is No Traceable Origin."
- Many scientists are discussing these "hard to fathom" ideas about infinity. Of course, they are unaware of Buddha's teachings. See, for example, "The Beginning of Infinity" by David Deutsch (2011).

2. The other *suttās* discussed in #2 above emphasize that it is rare to be born a human, *Deva*, or *Brahma* in this rebirth process.

3. Therefore, each of us has spent MOST of that time in the suffering-filled lowest four realms (*apāyās*.) Even though the realms at and above the human realms have much less suffering than the *apāyās,* the time spent in those higher realms would have been insignificant.

- This is why it is unwise to seek rebirths in higher realms. Even though the lifetime in a *Deva*/*Brahma* realm can be many millions of years, that is INSIGNIFICANT compared to the time spent in the *apāyās* over the long run.
- We CANNOT avoid births in the lower realms as long as we do not comprehend these facts (Noble Truths) about this world. The deeper one's understanding is, the clearer it becomes. **Then one's *taṇhā* and *upādāna* for "worldly pleasures" will AUTOMATICALLY diminish and disappear. That CAN NOT be forced.**

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4. **That is the suffering addressed in the First Noble Truth (the truth about suffering or "*dukkha sacca*.")** The Second Noble Truth is about the causes of that suffering (the truth about "*dukkha samudaya*.") The Third Noble Truth says we can stop future suffering by eliminating those causes (the truth about "*dukkha nirodhaya*."). The Fourth Noble Truth is the way to achieve that goal (the truth about "*dukkha nirodha gāmini patipadā*.")

- Most human beings head to the *apāyās* because they are unaware of the ten immoral actions; see "Ten Immoral Actions – Dasa Akusala" and "How to Evaluate Weights of Different Kamma." It is also essential to know the baseline procedure to avoid such immoral actions and cultivate moral behavior; see, "Punna Kamma – Dāna, Sīla, Bhāvanā."

7.2.4.1 How the Buddha Described the Chance of Rebirth in the Human Realm

Revised May 5, 2017, August 24, 2017; October 30, 2018; February 29, 2020; June 3, 2021

Many people believe that if we live a "good, moral life," a human rebirth or rebirth in higher *deva* worlds is guaranteed. That is a misconception. Even if we do not accumulate a single new bad *kamma* in this life, we may have accumulated many bad *kamma* in past lives. **That is why it isn'st easy to get a human existence (*bhava*).**

- Evidence for rebirth is at "Evidence for Rebirth." Rebirth can occur not only as a human but in any of the 31 realms. Most suffering in the cycle of rebirth occurs in the lowest four realms: *niraya* (hell), *asura*, animal, and *peta* realms. Of those four, only the animal realm is visible to us. They are collectively called the *apāyā*.
- Getting a "human existence (*bhava*)" is rare. But once one grasps a human *bhava*, one could be born (*jāti*) many times as a human until the *kammic* energy for that human *bhava* is exhausted. That is why children can recall past lives. In between consecutive human births, that lifestream exists in the nether world or "*para loka*" as a *gandhabba* with a subtle body; see, "Hidden World of the Gandhabba: Netherworld (Paraloka)"
- The 31 realms of existence described in "The Grand Unified Theory of Dhamma."

1. From the *Nakhasikha Sutta* (SN 20.2):

Pāli version: WebLink: suttacentral: Nakhasikha Sutta (SN 20.2):

Translation:

At Sāvatthī. Then the Buddha, picking up a little bit of sand on his fingernail, addressed the *bhikkhus*: "What do you think, *bhikkhus*? Which is more: the little bit of sand on my fingernail, or this great Earth?"

"*Bhante*, the great earth is far more. The little bit of sand on your fingernail is tiny. Compared to the great Earth, those cannot be compared or even imagined; it is not even a significant fraction."

"In the same way, *bhikkhus,* sentient beings reborn as humans are few as this bit of sand on my fingernail. But those not reborn as humans are many as the sand on this great Earth. Therefore, you should strive diligently and without delay to end this suffering in the rebirth process."

Let us make two points clear regarding the above simile of the Buddha:

1. When a being gets a human life, that "human *bhava*" has a specific kammic energy associated with it, say 1000 years worth. In that case, the person may be born a few times with a human body (this is the difference between "*bhava*" and "*jāti*"). The *cuti-paṭisandhi* transition to a new "*bhava*" happens at the end of 1000 years; see, "Bhava and Jāti – States of Existence and Births Therein," and "Cuti-Patisandhi – An Abhidhamma Description."

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- Therefore, the human *bhava* may not end at the death of the physical body. Switching to a new *bhava* (as a *Deva*, animal, etc.) happens at the *cuti-paṭisandhi* moment when the kammic energy for the human bhava runs out. Until then, a human exists either with a physical body or just the mental body (*gandhabba*.) See the above-mentioned posts.
- It isn't easy to get a human *bhava*, but once in a human *bhava*, one can be born tens or even hundreds of times as a human. A given animal may be reborn thousands or even millions of times in that animal realm to exhaust that *kammic* energy.

2. Even though the above simile may seem to be out-of-proportion with the realities, it is not. That is why modern science has given a boost to Buddha Dhamma by making many things clear. Ordinary humans were not aware of the existence of innumerable microscopic living beings until the invention of the microscope in the 1500s. In 1676, Van Leeuwenhoek reported the discovery of micro-organisms. He observed numerous tiny living beings in a glass of water; see, WebLink: WIKI: Microscope

Here is a short video showing countless such microscopic creatures:

WebLink: Live in a water drop @TSRlab

- If you go out and dig a bit of dirt, there could be millions of living organisms there. There may be a few humans in a household, but possibly billions or even trillions of microscopic living beings. The oceans cover two-thirds of the Earth's surface, and the living creatures there are much more densely packed. And there are beings in other 29 realms that we cannot see. Seven billion or so humans in this world are indeed a thumb-full compared to countless living creatures associated with the Earth. Thus, as in many cases, modern science has helped verify Buddha's words.
- Some of these realms could be in other dimensions; see, "Consciousness Dependence on Number of Dimensions." In string theory, scientists say there could be ten dimensions instead of the three that we experience.
- However, one can actually "see" beings in other dimensions and microscopic beings in a glass of water if one develops *abhiññā* powers; see "Power of the Human Mind – Introduction" and the follow-up posts. One time, a *bhikkhu* who had developed *abhiññā* skills but had not becomes an *Arahant* saw the presence of a large number of microscopic beings in a glass of water. He tried to filter them out but was unsuccessful and became distraught. The Buddha told him that "it is not possible to live in this world without harming other beings. It is necessary to live this life to attain *Nibbāna*" and to drink the water. The INTENTION there is to quench the thirst; see "How to Evaluate Weights of Different Kamma."
- Modern science has found out that there are millions of living beings on a single human body (and any other large animal). They have used sophisticated instruments to see microscopic creatures. See, "There are as Many Creatures on your Body as there are People on Earth!."

Thus modern science has shown that the human population is negligible compared to just the animal populations (including microscopic beings). And we can experience only two realms (animal and human) compared to the 31 realms that the Buddha described.

2. *Dutiyachiggaḷayuga Sutta* (SN 56.48)

Pāli version: WebLink: suttacentral: *Dutiyachiggaḷayuga Sutta* (SN 56.48)

Translation:

"*Bhikkhus*, suppose that this great Earth had become one mass of water, and a man would throw a yoke with a single hole upon it. An easterly stream would move it eastward. A westerly stream would move it westward; a northerly flow would move it northward. A southerly stream would move it southward.

There was a blind turtle that would come to the surface once every hundred years. What do you think, *bhikkhus*, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?"

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"It would be a rare occurrence, *Bhante*, that the blind turtle, coming to the surface once every hundred years, would insert its neck into that yoke with a single hole."

"So too, *bhikkhus*, how extremely rare that one is born a human.

You have this rare chance now, *bhikkhus,* to be not only born a human but be born while *a Tathāgata* has arisen in the world. While the Dhamma and Discipline proclaimed by the *Tathāgata* shines in the world.

Therefore, *bhikkhus*, you should strive without delay to understand the following. 'This is suffering (*dukkha*). This is the cause of suffering (*dukkha samudaya*). This is how that cause can be removed (*dukkha nirodhaya*). And this is the way leading to the cessation of suffering (*dukkha nirodha gāmini paṭipadā*).'"

- Many scientists are now discussing these "hard to fathom" ideas about infinity. Of course, they are unaware of Buddha's teachings. See, for example, "The Beginning of Infinity" by David Deutsch (2011).
- Most human beings head to the *apāyā* because they are not aware of the ten immoral actions; see, "Ten Immoral Actions – Dasa Akusala" and "How to Evaluate Weights of Different Kamma." It is also essential to know the baseline procedure to avoid such immoral actions and to cultivate moral behavior; see, "Puñña Kamma – Dāna, Sīla, Bhāvanā."

However, when a living being acquires a human *bhava* or human existence, that can last a long time (many hundreds to many thousands of years). Within that human *bhava*, there will be multiple human births; see, "Bhava and Jāti – States of Existence and Births Therein."

3. *Assu Sutta* (SN 15.3)

Pāli version and translation at **WebLink: suttacentral: *Assu Sutta* (SN 15.3)**

Translation:

First, the Buddha made the famous statement: "*Anamataggoyaṁ bhikkhave, saṁsāro. Pubbā koṭi na paññāyati avijjā nīvāraṇānaṁ sattānaṁ taṇhā-saṁyojanānaṁ sandhāvataṁ saṁsarataṁ*."

- **Translated:** "*Bhikkhus*, this rebirth process has no discernible (*na paññāyati*) beginning. Beings whose minds are covered by ignorance and **are bound to this rebirth process with bonds of craving**."

The rest of the *sutta* is as follows:

"What do you think, *bhikkhus*: Which is greater, the tears you have shed while trapped in this rebirth process or the water in the four great oceans? (Crying because of being born into a bad birth **or** being separated from loved ones in good births)"

"As we understand the Dhamma taught to us by the *Bhante*, the tears we have shed while trapped in this beginning-less rebirth process is greater than the waters in the four great oceans."

"Excellent, *bhikkhus*. It is good that you thus understand the Dhamma taught by me. That is the larger: the tears you have shed while trapped in this beginning-less rebirth process — not the water in the four vast oceans.

Long have you (repeatedly) experienced the death of a mother. The tears you have shed over the death of a mother while trapped in this beginning-less rebirth process are greater than the water in the four vast oceans.

Long have you (repeatedly) experienced the death of a father, death of a brother, death of a sister, death of a son, death of a daughter, loss of relatives, or loss of wealth. The tears you have shed over diseases while trapped in this beginning-less rebirth process would fill the four vast oceans.

Why is that? The beginning of this rebirth process is not discernible."

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The Buddha many other analogies to describe how long the rebirth process is: **it is infinite.** In another analogy, the blood from uncountable times where one is killed while born a specific animal (deer or cow, for example) is more than the water in the four oceans.

- Infinity is a hard to comprehend. Scientists have only recently realized this; see, "Infinity – How Big Is It? ."
- In fact, there are many *suttā* in the "WebLink: suttacentral: *Anamatagga Saṁyutta* (SN 15)," "WebLink: suttacentral: Opamma Saṁyutta (SN20)," and the "WebLink: suttacentral: *Sacca Saṁyutta* (SN 56)" SN 56.31 through SN 56.70 of the *Saṁyutta Nikāya* provides many more similes/descriptions to illustrate the beginning-less rebirth process, during which an infinite amount of time has passed.
- **In the above, I presented only three out of about 70 such *suttā* in SN 15, SN 20, and SN 56. They all provide analogies to show how rare human birth is.**

Next, "Kamma, Debt, and Meditation" …….

7.2.4.2 Nakhasikha Sutta (SN 22.97 SN 56.51 SN 13.1 SN 20.2)

"At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus: 'If, O Bhikkhus, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more?' The disciples replied: 'Lord, the dust on your finger- nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe.' Then the Buddha continued; 'Even so, Bhikkhus, those who are reborn in the abodes of men and Devas whence they have expired, are very few even as the few grains of dust on my finger-nail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and Devas are few even as the grains of dust on my finger-nail; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe."

What has just been said is the substance of the Nakhasikha Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four great oceans alone will suffice to make evident how great is the evil of Vinipatana-gati, that is, the dispersion, the variety of possible kinds of existence after death.

Saṁyutta Nikāya 22

10. Pupphavagga

97. Nakhasikhāsutta

Sāvatthinidānaṁ. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca: "atthi nu kho, bhante, kiñci rūpaṁ yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati? Atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassati? Atthi nu kho, bhante, kāci saññā … pe … keci saṅkhārā, ye saṅkhārā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti? Atthi nu kho, bhante, kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī"ti? "Natthi kho, bhikkhu, kiñci rūpaṁ, yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati. Natthi kho, bhikkhu, kāci vedanā … kāci saññā … keci saṅkhārā … pe … kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī"ti.

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Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā taṁ bhikkhuṁ etadavoca: “ettakampi kho, bhikkhu, rūpaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati. Ettakañcepi, bhikkhu, rūpaṁ abhavissa niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, nayidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakampi rūpaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.”

Ettakāpi kho, bhikkhu, vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassati. Ettakā cepi, bhikkhu, vedanā abhavissa niccā dhuvā sassatā avipariṇāmadhammā, na yidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakāpi vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

Ettakāpi kho, bhikkhu, saññā natthi … pe … ettakāpi kho, bhikkhu, saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti. Ettakā cepi, bhikkhu, saṅkhārā abhavissaṁsu niccā dhuvā sassatā avipariṇāmadhammā, na yidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakāpi saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

Ettakampi kho, bhikkhu, viññāṇaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati. Ettakampi kho, bhikkhu, viññāṇaṁ abhavissa niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, na yidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya. Yasmā ca kho, bhikkhu, ettakampi viññāṇaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

Taṁ kiṁ maññasi, bhikkhu, rūpaṁ niccaṁ vā aniccaṁ vā”ti? “Aniccaṁ, bhante.” “Vedanā … saññā … saṅkhārā … viññāṇaṁ niccaṁ vā aniccaṁ vā”ti? “Aniccaṁ, bhante” … pe … “tasmātiha … pe … evaṁ passaṁ … pe … nāparaṁ itthattāyāti pajānātī”ti.

Pañcamaṁ.

Saṁyutta Nikāya 56

6. Abhisamayavagga

51. Nakhasikhāsutta

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi: “taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ—yo vāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī”ti? “Etadeva, bhante, bahutaraṁ yadidaṁ—mahāpathavī; appamattakāyaṁ bhagavatā paritto nakhasikhāyaṁ paṁsu āropito. Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito”ti. “Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattakaṁ avasiṭṭhaṁ. Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādinnaṁ upanidhāya yadidaṁ sattakkhattuparamatā; yo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti … pe … ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.

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Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo … pe … 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.

Paṭhamaṁ.

Saṁyutta Nikāya 13

1. Abhisamayavagga

1. Nakhasikhāsutta

Evaṁ me sutaṁ— ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi: "taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ, yo vāyaṁ
mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī"ti?

"Etadeva, bhante, bahutaraṁ, yadidaṁ mahāpathavī. Appamattako bhagavatā paritto nakhasikhāyaṁ paṁsu āropito. Neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito"ti. "Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ; appamattakaṁ avasiṭṭhaṁ. Neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādiṇṇaṁ upanidhāya yadidaṁ sattakkhatturṁparamatā. Evaṁ mahatthiyo kho, bhikkhave, dhammābhisamayo; evaṁ mahatthiyo dhammacakkhupaṭilābho"ti.

Paṭhamaṁ.

Saṁyutta Nikāya 20

1. Opammavagga

2. Nakhasikhasutta

Sāvatthiyaṁ viharati. Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi: "taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ, yo cāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito yā cāyaṁ mahāpathavī"ti? "Etadeva, bhante, bahutaraṁ yadidaṁ mahāpathavī. Appamattakoyaṁ bhagavatā paritto nakhasikhāyaṁ paṁsu āropito. Saṅkhampi na upeti upanidhimpi na upeti kalabhāgampi na upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito"ti. "Evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti; atha kho eteyeva bahutarā sattā ye aññatra manussehi paccājāyanti. Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ: 'appamattā viharissāmā'ti. Evañhi vo, bhikkhave, sikkhitabban"ti.

Dutiyaṁ.

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7.2.4.3 Dutiyachiggaḷayuga Sutta (SN 56.47, 56.48)

Saṁyutta Nikāya 56

5. Papātavagga

47. Paṭhamachiggaḷayugasutta

“Seyyathāpi, bhikkhave, puriso mahāsamudde ekacchiggaḷaṁ yugaṁ pakkhipeyya. Tatrāpissa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjeyya. Taṁ kiṁ maññatha, bhikkhave, api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyyā”ti? “Yadi nūna, bhante, kadāci karahaci dīghassa addhuno accayenā”ti.

“Khippataraṁ kho so, bhikkhave, kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyya, na tvevāhaṁ, bhikkhave, sakiṁ vinipātagatena bālena manussattaṁ vadāmi.

Taṁ kissa hetu? Na hettha, bhikkhave, atthi dhammacariyā, samacariyā, kusalakiriyā, puññakiriyā. Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā. Taṁ kissa hetu? Adiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ. Katamesaṁ catunnaṁ? Dukkhassa ariyasaccassa … pe … dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo … pe … ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

Sattamaṁ.

Saṁyutta Nikāya 56

5. Papātavagga

48. Dutiyachiggaḷayugasutta

“Seyyathāpi, bhikkhave, ayaṁ mahāpathavī ekodakā assa. Tatra puriso ekacchiggaḷaṁ yugaṁ pakkhipeyya. Tamenaṁ puratthimo vāto pacchimena saṁhareyya, pacchimo vāto puratthimena saṁhareyya, uttaro vāto dakkhiṇena saṁhareyya, dakkhiṇo vāto uttarena saṁhareyya. Tatrassa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjeyya. Taṁ kiṁ maññatha, bhikkhave, api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyyā”ti? “Adhiccamidaṁ, bhante, yaṁ so kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyyā”ti.

“Evaṁ adhiccamidaṁ, bhikkhave, yaṁ manussattaṁ labhati. Evaṁ adhiccamidaṁ, bhikkhave, yaṁ tathāgato loke uppajjati arahaṁ sammāsambuddho. Evaṁ adhiccamidaṁ, bhikkhave, yaṁ tathāgatappavedito dhammavinayo loke dibbati. Tassidaṁ, bhikkhave, manussattaṁ laddhaṁ, tathāgato loke uppanno arahaṁ sammāsambuddho, tathāgatappavedito ca dhammavinayo loke dibbati.

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Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo … pe … 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.

Aṭṭhamaṁ.

Saṁyutta Nikāya 56

Connected Discourses on the Truths

47. Yoke with a Hole (1)

"Bhikkhus, suppose a man would throw a yoke with a single hole into the great ocean, and there was a blind turtle which would come to the surface once every hundred years. What do you think, bhikkhus, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?"

"If it would ever do so, venerable sir, it would be only after a very long time."

"Sooner, I say, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole than the fool who has gone once to the nether world would regain the human state. For what reason? Because here, bhikkhus, there is no conduct guided by the Dhamma, no righteous conduct, no wholesome activity, no meritorious activity. Here there prevails mutual devouring, the devouring of the weak. For what reason? Because, bhikkhus, they have not seen the Four Noble Truths. What four? The noble truth of suffering … the noble truth of the way leading to the cessation of suffering.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'… An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

Saṁyutta Nikāya 56

Connected Discourses on the Truths

48. Yoke with a Hole (2)

"Bhikkhus, suppose that this great earth had become one mass of water, and a man would throw a yoke with a single hole upon it. An easterly wind would drive it westward; a westerly wind would drive it eastward; a northerly wind would drive it southward; a southerly wind would drive it northward. There was a blind turtle which would come to the surface once every hundred years. What do you think, bhikkhus, would that blind turtle, coming to the surface once every hundred years, insert its neck into that yoke with a single hole?"

"It would be by chance, venerable sir, that that blind turtle, coming to the surface once every hundred years, would insert its neck into that yoke with a single hole."

"So too, bhikkhus, it is by chance that one obtains the human state; by chance that a Tathāgata, an Arahant, a Perfectly Enlightened One arises in the world; by chance that the Dhamma and Discipline proclaimed by the Tathāgata shines in the world.

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"You have obtained that human state, bhikkhus; a Tathāgata, an Arahant, a Perfectly Enlightened One has arisen in the world; the Dhamma and Discipline proclaimed by the Tathāgata shines in the world.

"Therefore, bhikkhus, an exertion should be made to understand: 'This is suffering.'… An exertion should be made to understand: 'This is the way leading to the cessation of suffering.'"

7.2.4.4 Assu Sutta (SN 15.3)

Linked Discourses 15
Chapter One

3. Tears

1.1At Sāvatthī.

1.2"Mendicants, transmigration has no known beginning.

1.3No first point is found of sentient beings roaming and transmigrating, hindered by ignorance and fettered by craving.

1.4What do you think? Which is more: the flow of tears you've shed while roaming and transmigrating for such a very long time—weeping and wailing from being united with the unloved and separated from the loved—or the water in the four oceans?"

1.5"As we understand the Buddha's teaching, the flow of tears we've shed while roaming and transmigrating is more than the water in the four oceans."

2.1"Good, good, mendicants! It's good that you understand my teaching like this.

2.2The flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans.

2.3For a long time you've undergone the death of a mother …

2.4 2.5father …

2.6brother …

2.7sister …

2.8son …

2.9daughter …

2.10loss of relatives …

2.11loss of wealth …

2.12or loss through illness. From being united with the unloved and separated from the loved, the flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans.

2.13Why is that?

2.14Transmigration has no known beginning. …

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2.15This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

2.16

Saṁyutta Nikāya 15
1. Paṭhamavagga

3. Assusutta

1.1Sāvatthiyaṁ viharati.

1.2"Anamataggoyaṁ, bhikkhave, saṁsāro.

1.3Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.

1.4Taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ, yaṁ vā vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, yaṁ vā catūsu mahāsamuddesu udakan"ti? Variant: rodantānaṁ → rudantānaṁ (bj) | passannaṁ → passandaṁ (bj); pasandaṁ (sya-all, km); pasannaṁ (pts1ed, pts2ed, mr)

1.5"Yathā kho mayaṁ, bhante, bhagavatā dhammaṁ desitaṁ ājānāma, etadeva, bhante, bahutaraṁ yaṁ no iminā dīghena addhunā sandhāvataṁ saṁsarataṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakan"ti.

2.1"Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṁ dhammaṁ desitaṁ ājānātha.

2.2Etadeva, bhikkhave, bahutaraṁ yaṁ vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.

2.3Dīgharattaṁ vo, bhikkhave, mātumaraṇaṁ paccanubhūtaṁ;

2.4tesaṁ vo mātumaraṇaṁ paccanubhontānaṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.

2.5Dīgharattaṁ vo, bhikkhave, pitumaraṇaṁ paccanubhūtaṁ …pe…

2.6bhātumaraṇaṁ paccanubhūtaṁ …

2.7bhaginimaraṇaṁ paccanubhūtaṁ …

2.8puttamaraṇaṁ paccanubhūtaṁ …

2.9dhītumaraṇaṁ paccanubhūtaṁ …

2.10ñātibyasanaṁ paccanubhūtaṁ …

2.11bhogabyasanaṁ paccanubhūtaṁ.

2.12Dīgharattaṁ vo, bhikkhave, rogabyasanaṁ paccanubhūtaṁ, tesaṁ vo rogabyasanaṁ paccanubhontānaṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.

2.13Taṁ kissa hetu?

2.14Anamataggoyaṁ, bhikkhave, saṁsāro …pe…

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2.15yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun”ti.

2.16Tatiyaṁ.

7.2.5 Kamma, Debt, and Meditation

Revised April 7, 2016; September 4, 2019

1. “This world” of 31 realms is very complex; see, “The Grand Unified Theory of Dhamma.” Nothing happens due to a single cause, and nothing happens just by itself: Multiple causes lead to multiple effects.

2. In a perfect world, everyone will share everything equally, and everyone will be happy. But people are born with different levels of not only wealth but also different levels of health, physical appearance, capabilities, etc. These are the results of *kamma* (good and bad) accrued over very long periods in the past.

3. No one has everything “just right.” So, we try to get what we don’t have or like to have. Every time we crave for something and try to acquire those things by immoral means, knowingly or unknowingly we get into debt.

- When those *akusala kamma* (immoral deeds) involves another living being, we get into some kind “*sansāric* relationship” with that being; this is how we have friends, family, AND enemies. These things do not happen by chance.

4. NOTHING in this world happens by chance. Everything happens due to a cause, a reason. **But since results (*vipāka*) can materialize later, even in future lives, we cannot see this “cause and effect” in most cases.** When we do something harmful to another being we become indebted to that being; that debt will have to be paid with interest that is many many times over. Thinks about the following:

- When we get a loan, we have to pay back the loan with interest. If we promise to pay back and do not fulfill that commitment, we will have to pay it with interest sometime in the future. Imagine how much interest we would have to pay on a $1000 loan at 6% interest over, say just 200 years, which is insignificant in the *sansāric* time scale. You can use the “72 rule.” That means if you do not make any monthly payments, the amount you have to pay will double every (72/interest rate) years. In this case, it will double every 12 years. It will double again in another 12 years, i.e., after 24 years you will have to pay $4000. After only 40 years, the amount will be $10,000. Only after 200 years it will a billion dollars!
- Can you imagine how much money we may have to pay to settle even small that we took a long, long time ago?
- We have to pay back not only monetary transactions. Imagine how much would it cost to bring up a child, as a mother does? It is unimaginable over long times.
- When we have such debts, nature has set up many ways to pay off such debts. Many times the same group of people is born to the same families, paying back “old debts.” Or one may become a servant for another.
- Many relationships that we have in this life arise from “long-term debt” from many lives in the past. For example, people are born in the same family, same community, or same geographical locations, for many, many lives. That is for just paying back debts and for claiming old debts. In Sinhala, relationships are called “*sanbandha*” (= “*saŋ*” + “*bandha*” where “*saŋ*” is defilement (*saṅkhāra*), and “*bandha*” is a connection; thus connection due to *saṅkhāra*). Sometimes old creditors come back even in the form of annoying mosquitoes, ants, bugs, etc.
- Now if one takes another’s life, one may have to sacrifice one’s own life many times over. That is scary stuff, but we need to know that our actions will have consequences.

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5. Instead of paying off such "old debts" that way, there is another way to pay back old debts. When one does a good deed, one could transfer the merits of that good deed to old creditors called "*pattidāna*" (this is commonly called "*puñña anumodana*"; see, "Transfer of Merits (Pattidāna)- How Does It Happen?").

6. In this beginning-less *saṁsāra*, we have been indebted to unbelievably many beings. Thus we transfer the merits to all beings. We think in our mind, "May the merits of this good deed be shared by all beings."

- If one does this genuinely, it will be quite beneficial in the long term. The Buddha said that this is the most efficient way to pay back old debts. However, one needs to do this with sincerity, truly understanding the suffering caused by one's actions to others.living

7. One could accrue good merits not only by good deeds but also with insight meditation. The Buddha stated that if one cultivates *vipassanā* meditation on *anicca, dukkha, anatta*, that leads many more merits compared to even donations or giving. After the meditation session, one transfers the merits to all beings.

- The nice thing is that one does not "lose any merits" either. Giving merits itself is meritorious. Also, one should forgive old debts from other beings. The mind is very powerful. If done with right intention, also these thoughts will have beneficial consequences for oneself and other living beings.

8. Therefore, we must try to alleviate the *kamma vipāka* from past *kamma* by using the mentioned methods above. **But the main purpose of such methods is actually to purify one's mind.**

- We can pay off past debts gradually this way. However, bigger chunks are paid off by attaining *Sotāpanna, Sakadāgāmī, Anāgāmī*, and *Arahant* stages of *Nibbāna*. (Actually, the Buddha has said that if one does the *Ariya mettā* meditation frequently, one could pay off the debts associated with the *kāma loka* (first 11 realms). See, "5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)."
- When one attains the *Sotāpanna* stage, all those *kamma vipāka* that could have given rebirth in the lowest four realms (*apāyā*) become nullified. When one reaches the *Arahanthood*, only those *kamma vipāka* that get a chance to come to fruition during the remaining time in that life will be paid off. Since there is no more rebirth, all remaining *kamma vipāka* do not get a chance to come to fruition.

9. The first step in purifying one's mind is to avoid *dasa akusala*; see, "Ten Immoral Action (Dasa Akusala)." One does not need to try to do all at once (especially for those who are new to Buddha Dhamma).

- It is a life journey, and one can start slowly. First, trying to avoid bad actions, and then do things that can be done without much stress. See the posts in the "Bhāvanā (Meditation)" section and in particular, "2. The Basics in Meditation."
- There is no one watching, and only you know what your intentions are: whether they are moral or immoral.
- You will feel the benefits in terms of a less-stressed mind over time. It takes time, especially in the beginning. Then it will accelerate when one starts seeing the benefits. When one starts understanding that *micchā diṭṭhi* (wrong views) play a big role in one's tendency to do some immoral acts will automatically reduce. see, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."

10. The Buddha said one could become indebted in four ways:

- Engaging in ***dasa akusala* (10 unwholesome actions)**.
- Getting someone else to do such acts.
- Helping another in carrying out such acts.
- Praising someone who is doing such acts.

Thus one can become indebted in 40 ways. By avoiding all that will make one joyful (*adhimokko* or sense of well being). That will give impetus to accelerate one's efforts. Also, see, "Habits and Goals," and "The Four Bases of Mental Power (Cattāro Iddhipāda)."

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Another more in-depth analysis at, "Difference Between Giving up Valuables and Losing Interest in Worthless", ……

7.2.6 How do we Decide which View is Wrong View (Diṭṭhi)?

Revised July 3, 2022; March 24, 2023

More than 99% of one's immoral acts have their causes in *micchā diṭṭhi* (wrong views); see, "What is the only Akusala Removed by a Sotāpanna?." Thus, it is critical to understand what wrong views are.

- A more straightforward yet fundamental, analysis of wrong views can be found in, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."

1. We all have our views about different things: politics, religions, sports, lifestyles, etc. And most times it is fun to talk about and debate whose views are the correct ones. But each of us has views based on limited knowledge about only a fraction of "this world."

- A good way to figure out whether one view is better than another is to see whether that view provides more insight AND has more explanatory power about the world.
- In fact, that is the only way. Because anybody can say, "my view is better than yours."

2. When I refer to "*diṭṭhi*" or wrong views, these are the wrong views per Buddha. **It must be noted that "*diṭṭhi*" means views, but in Pāli literature it has been common to call "*micchā diṭṭhi*" (pronounced "*michchā*") or wrong views as just "*diṭṭhi*."** It is critical to have the "right views" because otherwise we may be making wrong decisions, which could have terrible outcomes for billions of years to come. To make the right decisions, we need to "see the whole picture" or the worldview of the Buddha.

- Of course, one is entitled to have his views. It is just that according to Buddha Dhamma, particular views are not only wrong, **but could lead to disastrous outcomes,** and those are *micchā diṭṭhi*. One either accepts this fact or rejects it. It is a good idea to look at the "big picture" of the Buddha and THEN decide whether it makes sense or not. First, let us see why one should even go through this exercise of looking at the big picture.

3. When one does not have a clear overall picture, one makes terrible decisions. For example, a fish does not see the string or the hook, it only sees the worm and gets into trouble. If it saw the whole picture, with the string and the hook, it may realize that there is something wrong and would not try to grab the worm. If it saw the man standing on land holding the pole, that would have been another clue; but the fish can only see its "domain." Just like that we can only see "our domain" within the broader 31 realms, and we do not see the level of suffering in other lower realms.

- We are inherently incapable of seeing the "whole picture" because our sense faculties are formed by our *kamma* to be aware of only a part of the whole existence; you may get an idea of what I am referring to in the post, "Consciousness Dependence on Number of Dimensions." Therefore, no matter how smart each of us is, we cannot even imagine this whole picture by ourselves. It takes a very special, very pure mind to see the whole picture, the mind of a Buddha; see, "Power of the Human Mind – Introduction," and follow-up posts.

4. The Buddha described this in the parable of the "elephant and the six blind men." Each blind man is feeling or exploring a different part of the elephant and comes up with his view of what an elephant is: The one examining the tail says the elephant is like a rope, one examining the leg says the elephant is like a pillar, etc.

- The person holding the tail is certain that the elephant is like a rope "because I know what I experience; you cannot tell me it is not like a rope." He just does not realize that he is experiencing only part of the whole elephant.

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5. Until a Buddha comes to this world, any human can only see a very small part of the whole picture. Like the little girl in the video being able to see the whole elephant, only a Buddha can see the whole picture of our true existence.

- Mathematician Kurt Gödel proved this mathematically in his Incompleteness Theorem, which says that it is impossible to discover the complete truth of a closed system within that system; see, "Gödel's Incompleteness Theorem." Thus science will NEVER be able to discover a COMPLETE set of laws about nature. It can only uncover parts and the parts that have been discovered are totally consistent with Buddha Dhamma.

6. According to the Buddha, *diṭṭhis* are like that: some people say there is a rebirth process, and some say not. Some say when we die we will either go to hell or heaven. Some say things really exist in a permanent way, and others say it is all a mirage. All these are *diṭṭhis* because none of these fit the WHOLE PICTURE. None of these can explain the vagaries of life; see "Complexity of Life and the Way to Seek "Good Rebirths"."

- For example, we can only see two of the 31 realms of existence: animal and human realms. We are unaware that most beings are trapped in the lowest four realms, where there is much more suffering than we can see in the human and animal realms. We do not realize that our immoral actions from this life, AND our past lives (that we are not aware of), could give us rebirth in those lower four realms; **this is the "laws of *kamma*" another part of the "big picture."** There is evidence for rebirth; see, "Evidence for Rebirth."

7. Buddha Dhamma cannot be fully understood without having learned of that "big picture" from a Buddha or from a person who has learned the correct version of it. Now, since the Buddha is not here and there are many versions of Buddha Dhamma, how do we figure out which version to believe? The Buddha gave a solution to this problem: Find the version that satisfies the following conditions:

- All aspects should be consistent with the *Suttā* and *Vinaya* (and thus *Abhidhamma*); these were transmitted orally for about 500 years and then written down in the Pāli *Tipiṭaka* about 2000 years ago (Pāli *Tipiṭaka*).
- And all three descriptions in the *Tipiṭaka* (*Sutta*, *Vinaya*, *Abhidhamma*) must be consistent.

8. This second requirement is there to catch any mistakes made in the (especially oral) transmission from the time of the Buddha. It must be kept in mind that all three sets were formulated for easy oral transmission. I know several *suttā* by heart which I learned when I was little; they have been formulated to be easily remembered. And there were different groups of *Bhikkhus* assigned the responsibility for different sections during oral transmission. Also see, "Preservation of the Dhamma."

9. In a series of posts I have provided evidence that many versions of "Buddhism" being practiced today do not pass the above tests. All Mahāyāna versions are in blatant contradiction to the teachings in the *Tipiṭaka*, and some key concepts taught in Theravāda are also inconsistent with *Tipiṭaka*; see, "Why is it Critical to Find the Pure Buddha Dhamma?" and the follow-up posts.

- Once one finds the key Dhamma concepts that are self-consistent, one can quickly figure out what is *diṭṭhi* and what is not. I would appreciate it if anyone can point out anything on this website that is not internally consistent. Because my goal is genuine: to find and document the Buddha's original teachings

10. Thus it is important to realize that *diṭṭhi* is an **established view (a view one is not even willing to rethink)** about the world inconsistent with Buddha Dhamma. Let us take a few examples:

- Two good examples are the two views of "there is a self" and "there is no self"; see, "Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)." Both are wrong views according to the Buddha: there is only an ever-changing lifestream that progresses according to cause and effect (*Paṭicca Samuppāda*); see, "What Reincarnates? – Concept of a Lifestream."

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- Another *diṭṭhi* many people have is that there is no rebirth process, or that there is a rebirth process, but we will never be born as an animal because we have not done anything bad in this life. It is just a belief; there is no supporting evidence to back that up. On the other hand, the rebirth process involving all 31 realms and the natural law of *kamma*, together with *Paṭicca Samuppāda*, and other critical concepts like *Tilakkhaṇa*, can explain EVERYTHING we experience. What needs to be understood is that ALL THOSE PIECES MUST BE THERE to complete the whole picture.

11. Just like a blind man holding onto the leg of the elephant and saying, "This is what I experience, and the elephant is like a pillar. I know what I experience, and I am right", we hold onto *diṭṭhis* that are inconsistent with the nature's laws. Once one hears the message of a Buddha, one should at least examine the credibility of that message by looking at the evidence he presented. Ultimately, one has to decide whether to accept Buddha's message. **This is why no one can lead anyone else to salvation. It is all in one's mind.**

- Let me give an example of how limited our worldview had been even two hundred years ago. People believed that Earth was the only planet with the Sun going around the Earth. So, when the Buddha said there are innumerable world systems with other Suns and Moons, people thought that was a loony idea. Many such *diṭṭhis* have been proven wrong by science over the past hundred years; see, "Dhamma and Science – Introduction."

12. Some of our views are deeply ingrained, and not easy to eliminate. The main thing is NOT to take a firm stand on things that the Buddha called *diṭṭhi* and say, "I know this to be true, and only this to be true" and to cling to them. **When one gets to the *Sotāpanna* stage, one will have *Sammā Diṭṭhi***. This "higher-level (*lokuttara*) of *Sammā Diṭṭhi"* means to see/realize the dangers of remaining in the rebirth process. See "Sammā Diṭṭhi – Realization, Not Memorization" and "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

- As one learns pure Dhamma, one will have more and more confidence in the worldview of the Buddha and will get rid of the wrong views. Since the mind cannot be forced to accept anything, this "change of vision" comes only through learning the pure Dhamma and through the enhanced life experience, which means purifying the mind; see, "The Importance of Purifying the Mind."
- **We cannot pick and choose parts of Buddha Dhamma that we like** if we want to reap the full benefits. Of course one could decide to "live with" parts of Dhamma that one is comfortable with. The Buddha said to accept his teachings only if they make sense. To make sense, one needs to look at the whole picture too. Otherwise, it will be like a blind man examining only the leg of an elephant and saying it feels like a pillar.

13. Diṭṭhi is one of 14 *akusala cetasika* and one of the ten *kilesa*; see, "Ten Immoral Actions (Dasa Akusala)," and "Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)." *Diṭṭhi* has been described in many ways by the Buddha. At the Sotāpanna stage, those *diṭṭhis* that could lead to rebirth in the *apāyā* (*sakkāya diṭṭhi, vicikicchā, sīlabbata parāmāsa*) are permanently removed; see, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Cittas."

- Thus it is essential to realize that the Sotāpanna stage CANNOT be reached until ***niyata micchā diṭṭhi*** or ESTABLISHED wrong views are removed. For example, one should not hold on to a firm belief that there is no rebirth process; one should at least keep an open mind.
- **Stated succinctly, *micchā diṭṭhi* is the wrong perception of *nicca*, *sukha*, and *atta*, i.e., things can be maintained to one's satisfaction, thus lasting happiness is possible, and thus it is fruitful to stay in this world of 31 realms. One attains the first stage of *Sammā diṭṭhi* when one comprehends *anicca*, *dukkha*, and *anatta* to a certain extent at the *Sotāpanna* stage.**

14. The Buddha said his Dhamma is hard to understand. It is unlike anything anyone taught before, except for another Buddha: "*Pubbe ananussutesu Dhammesu*" or "A Dhamma that has not been heard before." This is why the Buddha worried just after the Enlightenment whether he would be able to teach this difficult Dhamma to normal human beings. It takes a real effort to glean the message of the Buddha. [***Pubbe ananussutesu Dhammesu***: see WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN56.11) ***ananussuta***: a. [*an-anussuta*] 未聞的，未曾聞的，不隨聞的.]

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- Most of us have different types of *diṭṭhis*; see, "Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key."
- For a description of the ten *micchā diṭṭhi*, see "Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi."

7.2.7 Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi

Pre-2015; revised December 21, 2022

Three main types of samādhi (mindset) can result by following three paths with three worldviews.

Introduction

1. Have you ever wondered how some people have any "peace of mind" while engaging in abominable actions day in and day out? It is easier to excuse someone who commits an immoral act in a "moment of fury", i.e, when such action was not pre-planned (and the common law accommodates that).

- But some people make evil plans for years before carrying them out and seem to thrive doing it. They do not feel remorse; instead, they enjoy what they do. This is because just like facilitating a journey towards *Nibbāna* for someone who embarks on the Noble Eightfold Path, nature also lets someone go in the opposite direction too. "*Dhammo ha ve rakkhati dhammacāri*" applies to both kinds of "Dhamma."
- Dhamma is what one "bears." If one "carries good Dhamma," one will be guided in the "good direction" by nature. In the same way, one who "carries bad Dhamma" will be guided in the opposite direction. Both can get into "*samādhi*" doing it.
- By the way, there are specific terms for "bad Dhamma" and "good Dhamma." **They are "*adhamma*" and "*saddhamma*."** The word "saddhamma" comes from "*sath*" + "*dhamma*" or "good/beneficial" *dhamma*, and "*adhamma*" is the opposite of that.
- This is similar to the word usage in "*gandha*." We usually call "good smells" *sugandha* and "bad smells" *gandha*. However, "*gandha*" can be of either type, and "*dugandha*" is the correct word for "bad smells."

What Is *Samādhi*?

2. *Samādhi* ("*sama*"+"*adhi*" where "*sama*" means "equilibrium" and "*adhi*" means "dominance") means the object becomes the priority and the mind gets focused on it; as we discussed in many posts, when the mind becomes focused on one object (*ārammaṇa*), no matter what the object is, the *ekaggata cetasika* takes over and make the mind latched "on to it."

- When the mind gets to *samādhi*, the mind feels calm because it is stopped from jumping back and forth among many thought objects (*ārammaṇa*).
- This is how one gets to not only *samādhi* but also *anariya jhāna* (a *jhāna* is a deeper state of absorption or *samādhi*) using breath meditation, just by focusing the mind on the breath.
- Thus, a master thief gets to *micchā samādhi* when intently focusing on the plan of a grand robbery in minute details. Not only does he get joy out of it, his mind helps him work out the fine details; but someone with *micchā samādhi* can never get into a *jhāna.*
- It does not matter what the focus is, nature helps get it done if one sets his/her mind to it. This is why "*Dhammo ha ve rakkhati dhammacāri"* can work in any situation, good or bad. The human mind is powerful, but can be used in all three directions.

Outcomes Depend on Actions Based on the Mindset (*Samādhi*)

3. However, that does not change the fact that outcomes of "bad actions" will ALWAYS be harmful in the long run. This is a universal law called "*bīja niyama*," which is one of five natures' primary laws called

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"*niyama*" ("*niyama*" in Pāli or Sinhala means "fixed," or "unchangeable"); even though most times it is pronounced "*niyāma*," the correct pronunciation is "*niyama*."

- A bad kamma results in a "bad *kamma bīja*" which will ONLY bear "bad fruits"; also, the consequences will be proportional to the "size" of the *kamma bīja (kamma* seed*)*. And the same holds for good *kamma* seeds.

Type of View Comes First

4. Now, when someone gets on the "wrong track" mostly through immoral friends or a bad environment, one has the "ten types of *micchā diṭṭhi*", and one could get into the "*micchā* eightfold path." **The ten types of *micchā diṭṭhi* are**:

1. giving (*dana*) has no merits,
2. being grateful and responding in kind (for what others have done for oneself) has no merits,
3. respecting and making offerings to those with higher virtues has no merits,
4. what we enjoy/suffer in this life is not due to *kamma vipāka* but they "just happen",
5. this world does not exist, there are no other worlds than the one we can experience,
6. when one dies it is not possible to be born in para loka (netherworld),
7. mother is not a special person,
8. father is not a special person,
9. there are no instantaneous (*opapātika*) births,
10. there are no *samana brahmanā* (basically *Ariyā* or *yogis*) who have cultivated their minds to be free of defilements and thus can can see other realms and previous births.

- See, "Hidden World of the Gandhabba: Netherworld (Para loka)" for a discussion on *para loka*. Those who don't believe in rebirth have several of those ten wrong views.

5. When one has **unshakeable** or ***niyata micchā diṭṭhi*** one gets on the ***micchā* eightfold path**; now one's mind is covered by the five hindrances (*pañca nīvaraṇa*) to such an extent that one never gets to see the moral aspects. Then one tends to have *micchā saṅkappa* (wrong thoughts), *micchā vācā* (wrong speech, i.e., lying etc), *micchā kammanta* (engages in wrong actions (killing, stealing, etc), *micchā vāyāma* (wrong efforts), *micchā ājīva* (wrong livelihood), *micchā sati* (focus on bad things.) Thus one gets to *micchā samādhi* (wrong *samādhi*).

- Since these factors feed on each other, once one gets into the *micchā* eightfold path, it is difficult to break out of it. The key is *micchā diṭṭhi*: "Wrong vision" is hard to break, when it is continually being reinforced by wrong speech, actions, etc., are continually reinforcing it. Thus, one keeps strengthening one's "bad *gati*" or behavior. Then it is increasingly easier to get to "*micchā samādhi*."

Sammā Diṭṭhi is Two-Fold

6. The Buddha said that ***Sammā Diṭṭhi* is two-fold**: there is a **mundane (*lokiya*) *Sammā Diṭṭhi*** and an ***Ariya* (*lokuttara*) *Sammā Diṭṭhi***. When one has mundane *Sammā Diṭṭhi*, one rejects the ten types of *micchā diṭṭhi* mentioned above, and one strives to be born in human or higher realms. One knows that wrong actions will lead to birth in the *apāyā* (lowest four realms).

- Thus one with mundane *sammā diṭṭhi* will develop **mundane versions of** *sammā saṅkappa* (good thoughts), *sammā vācā* (abstain from lying, gossiping, etc), *sammā kammanta* (engages only in moral acts), and so on and then it is easier for one to get to mundane *sammā samādhi*. This is the **mundane sammā eightfold path**.

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- However, while someone following the ***micchā* eightfold path cannot attain any *jhāna***, one on the mundane *sammā* eightfold path can attain *anariya jhāna*; see, "Power of the Human Mind – Anariya Jhāna."

7. The critical difference between mundane *sammā diṭṭhi* and *Ariya Sammā Diṭṭhi* is that while one with mundane *sammā diṭṭhi* rejects immoral behavior based on one's fear of rebirth in the *apāyā* and one's hope for rebirth in comfort-filled *Deva* or *Brahma* worlds (or even because it makes one feels good about the act), one ATTAINS *Ariya Sammā Diṭṭhi* when one comprehends *anicca, dukkha, anatta* at least to a significant extent, i.e., one becomes a *Sotāpanna*.

- Thus one starts on the Path by following the mundane *sammā* eightfold path and, at some point enters the *Ariya Sammā* Eightfold Path when attaining the *Sotāpanna* stage.
- At that stage, one's mind **automatically rejects** immoral acts because **one sees the futility and danger** of such actions. What is the point of having some sensory pleasure if it lasts only a short time AND could lead to much misery in the future for a long time?

Lokuttara Sammā Diṭṭhi at *Sotāpanna* Stage

8. The critical point is that when one becomes a *Sotāpanna*, **one's mind (and the brain) will be changed** so that one will not act even impulsively, let alone be capable of pre-planning an act that could yield rebirth in the *apāyā*.

- Scientists confirm that there are significant changes in the brain just due to breath meditation alone; see, "Truine Brain: How the Mind Rewires the Brain via Meditation/Habits."
- Future brain studies on people engaged in the correct *Ānāpānasati* meditation can be expected to yield profound changes in the brain when a person attains the Sotāpanna stage.

9. Thus one becomes a *Sotāpanna* (enter the stream) from the mundane *sammā diṭṭhi* stage by comprehending the true nature of the world (i.e., it is fruitless to be born ANYWHERE in the 31 realms) by learning the meanings of *anicca, dukkha, anatta* from a Buddha (who discovers them), or from a true disciple of the Buddha.

- Once one becomes a *Sotāpanna,* the Path to *Nibbāna* becomes apparent, and one does not need any more help. One will cultivate the following six steps and get to *Ariya Sammā Samādhi* and the *Arahant* stage of *Nibbāna*.

Living a Moral Life Is Not Enough

10. I need to re-emphasize the difference between "living a moral life" which is promoted by most of world's major religions, and the emphasis on "purifying the mind" and "comprehending the true nature of the wider world of 31 realms" in Buddha Dhamma.

- One needs to approach this extra step first by being "moral," i.e., by following the mundane *sammā* eightfold path and getting rid of some of the five hindrances. Then one's mind is purified to "see through the fog of ignorance" and comprehend *anicca*, *dukkha*, and *anatta*.
- Buddha's message about the "suffering hidden amid apparent sense pleasures" is indeed a "Dhamma (teaching) that has never been known." It could be contrary to one's instincts because all we have known from the beginningless time is about enjoying the sensory pleasures.
- See "What is Unique in Buddha Dhamma?"

Two Types of *Micchā Diṭṭhi*, *Micchā* Paths, and *Micchā Samādhi*

11. Some of those with *micchā diṭṭhi* can associate with like-minded others and cultivate extreme views. Good examples are Hitler and Pol Pot in Cambodia.

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- Thus, it is possible to split *micchā diṭṭhi* into two, just like *sammā diṭṭhi.* There are two types of wrong eightfold paths based on two types of *micchā diṭṭhi,* leading to two types of *micchā samādhi.*
- That is why the "WebLink: suttacentral: *Mahā Cattārīsaka Sutta* (MN 117)" briefly states that there are 20 factors to the "skillful side" and 20 to the "unskillful side."
- The two "skillful sides" (starting with two types of *sammā diṭṭhi*) are discussed in detail in that sutta; see "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."

7.2.8 Implications of the Rebirth Process in Daily Life and in Society

Revised August 23, 2022

1. Unless one develops *abhiññā* powers via meditation, the rebirth process cannot be "proven" with certainty. Yet, mounting evidence for it cannot be ignored either; see "Evidence for Rebirth."

- Putting that question aside, let us look at some mundane implications IF the rebirth process, as described by the Buddha, is correct.

2. The first thing to realize is how short this life of 100 years or so is. It is unimaginably small. Scientists say that our universe has been there for about 14 BILLION years. But the Buddha taught that life has no beginning. Either way, 100 years is a blip in the cosmic time scale.

- Looking at world history, most calamities of war could have been prevented if people understood how short this life is. Where are those emperors and kings today who sacrificed so many human lives to capture another country or to maintain their powers?
- Because of their atrocities, they are most likely to be in the lowest of the *apāyā*.
- For the briefest time of enjoyment and power, they accumulated so much bad kamma to spend billions of years in total misery.
- What significance would race, color, ethnicity, religion, beauty, money, etc., have in one's actions if one understood that all those are not only temporary, but one could be on the other side in the next life? This is a topic that is worth contemplating a lot.

3. Let us take the struggle between the Palestinians and the Israelis because it is making headlines these days; one could take any other conflict. According to Buddha Dhamma, two effects come to play here.

- One in either camp will develop a mindset to hate the other side, take revenge for some action, etc. If they have any kammic energy for the human "*bhava*," they will come back to the same place with matching "*gati*," looking for revenge; see, "Paṭicca Samuppāda – "Pati + ichcha" + "Sama + uppada."
- The other aspect is for any bad action one does in such a conflict is going to have consequences RELATED to that act. When person A kills or harms another person B, A becomes indebted to B. One way to "pay back this debt" is for B to be born as a child to A; see, "Kamma, Debt, and Meditation." Isn't that the biggest irony of all? A Palestinian (Israeli) becoming the child of an Israeli (Palestinian)?
- Either way, the conflict will continue for a long time unless both sides realize the folly of it all.
- This is true for many other conflicts that have been going on for generations. Most of the characters involved have likely been the same. They are too much "involved" in the conflict and cannot free their minds from it.

4. Let us take another example of a slave owner in the old days. That person made a lot of wealth by exploiting those slaves, but for how long? At most 100 years. Where are those slave owners now? They would either be in one of the lowest four realms OR could be a slave himself somewhere, possibly to a former slave.

- It is easy to extend this analysis to many other cases; it is a good idea to contemplate such things. It makes one understand the true meanings of *anicca*, *dukkha*, and *anatta*. That is unfruitful to do immoral

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things to achieve a brief moment of sensory pleasure, where the consequences can play out for much longer in a future birth.

5. Yet we strive for a quarter of our lives to go through the basic educational process (which is the only part that makes any sense in the long term) and the rest of our life to "accumulate things and prestige."

- We do not stop and think about how the last years of our life will be, let alone about future lives. By the time we get to such accomplishments, our senses start degrading. No matter how much money we have, we will never be able to maintain our physical appearance or the level of sensory pleasures to our liking.

  WebLink: YOUTUBE: Done Got Old

- The problem is that we are too busy to contemplate such issues because we are in a frantic struggle to "make money for survival." Whatever vacation time we get, we would not want to spend that time for contemplation. Instead, we go on a trip or do some such activity to "enjoy ourselves." But when one returns from a vacation, it feels like one needs another to recover from those hectic activities.

6. There is another reason that people do not want to even think about such things; it could be depressing. But I can say with conviction that once one understands the "true nature of this world," it WILL lead to a peaceful state of mind. It will also be easier to get into *samādhi* and *jhānā*.

- The reason is that as one understands *anicca*, *dukkha*, and *anatta* (the futility of doing immoral things to gain sensory satisfaction in a world that is INHERENTLY not setup for that), one GRADUALLY loses attachment to worldly things, and this makes the mind peaceful; this is the root cause of *nirāmisa sukha*; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?."
- *Nibbāna* or "Nivana" or "cooling down" is not like any sensory pleasure. Rather, it is a relief. A good analogy is the following: suppose someone has a migraine headache; then the day that headache disappears, that person will get a HUGE sense of relief. It is not a sensory pleasure but a feeling of well-being that is hard to express.

7. I can give one example to make this point. Many people who start understanding *anicca*, *dukkha*, and *anatta,* realize that they do not watch TV or go to entertainment events as much as they used to. This is not something they do deliberately, it just happens. They would rather enjoy a meditation session at home or read/listen to Dhamma. It may be already happening to some of you.

- The mind cannot be forced. It just takes the better path, **but the mind has to be exposed to the better, correct path.** This is why giving true Dhamma is the best giving.

7.2.9 What Does Buddha Dhamma Say about Creator, Satan, Angels, and Demons?

Revised February 20, 2019; August 21, 2019; April 24, 2022; August 28, 2022

Unseen Beings

1. While the concept of a Creator God is absent in Buddha Dhamma (Buddhism), some living beings fit into some conventional ideas on satan, angels, and demons, such as "Seth" and "Ramtha." Since some readers may not be familiar with "Seth" and "Ramtha," let me first provide some background.

- Jane Roberts wrote a series of popular books based on "Seth," a being who could "possess" her body with her permission and spoke to her husband about various things about the world; see, for example, "Seth Speaks" by Jane Roberts (1994). Seth commented on diverse issues and made many predictions too. I am not sure how those "predictions" worked out, but I am sure the success rate must be no better than any human making such predictions.

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- Then there is "Ramtha," who speaks through J. Z. knight; see, for example, "Ramtha -The White Book" by J. Z. Knight (2005). He is very benevolent, providing honest advice on living a better life. As I understand, there is a significant following for Ramtha.

Creator God and Other Unseen Beings

2. Therefore, there are two issues (or concepts) to be discussed:

- First, there is the predominant belief in a "Creator God" in many religions. That concept is, of course, in direct contradiction with not only Buddha Dhamma but also with modern science. The principle of Causality is the basis of both Buddha Dhamma and modern science. There must be a cause(s) for every effect.
- On the other hand, modern science does not believe in "unseen beings." Science does not attempt to tackle phenomena not measurable with physical instruments. However, the Buddha taught that there are numerous "unseen living beings."
- We will discuss both the concept of a creator and also possible influence of unseen living beings.

Can there be a Creator God?

3. In my early stages of learning about other religions, I read various books such as "Mere Christianity" by C. S. Lewis and "The Language of God" by Francis Collins (2007).

- They attempt to provide a "case for the Creator God." See my review, "The Language of God" by Francis Collins."

4. As I understand, one reason for those two authors to believe in a Creator is the existence of Moral law. How can we know and feel the truth of the Moral laws unless God instilled those in us?

- On the other side, both authors struggled with the issue of Satan (or Devil) and why there is suffering.
- Why would God allow the existence of Satan and the associated immoral behavior by people? The main conclusion was that God chose to give man free will, and man abused it. But why didn't God create a perfect man?
- Lewis, in particular, worried about the existence of suffering. Why would God allow that?

One Is One's Own Creator!

5. Now, let us see what Buddha Dhamma says about those two issues:

- Of course, in Buddha Dhamma, there is no Creator. Everything happens due to (multiple) causes. By definition, there is no first cause (i.e., a Creator). The "world" has existed as far as one (with supernormal powers or *abhiññā*) can see; for details, see "The Grand Unified Theory of Dhamma."
- In a way, one is one's Creator! The basic idea of *Paṭicca Samuppāda* is that one creates one's future lives via one's actions; see the reference in #6 on *Paṭicca Samuppāda*.
- Even people without *abhiññā* powers can remember one or a few past lives; see, "Evidence for Rebirth." In some exceptional cases, some can recall multiple past lives under hypnosis; see the book "Many Lives, Many Masters" by Brian Weiss, a psychotherapist.

Good and Bad Co-exist

6. In Buddha Dhamma, "the good" and "the bad" in this world are all built into nature's laws. Any sentient being experiences "the world" with its sense faculties, and that experience comes in the form of thoughts (*citta*).

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- Based on those sense inputs AND one's *gati* AT THAT TIME, one generates various "good" and "bad" responses. These responses manifest as thoughts, but we may act on them through speech and bodily actions.
- There are 52 mental factors (*cetasika*) that include both "good" characteristics (such as kindness, generosity, fear, and shame of wrong, etc.) and "bad" traits (such as greed, hate, shamelessness and fearlessness of wrongdoing, etc.). See "Abhidhamma" and "Tables and Summaries" sections.
- Until one becomes one of the "*aṭṭha purisa puggala*" (eight Noble Persons), one WILL have both good and bad *gati*. Those can lead to rebirths in the "good realms" and the *apāyā*, respectively.
- One overcomes the engagement with the rebirth process by comprehending the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*. See "Paticca Samuppāda, Tilakkhaṇa, Four Noble Truths."

7. Thus, there is no "Creator God" or a "Satan." Each person acts of their own free will and commits moral or immoral acts. What a person today is the "cumulative result" of all one's actions in the deep past. These manifest as our character (or "*gati*" or "*gathi*") or *saṁsāric* habits (or "*āsavas*"). Many posts on this issue on the site, starting with "Habits, Goals, and Character (Gati)."

- And these *gati* and *āsavas* are in constant flux; thus, one could be a murderer one day, but then through sheer willpower, can decide to be a "better person."
- There is no "soul" or a fixed "self." One cannot say there is "no-self" either, because one's "*gati*" or "*āsava*" are unique characteristics and are "one's own"; see, "What Reincarnates? – The Concept of a Lifestream."

8. And no one else can make that change but oneself. Even the Buddha can only show how to change, i.e., how to change these "*gati*" and the "*āsavas*" for the better. When one follows that path, one can feel the "cooling down" or '*niveema*" or the *nirāmisa sukha*. That is the real goal of Buddhist meditation; see "1. Introduction to Buddhist Meditation."

- The "moral code" comes naturally out of this big picture. One can lead a peaceful life by practicing "*dasa kusala*" (ten moral acts) and avoiding "*dasa akusala*" (ten immoral acts); see "Ten Immoral Actions (Dasa Akusala)" and the follow up post.

Demons and Angels

9. Let us also briefly discuss "demons" and "angels" (or other gods). Most Creator-based religions have such entities. And they are supposed to be able to influence humans. Are there beings like that according to Buddha Dhamma?

- Yes. In Buddha Dhamma, the world is much more complicated than with just demons and angels. We can see and experience only two realms (human and animal) out of 31 possible realms in this world; see "The Grand Unified Theory of Dhamma."
- If someone develops *abhiññā* powers (see "Power of the Human Mind – Introduction" and follow-up posts), depending on the level attained, one could "see" some or many of these other beings. Some people can do this at present.

10. However, even the majority of people with *abhiññā* power can only "see" some inhabitants in the lowest 11 realms or "*kāma loka*." That includes the six *deva loka* with "less dense" bodies than ours.

- The beings in the *rūpa loka* and the *arūpa loka* have "bodies" even less dense than those in the deva realms, and it is even more difficult to "see" them.
- According to the Buddha Dhamma, the six realms in the *deva loka* are closest to a "heaven." Those beings have bodies free from physical illnesses, and there is much more happiness there than in the human world. And they have long lifetimes. However, any being in any higher realm can end up in the lowest four planes (*apāyā*) in the future unless they reach at least the *Sotāpanna* stage of *Nibbāna*.

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11. Some of these beings can communicate with humans with or without *abhiññā* powers. Some of these beings are benevolent, and others are evil. As pointed out in the posts on "*gati*"," a being communicates typically with a human with a similar "*gati*" or character.

- Thus an evil/malevolent being (we could say "a demon") typically tries to communicate with a human with similar lousy character. They may try to impress the human and get their agenda fulfilled.
- A benevolent being (we could say "an angel" or "a god") is usually a *deva* from the six *deva* realms. They like to help out people with good character but do not try to communicate directly. Typically, the person may not even know about it.

12. Therefore, many such beings like to "show off" and genuinely try to help people live better lives. But those beings themselves are "travelers of *saṁsāra*" who happen to have a good birth for a more extended period.

- Then some beings are evil or with bad intentions. I am unaware of prominent cases like those mentioned in #1 above. However, there are many reports on "hearing voices" and even committing crimes based on the instructions through such voices.

Law of Attraction

13. Those beings with bad intentions cannot influence us if our mindsets are NOT COMPATIBLE with theirs. That is a crucial point to understand! See "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."

- **One is ALWAYS responsible for one's actions. If an "unseen evil being" influences one, that is also due to one's lack of morality (one has cultivated bad "*gati*").**
- **As in common law, ignorance of Nature's laws is not an excuse.**
- The reason for being trapped in this suffering-filled rebirth process is simple. We had not been able to understand Nature's laws. Only a Buddha can understand those, and we should be thankful that we live in a time when that message is still available.
- We must learn Dhamma, eliminate bad *gati*, and cultivate good *gati.* That will pave the way to becoming a Noble Person and thus be free of all future suffering!

14. **There is an exception, though.** Sometimes a *kamma vipāka* can allow one to be influenced by a "malevolent being" even if one is living a moral life.

- That is normally due to an "unfulfilled debt" from a previous life. See "Kamma, Debt, and Meditation."
- In such a case, it is a good idea to make offerings to the bhikkhus and those who are in need and ask any such beings to accept the merits. The cultivation of *Metta Bhāvanā* is another. See "Transfer of Merits (Pattidāna) – How Does it Happen?."

It Is a Complex World

15. **This world is very complex, and we perceive only a tiny part. But the point is that there is no place anywhere in the 31 realms that can provide permanent happiness.**

- **There is no point in pursuing such demons or angels.** They are in the same predicament, or worse, compared to us. Those benevolent beings will help us, even without seeking help, if they see us as good.
- As humans, we have the unique advantage of learning the truth about the dangers of this rebirth process (*saṁsāra*) and working towards getting out of it by seeking *Nibbāna* or "cooling down." That was THE message of the Buddha.

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7.2.10 Paṭisandhi Citta – How the Next Life is Determined According to Gati

Revised September 7, 2016; revised #2 on March 15, 2018; September 7, 2019

1. The transition of a lifestream from one existence (*bhava*) to another takes place during the last *citta vīthi* of the present *bhava*. For example, when a human is reborn an animal or a *deva*. For a fundamental description of this process, see, "Cuti-Paṭisandhi – An Abhidhamma Description."

- But here let us look at how different types of kamma, as well as one's "*gati*" (pronounced "gathi"), lead to corresponding rebirths in different realms.

2. As discussed in "Akusala Citta and Akusala Vipāka Citta," all ten types of *akusala kamma* are done with 12 types of *akusala citta*.

- Only those five *akusala cittā* with wrong views (*micchā diṭṭhi*) or *vicikicchā* can lead to rebirth in the *apāyā* (four lower realms). Those *akusala cittā* lead to just one *paṭisandhi vipāka citta*, and it is called the "*akusala vipāka upekkhā santīraṇa citta*." That is the type of *cittā* that comes to the mind of the dying person destined for the *apāyā*.
- The two dislike-rooted (*paṭigha*) *cittā* do not arise at the *Anāgāmi* stage. The remaining five *akusala cittā* do not occur only in Arahants; see, "Akusala Citta and Akusala Vipāka Citta."

3. That one *paṭisandhi citta* can lead to rebirth in an uncountable number of "*bhava*" in the four lowest realms. In the animal realm itself, there is an uncountable number of varieties.

- Thus what determines the actual "place of birth" in the four lowest realms is one's "*gati*." Once the fate is determined to be born in one of the four lowest realms due to an *akusala kamma*, the next step for nature is to match "*gati* to *gati*." A greedy person is likely to be matched with a birth in the *peta realm* (hungry ghosts). A vicious person is expected to be destined to the hell (*niraya*); see, "How Character (Gati) Leads to Bhava and Jāti."

4. Now let us look at how rebirth takes place according to one's *kusala kamma*. The merits of a *kusala kamma* are ENHANCED when done without *moha*, i.e., without *micchā diṭṭhi (*or with at least mundane *sammā diṭṭhi).* That is discussed in the post, "A Simple way to Enhance Merits (Kusala) and Avoid Demerits (Akusala)."

- Thus out of the eight *mahā kusala kamma* (great meritorious actions), four are done with knowledge. They, of course also hace *alobha* and *adosa*, i.e., generosity and loving-kindness. Since they have all three *kusala* roots, they are "*tihetuka*" births ("*thi*" means three and "*hethu*" means roots). **They lead to the best kind of rebirths.** Those are "*tihetuka paṭisandhi*" or "rebirth with three roots."
- The other four *mahā kusala kammā* have generosity and loving-kindness, but without mundane **or** *lokuttara sammā diṭṭhi*. Thus the resulting *kamma vipāka* lead to "*dvihethuka paṭisandhi*" or "rebirth with two roots." They also point to birth in the realms 5 through 11 (i.e., in the human and *deva* realms), but they will have less *kammic* power for that birth.

5. It is only those with *tihetuka paṭisandhi* who can attain *magga phala* and attain *Ariya jhānā* in this life. Those with "*dvihetuka paṭisandhi*" lack in necessary wisdom (but this is NOT book-knowledge); they can make progress and acquire the essential merits to have a future *tihetuka paṭisandhi*. But it is impossible to say who has a *tihetuka* or *dvihetuka paṭisandhi*; only a Buddha is capable of that.

- There is one more *paṭisandhi citta* that is possible from a lower grade *mahā kusala kamma.* That is a *kamma* done without knowledge and with less enthusiasm. It involves a *kusala vipāka upekkhā santīraṇa citta*, and is a "rebirth with no good roots." That is an "*ahetuka paṭisandhi*." Note that here even though there are two roots present technically, they are very weak due to the absence of enthusiasm. For example, some people participate in exemplary work just because others do it, or because they did not have a choice.

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- Such an "*ahetuka paṭisandhi*" can leads to births only in the human or the lowest *deva* realm. Such a birth is comparatively easy to recognize (but not always). People with *ahetuka paṭisandhi* have low IQ, could be blind or deaf at birth,. Or they are severely handicapped in other ways.
- However, such deficiencies COULD occur due to problems encountered in the womb (if the mother is a drug addict or had an ailment during the pregnancy). That is why, in some cases, we see people with the above characteristics, but are smart. They are not born with an *ahetuka paṭisandhi* and could learn Dhamma and attain *jhānā*.

6. Thus we see that there is only **one *paṭisandhi citta* due to the ten *akusala kamma* (from 12 *akusala citta*). There are nine possible *paṭisandhi citta* due to the eight *mahā kusala kamma.***

- The remaining *paṭisandhi citta* lead to rebirth in the *Brahma loka* (16 *rūpa loka* and four *arūpa loka*). These rise due to *jhānic* states: rebirth in the *rūpa loka* are due to the five *rūpa jhānā* and rebirth in the four *arūpa loka* are due to the four *arūpa jhānā*.

7. Therefore, **only 19 *paṭisandhi citta* that lead to rebirth anywhere in the 31 realms.** As we have discussed, there is an uncountable number of species (we ourselves can see numerous animal species). **What differentiates different species is the "*gati*."** You can see that each species has its own "character": Even within a given species, there are differences in "*gati*." If you look at dogs, there are some who are vicious, and then there are cuddly ones (poodles).

- In the days of the Buddha, when someone dies, relatives of the deceased usually ask the Buddha "what the *jāti* is, and what the *gati* is" for the new birth. These days we don't have the Buddha to clarify that for us. But we can sort of guess what "*gati*" we have and make sure to change them for the better.
- When one attains the *Sotāpanna* stage, any "*gati*" matching those in the *apāyā* is permanently removed. That means hate, greed, ignorance at the highest levels.
- At the *Sakadāgāmī* stage, one's liking to a "dense body" to enjoy sense pleasures is no longer there. Such a "dense body" is one that can get diseases. Thus a *Sakadāgāmī* is never born in human or lower realms where sickness and body aches are a fact of life.
- Then at the *Anāgāmī* stage, one loses cravings for enjoying pleasures with the nose, tongue, and the body. Then one can find matching "*gati*" only in the *rūpa* and *arūpa loka*.
- At the *Arahant* stage, one loses the craving for any sensory pleasure associated with even a trace of solid matter. At that stage, the mind attains the true freedom; no more "*gati*" left.

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7.3 Seeking Nibbāna

1. This section is for those who are interested not merely in pursuing a good life or seeking better lives in future births. Other religions can also provide guidance for those goals to a certain extent. The uniqueness in the Buddha's message is that there is perpetual suffering in the unending cycle of rebirths in "this world", the root causes for that suffering, that there is possible release from that suffering (Nibbāna), and there is a way to attain *Nibbāna*.

2. The first stage of attaining Nibbāna is the *Sotāpanna* (Stream Entry) stage. In order to reach this stage, one needs to have a complete understanding of Buddha Dhamma (or the laws of nature). Since only a Buddha can discover these laws, it is not possible for anyone (no matter how intelligent) to discover these laws by oneself.

3. Once the *Sotāpanna* stage is attained, one knows what to do next. Thus there is no need to get further information from anywhere else. My goal with this site is to provide necessary information to attain the *Sotāpanna* stage.

Sotāpanna Stage of Nibbāna subsection has a number of posts describing the *Sotāpanna* stage.

Posts in this section:

- Attha Purisa Puggalā – Eight Noble Persons
- Gathi (Gati), Anusaya, and Āsava
- The Way to Nibbāna – Removal of āsavas
- Kaṇha (Dark) and Sukka (Bright) Kamma and Kammakkhaya
- Dasa Saṃyojana – Bonds in Rebirth Process
- The Cooling Down Process (Nibbāna) – How the Root Causes are Removed
- Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?
- How to Cultivate the Noble Eightfold Path Starting with Anicca, Dukkha, Anatta
- Akusala Citta – How a Sotāpanna Avoids Apayagami Citta
- Difference Between Giving Up Valuables and Losing Interest in Worthless
-

7.3.1 Aṭṭha Purisa Puggalā – Eight Noble Persons

March 4, 2019; revised #9 on March 6, 2019; October 5, 2019 (#11)major revision August 29, 2022

Introduction

1. Many *suttā* describe various characteristics of *Aṭṭha Purisa Puggalā* or *Ariyā* (eight Noble Persons: *Sotāpanna Anugāmi* through *Arahant*). See "Sotāpanna Anugāmi – No More Births in the Apāyā." We will discuss some key features in this post, especially regarding the maximum time taken to attain *Arahanthood*.

- There are likely several ways Noble Persons are defined in the *Tipiṭaka*. Here we will start by considering a categorization based on the state of development of *pañca indriya* in a set of suttā in *Saṁyutta Nikāya* 48.
- The "WebLink: suttacentral: *Suddhika Sutta* (SN 48.1)" states what the *pañca indriya* are: *Saddhā indriya, vīriyiya indriya, sati indriya, samādhi indriya, paññā indriya*.

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2. The "WebLink: suttacentral: *Paṭhama Vibhaṅga Sutta* (SN 48.9)" explains what those five *indriya* are. I will just provide a short translation to get the idea.

- ***Saddhā indriya*** is optimized when one truly realizes the truth of the virtues of the Buddha (*itipi so bhagava…*": "That Blessed One is an *Arahant*, perfectly enlightened, accomplished in true knowledge and conduct, perfectly purified, knower of the wider world (of 31 realms), unsurpassed in virtue, teacher of *devas, Brahmā*, and humans, the Enlightened One, the Blessed One." This is about the Buddha as a person AND even more importantly, the comprehension of the concept of Buddha as "*bhava uddha*"; see, "Supreme Qualities of Buddha, Dhamma, Saṅgha." [**Buddha** = ***bhava*** + ***uddha***: one who figured out how to stop existences (*bhava*) from arising. ***uddha*** is rooting out]
- ***Viriya indriya*** represents one's effort in cultivating *kusala* and discarding *akusala*.
- ***Sati indriya*** represents one's ability to be mindful of one's thoughts, speech, and actions.
- ***Samādhi indriya*** indicates one's ability to focus on *Nibbāna* and to get to *samādhi*.
- ***Paññā indriya*** represents one's comprehension of the Four Noble Truths about *saṁsāric* suffering.

Categorization Based on *Pañca Indriya*

3. WebLink: suttacentral: *Dutiyasaṅkhitta Sutta* (SN 48.13) states, "*Imesaṁ kho, bhikkhave, **pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti**, tato mudutarehi **anāgāmī** hoti, tato mudutarehi **sakadāgāmī** hoti, tato mudutarehi **sotāpanno** hoti, tato mudutarehi **dhammānusārī** hoti, tato mudutarehi **saddhānusārī** hoti. Iti kho, bhikkhave, indriyavemattatā phalavemattatā hoti, phalavemattatā puggalavemattatā*"*ti.*

- **Translated:** "*Bhikkhus*, **one who has fulfilled *pañca indriya* is an *Arahant***; one who has developed them to lesser levels are *Anāgāmī, Sakadāgāmi, Sotāpanna, Dhammānusāri*, and *Sadhhānusāri. Bhikkhus,* that is how different levels of *indriya* development determine the level of progress."
- As we know, *Dhammānusāri* and *Saddhānusāri* are *Sotāpanna Anugāmis.*

Two Kinds of *Sotāpanna Anugāmi*

4. There are 10 *suttā* in the "WebLink: suttacentral: *Okkantika Saṁyutta* (SN 25)" that focus only on the two kinds of *Sotāpanna Anugāmis*: *Dhammānusāri* and *Saddhānusāri.* These are important because they emphasize the need to comprehend the *anicca* nature of the five aggregates (*pañcakkhandha*).

"WebLink: suttacentral: *Cakkhu Sutta* (SN 25.1)" states: "***Cakkhuṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi; sotaṁ aniccaṁ vipariṇāmi aññathābhāvi**; sota..ghānaṁ.. jivhā .. kāyo .. mano anicco vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati—ayaṁ vuccati saddhānusārī, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ; abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya; abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti.*"

- **Translated:** "***Bhikkhus*, the eye is of *anicca* nature, bound to be destroyed, and is subject to unexpected change during its existence**." The ear… nose… tongue… body… mind… *Bhikkhus*, one who has conviction and belief that these phenomena are this way is called a faith-follower (*Saddhānusāri*): one who has entered the Noble Path (*sammattaniyāma*), has entered the plane of integrity (*sappurisabhūmi*), has transcended the plane of the run-of-the-mill (*puthujjanabhūmi*). He cannot do any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry shades. He is incapable of passing away **(from this *Ariya* birth)** until he has realized *Sotāpatti phala.*
- Then the same verse is repeated for the *Dhammānusāri* with the following replacement for the part marked in red above for the *Saddhānusāri*: "one who, after pondering with insight, has accepted that these phenomena are this way is called a Dhamma-follower (*Dhammānusāri*).

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Maximum of Seven More *Bhava* For a *Sotāpanna* and Seven More *Ariya bhava* For a *Sotāpanna Anugāmi*

5. It is important to realize from #4 above that a *Sotāpanna Anugāmi* will never "die" from the *Ariya* birth, and that no time limit is given. Only upon getting to the *Sotāpanna* stage will one have a limited number of births; see below.

- **However, a *Sotāpanna Anugāmi* will have only 7 more *Ariya bhava* left (*Sotāpanna, Sakadāgāmi Anugāmi, Sakadāgāmi, Anāgāmī Anugāmi, Anāgāmī, Arahant Anugāmi, and Arahant*).**
- Thus, it appears that is what is stated in the *Ratana Sutta* as, "*Na te bhavaṁ aṭṭhamamādiyanti*" (7 types of ***Ariya Bhava*** left) for eight types of Noble Persons (*Ariyā*).

6. The other nine *suttā* in the "WebLink: suttacentral: *Okkantika Saṁyutta* (SN 25)" go through the same descriptions for *Dhammānusāri* and *Saddhānusāri* in terms of the six types each of *rūpa, viññāṇa, samphassa, samphassajā vedanā, rūpasaññā, rūpasañcetanā, rūpataṇhā, dhātu*, and the five types of *khandha* (i.e., *pañcakkhandha*).

Time Limits for other Noble Persons to Attain *Arahanthood*

7. The time limits for the other Noble Persons are given in the "WebLink: suttacentral: *Saupādisesa Sutta* (AN 9.12)."

- There are five kinds of *Anāgāmis* (see #10 below), and they all have overcome the first five *saṁyojana* of *sakkāya diṭṭhi*, *vicikicchā*, and *sīlabbata parāmāsa, kāma rāga, paṭigha.*
- Some of them will be born in a *Brahma* realm reserved for the *Anāgāmis*, will remove the remaining *saṁyojana* of *rūpa rāga, arūpa rāga*, *māna, uddhacca*, *avijjā*, and attain *Parinibbāna* there.
- Others would have already removed two more *saṁyojana* of *rūpa rāga* and *arūpa rāga,* and thus will not be born in any realm, and thus will remain in the *gandhabba* state until the *kammic* energy runs out. This is called ***antarāparinibbāna*** ("*Parinibbāna* in between realms"). This was discussed at the forum: "WebLink: Pure Dhamma Forum: Antara Parinibbāna."

8. Then there is the Noble Person with the *Sakādāgāmī phala* (including those *Anāgāmi Anugāmis*). "WebLink: suttacentral: *Saupādisesa Sutta* (AN 9.12)" states that, "*So tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā* ***sakadāgāmī*** *hoti,* ***sakideva imaṁ lokaṁ āgantvā*** *dukkhassantaṁ karoti.*"

- **Translated:** "With the ending of three fetters (*saṁyojanā*), and the weakening of greed, hate, and delusion, a ***Sakādāgāmī*** will **come back to this world only once to *deva* realms**."

Three Types of *Sotāpanna*

9. Then there are three types of *Sotāpanna:*

"*So tiṇṇaṁ saṁyojanānaṁ parikkhayā* ***ekabījī hoti***, ***ekaṁyeva mānusakaṁ bhavaṁ*** *nibbattetvā dukkhassantaṁ karoti.*"
"*So tiṇṇaṁ saṁyojanānaṁ parikkhayā* ***kolaṅkolo*** *hoti,* ***dve vā tīṇi vā kulāni*** *sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.*"
AND "*So tiṇṇaṁ saṁyojanānaṁ parikkhayā* ***sattakkhattuparamo*** *hoti,* ***sattakkhattuparamaṁ deve ca manusse ca*** *sandhāvitvā saṁsaritvā dukkhassantaṁ karoti.*"

Translated:

"With the ending of three *saṁyojanā*, an ***ekabījī*** will be reborn **just one time in human existence (*bhava*)**, then make an end of suffering."

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"With the ending of three *saṁyojanā*, a ***kolaṅkolo*** will be **two or three *bhava*** then make an end of suffering."
"With the ending of three *saṁyojanā*, a ***sattakkhattuparamo*** has most seven *bhava* among *devas* and humans and then make an end of suffering."

- The fact that they are all *Sotāpannas* becomes clear in #10 below.
- It is also important to note that there is no mention in this *sutta* of the *Sotāpanna Anugāmis*. **This *sutta* is about those who have "seen" *Nibbāna***. A *Sotāpanna Anugāmi* — in the language of *Abhidhamma* — has only transcended the "*anariya*" level and made it to the "*gotrabu*" stage. In the future, they will attain the *Sotāpanna* stage when they get to the *magga* and *phala citta*. See the end of the post, "Citta Vīthi – Processing of Sense Inputs," where *magga phala citta vīthi* is discussed.

Summary in *Puggalapaññatti*

10. The above descriptions are confirmed by "WebLink: suttacentral: Ekakapuggalapaññatti" in *Abhidhamma,* where 54 types of persons are listed. We will mention just those categories that are of interest here.

- *Katamo ca puggalo sammāsambuddho? Idhekacco puggalo pubbe ananussutesu dhammesu sāmaṁ saccāni abhisambujjhati; tattha ca sabbaññutaṁ pāpuṇāti, balesu ca vasībhāvaṁ—ayaṁ vuccati puggalo "**sammāsambuddho**."*
- *Katamo ca puggalo paccekasambuddho? Idhekacco puggalo pubbe ananussutesu dhammesu sāmaṁ saccāni abhisambujjhati; na ca tattha sabbaññutaṁ pāpuṇāti, na ca balesu vasībhāvaṁ—ayaṁ vuccati puggalo "**paccekasambuddho**."*

The rest belong to two categories: "*Aṭṭha ariyapuggalā* ***ariyā***. *Avasesā puggalā* ***anariyā***."

Here are the 8 Noble Persons or *ariyā* (*aṭṭha ariyapuggalā*):

Tiṇṇaṁ saṁyojanānaṁ pahānāya paṭipanno puggalo ***sotāpattiphalasacchikiriyāya paṭipanno (Sotāpanna Anugāmi)***. *Yassa puggalassa tīṇi saṁyojanāni pahīnāni—ayaṁ vuccati puggalo "**sotāpanno**."*

Kāmarāgabyāpādānaṁ tanubhāvāya paṭipanno puggalo ***sakadāgāmiphalasacchikiriyāya paṭipanno***. *Yassa puggalassa kāmarāgabyāpādā tanubhūtā—ayaṁ vuccati puggalo "**sakadāgāmī**."*

Kāmarāgabyāpādānaṁ anavasesappahānāya paṭipanno puggalo ***anāgāmiphalasacchikiriyāya paṭipanno***. *Yassa puggalassa kāmarāgabyāpādā anavasesā pahīnā—ayaṁ vuccati puggalo "**anāgāmī**."*

Rūparāgaarūparāgamānauddhaccaavijjāya anavasesappahānāya paṭipanno puggalo ***arahattaphalasacchikiriyāya paṭipanno***. *Yassa puggalassa rūparāgo arūparāgo māno uddhaccaṁ avijjā anavasesā pahīnā—ayaṁ vuccati puggalo "**arahā**."*

Sotāpanna Anugāmis fall into 2 categories:

Yassa puggalassa ***sotāpattiphalasacchikiriyāya paṭipannassa*** *paññindriyaṁ adhimattaṁ hoti, paññāvāhiṁ paññāpubbaṅgamaṁ ariyamaggaṁ bhāveti—ayaṁ vuccati puggalo "**dhammānusārī**."*

Yassa puggalassa ***sotāpattiphalasacchikiriyāya paṭipannassa*** *saddhindriyaṁ adhimattaṁ hoti, saddhāvāhiṁ saddhāpubbaṅgamaṁ ariyamaggaṁ bhāveti—ayaṁ vuccati puggalo "**saddhānusārī**."*

- Note that there is no time limit given for a ***dhammānusārī*** and a ***saddhānusārī.***

Sotāpannas fall into 3 categories:

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*Idhekacco puggalo tiṇṇaṁ saṁyojanānaṁ parikkhayā **sotāpanno hoti** avinipātadhammo niyato sambodhiparāyano. So **sattakkhattuṁ deve ca mānuse** ca sandhāvitvā saṁsaritvā dukkhassantaṁ karoti— ayaṁ vuccati puggalo "**sattakkhattuparamo**."*

*Idhekacco puggalo tiṇṇaṁ saṁyojanānaṁ parikkhayā **sotāpanno hoti** avinipātadhammo niyato sambodhiparāyano. So **dve vā tīṇi vā kulāni** sandhāvitvā saṁsaritvā dukkhassantaṁ karoti—ayaṁ vuccati puggalo "**kolaṁkolo**."*

*Idhekacco puggalo tiṇṇaṁ saṁyojanānaṁ parikkhayā **sotāpanno hoti** avinipātadhammo niyato sambodhiparāyano. So **ekaṁyeva mānusakaṁ bhavaṁ** nibbattetvā dukkhassantaṁ karoti—ayaṁ vuccati puggalo "**ekabījī**."*

- Here, a ***sattakkhattuparamo*** seems to have seven "births" (*jāti*) or "*bhava*" among the humans and *devas*. It is not clear whether it is seven *jāti* or *bhava*.
- A ***kolaṁkolo*** seems to have two or three births (*kula* means born into a certain caste or clan); but it is possible that it could mean two or three *bhava*.
- An ***ekabījī*** has one ***bhava*** as a human.

Anāgāmis fall into five categories and they have essentially one existence after death as a human, either born in a *Brahma* realm or the gandhabba state; see #7 above (I will just state the categories):

antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṁsoto akaniṭṭhagāmī.

Arahants fall into two categories they, of course, are not reborn (I will just state the categories):

ubhatobhāgavimutto, paññāvimutto.

Sotāpanna Anugāmi – At Least a Trace of Understanding of *Tilakkhaṇa*

11. "WebLink: suttacentral: *Alagaddūpama Sutta* (MN 22)" also provides similar information and provides another description of *Sotāpanna Anugāmis*. At the end of the *sutta*, it describes the types of Noble Persons as above, and at the very end states, "*Evaṁ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike yesaṁ mayi saddhāmattaṁ pemamattaṁ sabbe te saggaparāyanā"ti*."

- **Translated:** "those who have even a trace of faith and liking for me (*saddhāmattaṁ pemamattaṁ; mattaṁ* means a "trace"), are all headed for *deva* realms (*saggaparāyanā*)."
- When one has removed the ten types of *micchā diṭṭhi*, and starts comprehending *Tilakkhaṇa*, one becomes a *Sotāpanna Anugāmi*. They are also released from the *apāyā*. See, "Sotāpanna Anugāmi – No More Births in the Apāyā."

Arahanthood – Not Annihilation But End of Suffering

12. There is also this important verse towards the end of the "WebLink: suttacentral: *Alagaddūpama Sutta* (MN 22)": "*Yathā cāhaṁ na, bhikkhave, yathā cāhaṁ na vadāmi, tathā maṁ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti: '**venayiko samaṇo gotamo, sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññāpetī'ti**. Pubbe cāhaṁ, bhikkhave, **etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṁ**.*"

- **Translated:** "..*Bhikkhus*, I have been baselessly, vainly, falsely, and wrongly misrepresented by some recluses and *brahmins* thus: 'The recluse Gotama leads people astray; he teaches the annihilation, the destruction, the extermination of an existing being.' ..*Bhikkhus*, both formerly and now what I teach is suffering and the cessation of suffering."
- Many people today have this wrong perception. It could arise until one gets at least to the *Sotāpanna Anugāmi* stage and starts removing *Sakkāya Diṭṭhi*. It is the belief that there is an "existing person" that

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can enjoy things the world has to offer. They do not realize that there is much more suffering in this world. Even though there are short-lived pleasures, there is unimaginable suffering especially in the rebirth process.

- It is only at the *Arahant* stage that the perception of a "me" (*asmi māna*) goes away; see, "Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"."

13. Different types of persons are listed in the "WebLink:suttacentral: Ekakapuggalapaññatti" of the "WebLink:suttacentral: Puggalapaññatti" in Abhidhamma.

7.3.2 Āsava, Anusaya, and Gati (Gathi)

Revised March 31, 2017; August 26, 2017; October 7, 2019; re-written on October 28, 2020; revised August 6, 2022; September 12, 2022; rewritten April 25, 2023

Āsava Removal Is *Nibbāna*

1. *Nibbāna* is reached by "*āsavakkhaya*" or removing *āsava* (cravings). As we will see below, that involves removing *anusaya* (hidden defilements) by removing bad *gati* (character/habits.)

- We will tie up a series of posts I have posted on *gati* and *āsava* with this post. See, "Habits and Goals, and Character (Gati)," "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)," "Saṁsāric Habits, Character (Gati), Cravings (Āsava)."
- Finding exact English translations for some of the Pāli words that the Buddha used is impossible. The key is to grasp what is meant by those terms. Once the idea sinks in, that is all that matters. The best approach is to use the Pāli term and KNOW what it means. It is like learning the meaning of "dollar" or "car." Different languages use them, but everybody understands what those words mean.

Āsava Come Up Due to *Anusaya*

2. *Anusaya* is usually translated as "latent tendencies" or "mental fermentations." *Āsava* means cravings present at a given time. The word "*gati*" is hardly mentioned in current texts but is a critical concept in Buddha Dhamma.

- ***Anusaya*** is indeed "mental fermentations" that lie deep down in us. That is comparable to mud sitting at the bottom of a glass of water.
- If that glass of water is disturbed with a straw, some of that mud comes to the surface. That is like ***āsava*** bubbling up when disturbed by a robust sensory event. We display our real character/habits or *gati* (*gathi*) when that happens.
- For example, one may not be bribed with a hundred dollars, but until *rāga anusaya* is completely removed, one could be tempted with a million-dollar bribe. Thus, one's level of character is relative.
- In other words, some *gati* and *āsava* lay hidden (sleeping) and are called "*anusaya.*" With a strong enough "trigger" or "*ārammaṇa*," an ingrained *anusaya* can be brought to the surface.

Pada Nirutti for *Anusaya* and *Āsava*

3. In both Pāli and Sinhala, "*saya*" means a storage place: "*jalāsaya*" means a water reservoir; "*āmāsaya*" means the stomach where the food we eat goes; "*gabbāsaya*" is the womb where the unborn baby is kept and nurtured until it is ready to come out, etc. [***pada*** : [nt.] foot; foot-step; a word; position; place; reason; cause; a line of stanza; the final rest. ***nirutti*** : [f.] language; philology; explanation of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression.]

- "*Saya*" also means "sleeping" (as in "*sayanaya*" or සැයැනය in Sinhala). "*Anu*" indicates "food" or "defilements" in most cases. Therefore, "***anusaya***" means "sleeping" or "in storage" with some dominant characteristics.

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- **When they are disturbed by an *ārammaṇa* (a sensory input), they come to the surface as "*āsava*" or "cravings/likings**."** The word *ārammaṇa* is explained in detail in "Chachakka Sutta – Six Types of Vipāka Viññāṇa."
- As mentioned above, *āsava* is four main types. Within each class, there can be an infinite variety. For example, "*kāmāsava*" will include *āsava* for sense inputs coming through five physical senses with an endless variety.

Anusaya Awakened By Triggers (*Ārammaṇa*)

4. When such a trigger awakens an "*anusaya*," it is out as an "*āsava*" or "craving," and one will display it through actions. Then, we also say one has that type of craving or "*gati.*" These triggers are *ārammaṇa;* See "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."

- For example, seeing a beautiful woman matching "his *gati*" could trigger *kāmāsava* (*kāma āsava*) in a calm person. He may get agitated upon seeing that woman. But he may not be "triggered" by seeing another woman, even if she is beautiful. That is a bit complex, but I am sure we all know this to be true.
- And if he keeps thinking about that woman (*anuseti*,) that *anusaya* will ferment and grow (condense). Thus the name "mental fermentations."
- How much one gets "agitated" depends on one's *āsava* and sensory input strength. Rapes, for example, occur when both are strong.

An Analogy for *Anusaya*

5. *Anusaya* is like active gun powder in a matchstick. The matchstick is harmless by itself and will cause no fire. But the POTENTIAL to create a fire is there.

- When the matchstick strikes a rough surface, the heat generated causes the gun powder to ignite and create fire.
- Similarly, a robust sensory input (*ārammaṇa*) can "awaken" and "fire up" the sleeping *anusaya*.
- One's *gati* becomes strong with repeated use, and one's *āsava* depends on both *anusaya* and *gati*.
- An *Arahant* has removed all types of *anusaya, gati*, and hence *āsava.* No matter how strong a sensory input comes in, he/she will not be "triggered" by it. A matchstick with no active gun powder cannot catch fire, no matter how hard a march strikes.
- An *Arahant* may still have *gati* **devoid of defilements.** They are just habits without *kammic* consequences. For example, there is an account in the *Tipiṭaka* of a young *Arahant* who tended to jump over mud puddles.

Seven Types of *Anusaya*

6. There are seven types of *anusaya*: *diṭṭhānusaya* (*diṭṭhi anusaya* or wrong views), *vicikicchānusaya* (tendency to do the unwise), *kāmarāgaanusaya* (temptation for sense pleasures), *paṭigha anusaya* (temptation for hatred), *bhvarāganusaya* (craving for existence), *mānanusaya* (sense of "me"), and *avijjānusaya* (ignorance); see, for example, "WebLink: suttacentral: *Dutiya Anusaya Sutta* (AN 7.12)."

- There are four broad categories of *āsava*: *Diṭṭhāsava* (*diṭṭhi āsava*,) *Kamāsava, Bhavāsava,* and *Avijjāsava;* see, "WebLink: suttacentral: *Āsava Sutta* (AN 6.58)."

Four Types of *Āsava*

7. *Āsava* are four main types: *diṭṭhāsava* (*diṭṭhi āsava*), *kāmāsava* (*kāma āsava*), *bhavāsava* (*bhava āsava*), *and avijjāsava* (*avijjā āsava*).

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- *Diṭṭhāsava* is the craving or attachment to wrong views. That is why sometimes it is hard to accept or consider other viewpoints. Again, there are views on numerous topics: religion, philosophy, politics, and combinations thereof. Comprehension of *anicca*, *dukkha*, and *anatta* automatically leads to getting rid of *diṭṭhāsava*.
- *Kāmāsava* induces a craving for indulging in sensory pleasures via the five physical senses within this broad category of *āsava*. Each person will have specific cravings—some like music more than food, food more than reading, etc. The combinations are endless.
- *Bhavāsava* is craving for existence. No matter where in the 31 realms one is born, one always wants to live. Again there are many possibilities. Most prefer *kāma loka* with all five senses. Some who enjoy *jhānic* pleasures may prefer birth in an *arūpa loka* with just the mind, etc.
- *Avijjāsava* is the root cause for all *āsavas*: not knowing the fundamental nature of this world, i.e., not comprehending *anicca, dukkha, anatta*, and thus not understanding the Four Noble Truths.

Relationship Between *Āsava* and *Anusaya*

8. The seven types of *anusaya* can give rise to four types of *āsava*.

- *Diṭṭhānusaya* and *vicikicchānusaya* give rise to *diṭṭhāsava*.
- *Kāmarāganusaya* and *paṭighanusaya* lead to *kāmāsava*.
- *Bhvarāganusaya* gives rise to *bhavāsava*.
- *Avijjānusaya* and *mānanusaya* lead to *avijjāsava.*
- One cannot REMOVE the other three *āsava* until one removes *diṭṭhāsava* at the *Sotāpanna* stage.

Kāmāsava Is Absent In *Rūpa* and *Arūpa Loka*

9. What type of *āsava* "can be triggered to come up" depends on the *bhava* one is in.

- In *kāma loka*, all *āsava are* "in play," i.e., can be triggered by a sense event.
- In *rūpa* or *arūpa Brahma loka*, *kāmāsava* remain dormant since there are no enticing *ārammaṇa* in Brahma realms. But unless one is an *Anāgāmi,* one still has *kāmāsava*, and that will "come into play" when one is reborn in *kāma loka*.
- **Thus, one will not have *kāma anusaya* bubbling up when in *rūpa* or *arūpa* realms. Therefore, one will not display any "*kāma gati*" while in *rūpa/arūpa* realms.**

Human *Bhava* – Ability to Remove All *Anusaya*

10. As a given sentient being traverses the "*saṁsāra*" or the "rebirth process," one makes transitions from "*bhava* to *bhava*," but within a given human (or animal) *bhava*, one may be born numerous times as a human (or the same animal); see, "Bhava and Jāti – States of Existence and Births Therein."

- The physical appearance will change drastically through lives in different births, especially when the *bhava* is changed. Thus, it transitions from being a *deva* to a human or a human to a dog. There is no resemblance to a continued "soul."
- However, our *anusaya* remains with us through the *saṁsāric* journey. Of course, *anusaya* can change during a given *bhava*. Most changes in *anusaya* occur during human *bhava.* A human can even remove all *anusaya* and attain *Nibbāna*.

11. That is another reason why the Buddha rejected the extremes of "self" and "no-self." What character or quality is displayed in given *bhava* could be very different from another *bhava*. On the other hand, an ever-changing set of *anusaya* remains with a given lifestream.

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- I call a lifestream a "dynamic self": "What Reincarnates? – Concept of a Lifestream."
- Now let us examine the roots of the words *anusaya* and *āsava*.

Removal of *Āsava* and *Anusaya*

12. These seven types of *anusaya* and four *āsavas* go away step-by-step as one goes through the four stages of *Nibbāna*.

- A *Sotāpanna* has removed *Diṭṭhāsava*. *Kamāsava* is lessened at the *Sakadāgāmi* stage and removed at the *Anāgāmi* stage. The other two reduce at each stage also and go away only at the *Arahant* stage.
- When *anusaya* and *gati* go away, then, of course, *āsava* disappears without a trace. One will not crave anything. One is then unperturbed by anything. That is the ultimate state of "cooling" or *Nibbāna*.
- See "Conditions for the Four Stages of Nibbāna."

Gati (Character/Habits) Related to *Āsava* and *Anusaya*

13. *Gati* (pronounced "gathi") denotes a mixture of one's character and habits. Of course, character depends on one's *gati* and *vice versa*.

- It should be evident that our character (*gati*) is related to *anusaya* and *āsava.*
- All three, *āsava, anusaya,* and *gati,* reinforce each other. One has a particular type of character because of the set of *āsava* and *anusaya* he/she has. On the other hand, none of the three will change unless one's character and habits change. That change is WILLFUL.
- And there is the fourth parameter of habits (called "*gathi purudu*" in Sinhala), which lies at the bottom of the hierarchy. Some people talk rough, even when they are not mad. It is just a habit.
- Getting rid of bad habits and cultivating good habits is the first step in controlling one's *āsava* (temptations) and eventually getting rid of *anusaya*.
- "Immoral *gati*" due to anusaya makes the *Akusala-Mūla Paṭicca Samuppāda* take place and creates "bhava" for the *sansāric* process. These "immoral *gati*" are the "*saŋ gati*" in "*tiṇṇaṁ saṅgati phasso*"; see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

Removal of Bad *Gati* and Cultivating Good *Gati*

14. There are two critical aspects in dealing with changing one's habits:

- One needs to be mindful of bad habits' negative and positive consequences of good practices. That is *Satipaṭṭhāna.*
- And one needs to avoid bad habits WILLFULLY and WILLFULLY engage in ethical and moral practices. That is *Ānāpāna.*
- One would engage in all those activities in *Satipaṭṭhāna/Ānāpāna.*
- One can use the "search" box on the top right to find relevant posts on *Satipaṭṭhāna* and *Ānāpāna*.

15. That is the path advocated by the Buddha. One could proceed a little on the Path and achieve a "sense of peace." One could go further to improve the future lives, or one could go all the way and remove all four *āsava,* thus attaining the *Arahantship*.

- That is why "*āsavakkhaya ñāṇa*," or the "way to remove *āsava*" is the critical knowledge that the Buddha developed on attaining Buddhahood. And that knowledge is in the Four Noble Truths, and the way to achieve "*āsavakkhaya*" is the Noble Eightfold Path.

Bigger Picture

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16. We are fortunate to live in a time when science provides further evidence and ways to understand this process. There is a series of posts in the 'Dhamma and Science" section starting with, "Truine Brain – How the Mind Rewires the Brain via Meditation/Habits" and in the "Meditation" section starting with "Key to ānāpānasati – How to Change Habits and Character (Gati)."

- Finally, where is the *anusaya* in "storage"? They get transferred from one *hadaya vatthu* to the next at the moment of grasping a new existence at the *cuti-paṭisandhi* moment. This is discussed in many posts: "WebLink: PureDhamma search: Search Results for: memories stored."
- We have two "worlds": one is the *rūpa loka* that we access with our five physical senses. The other is the *nāma loka.*
- The *nāma loka* has our memories or *nāma gotta* and *kamma bīja*. This "immaterial world" is accessed with the *mana indriya.* Details at "Our Two Worlds – Rūpa Loka and Nāma Loka" and "What are Dhamma? – A Deeper Analysis."

Next, "The Way to Nibbāna – Removal of Āsava",…….

7.3.3 The Way to Nibbāna – Removal of Āsavā

Revised November 19, 2018; February 11, 2020; August 7, 2022; October 14, 2022 (#10)

Introduction

1. The night the Buddha attained the Buddhahood, three unique pieces of knowledge (*tivijjā*) arose in him, namely:

- The unique vision with which he was able to recollect innumerable former human existences (*pubbenivāsānussati ñāna.*)
- The ability to see beings passing away and reborn according to their *kamma* (*cutupapāda ñāṇa.*)
- The unique vision to see how to eliminate all kilesa (āsava) or defilements (*āsavakkhaya ñāṇa.*)

Āsavakkhaya Ñāṇa

2. With the attainment of the *āsavakkhaya ñāṇa*, ascetic Siddhartha became Buddha Gotama. That was the final step in purifying the mind. That was the fruit of all his efforts, the Path to attaining *Nibbāna* for any being. *Āsavakkhaya* (*āsava+khaya* = cutting off all the *āsavā* or mental fermentations). Thus *Āsavakkhaya ñāṇa* means the knowledge of cutting off *āsavā* and thus freeing the mind from the ability to generate any defilement.

- The term *āsava* comes from "*āsravayata āva*" (ඇදෙන්වෙට ඇවා) in Sinhala, which means "came to association with." Thus those habits ("*gati*") that one keeps associating with come even closer. As one continues and feeds those habits through successive rebirths, they become *āsavā*. See, "Āsava, Anusaya, and Gati (Gathi)."
- *Āsava* (in Pāli, Sinhala, and Sanskrit) also means a distillation to get an extract or essence. Some medicinal concoctions are fermented by keeping a mixture of ingredients underground for many months.
- We have cultivated (or fermented) some habits ("*gati*") over innumerable lives, and that is why they are hard to remove. Only through learning pure Dhamma and persistence in one's efforts can one break such bad habits and thus eventually remove *āsava*. There are four types of *āsava*, each is associated with a corresponding bad habit.

Connection to *Paṭicca Samuppāda*

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3. The doctrine of *Paṭicca Samuppāda*, which has twelve factors, namely, *avijjā*, *saṅkhāra*, *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna*, *bhava*, *jāti*, *jarā-maraṇa* became clear to him.

- Going over this Doctrine of *Paṭicca Samuppāda* in forward and reverse order repeatedly, he attained the Eightfold Noble Path, *Ariya Magga*, which is also known as *Yathābhūta Ñāṇadassana*.

4. *Paṭicca Samuppāda* clarifies how ignorant beings accumulate defilements (and *āsavā*), and get trapped in the round of rebirths (*saŋsāra.*) Those *āsavā* are generated and fermented via repeated use of bad habits ("*gati*").

- The Noble Eightfold Path is the way to remove those "*gati*" (and thus *āsavā*) from a mind.

Four Stages of *Nibbāna* Related to the Four *Āsavā*

5. We all have four significant types of *āsavā*, even though there are uncountable minor varieties:

- *Diṭṭhāsava* (*diṭṭhi āsava*) is the category that is due to all kinds of false beliefs (*micchā diṭṭhi*): for example, if someone does not believe in rebirth, there may be cravings such as "I need to enjoy life to the fullest before I die."
- *Kāmāsava* (*kāma āsava*) is associated with craving sensory pleasures.
- *Bhavāsava* (*bhava āsava*) is the craving for a particular kind of existence, say as a human, *deva*, or *Brahma*. Any living being, in any realm, craves for life to live.
- *Avijjāsava* (*avijjā āsava*) is all cravings that arise due to ignorance. That is the ignorance of the Noble Truth of Suffering (which is NOT merely suffering itself) and the other Noble Truths.

6. The four types of *āsavā* go away step-by-step as one proceeds on the Path. One can reduce them even before the *Sotāpanna* stage, but those reductions may not hold in future lives.

- When one attains the *Sotāpanna* stage, all four types of *āsavā* that could trigger "*apāyagāmi*" actions go away from one's mind, i.e., one will never be reborn in the four lowest realms. *Diṭṭhāsava* (those due to wrong views) disappear entirely.
- At the *Sakadāgāmi* stage, *kāmāsava* and *bhavāsava* reduce, and a *Sakadāgāmi* will be born only as a *deva* or above in future lives; *avijjāsava* also reduces.
- *Kāmāsava* completely goes away at the *Anāgāmi* stage. Thus one will never be reborn in the *kāma loka* (including the *deva* realm) again. *Bhavāsava* and *avijjāsava* also reduce.
- *Bhavāsava* and *avijjāsava* disappear without a trace at the *Arahant* stage. Thus *āsavakkhaya* becomes complete.

Removal of *āsavā* starts with the removal of bad habits and cultivating good habits; see "Habits and Goals," "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)," and "Sansāric Habits and Āsavas."

Is there a Connection Between *Nibbāna* and *Kamma*?

7. Many incorrectly believe that "one needs to deplete all *kamma vipāka*" to attain *Nibbāna*. First, *kamma vipāka* are the results of previous actions (either in this life or in previous lives.) Those are *kammic* energies created and wear away (slowly) only with time. Thus, even an *Arahant* would still have all such *kamma vipāka* waiting to bear fruit.

- None of such *kamma vipāka* can bring rebirth to an *Arahant*, as explained in #10 below.
- However, they can bring vipāka to any physical body until its death. Even the Buddha experienced back pains and was injured by Devadatta. There were eleven such *kamma vipāka* that he experienced. Those were unavoidably strong *kamma* for insulting a Buddha in a previous life.

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Reducing Bad *Kamma Vipāka*

8. *Mettā Bhāvanā* can remove some of the *kammic* power associated with the previous *kamma.* However, some *kamma bīja* or *kamma* seeds (both good and bad) due to the past *kamma* may still be there at the time of the attainment of *Nibbāna*. See "5. Ariya Metta Bhāvana (Loving Kindness Meditation)."

- To get rid of a *kamma* seed associated with a given *kamma*, the other party related to that *kamma* seed needs to be able to receive the merits of *Mettā Bhāvanā*. That person must have a state of mind with *alobha, adosa,* and *amoha*. But some of those beings may be trapped in the *niraya* for long times and may not even have a moment of "relief" to receive such merits. That concept is discussed in "Transfer of Merits (Pattidana) – How Does it Happen?."

"Everything Happens Due to *Kamma*" is a Misconception

9. "Everything happens due to *kamma*" is a misconception. That is a *Vedic* concept, and is not in Buddha Dhamma; see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."

- We can reduce many previous *kamma* from bringing their fruits (*vipāka*) by acting with mindfulness/foresight. *Kammic* energies cannot bring their *vipāka* if suitable conditions are not there. For details: "Anantara and Samanantara Paccayā."
- For example, an apple seed has the potential to give rise to an apple tree. However, it will not germinate until we plant it in fertile soil and provide water and sunlight. In the same way, a *kamma* seed (good or bad) can lay dormant for a long time until conditions become suitable for it to germinate.
- Thus, if we act with mindfulness (not to set up conditions for possible bad *kamma vipāka* to bear fruit,) we can avoid many *kamma vipāka*. For example, going to a bad neighborhood at night could have bad consequences because a bad neighborhood is a fertile ground for bad *vipāka* to bear fruit.

How an *Arahant* Avoids Rebirth?

10. What happens is the following. Since an *Arahant* has removed all *āsavā*, the "*vedanā paccayā taṇhā*" step in *Paṭicca samuppāda* will not take place. Thus, the ***Akusala-Mūla*** *Paṭicca samuppāda* will NOT operate for an *Arahant*. Furthermore, since there are no *akusala* to get rid of, ***kusala-mūla*** *Paṭicca Samuppāda* will also not operate.

- When an *Arahant* dies, there is no "*bhava*" grasped by the mind. Therefore there is no "*jāti*" or birth.
- Thus an Arahant could have many unspent *kamma bīja* (both good and bad) left, but his/her mind has lost the craving (*āsava*) to grasp any of them.

Next, "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?", ……..

7.3.4 Kaṇha (Dark) and Sukka (Bright) Kamma and Kammakkhaya

June 11, 2018; revised January 21, 2019; July 26, 2020; August 27, 2022

Kaṇha/Sukka Kamma Same as *Pāpa/Puñña Kamma*

1. ***Kaṇha* (dark)**, ***sukka* (bright)**, and ***kammakkhayāya kamma*** are important terms discussed briefly in the *Kukkuravatika sutta* (in the *niddesa* version). In this post, we will clarify these terms before discussing that *sutta* in the second post published today, "Kukkuravatika Sutta (Majjhima Nikāya 57) – Kammakkhaya." **June 19, 2018**: Siebe has sent me more *suttā* from *Aṅguttara Nikāya* that discusses these terms: AN 4.232- AN 4.238. Thanks, Siebe!

- ***Kaṇha* and *sukka kamma* are nothing but *pāpa* and *puñña kamma*** discussed in the post, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."

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- *Kaṇha* means "dark" and refers to *pāpa* (or bad) *kamma*; *sukka* means "bright" or "white" and refers to *puñña* (or good) *kamma*. The King of Gods is named "Sakka" because he is engaged in *sukka* (*puñña*) *kamma*.
- Both are different from *kusala kamma*. Intention plays a significant role here; see, "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?"
- This post is critical for understanding the concept of *Nibbāna*, so I am posting it in the "Seeking Nibbāna" subsection.

Kammakkhayāya Kamma Same as *Kusala Kamma*

2. The term *kammakkhayāya kamma* means the same as *kusala kamma*.

- ***Kammakkhayāya kamma* means "*kamma* that will lead to nullify or overcome the effects of existing *kamma vipāka*."** It is important to note that we cannot take the literal meaning of "*kammakkhaya*" as "removing *kamma*/*kamma vipāka*."
- Note the difference between the words *kammakkhayāya* and *kammakkhaya*.
- **The *Kammakkhaya* stage is reached by purifying one's mind by doing "*Kammakkhayāya kamma*," or *kamma* that leads to *kammakkhaya*. These are the same as *kusala kamma*.**

Kammakkhaya Means Cultivating *Paññā*

3. With a *kamma* done, its energy will be there for a long time until naturally worn out. But one can REMOVE the CONDITIONS under which that *kamma* can bring its *vipāka*. That is what is meant by "*kammakkhaya*."

- For example, Aṅgulimāla killed 999 people. Those actions created *kamma bīja* (energies that could bring appropriate *vipāka*), and some of those energies may still be out there.
- However, within a couple of weeks of meeting the Buddha, Aṅgulimāla attained Arahanthood. At that point, Ven. Angulimala's mind became pure and would not EVER make suitable conditions for such *kamma bīja* to be "germinated."
- Just like seeds kept in a cool, dry place for millions of years will eventually become "duds" (will no longer germinate) , Angulimala's *kamma bīja* will one day become real duds.
- Even though Ven. Angulimala's *kamma bīja* were potent (active) when he died, they could not be "germinated in his mind" at his death (i.e., at the *cuti-paṭisandhi* moment). **Therefore, they had become "effectively duds."** That is what is meant by "*kammakkhaya*."

Without *Upādāna Kamma Bīja* Cannot Bring a New *Bhava*

4. One's mind is where various *kamma bīja* germinate. It is fair to say that ANY average human will have many *kamma bīja* suitable to bring rebirth in the *apāyā* from previous lives, if not from this life. **But just having such *kamma vipāka* does not necessarily mean they will bring *vipāka*.**

- The key here is that a purified **mind** (like Ven. Angulimala's) will not grasp (*upādāna*) bad *kamma vipāka*. Of course, his **physical body** endured *kamma vipāka* until death.

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Let me take a different analogy to see why a purified mind will not grasp *kamma bīja*. Visualize the mind being a ball with a hook attached to it. The size of the hook is proportional to how corrupt or defiled the mind is.

And we can think about *kamma bīja* as rings of various sizes: rings of a wide variety of sizes ranging from very tiny to large (representing small to large *kamma bīja* that can bring *kamma vipāka*).

- We will keep returning to this analogy in the future, so please ensure it is understood. That will make it easier to comprehend many other concepts like *āsava*, *anusaya*, and *gati*.

Upādāna is Like a Hook

5. Imagine a highly defiled mind (i.e., with a large hook attached to it.) Also, imagine an area with many *kamma bīja* of various magnitudes (many rings of different sizes).

- The hook is likely to pick up a ring of similar size: it cannot pick up small rings, and it cannot pick up too large rings.
- In the same way, a highly-defiled mind will pick up a large *kamma bīja*, and a less-defiled mind will pick up only a smaller *kamma bīja*.
- **That is the same as saying that one's mind will grasp a bhava (*kamma bīja*) that matches one's *gati*.** One who has killed other humans will grasp a *bhava* in the hell (*niraya*) corresponding to a "large ring." It will not grasp a *bhava* in the human or *deva* realms, which would be too small to be entangled in the large hook (highly defiled mind).
- That is also what is meant by "changing CONDITIONS in one's mind, in #3 above. A fully-purified mind will have no "mental hooks"; that mind's conditions have changed.

6. **What happens when one follows the Noble Path of the Buddha is that one's "mental hook" will get smaller in size, in this analogy. That means growing *paññā*.**

- One does this by doing *kusala kamma*. *Kusala* means removing defilements from one's mind ("*ku*" + "*sala*," where "*ku*" is defilements and "*sala*" means "removal").
- A *kusala kamma* does not directly affect the existing bad or good *kamma bīja*. A *kusala kamma* only purifies the mind, and in the present analogy, "wear out (or shrink) the mental hook" can grasp various good and bad *kamma bīja* rings.
- **Therefore, *kammakkhaya* means shrinking of the mental hook** in this analogy.
- By the way, the biggest *akusala kamma* is *micchā diṭṭhi*.

Reduction of *Upādāna*

7. Even before reaching the *Sotāpanna Anugāmi* stage, one's mental hook may keep decreasing size, but not that significantly. Of course, the *kamma bīja* or rings will remain almost the same.

- When one attains the *Sotāpanna* stage, the mental hook will become drastically smaller in one thought-moment (at the *Sotāpanna phala* moment), just by comprehending the unfruitful and dangerous nature of this world, in particular the dangers in the *apāyā*.
- One's *avijjā* will drop by orders of magnitude. That is a difficult point to understand for many. But that can be experienced. One may not realize it at that time, but one can see the change within days or weeks by comparing one's change in behavior.
- The mind of a *Sotāpanna* will no longer be able to catch large rings corresponding to potent *kamma bīja* that can give rebirth in the *apāyā*.

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- One becomes a *Sotāpanna* by removing the second layer of *micchā diṭṭhi* via comprehension of *Tilakkhaṇa*.

8. As one goes through the *Sakadāgāmī*, and *Anāgāmī* stages, the mental hook will shrink in size. At the *Arahant phala* stage, the hook will disappear with *avijjā* wholly removed, and *paññā* (wisdom) peaked.

- So, you can see that "*kammakkhaya*" does not mean getting rid of *kamma bīja*. One is just reducing one's *āsava* (or *gati*); thus one's mind will not grasp "bad *bhava*" corresponding to large *kamma bīja*.
- In the case of Ven. Aṅgulimāla, all his rings (including those large ones for killing people), were there at the time of his death. It is just that his mind got purified, and the "mental hook" disappeared. His mind could not grasp any *bhava* in the 31 realms at his death.
- Therefore, wearing the "mental hook" is the same as reducing *āsava* and *anusaya* and getting rid of *gati*. As one keeps doing that, at one point, the "mental hook" will disappear (and lead to *āsavakkhaya* or *Arahanthood*).

Kusala Kammā Do Not Remove Existing *Kamma Bīja*

9. ***Khammakkhayāya kamma* (or *kamma* that lead to *kammakkhaya*) or *kusala kamma*** do not directly remove existing *kamma bīja*. They lead to a state of mind where existing *kamma bīja* are UNABLE to bring *vipāka*. That is a VERY IMPORTANT point to understand. Please come back and read this post as many times as needed to comprehend this point (and ask questions at the discussion forum).

- This is based on "Anantara and Samanantara Paccaya."
- **As one keeps doing *kusala kamma***, one's wisdom (*paññā*) will grow and become increasingly capable of comprehending the true nature of this world (the unsatisfactory nature) or *Tilakkhaṇa*. **That will lead to *kammakkhaya* in four stages of *Nibbāna*.**
- ***Kammakkhaya* via *kusala kamma* will lead to the shrinking of the "mental hook" (*āsava/anusaya/gati*) and therefore more and more *kamma bīja* (rings in our analogy) will become "effectively duds"; see #4 and #5 above.**
- In terms of our analogy, the following happens. Even though all the "rings" are still there, more and more of them will not get "entangled" in the shrinking "hook."

10. Therefore, *kammakkhaya* happens at various levels.

- Those that can bring rebirths in the *apāyā* become "effectively duds" at the *Sotāpanna* stage. At this stage, one's mind has clearly understood the dangers of *akusala kamma* that can lead to rebirth in the apāyā. It is a "drastic change in one's mindset," a different "world view."
- Those that can bring rebirths in the human realm become "effectively duds" at the *Sakadāgāmī* stage. One would not doubt that "owning stuff that gives sense pleasures" is unnecessary and dangerous.
- Those that can bring rebirths anywhere in *kāma loka* become "effectively duds" at the *Anāgāmī* stage. Now, one knows "deep inside" that sense pleasures ARE dangerous.
- Those that can bring rebirths anywhere in 31 realms become "effectively duds" at the *Arahant* stage.

Puñña and *Pāpa Kamma*

11. **Now, let us look at the meanings of *puñña* and *pāpa kamma*.** To clarify what *puñña* (*sukka*) *kamma* and *pāpa* (*kaṇha*) *kamma* are, we need to understand how births in various realms arise.

- There are six roots causes that give rise to *bhava* (and therefore *jāti*) in the 31 realms: *lobha* (greed), *dosa* (hate), *moha* (ignorance), and *alobha* (non-greed), *adosa* (non-hate), *amoha* (without ignorance).

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It is important to note that *amoha* does not mean *paññā* (wisdom); it just means one is acting without being foolish or morally blind.

- **When one acts with any combination of the three "bad roots" (*lobha, dosa, moha*), one is doing *pāpa kamma*. They are also called *kaṇha* ("dark") *kamma*.** Only *asobhana cetasika* (bad or dark mental factors) can arise in these thoughts. They are also *akusala kamma*. These lead to births in the *apāyā* (*dugati*).
- **When one acts with any combination of the three "good roots" (*alobha, adosa, amoha*), one is doing *puñña kamma*. They are also called *sukka* ("bright") *kamma*.** Only *sobhana cetasika* (good or bright mental factors) can arise in these thoughts. These lead to births in the "good realms (*sugati*) until one attains *Arahanthood*.
- A purified mind of an *Arahant* would have maximized *sobhana cetasika*, including *paññā* (wisdom). Then one would not grasp any *bhava* at the *cuti-paṭisandhi* moment, since one has fully comprehended the futility of any existence in the 31 realms.

12. Now, *puñña* (*sukka*) *kamma* generate "good *kamma bīja*" that can give rise to rebirths in the good realms (at and above the human realm). They also can bring "good *vipāka*" during a lifetime.

- *Pāpa* (*kaṇha*) *kamma* generate "bad *kamma bīja*" that can give rise to rebirths in the bad realms (those below the human realm, i.e., *apāyā*). They also can bring "bad *vipāka*" during a lifetime.
- As we discussed in the post, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma," there are also *kamma* (or actions) that lead to both *pāpa* (*kaṇha*) and *puñña* (*sukka*) *kamma bīja*. The Buddha called them "*kanhasukk*a" *kamma* and their *vipāka* "*kanhasukka vipāka*" in the *Kukkuravatika sutta*. Such "*kanhasukka vipāka*" give rise to both good and bad *vipāka* in some realms (human, *deva*, and *vinipata* realms), see, "Kukkuravatika Sutta (Majjhima Nikāya 57) – Kammakkhaya."
- An example is when one prevents a snake from catching a frog. One is doing a *puñña kamma* by saving a frog's life, but one is also doing a *pāpa kamma* by preventing the snake from its meal.

Kusala/*Puñña Kamma* Not Possible in *Apāyā*

13. Another critical point to understand is that one will not be able to do any *kusala kamma* and wear out the "mental hook" when is born in the apāyā (beings in the four realms of the *apāyā* are incapable of doing *kusala kamma* and are hardly capable of doing *puñña kamma* too).

- **This is why it is important to do *puñña kamma* and stay away from *pāpa kamma*. This is critically important to be born in a good realm and to work towards *Nibbāna*.**
- It is important to contemplate and understand this. Even though *puñña* (*sukka*) *kamma* leads to rebirth, that will be in a "good realm" where one can work towards *Nibbāna*, i.e., do *kusala kamma* and wear out the "mental hook."
- Furthermore, *puñña kamma* sets the necessary background (*āyu, vaṇṇa, sukha, bala, paññā*; see, "Two Versions of 37 Factors of Enlightenment"). Not all in the human realm have those: if one is born extremely poor, unhealthy, etc., one will not have the right mindset to comprehend Dhamma.

14. The above explanation is a condensed (*niddesa*) version of the *Kukkuravatika Sutta* (MN 57). A *paṭiniddesa* or a detailed analysis is realized by this post AND the accompanying post, "Kukkuravatika Sutta (Majjhima Nikāya 57) – Kammakkhaya."

- For an explanation of *niddesa* and *paṭiniddesa*, see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

7.3.5 Dasa Saṃyojana – Bonds in Rebirth Process

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Dasa saṁyojana are the ten "chains" or "bonds" that bind one to the rebirth process (with *saṁsāric* bonds.)

Saṁyojana Are Bonds in The Rebirth Process

1. *Saṁyojana* (or *saŋyojana*) is translated into English as "fetters," which is not bad. Even though "fetter" is not commonly used, it means "a chain used to restrain or bind someone."

- *Dasa saṁyojana* are the ten "chains" or "bonds" that bind one to the rebirth process (with saṁsāric bonds.)
- (**Note:** Those are "mental bonds." Most concepts in Buddha Dhamma refer to the mind and not directly to the physical world.)
- For example, as long as the first three *saṁyojana* are there, there is a high possibility of rebirths in the four lowest realms (*apāyās*); see #13 below.

2. *Saṁyojana* comes from the three roots ("*saŋ*," "*yo*," and "*ja*" respectively, meaning "defilements," "bind," and "birth"). It can be pronounced either as "*sanyojanā*" or, as is the common practice with many words involving "*saŋ*," as "saṁyojana."

- Therefore, saṁyojana means "bonds that bind one to "*saŋ*" and thus keep one in the rebirth process; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."
- When one systematically breaks these bonds — in four stages — one makes irreversible progress to *Nibbāna* (release from all suffering).
- For an explanation of many words with the root "*saŋ*," see "List of "Saŋ" Words and Other Pāli Roots."

Root Cause Is Craving

3. The "WebLink: suttacentral: *Saṁyojana Sutta* (SN 41.1)" clearly states that there is "*saŋ*" (*rāga*, *dosa*, *moha*) or "craving (*chanda rāga*)" MUST be involved in *saṁyojana*: "*Evameva kho, bhante, na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ; yañca tattha tadubhayaṁ paṭicca uppajjati* ***chandarāgo*** *taṁ tattha saṁyojanaṁ*..."

Translated: "*saṁyojana* arise not due to eyes just seeing objects (*rūpa*) , but due to **craving that arises due to that seeing**..."

- It is a good idea to read the whole sutta; the English translation is good enough. Note that householder Citta was *Anāgāmi*, even though the *sutta* does not say that.

Cravings Are Uncontrollable Due to Wrong Views

4. Many people do not realize that there is an essential step BEFORE one can start tackling *dasa saṁyojana*. This step is necessary to enter the Noble Path and break those bonds to the rebirth process. **That is to get rid of the ten types of *micchā diṭṭhi* (wrong views) about the world that we live in.** See, "Micchā Diṭṭhi, gandhabba, and Sotāpanna Stage."

- This essential pre-requisite or the pre-condition to "enter the Noble Path" was explicitly discussed by the Buddha in the "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."
- The reason is that unless one believes in the laws of *kamma* and the rebirth process, there is no way one can start working towards *Nibbāna* (to be released from the suffering-filled rebirth process).
- Most people confuse *Nibbāna* with temporary relief from "day-to-day stresses of life."
- **By definition, *Nibbāna* is the release from the rebirth process.** The release from daily stresses is a bonus; a mind free of *rāga*, *dosa*, and *moha* is a calm mind.

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- There are different ways to understand *Nibbāna*; see "Nibbāna."

Need to Have a "Wider World View"

5. Buddha Dhamma is different from any other religion or philosophy. One first needs to understand the message of the Buddha before one can start on the Path prescribed by him. Many people waste time blindly pursuing things that have nothing to do with the Noble Path to *Nibbāna*.

- To understand the key message of the Buddha, one needs to realize that our world is much more complicated than seen by our eyes. One needs to 'see' with wisdom. This wisdom or "*paññā*" can be cultivated only in steps, with an increasingly pure mind, which means less greed, hate, and ignorance of the true nature of this world.
- In the early stage, when trying to get rid of the ten types of *micchā diṭṭhi*, one may need to stay away from *dasa akusala* with determination. That may involve sticking to a set of rituals (saying I WILL NOT break the five precepts).
- However, by abstaining from immoral actions and speech (*pāpa kamma*), one should be able to get rid of the ten types of *micchā diṭṭhi*. Those are the "big eight" in "3. The Second Level – Key to Purify the Mind" in the Meditation section.
- At that stage, one's mind is clear enough (i.e., *paññā* has grown enough) to grasp the *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*). Of course, it is necessary to understand the correct interpretations: "Anicca, Dukkha, Anatta."

Sammā Diṭṭhi Comes First

6. The first step in the Noble Eightfold Path is "*Sammā Diṭṭhi*," which is not "something to be done." It is a **vision** or a "new way of **looking** at how our world works."

- This new way of looking at the world is through the worldview that emerges from what is embedded in *anicca*, *dukkha*, and *anatta*. That is how one breaks the **first three saṁyojana of *sakkāya diṭṭhi*, *vicikicchā*, and *sīlabbata parāmāsa*.**
- See "True Happiness Is the Absence of Suffering."

7. One has to break those bonds in one's mind and get to the correct worldview, i.e., *Sammā Diṭṭhi* — the correct view to becoming free of '*san*' — by comprehending the true nature of this world of 31 realms.

Anicca – nothing in this world can bring permanent happiness in the long run.

Dukkha – despite our struggles, we will be subjected to much more suffering than pleasures if we remain in the rebirth process.

Anatta – therefore, one is truly helpless in this struggle to attain "something of the essence in this world." That is just an illusion.

Our Tendency to Value Worthless Worldly Things

8. When one values a particular object, one can spend an extraordinary effort to get it. An average human has many things in this world (a beautiful/handsome partner, lovely house, a nice car, etc.) that are very valuable.

- Many people are willing to commit murder, robbery, lying, cheating, etc. Then they get into trouble in two ways: If society catches them, they will pay consequences like going to jail. Even if they manage to avoid "getting caught," there is no way to prevent *kamma vipāka*, i.e., those actions will bring much harsher punishments in this life or future lives.

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- By comprehending the ten types of *micchā diṭṭhi*, one will be able to see that one will have to pay for immoral actions without exception and that depending on the severity of the activities, one may suffer for millions of years in the four lower realms (*apāyā*). This first step of getting rid of the ten types of *micchā diṭṭhi* will be quite beneficial in preventing one from getting into trouble.

9. However, grasping the *Tilakkhaṇa* will eliminate an even more potent type of wrong vision or *micchā diṭṭhi* about this world, i.e., that there is NOTHING in this world that will bring a level of permanent happiness.

- When one first starts comprehending *anicca* and realizes a glimpse of this truth, one may still not be reasonably sure of the truth of that. But one will be compelled to believe that "it is not WORTH to commit strong bad *kamma* that COULD lead to rebirth in the *apāyā* (intense greed and strong hate).
- At this beginning stage on the Noble Path, one could see the dangers of being born in the *apāyā*, and one's mind will AUTOMATICALLY start rejecting such actions. That does not happen by sheer willpower. The mind needs to see that with wisdom. In the *Abhidhamma* language, the "*votthapana cittā*" in a *citta vīthi* will make that decision within a billionth of a second.

Sotāpanna stage Realized With That "Correct Vision"

10. So, it is essential to understand that getting rid of the first three saṁyojana involves nothing else but comprehending the *anicca* nature.

- In other words, at this stage, one will lose a significant fraction of HOW MUCH VALUE one will place on ANY MATERIAL THING in this world. For example, there is NOTHING in this world that is worth killing another human being via pre-planning with hate in mind.
- At this stage, one is a *Sotāpanna Anugāmi*, and one will get to the *Sotāpanna* stage without a doubt. One has become one of the eight types of Nobles (*Ariyā*); see "Sotāpanna Magga Anugāmi and a Sotāpanna."

11. Therefore, getting a release from rebirth in the *apāyā* depends on grasping the dangers of specific highly-immoral actions that are not worth doing because NOTHING in this world can be that valuable. Put another way, nothing in this world is worth taking the risk of paying back with a rebirth in the *apāyā*.

- The Buddha characterized *dukkha* as "*dukkhaṁ bhayaṭṭhena*," i.e., "*dukkha* is another name for danger." We should be afraid of committing new *kammā* leading to future suffering. Any suffering that one feels now is due to past *kamma*.
- We have control over the CAUSES that lead to future suffering. Those are the immoral *kammā* we do seeking sensory pleasures.
- We can stop future suffering by comprehending how different types of *kammā* (i.e., *abhisaṅkhāra*) lead to births in various realms. That means comprehending *Paṭicca Samuppāda*.

Apāyagāmi Deeds Are Done With Wrong Views

12. It is more challenging for an average human to see that things we value highly are not only worthless but also dangerous. That is because they can lead to future suffering via *kamma vipāka*.

- Most "moral people" believe that if one lives a moral life without harming others, then one will not be subjected to suffering in the future. **Even if one had comprehended *Tilakkhaṇa* to a level of a *Sotāpanna*, that could still be the impression.**
- That is why Buddha's foremost female lay disciple Visākha attained the *Sotāpanna* stage at age seven and went on to marry and have 22 children. If Visākha had understood the consequences of *kāma rāga*, she would not have done that.

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Removal of *Kāma Rāga* Comes At Higher Stages of *Nibbāna*

13. The next step towards *Nibbāna* involves getting rid of **two more bonds or saṁyojana, i.e., *kāma rāga* and *paṭigha*.** That is done in the *Sakadāgāmī* stage and the *Anāgāmī* stage.

- In a way, these two bonds are harder to break because all through this beginning-less rebirth process, we have spent probably 99% of the time in the *kāma loka*. We are so attached to sense pleasures (*kāma rāga*) that it is almost impossible for an average human to grasp the ***anicca* nature in *kāma loka*.**
- As we discussed above, it is easier to see the adverse consequences of highly-immoral actions that could lead to rebirth in the *apāyā*. And it is also easier to see the dangers of birth in the *apāyā* (the Buddha has described such unimaginable suffering in many *suttā*; see, for example, "WebLink: suttacentral: *Devaduta Sutta* (MN 130)." Furthermore, most humans are reborn in the *apāyās*; see "WebLink: suttacentral: *Manussacutiniraya Sutta* (SN 56. 102)," "WebLink: suttacentral: *Manussacutitiracchāna Sutta* (SN 56.103)," and "WebLink: suttacentral: *Manussacutipettivisaya Sutta* (SN 56. 104.)"

Stopping Rebirths in *Kāma Loka*

14. Once one overcomes those two *saṁyojana* of *kāma rāga* and *paṭigha*, one will be free of rebirths anywhere in the *kāma loka* (lowest 11 realms, including the human and *deva* realms).

- Only then can one be said to become healthy (not subject to illnesses) and free of the three sets of senses of smell, taste, and bodily contact. It is only the human body that is subject to diseases. A *Sakadāgāmī* would not be reborn in the human realm and thus free of diseases.
- When one attains the *Sakadāgāmī* stage by REDUCING *kāma rāga* and *paṭigha*, one could be born only in the *deva* realms of the *kāma loka*. At this stage, one would have lost the desire to OWN objects that bring sense pleasures (*vatthu kāma*), but has not yet lost the URGE TO ENJOY sense pleasures.
- As one progresses, the two bonds of *kāma rāga* and *paṭigha* will be broken entirely. One will attain the *Anāgāmī* stage, never to be born in any realm of *kāma loka*.

Breaking Bonds to *Rūpa loka* and *Arūpa Loka*

15. **An *Anāgāmī* would still be bound to the rebirth process via five more bonds or *saṁyojana*: *rūpa rāga, arūpa rāga, māna, uddhacca, avijjā*.**

- The first five types of *saṁyojana* are called *orambhāgiya–saṁyojana* or "lower bonds." The higher five are called *uddhambhāgiya-saṁyojana* or "higher bonds."
- If a person has removed the first seven *saṁyojana* but still has the last three of *māna, uddhacca*, and *avijjā*, one's mental body (*gandhabba*) would come out of the dead body at death. One will be in that state until the *kammic energy* for the human *bhava* is exhausted. *Parinibbāna* will happen at the *cuti-paṭisandhi* moment since one has lost *upādāna* for all 31 realms and thus cannot be born anywhere. So, the *gandhabba* would be in the ***antarā Parinibbāna* state**. That is presumed to have happened to Waharaka *Thero*; see "Parinibbāna of Waharaka Thero."
- As one progresses to higher stages, it becomes harder to remove the higher bonds (from the perspective of lower levels). **As we saw, it is easier for an average human to understand the dangers of the *apāyā* but harder to see the dangers of *kāma loka*.** One cannot even imagine the dangers of *rūpa* and *arūpa loka*. One has to proceed step-by-step.
- When an *Anāgāmī* removes *rūpa rāga*, they will be never again born in any realm in the *rūpa loka*. Similarly, removing the *saṁyojana* of *arūpa rāga* would make one free of birth in the *arūpa loka*.

There Is No Safe Realm Anywhere In The Thirty-One Realms

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16. Once, the Buddha saw that a *Bhikkhu* had started "taking it easy" after attaining the *Anāgāmī* stage and asked him why he was not striving hard as he used to. The *Bhikkhu* replied that he had reached the *Anāgāmī* stage and thus thought that he was out of danger.

- The Buddha asked him to consider the following. If one had touched feces and had just wiped it off, one might not see it anymore. But wouldn't that remaining traces still smell bad? The *Bhikkhu* realized that one would not be free of ALL suffering until fully released from all 31 realms. It is harder to see the dangers at finer levels until something makes one aware of such "hard-to-see" dangers.
- **Whichever stage we are "stuck at," we should continue the effort without getting complacent.** Results will follow (possibly triggered by some unexpected event).
- Sometimes such triggers lead to moments of "insights" ("ahā" moments) directly leading to *magga phala*. There are many such examples in the *Tipiṭaka*.

Nibbāna (Cooling Down) Can be Experienced in this Life

18. In the above, I mainly focused on one definition of *Nibbāna* as "stopping the rebirth process." However, as one progresses on the path (moving closer to the *pabhassara citta* of a pure mind), one will experience increasing "*Nibbānic* bliss."

- That is discussed in a new series of posts starting with the post "True Happiness Is the Absence of Suffering."

7.3.6 The Cooling Down Process (Nibbāna) – How the Root Causes are Removed

Revised June 25, 2020 (#1 and #2 revised); May 28, 2022; August 31, 2022

Introduction

1. The rebirth process (and suffering) continues because of the six root causes: *lobha*, *dosa*, *moha*, *alobha*, *adosa*, and *amoha*. Even though we may have bouts of happiness, we suffer much more than imaginable in the rebirth process because of these six causes.

- If there are six root causes, why did the Buddha say, "*rāgakkhayo Nibbanan*, *dosakkhayo Nibbanan*, *Mohakkhayo Nibbanan*"? Why are there only three causes to be removed to attain *Nibbāna*? (By the way, *lobha* is a stronger form of *rāga*, and thus *rāgakkhaya* means removing *lobha*).
- While *lobha*, *dosa*, and *moha* lead to rebirths in the *apāyās* (or "bad realms, including the animal realm,) mundane versions of *alobha*, *adosa*, and *amoha* lead to rebirths in the "good realms."
- However, one must overcome rebirth in ALL realms to be guaranteed no rebirths in the *apāyā*. See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."
- Furthermore, one needs to cultivate *alobha*, *adosa*, and *amoha* to get started on the process of removing *lobha, dosa, and moha.*
- As wisdom (*paññā*) grows, *lobha*, *dosa*, and *moha* (as well as mundane versions of *alobha*, *adosa*, and *amoha*) will fade away gradually, and one will get to *Nibbāna* (where suffering is absent.)

Noble Truths, *Paṭicca Samuppāda*, *Tilakkhaṇa* – Interrelated

2. Buddha Dhamma is about eliminating suffering associated with the rebirth process. Before following the Noble Eightfold Path, one must understand the **First Noble Truth**. See "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa."

- Once one comprehends *Tilakkhaṇa*, one would have a deeper level of *alobha*, *adosa*, and *amoha.*

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- A *Sotāpanna* starts on the Noble Eightfold Path with that more profound level of *alobha*, *adosa*, and *amoha.* Wisdom (*paññā*) peaks at the *Arahant* stage. At that point, one would not be seeking rebirth anywhere in the 31 realms with *lobha*, *dosa*, and *moha* OR *alobha*, *adosa*, or *amoha.*
- See, "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi" and "Buddha Dhamma – In a Chart" and references therein.
- Here is another way to see it. When one is on the mundane path, their level of *amoha* is not complete. That *amoha* still has *avijjā* or the "ignorance of the Noble Truths." That is the same as having *sakkāya diṭṭhi* goes away. At the *Sotāpanna* stage, *sakkāya diṭṭhi* goes away by comprehending the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.

Lobha is Extreme Greed

3. *Lobha* is the extreme of greed.("*lo*" + "*bha*" where "lo" is for the *lokaya* or world and "*bha*" is for "*bihiveema*" (arise or establish) is the main reason how the material world is created and sustained with greed.

- Because of *lobha, kāmacchanda* (one of the five hindrances) arises. One "loses one's mind" when acting with *kāmacchanda* which comes from "*kāma*" + "*icca*" + "*anda*" where "*ichcha*" means liking and "*anda*" is becoming blind. Thus, kāmacchanda means blinded by attachment to sensual pleasures.
- When blinded by *kāmacchanda* and when obstacles arise in the way, one develops *dosa* or *dvesa* ("*dvi*"+"*vesa*" or second manifestation of greed; see "Pāli Glossary (A-K) and Pāli Glossary (L-Z)" for the pronunciation key), i.e., hate for whatever gets in one's way.
- And one has *lobha* because one cannot see the truth about this world, i.e., because one has *moha*: Moha comes from "*muva*" + "*hā*" or literally "closed mouth." The analogy is that if there is a vessel whose mouth or opening is closed, one cannot see what is inside. Thus when one has *moha*, one is ignorant about the true nature of this world, and thus acts blindly and foolishly, based on outward appearances.

Total Ignorance (*Moha*) is the Root Cause

4. One who has not heard about the Buddha's worldview is likely to act with *moha* and, thus, has both *lobha* and *dosa*.

- However, many people do not have strong versions of *lobha, dosa, and moha.* **Most "moral people" have *avijjā***, a milder version of *moha,* as discussed in #2 above.
- They will likely carry over such habits (*gati*) compatible with *alobha*, *adosa*, and *amoha.* ANYONE is likely to have been exposed to Buddha Dhamma sometime in the deep past. But the more time lag there is, one will likely lose those qualities.
- It is clear that if and when one has *kāmacchanda* (strong cravings for sensual pleasures), one may be tempted to do immoral deeds. We all have had *kāmacchanda* taking over; anyone can remember cases where "the ability to reason out" got lost, at least for a brief time.

Lobha (Greed) Leads to *Dosa* (Anger/Hate)

5. Long-lasting hateful situations (*dosa*) arise because of *kāmacchanda*. If something gets in the way of one's sensual pleasures, one can become angry/hateful.

- That is why *dosa* (or *dvesa*) is the second manifestation of greed. At this extreme, *dosa* brings out the second of the five hindrances, *vyāpāda*. This word comes from *"vāya*"+"*pāda*", where "*vāya*" means decline and "*pāda*" means to "walk towards." Thus *vyāpāda* means one is on a (morally) declining path.
- When one gets extremely angry, one again loses control, which could be even worse than *kāmacchanda*; one can kill another human being in a moment of rage. When one habitually gets angry,

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one could be in a state of *vyāpāda* for longer times, becoming a "normal" state of affairs i.e., becoming a "*gati*." We can see people get into the "*vyāpāda* mode" during (political) debates on television or during arguments.

- All five hindrances arise from not seeing the futility of craving or hate. **This "getting attached to things in this world" via greed and hatred is called *taṇhā***; see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance"

Avijjā and *Taṇhā* Go Together

6. *Avijjā* (ignorance) and *taṇhā* feed off each other, but it is *avijjā* that one needs to tackle first. That is because unless one's mind sees the dangers hidden behind *taṇhā*, it is not possible to reduce *taṇhā*.

- When one starts learning Dhamma, one begins to understand the nature of the broader world of 31 realms: Living beings move from birth to birth; they suffer mightily in the lowest four realms.
- All actions have consequences. In the long run, it does not make sense to act immorally to satisfy one's immediate urges (that is the concept of *anicca*; see, "Anicca, Dukkha, Anatta – Wrong Interpretations," and follow-up posts.)

Lobha and *Dosa* Permanently Reduced with *Sammā Diṭṭhi*

7. Most people make the mistake of trying to get rid of greed and hate, either wilfully or with "breath meditation." That is NOT POSSIBLE. One needs to engage in the correct version of "*ānāpāna*" meditation; see, "6. Ānāpānasati Bhāvanā (Introduction)."

- As long as one has a wrong worldview and does not see the danger in having thoughts of excess greed and hate, it is not possible to FORCIBLY get rid of greed and hatred; see, "Difference Between Giving Up Valuables and Losing Interest in Worthless."
- That is why *Sammā Diṭṭhi*, or the correct worldview, comes first in the Noble Eightfold Path.
- After comprehending the Four Noble Truths/*Paṭicca Samuppāda/Tilakkhaṇa,* there is no need to suppress *lobha* and *dosa*. That will happen automatically due to wisdom (*paññā.*)

Progress After Comprehending the Four Noble Truths/*Paṭicca Samuppāda/Tilakkhaṇa*

8. When one attains the *Sotāpanna* stage, one's *lobha* is reduced to the *kāma rāga* level, and *dosa* reduced to the *paṭigha* level PERMANENTLY; That also leads to the removal of the other hindrances. *Paṭigha* is a lower strength of *vyāpāda*: "*paṭi*" + "*gha*" means bonding via friction or dislike; thus, *taṇhā* can arise due to *paṭigha*. [***paṭi*** means bonding; ***gha*** means friction of dislike.]

- One can see now why a *Sotāpanna* is incapable of doing extremely immoral acts that can result in a birth in the four lowest realms (*apāyā*); one has removed *vicikicchā* hindrance permanently, and one always acts with mindfulness. This higher level of *Sammā Diṭṭhi* or the correct worldview is deeply ingrained in their minds, even in a future birth, that will not change. But one can still act with greed and hate to a certain extent.

9. When one attains the next level of *Nibbāna*, the *Sakadāgāmī* level, one permanently REDUCES *kāma rāga* and *paṭigha.*Because of this advancement, one will never be reborn in a realm where the physical body can be subjected to ailments, diseases, and old age. Thus, one will be reborn above the human realm, which is the fifth realm.

10. At the *Anāgāmī* stage, *kāma rāga* and *paṭigha* will not arise in mind. Thus by the *Anāgāmī* stage, one has completely removed any form of *dosa*, the second root cause. One does not get angry or hateful under

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any circumstance, and the *dosa cetasika* will be absent. Since *kāma rāga* also goes away, now one has no desire to be born in any realm in the *kāma loka*, including the *deva* worlds.

- Thus an *Anāgāmī* has only *rūpa rāga* and *arūpa rāga*. That is mainly due to the desire of an *Anāgāmī* to listen (and read) and contemplate Dhamma concepts; there is no desire left for sense pleasures. Thus the *lobha cetasika* is reduced to a very low level.
- As for the *moha cetasika*, only a low strength remains as *avijjā*.

Progress in Terms of the Ten *Saṁyojana*

11. There are ten *saṁyojana* (or *Saṁsāric* bonds) keep us bound to the rebirth process. Out of the ten *saṁyojana* or *sanyoga* ("*saṇ*" + "*yoga*" or bound via "*saṇ*"), *sakkāya diṭṭhi, vicikicchā, sīlabbata parāmāsa* (all due to strong *avijjā*) are removed at the *Sotāpanna* stage.

- That is an important point: One just needs to comprehend the true nature of this world via understanding *anicca*, *dukkha*, and *anatta* (*Tilakkhaṇa*) to become a *Sotāpanna*.
- Just with this understanding, one removes *kāmacchanda*, *vyāpāda*, *and vicikicchā*. That is why a *Sotāpanna* is said to be "one with the vision" or "*dassanena sampanno*."
- Once, the Buddha took a bit of soil to his fingernail and asked the *bhikkhus*, "if all the soil on this Earth can be compared to the defilements one needs to get rid of, a *Sotāpanna* has left in him/her only an amount compared to this bit of soil on my fingernail."
- That may sound astounding to some. But it is critical to understand that most heinous immoral acts are done because of one not having *Sammā Diṭṭhi* at least to a significant level.
- Of the remaining *sanyojana (sanyoga*), *kāma rāga* and *paṭigha* are reduced at the *Sakadāgāmī* stage, and removed at the *Anāgāmī* stage. The rest of the *sanyoga* (*rūpa rāga, arūpa rāga, māna, uddhacca, and avijjā*) go away at the *Arahant* stage.

Progress in Terms of Abandoning "Denser Realms"

12. As the attachment to sensual pleasures from "dense matter" decreases, rebirth in the "denser worlds" is progressively eliminated.

- At the *Sotāpanna* stage, the coarse forms of suffering in the lowest four realms stop. After the *Sakadāgāmī* stage, rebirths do not occur even in the human realm, where physical pain and diseases prevail. An *Anāgāmī* is born only in the *suddhāvāsa rūpa loka*, where there are only subtle bodies allowing vision, hearing, and mind only. An *Arahant* will never be reborn anywhere in the 31 realms which have "some connection to matter"; see, "What Are Rūpa? (Relation to Nibbāna)." [***Suddhāvāsā*** : The "Pure Abodes"; a name given to a group of *Brahma*-worlds – the five highest *Rūpa* worlds – consisting of *Avihā*, *Atappā*, *Sudassā*, *Sudassī* and *Akanitthā*.]
- Thus at the passing away of an *Arahant*, the mind is released from any attachment to the material world consisting of the 31 realms; no more suffering from physical pains, mental pains, or death. One has attained *Nibbāna* or the "deathless state."
- That is a summary. See "Body Types in 31 Realms – Importance of Manomaya Kaya."

Citta Analysis

13. Another way to analyze the steps to *Nibbāna* is to look at how the 12 *akusala citta* ceases to arise stage by stage. See, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta."

- Therefore, the four stages of *Nibbāna* can be characterized in different ways. With the number of *saṁyojanā* left, "density of matter," types of *akusala citta*, and many other ways. They are all interrelated and self-consistent.

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7.3.7 Why is Correct Interpretation of Anicca, Dukkha, Anattā so Important?

Revised March 14, 2021

One cannot strive for the Sotāpanna stage without understanding the true meanings of the three characteristics of nature: *anicca, dukkha, anatta*. The correct meaning of *anicca, dukkha, anatta* are explained under the top menu, "Key Dhamma Concepts."

1. *Anicca, dukkha, anatta* describe the true nature of "this world" of 31 realms; see, "The Grand Unified Theory of Dhamma." Nowhere in the 31 realms can one maintain anything to one's satisfaction over the long term (*anicca*); thus one gets depressed, unfulfilled, and distraught (suffering or *dukkha* is the net result). Thus one becomes helpless (*anatta*).

2. A good analogy is someone attempting to fill a leaky vessel at home by carrying water to it from a nearby river. He makes a trip back from the river, fills the vessel, and is glad to see that it got filled halfway. But soon enough, he sees that water is running out and thus needs to make another trip to the river to bring more water.

- If he spent a bit of time examining the vessel, he would have discovered the leak and could have fixed it. We are too much involved in the struggle to maintain illusory happiness. We do not take enough time to contemplate whether it makes sense to struggle against a system that is INHERENTLY unsuitable for providing lasting happiness.

3. Before retirement, I was basically working seven days a week. I had deadlines to meet and responsibilities to fulfill, and there was no time even to think whether I should take some time off and contemplate the sensibility of such a hectic life.

- Whatever vacation time that I had, I wanted to plan a "relaxing vacation." But I did not realize that I was spending more time planning the vacation and then spent whatever energy that I had on sightseeing. When I got back from the vacation, I was exhausted from the trip itself. The early retirement decision was the best decision that I ever made in my life.

4. If this existence is inherently flawed in the sense that it is not capable of sustaining stability, then all the struggles that we make are in vain. The Buddha discovered that everything in "this world" changes (see "The Grand Unified Theory of Dhamma"). It is INHERENTLY impossible to achieve lasting happiness.

- Now the question is, how do we know whether this axiom in Dhamma is correct? This is where it takes a bit of time to look at the evidence. I have done a lot of work within the past several years, and hopefully, this website will help you cut down on that research.

Actually, scientists also now acknowledge that the universe is "running down." We need to constantly spend energy to keep chaos and instability out of the way to maintain some stability (in Buddha Dhamma, this is called "*saṅkhāra dukkha*"); see, "Second Law of Thermodynamics is Part of Anicca!."

5. After looking at the evidence, if one decides to spend a bit more time carefully examining the three characteristics (*anicca, dukkha, anatta*), one may see that there is some truth that will set one off on the Dhamma Path.

- If there is nothing substantial or long-lasting to be had by harming other living beings, stealing from them, lying to them, indulging in excess sense pleasures, or not being intoxicated with power, money, or position, one's life will automatically change for the better.
- The five precepts or eight precepts are NOT to be just mechanically followed. The mind needs to SEE the benefit of following them.

6. This is why one MUST spend some time examining the evidence for the Buddha Dhamma's validity. The first stage of *Nibbāna*, the *Sotāpanna* stage, is attained just with the clear understanding of the true nature of "this world," i.e., *anicca, dukkha, anatta*.

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- When one realizes the futility of the struggle for long-lasting happiness in a world that is inherently not capable of providing it, one will automatically start moving away from clinging to "things in this world." For example, one will say to oneself, "what is the point of stealing this from another person? Can long-lasting happiness can be gained? Rather my mind will be in an agitated state if I do that."
- There is no need to force oneself to obey the precepts. Moral behavior (*sīla*) will automatically follow the true understanding of *anicca, dukkha, anatta*. Then, when one starts feeling a bit of *nirāmisa sukha*, there is no turning back, because one can see for oneself the benefits of moral life.

7. Thus *Sammā Diṭṭhi* (*saŋ* + *ma* + *diṭṭhi* = vision to get rid of defilements) is none other than the true comprehension of the three characteristics: *anicca, dukkha, anatta*.

- When one gains a bit of *Sammā Diṭṭhi* (vision), it will try to prevent one from having defiled thoughts (*micchā saṅkappa*), uttering false speech (*micchā vācā*), doing wrong things (*micchā kammanta*), pursuing wrong lifestyles (*micchā ājīva*). One will also make efforts (*Sammā vāyāma*) to be on the Path, which will lead to be constantly be mindful (*Sammā Sati*), thus leading to *Sammā Samādhi* (peaceful and focused state of mind).
- But it is important to see the distinction between just "good speech" and *Sammā Vācā*. That is to be understood in the context of *anicca, dukkha, anatta*. **One abstains from "wrong speech" not merely because one does not want to face bad consequences. One abstains from it because one can ALSO see the futility in it. The same holds for all eight. This is worth a lot of contemplation.**
- This is why the Buddha said, "*Dhammo ha ve rakkhati dhamma cāri*," or, "once one sees the Dhamma, Dhamma will guide, protect, and direct."
- Thus, gaining *Sammā Diṭṭhi* via contemplating *anicca, dukkha, anatta* will automatically direct one on the Noble Eightfold Path. This is why removing *micchā diṭṭhi* via a true understanding of *anicca, dukkha, anatta* is so important.

7. When one proceeds in this manner, one will attain the *Sotāpanna* stage of *Nibbāna*, as these three basic concepts take hold in mind. At that point, the mind will automatically reject doing things that will result in rebirth in the lower four realms.

- Those are the four greed-based *cittā* that arise due to *micchā diṭṭhi* (wrong vision), and the delusion-based *citta* that arises due to defiled *viññāṇa* (*vicikicchā*). This is why a *Sotāpanna* is prevented from rebirth in the lower four realms forever; see, "Akusala Citta- How a Sotāpanna Avoids Apayagami Citta."

8. When one attains the *Sotāpanna* stage, one may still have greed, hate, and delusion left in him/her. But a *Sotāpanna* KNOWS about them and KNOWS how to get rid of them. Then it is just a matter of time before getting rid of those defilements and attaining the other three stages, culminating in ultimate peace and permanent happiness, *Nibbāna*.

Next, "The Sotāpanna Stage", …….

7.3.8 How to Cultivate the Noble Eightfold Path starting with Anicca, Dukkha, Anatta

Anicca, dukkha, anatta describe the true nature of this world with 31 realms. Thus one needs to comprehend these "three characteristics of nature" in order to "see" the path to *Nibbāna* before starting to follow it.

1. Before one starts on a journey one needs to decide why one should take the journey, exactly where one is going to, and the correct path towards that destination. Thus it is worthwhile to examine why the Buddha said our goal should be to move away from this world towards *Nibbāna*, why he said that, why one should

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believe that to be true, and what the correct path towards that goal is. The Buddha himself recommended that approach:

- One starts on the Noble Eightfold Path with *Sammā Diṭṭhi*, which means the needed "vision" on why, what to expect at the end , and an idea about the path to achieve it.
- Out of the twelve *akusala cittā*, five are permanently removed when one attains the *Sotāpanna* stage: the four greedy *cittā* that arise with wrong view ("*diṭṭhi sahagatha*"), and the delusion *citta* based on *vicikicchā*. All five of these *cittā* arise because one does not know the true nature of the world; all *kamma* that lead one to rebirth in the *apāyā* are done with these five *cittā*. Thus when they are removed by partially completing *Sammā Diṭṭhi* at the *Sotāpanna* stage, one is permanently prevented from accumulating kamma that destines one to a rebirth in the lowest four realms (*apāyā*).
- Furthermore, any such *apāyagāmī kamma* seeds previously accumulated are prevented from proving a potent enough *nimitta* at the moment of death; thus birth in the *apāyā* is automatically prevented.
- Looking at it from another angle, out of the 10 *samyojanas* (those that binds one to *saṁsāra*), three are removed at the *Sotāpanna* stage: *sathkaya diṭṭhi* (the idea that all actions one does with the six sense bases to achieve *amisa sukha* are beneficial), *vicikicchā* (distorted mindset), and *silabbata paramasa* (the idea that *Nibbāna* can be attained just by following precepts, without purifying one's mind). All three are due to not having *Sammā Diṭṭhi*, or not knowing the true nature of the world: *anicca, dukkha, anatta.*
- In the *Sabbasava Sutta*, there are seven recommended methods for removing defilements for anyone starting on the Path. The first item on the list describes how one can get rid of a bulk of defilements just with correct vision of "this world", i.e., "*dassanena pahathabba*"; this is what was discussed above.
- Once one understands the true nature of "this world" and understands how to remove the rest of the defilements, then the other six steps are taken, of which "*bhavanaya pahathabba*" (i.e., removal by meditation) comes last. Today, most people start meditating without clearly understanding what to meditate about.

2. Thus, first one needs to understand why we need to escape from "this world."

- The three characteristics of "this world" (see, "Anicca, Dukkha, Anatta") tell us that we can NEVER achieve AND maintain whatever we desire (characteristic of *anicca*), thus we mostly end up with suffering (*dukkha*), and thus one is not in control and becomes helpless (*anatta*). The Buddha merely DISCOVERED this true nature of the world. Many people take Buddha Dhamma to be pessimistic, but Buddha was just a messenger.
- Moreover, the Buddha gave us an optimistic message too. For those who are willing to examine the true nature of the world, there is a better version of happiness that comes from moving away from "this world", i.e., by voluntarily giving up craving for things in this world. This is the *nirāmisa sukha* of *Nibbāna* (see, "Three Kinds of Happiness – What is Nirāmisa Sukha?), which increases as one starts on the Path and becomes complete and PERMANENT at the Arahant stage. Even if one does not get to the first stage of *Nibbāna*, the *Sotāpanna* stage, one could experience this *nirāmisa sukha*, and may help shorten the path to Nibbāna in the upcoming lives.

3. Therefore it is CRITICAL to understand *anicca, dukkha, anatta*, before we proceed further here. If you have not done so, please spend some time critically examining and contemplating on these concepts described under many posts on this website, in particular, "Anicca, Dukkha, Anatta," "The Grand Unified Theory of Dhamma" and the links following that on "Sansāric Time Scale," and "Evidence for Rebirth," and "Why is Correct Interpretation of Anicca. Dukkha, Anatta so Important?." It may be even helpful for many to scan through many other posts before reading those posts.

- That is a lot of reading. But "this world" of 31 realms is very complex. Please keep re-reading all posts until you understand the message. Most of these concepts have been hidden for thousand years, and have been badly distorted, especially *anicca* and *anatta*. **Think about the fact that all biological**

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matter is constituted from just four bases of DNA, and all computer codes are based on two units, 0 and 1. Thus, one could see how complex the "whole existence" with 31 realms is when there are 28 types of *rūpa*, 89 types of *cittā* and 52 types of *cetasikas* are involved!

4. The main conclusion from *anicca, dukkha, anatta* is "*asarattena anatta*," i.e., "*anatta* in the sense of it is fruitless to crave for anything in this world." Thus the Buddha said, "*anissitoca viharathi, na ca kinci loke upadiyathi*," i.e., "There is nothing in this world that is fruitful, there is nothing to be craved."

- People "behave badly" in order to "get what they perceive to be valuable." All immoral acts are done to "get what we want." We crave for something and greed arise, and then when we don't get what we wish for, we get angry and hate arises. We first think bad thoughts (*mano saṅkhāra*), then follow through with bad words (*vacī saṅkhāra*), and bodily action (*kaya saṅkhāra*). We do all this because we do not have an understanding of the true nature of the world, i.e., *anicca, dukkha, anatta*, and related facts: knowledge of the rebirth in a wider world of 31 realms with suffering. Thus we do all other bad acts with established wrong views (*niyata micchā diṭṭhi*); see, "Ten Immoral Actions (Dasa Akusala)."

5. Now let us see what happens when one starts learning the true nature of the world including *anicca, dukkha, anatta*, and ALSO the consequences of immoral actions: Then one thinks, "Is it worthwhile to steal from someone to get what I want, which in the end will do me more harm than good (because those will not provide any permanent happiness, AND one has to pay the price of an immoral action if not in this life but in upcoming lives?)."

- Same for any other immoral act: to hurt someone by, uttering false, slandering, harsh, or frivolous speech; stealing, killing, or engaging in sexual misconduct (hurting other parties involved). AND all those start with covetousness, ill-will, and all those are done because of established false views that fruitful things can be had in this world by hurting others without any bad consequences for oneself.

6. Thus when one is about to think of doing such a bad deed or having bad thoughts, this "clear vision" or *sammā diṭṭhi* will help get rid of such thoughts and instead think, "this person is in the same boat, struggling to survive in a world setup for failure." Thus instead of bad thoughts one will have thoughts of fellowship and compassion for other beings.

- Also one will be working to learn more Dhamma and will be constantly thinking about Dhamma concepts like *anicca, dukkha, anatta*; the joy from deeper understanding will provide incentive to dig deeper on concepts that are not clear. Thus *Sammā Diṭṭhi* leads to the next step in the Noble Eightfold Path: *Sammā Saṅkappa*.

7. With such a mindset one will avoid the four forms of bad speech (lying, slandering, vicious talk, vain talk), because one realizes that such acts will only lead to loss of peace of mind as well as hurting others. Thus one will start living with *Sammā Vaca*; also see, "Right Speech – How to Avoid Accumulating Kamma."

8. Similarly, one will clearly see that there is no point in engaging in immoral bodily acts (killing, stealing, and sexual misconduct) in order to get some temporary satisfaction, which in the end will come back to haunt oneself with magnified bad consequences. This will AUTOMATICALLY guide one to act in a moral fashion, i.e., one will have *Sammā Kammanta*.

9. In standard texts, it says one will not undertake the five lifestyles that are to be avoided:

(a) Dealing and killing animals for meat trade.
(b) Dealing in poisons.
(c) Dealing in weapons and arms.
(d) Dealing in slave trade and prostitution.
(e) Dealing in intoxicants or liquors and drugs.

- *Sammā ajiva* is more than that. Thus one's lifestyle will automatically change to not only moral living, but also to avoid any kind of act which will be harmful to oneself and/or others. One will take care of one's

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responsibilities towards one's family and the society, because otherwise one will get in deeper debt, and will not have the mindset to contemplate; see, "Kamma, Debt, and Meditation."

- **Following the Path is much more than just abandoning everything and becoming a bhikkhu or just following some guidelines or precepts. It needs to be done with wisdom gained through learning Dhamma.** This is *Sammā Ajiva*.

10. As one feels the benefits of such a lifestyle, one will start feeling the *nirāmisa sukha* (see, "Three Kinds of Happiness – What is Nirāmisa Sukha?)." Then one will be motivated to stay on that Path, and also to learn more about the Buddha Dhamma and to contemplate more on the Three Characteristics (one is said to have a complete understanding of *anicca, dukkha, anatta* only when one reaches the *Arahanthood* or full *NIbbana*). This renewed effort is *Sammā Vayama*.

11. The above six factors will make one's mind purified and one will start "seeing" better. One will start working with "*yoniso manasikara*" (clear vision). It is more than clear thinking; even a master thief plans his work with clear thinking (on the wrong side).

- Here what it means is one always looks at any issue with *anicca, dukkha, anatta* in the mind: that it is not possible to maintain things to our satisfaction in the long run; that the more we attach either via greed or hate, the more we will suffer; that it is unwise to do immoral things for temporary happiness to become helpless at the end. This is *Sammā Sati*.

12. When one starts meditating (and this does not have to be last; one can start slowly from the beginning), **one will be easily able to get to *Sammā Samādhi***, focused attention (*ekaggatā*). The more one proceeds on the Path (i.e., the more the mind becomes purified), easier *samādhi* starts to grow in oneself.; one starts feeling a "lightness" even when not doing formal meditation.

- If one works on developing *jhānā*, one will be able to get to *Ariya jhānā*. Whether one will be using meditation on the Three Characteristics, *Satipaṭṭhāna*, or any other other type of meditation, that will eventually lead to the four levels of *Nibbāna*.

13. It is important to realize that "*Sammā*" in all these eight steps means "*saŋ*" (adding things to perpetuate the suffering/rebirth process) + "*ma*" (remove or get rid of). Thus *Sammā Diṭṭhi* is the vision (*anicca, dukkha, anatta*) that helps removing "*saŋ*"; *Sammā Saṅkappa* are the thoughts that help remove "*saŋ*"; *Sammā Vācā* is the kind of speech that helps remove "*saŋ*," etc.

- Thus, one adheres to the eight steps through the UNDERSTANDING of *anicca, dukkha, anatta*, and not merely for the sake of following some guidelines or precepts. One understands the futility of continuing this rebirth process.

Next, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta", ……

7.3.9 Difference Between Giving Up Valuables and Losing Interest in Worthless

1. As long as one considers something to be valuable, it is not easy to give it up, It does not matter what ANYONE ELSE says. One will go to much effort and expense to make sure it stays with oneself.

- But if one's own mind sees that something is useless and worthless, then what is the point of keeping it? One will gladly get rid of it.
- One's perception of the "world out there" and "what is valuable and what is not" depends on one's mind. Even though we look at a pile of feces with disgust, a dog or a pig may eat it with relish. And a dog does not have any cravings for gold or money.
- While some people gain pleasure by torturing animals, most are disgusted by such acts. It depends on the level of understanding. A purified mind will see things in a better perspective.

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2. The common thinking about Buddhism goes like this: "The Buddha said that this rebirth process is full of suffering, and to stop the rebirth process we need to give up everything in this world to detach from it. But that is not easy to do. I like the stuff that I have and I enjoy life. May be I can attain *Nibbāna* in a future life."

- That is not a correct interpretation of what the Buddha said. The Buddha did say that "this rebirth process is full of suffering." He never asked anyone to give up anything that they had. His only advice was "learn the true nature of this wider world of 31 realms that is characterized by *anicca, dukkha, anatta* and realize the dangers in staying in it."
- If one truly understood the true nature of the world one's own mind will see the futility of hanging onto worldly things. *Nekkhamma* or "giving up" is not done forcibly, IT JUST HAPPENS when one comprehends the true nature of "this world."

3. If one understands the above few paragraphs, then one knows more about Buddha Dhamma compared to 90% of the "Buddhists." Even many *Theravāda bhikkhus* say, "May you attain *Nibbāna* after enjoying future lives in *Deva* realms", or "May you have much worldly pleasures and attain Nibbāna when the next Buddha [*Maitreya* (Sanskrit), *Metteyya* (Pāli), *Maithree* (Sinhala)] appears in the world." They apparently do not comprehend the dangers in staying in the rebirth process.

- This is in sharp contrast with Buddha Gotama's last words, *"appamadena sampadeta"* or "strive diligently and comprehend "*saŋ*" (and attain *Nibbāna*)", because this rebirth process is wrought with unimaginable dangers. Even if we live perfectly moral lives, we do not know what kind of kamma that we have done in past lives, and thus there is no way to guarantee a good rebirth unless one attains the *Sotāpanna* stage and makes those worst *kamma bīja* ineffective.
- This life of about 100 years is just a "blink of an eye" compared to trillions of years in future lives (unless one attains *Nibbāna*); but it is also unimaginably precious because we very rarely get a chance to be born human and most living beings are in the lowest four realms; see, "Rebirth – Connection to Suffering in the First Noble Truth."

4. Buddha Dhamma is all about PURIFYING one's mind so that the mind can grasp the true nature of this world. The only actions one needs to take are to live a moral life, gradually adhere to a lifestyle that avoids the ten defilements (*dasa akusala*), AND learn Dhamma, in particular truly understand *anicca, dukkha, anatta*. Everything else will fall into place.

- When one purifies one's mind, it becomes clear that the things that one believes to be valuable are not valuable at all, AND such cravings can bring so much suffering in the future. But one cannot take that advice coming from even a Buddha and act on it forcibly; ONE'S MIND HAS TO SEE IT.
- One may take many precautions to safeguard a "gem" that one thinks has much value. But if the gem is assessed by an expert and is found to be worthless, then one will no longer have the same "attachment" for the "gem" and may throw it away. But until the perception is there in the mind that the "gem" is valuable, one will not part with it.

5. There is another aspect of this forcibly giving up. In addition to the fact that one will be under stress if one tries to do that, one may be accumulating bad *kamma vipāka* if one acts irresponsibly. For example, if one decides that he needs to become a *bhikkhu* and abandons his kids and wife, that is an unwise thing to do.

- We have to act mindfully and with wisdom, making sure that we do not hurt ourselves, our families, or anyone else. Buddha Dhamma is all about the mind, and not about mechanically doing meaningless rituals. As we discussed in several posts, it is the intention and the enthusiasm for doing good, that really matters.
- One can progress all the way up to the *Anāgāmī* stage of *Nibbāna* as a "householder", i.e., while fulfilling one's responsibilities as a husband/wife, parent, etc. While one should certainly give to charity, one needs to make sure that there is enough left to support one's family. And it is not possible to contemplate or meditate if one has to worry about the next meal or a place to stay.

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6. As one makes progress, giving up will happen automatically **at the level of one's understanding**, and as needed. One does not have to make plans in advance about what to give up or anything like that: *"Dhammo ha ve rakkati dhamma cari"*, or "Dhamma will guide and protect those who follow the Path." As the mind becomes clear of the hindrances, one will make better decisions, and will not hurt anyone in the process.

7. About 20 years after the Buddha attained Enlightenment, he had to start adding "*vinaya* rules" for the *bhikkhus*. When Buddha Dhamma started flourishing, many unscrupulous people started to enroll as *bhikkhus* to enjoy "a good life." The Buddha admonished that such *bhikkhus* accumulate much bad *kamma* by getting indebted to those people who make offerings out of saddhā.

- Vinaya ("*vi*"+"*naya*" where "*naya*" means debt) means stay free of debts. The *bhikkhus* can do that by diligently pursuing Nibbāna and also by explaining Dhamma to those people, while making sure not to abuse their privileged life where they are honored for these very acts.

8. Getting to debt is bad for lay people too. All our current responsibilities have their origins in the past where we became indebted to others. It may take a while to comprehend this, but we are really paying off debts to even our kids. And if we do not do a good job of it, we WILL have to do it in future lives. Any other relationship is the same way; see, "Kamma, Debt, and Meditation."

- One time a *bhikkhu* started sharing his food from the alms round with his parents, and other *bhikkhus* complained to the Buddha. The Buddha asked why he did that he said his parents had become beggars and that is why he did that. The Buddha praised that *Bhikkhu* and officially endorsed it as a vinaya rule, that bhikkhus can take care of their parents if the need arose. Even as a *Bhikkhu*, one is obliged to take care of one's parents.

9. When someone gets help from another, it is the obligation of the receiver to show his/her gratitude for that kindly act, by doing a pattidana or "giving merits" to that person; see, "Transfer of Merits (Pattidana) – How does it Happen?." If the receiver becomes able to pay back in kind, that should be done too.

- When we deal with people in everyday life, we are engaged in paying back debts even unknowingly. Thus it is a good idea to fulfil one's responsibilities to the best of one's ability. This applies to most everyday things we do. Our employment responsibilities needs to be done to the best of our ability. When we do not fulfil our responsibilities anywhere, we stay indebted and accumulate more debt with interest.
- When doing transactions, we need to make sure that everyone is compensated adequately; otherwise, such debts will have to be paid in the future. Again, intention and the "state of mind" are key factors: We may be able to fool other people, but we cannot fool our own minds.
- We have enemies because we have had conflicts with them before. And someone has to break that vicious cycle. This is why the *Dhammapada* verse, *"na hi verena verani...."* says: "Hatred never ceases through hatred, but through love alone they cease." This is an eternal law.

10. Beings in the lower four realms DO NOT HAVE an advanced mental state to affect their future even short term, i.e., in this life; they are simply paying off debts and paying for their immoral acts in the past . They just "go with the flow" spending *kammic* energy that has been accumulated; unless they are fortunate to receive the benefits of a "good kamma beeja" from the past (when they were in higher worlds) at the time of death, they are stuck in the lower realms.

- On the other hand, HUMANS CAN totally change their future, within this lifetime (mundane progress), but also affect the future lives: If one wants to avoid the *niraya* (hell) one needs to remove the causes that could cause rebirth in *niraya*, i.e., deep hate. If one wants to avoid rebirth as a hungry ghost (*peta loka*), then one need to remove causes for that, i.e., excessive greed. If one does not want to be reborn an animal one needs to remove both greed and hate. To avoid birth as an *asura*, one needs to take care of oneself, and not depend on others.

11. Buddha Dhamma is a complete theory on existence. EVERYTHING can be explained in a systematic way. If everyone can grasp the basic message of the Buddha, our world will be much safer place.

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- When a tree is growing all we need to do is to water it, provide nutrients, and generally take care of it; the fruits from the tree will come out naturally. No amount of praying or wishing is going to get the tree to give more fruits. In the same way, when we follow the Path correctly, everything else will "fall into place." There is no need to pray or to make wishes or do anything else.
- This world, for all its drawbacks, plays by the rules. Things just do not happen; they happen due to causes. When one understands the causes for bad outcomes, one can work to stop such causes and make sure bad outcomes NOT TO ARISE in the future; this is the meaning of the "*nirodha*" (="*nir*" + "*udā*," where "*nir*" is stop and "*udā*" is arising; thus "stop from arising").

12. The real message of the Buddha is that spending one's whole life in making mundane progress is really insignificant in the *sansāric* time scale; **why spend all that time to achieve a high status, earn a billion dollars, or anything else mundane if one has to leave all that behind within 100 years?** We have done this over and over countless times. This rebirth process can run into many more trillions of years into the future and this larger world of 31 realms is wrought with unimaginable dangers.

- The ultimate solution is to stop the rebirth process (eliminate causes for future rebirths), and to release the mind from the material body that leads to much suffering.
- Thus the key message of the Buddha was to "attain the suffering-free *Nibbāna* by eliminating the causes for rebirth: greed, hate, and ignorance."
- But that message itself can only be grasped via purifying one's mind to a certain extent by learning about the true nature of the wider world of existence: *anicca, dukkha, anatta.*

Also see, "The Way to Nibbāna – Removal of Āsavas," "Nibbāna – Is It Difficult to Understand?," and "What are Rūpa? (Relation to Nibbāna)."

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7.4 Sotāpanna Stage of Nibbāna

The first stage of Nibbāna — the Sotāpanna stage — is also called the Stream Enterer in English and Sovān in Sinhala.

November 17, 2023: New section "Sotāpanna Stage via Understanding Perception (Saññā)"

Sotāanna Stage – Previous Posts

7.4.1 Sotāpanna Stage via Understanding Perception (Saññā)

November 17, 2023

This section will help an average person get to the *Sotāpanna* stage. **Furthermore, this material is ESSENTIAL for a *Sotāpanna* to attain the higher stages of *Nibbāna*.**

Background Material:

1. The "hidden pure mind" (*pabhassara citta*) is explained in the "Recovering the Suffering-Free Pure Mind" series of posts.

2. The *anicca*, *dukkha*, and *anatta* nature could be explained differently based on that approach. See "Does "Anatta" Refer to a "Self"? "

3. For an introduction to *saññā*, see "Saññā – What It Really Means."

Posts:

Sotāpanna Stage and Distorted Saññā
Pabhassara Citta and Saññā Vipallāsa
Mūlapariyāya Sutta – The Root of All Things
Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)
Kāma Rāga Arises Due to "Distorted Saññā"
Distorted Saññā Arises in Every Adult but Not in a Newborn
Purāṇa and Nava Kamma – Sequence of Kamma Generation
Saññā Nidānā hi Papañca Saṅkhā - Immoral Thoughts Based on 'Distorted Saññā'
Kalahavivāda Sutta – Origin of Fights and Disputes

7.4.1.1 Sotāpanna Stage and Distorted Saññā

November 17, 2023; moved previous # 11 to #1 on December 5, 2023; revised August 6, 2024; last revised December 26, 2024

Sotāpanna stage of *Nibbāna* can be approached in different ways. This section describes a new approach to understanding the concept of *saññā* (perception.) Upon receiving a sensory input, an average human's mind is triggered with "distorted *saññā*" and triggers thoughts with *rāga*, *dosa*, *moha*. An *Arahant*'s mind will also be triggered by "distorted *saññā*," but their minds will not get defiled (i.e., generate *rāga*, *dosa*, *moha*) because of it.

Required Background

1. This post is the first in a series of posts in the new section "Sotāpanna Stage via Understanding Perception (Saññā)." It will help a *puthujjana* get to the *Sotāpanna* stage. Furthermore, this material is ESSENTIAL

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for a *Sotāpanna* to attain the higher stages of *Nibbāna*. That will become clear in the upcoming posts. The following material is essential to keep up with this series of posts.

- This discussion is based on the "hidden pure mind" (*pabhassara citta*,) which is explained in the "Recovering the Suffering-Free Pure Mind" series of posts.
- Then I realized that the *anicca*, *dukkha*, and *anatta* nature could be explained differently based on that approach. See "Does "Anatta" Refer to a "Self"? "
- The current post is a follow-up to the two posts in the "Does "Anatta" Refer to a "Self"?" section.
- For an introduction to *saññā*, see "Saññā – What It Really Means."

"Distorted Saññā" Makes Us Attach to Specific Sensory Inputs

2. The Buddha taught that the root cause of all suffering (whether in this life or future lives) is our tendency to attach to worldly things. Why do we have instinctive "feelings of joy" (*somanassa vedanā*) when we think about "mind-pleasing things" like tasty food or attractive sights? Are there things in that food or sight (that are "intrinsically worthwhile") to make us happy? If so, it should be universal, i.e., any living being should get the same "sense of joy" upon tasting the same food or seeing the same object. **As we see below, that is not the case.**

- Such "feelings of joy" (*somanassa vedanā*) that arise in us are based on a particular *saññā* (loosely translated as perception) associated with the human world or realm. **That *saññā* is not absolute but is made up by our minds attached to the physical human body.** Since a living *Arahant* also lives in the human realm, they also get the same *saññā*. For example, an *Arahant* would taste a good meal as "tasty" or observe an attractive woman as such, i.e., similar *saññā* arise as with any other human.
- **However, since they have fully understood the origin of that distorted *saññā*, *Arahants*' minds do not generate "feelings of joy" (*somanassa vedanā*) upon experiencing that distorted *saññā*.** Thus, the mind will not attach to it.
- Yet, minor variations of *saññā* can be there among humans. Consider the following to give a simple example of how the *saññā* (here, the taste) can be different even among humans. We know that different people prefer different types of food. Some people develop allergies if certain foods are eaten, while others prefer that food. These are due to minor variations of *gati*, as discussed below.
- The Pāli word "*saññā*" is typically translated as "perception." It is usually used in a sentence like, "Your perception of her is incorrect." But the word *saññā* conveys much more than that.

Saññā Is More Than "Perception"

3. *Saññā* is a special word that is quite significant in characterizing the mental state of a living being. Any living being (from a *Brahma* down to the microscopic animal or a hell-being) generates *vedanā*, *saññā, saṅkhāra, and viññāṇa* upon "taking in" a sensory input. Those five entities describe the mental state that arises based on that sensory input; they are *pañcakkhandha* (five aggregates,) which automatically turn to *pañc**upādāna**kkhandha* based on the "distorted *saññā*" associated with the human realm.

- In this series of posts, we will focus on *saññā* to illustrate how *pañcakkhandha* automatically turn to *pañc**upādāna**kkhandha* based on the "distorted *saññā*" even if one may not pursue that particular sensory input. **Humans always have a "distorted *saññā*"** which can turn into "defiled *saññā*" based on the particular sensory input (*nimitta* turning to *ārammaṇa*.)
- The following video shows that even we can simulate a "*saññā*" of getting a haircut. Thus, "*saññā*" can be manipulated, which is why the Buddha called it a "mirage," as discussed below.

  ??? unavailable ??? WebLink: youtube: Virtual Barber Shop Hair Cut - 3D Sound (Amazing!!)

  WebLink: soundcloud.com: Virtual Barber Shop Hair Cut - 3D Sound (Amazing!!)-320k.mp3

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- **The point here is that a "*saññā*" can be made up by our minds.**
- Furthermore, "Saññā Gives Rise to Most of the Vedanā We Experience."

Each *Bhava* Starts at the *Dhātu* Stage with Its Own *Saññā*

4. Upon receiving sensory input, the mind first "falls" on the corresponding *dhātu* stage before getting into the corresponding *bhava*.

- For example, upon hearing a sound, a human mind will start at the "*kāma dhātu*" with the corresponding "*kāma saññā*." A *rūpāvacara Brahma*'s mind starts at the "*rūpa dhātu*" (here, "*rūpa*" refers to "*rūpa loka*") with a "*rūpa saññā*."
- There, the "*kāma saññā*" incorporates previous experiences with all six senses. The "*rūpa saññā*" for the *rūpāvacara Brahma* incorporates previous experiences with only three senses (*cakkhu, sota*, and mind.) For example, suppose the sound is a woman's attractive voice. That could automatically trigger "*kāma raga*" in a human. However, *rūpāvacara Brahmās* do not have two sexes, male and female. Thus, "*kāma raga*" based on "*kāma saññā*" **cannot arise** in a *rūpāvacara Brahma*.
- The above is a critical point to understand.
- Once in the "*kāma dhātu*" stage, a mind must engage in an automatic *abhisaṅkhāra* generation (based on *anusaya/saṁyojana/gati*) to get to "*kāma bhava.*" That is why an *Arahant*'s mind will not get to "*kāma bhava.*" That was explained in #4 of "Upaya and Upādāna – Two Stages of Attachment."

Anyone Below the *Arahant* Stage Has "Defiled *Saññā*" to Some Extent

5. The Buddhist *saññā* has a variety of meanings. At the basic level, it is the "recognition" of a particular object of a specific color, large/small, sound from a particular source, different tastes, different shapes, etc. Then, it attributes beauty/ugliness, tastefulness/distastefulness, etc., to them. Therefore, the "recognition" embed (includes) likes/dislikes for such sensory experiences. **That is a deeper aspect of "*saññā*."**

- First, those in *rūpāvacara Brahma* (i.e., *rūpa loka*) realms don't generate "*saññā*" for tastes/smells/touches. As we have discussed, they do not have sensory faculties corresponding to our tongues/noses/dense physical bodies. Their subtle bodies don't have the corresponding *pasāda rūpa* (*jivhā/ghāna/kāya*) either. Therefore, they cannot generate *rasa saññā* (taste), *gandha saññā* (smell), or *phoṭṭhabba saññā*.
- The *arūpāvacara Brahmās* (in *arūpa loka*) cannot generate *rūpa saññā* (sight) and *sadda saññā* (sound) either. They only have the mind and can only think. Their thinking is also limited since they have no concept of sights, sounds, etc. **That is why they feel much less stress, too!** Their minds are mainly focused on *ākāsa* (space) and *viññāṇa*. But they also have a "distorted *saññā*" about *ākāsa* and *viññāṇa*.
- Now, let us look at the 11 realms in the *kāma loka*. They all have all six senses. However, *Devās* in the six *Deva* realms have subtle (less dense) bodies, and thus, their tastes, smells, and touches are subtle; in particular, their physical bodies are not dense (*oḷārika*) enough to experience physical suffering due to injuries, cancers, etc. (as well as body touches or sex in the way humans experience.) In the human realm, those are *oḷārika* or "dense."

Hina, Majjhima, Paṇīta Dhātu Associated with *Kāma, Rūpa*, and *Arūpa Loka*

6. *Kāma loka* (based on *kāma dhātu*) can experience all six types of sensory inputs. Thus, the possibility of generating more defilements is higher. That is why it is called "*hīna* or **inferior** *dhātu*." Those in the *arūpa dhātu* (and *arūpa loka*) experience only the mind, and it is called the "*paṇīta* or **higher** *dhātu*." The *rūpa dhātu* (and *rūpa loka*) is in the middle and is thus "*majjhima* or **middle** *dhātu*."

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- The three types of *dhātu* (*hīnāya dhātuyā*, *majjhimāya dhātuyā*, *paṇītāya dhātuyā*) are discussed in the "WebLink: suttacentral: *Pathamabhava Sutta* (AN 3.76)."
- **Nibbāna is free of all three types of *loka* and is thus the "best *dhātu*." It is called "*asaṅkhata dhātu*"** because it is reached not by "building up something with *saṅkhāra*" but, instead, by stopping all types of saṅkhāra and stopping the formation of any bhava or loka. *Nibbāna* is reached by the removal of *raga, dosa, and moha* **by not attaching to** any *saññā* generated via sensory inputs: "WebLink: suttacentral: *Asaṅkhata Sutta* (SN 43.12)."

Saññā – Connection to *Gati*

7. There are five primary categories of *gati,* as stated in the "WebLink: suttacentral: *Gati Sutta* (AN 9.68)": *Nirayo*, *tiracchānayoni*, *pettivisayo*, *manussā*, *devā.*

- As we can see, those in the *apāyās* have *nirayo*, *tiracchāna*, or *peta gati.* Humans have *manussa gati.* These four primary *gati* cover only the lowest five realms.
- All beings in the higher 26 realms (including the six *Deva* realms in *kāma loka*) have *Deva gati.* Even the *Devās* in *kāma loka* do not generate anger/hate. They have only "good and moral *gati.*"
- Those in the *apāyās* are born there due to their "immoral *gati.*"
- The human realm is in between those two categories. Humans can have both moral and immoral *gati.*
- For discussions on *gati*, see "Saṁsāric Habits, Character (Gati), and Cravings (Āsava)" and links therein.

8. Within those five major categories, there can be subcategories. In particular, the human and animal realms are vastly different with different *gati,* and within each of those two realms, there can be an uncountable number of *gati.* For example, various animal species have different *gati*, and their habits and cravings depend on those specific *gati.*

- Some animals don't eat meat (deer, cows, etc.), and others depend on meat (lions, tigers, etc.)
- Thus, while eating grass makes a cow happy, a lion would not be interested! They generate very different *saññā* upon seeing a patch of green grass.

Kāma Dhātu (With "Distorted *Saññā*") Tied to One's *Uppatti Bhavaṅga*

9. The "*kāma dhātu*" automatically generates a "distorted *saññā"* based on one's *uppatti bhavaṅga.* Therefore, an *Arahant* or a *puthujjana* (average human) will have that initial "distorted *saññā.*" Don't worry if you don't understand *uppatti bhavaṅga.* Remember that a "made-up" *saññā* arises even in an *Arahant* if that *Arahant* was born in the human realm.

- The Buddha described **"*saññā*" as a mirage** and the *viññāṇa* as a magician in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)." To quote the English translation there (correct): "Suppose that in the last month of summer, at noon, a shimmering **mirage** appears. And a person with clear eyes would see and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. **For what substance could there be in a mirage**?"
- Thus, even if that person is thirsty, he would not run toward the mirage hoping to find water.
- On the other hand, an animal is incapable of realizing that it is a mirage and, thus, will chase it and die of thirst due to exhaustion.

Only a Buddha Can Discover the "Distorted *Saññā*"

10. In the same way, until a Buddha comes to this world and explains the real nature of *saññā*, we humans are unable to figure out that our perception of certain foods being tasty, certain sights appearing attractive, certain smells are enticing, etc., we will chase those things too!

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- **Unless explained by a Buddha, we would never think in a million years that "mind-pleasing things" in this world are "not real" and are "made up" by our own minds!**
- It is critically important to understand that ALL sights, sounds, smells, tastes, or touches in this world are devoid of any attractive or repulsive nature. Our physical bodies arise to provide a specific set of *saññā* according to our *gati*. Since humans have "*manussa gati*," we have a standard set of *saññā*. However, there can be minor variations due to the *gati* we were born with.
- On the other hand, animals generate distinctively different *saññā* compared to humans and even among various animals. Even though we are repulsed by the sight/smell of rotten meat or feces, a pig gets a very different *saññā* upon seeing/smelling the same. Thus, while a human would generate repulsive thoughts, a pig will become joyful and be attracted to such things.
- Such variations can also be seen among animals. Cows eat grass, lions eat meat, and some insects eat wood. They generate the appropriate *saññā* for them, and their bodies are formed by *kammic* energy to provide nutrition to them! This is a fascinating subject to contemplate.

Why Would an Arahant Have "Distorted *Saññā*"?

11. That is a consequence of still living with a "*vipāka* physical body" that the *Arahant* was born with. Until the death of that physical body, the *Arahant* must live among other humans.

- That physical body arose due to a *kamma vipāka*. It will receive not only the "distorted *saññā*" corresponding to the human realm but also any *kamma vipāka* that the physical body was destined to receive. While some minor *vipāka* may be avoided, any strong *vipāka* can manifest in the physical body. Thus, living *Arahants* have to endure injuries, sicknesses, etc.

7.4.1.2 Pabhassara Citta and Saññā Vipallāsa

November 25, 2023

Pabhassara citta (mind) indicates the "suffering-free state" of mind. Two main reasons for blocking that state are the "wrong views" and "distorted *saññā*/perception" (which the Buddha compared to a mirage or illusion) automatically arising with sensory inputs. A *puthujjana* (or even a *Sotāpanna*) attaches to that "distorted *saññā"* since they do not comprehend that it is an illusion.

Introduction

1. During the past couple of months, I focused on two critically important concepts: *Pabhassara citta* (mind) and *saññā vipallāsa.* Those two are different concepts but are related to each other. (I have discussed "wrong views" in many posts.) In this post, I will summarize what I have discussed about those two concepts since August 5, 2023.

- I first introduced the concept of a "suffering-free state of mind" or *pabhassara* mind in the post "Uncovering the Suffering-Free (Pabhassara) Mind" on August 5, 2023. This discussion expanded into a subsection, "Recovering the Suffering-Free Pure Mind."
- Then I started another subsection, "Does "Anatta" Refer to a "Self"?" because I realized that this would be another approach to understanding the *anicca-dukkha-anatta* nature. That discussion led to the last post in that subsection, i.e., "Saññā Vipallāsa – Distorted Perception." That post discusses how the *pabhassara citta* remains hidden because of our "built-in" distorted perception of reality.

2. That "distorted *saññā"* is unknown to the world until a Buddha discovers the following: The *pabhassara* mind remains hidden because that "distorted *saññā"* inevitably leads to "defiled *saññā"* and to adding MORE defilements. (The other factor is the "distorted/defiled views.") In other words, one cannot start cleansing one's mind because a thought process ALWAYS starts with the mind already defiled!

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- **Another way to state the above:** A mind of a *puthujjana* (average human) ALWAYS starts at the *pañc**upādāna**kkhandha* state and NEVER at the *pañcakkhandha* state.
- Even the first *citta* of a *citta vīthi* arising upon receiving a sensory input arises with a "distorted *saññā"* and then immediately attaches to it and leads to "contaminated/defiled *saññā"* ("distorted/defiled views" will also automatically come into play.) Thus, the mind of a *puthujjana* starts at the *pañc**upādāna**kkhandha* state.
- The first step in "unblocking" the *pabhassara* mind is eliminating the wrong views at the *Sotāpanna* stage. Even after that, it is impossible to go backward toward fully capturing the "suffering-free state of mind" or *pabhassara citta* UNTIL one understands this issue with the "distorted *saññā"* or *"saññā vipallāsa."* We will discuss that below.

Pabhassara Citta

3. **The *pabhassara* mind (generating undefiled, pure *citta*) arises upon attaining the *Arahant phala*.** It has only the seven universal *cetasika* (mental factors) of *phassa* (contact), *vedanā* (feeling), *saññā* (perception), *cetanā* (volition), *ekaggatā* (One-pointedness), *jīvitindriya* (life faculty), and *manasikāra* (memory). In this *citta*, *vedanā* and *saññā* are pure. That *citta* is incapable of creating *kammic* energy.

- **We all have that "pure state" deep inside our minds.** In the mind (i.e., in any *citta* that arises) of a *puthujjana*, that *pabhassara* state remains covered with several layers of defilements. Those defilements can be characterized in several ways, for example, as ten *saṁyojana* or seven *anusaya*; see below.
- *Pabhassara citta* (or the "suffering-free state of the mind") **is like a gem hidden under layers of dirt.** However, unlike in the case of a gem, **the "dirt"** covering the *pabhassara citta* is not "physical" but "mental." They are the deep-rooted defilements (*saṁyojana*/*anusaya*) that cannot be removed by a "physical process."
- The Buddha used several alternative ways to describe/quantify **the "dirt"** (or defilements) covering the *pabhassara citta*. We will focus on the ten *saṁyojana* AND seven *anusaya* listed among others in "Conditions for the Four Stages of Nibbāna."

Removal of *Saṁyojana* and *Anusaya*

4. **The "dirt" or "defilements" can only be removed from the mind by understanding the "big picture" of this world discovered by the Buddha.** That involves two steps (after completing the mundane eightfold path.)

The **FIRST step** is to understand the primary worldview of the Buddha, i.e., that the world of 31 realms is of *anicca* nature. This UNDERSTANDING is *Sammā Diṭṭhi*. This step **removes "*diṭṭhi vipallāsa*" (distorted/wrong views.)**

- In this **FIRST step** toward *Nibbāna*, three of the ten *saṁyojana* and two of the seven *anusaya* **associated with wrong views** are removed; see "Conditions for the Four Stages of Nibbāna."
- **Getting to *Sammā Diṭṭhi* stops future rebirths in the lowest four realms *(apāyās)* and becomes a *Sotāpanna*.**

The **SECOND step** is to see the finer details within the Buddha's worldview. That is primarily to understand how that "distorted *saññā*" arises. With that understanding, a *Sotāpanna* can then start cultivating the rest of the steps in the Noble Eightfold Path and **remove "*saññā vipallāsa*" (distorted/wrong *saññā*.)**

- That understanding ultimately leads to the removal of the rest of the *saṁyojana* and *anusaya* with the cultivation of the deeper version of *Satipaṭṭhāna*.
- It is impossible to stop that "distorted *saññā*" from arising with willpower. Stopping that "distorted *saññā*" requires someone to explain it first (*suttās* have it in the summary form); then, one must comprehend it.

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- **Note:** It is true that a *Sotāpanna* will reach *Nibbāna* within seven *bhava,* even in the absence of further instructions on "distorted *saññā.*" However, that could take millions of years. The Buddha stated that a *Sotāpanna* can get to the *Arahant* or *Anāgāmi* stage within seven days if *Satipaṭṭhāna Bhāvanā* is practiced correctly without pause; see "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" (I have linked to that statement.)

We had briefly discussed the above in just one post, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra"; it is described in detail in the current series of posts. There is also a "***citta vipallāsa***," which is also removed in the **SECOND step.**

Reasoning Behind the "Dirt Removal" – First Step

5. We have discussed the reasoning behind removing the three *saṁyojanas* (*sakkāya diṭṭhi, vicikicchā*, and *sīlabbata parāmasa*) for attaining the *Sotāpanna* stage via comprehending part of the "big picture" of the Buddha's worldview in many posts. This step is the removal of wrong views (or "*diṭṭhi vipallāsa.*")

- Here, it is best to focus on *sakkāya diṭṭhi*; the other two *saṁyojana* are automatically removed with the removal of *sakkāya diṭṭhi.* Thus, we have adequately discussed the reasoning behind the **FIRST step.**
- However, I believe that the recent section "Does "Anatta" Refer to a "Self"?" provides another (may be a more straightforward) way to grasp the "*anicca* nature." We finished that section with the post "Saññā Vipallāsa – Distorted Perception," which transitioned us to the discussion on "distorted/defiled *saññā*" and to the section "Does "Anatta" Refer to a "Self"?" with only two posts. That is where we started discussing the reasoning behind the **SECOND step.**
- From there, we started the new section, "Sotāpanna Stage via Understanding Perception (Saññā)," to transition into explaining the **SECOND step.**

Reasoning Behind the "Dirt Removal" – Second Step

6. A more profound understanding is needed to proceed beyond the *Sotāpanna* stage. In particular, it is necessary to understand how "*kāma saññā*" at the "*kāma dhātu*" stage (upon receiving a sensory input) arises automatically, i.e., how "*saññā vipallāsa*" arises. That happens at the "*upaya*" stage, which arises earlier than the "*upādāna*" stage; **make sure to read the post** "Upaya and Upādāna – Two Stages of Attachment." **That "*upaya*" step takes place automatically with *diṭṭhi*, *saññā*, and *citta vipallāsa.*** In the following, we focus mainly on the latter two, and especially ***saññā vipallāsa.***

- Without understanding ***saññā vipallāsa***, one will continue to perceive that some things (food, houses, cars, etc.) and some people (especially those who look attractive) have a built-in "mind-pleasing nature." For example, without seeing that deeper analysis, we would think that taste is inherent in sugar; certain odors are foul, while others are good; some people are more attractive, etc.
- **However, all those perceptions are "mind-made."** [***assāda*** : mind-made pleasing object.] That is not to say that they are unreal. **They are "real" because our physical bodies are formed by *kammic* energy to embed that perception.** That is why even an *Arahant* (who was born a human) gets that "distorted *saññā*/perception." But an *Arahant* has comprehended how that "distorted *saññā*" arises and thus will not reach the "defiled *saññā*" stage.
- **Once one can understand the origin of the "distorted *saññā*," one can see why the Buddha called "*saññā*" a mirage/illusion.** See the "WebLink: suttacentral: *Phenapiṇḍūpama Sutta* (SN 22.95)" discussed in "Sotāpanna Stage and Distorted Saññā." That knowledge itself helps get rid of two of the remaining *saṁyojana* (*kāma rāga* and *paṭigha.*) That happens via two stages of *Nibbāna*: *Sakadāgāmi* and *Anāgāmi.* This process is summarized in "Upaya and Upādāna – Two Stages of Attachment."
- Proceeding further, one can eliminate the remaining five *saṁyojana* and reach the *Arahant* stage, as we discuss next.

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7. Once released from the "*kāma loka*" at the *Anāgāmi* stage, a mind gets to the next higher level of "*rūpa loka*." The "*rūpa loka*" included the 16 realms in the *rūpāvacara Brahma* realms.

- Just like one needs to realize that "*kāma saññā*" at the "*kāma dhātu*" stage arises automatically for anyone born in the *kāma loka*, here one needs to realize that "*rūpa saññā*" at the "*rūpa dhātu*" stage arises automatically for anyone born in the *rūpa loka* or one of the 16 *rūpāvacara Brahma* realms. **Note** that "*rūpa saññā*" and "*rūpa dhātu*" here refer to both *rūpa rūpa* (sights) and *sadda rūpa* (sounds) accessible in the *rūpāvacara Brahma* realms.
- **Here, "defiled *saññā*" is to perceive that "*jhānic* experience/pleasure" is real and absolute.** But it is not. Thus, an *Arahant* getting into a *jhāna* may have the same experience as an *anariya yogi* (*pīti, sukha*, etc.). But while the *anariya yogi* perceives that experience to be "real," the *Arahant* would not be attached to it (in the same way that an *Arahant* would not attach to the taste of a delicious meal in *kāma loka*.)
- **Note 1:** It is possible to transcend to the mindset of the "*rūpa loka*" without the removal of those two *saṁyojana* of *kāma rāga* and *paṭigha.* That can be done by temporarily transcending the "*kāma loka*" by focusing the mind on a neutral object like breath or another *kasiṇa* object. They reach the mindset of "*rūpa loka*" by cultivating *anariya rūpāvacara jhāna*. See "Ānāpānasati – Overview."
- **Note 2:** There can be many *Anāgāmis* (and even *Arahants*) who may not have cultivated *rūpāvacara jhāna*. We have also discussed this before. See, for example, #13 of "Rāga and Jhāna – Two Commonly Misunderstood Words."

8. Once purifying the mind to transcend to the *arūpa loka* (representing the four *arūpāvacara Brahma* realms), one needs to repeat the process there too.

- Once released from the four realms in the *arūpa loka*, one reaches the *Arahant* stage of *Nibbāna*. Then, the mind will not grasp any future rebirth within the 31 realms of this suffering-filled world.
- The above description summarizes the removal of the remaining seven *saṁyojana* and five *anusaya* for a *Sotāpanna* by removing *kāma rāga*, *rūpa rāga*, and *arūpa rāga*.

Second Step and Release from the Three *Lokās*

9. Note that upon receiving sensory input, a mind MUST start at one of the three *dhātus* (initial stages) corresponding to the three *lokās*: *kāma loka*, *rūpa loka*, *arūpa loka*.

- If a mind had been released from a given *loka* (or *bhava*), it would not contaminate beyond the *dhātu* stage.
- Both *Anāgāmis* and *Arahants* are released from the *kāma loka*/*kāma bhava*, and thus, their minds will only latch onto the *kāma saññā* but will not get to the next step of automatically generating *kāma saṅkappa.*
- Only an *Arahant*'s mind has been released from the *rūpa* and *arūpa loka*/*bhava*.
- It is a good idea to read the "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)" and the "WebLink: suttacentral: *Pathamabhava Sutta* (AN 3.76)" to understand that fully. Even though those English translations may not be right, one can use the discussion in the post "Upaya and Upādāna – Two Stages of Attachment" where parts of those *suttās* are discussed. Print the *suttās* and correct the wrong translations.
- It will immensely help if you start to keep notes because I cannot repeat things too many times. But I try to do that as much as possible because this discussion is deeper.

Summary

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10. We all have a suffering-free, pure state (*pabhassara*) of mind within ourselves. It can be uncovered in two steps: (i) removal of wrong views and (ii) removal of distorted *saññā*. The two steps involve comprehending the Buddha's worldview in two stages. For the past few months, we have laid the groundwork for understanding the second, more profound worldview.

- To proceed beyond the *Sotāpanna* stage, those finer details in Buddha's worldview are necessary. Furthermore, understanding that "more detailed picture" can also speed up getting to the *Sotāpanna* stage. There are other ways of reaching the *Sotāpannas* stage (that we have discussed). But in my opinion, the current approach could be better for some, if not for all.
- The above is a succinct summary, and I need to make more "connections" to present the complete picture. However, it is imperative to understand the background. I suggest re-reading those posts in the sections referred to above and making notes to prepare a logical description in your own words. Then, one can fill in further details as new posts are posted. It will take an effort to understand these deep concepts fully. **Please don't think it can be done by just reading through posts.**
- **The main point is that the current series of posts is the most critical I have written so far. It will help one get to the *Sotāpanna* stage (or further solidify the understanding of a *Sotāpanna Anugāmi*), as well as help with reaching higher *magga phala*.**
- Finally, don't hesitate to WebLink: Pure Dhamma Forums: ask questions in the forum. It is also possible that I made mistakes or that something could be explained better; please point them out.

7.4.1.3 Mūlapariyāya Sutta – The Root of All Things

December 5, 2023; revised March 29, 2025

Mūlapariyāya Sutta (MN 1) describes the "The Root of All Things" in this world. Here, I will clarify and point out the astonishing truth about our "built-in" distorted perceptions described in the *sutta* in simple English (however, a background in necessary concepts is required.)

Introduction

1. The "WebLink: suttacentral: *Mūlapariyāya Sutta* (MN 1)" embeds one of the critical "previously unheard teachings" of the Buddha.

- The word-by-word English translation of the *sutta* in the above link makes it appear like a Zen reading, a riddle.
- In this post, I will explain a "previously unheard astonishing concept" embedded in this first *sutta* of the *Majjhima Nikāya* of the *Sutta Piṭaka*.
- First, I will provide the necessary background material with references. Please read those references AFTER going through the post. Then, one should re-read this post after grasping the background concepts.

Categorizing Births in Different Realms – *Gati*

2. Rebirths among the 31 realms in this world can be characterized in several ways. What matters the most is one's *gati* (loosely translated as moral/immoral character) when grasping a new rebirth in a new realm.

There are five primary categories of *gati*, as stated in the "WebLink: suttacentral: *Gati Sutta* (AN 9.68)": *Nirayo*, *tiracchānayoni*, *pettivisayo*, *manussā*, *devā*.

- The main point is that three of the five *gati* lead to rebirth in the *apāyās*, i.e., the lowest four realms with the highest suffering. These are "immoral *gati*."

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- *Deva gati* leads to rebirths in all higher realms (six *Deva* and 20 *Brahma* realms.) These are "moral *gati*."
- The human realm lies in the middle, and *manussa gati* can be moral or immoral. We have the ABILITY to cultivate either *gati*. In most cases, the external environment plays a huge role in that. For example, those born into "families with moral or immoral *gati*" will likely develop the corresponding types. A clear example is that a child born into a family of drug users/dealers is highly likely to develop an immoral character.
- However, those fortunate to associate with others with "moral *gati*" can change their *gati* for the better and *vice versa*.

Human Realm – "The Training School"

3. The ability to cultivate/discard various types of *gati* is impossible in the four lowest realms and certain *Brahma* realms.

- Furthermore, in the *Deva* or *Brahma* realms, the tendency is to enjoy life mostly free of suffering. There is no incentive to "cultivate moral *gati*." Even among humans, those who are wealthy and healthy do not worry about these issues. Thus, being born wealthy and healthy could be a disadvantage!
- That is why the human realm is special and unique. Since one can see both suffering and sensory pleasures, one can see the necessity of cultivating "moral *gati*." Furthermore, the presence of a physical body with a brain slows down the "reaction time" and makes it possible to be "mindful" and "control oneself."
- **The human realm can be compared to a "training school" where one prepares for the next birth.** Those who cultivate "moral *gati*" TEND to be reborn in the "good realms" and others in the "bad realms" or the *apāyās*.
- As explained in "Buddhism and Evolution – Aggañña Sutta (DN 27)," all those living beings in realms below the *Ābhassara Brahma* realm are reborn automatically in the human realm after the Earth is reformed. With time, they are reborn in *apāyās* to higher realms according to the *gati* they cultivate. However, at the end of their lives in the higher realms, they return to the human realm, and only a tiny fraction of them again return to higher realms. Most of those in the *apāyās* need to wait until the end of this Earth and the reformation of a new Earth to be born human!

Categorizing Births in Different Realms – Three Types of *Loka*

5. Another categorization is based on the number of sensory faculties. That places the 31 realms into three categories: *kāma loka, rūpa loka*, and *arūpa loka*.

- **When born in the *kāma loka*, one would have all six senses and will sense the world with seeing, hearing, tasting, smelling, touching, and the ability to think about all those.** The three sensory faculties of tasting, smelling, and touching require a dense physical body. While that provides access to the "pleasure of eating, smell, and physical touch (including sex)." that also makes it vulnerable to suffering via injuries and sicknesses. (One exception is that the *Devās* in the six *Deva* realms have "less dense" physical bodies not subject to injuries or illnesses.)
- Therefore, some humans become dissatisfied with sensory pleasures (i.e., lose *kāma rāga*), cultivate ***anariya jhāna***, and enjoy "less stressful *jhānic* pleasures." They have temporarily given up "pleasures associated with eating, smelling, and sex." Thus, they cultivate one version of "*deva gati*" and are reborn in *Brahma* realms.
- Those in the ***rūpa loka* are *rūpāvacara Brahmās* with three sensory faculties: seeing, hearing, and thinking.** Since they don't need physical bodies to be able to eat, smell, or touch, they don't have even "finer physical bodies" like the *Devās* in the six *Deva* realms. They essentially have two *pasāda*

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rūpa (*cakkhu* and *sota*) and a *hadaya vatthu* where thoughts arise. Those are three *suddhaṭṭhaka*, billions of times smaller than an atom in modern science. That is hard even to visualize!

- Some of those human *yogis* transcend the *anariya jhānās* and cultivate *arūpa samāpatti*. **They are reborn in the *arūpa loka*, where only the mind (i.e., the *hadaya vatthu*) is present.** They can only think, and most of the time, their minds are focused on the space or *viññāṇa*.

6. The main point I want to convey is the following. We were born in the *kāma loka* because when we grasped this existence, we had "*kāma gati*," or highly-valued sensory experiences of taste, smell, and touch.

- Those who valued *kāma gati* to such an extent that they engaged in highly immoral deeds to experience them have now been born in the *apāyās*. They had "*apāyagāmi gati*" that made them grasp rebirths in the *apāyās*.
- Then, some saw the drawbacks of close-contact sensory pleasures and cultivated *anariya jhāna*/*samāpatti*. They will be born in the *Brahma loka*.
- Each of us has done ALL OF THAT in our past lives, extending to an untraceable beginning. Each of us had been born in all 31 realms other than those reserved for the *Anāgāmis*.
- We all had unbroken "mental bonds" or "*saṁyojana*" to the rebirth process. The possibility of rebirth in any realm can be **permanently removed** by breaking those ten *saṁyojana* one or more at a time.

Categorizing Births in Different Realms – *Saṁyojana*

7. Thus, we can use another helpful categorization is "*saṁyojana*," or "bonds in the rebirth process." There are ten types of *saṁyojana*.

- A *puthujjana* (average human) has all ten *saṁyojana*. They can be reborn in any realm (other than those *Brahma* realms reserved for the *Anāgāmis*.) Grasping a new birth depends ONLY on the *gati* at that time, as discussed above.
- Upon hearing the explanations of the "wider worldview of the Buddha," one may start seeing the danger of remaining in the rebirth process, i.e., see the "*anicca* nature" of worldly pleasures." That is when one becomes a *Sotāpanna* and removes three of the ten *saṁyojana* from the mind. At that point, rebirths in the *apāyās* will be stopped permanently. That means one will never be able to maintain/cultivate "*apāyagāmi gati*" or "highly immoral *gati*" that may allow the mind to grasp a rebirth in an *apāya*.
- Thus, *saṁyojana* are not "physical bonds" but "mental bonds" rooted in the mind. The breaking of one or more *saṁyojana* happens with knowledge/wisdom about the fundamental nature of the world. It is somewhat like giving up alcohol once the destructive consequences of being an alcoholic are understood without a doubt. But while some alcoholics may go "backward," a *Sotāpanna Anugāmi* (one of the eight types of Noble Persons) will never go back.

The Process of Breaking *Saṁyojana* – Way to *Nibbāna*

8. As you can see, there is a step-by-step way to remove those ten *saṁyojana*.

- The first three (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*) are removed at the *Sotāpanna* stage. This requires a **basic understanding** of the fruitlessness and dangers of remaining in the rebirth process. That stops future rebirths in the lowest realms of *kāma loka*, i.e., the *apāyās*.
- The next step is to stop rebirths at the next level, those in the human and the six *Deva* realms. That requires a deeper understanding of the "*anicca* nature." The main point that I tried to convey above is the following: **As long as we have a craving for the sensual pleasures available in *kāma loka* (i.e., *kāma rāga*), we will be reborn in the *kāma loka*.** Thus, even a *Sotāpanna* will be reborn in either the human or one of the six *Deva* realms in the future UNTIL the two saṁyojana of *kāma rāga* and *paṭigha* are removed from the mind. (*Paṭigha* arises due to *kāma rāga*, i.e., when one does not get their way to enjoy such pleasures, *paṭigha* or anger arises.)

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- The higher five *saṁyojanās* keep one bound to the *rūpa* and *arūpa loka* (the 20 realms in the *Brahma loka*.) The same procedure we discuss below applies to removing those higher *saṁyojana* (as well as the first five *saṁyojana*).
- The *Mūlapariyāya Sutta* explains **a deeper, more fundamental reason** why we are trapped in the rebirth process (in any realm.) It is a fundamental concept in Buddha Dhamma, **thus the name *Mūlapariyāya* (the root of all things.)**

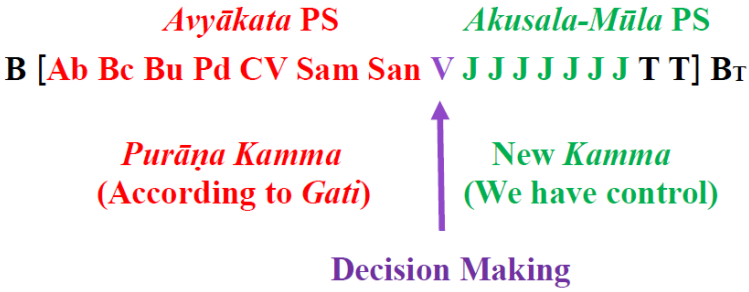
The "Previously Unheard" Teaching of the Buddha

9. We were born in various realms at different times because we had the corresponding *gati* matching those particular realms at that time.

- **When we are born in a particular realm, we are born with the *gati* matching that realm.** That should be clear since — as discussed above — we had grasped the rebirth in that realm BECAUSE we had that particular *gati.*
- Those "birth *gati*" are embedded in the mind until another existence (in another realm) is grasped. In technical terms, those "birth *gati*" are in the "*bhavaṅga* state" of the mind. Let me explain the "*bhavaṅga* state" simply by considering an analogy of a car.
- Consider a started car with a gear in the neutral position. It is not moving but "alive." To be active (i.e., to move), it must be put on a gear to engage the wheels. In the same way, when a human is inactive (while sleeping, for example), they are not actively involved with an "active mind." This "neutral state" of the mind is the "*bhavaṅga state*." When a sensory input comes in, the mind switches to the active state where it examines that sensory input (and may take appropriate action.)

10. There is a detailed and precise process by which a mind switches from the "*bhavaṅga* state" to the active state. A basic understanding of this is essential, even though learning the detailed *Abhidhamma* description is unnecessary.

- The following figure shows a typical **thought process** (*citta vīthi*) that starts when the eyes capture a "seeing event" (*rūpa ārammaṇa* or *rūpārammaṇa*).



B = *bhavaṅga*, **Ab** = *atīta bhavaṅga*, **Bc** = *bhavaṅga calana*,
Bu = *bhavaṅga upaccheda*, **Pd** = *pañcadvāra vajjana*, **CV** = *cakkhu viññāṇa*,
Sam = *sampaṭicchana*, **San** = *santīraṇa*, **V** = *votthapana*, **J** = *javana*, **T** = *tadārammaṇa*, **BT** = Temporarily *bhavaṅga*.

B = Life-Continuum, **Ab** = Past *bhavaṅga*, **Bc** = Vibrational *bhavaṅga*,
Bu = Arresting *bhavaṅga*, **Pd** = Five-Door Adverting, **CV** = Eye-Consciousness,
Sam = Receiving, **San** = Investigating, **V** = Determining, **J** = Swift Run (*javana*,)
T = Registration, **BT** = Temporarily *bhavaṅga*.

Purāṇa and Nava Kamma

Click the following link to download: "WebLink: Download PDF: Purāṇa and Nava Kamma."

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11. The 17 terms within the square brackets represent the 17 individual *cittās* in a *citta vīthi* for a "seeing event." Note that this process occurs within the blink of an eye; only a Buddha can see such a fast process. Our minds become aware of the sensory input only after hundreds of such *citta vīthi* run through our minds.

- A detailed description of a *citta vīthi* is in "Citta Vīthi – Processing of Sensory Inputs."

After at least several *citta vīthi* run through our minds, we become aware of it. Even after that, we can consciously control only the "new (*nava*) *kamma* formation" after the *votthapana* (V) stage; that is possible if we stay mindful. **However, unknown to us, the mind had already started "*kamma* accumulation" even before the *votthapana* (V) stage, which is the "*purāṇa kamma*" stage. However, those *kammic* energies are low because strong *vacī* or *kāya saṅkhāra* are generated only in the "*nava kamma*" stage with *javana citta*.** Let us look at each term in the "*purāṇa kamma*" stage.

- As mentioned in #9 above, the mind was in the "neutral *uppatti bhavaṅga* **state**" (not a *citta*, denoted by B in the above figure) before the sensory input. When a sensory input comes in, the mind needs to "break away" from the "neutral *uppatti bhavaṅga* **state,**" which takes three *cittās*: AB, BC, and BU. Then, with the PD *citta*, the mind looks for the specific sense door where the sensory input is. In the above example, the mind sees that the signal is coming through the "eye door" (or CV) and receives that signal there as a "*cakkhu viññāṇa*."
- That CV *citta* has an "**uncontaminated (but still distorted version) of the external *rūpa.*"** That *cakkhu viññāṇa* is not defiled but is distorted because it corresponds to a "distorted *saññā*." Distorted *saññā* and *viññāṇa* arise according to the "*uppatti bhavaṅga*." That is why even an *Arahant* will see "an attractive person" as such, just like an average human does. If the sense input was a taste (say, sugar), the *Arahant* will taste the sweetness. This is what we call the "*dhātu* stage." **The next step of "*upaya*" or "*upadhi*" also occurs ONLY for a *puthujjana* within this CV *citta*.** (See "Upaya and Upādāna – Two Stages of Attachment.") The mind of a *puthujjana* could automatically attach to that "attractive person" or the "sweetness of sugar," but the mind of an *Arahant* will not attach to any *ārammaṇa*. **Thus, the mind of an *Arahant* will not go through the rest of the *citta vīthi* as described below**. Of course, the *citta vīthi* will run, but the "*javana citta*" will be replaced by "*kiriya citta*" with no *kammic* effect. From this point, we restrict our attention to the mind of a *puthujjana.*
- In the next *citta* (Sam), the mind may attach to the "*rūpa* created by the mind with the distorted *saññā*/*viññāṇa*." Here, "*sampaṭiccana*" ("*saṃ*" + "*paṭicca*") means "attaching with "*saṃ*." **Thus, this *citta* generates "*saṅkappa*" and is not only distorted but is defiled! This *rūpa* is a "*cakkhuviññeyyā rūpā*" meaning it was "created (in mind) with a defiled *cakkhu viññāṇa*."** An *Arahant*'s mind does not create this *rūpa*. **This is also the "*samphassa*" stage. [*cakkhuviññeyya*:** [adj.] to be apperceived by the sense of sight.]
- That "***samphassa***" then leads to "***samphassa-jā-vedanā***" **in the next *citta* (San.)** We have discussed these two steps in many posts; see, for example, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."

Based on that "mind-made *vedanā*," the mind may attach to that *ārammaṇa* in the next ***votthapana citta* (V.) This starts the "*nava kamma*" stage, where strong *kammic* energies are generated with the seven *javana cittās.*** This is also where "***samphassa-jā-vedanā** paccayā taṇhā*" and "*taṇhā paccayā* ***upādāna***" steps in *Paṭicca Samuppāda* occur. (See "Upaya and Upādāna – Two Stages of Attachment.")

- Then, in the subsequent seven *javana cittās* (J), strong "new or *nava kamma*" accumulation occurs with *mano, vacī*, and *kāya saṅkhāra*. Now, the mind starts generating strong *kamma* CONSCIOUSLY with "*avijjā paccayā saṅkhāra*" in the traditional *Paṭicca Samuppāda* process. See "Paṭicca Samuppāda – Not 'Self' or 'No-Self'"
- There is an earlier version of what I discussed above in the post "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."

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12. It is easier to discuss the difference between "*upaya*" and "*upādāna*" with a *citta vīthi* in *Abhidhamma* as in the above discussion in #10 and #11. The critical connection to "*gati*" is quite evident here. To emphasize, the "*uppatti bhavaṅga*" that one is born with remains until the end of the "human *bhava*" for anyone born human, including an *Arahant*. Thus, a "thought process" or a "*citta vīthi*" arising with a new *ārammaṇa* (sensory input) starts with that "*uppatti bhavaṅga* mindset" for all of them. In other words, it begins with the "distorted *saññā*" inherent in the "*kāma loka*." However, it starts only at the initial stage of "*kāma dhātu*" with ONLY the "distorted *saññā*." Within the very first CV citta, it turns into a "defiled *saññā*" (and thus, a "defiled *viññāṇa*") for a *puthujjana*, but NOT for an *Arahant* (or an *Anāgāmi*, whose mind has transcended the "*kāma loka*.")

- Another way to state that is as follows: **A *puthujjana*'s mind ALWAYS sees and perceives the world with "defiled *saññā*," i.e., with "*sañjānāti*."** An *Arahant*'s mind, in contrast, has realized that "distorted *saññā*" (of the beauty of an object/person, sweetness of sugar, foul smell of rotten meat, etc.) IS AN ILLUSION. Thus, *Arahant*'s mind sees the world with perfect wisdom (*abhijānāti*.) When one becomes a *Sotāpanna Anugāmi*, one starts to see the "*anicca* nature" by removing *diṭṭhi vipallāsa*, the middle stage of "*pajānāti*." See "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti."
- The transition from *pajānāti* to *abhijānāti* cannot happen without understanding "*saññā vipallāsa*," which occurs at the **"*upaya*" or "*upadhi*" stage discussed above.**
- The *Sutta Piṭaka* also discusses the "*upaya*" step in several *suttās*, but the above description is the clearest. We will discuss those *suttās* in upcoming posts.

13. It is unnecessary to understand "*saññā vipallāsa*" to become a *Sotāpanna Anugāmi*. However, in my opinion, understanding "*saññā vipallāsa*" makes it easier for a *puthujjana* to get a deeper understanding and help get to the *Sotāpanna Anugāmi* stage.

- The Buddha compared this "distorted *saññā*" to a mirage or an illusion in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)." We discussed that in the previous post, "Sotāpanna Stage and Distorted Saññā."
- An *Arahant*'s mind is "not fooled" by that "distorted *saññā*."
- Just like a thirsty animal chases a mirage (thinking there is a pool of water ahead), a *puthujjana* chases objects that he perceives to have beauty, taste, etc. **He does not realize that beauty or taste is not an intrinsic property of an object.**
- It is critically important to comprehend that our perceptions about "beautiful things/persons, music, delicious foods, sex, etc.) are **mind-made** according to *gati* acquired at birth. They lead to "*samphassa-jā-vedanā*" arising from *saññā vipallāsa*.
- If you re-read the post "Sotāpanna Stage and Distorted Saññā," you may get a better idea now with the above discussion. As I explained, "Animals generate distinctively different *saññā* compared to humans and even among different animals. Even though we are repulsed by the sight/smell of rotten meat or feces, a pig gets a very different *saññā* upon seeing/smelling the same. Thus, while a human would generate repulsive thoughts, a pig will become joyful and be attracted to such things."

Connection Between *Gati* and Birth

14. Animals and humans are made of the same atoms and molecules (or the same *suddhaṭṭhaka* per Buddha Dhamma.) Materially, there is no fundamental reason why pigs like to eat rotten things; cows like to eat grass, lions like to kill other animals and eat their meat, etc. **The reason is the specific type of *kammic* energy responsible for their existence/birth.**

- **Each animal's birth has its origins in a prior human life.** A human routinely engaged in "mindless actions" harmful to others will likely be reborn a cow. Those who engage in violent actions are likely to reborn vicious animals like lions, tigers, etc. Most Sinhala words for animals have such "built-in" explanations.

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- Therefore, the only reason why pigs like the smell of rotten meat/feces (and crave them, too) is because, as humans, they cultivated "lowly *gati*" suitable for pigs. Each pig was a human who cultivated such "distasteful *gati*" (by engaging in despicable deeds.)
- It works the other way too. Those humans who engage in meritorious deeds (like giving) and live moral lives are likely to be reborn in the human realm or a Deva realm. Those who cultivate *anariya jhāna* or *samāpatti* will be reborn in a Brahma realm. See "Gati to Bhava to Jāti – Ours to Control" and "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta."

The "Root of All Things" – *Mūlapariyāya Sutta*

15. *Mūlapariyāya Sutta* points out that this "*saññā vipallāsa*" or "distorted *saññā*" is responsible for generating craving (*taṇhā*) for worldly things. **Nothing in this world has an intrinsically beautiful/ugly or tasty/distasteful nature.**

- Based on that "*saññā vipallāsa*" (or *sañjānāti*), people come up with various wrong views about this world. Those are *diṭṭhi vipallāsa*. It is possible to remove *diṭṭhi vipallāsa* from a mind without first removing "*saññā vipallāsa.*" However, both can be removed by eliminating "*saññā vipallāsa.*"
- That is clear from the beginning of the "WebLink: suttacentral: *Mūlapariyāya Sutta* (MN 1)" with the following verse: "Take an unlearned ordinary person who has not heard about the true nature from a Noble Person and has not grasped the teachings of the Buddha – They **perceive *pathavi*** as **solid** (like in a solid substance,e.g., diamond)." We discussed this specific aspect of "*saññā vipallāsa*" in the post "Saññā Vipallāsa – Distorted Perception." Our perception that we have "solid physical bodies" or that "diamond is extremely dense" is an illusion. Both are made of *suddhaṭṭhaka* (which, in turn, are made by the mind!) and **are mostly empty of any substance.** For a deeper analysis, see "The Origin of Matter – Suddhaṭṭhaka."
- That "*saññā vipallāsa*" leads to wrong conclusions (@ marker 3.3): "Having perceived earth as solid, they conceive things made of *pathavi* to be "suitable for me and take pleasure in such things and **praise such things**." ("*pathaviṁ pathavito saññatvā pathaviṁ **maññati**, pathaviyā maññati, pathavito maññati, pathaviṁ meti maññati, pathaviṁ **abhinandati**.*) I will write a post later explaining it by clarifying "***maññati.***"
- Then the *sutta* says the same about the other three: ***āpo, tejo, vāyo***.

16. Then the *sutta* points out that living beings in any of the 31 realms are also "mind-made" because they have origins in *Paṭicca Samuppāda*, which, in turn, operates based on "*saññā vipallāsa*," as I pointed out above, i.e., **the main reason for *taṇhā to arise at the votthapana* (V) stage in #10 above is *saññā vipallāsa.*** Of course, it takes deep contemplation (and re-reading with a calm mind) for these ideas to sink in. As I keep repeating, putting these ideas into words is difficult. One must take the time to read, contemplate, and ask questions.

- At marker 7.1, the *sutta* states, "They (*puthujjana*) **perceive creatures** as **real living beings with intrinsic identity**" ("*Bhūte bhūtato **sañjānāti.***")
- The Buddha called any living a "*bhūta*" or a "ghost" because it has that specific identity only for a particular duration (i.e., until the *kammic* energy that gave rise to it is exhausted). Then, it will take another form. For example, a *Deva* may be reborn a human or an animal at the end of life. There is no "ever-living *Deva*, human, or an animal." **They all have transient existences.** However, many people worship various *Devās*, assuming they have some unique existence, yet *Devās* are also helpless in the rebirth process. They also do not have control over where they will be reborn!
- The *sutta* then goes through beings in various realms up to the highest *Brahma* realm of *Nevasaññānāsaññāyatana* at marker 18.1. They are all "*bhūta* existences." See the connection to *yathā**bhūta** ñāṇa* (or "knowledge about the true nature of things") in the post "Bhūta and Yathābhūta – What Do They Really Mean." Also, see the links in #14 above.

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17. At marker 19.1, it states, "They (*puthujjana*) **perceive the seen** as something real. ("*Diṭṭhaṁ diṭṭhato* ***sañjānāti***.")

- This is what we specifically discussed in #10 – #12 above. A *puthujjana* "incorrectly perceives" (***sañjānāti***)" some object or a person to be attractive (or ugly.) But there is nothing intrinsically attractive or ugly in a **form (*rūpa*) in the external world.** They are made of the SAME ***pathavi***, ***āpo, tejo, vāyo***.
- However, the mind, based on the "**distorted/defiled perception** or ***sañjānāti***" makes its own "***cakkhuviññeyyā rūpā*****"** or "**a misleading version of the external *rūpa* created by the defiled mind**." In most *suttās*, "*rūpa*" refers to this "mind-made version" instead of the external *rūpa*. Thus, what the mind generates as a "beautiful person" is only a physical body made of ***pathavi***, ***āpo, tejo, vāyo***. A lion looking at the same person may be thinking about not its beauty but the suitability for a meal! Even among humans, different people could conceive the same person as either beautiful or not so beautiful.
- Then, that verse repeated for what is heard, smelled, etc. All those are "mind-made impressions" based on ***sañjānāti.***

18. A new section of the *sutta* starts at marker 27.1, repeating the above-discussed verses for a *sekha* ("a trainee" or a Noble Person striving to be an *Arahant*"): "A ***bhikkhu* who is a trainee**, who hasn't achieved *Arahanthood* but lives aspiring to be one, knows the true nature of *pathavi* and things made of *pathavi* (***abhijānāti***.)

- They have comprehended (***abhijānāti***) how anything in this world originates in the mind based on *saññā vipallāsa*.
- Therefore, @ marker 27.4, "they **try to abstain from both taking pleasure or praising such things**." ("*pathaviṁ pathavito* ***abhiññāya*** *pathaviṁ* ***mā maññi***, *pathaviyā* ***mā maññi***, *pathavito* ***mā maññi***, *pathaviṁ meti* ***mā maññi***, *pathaviṁ* ***mābhinandi***.") Here, "***mābhinandi***" is "***mā abhinandi***" or "**strive to abstain from praising**."
- The rest of the verses proceed along the same lines, explaining that a ***sekha*** will strive to fully comprehend that the life of any living being arises based on *saññā vipallāsa*.

19. When that comprehension is complete, one has attained the *Arahanthood*, as explained starting at marker 75.1. An *Arahant* has fully comprehended (***abhijānāti***) how anything in this world originates in the mind based on *saññā vipallāsa*.

- Therefore, @ marker 75.2, "they **do not take pleasure in or praise such things**." ("*pathaviṁ pathavito* ***abhiññāya*** *pathaviṁ* ***na maññi***, *pathaviyā* ***na maññi***, *pathavito* ***na maññi***, *pathaviṁ meti* ***na maññi***, *pathaviṁ* ***nābhinandi***.") Here, "***nābhinandi*****"** is "***na abhinandi*****"** or "**never take pleasure in or praise such things**."
- Then, @ marker 75.4, it says the reason is that an *Arahant* has no greed left in mind ("*Khayā rāgassa, vītarāgattā*.")
- That sequence is repeated twice, saying that *Arahants* are also free of hate (@ marker 99.4) and delusion/*moha* (@ marker 123.4.)

20. Finally, @ marker 147.1, the sequence of #19 above is repeated for a Buddha (*Sammāsambuddha.*)

Summary

21. I have tried to present the key ideas/concepts embedded in the *Mūlapariyāya Sutta.* As for any critical *sutta*, it will take a book to describe the ideas/concepts fully.

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- However, if someone can take the time to read the background material recommended in #1 of the first post in this subsection, "Sotāpanna Stage and Distorted Saññā" and also read all the recommended links above, it should be possible to understand the key concepts.
- Of course, this post (or any other post) can be improved. Please don't hesitate to point out any mistakes or ask for clarification on anything unclear.
- It is an unusually long post, but I wanted to convey most of the main ideas in one post. Based on critical comments, we can improve it.

7.4.1.4 Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)

December 12, 2023; revised March 29, 2025

"Distorted *saññā*" arising automatically with sensory inputs falsely presents a world full of "sensory pleasures," which the Buddha called a "mirage." That is the origin of attachment (*taṇhā*.)

Key Points from the *Mūlapariyāya Sutta*

1. The key points from the *Mūlapariyāya Sutta* (which we discussed in "Mūlapariyāya Sutta – The Root of All Things") can be summarized in plain English as follows.

- **Any "perception/feeling of pleasure" is not absolute and is mind-made.** The detailed explanation is a bit involved since it involves a good background of other concepts like *saññā, vedanā, gati*, and *bhavaṅga*.
- This situation can be compared to enjoying a magic show. We understand that a magic show is based on an illusion. However, since we get enjoyment from it, we pay money to watch a "good" magic show; here, a magic show is "good" if we cannot easily figure out the "trick" involved. The thrill will fade if we can see how the magician tricks us.

2. **The Buddha explained that our lives are based on such an illusion on a grand scale.** Even though we know that a magic show is based on an illusion, we would NEVER think of "pleasures in life" to arise from a "magic act"; **the illusion is that good.** It takes the efforts of a *Bodhisatta* through an incredible number of lives to figure that out.

- This "grand magician" is nature (or how the world operates based on our defiled minds), and only a Buddha can figure out the "trick." He explained that "trick" in several ways, and in my opinion, the best way to "see the trick" is to comprehend the *Mūlapariyāya Sutta,* i.e., how our "built-in" **distorted perceptions** fool our minds. Our minds automatically attach (*taṇhā*) to that **distorted perception,** and it turns into **a defiled perception.** This combined process is **"*saññā vipallāsa.*"**
- It is not easy to uncover that "trick," i.e., how the mind gets that **distorted perception** in the first place. Understanding it may take an effort, but it is worth the effort. The background material needed is in the first post of "Sotāpanna Stage via Understanding Perception (Saññā)." I will include at the end of this post.

The "Grand Magician"

3. The trick is the following: When we see an external object, the mind generates its version of that *rūpa* **based on the mindset associated with the specific realm we are in;** that mindset is called *uppatti bhavaṅga,* **but don't worry about not fully understanding what that means.**

- Therefore, living beings in different realms see and perceive the same object differently. For example, when a human sees a pile of feces (excrement or poop), it is a distasteful sight; however, to a pig, it is an attractive sight because that is food for it. In the same way, even though humans perceive the smell of poop as repulsive, it is an attractive, mind-pleasing smell for a pig.

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- Therefore, the pile of poop does not have a built-in "repulsiveness" or "attractiveness." **The respective perceptions (*saññā*) originated in the minds of a human and a pig!**
- Believing those "made-up" perceptions are REAL, a mind automatically generates expectations for repeatedly enjoying such sensory inputs, i.e., generates "defiled *viññāṇa*," which the Buddha called a "magician."

4. That is the crucial point embedded in the *Mūlapariyāya Sutta.* Please take the time to contemplate that; one can consider various examples from life experiences. While humans will not eat grass, a cow spends the whole day happily eating grass.

- Even among humans, such variations can be seen to a lesser extent. Some like classical music, whereas for others, it is too dull, and they may prefer heavy-metal music. Such preferences are not embedded in the music itself but in particular minds.
- Based on such "mirages" made up by our minds (based on *gati* we are born with), we automatically attach to external sights, sounds, tastes, etc., either with cravings or repulsiveness. Thus, it is this "distorted *saññā*" (which the Buddha called a "mirage") that leads to the *viññāṇa* "making up" such **external stimuli into categories of attractive, repulsive, or neutral.**
- In reality, no external sensory input has intrinsic (built-in) attractive or repulsive properties. **Again, if fully sunk into the mind, this simple fact can make a massive difference in grasping Buddha's teachings.**

Difference Between "Watching a Magic Show" and "Living Based on Distorted *Saññā*"

5. If the "trick" in a particular magic show is revealed, we can no longer get pleasure (*assāda*) from watching it. We can see that it is a fruitless/meaningless waste of time to watch.

- **In the same way, if we can fully comprehend the "trick" involved in conjuring up non-existent pleasurable sights, sounds, tastes, and smells, we will no longer crave them.** The only things that are at least "partially real" are the *sukha* and *dukha vedanā* associated with our physical bodies (where the *dukha vedanā* dominates in the long run.) We can overcome that, too, by avoiding rebirths in realms with "dense physical bodies." Those *sukha* and *dukha vedanā* are absent in realms above the human realm.
- The other critical issue is that this is not just about "mindlessly enjoying made-up pleasures."
- **Most people would not mind "made-up sensory pleasures" if that is the only outcome** (that is why they watch magic shows and movies.)

Distorted *Saññā* Makes Us Do Immoral Deeds

6. **The problem is that "distorted *saññā*" leads to unfathomable suffering.** That suffering is visible to us even in the human realm; we can also see the higher level of animal suffering. It is much higher in the other three *apāyās* that we cannot see. How is that suffering related to "distorted *saññā*"?

- Based on the "distorted *saññā*," we tend to engage in immoral deeds to either get more of a "pleasing sensory experience" or to get rid of a "depressing sensory experience."
- For example, to enjoy sensory experiences, people steal, lie, engage in sexual misconduct, and even kill. The problem is that all those actions (*kamma*) are going to have their consequences (*kamma vipāka*.) It may take only a second to shoot and kill another human, but that may lead to rebirth as an animal or even in "hell or *niraya*."
- Therefore, the problem is that "distorted *saññā*" automatically leads to "defiled *saññā*" and makes us engage in immoral deeds. That leads to suffering in this life and future lives (by being reborn in the *apāyās*.)

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- **Thus, understanding the role of the "distorted *saññā*" makes it easier to understand the "*anicca* nature," i.e., such actions can only lead to more suffering.**

7. Most living beings are trapped in the lowest realm of "*niraya*," where no "pleasures" can be found. It is all about *dukha vedanā* felt by a physical body. We will not last a minute if we are subjected to that type of suffering. However, their bodies can bear it for millions and even billions of years. I am not saying that to scare anyone; that is what the Buddha saw for himself and recorded in the *suttās*.

- We can also engage in "moral deeds" that lead to rebirth in the "good realms." However, that never leads to the "breaking the ten *saṁsāric* bonds or *saṁyojana*." However, until at least three *saṁyojanās* are broken, rebirth in the *apāyās* is possible because temptations for some sensory pleasures will be unavoidable; see below.
- Even though we cannot confirm the existence of such realms as *niraya, Deva*, and *Brahma*, we can see that it makes sense within the broader worldview of the Buddha, i.e., once we understand how *Paṭicca Samuppāda* explains rebirths in all those realms.

Saññā (Our Perceptions About the World) Is a Mirage

8. Those are the key ideas expressed in the *Mūlapariyāya Sutta.* **The Buddha directly called *saññā* a mirage** in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)," and we discussed that in the post, "Sotāpanna Stage and Distorted Saññā."

- But bad translations of key *suttās* like the *Mūlapariyāya Sutta* have **hidden that key point** for centuries. Once you start seeing that "hidden gem" (i.e., that *saññā* is a mirage), you see it in other *suttās;* however, those highly condensed *suttās* need to be explained in detail, at least initially.
- Now, we need to understand why merely engaging in "moral deeds" (*puñña abhisaṅkhāra*) cannot lead to a "suffering-free mind" even though those MUST be undertaken too. Cultivating *puñña abhisaṅkhāra* (cultivation of the mundane eightfold path) avoids rebirths in the *apāyās* and also readies a mind to comprehend deeper concepts like ***"saññā vipallāsa"*** and to start on the Noble Eightfold Path.
- See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)" and "Rebirths Take Place According to Abhisaṅkhāra."

Connection to the "Hidden Pure Mind"

9. Let us also review the other critical concept that is related. We all have a "suffering-free pure mind" (let us call it the "*pabhassara* mind"; see "Recovering the Suffering-Free Pure Mind") hidden underneath our defiled minds. Here, note that "*pabhassara cittas*" or "suffering-free, uncontaminated *cittas*" arise in a "*pabhassara* mind" free of defilements.

- **The mind of a *puthujjana* (average human) is covered with ten layers of defilements, i.e., ten *saṁyojana*.** Those are also the "mental bonds" that bind the mind of a *puthujjana* to suffering and the rebirth process: "Dasa Saṁyojana – Bonds in Rebirth Process."
- **The Buddha taught that it is impossible to figure out how the minds of all beings initially became contaminated with those ten layers of defilement.** The Buddha, upon his Enlightenment, kept looking back and could not discern a "beginning" when all those minds got "defiled" in the first place. (This issue of an "untraceable beginning" is built into the Principle of Causality. See the Summary at the end of the post, "How the Buddha Described the Chance of Rebirth in the Human Realm" and "The Infinity Problem in Buddhism.") However, if someone can uncover that "*pabhassara* mind," it will NEVER be defiled again because a "*pabhassara* mind," by its nature, cannot be defiled. **That, again, is compatible with the presumption that there was "no beginning" to the rebirth process.**
- Therefore, it is pointless to spend the time on that issue. We have a limited time (left in this life) to uncover that "suffering-free mind." *Nibbāna* is not an abstract thing. It can be attained in this life, which is

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why it is "*sandiṭṭhika Dhamma*." "*Sandiṭṭhika*" means "being able to see (or figure) out how **the accumulation of "*saŋ*" leads only one way, i.e., further defiling a mind.**

- Let us briefly discuss some background aspects. "*Sandiṭṭhika*" is explained in detail in "Sandiṭṭhiko – What Does It Mean?."

"*Rupaṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi*"

10. In the "WebLink: suttacentral: *Khandha Sutta* (SN 25.10)," the Buddha stated, "*Rūpaṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi*." The English translation in the link translates that as "Mendicants, form is impermanent, decaying, and perishing."

- **That translation explains why Buddha's teachings have been hidden for centuries.** It is a prime example of a completely wrong "mundane, word-by-word translation"!
- Here, "*rūpa*" refers to the "mental reproduction of an external *rūpa*" (with "distorted *saññā*"); "*anicca*" does not mean "impermanence;" "*vipariṇāmi*" does not mean "decay," and "*aññathābhāvi*" does not mean "perishing." The translator did not even come close to explaining the meaning of that critical verse.
- A critical problem at the root is the following. By the words "*rūpa*" or "*rūpaṁ*," the Buddha almost always referred to a "mental reconstruction of an external *rūpa*" and NOT an external *rūpa*. With his wrong understanding, the translator focuses on an EXTERNAL *rūpa*'s impermanence, decay, and perishing. An external *rūpa* indeed does all that. **But any average human can tell you those characteristics about an external *rūpa*. There is no need for a Buddha to teach that.**

11. The Buddha was trying to explain that **the misguided mind makes an "incorrect version of the external *rūpa*"** based on the mindset it was born with (*uppatti bhavaṅga.*)

- Based on that "incorrect version of the external *rūpa*" (created based on the "distorted *saññā*,") a mind then attaches to it and starts engaging in immoral (or at least unfruitful) actions that move it AWAY from the *pabhassara* mind.
- Thus, engaging in such unfruitful actions is of an "*anicca* nature," i.e., one's "*icca*" (pronounced "ichcha") or "expectation" is more pleasure, but the eventual outcome is the opposite.
- "*Pariṇāmi*" is to proceed in the right direction with better results. However, with that "distorted *saññā,*" one moves in the wrong direction with unpleasant and dangerous outcomes; that is, "***vi**pariṇāmi.*"
- Finally, "***aññatha***" means "deviate for the worse" (moving away from the "*pabhassara* mind") and is the opposite of "***ittha***" or the "stable state of *Nibbāna*."
- A detailed explanation in: "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse." Please feel free to ask questions in the forum. These are critical issues to be understood.

Previously Unheard Teachings

12. I hope the above explanation makes it clear why the Buddha himself called his teachings "***pubbe ananussutesu dhammesu*** *cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi*." It means "the vision, knowledge, wisdom, the truth, and how to disengage from this suffering-filled world (*āloko*) arose in me, and t**his has not been known to the world**."

- The above verse appears in 15 places in the *Tipiṭaka*: "WebLink: suttacentral search: pubbe ananussutesu dhammesu."
- Until a Buddha discovers it, no human, *Deva*, or *Brahma* can figure out the above-discussed truth: Any "pleasurable experience available in any realm" arises because the *saññā* arise with any sensory input acts like a mirage: It gives the impression that certain things in this world have inherent "attractive or mind-pleasing" properties. It is like a mirage of a water-filled lake seen ahead in a hot desert, but anyone running toward it will never get any water and will die of thirst!

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Required Background

13. This post is the third in a series of posts in the new section, "Sotāpanna Stage via Understanding Perception (Saññā)," linked below. It will help a *puthujjana* get to the *Sotāpanna* stage. **Furthermore, this material is ESSENTIAL for a *Sotāpanna* to attain the higher stages of *Nibbāna*.** Anyone wishing to learn the required background or to "brush up" on those required concepts, the following are the steps:

i. For an introduction to *saññā*, see "Saññā – What It Really Means."

ii. The concept of the "hidden pure mind" (*pabhassara citta*) is explained in the "Recovering the Suffering-Free Pure Mind" series of posts.

iii. Then I realized that the *anicca*, *dukkha*, and *anatta* nature could be explained differently based on that approach. See "Does "Anatta" Refer to a "Self"? "

iv. The current post is a follow-up to the two posts in the "Does "Anatta" Refer to a "Self"?" section.

v. The current section has two previous posts: "Sotāpanna Stage via Understanding Perception (Saññā)."

vi. **December 20, 2024:** A new series of posts systematically discusses the origin of "distorted *saññā*": "Worldview of the Buddha."

7.4.1.5 Kāma Rāga Arises Due to "Distorted Saññā"

December 28, 2023; revised August 15, 2025

Kāma rāga (including sexual urges) arises due to "distorted *saññā*," and such "distorted perceptions" arise based on the *gati* we have cultivated. I cannot emphasize enough the critical importance of understanding that.

Introduction

1. In my view, understanding (and confirming) our "distorted *saññā*" plays a critical role in both attaining the *Sotāpanna* stage and also removing "*kāma rāga*" to attain the *Anāgāmi* stage.

- I have discussed the main idea in the post "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- The Buddha compared our *viññāṇa* (overall mindset) to a magician; he figured out that the magic show is based on "distorted *saññā.*" The Pāli word "*saññā*" is conventionally translated as "perceptions," but it has a broader meaning, as mentioned in the above post.
- **Furthermore, the "magic act" and the "distorted *saññā*" are not created by anyone or anything else but our own minds.** They arise based on the "*gati*" we have cultivated in this life and previous lives.
- That summarizes what we have discussed so far. Here, we will discuss a *sutta* that further helps clarify the above conclusions.

Background on *Ānanda Sutta* (SN 8.4)

2. The following briefly summarizes the "WebLink: suttacentral: *Ānanda Sutta* (SN 8.4)." You can also read the English translation in the link.

- One day, Ven. Ānanda and Ven. Vaṅgīsa went out to collect alms. While walking Ven. Vaṅgīsa realized that "*kāma rāga*" (of a sexual nature) had arisen in his mind and was bothering him.
- Even though the *sutta* does not specify, it is possible that he saw a beautiful woman, and thoughts of lust arose in him. In Pāli, this "burning sensation" is "*kāma pariḷāha*." Any adult would have experienced that

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in a sexual context. Once intense "*kāma rāga*" arises, there is a "burning desire" that urges one to "engage in some activity to fulfill that desire quickly."

- A *puthujjana* (average person) tends to engage in sexual activity to relieve the mind of the "pressure" or the "burning desire." One may briefly lose one's sensibilities and take highly inappropriate actions based on the " burning feeling of urgency" or "*kāma pariḷāha*."

3. It seems that Ven. Vaṅgīsa faced a situation like that. He realized the dangers of that and asked for help from Ven. Ānanda.

- @ marker 2.1: "*"Kāmarāgena ḍayhāmi, cittaṁ me pariḍayhati; Sādhu nibbāpanaṁ brūhi, anukampāya gotamā"ti.*"
- Ven. Vaṅgīsa says: "I've got a burning desire for (sexual) pleasure. My mind is on fire. Please tell me how to quench these flames of desire."

Saññāya Vipariyesā = Distorted *Saññā*

4. In the next verse, Ven. Ānanda explains that the cause is "Your mind is on fire because of **distorted perception**" ("***Saññāya vipariyesā**, cittaṁ te pariḍayhati.*")

- The problem with the translation in the link (or any other English translation) is that it does not explain what is meant by "perversion of perception." That is all the English translation in the link says. As usual, the translator does a word-by-word translation that is meaningless.
- It has taken me many posts to get to this point regarding the concept of "distorted *saññā*." See "Sotāpanna Stage via Understanding Perception (Saññā)." The first post in that section starts with links to the required background: "Sotāpanna Stage and Distorted Saññā."
- That is the case with many *suttās* involving deep concepts. Such a *sutta* requires detailed explanation. My upcoming posts will require that background. If anything is unclear, this is the time to ask questions at the forum.

Abstain from Sense Inputs That Trigger Lust/Craving

5. In the next verse (@3.3 marker), Ven. Ānanda advises Ven. Vaṅgīsa to abstain from engaging with sensory inputs that can awaken lust: "Turn away from sensory inputs that are attractive, provoking lust" OR "*Nimittaṁ parivajjehi, subhaṁ rāgūpasaṁhitaṁ.*"

- A "*nimitta*" is a sensory input (and turns into an *ārammaṇa*) if a mind binds to it. *Parivajja* is to abstain or avoid.
- "*Subha nimitta*" is an attractive/mind-pleasing sensory input. If engaged, it can generate *rāga* (lust in this case), and that is the meaning of "*rāgūpasaṁhitaṁ*." **Therefore, such a sensory input is a "*subha nimitta*" only for a *puthujjana*.** An *Ariya* should consider that leading to *rāga* and eventual suffering.

Sense Restraint = *Indriya Saṁvara*

6. That is all about cultivating restraint of sensory faculties (*indriya saṁvara.*) One must do that first as a *Sekha* (or striving to be a *Sekha* or a Noble Disciple). See "WebLink: suttacentral: *Saṁvara Sutta* (SN 35.98)."

- Even though the defilements are not in external sensory objects (in this case, a woman), one must avoid such enticing sensory inputs while training (i.e., as a *Sekha*.) After getting rid of *kāma rāga* (by cultivating *Satipaṭṭhāna*; see below), one could even live in a harem full of beautiful women without generating a trace of lust.

Vedanā and *Saññā* – Closely Related

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7. As we have discussed in recent posts, most *vedanā* (feelings) are mind-made and based on "distorted *saññā*."

- As we have discussed, the sweetness of sugar or the beauty of a woman is a "distorted *saññā"* and is NOT a *vedanā*—enticing music, the smell of roses/fragrances, **are similarly "distorted *saññā*" and NOT *vedanā***.
- When a mind attaches such "distorted *saññā"* that leads to "mind-made *vedanā*" or "*samphassa-jā-vedanā*." See "Vedanā (Feelings) Arise in Two Ways."
- All sensory inputs except those felt by the physical body only generate neutral feelings (*adukkhamasukha vedanā*), as explained in that post.
- Therefore, such "mind-made *vedanā*" can be eliminated by understanding the concept of "distorted *saññā*." The cultivation of *Satipaṭṭhāna* is based on that understanding.

8. Venerable Ānanda provides further instructions @ marker 4.1: "*Saṅkhāre parato passa, dukkhato mā ca attato; Nibbāpehi mahārāgaṁ, mā ḍayhittho punappunaṁ*."

- When a mind attaches to "distorted *saññā,"* it can generate *mano, vacī*, and *kāya abhisaṅkhāra*. (Here, Ven. Vaṅgīsa could only generate *mano abhisaṅkhāra* since they were walking.) Ven. Ānanda says to understand such *abhisaṅkhāra* as not suitable to be considered one's own (*parato passa*), they lead to suffering (*dukkhato*) and must not be considered beneficial (*mā ca attato.*) The English translation in the link mistranslates "*attato*" as "self"; see "Attato Samanupassati" and Sotāpanna Stage."
- If one can avoid such sensory inputs, that is the first step in extinguishing (*Nibbāpehi*) the strong (*mahā*) *rāga.* Stop getting burnt by the fire of lust (*mā ḍayhittho punappunaṁ*.) Note that "*mā"* means to stop/avoid.

Application of *Satipaṭṭhāna*

9. Next verse @ 5.1: "*Asubhāya cittaṁ bhāvehi, ekaggaṁ susamāhitaṁ; Sati kāyagatā tyatthu, nibbidābahulo bhava*."

- When the mind focuses on the "*asubha* nature of the sensory input" (*Asubhāya cittaṁ bhāvehi*), it turns to *samādhi* (*ekaggaṁ susamāhitaṁ*). With mindfulness (*Sati kāyagatā*), the mind will disengage from *kāma loka* (*nibbidābahulo bhava.*) Here, "*nibbidā*" means to "become free from the world" and "*bahulo*" means "abundantly."
- We will discuss more on "*sati kāyagatā*" or "*kāyagatā satī*" in upcoming posts. The reference to "*kāyagatā satī*" in this verse is the initial version of *Satipaṭṭhāna* that we will focus on.

10. The subsequent verse (@ 6.1) refers to a **latter stage** after being able to get to the "*animitta* stage," i.e., when the mind can voluntarily give up attaching to sensory inputs (*nimitta.*) That is the next version of *Satipaṭṭhāna* to be cultivated by an *Anāgāmi*: "*Animittañca bhāvehi,mānānusayamujjaha; Tato mānābhisamayā, upasanto carissasī'ti*"

- Meditate without taking any *nimitta*, completely give up the *māna anusaya* (at the *Arahant* stage), and when you overcome the sense of a "me/I" (*māna anusaya*), you can live in this world without any "burning urges" and with a "fully-cooled mind."
- That is a brief description of the *sutta*.

Three Steps in Getting to the Arahant Stage

11. Per the above discussion, we can broadly categorize the way to *Nibbāna* (*Arahanthood*) as follows:

i. Avoid craving-inducing sensory inputs as a *Puthujjana*/*Sotāpanna.*
ii. Understand the concept of "distorted *saññā*" regarding *kāma loka* and cultivate *Satipaṭṭhāna.*
iii. Repeat (ii) regarding *rūpa loka* and *arūpa loka.*

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- Step (ii) is necessary to get to the *Anāgāmi* stage, but it will also help with step (i).
- We will primarily focus on steps (i) and (ii).

Conventional Remedies for Sexual Arousal

12. In many situations, people do immoral activities to fulfill their desires for sensual pleasures. That includes desires for sights, foods, music, fragrances, and physical touch.

- The category is sexual activities is the most dangerous one because it can lead to rape and other highly immoral sexual activities.
- However, attachment to other sensory attractions (sights, sounds, taste, and smell) also binds a mind to the *kāma loka* (and all are based on the "distorted *saññā*"). The term *kāma rāga* includes all of them.

Sense Restraint is Necessary, but not Enough

13. Most religions (and even non-religious teachers) teach HOW TO avoid such immoral activities based on *kāma rāga* (but mainly focus on the sexual aspects.)

- However, ALL of them base their advice on the assumption that it is an external object that causes "*kāma rāga*" and the accompanying "burning sensation" or "*kāma pariḷāha.*"
- While the Buddha advised "sense restraint" at the beginning of the practice, that by itself WILL NOT remove the "*kāma rāga anusaya*" or the "*kāma rāga saṁyojana.*"
- That is because a "suffering-free pure mind" is covered with layers of *anusaya*/*saṁyojana* (which cannot be removed merely with sense restraint, **but only with wisdom or *paññā***.) It remains hidden until a Buddha discovers that **uncovering the "hidden pure mind"** is the complete solution to the issue of suffering.

Cultivating Wisdom (*Paññā*) is the Ultimate Solution

14. As discussed, a "pure mind" (*pabhassara* mind) is covered with seven types of *anusaya* or ten types of *saṁyojana*. See "Recovering the Suffering-Free Pure Mind."

- To uncover the "suffering-free pure mind," we first need to remove three types of *saṁyojana* (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*) by eliminating those wrong views. That can be done only by comprehending the worldview of the Buddha, i.e., the true nature of this world; see "Satipaṭṭhāna Sutta – New Series."
- The next step is to remove *kāma rāga* (*paṭigha* is also removed), and one reaches the *Anāgāmi* stage. The remaining five *saṁyojana* (including *māna saṁyojana* and *māna anusaya*) are removed at the *Arahant* stage. See "Conditions for the Four Stages of Nibbāna."
- Therefore, no other teaching can lead to the "end of suffering." Of course, all other religions (and the mundane version of Buddha Dhamma) teach how to live a moral life. That is only a superficial solution. A simple analogy is the following: When one has cancer, one may initially show the symptoms with fever; by taking aspirin, one can subdue the fever, but that will not treat the root cause of cancer.

7.4.1.6 Distorted Saññā Arises in Every Adult but Not in a Newborn

January 5, 2024; revised March 25, 2025 (Chart in #9 updated)

Distorted *saññā* (and, therefore, defiled thoughts) do not arise in a newborn, per the "*Mahāmālukya Sutta* (MN 64.)" By looking into that, we can learn about the mechanism that gives rise to "distorted *saññā*" and the connection between the *gandhabba* and the physical body.

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Introduction

1. We have been discussing the critical concept of "distorted *saññā*" (or "distorted perceptions about sensory inputs") in the new section "Sotāpanna Stage via Understanding Perception (Saññā)."

- As we have discussed, there is no inherent "sweetness" in sugar. Similarly, our perceptions of "pleasing music" or "attractive people" are "mind-made" due to "distorted *saññā*." See #5 and #6 of "Vedanā (Feelings) Arise in Two Ways."
- Our minds attach to such "mind-pleasing" sensory inputs and try to get more of them. That is when we start engaging in actions, speech, and thoughts to "get more of them" and generate "defiled thoughts" (*dasa akusala*.)
- The problem is that our actions, speech, and thoughts are based on *kāya, vacī*, and *mano saṅkhāra,* giving rise to suffering in the future. Those *saṅkhāra* lead to the *dasa akusala* (three with actions, four with speech, and three with the mind). See relevant posts in "WebLink: PureDhamma Search: Search Results for dasa akusala."
- That is what happens at the "*avijjā paccayā saṅkhāra*" step in *Paṭicca Samuppāda*.

Importance of Understanding "Person = Mental Body (*Gandhabba*) + Physical Body"

2. A big "mental block" exists in many people's minds to view the *gandhabba* as an alien entity. **You are your "mental body," and the physical body is secondary.** Your thoughts (*cittās*) arise in your mental body. Once outside the physical body, the mental body can see, hear, and think independently; of course, it cannot taste, smell, or touch.

- It has been ingrained in our minds (primarily via modern science) that our physical body (or the brain) creates thoughts. But the physical body is just a "shell" that becomes useless once the mental body (*gandhabba*) emerges from it.
- As we have discussed, a human *bhava* (existence) may last many thousands of years. It is that "mental body" that lasts through that whole time.
- Your essence is not your physical body or the brain but your mental body (*gandhabba.*) **However, the physical body and the brain play significant roles, while the mental body is inside the physical body.**

Mutual Interactions Between Mental Body and Physical Body

3. The issue is understanding how the *gandhabba* (mental body) trapped inside the physical body receives sensory inputs from the external world. That must be understood before understanding how *gandhabba* **recognizes** things in the external world (***saññā***).

So, the first step is: How does the *gandhabba* receive information about the external world? How does it see someone standing in front of the physical body?

Facts:

i. *Gandhabba* consists of only a *hadaya vatthu* (seat of the mind) and five *pasāda rūpa* (*cakkhu, sota, ghāna, jivhā, kāya.*)

ii. If the *gandhabba* is outside the physical body (as in an out-of-body experience, such as an OBE/NDE), it can see and hear by itself; see the chart in #5 below. Here, seeing and hearing happen via mechanisms we don't understand.

iii. **But when the *gandhabba* is inside the physical body, it is completely shielded from the external world; ; the physical body must function well to transmit sensory signals to the**

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gandhabba trapped inside. Take vision first. To see something, the physical eyes must work. That light signal must be transmitted to the brain via optical nerves and processed by the brain. The brain MUST pass that information to the *gandhabba* (by a mechanism we don't fully understand.)

iv. Sometimes, during accidents or due to other medical reasons, one of those three components (physical eyes, optical nerves, brain function) may permanently or temporarily stop.

v. If the brain function stops (temporarily), the patient cannot see, hear, or respond in any way.

4. That is what happened to the woman in the following video. She temporarily lost brain function.

WebLink: youtube: Are near-death experiences real? Here's what science has to say. | Dr. Bruce Greyson for Big Think

Notes:

i. In most cases, the patient is unaware of the external world until the brain recovers. However, in the above case, the patient's *gandhabba* came out of her body and enabled her to see without the help of her physical body.

ii. The woman's *gandhabba* may have come out of the paralyzed body at some point. It was in the room when Dr. Greyson came and followed him to the other room where her friend was. The *gandhabba* was watching and listening to the conversation between her friend and Dr. Greyson.

iii. Once medical treatment restored her brain function, she could recall the conversation and tell Dr. Greyson about it in great detail. She not only heard but also saw the full details. That is why she noticed the stain on Dr. Greyson's tie!

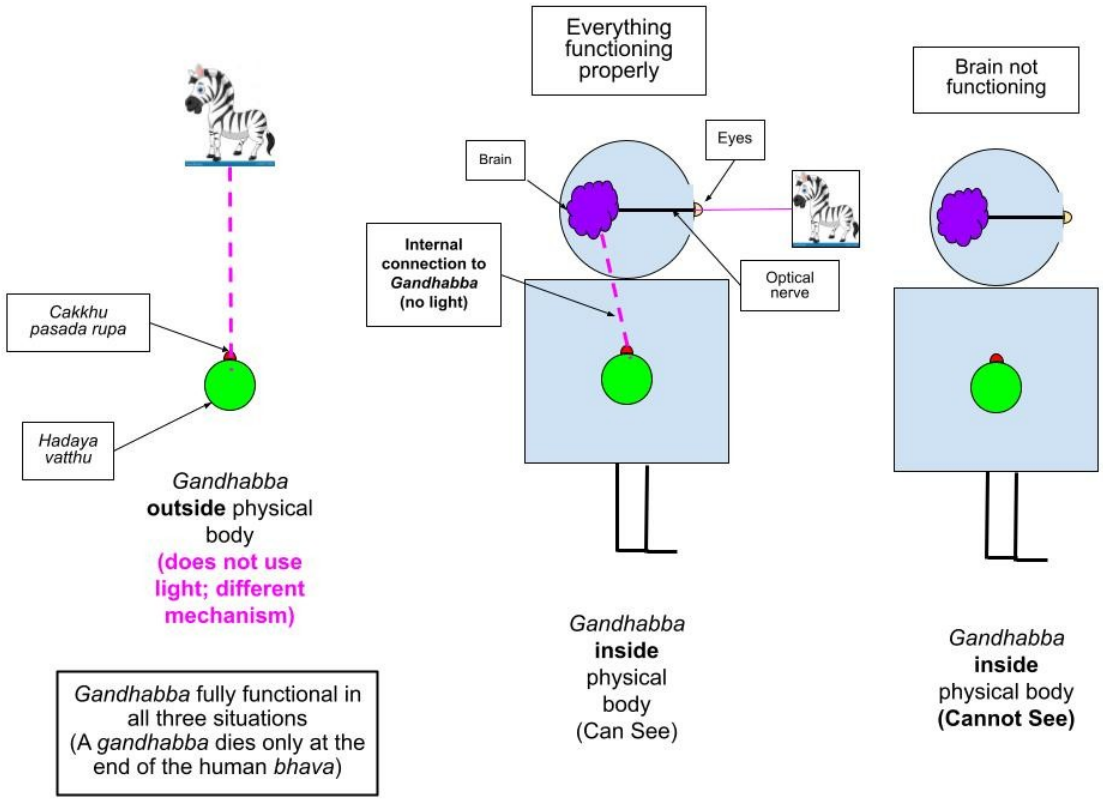
iv. So, she was able to see with her *gandhabba* body. **Can there be any doubts about that?**

v. The *gandhabba* coming out of the physical body is not a common occurrence. However, he mentioned (maybe in another video) that about 10% of all people have experienced such an OBE. It is more common when patients undergo heart operations because the *hadaya vatthu* in the mental body overlaps the heart in the physical body.

Seeing While *Gandhabba* Being Outside and Inside a Physical Body

5. The following figure explains how the *gandhabba* sees when outside and inside a physical body.

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Gandhabba and Physical Body -1

Download/Print: "WebLink: Image Download: Gandhabba and the Physical Body - 1."

Notes:

a. While being OUTSIDE the physical body, the *gandhabba* sees using a different mechanism that does not involve light.

- It is possible that the brain converts the image received from the eyes (via the optic nerve) to a type of signal used by the *gandhabba* while being OUTSIDE.

b. A *gandhabba* (while being INSIDE the physical body) will also not see if the eyes are damaged, even if the brain works.

c. The point is that while INSIDE the physical body, a *gandhabba* CAN NOT see on its own. It also cannot hear, smell, etc., if the brain is not functioning.

- That is also true for recalling memories "stored" in the external world (in *viññāṇa dhātu*). They also need to come through the brain. Therefore, a *gandhabba* is totally isolated from the world while INSIDE a physical body. The brain plays a critical role. See "Memory Recall for Gandhabba in a Human Body." **It is a good idea to read this post.** It talks about how the brain uses a transmitter and a receiver to exchange information with *viññāṇa dhātu* (bullet #4). We will use that in the next step.
- That also happens while we are sleeping. The brain goes into an inactive mode while sleeping. But the *gandhabba* never goes to sleep. Yet, if it does not get a signal from the brain, it cannot experience anything.

Why Doesn't a Newborn Have Any Perceptions, Let alone "Incorrect Views"?

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6. Now, let us look into the following statement of the Buddha in the "WebLink: suttacentral: *Mahāmālukya Sutta* (MN 64)": "A baby doesn't even have a concept of '*sakkāya*,' so how could '*sakkāya diṭṭhi*' possibly arise in her?

- Here, '*sakkāya*' means to "crave worldly pleasures." **Thus, '*sakkāya*' means the same as "*pañca upādānakkhandha*"** (conventionally translated as "grasping five aggregates.")
- In the recent posts mentioned in #1 above, we noted the fact that our cravings for sensual pleasures arise based on the "distorted *saññā*" (or "distorted perceptions about sensory inputs.")
- So, why doesn't a newborn get that "distorted *saññā*" about sensory inputs?

7. As emphasized above, the baby's thoughts arise in the mental body, specifically at the "seat of the mind" or "*hadaya vatthu*."

- **But sensory signals can come to the *hadaya vatthu* ONLY via the brain! A newborn does not have a developed brain.**
- A baby's brain doesn't grow much while in the womb. After being born (i.e., after coming out of the womb), it takes about seven years for the brain to develop and fully understand the external world.
- The following short video explains that.

  WebLink: youtube: How baby brains develop

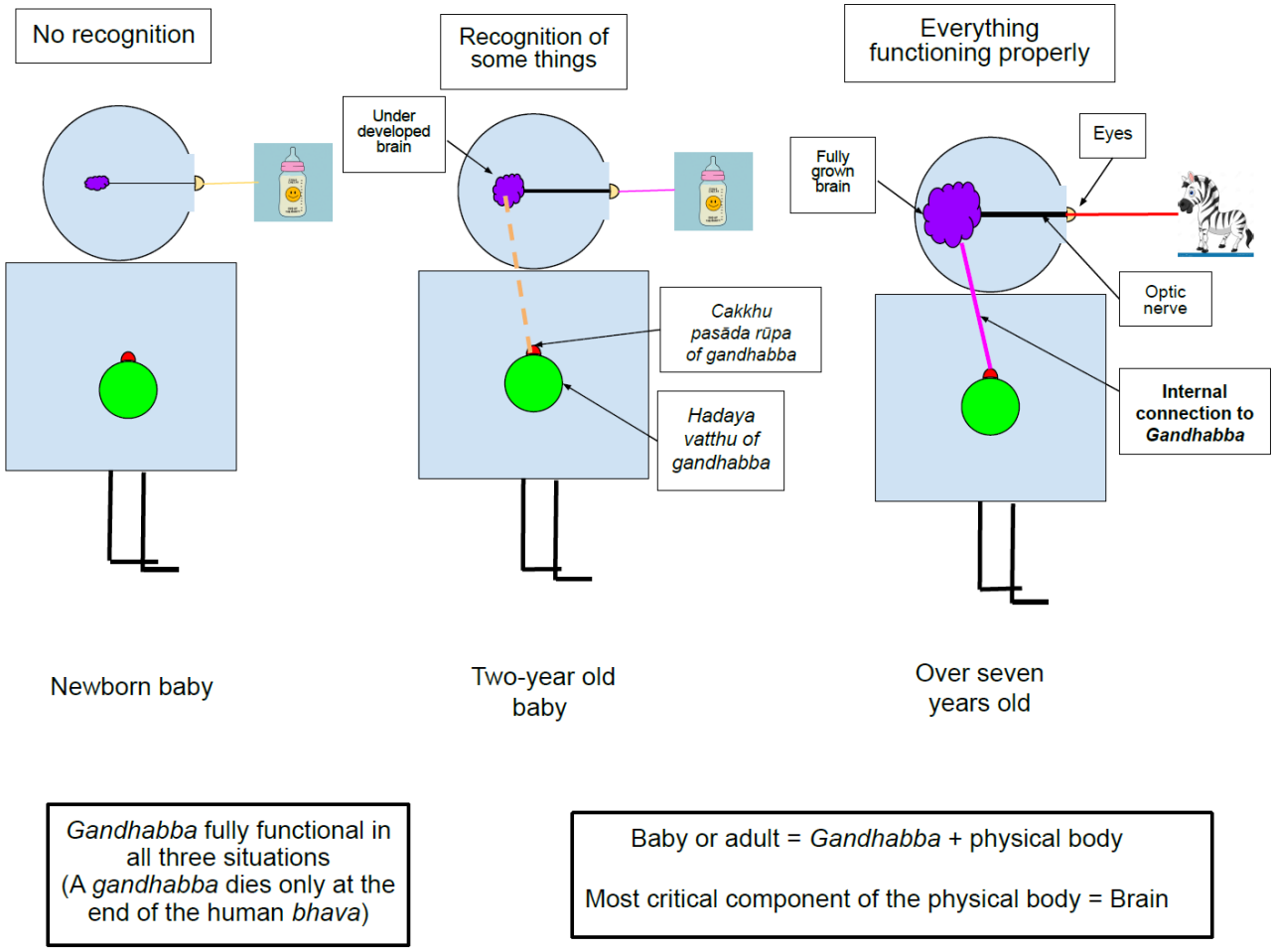
8. Also, neural connections must grow in the brain to RECOGNIZE a given sensory signal. For example, a newborn does not know anything about "mother," "milk," toys," etc. She would not perceive ANYTHING in the external world.

- As the baby grows, it will first recognize its Mom, Dad, family, a milk bottle, etc., in the first few weeks.
- **That baby is NOT just the physical body nor just the mental body.** Those two must work together to give the baby her identity and function.

A Baby or an Adult is the Combination of *Gandhabba* and Physical Body

9. The following figure shows why a "baby" or a "grown adult" is the COMBINATION of the mental body (*gandhabba*) and the physical body.

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Gandhabba and Physical Body -2 - Revised

Download/Print: "WebLink: Image Download: Gandhabba and the Physical Body -2 - Revised."

- A human *gandhabba* may live for many thousand of years. During that time, it can be born with many different physical bodies.
- The *gandhabba* is fully shielded from the outside world by the physical body. That way, *gandhabba*'s experience is limited to only those sensory inputs that can come via the physical body. Being trapped in a physical body is a consequence of one's craving to enjoy "close contact" like tastes, smells, and touch (sex.) But that limits the capabilities for seeing and hearing.
- If it comes out of the physical body, a *gandhabba* can see and hear at long distances; it can also travel far by merely thinking about where to go.

Formation of Neural Networks in the Brain Requires for Recognition (*Saññā*)

10. A newborn (just born) has not seen anything yet and, thus, has no idea about her milk bottle. She gets used to seeing it with time, and neural connections are made in her brain to identify it (see the above figure.) She understands that it has her food. In the same way, neural networks will be established in her brain (which keeps growing) to identify Mom, Dad, and others in the family, as well as her toys.

- Until the brain grows to its full development and most neural connections are established, the baby's understanding (or perception or *saññā*) about the external world will not be complete.
- **Until the ability to recognize/identify a specific item (*saññā*) is established, the baby cannot form a like or dislike for it.**
- See "Saññā – What It Really Means."

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11. First, the baby will identify the Mom and start bonding with her. That is the first type of "*rāga*" or attachment in this world. With time, the baby will start attaching to more things. In the same way, if she does not like a specific food, she may form a dislike (*paṭigha*) for it.

- That is why the Buddha said a newborn has no idea about *diṭṭhi*, defilements, etc.
- **Of course, the *gandhabba* inside the baby's physical body has all *saṁyojana* and *anusaya* intact** (unless it is a *jāti Sotāpanna*.) But they must be triggered by a sensory event for defilements (*rāga*, *dosa*, *diṭṭhi*, etc.) to "come to the surface."
- See "Pañcupādānakkhandha – Arises With an Ārammaṇa."

For Defilements to Arise, *Saṁyojana*/*Anusaya* Must be Triggered

12. For *saṁyojana* or *anusaya*, etc., **to be triggered** (and to initiate *kamma* or *pañcupādānakkhandha* or *sakkāya* accumulation,) the baby must **first recognize things (*saññā*) and form a like or dislike** for them.

- Even when the brain is fully formed around seven years of age, strong *kāma rāga* (of a sexual nature) will not arise in a child. That *saññā* will grow over time. In other words, a strong *kāma rāga* of a sexual nature is not likely to be triggered in a seven-year-old, even though they will have the *kāma rāga anusaya*/*saṁyojana* intact.

"Distorted *Saññā*" Is Based on *Gati*

13. The "distorted *saññā"* is "built-in" to our mental AND physical bodies by *kammic* energy (via *Paṭicca Samuppāda*.) That is why it is hard to confirm that it is indeed a "mirage" or a "trick," as the Buddha emphasized in the "WebLink: suttacentral: *Phenapiṇḍūpa Sutta* (SN 22.95)."

- Human *gati* differs vastly from those of animals, and within the animal realm, there is a wide variety of *gati*.
- This is a more profound point connected to *gati* cultivated as a human. For example, those born as pigs accumulated the *kammic* energy to "be born a pig" by engaging in lowly and "morally rotten" deeds when they were human. Thus, they are reborn as pigs "to like rotten things." See #5 and #6 of "Vedanā (Feelings) Arise in Two Ways."

14. The "old physical body" that *Arahant* lives with still plays a critical role in bringing the "distorted *saññā*" even to the mind of an *Arahant* (if not in a *samāpatti*.)

- **However, *Arahant*'s *hadaya vatthu* has eliminated all *anusaya* and *saṁyojana*.** Thus, *Arahant*'s mind would not attach to that "distorted *saññā*" presented by the physical body (or the brain.)
- **Another way to say the above:** "*Arahant*'s (and also *Anāgāmi*'s) mind gets to the "*kāma dhātu*" stage but not to "*kāma bhava*."
- See #3 and #4 of "Upaya and Upādāna – Two Stages of Attachment."

7.4.1.7 Purāṇa and Nava Kamma – Sequence of Kamma Generation

January 11, 2024; revised January 13, 2024 (#1, added #16); revised June 24, 2024; revised November 30, 2024 (#1, #4, #7, #9, #10); revised December 27, 2024 (#13); rewritten March 15, 2025; revised #8 on Aug. 6, 2025

A *Paṭicca Samuppāda* cycle starts at the "*purāṇa kamma*" stage. However, new and robust *kamma* (that could lead to rebirths in the future) is done in the "*nava kamma*" stage only if the mind starts generating *vacī kamma* consciously. [See "WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146)."]

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Kamma accumulation Starts With a Sensory Input

1. *Kamma* accumulation happens in two distinctive stages.

i. In the first "*purāṇa kamma*" stage, the mind of a *puthujjana* attaches automatically to sensory input (if the corresponding *saṁyojana* remain unbroken) based on the "distorted *saññā*" we discussed in recent posts. Only weak *kammic* energies are accumulated initially. **That attachment is** due to "*saññā vipallāsa*." Thus, "*saññā vipallāsa*" arises ONLY IF "fooled by the distorted *saññā*"; see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

ii. If the mind becomes sufficiently interested in the sensory input, it will start the second "*nava kamma*" stage of *kamma* accumulation with *javana cittās*. *Kamma* accumulation occurs consciously in this second stage and produces *kammic* energies that can bring *vipāka* in the future. Even though we don't have control over the above "*purāṇa kamma*" stage, we have control over the "*nava kamma*" stage.

- Any sensory experience with at least (i) above will be registered as "*pañcupādānakkhandha*," and a record of it (*nāmagotta*) will be preserved in *viññāṇa dhātu* (in the external world.) Note that those records DO NOT stay with the *hadaya vatthu* or *gandhabba*. The *gandhabba* (in a physical body) must retrieve memories from the *viññāṇa dhātu* via the brain. See "Where Are Memories Stored? – Viññāṇa Dhātu." Only the defilements (*anusaya*, *saṁyojana*, *gati*, etc. are associated with the *hadaya vatthu/gandhabba.*)

2. Consider the example of "seeing a beautiful woman" by a *puthujjana* and an *Arahant*.

- Upon seeing the woman (like in one snapshot), both minds fall into the "*kāma dhātu*" stage, where both perceive the woman to be beautiful.
- The *Arahant*'s mind will not pursue that "seeing." It will stay in the "*kāma dhātu*" stage.
- However, since the *puthujjana* has "*kāma rāga saṁyojana*," his mind will instantly get into "*kāma loka*" with *bahiddha viññāṇa*. That happens because his mind has not comprehended (*avijjā*) that the woman's "beauty " was a "distorted *saññā*." That led to automatic arising of *saṅkappa*: "*avijjā paccayā saṅkhāra*" in *Paṭicca Samuppāda* (PS). Since he perceives the woman to be beautiful, his mind feels that it is worthwhile to take another look; that is the next step of *ajjhatta viññāṇa*. That completes "*saṅkhāra paccayā viññāṇa*" step in PS. Then, depending on the conditions, *kāma guṇa* may come into play and his mind may go through the subsequent steps until "*vedanā paccayā taṇhā*." If *taṇhā* is sufficiently strong, it will get to the next step of "*taṇhā paccayā upādāna*" pulling the mind firmly to the sight of the woman. That is when he will start accumulating strong *kammic* energies via "taking actions" consciously.
- **Critical point:** Up to the "*taṇhā paccayā upādāna*" is the "*purāṇa kamma*" stage and it could be over in a split second. That part can be discovered only by a Buddha. However, if the "*nava kamma*" stage is reached, the mind may spend a long time there, depending on the actions taken.
- That is a basic overview of a sensory event, as explained via PS. You may want to reread this after going through (or while reading) the rest of the post.

Purāṇa and *Nava Kamma* Stages of a Sensory Event

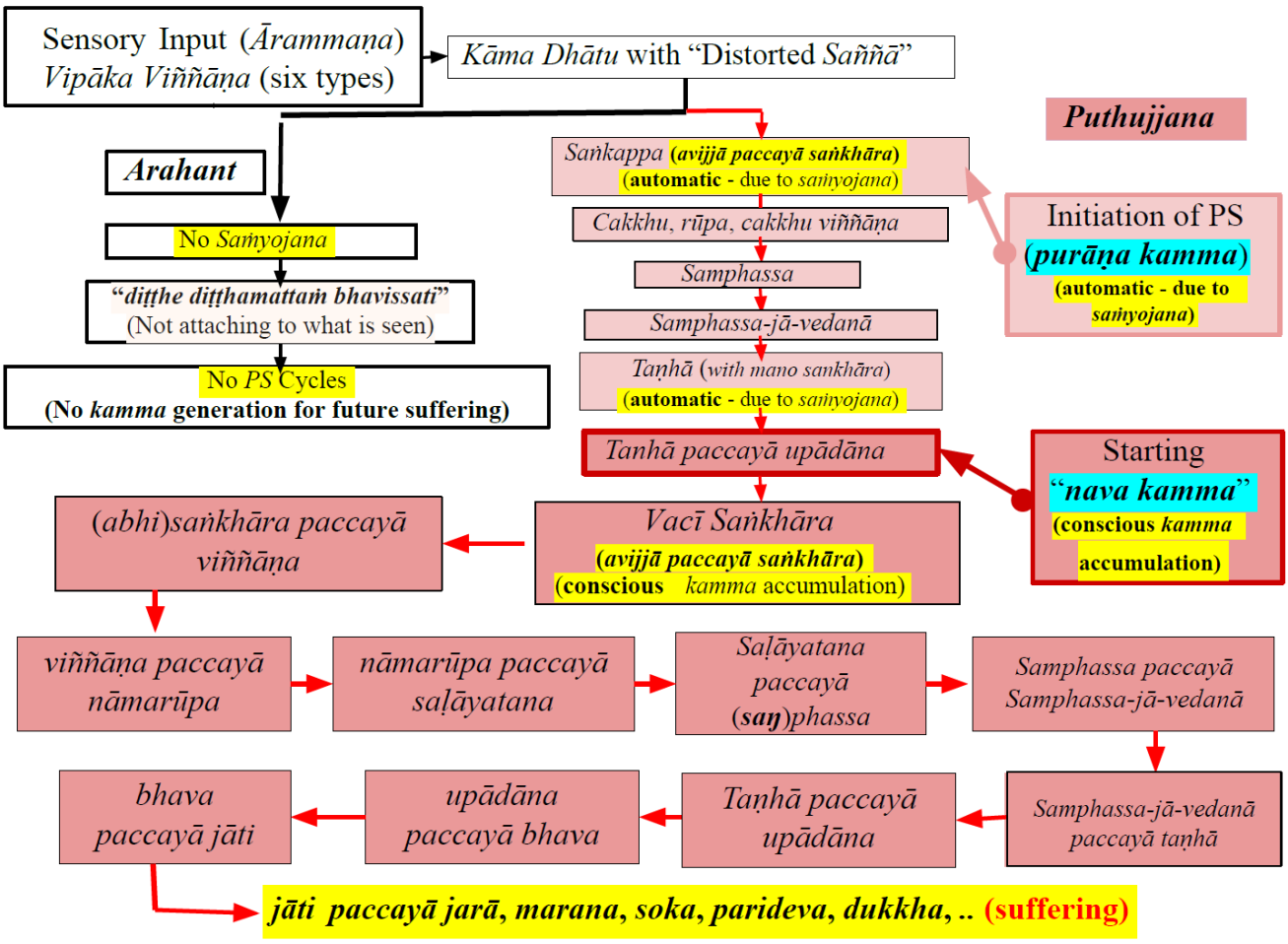
3. Therefore, the first attachment stage ALWAYS happens at the "*purāṇa kamma*" stage. *Kamma* generation (with initial *abhisaṅkhāra* called *saṅkappa*) occurs in this stage but is not strong enough to bring *vipāka* in the future. Yet it initiates another round of *pañca upādānakkhandha*.

- **Therefore, a mind (sensory event) NEVER starts from the *pañcakkhandha* state for anyone below an *Arahant*.** The *pabhassara* mind arises only after all ten *saṁyojana* are removed from the mind (i.e., *hadaya vatthu*) at the *Arahant-phala* moment.

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- If the second stage attachment ("*nava kamma*" stage) does not take place, no *javana cittās* will arise. **Strong *kamma* that can bring future *vipāka* (including rebirth) will occur only if *javana cittās* arise within the "*nava kamma*" stage.**

4. We have previously discussed the concepts of the following chart without using the terms "*purāṇa kamma*" and "*nava kamma.*"



Purāṇa and Nava Kamma - 1

Download/Print: "WebLink: PDF File Download: Purāṇa and Nava Kamma – 1 - Revised."

- For example, a similar chart is in "Difference Between Taṇhā and Upādāna." But the above chart has far more details.

Kāma Dhātu Stage First

5. Upon receiving a sensory input, a mind (of anyone born a human, whether an *Arahant* or a *puthujjana*), falls in the "*kāma dhātu*" stage as shown in the charts above and below. "Distorted *saññā*" is experienced at this initial stage. **Note that this "distorted *saññā*" is imparted via the physical body (and the brain.)** Thus, an *Arahant* would also experience that "altered *rūpa*" arising via "distorted *saññā.*" However, an *Arahant* (or an *Anāgāmi*, also free of *kāma loka*) would not attach to it.

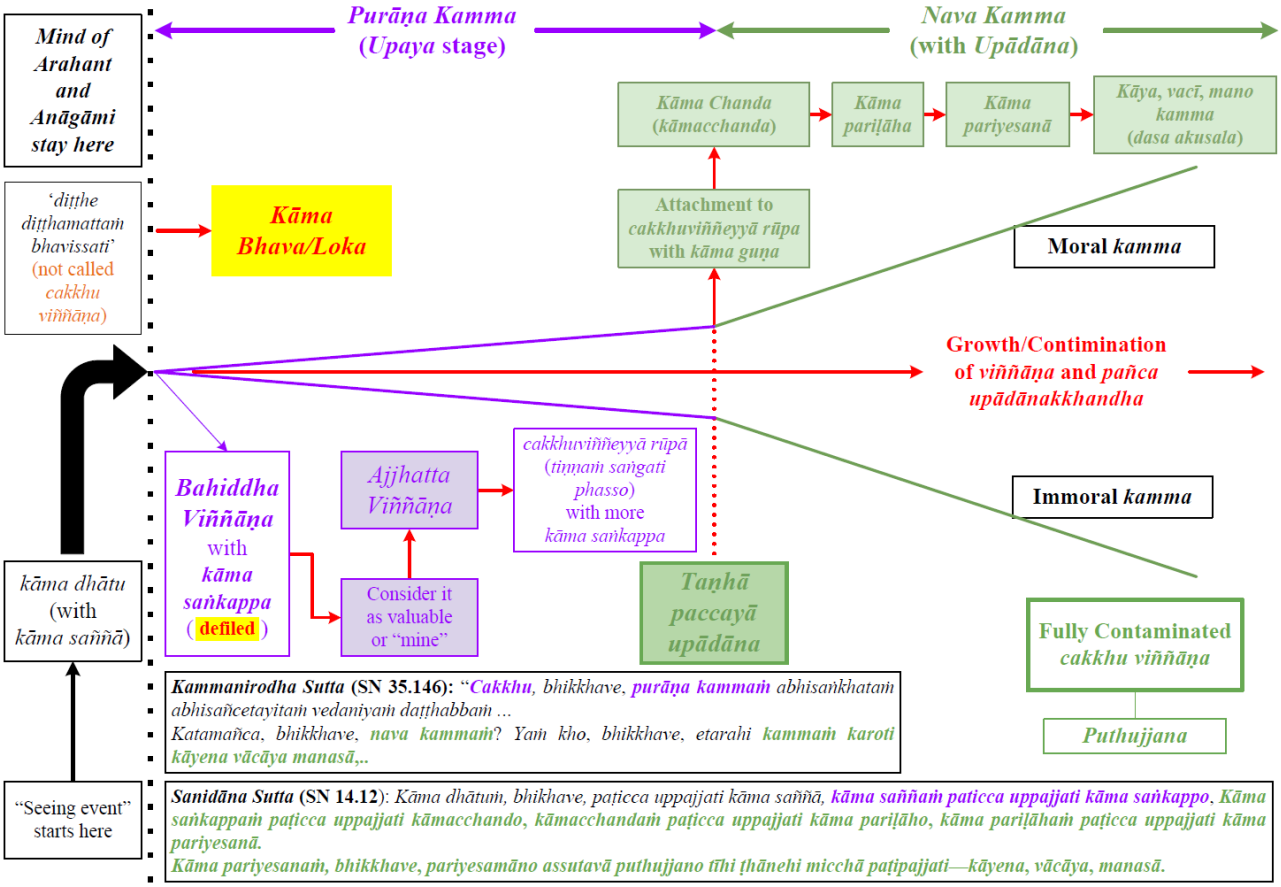
- **Thus, the mind of an *Arahant*/*Anāgāmi* will stop at the "*kāma dhātu*" stage and not even get into the "*purāṇa kamma*" stage, as indicated in the charts.** They have eliminated the first five *saṁyojana* that bind one to the *kāma loka.*
- In the charts, I have considered a "seeing event." The "seeing event" for an *Arahant*/*Anāgāmi* will not get into the *kāma loka.* Unless the mind gets into *kāma loka* the "seeing event" is not called a *cakkhu viññāṇa*. It is called "*diṭṭhe diṭṭhamattaṁ bhavissati*" (implying "not attaching to what is seen."

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- That is what the Buddha explained to Ven. Bāhiya in the "WebLink: suttacentral: *Bāhiya Sutta* (KN Ud 1.10)" with the verse, "***diṭṭhe diṭṭhamattaṁ bhavissati***, *sute sutamattaṁ bhavissati, mute* ***muta****mattaṁ bhavissati..*"
- **The Sutta Central translation in the link is:** "In the seen will be merely seen; in the heard will be merely heard.." A better translation is: **"seeing without *rāga, dosa, moha* arising in the mind."** The same holds for hearing, tasting, etc. **Note:** taste, smell, and touch are combined as "***muta***."
- The rest of the post is focused on how a *puthujjana* accumulates *kamma* via a series of steps in two distinct stages: "*Purāṇa kamma*" and "*nava kamma*" stages.

Purāṇa Kamma Stage

6. A *Paṭicca Samuppāda* (PS) process for a *puthujjana* always starts with an *ārammaṇa*, i.e., a sense input. **The chart below** shows how a "seeing event" begins with a *rūpa* (visual) as a sensory input. A sensory event starts on the left at the "*dhātu* stage." While the mind of an *Arahant* stops there, that of a *puthujjana* keeps evolving to the right, becoming increasingly defiled via many steps. Some of the steps are shown in the chart below.



Purāṇa and Nava Kamma - 2 (revision 2)

Download/Print: "WebLink: PDF File Download: Purāṇa and Nava Kamma -2-revision 2"

- "*Purāṇa kamma*" can be translated as "initial *kamma*" or "base-level of *kamma* generation." *Purāṇa* does not mean "old."
- **That stage happens automatically based on attachment to the "distorted *saññā*."**
- Within the "*purāṇa kamma*" stage, a mind goes through several steps in *Paṭicca Samuppāda.* It starts with "*avijjā paccayā saṅkhāra*" where the mind first attaches to the sensory input; only weak *saṅkhāra* (*saṅkappa*) arise. Then the following steps also occur within the "*purāṇa kamma*" stage: *saṅkhāra*

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paccayā viññāṇa; *viññāṇa paccayā nāmarūpa*, *nāmarūpa paccayā saḷāyatana*, *saḷāyatana paccayā phasso*, *phassa paccayā vedanā*, *vedanā paccayā taṇhā.*

- (I adopted the "cone representation" of the "expansion of *viññāṇa*" in the above chart from the Sinhala discourse series "WebLink: Youtube: බුදු දහම, මාර්ගඵල සහ මග වැඩීම"; I highly recommend it for a Sinhala-speaking audience. I have modified it to a "two-cone structure" to represent the "*purāṇa kamma*" and "*nava kamma*" stages.)

Bahiddha and *Ajjhatta Viññāṇa*

7. *Kamma viññāṇa* of a *puthujjana* starts right after the *kāma dhātu* stage when the mind automatically attaches to the "distorted *saññā*" due to the "hidden defilements" (*anusaya*/*saṁyojana*) and turn into "*bahiddha viññāṇa*" and moves to the "*purāṇa kamma*" stage. That initial attachment happens automatically with *saṅkappa* (only *mano saṅkhārā*).

- That first attachment is where the "altered *rūpa*" with "distorted *saññā*" triggers the mind to generate the first stage of *viññāṇa* (***bahiddha viññāṇa***). This is when the mind enters *kāma loka.*
- In the next step, the mind attaches again with more *saṅkappa* (taking the *bahiddha viññāṇa* to be valuable), and gets to the "***ajjhatta viññāṇa***" stage. That leads to the use of *cakkhu indriya* as an *āyatana*; thus, from now on in the process, "*cakkhu*" refers to "*cakkhu āyatana.*" See both charts.
- **A critical point:** An *Arahant* (or an *Anāgāmi*, also free of *kāma loka*) would not generate *cakkhu*, *rūpa* (except for the *rūpa* in the *kāma dhātu* stage), or *cakkhu viññāṇa* as they appear in most *suttās*. All three can be stopped from arising (*nirodha.*)

8. "WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146)"**:** "*Cakkhu, bhikkhave,* ***purāṇa kammaṁ*** *abhisaṅkhataṁ abhisañcetayitaṁ vedaniyaṁ daṭṭhabbaṁ..*"

Translated: "*Cakkhu* arises via ***purāṇa kamma***. It is to be understood (*daṭṭhabbaṁ*) to lead to *abhisaṅkhāra* (*abhisaṅkhataṁ*) and can lead to *abhisañcetanā* (*abhisañcetayitaṁ*) and leads to (mind-made) *vedanā* (*vedaniyaṁ.*)"

- Here, "***purāṇa kamma***" means "**initial *kamma* generation**" that automatically occurred with the initial attachment to the "distorted *saññā*" (same as "*kāma saññā*" in *kāma loka.*)
- When seeing an object, "*Cakkhu viññāṇa* arises based on *cakkhu* and *rūpa*" OR "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ.*" At this step, *cakkhu viññāṇa* is already at the "*ajjhatta viññāṇa*" stage.
- **Here, "*cakkhu*" does not mean "eyes;" it means defiled "*cakkhu āyatana*"** (versus undefiled "*cakkhu indriya*" for an *Arahant*/*Anāgāmi.*) That is precisely what the above verse says: It has already been defiled when the mind got contaminated by the "distorted *saññā*" when it moved from the "*kāma dhātu*" stage to the "*kāma bhava*/*loka.*"
- This is depicted in the second chart above.

"Distorted *Saññā*" Arises in Anyone Born With a Human Body

9. Anyone **born with a physical human body** will automatically get the **"distorted *saññā.*"** Thus, the "*rūpa*" that comes to mind does not accurately represent the external *rūpa*. Therefore, even an *Arahant*/*Anāgāmi* would taste sugar to be sweet. This is not a "superficial trick" by a third-rate magician but a "sophisticated trick" that can be uncovered only by a Buddha. A human body is designed (by *kammic* influence) to provide that "attractive *saññā*" because those born humans had craved them in past lives. See the first two posts in "Worldview of the Buddha."

- The primary reason for our tendency to indulge in sensual pleasures is this "distorted and made-up *saññā.*" See "Kāma Rāga Arises Due to "Distorted Saññā" (**Note:** "distorted *saññā*" leads to "*saññā*

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vipallāsa" ONLY for those not comprehending how that "trick" plays out as explained in the first few posts in "Worldview of the Buddha.")

- To break the *kāma rāga saṁyojana*, one MUST understand how *kāma rāga* arises via "distorted *saññā*" in the *purāṇa kamma* stage. Understanding this process will also help attain the *Sotāpanna* stage.
- Many people incorrectly think they must remove *kāma rāga* from their minds by willpower. That could make things worse by the generation of *paṭigha* in mind. On the other hand, once one comprehends that there is no intrinsic "sweetness in sugar" or "beauty of a woman," it is much easier to get rid of *kāma rāga*.

Root Cause of Attachment – "Distorted *Saññā*"

10. As we can see in the above chart, this "distorted *saññā*" is the root cause of our attachment to "attractive sensory inputs." When we try to get "more of such **made-up** enjoyments," we engage in *akusala kamma* that bring us "unintended harmful consequences (*kamma vipāka*)," including rebirth in suffering-filled realms (like the animal realm.)

- Enjoying "sensory pleasures" is like watching a good magic show. That is why the Buddha called *viññāṇa* a "magician." See "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)." However, the danger is that people tend to engage in *akusala kamma* for more such "pleasures." That happens after the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda,* as indicated in the above charts.
- I have emphasized this in many recent posts because it is a critical point: "Mūlapariyāya Sutta – The Root of All Things" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- We accumulate such *akusala kamma* in two stages. The first "subtle stage" is the "*purāṇa kamma* stage," when *kamma* accumulation starts at a subtle level that our minds are unaware of.
- If the mind sufficiently attaches to the sensory input, we consciously start accumulating new, strong *kamma* with speech and actions based on *vacī* and *kāya saṅkhārā*. As shown in the first chart above, that happens after the "*taṇhā paccayā upādāna*" step in the *Paṭicca Samuppāda* process. That is the "*nava kamma*" stage. However, subtle/weak *kamma* accumulation has already started in the "*purāṇa kamma*" stage.

Nava Kamma Stage

11. Once in the "*nava kamma*" stage, the rest of the steps in *Paṭicca Samuppāda* will follow: *upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti*"

- Only the strong *kamma* generation in the step "*upādāna paccayā bhavo*" (culminating in *kāya*, *vacī*, and *mano kamma* generation is shown in the second chart above).
- The first chart shows all the steps of *Paṭicca Samuppāda* in the "*nava kamma*" stage.
- Also see "Difference Between Taṇhā and Upādāna" for some insights.

12. **WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146):** "*Katamañca, bhikkhave,* ***nava kammaṁ****? Yaṁ kho, bhikkhave, etarahi* ***kammaṁ karoti kāyena vācāya manasā****,..*"

Translated: "What is a ***nava kamma***? This is when one **consciously accumulates *kamma* via body, speech, and the mind**."

- The wider cone in the **second chart** above shows how a mind gets defiled in real-time by consciously and repeatedly attaching to a sensory input. This stage takes place only if the mind strongly attaches to the sensory input and starts the "*taṇhā paccayā upādāna*" step in the *Paṭicca Samuppāda* process.

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- In this "*nava kamma*" stage, the mind goes through several stages (*kāmacchanda, kāma pariḷāha, kāma pariyesanā*; see #11 above) where attachment becomes increasingly intense. It culminates in accumulating strong *kamma* done via the body, speech, and mind (***kammaṁ karoti kāyena vācāya manasā.***)
- The mind of anyone born a human (including an *Arahant*) starts at the *kāma dhātu* stage. **That physical body (and the brain) will automatically present to the mind an "altered *rūpa*" instead of a "true representation of the external *rūpa*."** That is why a "distorted *saññā*" (e.g., the sweetness of sugar) arises in an *Arahant* as well as for a *puthujjana*.
- However, the mind of an *Arahant* would not attach to that **"altered *rūpa*" because that mind has fully grasped how that "trick" takes place, as explained in the above charts.**

General Attachment Sequence for *Kāma Dhātu*

13. The "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)" points out the general sequence of steps involved in *kamma* accumulation based on any sensory input in *kāma loka*. We discussed that in the post "Upaya and Upādāna – Two Stages of Attachment."

- "*Kāma dhātuṁ, bhikkhave, paṭicca uppajjati kāma saññā, kāma saññaṁ paṭicca uppajjati kāma saṅkappo, kāma saṅkappaṁ paṭicca uppajjati kāmacchando, kāmacchandaṁ paṭicca uppajjati kāma pariḷāho, kāma pariḷāhaṁ paṭicca uppajjati kāma pariyesanā.*" OR "**Attachment to *kāma dhātu*** leads to *kāma saññā*, attachment to *kāma saññā* leads to *kāma saṅkappa,* attachment to *kāma saṅkappa* leads to *kāmacchanda*..and so on to *kāma pariyesanā.*"
- The "*nava kamma*" stage starts with *kāma saṅkappaṁ paṭicca uppajjati kāmacchando* step in the above verse. This is also the "*taṇhā paccayā upādāna*" step in the *Paṭicca Samuppāda* process. The mind attaches (*taṇhā*) with *kāmacchanda*; then the mind desires to fulfill the desire quickly in the "*kāma pariḷāha*" stage; then it starts investigating ways to do that quickly (*kāma pariyesanā*), leading to potent *kamma* accumulation via the body, speech, and mind (***kammaṁ karoti kāyena vācāya manasā.***)
- Also note that ***rūpa*** *paṭisaṁvedī* for a seeing event or ***rasa*** *paṭisaṁvedī* for a tasting event occurs in the "*kāma dhātu*" stage for **both an *Arahant* and a *puthujjana***; ***rūpa rāga*** *paṭisaṁvedī* or ***rasa rāga*** *paṭisaṁvedī* occurs in the *purāṇa kamma* stage when the *bahiddha viññāṇa* is generated **only in a *puthujjana***. See #9, #10 in "Sandiṭṭhiko – What Does It Mean?."

14. In the post "Contamination of a Human Mind – Detailed Analysis," we discussed the following verse in the "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)," which examines the six types of sensory inputs available in the *kāma loka*. Thus, it expanded the general statement in the above verse for a "seeing event":

"***Rūpa*** *dhātuṁ, bhikkhave, paṭicca uppajjati rūpa saññā, rūpa saññaṁ paṭicca uppajjati rūpa saṅkappo, rūpa saṅkappaṁ paṭicca uppajjati rūpacchando, rūpacchandaṁ paṭicca uppajjati rūpa pariḷāho, rūpa pariḷāhaṁ paṭicca uppajjati rūpa pariyesanā*" **OR** "*Rūpa dhātu* gives rise to the perception of that **sight** (***rūpa*** *saññā*.) That perception (if mind-attaching) gives rise to thoughts about it (*rūpa saṅkappa*.) Thoughts give rise to the desire for such sights (*rūpacchanda*.) The desire for sights gives rise to the passion for sights (*rūpa pariḷāha*.) The passion for sights gives rise to pursuing/investigating sights (*rūpa pariyesanā*.)" In the last one, "*pariyesanā*" means "investigations;" when one becomes interested in something, one explores how to use it optimally.

- Then the verse is repeated for all SIX senses ending with "***dhamma*** *dhātuṁ paṭicca uppajjati dhamma saññā, dhamma saññaṁ paṭicca uppajjati dhamma saṅkappo, dhamma saṅkappaṁ paṭicca uppajjati dhammacchando, dhammacchandaṁ paṭicca uppajjati dhamma pariḷāho, dhammapariḷāhaṁ paṭicca uppajjati dhamma pariyesanā.*"

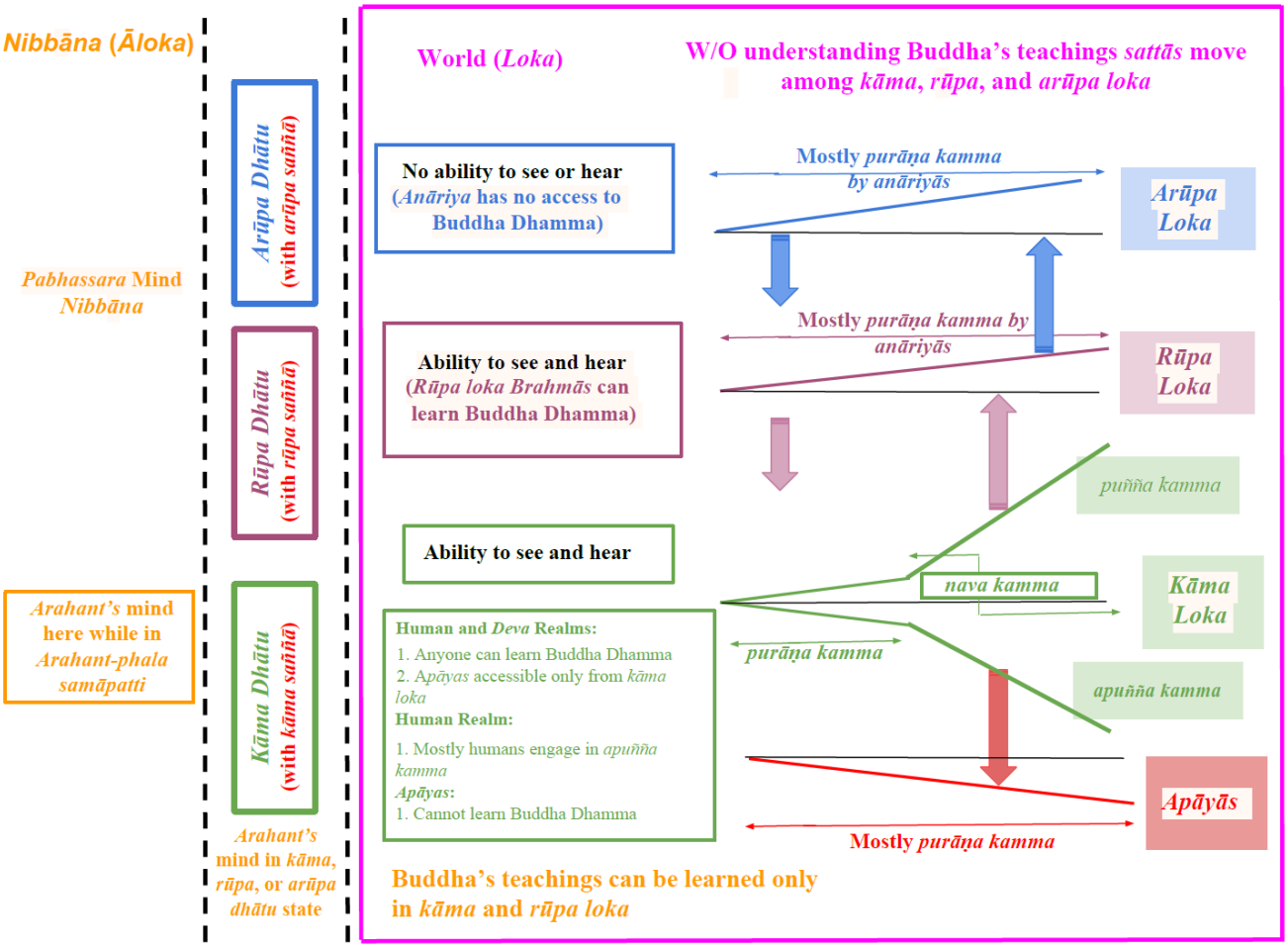
Broader View Including All Realms

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15. The second chart above explains the effect of the "distorted *saññā*" on initiating the defilement of the mind (i.e., the growth of "*kamma viññāṇa*" or the "*pañca upādānakkhandha*") in the *kāma loka*.

- A somewhat similar "distorted *saññā*" also arises in the 16 realms of the *rūpa loka* (*rūpāvacara Brahma* realms) and the four realms in the *arūpa loka* (*arūpāvacara Brahma* realms.) However, strong "*kamma* accumulation" (that can bring rebirths) DOES NOT happen significantly in those realms.
- An *anariya yogi* born in any of those 20 realms will experience the "*jhānic/samāpatti sukha*" until the end of their lifetime there. Then, they will be reborn in the *kāma loka* due to *kammic* energies accumulated in previous lives.
- **An *Ariya* born in one of those realms will also experience the "*jhānic/samāpatti sukha*," which ALSO arises from "distorted *saññā*."** However, they can again remove **attachment to** that "distorted *saññā*" and move to the "*rūpa dhātu*" or "*arūpa dhātu*" as shown in the chart below for an *Arahant*.
- Note again that the "*nava kamma*" stage is missing in *rūpa* and *arūpa loka*.

Sabbe Saṅkhārā Aniccā



Loka and Āloka - Totally Separated

Download/Print: "WebLink: Image Download: Loka and Āloka – Totally Separated."

16. A mind MUST first fall on one of the three *dhātus* (upon receiving an *ārammaṇa*.) Those in *rūpa* or *arūpa loka* cannot experience "sensual sensory inputs" (because they don't have dense bodies), so their minds fall on either the "*rūpa dhātu*" or the "*arūpa dhātu*."

- For example, *anariya Brahma* in a "*rūpa loka Brahma* realm" only receives the "distorted *saññā*" of "*rūpāvacara jhānic sukha*" and will automatically attach to it with "*saññā vipallāsa.*" They do not

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accumulate more *kamma*, but will return to *kāma loka* at the end of *Brahma*'s life. Unlike in the *kāma loka*, there is no way to accumulate strong *kamma* (that can bring rebirths) while in the *rūpa* or *arūpa Brahma* realms.

- An *Anāgāmi* in *rūpa loka* will also get the "distorted *saññā*" of "*rūpāvacara jhānic sukha*" but can see the "*anicca* nature" of that *saññā* and can stop attaching to it.
- The above chart is discussed in "Path to Nibbāna – Learning Dhamma to Become a Sotāpanna."

17. Therefore, an *anariya*'s mind can never move toward the "suffering-free *pabhassara* mind." That is the crucial point to be seen from the above third chart. Upon receiving a sense input, it ALWAYS moves away from the *pabhassara* mind or *Nibbāna* (shown on the left).

- In particular, ANY action, speech, or thought of a human *puthujjana* will ALWAYS move their minds AWAY from the "suffering-free" *pabhassara* mind. That is a key reason why the *abhisaṅkhāra* generation (via "*avijjā paccayā saṅkhārā*") is of the "*anicca* nature." In other words, "*sabbe saṅkhārā aniccā*."
- That also means the mind of a *puthujjana* NEVER moves in the "*pariṇāmī*" direction or "for the better." It always moves in the "*vipariṇāmī*" or "for the worse."
- That is discussed in "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse" and "Vipariṇāma – Two Meanings."

Purāṇa and *Nava Kamma* Stages – Connection to *Paṭicca Samuppāda*

18. As you may be able to see, the *purāṇa* and *nava kamma* stages correspond to the *Avyākata Paṭicca Samuppāda* and *Akusala-Mūla Paṭicca Samuppāda* processes we had discussed in old posts respectively. See, for example, "Paṭicca Samuppāda Cycles."

- In the *Sutta Piṭaka*, those two PS processes are not discussed separately, but treated as just "*Paṭicca Samuppāda*." The separation into two distinct processes is seen only in the Commentaries.
- Also see "Upaya and Upādāna – Two Stages of Attachment."

19. I tried to include a wide variety of information in this rewritten version, which became a bit long. Hopefully, that will help get a good idea of the complete *Paṭicca Samuppāda* process.

- All related posts in "Sotāpanna Stage via Understanding Perception (Saññā)." Another series of new posts: "Worldview of the Buddha."
- It is worthwhile to spend the time understanding "distorted *saññā*." It is the root cause of attachment or *taṇhā*: "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

7.4.1.8 Saññā Nidānā hi Papañca Saṅkhā - Immoral Thoughts Based on 'Distorted Saññā'

January 26, 2024; revised #6 January 27, 2024; revised March 16, 2025

"*Saññānidānā hi papañcasaṅkhā*" verse captures the root cause for defilements to arise in mind. The "built-in distorted *saññā*" is why it is so hard to eliminate the tendency to crave sensual pleasures. [***papañca*** : [m.] an obstacle; impediment; delay; illusion; hindrance to spiritual progress. ***saṅkhā*** : (f.) enumeration; calculation; a number; definition.]

Previously Unheard Teachings of a Buddha

1. The Buddha called *saññā* a mirage in the "WebLink: suttacentral: *Phenapiṇḍūpama Sutta* (SN 22.95)," and we discussed that in the posts "Sotāpanna Stage and Distorted Saññā" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

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- Here, we will discuss another critical *sutta* with the above verse to provide evidence that the "sweetness of sugar" or the "beauty of a woman" is a "mirage" created in **the human mind** by the "distorted *saññā*" built into our biological bodies. Those are not *vedanā* but "made-up *saññā*." **However, "distorted *saññā*" leads to "mind-made *vedanā*" or "*samphassa-jā-vedanā*," i.e., becoming joyful or unhappy depending on the sensory input.**
- The physical and mental bodies of any living being arises via *kammic* energy (also called *uppatti bhava*), which gives rise to that existence. That happens via the "*bhava paccaya jāti*" step in the *Uppatti Paṭicca Samuppāda*.
- **That is the "previously unheard teachings of a Buddha."**

Jāti (With a Physical Body) Dictated by *Paṭicca Samuppāda*

2. The "*bhava paccaya jāti*" step in the *Uppatti Paṭicca Samuppāda* came about **starting with attachment to similar sensory stimulations** ("*avijjā paccayā saṅkhāra.*") Attachment to certain stimulations ("*paṭi icca*") leads to "births to provide matching experiences" (*sama uppāda*); see "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."

- A pig's birth is based on the lowly deeds (*kamma*) done with "*avijjā paccayā saṅkhāra.*" A lion's birth is based on vicious deeds.
- Thus, the "sweetness of sugar" or the "beauty of a woman" would not arise in a pig or a lion. A pig's mind craves garbage for food. A lion does not crave sugar or garbage but the flesh of other animals. For details, see "Gati to Bhava to Jāti – Ours to Control" and "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta."
- Human births are based on "good/moral *gati*" but mixed with *kāma rāga* (tendency to value sensory pleasures.) The "sweetness of sugar" or the "beauty of a woman" is unavoidable for anyone born with a human body; the Buddha experienced them, too. Thus, even an *Arahant* born a human would generate that "distorted *saññā*" (unless in a *jhāna* or *samāpatti.*)
- However, if people fully understand how that "distorted *saññā*" arises, their minds will no longer be fooled. That is what Bāhiya Dārucīriya (amazingly) understood when the Buddha only told him to realize "*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatī'ti.*" That means, "'Don't go beyond what is seen, heard, experienced by the tongue, nose, body or with the mind." **Ven. Bāhiya understood that anything that appears "mind-pleasing" is not a truthful depiction of reality.** See "WebLink: suttacentral: *Bāhiya Sutta* (KN Ud 1.10)";" English translations are always inadequate because the translator does not understand the deeper meaning. [See "WebLink: wisdomlib.org: Bāhiya Dārucīriya Mahāthera" from the book "WebLink: PDF Download: The Great Chronicle of Buddhas".]

A Mind Always Falls on One of the Three "*Lokās*/*Dhātus*"

3. When not receiving sensory input via any of the six senses, the mind is in the "*uppatti bhavaṅga* state." That is the "mindset" that one is born with. Since a human birth results from "good *kamma vipāka*," that state of any human is positive. Only those in the *apāyās* (four lowest realms) have "negative" or "bad" *uppatti bhavaṅga* states.

- While in the *uppatti bhavaṅga* state, the mind is inactive, and no *javana cittās* arise. When an *ārammaṇa* is received via any of the six senses, the mind breaks away from that *uppatti bhavaṅga* state and focuses on the *ārammaṇa,* i.e., becomes active.
- This is analogous to a car being "in neutral" and starting to move only when it is put into a gear. While in the neutral gear, the car is "alive" but not engaged in moving.

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- A human will NOT lose that "*uppatti bhavaṅga* state" until the end of human existence. Thus, an *Arahant* born a human will also have the mind in that "*uppatti bhavaṅga* state" unless in a *jhāna* or *samāpatti*.

4. Upon receiving an *ārammaṇa*, a human mind will "break away" from the "*uppatti bhavaṅga* state" and will first fall on the "*kāma dhātu*" stage corresponding to human *bhava*. It will automatically receive the "*kāma saññā*" associated with the "human *bhava*." That includes "distorted *saññā*" of "sweetness in sugar," "beauty of a woman," or "stench of feces."

- In contrast, a pig would receive a "distorted *saññā*" of an "attractive smell" with a pile of feces. In reality, feces is made of *suddhaṭṭhaka* (atoms and molecules in the language of modern science) and would not have "good or bad" qualities. This is a more profound point requiring in-depth contemplation.
- We are thrilled to watch a magic show where the magician performs "unbelievable actions." But the magician always uses a "trick." Once that trick is discovered, there is no "thrill in watching the magic show."
- "Distorted *saññā*" is the best magic trick in the world. Nature itself is the magician. It is so good that no one but a Buddha can discover it. Since our physical bodies are built to provide that "distorted *saññā*," no matter how many investigations are done (based on mundane techniques, including scientific experiments) to uncover the trick, they will all fail.
- **It requires a "paradigm shift" to see how that trick is performed. The Buddha described how *kamma* done with particular "*gati*" led to births with corresponding "distorted *saññā*," as explained in #2 above. That is the "previously unheard teachings of a Buddha."**

"*Saññānidānā hi papañcasaṅkhā*"

5. As we proceed, I will discuss several critical *suttās* on "distorted *saññā*." The above verse appears in the "WebLink: suttacentral: *Kalahavivāda Sutta* (Snp 4.11)." The full verse is:

"*Na saññasaññī na visaññasaññī, Nopi asaññī na vibhūtasaññī; Evaṁ* ***sametassa*** *vibhoti rūpaṁ,* ***Saññānidānā hi papañcasaṅkhā***".

- In the *Tipitaka*, words are combined to compress the lines of text. If we expand the verse:

"*Na saññā saññī na visaññā saññī, Nopi asaññī na vibhūta saññī; Evaṁ sametassa vibhoti rūpaṁ,* ***Saññā nidānā hi papañca saṅkhā***".

- As we discussed, accumulation to *pañcupādānakkhandha*/*pañca upādānakkhandha* (or "*loka samudaya*" according to the Buddha); see "Loka Sutta – Origin and Cessation of the World" and "Sensory Inputs Initiate "Creation of the World" or 'Loka Samudaya'") happens with the generation of "*akusala* accumulation" (***papañca saṅkhā***) in the "*nava kamma*" stage. But that process starts with the "*saṅkappa* generation" based on "distorted *saññā*" in the "*purāṇa kamma*" stage. See "Purāṇa and Nava Kamma – Sequence of Kamma Generation." [***papañca*** : [m.] an obstacle; impediment; delay; illusion; hindrance to spiritual progress. ***saṅkhā*** : (f.) enumeration; calculation; a number; definition.]
- But let us first look at the next verse that mentions various types of *saññā*.

6. "*Evaṁ sametassa vibhoti rūpaṁ*" means "once one comprehends the true nature of *saññā*, mind-made *rūpās* stop arising in mind." In other words, *akusala* accumulation **via "giving priority to immoral or *papañca*"** (***papañca saṅkhā***) has origins (*nidāna*) in *saññā*, which refers to the "distorted *saññā*." Now, let us look at the first part of the verse.

- "*Na saññā saññī*" means one cannot grasp the truth with the "naturally built-in distorted *saññā*." However, one cannot sort it out without that "distorted *saññā*" being experienced either (for example, if one is an *ummattakā* or "gone mad"), and that is what "*na visaññā saññī*" means.

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- For example, one cannot sort it out by losing *saññā* altogether and becoming "*asaññā*." We know that those who cultivate "*asaññā saññā*" techniques ("*asaññā Bhāvanā*") end up in the "*asaññā* realm" where *saññā* does not arise. Such an "*asaññā saññā*" state is when one becomes unconscious; while unconscious, *saññā* of any kind cannot arise because no *cittās* arise.
- Next, "*na vibhūta saññī*" means one cannot be without "(distorted) *saññā*" to grasp the truth, i.e., when in an *arūpa samāpattī*. These descriptions are in the "WebLink: suttacentral: *Kalahavivāda sutta niddesa* (KN Mnd 11)."
- The true nature of the "distorted *saññā*" we experience is discussed in the "Mūlapariyāya Sutta – The Root of All Things." As the *sutta*'s name implies, grasping this "root of all things" is the key to stopping ***papañca saṅkhā*** from arising. Also see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- **The "distorted *saññā*" includes "*subha* and *paṭigha saññā*" which need to be overcome (by understanding their origin) via *Satipaṭṭhāna* after going through the "*jānato* and *passato*" stages.** [heard (***jānato***) and fully comprehended (***passato***)]

"Distorted *Saññā*" Remains with a Living *Arahant*

7. *Arahanthood* is attained while experiencing the "distorted *saññā*" but understanding with wisdom how it arises. The key is to understand how that "distorted *saññā*," the "mirage," or the "trick," is done. It is created by our own minds when we go through the *Paṭicca Samuppāda* process with *avijjā* and create future *uppatti* (*bhava* and *jāti.*) **That rebirth (*jāti*) will automatically present that mirage or the "distorted *saññā.*"**

- **It is a vicious circle that keeps the rebirth process repeating perpetually UNTIL the "trick" is heard (*jānato*) and fully comprehended (*passato*.)**
- **Note that the ideal *saññā* (without "distorted *saññā*") is the *saññā* that arises only in a "*pabhassara citta.*"** An *Arahant* in "*Arahant phala samādhi*" experiences that "pure *citta*." That "*pabhassara citta*" is first experienced at the *Arahant phala* moment.
- On the other hand, an *Arahant,* while engaged with "*kāma dhātu*," experiences "*cittās* with *kāma saññā*" as we discussed. Furthermore, an *Arahant* in a *jhāna* or *samāpatti* experiences *cittās* with "*rūpa saññā"* ("*jhānic* pleasures") and "*arūpa saññā*" ("*samāpatti* pleasures") respectively, but their minds do not attach to them either. See "Loka and Nibbāna (Aloka) – Complete Overview."

Arahants Experience the "Distorted *Saññā*" – *Tipiṭaka* Evidence

8. The "WebLink: suttacentral: *Nibbānadhātu Sutta* (Iti 44)" describes a living *Arahant* as "*Tassa tiṭṭhanteva pañcindriyāni yesaṁ avighātattā* ***manāpāmanāpaṁ paccanubhoti, sukhadukkhaṁ paṭisaṁvedeti****. Tassa yo rāgakkhayo, dosakkhayo, mohakkhayo—ayaṁ vuccati, bhikkhave, saupādisesā nibbānadhātu.*"

Translated: "Their five sensory faculties remain. So long as their sensory faculties operate, they **continue to experience the agreeable/disagreeable and to feel bodily pleasure/pain**. The ending of greed, hate, and delusion in them—is called the element of *nibbāna* with something left over." Here, "what is left over" is their physical body with the sensory faculties.

- Here, "**agreeable and disagreeable**" refers to the **two main types of "distorted *saññā*": *subha saññā* for "mind-pleasing experiences" and "*paṭigha saññā*" for "disliked experiences."** As we have discussed, they experience, for example, the "sweetness of sugar" or the "bad odor of rotten meat."
- The key point is that their minds do not even go through the "*purāṇa kamma*" stage (unlike in a *puthujjana*) automatically. Thus, no further additions to *pañcupādānakkhandha* will not happen for an *Arahant*.

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- Even the Buddha experienced the "distorted *saññā*" because he was born with a human body. When describing various "characteristics of the Buddha," the "WebLink: suttacentral: *Brahmāyu Sutta* (MN 91)" states, "***Rasapaṭisaṁvedī*** *kho pana so* ***bhavaṁ gotamo*** *āhāraṁ āhāreti*, ***no ca rasarāgapaṭisaṁvedī***" OR "He **eats experiencing the taste**, but **without experiencing attachment** for the taste."
- For details, see #9 in "Sandiṭṭhiko – What Does It Mean?."

Attachment to "Distorted *Saññā*" Initiates *Kamma* Accumulation

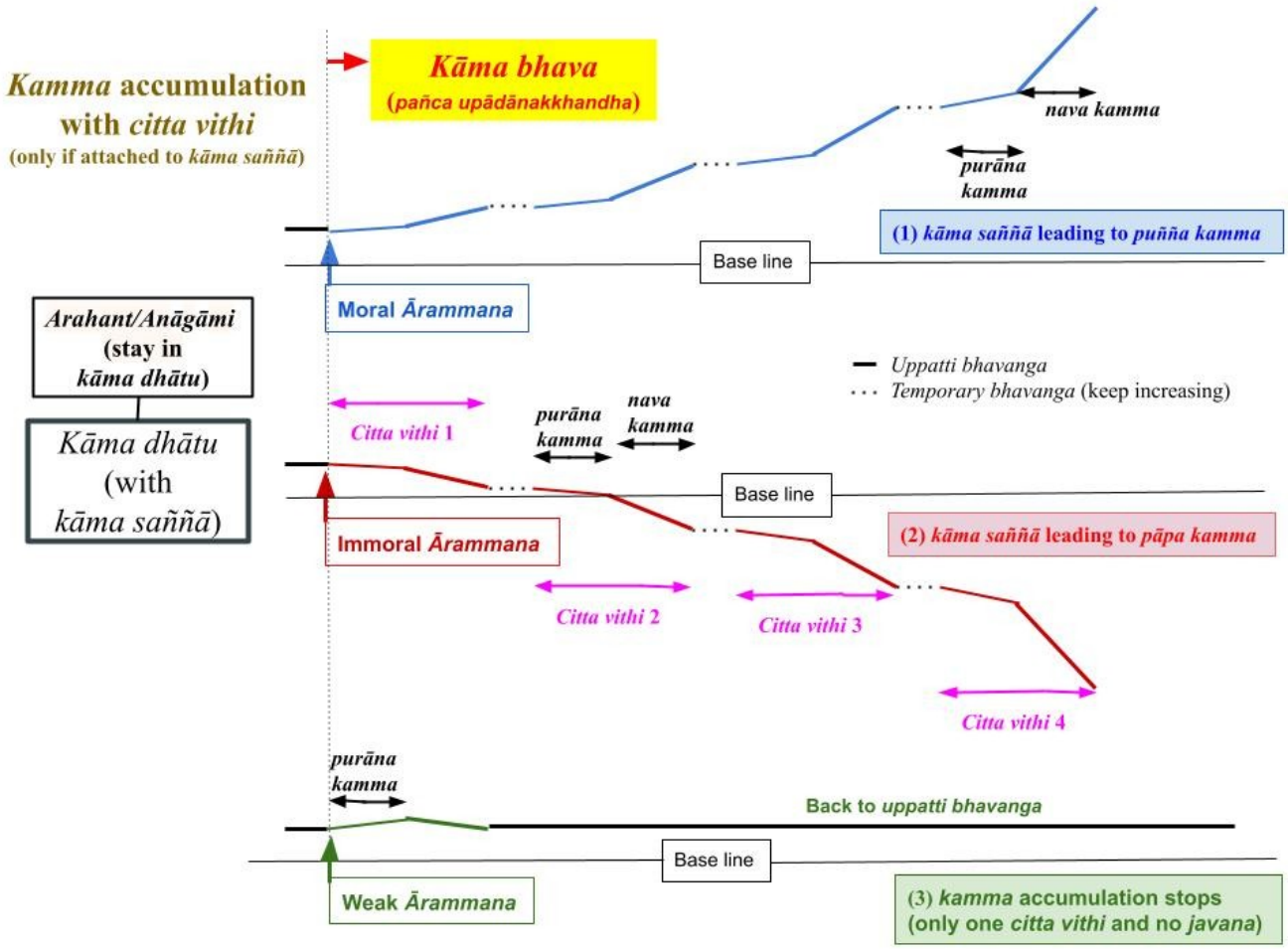
9. Therefore, anyone born with a human body will experience the "distorted *saññā*." But the mind of a Buddha or an *Arahant* will not be fooled by it. They fully understand it is a "magic show."

- The mind of anyone with *kāma raga anusaya*/*saṁyojana* will automatically attach to any *ārammaṇa* and the "*upaya* stage" or the "*purāṇa kamma*" stage is launched. **No *kamma* accumulation happens in this FIRST stage because no *javana cittās* arise.** This process happens **subconsciously**, without our awareness.
- However, if the mind becomes interested in the *ārammaṇa*, it gets into the "*upādāna stage*" or the "*nava kamma*" stage. That is the SECOND stage. ***Kamma* accumulation with *javana cittās* happens in this SECOND stage.** This process happens **consciously**, where we engage in *vacī* and *kāya saṅkhāra* (i.e., generate *vacī* and *kāya kamma*.)
- The *upaya* and *upādāna* stages were discussed in "Upaya and Upādāna – Two Stages of Attachment." The alternative way of explaining the same process is to call them the "*purāṇa kamma*" and "*nava kamma*" stages. That discussion is in "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- Those alternative terminologies appear in different *suttās*. It is good to be aware of the nomenclature.

Transition to the Second Stage

10. Transition to ***kamma* accumulation** or "*nava kamma*" stage happens if we generate *kāma guṇa* for that *ārammaṇa*. That means the sensory input (*ārammaṇa*) is strong enough to convince the mind to pursue it. That is illustrated in the following chart (and also that *Arahants* and *Anāgāmis* minds stop at the *kāma dhātu* stage with *kāma saññā*.) *Kamma* accumulation, once started with the first *citta vīthi,* will continue until either (i) a strong *kamma* is done with *vacī*/*kāya saṅkhāra*), or (ii) one mindfully stops the "*nava kamma*" stage close to the beginning.

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Kamma accumulation with citta vīthi

Download/Print: "WebLink: Image Download: *Kamma* accumulation with *citta vīthi*"

- If the *ārammaṇa* is not strong enough to trigger *kāma guṇa* (and generate *kāmacchanda*), then *javana citta* will not arise in the first *citta vīthi*; thus, no "*nava kamma*" will be done. **Furthermore, no more *citta vīthi* will arise, as shown in the chart above.** That is the case for most sensory inputs that go through our minds daily. We attach only to a small fraction.
- See "Kāma Guṇa – Origin of Attachment (Taṇhā)" for details on how *kāma guṇa* arise in the mind.
- Obviously, *kāma guṇa* does not arise in the mind of an *Arahant*.

7.4.1.9 Kalahavivāda Sutta – Origin of Fights and Disputes

February 2, 2024

Kalahavivāda Sutta is a series of questions and answers on how the origins of fights, wars, conflicts, and disputes can be traced to "distorted *saññā*."

The "WebLink: suttacentral: *Kalahavivāda Sutta* (Snp 4.11)" is a short *sutta* with highly condensed verses. I will translate each verse to provide the meaning. There are seven questions, with answers in the bullets.

First question

1. "*Kutopahūtā kalahā vivādā, Paridevasokā sahamaccharā ca; Mānātimānā sahapesuṇā ca, Kutopahūtā te tadiṅgha brūhi*" OR "Why are there conflicts and disputes? They exist with lamentation, sorrow, stinginess (*macchariya*), egotism (*māna*), arrogance/self-importance (*atimāna*), and slander

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(*pesuṇā vācā.*) How do they arise?" [***pesuṇa*** : [nt.] slandering. ***pisuṇāvācā*** : [f.] malicious speech. ***pisuṇa*** : [nt.] slander; malicious speech.]

- "*Piyappahūtā kalahā vivādā, Paridevasokā sahamaccharā ca; Mānātimānā sahapesuṇā ca, Maccherayuttā kalahā vivādā;Vivādajātesu ca pesuṇānī*" OR "Fights and disputes are based on what is liked (***piya***) and disliked (***appiya***.) When people perceive certain things to be *piya* and certain other things to be *appiya*, they fight to have more of *piya* and to get rid of *appiya*. That leads to lamentation (*Parideva*), sorrow (*soka*), stinginess (*macchariya*), egotism (*māna*), arrogance/self-importance (*atimāna*), and slander/gossip (*pesuṇā vāca*), eventually leading to fights and even wars among countries.
- **Note:** This is related to "***appiyehi*** *sampayogo dukkho,* ***piyehi*** *vippayogo dukkho*" in the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)."
- **Note:** "*Kāma rāga"* and "*kāma guṇa*" arise in mind based on *piya* things: "Kāma Rāga Arises Due to "Distorted Saññā"" and "Kāma Guṇa – Origin of Attachment (Taṇhā)" Furthermore, "*paṭigha*" (anger/dislike) arises based on opposites of "*kāma guṇa.*" **I had not discussed that specifically until now, but this *sutta* clarifies it.** What one person likes/craves, another person could hate; **like/dislike is not in the external object but in one's mind.** Simple examples are discussed in "Amazingly Fast Time Evolution of a Thought (Citta)."

Second Question

2. "*Piyā su lokasmiṁ kutonidānā, Ye cāpi lobhā vicaranti loke; Āsā ca niṭṭhā ca kutonidānā, Ye samparāyāya narassa hontī*" OR "So where do those liked (***piya***) and disliked (***appiya***) things arise (in a mind)? What is the cause of greed (*lobha*), craving (*Āsā*), and the perception of *nicca* nature (*niṭṭhā*)? How can someone (*narassa*) be free of them (*samparāyāya*)?"

- "*Chandānidānāni piyāni loke, Ye cāpi lobhā vicaranti loke; Āsā ca niṭṭhā ca itonidānā, Ye samparāyāya narassa hontī*" OR "Those liked (***piya***) and disliked (***appiya***) things arise (in a mind) has origins (*nidāna*) in desire (*Chanda*), the same is the cause for greed, craving (*Āsā*), and the perception of *nicca* nature (*niṭṭhā*). When desire (*Chanda*) is removed, one can be free."
- **Note:** "*Chanda"* here refers specifically to "*kāmaccandha*." See "Kāmaccandha and Icca – Being Blinded by Cravings."

Third Question

3. "*Chando nu lokasmiṁ kutonidāno, Vinicchayā cāpi kutopahūtā; Kodho mosavajjañca kathaṅkathā ca, Ye vāpi dhammā samaṇena vuttā*" OR "What is cause of desire (*Chanda*)? How do people come to such conclusions (*Vinicchaya*) about *piya* and *appiya* things? Why do they generate extreme anger (*Kodha*) and resort to lies and gossip (*mosavajjañca kathaṅkathā*)? Please explain the causes."

- "*Sātaṁ asātanti yamāhu loke, Tamūpanissāya pahoti chando; Rūpesu disvā vibhavaṁ bhavañca, Vinicchayaṁ kubbati jantu loke*" OR "What they call pleasurable (*Sāta*) and undesirable (*asāta*) in the world arise only in mind based on desire (*Chanda*). With **"mind-made" *rūpa*** (with *piya* and *appiya* assigned by a mind), they come to **wrong conclusions** about things in the world."
- *Kodho mosavajjañca kathaṅkathā ca, Etepi dhammā dvayameva sante Kathaṅkathī ñāṇapathāya sikkhe, Ñatvā pavuttā samaṇena dhammā*" OR "Because of the **pleasurable (*Sāta*)** and **undesirable (*asāta*)** arising in mind **for *piya* and *appiya* *rūpa*** (*Etepi dhammā dvayameva sante*), extreme anger (*Kodho*), wrong speech and deeds (*mosa*), as well as gossip (*Kathaṅkathī*) result. The Buddha teaches these origins based on his complete understanding of causes and effects (*Ñatvā pavuttā samaṇena dhammā.*)"
- **Note:** Here, the answer came in two verses.

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Fourth Question

4. "*Sātaṁ asātañca kutonidānā, Kismiṁ asante na bhavanti hete; Vibhavaṁ bhavañcāpi yametamatthaṁ, Etaṁ me pabrūhi yatonidānaṁ*" OR "How do **pleasurable (*Sāta*)** and **undesirable (*asāta*)** arise in a mind (*Sātaṁ asātañca kutonidānā*)? How can that be stopped (*Kismiṁ asante na bhavanti hete*)? Why do people have different ideas about (*yametamatthaṁ*) existence (*bhava*) and non-existence (*vibhava*)? Please tell me the root causes (*nidāna*) for those?"

- "*Phassanidānaṁ sātaṁ asātaṁ, Phasse asante na bhavanti hete; Vibhavaṁ bhavañcāpi yametamatthaṁ, Etaṁ te pabrūmi itonidānaṁ*" OR "**pleasurable (*Sāta*)** and **undesirable (*asāta*)** arise in a mind based on ***samphassa*** (*Phassanidānaṁ sātaṁ asātaṁ*). ***Sāta*** and ***asāta*** do not arise in mind in the absence of ***samphassa.*** Also, without ***samphassa***, there will be no doubts about whether something exists or not (meaning things exist only if appropriate causes and conditions exist, i.e., one cannot emphatically say, "This exists (all the time)" or "This does not exist.") That is why ***samphassa*** (**"*saŋ*" + "*phassa*"** or "contact with defilements in mind) is the root cause (*nidāna*) for things to exist." **In most cases, "*phassa*" needs to be interpreted as "*samphassa*."**
- **Note:** For an explanation of "*saŋ*," see "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."
- **Note:** Details in "Difference between Phassa and Samphassa" and "Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings."

Fifth Question

5. "*Phasso nu lokasmi kutonidāno, Pariggahā cāpi kutopahūtā; Kismiṁ asante na mamattamatthi, Kismiṁ vibhūte na phusanti phassā*" OR "What causes ***samphassa*** arise in a mind (*Phasso nu lokasmi kutonidāno*)? What is grasped (*Phasso nu lokasmi kutonidāno*), and the presence of what (*kutopahūtā*) does ***samphassa*** arise in a mind? **How does the idea of a "me"** (*mamattamatthi*) that longs for **pleasurable (*Sāta*)** and generates anger for **undesirable (*asāta*)** **go away? How does *phassa* (mere sensory contact) become *samphassa* (contact laced with defilements or "*saŋ*," i.e., *saŋ phassa*), and how can that stop (*Kismiṁ vibhūte*)?**

- "***Nāmañca rūpañca paṭicchā phasso***, *Icchānidānāni pariggahāni; Icchāyasantyā na mamattamatthi, Rūpe vibhūte na phusanti phassā*" OR "***Samphassa*** arises when a mind combines *nāma* and *rūpa* with *icchā*/*taṇhā* (or the mind binds *nāma* and *rūpa* together to generate a *nāmarūpa* in mind with craving.)" *Icchā* is the root cause (*Icchānidānāni*), which does the grasping (*pariggahāni*); **if *icchā*/*taṇhā* is not present in the mind, that mind has lost the false idea of a "me." If the mind does not generate a "mind-made *rūpa*" if *samphassa* is not there** (*Rūpe vibhūte na phusanti phassā*)."
- **Note:** See details in the section on "Nāma & Rūpa to Nāmarūpa" and subsection "Nāmarūpa Formation."

Sixth Question

6. "*Kathaṁ sametassa vibhoti rūpaṁ, Sukhaṁ dukhañcāpi kathaṁ vibhoti; Etaṁ me pabrūhi yathā vibhoti, Taṁ jāniyāmāti me mano ahu*" OR "How would a mind not generate a "mind-made *rūpa*" (*Kathaṁ sametassa vibhoti rūpaṁ*)? Since *sukha* and *dukkha* lead to *samphassa* and "mind-made *rūpa*" how can *sukha*/*dukkha* (this includes "*samphassa-jā-vedanā*") be stopped from arising in mind (*Sukhaṁ dukhañcāpi kathaṁ vibhoti*)? Tell me how that can happen; I think that is the critical point to know (*jāniyāmāti* is related to "*jānato*")."

- "***Na saññasaññī na visaññasaññī, Nopi asaññī na vibhūtasaññī; Evaṁ sametassa vibhoti rūpaṁ, Saññānidānā hi papañcasaṅkhā***".This is the verse that we discussed in #5 of the previous post, "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on "Distorted Saññā." Please read the explanation there why "distorted *saññā*" is a root cause of *kāma rāga*.

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- **Note:** Just as the "distorted *saññā*" is a root cause (*nidāna*) for *kāma rāga*, it is also a root cause (*nidāna*) for *paṭigha*" (anger/dislike), and thus, of **all fights, wars, and disputes.**

Seventh Question

7. "*Yaṁ taṁ apucchimha akittayī no, Aññaṁ taṁ pucchāma tadiṅgha brūhi; Ettāvataggaṁ nu vadanti heke, Yakkhassa suddhiṁ idha paṇḍitāse; Udāhu aññampi vadanti etto*" OR "You have answered every question I asked. I have one more question. Wise people (*paṇḍitā*) say this teaching leads to the highest purity. Is there anything else I need to know?"

- "*Ettāvataggampi vadanti heke, Yakkhassa suddhiṁ idha paṇḍitāse; Tesaṁ paneke samayaṁ vadanti, Anupādisese kusalā vadānā.*"OR "This is indeed the highest purity to be attained, i.e., to comprehend how "distorted *saññā*" arises. But there is one more thing to add about this "**highest purity to be attained in this life itself**" That is ***Anupādisesa Nibbāna.*** *(**Anupādisese** kusalā vadānā.)*
- "*Ete ca ñatvā upanissitāti, Ñatvā munī nissaye so vimaṁsī; Ñatvā vimutto na vivādameti, Bhavābhavāya na sameti dhīro"ti.*" OR "There are those who attain ***Anupādisesa Nibbāna.*** **They can experience full *Nibbāna*** (***Anupādisesa Nibbāna***) even before the death of the physical body. They have understood, are freed, and do not engage in disputes. They do not have doubts about existence and non-existence, i.e., they have realized that existence is real (but filled with much suffering in the rebirth process) and can be stopped from arising.

My Additional Comments

1). The Buddha explained two types of *Arahanthood*: *Paññāvimutti* and *Ubhatobhāgavimutti*.

- **The *Paññāvimutti Arahanthood* can be attained without going through a single *jhāna*** (as in the case of Ven. Bahiya, Minister Santati, King Suddhodana, for example) or starting with any *anariya/Ariya jhāna*; see #15 through #17 of "The 89 (121) Types of Citta."
- On the other hand, *Ubhatobhāgavimutta Arahants* are "released both ways," meaning they are *Paññāvimutti* and also *Cetovimutti*, i.e., they have proceeded though all *Ariya jhānās* and *samāpatti.* **Thus, *Ubhatobhāgavimutta Arahants* can enter "*nirodha samāpatti*," where "full *Nibbāna*" can be experienced even during this lifetime. They can experience it for up to seven days at a time.**
- Details on *Paññāvimuttā Arahanthood* in "Pannāvimutti – Arahanthood without Jhāna." Details on *Ubhatobhāgavimutta Arahants* in "WebLink: suttacentral: *Tapussa Sutta* (AN 9.41) – *Akuppā Cetovimutti.*"
- It is those *Arahants* who have attained *Nibbāna* via both ways (*Ubhatobhāgavimutta Arahants*) who can experience the "**full *Nibbānic* experience**" (***Anupādisesa Nibbāna***) while living.

2). The conventional belief is that ***Anupādisesa Nibbāna*** is possible only with the death of the physical body of an *Arahant*. However, the above verses show that an *Ubhatobhāgavimutta Arahant* can experience ***Anupādisesa Nibbāna*** (full *Nibbāna*) even during life.

- That is also confirmed in the "WebLink: suttacentral: *Nibbānadhātu Sutta* (KN Iti 44)." That *sutta* describes a *Paññāvimutta Arahant* @marker 3.1 ("*Katamā ca, bhikkhave,* ***saupādisesā nibbānadhātu***?") and *Ubhatobhāgavimutta Arahant* @marker 4.1 ("*Katamā ca, bhikkhave,* ***anupādisesā nibbānadhātu***?")
- Therefore, while many religions promise "everlasting happiness" after death, the "ultimate cooling down" promised by the Buddha can be experienced during this life itself for an *Ubhatobhāgavimutta Arahant*. Both *Paññāvimutta* and *Ubhatobhāgavimutta Arahants* experience full release from *domanassa vedanā* for the rest of their lives; they may experience only "*sārīrika vedanā*" due to ailments associated with the physical body they were born with. Even the Buddha suffered from those: "WebLink: suttacentral: *Sakalika Sutta* (SN 1.38)." [***sārīrika*** : [adj.] connected with the body.]

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3). **Summary of the Sutta:** Like the "Mūlapariyāya Sutta – The Root of All Things," the *Kalahavivāda Sutta* points out that it is essential to understand the concept of "distorted *saññā*." The *Kalahavivāda Sutta* focuses on the "*paṭigha*" (anger/dislike) aspect. Of course, we have discussed that "distorted *saññā*" also leads to "*kāma rāga*."

- Understanding "distorted *saññā*" is necessary to proceed beyond the *Sotāpanna* stage. Furthermore, it also makes it easier to attain the *Sotāpanna* stage, i.e., to get rid of "*sakkāya diṭṭhi*" because it is easier to see the "mirage" of "mind-made pleasures." For example, the "sweetness of sugar" or the "beauty of a woman/handsomeness of a man" is a "mirage" created in **the human mind** by the "distorted *saññā*" **built into our biological bodies.** Those are not *vedanā* but "made-up *saññā*." See "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on "Distorted Saññā."
- **Biological bodies** in human and animal realms arise based on ***Paṭicca Samuppāda*:** "*paṭi+ichcha*" leads to "*Sama+uppāda,*" i.e., "willingly attaching to the root causes" leads to "corresponding births." One would not like to be born an animal. However, **if one acts like an animal**, an animal birth is unavoidable! If one engages in "lowly deeds," one may be reborn as a pig. **That pig's physical body arises, according to *Paṭicca Samuppāda,* to provide the "distorted *saññā*" of a "good smell and taste for rotten meat or feces."** However, even in other realms where dense biological bodies are absent, the "subtle bodies," for example, **of *Devās* and *Brahmās*,** are also designed to provide the corresponding "distorted *saññā*." See "Paṭicca Samuppāda – "Pati+ichcha" + 'Sama+uppāda'."
- Here are all the posts on the concept of "distorted *saññā*" at "Sotāpanna Stage via Understanding Perception (Saññā)."

7.4.2 Sotāpanna Stage – Previous Posts

November 29, 2023

The following posts on the *Sotāpanna* stage have been published over the years since the website was launched in 2014.

- The Sotāpanna Stage
- Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire
- Myths about the Sotāpanna Stage
- Anuloma Paṭiloma Paṭicca Samuppāda – Key to Sotāpanna Stage
- Sotāpanna Anugāmi and a Sotāpanna
- Sotāpanna Anugāmi – No More Births in the Apāyā
- Four Conditions for Attaining Sotāpanna Magga/Phala
- Sotāpatti Aṅga – The Four Qualities of a Sotāpanna
- Sammā Ditṭhi – Realization, Not Memorization
- How Does One Know whether the Sotāpanna Stage is Reached?
- Assāda, Ādīnava, Nissaraṇa
  - Assāda, Ādīnava, Nissaraṇa – Introduction
  - How Perceived Pleasures (Assāda) lead to Dukkha
  - Vedanā (Feelings) Arise in Two Ways
  - Feelings: Sukha, Dukha, Somanassa, and Domanassa

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- What is "Kāma"? It is not Just Sex
- Kāma Assāda Start with Phassa Paccaya Vedanā or Samphassa Jā Vedanā

o Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"

o Akusala Citta – How Does a Sotāpanna Avoids Apāyagāmi Citta

o What is the only Akusala Removed by a Sotāpanna?

o Udayavaya Ñāṇa

- Udayavaya (Udayabbaya) Ñāṇa – Introduction
- Nibbatti Lakkhana in Udayavaya Ñāṇa
- Āhāra (Food) in Udayavaya Ñāṇa
- Udayavaya Ñāna – Importance of the Cittaja Kāya

Topics belonging to other section:

o Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage – (in the "Mental Body – Gandhabba" section).

o 12. Key Factors to be Considered when "Meditating" for the Sotāpanna Stage (in the "Bhāvanā (Meditation)" section).

Also, see the following posts in the Abhidhamma section for more details (these could be helpful even if you have not studied Abhidhamma):

o Why do People Enjoy Immoral Deeds? – Diṭṭhi is Key

o Key to Sotāpanna Stage – Diṭṭhi and Vicikicchā

7.4.2.1 The Sotāpanna Stage

Revised February 24, 2020; August 15, 2020; major revision October 21, 201;revision August 19, 2025

Sotāpanna stage of *Nibbāna* can be attained only by learning the true teachings of the Buddha.

It is imperative to learn the correct Dhamma from an *Ariya* to attain the *Sotāpanna* stage (one of the four requirements). See, "Four Conditions for Attaining Sotāpanna Magga/Phala." We will discuss an analogy for the *Sotāpanna* stage in that regard. We will briefly discuss the *Sabbāsava Sutta* to illustrate the importance of eliminating wrong views in order to attain the *Sotāpanna* stage.

Note: Now you can select the "dark mode" (good for nighttime reading) or the "regular mode" by clicking the "crescent Moon icon" at the bottom right.

Upaḍḍha Sutta (SN 45.2) – Need to Know the Correct Buddha Dhamma From a Noble Friend

1. According to the "WebLink: suttacentral: *Upaḍḍha Sutta* (SN 45.2)" once, Ven. Ananda told the Buddha that he thinks half (*"upaḍḍhamidaṁ.."*) of the factors contributing to someone getting to *Nibbāna* (by completing the *brahmacariya*) can be attributed to association with a Noble Friend (*kalyāṇamittā.*) Here, "*kalyāṇa"* means to "help remove defilements," and "*mittā*" is a friend.

- But the Buddha explains that not just half, but the FULL contribution ("*sakalamevidaṁ.."*) comes from a *kalyāṇamittatā.* **Of course, the Buddha is the best *kalyāṇamittā.***

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- The reason is clear. **Buddha Dhamma is not known to the world until it is discovered by a Buddha. An average human can learn about it ONLY from a Buddha or a true disciple of a Buddha who has also understood that Dhamma.**
- However, the guidance is REQUIRED only to understand this "new worldview" that has never been known to the world. That means that once a person reaches the *Sotāpanna* stage, they will understand the Eightfold Noble Path and how to follow it to attain *Arahanthood*.
- That is why attaining to the *Sotāpanna* stage is equivalent to attaining *lokuttara Sammā Diṭṭhi*, not just mundane *Sammā Diṭṭhi*. Mundane *Sammā Diṭṭhi* would enable one to live a "moral life." In contrast, *lokuttara Sammā Diṭṭhi* enables one to attain *Nibbāna*. See, "
- **Just by understanding the "new worldview," a large number of defilements (āsava/anusaya) are removed from the mind and that is referred to as "*dassanā pahātabbā*" (removal with vision) in the *Sabbāsava Sutta* (see below.)**
- We can use the following mundane analogy to illustrate the above concept.

An Analogy for *Sammā Diṭṭhi* (attaining the *Sotāpanna* Stage)

2. Suppose a man (X) lives in an area usually full of sense pleasures. But there are occasional flooding, droughts, and also Earthquakes. When such calamities occur, he gets distraught, and thus, his mind is not at ease most of the time.

- Yet, he has accumulated some wealth, and he believes that "everything will be OK" in the long run in the back of his mind.

3. Then, one day, an old friend (who has been on travel for many years) comes back and tells him that the reason he left was to find a better place to live. The friend says that he did some research and found out that this land is inherently unstable, and within several years, an Earthquake will destroy this area.

- Furthermore, he says that he found a very prosperous place and that there are no worries about flooding, drought, or Earthquakes. But it is a long journey to that place.

4. X tells the friend that he had heard about such beautiful places from other people before. He had followed them at times, but every time came back after trekking for some time because he could not see any benefit. Plus, he says, "How do I know what you say is right? I know that everything is not perfect here, but can you provide evidence for your theory that a big earthquake will occur? Also, how can I believe you that this place you found is so wonderful?"

5. The friend shows him all the evidence that he had gathered why this area is unsuitable for living in the long run. He also provides evidence of the prosperity of the new place and also describes the travel path.

- The evidence is compelling, and X decides to follow the friend's advice and see what happens. That is analogous to becoming a *Sotāpanna Magga Anugāmi*.

6. X spends a lot of time reading about and contemplating all the evidence. Then he begins to realize that what the friend is saying is true. He decides to take an exploratory trip and makes suitable preparations, as suggested by the friend.

- Once in a while, he wonders whether all these preparations will be a waste of time. However, as he continues to assess the evidence, he becomes increasingly convinced that he needs to take that trip.

7. Then X starts on the trip and is encouraged by seeing some "landmarks" that the friend told him about. Even though he occasionally thinks about the "pleasures" he could have had if he had stayed home, these "landmarks" encourage him to go further and then reach one of the four "major stopovers" that the friend mentioned.

- At a certain point on the way, he becomes fully convinced of his friend's conclusions. Now there is no going back for him. That is equivalent to reaching the *Sotāpanna* stage.

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The Way to the *Sotāpanna* Stage

8. The key here is that without knowing about the Buddha's world view (31 realms of existence and the suffering in the four lower realms, see "The Grand Unified Theory of Dhamma"), one does not comprehend the "*saṁsāric* suffering." **Most suffering occurs when one is born in any of the four lowest realms**. That is important because it is possible that (especially young and wealthy people) may not experience that much physical and mental suffering. To have faith in the Buddha's worldview, one needs to spend time examining the evidence for it.

9. When one sees why it is not fruitful to stay in "this world" of 31 realms, they have understood the true nature, the three characteristics *anicca, dukkha, anatta*, of "this world."

- *Sammā Diṭṭhi* is the realization that there is nothing "substantial" to be had by staying in "this world." This clear vision concludes that there is no point in doing immoral things (those that cause rebirth in the four lower realms).

10. We strive to gain or own "things" in this world because we perceive that we can achieve happiness eventually; this is *sakkāya diṭṭhi* or *sathkāya diṭṭhi* (both "*Sakka*" and "*sath*" mean "good" or fruitful, and "*kāya*" means "*kiriyā*" or actions. *Diṭṭhi* means views. Thus, *sakkāya diṭṭhi* is our wrong idea that our efforts to acquire "things" or "seek happiness" are beneficial and fruitful.

- When one truly understands *anicca*, *dukkha*, and *anatta*, this wrong view goes away. One realizes that nothing we do can lead to permanent happiness "in this world."

11. Furthermore, for one who has seen *anicca, dukkha, anatta*, the mind does not allow serious wrongdoings (*vici+ ki+icca* = liking for wrong actions or things) that could lead to birth in the lower four realms.

- There is no doubt regarding the "world vision" that they realized. Thus *vicikicchā*, or the liking for unfruitful and harmful actions, is removed at the *Sotāpanna* stage.

12. Therefore, one needs to contemplate the true nature of the world. It is achieved by purifying the mind and cannot be accomplished simply by following certain rituals, such as obeying precepts on specific days.

- Thus, the idea that "*sīlabbata parāmāsa*" or "*Nibbāna* can definitely be attained by following rituals" is abandoned at the *Sotāpanna* stage. One realizes what the Buddha said by "*saṁvaraṭṭhena sīlaṁ*."
- Unbreakable "*sīla*" (or moral behavior) comes with the correct vision/view. That will be automatically monitored at ALL TIMES, not by "observing precepts" for a day or several days.

13. For one who has become "*dassanā sampanno*" (one with clear vision), the mindset changes not by following formal procedures. The change of perspective comes from understanding the futility of breaking any precepts or wrongdoings. Even if one does a wrong act, they would immediately realize it and avoid it in the future.

14. This is not to discourage people from observing precepts as a formality. Even mechanically observing those precepts is beneficial. It is also a good habit to instill in children. It is customary in Buddhist countries for entire families to visit the temple and observe the "*pañca sīla*" (five precepts) or the "*aṭṭhaṅgika sīla*" (eight precepts) on *Poya* (Full Moon) days.

Key Points from the *Sabbāsava Sutta* (MN 2)

15. The key to attaining *Nibbāna* is to remove the *āsavā* (residue from the fermentation of immoral thoughts/habits over many *saṁsāric* births). In the *Sabbāsava Sutta*, the Buddha outlines seven steps to eliminate the *āsavā* (craving) and purify the mind, thereby paving the way to *Nibbāna*. The seven steps are:

1. Removal by **clear vision** (**"*dassanā pahātabbā*,"** where *dassana* is vision and *pahātabbā* is removal). That is a clear understanding of *anicca, dukkha, anatta*.

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2. Removal by the restrained use of the sense faculties ("*saṁvarā pahātabbā*," where *saṁvara* is the disciplined use of the sense faculties: not to over-indulge in the senses).
3. Removal by good associations ("*paṭisevanā pahātabbā*," where *sevana* is an association: for example, with good friends and good deeds).
4. Removal by tolerance and patience ("*adhivāsanā pahātabbā*"). For example, even if one is tempted to steal because of hunger, one should consider the consequences of doing so. There are ways to earn a living.
5. Removal by staying clear of "bad influences and environments" ("*parivajjanā pahātabbā*"). One needs to avoid bad friends, unwise locations for living (due to floods, bad neighbors, etc.), and avoid inappropriate times to go out, among other things.
6. Removal by getting rid of certain things ("*vinodanā pahātabbā*"). One needs to get rid of immoral thoughts that come to mind, such as excessive sensory pleasure, hate, etc.
7. **Removal by meditation ("*bhāvanā pahātabbā*"). When one has a clear vision in #1, it becomes apparent what to contemplate.**

Clear vision is the first on the list. One should not undertake a journey without knowing the reason for the journey. Furthermore, one needs to understand how to get to the destination.

- Similarly, having a clear understanding of the Buddha's worldview is a prerequisite for embarking on the Noble Path. What is *Nibbāna* and how to get there? See, "Nibbāna" and "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- There are four types of *āsavā*: *kāmāsava* (craving for sense pleasures), *diṭṭhāsava* (cravings due to wrong views), *bhavāsava* (craving for existence), and *avijjāsava* (cravings due to ignorance).

16. A *Sotāpanna* removes the *diṭṭhāsava* through clear vision. Once one understood the true nature of "this world" by contemplating *anicca, dukkha, anatta*, one would not commit any immoral acts to gain anything in "this world." See, "Anicca, Dukkha, Anatta." That alone saves one from future rebirths in the lower four realms.

- A *Sotāpanna* still has the other three *āsavā* left. Those are removed mainly by the meditation on the *Satta Bojjhaṅga* (seven *Bojjhaṅga*.)
- After attaining the *Sotāpanna* stage, one sees the Path to *Nibbāna* (and how to MEDITATE to get to *Nibbāna*.) That is **"*bhāvanā pahātabbā*"** in #7 above. Then he diligently follows the Path and reaches the following three stages, culminating in *Nibbāna*.
- As one can see, the other five steps (#2 through #6) listed in the *Sabbāsava Sutta* are common sense things to do AT ANY TIME. They make sense at any stage. Anyone can use those steps to enhance the quality of life and remove any bad habits—for example, alcohol/ drug use or even overeating can be bad for health.

A *Sotāpanna* Knows "What to Meditate On"

17. Many people start "meditating" even before understanding "what to meditate on." **Of course, if one is doing "breath meditation," there is nothing to learn**. It is an insult to the Buddha. Buddha's meditations help one to stop future suffering from arising. For that, one must first realize the unfruitfulness/danger in remaining in this world (via the rebirth process.) See, "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

- The *Mahā Satipaṭṭhāna Sutta* covers all seven steps in #15 above in a somewhat different fashion. The correct *Ānāpānasati bhāvanā* (not the breath meditation version) covers those in a general way.
- As stated in the "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)": "*Evaṁ bhāvitā kho, bhikkhave,* ***ānāpānassati*** *evaṁ bahulīkatā* ***cattāro satipaṭṭhāne*** *paripūreti*" or "*Bhikkhus*, that is how ***ānāpānassati***, developed and cultivated, fulfils ***cattāro satipaṭṭhāna***."

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- **Can "breath meditation" fulfill the *Satipaṭṭhāna Bhāvanā?*** One needs to be a *Sotāpanna* to properly cultivate *Ānāpānassati* or *Satipaṭṭhāna Bhāvanā* (i.e., to have optimum results.) See "Elephant in the Room 3 – Ānāpānasati."

7.4.2.2 Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire

Revised August 5, 2022; May 16, 2023

Attaining the first stage of *Nibbāna* (*Sotāpanna* stage) will remove suffering in the *apāyā* forever, which could be more than billions or even trillions of years. This is not an exaggeration since we have been in this rebirth process from an untraceable beginning; see "Evidence for Rebirth." Thus any achievement in this life of 100 years is no match.

- Most people think that Buddha Dhamma is a pessimistic "religion." It is neither a religion nor a pessimistic one. Let us discuss these two issues a bit first.
- In the "WebLink: suttacentral: *Cakkavattirāja Sutta* (SN 55.1)" the Buddha stated that a Noble Person (above the *Sotāpanna Anugāmi* stage) is better than an emperor ruling the whole Earth (*rājā cakkavattī*.) Let us discuss what that would be so.

1. Buddha Dhamma describes the true nature of "this world," which is far more complex than most people think.

- A religion promises that if one abides by its tenets/doctrine and lives this life accordingly, one will be rewarded accordingly. In most religions, one is promised birth in heaven for eternity if this is kept.
- But a basic tenet in Buddha Dhamma is that this life of about 100 years is just a blip compared to the countless lives one has had in the past. **Even if we live a perfect life during these 100 years, that does not guarantee anything about our future lives** because we may have done *kamma* in PREVIOUS LIVES that could give rebirth in even the lowest four realms, the *apāyā*, including the *niraya* (hell).
- The only way to GUARANTEE that one will NOT be reborn in the *apāyā* is to negate the causes (*lobha, dosa, moha*) that could give opportunities for all such bad *kamma vipāka* to come to fruition. And that is possible only via attaining the *Sotāpanna* stage. Even though attaining the *Arahant* stage of *Nibbāna* via complete removal of *lobha*, *dosa*, and *moha* (and thus the ten *saṁyojana* or fetters) will do that too, attaining the *Sotāpanna* stage does not require all that. It just requires one to comprehend *anicca*, *dukkha*, and *anatta* to the extent that only three *saṁyojana* (fetters) are removed.
- Removal of three (or ten) *saṁyojana* cannot be achieved via following set rules/precepts. **One needs to purify one's mind so that the true nature (*anicca, dukkha, anatta*) of this complex world of 31 realms is understood.** That is why Buddha Dhamma is not a religion per standard definition.
- On the other hand, if one only wants to take what is helpful to lead to moral life and use Buddha Dhamma as a religion, there is nothing wrong with that. That would be much better than living an immoral life. The deeper Dhamma will become more evident as one proceeds, providing the incentive to "dig deeper."

2. Now to the second issue: Because the Buddha emphasized the "suffering in this world," many think Buddha Dhamma is pessimistic. The Buddha did not say that this current life is necessarily filled with suffering (even though it has more suffering than people realize); rather, most suffering is encountered in the lowest four realms of the 31 realms. **Thus, this reality of suffering is to be understood in the context of this wider world view.** The Buddha just discovered the true nature of the (more complex) world.

- Furthermore, he showed how to be free from this inevitable suffering in future births and to attain permanent happiness, *Nibbāna*.

3. Please re-read the above material on those two key points. It is important to look at this "wider world view" when assessing what we should strive for in this life. This analysis leads to a whole new perspective if

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there is evidence to believe the "wider world view" of the Buddha with repeated rebirths in 31 realms, including the four *apāyā* with unimaginable suffering.

- Does it make sense to spend 60 years of an 80-100 year life to accumulate wealth and fame if one is to lose most of one's sensory enjoyment over the last few decades (and possibly have a major disease or memory loss)?
- Does it make sense to accrue unimaginable suffering in the *apāyā* in future births by committing any of the *dasa akusala* (ten defilements) to make money, get a promotion, live in a big house, get a prestigious position, etc. (for less than 100 years)?
- The realities of old age, disease, and death hold for a king, emperor, billionaire, or famous film star just the same as for an average person. In old age, all these achievements become a mental burden because one constantly thinks about the "good old days" and become depressed about not being able to enjoy the sensory pleasures just because the whole sensory system is breaking down.
- Here is a video that summarizes what I tried to explain in the above paragraph :

  WebLink: YOUTUBE: Aging Stars of the Golden Age

4. This predicament holds for ANY being in ANY realm unless at least the Sotāpanna stage is attained. A *deva* or a *Brahma* could enjoy millions of years of pleasurable lives but WILL end up in the *apāyā* at some point in the future unless at least the *Sotāpanna* stage of *Nibbāna* is attained. There are several incidents mentioned in the *Tipiṭaka* where the Buddha emphasized how critically important is the *Sotāpanna* stage compared to any existence in the 31 realms:

- One time the Buddha was crossing a paddy field with 500 *bhikkhus* where many cattle were grazing and smiled. A Buddha (or an *Arahant*) does not smile frequently, so Ven. Ānanda asked the Buddha why he smiled. The Buddha said, "Each one of these has been the king of the *devas* at some in the past." Ven. Ānanda asked why that was a reason to smile. Then the Buddha said, "All these 500 *bhikkhus*, who are *Sotāpannas* or above, will never be born an animal. That is why I smiled."
- Another time the Buddha and Ven. Ānanda was walking and saw a piglet by the roadside, and the Buddha again smiled. Asked why, he said, "This piglet had been a princess in a life way back; she cultivated all *anariya jhānā*, attained the highest *arūpāvacara samāpatti*, and had *abhiññā* powers. She was born in the highest *Brahma* world, but now she is just an animal. On the other hand, those who have attained the *Sotāpanna* stage in my *sāsana* will never be born in the *apāyā*." See "WebLink: tipitaka.net Dhammapada Verses 338 to 343." (Note that the background story uses "sow" for "piglet.")

5. Many people do not believe in rebirth. But having a belief will not help if it is a wrong view. Considering the possible dire consequences IF one gets this world view wrong, it makes a lot of sense to spend some time and critically examine the evidence for rebirth in particular (see "Evidence for Rebirth") and the wider worldview of the 31 realms in general (see, "The Grand Unified Theory of Dhamma").

6. The *niyata micchā diṭṭhi* (established wrong views) is one of the stronger ones of the *dasa akusala* that could lead to birth in the *apāyā*; the key word there is "*niyata*," or "established," i.e., one firmly believes, for example, that there is no rebirth process. One could avoid this by at least having an open mind and NOT ruling out those possibilities. Even a *Sotāpanna* may not be truly convinced of some aspects of the broader worldview (but not rebirth): for example, he/she may not have any strong conviction on the existence of *deva* worlds or may not even think about such matters.

- Another point to consider is how the standard world views have changed since the Buddha revealed his Dhamma about a complex world with no discernible beginning. Philosophers since that time (Socrates was a contemporary of the Buddha) put forth many world views that have been discarded one by one: WebLink: WIKI: Astronomy and cosmology
- Within the past 100 years, the Buddha's worldview has gained much support from science and that pace is accelerating with the new string theories and quantum mechanics. With all these impressive advances

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science has made, it cannot account for 96% of the universe's mass; see WebLink: NASA: Dark Energy, Dark Matter and WebLink: WIKI: Dark matter. This is because there is so much that we cannot "see" with our eyes or even with the current scientific instruments; see "Consciousness Dependence on Number of Dimensions."

- There are good reasons to believe that science will reveal more of these currently hidden aspects of the universe in the future. Just imagine that even a hundred years ago, scientists believed the universe had only a few galaxies and was stable. Now we know that there are billions of galaxies in our universe, that there could be numerous universes, and all those are not stable, i.e., they are born and will perish in the future.
- Until recently, humans also had the wrong impression that the Earth is a special place in the universe. But now we know it is an insignificant "speck of dust" in a vast universe; see the video in "The Grand Unified Theory of Dhamma."

7. Please spend some quiet time contemplating these issues. These posts are not for reading pleasure; these are issues that have far more severe consequences than making a billion dollars. Some friends tell me I should "tone down" the content because the "realities of the world turn many people off."

But my goal is not to have a vast readership. Instead, if I could convey the Buddha's true message to even a few people, I would have accomplished my goal. There is ONLY ONE set of natural laws, and we cannot alter them, just like we cannot alter the laws of motion: If a car is headed to a brick wall, the vehicle needs to be stopped, or the consequences will not be good. Let me give a few examples of how the Buddha assessed this situation:

- Some *Brahmins* complained to the Buddha that he was not spending enough time debating them but would spend much time with even a few of his disciples. The Buddha asked this question: "Suppose a farmer has three paddy fields: one is extremely productive, another is OK but requires considerably more time to yield a good harvest, and the third field is of such poor condition it is impossible to get any harvest. Which field would the farmer put his efforts on? He will take care of the most productive field, disregard the third field, and spend whatever extra time he has on the second field. It is the same way with me. I want to help those interested and capable of learning my Dhamma. Debating with those who have closed minds is a waste of time." See "WebLink: suttacentral: *Khettūpama Sutta* (SN 42.7)."
- One day the Buddha and Ven. Ānanda walked for many miles to a village to deliver a discourse. Everybody gathered, and the Buddha sat there for a few hours without starting the discourse. Finally, a farmer who had lost a cow and was out in the forest looking for it found the cow, went home, bathed, ate, and came hurrying to the event. The Buddha started the discourse right after he came in. When they were walking back after the discourse, Ven. Ānanda asked the Buddha why he kept everyone waiting until that one farmer came in. The Buddha said, "Ānanda, I walked all this way to give the discourse because of that farmer. I saw that he could grasp the Dhamma, and he did attain the *Sotāpanna* stage."

8. The Buddha said, "This Dhamma is different from anything the world has ever seen." And that is true. It takes time to grasp the complexity of this world, much of which is hidden from us (and only a Buddha is capable of finding them; see "Dhamma and Science – Introduction"). There is no need to rush and embrace everything; one needs to spend time contemplating the validity of Buddha Dhamma.

- There are many introductory but critical posts in the "Moral Living and Fundamentals" section. **That section is more about the basic concepts of Buddha Dhamma.** I would encourage even those familiar with "Buddhism" to peruse that section because, without the correct basics, one cannot grasp more advanced concepts. And I am certain that 90% of "Buddhists" are unaware of some of these basic concepts. Please comment on anything at this site, and don't hesitate to point out incorrect concepts.

9. We can, in a way, compare this situation with the situation a parent faces with a teenager. The teenager wants to go out and have a good time with friends. But the parent says, "Do not just think about the immediate pleasures. If you do not study well and get good grades at school, you will not have a good job when you grow up."

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- It is the same here. We are trapped in a "rat race" to keep up with day-to-day pleasures and activities. The Buddha's message is that there is a much longer time to think about.
- This life is just a drop of water compared to the vast ocean that is the *saṁsāric* journey of rebirths. It is imperative to take some time and contemplate the "bigger picture." We may not get another chance of a human birth for millions or billions of years; this is NOT an exaggeration.

10. But the best part of the Buddha's message, which has been lost for over a thousand years, is that the *nirāmisa sukha* is better than any sensory pleasure. We are under the illusion that sense pleasures are to be pursued. If one can taste the happiness from staying away from sense pleasures, one will NEVER value the sense pleasures. Those who have experienced even *anariya jhānic* experiences will have some idea of such *nirāmisa sukha*.

- It is a feeling of huge release more than a pleasure in consuming tasty food, for example. And it is not temporary, especially if one can reach the *Sotāpanna* stage. Then that "base level" of relief is never lost, even in future births.
- When one starts on the Path by comprehending *anicca*, *dukkha*, and *anatta*, the sense of peacefulness, the release from stresses, is felt; that gives the incentive to stay on the Path even before attaining the *Sotāpanna* stage.
- The best part is the realization that one will never be born in the *apāyā*. Any king, emperor, or billionaire is not assured of that; on the contrary, the efforts to attain such temporary status may CAUSE one to be born in the *apāyā* if one engaged in *dasa akusala* to attain them.
- As Carl Sagan pointed out in the video in the post "The Pale Blue Dot……..," it is worthwhile to contemplate, "Where are all those kings and emperors who gained fame through the suffering of so many people?." They will likely be in an *apāya* suffering for millions of years.

Next, "Myths about the Sotāpanna Stage", ……..

7.4.2.3 Myths about the Sotāpanna Stage

Revised September 7, 2016; #6 revised on December 2, 2016; September 28, 2018; July 31, 2023

There are many myths and misconceptions about who a *Sotāpanna* is, and what needs to be done to become a *Sotāpanna*. Here we discuss some of these misconceptions.

1. When I was growing up in Sri Lanka, I was under the impression that a *Sotāpanna* could fly through the air, and an *Arahant* could vanish and reappear as he/she wished. These were the "mythical" status assigned to *Sotāpannas* and *Arahants*. I guess that is due to the fact that such attainments are perceived these days to be impossible to be attained on the one hand and also a clear idea of what those attainments mean has been lost.

- One is unlikely to identify a *Sotāpanna* or even an *Arahant* if one has even been associating with that person.
- Indeed, the attainment of even the *Sotāpanna* stage is not a trivial matter. And one cannot expect it to be trivial; see, "Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire."
- A *Sotāpanna* is incapable of doing only six "bad *kamma*": Killing mother, killing mother, killing an *Arahant*, injuring a Buddha, *Saṅgha Bheda* (teaching *adhamma* as Buddha Dhamma), having *niyata micchā diṭṭhi*; see, "WebLink: suttacentral: *Bahudhātuka sutta* (MN 115)." Here a *Sotāpanna* is referred to as "*diṭṭhisampanno puggalo*" ("person accomplished in view.") **Also, these six types of worst *kamma* are called "*ānantarika pāpa kamma*;" they lead to rebirth in an *apāya* without exception.**

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2. Attaining supernormal powers, such as flying through the air or vanishing and reappearing is possible even by developing *anariya jhānā*. Most of such attainments are lost at death (even though the ability to get them back will be easier if one is reborn human again).

- Attainment of various stages of *Nibbāna* is accomplished by cleansing one's mind and it has nothing to do with developing supernormal powers. Even though it will be much easier for an *Arahant* or a *Sotāpanna* to develop such powers, by the time one attains such levels of purity of the mind they are not enamored anymore with such supernormal powers.
- Most of the *Arahants* who had supernormal powers at the time of the Buddha had developed those before encountering Buddha Dhamma. For example, Ven. Sāriputta and Ven. Moggalana were *vedic brahmins* who had developed all *anariya jhānā* and already possessed such powers before they met the Buddha.

3. Various stages of *Nibbāna* are attained by systematically removing the 12 types of *akusala citta* (immoral thoughts) or, put it differently, by removing the ten *saṁyojana.* There are other ways to describe those conditions too; see, "Conditions for the Four Stages of Nibbāna."

- The *Sotāpanna* stage is reached by removing the four *lobha citta* that is based on *micchā diṭṭhi* (wrong vision), and the *moha citta* of *vicikicchā.* It is important to note that it is still possible for the remaining seven *akusala citta* (including the two *dosa-mūla citta*) to arise in a *Sotāpanna*.
- **The four *lobha cittā* that a *Sotāpanna* removes are the ones that are responsible for *vyāpāda*,** which is the robust version of anger that makes one eligible for rebirth in the *apāyā;* see, "Akusala Citta – How a Sotāpanna Avoids Apayagami Citta." The two *dosa-mūla citta*, which give rise to milder versions of anger, are removed only at the *Anāgāmī* stage.
- Furthermore, *kāma rāga* (craving for sensual pleasures) is included in the other four *lobha-mūla citta*, that is, "*diṭṭhi vippayutta*" or "not associated with wrong views." Thus craving for sensual pleasures is also removed only at the *Anāgāmī* stage.
- **Therefore, attaining the *Sotāpanna* stage — while not trivial — is not as complicated as many people think if one has a *tihetuka uppatti*.** However, it is not possible to determine who has *tihetuka* or *dvihetuka paṭisandhi*; most people belong to those two categories. One with *dvihetuka paṭisandhi* cannot attain *magga phala* or *Ariya jhāna* in this life, but still can make progress towards *Nibbāna;* see, "Paṭisandhi Citta – How the Next Life is Determined According to Gati."
- On the other hand, many people are focused on trying to eliminate the perception of "self." That is not something that can be forced; it just HAPPENS at the *Arahant* stage. It is not possible to make that perception go away before that.

4. Turning to another myth, NO ONE ELSE can discern what *magga phala* one has attained: *Sotāpanna* or a higher stage of *Nibbāna*. Only a Buddha has that capability. Let me give an example to illustrate this point:

- One time, Ven. Sāriputta was giving instructions to a *bhikkhu*. The Buddha came along and told Ven. Sāriputta that the *bhikkhu* had already attained the *Arahantship* and thus there was no need to give instructions to him. It turned out that the *bhikkhu* in question did not say anything to Ven. Sāriputta out of respect for him.
- Now, Ven. Sāriputta is only second to the Buddha in this *Buddha Sāsana*. He and Ven. Moggallāna were the two chief disciples: Ven. Sāriputta was second in knowledge to the Buddha and Ven. Moggallāna was second in psychic powers to the Buddha.
- Thus, if Ven. Sāriputta was not able to discern whether that *bhikkhu* was an *Arahant* it would NOT be possible for anyone living today to determine the stage of *Nibbāna* (*Sotāpanna, Sakadāgāmī, Anāgāmī, Arahant*) of any other person.

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- One could be of any race or even religion and still be a *jāti Sotāpanna* (and, even that person may not be aware of it). If one had attained the *Sotāpanna* stage in a previous life, he could in principle, be born anywhere in human or *deva* realms. Buddha Dhamma describes nature's laws; it applies to everyone similarly.
- Those people who attained various stages of *Nibbāna* during the early years had different religious beliefs. They sat down to listen to the Buddha, and by the time the discourse was over, they had attained various stages of *Nibbāna*. Some people came to debate the Buddha and left as *Sotāpannas*. One does not need to formally become a "Buddhist" to realize the true nature of "this world."

5. This is why one has to be very careful when dealing with other humans, and not offend anyone intentionally. It is very important to have at least some knowledge of the different weights of *kamma*; see, "How to Evaluate Different Weights of Kamma."

- Some people worry about inadvertently killing insects while cleaning the house, but do not think twice about saying a lie or a hurtful thing to a human. That is getting things backward.
- The severity of the *kamma* depends on the "level of the being" that it is directed at. It is EXTREMELY difficult to get a human life; thus a human life could be millions of times worth compared to any animal life. A *Sotāpanna* is at a more than thousand-fold higher level than an average human, and the subsequent levels are even higher.
- There is no being in the 31 realms that are at a higher level compared to an Arahant. That is why killing an *Arahant* is an *ānantarika pāpa kamma*, i.e., it will bring extremely bad *vipāka* in the very next life. And it is not possible to say whether a given person is an *Arahant* by looking at that person, or even associating with him/her for a short time.

6. How does one discern whether one has attained, say, the *Sotāpanna* stage?

- A *Sotāpanna* does not attain *Ariya jhānā* coincident with the *phala* moment. There one's "lineage" (*gotra*) is changed from a normal human to a *Sotāpanna* at the *gotrabu citta*. A similar *citta vīthi* runs in attaining a *jhāna*, but in a *jhāna* one's lineage is changed only to a *jhānic* state at the *gotrabu* moment; see, "Citta Vīthi – Processing of Sense Inputs."
- However, if one who just became a *Sotāpanna* had developed any *anariya jhāna* previously, then that *jhāna* could be easily converted to an *Ariya jhāna* with some practice. Unlike an *anariya jhāna*, an *Ariya jhāna* cannot be broken even if one forcefully tries to generate a sensual/hateful thought. Thus, for someone who has had *jhānic* experiences this may be a clue.
- Also, if one can get into the fourth *Ariya jhāna*, that means one is likely an *Anāgāmī*.
- Another way is to contemplate whether one is capable of doing any acts that could lead to rebirth in the *apāyā* (the four lowest realms). If one has ingrained characteristics or habits (*gati*) of an animal, then it is likely that person will be born an animal of that character. If one has extreme hate, and is capable of plotting to harm other people, then that person may be destined to the *niraya*. If one does not have any of such extreme greed, hate, and ignorance, then one may be free of the *apāyā*, i.e., one is likely to be a *Sotāpanna*.
- However, unless one is subjected to extreme pressures, it may not be possible to discern whether one has removed such "*apāyagāmī gati*." It is easier to live a moral life when one has enough resources and when nothing unexpected happens. But there are instances when perfectly "moral people" commit murders in a moment of rage.
- The *Sotāpanna* stage is attained purely via attaining *Sammā Diṭṭhi*, and removing 5 of the 12 possible *akusala cittā*: 4 *lobha cittā* associated with *micchā diṭṭhi* and the *vicikicchā citta* that arises out of ignorance of the true nature of "this world." All these five citta are removed via just comprehending *anicca*, *dukkha*, and *anatta* to a certain extent; see, "Akusala Citta – How a Sotāpanna Avoids Apayagami Cittas."

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- Thus if one has any ESTABLISHED (*niyata*) wrong views (see, "Ten Immoral Actions (Dasa Akusala)"), then it is unlikely that one is a *Sotāpanna*. Attaining the *Sotāpanna* stage is not possible until one sees the "unfruitful nature" of existence anywhere in the 31 realms; and that is not possible if one has **ruled out** rebirth or the existence of other realms; see, "Ten Immoral Actions (Dasa Akusala)."
- Also see, "How Does One Know whether the Sotāpanna Stage is Reached?" for more details.

7. Many people believe it is necessary to meditate a lot to attain the *Sotāpanna* stage. While it is beneficial to meditate, one can in principle be a *Sotāpanna* without doing any FORMAL meditation, as I explain below. I have given some examples from the time of the Buddha in #4 above; however, such cases are rare these days.

- There are basically two steps to get rid of *lobha*, *dosa*, *moha* or to attain *Nibbāna*: "*Dassanena pahātabbā*" (removal by vision or the "ability to see") comes first; that is what is necessary to attain the *Sotāpanna* stage.
- However, in order to accomplish "*Dassanena pahātabbā*" or "to see clearly", one needs to realize what the Buddha meant by "suffering", which comes in two types. This is described in detail — starting with the first type of suffering that can be eliminated in THIS LIFE — in the "Living Dhamma" section.
- Various stages of *Nibbāna* are attained as *lobha*, *dosa*, and *moha* are removed in stages. One attains the *Sotāpanna* stage via "*dassanena pahātabbā*" i.e., one removes those five *akusala cittā* associated with "wrong views" via discerning the true nature of "this world of 31 realms", i.e., *anicca, dukkha, anatta*.
- Then, a *Sotāpanna* can remove the remaining seven *akusala citta* in three stages via meditation, i.e., "*bhāvanāya pahātabbā*" and attain the higher stages *Nibbāna*.
- Of course, it is good to meditate before the *Sotāpanna* stage; it will be beneficial to calm the mind and to contemplate on *anicca*, *dukkha*, and *anatta*. But the "*bhāvanā*" or meditation that is needed for the *Sotāpanna* stage cannot be restricted to formal meditation because moral conduct or "*sīla*" sets the necessary environment for the mind to "clearly see" by reducing *pancanivarana*; see, "Living Dhamma."

Next, "Why a Sotāpanna is better off than any King, Emperor, or a Billionaire", …….

7.4.2.4 Sotāpanna Anugāmi and a Sotāpanna

Revised July 27, 2017; January 15, 2018; September 22, 2018; September 26, 2018; February 3, 2019; February 13, 2019; January 28, 2020; April 13, 2020; August 11, 2021; July 18, 2022 (#5 added)

Here we discuss the difference between a *Sotāpanna* and one striving for the *Sotāpanna* stage. The latter is on the right path (a *Sotāpanna Anugāmi*).

Who Belongs to the *Saṅgha*

1. The word *saṅgha* nowadays refers to the *bhikkhus*. Yet *Saṅgha* is "*saŋ*" + "*gha*," or those who have either gotten rid of or are on the way to getting rid of "*saŋ*." By that definition, one does not have to be a *bhikkhu* to belong to the *saṅgha*; see, "What is "Saŋ"? Meaning of Sansāra or Saṁsāra."

In the salutation to the *saṅgha*, they are referred to as "*aṭṭha purisa puggalā*." See. "Supreme Qualities of Buddha, Dhamma, Saṅgha." Here, "*aṭṭha*" is eight, "*purisa*" does not mean male, but one with higher virtues and "*puggalā*" is a person. Thus there are eight types of people belonging to the *saṅgha*. Who are the eight?

- There are four who have started on the Noble Path/fulfilled the conditions for the four stages of *Nibbāna*: *Sotāpanna Anugāmi, Sotāpanna, Sakadāgāmi Anugāmi, Sakadāgāmi, Anāgāmi Anugāmi, Anāgāmi, Arahant Anugāmi, and Arahant*. Four of those are in the *Anugāmi* stages (working toward a given stage,) and the other four have reached their respective stage.

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- **A special *kamma* and *kamma vipāka* happens for Noble *kammā* (efforts toward a given stage.) Once "what needs to be done" is fulfilled, the *vipāka* follows in the next *citta* within a second.** Thus when one gets into the *Sotāpanna magga citta*, for example, one receives the *Sotāpanna phala* in the next *citta*. Thus one becomes a *Sotāpanna* in two consecutive thought moments.
- However, when one starts grasping the *Tilakkhaṇa* (*anicca, dukkha, anatta*), one becomes a *Sotāpanna Anugami* (one on the way to attaining the *Sotāpanna* stage). Thus one becomes free of the *apāyā*. In later commentaries, they are also called "*Cūḷa Sotāpanna*" or a "junior *Sotāpanna*."

Abhidhamma Explanation

2. The *citta vīthi* for a *magga phala* is discussed at the end of the post, "Citta Vīthi – Processing of Sense Inputs":

B B B "BC BU MD P U A G Pa Fr Fr" B B B

[(**B**) *Upaccheda* (Arrest *Bhavaṅga*), (**MD**) *Manodvāra Āvajjana* (Mind Averting), (**P**) *Parikamma* (Preparation), (**U**) *Upacāra* (Close Proximity), (**A**) *Anuloma* (Conformity), (**G**) *Gotrabu* (Change of Lineage), (**Pa**) Path (*magga*), and (**Fr**) Fruit (*phala*).
āvajjana : 'advertence' of the mind towards the object, forms the first stage in the process of consciousness (*s.viññāṇa-kicca*). If an object of the 5 physical senses is concerned, it is called 'five-door advertence' (*pañca dvārāvajjana*); in the case of a mental object, 'mind-door advertence' (*mano-dvārāvajjana*).
parikamma : [nt.] arrangement; preparation; preliminary action; plastering.
upacāra : [m.] neighbourhood; preparative or preliminary action.]

- A *Sotāpanna Anugāmi* is getting closer to the "change of lineage" or G. The earlier stages of P, U, A, may be reached gradually. Once that level of comprehension is complete, one makes that transition (G), completes the *lokuttara kamma*, and immediately receives the *phala*.
- In a strict sense, it may be better to call one a *Sotāpanna Magga Anugāmi* (one trying to get to the *magga citta*) rather than *Sotāpanna Anugāmi.*
- The eight Noble Persons (*Ariyā*) are listed in the "WebLink: suttacentral: *Paṭhama Puggala Sutta* (AN 8.59)" and in "WebLink: suttacentral: *Puggala Sutta* (AN 9.9)." In both *suttā*, *Sotāpanna Anugāmi* is listed as "*sotāpatti phala sacchikiriyāya paṭipanno*." One on the way to become an *Anāgāmi* is "*anāgāmi phala sacchikiriyāya paṭipanno*," etc. In the second *sutta*, a average human is a "*puthujjano*."

The Eight Noble Persons

3. Thus it is clear that "*aṭṭha purisa puggalā*" consists of the eight *Ariyā* (Noble Persons) listed in #1. They are *Sotāpanna Anugāmi, Sotāpanna, Sakadāgāmī Anugāmi, Sakadāgāmī, Anāgāmī Anugāmi, Anāgāmī, Arahant Anugāmi,* and *Arahant*.

- A critical point to note is the change from being an "average human" (*puthujjana*) to the Noble Person (*Ariya*) status. **That transition happens at the "*gotrabu*" ("*gotra*" is the clan or lineage) before the *Sotāpanna magga/phala* transition.** See the "*Citta Vīthi* for Attainment of *Magga Phala*" section at the end of the post, "Citta Vīthi – Processing of Sense Inputs." Also, see "Sotāpanna Anugāmi – No More Births in the Apāyā."
- The types of *āsavā* eliminated at each stage are discussed at "The Way to Nibbāna – Removal of Āsavā."
- How *lobha*, *dosa*, *moha*, and also the ten fetters (*saṁyojana*) removed at each stage are discussed in "Relinquishing Defilements via Three Rounds and Four Stages."
- Both a *Sotāpanna Anugāmi* and a *Sotāpanna* would have "Sotāpatti Aṅga – The Four Qualities of a Sotāpanna."

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The Stages of *Magga Phala*

4. A *Sotāpanna Anugāmi*/*Sotāpanna* is someone who has seen *Nibbāna*, not the full *Nibbāna*, but a glimpse of it. One becomes a *Sotāpanna Anugāmi* when one removes *avijjā* (ignorance) about the actual status of affairs in "this world of 31 realms"; see #5 below. With that understanding, their mind is purified to the extent that it will not allow them to do an immoral act that could lead to a birth in the four lower worlds (*apāyā*). Not only that, but one will also not "latch onto" a *kamma vipāka* resulting from such a robust immoral act in the past. Thus, an *Ariya* above *Sotāpanna Anugāmi* will never be born in an *apāya* again.

The other three stages have similar "demarcation thresholds."

- A *Sakadāgāmī* will never again be born in the human or lower four realms. They can still be born in the *deva* worlds (i.e., in *kāma loka*.) But those *devas* do not have "flesh and blood" bodies that lead to physical discomforts and diseases. In the *deva loka*, beings have subtle bodies that are not subject to old age and diseases.
- An *Anāgāmī* has overcome any desire to be born anywhere in the *kāma loka*, i.e., the 11 lowest realms. They have no *kāma rāga* (desire for sense pleasures) or *paṭigha* (hate).
- An *Arahant* has no desire to be born anywhere in the 31 realms and thus will never be reborn "in this world." They have attained full *Nibbāna*, full release.

5. Subsection 1.1.55. *Āsavakkhayañāṇaniddesa* (toward the end of the "WebLink: suttacentral: 1.1. Ñānakathā (Ps 1.1)" section) of the *Tipiṭaka* Commentary "*Paṭisambhidāmagga*" describes three types of *ñāṇa* attained on the way to the *Arahanthood*: "*Anaññātaññassāmītindriyaṁ kati ṭhānāni gacchati, aññindriyaṁ kati ṭhānāni gacchati, aññātāvindriyaṁ kati ṭhānāni gacchati? **Anaññātaññassāmītindriyaṁ ekaṁ ṭhānaṁ gacchati—sotāpattimaggaṁ**. Aññindriyaṁ cha ṭhānāni gacchati—sotāpattiphalaṁ, sakadāgāmimaggaṁ, sakadāgāmiphalaṁ, anāgāmimaggaṁ, anāgāmiphalaṁ, arahattamaggaṁ. Aññātāvindriyaṁ ekaṁ ṭhānaṁ gacchati—arahattaphalaṁ.*"

- It says the following. The first *ñāṇa* is ***Anaññātaññassāmītindriya*** attained at the ***Sotāpanna Anugāmi*** stage. The second one, *Aññindriya, is* attained and optimized at the intermediate six stages (*sotāpattiphala* through *arahattamagga.*) The third one, *Aññātāvindriya,* is attained at the *Arahant phala* moment.
- Thus, something definitive occurs when one gets to the ***Sotāpanna Anugāmi*** stage.

It Is a Step-by-Step Process

6. One must first hear the Buddha's real message before one can fulfill the conditions to attain the *Sotāpanna* stage. Thus, they need to go beyond the mundane eightfold path; see "Buddha Dhamma – In a Chart."

- **In particular, a *Sotāpanna Anugāmi* (or *Sotāpanna Magga Anugāmika* or *Sotāpanna Magga Anugāmi*) has heard about *anicca, dukkha, anatta* (*Tilakkhaṇa*), or the "true nature of this world with 31 realms." Of course, those concepts must come from a Noble Person who has grasped the basic idea.**
- That is why the association with a "*kalyāṇa mitta*" or "*kalyāṇa mitra*" (basically a "Noble friend," i.e., an *Ariya*) is a pre-condition for attaining the *Sotāpanna* stage; see, "Four Conditions for Attaining Sotāpanna Magga/Phala."
- Once attaining the *Sotāpanna anugāmi*, one becomes a Noble Person (one of the *aṭṭha purisa puggala*), and thus is free from the *apāyā*, see "Sotāpanna Anugāmi – No More Births in the Apāyā."

Difference Between *Sotāpanna Magga Anugāmi* and a *Sotāpanna*

7. Let us take a simile to see this "demarcation" between *Sotāpanna Magga Anugāmi* and a *Sotāpanna*.

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- Suppose that a precious treasure is known to be at the peak of a mountain. But it is not generally known where that mountain is. That is pretty much the status of Buddha Dhamma today. Most people know that it is valuable but they do not know what the correct version among the many different versions put forth today.
- As the Buddha said in his first sermon, "my Dhamma has not been known to the world before." Thus one needs a Buddha or a true disciple of Buddha to show them what *Nibbāna* is and how to get to the *Sotāpanna* stage. That is an essential and critical point.
- Suppose someone gets directions to the correct mountain with the treasure. Then they know which country to go to and which geographic location in that country the mountain is. **This person is like one on the path to becoming a *Sotāpanna, i.e., a Sotāpanna Magga Anugāmi.*** They know exactly where to go and have a detailed map. And they have to get it from a Buddha or a true disciple of a Buddha. A true disciple has at least seen the mountain (a *Sotāpanna*), if not been to the top (an *Arahant*).
- Now they make the journey to the country and region where the mountain is. On the way there, they can verify the landmarks given by the "friend" (an *Ariya*). Similarly, a *Sotāpanna Magga Anugāmi* spends time contemplating the newly learned concepts of *anicca, dukkha, anatta, Paṭicca Samuppāda*, etc.
- Thus, with confidence, the person gets closer and closer to the mountain and starts seeing the mountain at some point. **At that point, the person has "crossed the boundary" to become a *Sotāpanna*.** They have seen a glimpse of *Nibbāna* for the first time. Now they can complete the journey without any help, even if the physical map is lost (i.e., even in a future life).

An Analogy

8. Going back to the simile of the mountain with treasure, different versions of "Buddhism" identify the mountain as being in different geographic locations. So people travel long distances and much effort to reach various mountains. All these are in remote places, and the journey is hard.

- Many people are wasting their time and effort targeting the "wrong mountain." So, how does one know which "mountain" or version to pick? That is why it takes effort to weed out the wrong/incompatible versions of Buddha Dhamma; see, "Why is it Critical to Find the Pure Buddha Dhamma?."

Grasping the *Anicca* (Unfruitful) Nature of This World

9. In technical terms, one gets to the *Sotāpanna magga/phala* when one understands *anicca*, *dukkha*, and *anatta* (the three characteristics of this world or *Tilakkhaṇa*) to a minimum level, where one begins to realize that there is nothing in "this world" that can provide meaningful and unconditioned happiness.

- When one comprehends *anicca*, *dukkha*, and *anatta* to the extent that one can "see" this concept, **one is said to have the "*anuloma ñāṇa*."** Here, "*anu*" means "through the understanding of *Tilakkhaṇa*," "*lo*" means "craving for worldly things," and "*ma*" means "removal," and thus "***anuloma***" means "removal of craving for worldly things to some extent via the comprehension of *Tilakkhaṇa*."
- We came across "*anu*" also in "*anupassanā*"; see, "4. What do all these Different Meditation Techniques Mean?." In a previous post, I also discussed how "*lobha*" comes from "*lo*" + "*bha*" or "immersed in craving for worldly things."
- Thus it makes a huge difference if one incorrectly interprets *anicca* as "impermanence" and *anatta* as "no-self"; see, "Anicca, Dukkha, Anatta – Wrong Interpretations."

10. Suffering is prevalent in the lower four realms (*apāyā*). We can see at least one of those, the animal realm. Let us discuss one way to contemplate *anicca*, *dukkha*, and *anatta* using an example from this life.

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- When young, it seems like one can get anything one wants by working hard. But we all have seen how our parents, grandparents, or even famous people spent their old age suffering from various ailments, and finally dying helplessly.
- They may have "accomplished" many things. But they spend their whole lives working hard to achieve those, and then they have to leave it all behind.
- One may have a beautiful body when young, but for how long? We can see how that old movie star ages now. Some of them commit suicide because it is depressing to remember the "good old days" when one had all the attention in the world, but now it all seems to be slipping away.
- That is *anicca* and *anatta*. No matter how much we try, whatever we gain in this world lasts only a short time (in the *sansāric* time scale), and one becomes helpless in the long run. At some point, one realizes this and becomes distraught.

One Creates One's Own Future Suffering

11. When one comprehends the true nature of this world, such sad thoughts do not arise. People who follow the Path and even those who have wisdom from previous lives (*gati*) can realize that "all things in this world" are subjected to this arising/destruction process. Beings come to existence and die. But those existence are "created" by oneself. See, "Origin of Life – One Creates One's Own Future Lives."

- That understanding itself leads to ease of mind. A stronger version of this "ease of mind" is the "*anuloma khanti*" that one experiences when attaining the "*anuloma ñāṇa*" (pronounced "anuloma gnana"). [*anulomikāya* ***khantiyā*** *samannāgata* (being of gentle and forbearing disposition)]
- The key to attaining the "*anuloma ñāṇa*" is to realize the fleeting nature of anything in this world. The next post discusses this.

Anuloma Ñāṇa and *Sammatta Niyāma*

12. With the "*anuloma ñāṇa*," one realizes that permanently getting rid of suffering is impossible anywhere in the 31 realms. It can be achieved only by attaining *Nibbāna.* By this time, one has felt the *nirāmisa sukha*, and thus one needs to cultivate, "*etaṁ santaṁ etaṁ paṇītaṁ*…" the release one has felt, and the value of *Nibbāna*. Then one truly embarks on the Noble Eightfold Path and is said to get to "*sammatta niyāma*" and to *Sotāpanna phala.* ["'*etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho Nibbānan'ti.*" WebLink: suttacentral: AN 9.36 : Jhānasutta, WebLink: suttacentral: AN 10.6 : Samādhisutta, WebLink: suttacentral: AN 3.32 : Ānandasutta, WebLink: suttacentral: AN 11.8 : Manasikārasutta, WebLink: suttacentral: AN 11.7 : Saññāsutta, WebLink: suttacentral: AN 10.60 : Girimānandasutta] [It is peaceful, it is serene, the expelling of all *saṅkhāra*, breaking of bonds, removing greed and hate; *Nibbāna*] [***sammatta***: [abstr. fr. *sammā*] the 'state of rightness', are the 8 links of the 8-fold Path.]

- Therefore, it is critical to realize BOTH the unfruitful nature of this world with "***anuloma ñāṇa***," AND to realize the value and cooling down due to *Nibbāna*, i.e., "***sammatta niyāma***."
- Further details in the post, "Anuloma Khanti and Sammattaniyāma – Pre-requisites for a Sotāpanna."

13. Thus it is critical to understand that *Nibbāna* is "*nicca, sukha, atta*," after realizing that this world is "*anicca, dukkha, anatta*." A *Sotāpanna* has understood both.

- Anything in this world (except *nāmagotta*) is a *saṅkhata*, i.e., it comes into being due to **causes**, stays in existence for a time, and then inevitably is destroyed. The arising of a *saṅkhata* is called "*udaya*" in Pāli, and the destruction is called "*vaya*." Thus, "*udayavaya ñāṇa*" is the knowledge about that process.
- *Nibbāna* is the only *asaṅkhata*. Removal of all **causes** leads to *Nibbāna*.

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- **Many people have even attained the *Arahanthood* without actually having heard about these terms like "*udayavaya*" or "*anuloma*."** Thus it is imperative to realize that just reading about these concepts does not get one anywhere. One needs to "see" the *Tilakkhaṇa* or the unfruitfulness of craving for *saṅkhata* (through *saṅkhāra*) by true meditation or contemplation.
- Thus a *Sotāpanna* has the *udayavaya* (sometimes called *udayabbaya*) *ñāṇa*; see, "Udayavaya Ñāṇa."

Next, "Four Conditions for Attaining Sotāpanna Magga/Phala", ……

7.4.2.5 Sotāpanna Anugāmi – No More Births in the Apāyā

February 11, 2019; revised February 12, 2019; September 4, 2019; April 12, 2020; major revision August 29, 2022; September 22, 2023 (#4); July 25, 2024 (#4,#5)

A human who attains a *magga phala* will never be reborn in an *apāya* (one of the four lowest realms). An *Arahant* will not be reborn in any realm. An *Anāgāmī* will be reborn only in a *Brahma* realm. A *Sakadāgāmī* is born only in a deva realm, and a *Sotāpanna* only in a *deva* or human realm. A *Sotāpanna Anugāmi* is also free of the *apāyā*. Here, we discuss the evidence from the *Tipiṭaka* that is indeed the case.

Eight Types of Noble Persons

1. The "WebLink: suttacentral: *Patipanna Sutta* (SN 48.18)" describes the eight types of Noble Persons:

"*Pañcimāni, bhikkhave, indriyāni. Katamāni pañca? Saddhindriyaṁ ... pe ... paññindriyaṁ—imāni kho, bhikkhave, pañcindriyāni. Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi arahattaphalasacchikiriyāya paṭipanno hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi anāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sakadāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi* ***sotāpattiphalasacchikiriyāya paṭipanno*** *hoti. Yassa kho, bhikkhave, imāni pañcindriyāni sabbena sabbaṁ sabbathā sabbaṁ natthi, tamahaṁ 'bāhiro puthujjanapakkhe ṭhito'ti vadāmī"ti.*

Translated:

"*Bhikkhus*, there are five *indriya* (faculties): *Saddhindriya, vīriyindriya, satindriya, samādhindriya, paññindriya*. One who has fully cultivated them is an *Arahant*. Someone who developed them less is an *Arahant Anugāmi*. One who has even less is an *Anāgāmī,.. Anāgāmī Anugāmī, ..Sakadāgāmī, ... Sakadāgāmī Anugāmi, ...Sotāpanna, ...****Sotāpanna Anugāmi***. Those who have not yet begun to cultivate the five faculties are ignorant humans (*puthujjanabhūmiṁ*) who are unaware of the true nature (*Tilakkhaṇa*).

- One on the way to becoming an *Anāgāmī* is "*anāgāmī phala sacchikiriyāya paṭipanno*," etc. One on the way to become a *Sotāpanna* (or ***Sotāpanna Anugāmi***) is "***sotāpattiphalasacchikiriyāya paṭipanno***."
- The eight Noble Persons (*Ariyā*) are also listed in other *suttā* too including "WebLink: suttacentral: *Pathama Puggala Sutta* (AN 8.59)" and in "WebLink: suttacentral: *Puggala Sutta* (AN 9.9)."

Sotāpanna Anugāmi Is *Dhammānusārī* or *Saddhānusārī*

2. An important way of classification of the Noble Persons (*Ariyā*) relevant to our topic is given in the "WebLink: suttacentral: *Tatiyasankhita Sutta* (SN 48.14)":

"*Pañcimāni, bhikkhave, indriyāni. Katamāni pañca? Saddhindriyaṁ ... pe ... paññindriyaṁ—imāni kho, bhikkhave, pañcindriyāni. Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi* ***dhammānusārī*** *hoti, tato mudutarehi* ***saddhānusārī*** *hoti. Iti kho,*

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bhikkhave, paripūraṁ paripūrakārī ārādheti, padesaṁ padesakārī ārādheti. 'Avañjhāni tvevāhaṁ, bhikkhave, pañcindriyānī'ti vadāmī"ti.

Translated:

"*Bhikkhus*, there are five *indriya*: *Saddhindriya, vīriyindriya, satindriya, samādhindriya, paññindriya.* One who has fully cultivated them is an *Arahant*. One who developed them less is an *Anāgāmī,.. Sakadāgāmī, ...Sotāpanna, ...**dhammānusārī**, ...**saddhānusārī**, .*"

3. From #1 and #2 above, we can see that a ***Sotāpanna Anugāmi*** is either a ***dhammānusārī*** or a ***saddhānusārī***.

- This is confirmed in the following *sutta*, which also confirms that one MUST start comprehending the *anicca* nature to become a ***Sotāpanna Anugāmi***.

More on *Dhammānusārī* or *Saddhānusārī*

4. From the "WebLink: suttacentral: *Cakkhu Sutta* (SN 25.1)":

"*Cakkhuṁ, bhikkhave, **aniccaṁ vipariṇāmi aññathābhāvi**; sotaṁ aniccaṁ vipariṇāmi aññathābhāvi; ghānaṁ aniccaṁ vipariṇāmi aññathābhāvi; jivhā aniccā vipariṇāmī aññathābhāvī; kāyo anicco vipariṇāmi aññathābhāvi; mano anicco vipariṇāmī aññathābhāvī. Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati—ayaṁ vuccati **saddhānusārī,** okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ; abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya; abhabbo catāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti.*

*Yassa kho, bhikkhave, ime dhammā evaṁ paññāya mattaso nijjhānaṁ khamanti, ayaṁ vuccati: '**dhammānusārī**, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ; abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya; **abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti**'.*

Yo, bhikkhave, ime dhamme evaṁ pajānāti evaṁ passati, ayaṁ vuccati: 'sotāpanno avinipātadhammo niyato sambodhiparāyano'"ti.

Translated:

"*Bhikkhus*, **(the arising of) *cakkhu* is of *anicca* nature.** (Same for *sota*, *ghāṇa*, *jivhā*, *kāya*, and *mana*). For details, see "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse."

– One who believes these phenomena are this way is called a faith-follower (***saddhānusārī***). He/She has entered the Noble plane (*sammattaniyāmaṁ*), has entered the realm of Noble Persons (*sappurisabhūmiṁ*), and transcended the realm of the humans who are unaware of the true nature (*puthujjanabhūmiṁ*). He is incapable of doing any deed by which he might be reborn in hell, in the animal womb, or in the realm of hungry ghosts. **A *saddhānusārī* is incapable of dying until he realizes the *Sotāpanna* stage.**

After pondering with wisdom, one who has accepted that these phenomena are this way is called a Dhamma-follower (***dhammānusārī***)…" (The rest is the same as for a *saddhānusārī*).

One who knows and sees that these phenomena are this way is called a *Sotāpanna*. He will never again be born in the *apāyā*, headed for the *Arahanthood*."

- Note that 11 *suttā* (AN 25.1 through AN 25. 10) state the same in various ways.

Sotāpanna Anugāmi Would Not "Die" From *Ariya* Birth

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5. Therefore, from the above *suttā,* we can make the following deductions:

- A *Sotāpanna* is never again to be born in the *apāyā* and is headed for *Arahanthood.*
- A *Sotāpanna Anugāmi* is either a *dhammānusārī* or a *saddhānusārī.*
- In #4 above: "**A *saddhānusārī* (*or a dhammānusārī*) is incapable of dying until he realizes the *Sotāpanna* stage**." **Therefore, a** *Sotāpanna Anugāmi* **will attain the *Sotāpanna* stage within that lifetime**.
- Once getting to the *Sotāpanna* stage, there would be only seven maximum number of "*bhava*" left, within which one WILL attain the *Arahant* stage. See "WebLink: suttacentral: *Paṭhamaabhabbaṭṭhāna Sutta* (AN 6.92)." The English translation there incorrectly translates "*bhava*" as "rebirth." The verse "*..abhabbo diṭṭhisampanno puggalo* ***aṭṭhamaṁ bhavaṁ*** *nibbattetuṁ*." should be translated as "And they can't generate an **eighth *bhava.***" The translator does not understand the difference between *bhava* and *jāti*: "Bhava and Jāti – States of Existence and Births Therein."

Who Has *Avecca Pasāda*?

6. Another *sutta* that provides more information is "WebLink: suttacentral: *Paṭhamasaraṇānisakka Sutta* (SN 55.24)." It is a long *sutta* and a reasonably good translation is at, "WebLink: accesstoinsight.org: Sarakāni Sutta: Sarakāni (Who Took to Drink)."

Here are the relevant verses, which again describe the types of Noble Persons:

(1). "Mahānāma, take the case of a person **endowed with unwavering devotion (*avecca pasāda*)** to the Buddha (***heva kho buddhe aveccappasādena samannāgato hoti***,) the Dhamma, the Saṅgha, and has attained the ***Arahanthood***. By the destruction of defilements he has gained release through wisdom, in this very life. The man is entirely released from the hell-state, from rebirth as an animal. He is free from the *apāyā*.

(2). "Take the case of another man. He has **unwavering devotion (*avecca pasāda*)** to the Buddha, the Dhamma, and the Saṅgha. He has wisdom but has not yet gained full release, but has destroyed the five lower *saṁyojanā* (**an *Anāgāmi***). Upon death, he will be reborn spontaneously in a *Brahma* realm where he will attain *Nibbāna* without returning from that world. That man is also entirely released from the *apāyā*.

(3). "Take the case of another man. He has **unwavering devotion (*avecca pasāda*)** to the Buddha, the Dhamma, and the Saṅgha. He has wisdom, but has not yet gained release. By destroying the first three *saṁyojanā* and weakening *kāma rāga*, *paṭigha*, and *avijjā*, he is a Once-returner (***Sakadāgāmī***), who will return once more to this *kāma loka*. That man is entirely freed from the *apāyā*.

(4). "Take the case of another man. He is **endowed with unwavering devotion (*avecca pasāda*)** to the Buddha, the Dhamma, and the Saṅgha. He has the wisdom but has not gained release. By destroying three fetters, he is a Stream-Winner (***Sotāpanna***), not subject to rebirth in *apāyā*, assured of *Nibbāna*. That man is entirely freed from the *apāyā*.

Sotāpanna Anugāmi Does Not Have *Avecca Pasāda*

(5). "Take the case of another man. He **does not have unwavering devotion (*avecca pasāda*)** to the Buddha (***na heva kho buddhe aveccappasādena samannāgato hoti***,) the Dhamma, the Saṅgha. He has not yet gained wisdom and has not gained release. **But he has the following things to some extent**: the faculty of faith, energy, mindfulness, concentration, wisdom (*saddhā indriya, viriya indriya, sati indriya, samādhi indriya, paññā indriya*). He understands with insight, **at least moderately**, the Dhamma of the *Tathāgata*. **That man does not go to *apāyā*.**

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(6). "Take the case of another man. He does not have **unwavering devotion (*avecca pasāda*)** to the Buddha, the Dhamma, or the Saṅgha. He is not joyous and swift in wisdom and has not gained release. **But he has the following things to some extent**: the faculty of faith, energy, mindfulness, concentration, and wisdom (*saddhā indriya, viriya indriya, sati indriya, samādhi indriya, paññā indriya*). He understands with insight, **at least slightly**, the dhamma of the *Tathāgata*.. **He too will not go to the *apāyā*.**

Sotāpanna Anugāmī is Also Free of *Apāyā*

7. Note that in #6 above, for **each of the four *magga phala*:**

"*Ayampi kho, mahānāma, puggalo **parimutto** nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.*"

"..That man is **entirely free**… from the *apāyā*."

- **For the last two types (*Sotāpanna Anugāmi*):**

  "*Ayampi kho, mahānāma, puggalo **agantā** nirayaṁ agantā tiracchānayoniṁ agantā pettivisayaṁ agantā apāyaṁ duggatiṁ vinipātaṁ.*"

  "..That man **does not go to** the *apāyā*."

- Taken together with the statements in the *suttā* discussed above, that means the following. **A *Sotāpanna Anugāmi* is also effectively released permanently from the *apāyā*.**

What is *Avecca Pasāda*?

8. A key phrase in many of the *suttā* is *avecca pasāda.* It is frequently translated as "unwavering devotion," as in the above translation. But it has a deeper meaning.

- *Pasāda* means a combination of "trust, faith, reverence."
- That comes when one understands the deeper meanings in Buddha Dhamma. In particular, when one starts comprehending *Tilakkhaṇa*, one can begin to see the unfruitfulness AND danger in trying to seek happiness in this world of 31 realms.
- **Then one starts losing cravings ("*ava*" + "*icca*") for worldly things.** We remember that *anicca* is "*na icca*"; see, "Anicca – True Meaning." [***avecca*** :[adv.] certainly; definitely; absolutely; perfectly; having known.]
- Therefore, *avecca pasāda* or "unwavering faith" is connected to realizing the *anicca* nature or the "unsatisfactory nature" of worldly things. That craving for worldly things leads to suffering (*dukkha*). And that in the end, leads to one becoming helpless (*anatta*), especially when born in the *apāyā*.
- One establishes *avecca pasāda* or "unwavering faith" in the Buddha, Dhamma, and Saṅgha, when one starts to comprehend *Tilakkhaṇa.*

Four qualities of a *Sotāpanna*

9. Four qualities of a *Sotāpanna* are in all *suttā* in the WebLink: suttacentral: *Sotāpatti Saṁyutta* (SN 55.1 ~ 55.74) of the *Saṁyutta Nikāya* (SN). The "WebLink: suttacentral: *Brahmacariyogadha Sutta* (SN 55.2)" has a concise statement about the qualities or qualifications of a *Sotāpanna.*

"***Catūhi,** bhikkhave, **dhammehi samannāgato** ariyasāvako **sotāpanno** hoti avinipātadhammo niyato sambodhiparāyaṇo.*

*Katamehi catūhi? Idha, bhikkhave, ariyasāvako **buddhe aveccappasādena samannāgato hoti**: 'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti. **Dhamme** ... pe ... **saṅghe** ... pe ...*

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ariyakantehi sīlehi samannāgato hoti *akhaṇḍehi ... pe ... samādhisaṁvattanikehi. Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo"ti.*

Translated:

A *Sotāpanna*, never again to be born in the *apāyā,* **has acquired four qualities**:

(1). He has ***avecca pasāda* in the Buddha**, i.e., he understands the following verse. "*'Itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.*"

(2). He has ***avecca pasāda* in the Dhamma**, i.e., he understands the following verse. "*Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti.*"

(3). He has ***avecca pasāda* in the Saṅgha**, i.e., he understands the following verse. "*Suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ—cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā'ti.*"

(4). He has the ***Ariyakantha sīla*** of the noble ones. It comes with penetrating wisdom and is unbreakable. It leads to *samādhi*.'

"***Ariyakantehi sīlehi samannāgato*** *hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.*"

["***Ariyakantehi*** [with agreeable to the *Ariyā*] ***sīlehi*** [with ethical conduct] ***samannāgato*** [endowed with] [endowed with noble's ethical conduct] *hoti akhaṇḍehi* [unbroken] *acchiddehi* [impeccable or faultless] *asabalehi* [spotless] *akammāsehi* [unmarred] *bhujissehi* [liberating] *viññuppasatthehi* [praised by sensible people] *aparāmaṭṭhehi* [not mistaken] *samādhisaṁvattanikehi.*"]

Recital Is Not Enough

10. We note that those first three verses are the same as those in the supreme qualities of the Buddha, Dhamma, and Saṅgha; see, "Supreme Qualities of Buddha, Dhamma, Saṅgha."

- Therefore, those verses are not just for recitation. They must be recited with UNDERSTANDING before any serious meditation session.
- From #4 and #5 above, we see that one gets a "Noble birth" when attaining the *Sotāpanna Anugāmi* stage. A *Sotāpanna Anugāmi* is one of the "*attha purisa puggalā.*"

The four qualities of a *Sotāpanna* are discussed in "Sotāpatti Aṅga – The Four Qualities of a Sotāpanna." [***aṅga*** : [nt.] 1. a constituent part; 2. a limb; 3. quality.]

7.4.2.6 Four Conditions for Attaining Sotāpanna Magga/Phala

Revised March 22, 2016; Revised on September 22, 2017, June 28, 2019; November 4, 2021; November 25, 2021 (#3); September 17, 2022; rewritten December 16, 2022; revised February 25, 2024 (#9); rewritten July 27, 2024; revised October 25, 2025

The four conditions for attaining the *Sotāpanna* stage are discussed. One must understand the "previously unknown real nature of this world" revealed by the Buddha.

Buddha Dhamma – A Paradigm-Change of Worldview

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1. Buddhism is commonly treated as "another religion." However, it is strikingly different from traditional religions based on a Creator. See "Is Buddha Dhamma (Buddhism) a Religion?"

- It is imperative to understand what the Buddha meant by saying, "My Dhamma (teaching) has not been known to the world." Most people follow the mundane version of Buddhism, which mainly involves living a moral life and following rituals. Instead, they need first to understand the "real nature" of this world, which involves rebirths in suffering-filled existences.
- Becoming a *Sotāpanna* REQUIRES understanding the Buddha's "previously unheard description of nature."
- There are eight types of Noble Persons, with the highest at the *Arahant* stage. One starts at the *Sotāpanna Anugāmi* stage with a vague understanding of this new worldview; see "Sotāpanna Anugāmi – No More Births in the Apāyā." One fully comprehends the new worldview and can refrain from attaching to "distorted *saññā*" (built into the physical body) only at the *Arahant* stage. It is critical to understand that "view" (*diṭṭhi*) and "perception" (*saññā*) are different. See "Sotāpanna Stage via Understanding Perception (Saññā)."

Pre-Conditions to Prepare for the *Sotāpanna* Stage

2. As discussed in the following posts, one must first complete the mundane (*lokiya*) eightfold Path to become a *Sotāpanna Anugāmi*. **The Noble Eightfold Path starts at the *Sotāpanna Anugāmi* stage.**

- I strongly advise reading the following posts and thinking about this issue: "Buddha Dhamma – In a Chart" and the discussion at "What is Unique in Buddha Dhamma?".
- As I pointed out in many posts, one on the mundane Path abstains from immoral deeds out of fear of bad outcomes.
- **But when one starts comprehending the Four Noble Truths at the *Sotāpanna Anugāmi* stage, one avoids such deeds because one sees the futility of such actions. What is the point in hurting others to acquire sensory pleasures that, in the end, do not provide any lasting happiness?** Not only that, but such actions will lead to much suffering in future lives.

Four Requirements to Attain the *Sotāpanna* Stage

3. In many *suttās*, including "WebLink: suttacentral: *Sotāpattiphala Sutta* (SN 55.55)" and "WebLink: suttacentral: *Dutiya Sāriputta Sutta* (SN 55.5)," the **four requirements** for someone to attain the *Sotāpanna* stage of *Nibbāna* are stated: "*Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṃvattanti. Katame cattāro?* ***Sappurisasaṃsevo, saddhammassavanaṃ, yonisomanasikāro, dhammānudhammappaṭipatti***."

- It is necessary to associate with (***Sappurisasaṃsevo***) and learn from (***saddhammassavanaṃ***) a Noble Person (*Ariya*) to fulfill the first two requirements. Since written texts were not available at the time of the Buddha, one had to listen to (*saddhammassavanaṃ*) to learn, but nowadays, one can learn by reading or listening.
- A "*sappurisa* (*sath* + *purisa* or "Noble friend," i.e., an *Ariya*)," is sometimes called a "*kalyāṇa mittā*" ("*kalyāna mitrā*" in Sanskrit.) [***kalyāṇa*** : [adj.] charming; morally good. (nt.), goodness; merit; virtue; welfare.]
- Therefore, the first two conditions fulfill the requirement of grasping the basic ideas from an *Ariya*. **This is also called "*jānato*" or "to become aware of."** Thus, one becomes a "*Sotāpanna Anugāmi*" at this stage.

4. Once the basic ideas are grasped, a "*Sotāpanna Anugami*" must contemplate and firmly establish the foundational views in their minds. That involves the last two conditions. **That is the "*passato*" stage to be**

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fulfilled by the *Sotāpanna Anugāmi* who fully grasps the new worldview and attain the *Sotāpanna* stage. See "'Jānato Passato" and Ājāniya – Critical Words to Remember."

- *Yoniso manasikāra* means to understand how various rebirths occur according to *Paṭicca Samuppāda*. Here, "*yoni*" means "origins," and "*manasikāra*" means to "sink into the mind."
- The final condition, *dhammānudhamma Paṭipadā*, involves living by the principles (*dhamma*) grasped and examining the details of those principles (*anudhamma.*)

Must One be Listening to an *Ariya* to Reach the *Sotāpanna Phala* Moment?

5. There is an ongoing debate about whether the *Sotāpanna magga phala* moment is possible only when listening to Dhamma. In the following video (starting around 8 minutes), Waharaka *Thero* states that it is required. He says one can read and reach the *Sotāpanna Anugāmi* stage, but the *phala* moment occurs only while listening to a discourse by an *Ariya*.

- However, attaining the *Sotāpanna phala* moment can happen any time, anywhere while contemplating. Of course, one must have learned the necessary Dhamma concepts from a Noble Person (an *Ariya*).
- We can look at two accounts from the *Tipiṭaka* to verify the above statement (apparently, Waharaka *Thero* was unaware of them). Ven. Koṇḍañña attained the *Sotāpanna phala* moment while contemplating the Dhamma he learnt from the first discourse delivered by the Buddha: "*Imasmiñca pana* ***veyyākaraṇasmiṁ bhaññamāne*** *āyasmato koṇḍaññassa virajaṁ vītamalaṁ dhammacakkhuṁ udapādi*." It is mistranslated as "And **while this discourse was being spoken**, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña." See "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)." The correct translation is, "**While contemplating (analyzing) the Dhamma he learned from the Buddha**, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña (i.e., he attained the *Sotāpanna phala* moment.)
- Another example is Ven. Cittahattha's account, "WebLink: Pure Dhamma Forums: The Five Dullabha (Rare Things)." See the description under "Venerable Cittahattha's Account" and other comments. Another reference to Ven. Cittahattha's account: "WebLink: tipitaka.net: Dhammapada Verses 38 and 39: Cittahatthatthera Vatthu." As stated in those accounts, Ven. Cittahattha attained the *Sotapanna phala* moment while walking to the monastery to become a *bhikkhu* for the seventh time; along the way, he reflected on the Dhamma he had learned and realized the *Sotāpanna phala*.

Sotāpanna Anugāmi – Dhammānusārī or *Saddhānusārī*

6. A *Sotāpanna Anugāmi* is either a *dhammānusārī* or a *saddhānusārī.* For details, see "Sotāpanna Anugāmi – No More Births in the Apāyā."

- Also see "Sotāpanna Anugāmi and a Sotāpanna."
- During the process of becoming a *Sotāpanna*, one removes three of the ten *sanyojana* (or *saṁyojana* or "mental bonds"). Those ten MENTAL bonds bind one to the cycle of rebirth; see "Conditions for the Four Stages of Nibbāna."

Uniqueness of Buddha's Teachings

7. Let us briefly address the issue of the "uniqueness of Buddha's teachings." It can be understood only if one accepts (at least temporarily) the "wider worldview of the Buddha." They include the existence of 31 realms and a rebirth process within those realms based on the natural laws of *kamma* (*karma* in Sanskrit.) I have a section discussing the validity of those assumptions/axioms: "Origin of Life."

- The central assumption of all *puthujjana* (those who have not understood Buddha Dhamma) is the following: The world has "pleasurable things," and the goal is to acquire as many such as possible (and

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that will lead to happiness.) That seems logical in many cases. Those who have wealth seem to be enjoying life. Modern economies are built around the development of mind-pleasing gadgets, residences, movies, music, etc.

- However, when looked closely, one can see problems in that assumption. Let us discuss a few.
- Some people have a lot of wealth but suffer due to mental stress or other issues that even lead to suicide. Some are born wealthy but suffer due to an ailment. All, without exception, will suffer in old age.

Paṭicca Samuppāda Leads to Two Key Aspects of Life

8. From the "wider worldview of the Buddha," the picture is very different. There are two main aspects to pay attention to:

i. Immoral thoughts, speech, and actions by humans seeking "pleasurable things" have unfathomable harsh consequences. Moral and immoral thoughts, speech, and actions maintain the rebirth process. Immoral ones lead to rebirths in the *apāyās* (lowest four realms), where suffering is harsh. While moral ones lead to rebirths in good (human, *Deva,* and *Brahma*) realms, such "good rebirths" are rare. See "How the Buddha Described the Chance of Rebirth in the Human Realm." The mechanism of how that happens is described by ***Paṭicca Samuppāda,*** and the meaning is embedded in the title itself (**"attachment to something leading to the generation of the corresponding *'bhava'* (and thus *jāti*)"**); see "Paṭicca Samuppāda – 'Pati+ichcha' + 'Sama+uppāda'."

ii. The second aspect is related to the first: **"The new existence has features (specifically "distorted *saññā*") built-in according to the type of attachment."** That is also consistent with and explained by ***Paṭicca Samuppāda.*** That aspect is to embed a "distorted *saññā*" according to the type of attachment. For example, human birth arises from craving sensory pleasures without involving immoral deeds; thus, a human body is formed by *kammic* energy to produce a "distorted *saññā*" that such sensory experiences are "mind-pleasing." On the other hand, the birth of a pig originated in an immoral, lowly deed. The pig's body is designed by *kammic* energy to provide a "distorted *saññā*" of "tastiness in rotten meat or even feces."

- I only recently started discussing the second aspect. See "Sotāpanna Stage via Understanding Perception (Saññā)." More recent posts in the new "Satipaṭṭhāna Sutta – New Series" section.

Four Noble Truths, *Paṭicca Samuppāda*, *Tilakkhaṇa*

9. Those two aspects explain WHY the Buddha said: "this wider world of 31 realms" has much suffering. Illusory sensory pleasures (due to built-in distorted *saññā*) keep us bound to the *kāma loka* and often to the four *apāyā*. That is the First Noble Truth.

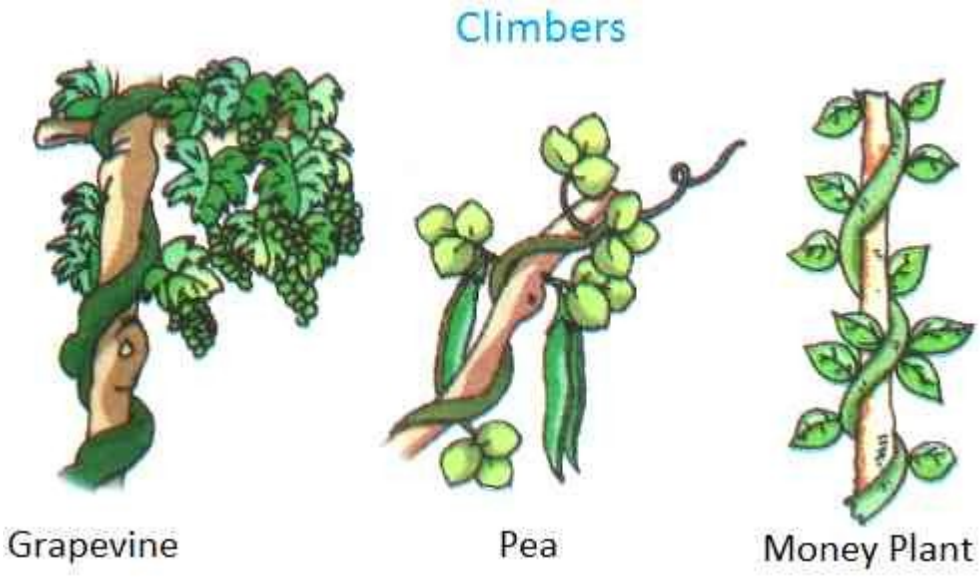
- The Buddha also said that **if one comprehends the First Noble Truth, one will automatically understand the other three.** That essential vision or the first inkling of "*Sammā Diṭṭhi*" is critical.
- Understanding *Paṭicca Samuppāda* is essential to understanding the Four Noble Truths. *Paṭicca Samuppāda* explains how rebirths in various existences occur, including in the *apāyās* (the four lowest realms, including the animal realm.)
- That will lead to an understanding of the actual frightful nature of this world, i.e., *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*). Details at "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

Only a Noble Person Can Explain Those Concepts

10. Now, it is easier to grasp why the Buddha emphasized the importance of those four conditions. **First, since Buddha's message is unique (as summarized in #7 above), it has to come from a Buddha or "someone whose knowledge traces back to the Buddha."** The following is an analogy to explain that.

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- The Buddha can be compared to a great tree, standing tall and firm. All other humans are like "climbers" that need a tree to "climb up." Such climbers lack strong enough stems, so they cannot stand upright on their own. They need the support of another plant or a stick to stand. Those plants are called climbers. Climbers have tendrils to hold the supporting plant or a post. The following are some examples.



- Let us think of a forest with numerous climbers, but only one tree and no other supports such as sticks. The only way for a climber to "climb up" would be to get hold of that tree.
- Only climbers close to the tree can reach it and climb. But now others can, too. Thus, as more climbers start climbing, the "access area" grows.
- Therefore, if we can find a climber climbing up, we can ALWAYS trace it back to the original tree. **In the same way, an *Ariya* or a Noble person (a *Sotāpanna, Sakadāgāmi, Anāgāmi,* or *Arahant*) can ALWAYS be traced back in lineage to the Buddha.**
- Because the message is unique, it must come from the Buddha himself or from someone whose lineage can be traced to the Buddha. Without exposure to the correct message, one cannot attain even the *Sotāpanna Anugāmi* stage. Someone aspiring to become an *Ariya* MUST learn that *Dhamma* from another *Ariya;* see "Buddha Dhamma – In a Chart."

11. **Now, we can see the logic of the first two conditions.** One has to learn Dhamma (the correct version), AND thus, it can be learned only from an *Ariya* (Noble) person.

- The phrase "*Kalyāṇa mitrā*" is Sanskrit; in Pāli, it is "*kalyāṇa mittā*" (pronounced "miththā"), for "a friend who helps to remove defilements" ("*kāla*" is for "dirty" or "blackish" as in "dirty water" and "*na*" is for "removing").
- Many people consider "*Kalyāṇa mitrā*" to be a "good friend" in the conventional sense. But it is more than just "good." *One needs to understand the Buddha's message to convey it to others.*
- That is possible by listening to or reading about this correct message, which fulfills the first two conditions and **leads to a tentative grasping of the foundational concepts (*jānato*)**.

Value of a Noble Friend (*Kalyāṇa Mittā*)

12. One time, Ven. Ānanda, who was the personal assistant to the Buddha for many years, in the end, approached the Buddha and said, "*Bhante* (Venerable Sir), I have been thinking that the future of the Buddha *Sāsana* (doctrine) must be dependent at least 50% on the *kalyāṇa mittās*".

- **The Buddha replied, "Ānanda, do not say that. The Buddha *Sāsana* will depend 100% on the *kalyāṇa mittās*".** Now we can see why. See "WebLink: suttacentral: *Upaḍḍha Sutta* (SN 45.2)."

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- If that lineage breaks, the *Buddha Sāsana* will end. The words may still be there in books, but no one will explain the true meanings of the keywords such as *anicca*, *dukkha*, and *anatta*.
- In the *Vinaya Piṭaka*, the Buddha said Buddha Dhamma would FLOURISH only for 500 years (that does not mean it would disappear): "WebLink: suttacentral: Nuns (Bhikkhuni) (Vinaya Kd 20)" The "WebLink: suttacentral: *Gotamī Sutta* (AN 8.51)" says the same.
- After that, there will be periods when the teachings will go "underground," meaning there will be no *Ariyas* to explain them. A *jāti Sotāpanna* with the *paṭisambhidā ñāṇa* must be born from time to time to recover the actual teachings.

13. The Buddha emphasized that his teachings (among humans) will not disappear as long as there are at least *Sotāpannas* among humans who can keep passing down the teachings to the next generation.

- That is in the "WebLink: suttacentral: *Mahāparinibbāna Sutta* (DN 16)": "*Yasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati. Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. Imasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi. –**Ime ca, subhadda, bhikkhū sammā vihareyyuṁ, asuñño loko arahantehi assāti**.*"

That means: "Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no true *Sotāpanna*, *Sakadāgāmi, Anāgāmi*, or *Arahant*. In whatever teaching and training the noble eightfold path is found, there is a true *Sotāpanna*, a *Sakadāgāmi*, an *Anāgāmi*, and an *Arahant*. The noble eightfold path is found in this teaching (Buddha Dhamma) and training (*Vinaya*).

– **As long as *bhikkhus* maintain the *Ariya* lineage, this world will have *Arahants***."

Jāti Sotāpanna With *Paṭisambhidā Ñāṇa*

14. Thus, the teachings of the Buddha go "underground" for long periods. But once in a while, a "*jāti Sotāpanna*" is born who has fulfilled his *pāramitā* to bring back the message of the Buddha, as in the case of the Venerable Mahinda, about 600 years after the Buddha. They must not only be *jāti Sotāpannas* but also have the "*paṭisambhidā ñāṇa*" to understand the true meanings of key Pāli words, such as *anicca, dukkha, anatta*, and *Paṭicca Samuppāda*.

- I believe this is such a time. Pure Buddha Dhamma was hidden for hundreds of years until revealed by Waharaka *Thero*: "Parinibbāna of Waharaka Thero."
- Many "climbers" worldwide have already started "climbing up." I am encouraged by the emails from many who read this website about their joy in comprehending the "pure Dhamma."

Yoniso Manasikāra With the Comprehension of *Paṭicca Samuppāda*

15. **The third condition is to "act with *yoniso manasikāra*."** Here, "*yoni*" means "origin," "*so*" means "oneself," and "*manasikāra*" means "comprehension."

- One understands how one can be reborn in a given realm (existence) based on one's actions (*abhisaṅkhāra*.) One acts with the opposite of *yoniso manasikāra* (i.e., ***a**yoniso manasikāra*) when one generates *abhisaṅkhāra* with "*avijjā paccayā saṅkhāra*." **That initiates the *Paṭicca Samuppāda* process.**
- "*Yoni*" in Pāli and Sinhala means the birth canal; thus, ***yoniso manasikāra*** means the "understanding of origins." One grasps *yoniso manasikāra* (i.e., the causes that lead to births in various realms) by comprehending *Paṭicca Samuppāda.*

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16. *Paṭicca Samuppāda* explains the arising of "*bhava*" and "*jāti*" according to one's *gati*; see "Gati to Bhava to Jāti – Ours to Control."

- With that understanding, one will be motivated to cultivate "*gati*" to make good decisions, either automatically or by contemplating them. In other words, one can make better moral judgments and act with *paññā* (wisdom).
- No one wants to be born a dog. But if one acts like a dog, one will likely be born a dog. Dogs won't hesitate to engage in inappropriate behavior: they defecate anywhere, engage in sex with any female dog, possibly even their kids, etc. With the comprehension of *Paṭicca Samuppāda,* we can figure out what kind of actions/speech/thoughts (*abhisaṅkhāra*) lead to what types of rebirths.

Connection to *Tilakkhaṇa*

17. The *Vibhaṅgapakarana* (Second Book of the *Abhidhamma Piṭaka* (BJT), p. 234) explains ***ayoniso manasikāra*** as "perceiving *anicca* as *nicca, dukkha* as *sukha, and anatta* as *atta*." Thus, acting with ***yoniso manasikāra*** requires comprehending *anicca*, *dukkha*, and *anatta*. That is another way to express the deductions from *Paṭicca Samuppāda.* [**947.** *Tattha katamo ayoniso manasikāro: anicce niccanti ayoniso manasikāro, dukkhe sukhanti ayoniso manasikāro. Anattani attāti ayoniso manasikāro, asubhe subhanti ayoniso manasikāro, saccavippaṭikūlena vā cittassa āvaṭṭanā anvāvaṭṭana1 ābhogo samannāhāro manasikāro, ayaṃ vuccati ayoniso manasikāro.*]

- To state that briefly, one generates *abhisaṅkhāra* with "*avijjā paccayā saṅkhāra*" *because* one believes that things in this world can provide happiness in the long run. But that is acting with ***ayoniso manasikāra*** because those only lead to "*bhava*" and "*jāti,*" ending with a "whole mass suffering." To act with ***yoniso manasikāra*** is to see the unfruitfulness of these struggles to attain something that is not attainable. See #7 of "Yoniso Manasikāra and Paṭicca Samuppāda."
- Even more importantly, one will automatically avoid those deeds (done with *abhisaṅkhāra*) that can lead to rebirth in the *apāyā*.
- **Thus, "*yoniso manasikāra*" has a deeper meaning than "appropriate attention."** In particular, a *Sotāpanna* comprehends "*paṭi + icca*" leads to "*sama+uppāda*"; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda"."

Fourth Condition – *Dhammānudhamma Paṭipadā*

18. When meeting the first three conditions, one is set to fulfill the fourth, "*Dhammānudhamma Paṭipadā.*" Here "*Dhammānudhamma*" *is "Dhamma + anudhamma,*" where "*Dhamma*" is Buddha Dhamma, which is *Paṭicca Samuppāda.* The Buddha stated, *"Yo Paṭiccasamuppādaṁ passati, so Dhammaṁ passati.*" (i.e., "**Whoever understands *Paṭicca Samuppāda* understands my Dhamma.**")

- Here, we need to understand that "Dhamma" can mean to bear "things in this world" or "Buddha Dhamma," which is to bear "things that will enable one to transcend/escape this world." See "Dhamma – Different Meanings Depending on the Context" and "What are Rūpa? – Dhammā are Rūpa too!."

19. *Anudhamma* means "other Dhamma compatible with *Paṭicca Samuppāda,"* and "*Paṭipadā*" is "to follow." Thus it means following other aspects of the Buddha Dhamma (such as the *Tilakkhaṇa*, moral conduct, etc.)

- There are four *suttas*, starting with the "WebLink: suttacentral: *Anudhamma Sutta* (SN 22.39)" that describe various "*anudhamma*" like *anicca*, *dukkha*, and *anatta*.
- Those *suttas* describe *Dhammānudhamma Paṭipadā* as living with a clear vision of *the anicca, dukkha*, and *anatta* nature of the *pañcupādānakkhandha* (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*).

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20. **Fulfilling the third and fourth conditions leads to firmly grasping the "correct worldview" at some point.** That can happen anywhere, anytime, while engaged in contemplation. **That is the second step of "*passato*" mentioned in #4 above.** That is also the *Sotāpanna phala* moment, making one a *Sotāpanna*.

- It is to be noted that a *Sotāpanna Anugāmi* **will attain the *Sotāpanna* stage within that lifetime (before dying.)** See "Sotāpanna Anugāmi – No More Births in the Apāyā."

Next, "How Does One Know whether the Sotāpanna Stage is Reached?", ……..

7.4.2.7 Sotāpatti Aṅga – The Four Qualities of a Sotāpanna

July 8, 2018; revised May 04, 2022; September 17, 2022; re-written September 18, 2022

Sotāpatti aṅga, or the four qualities of a *Sotāpanna*, are discussed in many suttas in the "*Sotāpatti Saṁyutta*" of the *Saṁyutta Nikāya*.

Introduction

1. There are over 70 suttā in the "*Sotāpatti Saṁyutta*" that repeatedly state the four "characteristics/qualities" (*Sotāpatti aṅga*) that one can use to determine whether one has attained the *Sotāpanna* stage of *Nibbāna*. The series of *suttā* start with "WebLink: suttacentral: *Cakkavattirāja Sutta* (SN 55.1)." [***aṅga*** : [nt.] 1. a constituent part; 2. a limb; 3. quality.]

- I was surprised to see that these four qualities of a *Sotāpanna* have not been discussed much in the current literature.
- Knowing them can help determine whether one has attained the *Sotāpanna* stage.

Sotāpatti Aṅga Associated With a *Sotāpanna*

2. The four qualities (or characteristics) of a *Sotāpanna* — who has attained the *Sotāpanna phala* — must not be confused with the **four conditions that must be fulfilled to get to the *Sotāpanna* stage.**

- Those four conditions can be found in "Four Conditions for Attaining Sotāpanna Magga/Phala."
- Those four conditions to attain the *Sotāpanna* stage are also called *Sotāpatti aṅga* sometimes; see, for example, "WebLink: suttacentral: *Dutiyasāriputta Sutta* (SN 55.5)." On the other hand, the four qualities of a *Sotāpanna* are also listed as *Sotāpatti aṅga* in the "WebLink: suttacentral: *Nandiyasakka Sutta* (SN 55.40)."
- Therefore, one must pay attention to which context the term *Sotāpatti aṅga* is used: whether to refer to the four conditions or the four qualities.

3. The four qualities of a *Sotāpanna* are stated succinctly in the "WebLink: suttacentral: *Brahmacariyogadha Sutta* (SN 55.2)." The Buddha asks: "*Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. Katamehi catūhi?*"

Translated: "*Bhikkhus*, the *ariyasāvaka Sotāpanna*, free of the *apāyā*, has four qualities. Which four?"

Then the Buddha gives the answer: "*Idha, bhikkhave, ariyasāvako* ***buddhe aveccappasādena samannāgato hoti****: 'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.* ***dhamme aveccappasādena samannāgato hoti****... pe ...* ***saṅghe aveccappasādena samannāgato hoti****... pe ...* ***ariyakantehi sīlehi samannāgato hoti*** *akhaṇḍehi ... pe ... samādhisaṁvattanikehi. Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo*"*ti.* [**Four Qualities** in ***Bold Orange Colour***.]

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Translated: "A *Sotāpanna* has reverence/faith (***pasāda***) in the Buddha, Dhamma, Saṅgha, that comes via losing deep-rooted cravings for things in this world (***avecca***). He is thus established in the ***ariyakānta sīla* (moral conduct of the Noble Persons)** that cannot be broken to make him/her do *apāyagāmi* actions (*kamma*). These are the four defining characteristics of a *Sotāpanna* free of the *apāyā*." [***avecca*** = *ava* (to overcome) + *icca* (liking or craving)]

- First, we note that the "Supreme Qualities of Buddha, Dhamma, Saṅgha" are listed in this *sutta*. Only the nine qualities of the Buddha are listed above in red. In the full *sutta*, the qualities of the *Dhamma* and *Saṅgha* are also fully listed.

Aveccappasāda and *Ariyakānta Sīla*

4. To fully understand this description of a *Sotāpanna,* we need to understand the meanings of two keywords: ***aveccappasāda*** and ***ariyakānta sīla.***

- I have not seen *aveccappasāda* discussed in English texts; where it is mentioned, it is described as "unwavering confidence."
- But the reason for that unwavering confidence is itself hidden in that word. **That is called "*pada nirutti*," (in the Sinhala language, "*pada nirukti*"), i.e., the word's meaning is in the word itself.** Let us discuss that hidden meaning now.

Ariyakānta Sīla = Unwavering Moral Conduct

5. Average humans — who are not yet *Ariyā* — highly value sensory pleasures. Most are even willing to do immoral actions to get more sensory pleasures. Even those "moral people" are addicted to enjoying sensory pleasures attainable by moral means without hurting others.

- However, that "moral conduct" is not guaranteed to hold. Even the most moral person WILL BE tempted to do an *apāyagāmi* action under sufficiently "enticing" or "tempting" conditions.
- When such a strong sensory input (temptation) comes, one who has not comprehended *Tilakkhaṇa* (in particular the *anicca* nature) WILL commit an *apāyagāmi* action at some point (in a future life, if not in this life).
- The "Unwavering/Unshakeable moral conduct" starts to grow as a *Sotāpanna Anugāmi* and is firmly established in a *Sotāpanna*.

6. **It is impossible to have "Unwavering/Unshakeable moral conduct" until one comprehends how future suffering arises, i.e., Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.** See "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

- This is hard for many even to believe. They think their morality cannot be "broken." However, we hear such "moral people" committing heinous acts that we never thought they were capable of now and then. The "unbreakable morality" can be attained only by seeing the unfruitfulness/dangers in sensory pleasures.
- **This is the uniqueness of Buddha Dhamma:** It is possible to make one's mind NEVER to commit an *apāyagāmi* action (at the *Sotāpanna* stage) and NEVER commit a single *dasa akusala* at the *Arahant* stage.

7. Thus, a *Sotāpanna*'s moral conduct is unbreakable FOREVER, even through future births. No matter how tempting the external sensory input is, a *Sotāpanna* will NEVER do an *apāyagāmi* action (*kamma*). No willpower is needed to enforce it. That mind has fully grasped the futility/danger in such actions.

- **This unbreakable moral conduct of a *Sotāpanna* is called "*ariyakānta sīla*."** *Kānta* ("*ka*" + "*anta*") is the "cooled mindset" achieved via removing the two extremes ("*anta*") the Buddha rejected: excess sensory pleasures and excess hardship or extreme austerity.

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- *Ariyakānta sīla* is established only in *Ariyā,* who have comprehended this unique message of the Buddha about how suffering arises in this wider world of 31 realms and how that future suffering can be stopped and a permanent state without suffering (*Nibbāna*) can be attained.
- Furthermore, the Pāli (and Sinhala) word for a vehicle is "*riya*", and the stopping of "*riya*" (*saṁsāric* vehicle/journey) is called "*Ariya.*" One who has taken the wheels off the vehicle for the *saṁsāric* journey is called an "*Ariya*." See #13 of "Nibbāna – Is it Difficult to Understand?" Buddha ("*bhava uddha*") has the same meaning: "A Buddhist or a Bhauddhayā?"

Buddha's "Wider Worldview with Rebirth Process" Must be Understood

8. Without a Buddha explaining to us, it will be impossible to comprehend the widespread suffering in the wider world of 31 realms by ourselves.

- How many of us have watched (and enjoyed) television programs where a deer is eaten alive by a tiger? How painful is that experience for the deer? How much pain will a fish feel, dangling by a hook that pierced its mouth and unable to breathe?
- Our minds are programmed to think that animals are not living beings who can feel pain. But ALL living beings experience pain, perception (recognition), and many other mental qualities.
- In the *Abhidhamma* language, feelings (*vedanā*) and perception (*saññā*) are UNIVERSAL mental factors (*cetasika*) that arise with ALL thoughts of ANY living being.
- **Suffering is everywhere.** If we pay attention, we can see so much suffering, even among humans. We are unaware of much of the suffering in the wider world of the 31 realms. There is unimaginable suffering in the other three lowest realms and the animal realm.

Step-by-Step Process – Prerequisites

9. However, the reasons (or causes) for such suffering cannot be understood without investigating (and then being convinced of) the laws of *kamma* that REQUIRES the rebirth process.

- This is why one cannot comprehend the deeper aspects of Buddha Dhamma without first getting rid of the ten types of *micchā diṭṭhi* or the wrong views about this world of 31 realms.
- One who has not removed the ten types of *micchā diṭṭhi* will have *avijjā* at the highest level, which is called *moha*. Therefore, even a prestigious scientist can have *moha*; it has nothing to do with "book knowledge." When one gets rid of those, one gets down to the *avijjā* level; see, "Lobha, Dosa, Moha versus Raga, Paṭigha, Avijjā."

10. Once getting rid of the ten types of *micchā diṭṭhi*, one can start to "see" (not with eyes, but with wisdom) that **the real cause for suffering is *taṇhā* (getting attached) that arises due to *iccā* (our liking for sensory pleasures).** Furthermore, *taṇhā* has origins in "*iccā*" or cravings.

- Again, this is the uniqueness of Buddha Dhamma. Whereas a normal human cannot imagine a "happy existence" without sense pleasures, an *Ariyā* sees the opposite: unfruitfulness and dangers in sense pleasures.
- **The key to comprehending the *dukkha sacca* (First Noble Truth) and *Tilakkhaṇa* is to see the suffering that is hidden sense pleasures. The worst kind of suffering arises when one does immoral things to access sense pleasures; that is what a *Sotāpanna* first realizes.**
- **Note:** In both "*icca*" and "*avecca*" (or anywhere), the letter "c" is pronounced with the "ch" sound: ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."

Nirāmisa Sukha and *Aveccappasāda*

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11. When one starts to realize the truth at the *Sotāpanna Anugāmi* stage, one starts experiencing a different kind of "happiness," which is the *nirāmisa sukha*.

- **The real cause of this *nirāmisa sukha* is the abstinence from sensory pleasures.** Again, this is hard to explain and needs to be experienced.
- With that comes the realization of the value of a Buddha, unbreakable faith in him and a reverence for him. This is called *aveccappasāda* in the Buddha.

Aveccappasāda = Ava Icca Pasāda

12. Now, we can see the true meaning of *aveccappasāda*: "*ava*" means to overcome, and *iccā* is liking or craving. These two words, when combined, rhyme as "*avecca*." Now, "*pasāda*" is reverence/faith. When the two words "*avecca*" and "*pasāda*" are combined, it rhymes as "*aveccappasāda*."

- It must be a truly exceptional person to discover such an unimaginable cause for the suffering in this world, and to find the way out of that suffering (by removing *taṇhā* or "*iccā*" for worldly pleasures).
- **This unbreakable faith/reverence for the Buddha comes from comprehending the dangers of "*iccā*" for worldly pleasures: "*Buddhe aveccappasāda*."**

13. Of course, one will simultaneously have "***Dhamme aveccappasāda***," unshakeable faith in the Dhamma, the teachings of the Buddha, that allowed one to be free of the *apāyā*.

- Furthermore, one will not be able to learn this unique Dhamma of the Buddha without the *Saṅgha*, those *Ariyā* who have transmitted the true and pure Dhamma up to now. One could spend a lifetime learning "fake Dhamma" and will not be able to grasp the message of the Buddha. We are fortunate to learn the correct Buddha Dhamma, only because of the *Saṅgha*, who have faithfully and correctly transmitted the *Tipiṭaka* over all these years.
- That realization leads to "***Saṅghe aveccappasāda***," reverence/faith in the *Saṅgha*.

Saṅgha and *Bhikkhu*

14. It is important to note that *bhikkhus* are not necessarily included in the *Saṅgha*. Only those eight Noble Persons (*aṭṭha purisa puggala*) are included in *Saṅgha;* see "Supreme Qualities of Buddha, Dhamma, Saṅgha."

- However, *bhikkhus* should always be treated with respect. They represent the *Buddha Sāsana*.
- As I understand, even a lay *Anāgāmi* should bow to any *bhikkhu*.

"Seeing *Anicca* Nature" Is to Understand *Paṭicca Samuppāda*

15. The Buddha described two sets of *Paṭicca Samuppāda* (PS) for a reason. One set (different versions of *Akusala-mūla* PS) describes the origin of the world or the origin of suffering. The other one describes *Kusala-mūla* PS for the stopping of suffering.

- Comprehending the "*Udayavaya Ñāṇa*" means understanding those two processes. "*Udaya*" is the "arising (of world/suffering)" or the *anuloma* (forward) PS. "WebLink: suttacentral: *Paṭhamabodhi Sutta* (KN Ud 1.1)" "*Vaya*" is the "stopping of that process" or the *paṭiloma* (reverse) PS process. "WebLink: suttacentral: *Dutiyabodhi Sutta* (KN Ud 1.2)"
- ANYTHING in this world can be stopped from arising. That means NOTHING in this world has any essence. They can only bring more suffering. Thus, one only becomes helpless (in the long run) if one pursues "worldly pleasures" with *abhisaṅkhāra*.

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- **The above two lists summarizes the *anicca*, *dukkha*, and *anatta* nature!** That "seeing" or *Sammā Diṭṭhi* comes just by comprehending the "wider worldview" of the Buddha. Details at "Worldview of the Buddha."

Ariyakānta Sīla and *Aveccappasāda* Realized via *Sammā Diṭṭhi*

16. A *Sotāpanna* has the "unique vision" or *Sammā Diṭṭhi* in the Noble Eightfold Path. A *Sotāpanna* has seen the ultimate truth about this world. That is the "previously unheard" Dhamma of the Buddha.

- Thus, when a *Sotāpanna* comprehends this "hidden truth" about the real nature of this world, he/she will **begin to see the danger of getting attached to** sensory pleasures.
- That "drastic change in vision" will automatically generate faith and reverence in the Buddha, *Dhamma*, and the *Saṅgha*, thereby generating ***aveccappasāda*** for them.
- This is why the Buddha, *Dhamma*, and the *Saṅgha* are called the Triple Gems and are worthy of homage; see "Supreme Qualities of Buddha, Dhamma, Saṅgha."
- However, a *Sotāpanna* cannot avoid normal sensory pleasures. Most live married lives. Only at the *Anāgāmi* stage will one give up the desire for sensory pleasures. See, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

7.4.2.8 Sammā Diṭṭhi – Realization, Not Memorization

May 13, 2018; revised June 20, 2020; September 4, 2022; January 19, 2023; July 7, 2024

Sammā Diṭṭhi Is the Realization of the Origin of Suffering

1. *Sammā Diṭṭhi* (or comprehension of the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*) is the necessary first step to start on the Noble Eightfold Path. If one has gained *Sammā Diṭṭhi* (i.e., if one is a *Sotāpanna/Sotāpanna Anugāmi*), one would have understood the Four Noble Truths and can "see" (not with eyes, but with *paññā*) the path to *Nibbāna*. See "Paṭicca Samuppāda, Tilakkhana, Four Noble Truths."

- One has "seen" that there would be much suffering in future lives (especially in the *apāyā*), if one gets too attached to worldly things by assuming that they can provide lasting happiness (this is the comprehension of the *anicca* nature).
- The reason for such future suffering is immoral actions, speech, and conscious thinking (*kāya* and *vacī saṅkhāra* done with ignorance or *avijjā*). This is why the first step in *Paṭicca Samuppāda* is "*avijjā paccayā saṅkhāra*."
- By controlling one's *kāya* and *vacī saṅkhāra* or staying away from *dasa akusala*, one can prevent future suffering from arising.
- The way to accomplish that is through the Noble Eightfold Path.

Those are the Four Noble Truths. **However, the path to *Nibbāna* remains elusive until one comprehends the root causes of future suffering.**

Root Causes are *Rāga*, *Dosa*, *Moha* (*Avijjā*)

2. We can analyze it differently by first discussing *Nibbāna* and *Sotāpanna*.

- The "WebLink: suttacentral: *Nibbānapañhā Sutta* (SN 38.1)" clearly describes *Nibbāna* as, "..***ragakkhayo*, *dosakkhayo*, *mohakkhayo*** — *idaṁ vuccati nibbānanti*." That means *Nibbāna* is attained via removing greed, hate/anger, and ignorance from one's mind.
- But *rāga, dosa*, and *moha* are not always present in mind. They remain hidden as *anusaya*.

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- The step-by-step procedure to attain *Nibbāna* involves four steps, which remove seven types of ***anusaya*** or **mental fermentations** that contaminate a mind. That will lead to the stopping of the four types of *āsava*; see "The Way to Nibbāna – Removal of Āsavā." [*Diṭṭhāsava*, *kāmāsava*, *bhavāsava*, and *avijjāsava*.]

3. It is essential to understand what ***anusaya*** or **mental fermentations** are, how they accumulate, and how they lead to grasping new *bhava* at the moment of *cuti*.

- Let us take an example. When one keeps doing immoral things based on greed (hurting others, stealing, sexually misbehaving, etc., to satisfy that greed), then one's mind accumulates "*anusaya* of greedy type." "Mental fermentations" is a good translation for *anusaya*; **the longer one keeps them, the harder it becomes to remove them.**
- Another way to say that is to say one is cultivating "greedy *gati*."
- This can be compared to adding rotten things to a pool of water. Contamination gets worse with time. Still, the dirt may settle down at the bottom of the pool, and the water may look relatively clean.
- However, when the water is disturbed, say by stirring it with a long stick, some contaminants will come to the surface; that is *anusaya*. How much comes to the surface (as *āsava* or cravings/temptations) depends on how hard the water is stirred, i.e., how strong the sensory input is. Furthermore, even a slight stirring can bring dirt up to the surface if there is a lot of dirt.

4. ***Anusaya*, or mental fermentations, are like mud at the bottom of the pool.** When a mind has built up a lot of *anusaya* accumulating deep inside, it is easier for them to come to the surface (i.e., for cravings to come to the mind) when one receives a corresponding sensory input (seeing an attractive person, for example). This is *āsava* or cravings. So, how one automatically responds in a given situation depends on those three parameters (*gati*, *anusaya*, *āsava*), which are interconnected: "Āsava, Anusaya, and Gati (Gathi)."

- Removal of the seven types of *anusaya* [*diṭṭhi, vicikicchā, kāma rāga, paṭigha, bhava rāga, māna, avijjā*] (the same as removing corresponding *gati*) leads to the stopping of the four types of *āsava*; see "Conditions for the Four Stages of Nibbāna."

First to Remove – *Diṭṭhi Anusaya*

5. **The most important of the seven *anusaya*** [*kāmarāga*, *bhavarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā*, *avijjā*] **is the *diṭṭhi anusaya*.** All other *anusayā* are influenced by the wrong views one has. With the removal of *diṭṭhi anusaya* at the *Sotāpanna* stage, 99+% of all "mental junk" or "mental fermentations" disappear from the mind.

- **This is why the Buddha said that a *Sotāpanna* had removed defilements comparable to the soil on the whole of Earth. The remaining defilements due to all other types of *anusaya* are equivalent to the amount of soil picked up by one's thumb.**
- Therefore, one needs to get a clear idea of what *Nibbāna* means and to see why that necessarily means getting out of the rebirth process. The rebirth process is filled with so much suffering in the *apāyā*. The Buddha said that any given living being spends most of the rebirth process in the *apāyā*.

6. Therefore, the first and most crucial step towards attaining *Nibbāna* is to remove *diṭṭhi anusaya* that builds up over time due to wrong views, at which time three types of *saṁyojana* are also removed; see, "Conditions for the Four Stages of Nibbāna":

- The removal of *diṭṭhi anusaya* leads to the removal of *diṭṭhāsava* and also "*vicikicchā anusaya*."
- Simultaneously, the three *saṁyojana* (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*) disappear.
- They are all removed by the "right vision." It is called "*dassanena pahātabbā*" or "removal via right vision."

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Unfruitful/Dangerous Nature of this World

7. The most challenging part of understanding is what is meant by the "right vision." We have discussed at length on this website that it involves the comprehension of the unfruitful nature of this world or *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*): That one cannot achieve long-lasting happiness by pursuing enticing things in this world, that one will be subjected to suffering in the long run if one does that, and therefore, such an approach will lead to one becoming helpless (especially when one is reborn in the *apāyā*).

- That is the essential "right vision" that must REGISTER in one's mind. The truth of that needs to be accepted by the mind.
- Just reading about this and memorizing it is not enough.

Seeing the Validity of the Rebirth Process – Essential Part of *Sammā Diṭṭhi*

8. Let us take an example to illustrate this point. Some people do not believe in rebirth. That is a "wrong *diṭṭhi*" or "wrong vision," according to the Buddha. But if one's mind does not see that rebirth must be valid, just reading about it will not change that impression in that mind.

- One should look at the evidence for rebirth with an open mind; see "Evidence for Rebirth." One should contemplate that nothing happens without causes, i.e., *kammā* will have *vipāka*. That, in turn, leads to the conclusion that rebirth must be valid.
- This is why getting rid of the ten types of *micchā diṭṭhi* MUST happen before one can comprehend *Tilakkhaṇa* and become *Sotāpanna*. See "Buddhism without Rebirth and Nibbāna?"

9. One issue that I do not quite understand is that some people do not believe in rebirth but want to attain the *Sotāpanna* stage and even the *Arahant* stage! Don't they realize the contradiction?

- One wants to attain the *Sotāpanna* stage to avoid births in the *apāyā*. So, if one does not believe in rebirth, why does one believe that it is possible to be born in the *apāyā*?
- We must also remember that even those who believe in rebirth have been in this rebirth for a time that has no traceable beginning. Therefore, we must have also held such wrong views in the past. It is not easy to get rid of these ten types of *micchā diṭṭhi*.

Sammā Diṭṭhi – Correct Worldview

10. We still need more clarification on what happens when one truly comprehends *Tilakkhaṇa*.

- I think one good analogy is if one is wearing — say, blue-tinted glasses — all the time, then no matter how hard one tries, one WILL see the world see white objects as blue and other objects also distorted to appear with different colors.
- Removing a *diṭṭhi* (or wrong vision) is like removing those tinted glasses. It happens when one's mind comes to a certain stage of understanding. This is cultivating *paññā* (wisdom).
- The only way to remove those "tinted glasses" is to contemplate Buddha's teachings and engage in *puñña/kusala kammā*, providing the conditions for the mind to comprehend those teachings.

11. A critical factor that most people disregard is how much of a difference it can make in one's mindset when one stays away from *dasa akusala* and engages actively in *kusala/puñña kammā*. One's mind becomes clear and sharp; one can comprehend more profound concepts easily; see "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."

- Then one will be able to get rid of the ten types of *micchā diṭṭhi* and then make the transition to the Noble Path by starting to comprehend *Tilakkhaṇa*; see, "Sīla, Samādhi, Paññā to Paññā, sīla, Samādhi."

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- Comprehending *Tilakkhaṇa* is different than learning mundane subjects like geometry or even mathematics. It can be complex or relatively more straightforward depending on how many "preparations" (*dāna, sīla, bhāvanā*) one has made in this life and also in previous lives; see "Puñña Kamma – Dāna, Sīla, Bhāvanā" and "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."

Apāyagāmi Gati Removed with *Sammā Diṭṭhi*

12. As we discussed above, the critical step in getting to the "right view" is for one's mind to see the truth in the Buddha's worldview: **Our world is much more complex than what we experience with our senses,** there are more realms of existence, suffering is worst in *apāyā*, and unless we get rid of "*apāyagāmi gati*" one can end up in the *apāyā*.

- Those "*apāyagāmi gati*" are closely related to *diṭṭhāsava*, which arise and accumulate due to ignorance of the Buddha's worldview or the fundamental nature of the world (*Tilakkhaṇa*).
- Furthermore, at the dying moment, the mind can grasp such an *apāyagāmi* sense input (*ārammaṇa*).
- As we have discussed, those things happen AUTOMATICALLY, based on one's *gati (āsava*). That is a crucial point to understand. Unless one is a *Sotāpanna*, those possibilities cannot be ruled out.

13. Another key issue related to this is the following: It does not matter how many bad *kammā bīja* have been accumulated. Instead, what is important is whether one's mind will grasp *bhava* (*upādāna*) in a given realm. That depends only on the level of *paññā* (wisdom) one has cultivated and, THEREFORE, what kind of *gati* one has.

- **It DOES NOT matter how many *kammā bīja* suitable to give rebirth in the *apāyā* are there. If one has removed "*apāyagāmi gati*" by cultivating *paññā* to the *Sotāpanna* stage, then one's mind would not grasp such *bhava*.**
- If one's mind has removed all *gati* that can lead to rebirth in any realm, then one's mind would not be able to grasp any *bhava*, and thus one would attain *Parinibbāna* at the dying moment.
- For example, Aṅgulimāla killed 999 people but attained *Arahanthood* within a week. Bad *kammā bījā* that he generated were still there, but his mind would not grasp (*upādāna*) them. See "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."

14. When one gets to *Sammā Diṭṭhi* (i.e. when one becomes at least a *Sotāpanna Anugāmi*), one's *gati* have changed permanently. Since the next birth is according to one's *gati*, one will not be born into a family with *micchā diṭṭhi*. This is how it is guaranteed that one will have only seven more *bhava* left.

- One may grasp *Tilakkhaṇa* by focusing on one of them, and that will lead to comprehension of all three, and even more characteristics like the *asubha* (unfruitful) nature. They are all interrelated.
- Even though *diṭṭhi vipallāsa* is removed and *Sammā Diṭṭhi* is complete at the *Sotāpanna* stage, two other types of *vipallāsa* remain until the *Arahant* stage. See "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

7.4.2.9 How Does One Know whether the Sotāpanna Stage is Reached?

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One can determine for oneself whether one has attained the *Sotāpanna* stage. It becomes clear that one has removed the characteristics (*gati*) suitable to be born in the four lowest realms (*apāyā*).

Sotāpanna Is the First Goal

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1. The most precious thing sought by a *Bhauddhayā* (or a practicing Buddhist) is the *Sotāpanna* stage of *Nibbāna;* see, "Why a Sotāpanna is better off than any King, Emperor, or a Billionaire."

- *Arahanthood* is the ultimate goal. A *Sotāpanna* will become an *Arahanthood* within seven *bhava*.
- Seven *bhava* are many more than seven births because, within a given *bhava*, there can be many births. See "Bhava and Jāti – States of Existence and Births Therein."
- Thus it is essential to know how to figure out whether one has attained that stage. Other than that person himself/herself, only a Buddha can say whether a given person has achieved *magga phala*; see, "Myths about the Sotāpanna Stage."
- As we discussed in that post, even Ven. Sāriputta (who was only second to the Buddha in Dhamma knowledge) could not do that. Some people claim they know whether another person has attained the *Sotāpanna* stage (and make money doing that).

2. A *Sotāpanna* has seen the way to *Nibbāna*. He/she still has more work to do, but has glimpsed *Nibbāna* from afar. The way to *Nibbāna* has become apparent.

- In another post, I described a simile. A traveler, looking for a particular mountain to reach the top can finally see its outline at a distance. He/she still has to travel to the mountain's base and climb up. Most of the hard work was finding the location of that mountain and getting close to it. See, "Sotāpanna Anugāmi and a Sotāpanna" and "The Sotāpanna Stage."

Nibbāna Is the Stopping of the Rebirth Process

3. In Buddha Dhamma, the ultimate goal is to stop the rebirth process anywhere in the 31 realms of this world. **That corresponds to realizing that there is only suffering to be found in this rebirth process.** In particular, one has to comprehend the danger of rebirths in the lowest four realms (*apāyā*.)

- The ONLY WAY to come to this realization is to comprehend the true nature of this world of 31 realms: *anicca*, *dukkha*, and *anatta*. And those do not mean impermanence, suffering, and "no-self"; see, "Anicca, Dukkha, Anatta – Wrong Interpretations."
- Instead, it is to realize the unfruitfulness of striving to reach the mirage of happiness in this world of 31 realms and thus convince oneself that one is truly helpless in this cycle of rebirths.
- Therefore, one must work diligently to stop future suffering by "giving up cravings for things in this world" and strive to reach the only oasis in this desert of the cycle of rebirths or *Nibbāna*. That is to release the mind from the burdens of the material world.

Comprehension of *Tilakkhaṇa* will change one's outlook on life

4. Once that idea sinks in, one's attitude, behavior, and outlook on life will change forever.

- Let us take an example. Once a child learns to add two numbers, they will never forget it. There will be no second guessing. If an adult, even a teacher, tells that child that "two plus three is six," there is no way that that child will ever agree.
- Attaining the *Sotāpanna* stage is like that. Deep down, one will KNOW the dangers of the rebirth process. Any happiness, whether due to health, wealth, or fame, is of NO VALUE in the long term. He/she has truly understood the value of the Buddha Dhamma and that **faith (based on understanding)** will prevail through future rebirths.
- That is not a "magical effect." A living being is a continuous flow of *kammic energy*; see "What Reincarnates? – Concept of a Lifestream." Thus, what happens at the *Sotāpanna phala* moment is that the "*gati*" of that lifestream is irrevocably changed. **One would have permanently shed any "*gati*" suitable for a hell-being (with *gati* of strong hate), a *peta* (intense greed), an *asura* (freeloading mentality), or an animal (a mixture of all those; "*tirisan*" or all three "*saŋ*").**

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- One way to assess is to see how much of one's such "*gati*" has improved. (Throughout working towards the *Sotāpanna* stage). One should be able to see **significant** changes. For discussions on "*gati*" (or "*gathi*"), please use the "Search" box on the top right.

"Seeing" the True Nature of This World

5. Let us take another example. When we look in a mirror and see our image, we KNOW that it is not another person or oneself but merely an image. We don't need to think twice about it.

- But have you seen a dog barking at its reflection in a mirror or a still water surface? A dog thinks it is another dog and barks at it. A dog would not know it is just a reflection.
- In the same way, an average human thinks very highly of his/her material wealth. One is willing to "do whatever it takes" to possess worldly things, titles, recognition, etc.
- But a *Sotāpanna* would instinctively know the unfruitfulness of such struggles. They may still enjoy sensory pleasures (and thus may still like to eat tasty food or engage in sexual activity, for example). However, they will not willingly go to extremes, such as engaging in sexual misconduct, having affairs outside the marriage, or being excessively greedy and exploiting others.
- A *Sotāpanna* has reduced *lobha* to *kāma rāga* and *dosa* (or *dvesha*) to *paṭigha*. In other words, greed or hate that was due to the total covering of the mind by the five hindrances would reduce to "attachments" and "dislikes"; see, "Lobha, Dosa, Moha versus Raga, Paṭigha, Avijjā."
- The most important thing is that he/she will NEVER do an immoral deed strong enough to lead to rebirth in the lowest four realms [*Niraya*, *Tiracchāna-yoni*, *Peta-yoni*, and *Asura-yoni*], i.e., an *apāyagāmi* deed. We all KNOW that our reflection in a mirror is not real, so we will not try to talk to it. Similarly, a *Sotāpanna* INSTINCTIVELY avoids doing anything that is profoundly immoral. He/she does not need to think about the consequences of such acts, etc. The mind will automatically block such actions.

Jhāna Can Be a Distraction

6. One could be a *Sotāpanna* (or even an *Arahant*) without being able to get to any *jhāna* beforehand. Many people in the time of the Buddha attained *Arahanthood* upon listening to a *desanā*. *Upacāra* and *anuloma samādhi* are sufficient for attaining the *Sotāpanna* stage. Also, *jhāna* and *magga phala* are two different things; see, "Samādhi, Jhāna (Dhyāna), Magga Phala."

- That becomes clear when we look at the possible rebirths of a *Sotāpanna*. A *Sotāpanna* could be reborn at or above the human realm.
- But if one has attained the first *anariya jhāna*, one WILL be born in the *Brahma* realm. Thus a *Sotāpanna* with even an *anariya jhānā* WILL NOT be reborn as a human.
- By the way, if one is not a *Sotāpanna* but has attained *anariya jhānā,* he/she will also be born in a *Brahma* realm. But the difference is that he/she is not free from rebirths in even the lowest four realms.
- What I described above is consistent with the extension of 89 *cittā* to 121. The "additional 40 *cittā*" come about when attaining the four stages of *Nibbāna* for people at various (*anariya*) *jhāna* levels; see, "The 89 (121) Types of Citta." However, these are technical details that may not concern most people. I just wanted to show consistency.

Ariya and *Anariya Jhāna* Experiences Are the Same

7. We also need to keep in mind that the *jhānic/samāpatti* experience is the same for *anariya jhānā/samāpatti* as for *Ariya jhānā/samāpatti*. They are mental states of the *rūpāvacara* and *arūpāvacara* realms; they still belong to this world of 31 planes. However, subtle differences arise because *anusaya* (unbroken *saṁyojana*) are present in *anariya jhāna*. See #8, #10, etc. in "Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti."

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- There were *yogis* even before the Buddha who could attain the highest *anariya jhānā*, proceeded to higher *arūpāvacara samāpatti*, and also cultivated *abhiññā* powers. *Ceto vimutti* (or *ceto vimukthi*) with *anariya jhānā* is not the same as *magga phala* with *paññā vimutti*. In the former, defilements are suppressed. In the latter, they have been removed. Even though the *arūpāvacara samāpatti* are called "higher *jhānās*" these days, that is incorrect. There are only four (five in *Abhidhamma* analysis) *jhānās*. The higher *arūpāvacara* mental states are *arūpāvacara samāpatti*; see "The 89 (121) Types of Citta."
- Of course, having even *anariya jhānā* makes it easier to do *vipassanā* (comprehend *anicca*, *dukkha*, and *anatta*) and attain *magga phala*.

Ariya and *Anariya Jhāna* Are Very Different in Essence

8. Just SUPPRESSION of *akusala* thoughts and craving for sensual pleasures (*kāma rāga*) can lead to *anariya jhāna*.

- On the other hand, attaining *Ariya jhāna* requires removing craving (*anusaya*) for sensual pleasures (*kāma rāga*). Thus one needs to be an *Anāgāmi* to attain even the first *Ariya jhāna*. See "Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala."
- Here is a *desanā* from the Waharaka Thero describing the difference between *jhāna* and *magga phala* (it is in Sinhala, but I have extracted the essence in this post for others):

  WebLink: Listen to Waharaka Thero - Difference between Magga Phala and Jhāna in Sinhala

Changes One Can See For Oneself

9. Even before reaching the *Sotāpanna* stage, one will notice changes in one's behavior and attitude towards other humans and all living beings. All of those will gradually change as one starts following the Path.

- But there will be significant changes after attaining the *Sotāpanna* stage. That change may not be noticeable in a day. It could take weeks or a few months to see significant changes in one's lifestyle when looking back.
- The tendency to get together with large groups (to party) will decrease. One will spend more time learning Dhamma and contemplating concepts that are still not entirely clear. Finding more about the real nature of this world is immensely enjoyable.
- One will also start noticing things that one has not noticed before. One will see clear instances of people's "self-induced" suffering as they try to enjoy life by "partying harder" but only get exhausted.
- The only concrete way to be convinced of the *Sotāpanna* stage is to make sure that the three *saṁyojana* of *sakkāya diṭṭhi*, *vicikicchā*, and *sīlabbata parāmāsa* are absent. See, "Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"."

Should One Declare One's Attainments?

10. Then there is this question. Is it appropriate or even allowed by the Buddha for someone to declare the *magga phala* one has attained?

- As stated in the *Tipiṭaka*, the following is the case. If one falsely declares that one has a certain *magga phala*, intending to gain respect, money, publicity, etc., that is a bad *kamma*. A conventional *bhikkhu* becomes "*pārājika*," loses the priesthood automatically, and thus could be born in the *niraya* for doing that.
- Many people who attain *magga phala* do not declare it; it is not a bragging point. It is the same with *jhānā*. Many people start off developing *jhānā* to attain supermundane (*abhiññā*) powers, but once they get there, they have already seen the fruitlessness of even those powers.

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- In particular, when one develops *abhiññā* powers to see previous lives, one becomes so disgusted with what one (and others) have gone through in past lives. One does not seek to look back much further.

11. **The declaration of a *magga phala* is not banned.** "A person attaining the *Sotāpanna* stage may declare it if he/she wishes to do so," in particular for the benefit of others. In the "WebLink: suttacentral: *Mahā Parinibbāna Sutta* (DN 16)," "*Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya: 'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto,* ***sotāpannohamasmi*** *avinipātadhammo niyato sambodhiparāyaṇo'ti.*"

- **Translation:** "A noble disciple who has achieved this may declare of themselves: 'I have finished with rebirth in hell, the animal realm, and the ghost realm. **I am a stream-enterer!** I'm not liable to be reborn in the lower realms and am bound for the final release-*Nibbāna*".
- The same verse appears in a series of four suttas (SN 55. 7 through SN 55.10); see, for example, "WebLink: suttacentral: *Paṭhamagiñjakāvasatha Sutta* (SN 55.8)."

Tipiṭaka Examples/Accounts

12. Now, let us discuss some episodes from the *Tipiṭaka* to clarify some of the above points.

- Visākhā (one of the Buddha's chief female lay disciples) had attained the *Sotāpanna* stage at a young age. But she remained at that stage even without developing any *jhānā* or higher *magga phala* until death at age 120. The Buddha stated that she would be reborn as a *Deva* many times (as I remember 11 times).
- Similarly, the wealthy businessman Anāthapiṇḍika, who built the beautiful and expensive monastery *Jetavanaramaya,* attained the *Sotāpanna* stage upon hearing his first *desanā* from the Buddha. He died and was reborn in the Tusita realm (one of the six *deva* worlds). Since those *deva* worlds also belong to the *kāma loka*, it is clear that he never attained an *Ariya jhāna*.
- Mahānāma was a wealthy person who was related to Prince Siddhartha's family. The Buddha told him that he had attained the *Sotāpanna* stage. However, when engaged in his business activities, he often became frustrated and angry with his servants, yelling at them. After such an episode of outburst, he would think, "if I am still able to become angry like this, I must not have attained the *Sotāpanna* stage yet." So, he would see the Buddha, explain what happened, and ask whether the Buddha was sure about the declaration. He still had doubts about his attainment of the *Sotāpanna* stage until the Buddha confirmed it for the third time; see "WebLink: suttacentral: *Pathama Mahānāma Sutta* (SN 55.21)."
- **The key is that there is a difference between hate (*dosa*) and getting angry (*paṭigha*); *paṭigha* is removed only at the *Anāgāmī* stage.**

More Accounts From *Tipiṭaka*

13. Then there was the Sarakāni *brahmin*, who also belonged to a "high caste." He used to consume alcohol and get drunk regularly. His relatives, who were *vedic brahmins*, disowned him from their lot, saying he was unworthy to be one of them. He also attained the *Sotāpanna* stage, but could not give up the habit of drinking even after achieving that. When he died, Mahānāma (mentioned above) asked the Buddha where Sarakāni was reborn. The Buddha said Sarakāni had attained the *Sotāpanna* stage and had been reborn as a *deva*. Sarakāni's relatives laughed out loud contemptuously upon hearing this and declared, "If Sarakāni were a *Sotāpanna*, then we all should be *Arahants*." When Mahānāma reported this back to the Buddha, the Buddha said those ignorant *brahmins* would go by outward appearances. That description is in the "WebLink: suttacentral: *Paṭhamasaraṇānisakka Sutta* (SN 55. 24)."

- Of course, that episode does not imply that one can continue engaging in immoral activities and still attain the *Sotāpanna* stage. What we need to understand is that drinking alcohol by itself is not one of the *dasa*

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akusala (ten immoral actions), but heavy consumption could lead to it. Sarakāni probably continued with his long-time habit to some extent, but was unlikely to have "got drunk." **A *Sotāpanna* removes only strong greed (*lobha*). *Kāma rāga* or attachment to sense pleasures is removed only at the *Anāgāmī* stage.**

- In the *Mahanama sutta* (delivered to Mahanama mentioned above), the Buddha described the *sīla* (moral conduct) of a *Sotāpanna*: "*panatipata pativirato hoti, adinnādāna pativirato hoti, kamesu miccacara pativirato hoti, musāvāda pativirato hoti, surameraya majjapama dattana pativirato hoti.*" It is essential to realize the deep meanings of the "five precepts"; see "The Five Precepts – What the Buddha Meant by Them."
- In the above, "*pativirato hoti*" does not mean "will not" but rather "will not do with liking." After all, a *Sotāpanna* (unless had attained *Ariya jhānā*) is not yet released from the higher realms of the *kāma loka*, only from the lowest four realms.

Asmi Māna Removed Only at the *Arahant* Stage

14. **Some people try to remove the sense of "me" or the sense of "self" to get to the *Sotāpanna* stage, but that is removed only at the *Arahant* stage.**

- As long as one is bound to the 31 realms, a sense of "self" will be there. **These "*gati*" are removed in stages, starting with "*gati*" suitable for rebirth in the *apāyā*, as discussed in #4 above.** Even an *Anāgāmī* has a sense of "self" left, though most of his/her attachments for sense pleasures would not be there. One cannot pass a college exam without having graduated from high school.
- One has to advance systematically through stages; see "The Way to Nibbāna – Removal of Āsavā" and "Conditions for the Four Stages of Nibbāna."
- As long as one is bound to the 31 realms or "this material world," it is not correct to say that there is a "self" or there is "no-self"; both wrong and extreme views; see, "Anicca, Dukkha, Anatta."
- Any meditation with the wrong concepts of *anicca*, *dukkha*, or *anatta* "will not grow." One should be able to "feel" one's understanding "grow" if one is doing the correct types of meditation; see, "13. Kammattana (Recitations) for the Sotāpanna Stage."

Only a Buddha Can Know Another Person's Attainments

15. Finally, only a Buddha could discern whether another person has attained *magga phala*. However, many instances of people declaring their attainments by themselves when that declaration helped a noble purpose.

- All those who participated in the first four Buddhist Councils (Dhamma *Saṅgāyanā*) were *Arahants*, according to the *Tipiṭaka*. Thus all those many thousands of *Arahants* who attended those four *Saṅgāyanā* must have declared the *Arahantship* by themselves.
- Ven. Ānanda attained the *Arahantship* just the night before the first Buddhist Council (*Saṅgāyanā*.) He came to the Council by air (with *abhiññā* powers) and entered the hall through the keyhole. He did that to dispel doubts from the other *Arahant*'s minds about his attainment.
- There are only a few instances of *Arahants* or even the Buddha performing such supernormal acts. It was essential to remove any doubts of others about the *Arahantship* of Ven. Ānanda because of the critical role he played at the First *Saṅgāyanā*.

Also see: "Sotāpanna Anugāmi and a Sotāpanna," "Four Conditions for Attaining Sotāpanna Magga/Phala," and "Sotāpatti Anga – The Four Qualities of a Sotāpanna."

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7.4.2.1 Assāda, Ādīnava, Nissaraṇa

October 1, 2017

- Assāda, Ādīnava, Nissaraṇa – Introduction
- How Perceived Pleasures (Assāda) lead to Dukkha
- Vedanā (Feelings) Arise in Two Ways
- Feelings: Sukha, Dukha, Somanassa, and Domanassa
- What is "Kāma"? It is not Just Sex **(Topic moved to Paṭicca Samuppāda ==> Paṭicca Samuppāda - Essential Concepts)**
- Kāma Assāda Start with Phassa Paccayā Vedanā or Samphassa Ja Vedanā

7.4.2.1 Assāda, Ādīnava, Nissaraṇa – Introduction

November 1, 2017; revised May 25, 2022

1. This subsection replaces the old subsection, "Āsvāda (Mind-Made Pleasures), Ādeenava [*ādīnava*] (Bad Outcomes), *Nissaraṇa* (Relinquish)." I had used Sinhala terms in that series without realizing it. Also, I have basically re-written some of the posts — including the Introduction — to have a logical flow.

- Furthermore, this subsection was under "*Paṭicca Samuppāda*." I have now moved it to the "*Sotāpanna* Stage," where it is more appropriate.
- Here is the pronunciation of the three words: "WebLink: Pronunciation for words: Assāda, Ādīnava, Nissaraṇa."

2. There are two main categories of "pleasures" that one experiences: (i) Those arising **due to *kamma vipāka***, and (ii) mind-made "pleasures" where we keep generating more ***vacī saṅkhāra* (thinking/talking to ourselves in our minds) recalling such an experience of the first kind.**

- For example, eating a piece of cake generates a "good feeling" via the taste itself. That belongs to the first category. This is a *kamma vipāka* and there are "no new *kamma* generated"; see, "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."
- But if we get "attached to that taste" and start thinking about how good it is and crave for more, now we are generating *vacī saṅkhāra* (thinking/talking to ourselves about how good it is), then we are generating "new *kamma*." This second type is called ***assāda*** (*āsvāda* in Sinhala). [***assāda*** : [m.] taste; enjoyment; satisfaction.]

3. Therefore, ***assāda*** are basically "mind-made pleasures," i.e., **only those in the second category.**

- Those of the first type arise AUTOMATICALLY due to sensory inputs. They arise due to our *kamma vipāka/gati* via *mano saṅkhāra*. *Mano saṅkhāra* **are defined** as *vedanā, saññā* which arise in each and every *citta*.
- Based on those initial feelings, we are also likely to start generating *vacī saṅkhāra* (talking to ourselves, which is defined as *vitakka/vicāra*, then actual speech) and then even generate *kāya saṅkhāra* (bodily actions). We HAVE CONTROL over *vacī* and *kāya saṅkhāra*, and that is the key to changing our defiled *gati*.
- It is important to realize that *vacī saṅkhāra* are associated with speech and also "talking to ourselves": "Correct Meaning of Vacī Sankhara."

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4. There is nothing we can do to stop the first kind. For example, even an *Arahant* WILL feel the "tastiness" of sugar or a nice meal (or saltiness of salt or unpleasantness of some medications/foods, etc). But he/she WILL NOT become attached to that taste and crave for more.

- It is this **craving** and the subsequent conscious thinking about it (*vacī saṅkhāra*) that is called *assāda*, and that is what is bad because **that will extend the *saṁsāric* journey filled with suffering** as we will discuss in detail in this subsection.
- So, it is important to distinguish between the AUTOMATIC generation of *mano saṅkhāra* (due to *vipāka*) and the CONSCIOUS generation of *vacī* and *kāya saṅkhāra*: "How Are Gati and Kilesa Incorporated into Thoughts?."

5. It is those CONSCIOUS generation of *vacī* and *kāya saṅkhāra* that contribute to future suffering (and also lead to *tāpa* or "heat" in mind right now): "Suffering in This Life – Role of Mental Impurities."

- We "get addicted" to things like drugs, alcohol, and even over-eating by constantly thinking about them. We tend to recall past experiences and create in our minds such future experiences. This is generating *vacī saṅkhāra* (talking to ourselves). Then we start talking and doing things accordingly.
- This is how we strengthen "old bad habits" and even develop "new bad habits" or *gati*. These habits or *gati* could be *saṁsāric gati* or new ones.
- There are many posts on the site on "*gati*" (or habits/character). A simple explanation is in "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)," and there is a scientific explanation too: "How Habits are Formed and Broken – A Scientific View."
- This important concept of *gati* is not discussed in current Theravāda literature, but it can explain many other concepts.

6. The more we enjoy such "mind-made pleasures" or *assāda*, the more established those associated *gati* become. For example, a drug user/alcoholic is constantly thinking about either past experiences or the next, and is "building up" that *gati*. Then it will become increasingly difficult to be drug/alcohol free.

- There is an even worse consequence too: that *gati* becomes what one craves/thinks about and will become operational in *Paṭicca Samuppāda* via "*upādāna paccayā bhava*." One can start a PS cycle just in mind by thinking about getting drunk via initiating *vacī saṅkhāra* and generating "*bhava* or existence of a drunkard." Then of course one will follow-up with actual drinking, which is done via *kāya saṅkhāra*. Soon enough one will end up an alcoholic.
- Therefore, ***ādīnava*** means "bad consequences or dangers." In this case, what we perceive as "mental pleasures" (*assāda*) WILL have bad consequences both in this life **and in future lives:** In the above example, one is likely to be matched with an "alcoholic mother" in the next birth, and be born an alcoholic. [***ādīnava***: [m.] disadvantage. 過患 (danger), 患難 (trials and tribulations), 過失 (negligence), 危難 (distress).]

7. This is another way to express the First Noble Truth. What a normal person thinks as "*somanassa*" ("*suva*" + "*manasa*" or "good feelings in the mind") CAN actually be the cause for FUTURE suffering, **but ONLY IF one gets attached, as discussed above**.

- Note the difference between consuming tasty food and getting attached to it; seeing a nice picture and getting attached to it; hearing nice music and getting attached to it, etc.
- **Getting to that point of being able to experience "taste things" without getting attached to them is not easy**; that is not attained fully until the *Anāgāmī* stage. It requires more learning and contemplation (*Satipaṭṭhāna bhāvanā*).
- However, to first get to the *Sotāpanna* stage, one needs at least to "**see with wisdom**" that *assāda* does lead to *ādīnava*; when that understanding sinks in, **that will prevent one from committing *apāyagāmi kamma*,** i.e., one's mind will get rid of **the coarse level of *assāda***. This subsection can help gain that "vision."

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8. When one fully understands the bad consequences (*ādīnava*) of these mind-made pleasures (*assāda*), that means one has understood the First Noble Truth as well as the causes for it, how to eliminate those causes, and the way to do it, i.e., all four Noble Truths.

- That leads to the cessation of the *saṁsāric* journey, and that is called ***nissaraṇa*** (end of "*carana*" or journey ("nis" + "charana," which rhymes as "nissaraṇa"). [***nissaraṇa*** : (nt.) 1. going out; departure; 2. escape.]
- But it is a step-by-step process that starts with the *Sotāpanna Anugāmi* stage and culminates at the *Arahant* stage.

9. **It will take several posts to explain the above in detail**. However, understanding them will help with *Paṭicca Samuppāda* cycles and also with *Satipaṭṭhāna/Ānāpāna bhāvanā*.

- The first few subsections of the "Living Dhamma" section has all the fundamentals that are needed to help understand this subsection. The posts mentioned in #3 and #4 are especially important ones.
- *Assāda* is related to *āsava* and *anusaya* too, as well as *gati* (pronounced *gathi*) as we mentioned above. There are many posts on those key concepts on the site, and a couple was listed in #4 above. One could use the "Search" button on the top right to locate relevant posts.
- In the following, we will discuss a couple of more examples of *assāda, ādīnava* and *nissaraṇa* in simple terms.

10. We know many things that provide instant gratification but are harmful in the long term. A good example is smoking. A smoker gets an enjoyment with smoking. Furthermore, he/she wants it to be repeated again and again, and that is *assāda.* But it has been proven without a doubt that long-term smoking causes many health problems including cancer.

- Even though smoking has decreased over the years, many people still who smoke. I had a older friend who smoked heavily; I asked him why he would keep doing it since he knew about the bad consequences. He said the habit had been ingrained, and it was hard to break it. Many years ago, he died because of his bad habit. The last several years of his life were spent in hospitals, with parts of his lungs removed piece-by-piece, and eventually, he was on oxygen most of the time.
- Of course he finally gave up smoking when he was about to be hospitalized. It was too late by the time he clearly saw the "*ādīnava*" (when he actually experienced the bad consequences). The damage had been done.

11. However, his children clearly saw what he went through and understood that smoking might provide temporary enjoyment (*assāda*), but is bound to bring about bad consequences (*ādīnava*). Thus they stayed away from smoking (*nissaraṇa*).

- This is the key point that we will prove to be valid for ANY sense of pleasure in the end. But do not worry; we do not have to (and cannot effectively) give up anything without understanding. In fact, such forced "giving up" will only lead to more stress. Our minds will automatically avoid more and more "bad things" as we keep learning Dhamma.
- There are a few more "relatively easy to see" examples of "*assāda, ādīnava, nissaraṇa*," even before we get to the deeper analysis in the next post.
- Craving for tasty foods is another very clear example. Most of us cannot "see" the bad consequences of overindulging in eating, and as a consequence we have a obesity problem in most countries. This has resulted in many health problems for those people and has led to increased healthcare costs for all. Still, many people are beginning to see the truth of "*assāda, ādīnava, nissaraṇa*" of overeating.
- Heavy drinking, use of drugs, and association with bad friends are relatively "easy to see" examples.

12. However, we can systematically understand the "root causes" for ALL such problems by using the guidelines provided by the Buddha. Once we understand the actual root causes, at least some of us can think

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through and avoid not only such "mundane problems", but start seeing even more long-term benefits: It is the same line of reasoning that eventually leads to the four stages of *Nibbāna*.

- Thus even though Buddha Dhamma is focused on "eliminating the long-term suffering", it can also help reduce some of the "short-term suffering" too.
- As a clear example of this, one can always examine the health of Buddhist monks. On average, they are much healthier than the "householders" in any of the Buddhist countries. They do not smoke and do not overeat.
- And one can clearly see their "joy in heart" and the calmness of their minds even though they have very few possessions and do not seek gratification in many sense pleasures that others value so highly.

13. This last point is worth thinking about some more. If one thinks deeply enough, one can see that even some common "sense pleasures" are not that different from the pleasure one gets by inhaling a drug. They give a highly enjoyable "burst of pleasure", but inevitably lead to bad outcomes, even short term. One can get a hangover with a bad headache due to excess drinking, and in the case of overeating, one can feel the "discomfort" right away.

- We seek such sense pleasures because we don't realize the value of just having a calm, peaceful state of mind. One does not understand the value of a "neutral mind" (which is called *upekkhā*), unless one can experience it. It is like getting rid of a headache that one has had for a long time. We do not realize the "incessant stress" that is with us, until we reduce it.
- Our minds are constantly under stress seeking sense pleasures. That is what we all had been doing in countless previous births too. That is why it is hard to recognize any negative consequences.

14. In the *Sambhodhi Vagga* of the *Aṅguttara Nikāya*, there are several *suttā* on *assāda*, *ādīnava*, *nissaraṇa*. The "WebLink: suttacentral: *Pubbeva Sambodha Sutta* (AN 3.103)" provides a succinct statement on what they are:

"*..ko nu kho loke* ***assādo****, ko* ***ādīnavo****, kiṁ* ***nissaraṇan****'ti? Tassa mayhaṁ, bhikkhave, etadahosi: 'yaṁ kho lokam paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ loke assādo. Yaṁ loko anicco dukkho vipariṇāmadhammo, ayaṁ loke ādīnavo. Yo loke chandarāgavinayo chandarāgappahānaṁ, idaṁ loke nissaraṇan'ti...*"

Translated: "..What are *assāda*, *ādīnava*, and *nissaraṇa* in this world? If one gets attached (*paṭicca*) to *sukha/somanassa*, that is *assāda*. That gives rise to the *dhammā* (the seeds for future suffering, because these are really "*kamma* seeds") with *anicca, dukkha*, and *viparināma* nature, which is called *ādīnava*. Arising of such *dhamma* can be stopped by constraining the tendency to indulge in sense pleasures (*chandarāgavinayo*), and thus getting rid of the craving for sense pleasures (*chandarāgappahānaṁ*)..."

- It is to be noted that *sukha* is "bodily pleasure" and *somanassa* is "mind pleasure." We will discuss this highly condensed verse in the upcoming posts.
- In that *sutta*, the Buddha says that he was unable to attain the *Buddhahood* until he realized the need to see the dangers in sense attachments, and to work diligently to get rid of such cravings for sense pleasures.
- It is important to note that *dhammā* are really *kamma* seeds that lead to future *vipāka*; see, "What are rūpa? – Dhamma are rūpa too!" and "What are Dhamma? – A Deeper Analysis."

12. Many other *suttā* that discuss these three key concepts. In particular, "WebLink: suttacentral: *Assāda Sutta* (AN 6.112)" is notable since it ties *assāda diṭṭhi* to *anicca saññā*:

"*"Tayome, bhikkhave, dhammā. Katame tayo?* ***Assādadiṭṭhi****, attānudiṭṭhi, micchādiṭṭhi. Ime kho, bhikkhave, tayo dhammā. Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya tayo dhammā bhāvetabbā. Katame tayo?* ***Assādadiṭṭhiyā pahānāya aniccasaññā bhāvetabbā****, attānudiṭṭhiyā*

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pahānāya anattasaññā bhāvetabbā, micchādiṭṭhiyā pahānāya sammādiṭṭhi bhāvetabbā. Imesaṁ kho, bhikkhave, tiṇṇaṁ dhammānaṁ pahānāya ime tayo dhammā bhāvetabbā"*ti.*"

- Or, contemplation of *anicca saññā* leads to the removal of *assāda diṭṭhi.*
- This is because the mind-made pleasures (*assāda*) are based on the wrong perception of *nicca saññā*, i.e., that those sense experiences are real and fruitful.

7.4.2.1 0.2

How Perceived Pleasures (Assāda) lead to Dukkha

March 11, 2016; revised October 31, 2017; February 10, 2020

1. The essence of the Buddha Dhamma is that what we PERCEIVE to be enjoyment (*assāda*) is actually the CAUSE of FUTURE SUFFERING; that is called *ādīnava* (or dangers) of *assāda*. **But that understanding comes in stages.** This is a subtle point to understand, and requires some cleansing of the mind to "see." Grasping the essence of Buddha Dhamma requires a concentrated mind.

- At a minimum, one should read these posts when the mind is calm. That will make a huge difference in comprehending Dhamma. Most people (especially those who come to this site) are not "immoral", but the state of mind can change. Even an excited mind cannot grasp deep Dhamma. I discussed this in a few of my very first posts two years ago; see, for example, "The Importance of Purifying the Mind."
- This is why I highly recommend everyone to read the first several posts in the meditation section starting with "1. Introduction to Buddhist Meditation."
- Most people new to Buddha Dhamma (Buddhism), start at the wrong place: "Do I really need to give up all these sense pleasures?." The answer is no. One will **voluntarily** give up things **that one will be convinced to be dangerous or at least unfruitful**. *Nirāmisa sukha* comes from this understanding.

2. The key here is to understand that "*bhava*" and "*jāti*" are according to one's *gati*. That is because "*bhava*" arises via "*upādāna*" and *upādāna* means what one likes or enjoys; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda"."

- *Bhava* means "potential to bring about existence" and that existence is according what **one craves for** (*upādāna*), **not what one wishes for**. *Upādāna* means things that one is AUTOMATICALLY attracted to. At least the initial reaction is automatic, and that is what counts at the *cuti-paṭisandhi* moment; see below.
- If one craves for sensual pleasures in the *kāma loka*, then it is hard to avoid a *bhava* and *jāti* in the *kāma loka*.
- More importantly, if one is seeking sense pleasures and is willing to do things that can be done only with "animal *gati*," "*pretha gati*," "*asura gati*," or "*niraya gati*," then no matter how much one wishes, one cannot avoid birth in those realms.
- **One cannot fool one's mind.** One has to see the dangers in the lowest four realms to cultivate the desire and drive to be free of them.

3. The four lowest realms are collectively called the "*apāyā*." Those who are destined to go to *apāya* have "*dugati*." The word "*dugati*" comes from "*du*" + "*gati*" or immoral habits (character).

- On the other hand, those who have moral character have "*sugati*," which means good ("*su*") *gati.*
- Sometimes the *apāyā* themselves are also called *dugati*, and the higher realms are called *sugati.*
- A given person could have both *sugati* as well as *dugati*. One becomes the *Sotāpanna* when the possibility for *dugati* to surface (i.e., *anusaya*) is permanently removed.

4. It is hard to see the true *anicca* nature of the higher realms, i.e., in *sugati* (for example in the *deva* realm), until one is free of the lowest four realms. Most of us perceive *deva* realms to be full of happiness. Until

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one's mind is purified to at least the level of a *Sotāpanna* it is hard to comprehend the futility of a birth in the *deva* realms.

- But the animal and human realms have enough visible suffering for us to be motivated.
- One cannot even imagine to comprehend the *anicca* nature of *rūpa loka* or *arūpa loka* until one is free of *kāma loka*, including the *deva loka*.
- This is why COMPREHENDING Dhamma **at each level** is the essential. It is a step-by-step process.

5. In the *Dhamma Cakka Pavattana Sutta*, the Buddha described three rounds of bondage (*tiprivattaya*); see, "Dhammacakkappavattana Sutta." Getting through those three walls is done via four stages of *Nibbāna* (*Sotāpanna, Sakadāgāmī, Anāgāmī, Arahant*).

- At each stage, one gains wisdom (*ñāṇa*) to "see further", i.e., the *anicca* nature of higher realms. Thus one has to make progress systematically. This process is analogous to the following example. Let us visualize a person wearing glasses that have been covered with four layers of a dark, but see-through, film. One could see through a single layer of the film, but when all four layers are on, one is virtually blind.
- A normal human without exposure to pure Dhamma is like a person wearing those glasses covered with all four layers. He/she could just barely see the immediate surroundings, but not much else. Such a person would only be concerned with the immediate surrounding, and will not be able to see any dangers existing not too far away.

6. When exposed to Buddha Dhamma for the first time, it is like bringing in more light. Even with the dark glasses, one can see a bit more clearly, and that is enough for most people to get interested and learn more.

- When one learns about the various aspects of Dhamma, one can see evidence that there is a much bigger hidden world out there, and at some point one could comprehend the dangers of rebirth in the *apāyā*. That stage can be compared to one layer of those dark films coming off. It is the attainment of the *Sotāpanna* stage. This is a big step since *pañcanīvaraṇa* (those five factors that cover the mind) are permanently removed.
- Now, one can see much better, and thus has the ability to start comprehending the dangers of the higher realms in the *kāma loka*, i.e., the human realm and the *deva* realms. First one comprehends the dangers of sense pleasures associated with the human realm and when that happens one attains the *Sakadāgāmī* stage (one will never again be born in the human realm), and the second film comes off.
- In two more stages (*Anāgāmī* and *Arahant*), the remaining two films come off and one will be able to clearly see the true nature of this world only at the *Arahant* stage.
- Thus, it is useless to try to grasp everything at once or to try to give up "normal" sense pleasures forcefully. However, it is imperative to give up those extreme (immoral) behaviors (*gati*) to be free from *dugati* (*apāyā*).

7. The main problem is that some people go to extremes in seeking sense pleasures. They are willing to steal, lie, and even commit murder to acquire wealth, status, or titles. All those are perceived to lead to higher sense pleasures.

- But in doing so, one will be cultivating *gati* suitable for rebirth in the *apāyā*, i.e., *dugati*.
- One may enjoy such sense pleasures for maximum of 100 years or so. But when one is born in the *apāyā* it is very difficult to get out. One could be trapped there for billions of years to come. This is the danger that many do not see.
- This is the difference a Buddha makes. In the absence of a Buddha in the world, humans are unaware of the existence of these other 29 realms, and in particular, the four lowest realms.

8. Those *akusala kamma* that makes one to be eligible to be born in the *apāyā* have a special name: *pāpa kamma*. I guess the closest English translation would be "*akusala kamma* of the worst kinds."

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- As I have discussed in a previous post, there is a huge difference between *lobha* and *rāga, dosa* and *paṭigha*, and *moha* and *avijjā*: "Lobha, Dosa, Moha versus Raga, Patigha, Avijjā."
- *Pāpa kamma* are done with *lobha, dosa*, and *moha*, the stronger versions of greed, hate, and ignorance.
- When one attains the *Sotāpanna* stage one is left with the milder versions of *rāga, paṭigha*, and *avijjā*. It basically means a *Sotāpanna* still likes to enjoy sense pleasures, but not at the expense of others.
- A *Sotāpanna* is inherently incapable of doing anything that normally would qualify one to be born in the *apāyā*. Even under extreme pressure, a *Sotāpanna* would not be compelled to such *pāpa kamma.*

9. I have done analyses to show that such *pāpa kamma* are done because one has *micchā diṭṭhi.* When one has *micchā diṭṭhi*, one has the hidden ability (*anusaya*) to generate "*diṭṭhi sampayutta citta*" and those are strongest of the 8 *lobha citta*; see, for example, "Akusala Citta – How a Sotāpanna Avoids Apayagami Citta."

- Thus it is very important to understand what *micchā diṭṭhi* is. One can use the Search box to find many relevant posts, but here is a simple explanation: "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."

10. Another issue to think about is which factor dominates the determination of the next *bhava* and thus *jāti* (birth): *kamma vipāka* (seeds) from the past OR one's *gati* right now.

- We all have done both highly meritorious deeds and highly immoral deeds in the past. Those cannot be eliminated easily. But the critical point is that unless one "willingly grasp" any one of those *kamma* seeds at the *cuti-paṭisandhi* moment at the end of the current *bhava*, those *kamma* seeds cannot bring about a new *bhava*.
- When one attains the *Sotāpanna* stage, one permanently loses "*gati* suitable for the *apāyā*," i.e., one loses "*upādāna*" for *bhava* in the lowest four realms. Thus even though we may have potent *kamma* seeds for such *bhava*, they CANNOT be grasped at the *cuti-paṭisandhi* moment.
- At the *Arahant* stage, one loses "*upādāna*" for *bhava* in all 31 realms, even though he/she may have even an uncountable number of *kamma* seeds from the past.
- This is why Aṅgulimāla, who killed 999 people, was able to attain the *Arahanthood* within 7 days. He lost craving for rebirth anywhere in the 31 realms. See, "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."
- We just need to get rid of *gati* suitable to be reborn in the lowest four realms to become a *Sotāpanna*. That is the critical and first step.

11. To repeat: Avoiding immoral behavior and actively engaging in moral behavior is not only for the prevention of creating bad *kamma* seeds or for creating good *kamma* seeds, but for changing our bad *gati.*

- The more critical end result we are looking for is to change our mindset, our *gati.* That starts with first getting rid of *dugati*. For most people, it is easy to see the dangers of the *apāyā*.
- When we lose *dugati* suitable for rebirth in the *apāyā*, we will not grasp such a *bhava* at the *cuti-paṭisandhi* moment.
- Until we lose both kinds of *gati* at the *Arahant* stage, we NEED TO cultivate *sugati* so that we will grasp only such a "good *bhava"* at the *cuti-paṭisandhi* moment.

12. Once one gets rid of *dugati*, one advances to the next stage automatically. It is hard to see the bad consequences of "*kāma gati*" (sense pleasures that keep one bound to *kāma loka*), until one is free of the "*apāya gati*" or *dugati.*

- In the same way, it is hard to see the *anicca* nature of "*rūpa* and *arūpa loka gati*" (*jhānic* pleasures that keep one bound to *rūpa* and *arūpa loka*), until one is free of the "*kāma gati.*"

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- This is why it is totally useless to meditate on things like "there is no self" or "there is no 'me'." The feeling of a self (or more correctly the *saṁyojana* of "*māna*") is removed only at the *Arahant* stage, which is infinitely far away compared to losing *dugati*.
- The perception of a "self" is going to be there as long as one craves for at least a trace of anything in the 31 realms. This is another point that needs a lot of contemplation. The critical point to understand is that it is unfruitful/dangerous to commit immoral actions to enjoy *assāda* or "mind-made pleasures."

7.4.2.1 0.3

Vedanā (Feelings) Arise in Two Ways

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Most *vedanā* are "mind-made" ("*samphassa-jā-vedanā*") and have their origin in "distorted *saññā*."

Introduction

1. The word *vedanā* means " becoming aware*"* of a sensory input. It comes from ("*ve*" + "*danā*") which means "වීම දැනීම" in Sinhala. When an *ārammaṇa* (sensory input) comes to the mind (via any of the six senses), we become aware of it.

- Only sensory inputs to the "physical body" can bring *sukha* or *dukkha vedanā* directly. The other five types of sensory inputs only generate "neutral *vedanā*." However, based on our "distorted *saññā*" (distorted perceptions) about the world, our minds attach to even those "neutral *vedanā*" and generate "mind-made *vedanā*" or "*samphassa-jā-vedanā*."

Thus, *vedanā* can arise in two ways:

i. One type of *vedanā* is a consequence of a previous *kamma* (or defiled action), i.e., a *kamma vipāka*. Our **physical bodies** feel those ***sukha* and *dukkha vipāka vedanā***. However, most *kamma vipāka* arise not due to a specific *kamma* but because we are born with a "dense physical body" that can be subjected to various external influences.

ii. The second is a direct consequence of attaching to a sensory input via liking, disliking, or even with a neutral mindset due to " distorted *saññā."* Yes. There is an automatic attachment due to the following: **The version of the "external *rūpa*" coming to the mind is NOT authentic but depends on one's *gati/anusaya/saṁyojana*.** Such a "distorted *saññā*" automatically arises with ANY sensory input. The explanation is a bit deep and is at "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." That "distorted perception" leads to "**mind-made *vedanā***." They are also called "***samphassa-jā-vedanā***" (which vary according to one's current *gati*).

Vedanā Associated With the Physical Body

2. *Vedanā* (feelings) felt by the physical body are **three kinds**: *Sukha vedanā* (pleasant bodily feeling), *dukkha vedanā* (unpleasant or painful bodily feeling), and *adukkhamasukha* (without being painful or pleasant, just neutral.) Here, the combination of *adukkha* and *asukha* rhymes as "*adukkhamasukha."*

- *Kamma vipāka* leading to *sukha vedanā* and *dukkha vedanā* happen to everyone, including *Arahants*. See Ref.1.
- For example, the *Buddha* himself had physical ailments later in his life as *kamma vipāka*. Moggallāna *Thero* was beaten to death because of a bad *kamma* that he had done many lives before.
- The third type of *vedanā* felt by the physical body is "neutral" or "*adukkhamasukha."*

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- **The first two types of *vedanā* are felt only by the physical body (*sārīrika vedanā*)**; see #11 of Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."
- **These two are the only types of "real *vedanā*" felt by all living beings with "dense bodies," including animals and *Arahants***; thus, they are "real."

Vedanā Associated With Other Sensory Inputs Are Neutral

3. **All *vedanā* initially coming through the other five sense faculties are neutral, i.e., *adukkhamasukha vedanā.***

- Sensory inputs through the other five senses (eyes, ears, tongue, nose, and mind) ALWAYS lead to this type of "neutral" or "*adukkhamasukha" vedanā.*
- Then the question arises: "Why do I feel pleasure when tasting sugar or looking at a beautiful model"? **Those are "mind-made *vedanā*" based on "distorted *saññā*" (our wrong perceptions about the external world.)**
- Let us look at that second type of "mind-made *vedanā."*

Mind- Made *Vedanā* ("*Samphassa-jā-Vedanā*")

4. Sensory inputs coming in via the eyes, ears, tongue, nose, and mind are *adukkhamasukha* (without being painful or joyous, just neutral.) However, based on those sights, sounds, tastes, smells, and thoughts, our minds generate "distorted *saññā*" which lead to "mind-made" *vedanā* (*samphassa-jā-vedanā*), also called *somanassa* and *domanassa vedanā.* For details, see "Saññā – All Our Thoughts Arise With "Distorted Saññā"

- In #2 above, we saw that *sukha* and *dukkha vipāka vedanā* are felt only by the physical body (*sārīra*.) We may also form *somanassa* and *domanassa vedanā* based on *sukha* and *dukkha vipāka vedanā.* For example, one may become depressed upon getting injured; Thus, there is now a "mind-made *vedanā*" in addition to the *vedanā* felt by the body.
- These are *vedanā* that a mind generates due to ignorance about the "real nature of this world," i.e., not having "*yathābhūta ñāṇa."* See "Bhūta and Yathābhūta – What Do They Really Mean."
- They do not arise in an *Arahant*.

Origin of the "Distorted *Saññā*"

5. **The *vedanā* coming through the other senses (eyes, ears, tongue, nose, and mind) may feel "pleasant" or "unpleasant" NOT because of *kamma vipāka*, but due to "distorted *saññā.*"**

- For example, all humans taste sugar to be sweet. That "sweetness" arises due to "distorted *saññā.*" Then, based on that "distorted *saññā,*" the mind becomes joyful, and that is *samphassa-jā-vedanā* or "mind-made *vedanā.*" See "Contamination of a Human Mind – Detailed Analysis."
- **The "sweet taste of sugar" or the "beauty of an actress" is a *saññā*, not a *vedanā*. However, based on that "distorted *saññā*" our minds automatically attach to them and generate "mind-made" *vedanā* called "*samphassa-jā-vedanā.*"**
- However, average humans believe that "sugar" inherently has sweetness, i.e., that "sweetness" is a "*kāma guṇa*" associated with sugar. In the same way, they believe that "beauty" is inherent in the physical body of an actress. See "Kāma Guṇa – Origin of Attachment (Taṇhā)."
- If "sweetness" was in sugar, all living beings should taste sugar to be sweet. However, pigs or cows don't eat sugar; pigs like rotten meat, and cows like grass, but humans don't like to eat either. **Therefore, "sweetness of sugar" (or in rotten meat or grass) is NOT in sugar/rotten meat/grass but arises**

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due to "distorted *saññā*." Those "distorted *saññā*" arose because humans, pigs, and cows have "vastly different *gati*."

If "Distorted *Saññā*" Is Not Real, Can We Eat Rotten Meat or Grass?

6. This "distorted *saññā*" is not a mere trick. The physical bodies of humans (and animals) are made by nature to be compatible with it.

- That is why the human digestive system is different from that of a pig or a cow. Our digestive system is designed to be compatible only with food that gives us those distorted perceptions of "sweetness" or "deliciousness." If we eat rotten meat or grass, we will get sick.
- In the same way, pigs have their digestive system designed to digest rotten meat without any problem and *ditto* for cows to be able to eat grass.
- This is a more profound point connected to *gati* cultivated as a human. For example, those born as pigs accumulated the *kammic* energy to "be born a pig" by engaging in lowly and "morally rotten" deeds when they were human. Thus, they are reborn as pigs "to like rotten things." (All living beings attached to the Earth were born human when the Earth was formed several billions of years ago: "Buddhism and Evolution – Aggañña Sutta (DN 27).") One's rebirth is according to one's *gati*; see, for example, "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta" and "Gati to Bhava to Jāti – Ours to Control." This is why I say that Buddha Dhamma is profound and self-consistent.
- First, it is necessary to have a good understanding of "distorted *saññā*" to understand the *samphassa-jā-vedanā* fully. We will discuss that in upcoming posts in "Sotāpanna Stage via Understanding Perception (Saññā)." However, we can get an idea by looking at some examples.

Some Examples of *Samphassa-jā-Vedanā*

7. A *samphassa-jā-vedanā* arises due to attachment via greed or hate at that moment (i.e., due to one's *gati*); see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- These are the *vedanā* (feelings) that *Arahants* do not feel. Since they do not have any "bad *gati,"* they do not commit any *(abhi)saṅkhāra.* The easiest way to explain this kind of *vedanā* is to give some examples:

a. Three people are walking down the street. One has an ultra-right political bias (A), the second has an ultra-left preference (B), and the third is an *Arahant* (C) who does not have special feelings for anyone. They all see a famous politician hated by the political right coming their way. It is a given that the sight of the politician causes A to have displeasure and B to have a pleasurable feeling. On the other hand, sight does not cause the *Arahant* to generate any pleasure or displeasure. **Even though all three see and identify the person**, they produce different feelings. *It is essential to realize that the feelings were created in A and B by themselves.*

b. Two friends go looking for treasure and find a gem. Both are overjoyed. It seems highly valuable; one kills the other to get all the money. Yet when he tries to sell the "gem," he discovers it is not valuable. His joy turns to sorrow in an instant. **Nothing had changed in the object. It was the same piece of colored rock. What has changed is the perception of it.**

Another Example of *Samphassa-jā-Vedanā*

8. A loving couple had lived for many years without any problems and were happy to be together. However, the husband slaps his wife during an argument. The physical pain from the slap itself did not last more than a few minutes. But for how long would the wife suffer mentally? Even the husband, who did not feel any physical pain, would suffer for days if he loved his wife. **In both cases, the actual mental pain was associated with the attachment to each other.** The wife could have dropped something on her foot and

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would have suffered about the same amount of physical pain. But she would not have had any lingering mental pain associated with that.

- The initial sensory contact, by itself, did not generate any ***kammic energy.***
- However, based on that sensory contact, we tend to pursue it either *somanassa* or *domanassa vedanā* based on "distorted *saññā*." That is when we **start generating *kamma*.** For example, if we see our "worst enemy," that is just "seeing." But if we start thinking about how bad a person he is, we will generate "bad *vacī saṅkhāra*" and thus "bad *kamma*."

Samphassa-jā-Vedanā Arise Due to *Taṇhā*

9. Thus, it is clear that in all the above examples, the "extra" happiness or suffering (other than due to *kamma vipāka*) arose from **within one's mind**. And *taṇhā* (attachment via greed, hate, or ignorance) was the cause of it. See "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- When we generate such "mind-made *vedanā,"* we also tend to do *kamma* (via *abhisaṅkhāra*), bringing more suffering in the future.

10. **Therefore, *taṇhā* arises due to "mind-made *vedanā*."** They arose INSIDE the mind itself and did not come from outside. If external things can cause suffering, we will have to destroy external things to eliminate suffering. However, the Buddha showed that the root causes of suffering are within one's mind and can be eliminated.

- There is no inherent suffering or happiness in anything external; sensory contact with an external thing can cause pain or happiness depending on our *gati* and *āsavās*.
- An *Arahant*,will still experience "distorted *saññā*" while living everyday life (i.e., unless they are in a *samāpatti*.) But since they have removed all *āsavās/anusaya/saṁyojana/gati* by comprehending the true nature ("*yathābhūta ñāṇa"*), they are free of attaching to "distorted *saññā*." Even though they cannot get rid of any *dukkha vedanā* (until the death of their physical bodies), they don't become depressed about them. In the same way, they don't become joyful about *sukha vedanā.* They generate true "neutral or *upekkhā vedanā*" in response to ANY sensory input. Thus, "*avijjā paccayā* (*abhi*) *saṅkhāra*" or "(*samphassa-jā-*) *vedanā paccayā taṇhā*" or any other term in *Paṭicca Samuppāda* does not apply to them.

References

1. *Sukha vedanā* and *dukkha vedanā* due to *kamma vipāka* are not deterministic. We can avoid some by living mindfully; see "What is Kamma? – Is Everything Determined by Kamma?" Many *vipāka* can be reduced in strength with time if one starts acting with foresight and mindfulness. For example, eating healthy and exercising regularly can avoid many physical ailments.

- We can avoid some *kamma vipāka* by preventing conditions for them from arising just by using common sense. For example, going out at night in a dangerous neighborhood provides fertile ground for past bad *kamma vipāka* to appear. Many *kamma vipāka* CANNOT take place unless the conditions are right. See, "Anantara and Samanantara Paccayā."
- We have done innumerable *kamma* (good and bad) in our past lives. If we act with common sense, we can suppress bad *kamma vipāka* and make conditions for good *vipāka* to arise.
- Also, see the discussion on *kamma bīja* in "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."

More on *vedanā* at: "Feelings: Sukha, Dukha, Somanassa, and Domanassa," "Does Bodily Pain Arise Only Due to Kamma Vipāka?," "How Are Paṭicca Samuppāda Cycles Initiated?," and "Avyākata Paṭicca Samuppāda for Vipāka Viññāna."

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7.4.2.1 0.4 Feelings: Sukha, Dukha, Somanassa, and Domanassa

December 11, 2015; Revised November 19, 2018; June 15, 2024

In this post, we will discuss an important classification of *vedanā* based on whether they arise due to *kamma vipāka* or our defiled thoughts (*saṅkhāra*).

1. This is a sequel to the previous post, "Vedanā (Feelings) Arise in Two Ways," where we discussed how feelings arise due to *kamma vipāka* and also due to *mano saṅkhāra*.

- As discussed in several posts, we can prevent certain *kamma vipāka* from actually taking place by not creating suitable conditions for them to appear, but some strong ones are hard to avoid; see, "What is Kamma? – Is Everything Determined by Kamma?."
- However, feelings (both good and bad) that arise due to *saṅkhāra* are totally avoidable, and *Arahants* are completely free of them. We discussed this in the previous post.
- Now let us discuss in detail what types of feelings arise from those two causes.

2. First, let us discuss the feelings that we feel in **our physical bodies**.

- They include *sukha vedanā* such as bodily comforts one feels sleeping in a luxurious bed, eating tasty food, smelling nice odors, seeing something attractive, etc. They arise via the five physical senses.
- Then there are *dukha vedanā* that are again brought in via the five physical senses: injuries to the body, headaches, eating something bitter, smelling a foul odor, hearing to an ear-piercing sound, etc.
- Both those types of *vedanā* are due to *kamma vipāka,* and *Arahants* feel them too. *Sukha vedanā* arise due to *kusala kamma vipāka* (past good deeds) and *dukha vedanā* arise due to *akusala kamma vipāka* (past bad deeds).
- **These *sukha* and *dukha vedanā* mainly exist in the *kāma loka*, where the dense bodies of the beings are sufficiently dense to impart them.** It is mainly in the lower five realms (including the human realm, that *dukha vedanā* exists as *kamma vipāka.* However, the worst types of *dukha vedanā* are in the lowest four realms (*apāyā*), and that is why a *Sotāpanna* is said to have overcome the worst of the suffering forever.
- In the *Deva* realms, it is mainly the *sukha vedanā* that results from good *kamma vipāka*. That is why a *Sakadāgāmī* is never born at or below the human realm, and is said to become "healthy forever."
- In the *rūpa loka* and *arūpa loka,* beings mainly have *jhānic* pleasures. Thus, an *Anāgāmī*, who will never be reborn in the *kāma loka*, is said to become "peaceful forever."

3. Some *vipāka vedanā* felt by the body are neutral. Furthermore, all *vipāka vedanā* coming through the other four physical senses are also neutral: *adhukkhamaasukha* (*adhukkhama asukha* or without being painful or joyful, just neutral) *vedanā*, which are commonly called *upekkhā vedanā.*

- It is important to note that such *adhukkhama asukha* or *upekkha vedanā* are the true reality of experience. *Vedanā* comes from ("*ve*" + "*danā*") which means "*veema danaveema*" (වීම දැනවීම means being (*vīma*) notice [*dænavīma*]) in Sinhala. Basically, when we sense something via our six senses, we **become aware** that something happened, i.e., seeing a picture, hearing a sound, etc.; that is *vedanā*.
- For example, seeing a person X only leads to an *upekkha vedanā* for ANYONE initially.

4. However, within a fraction of a second of that seeing event, it COULD LEAD TO pleasant (*somanassa*) or unpleasant (*domanassa*) feelings DEPENDING ON WHO IS SEEING X. Person X's wife or child will generate *somanassa vedanā* upon seeing X. However, an enemy of X will generate *domanassa vedanā* upon seeing X.

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- On the other hand, a total stranger (or an *Arahant*) will not generate either *somanassa* or *domanassa vedanā* upon seeing X, and that is the true reality, as mentioned in #3 above.
- Thus, both *somanassa* and *domanassa vedanā* are MIND MADE, and arise due to *mano saṅkhāra*. And such *saṅkhāra* are generated based on one's own *gati* and *āsavas*. [***āsava*** : [m.] 1. that which flows; 2. spirit; 3. discharge from a sore; 4. ideas which intoxicate the mind.]
- In another example, if two people who are strong supporters of two opposing political parties see the leader of one political party, one will generate *somanassa vedanā* and the other will generate *domanassa vedanā* upon seeing that politician. **Thus, those feelings could not have resided with the politician, but arose entirely due to the *gati* of those two people.**
- An *Arahant* will not generate either kind, because there is no attachment (or repulsion) to anything or anyone for an *Arahant*.
- This is a very important point that one could do insight meditation on.

5. We also know that both *sukha* and *dukha vedanā* can LEAD TO *somanassa* and *domanassa vedanā* too. For example, When one gets a headache due to a *kamma vipāka*, one could be agonizing over how long that will last, whether that will prevent one from going to a party the next day, etc. Those are *domanassa vedanā* due to that initial *dukha vedanā* from the headache.

- On the other side, when one eats a tasty piece of cake (good *vipāka vedanā*), one might start thinking about buying more of that cake and enjoying it later; that gives rise to *somanassa vedanā.*
- Both the *domanassa vedanā* and the *somanassa vedanā* in the above two examples are totally mind-made, i.e., due to *saṅkhāra*.

6. Therefore, based on the three types of *vedanā* (*sukha vedanā, dukha vedanā, and upekkhā vedanā*) that arise due to *kamma vipāka*, ADDITIONAL two types of *vedanā* (*somanassa* and *domanassa vedanā*) COULD arise depending on the *āsava* and *gati* of the person experiencing them.

- Those feelings that we feel IN THIS LIFE due to *saṅkhāra* are MOSTLY two kinds: *somanassa vedanā* and *domanassa vedanā*. Those *saṅkhāra* also make *bhava/kammic* energy (via thoughts, speech, and actions,) and those give rise to *kamma vipāka* mostly in future lives but also in this life itself, as we discuss below in #11.
- Thus rebirths are also generated via (*abhi*)*saṅkhāra* and that is how the cycle of rebirths is maintained. That is why it is called *saṁsāra* ("*saŋ*" + "*sāra*," where "*sāra*" means "good"), i.e., one perceives that it is good to keep doing *saṅkhāra* ("*saŋ*" + "*kāra*", where "*kāra*" or "*kiriya*" is action).

7. This is why *Dukkha Sacca* (First Noble Truth) does not mean that we can ELIMINATE the *dukha vedanā* arising in our present physical body; those are due to *kamma vipāka* (the causes were already done).

- However, by gradually reducing *saṅkhāra* (with increased understanding of Buddha Dhamma), we can stop making new *saṅkhāra* and thus eliminate future suffering. This is the key to *dukkha sacca.* Such *saṅkhāra* are also called *assāda* (*āsvāda* in Sinhala)*; see,* "Assāda, Ādīnava, Nissaraṇa – Introduction."

8. Still, we can reduce bad consequences from past *kamma vipāka* using what are called "strategies" ("*upakkama*") in Buddha Dhamma.

- One is to be mindful and not to let conditions for past *kamma vipāka* to take place. This is discussed in, "What Is Kamma? – Is Everything Determined by Kamma?" and "Anantara and Samanantara Paccaya."
- If the *kamma vipāka* has already started imparting its effects (say, someone finds out that one has cancer), then one can work to alleviate that condition by using another related "strategy": One can get medical help and adopt a lifestyle that opposes the spreading of cancer. Even here, we should focus on overcoming this bad condition by making a suitable environment for "opposing good *kamma vipāka*" to

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bear fruit. Thus, if one does not make an effort, the bad *kamma vipāka* will run its course, and one may not have a long life.

9. Each living being's body is designed to impart appropriate good and bad *kamma vipāka* suitable for the *kamma* seed that gave rise to that particular life.

- For example, an animal cannot implement "strategies" ("*upakkama*") to overcome most of its *kamma vipāka*. For example, it cannot do anything about a wound (other than licking it) or think about dragging its cot to a sunny spot (our dog likes to be in the sun, but we must move her cot!).
- Some animals have built-in defenses for their survival, but they cannot make them any better. For example, some birds instinctively know how to build a nest, but their "nest design" has not improved for millions of years. Also, baby turtles "know" the way to the ocean and start trotting in the right direction minutes after their hatching; see, "How Character (Gati) Leads to Bhava and Jāti."
- Animals are also unable to do strong good or bad *kamma*. Even though most animals kill other animals, that is not done with greed or hate, but just for survival. It is just like the instinct for birds to build nests or baby turtles to head in the right direction to the sea. In the *Abhidhamma* language, they generate mostly "*upekkha sahagata citta*" and those have much less *javana* power.
- Thus, animals cannot accumulate much good or bad *kamma*. Otherwise, they will never be able to escape that "*bhava*," since most survive by killing other animals. In the same way, whenever they get a "good life" (say as a human)– which is very rare — that is due to a good *kamma vipāka* done in a previous "good life."
- But not all animals are the same. Those "higher up" animals like monkeys can accumulate *kamma* than "lower ones" such as worms, and cats and dogs are somewhere in between.

10. The potency of human *saṅkhāra* comes from the ability of humans to generate both "*somanassa sahagata citta*" (thoughts with joy) for *kusala kamma* and *akusala kamma.* The *javana* power of those *cittā* is very high.

- Thus, when one is doing a good deed with joy, that brings much more merits compared to someone who is doing it just because others are doing it (with neutral feelings,) i.e., with an "*upekkhā sahagata citta*"; see, "'A Simple Way to Enhance Merits (Kusala) and Decrease Demerits (Akusala)."
- Even stronger *javana* arise when a good deed is done with the knowledge that it will lead to good results and why, i.e., one knows right from wrong.
- But the most potent *javana* arises when a good deed is done with an understanding of the *anicca* nature, i.e., when one does it with "*somanassa sahagata ñāṇa sampayutta citta*." Thus, *paññā* (or *ñāṇa*) comes from an understanding that is deeper than just knowing right from wrong.
- It works the other way around for bad deeds: the most potent *javana* (with high *kammic* power that can lead to rebirth in the *apāyā*) are generated with "*somanassa sahagata diṭṭhi sampayutta citta*," i.e, thoughts with joy and **wrong vision**. A good example is someone who commits murder and enjoys it, and it is done with the *diṭṭhi* that such an action cannot bring bad consequences.
- But when one commits murder due to anger that is done with aversion and displeasure: "*domanassa sahagata paṭigha sampayutta citta*"; see, "Akusala Citta and Akusala Vipāka Citta."

11. Now let us consider the consequences of *saṅkhāra* in this life, which we mentioned in #6 above. Suppose a teenager starts associating with bad friends and starts drinking alcohol. Initially, he does not even like the taste of it, i.e., he may be generating a *domanassa vedanā* due to the taste of alcohol. But with the insistence of those friends he continues drinking.

- Then he makes a habit (*gati*) of it, begins to perceive the taste as a *somanassa vedanā*, and starts making *saṅkhāra* about drinking. Even in the middle of some other task, he starts thinking about the next party where he can drink, what types of drinks there will be, and so on.

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- Now, the "*saṅkhāra paccayā viññāṇa"* step in the *Paṭicca Samuppāda* leads to making a "new *viññāṇa* for drinking." The more he thinks about such parties and generates those *somanassa vedanā*, the more *viññāṇa*, *nāma rūpa*, etc., he makes for such "drinking events."
- And the stronger that "*viññāṇa* for drinking" gets, the more he will be thinking about it (making more *saṅkhāra*). Then the habit is strengthened; see "How Habits are Formed and Broken – A Scientific View."

12. Mind phenomena are complex. However, with the background we have accumulated, we can figure out some of the causes and possible effects. There is no need to memorize all these different terms; they will be carved into the memory as one contemplates and sorts out one's experiences.

To summarize, *Sukha* and *dukha vedanā* arise due to *kamma vipāka*. *Somanassa* and *domanassa vedanā* arise due to *saṅkhāra*, which in turn arise due to our *gati* and *āsavas*. The more *saṅkhāra* we do, the stronger a given *gati* (habit) becomes, which in turn become *āsavas* (cravings) and fuel the *saṁsāric* journey (rebirth process). This vicious cycle can be broken only through comprehending the *anicca* nature of this world.

7.4.2.1 0.5 Kāma Assāda Start with Phassa Paccayā Vedanā or Samphassa Jā Vedana

Revised April 29, 2021; January 23, 2023

I have to use too many Pāli words in posts with advanced concepts. There are no short phrases in English to give the same meanings as phrases like "*samphassa jā vedanā*." Thus it will be beneficial to learn the meanings of these Pāli words and phrases and be able to pronounce them if that seems to be helpful. I have included some audio files in the post, "Pāli Glossary (A-K) and Pāli Glossary (L-Z)." Here is how to pronounce the Pāli words in the title of this post:

WebLink: Listen to pronunciation of : kāma-āsvāda-phassa-paccaya-vedanā-samphassa-ja-vedanā

1. In the previous post, "What is Kāma? It is not Just Sex," we saw that *kāma* is not sex or even attractive sense objects, ear-pleasing sound, tasty food, pleasant smell, or a sensual body touch as many believe. ***Kāma* is *vacī saṅkhāra* about sense-pleasing objects (constantly thinking about those pleasures)**, whether it is an eye-catching object, ear-pleasing sound, tasty food, pleasant smell, or a body touch.

- We saw that *kāma* (or *kāma assāda*) is *saṅkappa rāga* which means **thinking about** such sense objects and giving priority to them. We also saw that such *kāma assāda* (or *asvāda* in Sinhala) are *vacī saṅkhāra* that arise when specific sensory inputs trigger our deep-seated *āsava/anusaya* (which are related to our habits or "*gati*").
- Thus we can see that *kāma assāda*, *saṅkappa rāga*, *vacī saṅkhāra* mean the same thing. Of course, *vacī saṅkhāra* may also lead to *kāya saṅkhāra*.
- **To re-emphasize:** *kāma assāda* are beyond actually experiencing those sense inputs that come our way due to good *kamma vipāka* (even though one would need to stay away from high-pleasure activities, because one could get used to them and make corresponding habits). *Kāma assāda* are craving and thinking and planning about such sense inputs.
- Some extreme *kāma assāda* (**or at least actions and speech initiated by them**) can be suppressed by understanding their harmful consequences (*ādīnava*.)
- Without a Buddha appearing in the world, we would not even realize that even milder *kāma assāda* have dire consequences (*ādīnava*). Yet, as we saw in the previous post, they have harmful consequences.

2. The critical point we need to discuss is how to prevent milder — but still harmful — *kāma assāda* from arising in our minds. We have to use the same tactic discussed in the previous post and the introduction to this series, "Assāda, Ādīnava, Nissaraṇa – Introduction."

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- When a mind comprehends that specific actions are harmful, it avoids them. As discussed in that introductory post, the best way to quit smoking is to understand that habit's destructive consequences fully. Another is cultivating a good habit (say, listening/reading Dhamma) instead.
- In the previous post, we discussed how we avoid immoral actions via speech and bodily actions by comprehending the dire consequences of such actions.
- In other words, the primary way to effectively remove bad habits (*nissaraṇa*) is to comprehend the dire consequences (*ādīnava*) of such *kāma assāda* from arising in our minds.

3. This is where another critical aspect of Buddha's "previously unheard Dhamma" comes into play. This unique message is that in addition to being harmful, *kāma assāda* are unfruitful in the long run. Even though we usually value them, when analyzed with the way the Buddha taught, we can see that they are just mind-made due to our ignorance of the true nature of this world.

4. It is essential to understand the big difference between *vipāka vedanā* and *kāma assāda.* We cannot stop *vipāka vedanā* from arising, but we can stop *kāma assāda* by cleansing our minds.

A *vipāka vedanā* normally triggers *kāma assāda.* Also, *kāma assāda* is **made up in our minds.** Let us take a simple example to gain more insight.

- Husband and wife are walking down the street, and the wife stops and looks at a beautiful painting on display in a store window. The husband looks at it, shrugs his shoulders and wants to move on. It is somewhat expensive, so she is considering whether they can afford it now, but she would really like to buy it. The husband has no interest in it and thinks that it is a waste of money to buy it.
- They both saw the same painting as a *vipāka vedanā*. That was just the "seeing event," and as we will discuss in *Abhidhamma*, **most *vipāka vedanā* are neutral,** like seeing or hearing. The exceptions are bodily contacts, which can be either bodily *dukha vedanā* (like a cut or a headache) or *sukha vedanā* (like getting a massage or being in an air-conditioned room on a hot day) depending on whether it is harmful or a good *vipāka*.
- Now, any "happy feeling" generated in the wife's mind would have been due to *kāma assāda.* The mind of the husband did not generate such a "happy feeling." This is an important point. The "happy feeling" in the wife's mind could not have been a property of the painting; if so, it should have given the husband the same "happy feeling"!

5. Thus in the above case, only the wife enjoyed *kāma assāda* due to seeing the painting. In other words, a *pavutti Akusala-Mūla Paṭicca Samuppāda* cycle operated only for the wife. Her deep-seated craving (*āsava/anusaya*) for such an object led to acting with *avijjā.*

- We could also state the same process by saying that "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*" was followed by "*tiṇṇaṁ saṅgati phasso*" and "*phassa paccayā vedanā*"; see, "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."
- Now she is attached and deliberately looks at the picture, "*avijjā paccayā saṅkhāra*" step started and then went through the step, "*(saŋ)phassa paccayā vedanā*" in a fraction of a second; see, "Idappaccayatā Paticca Samuppāda."
- However, for the husband, who saw the same painting, there was no *āsava/anusaya* for such an object to "attach to it" and to act with *avijjā* and to initiate those processes; also see, "'Self' and 'no-self': A Simple Analysis – Do We Always Act with Avijjā?."
- For some, this may be crystal clear but those who are not very familiar with the concepts may want to review those relevant posts.

6. Now that she is "attached" to the painting, the wife keeps looking at it for a while, leading to numerous such *pavutti Akusala-Mūla Paṭicca Samuppāda* cycles. Not only that, she will be enjoying "*kāma assāda*" about that picture even after they leave that place by thinking back about it. Now she has made a "*viññāṇa*" and a "*bhava*" for it.

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- That "*kāma assāda*" can resurface with *Paṭicca Samuppāda* cycles that involve only the mind when she is at home: It starts with "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*," i.e., she remembers the painting while washing dishes. How does she start thinking about the painting when she is busy with another task?
- One way to explain that is to say that "she had 'cultivated' a *viññāṇa"* for that painting, and now it can sometimes resurface even without a prompt. This is sometimes known as the "subconscious"; see, "3. Viññāṇa, Thoughts, and the Subconscious."
- Another way to explain it by saying that she had made a "*bhava*" for liking that painting and it is a *dhamma* that can enter the mind when the conditions are right: "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." However, that particular *dhamma* or concept or thought would never make contact with the mind successfully if she were listening to a discourse or thinking about a critical concept like *anicca* since she was doing a task that did not motivate her much (washing dishes) that is an opportunity for such "subconscious *viññāṇa*" to come to the surface.

7. Of course, now that the "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*" step will be followed by, "*tiṇṇaṁ saṅgati phasso*" and "(*saŋ*)*phassa paccayā vedanā*"; see, "Difference between Phassa and Samphassa." Her "*gati*" for liking such pictures will make her mind "*samphassa*," which in turn will lead to "*samphassa paccayā vedanā*" or "*samphassa jā vedanā*."

- This is a *vedanā* that her husband will not get. He did not make a "*viññāṇa*" or a "*bhava*" for that painting and thus it will not come to his mind.

8. Now, suppose that they are walking by the same store a week later. The wife remembers the painting, but finds that it is no longer there; someone had bought it. Now, think about what happens to the two of them.

- The wife will be distraught: "I should have bought it; now I may not be able to find such a nice painting." But the husband will not have any bad feelings, except may be some bad feelings about his wife not being able to get what she wanted.
- This is the suffering that we can stop from arising even in this life. It is not a *vipāka vedanā* but a "*samphassa jā vedanā*." The wife got distraught only because she got attached to that painting, but the husband did not.

9. I just gave a straightforward example from real life. Of course, it is a relatively insignificant "*taṇhā*" without drastic consequences. I just wanted to use it, because most people can understand it. Of course, the consequences can be much harsher if one gets attached to something of more significance, keep thinking about it and make that "*viññāṇa* grow," and eventually does something terrible to acquire it.

- a) For example, X who "falls in love" with Y, may be thinking about it all day and make a "very strong greedy *viññāṇa*" about X. So, X makes all kinds of plans in his mind about Y, and the more he does it, the more strong that *viññāṇa* gets.
- b) The more strong that *viññāṇa* is, the more it is likely to "come to his mind" because it is a *dhamma* that is constantly hovering around his/her mind (or in the subconscious). It is easy to start more PS process with "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."

10. Note the difference between a) and b) above. In a), the process starts with "*avijjā paccayā saṅkhāra*" when X first thinks about Y and starts thinking about Y with *avijjā* and gets "bonded to Y" in his/her mind. At this point, a "baby *viññāṇa*" is formed about Y.

- Now, since it is at an early stage, this "baby *viññāṇa* for Y" may not trigger "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*" (process b) often. And that *viññāṇa* may start dying out if X does not get to think about Y for a while.
- But if X sees Y again in a few days, then that "baby *viññāṇa* for Y" gets fed again. The sight of Y makes X go through many PS cycles and strengthens that "*viññāṇa* for Y."

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- If X gets to see Y often and may be even "hang out with Y," that "*viññāṇa* for Y" will grow because now X is giving it a lot of food (*āhāra*).
- Now with a "strong *viññāṇa* for Y," X's mind will constantly be bothered with "*dhamma* about Y," and it is more likely that "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*" will be triggered even while X is doing something else.

11. Then, one day, X hears Y is going to marry another person. What will happen to X? He will be highly distraught, and depending on the level of attraction (and his *gati*), he may do something terrible.

- For example, if the attraction (level of *taṇhā*) was firm, AND if X has a "violent character" (i.e., "violent *gati*"), then X may hurt Y or the person that Y got engaged to. Then not only will X suffer due to the "loss of Y," but it would also have made causes for FUTURE SUFFERING by committing a bad *kamma*.

12. We can now see how both *taṇhā* and *gati* are critical concepts. One can lessen both by contemplating on the dire consequences (*ādīnava*) of acting foolishly.

- Comprehending *anicca*, *dukkha*, and *anatta* is the best way. Then one's *gati* will change permanently to the "moral *gati*" of a *Sotāpanna*, and one will never do anything that will lead to the birth in the *apāyā*. Even though a *Sotāpanna* may still generate "*samphassa-jā-vedanā*," due to some sense inputs, those will be milder, and thus any suffering incurred would be mild.
- I hope that it is clear from this discussion that it is impossible to suppress *kāma assāda* or thoughts about sense objects forcibly. The only way is via purifying the mind by learning Dhamma (especially the *anicca* nature of this world) and thinking about the bad consequences of such thoughts (*ādīnava*). This is what the Buddha realized as the *āsavakkhaya ñāṇa*, the way to get rid of *āsava* (and *anusaya*) via getting rid of bad habits (*gati*) and cultivating good habits (*gati*).
- And this is discussed in the meditation (*Bhāvanā*) section under, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

7.4.2.1.1 Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"

June 29, 2024

[30June2024 "Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"" replaces "Sakkāya Diṭṭhi is Personality (Me) View?"]

Sakkāya diṭṭhi holds the wrong view that "it is beneficial to strive to acquire and enjoy pleasurable things in the world." To understand why, one must learn about the Buddha's "wider worldview," including *kamma*/*kamma vipāka* and rebirth.

The "Big Picture"

1. One way to summarize Buddha's teachings on the Four Noble Truths is in the following way: (i) There is much more suffering than pleasures in the rebirth process, (ii) The root cause of that is attachment (*taṇhā*) for worldly pleasures, (iii) *Taṇhā* can be overcome by realizing that rebirth process is a "mind-made" process (i.e., by overcoming *avijjā*), and (iv) The way to do that is to follow the Eightfold Noble Path.

- Thus, the root cause of suffering in the rebirth process is our tendency to attach to various sensory inputs (*ārammaṇa*.) The following is a **simplified analysis** to get the basic ideas across.
- Our five physical senses allow us to experience sights, sounds, tastes, smells, and body sensations. Some of them bring joy and happiness. We seek those and avoid others that "get in our way." Thus, we attach (*taṇhā*) to such sensory experiences via greed or anger (and ignorance). Because sense faculties (eyes,

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ears, tongue, nose, body) are essential to "enjoy sensory pleasures," we consider them to be "me," and that gives rise to "*asmi māna*" or "*māna*."

- We also try to acquire those things in the external world (sights, sounds, tastes, smells, touches) that seem to provide such "sensory pleasures" with the idea of "mine."
- **Therefore, *taṇhā* and *asmi māna* go together.**

Craving Worldly Pleasures = *Sakkāya*

2. All our thoughts, speech, and actions arise based on sensory inputs (*ārammaṇa*). **Thus, any *kammās* done with *rāga*, *dosa*, and *moha* start with attachment to a sensory event.** Such a "sensory event" involves numerous *citta vīthi* (thoughts) where many types of *rūpa, vedanā, saññā, saṅkhāra, and viññāṇa* are involved, i.e., they involve *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha, and viññāṇakkhandha*, i.e., aggregates of those entities. See "Five Aggregates – Introduction."

- A sensory input starts with the contact between an internal *rūpa* (e.g., *cakkhu, sota*, etc.) and an external *rūpa* (*rūpa rūpa, sadda rūpa*, etc.). We like our internal *rūpa* and have "*upādāna*" for them. Regarding external *rūpa*, we have "*upādāna*" only for a tiny fraction of external *rūpa* (sights, sounds, etc.). Those types of internal and external *rūpa* are "***rūpa upādānakkhandha.***" They comprise part of ***pañca upādānakkhandha.***
- Based on such sensory contacts, *vedanā* and *saññā* arise. Our attachments to such *vedanā* and *saññā* are represented by "***vedanā upādānakkhandha***" and "***saññā upādānakkhandha.***"
- Then, we start thinking, speaking, and acting on such sensory contacts. They involve *mano, vacī*, and *kāya saṅkhāra*. Since we willingly engage in them, they belong to the "***saṅkhāra upādānakkhandha.***"
- We engage in such activities with greed, anger, or ignorance and with some expectations. Those "expectations" are represented by the "***viññāṇa upādānakkhandha.***"

Sakkāya (or *Sathkāya*) = *Pañcupādānakkhandha*

3. "*Sath*" means "good" or "fruitful." And *kāya* here means an aggregate (collection). Here, it refers to **the five aggregates** or ***pañcakkhandha***.

- If something is perceived as fruitful, we want to get more of it, i.e., we have "***upādāna***" for it. Thus, "***sathkāya***" means ***pañcupādānakkhandha.*** Therefore, "*sathkāya*" means "*pañcakkhandha* is fruitful." Furthermore, **"*Sathkāya*" rhymes as "*Sakkāya.*"**
- Thus, **"*sakkāya*"** means ***pañcupādānakkhandha***.

4. A definition of ***sakkāya*** is in the "WebLink: suttacentral: *Sakkāya Sutta* (SN 22.105)": "*Katamo ca, bhikkhave, sakkāyo? Pañcupādānakkhandhātissa vacanīyaṁ. Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho*."

Translated: "***sakkāya* is *pañcupādānakkhandhā***, i.e., *rūpupādānakkhandha, vedanupādānakkhandha, saññupādānakkhandha, saṅkhārupādānakkhandha, viññāṇupādānakkhandha*".

- The same explanation is also in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)" and "WebLink: suttacentral: *Sakkāyapañhā Sutta* (SN 38.15)"
- **Those five entities fully describe "our attachment to this world"** and constitute ***pañca upādānakkhandha*** or ***sakkāya.***

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5. When seeking worldly (sensory) pleasures, we crave/desire to experience mind-pleasing external *rūpa* with all our senses. We can take an example to clarify the idea behind ***sakkāya*** (***pañca upādānakkhandha.***)

- For example, a man's mind may attach to a "beautiful woman" or any other sensory input like mind-pleasing music, taste, smell, or touch. Such sensory experiences generate *vedanā* and *saññā*.
- Based on that attachment, the mind starts pursuing that sensory object. That leads to (*abhi*)*saṅkhāra* generation with an expectation (*kamma viññāṇa*) to fulfill that desire.
- Those five parameters (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) record that initial sensory experience. However, many more *cittās* arise based on that *ārammaṇa*, i.e., numerous such sets (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*) arise in mind within a short time. When we become aware of the sensory input, "piles/aggregates" (or "*khandha*") of those five entities accumulate. That is why we call them the *pañca upādānakkhandha*.
- Please spend some time contemplating and grasping those ideas. Although those terms may sound esoteric, they are simple concepts.

Sakkāya Diṭṭhi Arises Based on *Sakkāya*

6. All humans below the *Sotāpanna* stage have the **wrong view** that it is beneficial to take any worldly thing as "me" or "mine" and to work hard to accumulate "pleasurable" things. That **wrong view of "me" or "mine" (i.e., it is logical to view such *rūpa* to provide happiness)** is **"*sakkāya diṭṭhi*,"** as we discuss below.

- Once one understands how such efforts lead to rebirths in "suffering-filled lower realms" (like the animal realm), one becomes a *Sotāpanna Anugāmi* or a *Sotāpanna*.
- That understanding comes via comprehending the "*upādāna paccayā bhava*" and "*bhava paccayā jāti*" steps in *Paṭicca Samuppāda*, i.e., how "undesired rebirths" originate with "*avijjā paccayā* (*abhi*) *saṅkhāra.*" Here, it is easier to see immoral deeds done to access sensual pleasures, which can lead to rebirths in the four lowest realms, including the animal realm.

7. The "WebLink: suttacentral: *Sakkāyadiṭṭhi Sutta* (SN 22.155)" explains, "*rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa* ***sakkāya diṭṭhi uppajjati***" OR "When one focuses on a *rūpa* and generates *upādāna* for it (*rūpaṁ upādāya*) and is stuck on that *rūpa*/*ārammaṇa* (*abhinivissa*) ***sakkāya diṭṭhi*** arises."

- Then, it repeats the same verse for *vedanā, saññā, saṅkhāra,* and *viññāṇa.*
- The same *sutta* (starting @ marker 1.9) explains that **when one understands the *anicca* and *dukkha* nature of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*, one will lose that wrong view.**

8. The "WebLink: suttacentral: *Sakkāyadiṭṭhipahāna Sutta* (SN 35.166)" explains how to **get rid of *sakkāya diṭṭhi.***

- It says, "***Cakkhuṁ** kho, bhikkhu, **dukkhato jānato passato** **sakkāyadiṭṭhi pahīyati***" OR "One gets rid of ***sakkāya diṭṭhi*** by **hearing and comprehending (*jānato passato*) that '*cakkhu*' leads to suffering**."
- What needs to be understood is that "*cakkhu*" does not mean "physical eyes" or "*cakkhu indriya*." **It means to use *cakkhu indriya* as "*cakkhu āyatana*" (*cakkāyatana*) to enjoy sensory pleasures with *avijjā*.**
- Then it repeats the same verse for *rūpa, cakkhu viññāṇa, cakkhu samphassa,* and *samphassa-jā-vedanā*. Note that those entities also describe **"*sakkāya*"** or ***pañcupādānakkhandha***.
- Again, we encounter the term "***jānato passato***." See ""Jānato Passato" and Ājāniya – Critical Words to Remember."

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Difference Between *Sakkāya* and *Sakkāya Diṭṭhi*

9. Even though they have removed that wrong view ("*sakkāya diṭṭhi*), a *Sotāpanna* will still have the desire to enjoy "worldly pleasures," especially those that can be experienced without hurting others. Thus, **"*sakkāya*"** or ***pañcupādānakkhandha*** remains even after getting rid of **"*sakkāya diṭṭhi*."**

- The desire/craving for sensory pleasures is based on **"*asmi māna*"** or the **"perception of me."** That leads to **the perception that "sensory pleasures" are worthwhile.** The Buddha called that "***sakkāya***."
- Even though a *Sotāpanna* can "see" (with wisdom) that cravings/desire for sensory pleasures cannot be beneficial and can only lead to being entrapped in the *kāma loka*, it is not easy to overcome the "innate desire" to enjoy sensory pleasures. Therefore, they still perceive some worldly things to be "me/mine" even though they do not view those things to be "me/mine." That **"*asmi māna*"** goes away only at the *Arahant* stage.

Sakkāya Diṭṭhi and "*Sakkāya Saññā*"

10. Although "***sakkāya saññā***" is not a term used in the *Tipiṭaka* (I have not encountered it), it is an easy way to distinguish between ***sakkāya*** and ***sakkāya diṭṭhi***.

- "***Sakkāya saññā***" can be thought of as the "**perception of me/mine,**" and ***sakkāya diṭṭhi*** is the **"view of me/mine."**
- Even after the ***sakkāya diṭṭhi*** component goes away at the *Sotāpanna Anugāmi* stage, ***sakkāya (pañca upādānakkhandha)*** remains (even though weakened) with the "***sakkāya saññā***" or the **"perception of a me/mine."**
- Therefore, it is easy to see the difference that way. **However, until we encounter that usage in the *Tipiṭaka*, it is advisable not to refer to it in formal documents.** That is why I wrote it within inverted commas: "***sakkāya saññā.***" I am not sure, but I believe Waharaka Thero also used that term in a couple of discourses.
- Only *Arahants* have removed both ***sakkāya diṭṭhi*** and "***sakkāya saññā***" (or the perception of me/mine). Thus, **undefiled *pañcakkhandha* (without *upādāna*)** arises only in an *Arahant*.

An Analogy

9. Let me give an analogy for that distinction between ***sakkāya diṭṭhi*** and ***sakkāya***.

- After looking into medical evidence of adverse health effects, an alcoholic may understand that drinking leads to health issues and even causes death (analogous to removing *sakkāya diṭṭhi*.) Thus, any **wrong views** about alcohol consumption will no longer be there.
- However, many alcoholics, even after comprehending that fact (i.e., after getting rid of the wrong view), still cannot overcome the "innate craving" to have a drink. They may say, "Yes. I know it is bad for me. But I still cannot overcome the desire to have a drink because it gives me pleasure." That is why it is so hard to overcome the "drinking habit."
- That **innate perception** that an alcoholic drink can provide a "pleasurable mindset" is analogous to our inherent desire to enjoy sensual pleasure. **An alcoholic must continually contemplate the harmful consequences of drinking to get rid of that habitual drinking.**
- In the same way, a *Sotāpanna* must **continually contemplate the harmful consequences of attachment to sensual pleasures to advance to the higher stages of *Nibbāna.***
- (There is an easier way of overcoming that innate perception (which the Buddha say it is a "mirage") by understanding the concept of the "distorted *saññā,*" as discussed in "Sotāpanna Stage via Understanding

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Perception (Saññā)."We will discuss that again with a different approach in the "**Meditation – Deeper Aspects**" section.)

7.4.2.12 Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta

1. First I need to clarify the title. Of course, *citta* (pronounced "chittha") are thoughts. All *kamma* start as *mano saṅkhāra*, i.e., one starts thinking about something and it escalates into speech and bodily action by the "wheeling" or "*riya*" process; see, "Nibbāna – Stopping of the Sansāric Vehicle."

- The complete cessation of doing *saṅkhāra* happens only when one becomes an *Arahant*. But after attaining the *Sotāpanna* stage, this "wheeling process" stops for certain types of initial thoughts or *citta*.

2. We have seen that *apāya* is a common word for the lowest four realms of existence, see, "The Grand Unified Theory of Dhamma." *Apāyagāmī* ("*apāya*" + "*gāmī*" means directed towards) *citta* are those that lead to potent *kamma* responsible for rebirth in the lowest four realms.

3. So, what *cittā* or thoughts get one started on the "wheeling process" or a "thought process" that leads to speech or bodily action of very bad consequences, i.e., birth in the *apāyā*? These are thoughts that arise because one does not have a full understanding of the "nature of this world", i.e., the *Tilakkhaṇa*, or *anicca, dukkha, anatta*.

Out of the 89 possible citta (see, "The 89 Types of Citta") 12 are immoral *citta.*

- 8 with the *lobha* (greed) root; *moha* root is there too.
- 2 with the *dosa* (hate, ill will) root; *moha* root is there too.
- 2 with just the *moha* (ignorance) root.

ALL TEN immoral acts (*dasa akusala*; see, "Ten Immoral Actions (Dasa Akusala)") are done with these 12 types of *citta*.

4. We generate greedy thoughts because we "want to get possession of things that seem to provide happiness." When we do not get what we want, we generate hate or ill will towards whoever Is in the way.

- And we do both types of actions because we do not realize that it is not possible to achieve lasting happiness with anything in "this world." Not only that, but we also do not realize that by doing those bad actions we accumulate bad *kamma* (i.e., accumulate *kammic* energy) that are going to have bad consequences in the future, either in this very life or in future lives.
- Thus ignorance of the true nature of 'this world" is the cause of all bad actions done with greed and hate; this is why the *moha* root is in all of them. We also do certain bad actions just based on ignorance too, like comparing how one is "better" than another, etc.

A. The two ignorance-rooted citta are:

- One associated with *vicikicchā* (*vichi+ki+ichcha* = liking based on the distorted view, i.e, *diṭṭhi*). Commonly *vicikicchā* is described as "doubt", which could be taken as "doubt about the true world view." Just like a fish biting on a bait due to not "seeing" the hook, we just grab things without "seeing" the consequences, i.e., possible harm to others and the consequences of such harmful actions for ourselves.
- One associated with *uddhacca* (restlessness or agitation of the mind). This is the opposite of *samādhi* or the ability to concentrate and be able to think through the consequences of actions. One could have *uddhacca* even if one knows the "true nature" of this world; it is sort of a cumulative result of all defilements accumulated through beginning-less *saṁsāra*. This is completely removed only at the *Arahant* stage.

All 12 types of *citta* have ignorance as a root (primary as in the above two types) or as secondary in the other ten *citta*. These ten *citta* can be divided into two categories in another way, i.e., based on whether

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such *cittā* arise mainly due to *vicikicchā* (i.e., due to not knowing the true nature of this world) or *uddhacca* (i.e., the agitation of the mind due to all accumulated defilements).

B. Out of the eight greed-rooted citta, four arise with wrong view (*diṭṭhi*), i.e., due to lack of understanding of the "true nature of this world", and that "this world" is much more complex than we perceive with our senses, and that our life does not end here, but what we do will have consequences for very long times into the future. The other four are done anyway, even with the right view, because of the agitation of the mind due to all "gunk" accumulated over the long *sansāric* journey. Thus the eight greed-based citta can be divided into two broad categories:

- Four done with wrong views (*diṭṭhi*) are removed at the *Sotāpanna* stage.
- Four dissociated from wrong view (i.e., it does not matter whether one has right view if defilements still cloud the mind; for example even one who has attained the *Sotāpanna* stage may do these four)

C. The two hate-rooted citta are also done regardless of whether one has the right view (at the *Sotāpanna* stage) or not:

- These two hate-rooted *cittā* are dissociated with wrong views but are due to the agitated mind (*uddhacca*). Thus they persist after the *Sotāpanna* stage, up to th *Anāgāmī* stage.

Now we can see the broad view:

5. Five *cittā* (*vicikicchā* and the four greed-rooted *citta* associated with wrong view) arise because one does not know the true nature of the world, *Tilakkhaṇa*, i.e, *anicca, dukkha, anatta.* They contribute to one of the four types of *āsava* called the *diṭṭhi āsava or diṭṭhāsava.*

These are the same *citta* that could lead to *apāyagāmī kamma*. Thus when one attains the *Sotāpanna* stage, these five *citta* cease to arise forever, and one WILL NOT BE ABLE to do any such grave *kamma*. Thus, the *Sotāpanna* stage is a very important stage of *Nibbāna* where *āsavakkhaya* happens to a significant level due to the removal of *diṭṭhāsava*:

- A *Sotāpanna* attains that stage just by getting rid of *diṭṭhi* or wrong views: *sathkāya (or sakkāya) diṭṭhi* is the view that lasting happiness can be attained via pursuing things in this world. *Vicikicchā* is leads to tendencies and actions associated with wrong worldviews, and *sīlabbata parāmāsa* is the view that *Nibbāna* can be attained by following specific precepts/rituals without cleansing the mind.
- The other seven *citta* are the ones that are harder to remove. They arise due to an agitated mind which is a result of other defilements (*āsavas*) that we have accumulated over the long *saṁsāra*; see. "The Way to Nibbāna – Removal of āsavas."
- Out of these, the two hate-rooted *citta* are lessened in strength at the *Sakadāgāmī* stage and are removed at the *Anāgāmī* stage.
- The remaining four greed-rooted *citta* (those dissociated from wrong views) contribute to *kamaraga* (greed for things in the *kamaloka*). *Kamaraga* is lessened at the *Sakadāgāmī* stage and completely removed at the *Anāgāmī* stage. Thus an *Anāgāmī* is unable to generate hateful thoughts or lustful thoughts and is free from rebirth anywhere in the *kamaloka*. An *Anāgāmī* has removed *kamasava*, another part of the *āsava*.
- Finally, it is only at the *Arahant* stage that those remaining four greed-rooted *citta* (which still contribute to *bhavasava*) and the *uddhacca citta* (which still contribute to *avijjasava*) are completely removed. This is when all the defilements or *āsavas* are completely removed from one's mind.

6. It is clear that all five *akusala citta* that are removed at the *Sotāpanna* stage arise due to *micchā diṭṭhi*, i.e., not comprehending the Three Characteristics of existence: *anicca, dukkha, anatta.* Also see, "Ditthi (Wrong Views), Sammā Ditthi (Good/Correct Views)."

7. This realization of correct views CANNOT be attained by following rituals, such as just obeying precepts. It comes naturally when one COMPREHENDS the true nature of this world of 31 realms: *anicca, dukkha,*

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anatta; see, "Anicca, Dukkha, Anatta." That it is unfruitful to involve in any kind of activities to gain mundane pleasures by hurting other beings. Such an understanding makes irrevocable changes in one's *manomaya kāya*, and thus prevents one from doing such activities even in the future lives.

8. Now it is important to realize that a *Sotāpanna* can be a parent taking care of a family. He/she will be doing a job, driving kids to school, and doing all other daily tasks. But one does all this with the clear understanding that one should NOT do certain things. One could live a moral life suitable for a *Sotāpanna* without giving up ANY responsibilities as a regular "householder." Actually one could even attain the *Anāgāmī* stage without becoming a *bhikkhu*. And there were many "householders" that had attained *Sotāpanna, Sakadāgāmī, Anāgāmī* stages at the Buddha's time; there are some even today.

7.4.2.13

What is the only Akusala Removed by a Sotāpanna?

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Micchā Diṭṭhi – Only Dasa *Akusala* Completely Removed by a *Sotāpanna*

1. Upon attaining the *Sotāpanna* stage, *micchā diṭṭhi* (the ten types of *micchā diṭṭhi* together with wrong views of *nicca*, *sukha*, and *atta*) is COMPLETELY removed. That is one *akusala* out of *dasa akusala.* But that accounts for more than 99% of *akusala* (defilements) from one's mind since the "*apāyagāmi* strength" of the other nine *akusala kamma* are also removed.

- That illustrates the importance of removing *micchā diṭṭhi* and why I have so many posts on that. Also, see the first discourse in "Three Marks of Existence – English Discourses."
- Some people think a *Sotāpanna* is incapable of breaking the five precepts based on an incorrect translation of the WebLink: suttacentral: *Gihi Sutta* (AN 5.179). The relevant verse is: "*..ariyasāvako pāṇātipātā* ***paṭivirato*** *hoti, adinnādānā* ***paṭivirato*** *hoti, kāmesumicchācārā* ***paṭivirato*** *hoti, musāvādā* ***paṭivirato*** *hoti, surāmerayamajjapamādaṭṭhānā* ***paṭivirato*** *hoti.*"
- **However, "*pativirato hoti*" does not mean "abstains from" as translated at many online sites**; it means "does not do with liking." Thus, a *Sotāpanna* may — under some conditions — break the five precepts. It is only an *Arahant* that will not break five precepts or engage in *dasa akusala*.
- The five precepts have deeper meanings, too: "The Five Precepts – What the Buddha Meant by Them."

2. With the removal of *micchā diṭṭhi*, a *Sotāpanna* will be incapable of doing the following six deeds (per "WebLink: suttacentral: *Bahudhātuka Sutta* (MN 115)".)

(i.) Killing one's mother.

(ii.) Killing one's father.

(iii.) Killing an *Arahant*.

(iv.) Injuring a Buddha.

(v.) Causing *saṅgha bheda* (spreading wrong Dhamma is included here).

(vi.) Taking refuge in anyone other than a Buddha (i.e., believing in other ways of "salvation").

- Furthermore, a Sotāpanna will avoid an unimaginable amount of future suffering.

Future Suffering Removed by a *Sotāpanna*

3. WebLink: suttacentral: *Nakhasikha Sutta* (SN 13.1) **describes the vast amount of defilement** removed by a *Sotāpanna*.

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- One time the Buddha picked up a little bit of dust with the tip of his fingernail and asked the *bhikkhus*, "What do you think *bhikkhus*? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the soil in this great Earth?."
- Of course, the *bhikkhus* answered that the amount of soil on this Earth is vastly more massive than the bit of dust on a fingernail.
- Then the Buddha told the *bhikkhus* that the amount of suffering that a *Sotāpanna* has removed could be compared to the soil on the whole Earth. The amount that he/she has left to stop can be compared to the bit of dust on his fingernail.
- Therefore, the amount of suffering a *Sotāpanna* has left in future rebirths is insignificant compared to that of an average human.

4. More analogies are given in a series of suttas starting with "WebLink: suttacentral: *Pathamasinerupabbatarāja Sutta* (SN 56.49)." "The amount of suffering a *Sotāpanna* has to endure can be compared to **seven grains of sand** on top of mount Sineru. The amount of suffering a normal human has left to endure can be compared to sand in the whole mountain."

- That is logical since the suffering encountered in the *niraya* never ceases. One birth in the *niraya* (hell) would lead to much more suffering than thousands of births in the human or higher realms.
- A *Sotāpanna* will NEVER be reborn in the four lowest realms due to the complete removal of ONE dasa *akusala*, that of *micchā diṭṭhi*. Furthermore, he/she will have only **seven future *bhava*** left and those in the human realm or the realms above it.

Removal of *Micchā Diṭṭhi* Is Enough to Become a *Sotāpanna*

5. That may be why most people tend to think that attaining the *Sotāpanna* stage requires attaining *jhānā*, all sorts of *abhiññā* powers, etc. **None of that is a requirement for achieving the *Sotāpanna* stage.**

- One may think that a *Sotāpanna* would have removed at least half of the ten evils (*dasa akusala.*) It turns out that a *Sotāpanna* completely removes only one of the *dasa akusala*, that of *niyata micchā diṭṭhi*. Of course, in achieving that, a *Sotāpanna* would have reduced the "*apāyagāmī* strength" of most of the other *dasa akusala.*That is the key to understanding. In particular, *abhijjā [abhijjhā] or lobha* reduced to *rāga* level and *vyāpāda or dosa* is reduced to *paṭigha* level; see, "Lobha, Dosa, Moha versus Raga, Patigha, Avijjā."
- For a discussion on *dasa akusala*, see, "Ten Immoral Actions (Dasa Akusala)." As discussed in that post, *Niyata Micchā Diṭṭhi* (**established** wrong views) is an *akusala* done with the mind.
- A *Sotāpanna* is said to have achieved "*dassanena pahatabba*" or removal of defilements via correct vision. He/she has removed an unimaginably vast amount of evils ("*keles*" or "*kilesa*" or "*klesha*") with the removal of *micchā diṭṭhi*, or attaining the first stage of *Sammā Diṭṭhi*: the true nature of this world of 31 realms.
- How a *Sotāpanna* reduces *dasa akusala* via getting rid of *micchā diṭṭhi* "to overcome *apāyagāmī citta*" is discussed in "Akusala Citta – How a Sotāpanna Avoids Apayagami Citta." Here is it described how five out of the 12 *akusala citta* do not arise after the *Sotāpanna* stage; those are the five that lead to birth in the *apāyā*.

6. **That is a critical point to understand. Removal of *micchā diṭṭhi* leads to the stopping of highly immoral actions.** Most people worry excessively about the defilements done with the body and speech. They are afraid of even accidentally killing an insect or telling a "white lie." Of course, those must be avoided, too, because moral behavior (speech and actions) are a prerequisite for cleansing the mind.

- But having *niyata micchā diṭṭhi* is million-fold more weighty. These and other types of *Niyata Micchā Diṭṭhi* (**established** wrong views) are discussed in "Ten Immoral Actions (Dasa Akusala)" and "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."

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- It would be beneficial to understand the weights of different types of *kamma*; see "How to Evaluate Weights of Different Kammas."
- If one has a vessel that is leaking water, there is no point in trying to plug the smaller holes first. One should seal the largest hole first, which in this case is getting rid of *micchā diṭṭhi* or false views (about this world).
- That may still not convince some. If so, see whether this conclusion contradicts anything in the *Tipiṭaka*. One should carefully examine all the "requirements" that must be fulfilled to attain the *Sotāpanna* stage. It should become clear that this is all one needs to do.
- **And that comes only via learning Dhamma, the correct version**, the version discovered by the Buddha and passed down through generations of Noble Persons or *Ariyā*. We discussed in detail in the post, "Four Conditions for Attaining Sotāpanna Magga/Phala."
- Of course, one needs to have removed micchā diṭṭhi even to become a *Sotāpanna Anugāmi*: "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

The Next Step

7. A *Sotāpanna* has removed the "wrong views" about the nature of this world. But the tendency to "feel" that there are mind-pleasing things in this world is still there.

- That is why we need to comprehend the term *saññā*, commonly translated into English as "perception."
- Of course, *Saññā* is one of 52 *cetasika* and one component of *pañcakkhandha*. It is one of the seven universal *cetasika* that arise with every *citta*.

8. *Saññā* works very closely with another universal *cetasika* called *manasikāra*. *Manasikāra* is the *cetasika* that brings old memories and future hopes into a *citta*. When *cetanā* "puts together the *citta*," the *citta* recognizes the subject (*saññā*) and automatically produces *vedanā* (feelings) about it. Thus we can see the significant roles of those four *cetasika* right away.

- But *saññā* is not limited to "recognizing objects." *Saññā* is the "inner understanding" of any concept.
- For example, when we hear "fire," we immediately recognize that. Even a picture of a fire may flash in our minds. But a baby (or someone who does not understand English) does not have a "*saññā*" for that word; it means nothing to them. But the baby (or that person) can understand what "fire" means if we teach it to them.
- Growing up, we acquire innumerable "*saññā*" mostly by becoming familiar with them. We first recognize who "mother" and "father" are, know different colors, different objects, etc. For details, see "Saññā – What It Really Means."

9. Even though we acquire "*saññā*" for most objects and people, some strong *saññā* may be "passed down" from previous lives. That can take many forms.

- When visiting a place that one had never previously visited in this life, some people may already "know" about that place in great detail. Children who remember past lives have been reported to lead investigators to various locations in faraway cities where they had lived in previous lives. Many adults have said they can walk a city with complete confidence that they are visiting for the first time.
- Then there is the "ability" to play the piano, recite *suttā*, or just be able to comprehend complex mathematics as a child, etc. Some of these cases discussed in "Evidence for Rebirth."

10. We "acquire" most *saññā* through our families first, then through friends, schools, workplaces, etc.

- Thus most of our "world views" or *diṭṭhis* are acquired through our families. Our first impressions of moral issues, politics, and religions come from our families.
- Those *saññās* are hard to change, depending on how forcefully and frequently they have been used.

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- However, the human mind is unique. When given enough substantial evidence, one's *saññā* about something or some concept can PERMANENTLY change. For example, when one learns how to do algebra (addition and subtraction, etc.) correctly, one will never forget that. And even if an authority figure (a teacher) insists that one plus two is four, even a child will not accept that. He/she can count fingers and show the teacher that the correct answer IS three.

11. As we grow up, we acquire *saññā* for more specialized tasks. One could "learn" to become a carpenter, a doctor, an engineer, etc.

- **This "learning" is acquiring "*saññā*" for a particular task. It is not just memorizing how to do things.** When a physician finishes his/her learning, he/she can "troubleshoot" a brand new patient and figure out what is wrong. When an engineer builds a new structure, it could be something that has not been made before. One acquires "skills."
- Once one learns a "skill," one will never forget that; at least it is easy to "get back to it." One who had learned to ride a bicycle as a child may never touch a bike for 30-40 years. But even at old age, he can ride a bike with minimal effort.

Removal of "*Micchā Saññā*" or "*Saññā Vipallāsa*" Needed for Higher *Magga Phala*

12. A *Sotāpanna* acquires a basic level of understanding about "this world" and that "knowledge" or "comprehension" does not go away even in future lives.

- Once someone sees a "glimpse" of the Buddha's core message, in the long run, there is no permanent happiness to be had by wishing for anything in this world
- That kind of a "vision change" does not happen quickly unless one has "*saññā*" about that from previous lives; that is why it is easier for some people to grasp these concepts.
- And this "*saññā*" cannot be acquired via memorizing *suttā,* how to recite the *Paṭicca Samuppāda* cycle, etc. Instead, one needs to COMPREHEND the concepts.
- The KEY concept to grasp is the "*anicca saññā*."

13. The only way to "build up" the correct *saññā* is to make an effort to understand the key message of the Buddha. Humans usually have wrong perceptions or "*vipareetha saññā*" that one can find happiness in this life by working hard. Most people do not even think beyond this life, even if they believe in rebirth. That is also called the "*nicca saññā*" (pronounced "nichcha *saññā*"), i.e., by working hard or by sheer luck, one can achieve and maintain things in this world to one's satisfaction.

- The fundamental teaching of the Buddha is about the "*anicca saññā*," i.e., it is NOT POSSIBLE to maintain ANYTHING to one's satisfaction in the long run. The *Sotāpanna* stage of *Nibbāna* is attained when the *anicca saññā* is cultivated to some significant extent.
- When one has developed the *anicca saññā* to this level, one's mind automatically blocks "*apāyagāmi citta*."
- As we discussed in the *Abhidhamma* section, *citta* flow very fast, and we do not have control over those initial *cittā.* In extreme cases like sudden rages or sheer greed, we will be unable to "control ourselves" without permanently removing "*apāyagāmi gati*" by getting rid of *micchā diṭṭhi.*
- It is this *anicca saññā* that grows as one attains higher stages of *Nibbāna* (*Sakadāgāmī* and *Anāgāmī*) and peaks at the *Arahant* stage. At the *Arahant* stage, one can see the "*anicca* nature" of ALL *saṅkhāra*, not only *abhisaṅkhāra.* That is what is expressed by "*Sabbe saṅkhāra anicca*," and in the *Girimānanda sutta*, the Buddha told Ven. Ānanda, "*Ayaṁ vuccati Ānanda, sabba saṅkhāresu* ***anicca*** *saññā*"; see, "Anicca, Dukkha, Anatta – According to Some Key Suttā."

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- Therefore, before worrying about ***anicca saññā***, one must remove the **wrong *diṭṭhi*** by becoming a *Sotāpanna*. See, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

14. When one develops the *anicca saññā* via learning Dhamma (listening and reading), the tendency to act immorally, even under extreme pressure, will slowly diminish.

- One would be able to see the corresponding "cooling down" (reduced stress level) when one thinks back after several months (it could be sooner for some people). One will gradually feel the *nirāmisa sukha* and be drawn to Dhamma. One would automatically start spending more time learning Dhamma.
- One does not need to force anything except to make an initial determination to verify the truth of what I have discussed above by reading (and listening) and developing the "*Dhamma vicaya*" *sabbojjanga*. Make a habit of critically evaluating relevant posts at this site and from other sources. That is the best and most direct meditation technique for attaining the *Sotāpanna* stage. Buddha Dhamma is about learning the true nature of this world, which WILL automatically lead to the purification of the mind; see "The Importance of Purifying the Mind."
- The more one purifies one's mind, the easier it will become to grasp the key Dhamma concepts and cultivate the "*anicca saññā*." And developing *anicca saññā* itself leads to the purification of the mind. That is why learning becomes exponentially fast once getting some traction.

More on the *anicca saññā* (for those who may be *Sotāpannas*) at: How to Cultivate the Anicca Saññā

7.4.2.14 Udayavaya Ñāṇa

- Udayavaya (Udayabbaya) Ñāṇa – Introduction
- Nibbatti Lakkhana in Udayavaya Ñāṇa
- Āhāra (Food) in Udayavaya Ñāṇa
- Udayavaya Ñāṇa – Importance of the Cittaja Kaya

These posts can be better understood if one has a good understanding of the *gandhabba* or *manomaya kāya*: "Manomaya Kāya."

7.4.2.14.1 Udayavaya (Udayabbaya) Ñāṇa – Introduction

February 12, 2016; revised October 23, 2018; re-written November 23, 2020; re-written September 25, 2022

Udayabbaya or *udayavaya ñāṇa* is the knowledge of the mechanism responsible for the arising of rebirth (i.e., suffering) and the way to stop such arising (i.e., end of suffering.)

The *udayavaya ñāṇa* (*ñāṇa* pronounced "*ngāna*"; see the pronunciation guide in "Pāli Glossary – (L-Z)") is also referred to as the *udayabbaya ñāṇa*.

- The actual Pāli word is *udayabbaya* (I had inadvertently used the Sinhala word *udayavaya*). A description of the *udayabbaya ñāṇa* is in the *Paṭisambhidāmagga Pakaraṇa*: "WebLink: suttacentral: 1.1.6 *Udayabbayañāṇaniddesa* (KN *Paṭisambhidāmagga* 1.1 *Ñāṇakathā*)." [***pakaraṇa*** : [nt.] an occasion; a literary work or exposition.]
- However, it is about the arising (*udaya*) and destruction (*vaya*) of a *saṅkhata*. This is another example of two Pāli words combining to sound differently: *udayabbaya*.

Pronunciation of *udayavaya ñāṇa*:

WebLink: Listen to Pronunciation: Udayavaya ñāṇa

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This series of posts needs to be rewritten. It may take some time since I am busy these days with other things.

- However, it is not urgent to study *udayabbaya ñāṇa* in detail. As I explain below, if one understands "Paṭicca Samuppāda," one would have the *udayabbaya ñāṇa.*

What is *Udaya* (Arising)?

1. Things in this world do not arise without causes. Births in the 31 realms occur due to six causes, which reduces to three root causes *lobha, dosa*, and *moha*. That is because the mundane versions of *alobha, adosa*, and *amoha* that give rise to births in the "good realms" above the four lowest realms are milder versions of *lobha, dosa*, and *moha*. See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

- The "milder versions" of *lobha, dosa*, and *moha* can be removed only by comprehending the teachings of the Buddha embedded in "Paticca Samuppāda, Tilakkhaṇa, Four Noble Truths."
- The mechanism of the arising of any *saṅkhata* in this world is systematically described by "Paṭicca Samuppāda." Upon his Enlightenment, this was the first part of ultimate knowledge gained by our Bodhisatta to become a Buddha: "WebLink: suttacentral: Paṭhama Bodhi Sutta (KN Ud 1.1)."
- **This forward (or *anuloma*) *Paṭicca Samuppāda* describes the "*udaya*" part of the *udayabbaya ñāṇa*.**

One Meaning of "*Vaya*" – Destruction

2. Anything that comes into existence in this world WILL be destroyed, without exception. That is one meaning of "*vaya.*"

- For example, any *saṅkhata* that comes into existence will exist for a certain duration (during which it will undergo unexpected changes) and then cease to exist. See, for example, "WebLink: suttacentral: *Ānanda Sutta* (SN 22.37)."
- That is one meaning of "*vaya*." But that is not the meaning implied in the *udayabbaya ñāṇa.*

Second Meaning of "*Vaya*" – "Stopping of Arising" or Permanent Destruction

3. The second meaning of "permanent destruction" achieved via eliminating all root causes is implied in the *udayabbaya ñāṇa.*

- A human being dies within about 100 years. **That "death of a person" is the previous meaning of *vaya* for a human.**
- However, that "lifestream" does not end at the death of the physical body. If that human *gandhabba* has more lifetime left, it will get into a suitable womb and give rise to another human body.
- Even when that human *gandhabba* dies, that lifestream will just "switch over" to another existence, such as *Deva* or animal.

4. A lifestream will come to an end ONLY at the *Parinibbāna* of an *Arahant*, i.e., when the rebirth process comes to an end. That is the meaning of *vaya* (complete and permanent stopping) in *udayabbaya ñāṇa.*

- That is achieved by eliminating *avijjā* (ignorance of the Four Noble Truths), i.e., "*avijjā nirodhā saṅkhāra nirodho*" leads to "*saṅkhāra nirodhā viññāṇa nirodho*," etc. ending in "*bhava nirodhā jāti nirodho*" and, thus, to the end of suffering: "*Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.*"

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- That is the reverse of the *Paṭicca Samuppāda* or the *paṭiloma Paṭicca Samuppāda,* the second part of the *udayabbaya ñāṇa* gleaned by the Buddha: "WebLink: suttacentral: *Dutiya Bodhi Sutta* (KN Ud 1.2)."

Udayabbaya Ñāṇa – Fifty Types

5. The *Paṭisambhidāmagga Pakaraṇa* analyzes the *udayabbaya ñāṇa* by describing 25 factors that lead to "*udaya*" of the five aggregates and 25 factors leading to their "*vaya*": "WebLink: suttacentral: 1.1.6 *Udayabbayañāṇaniddesa* (KN *Paṭisambhidāmagga* 1.1 *Ñāṇakathā*)."

- Each of the five aggregates arises via *avijjā, taṇhā, kamma, āhāra*, and *nibbatti lakkhaṇa.* The last refers to the arising of a physical body (for *rūpa*) according to *kammic* energy.
- Each of the five aggregates ceases to arise with the cessation of *avijjā, taṇhā, kamma, āhāra,* and *vipariṇāma lakkhaṇa*. The last is the natural death of a physical body in the case of *rūpa*. That happens at *Parinibbāna* of an *Arahant*.
- That is the basic idea of the *udayavaya* or *udayabbaya ñāṇa*.

7.4.2.1 4.2 Nibbatti Lakkhaṇa in Udayavaya Ñāṇa

February 26, 2016

1. In the previous post, we discussed the first 25 factors that encompass what is involved in the "*udaya*" stage of *udayavaya*: "Udayavaya Ñāṇa – Introduction." Each of the five aggregates has five factors associated with it basically leading to its formation; thus there are 25 factors that give rise to **each person's world**.

- The five aggregates or the *pañcakkhandha* is much more complex than most realize. Please read the posts on *pañcakkhandha* to familiarize with it if you really want to grasp the *udayavaya ñāṇa*: "The Five Aggregates (Pañcakkhandha)."
- Also note that a given *saṅkhata* (*sankata* in Sinhala) is a tiny fraction of *pañcakkhandha.* We have discussed the five stages of a *saṅkhata* (*sankata* in Sinhala), and it is related to *udayavaya ñāṇa.* Buddha Dhamma is so deep, all these different descriptions are well-connected at some level.
- Do not worry if all this seems to be overwhelming (of course some people will be able to see the connections). It will make sense with time. Just keep reading posts that you have already read. They will make more sense each time you go back and read, especially after reading other relevant posts.

2. It is important to grasp the fact that anything that we experience, we experience only for a fraction of a second. Then it is gone to the "past pile" (*atita;* pronounced "atheetha") of the five aggregates or piles.

- Anything that we are only imagining or hoping to experience has not yet materialized; those are in the "future pile" (*anāgata; pronounced "anāgatha"*) of the five aggregates.
- Only a negligibly small fraction is being experienced at a given moment: the "present pile" (*paccuppanna; pronounced "pachchuppanna"*); see, "Five Aggregates – Introduction."

3. All these things arise as a *saṅkhata* (*sankata* in Sinhala), whether it is material (*rūpa*) or mental (*vedanā, saññā, saṅkhāra, viññāṇa*). A given *saṅkhata* (*sankata* in Sinhala) itself (not the experience) may exist for brief moment, or some may last a long time (especially those belonging to *rūpa* aggregate). But even then parts of it are continually being "passed on" to the past.

- Think about a human being X. He/she starts with a single cell and grows by the day, becomes a baby, a child, a young person, an old person, and then is perished. So, when another person Y, is watching X grow, the "*rūpa khandha*" of Y continuously grew, all the while making the "past *rūpa khandha*" bigger each moment. When X is observing himself, that experience goes to his "*rūpa khandha*."

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- At a given time, we can see only a momentary "snapshot" of a *rūpa khandha*. When X dies, all those stages –moment by moment — had gone to the past, and thus now belong to the "past *rūpa khandha*" of X and Y. Note that they are different: each one's experience of X is different.
- Now we can see why each person's *pañcakkhandha* is unique to that person.

4. Now we will analyze why all five aggregates have their origin in *avijjā, taṇhā*, and *kamma:* Because we have the wrong perception (*nicca saññā*) that we can eventually reach happiness by craving for things in this world (*avijjā*), we get attached to somethings or hate other things (*taṇhā*), and then act accordingly (*kamma*).

- After one attains *parinibbana* (i.e., when an *Arahant* dies), there is no world to experience. No more *pañcakkhandha*.

5. The other two factors of *āhāra* and *nibbatti lakkhana* describe the "progression" of a *pañcakkhandha* that have the origins in *avijjā, taṇhā*, and *kamma*.

- If it is a material thing (*rūpa*) it needs *āhāra* (food) to grow; they can be food that living beings eat or nutrients that plants need.
- If it is a mental thing (*vedanā, saññā, saṅkhāra, viññāṇa*), it needs "mental food": *phassa* (contact), *mano sañcetanā*, and *viññāṇa āhāra*. We will discuss these later.

6. Any one of those five aggregates needs a "blueprint" or a set mechanism to arise, grow, mature, decay, and eventually cease to exist. This is what the fifth factor, *nibbatti lakkhana*, is about.

- This "blueprint" is made according to those three causes: it is a complex plan which takes into account many aspects that are formed by the level of *avijjā* (ignorance), kind of *taṇhā* (greed, hate), and *kamma* (kind of acts that were done with body, speech, and mind).
- Those complex factors give rise to *nibbatti lakkhana*, "blueprint" for any one of the five aggregates to rise. It can be called "production characteristics" of that particular *saṅkhata* (*sankata* in Sinhala) belonging to one of the five aggregates.
- As we learn more, we will see that all five factors actually become causes, and are inter-related.

7. This is easier to see this with a human (or an animal). When a living being gets a human *bhava*, then based on a specific *kamma vipāka* that came to focus at the time of death in the previous *bhava*, a blueprint for the *human bhava* is automatically generated by *kammic* energy.

- That blueprint is the *manomaya kāya* or the *gandhabba* that we have discussed many times; see, the posts under the section "Manomaya Kāya."
- The arising of that human starting from a single cell in mother's womb happens according to the "blueprint" in that *manomaya kāya:* eventual height, eye color, skin color, etc were determined when a suitable womb was automatically selected according to the "*gathi*" of that being. That "selection process" — which happens automatically and not decided by any superior being — had chosen the matching parents for the *gandhabba*.
- That was the role played by the *nibbatti lakkhana* in this particular case.

8. Thus the particular *bhava* is determined by the particular action (*kamma*): if that action was suitable for a dog *bhava*, then one would get a "dog *bhava*."

- But other characteristics of that dog are determined by the overall "*gathi*" of that being that it had acquired through uncountable previous births.
- Thus *nibbatti lakkhana* is a complex entity that takes into account numerous things, but two are prominent: the specific *kamma* and overall *gathi*.

9. For example two different beings could get the same "dog *bhava*." But no two dogs will look and behave alike. Some are vicious and some are loving. Some are big and some are small. The possible varieties are

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basically infinite. Even two "twin dogs" that look exactly the same will have at least some behaviour differences when they grow. Same thing applies to two humans.

- Thus *nibbatti lakkhana* is a complex mold of multiple factors. But only a Buddha can see why certain features are in a given being. Even a spot on dog is said to be due to some reason.
- Even though the "*bhava*" is determined by a specific strong *kamma* (called a *janaka kamma*), the actual body will reflect numerous *kamma vipāka* from numerous lives in the past.
- But as we have discussed elsewhere, what kinds of *kamma vipāka* can bring fruits will depend to a large extent on having suitable conditions available. If one acts foolishly that will allow some bad *kamma vipāka* from the past to bear fruit. In the same way, by acting with mindfulness one can avoid such bad outcomes and even bring about good outcomes due to past good *kamma vipāka*.
- There are several posts that discuss the above important fact. For example, "What is Kamma? – Is Everything Determined by Kamma?" and "Anantara and Samanantara Paccayā."

10. Therefore, it is important to realize that it is *manomaya kāya* does not determine one's future rigidly; some of the "production characteristics" can change. It is not like making a robot in a factory according to a set blueprint.

- It is easy to see that one's body structure can change according to one's lifestyle. If one becomes careless and start eating indiscriminately, one will become obese. Even one's character can change by one's motivation and due to external influences.
- Thus *nibbatti lakkhana* are not deterministically set. The overall *gathi* can change and the *manomaya kāya* and the physical body in turn can change.

11. The main reason for this flexibility is that the *manomaya kāya* has three "components": *kammaja kāya, cittaja kāya*, and *utuja kāya;* see previous posts on *manomaya kāya*.

- The *kammaja kāya* is the one that is really pre-set. It had taken into account the reasons (*kamma vipāka*) that led to the particular *bhava*.
- The critical component that is under OUR CONTROL is the *cittaja kāya*. This is basically how we think (that leads to our speech and bodily actions). And how we think depends on our level of ignorance (*avijjā*).
- The third component is the *utuja kāya*, which is basically the fine body of the *gandhabba*. It is being created and changed CONTINUOUSLY due to both the *kammaja kāya* and *cittaja kāya*. The fine matter based on *suddhaṭṭhaka* are being created due to *kammaja kāya* and *cittaja kāya*; see, "The Origin of Matter – Suddhaṭṭhaka."

12. Thus the evolvement of a human being is a complex process. But one could get a good basic understanding by comprehending the above basic structure. We will go into more details in the future, but let us discuss a few more important aspects.

- Now we can see that the physical body is just a "shell." There is *gandhabba* inside that physical body and controlling it; see, "Ghost in the Machine – Synonym for the Manomaya Kāya?."

13. Thus, these physical bodies that we value so much are really lifeless shells. The essence — *gandhabba* — is hidden inside that physical body.

- The *utuja kāya* of the *gandhabba* is the one that is spread over the whole physical body gives it a "life." It is a fine grid that overlaps our nervous system, and that is how we feel body sensations.
- Under some extreme stresses, the *gandhabba* can get out of the physical body. This is what is known as the out-of-body experience (OBE); see, "Manomaya Kāya and Out-of-Body Experience (OBE)." When that happens the physical body is lifeless, and doctors have declared many heart patients

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undergoing operations to be dead for several minutes only to find out later that the patient is alive (*gandhabba* had returned to the body).

14. The critical point for our present discussion is the fact that once born with a human body, the human *gandhabba* can determine its own *nibbatti lakkhana* to some extent by wisely using the *cittaja kaya*.

- It is this *cittaja kaya* that ultimately makes it possible for a human to attain *Nibbāna*.
- One can change one's *gathi* (habits/character) by comprehending first moral versus immoral, and then comprehending the *anicca* nature of this world.
- Most people do not realize the importance of the *cittaja kaya*. This is in essence why a Buddha is needed to reveal the true nature of this world, and to teach how to use the *cittaja kaya* (i.e., the way one thinks, and therefore speaks and acts): First to stay away from immoral behavior to cleanse the mind to some extent, and then to comprehend the *anicca* nature.

15. The *nibbatti lakkhana* for any *saṅkhata* (*sankata* in Sinhala) associated with any of the five aggregates work similarly. Let us consider a certain *viññāṇa* that we experience when seeing a person X.

- That *viññāṇa* depends on who is looking at X. If it a loving parent for Y, then Y will generate a "loving *viññāṇa*" upon seeing X. That *viññāṇa* will arise, stay there for a certain time, and fade away as the mind is directed to something else. But when that viññāṇa arises , it arises with some *nibbatti lakkhana* associated with one's own past experiences with X. An enemy of X (say, Z) could generate a "hateful *viññāṇa*."

16. It is easy to see that other three aggregates in the above example will also arise accordingly.

- Y will generate happy feelings (*vedanā*), will recognize (*saññā*) X as a parent, and may generate some kind of action or speech via *saṅkhāra*. On the other hand, Z will generate an entirely different set.
- Thus the four mental aggregates are related to each other.

17. In Buddha Dhamma everything that we learn about is connected to each other at some level. It is the whole fabric of nature. Each and every piece of information is part of a complex puzzle. When one begins to see how it all fits together, one's mind becomes joyful, and provides incentive and desire to learn more about the true nature of this complex world.

Next in the series, "Āhāra (Food) in Udayavaya Ñāṇa."

7.4.2.1 4.3

Āhāra (Food) in Udayavaya Ñāṇa

March 19, 2016; revised October 19, 2023; March 2, 2024

Āhāra in Buddhism (Buddha Dhamma) refers to "mental food" and not "physical food."

1. The first part of the *Udayavaya Ñāṇa* involves the causes for the arising of *saṅkhata* (and hence, the arising of *pañcupādānakkhandha*). Out of the five main factors (*avijjā, taṇhā, kamma, āhāra*, and *nibbatti lakkhaṇa*), we discussed the *nibbatti lakkhaṇa* in the previous post of the series.

- Many posts on the site discuss the first three factors, so we will now discuss the remaining factor, *āhāra* (food), which is both a cause and a condition for the arising of *pañcupādānakkhandha*.
- Note that "*kāya*" can mean several different things, generally "a collection of entities." Here, it refers to the mental body (*gandhabba*) and the physical body (*karaja kāya.*)

2. When we think of *āhāra* (food in both Pāli and Sinhala), we automatically think about the food we consume to stay alive. However, it is clear from the previous posts that a physical body is just a shell "controlled" by a *gandhabba*. There are many other posts on *gandhabba* in the "Gandhabba (Manomaya Kāya)" section. Here is a summary of some concepts discussed there:

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- The physical body (*karaja kāya*) is what usually associate with perceiving a "me." But we have a "*manomaya kāya*" (or "*gandhabba*,") which is more important.
- In a way, the physical body is just a shell that we use for about 100 years or so and discard at death; the *gandhabba* leaves that dead body and waits for a suitable womb to make another physical body, if there is *kammic* energy left in the *human bhava*.
- The foods for the **origin (not the maintenance) of the physical body** are called *kabaḷīkāra āhāra*. **There are cravings for "sensual pleasures" or *kāma rāga*.** Since such physical bodies arise only in *kāma loka*, once one loses craving for *kabaḷīkāra āhāra*, rebirths in *kāma loka* will be stopped as in the case of an *Anāgāmi*. [***kabaḷīkāra*** : (1) Things that need to be used for work (things like eating, drinking, etc.). (2) Work done (oil, resin, fertility). Do the job. made solid. ***kabaḷīkārāhāra*** : Kavaḷīkārāhāra [Kavali Kara + Nutrition] The food that needs to be absorbed by the work. ***kabaḷa*** : m. n. [Sk. kavala, BSk. kavaḍa] 飯塊，飯球; rice cubes, rice balls.]
- Other three "mental foods" (*phassa āhāra*, *mano sañcetanā āhāra*, and *viññāṇa āhāra*) can give rise to all births.

3. A given *kammaja kāya* was created at the *cuti-paṭisandhi* moment by a powerful previous *kamma*, and its energy gets depleted with time. For example, if a particular *human bhava* came into existence with enough *kammic* energy to support human life for 1000 years, that energy will be slowly spent over 1000 years. In other words, *kammaja kāya* does not need additional energy, i.e., *āhāra*.

- The "WebLink: suttacentral: *Kāya Sutta* (SN 46.2)" explains that all types of "*kāya*" in all realms arise due to defilements.
- Therefore, all four types of *āhāra* lead to rebirths in *kāma loka.*
- Rebirths in all other realms (*rūpāvacara* and *arūpāvacara Brahma* realms) are based on *phassa āhāra*, *mano sañcetanā āhāra*, and *viññāṇa āhāra*.

4. Craving *kabaḷīkāra āhāra* means one is hoping for rebirth in the *kāma loka* to enjoy them; see "How Perceived Pleasures (Assāda) lead to Dukkha."

- "*Kāma loka*" is where taste, smell, and touch (including sex) are available. Any desire to enjoy sights and sounds associated with those is included, too. Thus, *kabaḷīkāra āhāra* means craving those via all five physical senses (***pañca kāma***.) An *Anāgāmi* has removed them.
- The stronger the craving for *kabaḷīkāra āhāra*, the harder it is to "escape from the *kāma lokas*."
- This is a good example of how (*abhi)saṅkhāra* or strong cravings/hopes/desires lead to corresponding *bhava* and, thus, corresponding births (*jāti*).
- In *Paṭicca samuppāda*, "*avijjā paccayā saṅkhāra*" is followed by "*saṅkhāra paccayā viññāṇa*," and leads to "*upādāna paccayā bhava*" and "*bhava paccayā jāti*." Thus, generating (*abhi)saṅkhāra* for *kabaḷīkāra āhāra* leads to rebirths in the *kāma loka*, but most times in unexpected ways, as we discuss below in #6.

5. One NEEDS to consume physical food to provide one's body with the nutrients it needs to live a healthy life. However, if one craves tasty foods, that generates *kabaḷīkāra āhāra* and can become a CAUSE for the arising (*udaya*) of future births in the *kāma loka*.

- This is why it is NOT the actual consumption of tasty foods that contributes to making "*kāma bhava*." It is the greed for tasty foods (*kāma assāda*); see the section on "Assāda, Ādīnava, Nissaraṇa – Introduction."
- The level of greed involved can manifest as "*gati*," leading to various rebirths.

6. Excessive greed for food matches the "*gati*" of *pretha* beings. Thus, when one cultivates such greedy *(abhi)saṅkhāra*, it leads to corresponding "*pretha bhava*" and thus "*pretha jāti*" in the future.

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- When encountering delicious food, some people lose any sense of decency. The greediness shows, and when eating such a meal, some display "animal-like" behavior, spilling food and getting it all over their face. That is a display of "greedy animal-like" *saṅkhāra*. When they cultivate such *saṅkhāra*, the corresponding birth could be a pig.
- Some people do not like to share such food and like to keep others away from enjoying such meals. That could cultivate *saṅkhāra* of a "vicious dog." We see such dogs all the time; they growl when another dog comes even close to their food.

7. Once one gets the basic idea, it is easy to see various kinds of *pretha* and animal *saṅkhāra* can be cultivated even without realizing it. They can lead to future births corresponding to such "*gati*."

- And the cultivation of such extreme *gati* is a consequence of not knowing or not comprehending Buddha Dhamma, specifically *Paṭicca samuppāda* ("*paṭi icca*" leading to "*sama uppāda*"); see, "Paṭicca samuppāda – "Pati+ichcha"+" Sama+uppäda."
- And such *saṅkhāra* CANNOT be suppressed by sheer willpower alone. One needs to learn Dhamma and realize that they DO LEAD to bad consequences. Again, see the section on "Assāda, Ādīnava, Nissaraṇa – Introduction."

8. There are "good births" in the *kāma loka*: the human and *Deva* realms. *Bhava* (and birth) in those realms are also according to one's (*abhi*)*saṅkhāra*, generated according to one's dominant *gati*.

- Those who cultivate the human and *deva saṅkhāra* like to enjoy sensory pleasures but are not excessively greedy. They don't have the mentality of "may all good things come to me, AND not to others." They are content with what they get and willingly share the excess with others.
- One is not released from the *kāma loka* until one's cravings for sense pleasures completely go away when one comprehends not only the futility of such sensory pleasures but also their dangerous consequences.

9. At an even deeper level, the tendency to generate such extreme greed disappears AUTOMATICALLY when one starts comprehending the "*anicca* nature." It is not possible to achieve and maintain pleasurable worldly things as one desires.

- And this change in the mindset and corresponding personal behavior may not reverse in a short time. But as one learns Dhamma, one can see the change over time: Sometimes in a few weeks or even several months.
- The Buddha compared this "gradual transition" to the growth of a tree or a plant. One cannot see the change in the growth of a plant day by day; there is no point in checking it every day to see whether one can see the growth. But if one takes care of the plant by providing nutrients and keeping the weeds away, one can see the growth over a few weeks or months. And then, one day, we can reap the benefits of all that work when the plant blossoms and provides the flowers/fruits.

10. Therefore, the key is to LEARN Dhamma and comprehend it by contemplating it, which is MEDITATION. **But it is critical to learn the correct Dhamma.**

- An excellent example of the wrong way to meditate is what many people do with the *patikūla manasikāra bhāvanā*. Many translate "*patikūla*" as "*pilikul*" in Sinhala, which means "to be rejected because it is repulsive". They meditate on contemplating the repulsiveness of the body (sweat, urine, and feces generated by the body) and also the fact that once one chews on even the most delicious food, it becomes "vomit."
- But the Buddha did not advise that. Just as we should not desire extreme sense pleasures, we should not be repulsed by the things mentioned in the above paragraph. They both generate *taṇhā*, in the first instant by attachment (craving) and in the second by aversion (*paṭigha*). The neutral mindset (*upekkhā*) comes from understanding the true nature of things.

11. Now we can see that the connection of *kabaḷīkāra āhāra* in the *udayavaya ñāṇa* has two facets:

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- One plays a role in caring for the physical body inherited due to past causes. Not being mindful of what we eat can lead to harmful consequences for the body we already have. If we are mindful, we can make that body work optimally to achieve our mundane and transcendental goals. And, of course, if the physical body does not get enough physical food, it will die.
- The other is to be aware of the role *kabaḷīkāra āhāra* plays in generating physical bodies for us in future births via generating *(abhi)saṅkhāra* related to pleasurable foods. One can permanently stop generating future physical bodies (*nirodha* or "*nir*" + "*udā*") by getting rid of the "*upādāna*" or craving for *kabaḷīkāra āhāra.*
- One can become an *Anāgāmi* (i.e., stop rebirths in the *kāma loka*) by comprehending the true nature of *kabaḷīkāra āhāra.* Then, one loses the craving for sensory pleasures in the *kāma loka*. But such a mindset is unfathomable for an average human who only sees the immediate sense of satisfaction. Furthermore, such a mindset CANNOT be achieved by sheer willpower; it has to be through understanding the *anicca* nature of *kāma loka.*

Next in the series, "Udayavaya Ñāṇa – Importance of the Cittaja Kāya."

7.4.2.1 4.3.1 Āhāra (Food) in Udayavaya Ñāṇa

March 19, 2016; revised October 19, 2023; March 2, 2024

Āhāra in Buddhism (Buddha Dhamma) refers to "mental food" and not "physical food."

1. The first part of the *Udayavaya Ñāṇa* involves the causes for the arising of *saṅkhata* (and hence, the arising of *pañcupādānakkhandha*). Out of the five main factors (*avijjā, taṇhā, kamma, āhāra*, and *nibbatti lakkhaṇa*), we discussed the *nibbatti lakkhaṇa* in the previous post of the series.

- Many posts on the site discuss the first three factors, so we will now discuss the remaining factor, *āhāra* (food), which is both a cause and a condition for the arising of *pañcupādānakkhandha.*
- Note that "*kāya*" can mean several different things, generally "a collection of entities." Here, it refers to the mental body (*gandhabba*) and the physical body (*karaja kāya.*)

2. When we think of *āhāra* (food in both Pāli and Sinhala), we automatically think about the food we consume to stay alive. However, it is clear from the previous posts that a physical body is just a shell "controlled" by a *gandhabba*. There are many other posts on *gandhabba* in the "Gandhabba (Manomaya Kāya)" section. Here is a summary of some concepts discussed there:

- The physical body (*karaja kāya*) is what usually associate with perceiving a "me." But we have a "*manomaya kāya*" (or "*gandhabba,*") which is more important.
- In a way, the physical body is just a shell that we use for about 100 years or so and discard at death; the *gandhabba* leaves that dead body and waits for a suitable womb to make another physical body, if there is *kammic* energy left in the *human bhava.*
- The foods for the **origin (not the maintenance) of the physical body** are called *kabaḷīkāra āhāra.* **There are cravings for "sensual pleasures" or *kāma rāga.*** Since such physical bodies arise only in *kāma loka*, once one loses craving for *kabaḷīkāra āhāra*, rebirths in *kāma loka* will be stopped as in the case of an *Anāgāmi.* [***kabaḷīkāra*** : (1) Things that need to be used for work (things like eating, drinking, etc.). (2) Work done (oil, resin, fertility). Do the job. made solid. ***kabaḷīkārāhāra*** : Kavaḷīkārāhāra [Kavali Kara + Nutrition] The food that needs to be absorbed by the work. ***kabaḷa*** : m. n. [Sk. kavala, BSk. kavaḍa] 飯塊，飯球; rice cubes, rice balls.]
- Other three "mental foods" (*phassa āhāra*, *mano sañcetanā āhāra*, and *viññāṇa āhāra*) can give rise to all births.

3. A given *kammaja kāya* was created at the *cuti-paṭisandhi* moment by a powerful previous *kamma*, and its energy gets depleted with time. For example, if a particular *human bhava* came into existence with

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enough *kammic* energy to support human life for 1000 years, that energy will be slowly spent over 1000 years. In other words, *kammaja kāya* does not need additional energy, i.e., *āhāra*.

- In a way, all three types of mental foods are consumed by the *cittaja kāya*. And some of the energy from the *kammaja* and *cittaja kāya* are converted to *suddhaṭṭhaka* (matter), and that is what makes the fine body (*utuja kāya)* of the *gandhabba,* which is too fine for us to see.
- As I mentioned in the previous post in this section, "Nibbatti Lakkhana in Udayavaya Ñāṇa," the critical component that is under OUR CONTROL is the *cittaja kāya*. We can overcome our "loosely preset destiny" embedded in the *kammaja kāya* by cultivating our *cittaja kāya*, or basically our thoughts and thereby our behavior (*gati*). This is what makes it possible to attain *Nibbāna*!

4. Let us first discuss the *kabaḷīkāra āhāra*. There are two relevant meanings for this name. The first meaning is associated with what this type of *āhāra* does: to energize the physical body. Here "*kabaḷīkāra*" comes from "*kayata bala dena*" in Pāli or Sinhala where "*kāya*" is body, "*bala*" is energy or power, and "*dena*" means provide.

- Therefore, *kabaḷīkāra āhāra* here means the food we eat to make our bodies grow and keep energized. Without food, a physical body that starts in the womb of the mother cannot grow to a baby and then, once it comes out cannot grow into be an adult. Without *kabaliṅkāra āhāra* that particular *saṅkhata* cannot survive, and thus is an essential factor contributing to part of the *pañcupādānakkhandha*.
- This kind of *kabaḷīkāra āhāra* is essential for the survival of humans and animals (and also *devas*). *Devas* consume just one kind of *kabaḷīkāra āhāra* called "*amurtha*"; it is a drink that they consume, which leaves no residuals. Thus, they don't need to worry about sweating, urinating, or defecating.
- Thus *kabaḷīkāra āhāra* are needed only in *kāma loka*. As we will see below, when one loses craving for *kabaḷīkāra āhāra,* one will never be born again in the *kāma loka,* i.e., one becomes an *Anāgāmī*.
- There are no solid bodies (*karaja kāya*) in either *rūpa loka* or *arūpa loka*. In *rūpa loka* there is only the "*thrija kāya*" or the three mental bodies of *kammaja kāya, cittaja kāya*, and *utuja kāya.* Thus in the *rūpa loka* beings are essentially *gandhabbas* but that term is normally reserved for humans and animals when they are in the *para loka* waiting for a womb; see, "Hidden World of the Gandhabba: Netherworld (Paraloka)."
- In the *arūpa loka*, there is no *utuja kāya* either. Except for the *hadaya vatthu*, there is no *rūpa* associated with an *arūpa brahma*.
- It is not essential to know all these details, but these details are needed to complete the "big picture", especially for those who are interested in finer details.

5. The second meaning of *kabaḷīkāra āhāra* has a deeper meaning; here it is a CAUSE for the arising of FUTURE *saṅkhata*. Craving *kabaḷīkāra āhāra* means one is hoping for rebirth in the *kāma loka* to enjoy them; see, "How Perceived Pleasures (Assāda) lead to Dukkha."

- Thus, the stronger the craving is, harder it is to "escape from the *kāma lokas*."
- This is a good example of how (*abhi)saṅkhāra* or strong cravings/hopes/desires lead to corresponding *bhava* and thus corresponding births (*jāti*).
- In *Paṭicca Samuppāda*, "*avijjā paccayā saṅkhāra*" is followed by "*saṅkhāra paccayā viññāṇa*," and leads to "*upādāna paccayā bhava*" and "*bhava paccayā jāti*." Thus generating (*abhi)saṅkhāra* for *kabaḷīkāra āhāra* leads to rebirths in the *kāma loka*, but most times in unexpected ways, as we discuss below.

6. One NEEDS to consume *kabaḷīkāra āhāra* to provide one's body with the nutrients it needs to live a healthy life. However, if one craves tasty foods in excess, *kabaḷīkāra āhāra* can become a CAUSE to for the arising (*udaya*) of future births in the *kāma loka*.

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- This is why it is NOT the actual consumption of tasty foods that contributes to making "*kāma bhava*." It is the excess greed for tasty foods (*kāma assāda*); see the section on , "Assāda, Ādīnava, Nissaraṇa – Introduction."
- This second type of "*pada nirutti*" or the "origin of the phrase" *kabaḷīkāra āhāra* comes from "*kāya bali karana*" which means "leading to the distorted body." Here the word "*bali*" or "distort" applies because **the body that one acquires in a future life** due to such greedy *saṅkhāra* could be much different than expected. This is the deeper meaning of *kabaḷīkāra āhāra* in the *udayavaya ñāṇa*.

7. Such excessive greed for food matches the "*gati*" of *pretha* beings. Thus when one cultivates such greedy *(abhi)saṅkhāra*, it leads to corresponding "*pretha bhava*" and thus "*pretha jathi*" in the future.

- When encountering delicious food, some people lose any sense of decency. The greediness shows, and when eating such a meal some display "animal-like" behavior, spilling food and getting the food all over their face. That is a display of "greedy animal-like" *saṅkhāra*. When they cultivate such *saṅkhāra*, the corresponding birth could be that of a pig.
- And then some do not like to share such food and like to keep others away from enjoying such meals. That could cultivate *saṅkhāra* of a "vicious dog." We see such dogs all the time; they growl when another dog comes even close to their food.

8. Once one gets the basic idea, it is easy to see various kinds of *pretha* and animal *saṅkhāra* can be cultivated even without realizing it and can lead to future births corresponding to such "*gati*."

- And the cultivation of such extreme *gati* is a consequence of not knowing or not comprehending Buddha Dhamma, specifically *Paṭicca Samuppāda* ("pati ichcha" leading to "sama uppada"); see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."
- And such *saṅkhāra* CANNOT be suppressed by sheer willpower alone. One needs to learn Dhamma and realize that they DO LEAD to bad consequences. Again, see the section on "Assāda, Ādīnava, Nissaraṇa – Introduction."

9. There are "good births" in the *kāma loka* too: the human realms and the *deva* realm. *Bhava* (and birth) in those realms also are according to one's *(abhi)saṅkhāra*, which of course are generated according to one's dominant *gati*.

- Those who cultivate the human and *deva saṅkhāra* like to enjoy sense pleasures, but they are not excessively greedy. They don't have the mentality of "may all good things come to me, AND not to others." They are content with what they get and willingly share the excess with others.
- One is not released from the *kāma loka* until one's cravings for sense pleasures completely go away when one comprehends not only the futility of such sense pleasures but also the possible dangers.

10. At an even deeper level, the tendency to generate such extreme greed goes away AUTOMATICALLY when one starts comprehending the "*anicca* nature." It is not possible to achieve and maintain pleasurable worldly things (including food or beautiful bodies that result from eating such foods) as one desires.

- And this change in the mindset and the change in corresponding personal behavior may not reverse in a short time. But as one learns Dhamma, one will be able to see the change over time: Sometimes in a few weeks or even several months.
- The Buddha compared this "gradual transition" to the growth of a tree or a plant. One cannot see the change in the growth of a plant day by day; there is no point in checking it every day to see whether one can see the growth. But if one takes care of the plant by providing it with nutrients and keeping the weeds away, one will be able to see the growth over a few weeks or months. And then, one day, we can reap the benefits of all that work when the plant blossoms and provides the flowers/fruits.

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- A good example of the wrong way to meditate is what many people are doing with the *paṭikūla manasikāra bhāvanā*. Many translate "*patikūla*" as "*pilikul*" in Sinhala, which means "to be rejected because it is repulsive." They meditate on contemplating the repulsiveness of the body (sweat, urine, and feces generated by the body) and also the fact that once one chews on even the most delicious food, it becomes "vomit."
- But the Buddha did not advise that. Just as we should not desire extreme sense pleasures, we also should not be repulsed by the things that we mentioned in the above paragraph. They both generate *taṇhā*, in the first instant by attachment (craving) and in the second by aversion (*paṭigha*). The neutral mindset (*upekkhā*) comes from understanding the true nature of things.

12. Now we can see that the connection of *kabaḷīkāra āhāra* in the *udayavaya ñāṇa* has two facets:

- One plays a role in taking care of the physical body that we have inherited due to past causes. If we are not mindful of what we eat, it can lead to bad consequences for the body that we already have. If we are mindful, we can make that body work optimally to achieving our goals, both mundane and transcendental. And of course, if the physical body does not get enough *kabaḷīkāra āhāra,* it will die.
- The other is to be aware of the role *kabaḷīkāra āhāra* plays in generating physical bodies for us in future births via generating *(abhi)saṅkhāra* related to pleasurable foods. One can permanently stop generating future physical bodies (*nirodha* or "*nir*" + "*udā*") by getting rid of the "*upādāna*" or craving for *kabaḷīkāra āhāra.*
- One can become an *Anāgāmī* (i.e., stop rebirths in the *kāma loka*) by comprehending the true nature of *kabaḷīkāra āhāra.* Then one loses the craving for any sensory pleasures in the *kāma loka*. But such a mindset is unfathomable for a normal human who only sees the immediate sense of satisfaction. Furthermore, such a mindset CANNOT be achieved by sheer willpower; it has to be through understanding the *anicca* nature of *kāma loka.*

Next in the series, "Udayavaya Ñāṇa – Importance of the Cittaja Kāya."

7.4.2.1 4.4 Udayavaya Ñāṇa – Importance of the Cittaja Kāya

July 22, 2016; December 1, 2017; December 14, 2019

Three Components of Mental Body (*Manomaya Kāya*)

1. In previous posts in this series, we discussed *kabaḷīkāra āhāra* for the physical body and three types of *āhāra* for the "mental body" (or *manomaya kāya* or *gandhabba)*: *phassa āhāra, mano sañcetanā āhāra, and viññāṇa āhāra.*

- The *manomaya kāya* or the *gandhabba* consists of three components: *kammaja kāya*, *citta kāya*, and *utuja kāya*. The *kammaja kāya* gets its energy at the beginning of that *bhava*, and does not require any external *āhāra*. The *utuja kāya* is sustained continuously via fine *rūpa* produced by *kammaja kāya* and *cittaja kāya.*
- **Therefore, the three types of *āhāra* for the *manomaya kāya* are all consumed by the *cittaja kāya.*** This *cittaja kāya* is nothing else but the stream of thoughts that we generate.
- An aside: Sometimes the *gandhabba* can inhale "aroma" or *gandha* (*kabaḷīkāra āhāra*) and have a fine (misty) physical body too; **thus the name *gandhabba***, where "*abbha*" means "inhale" or in this case "absorb." Such "more solidified" are the ones that people can sometimes see, and even be captured by a camera.

The Big Picture

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2. Now we can take a step back and look at the big picture, and it gives a very illuminating view. This "big picture" could be very helpful in comprehending the *anicca* nature. Of course, this is not the only way to grasp *anicca* nature.

- The physical body that we value so much and think about as "me" is just a temporary shell. Just like anything material in this world, it grows and peaks and then starts the downhill march ending in decay and eventual death. At the death of physical body, the *gandhabba* that comes out and has to wait for a suitable womb to start building a new body, if the human *bhava* still has more *kammic* energy left; see, for example, "Bhava and Jāti – States of Existence and Births Therein" and "Gandhabba – Only in Human and Animal Realms."
- This is a key factor that contributed to the concept of a "self" ("āthma") in Hinduism. Hindu *yogis* who cultivated *abhiññā* powers could look back at a finite number of previous lives and could see a *gandhabba* giving rise to repeated rebirths in human form (they likely practiced *jhāna* in those recent previous lives, which made it easier for them to attain *abhiññā* powers in this life).
- However, they could not see far back enough to see that one could be born an animal or even worse too.

An Analogy

3. For humans and animals, we can compare the physical body controlled by the *gandhabba* to a car (or any other vehicle) being driven by a person. The body of the vehicle is like our physical body, and the driver is analogous to the *gandhabba*. Without the *gandhabba* , the physical body cannot do anything; it would be a lifeless, i.e., a dead body. It is the *gandhabba* that "operates" the human body; see, "Ghost in the Machine – Synonym for the Manomaya Kāya?."

- The birth of a *gandhabba*, in turn, is due to the *kammic* energy that was created in a previous life. The *kammaja kāya* represents that energy (which will be slowly depleting with time.) The term *kammaja kāya* comes from "*kamma*" and "*ja*" and "*kāya*." Here "*ja*" means "birth" or "origin" and "*kāya*" is the body. Thus *kammaja kāya* means the "body that was created due to *kamma*."
- Similarly, *cittaja kāya* arises due to *citta* (loosely translated as thoughts).
- "*Utu*" means "change" and the *utuja kāya* is that part of the *gandhabba* body which arises by conversion of *kammic* energy and the energy from *citta* (*javana*).

We Have Control Over *Cittaja Kāya*

4. Now, we can see the critical importance of *citta*. *Kammaja kāya* itself arises due to previous *kamma*, i.e., by *citta* in a previous life. More specifically, *javana* in such *citta* provided the energy for a new *bhava* which lead to the *kammaja kāya;* see, "Javana of a Citta – The Root of Mental Power."

- *Kammaja kāya* is just a result, and it will slowly lose its energy over the human existence. We cannot do anything about (but if one does an *anatariya kamma* it will be shortened). Thus it is only the *cittaja kāya* that we have control over. This is critically important. **We have finally converged to the essence of a human being.**
- This is why the Buddha said "*Mano pubbangama Dhamma.*…." The origin of anything in this world can be traced back to the mind (thoughts).
- Here we see the truth of the above statement for living beings. In the future, it will become clear that ANYTHING in this world has origins in the mind. That is the story in the *Aggañña sutta*. But we have to proceed step-by-step. An introduction at, "Buddhism and Evolution – Aggañña Sutta (DN 27)."

5. **We have the control over our own destiny via our thoughts or *cittaja kāya*. I cannot emphasize enough the critical importance of the *cittaja kāya*.**

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- Therefore, we have to pay attention to what kind of *āhāra* (conventionally translated as food, but you can see that is not a good translation) that we provide for our thought stream. But we have control over only those thoughts that we initiate.

Two Types of *Citta* (*Viññāṇa*) and Associated Feelings (*Vedanā*)

6. There are two types of thoughts. **Some *citta* arise due to *kamma vipāka*.** For example, we may get to taste a delicious meal due to a good *kamma vipāka* and while eating it we feel "*jivhā viññāṇa*," i.e., those come through our sense of taste. These do not have *abhisaṅkhāra*. Also see, "Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa" and "Vedanā (Feelings) Arise in Two Ways."

- **There is another set of *citta* that we initiate.** For example, based on that tasty meal, we start thinking about coming back to the same restaurant in the future, how to make it at home, etc. These generate *abhisaṅkhāra*. The worst kind is *apuññābhisaṅkhāra*, where we think about ways to get that meal in an immoral way, say, by stealing.
- But if it is just some food that quenches the hunger, we do not generate that type of *citta* subsequent to the *vipāka citta*.
- In another example, we see millions of things in a day (via *vipāka citta*), but generate *abhisaṅkhāra* only in a few.

The Unending Cycle of *Kamma*/*Vipāka*

7. The Buddha said, "*kammā vipākā vaddanthi, vipākā kamma sambhavo, thasmā punabbhavo hothi, evan loko pavaththathi.*"

- What that means is: "Because of *kamma vipāka* we experience sense inputs; based on those we initiate new *kamma* (*abhisaṅkhāra*), and those, in turn, will bring *vipāka* in the future; that is how the world evolves (rebirth process continues)."
- Thus the critical part is where we generate *abhisaṅkhāra*. This is done with *javana citta*. We will discuss this using *citta vīthi* in the future, but let us try to get some basic understanding of how these *javana citta* can be controlled. There are many posts in the "Mind and Consciousness" sections on *citta* and *citta vīthi*.

The Key Is to Change Our *Gati*

8. In fact, *javana citta* run too fast to control at that time. Billions of *citta* run in a second. How can we control them? **We cannot control them *in situ*, as they initially arise.**

- *Javana citta* arise due to our *gati*! This is the key.
- For example, an *Arahant* is not be tempted by any attractive sense input. He has removed all *āsavas* (cravings) and there is no *anusaya* to bubble up. He/she has "Noble *gati* of an *Arahant*."
- On the other hand, a *Sotāpanna* may be tempted by that attractive sense input. He has not removed all *āsavas* (cravings); but he/she has removed *gati* suitable for the *apāyā*, so *javana citta* corresponding to highly immoral acts will not arise .
- The *āsava* (or *gati*) are analogous to the dirt in the bottom of a well. If the well water is perturbed, some dirt can come to the surface (*anusaya*). (i.e., if a sense input matching our *gati* comes into play, bad thoughts automatically come into the mind). This is discussed in the post, "3. The Second Level – Key to Purify the Mind" in the Meditation section.
- When one attains the *Sotāpanna* stage, the worst types of "gunk" will be removed. The rest will be removed in three more stages (*Sakadāgāmī, Anāgāmī, Arahant*).

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Ānāpānasati/*Satipaṭṭhāna* – Only Way to Change *Gati*

9. In a normal human, whether or not immoral *javana citta* will be triggered, will depend on his/her set of *āsavas* (or *gati*). If that particular sensory input is attractive (i.e., matches his/her *āsavas*), then he/she may automatically initiate a highly immoral act to pursue that sense input.

- But the key here is the following. Even if such immoral *javana citta* arise, one can still suppress them **before the actual act is done**, if one has learned *Satipaṭṭhāna* (or *Ānāpāna.*) For extremely immoral acts, like killing another human, most people will be able to control such thoughts even without knowing about *Satipaṭṭhāna*. But the more one learns Dhamma, and the more one understands the consequences, one will be able to have firm control even over minor offenses.
- Furthermore, the more one controls one's actions this way, the more one's *gati* will change for the better. **This is another key!** This has been discussed in detail in, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)." There are several posts under that topic.

Irreversible Change of *Gati* with Understanding of *Tilakkhaṇa*

10. A **large chunk** of immoral *gati* goes away just via comprehending *anicca, dukkha, anatta* at the *Sotāpanna* stage. In fact, those *gati* that are suitable to be born in the *apāyā* will be removed. This is called "*dassanena pahāthabbā*," i.e., "removal via correct vision."

- Thus highly immoral *javana citta* do not arise in a *Sotāpanna*. A well that has been cleaned of the visible dirt at the bottom can not be muddied by perturbing the water in that well. Just like that, highly immoral thoughts do not arise in a *Sotāpanna* because it is free of "worst gunk."
- However, to be able to grasp *anicca, dukkha, anatta*, one's mind needs to be cleansed to some extent. One needs to gradual changing of one's *gati* or *āsava*. The way to get there is to practice the correct *Ānāpāna bhāvanā* (or *Satipaṭṭhāna bhāvanā*.) See, "Is Ānāpānasati Breath Meditation?."

Udayavaya Ñāṇa – How Suffering Arises and How It Can Be Stopped

11. Thus the key to *Nibbāna* is in the *uadayavaya ñāṇa*: future rebirths arise (*uadaya*) due to *abhisaṅkhāra* (or *cetanā*) in our *javana citta*. By controlling immoral thoughts via reducing our *āsava* (bad *gati*), **we can eventually stop them from arising.**

- This is done by always being vigilant about the moral or immoral thoughts that come to our minds; this is *Satipaṭṭhāna*; see, "Mahā Satipaṭṭhāna Sutta." Then if the thought is moral, we cultivate it (*āna*); if it is immoral, we stop it (*pāna*) before it leads to bad speech or actions; this is *Ānāpāna;* see, "7. What is Ānāpāna?."
- The other key point is that the more cleans one's mind, the more one will be able to comprehend. In particular, comprehending *anicca, dukkha, anatta*, REQUIRES a mind cleansed to some extent.
- **I hope you can see that this is a feedback loop**: each time one goes through the loop (being vigilant or *satipaṭṭhāna* to cleansing the mind or *ānāpāna* to more cleansed mind to grasping deeper Dhamma and back to being vigilant), one makes progress.

Importance of *Tilakkhaṇa*

12. **This effect is greatly amplified when one finally grasps *Tilakkhaṇa:* One comprehends the futility of staying in this rebirth process (*anatta.*)** Anything that we acquire through much effort cannot be kept to our satisfaction in the long run (*anicca*) and eventually lead to nothing but suffering (*dukha.*) When one can "see" that, one will realize the urgency to reduce and remove one's *āsava* (bad *gati*). This leads to the *Sotāpanna* stage.

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- A huge chunk of *āsava* (bad *gati*) simply disappear just via this understanding of the *anicca* nature at the *Sotāpanna* stage. Highly potent immoral *javana citta* do not arise in the mind of a *Sotāpanna.* Then no more rebirth in the *apāyā* or the four lowest realms.
- Thus with *udayavaya ñāṇa*, one can really clarify the path to the *Sotāpanna* stage.
- Then the remaining *āsava* disappear (*āsavakkhaya*) via three more stages (*Sakadāgāmī, Anāgāmī, Arahant*) by continuing this process (*Ānāpāna* and *Satipaṭṭhāna*), and one attains *Nibbāna*, permanent happiness or the removal of all future suffering.
- But one also needs to do *Ānāpāna* and *Satipaṭṭhāna* before the *Sotāpanna* stage in order to cleanse the mind to a level that is capable of grasping *anicca, dukkha, anatta.*

Closing the 'Gaps"

13. Finally, I would like to close the loop by pointing to the connection to the concepts we have discussed in the early posts. The *gandhabba* consumes three kinds of mental food: *phassa āhāra*, *mano sañcetanā āhāra*, and *viññāṇa āhāra*.

- As we saw in the previous post in this series, "Āhāra (Food) in Udayavaya Ñāṇa," all three types of mental foods are consumed by the *cittaja kāya*. And this confirmed by the above discussion: Our initial sense inputs that COULD trigger *javana citta* come via *phassa*, sense contacts. They are JUST contacts. But based on those, we COULD accumulate new *kamma vipāka* (*abhisaṅkhāra*) by making *samphassa*; also see, "Vedanā (Feelings) Arise in Two Ways."
- *Mano sañcetanā āhāra* (which are *abhisaṅkhāra*) come into play during those *samphassa;* this simply means we start "making plans", and also keep going back to that sensory input. With repeated triggers for a given sense input (*samphassa*) provides *āhāra* for that *viññāṇa;* for example, see, "2. Viññāṇa (Consciousness) can be of Many Different Types and Forms," and other relevant posts.

By reading the links given (and also using the "Search box" at top right) one should be able to clarify key issues. Please don't hesitate to comment if you need help in clarifying a given concept.

14. Also, please make sure to enter your email address correctly when making a comment. Recently, one person entered incorrect address, and sent me the same question twice. Unfortunately, I have no way of letting him know that I replied each time.

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VIII Tables and Summaries

- "Pāli Glossary – (A-K)"
- "Pāli Glossary – (L-Z)"
- "List of "Saṇ" Words and Other Pāli Roots"
- "The 89 Cittas"
- "Cetasika (Mental Factors)"
- "Rūpa (Material Form) – Table"
- "Rūpa – Generation Mechanisms"
- "Rūpa Kalāpa (Grouping of Matter)"
- "Akusala Citta and Akusala Vipāka Citta"
- "37 Factors of Enlightenment"
- "Conditions for the Four Stages of Nibbāna"
- "Ultimate Realities – Table"
- "31 Realms of Existence"

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8.1

Pāli Glossary

1/2/16: It seems that the audio files are not loading, so just removed the audio files.

We now have a Popup Pāli Glossary with Pronunciation.

Possible Confusion in Pronunciation

It seems that the following conventions were adopted in order to make the text shorter.

In many cases:

1. "c" needs to be pronounced "**ch**" as in "**ch**arm" or "**ch**icago."

2. "t" needs to be pronounced "**th**" as in "**th**ud" or "**th**row."

   - For example, *citta* pronounced "chiththa", *cakkhu* is pronounced "chakkhu", *anicca* as "anichcha", *anatta* as "anaththa", *jāti* as "jathi", *taṇhā* as "thanha", *tilakkhana* as "thilakkhana."

3. "d" needs to be pronounced "**th**" as in "**th**is" or "**th**at." Note the difference in pronouncing "**th**" between 2 and 3.

   - For example, *vedanā* or dāna (as in giving) is pronounced this way.

Pronunciation Key

á rhymes like pat â → care ã → pay ā → father ê → pet ë → bee th → thin dh → this
ö → toe ü → moon ch → chin ng → thing

Common Pāli Words

I will keep adding more words to the glossary. If you would like me to add any missing words to the glossary, please send a comment.

10/6/15: I have added audio files. Please note the volume control below each audio.

Pāli Word	Audio	Pronounciation	Meaning
akusala		akusala	immoral, unwholesome
adosa		adhosa	non-hatred
alobha		alobha	non-greed
amoha		amoha	non-delusion
Anāgāmī		Anāgāmī	Non-Returner (to the human world)
Anariya		Anāriyā	One who is not yet a Noble One or Ariya
anatta		anaththā	not in-control, helpless
anicca		anichchā	inability to maintain to one's satisfaction
anantara			being in storage until retrieval (kamma vipāka)

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Pāli Word	Audio	Pronounciation	Meaning
anupassana		anupassanā	contemplate with anicca, dukkha, anatta
anusaya			defilements arising from latent cravings (āsava)
apāya		apāya	common term for four lowest realms
abhijjā [abhijjhā]		abhijjā	strong greed
Arahant			Never to be born in any of the 31 realms
Ariya		āriyā	noble one (Sotāpanna or above)
arūpa		arūpa	without rūpa (not really correct)
avijjā		avijjā	ignorance
ahirika		ahirikā	shamelessness
ahetuka		ahãthuka	without good roots
akasa		ākāsa	space (the void in between rūpa)
aloka		āloka	light, dissociating from "this world"
āpo		āpo	cohesive element
ārammaṇa		ārammana	object of thought
āsava (asaya)		asāva	deep-seated craving
asevana		āsãvanā	repeated practice
bahiddha		bahidhdhā	external
bala			power
bhanga		bhangā	dissolution
bhava			existence level
Bhauddhayā (Buddhist)		Bhaudhdhayā	One striving to stop the rebirth process
bhāvanā		bhāvanā	meditation, constant contemplation & use
Buddha		Budhdha (not "Budhdhā")	Buddha Gotama
bhavaṅga		bhavangā	life continuum
bhaya			fear
citta		chiththa	early stage of a thought (pure thought)

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Pāli Word	Audio	Pronounciation	Meaning
dana		dāna	giving
dasaka			decad
deva		dāva	a being in 6th-11th realms
dhamma		dhammā	Buddha's teachings, phenomenon, mental object
dhammavicaya		dhammavichaya	investigation of concepts like anicca
dhātu		dhāthu	element
diṭṭhi			view, wrong view unless specified
domanassa		dhomanassa	displeasure
dosa		dhosa	hatred
dukha		dhukha	suffering
dukkha		dhukhkha	suffering & it can be overcome
dvara		dhvāra	door (to the outside world)
ekaggata		ekaggathā	one-pointedness (of the mind)
gandha			smell
gati		gathi	character
hadayavatthu		hadayavaththu	seat of mind
hetu		hãthu	root cause
hiri			shame
iddhipada		iddhipāda	means to accomplishment
kāmacchanda		kāmachanda	greed for things in kamaloka
kamaloka		kāmalõka	first 11 realms with five physical senses
kamavacara		kāmavachara	belonging to kamaloka
kamma		kammā	action, deed
kasiṇa		kasiṇa	meditation device (usu. a colored disk)
kāya		kāya	sensing (seeing, hearing, etc)
kaya		kaya	body
khaya			cutting off

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Pāli Word	Audio	Pronounciation	Meaning
khana			moment, sub-moment
khandha			aggregate, collection, heap
kilesa (keles)		kilãsa	defilement
kukkucca		kukkuchcha	tendency to do lowly things
kusala			removal of defilements
lahuta		lahüta	lightness
lakkhana		lakhkhana	characteristc
lobha		lobha	greed
loka		loka	world
lokuttara		lokoththara	beyond this world, transcendental
maccariya		machchariya	extreme greed, hiding wealth
magga		magga	path
mana		māna	conceit
manasikara		manasikāra	memory
mano		mano	mind
manodhatu		manodhāthu	mind element
manodvara		manodvāra	mind door
manussa			human being
marana			death
metta		meththā	loving kindness
micchā diṭṭhi		michcha diththi	wrong views
middha		midhdhha	lethargic mind
moha		moha	delusion
mudita		mudhithā	appreciative joy
muduta		mudhuthā	malleability
mūla		mūla or mūla	root
nama		nāma	name, mental
nāmarūpa		nāmarüpa	name and form

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Pāli Word	Audio	Pronounciation	Meaning
ñāṇa		ngāna	knowledge
nimitta		nimiththa	sign
nivarana		neevarana	hindrance
niraya			hell
niyama		niyama (not niyāma)	law of nature
oja		ojā	nutritive essence
paccaya		pachchayā	condition
pahāna		pahāna	abandoning
pancadvara		panchadvāra	five sense doors
pañcakkhandha		pancakkhandhā	five aggregates
pancaupadanakkhandha		pancaupādānakkhandhā	grasping/craving of five aggregates
paññā		pangngā	wisdom
pīti		peethi (preethi)	joy
pannindriya			wisdom faculty
paramatta		paramaththā	ultimate reality
pasāda rūpa		pasāda rūpa	sensitive matter (internal rūpa)
passaddhi		passadhdhi	tranquility
pathavi			element of hardness
paṭicca		patichcha	bind to something willingly
paṭigha			aversion, dislike
pavutthi		pavuththi	during this life, current
peta (preta)		petā (pretha)	hungry ghost
phala			fruit, fruition
phassa			contact
puggala			individual
purisa			masculine
rāga		rāga	attachment to saṁsāra
rasa			taste

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Pāli Word	Audio	Pronounciation	Meaning
rūpa		rūpa	matter (and energy)
rūpa kalapa		rūpa kalāpa	material group unit
rūpāvacara		rüpavāchara	belonging to rūpa loka
sadda		sadhdha	sound
sadharana		sādhārana	universal, common
saddhā		sadhdhā	faith (through knowledge and understanding)
sahetuka		sahëthuka	with roots
Sakadāgāmī		Sakadagāmi	Once-Returner (one more rebirth as a human)
saḷāyatana		salāyathana	six sense bases
samādhi		samādhi	high concentration with pure mind
sammā			quench (defilements)
samāpatti		samāpaththi	meditative attainment
samanantara		samananthara	contiguity, matching with anantara
samatha		samathā	calming the mind
samauppada		samauppāda	birth of a similar kind
saṅkappa			ideas
saṅkhāra		saṅkhāra	actions leading to defilements
saṅkhata (sankata in Sinhala)		sankhatha	conditioned, formed by conditions
saññā		sangngā	perception
saṁsāra (also called saṁsāra)		saṁsāra	beginningless rebirth process
sasava		sāsavā	with craving
sati		sathi	mindful of anicca, dukkha, anatta
satipaṭṭhāna		sathipattāna	establishment of sati
sanyojana		sanyojana	bind to defilements, fetter
sīla		seela	virtue, moral conduct
sekha		sëkha	trainee (the three stages below the Arahant)
somanassa		somanassa	with joy

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Pāli Word	Audio	Pronounciation	Meaning
sota		sotha	ear
Sotāpanna		Sothapanna	Stream Enterer (first stage of Nibbāna)
taṇhā		thanhā	attachment (bondage) due to greed, hate, or delusion
tejo		thãjo	heat element
thina		theena	sloth
uddhacca		udhdhachchā	tendency to be high-minded (restlessness)
upādāna		upādhāna	clinging, like to hold onto
upekkha			equanimity, neutrality
uppatthi		uppaththi	birth
vacī		vachi	speech
vaṇṇa (varna)			color
vayama		vayāma	effort
vāyo		vayo	fluidity
vedanā		vãdana	feeling
vicara		vichāra	sustained concentration on an object
vicikicchā		vichikichchā	acting without sati
vīmaṁsā		vīmaṁsā	investigation
vinnati		vingngāthi	intimation
viññāṇa		vingngana	(defiled) consciousness
vipāka		vipāka	result
vipassana		vipassanā	insight (via analysis of parts)
virati		virathi	abstinence from indulgence
viriya			effort
visuddhi		visudhdhi	purification
vitakka		vithakka	initial application of the mind on an object
vīthi		veethi	process (sequential)

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Pāli Word	Audio	Pronounciation	Meaning
votthapana		voththapana	determining
vyāpāda		vyāpāda	ill will, stronger than paṭigha

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8.2 Pāli Glossary – (A-K)

August 12, 2016; Revised May 27, 2017; February 19, 2020; May 29, 2022 (#4 added)

"*Tipiṭaka* English" Convention

1. I have revised the Pāli words to align with the convention used by most English texts. This convention was apparently adapted by the early European scholars (Rhys Davis and others) in order to keep the length of the word short. I will use this convention in new posts and try to update old posts gradually. See the following two posts for details:

- "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1
- "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2

Additional Pronunciation Keys:

"a" is pronounced like "**u**" in cut; "ā" is pronounced like "**a**" in father

- "i" is pronounced like "i" in sit; "**ī**" is pronounced like "ee" in bee
- "u" is pronounced like "u" in "put"; "**ū**" is pronounced like "oo" in cool
- "o" is pronounced like "oe" in "Moe"; "e" is pronounced like "a" in pay
- "c" needs to be pronounced like "**ch**" as in "**ch**arm" or "**ch**icago"
- "ñ" needs to be pronounced like "**gn**" in "signor"

2. This glossary is in two posts, because there are a total of over 400 Pāli words included now. This is the first part of the glossary; second part at, "Pāli Glossary – (L-Z)."

- I have been able to get the audio files incorporated, and also have provided links to key posts whenever possible/needed.
- We also have a Popup Pāli Glossary with Pronunciation, thanks to Mr. Seng Kiat Ng. If that GoldenDict dictionary is installed on your computer, you will be able to access this glossary from each post directly. Furthermore, it could provide translations from other online dictionaries as well.

3. Relevant posts on any of the words can be found by using the "Search" box on the top right.

Pāli Word	Meaning	Audio
abhaya	"a" +"bhaya"; doing something to stop someone's fear	
abhaya dāna	saving the life of a living being	
abhijjhā	strong greed	
abhiññā	supermundane powers	
abhisaṅkhāra	strong saṅkhāra that lead to rebirths and strong vipāka	
ādīnava	bad outcome: Assāda, Ādīnava, Nissarana – Introduction	
adhimokkha	arising to the top; reaching a high value	

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Pāli Word	Meaning	Audio
adhivāsana	things one gets used to based on sansāric habits; part of gathi	
adinnādāna	stealing; taking something without permission	
adosa	without hatred	
ajjhatta	internal	
ākāsa	space (the void in between rūpa)	
ākāsānañcāyatana	first arūpa brahma realm	
ākiñcaññāyatana	third arūpa brahma realm	
akusala	immoral act	
āhāra	nutrients (for body or mind)	
ahetuka	without good roots	
ahirika	shamelessness	
akālika	remove defilements or timeless (no birth or death, i.e., Nibbāna)	
alobha	without greed	
āloka	light, dissociating from "this world"	
āmisa	mundane (belonging to 31 realms)	
amoha	without delusion; moral mindset	
amurta	fine food (drink) of devas	
Anāgāmī	Non-Returner (to the human world)	
anāgata	future	
ānāpāna	7. What is Änapāna?	
ānāpānasati	6. Ānāpānasati Bhāvanā (Introduction)	
anariya	not Noble	

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Pāli Word	Meaning	Audio
anatoppa	fear of doing immoral deeds	
anatta	not in-control, helpless	
ānenjābhi saṅkhāra	Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka	
anicca	inability to maintain to one's satisfaction	
Aniccatā	tendency to change unexpectedly; characteristic of a rūpa: Rūpa (Material Form) – Table	
anidassana	Cannot be seen; can also mean pure as in anidassana viññāṇa	
animisa	without pausing for even a moment: Animisa Locana Bodhi Poojā – A Prelude to Acts of Gratitude	
aññamañña	depend on each other	
anantara	being in storage until retrieval (kamma vipāka)	
anumodanā	accept pattidana (transfer of merits or sharing of merits) with joy	
anupassanā	discard kileasa by contemplating with anicca, dukkha, anatta: see #6 of 4. What do all these Different Meditation Techniques Mean?	
anusaya	defilements arising from latent cravings (āsava) and kilesa	
apacāyana	paying respects to those with higher virtues: Puñña Kamma – Dāna, Sīla, Bhāvanā	
aparāpariya vedaniya	kamma vipāka that can materialize at any time in future	
apāya	common term for four lowest realms	
āpo	cohesive element	
Appanā samādhi	almost at jhāna: What is Samādhi? – Three Kinds of Mindfulness	
appaṇīta	not to liking; dislikes	
appaṭigha	cannot be grasped or touched	
apuñña	immoral	
apuññabhi saṅkhāra	highly immoral saṅkhāra	

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Pāli Word	Meaning	Audio
Arahant	never to be born in any of the 31 realms	
ārammaṇa	object of thought	
Ariya	Noble person (Sotāpanna or above)	
arūpa	without rūpa	
asaññā	without perception; without saññā	
āsava =āsaya	deep-seated craving	
āsavakkhaya ñāṇa	Knowledge of removing āsava: The Way to Nibbāna – Removal of Āsavas	
āsevana	repeated practice; associate	
asobhana	ugly or defiled (used mainly for cetasika)	
asura	one of the four apāyā; beings there have large bodies and are inactive	
assāda	enjoyment	
atīta	past	
atta	opposite of anatta or eight	
attha	opposite of anatta; perception that one has total control	
avici	one of the niraya (hell)	
avihiṁsā	non-aggressive	
avinibbhoga	consituents not separable, as in a avinibbhoga rūpa kalapa	
avyāpāda = abyāpāda	not angry, kind	
āyatana	an indriya becomes as āyatana: Sorting out Some Key Pāli Terms - Taṇhā Lobha Dosa Moha etc	
āyu	lifetime	
avijjā	Ignorance of Tilakkhaṇa	
bahiddhā	external	

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Pāli Word	Meaning	Audio
bahijja	external	
bala	power	
bali	distort	
bīja	seed	
bhaṅga	dissolution; destruction	
bhava	realm of existence	
Bhaudhdhayā (Buddhist)	One striving to stop the rebirth process	
bhāvanā	meditation, constant contemplation & use	
bhavaṅga	life continuum	
bhaya	fear	
Bhikkhu	Buddhist monk	
bodhicitta	a Mahāyāna term denoting "enlightenment-mind"	
bojjhaṅga	bodhi aṅga or facilitating factor for Nibbāna	
brahma	a being in rūpa or arūpa brahma realms	
Buddha	Buddha Gotama	
cakkhu	eye or seeing	
cakkavāḷa	planetary system like our Solar system	
cetanā	intention; but deeper: "Details of Kamma – Intention, Who Is Affected, Kamma Patha."	
cetasika	mental factor	
chanda	liking	
citta	thought (pure thought)	
cittānupassanā	doing anupassana via contemplating on thoughts	

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Pāli Word	Meaning	Audio
citta vīthi	citta come in packets of a discrete number; a single citta does not arise	
cutūpapāta ñāṇa	ability to see all previous births	
cuti	death	
cuti citta	moment of death	
dāna	giving	
dasa	ten	
dasaka	decad; group of 10	
dassana	vision; but normally used for "comprehending"	
dassanena pahātabba	removing (kilesa) via comprehension of Dhamma	
desanā	verbal discourse	
deva	a being in 6th-11th realms	
Dhamma	Buddha's teachings, phenomenon, mental object	
dhammavicaya (sambojjhaṅga)	investigation of concepts like anicca	
dhammānudhamma patipadā	condition for attaining Sotāpanna stage: Four Conditions for Attaining Sotāpanna Magga/Phala	
dhammānupassanā	doing anupassana via contemplating on Dhamma	
dhātu	element	
dhyāna (same as jhāna)	meditative state with rūpa loka or arūpa loka consciousness	
ditta	observation	
ditthi	view, wrong view unless specified	
diṭṭhijukamma	"diṭṭhi"+"uju"+"kamma" or getting rid of wrong views on kamma:Puñña Kamma – Dāna, Sīla, Bhāvanā	
domanassa	mental agony, displeasure; not bodily suffering	

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Pāli Word	Meaning	Audio
dosa	hatred	
dosakkhaya	dosa + khaya or removal of hate	
dugathi	"du" + "gathi" or habits that can lead to bad rebirths	
dukha	suffering	
dukkha	suffering & it can be stopped from arising	
dvāra	door (to the external world)	
ehipassiko	a quality of Dhamma, removing defilements in real time: Supreme Qualities of Buddha, Dhamma, Saṅgha	
ekaggatā	one-pointedness (of the mind)	
gandha	smell, odor	
gandhabba	Gandhabba (Manomaya Kāya)	
gati	character, habits	
ghāṇa	nose or smelling	
gotrabhu	change of lineage ("gotra") when getting close to a jhāna	
hadaya vatthu	seat of mind (in the gandhabbayā)	
hetu	root cause	
hiri	shamefulness for doing akusala kamma	
iddhi	special powers or knowledges	
iddhipāda	means to special (mental) accomplishment	
indriya	one of the six sense faculties when used without lobha, dosa, moha	
issa (irisiyā in Sinhala)	jealousy	
Itthi (sthree in Sinhala)	feminine	
jarā	getting old or weak	

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Pāli Word	Meaning	Audio
Jaratā	one of 28 rūpa: Rūpa (Material Form)	
jāti	birth of a living being OR birth of anything	
javana	those citta with which saṅkhāra committed or kamma vipāka generated: Javana of a Citta – The Root of Mental Power	
jhāna (same as dhyana)	meditative state with rūpa loka or arūpa loka consciousness	
jivhā	tongue (more accurately jivha indriya) OR taste	
jīvita	life: jivita indriya maintains life	
Jīvitindriya	one of the 7 universal cetasika: Cetasika (Mental Factors) OR one of the 28 rūpa: Rūpa (Material Form)	
kabaḷīkāra	one of the 4 āhāra: Āhāra (Food) in Udayavaya Ñāṇa	
kappa (kalpa in Sinhala)	time duration of an entity: kappa of a human is about 100 years; mahā kappa is lifetime of the universe	
kalyāṇa mittā (or mitrā in Sinhala)	Noble friend: Four Conditions for Attaining Sotāpanna Magga/Phala	
kāmacchanda	greed for things in kamaloka	
kāma loka	first 11 realms with five physical senses	
kāma rāga	attachment to sense pleasures in kamaloka	
kāmāvacara	belonging to kamaloka	
kāmesumicchācārā	immoral ways of enjoying sense pleasures: The Five Precepts – What the Buddha Meant by Them	
kamma	action, deed	
kammanta	actions as in sammā kammanta	
kammaṭṭhāna	meditation verses or procedures	
khandha	heap, pile, or aggregate	
karunā	compassion in the suffering of others	
kasiṇa	meditation object in anariya jhāna (eg. a colored disk)	

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Pāli Word	Meaning	Audio
kāya	pertaining to the body or action	
kaya	physical or mental body	
kāyānupassanā	doing anupassana via contemplating on the bodily actions	
khaṇika samādhi	What is Samādhi? – Three Kinds of Mindfulness	
khaya	cutting off or gradually reduce	
khaṇa	moment, sub-moment	
kriyā	action, deed	

4. Anyone can download the audio files here:

"WebLink: GoogleDrive: Pāli Word Pronunciation – Audio Files"

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8.3 Pāli Glossary – (L-Z)

August 12, 2016; Revised May 27, 2017; February 19, 2020; May 29, 2022 (#4 added)

"*Tipiṭaka* English" Convention

1. I have revised the Pāli words to align with the convention used by most English texts. This convention was apparently adapted by the early European scholars (Rhys Davis and others) in order to keep the length of the word short. I will use this convention in new posts and try to update old posts gradually. See the following two posts for details:

- "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1
- "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2

Additional Pronunciation Keys:

"a" is pronounced like "**u**" in cut; "ā" is pronounced like "**a**" in father

- "i" is pronounced like "i" in sit; "**ī**" is pronounced like "ee" in bee
- "u" is pronounced like "u" in "put"; "**ū**" is pronounced like "oo" in cool
- "o" is pronounced like "oe" in "Moe"; "e" is pronounced like "a" in pay
- "c" needs to be pronounced like "**ch**" as in "**ch**arm" or "**ch**icago"
- "ñ" needs to be pronounced like "**gn**" in "signor"

2. This glossary is in two posts, because there are a total of over 400 Pāli words included now. This is the first part of the glossary; second part at, "Pāli Glossary – (A-K)."

- I have been able to get the audio files incorporated, and also have provided links to key posts whenever possible/needed.
- We also have a Popup Pāli Glossary with Pronunciation, thanks to Mr. Seng Kiat Ng. If that GoldenDict dictionary is installed on your computer, you will be able to access this glossary from each post directly. Furthermore, it could provide translations from other online dictionaries as well.

3. Relevant posts on any of the words can be found by using the "Search" box on the top right.

Pāli Word	Meaning	Audio
lobha	excess greed: Lobha, Rāga and Kāmaccanda, Kāmarāga	
lahutā	lightness (e.g., *kāya lahutā* is lightness in body)	
lakkhaṇa	characteristc of	
loka	realm or world depending on the context	
lokiya	belonging to this world of 31 realms	
lokuttara	beyond this world of 31 realms, transcendental	
macchariya	hiding wealth due to extreme greed	

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Pāli Word	Meaning	Audio
magga	path; procedure	
mahā	large or important	
māna	arrogance, self-admiration	
manasikāra	memory. Details at: Citta and Cetasika – How Viññāṇa (Consciousness) Arises	
mano	mind	
mano sañcetanā	*vedanā*, *saññā* that arise due to one's gati	
manodhatu	mind element	
manodvāra	mind door to *nāmaloka*; see, Our Two Worlds: Material and Immaterial	
manodvāravajjana	a citta coming to the mind door as in *manodvāravajjana citta*	
manussa	human being	
marana	death (death of a physical body is not necessarily the end of human bhava; see, "Antarābhava and Gandhabba"	
mettā	kindness. Has two meanings: "Ariya Mettā Bhāvanā"	
micchā diṭṭhi	wrong views; see. "Wrong Views (Micchā Ditthi) – A Simpler Analysis"	
middha	lethargic mind	
moha	delusion; mind totally covered; see, "Lobha, Dosa, Moha versus Rāga, Patigha, Avijjā"	
mohakkhaya	moha + khaya, removing delusion	
muditā	joy in the success of others	
mudutā	malleability; e.g., kāya midutā	
mūla	root (usually in root cause)	
musāvāda	lies, trying to deceive: The Five Precepts – What the Buddha Meant by Them	
muta	combined word for smelling, tasting, and touching	

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Pāli Word	Meaning	Audio
nāma	name, mental	
nāmarūpa	name and form OR mental image of a nāma and rūpa	
namaskāraya (Sinhala)	Namaskāraya – Homage to the Buddha	
ñāṇa	knowledge	
nātha	with refuge, opposite of anātha	
nekkhamma	relinquish sense pleasures: Difference Between Giving Up Valuables and Losing Interest in Worthless	
neva saññā nā saññāyatana	fourth arūpa brahma realm	
Nibbāna	stopping the rebirth process: Nibbāna	
nibbatti lakkhaṇa	Nibbatti Lakkhana in Udayavaya Ñāṇa	
nicca	having total control, that ability	
niddesa	short description: Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa	
nimitta	sign; something resembling	
nirāmisa	neutral thoughts without sense cravings	
nirodha	nir + udā or stop from arising	
nissaraṇa	willingly give up assāda: Assāda, Ādīnava, Nissaraṇa – Introduction	
Nivana (Sinhala)		
nīvaraṇa	hindrance; covered mind	
niraya	hell	
niyama (or niyāma)	law of nature	
niyata	permanent, fixed	
ojā	nutritive essence	

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Pāli Word	Meaning	Audio
oḷārika	rough, condensed	
opapātika	instantaneous and fully-formed birth as in deva and brahma realms	
pabhassara	devoid of greed, hate, and ignorance; e.g., pabhassara citta	
paccayā	condition	
paccuppanna	conditional arising; present moment arising due to conditions	
pahāna	abandon; remove	
pahātabba	removal	
pakiṇṇaka	particulars or occasionals as in pakiṇṇaka cetasika: Cetasika – Connection to Gati	
pāṇātipātā	killing a living being: The Five Precepts – What the Buddha Meant by Them	
panca	five	
pañcadvāra	five sense doors	
pañcadvāra vajjana cittā	Citta Vīthi – Processing of Sense Inputs	
pañcakkhandha	five aggregates	
pañcanīvaraṇa	five hindrances that cover the mind	
pañcaupādānakkhandha	grasping/craving of the five aggregates: Pañcaupādānakkhandha – It is All Mental	
paṇīta	likable or good	
paññā	wisdom; comprehension of Tilakkhaṇa	
pāpa kammā	immoral actions	
para loka (paralowa in sinhala)	a human or animal gandhabba lives in para loka until a womb becomes available: Hidden World of the Gandhabba: Netherworld (Paraloka)	
pāramitā	strive through many rebirths: Pāramitā – How a Puthujjana Becomes a Buddha	
paribramana	rotating around another body	

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Pāli Word	Meaning	Audio
perideva	lamentation, especially upon remembering a past mishap	
parivajjana	staying clear of bad influences: The Sotāpanna Stage	
pīti	joy	
paññindriya	wisdom faculty	
parāmatta	ultimate reality	
pharusāvācā	harsh speech: Ten Immoral Actions (Dasa Akusala)	
pasāda rūpā	sensitive matter (five internal senses; not physical senses): Brain – Interface between Mind and Body	
passaddhi	tranquility	
pathavi	element of hardness	
paṭicca	get bonded to something willingly	
paṭigha	aversion, dislike	
patikūla manasikāra bhāvanā	4. What do all these Different Meditation Techniques Mean?	
paṭipadā	a procedure; way of living, like in majjima patipāda	
paṭiniddesa	detailed description: Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa	
paṭisandhi	Grasping a new existence (bhava)	
paṭisevana	good associations as in paṭisevana pahātabba: The Sotāpanna Stage	
pattānumodanā	Transfer of Merits (Pattidāna) – How Does it Happen?	
pattidāna	transfer of merits: Transfer of Merits (Pattidāna) – How Does it Happen?	
pavutthi	during this life, current	
pīḷama (peleema in Sinhala)	incessant stress, agitation: Anicca – The Incessant Distress ("Pīḷana")	
peta (pretha)	hungry ghost; one of the four apāyā	

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Pāli Word	Meaning	Audio
phala (pala in Sinhala)	fruit, fruition	
phassa	sense contact; most times it is defiled or samphassa: Difference between Phassa and Samphassa	
pisuṇāvācā	slandering: Ten Immoral Actions (Dasa Akusala)	
phoṭṭhabba	"poththa" + "abba", where "poththa" is skin: sense of touch	
pubbe	previous	
pubbenivāsān ussati ñāṇa	see #12 of Antarābhava and Gandhabba	
puggala	individual	
puñña kriyā	deed that makes one's heart joyful	
purisa	masculine	
rāga	attachment to the 31 realms: Lobha, Rāga and Kāmaccanda, Kāmarāga	
rāgakkhaya	rāga + khaya: removal of attachment to the 31 realms	
rasa	taste	
rūpa	matter AND energy	
rūpa kalāpa	elementary material group unit: Rūpa Kalāpa (Grouping of Matter)	
rūpāvacara	belonging to rūpa loka	
sabba	all	
sacca	truth, as in a Noble Truth	
sadda	sound	
saddhā	faith (through knowledge and understanding)	
sahajāta	born together	
sahetuka	with good roots as in dvihetuka and tihetuka; if no good roots it is an ahetuka birth	
Sakadāgāmī	Once-Returner (one more rebirth in kāma loka)	

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Pāli Word	Meaning	Audio
saḷāyatana	six sense bases for a normal human	
samādhi	concentration on a good or bad mindset: What is Samādhi? – Three Kinds of Mindfulness	
samanantara	matching with anantara: Anantara and Samanantara Paccayā	
samāpatti	different from jhāna, see: Citta Vīthi – Processing of Sense Inputs	
sammā	quench (defilements): What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)	
sammappadhāna	four main efforts to stop "*saŋ*" from arising: Two Versions of 37 Factors of Enlightenment	
samatha	calming the mind	
sāmisa	citta with kilesa or akusala cetasika	
sampajāna	sorting defiled thoughts: Satipaṭṭhāna Sutta – Structure	
sampappalāpa	frivolous talk: Ten Immoral Actions (Dasa Akusala)	
samphassa	"*saŋ*" + "phassa": Difference between Phassa and Samphassa	
sampaṭiccana	where "gati" are incorporated into a citta vīthi: Citta Vīthi – Processing of Sense Inputs	
sampayutta	together and inseparable, like a dye dissolved in water	
samudaya	arising due to "*saŋ*": "*saŋ*" + "udaya"	
samuppāda	birth of a similar kind: sama + uppada	
saṁvega or saŋvega	"*saŋ*" + "vega": javana power in a citta due to "*saŋ*": see #9 of Javana of a Citta – The Root of Mental Power	
saŋ	Saŋ	
sandiṭṭhiko	"*saŋ*" + "*diṭṭhi*" or enable seeing "*saŋ*": Supreme Qualities of Buddha, Dhamma, Saṅgha	
saṅkappa	thoughts, ideas	
saṅkhāra	actions leading to defilements, habits	
saṅkhata (sankata in Sinhala)	arisen by conditions	

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Pāli Word	Meaning	Audio
saññā	perception, identification	
saṁsāra or saŋsāra	beginningless rebirth process: What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)	
saṁsāric	related to the rebirth process	
santati	one of the 28 types of rūpa: Rūpa (Material Form)	
saṁvara	"*saŋ*" + "vara" or stop "*saŋ*" by moral behavior: What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)	
saṁvarena	via sanvara as in sanvarena pahatabba: The Sotāpanna Stage	
saṁvega	"*saŋ*" + "vega": enhanced javana of a citta due to "*saŋ*", i.e., highly emotional	
sapta or saptha	seven	
sāsana	Buddha sāsana is Ministry of the Buddha	
sasankhārika	immoral citta arising due to shrunken mind (thīna middha)	
sāsava	with craving	
satara (in Sinhala)	four	
sakkāya diṭṭhi (or sathkāya diṭṭhi)	perception that things in this world are worth striving for: How do we Decide which View is Wrong View (Ditthi)?	
sati	in the mindset of anicca, dukkha, anatta: Satipaṭṭhāna – Introduction	
satipaṭṭhāna	maintain sati: Mahā Satipaṭṭhāna Sutta	
santīraṇa	where a decision is made in a citta vīthi: Citta Vīthi – Processing of Sense Inputs	
sanyojana or saṁyojana	bind to defilements or "*saŋ*"	
sīla	virtue, moral conduct	
silabbata paramasa	perception that Nibbāna can be attained via just obeying set precepts or procedures	
sekha	trainee (the three stages below the Arahant stage)	
sobhana	good, likable, moral	

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Pāli Word	Meaning	Audio
soka	sorrow due to personal loss	
somanassa	with joy	
sota	Two possible meanings: ear and Noble Eightfold Path	
Sotāpanna	Stream Enterer (first stage of Nibbāna)	
Suddhaṭṭhaka	smallest material element: The Origin of Matter – Suddhatthaka	
suddhāvāsa	Brahma realms reserved for the Anāgāmīs	
sugati	"su" + "gathi" or moral habits/behavior; also good realms: Sansāric Habits, Character (Gati), and Cravings (Āsava)	
sukha	bodily pleasure, like with a massage; somannasa is mental	
sukuma	fine; not coarse	
suññatā	emptiness: What is Sunyata or Sunnata (Emptiness)?	
suta	sound	
sutta	discourse in the Tipiṭaka	
suva	as in Nivan suva:	
taṇhā	attachment (bondage) due to greed, hate, or delusion	
tatramajjhattatā	neutrality of mind; not upekkhā: Cetasika – Connection to Gati	
tejo	heat element	
Thero	One who has attained Nibbāna; nowadays it is used for non-Arahants bhikkhus too	
thīna	shrinking of the mind, not alert	
tuccha	lowly (behavior)	
tiparivaṭṭa	Three rounds of bondage to this world.	
tihetuka	paṭisandhi with three good roots	
tilakkhana	Three characteristics of the 31 realms: Anicca, Dukkha, Anatta	

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Pāli Word	Meaning	Audio
Tipiṭaka	three piṭaka: sutta, vinaya, abhidhamma: Preservation of the Dhamma	
tisarana	refuge in Buddha, Dhamma, Saṅgha: Tisarana Vandana and Its Effects on One's Gati	
tivijjā	Three special knowledges of the Buddha: The Way to Nibbāna – Removal of Āsavā	
uccheda diṭṭhi	wrong view that death of the physical body is the end of a living being, i.e., disbelief in rebirth process	
udayavaya	arising and destruction of a saṅkhata (sankata in Sinhala): Udayavaya Ñāṇa	
udayavaya or udayabbaya ñāṇa	Udayavaya Ñāṇa	
uddhacca	tendency to be high-minded (restlessness)	
uddesa	very short description: Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa	
upacāra	close to	
upacāra samādhi	samādhi close to jhānic state	
upādāna	clinging, like to hold onto	
upekkha	equanimity, neutrality	
uppatti	birth	
utu	natural change kammaja and cittaja energies to rūpa	
utuja rūpa	rūpa produced via the transformation of kammaja and cittaja rūpa	
vacī	speech	
vaṇṇa (varna in sinhala)	color	
vaya	destruction or deviating to immorality	
vāyāma	effort	
vāyo	element of movement, motion	
vedanā	feeling or more precisely "sensing of an event": Vedanā (Feelings)	

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Pāli Word	Meaning	Audio
vedanānupassanā	anupassanā on feelings: Satipaṭṭhāna – Introduction	
veyyāvacca	paying homage to and taking care of Holy places: Puñña Kamma – Dāna, Sīla, Bhāvanā	
vibhava	disbelief in rebirth: Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā	
vicāra	sustained concentration on a thought object	
vicikicchā	acting without sati; uncertainty of what to do; doing inappropriate things	
vipassanā	insight meditation with and for clear vision: 4. What do all these Different Meditation Techniques Mean?	
vimāna	residence, normally of a deva	
vimansā	contemplation, investigation	
vimutti	release (from the rebirth process)	
vinaya	rules of discipline for bhikkhus: Kamma, Debt, and Meditation	
viññāṇañcāyatana	second arūpi brahma realm: 31 Realms of Existence	
viññata	comprehension via viññāṇa	
viññati	intimation. For example, kāya viññati is express intention via body movement.	
viññāṇa	defiled consciousness	
viññāṇañcāyatana	second arūpa brahma realm: 31 Realms of Existence	
vinodanā	in vinodanaā pahatabba: The Sotāpanna Stage	
vipāka	result (of a kamma)	
viparināma	unexpected change	
vipassanā	removing defilements via insight of Tilakkhaṇa	
vippayutta	appear together, but separable; like a current in a wire	
virati	lose craving for indulgence	

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Pāli Word	Meaning	Audio
viriya	effort	
visuddhi	purification	
vitakka	initial application of the mind on an object	
vīthi	street; but in a citta vīthi means a "packet of thoughts" with a certain number of citta	
votthapana	determining (citta)	
vyāpāda or byāpāda	ill will, stronger than paṭigha	
yojanā	distance of about 7 miles	
yoniso manasikāra	ability to see consequences of one's actions for future rebirths: Four Conditions for Attaining Sotāpanna Magga/Phala	

4. Anyone can download the audio files here:

"WebLink: GoogleDrive: Pāli Word Pronunciation – Audio Files"

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8.4 List of "Saŋ" Words and Other Pāli Roots

June 29, 2017; revised November 9, 2018; March 17, 2023

1. Pāli is a phonetic language. It does not have its alphabet. *Tipiṭaka* was initially written down in Pāli with the Sinhala alphabet.

- Pāli verses are composed for ease of oral transmission. *Tipiṭaka* was orally transmitted faithfully for several hundred years.
- So, in many cases, root words are hidden in combined words in verses that were composed to rhyme better for easy oral transmission.

2. Rather than trying to find roots in Sanskrit, that is the way to find the roots. As I explained with evidence from the *Tipiṭaka*, **the Buddha prohibited using Sanskrit words, or even translating the *Tipiṭaka* to Sanskrit**; see, "Preservation of the Buddha Dhamma."

- That is because despite some similarities, in Sanskrit, many words were composed to sound more "impressive", without paying attention to embedded meanings.
- For example, *Pratītyasamutpāda* is the Sanskrit term for *Paṭicca Samuppāda*. *Pratītyasamutpāda* sounds impressive but the meaning is not clear at all.
- On the other hand, it is evident in *paṭi* + *icca* leading to *sama* + *uppāda*; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."

3. Pāli words are combined in ways to rhyme better. By finding critical roots embedded in such "combined words," one can quickly figure out the meaning.

- "*yadaniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanattā*" verse appears in many *suttā*.
- To understand it, we need to "expand it" or "unfold it": "*yad aniccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tad anattā*."
- Now the meaning becomes clear: "*anicca* nature leads to dukkha, dukkha nature leads to anatta nature"; see, "Anicca, Dukkha, Anatta – Wrong Interpretations."

4. The following are some examples of combinations of words to make a verse rhyme better for oral transmission.

Naidham = *na idham* or "not the case."

Ayamantimā jāti = *ayam* +*antima* + *jāti* or "my last birth."

Nūppajjati = *na* + *uppajjati*: "will not arise."

Cittappasāda = *citta* + *pasāda*; note the two p's in the combined word that allow it to rhyme better.

Similarly in: *Rūpakkhandha* = *rūpa khandha*: "*rūpa* aggregate."

Aveccappasāda = *ava icca pasāda* or "faith that leads to overcoming *taṇhā* (attachment)."

Buddha = *bhava* + *uddha:* one who figured out how to stop existences (*bhava*) from arising.

Bhavaṅga = *bhava* + *aṅga*; intrinsic aspect of *bhava.*

Sakkāya = *sath* + *kāya:* good collections usually refer to the five aggregates. *Sakkāya diṭṭhi* is the view that the five aggregates should be embraced. [***sakkāya*** = *sat* + *kāya*; ***sat*** = *sant*; ***sant*** : (ppr. of atthi), 1. 存在 (being, existing)。2. 善的, 真實 (good, true,) Nom. sg. m. *santo*; f. *satī*; nt. *santaṁ*; Acc. *santaṁ* & *sataṁ* (opp. *asaṁ)*; Instr. *satā*; Loc. *sati* & *sante*; Abl. *santato*. -- pl. Nom. *santo*; nt. *santāni*; Acc. *sante*; Gen. *sataṁ*; Instr. *sabbhi*; Loc. *santesu*. -- Compar. *santatara*; superl. *sattama*.]

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Anāpāna = *āna* + *āpāna*: "taking in" and "putting out."

Note the pronunciation of the following words backwards to rhyme better:

- *Anāgāmi* = *na āgāmi*: not coming back (about not coming back to *kāma loka* for a person who has attained the *Anāgāmi* stage of *Nibbāna.*
- *Anatimāna* = *na* + *atimāna*: *atimāna* is "high-mindedness" and *anatimāna* is opposite or "humble."

5. **Just by knowing what is meant by the root "*saŋ*," many Pāli words can be understood easily**; see, "What is "Saŋ? Meaning of Saŋsara (or Saṁsāra)."

- Note that some words are written and pronounced with emphasis on "m" rather than "n", because it rhymes better that way; a good example is *saṁsāra* (*saŋsāra*) which can be written and pronounced either way.
- On the other hand, *sammā* comes from "*saŋ*" + "*mā*," but is always pronounced as "*sammā*," because it rhymes easier that way; e.g., *sammā diṭṭhi*, *sammā saṅkappa*, etc.
- It must be kept in mind that "*saŋ*" has various levels. First one needs to remove '*saŋ*' that lead to immoral activities that can lead to births in the *apāyā*; after one becomes a *Sotāpanna*, one should strive to eliminate "*saŋ*" involving sense pleasures; after becoming an *Anāgāmi*, the goal is to remove "*saŋ*" associated with *rūpa* and *arūpa jhāna*. I only stated "sense pleasures" in the Table.

6. I plan to add another table for Pāli words with a few more key "roots."

Pāli Words with "*Saŋ*" Root

No	Pāli Word	Roots	Meaning of added word	Meaning of whole word
1	Sammā	saŋ + mā	mā means to "remove"	associated with removing "saŋ"
2	sammāpaṭipatti	saŋ + mā +patipatti	patipatti is a process	method or effort to remove "saŋ"
3	sammāvimutti	saŋ + mā + vimutti	vimutti is complete release	Arahant phala; Nibbāna
4	Sammanti	saŋ + mā	like gaccā to gaccanti	attaining peacefulness by removing "saŋ"
5	samantano	saŋ + anta; rhymes like samananta	anta is end	a process that gets rid of "saŋ"
6	Sammā diṭṭhi	Sammā + diṭṭhi	diṭṭhi is vision (here to see Tilakkhaṇa)	clear vision to see danger of (and how to remove) "saŋ"
7	Sammā saṅkappa	Sammā + saṅkappa	saṅkappa are conscious/unconscious thoughts	thoughts to removing "saŋ"
8	Sammā vācā	Sammā + vācā	vācā is conscious thoughts/speech	speech to remove "saŋ"
9	Sammā kammanta	Sammā + kammanta	kammanta is actions	bodily actions to remove "saŋ"
10	Sammā ajīva	Sammā + ajīva	ajīva is way one lives	living style to remove "saŋ"
11	Sammā vāyāma	Sammā + vāyāma	vāyāma is effort	effort to remove "saŋ"

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No	Pāli Word	Roots	Meaning of added word	Meaning of whole word
12	Sammā sati	Sammā + sati	sati is mindfulness (about Tilakkhaṇa)	mindfulness to remove “saṇ”
13	Sammā samādhi	Sammā + samādhi	samādhi is the state of equanimity (sama + adhi)	state of samādhi resulting from removing “saṇ”
14	Sambhava	saṇ + bhava	bhava is existence	existence due to “saṇ”
15	Sambuddha	saṇ + bhava + uddha	uddha is rooting out	one who rooted out existence in 31 realms
16	Sambodhi			state attained by a sambuddha; Nibbāna
17	Sambhūta	saṇ + bhūta	bhūta refers to cattāro mahā bhūta	creation of bhūta via “saṇ” in the mind; The Origin of Matter – Suddhaṭṭhaka
18	Sammapaññā	sammā + paññā	paññā is wisdom	wisdom to see the way to remove “saṇ”
19	Sammā-Sambodhi (Sammā-Sambuddha)		Emphasizing the achievement of sambodhi on one's own	reserved for the Buddhas
20	Sammatta	saṇ+mā+atta	atta means the “truths leading to sammā”	Sammatta niyama is a knowledge of a Sotāpanna.
21	Sambojjanga	saṇ +bodhi+aṅga; rhymes as sambojjanga	“aṅga” means factors	Factors that lead to Sambodhi
22	Sampajāna (Sampajanna)	saṇ + pajāna	pajāna is to comprehend	to figure out defilements (saṇ)
23	sammappadhāna	saṇ + mā+ padhāna	mā is to remove; padhāna means “first”	first to do to remove “saṇ”
24	Sambandha	saṇ + bandha	bandha is to bind, associate with	bind with someone/something with “saṇ”
25	sambhāvitā	saṇ + bhāvitā	bhāvitā is to use	engage in “saṇ” or sense pleasures
26	Sambheda	saṇ + bheda	bheda means to quarrel	fighting over pleasurable things or “saṇ”
27	Sambhīta	saṇ + bhīta	bhīta means to terrify	“saṇ” leading to terror (in mind or in future births)
28	Sambhoga	saṇ + bhoga	bhoga means pleasurable things, especially food	sense pleasures
29	Sambhunjati	saṇ + bhunja	bhunja means to eat or consume	engage in sense pleasures
30	sammoha	saṇ + moha	moha is delusion	extreme delusion
31	sampādesi / sampādeta	saṇ + pādesi	pādesi is to sort out and see	to clarify what is “saṇ”, as in "vaya dhammā saṅkhāra, appamādena sampādeta".
32	sampahanseti	saṇ +pahāna	pahāna is to remove	to remove “saṇ”

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No	Pāli Word	Roots	Meaning of added word	Meaning of whole word
33	sampaññho	saŋ + paññho	paññho means with wisdom, possessive of paññā	attained wisdom to see "saŋ"
34	Sampajāna	saŋ + pajāna	pajāna is to clarify	sort out or to clarify "saŋ"
35	sampayoga	saŋ + payoga	payoga is a clever plan to get something done	plan to access a pleasurable thing
36	Samphassa	saŋ + phassa	contact with saŋ (in the mind)	Vedanā (Feelings) Arise in Two Ways
37	Sampassati	saŋ + passati	passati means to comprehend	comprehend "saŋ"
38	sankiliṭṭha or saṁkiliṭṭha	saŋ + kilittha	kilittha is to defile	making mind defiled by adding "saŋ"
39	sankilesa or saṁkilesa	saŋ + kilesa	kilesa are defilements	things that defile the mind
40	Samsāra (Saṁsāra)	saŋ + sāra	sāra means "good"	perception that saŋ (things in this world) are good.
41	Sanseva (Samseva)	saŋ + seva	seva means to "associate"	to indulge in worldly pleasures
42	Samucceda (as in samucceda pahāna)	saŋ + ucceda	ucceda means to "remove from the roots"; pahāna is remove	samucceda pahāna means to "get rid of permanently"
43	saṁyoga or sanyoga	saŋ + yoga	yoga is to bind	bound with "saŋ" (to this world)
44	saṁyojanā or sanyojanā	saŋ + yo +ja	"yo" is to bind; "ja" is to produce	factors that leads to bonds to rebirth process
45	samudaya	saŋ + udaya	udaya is to arise	arising due to "saŋ"
46	Samutthāna	saŋ + utthāna	utthāna means "where it arises"	Samutthāna citta is same as cittaja; where "saŋ" originates (mind)
47	samvāsa or sanvāsa	saŋ + vāsa	vāsa live with	live together; sexual intercourse
48	Samvara (Sanvara)	saŋ + vara	vara means to stop, avoid	moral behavior
49	Samvaddha	saŋ + vaddha	vaddha is to "grow"	to add "saŋ", i.e., defilements
50	Samvannanā	saŋ + vannanā	vannanā is to praise	to praise immoral acts
51	Samvattana (Samvattati)	saŋ + vattana	vattana is to "drop"	aiding in removing "saŋ"
52	samvedanā or sanvedanā	saŋ + vedanā	vedanā is to feel	feelings due to "saŋ": samphassa jā vedanā
53	saṁvidhāna or sanvidhāna	saŋ + vidhāna	vidhāna means ordering	giving orders, organize (normally used mundanely)
54	saṁsaraṇa or sansaraṇa	saŋ + sarana	sarana means move around, travel	wandering in saṁsāra

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No	Pāli Word	Roots	Meaning of added word	Meaning of whole word
55	Saṁyutta (as in Saṁyutta Nikāya)	saŋ + yutta	yutta means "contains"	Suttā in the Saṁyutta Nikāya explain "saŋ" terms
56	Sancetanā	saŋ + cetanā	cetanā is intention (in a thought)	defiled thoughts
57	sanditthika	saŋ + diṭṭhi	diṭṭhi is seeing, vision	seeing "saŋ" with Buddha Dhamma
58	Sangāyanā	saŋ + gāyanā	gāyanā is to recite	Buddhist Council where suttā describing "saŋ" are recited.
59	Sanga	saŋ + ga	ga is to attach,	attach to "saŋ"
60	Sangati	saŋ + gati	gati is character, habit	bad character/habits
61	Saṅgha	saŋ + gha	gha is to remove	Those who have removed "saŋ" belong to Sanhga; Nobles or Ariyā, but usu. include bhikkhus
62	Sāṅghika	possessive of Saṅgha		offered to Saṅgha
63	Sangīta (Sangeetha)	saŋ + gīta	gīta is a poem, song	music that bend mind towards sense pleasures
64	sankalpana or saṅkappa	saŋ + kalpana	kalpnana means conscious thoughts	defiled thoughts
65	sankhitta	saŋ + kitta	kitta is action (kriya)	anything done with "saŋ" (defilements) in mind
66	Sansun	saŋ + sûn (û rhymes like put)	sûn means to destroy	calming the mind via removing "saŋ"
67	Sanvara	saŋ + vara	vara is to stay away from	discipline via staying away from "saŋ", i.e., moral behavior
68	sanvega or samvega	saŋ + vega	vega is speed or rapidity	enhanced javana of a citta due to "saŋ", i.e., highly emotional
69	saṅkhāra (should really be sankāra)	saŋ + kāra	kāra is action (all actions are initiated via thoughts)	Saṅkhāra – What It Really Means
70	Sankata	saŋ + kata	kata is a result	produced via saṅkhāra; anything in this world
71	Sansāra (Saṁsāra)	Saŋ + Sāra	Sāra is good, beneficial	What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)
72	Santāpa	saŋ + tāpa	tāpa is heat	heating of the mind due to "saŋ"
73	Santutti (or Santhutti)	saŋ + thutti	thutti is to remove: Arogya Parama Labha..	ease of mind when "saŋ" removed; but commonly used to indicate happiness

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8.5 The 89 (121) Types of Citta

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Citta for *Kāmaloka* (in the 11 sense realms) - 54 in all

1. There are three main types of citta here: The differentiation is based on whether they have immoral roots (*lobha, dosa, moha*), *kammically* moral roots (*alobha, adosa, amoha*), or are *kammically* neutral, i.e., no roots.

- **12 immoral *citta***: 8 with *lobha* roots, 2 with *dosa* roots, and 2 with *moha* roots. All ten immoral acts (*dasa akusala*) are done with these 12 types of *cittā*. Because of the 12 immoral *cittā*, **seven rootless (*ahetuka*) *vipāka cittā*** can arise in the future. Thus, altogether, there are **19 cittā in this category**.
- **Eight moral *cittā***: four with all three moral roots and 4 with two moral roots (lacking in wisdom). They can give rise to two types of *vipāka citta*: **eight *vipāka cittā* with no roots** and **eight *vipāka citta* with moral roots** (four of them have all three moral roots, and the other four are lacking in wisdom). Thus **24 types of citta are mentioned here**, of which 16 have moral roots, and eight are rootless (*ahetuka*).
- When these same **eight moral *citta* arise in *Arahants*, they are called *kiriya citta*** or functional *citta*. They have the same moral roots as the eight moral citta mentioned above but do not have any *kammic* potential or *kammic* consequences.
- All those citta with moral roots (8 *kiriya cittā* for *Arahants* and 16 for others) are called *sobhana* (beautiful) citta.
- Finally, **three types of *kiriya citta* arise in *citta vīthi*: they are neither *kamma* nor *kamma vipāka***. These are the three *kiriya citta* without any roots and thus are rootless (*ahetuka*) *citta*. Two of these perform functions of (i) five-sense-door adverting consciousness (*pañcadvārāvajjana citta*) and the *votthapana citta* and (ii) mind-door-adverting consciousness (*manodvārāvajjana citta*). (iii)The third one arises in only *Arahants* (when they smile about sense-sphere phenomena).
- Note that none of the seven *akusala vipāka citta* has roots. Also, eight *kusala vipāka citta* associated with *pavutti vipāka* (i.e, not giving rise to rebirth) do not have any roots. Those 15 *cittā* and the three *ahetuka kiriya cittā* are involved in the *vipāka* phase of a given *citta vīthi*. They do not have any *sobhana* or *asobhana cetasika* other than the 7 universal *cetasika* and the 6 *pakiṇṇaka* (particulars) *cetasika*; see, "Cetasika – Connection to Gati" for various types of *cetasika*. Those 18 *cittā* are listed on p. 112 of Ref.1 under the second group below the group of *akusala citta*.

2, The 54 *kāmaloka cittā* can be categorized in different ways.

Asobhana (Unbeautiful)		**Sobhana (Beautiful)**
Immoral- 12	**Rootless – 18**	**Moral -24**
Lobha (8)	Immoral *Vipāka* (7)	*Moral* (8)
Dosa (2)	Moral *Vipāka* (8)	Moral *Vipāka* (8)
Moha (2)	*Kiriya* (3)	*Kiriya* (8)

Citta for *Rūpaloka* (in the 16 *Rūpa* realms) - 15 in all

3. There are only 15 *cittā* that are predominantly present in the *Rūpaloka*. Five are *jhānic* moral *citta*, and five are *vipāka cittā* due to those.

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4. The five *jhānic* moral *cittā* can be experienced by humans when they develop *samādhi* and attain these (first through fifth) *jhānā*. However, they can only experience the corresponding five *vipāka cittā* when they are born in *Rūpalokas*.

5. The five *jhānic* states are characterized by five *jhāna* factors or mental concomitants: *vitakka* (initial application), *vicāra* (sustained application), *pīti* (zest), *sukha* (happiness), and *ekaggatā* (one-pointedness). All five factors are present in the first *jhāna*, and as one moves to higher *jhānā,* these factors are lost one by one, and in the fifth *jhāna*, only *ekaggatā* is left.

Pīti (zest) is the happiness in the mind, and *sukha* (happiness) is the tranquility of the body.

6. There are five more *jhānic kiriya cittā* experienced by *Arahants* when they attain these *jhānā*.

Thus there are 15 *cittā* in all that predominantly belong to the *Rūpaloka*.

Citta for *Arūpaloka* (in the 4 *Arūpa* realms)- 12 in all

7. There are only 12 *cittā* that are predominantly present in the *Arūpaloka*. These are not *jhānās* but "*arupāvacara samāpatti*." Four are *kusala cittā* (that one cultivates,) and four are *vipāka citta* due to those.

8. The four *kusala cittā* can be experienced by humans when they attain the *arūpāvacara samāpatti*. However, they can only experience the corresponding four *vipāka cittā* when they are born in *Arūpa loka*.

9. The first of the four *arūpāvacara samāpatti* is the attainment of the base of infinite space (*Ākāsānañcāyatana*). A human must master the highest *rūpāvacara jhāna* to attain this *arūpāvacara samāpatti*.

- The second is the base of infinite consciousness (*Viññāṇañcāyatana*), where the "infinite *viññāṇa*" separates from "infinite space." Now, the mind is fully disengaged from the "material world." In the third stage, the *yogi* can willfully "shrink *viññāṇa*" to a level of "minimal perception" (*Ākāsānañcāyatana.*) As the *yogi* makes further progress to the highest *arupāvacara samāpatti* ("neither-perception-nor-non-perception" or *Nevasaññānāsaññāyatana*) one's awareness starts to be extinguished (as in *Parinibbāna*.) However, it cannot be extinguished for an *anariya yogi* because the *saṁyojana*/*anusaya* (*avijjā*) remains. But this is how an ***Ubhatobhāgavimutta Arahant*** gets into *nirodha samāpatti.*
- In that highest *arupāvacara samāpatti*, the perception factor (*saññā*) is so subtle that it can no longer perform the function of perception, i.e., one is unaware of the "world." Yet perception is not altogether absent. This is another reason why the ancient *yogis* erroneously assumed this eighth *jhāna* to be *Nibbāna*. See "Samādhi, Jhāna, and Sammā Samādhi," and "Nirodha Samapatti, Phala Samapatti, Jhāna, and Jhāna Samapatti."

10. There are four more *arūpāvacara samāpatti kiriya cittā* experienced by *Arahants* when they attain these *samāpatti*.

Thus there are 12 *cittā* in all predominantly belong to the *Arūpa loka*.

Lokuttara (Supermundane) Citta – 8 in all

11. These pertain to the four stages of *Nibbānic* attainment: *Sotāpanna, Sakadāgāmī, Anāgāmī,* and *Arahant*.

12. Each stage involves two types of *citta*: path consciousness (*magga citta*) and fruition consciousness (*phala citta*). The magga citta has the function of eradicating or permanently attenuating defilements.

- The phala citta has the function of experiencing the degree of liberation made possible by the magga citta.

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13. Each *magga citta* arises only once and endures for one "thought moment." It is never repeated. The corresponding *phala citta* (which corresponds to a *vipāka citta* but is not called a *vipāka citta*) arises immediately after the *magga citta*. This contrasts mundane *vipāka cittā*, which can occur even many lifetimes after the corresponding *kusala* or *akusala citta*.

14. The *phala citta* can be repeated after one attains it. With practice, it can be sustained for long times, up to 7 days for an *Arahant*.

Thus, there are 54 + 15 + 12 + 8 = 89 *cittā* in all.

How 121 Types of Citta are Possible

15. It is possible to further analyze the types of citta by refining the above method by considering that each *magga phala* can be reached from the vicinity of each *anariya jhānic* state.

- One can attain *Nibbānic* states via the vicinity of each of the five *rūpa loka jhānic* states **(here, the *Abhidhamma* method of 5 *jhānā* is used, instead of the four mentioned in the *suttā***, where the first two *jhāna* in *Abhidhamma* categorization are taken to be one *jhāna*; in the *Abhidhamma* analysis *vitakka* and *vicāra* are removed in two steps, whereas in the *sutta* analysis it is assumed that they are removed in one step).
- Therefore, the five *jhānic* states can lead to the four *magga cittā* and four *phala cittā*.
- Thus, here, there are 40 ways to attain *lokuttara cittā*. Therefore, in this case, the total number of *cittā* would be 121 (= 54 + 15 + 12 +40) instead of 89.

16. **Therefore, *magga phala* (including the *Arahant* stage) can be reached through any *jhānic* state or without going through any *jhānic* state.**

- Of course, the eight *lokuttara cittā* (i.e., the four stages of *Nibbāna*) arrived are the same, regardless of whether they arrived via *jhāna*.
- **From the above, it is clear that *magga phala* can be attained without *jhāna* (89 *citta* analysis applicable).** *Magga phala* can also be attained via each of the five *jhānic* states (in the *Abhidhamma* method), which correspond to the four *jhānā* discussed in the *suttā;* here, the 121 *citta* analysis is applicable.

REFERENCE

1. "A Comprehensive Manual of Abhidhamma," by Bhikkhu Bodhi (2000). A pdf file can be downloaded (click the link to open the pdf). The 89 (121) citta analysis is in Table 1.1 on p. 28.

2. A discourse by Waharaka Thero on 89/121 *citta* analysis and *phala samāpatti*: "ඵල සමාපත්ති සහ සමාපත්තිය අතර වෙනස"

WebLink: Listen to the discourse: 83-වන-සංඝක්‍ෂානාභීය-ඵල-සමාපත්ති-සහ-සමාපත්තිය-අතර-වෙනස.mp3

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8.6 Cetasika (Mental Factors)

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Introduction

1. *Cetasika* (mental factors; pronounced "chethasika") appear concomitantly with *citta* (thoughts; pronounced "chiththa"), and they cease together with *citta*. They define the character (good, bad, or neutral) of the *citta*.

- The way to "Lead a Moral Life," or to "Seek Good Rebirths," or to "Seek Nibbāna" is to get rid of the bad (non-beautiful) *cetasika* and cultivate good (beautiful) *cetasika*. This is done by changing one's habits via learning Dhamma and practicing it: see, "Habits and Goals," "Saṁsāric Habits and Āsavā," and "The Way to Nibbāna – Removal of Āsavā," in that order.

Universal *Cetasika*

2. Seven *cetasika* are in every *citta*. These are called **universals** (*sabba citta sādhāraṇa*):

- *Phassa* (contact); *vedanā* (feeling); *saññā* (perception); *cetanā* (volition); *ekaggatā* (One-pointedness) can become *Sammā Samādhi*; *jīvitindriya* (life faculty) *manasikāra* is a complex entity (could be *yoniso manasikāra* or *ayoniso manasikāra*; see #3 below.)
- They appear in ALL possible 89(121) types of *cittās*.

3. Since they are universals, the above *cetasika* appears in both *kusala* and *akusala citta*. All are essential mental factors:

- *Saññā* and *vedanā* appear as two of the *khandhās* in *pañcakkhandha*/*pañcupādānakkhandha*.
- *Cetanā* determines *kamma* by incorporating relevant cetasika according to the mindset. *Cetanā* is the *cetasika* that "puts together a *citta*" by automatically incorporating other relevant *cetasika* according to one's unbroken *saṁyojana* and *gati*.
- *Ekaggatā* is the salient factor in *Samādhi*.
- Consciousness cannot arise without *phassa*. Note that *samphassa* differs from *phassa* in *Abhidhamma*; see, "Difference between Phassa and Samphassa." However, in the *suttās*, *phassa* ALWAYS refers to *samphassa*.
- *Jīvitindriya* maintains life.
- *Manasikāra* can be either *yoniso manasikāra* (important in attaining the *Sotāpanna* stage), and *ayoniso manasikāra* can lead to the accumulation of *akusala kamma*.

Occasional Cetasika (May Appear in *Kusala* or *Akusala Citta*)

4. Six cetasika CAN appear in both types of *cittā*: *kusala* and *akusala*. However, they are found in only particular types of cittā. They are called **particulars** or *pakiṇṇaka*: [***pakiṇṇaka*** :(adj.) [*pa*+*kiṇṇa* (pp. of *kirati*)+*ka*] scattered about; fig. miscellaneous, particular, opp. to *sādhāraṇa*.]

- *Vitakka* means to "focus on a specific *ārammaṇa*." *Vicāra* is to "maintain that focus and further investigate it." *Adhimokkha* (dominate). *Adhimokkha* is the *cetasika* that makes another *cetasika* to dominate a given *citta*; for example, to get *uddhacca, vicikicchā*, or *paṭigha* to strengthen.
- *Viriya* (effort) can become *Sammā Vāyāma*. *Pīti* is joy, and *chanda* is desire (could be greed or the desire for *Nibbāna*, depending on the situation.)

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- **Those are critical *cetasika* and play key roles in morality/immorality since they can appear in both *kusala* and *akusala citta*.** For example, when one's mind is covered with ignorance (*moha*), one may enjoy immoral deeds (*pīti*), makes a liking for them (*chanda*), and strive more (*viriya*) to do such actions.

5. Like universals, these particulars can appear in either *cittā*, *kusala*, or *akusala citta*. *Vitakka*, *vicāra*, and *pīti* are *jhāna* factors as well.

- *Viriya* and *chanda* are two factors in the four bases of mental power; see, "The Four Bases of Mental Power (Cattāro Iddhipāda)."
- *Adhimokka* is important in decision-making because it makes another *cetasika* dominant. All these factors can go in an *immoral* direction, too.

Asobhana Cetasika Appear Only in *Akusala Citta*

6. There are 14 *asobhana cetasika* (**non-beautiful mental factors**) that appear only in *akusala citta*. Out of those, four universals appear in ALL *akusala citta*:

- *Moha* (delusion); *Ahirika* (shamelessness); *Anottapa* (fearlessness in the wrong); *uddhacca* (restlessness or agitation).
- Both shamelessness and fearlessness of wrong encourage doing immoral acts. Restlessness causes unwise decision making.

The other ten are "occasionals" that appear in only particular types of *akusala citta*:

- *Lobha* (greed); *diṭṭhi* (wrong view); *māna* (conceit); *dosa* (hatred); *issā* (envy); *macchariya* (extreme greed, also pretending one does not have wealth); *kukkucca* (worry, also feeling low); *thīna* (sloth, sluggishness); *middha* (torpor); *vicikicchā* (doubt arising from temptations).
- *Lobha* and *dosa* are two of the three immoral roots. Sloth and torpor usually rise together and are the opposite of *viriya*; they are listed as one factor in the Five Hindrances; see, "Key to Calming the Mind."

Sobhana Cetasika Appear Only in *Kusala Citta*

7. Twenty-five *sobhana cetasika* (**beautiful mental factors**) appear only in *kusala citta*. Out of those, 19 of them appear in every *kusala citta* and thus are called beautiful universals:

- *Saddhā* (faith); *sati* (moral mindfulness) can become *Sammā Sati*; *hiri* (shame of wrong); *ottappa* (fear of wrong); *alobha* (absence of greed); *adosa* (absence of hate/anger, of which mettā or "loving-kindness" is a part); *tatramajjhattatā* (neutrality of mind, of which upekkhā is a part); *kāyapassaddhi* (tranquility of mental body); *cittapassaddhi* (tranquility of consciousness); *kāyalahutā* (lightness of mental body); *cittalahutā* (lightness of consciousness); *kāyamudutā* (malleability of the mental body); *cittamudutā* (malleability of consciousness); *kāyakammaññatā* (wieldliness/pliability of the mental body); *cittakammaññatā* (wieldliness/pliability of consciousness); *kāyapāguññatā* (proficiency of mental body); *cittapāguññatā* (proficiency of consciousness); *kāyujjukatā* (rectitude of mental body); *cittujjukatā* (rectitude of consciousness).

The other six are "occasional" that appear in only particular types of *kusala citta*:

- There are three abstinences: *Sammā Vācā* (right speech); *Sammā Kammanta* (right action); *Sammā Ājīva* (right livelihood).
- Two Illimitables (limit-less): *karuṇā* (compassion); *muditā* (appreciative joy; joy at other's moral success).
- *Paññā* or *paññindriya* (wisdom or wisdom faculty). *Sammā Diṭṭhi* leads to *paññā*.

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Other Relevant Information

8. Mental factors in the Noble Eightfold Path are highlighted in green.

- Immoral roots are highlighted in red.
- Moral roots are highlighted in purple. Note that *amoha* is not a *cetasika*; instead, it is *paññā* that represents the absence of *moha*.
- As a rule, *sobhana* and *asobhana cetasika* CANNOT appear together in a given citta.

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8.7 Rūpa (Material Form) – Table

Revised April 22, 2020; August 16, 2020; September 5, 2022

We discuss the 28 types of *rūpa* (material form) in Buddha Dhamma. For discussions on *rūpa*, see, "What are Rūpa? (Relation to Nibbāna)" and "Rūpa (Material Form)."

Concretely Produced (*Nipphanna*)	Abstract (*Anipphanna*) Rūpa
I. Great Elements (*Mahā Bhūta*)	**VII. Limiting Phenomenon**
1. *Pathavi* (Extension/Hardness)	19. *Ākasa dhātu* (space element)
2. *Āpo* (Cohesion/Fluidity)	**IX. Communicating (*Viññati*) *Rūpa***
3. *Tejo* (Heat/Hotness)	20. *Kāya Viññati*
4. *Vāyo* (Motion/Pushing & Supporting)	21. *Vacī Viññati*
II. Internal (*Pasāda*) *Rūpa*	**X. Mutable (*Vikāra*) *Rūpa***
5. *Cakkhu* (eye element)	22. *Lahutā* (lightness)
6. *Sota* (ear element)	23. *Mudutā* (Elasticity)
7. *Ghana* (nose element)	24. *Kammaññatā* (weildiness)
8. *Jivhā* (tongue element)	**XI. Material Qualities (*Lakkhaṇa Rūpa*)**
9. *Kāya* (body element)	25. *Upacaya* (production)
III. *Gocara* (Objective) *Rūpa*	26. *Santati* (continuity)
10. *Vaṇṇa* (visible)	27. *Jaratā* (Decay)
11. *Sadda* (Sound)	28. *Aniccatā* (Dissolving)
12. *Gandha* (Smell)	
13. *Rasa* (Taste)	
* *Phoṭṭhabba* (Tangibility, warmth, and movement) comes from 3 *mahā bhūta* of *pathavi*, *tejo*, *vāyo*	
IV. *Bhāva* (Faculties of sex) *Rūpa*	
14. *Itthi* (Feminine)	
15. *Purisa* (Masculine)	
V. *Hadaya* (Mind Base)	
16. *Hadaya Vatthu* (seat of the mind)	
VI. Life	
17. *Jīvitindriya* (Life faculty)	
VII. Nutritional	

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18. *Oja* (Nutriment)	

Types of *Rupā*

- The four great elements (#1 through #4), three *gocara rūpa* (#10, #12, #13), and nutriment (#18), ALWAYS appear together. They can NEVER be detected by themselves. They come together as *suddhaṭṭhaka* (meaning the smallest collection of those eight types of *rūpa*.) See "The Origin of Matter – Suddhaṭṭhaka."
- **There are nine *rūpā* created ONLY by *kammic* energy at the *paṭisandhi* moment.** Those are the five *pasāda rūpa* (#5 through #9), and four other *rūpa* (#14 through #17), including the seat of the mind (*hadaya vatthu*).
- The 16 *rūpa* that are highlighted in blue are fine (*sukuma*) *rūpa*. The other 12 are coarse (*oḷārika*) *rūpa*.
- *Nipphanna rūpa* are caused by *kamma*, *citta*, *utu* (*tejo*), and *āhāra* (*oja*). The other 10 (*anipphanna rūpa*) are not caused or conditioned by *kamma, citta, utu* (*tejo*), and *āhāra* (*oja*).
- The ten types of *anipphanna rūpa* (on the right side of the Table) are abstract *rūpa*.

Types of *Rūpā* Present in Different Realms

- All 28 *rūpā* arise in the *kāma*-realms. Eight *rūpā* comprising *sadda*, five *viññatti/vikāra-rūpā*, *jaratā-rūpa*, and *aniccatā-rūpa*, do not arise at the moment of birth (*paṭisandhi*.) During life time, they can arise.
- In the 15 *rūpa* realms, except for *Asaññā*-realm, 23 *rūpā* arise (*ghāṇa-pasāda*, *jivhā-pasāda*, *kāya-pasāda*, *itthi-bhava* and *purisa-bhava* being excluded).
- Only 17 *rūpā* arise in the *Asaññā* realm. They are the eight *avinibbhoga* (four *mahā bhūta* and *vaṇṇa, gandha, rasa, oja*), *jivita rūpa, ākāsa dhātu*, three *lahutadi*, and four *lakkhana- rūpā*;
- No *rūpa* above the *suddhaṭṭhaka* level arises (except for *hadaya vatthu*) in the *arūpa*-realms. Thus, only that trace of "matter" is present anywhere in the 31 realms. Ancient *yogis*, who attained all eight *anariya jhānā*, could not see any *rūpa* in the *arūpa loka* and deduced that was *Nibbāna*. Only a Buddha can see a *hadaya vatthu*, i.e., a *suddhaṭṭhaka*. Thus, linkage to mater has not been severed in *arūpa loka*.

Definitions from *Dhammasaṅgaṇī*

The following are quoted from the "WebLink: suttacentral: *Rūpavibhatti* DS 2.2.3" section of *Dhammasaṅgaṇī of the Tipiṭaka.*

- *Katamaṁ taṁ rūpaṁ **itthindriyaṁ**? Yaṁ itthiyā itthiliṅgaṁ itthinimittaṁ itthikuttaṁ itthākappo itthattaṁ itthibhāvo—idaṁ taṁ rūpaṁ itthindriyaṁ.*
- *Katamaṁ taṁ rūpaṁ **purisindriyaṁ**? Yaṁ purisassa purisaliṅgaṁ purisanimittaṁ purisakuttaṁ purisākappo purisattaṁ purisabhāvo—idaṁ taṁ rūpaṁ purisindriyaṁ.*
- *Katamaṁ taṁ rūpaṁ **jīvitindriyaṁ**? Yo tesaṁ rūpīnaṁ dhammānaṁ āyu ṭhiti yapanā yāpanā iriyanā vattanā pālanā jīvitaṁ jīvitindriyaṁ—idaṁ taṁ rūpaṁ jīvitindriyaṁ.*
- *Katamaṁ taṁ rūpaṁ **kāyaviññatti**? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā abhikkamantassa vā paṭikkamantassa vā ālokentassa vā vilokentassa vā samiñjentassa vā pasārentassa vā kāyassa thambhanā santhambhanā santhambhitattaṁ viññatti viññāpanā viññāpitattaṁ—idaṁ taṁ rūpaṁ kāyaviññatti.*

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- *Katamaṁ taṁ rūpaṁ **vacīviññatti**? Yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udīraṇaṁ ghoso ghosakammaṁ vācā vacībhedo—ayaṁ vuccati vācā. Yā tāya vācāya viññatti viññāpanā viññāpitattaṁ—idaṁ taṁ rūpaṁ vacīviññatti.*
- *Katamaṁ taṁ rūpaṁ **ākāsadhātu**? Yo ākāso ākāsagataṁ aghaṁ aghagataṁ vivaro vivaragataṁ asamphuṭṭhaṁ catūhi mahābhūtehi—idaṁ taṁ rūpaṁ ākāsadhātu.*
- *Katamaṁ taṁ rūpaṁ rūpassa **lahutā**? Yā rūpassa lahutā lahupariṇāmatā adandhanatā avitthanatā—idaṁ taṁ rūpaṁ rūpassa lahutā.*
- *Katamaṁ taṁ rūpaṁ rūpassa **mudutā**? Yā rūpassa mudutā maddavatā akakkhaḷatā akathinatā —idaṁ taṁ rūpaṁ rūpassa mudutā.*
- *Katamaṁ taṁ rūpaṁ rūpassa **kammaññatā**? Yā rūpassa kammaññatā kammaññattaṁ kammaññabhāvo—idaṁ taṁ rūpaṁ rūpassa kammaññatā.*
- *Katamaṁ taṁ rūpaṁ rūpassa **upacayo**? Yo āyatanānaṁ ācayo, so rūpassa upacayo— idaṁ taṁ rūpaṁ rūpassa upacayo.*
- *Katamaṁ taṁ rūpaṁ rūpassa **santati**? Yo rūpassa upacayo, sā rūpassa santati— idaṁ taṁ rūpaṁ rūpassa santati.*
- *Katamaṁ taṁ rūpaṁ rūpassa **jaratā**? Yā rūpassa jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko—idaṁ taṁ rūpaṁ rūpassa jaratā.*
- *Katamaṁ taṁ rūpaṁ rūpassa **aniccatā**? Yo rūpassa khayo vayo bhedo paribhedo aniccatā antaradhānaṁ—idaṁ taṁ rūpaṁ rūpassa aniccatā.*
- *Katamaṁ taṁ rūpaṁ kabaḷīkāro **āhāro**? Odano kummāso sattu maccho maṁsaṁ khīraṁ dadhi sappi navanītaṁ telaṁ madhu phāṇitaṁ, yaṁ vā panaññampi atthi rūpaṁ yamhi yamhi janapade tesaṁ tesaṁ sattānaṁ mukhāsiyaṁ dantavikhādanaṁ galajjhoharaṇīyaṁ kucchivitthambhanaṁ, yāya ojāya sattā yāpenti—idaṁ taṁ rūpaṁ kabaḷīkāro āhāro.*

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8.8 Rūpa – Generation Mechanisms

1. *Rūpa* (or matter) can be generated by four causes: *kamma, citta, utu,* and *Āhāra* (food). I will discuss these in detail later.

- *Kamma* here refers to volition (*cetanā*). The 25 kinds of *kamma* that produce *rūpā* are the volitions of the 12 *akusala cittā*, 8 great *kusala cittā*, and the five *rūpa loka kusala cittā*. These *rūpa* are created with a time lag, when *kamma vipāka* bear fruits, like at the *paṭisandhi* to a new life. The three *rūpa dasaka* of *vatthu, kāya*, and *bhava* are created at *paṭisandhi* by *kamma vipāka*.
- The *rūpa* produced by the *cittā* arise **at the same time as the *citta*** themselves, and only at the rising part of the *cittā*. Out of the 89 possible *cittā*, 75 *cittā* can produce *rūpa* (4 *arūpa loka vipāka cittā* and the two sets of fivefold sense consciousness cannot produce *rūpa*).
- Thus both *kammaja* and *cittaja* rūpa have mind as the direct cause. Both of these decay rapidly and are converted to *utuja rūpa*. What we normally see are the *utuja rūpa* and *āhārajā rūpa,* which have their origins also in the great elements of *tejo* and *oja.*
- The great element *tejo* is responsible for producing *utu samutthana rūpa*: Beginning from the moment of rebirth-linking, the internal *tejo* element found in the *rūpa kalāpas* born of *kamma* combines with the external *tejo* and starts producing organic material phenomena originating from *tejo*. Thereafter the *tejo* element in the *rūpa kalāpas* born of all four causes produces organic material phenomena born of *tejo* element throughout the life. Externally, *tejo* element also produces inorganic material phenomena, such as climatic and geological transformations.
- The nutritive essence, *oja*, is present in all *rūpa-kalāpas* both inside the body (internal) and outside the body (external). The external food, which is eaten, is digested in the stomach and dispersed through blood to all parts of the body. So the internal *oja* and the external *oja* meet in every part of the body. The combination of internal and external *oja* produce *āhārajā rūpas*.

2. The 8 *avinibbhoga rūpā* of *pathavi, āpo, tejo, vāyo, vaṇṇa, gandha, rasa,* and *oja* are ALWAYS found together. That unit or *kalāpa* is the smallest *rūpa* unit and is called the pure octad (*suddhaṭṭhaka*). **Those 8 *avinibbhoga rūpā* and the *ākāsa dhātu* are produced by all four causes**.

3. The four *lakkhaṇa rūpā* of *upacaya, santati, jaratā,* and *aniccatā* are not produced by any cause. They represent the nature of *rūpā*.

4. The remaining 15 *rūpa* are produced by different combination of the four possible causes as shown in the table below:

	Kamma Born	Citta Born	Utu Born	Āhāra Born
Cakkhu (eye)	Yes			
Sota (ear)	Yes			
Ghana (nose)	Yes			
Jivhā (tongue)	Yes			
Kāya (body)	Yes			
Sadda (sound)		Yes	Yes	
Itthi Bhva (femininity)	Yes			

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Purisa (masculine)	Yes			
Hadaya vatthu (heart base)	Yes			
Jivitindriya (life faculty)	Yes			
Kāya viññatti (bodily intimation)		Yes		
Vacī Viññatti (vocal intimation)		Yes		
Lahuta (lightness)		Yes	Yes	Yes
Muduta (malleability)		Yes	Yes	Yes
Kammaññata (wieldiness)		Yes	Yes	Yes

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8.9 Rūpa Kalāpa (Grouping of Matter)

Revised September 15, 2020; September 6, 2022; October 17, 2022 (#7); December 3, 2022 (#7)

1. There are 28 *rūpa* types discussed in *Abhidhamma*: "Rūpa (Material Form) – Table." They are not found separately in nature. The four causes produce them through tiny material groups called *rūpa kalāpā* or "elementary groups of matter."

- All *rūpā* have origins in the four great elements of *pathavī*, *āpo*, *tejo*, and *vāyo*. However, they all arise together in the smallest unit of matter, a *suddhaṭṭhaka.* See "The Origin of Matter – Suddhaṭṭhaka." Four more *rūpā* (*vaṇṇa*, *gandha*, *rasa*, *oja*) derived from the great elements are in a *suddhaṭṭhaka*, making it an **octad** (composed of **eight** or an ***aṭṭaka***.)
- There are 15 other elementary units (*rūpa kalāpā*) that derive from *suddhaṭṭhaka.* All 16 types of *rūpa kalāpā* are not further divisible. They are *avinibbhoga rūpa.*
- Let us briefly discuss them.

2. There are three *rūpa kalāpā* that have **nine units**: A *suddhaṭṭhaka* "energized" by *kammic* energy becomes a *jīvita* ***navaka*** (vital **nonad**) of nine units. That added unit is an "energy unit" called a *jīvita rūpa.* That *jīvita rūpa* keeps a physical body alive. Another element of nine units, a *sadda navaka* (sound nonad) is responsible for the sound created by *utu*, i.e., an *utuja rūpa*. Another is *kāyaviññatti navaka* created by *cittā* responsible for bodily intimation.

- Eight types of *rūpa kalāpā* have **ten units (*dasaka* or decad)** created by *kammic* energy: Here a *suddhaṭṭhaka* combines with a *jīvita rūpa* and another unit created by *kammic* energy to become a *dasaka*. Those eight types of *dasaka* are vital parts of a living being. For example, a *cakkhu pasāda rūpa* (together with the other nine units) creates a *cakkhu dasaka* responsible for seeing. In the same way *sota dasaka, ghana dasaka, jivhā dasaka, kāya dasaka* arise. *itthibhāva rūpa* and *purisabhāva rūpa* give rise to *itthibhāva dasaka* and *purisabhāva dasaka.* The seat of the mind, *vatthu dasaka* arises with the *hadaya vatthu.*
- The following are created only by *citta* (thoughts): One is *vacīviññatti-sadda-dasaka* (vocal intimation decad) responsible for speech. *Kāyaviññatti-lahutādi-dvadasaka* (dodecad of bodily intimation) of 12 units with *kāyaviññatti* and three *lahutādi rūpa.* Another is *vaciviññatti-sadda-lahutādi-terāsaka* (tricad of sound) of 13 units with *vaciviññatti,* three *lahutādi rūpa,* and *sadda.*
- Then there is *lahutādi-ekadasaka* (*suddhaṭṭhaka* + *lahuta* + *muduta* + *kammañña*) with 11 units created by *citta*. There is also *sadda–lahutādi-dvadasaka* (*suddhaṭṭhaka* + *lahuta* + *muduta* + *kammañña* + *sadda*) with 12 units created by *utu*.

3. All *rūpa kalāpā* have the following characteristics.

1. All the *rūpā* in a *rūpa kalāpa* arise together, i.e., they have a common genesis.
2. They also cease or dissolve together, i.e. they have a common cessation.
3. They all depend on the four great essentials present in the *kalāpa* for their arising, i.e. they have a common dependence.
4. They are so thoroughly mixed that they cannot be distinguished, i.e. they co-exist.

4. It should be noted that *kalāpā* are so small that they are indistinguishable from pure energy. The origin of *rūpa* is a *javana citta*, which is formless and mass-less. Science has shown that the smallest "particle" detected, the Higgs boson, is indistinguishable from energy. See, "The Origin of Matter – Suddhaṭṭhaka."

5. There are 17 types of *kalāpā* produced in 21 ways:

9 *kammaja kalāpā* 6 *cittaja kalāpā* 4 *utuja kalāpā* 2 *āhāraja kalāpā* as shown below:

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	Kamma Born	Citta Born	Utu Born	Āhāra Born
Cakkhu dasaka (eye decad)	Yes			
Sota dasaka (ear decad)	Yes			
Ghana dasaka (nose decad)	Yes			
Jivhā dasaka (tongue decad)	Yes			
Kāya dasaka (body decad)	Yes			
Itthi dasaka (female decad)	Yes			
Purisa dasaka (male decad)	Yes			
Vatthu dasaka (base decad)	Yes			
Jivita navaka (vital nonad)	Yes			
Suddhaṭṭaka (pure octad)		Yes	Yes	Yes
Kāyaviññati navaka (body intimation nonad		Yes		
Vacī viññati sadda dasaka (vocal intimation decad)		Yes		
Lahutādi eka dasaka (undecad of mutability)		Yes	Yes	Yes
Kayaviññati Lahutādi dva dasaka (undecad of mutability)		Yes	Yes	
Vaciviññati Sadda Lahutādi terasaka (tridecad of mutability)		Yes		
Sadda navaka (sound decad)			Yes	

6. **Internal and External *Kalāpā***

All the 21 *rūpa kalāpā* mentioned above occur internally in living beings. *Itthibhāva-dasaka* does not occur in males. Similarly, *pumbhava-dasaka* (or *purisabhāva-dasaka*) does not occur in females. For those who are born blind or deaf, *cakkhu-dasaka* or *sota-dasaka* are not present.

- **In the external (*bahiddha*) world, only the two *utuja-kalāpā* are found.** All inanimate things, such as trees, stones, earth, water, fire, corpses, etc., are made up of *utuja-suddhaṭṭhaka kalāpā*. The sounds produced by beating two sticks together, rubbing branches in the wind, or by instruments such as violin, piano, radio, cassettes, etc., are *utuja-sadda-navaka kalāpā*.

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- **From the internal *rūpas***, *kāya-pasāda*, *bhava-rūpa* (femininity and masculinity), *cittaja-rūpa, utuja-rūpa* and *āhāraja-rūpa* spread all over the body. So they will be present in the eye, the ear, the nose, the tongue and in every part of the body.

7. ***Rūpa* in *Kamaloka***

If circumstances permit, all 28 material qualities occur undiminished in an individual during a lifetime in *kāmaloka* (sense-sphere).

- In womb-born creatures, only three *kammaja-kalāpā* comprising body-decad, sex-decad and heart decad are manifested at the moment of conception (at *paṭisandhi*).

Here again, the sex-decad may not be manifested in some particular individuals. After conception, during life, the eye-decad and the rest are manifested slowly in due order. Of the groups of material qualities produced in four ways, *kammaja-rūpa* starts to form at the moment of conception and forms incessantly at every minor instant. *Cittaja-rūpa* begins to form from the second moment of consciousness, i.e., from the arising instant of the first *bhavaṅga*, which follows the rebirth-consciousness. *Cittaja-rūpa* continues to be formed for a lifetime.

- *Utuja-rūpa* starts to form from the existing instant of rebirth consciousness. The reason is that the *tejo-dhātu* (*utu*) present in the first *kammaja-kalāpā* comes to the static stage (*ṭhiti*) at that instant. From that time onward, the *tejo-dhātu* produces *utuja-rūpa* at every moment. Since *tejo-dhātu* is present in every *kalāpa*, every *kalāpa*, from the time it reaches the static stage, produces new *utuja-kalāpā* at every minor instant. And the new *utuja- kalāpā*, from the time they reach the static stage, again produce new *utuja-kalāpā* at every minor instant. So this process goes on forever.

Every *kalāpa* also contains the nutritional essence of *oja*. But *āhāraja-rūpa* forms when internal *oja* meets external *oja* at the time of diffusion of nutritional essence, and the combination of internal and external *oja* comes to the static stage. From that instant, *āhāraja-rūpa* is also formed at every minor instant. Old groups dissolve and disappear as new groups of material qualities are incessantly produced. Thus, the material phenomena go on uninterruptedly in the sense-sphere till the end of life like the flame of a lamp, or river stream.

Material Phenomena at Death: At the time of death, psychic life and physical life must cease together. This means that all *kammaja rūpa* that contains physical life must cease at the time of death. So at the beginning of the seventeenth *citta*, reckoned backward from the death-consciousness (*cuti citta*), the last *kammaja rūpa* is formed. This last *kammaja rūpa* will cease at the dissolving instant of the death-consciousness. *Cittaja rūpa* is formed till the arising instant of the *cuti citta*. This last *cittaja rūpa* will have lasted for a conscious-moment at the dissolution of *cuti citta* and thus will perish in another sixteen conscious-moments, which happens almost instantly. *āhāraja rūpa* is formed till the dissolving instant of the *cuti citta* because the support required for the formation of *āhāraja rūpa* can be furnished by citta up to that time. So at death, that last-formed *āhāraja rūpa* lasted only one minor instant. However in another fifty minor instants (*rūpa* lifespan – 51 minor instants or 17 conscious-moments), that *āhāraja rūpa* also ceases. Thus at the time of death, *kammaja rūpa*, *cittaja rūpa* and *āhāraja rūpa* cease almost instantly.

- But *utuja-rūpa* form and dissolve intill the corpse is converted into dust. A corpse consists of only *utuja-rūpa*.
- So when a person dies and is reborn in another life, material phenomena similarly arise from the instant of conception and go on arising till the time of death.

Arising of Material Phenomena in Rūpa-planes

In the rūpa-plane, nose-decad, tongue-decad, and *āhāraja-kalāpā* do not arise. At the *opapātika* rebirth, five *kammaja-kalāpā* (*vatthu*, *bhāva*, *kāya*, *cakkhu*, and *sota*) arise. During life, however, *cittaja kalāpā* and *utuja kalāpā* also arise. For the *Asaññā Brahmā*, *hadaya vatthu* is there, but it is shielded by the

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"physical body," which has no *mana indriya*. Thus, it cannot interact with *dhammā* (or *viññāṇa dhātu,*) and *cittā* cannot arise. Therefore, *cittaja kalāpā* do not arise.

- Thus in *kāma loka* and *rūpa loka*, the process of the arising of material phenomena should be understood in two ways, that is (1) at rebirth and (2) during life.
- For details, see "Body Types in 31 Realms – Importance of Manomaya Kaya," and "Bhūta and Yathābhūta – What Do They Really Mean."

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8.10 Akusala Citta and Akusala Vipaka Citta

Revised November 4, 2017; October 22, 2021; October 27, 2021

Twelve Types of *Akusala Citta*

All ten *akusala kamma* are done with these 12 *akusala cittā*. There are eight greed-rooted *cittā*, two hatred-rooted *cittā*, and two delusion-rooted *cittā*. Of course, *cittā* (pronounced "chiththā") are commonly translated as "thoughts." But a "*citta*" lives only a billionth of a second; what we experience as a "thought" is a cumulative effect of billions of *cittā*. Any speech or bodily action involves billions of *cittā*.

- See, "Conditions for the Four Stages of Nibbāna" for a list of 12 *akusala citta*.

Both greed-rooted and hatred-rooted also have delusion as a root.

	Root	Assoc. with	Dissoc. with	Feeling	*Sasankhārika?*
1	Greed	**Wrong view**	–	Pleasure	No
2	Greed	**Wrong view**	–	Pleasure	Yes
3	Greed	–	Wrong view	Pleasure	No
4	Greed	–	Wrong view	Pleasure	Yes
5	Greed	**Wrong view**	–	Equanimity	No
6	Greed	**Wrong view**	–	Equanimity	Yes
7	Greed	–	Wrong view	Equanimity	No
8	Greed	–	Wrong view	Equanimity	Yes
9	Dislike (*paṭigha*)	Aversion	–	Displeasure	No
10	Dislike (*paṭigha*)	Aversion	–	Displeasure	Yes
11	Delusion	**Vicikicchā**	–	Equanimity	–
12	Delusion	Uddacca	–	Equanimity	–

1. The first type of *citta* is a "*citta* rooted in greed (and delusion), associated with wrong views, accompanied by pleasure." The others can be stated similarly by referring to the above table.

- Those *cittā* associated with wrong views are the worst, even though wrong views are listed as #10 on the ten immoral actions, see, "Ten Immoral Actions (Dasa Akusala)."
- *Cittā* generated with pleasure means one is enthusiastic about an *ārammaṇa* because it matches one's habits (*gati*.) For example, one who likes to go fishing has a bad habit; he gets pleasure by just thinking about it. That person would generate stronger *kamma* than another who goes along fishing with others without enthusiasm (with equanimity.)
- A hateful *citta* always arises with displeasure, but that displeasure can arise with ignorance. For example, someone with wrong views may generate displeasure towards a moral person merely because of one's wrong views. I have encountered some people who got upset (and became angry with me) when I pointed out that rebirth has evidence for it.
- *Sasaṅkhārika* means with less *javana* power.
- See, the notes at the end of the post "Conditions for the Four Stages of Nibbāna" for details.

2. **Since *vicikicchā* is also due to wrong views, those five *cittā* marked in red are the strongest *akusala citta* with "wrong views" or "*diṭṭhi*."**

- **Those five *cittā* cannot arise in the mind of a *Sotāpanna*.**

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They can condition one's mind to a "*gati*" suitable for birth in the *apāyā*; see, "What is in a Thought? Why Gati are so Important?."

- The *vyāpāda* or the strong hate — that makes one eligible for birth in the *apāyā* –actually arises from the first four types of *lobha citta*. It is also called "*dvesa*" or "*dvesha*" which means "second manifestation" or ("*dvi*" + "*vesa*") of *lobha*. When one is burdened with extreme greed, it can become the second manifestation of extreme hate for anyone in the way.
- Upon attaining the *Sotāpanna* stage, such habits or "*gati*" are removed, and thus no adverse *kamma vipāka* comes to mind at the dying moment, as we point out below. The "*pati+ichcha sama+uppada*" or what is born is similar to what is grasped and is at play at the dying moment. One automatically grasps things one has a habit of liking; they automatically come to the forefront of the mind at the dying moment.

3. The other seven *akusala cittā* are stopped from arising in stages as a *Sotāpanna* cultivates the Path further.

- The two dislike (*paṭigha*)-rooted cittā (together with some potency of the remaining four greed-based *citta*, i.e., *kāma rāga*) are reduced at the *Sakadāgāmī* stage.
- Those two dislike-rooted *cittā* are stopped from arising at the *Anāgāmī* stage. Also, the potency of the remaining four greed-based *citta*, i.e., ***kāma rāga*** is reduced to just ***kāma*** level.
- **Finally, the remaining four greed-based *citta* and the *uddhacca citta* are removed at the *Arahant* stage.** Thus an *Arahant* will never experience an *akusala citta*.

Seven Types of *Akusala Vipāka Citta*

4. These 12 types of citta lead to 7 types of *vipāka* (resultant) *citta*.

- None of the ***vipāka citta*** has any unwholesome roots (greed, hate, delusion); of course, they also do not have wholesome roots. **Thus they are called rootless (*ahetuka*) *citta*.**

5. Five of these *akusala vipāka cittā* are the ones that lead to (undesirable) sense events through the five physical senses. Thus they are responsible for eye consciousness (*cakkhu viññāṇa*), ear consciousness (*sota viññāṇa*), nose consciousness (*ghāṇa viññāṇa*), taste consciousness (*jivhā viññāṇa*), and body consciousness (*kāya viññāṇa*).

- Except for the body consciousness which is accompanied by pain, the other four are accompanied by equanimity; see,"Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa" and "How Are Paṭicca Samuppāda Cycles Initiated?"
- Thus any feelings of displeasure etc due to what is seen, heard, smelled, or tasted, are in the thoughts that follow this "event" experienced through one of the physical senses. We will discuss this in detail in the *Abhidhamma* section.

6. The sixth *akusala vipāka citta* is called receiving consciousness accompanied by equanimity (*upekkhā-sahagata sampaṭicchana citta*). This citta accepts the sensory input (we will discuss it in the *Abhidhamma* section).

7. The seventh *akusala vipāka citta* is the investigating consciousness accompanied by equanimity (*upekkhā-sahagata santīraṇa citta*). This is the citta that is responsible for the birth in the apāyā (lowest four realms), i.e, it acts as the *paṭisandhi citta* for the birth in the *apāyā*.

8. One may wonder how a *Sotāpanna* avoids the *apāyā*, because he/she is still capable of generating the seven cittā that are not associated with *diṭṭhi* (see the Table above.) Thus it is possible to generate this *apāyagāmī-paṭisandhi citta*.

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- The point is that after becoming a *Sotāpanna*, such *vipāka* thoughts do not come to the mind at the last thought processes; only the good *kamma vipāka* come to the forefront of the mind close to the dying moment because he/she no longer has the "*gati*" suitable for a birth in the *apāyā*.

9. It is hard to give up one's bad habits ("*gati*"), mainly because one does not fully comprehend the true nature of the world, i.e., *anicca, dukkha, anatta*, and thus has wrong views about this world with 31 realms. One needs to comprehend that one's actions have consequences not only in this life, but also in future lives; also, whatever one gains from such harmful actions is temporary, AND does not leave one with a peaceful mind.

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8.11 37 Factors of Enlightenment

Revised January 20, 2016; May 13, 2019; March 11, 2020; August 20, 2022 (added references)

1. The 37 factors of Enlightenment (*Bodhipakkhiya Dhamma*) are the combined number of individual factors in:

- Four Factors of Mindfulness (*Cattāro Satipaṭṭhāna*); see "Mahā Satipaṭṭhāna Sutta,"
- Four Supreme Efforts (*Cattāro Sammappadhāna*); see, for example, "WebLink: suttacentral: *Padhāna Sutta* (AN 4.13)."
- Four Bases of Mental Power (*Cattāro Iddhipāda*); see a series of suttas starting with the "WebLink: suttacentral: *Apāra Sutta* (SN 51.1)."
- Five Faculties (*Pañca Indriya*); see a series of suttas starting with the "WebLink: suttacentral: *Suddhika Sutta* (SN 48.1)."
- Five Powers (*Pañca Bala*); see, for example, "WebLink: suttacentral: *Punakūṭa Sutta* (AN 5.16)."
- Seven Factors of Enlightenment (*Satta Bojjhaṅga*); see the series of suttas starting with "WebLink: suttacentral: *Himavanta Sutta* (SN 46.1)." and
- Factors of the Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*); see the series of suttas starting with "WebLink: suttacentral: *Kalyāṇamitta Sutta* (SN 45.49)."

2. These factors focus on various mental factors (*cetasika*) and *citta* that incorporate those *cetasika*. They are labeled with different names under each category in the Table below to highlight their application.

- For example, the *paññā cetasika* is labeled as *vīmaṁsā* in Four Bases of Mental Power, as *dhammavicaya* in *Satta Bojjhaṅga*, and as *Sammā Diṭṭhi* in the Noble Eightfold Path.
- Under each category, I have listed the term used for that *cetasika* in that category. For example, in the Noble Eightfold Path, *Sammā Vāyāma* is the *viriya cetasika*.
- Thus even though there are 37 factors of Enlightenment, there are **only 14 cetasika** that will be cultivated while cultivating all seven above categories.
- Those seven categories are all interrelated. Thus all 37 factors may be cultivated by focusing only on *Cattāro Satipaṭṭhāna*, *Satta Bojjhaṅga*, or the Noble Eightfold Path.

3. In the "WebLink: suttacentral: *Bhāvanā Sutta* (AN 7.71)," the Buddha explained that one needs to cultivate those 37 factors to reach Nibbāna.

- However, there is no need to go through all of them individually. Cultivation of one set in full WILL fulfill the others.
- For example, in the "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" Buddha explained that the cultivation of *Satipaṭṭhāna* is a guaranteed way to *Nibbāna*.
- Similarly, "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)" explains that the cultivation of *Ānāpānasati* will fulfill *Satipaṭṭhāna*.
- Therefore, there can be many different ways to get to *Nibbāna* (*Arahanthood*.) The key step is to get to the *Sotāpanna Anugāmi* stage by comprehending the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*. See "*Mahā Cattārisaka Sutta* (Discourse on the Great Forty)."

4. It is also important to realize that *cetasika* is related to one's character (*gati*): "Cetasika – Connection to Gati"

5. The Four Supreme Efforts (*Cattāro Sammappadhāna*) are the efforts to purify the mind: (i) **remove** defilements (*akusala*) that have arisen, (ii) **prevent** new defilement (*akusala*) from arising, (iii) **enhance**

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wholesome states (*kusala*) that have arisen, (iv) **initiate** new wholesome states (*kusala*). WebLink: suttacentral: AN 4.14 Saṁvarasutta (Restraint).

- Not to let an unwholesome thought arise which has not yet arisen. → **restraint (00)**
- Not to let an unwholesome thought continue which has already arisen. → **abandonment (01)**
- To make a wholesome thought arise which has not yet arisen. → **development (10)**
- To make a wholesome thought continue which has already arisen. → **protection (maintaining) (11)**

6. All 37 factors of enlightenment are fulfilled at the Arahant stage.

Item	Parameter Involved	Four Supreme Efforts	Iddhipada	Five Faculties	Five Powers	Four Factors of Mindfulness	7 Factors of Enlightenment	Path Factors	Count
1	Paññā (wisdom)		vīmaṁsā	paññā	paññā		dhammavicaya	sammā diṭṭhi	5
2	Vitakka (initial application)							sammā saṅkappa	1
3	Sammā vācā							sammā vācā	1
4	Sammā kammanta							sammā kammanata	1
5	Sammā ājīva							sammā ājīva	1
6	Viriya	four efforts (see #4 above)	viriya	viriya	viriya		viriya	sammā vāyāma	9
7	Sati (mindfulness)			sati	sati	kāya, vedanā, citta, dhamma	sati	sammā sati	8
8	Samādhi (one-pointedness)			samādhi	samādhi		samādhi	sammā samādhi	4
9	Saddhā (faith)			saddhā	saddhā				2
10	Chanda (desire)		chanda						1
11	citta		citta						1
12	Pīti (joy)						pīti		1
13	Passaddhi (tranquility)						passaddhi		1

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14	Upekkhā (equinimity)						upekkhā		1

7. Also, see "Two Versions of 37 Factors of Enlightenment."

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8.12 Conditions for the Four Stages of Nibbāna

Revised August 3, 2016; Revised November 19, 2018; August 21, 2022

1. The following Table shows the conditions to be fulfilled (i.e., factors to be eliminated) to attain each stage of *Nibbāna*.

- Each stage of *Nibbāna* can be characterized in various ways: The removal of ten *akusala cittā*, fourteen types of *asobhana cetasika* associated with *cittā*, ten *saṁyojana,* seven types of *anusaya,* four types of *āsava,* three types of *taṇhā,* etc.
- See #4 below for links to posts explaining those terms.

2. For example, to attain the *Sotāpanna* stage, three of the ten *saṁyojana* (or the ten fetters) are removed, *akusala cittā* #1, 2, 5, 6, and 11 are removed (see #4 below for a list of the 12 types of *akusala cittā*.) Also, the *apāyagāmī* strength in the other *cittā* is removed at the Sotāpanna stage. *Cittā* #9 and 10 weaken at lower stages and are removed at the *Anāgāmi* stage. The remaining *cittā* (#3, 4, 7, 8 and 12) weaken with each stage of *magga phala* and are removed at the *Arahant* stage. There is a nice chart on p. 112 of *Bhikkhu* Bodhi's book "Comprehensive Manual of Abhidhamma."

***Ariya* Stage**	***Saṁyojana***	***Akusala Citta***	***Anusaya***	***Āsava* (*Asaya*)**	***Kilesa* (*Asobhana Cetasika*)**	***Taṇhā***	***Rāga***
Sotāpanna	*sakkāya diṭṭhi*[1], *vicikicchā*[2], *sīlabbata parāmāsa*[3]	1, 2, 5, 6, 11 Also removes *apāyagāmi* strength in the rest	*diṭṭhi*, *vicikicchā*	*diṭṭhāsava*	**Removed**: *diṭṭhi*[6], *vicikicchā*[14], [*thina*[12], *middha*[13]] **Reduced**: Rest of the *cetasika*. [*lobha*[5], *dosa*[8], *moha*[1] to *rāga*[5], *paṭigha*[8], *avijjā*[1]]	*vibhava taṇhā*	All three *rāga* reduced
Sakadāgāmī	*kāma rāga*[4] (reduced) *paṭigha*[4] (reduced)	weakens 9, 10 also weakens *kāma rāga* in 3, 4, 7, 8	*kāma rāga* (reduced) *paṭigha* (reduced)	*kāmāsava* (reduced)	**Especially reduced**: *kāma rāga*[5] and *paṭigha*[8]	**Reduced:** *kāma taṇhā*	All three *rāga* further reduced
Anāgāmī	*kāma rāga*[4], *paṭigha*[5]	9, 10 also removes *kāma rāga* in 3, 4, 7, 8	*kāma rāga*, *paṭigha*	*kāmāsava*	**Removed**: *kāma*	**Removed**: *kāma taṇhā*	*kāma rāga*

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					rāga[5] and *paṭigha*[8] **Regarding *cetasika*:** *dosa*[8], *issa*[9], *macchariya*[10], *kukkucca*[11] **removed**.		
Arahant	*rūpa rāga*[6], *arūpa rāga*[7], *māna*[8], *uddhacca*[9], *avijjā*[10]	3, 4, 7, 8, 12 (see below for a list of *akusala citta*)	*bhava rāga, māna, avijjā*	*bhavāsava, avijjāsava*	**Removed**: rest of the *asobhana cetasika* [*avijjā*[1], *ahirika*[2], *anatoppa*[3], *uddhacca*[4], *māna*[7]]	*bhava taṇhā*	*rūpa rāga, arūpa rāga*

[***Saṁyojana***: **Five Lower Bonds** (*pañca orambhāgiya saṁyojanā*) 1. *sakkāya diṭṭhi*, 2. *vicikicchā*, 3. *sīlabbata parāmāsa*, 4. *kāma rāga*, 5. *paṭigha*, **Five Upper Bonds** (*pañca uddhambhāgiya saṁyojanā*) 6. *rūpa rāga*, 7. *arūpa rāga*, 8. *māna*, 9. *uddhacca*, 10. *avijjā*.]

Asobhana cetasika: 1. *moha* → *avijjā* , 2. *ahirika*, 3. *anottappa*, 4. *uddhacca*, 5. *lobha* → *rāga*, 6. *diṭṭhi*, 7. *māna*, 8. *dosa* → *paṭigha*, 9. *issa*, 10. *macchariya*, 11. *kukkucca*, 12. *thina*, 13. *middha*, 14. *vicikicchā*. Notes: → means "reduced to" after *Sotāpanna* stage.]

3. The ability to commit *akusala kamma* also is removed in stages as one progresses and is completely removed only at the *Arahant* stage. It is important to note that a *Sotāpanna* completely removes only one *akusala kamma,* that of having wrong views (*micchā diṭṭhi*): "What is the only Akusala Removed by a Sotāpanna?." But this leads to removing many *kilesa* (mental impurities); see the Table.

4. *Āsava* and *anusaya* are discussed in the post, "Āsava, Anusaya, and Gati (Gathi)." Kilesa is discussed in "Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)." For a discussion on *Dasa Saṁyojana*, see "Dasa Saṁyojana – Bonds in Rebirth Process." The fourteen types of *asobhana cetasika* are discussed in "Cetasika (Mental Factors)."

- See "Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā" for the three types of *taṇhā.* Another way is to categorize into three types of *rāga*, i.e., *kāma rāga, rūpa rāga*, and *arūpa rāga*; see "Lobha, Dosa, Moha versus Rāga, Patigha, Avijjā."

5. The 12 types of akusala citta are listed in, "Akusala Citta and Akusala Vipāka Citta." But I thought it would be more explanatory to list them. The numbers below correspond to the numbers in the Table.

Lobha* (Greedy) *Citta (Also has the *moha* root)

1. *Citta* **connected with a wrong view**, accompanied by pleasure, and done with habit.

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2. *Citta* **connected with a wrong view**, accompanied by pleasure, and done reluctantly.

3. *Citta* NOT connected with a wrong view, accompanied by pleasure, and done with habit.

4. *Citta* NOT connected with a wrong view, accompanied by pleasure, and done reluctantly.

5. *Citta* **connected with a wrong view**, accompanied by a neutral mind, and done with habit.

6. *Citta* **connected with a wrong view**, accompanied by a neutral mind, and done reluctantly.

7. *Citta* NOT connected with a wrong view, accompanied by a neutral mind, and done with habit.

8. *Citta* NOT connected with a wrong view, accompanied by a neutral mind, and done reluctantly.

Dosa* (Hateful) *Citta (Also has the *moha* root)

9. *Citta* associated with hate, accompanied by displeasure, done with habit.

10. *Citta* associated with hate, accompanied by displeasure, done reluctantly.

Moha Citta (only with the *moha* root)

11. *Citta* accompanied by a neutral mind, **associated with *vicikicchā*** (not aware of bad consequences)

12. *Citta* accompanied by a neutral mind, associated with *uddhacca* (unfocused).

Notes:

1. Even though recent Abhidhamma literature categorize *lobha* and *dosa citta* as *asaṅkhārika* (unprompted) and *sasaṅkhārika* (prompted), in original Abhidhamma, they were not categorized as such.

2. For example, the two *dosa-mūla cittā* are:

i. *Domanassa sahagata paṭigha-sampayutta citta.*

ii. *Domanassa sahagata sasaṅkhārika paṭigha-sampayutta citta.*

- The first *citta* arises due to *sansāric* habits and thus is more potent. For example, someone who tends to easily get angry, normally generates such potent *citta*.
- On the other hand, another person without such a habit, may not generate such a *citta* unless "forced hard"; it is done with reluctance, "when pushed to the limit", or if the perceived "sense pleasures" are enticing. Then he/she is actually "incorporating new "*saŋ*" or initiating a new habit; thus, the name "*sasaṅkhārika*."

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8.13 Ultimate Realities – Table

1. This Table lists the three kinds of ultimate realities (*paramattha dhamma*) in this world of 31 realms; they are conditioned, i.e., they arise due to causes and perish subsequently on their own; nothing in this world is permanent. They do not arise if there are no causes, and when that happens *Nibbāna* is the result.

- Nibbāna is the unconditioned reality. It is attained when the six causes (*lobha, dosa, moha, alobha, adosa, amoha*) are not there. Then the mind cannot get a "foothold" anywhere in the material world.
- Cultivating the three causes of *alobha, adosa, amoha* (together with removing *lobha, dosa, moha*) is needed in following the Noble Eightfold Path, and when wisdom grows, all causes will be rejected by the mind automatically at the end.

2. Ultimate realities can be compared to the fundamental particles in physics. Even though it was believed in the early stages that atoms were the fundamental particles, now there are about 32 of such particles; but now the "particle nature" is dissolving into "energy packets" in elementary particle physics. In Buddha Dhamma, the 28 types of rūpa are very fine, and cannot be "seen" even with *abhiññā* powers; they are "energy packets."

3. The table also shows how "this world of 31 realms" can be described via the five aggregates, the twelve sense bases, or 6 *dhatus* and how they incorporate the ultimate realities. There are other ways too. They are all compatible and consistent with each other.

- For example, 89 *citta* and 52 *cetasika* are included in the four "mental" aggregates, or in the mind base and mind objects, or just in the *viññāṇa dhātu*.
- Also note that the correct word is *khandha* and NOT *skandha* for the five "aggregates." The Pāli (and Sinhala) word *khandha* means a "pile" (as in a pile of sand) and is still used to denote a hill in Sinhala. I just look up the meaning of "*skandha*" in Sanskrit and it says "Hindu god of war." This is how the true meanings of the original words have been lost due to incorporation of "sophisticated sounding" Sanskrit words with no relevance.

Table: Analysis of the "world" and Nibbāna in terms of ultimate realities.

<table>
<tr><td colspan="4">Lokaya (World of 31 Realms)</td><td>Nibbāna</td></tr>
<tr><td>Ultimate Realities (4 types)</td><td>Citta (89)</td><td>Cetasika (52)</td><td>Rūpa (28)</td><td rowspan="4">Nibbāna</td></tr>
<tr><td colspan="2">Aggregates (5)</td><td>Vedanā khandha
Saññā khandha
Saṅkhāra khandha
Viññāṇa khandha</td><td>Rūpa khandha</td></tr>
<tr><td>Sense Bases (12)</td><td>Mind base</td><td>Mind Objects (also includes fine matter or sukuma rūpa)</td><td>5 internal (pasāda) rūpa
5 external rūpa (vaṇṇa, sadda, gandha, rasa, phoṭṭhabba)</td></tr>
<tr><td colspan="2">Dhātu (6)</td><td>Viññāṇa</td><td>pathavi, āpo, tejo, vāyo, ākāsa</td></tr>
<tr><td></td><td colspan="3">saṅkhata (sankata in Sinhala) include everything in this world (sentient beings have all six dhātu; everything else in the world, like inert objects and plants, do not have viññāṇa)</td><td rowspan="2">asaṅkhata</td></tr>
<tr><td colspan="4">Notes:
1. Number of citta can be 121 in the alternate scheme; see, The 89 (121) Types of Citta</td></tr>
</table>

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2. Vedanā, saññā are two cetasika; saṅkhāra has the rest of 50 cetasika; for a list of cetasika, see Cetasika (Mental Factors) 3. For fine (sukuma) rūpa, see Rūpa (Material Form) – Table.	

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8.14 31 Realms of Existence

May 20, 2016; revised May 30, 2018; December 16, 2019; June 11, 2020; August 24, 2020 (revised #5 and many lifetimes, added #6); September 6, 2022 (#2, #3); April 24, 2024 (#6); July 7, 2024 (#5,#6)

Realm	Description	Cause of Birth in Realm (Note 1)	Lifetime
The Apāyā (Undesired Realms)			
1. Niraya (Hell)	Unimaginable suffering.	Anantariya papa kamma, Ten akusala kamma with established wrong views.	Variable
2. Tiracchāna (Animal; Tirisan in Sinhala)	Microscopic to large animals.	Ten akusala kamma with established wrong views.	Variable
3. Peta (Hungry Ghosts; Preta in Sinhala)	Some live in our world unseen to us.	Ten akusala kamma with established wrong views.	Variable
4. Vinipāta Asuras (Asuras)	Some live in our world unseen to us.	Ten akusala kamma with established wrong views.	Variable
Sugati (Desired *Kāma Loka* Realms)			
5. Manussa (Human)	Most valued birth of all realms.	Puñña abhisaṅkhāra (tihetuka, dvihetuka, and ahetuka)	Variable (Note 2)
6. Cātummahārājika Deva	Fine bodies from this realm; no diseases.	Puñña abhisaṅkhāra.	500 CY 9M HY (Note 3)
7. Tāvatiṁsā deva	Sakka lives in this realm.	Puñña abhisaṅkhāra.	1000 CY 36 HY
8. Yama deva		Puñña abhisaṅkhāra.	2000 CY 144M HY
9. Tusitā deva		Puñña abhisaṅkhāra.	4000 CY 576M HY
10. Nimmānaratī deva		Puñña abhisaṅkhāra.	8000 CY 2304M HY
11. Paranimmita Vasavattī deva		Puñña abhisaṅkhāra.	16000 CY 9216M HY
Rūpa Loka (Fine Material Realms)			
12. Brahma Parisajja deva	Jhānic bliss in this and higher realms.	First jhāna (minor)	1/3 kappa (Note 5)

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Realm	Description	Cause of Birth in Realm (Note 1)	Lifetime
13. Brahma Purohita deva		First jhāna (medium)	1/2 kappa
14. Brahmakayika (Maha Brahma)		First jhāna (highest)	1 kappa
15. Parittaba deva		Second jhāna (minor)	2 kappa
16. Appamanabha deva		Second jhāna (medium)	4 kappa
17. Abhassara deva		Second jhāna (highest)	8 kappa
18. Parittha Subha deva		Third jhāna (minor)	16 kappa
19. Appamana Subha deva		Third jhāna (medium)	32 kappa
20. Subha Kinhaka deva		Third jhāna (highest)	64 kappa
21. Vehappala deva		Fourth jhāna various levels from here and above	500 kappa
22. Asaññā satta	Body only; no mind		500 kappa
23. Aviha deva	Only Anāgāmīs		1000 kappa
24. Atappa deva	Only Anāgāmīs		2000 kappa
25. Sudassa deva	Only Anāgāmīs		4000 kappa
26. Sudassi deva	Only Anāgāmīs		8000 kappa
27. Akanittakha deva	Only Anāgāmīs		16000 kappa
Arūpa Loka (Immaterial Realms); see Note 4			
28. Ākāsānancāyatana deva		Fifth jhāna	20,000 kappa
29. Viññāṇañcāyatana deva		Sixth jhāna	40,000 kappa
30. Ākiñcaññāyatana deva		Seventh jhāna	60,000 kappa
31. Nevasaññānāsaññā deva		Eighth jhāna	84,000 kappa

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Notes:

1. See, "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?." *Akusala kamma* are the same as *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra*.)

2. The realms and the lifetimes are extracted from various *suttā*: see, for example, "Dhammacakkappavattana Sutta Introduction," "WebLink: suttacentral: *Saleyyaka Sutta* (MN 41)," WebLink: suttacentral: *Saṅkhārupapatti Sutta* (MN 120), and "Paṭhama Mettā Sutta (AN 4.125)."

- **In particular, WebLink: suttacentral: *Sāleyyaka Sutta* (MN 41) discusses how different types of *kamma* lead to rebirth among the 31 realms.**
- The "WebLink: suttacentral: *Visākhā Sutta* (AN 8.43)" gives lifetimes of various *Deva* realms.

3. *Tihetuka* means *kusala kamma* done with *alobha*, *adosa*, and *amoha*.

- *Dvihetuka* means *kusala kamma* done with *alobha*/*adosa*. They have not removed all ten types of *micchā diṭṭhi* but may have removed many. They grasp the new *bhava* without fully understanding, **i.e., *javana citta* at the *cuti-paṭisandhi* moment will have "weak *javana* power."**
- In contrast, one with *tihetuka* birth grasps the new existence with a complete understanding of the laws of *kamma*. Therefore, *amoha* means **removal** of the ten types of *micchā diṭṭhi.*
- *Ahetuka* births occur purely as a *vipāka* of a good *kamma* but without generating *javana citta.* They have not removed most of the ten types of *micchā diṭṭhi.* Thus, "*ahetuka*" does not mean "without *hetu*" there. It just means an "unfortunate birth."
- See "Paṭisandhi Citta – How the Next Life is Determined According to Gati" for details.

4. CE = Celestial Years; M HY = Millions of Human Years.

5. A *Mahā Kappa* (indicated only as *kappa* in the Table) is the time for the Solar system to go through a complete cycle. A quarter of this (or an *Asaṅkheyya Kappa* or 20 *kappa*) is the life of the Earth or the Solar system. The solar system is born, destroyed, and reborn like living beings. See, "Buddhism and Evolution – Aggañña Sutta (DN 27)." The Buddha describes the length of one *kappa* in the "WebLink: suttacentral: *Pabbata Sutta* (SN 15.5)." The lifetimes of many realms are given in Ref. 9; in the English translation, the lifetimes can be found in section WebLink: suttacentral: 18.6.2. Age Limit.

6. The connection between various *rūpāvacara jhānic* states, *arūpāvacara samāpatti* states, and the corresponding *Brahma* realms in "WebLink: suttacentral: *Dhammahadayavibhaṅga* (Abhidhamma Vb 18)." English translation at "WebLink: suttacentral: 18. Analysis Of The Heart Of The Teaching."

- For example, the *rūpāvacara jhānic* state can be cultivated at low, intermediate, and superior levels, and the *yogis* who cultivated the first *jhāna* at those levels will be reborn in the *Brahma Pārisajja, Brahma Purohita* and *Mahā Brahma* realms (the three lowest realms.)
- The second and third *jhānās* lead to rebirths in the higher-lying six *Brahma* levels, with those cultivating the superior level of the third *jhāna* having rebirth in the *Subhakiṇha* realm.
- Those who cultivate the fourth *jhāna* will be reborn in the *Vehapphala* realm.
- Those who cultivate *asaññā bhāvanā* will be reborn in the *Asaññasatta* realm.
- Those who cultivate the *arupāvacara samāpatti* will be reborn in the four *arūpāvacara* realms.

7. The names of the four *arūpa* realms describe their characteristics. [*Ākāsānañcāyatana Viññāṇañcāyatana Ākiñcaññāyatana Nevasaññānāsaññāyatana*]

- *Ākāsānañcāyatana* comes from "*ākāsa*" + "*ananta*" or infinite + "*āyatana*," or the realm where infinite space is the focus of the mind (*ārammaṇa*).

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- *Viññāṇañcāyatana* comes from "*viññāṇa*" + "*ananta*" or infinite + "*āyatana*," or the realm where the infinite *viññāṇa* is the focus of the mind (*ārammaṇa*).
- *Ākiñcaññāyatana* comes from "*ākin*" + "*ca*" or mind + "*āyatana*," or the realm where the focus of the mind (*ārammaṇa*) is only the mind itself and nothing else.
- *Neva saññā nā saññā* comes from "*na*" or not + "*asañña*" or without perception + "*nā*," or not + "*saññā*" or perception, i.e., the realm where one cannot say whether there is either "no perception" or "there is perception." One could go on for a short time without perception (just like in the *asañña* realm), but it comes back since the "*bhava*" is still there.

8. The following video gives a good general description of the 31 realms:

WebLink: youtube: Bhante Anandajoti: The Planes of Exist

9. All the realms and their characteristics are detailed at "WebLink: suttacentral: *Dhammahadayavibhaṅga* (Abhidhamma Vb 18)"." English translation at "WebLink: suttacentral: 18. Analysis Of The Heart Of The Teaching."

- The "WebLink: suttacentral: *Saleyyaka Sutta* (MN 41)" also describes all the realms.

January 24, 2019: Relevant post: "Buddhism and Evolution – Aggañña Sutta (DN 27)."

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IX Paṭicca Samuppāda

- "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda""
- "Paticca Samuppāda – Overview"
- Paṭicca Samuppāda During a Lifetime **(*Idappaccayatā Paṭicca Samuppāda*)**
- **Subsection:** "Paticca Samuppāda – Essential Concepts"
  - "Nibbāna - Rāgakkhaya Dosakkhaya Mohakkhaya - Part 1"
  - Pañca Nīvaraṇa and Sensual Pleasures (Kāma)
  - What is "Kāma"? It is not Just Sex
  - Icchā, Taṇhā, Kāma – Root Causes of Suffering
  - Jāti – Different Types of Births
  - Bhava – Kammic Energy That Can Power an Existence
  - Bhava and Punabbhava – Kammic Energy Giving Rise to Renewed Existence
  - Concepts of Upādāna and Upādānakkhandha
    - Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood
    - Where Are Memories "Stored"? – Connection to Pañcakkhandha
    - Loka Sutta – Origin and Cessation of the World
    - Dukkha Samudaya Starts With Samphassa-Jā-Vedanā
    - Key Steps of Kammic Energy Accumulation
    - Generating Kammic Energy in the "Upādāna Paccayā Bhava"
  - Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)
- **Subsection:** "Kamma and Paṭicca Samuppāda"
  - Kamma and Paṭicca Samuppāda – Introduction
  - Dhamma and Dhammā – Different but Related
  - Kāma Assāda – A Root Cause of Suffering
  - Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta
- **Subsection:** "Paticca Samuppāda, Tilakkhaṇa, Four Noble Truths"
  - "Paticca Samuppāda – Introduction"
  - What Did the Buddha Mean by a "Loka"?
  - Future Suffering (Loka/Dukkha Samudaya) Starts With Sensory Input (Ārammaṇa)
  - Sotāpanna – One With the "Wider Worldview" of the Buddha
  - Sotāpannā – Just Starting on the Noble Path
  - Yoniso Manasikāra and Paṭicca Samuppāda
  - Dhamma – Different Meanings Depending on the Context
  - Dhammānudhamma Paṭipatti – Connection to Paṭicca Samuppāda/Tilakkhaṇa
- **Subsection:** "Sakkāya Diṭṭhi and Paticca Samuppāda"
  - "Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine""
  - "What Reincarnates? - Concept Of A Lifestream"
  - "Anatta and Sakkāya Diṭṭhi – Two Different Concepts"
- **Subsection:** "Understanding the Terms in Paṭicca Samuppāda"
  - "Distortion of Pāli Keywords in Paticca Samuppāda"
  - **Subsection:** "Saṅkhāra – Many Meanings"

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- "Saṅkhāra - Should Not be Translated as a Single Word"
- "Kamma and Saṅkhāra, Cetanā and Sañcetanā"
- "Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna"
- "Rebirths Take Place According to Abhisaṅkhāra"

▪ **Subsection:** "Viññāṇa – Two Critical Meanings"

- "Abhisaṅkhāra Lead to Kamma Viññāṇa"
- "Two Types of Kamma Viññāṇa"
- "Summary of Key Concepts About Viññāṇa and Saṅkhāra"
- "Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāṇa"

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- "Gandhabba (Mental Body) Separating from Physical Body in Jhāna"
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▪ "Citta Vīthi – Fundamental Sensory Unit"
▪ "Does any Object (Rūpa) Last only 17 Thought Moments?"
▪ "Phassa (Contact) – Contact With Pasāda Rūpa"
▪ "Pañcupādānakkhandha – Arises With an Ārammaṇa"

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▪ "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa"
▪ "Akusala-Mūla Upapatti Paṭicca Samuppāda"
▪ "Kusala-Mūla Paṭicca Samuppāda"
▪ "Idappaccayatā Paṭicca Samuppāda"

o **Subsection:** "Paṭicca Samuppāda in Plain English"

▪ "Introduction – What is Suffering?"
▪ "Introduction -2 – The Three Categories of Suffering"
▪ "Avijjā paccayā Saṅkhāra"
▪ "Saṅkhāra paccayā Viññāṇa – 1"
▪ "Saṅkhāra paccayā Viññāṇa – 2"
▪ "Viññāṇa paccayā Nāmarūpa"
▪ "Nāmarūpa paccayā Saḷāyatana"
▪ "Difference between Phassa and samphassa"
▪ "Phassa Paccayā Vedanā….to Taṇhā"
▪ "Difference Between Taṇhā and Upādāna"
▪ "Upādāna Paccayā Bhava – Two Types of Bhava"
▪ "Nāmarūpa, Viññāṇa, Dhammā – Closely Related"
▪ "Bhava paccayā Jāti….Jarā, Maraṇa,…"

o "How Are Paṭicca Samuppāda Cycles Initiated?"
o "What Does "Paccaya" Mean in Paṭicca Samuppāda?"
o Imasmiṁ Sati Idaṁ Hoti – What Does It Really Mean?
o Upapatti Paṭicca Samuppāda (How We Create Our Own Rebirths)
o Paṭiloma Paṭicca Samuppāda – Key to Nibbāna

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- **Subsection:** "Paṭṭhāna Dhammā"
  - "Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala)"
  - "Anantara and Samanantara Paccaya"
  - "Āsevana and Aññamañña Paccaya"
- **Subsection:** "Assāda, Ādīnava, Nissaraṇa"
  - "Assāda, Ādīnava, Nissaraṇa – Introduction"
  - "How Perceived Pleasures (Assāda) lead to Dukkha"

"Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

- "Vedanā (Feelings) Arise in Two Ways"
- "Feelings: Sukha, Dukha, Somanassa, and Domanassa"
- "What is "Kāma"? It is not Just Sex"
- "Kāma Assāda Start with Phassa Paccayā Vedanā or Samphassa Jā Vedanā"

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9.1 Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"

Revised November 3, 2018; July 29, 2019; re-written March 15, 2022; revised February 2, 2024; rewritten August 23, 2024

Paṭicca Samuppāda encompasses the fundamental teachings of the Buddha.

Paṭicca Samuppāda Is Buddha Dhamma

1. The following verse is from "WebLink: suttacentral: *Mahāhatthipadopama Sutta* (MN 28)":
"*Yo Paṭiccasamuppādaṁ*
Yo Dhammaṁ passati,
so Paṭiccasamuppādaṁ passati."

"One who sees *Paṭiccasamuppāda*
sees the (Buddha) Dhamma.
One who sees the (Buddha) Dhamma
sees *Paṭiccasamuppāda*."

- ***Paṭicca Samuppāda* explains how we accumulate *kammic* energy to "power up" future births.** That sustains the rebirth process and will bring rebirths mostly in the *apāyās*. Thus, *Paṭicca Samuppāda* explains how future suffering arises.

Paṭicca Samuppāda Process Occurs in the Mind

2. ***Paṭicca Samuppāda* process occurs 100% in the mind.**

- **For example, one should not think of "*jāti*" as "the birth with a human (or *Deva* or animal) body" but rather the accumulation of *kammic* energy that could bring such a birth in the future.**
- Whenever we attach to a sensory input (*nimitta*), it could become an *ārammaṇa* (that the mind latches onto.) Then, we think, speak, and act with *lobha/rāga*, *dosa*, *and moha*, and accumulate such *kammic* energy. We discuss that in detail in this section and on this website in general.

"*Paṭi+icca*" = To Attach to "Root Causes"

3. *Paṭicca* = *paṭi* + *icca*; here, "*paṭi*" is bonding, and "*icca*" (pronounced "ichcha"; see #12 below) is liking.

- Thus, ***Paṭicca* is "bonding to something willingly" or "getting attached to something through a liking for it."**
- However, **one tends to attach to the result, but what counts is the root cause for that attachment. This is a critical point to understand.**

4. Everything in this world arises due to six root causes: ***lobha***, ***dosa***, ***moha*** and ***alobha***, ***adosa***, **and *amoha;*** see "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)." As explained in that post, **only mundane versions of *alobha, adosa*, and *amoha*** can be counted as root causes—**deeper, genuine versions of *alobha*, *adosa*, and *amoha* (based on the comprehension of Noble Truths/*Paṭicca Samuppāda*) lead to *Nibbāna*.**

- For example, one may want to enjoy life and decide to make a lot of money by any means possible. That can lead to the accumulation of *kammic* energies at various levels depending on what type of activities he will use. If he engages in taking bribes or stealing, those are immoral actions that will accumulate *kammic* energies to bring rebirth in an animal or a *peta* realm. In that case, he had "*kāma rāga*" and used immoral deeds (*apuñña kamma*) to reach his goal.

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- Another person may also have "*kāma rāga*" but will only engage in morally acceptable actions (legitimate business, for example) to make money. Those actions will not generate *kammic* energies to bring a "bad rebirth," but he will still be trapped in the "*kāma loka*" because of "*kāma rāga.*"

"*Sama+Uppāda*" = Corresponding Births/Rebirths

5. *Samuppāda* = "*sama*" (same or similar) + "*uppāda*" (generation), i.e., an existence (*bhava*) of a similar/comparable kind. **Here, "similar in kind" refers to the connection to the root causes, not the result one expected.**

- Thus, ***samuppāda* means leading to existence or experience corresponding to defilements** that made one attach to the situation (*ārammaṇa*) in the first place.
- The "generation" of existence (or mindset) happens while engaging in that activity (see below). Furthermore, that activity generates *kammic* energy to bring a future corresponding existence in the rebirth process.

"*Paṭi+ichcha*" Leads to "*Sama+uppāda*"

6. Now, we combine the two terms: "*paṭi+ichcha*" leads to "*sama+uppāda,*" i.e., "willingly attaching to the root causes" leads to "corresponding (re)births."

- One would not like to be born an animal. However, **if one acts like an animal** (an example of ***lobha, dosa, moha***), an animal rebirth is unavoidable! In the same way, **if one cultivates "moral *gati*"** (an example of **mundane *alobha, adosa, amoha***), one is likely to be reborn as a human or *Deva*.
- Thus, "*Paṭicca Samuppāda*" means "attachment to something with six root causes (see #4 above) leading to the generation of a corresponding "*bhava.*"

7. For example, if person X commits rape based on attachment to a beautiful girl, he would act like an animal while engaging in that activity; furthermore, he will also accumulate *kammic* energy to be born an animal in the future.

- **The establishment of a *bhava, in turn,* leads to a corresponding *jāti* or birth:** When one gets attached, it increases the likelihood of a future birth with similar characteristics.
- For example, **when someone habitually engages in "greedy actions," they cultivate that "greedy *gati*."** Then, it can manifest in a future birth by being born a *Peta* (hungry ghost). See "Bhava – Kammic Energy That Can Power an Existence."

Connection to *Gati* – Simple Example

8. **The "level of attachment" depends on many factors:** the specific *ārammaṇa* and one's *gati* (habits and likings) due to deep-seated *āsavas* (cravings) will play significant roles. The website has many posts on this key Pāli term: "*gati.*" One can get a list of relevant posts by typing "gati" in the "Search" box at the top right. Note that "*gati*" is pronounced as "gathi."

- For example, when person X generates potent hateful thoughts about a person, X could be in the mindset of an animal. At that moment, X may even behave like an animal, hitting and clawing at that person if things get out of hand. Even if X does not act physically, he will have that "animal-like" mindset.
- **At that moment, X generates a *gati* (character) corresponding to "*bhava*," or existence similar to an animal. That, in turn, leads to grasping a corresponding "*bhava*." Then "*bhava paccayā jāti*" can lead to a similar "*jāti*" or birth at that time, i.e., X will behave like an animal.**
- There, X generated a corresponding "*bhava*" in his mind because he got "bonded" to that situation via compatible thoughts, i.e., he developed a corresponding "*bhava*" in his mind. **Results (effects)**

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correspond to causes: it is the principle of causality or "cause and effect." If X keeps cultivating that "*gati*" or habit, corresponding kinds of "*bhava*" and "*jāti*" in future lives are inevitable.

- Strong feelings under such conditions create subtle energies called "*kammic* energy." **That energy can build up over time to generate a subtle/fine "*manomaya kāya*" corresponding to a new existence (*bhava*.)**

9. Therefore, if X keeps getting into fights with others, he will habitually accumulate *kammic* energy for that "*bhava,*" which could lead to a "bad rebirth"; see, "Saṅkhāra, Kamma, Kamma Bija, Kamma Vipāka."

- Furthermore, it becomes a "*gati*" (habit) as well (see "Saṁsāric Habits, Character (Gati), and Cravings (Āsava)"). Then, it is easier to get into such situations, and a vicious cycle starts leading to that *gati* taking hold.
- **For example, no one wants to be born a dog.** However, one cannot avoid being born a dog if one willingly does "lowly things" that are appropriate for dogs and thus cultivates "*gati* suitable for a dog." See, #4 of "Kukkuravatika Sutta (Majjhima Nikāya 57) – Kammakkhaya."
- Many *suttas* in the *Tipiṭaka* explain this critical point; see, for example, "Gati to Bhava to Jāti – Ours to Control," "Gati (Habits/Character) Determine Births – Saṁsappaniya Sutta," "Paṭisandhi Citta – How the Next Life is Determined According to Gati" and "Saṁsāric Habits, Character (Gati), and Cravings (Āsavā)."
- Now, let us consider some other aspects of *Paṭicca Samuppāda.*

A Sensory Input Initiates a *Paṭicca Samuppāda* Process

10. The explanation is simple and can be written in the following sequence:

- When a sensory input comes in (as a "*nimitta*") the mind examines it in the "*Avyākata Paṭicca Samuppāda*" stage. This is also called the "*vipāka* stage" of a sensory event. See "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."
- If the mind attaches to it, then the "*kamma* generation stage" (which is the "standard *Paṭicca Samuppāda*" process) starts, and *kammic* energies are accumulated. See "Akusala-Mūla Uppatti Paṭicca Samuppāda."
- The primary *Paṭicca samuppāda* process described by the Buddha (*Idappaccayatā Paṭicca Samuppāda*) encompasses both stages. See "Idappaccayatā Paṭicca Samuppāda." It is discussed in detail in "Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime."

11. Therefore, it is critical to understand the role of a sensory experience.

- See "Sensory Experience – Basis of Buddha's Worldview." I recently expanded that discussion ("Does "Anatta" Refer to a "Self"?) and **also discussed "distorted *saññā*" as the root cause of attachment to sensory experiences:** "Recovering the Suffering-Free Pure Mind."
- Understanding the above can lead to the *Sotāpanna* stage and beyond: " "Sotāpanna Stage via Understanding Perception (Saññā)."

Accumulation of *Pañcupādānakkhandhā* via *Paṭicca Samuppāda*

12. Each *Idappaccayatā Paṭicca Samuppāda* cycle adds more to the existing *pañc**upādāna**kkhandha* (*pañca **upādāna** khandha*). We can see that easily when we examine the progression of an *Idappaccayatā Paṭicca Samuppāda* cycle, which we discuss now.

- A sensory event starts with an "external *rūpa*" making contact (*phassa*) with an "internal *rūpa*" or a sense faculty.

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- That leads to the arising of a series of *cittās* (*citta vīthi*.) Even the first *citta* arises with recognizing the sense input (*saññā*) and the arising of feelings (*vedanā*) based on it.
- **That "*saññā*" involves more than just recognizing the sensory input. It also comes with a "sense of liking or disliking" based on *saṁyojana* and *gati*.** For example, anyone born with a human body will taste honey to be sweet, or specific people to be beautiful or ugly. **This critical factor** has not been taken into account for hundreds of years, but anyone can understand it once pointed out: "Saññā – All Our Thoughts Arise With "Distorted Saññā" and "Saññā Gives Rise to Most of the Vedanā We Experience."

13. Based on *saññā* and *vedanā*, a mind will automatically attach to any sensory input in the initial stage of a sensory event (also called the "*purāṇa kamma*" stage). It will be defiled to a subtle level. That is the generation of "*abhisaṅkhāra*," which, of course, is the "*saṅkhāra*" component in *pañc**upādāna**kkhandha*.

- So far, we have seen how four of the five entities in *pañcupādānakkhandha* arise with a sensory event per *Paṭicca Samuppāda*. The fifth component, *viññāṇa*, encompasses the overall sensory experience, which starts as a "*vipāka viññāṇa*." The subtle attachment to the sensory input leads to the emergence of a "subtle expectation" for it. That is the " *kamma viññāṇa*" component of *viññāṇa*.
- If the attachment to the sensory input becomes strong, the mind gets to the "*taṇhā paccayā upādāna*," and substantial *kamma* accumulation occurs in the "*purāṇa kamma*" stage. See "Purana and Nava Kamma – Sequence of Kamma Generation."
- Now, we can see how all five components of the *pañcupādānakkhandha* begin to accumulate with a sensory event.
- The above steps also clarify why the mind of a *puthujjana* (average human) will NEVER start at the *pañcakkhandha* stage. It ALWAYS starts at the *pañc**upādāna**kkhandha* stage.

Pronunciation of Pāli Words

14. It is highly beneficial to learn how to pronounce Pāli words. When the European scholars started writing the Pāli *Tipiṭaka* with the English alphabet, they devised a unique system called the **"*Tipiṭaka* English" Convention.** It has helped keep the 'word length" short.

- For example, although written as "*gati,*" its pronunciation is "*gathi*." Similarly, "*icca*" is for "*ichcha*." If written as pronounced, "*citta*" would be "*chiththa*."
- See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipitaka English" Convention Adopted by Early European Scholars – Part 2" for details.
- A pronunciation guide at "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."
- Don't be discouraged. Start gradually getting used to the method of learning the meanings/pronunciations. Learn the common keywords first.

An overview of the steps in *Paṭicca Samuppāda* is given in the next post: "Paṭicca Samuppāda – Overview." *Paṭicca Samuppāda* encompasses the fundamental teachings of the Buddha.

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9.2 Paṭicca Samuppāda – Overview

Revised November 4, 2018; August 27, 2022

1. Nothing can happen without a cause ("*hetu*" in Pāli or Sinhala). Everything happens for reasons or causes. Usually, many things simultaneously arise due to multiple causes.

- However, if one cause dominates, it appears to have happened due to one cause.

2. Due to our ignorance of the true nature of this world, we keep initiating new causes. If we do not add more fuel to the fire, the fire will extinguish when existing fuel runs out.

- *Akusala kammā* is fuel to the *saṁsāric* journey or the rebirth process.
- *Saṁsāric* journey does not end because we keep adding "fuel to the fire," i.e., keep doing *akusala kamma*.

3. The *Paṭicca Samuppāda* **(let us shorten it as PS)** describes that process. It explains the arising of future births due to accumulated *kammic* energies.

- *Ācariya* Buddhaghosa understood only one aspect (the *Akusala-Mūla* PS) of the numerous applications of PS. Since Theravāda Buddhism adopted Visuddhimagga as the basis of Dhamma, this deep knowledge of PS went underground. [***ācariya*** : [m.] teacher.]
- Many variations of PS can be found in the WebLink: suttacentral: *Paṭiccasamuppādavibhaṅga* (Vb 6) of the *Vibhaṅgappakarana* in the *Abhidhamma Piṭaka*.

4. Here are the main subsections in this section:

- Several PS cycles are discussed in this section: "Paṭicca Samuppāda Cycles." However, please read #7 below before going there.
- For those who want to avoid too many Pāli words: "Paṭicca Samuppāda in Plain English."
- What is meant by "*paccayā*" (conditions) and discussions on different types of conditions: "Paṭṭhāna Dhamma." An introduction to "*paccayā*" is in #5 below.
- "Imasmim Sati Idam Hoti – What Does It Really Mean?"

5. Even if there is a cause, its result (effect) does not manifest until the right conditions ("*paccayā*" in Pāli) appear.

- For details, see "What Does "Paccayā" Mean in Paṭicca Samuppāda?." We can get the basic idea from a few examples here.
- A matchstick has the potential to bring about a fire. But unless it is heated by striking on a hard surface, fire does not ignite.
- A bomb can explode and create much destruction. But it will not go off until triggered.
- We all have bad habits, but they do not manifest until triggered by an *ārammaṇa* or a "thought object" (a picture, sound, smell, touch, or thought). See "Worldview of the Buddha."

6. Therefore, if one acts mindfully, one can PREVENT many *akusala vipāka* and FORCE many *kusala vipāka*.

- We all have innumerable *akusala* accumulated in this *saṁsāra*;
- See, "What is Kamma? Is Everything Determined by Kamma?," and "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)."

7. It is necessary to understand that the terms in the standard PS cycle: "*avijjā paccayā saṅkhāra; saṅkhāra paccayā viññāṇa; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā saḷāyatana, saḷāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna*

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paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, marana, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti" **are highly condensed.**

- One could write a book on each term.
- At a minimum, one needs to get the basic idea of each keyword: *avijjā, saṅkhāra, ..bhava, jāti.*

8. Most modern texts in English translate those keywords to single words in English, which often leads to misinterpretations.

- **It is better to understand the meaning of each of those Pāli worlds and use those words. They can have different meanings based on the context.**

9. In the following, I will provide a few posts to read to get an idea of what those Pāli words mean. **The following terms are associated with the *Akusala-Mūla* PS.**

Avijjā: "What is Avijjā (Ignorance)?."

Saṅkhāra: In most cases, what comes to play is *abhisaṅkhāra* or "strong *saṅkhāra*." But it is necessary to get the basic idea of "*saṅkhāra*" first: "Saṅkhāra – What It Really Means."

Viññāna: One of the complex Pāli words: "Viññāṇa – What It Really Means."

Nāmarūpa: Another complex word: "Viññāṇa paccayā Nāmarūpa."

Saḷāyatana: *Saḷāyatana* (six *āyatana*) are not six sense faculties, "Nāmarūpa paccayā Saḷāyatana."

Phassa: What comes into play in PS is not "*phassa*" but "defiled contact" or *samphassa*, "Difference between Phassa and Samphassa."

Vedanā: *Vedanā* in PS does not mean "feelings," but "*samphassa jā vedana*": "Vedanā (Feelings) Arise in Two Ways."

Tanhā: "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

Upādāna: "Difference Between Taṇhā and Upādāna."

Bhava* and *Jāti: "Bhava and Jāti – States of Existence and Births Therein" and "Gati to Bhava to Jāti – Ours to Control."

- Of course, *gati* is another key Pāli word not discussed much these days. See "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)."
- You can find more posts on each word using the "Search" box at the top. **Note**: only for online website.

10. It is clear from #7 above that all future suffering (*jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti*) will stop with the stopping of the *Akusala-Mūla* PS.

- **It is also clear that all future suffering ends when there is no rebirth**, i.e., when the step "*bhava paccayā jāti"* stops and thus "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā*" step stops.
- As long as there are *jāti* (or births), the suffering will not end.

11. The *Akusala-Mūla* PS can be terminated by working on two main targets: *avijjā* and *taṇhā*.

- It is pretty clear why we need to remove *avijjā*. If there is no *avijjā* (i.e., if one comprehends the Four Noble Truths), then an *Akusala-Mūla* PS will not even get started.
- *Taṇhā* gradually reduces with changing our *gati*. That is discussed in the post: "Difference Between Taṇhā and Upādāna."

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9.3 Paṭicca Samuppāda – Essential Concepts

February 19, 2021

Nibbāna – Rāgakkhaya Dosakkhaya Mohakkhaya – Part 1
"Lobha, Rāga and Kāmacchanda, Kāmarāga"
"Lobha, Dosa, Moha Versus Rāga, Patigha, Avijja"
Pañca Nīvaraṇa and Sensual Pleasures (Kāma)
What Is "Kāma"? It Is Not Just Sex
Icchā, Taṇhā, Kāma – Root Causes of Suffering
Jāti – Different Types of Births
Bhava – Kammic Energy That Can Power an Existence
Bhava and Punabbhava – Kammic Energy Giving Rise to Renewed Existence
Concepts of Upādāna and Upādānakkhandha

- Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood
- Where Are Memories "Stored"? – Connection to Pañcakkhandha
- Loka Sutta – Origin and Cessation of the World
- Dukkha Samudaya Starts With Samphassa-Jā-Vedanā
- Key Steps of Kammic Energy Accumulation
- Generating Kammic Energy in the "Upādāna Paccayā Bhava"

Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)

9.3.1 Nibbāna – Rāgakkhaya Dosakkhaya Mohakkhaya – Part 1

February 19, 2021; revised August 5, 2023

Nibbāna is defined as "*rāgakkhayo dosakkhayo mohakkhayo—idaṁ vuccati nibbānan'ti*" OR "*Nibbāna* is the ending of *rāga, dosa*, and *moha*."

What Is *Nibbāna*?

1. The above verse explaining *Nibbāna* appears in many *suttas*. The above quote is from "WebLink: suttacentral: *Nibbānapañhā Sutta* (SN 38.1)."

- There is a stronger version of *rāga*, i.e., *lobha* (extreme greed.) Someone with a *lobha* mindset CANNOT comprehend the Four Noble Truths. That is why *Nibbāna* is defined as above.
- All future suffering arises due to *lobha*, *dosa*, and *moha*. But until *lobha* is reduced to the *rāga* level, one cannot comprehend the Noble Truths. See, "Lobha, Dosa, Moha versus Rāga, Paṭigha, Avijjā."
- Someone with a "moral mindset" which has removed the ten types of wrong views NORMALLY has reduced versions of *rāga*, *paṭigha*, and *avijjā*. However, their mindsets can also be elevated to stronger *lobha*, *dosa*, and *moha* under some conditions (if the temptation is high enough.)
- Someone who has removed the ten types of wrong views can comprehend the Four Noble Truths and remove *avijjā* (ignorance about this world's real nature.) It happens in four stages culminating in the *Arahant* stage.
- That is a summary. We will discuss the details below and in upcoming posts.

Nibbāna Defined as Above Is the Ultimate Version

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2. What is defined above is the ultimate version of *Nibbāna* or the "ultimate cooling down" via "eliminating ANY future suffering."

- In the previous three posts in this series, I briefly laid out the key (and deeper) foundations of Buddha Dhamma. I did that so that one would see the outline. Of course, more explanations are needed to clarify them.
- We will gradually clarify those concepts.
- The way to do that is to realize that we CAN experience the early stage of "cooling down" by gradually reducing *lobha*, *dosa*, and *moha* to the *rāga*, *paṭigha*, and *avijjā*, AND trying to maintain them there without re-elevating to the *lobha*, *dosa*, *moha* levels.
- **A single Pāli word** captures ***lobha, dosa, moha*** (and the reduced versions of *rāga*, *paṭigha*, and *avijjā*.) That word is "***saŋ***." See details in the section on "Saŋ."

Sandiṭṭhikaṁ Nibbānaṁ – One Needs to "See Defilements" to Get to *Nibbāna*

3. One first needs to "**see defilements**" or "**see '*saŋ*'**" (***saŋ diṭṭhika***) to be able to see the path to *Nibbāna*.

- That is why the Buddha Dhamma is "***sandiṭṭhika.***" In the verse that points out the virtues of Buddha Dhamma, "*..bhagavatā dhammo* ***sandiṭṭhiko*** *akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhīti*" it is one of the qualities that makes Buddha Dhamma unique.
- **One can experience the first stages of *Nibbāna* (cooling down of the mind) by "seeing the dangers of "*saŋ*" and gradually getting rid of them.**
- That is the *Nibbāna* that can be experienced in this life! It is easily reached, especially if one can see the drawbacks of "*saŋ*" (greed, anger, delusion.)

4. That is what the Buddha explained to Jāṇussoṇi in the "WebLink: suttacentral: *Nibbuta Sutta* (AN 3.55)." A reasonable English translation is "WebLink: suttacentral: *Nibbāna* (AN 3.55)."

- Jāṇussoṇi asks the Buddha, "Master Gotama, it is said: 'Directly visible *Nibbāna*, directly visible *Nibbāna*.' In what way is *Nibbāna* directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise?"
- As explained there, a mind with **greed, hate**, and **delusion** (ignorance about the real nature) "..experiences mental suffering and dejection."
- Thus if one can see the bad consequences of **greed, hate, and delusion (or '*saŋ*')**, one can reduce those and reach a "better state of mind." It is a "cooled state of mind" with less agitation and would not experience depression.
- In particular, it is easy to recognize when greed and anger arise in one's mind. One should make an effort to control them. **That is the basis of *Ānāpānasati* and *Satipaṭṭhāna* meditations:** "being mindful."
- That is why *Nibbāna* is directly visible AND can be experienced in this life itself!

Ādittapariyāya Sutta (The Fire Sermon) Is About the "Fire in a Mind"

5. An English translation is "WebLink: accesstoinsight.org: *Ādittapariyāya Sutta* (The Fire Sermon)." As with all English translations, it is a 'word-by-word" translation without clarifying what is meant by that "fire." (see other translations at Sutta Central: "WebLink: suttacentral: *Āditta Sutta* (SN 35.28)")

- It says, "The **eye** is burning, **forms** are burning, **eye-consciousness** is burning, **eye-contact** is burning, also **whatever is felt** as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, that too is burning." **That may not make sense if one does not see**

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that it is ATTACHMENT TO those five things that LEADS to "fires in the MIND." Those five are associated with "seeing."

- Even the direct translation says, "Burning with what? Burning with the **fire of lust**, with the **fire of hate**, with the **fire of delusion**.
- Such 5 types of "sources of fire" arise with the other senses: hearing, tasting, smelling, body touches, and the mind itself.
- But all those 30 "sources of fire" ALWAYS lead to "fires in mind." We MUST note that all 30 types of sensory experiences register in the mind!
- It is the MIND that will burn (sooner or later) due to the actions one takes (*kamma* via *saṅkhāra*) with the desire to seek pleasures with "seeing.'
- Some of that "burning" will materialize later in this life or even in future lives. **That "potential to bring suffering" is deposited as "*kammic* energy," and that is also the same as "*bhava*" (cause for future suffering)!** That is a hard part of understanding. But we will get to that.

"Burning" (*Tāpa*) Has Root Cause in *Rāga* (Greed) and *Dosa* (Anger)

6. We attach to things that we like. This **"attachment"** is described in several ways by the Buddha: ***icchā, taṇhā, nandi, piya, kāma,*** etc. When exposed to such 'likable things" in this world, we become joyful and try to get more of them, even using immoral deeds. Therein lies the problem.

- **Those things in this world that lead to such attachment and joyful feelings are those to which our ignorant minds assign "*kāmaguṇa*"** or "characteristics/sources of *kāma*." See "Kāma Guṇa – Origin of Attachment (Taṇhā)."
- Even though they may provide temporary joy, they always lead to **"heat/burning" (*tāpa*)** in mind.
- The word "***tappati"*** in the *Dhammapada* verse in #10 refers to a mind that is "heated/burning."

Rāga and *Dosa* – Two Faces of a Coin

7. ***Rāga* and *dosa* are like the two faces of a coin, and the coin itself is *moha* (*avijjā*.)** As long as *avijjā* is there, *rāga* OR *dosa* can arise.

- *Dosa* (anger/hate/dislike) is the opposite of *rāga* (and *lobha*.) There are things that we don't like in this world. Furthermore, we also dislike/hate people who get in our way in our efforts to seek more sensory pleasures.
- We tend to evaluate external objects (people or objects) based on their ability to provide us with enjoyment/happiness or whether they appear ugly/distasteful/tend to get in our way. **Thus, we tend to put anything into one of those two categories:** like/dislike. This is due to the root cause of *moha*. This explicit "measuring" or 'evaluation" is "*māna*."
- **We do that by "measuring" with the perception of "me" and trying to decide what will enhance "my enjoyment" and minimize "my displeasure."** That is because of our *avijjā* or ignorance that such behavior will ONLY lead to future suffering.

Moha Is the Root Cause of *Rāga* and *Dosa*

8. Sometimes, the mind becomes uncertain (*vicikicchā*) about what to do. At other times, it becomes perturbed/excited (*uddhacca*) due to uncertainty about something. In such cases, only *moha* (or *avijjā*) is present.

- In other words, *moha* is the root cause of *rāga*, *dosa,* and all other *asobhana cetasika*.

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- Furthermore, the deepest level of *moha* is in *māna*, *uddhacca*, and *avijjā.* Those are removed only at the *Arahant* stage. It is one of the last five *Saṁyojana* (bonds to the *saṁsāric* process) of *rūpa rāga*, *arūpa rāga*, *māna*, *uddhacca*, *avijjā.*
- By the way, *kāma rāga* is removed at the *Anāgāmi* stage. When one becomes an "*Arahant Anugāmī*" at the next level, one loses *rūpa rāga* and *arūpa rāga*. It is only at the *Arahant* stage that one removes the last three: *māna, uddhacca*, and *avijjā*. Here, *māna* and *uddhacca* are the last traces of *rāga* and *dosa* left. *Avijjā* is the last trace of *moha* removed that breaks ALL bonds to the rebirth process (*saṁsāra*.)

Avijjā and *Taṇhā* Go Together!

9. Because of our unwise perception of a "me," we tend to attach to some things (*rāga*) and try to stay away from other things (*dosa*.) Either way, we are 'mentally bound" to both types. We tend to think about ways to get likable things closer and to keep unlikable things away. Thus, *taṇhā* is involved in both cases. See "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- It is impossible to get rid of *taṇhā* as long as we do not comprehend the real nature of this world explained by the Buddha and thereby get rid of *avijjā*.
- The first step towards that understanding is to live a moral life and cleanse the mind. That will enable one to comprehend this 'previously unheard" Dhamma: **Why sensory pleasures (*kāma*) WILL invariably lead to future suffering.**
- Therefore, we need to get to the next step of understanding *dasa akusala* and *dasa kusala*.
- Don't worry too much about all these Pāli terms. They will become clear as we discuss them further. There is no need to memorize. If you understand the concepts, they will become familiar.

Dasa Akusala and *Dasa Kusala*

10. The path to *Nibbāna* is to avoid immoral deeds or *dasa akusala* ("Ten Immoral Actions (Dasa Akusala)") and to engage in meritorious deeds or *dasa kusala* ("Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma.")

- The **drawbacks of *dasa akusala*** are succinctly stated in the following *Dhammapada* verse:

Idha tappati, pecca tappati,	***Agony now, agony hereafter,***
pāpakārī ubhayattha tappati.	*The wrong-doer suffers agony in both worlds.*
*"**Pāpaṁ** me katan"ti tappati,*	*Agonized now by the knowledge that one has **done wrong**,*
bhiyyo tappati, duggatiṁ gato.	One suffers more agony when gone to a state of woe.

- In the same way, the **benefits of *dasa kusala*** will be evident in this life and future lives:

Idha nandati, pecca nandati,	***Rejoicing now, rejoicing hereafter,***
katapuñño ubhayattha nandati.	*The doer of wholesome actions rejoices in both worlds.*
*"**Puññaṁ** me katan"ti nandati,*	*Rejoicing now in the knowledge that one has **acted morally**,*
bhiyyo nandati, suggatiṁ gato.	One rejoices more when gone to a state of bliss.

- We will discuss the relationship of *rāga, dosa, moha* to *dasa akusala* and *dasa kusala* in the next post in this series.
- Before that please make sure to read the two posts: "Lobha, Rāga and Kāmacchanda, Kāmarāga" and "Lobha, Dosa, Moha Versus Rāga, Patigha, Avijja." It is necessary to grasp the meanings of those various Pāli terms before reading the next post in this series.

Posts in this subsection at: "Paticca Samuppāda – Essential Concepts."

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9.3.2 Pañca Nīvaraṇa and Sensual Pleasures (Kāma Rāga)

February 28, 2021; revised March 1, 2021 (link in #1 revised, #8 and #9 re-written); July 17, 2021; July 19, 2025

Pañca Nīvaraṇa (Five Hindrances) are defilements that "cover the mind," making it agitated or lethargic and susceptible to making poor decisions. Craving for sensory pleasures is the root cause of the covering of the mind.

Why Are They Called "Hindrances"?

1. These five are indicators of "mental status." When they become elevated, he mind becomes agitated, and one can easily make "bad decisions." Furthermore, it is challenging for a mind to focus on any subject or comprehend new concepts when the five hindrances are at high levels.

- *Pañca nīvaraṇa* does not cover the mind all the time. They can be triggered under the influence of temptations.
- In such instances, an average person (*puthujjana*) may be tempted to engage in *dasa akusala* to any extent, depending on the temptation level. One may even do strong immoral deeds (*pāpa kamma*) that make rebirth in the *apāyās* possible.
- The strength of *pañca nīvaraṇa* will permanently reduce when a *puthujjana* attains the *Sotāpanna* stage. That is why a *Sotāpanna* is permanently released from the *apāyās*.
- However, getting to the *Sotāpanna* stage REQUIRES **seeing (or understanding) that craving for sensory pleasures (*kāma*) is the root cause of all suffering**. Of course, even after "seeing" it correctly (i.e., removing the wrong vision) a *Sotāpanna* would still enjoy sensual pleasures because he had not removed the wrong perception (*saññā*).

What Is the "Previously Unheard *Dhamma* (Teachings)?"

2. The Buddha, in his first discourse, declared that his teachings had not been known to the world (in the absence of another Buddha.) That is the meaning of the verse, "'*Idaṁ dukkhaṁ ariyasaccan'ti me, bhikkhave,* ***pubbe ananussutesu dhammesu***." OR "*bhikkhus*, this is the noble truth of suffering **that was not heard before**.." **That highlighted part of the verse appears 12 times in the *sutta*** (3 times each for the Four Noble Truths)**!**

- The "previously unheard teaching" is that even though sensory experiences can provide short-lived pleasures, they ALWAYS lead to suffering in the long-term (during this life and especially in the rebirth process.)
- **The root cause of that suffering is the wrong view/perception that sensory experiences are valuable. It is called *sakkāya diṭṭhi*.** That view/perception, in turn, arises because of the perceived "pleasure" in sensory experiences. However, the Buddha explained that such "pleasures" are **an illusion in the ultimate reality** (even though they are "real" in the mundane worldview); see "'Attato Samanupassati' and Sotāpanna Stage." Also see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- We attach to worldly pleasures (with *icchā*/*taṇhā*) with that wrong view AND perception (*saññā*) BECAUSE we think they can provide long-lasting happiness. **But the Buddha explained that there is hidden suffering in those pleasures.** See the previous posts in "Sakkāya Diṭṭhi and Paṭicca Samuppāda."
- Upon attaining *Buddhahood*, the Buddha was able to see the minds of countless living-beings and was first discouraged that most of them would not be able to comprehend his teachings. Then he realized that at least some can comprehend his profound Dhamma.

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Kāmato Jāyatī Soko – *Kāma* Is a Root Cause of Suffering

3. "WebLink: tipitaka.net: Dhammapada Verse 215" provides the key idea:

***Kāmato** jāyatī soko*,	**From desire**, arises grief,
kāmato jāyatī bhayaṁ;	from desire arises fear;
Kāmato vippamuttassa,	Completely free from desire,
natthi soko kuto bhayaṁ.	there is no grief; how can there be fear?

- The above verse is the 7th verse in that link. Verses 4th through 8th are the same verses with **synonymous words** for ***kāma***: ***piya, pema, rati*** (pronounced "rathi"), and ***taṇhā***. We have discussed that ***icchā*** is also the same as ***taṇhā.*** In English, we can use words like desire, attachment, craving, liking, etc., to express the same meaning.
- There are pleasurable experiences. Those are NOT *kāma*. More details at, "What is "Kāma"? It is not Just Sex."
- The desire to accumulate more such experiences is *kāma*. That desire has no bounds. If temptations are high enough, we may take extreme immoral actions to fulfill such desires. That is when we get into trouble. But the key is to figure out how to stop such temptations. That CANNOT be done with willpower.
- With that in mind, let us look into *pañca nīvaraṇa.*

What Are *Pañca Nīvaraṇa*?

4. *Pañca nīvaraṇa* are: ***Kāmacchanda***, ***vyāpāda*** **(or *byāpāda*)**, ***thina-middha, uddhacca-kukkucca***, and ***vicikicchā***. See "*Āvaraṇanīvaraṇa Sutta* (SN 46.38)."

- In the *sutta*, the Buddha used two words, "*āvaraṇā*" and "*nīvaraṇā*" to describe these five. The word "*āvaraṇā"* means "to cover (the mind.)" When the mind is covered, it cannot grasp Buddha's teachings, and thus *Nibbāna* (or cooling down) is prevented (the meaning of "*nīvaraṇā*.")
- When a mind is "covered," one cannot see the consequences of one's actions. It is like looking through a fog. One cannot see what lies ahead.
- Removing *pañca nīvaraṇa* from one's mind is like lifting a fog. One can see far ahead with much clarity.
- But how do those 5 things cover a mind? We need to figure that out before we can remove them.

Kāmacchanda Is the Main *Nīvaraṇa*

5. *Kāmacchanda* is stronger than *kāma rāga.*

- ***Kāmacchanda*** is the highest level of attachment. Here one is willing to do abhorrent acts (killing, raping, etc.) to satisfy one's desires.
- When *kāma* rises to the *kāmacchanda* level, one becomes unaware of the dire consequences of one's actions. ***Kāmacchanda* comes from *kāma* + *icchā* + *anda*, or "being blinded by sensory attractions."** Here, "*icchā*" is liking, and "*anda*" is blind.
- It is said that "one loses one's mind" when blinded by attachment to sense pleasures, i.e., one cannot think rationally when one has *kāmacchanda.*
- See, "Lobha, Rāga and Kāmacchanda, Kāmarāga."

Vyāpāda Is a Consequence of *Kāmacchanda*

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6. The second *nīvaraṇa*, *vyāpāda,* arises because of *kāmacchanda.* But it is a different manifestation. Instead of becoming lustful, one becomes hateful and angry.

- That anger arises when one is prevented from satisfying one's desire for sensual pleasures. *Paṭigha* (or displeasure) is a lower level of *vyāpāda* and is not a *nīvaraṇa*. One does not do "*apāyagāmī* deeds" with *paṭigha*.
- We have heard about people killing others to get their wealth, their spouses or other loved ones. That happens when one's mind becomes overwhelmed with *kāmacchanda.*
- *Dosa* is the ANGER that arises based on initial *rāga.* Here, *dvesha* comes from "*devana*" + "*vesha*" — දෙවන වර්ගය — or the second manifestation of *rāga.* We become angry when someone else gets in the way of us getting what we want. This statement is from "Lobha, Dosa, Moha versus Rāga, Paṭigha, Avijjā."
- At higher levels of *dosa*, one will inevitably take a "downward path." That is the meaning of *vyāpāda* ("*vaya*" or 'downward"+ "*pāda*" or "direction.") Thus, *vyāpāda* is the same as *dosa*.

The Other Three *Nīvaraṇa* Also Have Roots in *Kāmacchanda*

7. When one gets attached to sensory pleasures, one's mind becomes dull (Pāli word is *thīna*.) Because of that, the mind gets stuck (*middha*.)

- Thus, ***thīna-middha*** refers to a mind that has become lethargic and stuck. Such a mind would not be able to focus on anything, let alone difficult concepts. A good example is individuals addicted to watching movies, TV, sports, and other forms of entertainment all day. Their minds are stuck. Some people forget even to eat.
- A different manifestation is ***uddhacca-kukkucca.*** Here, one becomes "high-minded" (*uddhacca*) with perceived wealth or power and starts doing lowly deeds (*kukkucca*.) For example, a powerful politician or a wealthy person may engage in "lowly deeds" like bribery, rape, etc.
- A mind is susceptible to cravings for sensory pleasures because it has no true faith in the Buddha Dhamma. It is not certain that the concepts in the Buddha Dhamma are correct. For example, there are doubts about the laws of *kamma* or rebirth. Having such doubts is ***vicikicchā.*** Such doubts will go away only when one comprehends the Four Noble Truths.
- Further details at, "Key to Calming the Mind – The Five Hindrances."

Noble Truth on Suffering – *Kāma* Is the Root Cause of Suffering

8. A key aspect of comprehending Noble Truths is to see that *kāma* (craving for sensory pleasures) is the root cause of future suffering.

- It is embedded in the verse that describes the root cause of suffering: "***yampiccha̍ṁ na labhati tampi dukkhāṁ"*** ("*Yam pi* ***iccha̍ṁ*** *na labhati tam pi dukkha̍ṁ*." See, "Essence of Buddhism – In the First Sutta."
- "*Yam pi* ***iccha̍ṁ***" means "whatever is **liked or craved** for." "*Na labhati*" means "not getting," "*tam pi dukkha̍ṁ*" means "that leads to suffering."
- Therefore, that verse simply says: **"**If one does not get **what one craves or likes**, that leads to suffering.**"**
- Note that ***kāma*** arises due to ***icchā*.**

Importance of Getting Rid of *Micchā Diṭṭhi*

9. ***Micchā Diṭṭhi*** has TWO levels. Not knowing that ***kāma*** is the root cause of suffering is the **deeper level of *micchā diṭṭhi***. This is sakkāya diṭṭhi.

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- First, one needs to eliminate the 10 types of wrong views, which include not believing in the laws of *kamma* and rebirth. The deeper level of wrong views is removed when one becomes a *Sotāpanna* and realizes that attachment to worldly things only leads to future suffering, i.e., understands the Four Noble Truths.
- *Sakkāya diṭṭhi*, or the deeper level of ***micchā diṭṭhi*** starts fading away when one becomes a *Sotāpanna.* At that point, ALL FIVE *nīvaraṇa* are reduced permanently.
- **An average human (*puthujjano*) thinks exactly the opposite way;** That one should live for sensory pleasures. That is why it is so hard to change that ingrained mindset. However, it is not that different from the mentality of a fish that only thinks about the tasty bait and does not see the hidden dangers in biting into it.

10. All relevant posts at "Paṭicca Samuppāda – Essential Concepts."

9.3.3 What is "Kāma"? It is not Just Sex

Revised October 31, 2017; revised December 18, 2018 (#13, #14); February 28, 2021 (major revision); March 5, 2021

Kāma means "*saṅkappa rāga*" or "thinking about and planning to enjoy more sensual pleasures." Another related meaning is "giving priority to mind-made pleasures."

Kāma Is Assigning High Value for Sensory Pleasures in *Kāma Loka*

1. "*Kāma*" comes from "*kā*" meaning "eat or destroy" and "*ama*" means *Nibbāna*. In our human world, which is a part of "*kāma loka*," temptations for staying away from *Nibbāna* come from five physical senses.

- Some people believe "*kāma"* is just about engaging in sex. Some others believe attractive sense objects are "*kāma"* objects, and those lead to defilements. Both are not correct.
- While "attractive sense objects" can lead to "*kāma assāda*" or "mind-made pleasures", the objects themselves don't have *kāma*. An *Arahant* is not tempted by any such object. But an *Arahant* would eat a delicious meal offered, but would not crave such meals.
- Furthermore, an *Arahant* gets to that stage by learning and contemplating *Dhamma* (cultivating wisdom) and NOT by living a harsh life.
- The lowest 11 realms are collectively called "*kāma loka"* because all such made-up pleasures are available through all five physical senses in those realms.

Sensory Experiences are Not *Kāma*

2. This is a critical point to understand. There are sensory contacts that naturally bring pleasurable FEELINGS. For example, eating a cake or smelling a rose gives a pleasurable feeling. That experience itself is not *kāma* or *kāma rāga*.

- Rather, it is the DESIRE to enjoy more of those sensory experiences is *kāma*. That is why the word "*icchā*" and "*taṇhā*' are closely associated with *kāma/kāma rāga*.
- In the "WebLink: suttacentral: *Na Santi Sutta* (SN 1.34)," the Buddha defined "*kāma"* as that second kind mentioned above: "*Na te kāmā yāni citrāni loke, **Saṅkapparāgo purisassa kāmo***..".

Translated: "World's pretty things are not *kāma,* **a person creates his/her own *kāma* by generating mind-made pleasures (*rāga saṅkappa*)**..".

- Buddha said that this world has many attractive pictures, sounds, tastes, smells, and touches. But those are not "*kāma*." The initial sense experience could be pleasant, but it is a *kamma vipāka* (no *saṅkhāra* generated in the initial sense input).

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- When one attaches to such a sensory experience and **keep thinking about them**, one makes "*saṅkappa rāga*" (සංකල්ප රාග in Sinhala) about it (by generating *vacī* and *kāya saṅkhāra*), that is "*kāma*." Each person generates his/her own *kāma* based on his/her *gati* or *saṁsāric* habits/cravings.

Saṅkappa Rāga Is *Kāma*

3. We experience those external sensory inputs in two ways:

- **We experience them directly**: For example, we see a person; hear a song; taste a piece of cake; smell a fragrance; someone we love gives a kiss. Those are actual sense contacts and are due to *kamma vipāka*.
- But then we tend to re-live that experience over and over in our MINDS. You may be surprised, but most of our "sense pleasures" or "*kāma assāda*" are created by our minds. A sensory contact comes and goes away relatively quickly; but we keep thinking about it, sometimes for hours. **This "*kāma assāda*" is the one that we CREATE IN OUR MINDS,** via *vacī saṅkhāra*.
- For example, we may just see an attractive item in a store display that provides sensory pleasure while we are looking at it for a few seconds.
- But then we start thinking about how nice it would be to be able to buy it, enjoy it, and analyze how to go about paying for it, etc. We may be thinking about it for several days. Please take the time and contemplate this point.
- The initial sense contact of several seconds led to hours of thinking about it and making up "additional pleasure." That is ***kāma assāda.***

What Are *Saṅkappa*?

4. Let us discuss what is meant by "*saṅkappa rāga*": *Saṅkappa* means thoughts. *Rāga* means giving a high-priority (craving) for pleasures in *saṁsāra*; see, "Lobha, Rāga and Kāmacchanda, Kāmarāga."

- Thus "*saṅkappa rāga*" means thinking about such sense pleasures and giving priority to them. We tend to think for hours about an actual sensory experience that we enjoyed in the past or one that we are about to experience in the future.
- Sometimes we also think for hours about how to enjoy a certain sense experience that seems out of reach for various reasons. In all these cases, we can spend hours and hours thinking about them and getting *kāma assāda* (or "*āsvāda*" in Sinhala) from it.
- In fact, most times sexual enjoyment comes from just thinking about a past experience or an anticipated one. The actual contact pleasure is relatively short-lived.

Pleasurable Sensory Experiences Due to Good *Kamma Vipāka*

5. As we pointed out in #3 above, **some actual sense contacts** arise due to *kamma vipāka* (good *kamma vipāka* lead to good sense experiences and bad lead to bad). Those are not *kāma* or*kāma assāda.*

- Even an *Arahant* experiences such sense experiences due to *kamma vipāka*, both good and bad. He/she may eat tasty food when offered, ride in a luxurious car, or see eye-catching pictures while on the road.
- But he/she will not keep thinking about how to enjoy such sense experiences, i.e., there is no "*saṅkappa rāga*."

6. It is relatively easy to distinguish between sense pleasures due to *kamma vipāka* and those due to *kāma assāda*.

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- When one is offered a tasty meal, for example, that is due to a previous good *kamma*, i.e., it is a *kamma vipāka*. But when one starts thinking how good that meal was and starts thinking about how to enjoy another such meal, that is *kāma assāda*.
- In the same way, one may be born to a wealthy family and get all types of luxurious sense contacts, those are *kamma vipāka*.
- Whether rich or poor, when one is thinking about acquiring and enjoying new sense pleasures or reminiscing on past sense pleasures, that is *kāma assāda.*

What Is Wrong With *Kāma Assāda* or *Saṅkappa Rāga*?

7. Now we have two questions.

A. Why is it OK to experience direct sense pleasures that **naturally comes** one's way, but not good to enjoy "made-up mental pleasures" by thinking about them? (It is important to realize that even those direct sense pleasures INITIATED by oneself do not count as harmless; when we think about it a bit, we realize that such instances have their beginnings at "*saṅkappa rāga*," i.e., one must have thought about to initiate it).

B. How can one experience an enjoyable sensory pleasure and not be "tempted by it", i.e., not make "*saṅkappa rāga*"?

8. The answers to those two questions can be found in one explanation. But that requires analyzing the situation from a different vantage point than we are used to. This is the "Dhamma that has never been known to the world.." or "*pubbe ananussutesu Dhammesu..*".

- The *Akusala-Mūla Paṭicca samuppāda* cycle starts with, "*avijjā paccayā saṅkhāra*." **Those "made-up mental pleasures" or "*kāma assāda*" are precisely what *saṅkhāra* are.** These have bad consequences, or *ādīnava*, through the rest of the *Paṭicca samuppāda* (PS) cycle: "*saṅkhāra paccayā viññāṇa*," "*viññāṇa paccayā nāmarūpa*,…..up to "*jāti paccayā jarā, maraṇa, soka, parideva*,…". Thus the endpoint is suffering.
- **When we experience a "direct sense contact" that naturally comes our way, that is not *saṅkhāra* or *kāma assāda*. That is a *kamma vipāka*.** They do not lead to future suffering.
- In other words, *saṅkhāra* in "*avijjā paccayā saṅkhāra*" is *saṅkappa rāga.* They eventually lead to suffering. That is the hard point to understand.

Early Comprehension – Agitation of the Mind Due to Excess "Sensory Pleasures"

9. Now, one could say, "well, the more such *saṅkappa rāga* that I make, it is better. I don't mind if the mind gets many such *assāda* in a given time."

- In order to analyze that, we need to look at the *ādīnava* (bad consequences) of such *assāda,* other than the mind being pushed and pulled in many directions as we discussed in the previous bullet.
- If you watch too many movies/ TV shows or play video games all day, your mind will be agitated. You may not get a good sleep. This is the key reason for the scattered-ness of our minds. This is called *tāpa* or "heat in the mind"; see, "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."
- The problem is that each time we enjoy *kāma assāda,* we do (*abhi)saṅkhāra*, as we saw above. They lead to future suffering via the *Akusala-Mūla Paṭicca samuppāda* cycle. This is what we have been doing in countless births up to now.

10. That future suffering can arise both in this life as well as in future lives. It can materialize at different levels depending on the "strength of the *kāma assāda*."

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- Let us start at the most extreme level. One decides that "I have to have this. I am going to do whatever it takes to get it." With such a mindset one can kill, steal, engage in sexual misconduct, lie, or make any number of other immoral acts with a "drunken mind" or a"covered mind."
- Of course, the bad consequences are many, even during this life. One could get caught and go to jail. Even otherwise, one will be under the constant stress of worrying about being caught.
- But stronger consequences will follow in future lives as well, with interest. Thus a normal moral person can see the "*ādīnava*" in such strong *kāma assāda.*
- By contemplating on such "*ādīnava*," it becomes easier for one's mind to automatically reject doing such acts. That is "*nissaraṇa*." Through an understanding of the consequences, one avoids such acts.

Long-Term Consequences of Craving "Sensory Pleasures"

11. At the next level, we may not do any of the immoral acts by body or speech, but may still accumulate *vacī saṅkhāra* via constantly thinking about them. It is important to realize that such conscious thoughts (*vitakka/vicāra*) are included in *vacī saṅkhāra*; see, "Correct Meaning of Vacī Saṅkhāra."

- The problem with *vacī saṅkhāra* or *kāma assāda* is that they are addictive. One can spend hours and hours enjoying past sense events of perceived future events (especially involving sex, food, and also about one's enemies).
- And *vacī saṅkhāra* or *kāma assāda* appear to be harmless. No one else can know about them. One could spend hours on end generating *kāma assāda* about an object of interest and derive enjoyment. But they have consequences.
- It must also be remembered that all those *kāya saṅkhāra* and *vacī saṅkhāra* that one suppressed by one's will power started off as *mano saṅkhāra* (thoughts that just come to one's mind) and then one normally "keeps going" by generating CONSCIOUS deliberate thoughts or *vacī saṅkhāra,* which can lead to actual speech and even bodily actions.
- Thus even though *dasa akusala* corresponding to speech and bodily actions were avoided, those due to *vacī saṅkhāra* (*kāma assāda)* would still count as bad *kamma*.
- This is why keeping the conventional five precepts is not sufficient; the hard part is to purify one's thoughts or the mind; see, "The Five Precepts – What the Buddha Meant by Them."

Connection to *Āsava* and *Anusaya*

12. A key problem with *vacī saṅkhāra* or the *kāma assāda* is that they lead to the formation of bad habits (*gati*), which in turn lead to the formation of new *āsava/anusaya* or in strengthening old *āsava/anusaya;* see, "Āsava, Anusaya, and Gati (Gathi)," and other related posts.

- It can become a vicious circle. In a way, this is the "wheeling process" of "*riya*" that sustains the cycle of rebirths; see, "Nibbāna – Is it Difficult to Understand?."
- Even though *vacī saṅkhāra* (*abhijjhā, vyāpāda, micchā diṭṭhi*) seem to be harmless, those can lead to birth in the *apāyā*.
- When one starts controlling such conscious thoughts (*vacī saṅkhāra*), one *gati* will gradually change, and then those "automatic bad thoughts" or *mano saṅkhāra* will become less and less frequent because one's *āsava/anusaya* will gradually reduce.
- The best and permanent way to change *āsava/anusaya* is to comprehend *anicca, dukkha, anatta*. When one realizes that "nothing in this world can be maintained to one's satisfaction in the long run" (*anicca*), one's mind automatically stops thinking about such "made up pleasures."

13. Connection to *pañca nīvaraṇa* discussed at, "Pañca Nīvaraṇa and Sensual Pleasures (Kāma)."

- All relevant posts at, "Paṭicca Samuppāda – Essential Concepts."

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9.3.4 Icchā, Taṇhā, Kāma – Root Causes of Suffering

March 7, 2021; March 8, 2021 (#2, #3)

An average human sees and perceives sensual pleasures are to be pursued. The Buddha taught that craving for sensual pleasures is the root cause of suffering. However, sensual pleasures can be experienced without having cravings for them.

Difference Between *Kāma* and Sensory Pleasures

1. As we discussed in the post, "What is "Kāma"? It is not Just Sex," there is a huge difference between *kāma* and "good sensory experiences."

- *Kāma* is the DESIRE/CRAVING to enjoy more of those sensory experiences. That is why the word "*icchā*" and "*taṇhā*" are closely associated with *kāma* and *kāma rāga*.
- Wealthy people, including Kings, offered the Buddha tasty meals. *Jetavanārāmaya*, where the Buddha lived for many years, was built like a palace.
- Of course, the Buddha decided to spend the last several months of his life traveling, even while suffering some ailments. He could have stayed in *Jetavanārāmaya* or one of many such temples. He probably wanted to illustrate the suffering that he himself was experiencing in his old age.
- The Buddha's main message was that one would not be free of future suffering as long as one does not see the long-term bad consequences of sensory pleasures. But, one needs to get there in a step-by-step way. It is impossible to give up sensory pleasures willfully. One MUST first SEE the bad consequences of craving sensory pleasures.

The Analogy of a Drunkard

2. Let us consider person X an alcoholic. He likes to drink whenever he gets a chance because it is a pleasurable experience for him.

- When X goes to a physical exam, he is asked about his alcohol consumption. Upon hearing how much X drinks, the physician advises him to cut down on drinking.
- Yet, X has a hard time getting rid of the habit. He tries hard to "cut down," but he is back to his routine drinking after a few days.
- One day, he experiences severe abdominal pain and swelling. When admitted to the hospital, his physician takes a scan of his liver and explains to him that it has been damaged and that except for the brain, the liver is the most complex organ in the body. The physician explains that he will have serious health problems soon unless he stops drinking.

(i) Now, for the first time, X "sees" the dangers in drinking alcohol and can cut down his drinking habit drastically. He has lost "***diṭṭhi vipallāsa***" or "wrong/distorted **views**" regarding drinking.

(ii) After a year, X goes for a checkup, and the physician asks him about his drinking habit. X says he does not drink as much as he used to because he is afraid of dying at a young age. But he says he still likes to drink and would have a drink when the urge becomes too strong. He still has "***saññā vipallāsa***" or "wrong/distorted **perceptions**" regarding drinking.

- The doctor gives the following advice: (i) keep contemplating on the dangers of damaging his liver and (ii) also keep contemplating on the relief that he has gained by stop drinking (no more abdominal pain/swelling, etc.), (iii) don't associate with those who like to drink, (iv) associate with those who don't drink in excess.

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- Following the advice of the physician, X gradually loses his desire to drink. After several months, he realizes that the desire to "have a drink" is not there anymore. Now he has lost "***saññā vipallāsa"*** regarding drinking as well.

The Similarities in the Noble Path

3. Humans (and all living beings) are like the alcoholic X in the analogy in #2 above. They can only see the "immediate pleasures" that mind-pleasing things in this world provide.

- The Buddha is like the physician who can see the dangers of that mindset. But it is hard to convince an average human that craving those "mind-pleasing things" can be not only unfruitful but also WILL HAVE dangerous consequences in the future.
- A *Sotāpanna* learns the dangers of *kāma assāda* from a true disciple of the Buddha (an *Ariya*.) That transition to the *Sotāpanna* stage happened when he started "seeing" the dangers of *kāma assāda*.
- **There is one difference between the two cases:** Unlike the physician who was able to take a scan of the damaged liver and convince X of the dangers, it is harder to explain the dangers to those who don't even believe in rebirth. However, once that stage is reached, the similarities are there as below.

(i) A *Sotāpanna* "seeing the dangers in craving sensory pleasures" is similar to X, who started "seeing the dangers in heavy drinking." **He has now removed *diṭṭhi vipallāsa*** about "sensual pleasures."

- **There is a second difference between the two cases:** While it is possible for X to "lose his willpower" and to go back to his "old ways" of being an alcoholic, the mindset of a *Sotāpanna* WILL NEVER change, even in future lives.

(ii) Analogous to X, a *Sotāpanna* still has **not removed the MINDSET (*saññā vipallāsa*)** that sensory pleasures can provide "enjoyment." Of course, he/she will not engage in immoral deeds to experience such sensory pleasures.

- Similar to X, a *Sotāpanna* should contemplate the drawbacks of craving worldly pleasures (i.e., contemplate *anicca, dukkha, anatta* nature or engage in *aniccānupassanā, dukkhānupassanā, anattānupassanā*) and associate with like-minded people striving for *Nibbāna*.
- As he contemplates the drawbacks of craving worldly pleasures, ***saññā vipallāsa*** fades away and one day he/she **attains the *Anāgāmi* stage** by completely eliminating ***saññā vipallāsa.*** After that, any desire for sensual pleasures will be gone.
- Many people have a hard time understanding the difference between ***diṭṭhi vipallāsa*** and ***saññā vipallāsa.*** I hope the above analogy is useful.

Difference Between *Kāmacchanda* and *Kāma Rāga*

4. Another way to express the above is the following. A *Sotāpanna* has removed *kāmacchanda*, but *kāma rāga* remains. When ***diṭṭhi vipallāsa*** is removed, one would NOT be "blinded" by sensual pleasures, i.e., *kāmacchanda* removed. But the tendency to like sensual pleasures (*kāma rāga*) remains because ***saññā vipallāsa*** is still there.

- Thus, a *Sotāpanna* can live the normal life of a householder. He/she can be married and bring up a family.
- **Only when *kāma rāga* intensifies may one be tempted to engage in activities harmful to others and oneself.** That becomes likely when one drinks too much alcohol or takes drugs. A *Sotāpanna* would instinctively abstain from such activities.
- Association with "bad friends" could make an average person engage in harmful activities. For example, hunting and fishing are immoral activities to be abstained from. Such activities are considered to be accepted "sports activities," and many people engaged in such activities without realizing the dangers.

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Such activities fall under the "*vihiṁsā*" category (hurting other living beings for one's pleasure) in Buddha Dhamma.

- Note that *vihiṁsā* is different from *vyāpāda*. With *vyāpāda,* one does immoral deeds with anger/hate. Actions with *vihiṁsā* are done with ignorance (*avijjā*.)

Jhāna Correspond to Mindset of *Brahmas* Who Have Overcome *Kāma*

5. One is born in *Brahma* realms when one has cultivated *jhāna*. To cultivate *jhāna*, one must overcome *kāma* at least temporarily.

- Thus, one must at least temporarily suppress *kāma rāga* to cultivate *jhāna*. In fact, one MUST abstain from *kāma*, *vyāpāda*, and *vihiṁsā saṅkappa* (i.e., abstain from thoughts involving sensual, angry, or otherwise harmful thoughts towards other living beings.
- This is why a *Brahma* in any *Brahma* realm is free of *kāma rāga, vyāpāda*, and *vihiṁsā* thoughts during that *Brahma* existence. But unless they have attained *magga phala*, they have all three "hidden" or "temporarily suppressed" during that existence (as *anusaya*.)
- That is just a "side-track" to show the connection to *jhāna*.

Difference Between an Average Human and a Noble Person

6. The following table shows what we discussed above in summary form. The first and second columns show an average human and a Noble Person (*Ariya*). The four rows for the Noble Person depict the Four Noble Truths, as indicated by the third column.

Average Human	Noble Person	Four Noble Truths
Kāma (sensual experiences) are valuable.	Sensual experiences are empty of value and are suffering.	**First Noble Truth** (What suffering is)
Pursuing *Kāma assāda* is beneficial.	Pursuing *Kāma assāda* leads to suffering.	**Second Noble Truth** (root cause of suffering)
Not having enough sensual pleasures is suffering.	Future suffering stopped by losing cravings for *kāma*.	**Third Noble Truth** (stopping future suffering)
Noble Eightfold Path is not pleasurable.	Noble Eightfold Path is the way to stop suffering (i.e., to lose cravings for *kāma*.	**Fourth Noble Truth** (the way to eliminate suffering)

- The **First Noble Truth** states what suffering is. It is not the suffering that one FEELS. Sensual pleasures are devoid of value and cause suffering even during this life (by stressing the mind). Of course, more suffering will materialize in future lives too.
- The root cause of suffering in this life, and future lives, is craving sensory pleasures (*kāma*). That is the **Second Noble Truth**.
- The average human (*puthujjano*) believes that lack of sensual pleasures is suffering. That is why he/she strives for more sensory pleasures. But the **Third Noble Truth** says that all suffering can be stopped by losing cravings for sensory pleasures (*kāma*.)
- The average human (*puthujjano*) cannot understand why a Noble Person lives a life staying away from sensual pleasures. He/she perceives such a life to be suffering. But the Noble Person lives a stress-free life and is free from the births in the *apāyā* where there is unimaginable suffering. The way to become a Noble Person (i.e., the way to lose cravings) is the Eightfold Noble Path. That is the **Fourth Noble Truth**.
- Again, remember that *kāma* means "*saṅkappa rāga*" or "having a mindset that sensual pleasures (and even *jhānic* pleasures) are beneficial. Of course, one must first remove the craving for sensual pleasures (*kāma rāga*) before tackling *rūpa rāga* and *arūpa rāga* (cravings for *jhānic* pleasures.)

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Icchā Is the Root Cause of Suffering – In the First *Sutta*

7. In his first *sutta*, the Buddha defined suffering to arise originating with ***icchā***. The First Noble Truth is stated as: "*jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho,* ***yampicchaṁ na labhati tampi dukkhaṁ***—*saṁkhittena* ***pañcupādānakkhandhā*** *dukkhā.*" See, "Essence of Buddhism – In the First Sutta."

- There, he stated that suffering arises when one does not get the desired outcome: "***yam pi icchāṁ na labhati tam pi dukkhaṁ***" OR "one suffers when one does not get (***na labhati***) what one desired (***icchāṁ***.)
- Because of that desires (***icchā***), one would try to keep close (***upādāna***) those things that one desires. Those things are parts of the ***pañckkhandhā*** that one likes, i.e., ***pañcupādānakkhandhā.***
- For details, see "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering."

8. The connection between *icchā*, *taṇhā,* and *kāma* comes in the Second Noble Truth on how that suffering arises: "*yāyaṁ* ***taṇhā*** *ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṁ—****kāma taṇhā, bhava taṇhā, vibhava taṇhā***."

- Because of the *icchā* (or liking/desire), we get attached (*taṇhā*): "it is this attachment (*taṇhā*) which leads to renewed existence. That *taṇhā* is just for those delightful things in this world (***kāma taṇhā***), for continued existence (for those who believe in rebirth, i.e., ***bhava taṇhā***), and for optimum pleasures while this life lasts (for those who do not believe in rebirth, i.e., ***vibhava taṇhā***)
- Here we note that ***kāma taṇhā*** is common to both groups with ***bhava taṇhā*** and ***vibhava taṇhā.***

9. The Third Noble Truth states how that suffering **can be stopped from arising (*nirodha*)**: "*yo tassāyeva* ***taṇhāya*** *asesa virāga* ***nirodho*** *cāgo paṭinissaggo mutti anālayo*" OR "it is the remainder-less fading away and **cessation** of that ***taṇhā***, the giving up and relinquishing of it, freedom from it, losing all affection for it."

- Of course, the way to stop future suffering is in the Fourth Noble Truth: "*ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—sammādiṭṭhi ... pe ... sammāsamādhi*" OR " it is this Noble Eightfold Path. That is, *Sammā Diṭṭhi ... Sammā Samādhi.*

Icchā, Taṇhā, Kāma – Can be Removed Only via Noble Eightfold Path

10. **The key point here is that those three (*icchā, taṇhā,* and *kāma*) CANNOT be removed directly by willpower or rituals.** First, one needs to comprehend WHY *icchā*, *taṇhā,* and *kāma* GIVE RISE to suffering. That is the first step in the Noble Eightfold Path: ***Sammā Diṭṭhi***.

- Once that is understood, one will automatically follow the Noble Path. First, one will think accordingly (*Sammā Saṅkappa.*) Then the rest will also follow. One will speak (*Sammā Vācā*), act (*Sammā Kammanta*), make an effort (*Sammā Vāyāma*), live (*Sammā Ājīva*), with that mindset (*Sammā Sati*). Then one will automatically get to *Sammā Samādhi.*
- There are two descriptive ways to understand the suffering hidden in *icchā*, *taṇhā,* and *kāma.* One is to comprehend *Paṭicca Samuppāda,* and the other is to comprehend *Tilakkhaṇa*.
- Of course, those two ways are inter-related. That will become more clear as we proceeded. It should already be clear to some extent by now.

11. All posts in this subsection at, "Paṭicca Samuppāda – Essential Concepts."

9.3.5 Jāti – Different Types of Births

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Jāti has different meanings depending on the context. In the *Idappaccayatā Paṭicca Samuppāda*, one can be "born" in many "temporary births" during any given day. *Jāti* also refers to rebirths among various realms in the rebirth process.

Three Main Meanings of *Jāti*

1. The commonly-used meaning of *jāti* is "birth," as in the birth of a human body. We celebrate "birthdays" based on the day someone was born in this life. As we see below, Buddha Dhamma has two other (different) meanings depending on the context.

i. In the *Uppatti Paṭicca Samuppāda*, *jāti* means the birth in a new realm among the 31 realms. For example, a living being can be born as a human, animal, *Deva*, *Brahma*, etc.; that is a birth in that existence. See, "Akusala-Mūla Uppatti Paṭicca Samuppāda."

ii. On the other hand, in *Idappaccayatā Paṭicca Samuppāda*, one can be "born" in countless "temporary births" during a given lifetime. See #3 below.

- **The above two are the main meanings of "*jāti*" in Buddha Dhamma.** After understanding the concepts, one could use the same term appropriate for a given situation.
- Note that *jāti is* pronounced "*jāthi*" with "th" sound as in "three." See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."

"Birth of a Baby" as *Jāti* = Mundane Version

2. The mundane meaning of "birth" as the birth of a human (or animal) baby is all we can "see" with our limited worldview.

- It takes a Buddha to comprehend the real nature of this complex world.
- The two possible meanings of "*jāti*" listed in #1 above require a basic understanding of the "wider worldview" of the Buddha.
- The first refers to possible births among 31 realms in a rebirth process. But it DOES NOT mean the "re-appearing" of a soul (as in Abrahamic religions) or a *ātman* (as in Hinduism.) Most people are familiar with this type of *jāti.*
- Let us consider the second type briefly.

"Temporary Births" During a Lifetime – Important Type of *Jāti*

3. This type of *jāti* happens during a lifetime. For example, one can become angry and be "born" in an "angry *bhava*" and "angry *jāti*" for a short time. An hour later, one may learn of a big promotion and become very happy. At that time, one is "born" in a "happy *jāti*."

- Even before understanding births (*jāti*) in the rebirth process, it is essential to understand how various temporary *jāti* arise. The Buddha discussed that in many *suttas*. See, for example, "WebLink: suttacentral: *Avijjā Sutta* (AN 10.61)." This *sutta* explains that one must associate with "Noble Persons" or "*sappurisa*" ("true persons" in the English translation), cultivate good habits, and be mindful of one's actions. **That way, one is likely to be "born in good *jāti*" numerous times during this life.** That is the basis for guaranteeing good rebirths in the rebirth process (*saṁsāra*.)
- The Buddha explained various types of *jāti* (for a human) to Vāseṭṭha in the "WebLink: suttacentral: *Vāsettha Sutta* (MN 98)." The English translation there is good enough to get the idea. In that *sutta*, the Buddha told Vāseṭṭha that humans are the same as a species. But they can be "born" in various "*gati*" according to their actions. For example, one who steals is "born" a thief. In another example, the Buddha says, "I don't call someone a *brahmin* (of high caste) based on the mother or womb they came from but

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based on their actions." Furthermore, even an immoral person can change to be "born a moral person of good character."

- See "Paṭicca Samuppāda During a Lifetime" for details on "temporary *jāti.*" These arise via *Idappaccayatā Paṭicca Samuppāda.*

Births Among the 31 Realms in the Rebirth Process

4. In the "WebLink: suttacentral: *Saccavibhaṅga Sutta* (MN 141)," Ven. Sāriputta explains in a bit more detail the material in the "*Dhammacakkappavattana Sutta* (SN 56.11)." That *sutta* states: "*Katamā cāvuso, jāti? **Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho**, ayaṁ vuccatāvuso: 'jāti'.*"

Translated: "What is *jāti*? **It is the birth of beings in the various realms** with one or more of the following stages: ***jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho.*** This is called birth."

- English translations try to translate those words directly, but that does not convey their real meaning. See the English translation in the above link.
- Let us briefly go through the steps. All steps are controlled and implemented by *kammic* energy.

First Two Steps – *Jāti* and *Sañjāti*

5. First, just three sets of *suddhaṭṭhaka (vatthu dasaka, kāya dasaka*, and *bhava dasaka*) appear in the corresponding realm. This is the ***jāti*** stage.

- Within a split second, four more *dasaka* (four *pasāda rūpa* of *cakkhu, sota, ghāna*, and *jivhā*) are incorporated, leading to the ***sañjāti*** stage. Here, "***sañjāti***" means "adding to ***jāti***."
- That completes the formation of the essential "*manomaya kāya*" required for ALL living beings.
- That completes the process for all *Brahma* births since they only have a "*manomaya kāya.*"
- *Devās* in the six *Deva* realms also end up with their "final body" in this step. However, they will be formed with a physical body like ours, but much less dense.
- Thus, *opapatika* (instantaneous) births in the *Deva* and *Brahma* realms occur with only ***jāti*** and ***sañjāti*** steps. A *Brahma* or a *Deva* is born instantaneously, complete with all parts of their "bodies."

Humans and Animals Have Other Additional Stages of "Birth"

6. Humans and animals have the other four stages, which are as follows. Let us describe human birth; it is the same process for animals.

- The "*manomaya kāya*" created in the first two steps is called a **"human *gandhabba*."** It will appear in the human realm; since it has only seven *suddhaṭṭhaka* (each smaller than an atom in modern science), we cannot see them.
- That *gandhabba* then stays for the duration of human existence (*bhava.*)

7. That *gandhabba* is periodically pulled into a womb by *kammic* energy to be "born with a physical body." When pulled into a womb, the *gandhabba* merges with a zygote, which is the ***okkanti*** state. See "Buddhist Explanations of Conception, Abortion, and Contraception."

- Then, that embryo grows in the womb in the ***abhinibbatti*** stage.
- When all body parts are formed, that is the ***khandhānaṁ pātubhāvo*** stage, and a baby then comes out of the womb. **This is what we commonly call a "birth."**
- After the baby is born, the sensory faculties start working as *āyatana*. This is the last ***āyatanānaṁ paṭilābho*** stage.

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- For details, see "Manomaya Kāya (Gandhabba) and the Physical Body" and "Buddhist Explanations of Conception, Abortion, and Contraception."

Repeated "Births" Within Human and Animal Bhava

8. When the physical body dies, that is not necessarily the end of the "human *bhava*." That *gandhabba* comes out of the dead body and waits for another womb. We also call this "repeated *jāti*" within that same human *bhava*. See "Bhava and Jāti – States of Existence and Births Therein." Per our discussion above, "*jāti*" in that post refers to the mundane meaning – which is the same as the *khandhānaṁ pātubhāvo* stage in #7 above. Thus, we need to understand the meaning of a word appropriate for the situation.

- When the *kammic* energy for the human *bhava* (human existence) is depleted, that *gandhabba* dies, which is the end of human *bhava*. Then, it can grasp a new existence, such as a *Deva, Brahma*, animal, etc.
- Therefore, we can see that a human can be in the 'human *bhava*" as a human *gandhabba* for many thousands of years. The same holds for animals. A fly lives with a visible "fly body" only for several days, but that "fly *bhava*" can last thousands/millions of years. That is the "repeated births" within a given *bhava*. There are many more details that can be found by searching for posts on *gandhabba*; type the word "*gandhabba*" in the "Search" box on the top right.

There Are Other Types of *Jāti* Too!

9. When one gets deeper into Buddha Dhamma, one can see that **everything in this world is "born" due to causes and effects, i.e., *Paṭicca Samuppāda***. For example, a tree is born out of a seed. A car is "born" in a factory.

- "*Jāti dhamma*" (those that arise via *Paṭicca Samuppāda*) include "Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, **and gold and money** are all *jāti dhamma*." See "WebLink: suttacentral: *Pāsarāsi Sutta* (MN 26)."
- Note that the English translation in the above link is misleading/wrong: "Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are **liable to be reborn**."
- The Buddha did not describe the mechanism of how external *rūpa* arise due to the COLLECTIVE *kammic* energies generated by living beings. It is critical to realize that the physical objects in the external world do not arise due to one mind but due to ALL relevant minds. That will likely be a very complex process; we don't need to understand it.
- To attain *Nibbāna*, we must understand how an INDIVIDUAL MIND (specifically one's own mind) attaches to worldly things and how that leads to suffering. That is the process explained by *Paṭicca Samuppāda*.

10. **Technical Point:** Significant *kammic* energies (that can contribute to one's future and changes in the physical world) are generated in *javana citta.* Such *javana cittās* arise while **consciously engaging in *kāya*, *vacī*, or *mano kamma***, i.e., after the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*.

- Thus, such significant *kammic* energies arise **only in the "*nava kamma*" stage** and not in the "*purāṇa kamma*" stage.
- See "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

Jātidhammā Lead to *Jāti*

11. It is to be noted that *jātidhammā* (in #9 above) means something different from *jāti.*

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- As explained in the "WebLink: suttacentral: *Saccavibhaṅga Sutta* (MN 141)," ***Jātidhammā*** are ***dhammā* (*kammic* energies)** responsible for ***jāti.*** Similarly, *jarādhammā, byādhidhammā*, and *sokaparidevadukkhadomanassupāyāsadhammā* are ***dhammā*** responsible for old age, disease, and all other sufferings associated with *jāti*: sorrow (*soka*), lamentation (*parideva*), suffering (*dukkha*), misery (*domanassa*), and despair (*upāyāsa*).
- **The key verse in that regard:** "*Jātidhammānaṁ, āvuso, sattānaṁ evaṁ icchā uppajjati: 'aho vata mayaṁ na jātidhammā assāma; na ca vata no jāti āgaccheyyā'ti.*" The correct translation is, "In sentient beings who are liable to be reborn, such a wish arises (once they understand the *Paṭicca Samuppāda* process): 'Oh, if only we don't have *jātidhammā* that bring rebirths! If only rebirth would not come to us!" That is because every birth (in any realm) ends up in suffering with death."
- As we know, ***dhammā*** make contact with the mind to generate *mano viññāṇa*: "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ.*" When grasping a new existence in the rebirth process, it happens via "*manañca paṭicca* ***dhamme*** *ca uppajjati mano viññāṇaṁ.*" In that special case of rebirth, ***dhamma*** is a *kamma bīja* responsible for that birth, and *mano viññāṇa* (in this specific situation) is the *paṭisandhi viññāṇa* or the "rebirth consciousness."
- Also, see "What are rūpa? – Dhamma are rūpa too!"

Summary

12. The term *jāti* (birth) must be understood according to the situation.

- When someone says, "I was born 30 years ago," that refers to his/her birth with the present physical body. That person would not know when he/she was first "born" in the human realm. Thus, we normally refer to birth as "to be born with a human body." We say the same about animals: "This dog was born ten years ago."
- However, in Buddhist terminology, birth (*jāti*) refers to two main types discussed above. (i) The first happens many times during a given lifetime, and (ii) The second type of *jāti* is the moment of appearance in any given realm. A living being could be born a *Deva, Brahma*, human, animal, etc.
- An *Arahant* would not be born in any *jāti* during the rest of life, i.e., the *Idappaccayatā Paṭicca Samuppāda* will never again operate. After the *Parinibbāna* (death) of an *Arahant*, birth (*jāti*) in any of the 31 realms of this world will not take place. In the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)," the Buddha stated, "*ayamantimā jāti*" or "this is my last birth." At *Parinibbāna* (merging with *Nibbāna*), suffering stops without a trace.
- As long as there is a *jāti,* it ALWAYS ends up in death. That is why all *Paṭicca samuppāda* cycles end with decay (*jarā*) and death (*maraṇa*): "*jāti paccayā jarā, maraṇa*, ***soka-parideva-dukkha-domanassupāyasā sambhavan'ti.***

9.3.6 Bhava – Kammic Energy That Can Power an Existence

March 21, 2021; revised March 27, 2021; May 31, 2022 (#4); August 31, 2022 (esp. #4)

Bhava is *kammic* energy created by the mind. It can power a new existence in *kāma bhava*, *rūpa bhava*, or *arūpa bhava*. Buddha means "to stop *bhava*" (*bhava* + *uddha.*)

Grasping a *Bhava* (*Kammic* Energy) Leads to *Jāti* (Birth) in That *Bhava*

1. There are different types of *jāti* or births. See, "Jāti – Different Types of Births."

- Nothing can arise without a cause and sufficient energy. **Any birth can arise only if *kammic* energy can sustain that birth.** Different types of energy can sustain different types of births.
- Three main types of *bhava* refer to *kammic* energies that can sustain existences in the *kāma loka*, *rūpa loka*, or *arūpa loka*. The Buddha explained that to Ven. Ānanda in the "WebLink: suttacentral:

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Pathamabhava Sutta (AN 3.76)." Venerable Ānanda asked the Buddha "*Bhante*, they speak of this thing called '*bhava*'. **How is *bhava* defined?**"

- As we know, all 31 realms in this world can be divided into three categories: 11 realms in *kāma loka*, 16 in *rūpa loka*, and four in *arūpa loka*. See, "31 Realms Associated with the Earth."
- Existences in those three are supported by ***kāma bhava***, ***rūpa bhava***, and ***arūpa bhava***. We will see below that three different types of **energies** are created by the mind.

Kāma Bhava Required for Births in *Kāma Loka*

2. The Buddha explained ***kāma bhava*** as follows: "*Kāmadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho kāmabhavo paññāyethā"ti*?

Translated: "If, Ānanda, a *kammic* energy established in the sensual plane (*kāmadhātuvepakkañca* or *kāma dhātu vepakkañca*) is not entered (*nābhavissa* or *na abhavissa*), can an existence in a sensual realm (*kāma bhavo*) come about?" [***vepakka*** : (nt.) [fr. vipakka] ripening, ripeness, maturity. ‹-› (adj.) yielding fruit, resulting in (-°) A. I, 223 (*kāmadhātu° kamma*); III, 416 (*sammoha° dukkha*); Sn. 537 (*dukkha° kamma*).]

- Venerable Ānanda replied that it would not be possible. To be born in any of the 11 realms in the *kāma loka*, such an appropriate type of energy must be cultivated and then grasped to "start that birth in ***kāma loka***."
- Of course, there are different varieties of *kammic* energy powering the 11 realms in *kāma loka*.
- But they all have one thing in common: **craving sensory experiences** associated with all five six senses, and in particular, **the five physical senses**. Thus the term ***pañca kāma*** or "**five types of *kāma***."
- Note that *Devas* in the 6 *Deva* realms have less dense bodies than humans. But they still have dense enough bodies to experience all five physical sensory inputs.

Rūpa Bhava Required for Births in the *Rūpa Loka*

3. In the same way as above, the Buddha explained ***rūpa bhava***: "*Rūpadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho rūpabhavo paññāyethā"ti?*

Translated: "If, Ānanda, a *kammic* energy established in the *rūpa* plane *(rūpadhātuvepakkañca* or *rūpa dhātu vepakkañca)* is not entered *(nābhavissa* or *na abhavissa),* can an existence in the *rūpa* plane *(rūpa bhavo)* come about?" No.

- Therefore, one must have cultivated the necessary type of energy to grasp a birth in one of the 16 *rūpāvacara Brahma* realms in ***rūpa loka***. **Such energies are created with *rūpāvacara jhāna*.**
- To cultivate *rūpāvacara jhāna*, one MUST give up cravings for the **strongest** of the ***pañca kāma,*** i.e., those sensory experiences associated with a physical body. **Those are smell, taste, and physical touch.**
- That is why *rūpāvacara Brahmas* do not have **physical bodies**. **Those *Brahmas* are satisfied with just sights and sounds.**
- There is no need for a physical body if smell, taste, and body touches are not needed. A *rūpāvacara Brahma* has only a *manomaya kāya* or a "mental body."
- As we have seen human *gandhabbas* can still see and hear after coming out of the physical body. A physical body with eyes and ears is not necessary to see and hear. Only the *cakkhu* and *sota pasāda rūpa* (in the *manomaya kāya*) are required for seeing and hearing. See, "Mental Body Versus the Physical Body."

Arūpa Bhava Required for Births in the *Arūpa Loka*

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4. As can be expected, the Buddha explained ***arūpa bhava*** as follows: "*Arūpadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho arūpabhavo paññāyethā"ti?*

Translated: "If, Ānanda, a *kammic* energy established in the *arūpa* plane *(arūpadhātuvepakkañca* or *arūpa dhātu vepakkañca)* is not entered *(nābhavissa* or *na abhavissa),* can an existence in the *arūpa* plane *(arūpa bhavo)* come about?" No.

- Therefore, one must have cultivated the necessary energy associated with the *arūpa bhava* to grasp a birth in one of the four *arūpāvacara Brahma* realms in ***arūpa loka***. **Such energies are created with *arūpāvacara samāpatti*.**
- To cultivate *arūpāvacara samāpatti*, one MUST give up cravings for **all of the *pañca kāma.*** That is why *arūpāvacara Brahmas* do not have any *pasāda rūpa*. It has only *hadaya vatthu* in the *manomaya kāya.* They can not even see or hear. **They can only think.**
- Thus the only "matter" in *rūpāvacara Brahma* realms is the *suddhaṭṭhaka* in the *hadaya vatthu* of those *Brahmas*.
- We notice a trend from the above summary. Let us discuss that now.

"Level of Suffering" Decreases With "Decreasing Matter"

5. **In general,** "Level of Suffering" Decreases With "Decreasing Matter." We see that sensory experiences with all six senses are available only in the 11 realms of the *kāma loka*. That is where most suffering is too! While the *Deva* realms with "less dense bodies" have optimum sensory pleasures with all six senses, the four lowest realms (*apāyās*) have the most suffering. The human realm in the middle has both pleasures and suffering.

- Of course, *pañca kāma* pleasures are available only in *kāma loka*. They include body touches, tastes, smells, sights and sounds. The first three types REQUIRE dense bodies to have "close contacts." But there is a "price to pay" as we will discuss below.
- Furthermore, those who cultivate *rūpāvacara jhāna* (*Ariya* or *anariya*) can see that "*jhānic* pleasures" are much better and longer-lasting than "*pañca kāma* pleasures."
- The *rūpāvacara jhāna* are the first four *jhāna*. If one keeps going up to higher *jhāna*, they can see that the higher four *arūpāvacara jhāna* are better than the *rūpāvacara samāpatti.*
- That is why it is easier for those who have cultivated *jhāna* to see that there is stress associated with "sensory contacts." The closer the contact is, the stronger the stress level.
- However, there are some exceptions to this "rule." While that trend holds well for the realms above the human realm, there are exceptions in the four lowest realms. In particular, some *petas* (hungry ghosts) have subtle (not dense) bodies.

Increasing "Cooling Down" With Decreasing Sensory Contacts

6. **In the long-run**, having more faculties for sensory experiences has "built-in" suffering much more than any pleasures. The ability to smell, taste and touch **requires** a dense physical body. Such a physical body comes with bodily pains, diseases, and can be subjected to injuries. Such drawbacks are minimum in *Deva* realms where those bodies have the least density. But in other realms in the *kāma loka*, such sufferings can be unbearable, especially in the *apāyās*.

- Those who cultivate such *rūpāvacara jhāna* can experience this "relief" in this life itself. As one progresses towards higher *rūpāvacara jhāna*, the physical body is felt less and less. In the fourth *jhāna*, one does not feel the physical body at all. Furthermore, those who cultivate such *rūpāvacara jhāna* are invariably born in *rūpāvacara Brahma* realms at the death of the present human body.

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- When one transcends the fourth *jhāna* and gets into the higher *jhānās*, one will start seeing that **even *rūpāvacara jhāna* are stressful**. The relief becomes even higher as one proceeds to the highest *arūpāvacara samāpatti*. At the highest *arūpāvacara samāpatti*, one just feels that one is alive and the stress level is at the minimum. However, one with *anariya jhāna* cannot go beyond that and stop that remaining stress, because one still has *anusaya* (latent defilements.) Furthermore, one with *anusaya* can be reborn even in the *apāyās* in future lives. This is why *anariya jhānās* are useless in the end. See, "Samādhi, Jhāna, Magga Phala – Introduction."
- But an *Arahant* who can attain the highest *jhāna* can "stop life altogether" and get into "*nirodha samāpatti*." That can last up to 7 days, and one can "experience full *Nibbāna*" during that time. **But that is not an experience in this world that can be described with the *vedanā cetasika*.** We have no idea of what that would be like.

Parinibbāna Is Where There Is No Suffering

7. Not even a trace of stress – let alone any suffering — is left when an *Arahant* attains *Parinibbāna* at death. All three planes of existence (*kāma bhava*, *rūpa bhava*, *arūpa bhava*) are absent in *Parinibbāna*!

- This is why "this world of 31 realms" and *Parinibbāna* are mutually exclusive. One can exist ONLY in either "this world" OR in "full *Nibbāna*" (*Parinibbāna*.)
- Note that even an *Arahant* lives in "this world" until death, and is subject to suffering due to *kamma vipāka*. Even the Buddha had some ailments and Ven. Moggallāna was beaten to death.
- Therefore, even an *Arahant* is subjected to suffering as long as living in "this world of 31 realms." Thus *Nibbāna* is not complete until the death of the *Arahant*.

Summary

8. *Bhava* is *kammic* energy created by the mind. In the above, we discussed three main types of *bhava* responsible for ALL births (*jāti*) in this world of 31 realms.

- As we can see, the mind creates the required *kammic* energy. That is quite clear in the cases of *rūpa bhava* and *arūpa bhava* where the corresponding *jhāna cittā* produce that energy.
- Energies associated with *kāma bhava* are also produced in *javana citta*. Such *javana cittā* arise when we are engaged in a strong *kamma*. For example, *javana* energy to fuel a birth in the *niraya* or hell (the lowest realm) is produced in the mind of the murderer while doing that killing.
- That is how different types of *bhava* are related to different types of *kamma*. Cultivating *jhāna* is a type of *kamma* too.
- Buddha means "to stop *bhava*" (*bhava* + *uddha*.) Only a Buddha can figure out how to stop grasping various types of *bhava* (*kammic* energies) that we have accumulated, and thus stop any and all future suffering. That is why "Buddha" is a shared title for all the Buddhās.

All posts in this subsection at "Paṭicca Samuppāda – Essential Concepts."

9.3.7 Bhava and Punabbhava – Kammic Energy Giving Rise to Renewed Existence

March 28, 2021

Bhava is *kammic* energy. When a *vipāka* due to that *kammic* energy is grasped (*upādāna*), that leads to a new existence (*punabbhava*.)

Summary of the Previous Post

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1. *Bhava* is *kammic* energy created by the mind. It can power a new existence in *kāma bhava*, *rūpa bhava*, or *arūpa bhava*. Those are three main types of *bhava* responsible for ALL births (*jāti*) in this world of 31 realms.

- As humans, we can generate all three types of energies that CAN power a new existence in those three *bhava*. Depending on the details of *kammic* energies (i.e., specific *kamma* committed,) they CAN lead to births (*jāti*) in the 4 *apāyās*, the human realm, and 6 *Deva* realms in *kāma bhava*, or in 16 *Brahma* realms in the *rūpa bhava* or 4 *Brahma* realms in *arūpa bhava*.
- See, "Bhava – Kammic Energy That Can Power an Existence."

Bhava and *Punabbhava*

2. Just because there are energies that CAN power a new existence, that second step of **grasping (*upādāna*) a new existence** (*punabbhava*) DOES NOT happen automatically. **To be reborn in a new existence, *bhava* MUST become *punabbhava*** ("*puna*" + "*bhava*," where "*puna*" is "repeat/renewed.") In other words, the mind must grasp (*upādāna*) that "stored energy" (*bhava*) to energize the next existence.

- For example, Aṅgulimala killed 999 people just before he met the Buddha. So, he had created a strong *kammic* energy that could have led to a birth in the *niraya*, the lowest realm. That *kammic* energy was there in a "*niraya bhava*" to support existence in a *niraya*.
- To INITIATE that "*niraya bhava,*" his mind must latch onto that energy at the *cuti-paṭisandhi* moment at the end of the human *bhava*. However, he learned Dhamma and became an *Arahant*. Therefore, Ven. Aṅgulimala's mind had become purified and would not latch onto existence in the *niraya*.
- In fact, since he had attained the *Arahanthood*, his mind would not latch onto ANY existence (*bhava*) in this world. He probably cultivated *jhanas* before his death, but birth in a *Brahma* realm was also not possible.
- **Thus, it is critical to understand the difference between *bhava* and *punabbhava*.**

To Be Born in an Existence (*Bhava*) It Must Be Grasped (*Upādāna*)

3. We all have done MANY of both good and bad *kamma* in this life and previous lives. At the end of the human *bhava*, one can bring a new existence (*punabbhava*.) For that to happen, the mind needs to go through the "*upādāna paccayā bhava*" step in *Paṭicca Samuppāda* at the *cuti-paṭisandhi* moment.

- However, depending on the "level of purity" of a given mind, it may not grasp certain types of *bhava*. For example, a *Sotāpanna*'s mind would not "grasp" (*upādāna*) a *bhava* in an *apāya*; such a *bhava* would not be compatible with the *gati* of a *Sotāpanna*.
- Similarly, an *Anāgāmi*'s mind would not grasp even a human or a *Deva bhava*. Since *Anāgāmi* has "seen" the perils of births in *kāma loka* (*kāma bhava*), "renewed *bhava*" (*punabbhava*) in the *kāma bhava* WILL NOT happen.
- The mind of an *Arahant* has seen the perils of ALL existences in this world. Thus, it would not grasp an existence in this world. At death, an *Arahant* will be released and will merge with *Nibbāna*.
- Even an *Arahant* would have accumulated many types of *bhava* (*kammic* energies), especially in previous lives. However, none of them will lead to *punabbhava* or "renewed existence" since that mind would not grasp any existence in this world. That mind has realized that no existence is free of suffering.

If There Is No New Existence (*Punabbhava*), There Is No Rebirth (*Jāti*)

4. Now we can clearly see what the Buddha stated in his first *sutta*, "WebLink: suttacentral: Dhammacakkappavattana Sutta (SN 56.11)": "*Ñāṇañca pana me dassanaṁ udapādi: 'akuppā me vimutti, **ayamantimā jāti**, natthi dāni **punabbhavo**'" ti.*

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Translated: "The knowledge and vision arose in me: 'Unshakable is the liberation of my mind. **This is my last birth**. Now there is no more ***renewed existence***.'"

- There are many *suttas* with similar statements for *Arahants*. You can search for the verse "*natthi dāni punabbhavo*" at Sutta Central Search. That phrase means, "now there is no more renewed existence."

"*Upādāna Paccayā Bhava*" Step in *Idappaccayatā Paṭicca Samuppāda*

5. We must understand many of the terms in *Paṭicca Samuppāda,* depending on the context. I have pointed out many times that "*viññāṇa*" in the "*saṅkhāra paccayā viññāṇa*" is ALWAYS a *kamma viññāṇa* and NOT a *vipāka viññāṇa* (like *cakkhu viññāṇa* or "seeing.")

- In *Paṭicca Samuppāda* cycles that run **DURING a lifetime (*Idappaccayatā Paṭicca Samuppāda,*)** the "***upādāna paccayā bhava***" step leads to TWO effects. (1) It CREATES *kammic* energies (or *bhava*) that can manifest AT THAT TIME. One can get to that *bhava* temporarily and be "born" in that *bhava* temporarily. (2) **Also, part of the *kammic* energy generated will be preserved as a *kamma bīja* in the *viññāṇa* plane.**
- For example, when someone gets into a fight, that angry mindset generates *kammic* energy in his/her *javana citta*. Part of that energy leads to a "temporary angry *bhava*" and, thus, a "temporary angry *jāti*." An onlooker can see the change in his/her body: face will transform to an "angry face." Also, part of the *kammic* energy generated will either give rise to a new *kamma bīja* or strengthen an existing *kamma bīja* for a *bhava* in the *apāyās*. Of course, that will be a tiny *kamma* seed. If one kills a human, that *kamma bīja* (or *bhava* energy) will become much stronger and could become strong enough to bring in a *punabbhava* (new existence) in the *apāyās*.
- The more he/she engages in similar actions throughout life (even without killing anyone), such *kamma bīja* (*bhava*) will grow and could contribute to *punabbhava.*

"*Upādāna Paccayā Punabbhava*" Step in *Upapatti Paṭicca Samuppāda*

6. There are different types of *Paṭicca Samuppāda* cycles that run in different situations. A special type of *Paṭicca Samuppāda* cycle (***Upapatti Paṭicca Samuppāda***) operates at the moment when the *kammic* energy (or *bhava* energy) for the current *bhava* runs out. **That is when a new or "renewed existence" is grasped (*upādāna.*)**

- In this particular case, the "*upādāna paccayā bhava*" step becomes "*upādāna paccayā* ***punabbhava*****.**"
- Therefore, in a *Paṭicca Samuppāda* cycle that runs at the *cuti-paṭisandhi* moment **(at the end of the current existence)**, the step MUST BE interpreted as "***upādāna paccayā punabbhava***."

7. Note that neither type of *Paṭicca Samuppāda* cycles operate for an *Arahant*, since the steps "*taṇhā paccayā upādāna*" OR "*avijjā paccayā saṅkhāra*" WILL NOT take place for an *Arahant*.

- All posts in this subsection at "Paṭicca Samuppāda – Essential Concepts."
- Various types of *Paṭicca Samuppāda* cycles and related concepts discussed at "Paṭicca Samuppāda."

Puredhamma Twitter Account

8. Twitter account for the website: puredhamma (@puredhamma1) / Twitter

- **Twitter handle:** puredhamma1
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9.3.8 Concepts of Upādāna and Upādānakkhandha

April 3, 2021

Important concepts of *upādāna* and *upādānakkhandha* are discussed in this subsection:

Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood (This post is also in the section on "The Five Aggregates (Pañcakkhandha).")

Where Are Memories "Stored"? – Connection to Pañcakkhandha

Loka Sutta – Origin and Cessation of the World

Dukkha Samudaya Starts With Samphassa-Jā-Vedanā

Key Steps of Kammic Energy Accumulation

Generating Kammic Energy in the "Upādāna Paccayā Bhava"

9.3.8.1 Where Are Memories "Stored"? – Connection to Pañcakkhandha

April 7, 2021; revised April 8, 2021; September 10, 2022; March 4, 2023

Records of our memories (*nāmagotta*) are permanent. A handful of people worldwide have autobiographical memories, i.e., they can recall their past experiences in great detail. These memory records are the same as "*atīta pañcakkhandha*."

Memory Versus Autobiographical Memory

1. An average human can only recall relatively few memories even from this life. During our waking hours, we experience many things. How many events from yesterday can you recall in detail? If you are asked what you ate for lunch or wore to work on a specific day last month, can you recall?

- There are only a handful of people in the world who CAN recall such things in great detail. They can remember **anything they experienced** on any given day for many years. That is a unique ability, and scientists call it "Highly Superior Autobiographical Memory" or HSAM.
- Note that this is not an ability of memorization. As we see below, some of them CANNOT memorize a poem, for example. They can recall whatever they saw, heard, stated, smelled, touched, or thought about. That is why it is called **"autobiographical memory."**
- They can recall ONLY those things that they experienced. Suppose they had watched a TV show on a specific day, even several years ago. They can "bring back that memory" in their mind and re-live that experience. It is like "playing back" that TV show again in their mind!
- If you ask them what they ate for lunch on a specific day back in 1980, for example, they can "playback" that scene of them eating lunch on that day: They can tell you not only what they ate, but what the weather was like, and who they were with, etc. **It is as if their brain is a video recorder, and they can play back on any past event. But the brain cannot "store" events in such detail.**
- The critical point is that those with HSAM capability are RECALLING those memories from a depository. There is no way that such details can be stored in the brain. Scientists are "stuck" and have not been able to explain the phenomenon of HSAM; see the review article at the end of the post.
- Whatever ALL OF US experience goes into a depository in the *viññāṇa* plane (*nāma loka*) as we will discuss below. Different people have varying capabilities to retract that information.

First Recorded Case of Autobiographical Memory

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2. That AMAZING ability first came to light with Jill Price, who contacted a team of scientists in the early 2000s about her ability to recall anything from 1974 onwards. Here is a video of her with Diane Sawyer on an ABC News program in 2008:

- She cannot recall all of her life, but just those events after 1974. The ability of HSAM just got "turned on" when she was a teenager.

  WebLink: youtube: The woman that never forgets - Jill Price First Interview!

The Amazing Recalling Ability of Jill Price

3. Let us discuss the main points from the above video.

@1:10 minutes: She remembers everything since she was 14 years old.

@2:50 minutes: Diane Sawyer tests Jill's ability to recall past events. She passes all tests.

@4:20 minutes: Jill says she has a "split-screen" in her head. She talks to Diane while "watching" the playback of whatever past event she recalls. She describes what she had for lunch on May 27, 2006. Remember that the above interview was recorded in 2008. Since she kept a detailed diary, anyone can check these accounts. One may think she has memorized all those detailed records, but that is impossible, especially since she can't memorize even a poem.

Connection to *Nāmagotta* and *Atīta Pañcakkhandha*

4. Let us pause and make the connection to Buddha Dhamma.

- As discussed in the post, "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood," *rūpakkhandha* is 11 types. But all 11 types are in 3 main categories: ***atīta***, ***anāgata***, ***paccuppanna*** **(past, future, current.)** All other types are included in these three types. For example, internal (related to one's own body) and external *rūpa* must be of past, future, or present.
- The ***paccuppanna*** **(or current)** ***rūpa*** are those being experienced now. In a moment, it will go to the past and be added to the ***atīta*** **(past)** ***rūpa*** **category.** The category of ***anāgata*** **(future)** ***rūpa*** is those we hope/expect to experience.
- As we can see, the *atīta* (past) *rūpa* category dominates one's *rūpakkhandha*. It is also clear that *rūpakkhandha* is one's own; it is what one has experienced. **One person's *rūpakkhandha* is different from someone else's.**
- Furthermore, those ***atīta*** **(past)** ***rūpa*** (i.e., *atīta rūpakkhandha*) are just RECORDS of past *rūpa* that one has experienced. They are PERMANENT. Whatever happened cannot be changed.

Memories Are the Same as *Atīta Pañcakkhandha* (Past Experiences)

5. Now, here is another KEY point to remember. Whenever an event (registering of one of six kinds of *rūpa*) registers in the mind, corresponding mental aggregates (*vedanā, saññā, saṅkhāra, viññāṇa*) also register. **Thus all five aggregates (*pañcakkhandha*) arise and immediately go into *atīta pañcakkhandha*.**

- For example, suppose we hear a pleasing sound, for example. It may register as a *sukha vedanā*, and we recognize what that sound is (*saññā*.) Then we think about it (*saṅkhāra*) and the overall sensory experience is *viññāṇa* (in this case, *sota viññāṇa*.)
- Thus not only is that sound (*sadda rūpa*) registered in the mind but those mental components are also registered. Thus, a *rūpakkhandha* ALWAYS arises with the other four *khandhas* (aggregates.) In other words, *pañcakkhandha* arises with any sensory event and is immediately recorded as ***atīta pañcakkhandha.***

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- **Those records (*atīta pañcakkhandha*) are in the *viññāṇa* plane (*nāma loka*) and can be recalled at any time in the future. They are called "*nāmagotta*."** (With each sensed event, a record of it gets added to *nāmagotta* in *viññāṇa dhātu* — via the *mana indriya* in the brain.)
- Details at "Arising of Five Aggregates Based on an Ārammaṇa," "Our Two Worlds: Material and Immaterial,"and "Where Are Memories Stored? – Viññāṇa Dhātu."
- Please note that reading and understanding the posts I refer to is necessary if one wants to understand these concepts. **Just reading a post or two will not do.**

People With *Iddhi* (Supernormal) Powers Can Recall Past Lives

6. Now, we can see how the Buddha could "look back" and recall his past lives extending trillions of years to the past.

- Just like Jill Price can recall any event that took place in HER life, the Buddha could recall any event that happened in his life. The only difference is that Jill Price can recall ONLY her current life from 1974. The Buddha could recall any event in his ANY previous life!
- By the way, anyone who can cultivate the fourth *jhāna* (*Ariya* or *anariya jhāna*) could recall at least a few past lives. Even before the Buddha, many yogis could recall several past lives. Note that some children can remember events from their previous life.
- **One can recall past lives only because records of all past experiences are preserved in the *viññāṇa* plane (*nāma loka*).** Those memories are NOT stored in the brain, but the brain plays a role in "bringing those memories back." A discussion on this subject is in "Brain and the Gandhabba."
- When an average human recalls (some of) past events, it is those *nāmagotta* that they recall. It is just that an average human can recall only significant events of his/her life. Many people with HSAM can recall all events from their current life.

Nāmagotta (*Atīta Pañcakkhandha*) Has Records of One's Life Experiences

7. Let us go back to discussing the video of #2 above.

@5:15 minutes: Jill Price says she was not "good in school" and could not memorize even a simple poem. She meant that she was an average student who was not exceptionally intelligent. What she has is not KNOWLEDGE, but an ability to RECALL memories. As she explains, **her memory is autobiographical**, i.e., she can **recall ONLY those events she has experienced** (seen, heard, tasted, smelled, touched, and thought about.)

@6:40 minutes: She says that she "travels in her head." That means she can travel to the past and relive an experience as if it is happening now!

@6:40 minutes: She says she cannot go on the TV show "Jeopardy" and win because she does not have general knowledge about the world. She can recall ONLY those EVENTS that she experienced, for example, by watching TV. This is a critical point that I want to emphasize. It is not knowledge/wisdom that she has, but the ability to RECALL past events in great detail!

Summary

8. All our memories (including those from previous lives) are preserved in the *viññāṇa* plane (*nāma loka*.)
   - The ability to recall memories is a complex subject. A Buddha can recall events from ANY life in the past. An average human can recall only bits and pieces from the current life. Between those two extremes, there is a huge variety of that capability.

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- Recalling a memory means playback of that old experience in one's mind. Recalling an "experience" recreates that whole past event. That includes that part of the *rūpakkhandha and* the events's mental attributes (other four aggregates). Thus, it plays back that part of the "*atīta pañcakkhandha."*
- The five aggregates (*pañcakkhandha*) are one's own. It has one's past experiences, experiences happening at the present moment, and hopes/expectations of future experiences.

Implications

9. Each person is automatically attached (*taṇhā*) based on one's past experiences. One would like to "keep them close," i.e., have "*upādāna*" for those things. Those past experiences (*atīta pañcakkhandha*) influence one's character/habits (*gati.*) That is how "*pañca **upādāna**kkhandha*" arises.All these concepts are interrelated. I hope you can at least begin to appreciate these relationships.

- To break bad *gati* and to avoid *taṇhā/upādāna* for things that can get one into trouble, one must be able to clarify these concepts and "see" how future suffering arises due to them.
- The "cooling down of the mind" can result ONLY via gaining knowledge of this process. Following moral guidelines (precepts) is essential to get to the right mindset. But it is *paññā* (wisdom) that eventually leads to the right vision (*Sammā Diṭṭhi*) at the *Sotāpanna* stage.

Further Information

10. Putting all the necessary information into one post is impossible. If one desires to comprehend these concepts, one must spend some time reading all related posts. I have mentioned some above.

- Other related posts: "Recent Evidence for Unbroken Memory Records (HSAM)," "Autobiographical Memory – Preserved in Nāma Loka," "Rūpa and Rūpakkhandha, Nāma and Nāmagotta."
- Here is a recent review article on memory recall: "Individual Differences in Autobiographical Memory – Daniela J. Palombo et al.-2018."
- All posts in this subsection at "Paṭicca Samuppāda – Essential Concepts."

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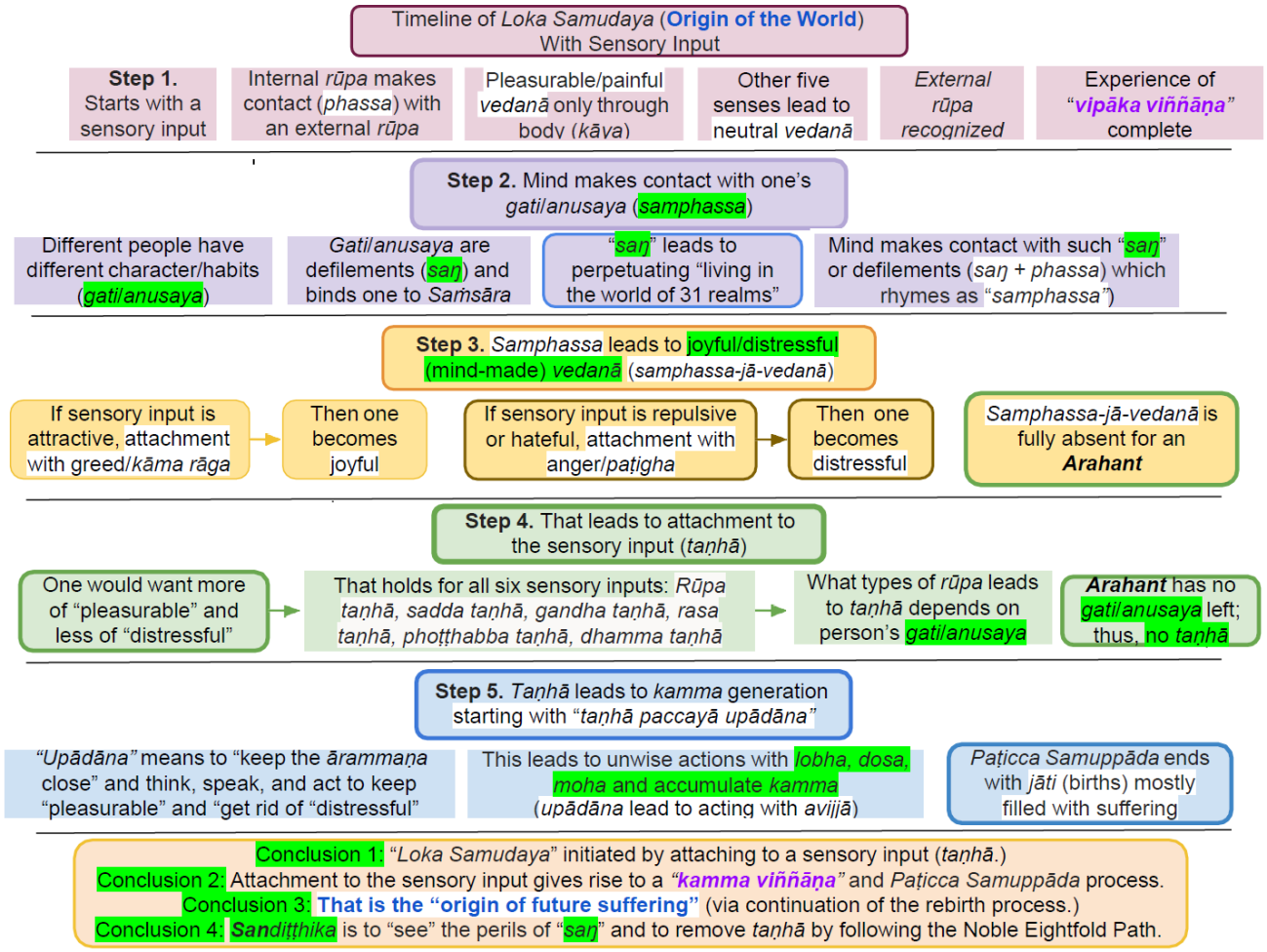
- **Twitter handle:** puredhamma1
- Will Tweet a **new or re-written** post.

9.3.8.2 Loka Sutta – Origin and Cessation of the World

April 16, 2021; revised September 27, 2021; rewritten with new chart March 18, 2023; revised June 1, 2024

The *Loka Sutta* explains that the origin of the world (origin of suffering) and cessation of the world (attaining *Nibbāna*) are controlled by how we respond to sensory inputs that trigger the *Paṭicca Samuppāda* process.

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Buddhism – In Charts: 6. Timeline of Loka Samudaya

Download/Print: "WebLink: PDF Download: 6. Timeline of Loka Samudaya"

Introduction

1. We are aware of the "world" only when our minds receive sensory inputs (*ārammaṇa.*)

- We are not aware of the "world" while unconscious or in deep sleep.
- We become aware of the "world" after waking up.
- Thus, the "arising of the world" starts with a sensory input (*ārammaṇa.*) Even a living *Arahant* would experience the world (without attaching to any *ārammaṇa*) until the death of the physical body. However, that process ends when the mind of an *Arahant* does not attach to the final *ārammaṇa* that comes to the mind at death. **That is when the "world ceases to exist, and the full *Nibbāna* or *Parinibbāna* is attained."**
- Please think about that carefully and ask questions at the forum if unclear.

Loka Sutta – Arising of One's World

2. Here is how the Buddha described the "arising of one's world" in the "WebLink: suttacentral: *Loka Sutta* (SN 12.44)" (I separated the verse into five steps to match the above chart): "*Katamo ca, bhikkhave, **lokassa samudayo**?* (i) *Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ.* (ii)***Tiṇṇaṁ saṅgati phasso.*** **(iii)** ***Phassa** paccayā **vedanā**;* (iv) *vedanā paccayā taṇhā;* (v) *taṇhā paccayā upādānaṁ; upādāna paccayā bhavo; bhava paccayā jāti; jāti paccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti. **Ayaṁ kho, bhikkhave, lokassa samudayo**.*"

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Translated: "And what, *bhikkhus*, is the **origin of the world**? (i) In dependence on the eye and forms (*rūpa*), eye-consciousness arises. (ii) **That is followed by "contact with the three types of '*saŋ*' " or "*samphassa.*"** (iii) With ***samphassa*** as condition, ***samphassa-jā-vedanā*** come to be; (iv) with ***samphassa-jā-vedanā*** as condition, *taṇhā*; (v) with *taṇhā* as condition, *upādāna*; with *upādāna* as condition, existence (*bhava*); with *bhava* as condition, birth; with birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. **This, bhikkhus, is the origin of the world**." [For the word "saŋ" see "What is "Saŋ"? Meaning of Saṇsāra (or Saṁsāra)."]

- The word ***samudaya*** comes from "***saŋ***" + "*udaya*" which rhymes as "*samudaya*." There is "*saŋ*" again! Now, "*udaya*" means to arise, and thus, "*samudaya*" means "arising due to *saŋ*." **This means not the arising of the whole world with trillions of stars/planets but the re-arising of the world at death with a new rebirth.** If "*saŋ*" (or the defilements of greed, hate, and ignorance) were to have been removed, one would not be reborn and experience this suffering-filled world again.
- Note that any activity, in general, involves "*saŋ.*" Even an *Arahant* generates *mano saṅkhāra* (*vedanā, saññā*) but not *abhisaṅkhāra.*
- Note that just a sensory experience CANNOT be the root cause of suffering. Rather, the attachment to sensory experience **with *samphassa*** is the root cause. That is the KEY POINT of this *sutta*. This is why I have bolded the verse, "***tiṇṇaṁ saṅgati phasso***."
- Let us discuss the time sequence stated in the whole verse. The above chart is a summary.

Time Sequence in the Above Verse – The First Step Happens to Anyone

3. **(Step 1 in the Chart)** The whole process starts with a sensory input through one of the six senses. The above verse describes what happens when someone sees an object they attach to (the other five sense faculties work the same way.) That attachment (*taṇhā*) eventually leads to suffering in some form.

- The process starts with "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ.*" That means *cakkhu viññāṇa* arises when one sees an object. It just sees what that object is. No *kamma* generated here. That "seeing event" or *cakkhu viññāṇa* occurs with the help of the *phassa cetasika.* **This *phassa* (contact) is between *cakkhu* and *rūpa*.**
- As discussed, ***phassa cetasika* is a universal *cetasika* that arises with ANY sensory event.** When you hear a sound or taste food, that involves the *phassa cetasika*. Any living being, including an *Arahant*, will experience all six sensory inputs.
- The next step is "*tiṇṇaṁ saṅgati phasso*."

Tiṇṇaṁ Saṅgati Phasso – Misunderstood Key Verse

4. **(Step 2 in the Chart.)** This short verse is commonly mistranslated as "**The meeting of the three** is contact." See the English translation of the *Loka Sutta* at Sutta Central: "WebLink: suttacentral: The World (SN 12.44)."

- It does not make any sense to say "the meeting of *cakkhu, rūpa*, and *cakkhu viññāṇa*." Instead, *cakkhu viññāṇa* (or seeing the object)" happens with the contact or meeting of *cakkhu* and *rūpa*. **There is no "meeting of the three."**
- Instead, what happens in this second step is "contact with defiled *gati*" or "*samphassa*." Here *samphassa* is **"*saŋ phassa*" ("*saŋ*" + "*phassa*," where "*saŋ*" are defilements of greed, anger, and ignorance.** It rhymes as "*samphassa*." **Thus *samphassa* (contact with defilements) is an internal process in mind.**

5. To learn about "*saŋ*" see "What is "Saŋ"? Meaning of Saṇsāra (or Saṁsāra)" and "List of "Saŋ" Words and Other Pāli Roots."

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- **There are three main "defiled *gati*" or "*saṅgati*": *lobha, dosa, and moha*.** Those are the "**three**" referred to in verse. It can also refer to one's defilements associated with the three entities of *cakkhu, rūpa*, and *cakkhu viññāṇa*.
- Such detailed explanations are in the three Commentaries within the *Tipiṭaka*. The above explanation of "*phassa*" as "*samphassa*" is given here: "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (Abhidhamma Vb 6)." For details, see "Difference between Phassa and Samphassa."

"*Phassa Paccayā Vedanā*" Is "*Samphassa Paccayā Samphassa-Jā-Vedanā*."

6. **(Step 3 in the Chart)** Therefore, the third step, "***phassa*** *paccayā* ***vedanā***," that comes after the step "***tiṇṇaṁ saṅgati phasso***" is "***samphassa*** *paccayā* ***samphassa-jā-vedanā***." **This is a "mind-made *vedanā*" due to *samphassa*.**

- Note that "***jā***" means "generated by," and thus "***samphassa-jā-vedanā***" means "*vedanā* generated by *samphassa*." That *vedanā* would arise ONLY IF one gets attached to that sensory input.
- Now it is clear that the fourth step of "***vedanā*** *paccayā taṇhā*" really is "***samphassa-jā-vedanā*** *paccayā taṇhā*." **An *Arahant* generates *vedanā* (in Step 1) but not *samphassa* or *samphassa-jā-vedanā* (in Step 3.)**
- One would attach to that *ārammaṇa* ONLY because it led to "*samphassa*" with the step **"*tiṇṇaṁ saṅgati phasso*."**
- Again, the above analysis is at "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (Abhidhamma Vb 6)."

"*Vedanā Paccayā Taṇhā*" Is "*Samphassa-Jā-Vedanā Paccayā Taṇhā*"

7. **(Step 4 in the Chart)** The critical step of "attaching to the sensory input" happens if one's mind becomes joyful/stressful. For example, if one sees a beautiful object, hears a pleasing sound, eats tasty food, etc., one would want more of it. Thus, the mind can attach and "get stuck" with that sensory input. **That happens with a "new type of consciousness" or a "*kamma viññāṇa*" with a desire to fulfill an expectation.**

- As the "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (Abhidhamma Vb 6)" explains, this "attachment" can take place for all six sensory inputs, i.e., there are six types of *taṇhā*: *Rūpa taṇhā, sadda taṇhā, gandha taṇhā, rasa taṇhā, phoṭṭhabba taṇhā, dhamma taṇhā*.
- That automatic attachment occurs because of the mindset that "it is possible to fulfill expectations and be PERMANENTLY happy by pursuing pleasurable things in this world."
- Thus, one would make efforts "acquire such things" without realizing those are defilements ("*saŋ*") that WILL lead to future suffering.

8. With such a mindset, "*cetana*" become ***saṅcetanā*** (defiled intentions); with such "defiled intentions," one would engage in (*abhi*)***saṅkhāra***. Here, "***saṅkhāra***" means "***saŋ*** + *khāra*" or "actions with "***saŋ***."

- That leads to the perpetuation of the rebirth process or ***Saṁsāra*** ("*sāra*" means "fruitful"; thus, ***Saṁsāra*** results because of that wrong view/perception of a "fruitful world.")
- To remove that wrong view, one must "see" the correct worldview of the Buddha, see the perils of "***saŋ***," and become "***Sandiṭṭhiko***" at the *Sotāpanna* stage. Thus the verse, "***Sandiṭṭhikaṁ*** *Nibbānaṁ*" in the "WebLink: suttacentral: *Nibbuta Sutta* (AN 3.55)." Note that *diṭṭhi* here means "to see."

Kamma Generation Starting With "*Taṇhā Paccayā Upādāna*"

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9. **(Step 5 in the Chart)** The *Akusala-Mūla Paṭicca Samuppāda* process starts at this point of getting to the "*taṇhā paccayā upādāna*" step in a sensory event. This is where *kamma* accumulation (responsible for rebirths) starts**. Thus, it is the "origin of the world."**

- One starts acting with *avijjā* and generates *abhi**saṅ**khāra* with a "***kamma viññāṇa***": "*avijjā paccayā (abhi)saṅkhāra, (abhi)saṅkhāra paccayā (kamma) viññāṇa, ..*" leading to the whole mass of suffering: "*Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*"
- For details, see "Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda," "Generating Kammic Energy in the "Upādāna Paccayā Bhava" Step," and "Difference Between Taṇhā and Upādāna."
- Above is a summary of the Buddha's description of "*loka samudaya*," or "origin of one's world," per the short "*Loka Sutta* (SN 12.44)." As you can see, even such a short *sutta* needs to be explained in detail.
- **This is why I emphasize that reading "word-by-word translations" of *suttas* is a waste of time**, especially for those not well-versed in Buddha Dhamma's fundamentals.

"*Loka Samudaya*" Will Not Take Place for an *Arahant*

10. **All steps after the first step of "seeing an object" will not arise for an *Arahant* because an *Arahant* would not generate *samphassa*.** See #3 and #9 of the post "Difference between Phassa and Samphassa."

- Another way to state the same is to say that an *Arahant* does not have ***saṅgati*** ("***saŋ** gati*") or "defiled *gati*." *Arahant*'s mind is pure, devoid of greed, hate/anger, and ignorance. Note that "*gati*" is pronounced "ga**thi**," like in "**Th**ief."
- For an *Arahant*, a "seeing event" is just that. No attachment. Thus, any sensory event would be limited to just experiencing that sensory input. The critical step of **"*tiṇṇaṁ saṅgati phasso*"** WILL NOT take place for an *Arahant*. Thus all other steps following it would not be there!
- That is why *Arahant* is free from future suffering. The root causes for the "arising of the world" (**"*saṅgati*"**) have been eliminated for an *Arahant*.

How Can Someone Get to the *Arahanthood*?

11. Now the question is: "How can someone attain *Arahanthood*, i.e., stop the rebirth process and attain *Nibbāna*"?

The Buddha provided the answer in the second part of the "WebLink: suttacentral: *Loka Sutta* (SN 12.44)": "*Katamo ca, bhikkhave, lokassa **atthaṅgamo**? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. **Tiṇṇaṁ saṅgati phasso**. Phassa paccayā vedanā; vedanā paccayā taṇhā. **Tassāyeva taṇhāya asesavirāganirodhā upādāna nirodho**; upādāna nirodhā bhava nirodho ...pe... evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ayaṁ kho, bhikkhave, lokassa atthaṅgamo.*"

Translated: "And what, *bhikkhus*, is the **cessation/ending** of the world? In dependence on the eye and forms, eye-consciousness arises. **That is followed by "contact with the three types of "*saŋ*"" or "*samphassa*."** With ***samphassa*** as a condition, ***samphassa-jā-vedanā*** come to be; with ***samphassa-jā-vedanā*** as condition *taṇhā*. **But with the remainder-less fading away and cessation of *taṇhā* result in the cessation of *upādāna***; with the cessation of *upādāna*, cessation of existence (*bhava*); with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. Such is the cessation of this whole mass of suffering. This, *bhikkhus*, is the cessation/ending of the world.

The removal of *taṇhā* starts at the *Sotāpanna* stage by comprehending the above-summarized process. Complete cessation of *taṇhā* happens in four stages: *Sotāpanna, Sakadāgāmi, Anāgāmi, and Arahant.*

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- Until *Arahanthood*, anyone COULD generate *samphassa*, depending on the sensory input. As one attains higher *magga phala*, fewer *ārammaṇa* could lead to *samphassa* or "contact with defilements." For example, after attaining the *Anāgāmi* stage, one would not "attach to" any sensual pleasures available in *kāma loka*.
- An *Arahant* would have removed all defilements, and thus, the *Akusala-Mūla Paṭicca Samuppāda* process starting with "*avijjā paccayā saṅkhāra*" would not be initiated. That is the **cessation/ending of the world** for that *Arahant*!
- **Thus, cessation of the world (*Nibbāna*) is realized when a mind would not attach to any sensory input (*ārammaṇa*.)**

A Sensory Experience is a Trigger to Initiate a PS Process

12. As *Loka Sutta* points out, the accumulation of *kammic* energy to "power up" future existences starts with sensory experiences. *Kamma* generation in *Paṭicca Samuppāda* (PS) process takes place in the "*taṇhā paccayā upādānaṁ*" step in #8 above.

- As discussed in the second part of the *Loka Sutta,* the critical point is the stopping of the sequence of events following a sensory experience at the arising of *taṇhā* due to "*samphassa-jā-vedanā*." We cannot control it at that time since it happens within a split second.
- (**Additional information:** Two critical things need to happen to reduce and eliminate *taṇhā* over time: (i) First, one must comprehend this whole process that we are discussing and also how the *Paṭicca Samuppāda* process works. That is the "*dassanā pahātabbā*" step, where a large fraction of wrong views is removed at the *Sotāpanna* stage by getting rid of wrong views. (ii) Once getting to the *Sotāpanna* stage, one needs to remove the tendency to attach to sensory pleasures with *Ānāpāna* and *Satipaṭṭhāna Bhāvanā*. One reaches higher stages of *magga phala* in this second stage of the "*bhāvanā pahātabbā*" step. In the WebLink: suttacentral: *Sabbāsava Sutta* (MN 2), "*dassanā pahātabbā*" is the "first removal," and "*bhāvanā pahātabbā*" is the "last removal.")
- We will discuss that again in future posts. However, it has been discussed in some existing posts. See, for example, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."
- At a deeper level, **our attachment to sensory inputs is based on "mind-made illusions" ("distorted *saññā*")**: "Sotāpanna Stage via Understanding Perception (Saññā)."

Paṭicca Samuppāda process Is Initiated by a Sensory Experience

13. Therefore, the *Akusala-Mūla Paṭicca Samuppāda* process does not automatically start with "*avijjā paccayā saṅkhāra*." No one would act with *avijjā* WITHOUT a cause. The cause for acting with *avijjā* is a TEMPTATION brought up by a SENSORY EXPERIENCE.

- One can see that by combining the *Loka Sutta* (SN 12.44) discussed above with the "WebLink: suttacentral: *Sabba Sutta* (SN 35.23)."
- This theme is seen in many *suttas*, including the *Chachakka Sutta* (MN 148). I have discussed that *sutta* in detail in another series of posts on the "Worldview of the Buddha." Just look at the introductory post of that series, "Buddhist Worldview – Introduction."
- Other relevant posts: "Paticca Samuppāda – Essential Concepts."

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9.3.8.3 Dukkha Samudaya Starts With Samphassa-Jā-Vedanā

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Dukkha samudaya means "origin of suffering." *Kammic* energies for future suffering accumulate via *Paṭicca Samuppāda* (PS). We start acting with *avijjā* and initiate PS when sensory inputs trigger temptations and generate "*samphassa-jā-vedanā*" or "mind-made feelings."

Critical Conclusions from *Loka Sutta* (SN 35.23)

1. In the previous post, "Loka Sutta – Origin and Cessation of the World," we reached the following conclusions. (you may want to print it and refer to it as we proceed.)

- I*Paṭicca Samuppāda* (PS) describes the key steps leading to future suffering.
- However, that process DOES NOT initiate with "*avijjā paccayā saṅkhāra*." We don't AUTOMATICALLY start acting with *avijjā*!
- **A sensory input (*ārammaṇa*) triggers the *Paṭicca Samuppāda* process:** sight, sound, taste, smell, touch, or the memory of a past event (*dhammā*.)
- **If the mind attaches to such a sensory event (*taṇhā*)** that attachment leads to *upādāna* (keeping it in mind and getting stuck in it.) Then **while in the "*upādāna paccayā bhava*" step**, we accumulate *kammic* energy for future births with ***mano, vacī*, and *kāya saṅkhāra.*** That is how the PS process gets to "*avijjā paccayā* ***saṅkhāra.***"
- Before we discuss those details, it is critical to understand how this whole process starts with "getting attached" to certain sensory inputs (*ārammaṇa*) with "***samphassa-jā-vedanā*"** or "**mind-made feelings**."
- By the way, "*dukkha samudaya*" is the same as "*loka samudaya*." That is why *Nibbāna* implies "stopping future rebirths" or "stopping the re-arising of this word." It may take time to absorb this critical point.

"*Samphassa-jā-Vedanā*" – Example 1

2. A sensory input comes through one of the six senses: eyes (sights), ears (sounds), nose (smells), tongue (tastes), body (touches), and mind (memories). In Pāli, they are six types of *vipāka viññāṇa*.

- Let us consider a simple example starting with *cakkhu viññāṇa.* Suppose three people A, B, and C, sit in a small coffee shop. They are all facing the door, and person X walks in. Suppose that person X is a close friend of A, the worst enemy of B, and that C does not know X at all. We will also assume that all 4 are males.
- So, let us see what happens within a split second. A recognizes X as his friend, and a smile comes to his face. B recognizes X as his enemy, and his face gets darkened.
- On the other hand, X is just another person to C. He immediately goes back to whatever he is doing.

3. **That is an example of a "*cakkhu viññāṇa,*" a "seeing event."** It is over within a split second, just like taking a photo with a camera takes only a split second, where the image in captured on the screen instantaneously.

- **However, something very complicated happens in the human mind when a "seeing event" occurs.**
- It is critically important to go slow and analyze what happens to see how complicated this process is (for a human mind) to capture that "seeing event." It is much more complicated than just recording "a picture" in a camera.

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4. Within that split second, A recognizes X as his good friend, and joy arises in his mind, and he becomes happy. B recognizes X as his worst enemy, and bad emotions arise in his mind, and he becomes angry. On the other hand, no extra feelings arise in him. He goes back to whatever he was doing.

- As we can see such vastly varying feelings arise due to the three steps that follow the "seeing event" or *cakkhu viññāṇa.* As we remember from the previous post (refer to the printout) those three steps are "***Tiṇṇaṁ saṅgati phasso; Phassa*** *paccayā* ***vedanā;*** *vedanā paccayā taṇhā*." As we discussed, the last two steps are "***samphassa*** *paccayā* ***samphassa-jā-vedanā***" and "***samphassa-jā-vedanā*** *paccayā taṇhā*."
- The three people, A, B, and C, generate different "*saŋ gati*" upon seeing X. Even though they all see the same person X, three different types of "***samphassa-jā-vedanā***": joy, anger, and neutral feelings arise respectively in A, B, and C.
- How does the SAME "seeing event" (seeing X) lead to all these very different changes in the minds of three different people? (and the emotions even show up on their faces!)

5. Since all three people A, B, and C, are average humans, they have not removed "*saŋ gati*" or defilements from their minds. Such "*saŋ gati*" remain hidden as "*anusaya*" in all three.

- However, a trigger is needed to bring those "*saŋ gati*" to the surface. A has had "good experiences with X," and thus "affectionate *saŋ gati*" arose in him upon seeing X. B's experiences with X were not good, and those "bad memories" were triggered by seeing X.
- On the other hand, C has had no prior experiences with X. Thus, a trigger for "*samphassa-jā-vedanā*" was not there. But if C sees a person he is familiar with, that may trigger his "*saŋ gati.*"
- If C were an *Arahant*, he would not have any "*saŋ gati*" left. Thus, affection or anger would not arise upon seeing ANY person.
- The best way to comprehend this key point is to think about your own experiences.

Kamma Generation Depends on One's Actions Based on the Initial "Attachment"

6. Once bound to an event with "*samphassa*," that leads to corresponding "mind-made feelings" or ***samphassa-jā-vedanā.*** Joyous feelings arose in A and angry feelings arose in B upon seeing X. Both A and B got "attached" to that event. **Thus, *taṇhā* can arise via greed or anger.**

- Person A may start talking to X excitedly, especially if X is a close friend. B's face may darken and many angry thoughts about his past experiences with X may arise in him. Both are "***samphassa-jā-vedanā*** *paccayā taṇhā"* and *"taṇhā paccayā upādāna."*
- The next step of "*upādāna paccayā bhavo*" depends on what happens next. In this case, B may start accumulating "bad *kamma*" just by cultivating "bad *vacī saṅkhāra*" in his mind, even if he does not say or do anything. Such "bad thoughts" arise via "*avijjā paccayā saṅkhāra*" where *saṅkhāra* are *vacī saṅkhāra* (not speaking out but talking to himself.)
- But it could get worse if B's anger rises and he says something bad to X. That is also "bad *vacī saṅkhāra*." If X responds and the situation escalates, B may hit X. That is getting to the "bad *kāya saṅkhāra*" stage. All these lead to the accumulation of "bad *kamma*" for B.
- That is a brief example of how one could generate *kammic* energy for future existences, even if this particular action may not be strong enough to "power up" a new birth. However, if the situation escalates and B kills X, then that would certainly be a strong *kamma* leading to new birth in an *apāya*.

"*Samphassa-jā-Vedanā*" – Example 2

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7. Let us clarify it further with an example since it is critical to understand this issue. Suppose a friend visits an alcoholic (X) and brings a bottle of alcohol. Again, let us follow the steps in #2 of the previous post.

- First, X sees that his friend has brought a bottle of alcohol, his favorite kind. This is the "seeing event" in this example: "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ."* This *cakkhu viññāṇa* is a *vipāka viññāṇa* and no *kamma* generated. Even an *Arahant* would see the bottle.
- Next is the CRITICAL step "***tiṇṇaṁ saṅgati phasso"*** where **X's mind instantly makes the "*saŋ phassa*" or "defiled contact" with his "alcoholic *gati*."**
- **Note the two types of "contacts" in the above two processes.** In the first, the "*phassa cetasika*" in *cakkhu viññāṇa* makes the "contact" between *cakkhu* and *rūpa* (alcohol bottle) to give rise to *cakkhu viññāṇa* (seeing the bottle.) The second is a "defiled contact" (*samphassa*) that arises due to his craving for alcohol.
- On the other hand, if someone brought a bottle of alcohol to an *Arahant*, he would also see the bottle, i.e., *cakkhu viññāṇa* with the "*phassa cetasika*" will also arise in him. But there would be no "***tiṇṇaṁ saṅgati phasso"*** and, thus, the process will stop there.

8. Once X got "attached" to the bottle of alcohol with *samphassa* he becomes joyful and that joyous feeling is ***samphassa-jā-vedanā*****:** *Samphassa* led to "*Samphassa-**jā-vedanā***."

- Therefore, the "extra *vedanā*" made up by the mind is the "***samphassa-jā-vedanā."*** Here, "***jā"*** means "generated with." **That *vedanā* was generated by *samphassa* (*saŋ phassa*).**
- Suppose X's wife is also home when the friend brings the bottle. She would not be happy to see the bottle, especially if she is trying to break the "drinking habit" of her husband. She may even get angry with her friend. That is also a ***samphassa-jā-vedanā.***
- On the other hand, the *Arahant* will also see the bottle and will identify it as such. But there will be no joy or dismay. There will be no ***samphassa-jā-vedanā.***

9. The "*samphassa-jā-vedanā*" of joyous feelings in X makes him attach (*taṇhā*), which immediately leads to the next step of *upādāna*. Which means his mind is now focused on the alcohol bottle.

- If his wife opposes him having alcohol often, she may become agitated. Even if she may not say anything, she could get mad at the friend for bringing the alcohol bottle. Does he not know that he is easily tempted? Did the two of them plan to 'have a drink" without her knowing? She also gets to the "*taṇhā*" and "*upādāna*" stages.
- Of course, an *Arahant* would not "get attached" or "get stuck" (no *taṇhā* or *upādāna*.)

Generating *Kamma* Starts With the "*Taṇhā Paccayā Upādānaṁ*" Step

10. Therefore, once getting attached with *taṇhā*, the next step of "getting stuck and proceeding along" is likely to happen with "*taṇhā paccayā upādāna"* and *"upādāna paccayā bhavo"* steps.

- This is where X started getting ready to "have a good time with the friend." He would think, speak, and act to have a "good time " with his friend.
- However, it is possible to stop the process at that point by acting mindfully. If X has seen the dangers of keeping his "drinking habit" he can think about the bad consequences of engaging in that practice and tell the friend that he is trying to eliminate his drinking habit. Thus he could start acting with "*vijjā*" (or wisdom) and NOT engage in "*avijjā paccayā saṅkhāra.*"
- **That is the basis of the correct *Ānāpānasati* or *Satipaṭṭhāna Bhāvanā.***

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Other posts in this series at "Paṭicca Samuppāda – Essential Concepts."

9.3.8.4 Key Steps of Kammic Energy Accumulation

May 1, 2021; revised May 2, 2021; October 13, 2022

Here we discuss the critical steps in *kamma* accumulation. *Paṭicca Samuppāda* (PS) explains how one creates one's future with our actions (*kamma* generated via *saṅkhāra*.) However, that *kamma* accumulation process starts not at the beginning of PS but in the middle of PS with a sensory experience.

Chronological Order of *Kamma* Accumulation

1. Let us first list the critical steps involved.

(i). A sensory experience with one of the six sense inputs (seeing, hearing, smell, taste, touch, memory recall) is the first step.

(ii). Attachment (*taṇhā*) to that sensory experience based on our habits/character (*gati*.)

(iii). Embracing (willingly getting involved) in that sensory experience with specific goals.

(iv). Thinking, speaking, and doing things to accomplish that goal.

- During that last step, we accumulate *kammic* energy to bring about future rebirths and all other types of *kamma vipāka*.

Matching the Steps in *Paṭicca Samuppāda*

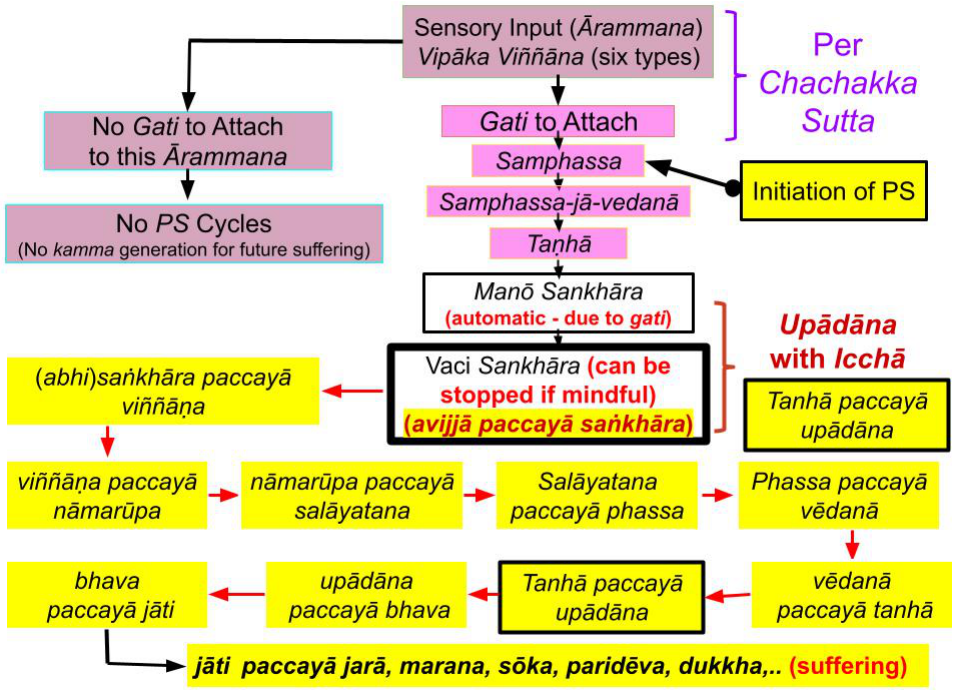
2. We experience those sensory inputs with our five physical senses and the mind. In Pāli, those six are "*saḷāyatana*" or "all *āyatana*.")

- A sensory experience starts with the "*saḷāyatana paccayā phasso*" step in PS. That verse means "making contact with one of the six *āyatana*."
- Here, it is critical to see that an *Arahant* does not have "*āyatana*" but only "*indriya*." *Arahant*'s six senses only capture a sensory experience. An *Arahant* has *indriya,* but they DO NOT become "*āyatana.*" ***Indriya* become *āyatana* when *rāga*, *dosa*, *moha* (or "*saŋ*") come into play.**

3. So, IF someone's mind "gets involved" with a sensory experience and starts the "*saḷāyatana paccayā phasso*" step, that person's *indriya* becomes *āyatana*. **That is the beginning of a PS process** based on that *ārammaṇa*. Then the mind automatically goes to the next few steps of "*phassa paccayā vedanā*," "*vedanā paccayā taṇhā,*" and "attaches" (*taṇhā*) to that *ārammaṇa*. **As we discussed in previous posts, "*vedanā*" here really is "*samphassa-jā-vedanā*."** See "Loka Sutta – Origin and Cessation of the World" and "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā."

- Once "attached," the mind automatically "pulls it close (*upādāna*)" and will start thinking, speaking, and acting on it. That is the "*upādāna paccayā bhavo*" step taking a side-step leading to "*avijjā paccayā saṅkhāra*." This is when the PS process starts from the beginning. The following chart illustrates this critical point.

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Download the pdf: "WebLink: suttacentral: *Icchā* to *Upādāna* to Suffering."

- Let us take an example to illustrate this critical point.

Example of "*Saḷāyatana Paccayā Phasso*" Leading Automatically to "*Upādāna Paccayā Bhavo*" Step

4. Husband and wife are walking down the street, and the wife stops and looks at a beautiful painting on display in a store window. The husband looks at it, shrugs his shoulders, and wants to move on. But the wife is "attached" to that painting. So, she asks her husband whether they can go inside and take a good look at it.

- In this particular case, both saw the painting, i.e., "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*" took place for both. But the critical step of "*tiṇṇaṁ saṅgati phasso*" DID NOT take place in the husband's mind. Note that this is the sequence of events described in the *Loka Sutta*. See "Loka Sutta – Origin and Cessation of the World."
- The exact sequence of events is stated slightly differently in the PS process (for the wife.) It starts with "*saḷāyatana paccayā phasso*." It immediately goes through "*phassa paccayā vedanā*," "*vedanā paccayā taṇhā*," and '*taṇhā paccayā upādāna*" steps. **Now she is "stuck" with that *ārammaṇa* or the painting.** See, Dukkha Samudaya Starts With Samphassa-Jā-Vedanā."
- It is a good idea to have both of those posts printed out for reference.
- Now, the wife is at the "*upādāna paccayā bhavo*" step in PS and the Loka Sutta steps. **I hope you can see that the steps in the two versions describe the same processes that the wife's mind underwent.**

Kamma Accumulation in the "*Upādāna Paccayā Bhavo*" Stage

5. At this point, the wife starts acting with *avijjā*. She starts generating *kamma* via "*avijjā paccayā saṅkhāra*," "*saṅkhāra paccayā viññāṇa*," "*viññāṇa paccayā nāmarūpa*," etc., down to "*upādāna paccayā bhava*" again!

- Before we discuss those details, let me digress a bit to address some related issues.

Additional Details

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6. Here, I want to emphasize an important point. Getting attached to a painting is not an immoral deed. But in a deeper sense, such actions keep one bound to the *kāma loka* and away from *Nibbāna*. That is why it falls under *avijjā*. **But only *Sotāpannas* who are trying to attain the *Anāgāmi* stage automatically avoid such actions.** I am just taking an example that everyone can understand.

- They both saw the same painting as a *vipāka vedanā*. Here, one should not assign such "*vipāka vedanā"* to a single past *kamma*. Our physical body is the result of incalculable past *kamma*. A "mundane event" CANNOT be traced back to a SINGLE *kamma* done in the past. **Only strong *kamma* (like killing a human) can lead to a specific *vipāka* (like getting a bad rebirth.)**
- That was just the "seeing event." As discussed in *Abhidhamma*, **most *vipāka vedanā* are neutral,** like seeing or hearing. The exceptions are bodily contacts — either bodily *dukha vedanā* (like an injury or a headache) or *sukha vedanā* (like getting a massage or being in an air-conditioned room on a hot day) — depending on whether it is a bad or a good *vipāka*.
- Now let us get back to our example.

"*Upādāna Paccayā Bhavo*" Stage Explained With the Above Example

7. Let us continue with our example to see how the wife keeps accumulating *kamma* with different types of *saṅkhāra* with the "*upādāna paccayā bhava*" step in PS.

- The painting is expensive, so the wife is considering whether they can afford it now, but she would really like to buy it. The husband is not interested in it and thinks it is a waste of money. Those are *saṅkhāra* done with *avijjā*, i.e., "*avijjā paccayā saṅkhāra*." **Now we can see how the PS process starts from the beginning starting with the "*upādāna paccayā bhava*" step.**
- Now, any "happy feeling" in the mind of the wife would be due to her "*saŋ gati*" that comes to play at the "***tiṇṇaṁ saṅgati phasso***" stage of getting attached to a sensory event; see, "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā." This is also called *kāma assāda.*
- Such a "happy feeling" did not arise in the husband's mind. This is an important point. The "happy feeling" in the wife could not have been a property of the painting; if so, it should have given the same "happy feeling" to the husband! Only the wife had "*taṇhā*" and "*upādāna*" for the painting.
- Now that she is "attached" to the painting, the wife keeps looking at it for a while. She will be enjoying "*kāma assāda*" about that picture even after they leave that place by thinking back about it. Now she has made a "*viññāṇa*" and a "*bhava*" for it.

Repeated PS Cycles Based on One *Ārammaṇa*

8. Numerous such *Paṭicca Samuppāda* cycles can operate for her based on that *ārammaṇa* even several days later.

- For example, that "*kāma assāda*" can resurface with *Paṭicca Samuppāda* cycles that involve only the mind when she is at home. It can now start with "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*," i.e., she just remembers the painting while washing dishes. How does she start thinking about the painting when she is busy with another task?
- One way to explain that is to say that "she had 'cultivated' a *viññāṇa"* for that painting, and now it can sometimes resurface even without a prompt. This is sometimes known as the "subconscious"; see, "3. Viññāṇa, Thoughts, and the Subconscious."
- Another way to explain it by saying that she had made a "*bhava*" for liking that painting and it is a *dhamma* that can come back to the mind when the conditions are right: "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."

9. Of course, that "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*" step will be followed by, "*tiṇṇaṁ saŋ gati phasso*" and "(*saŋ*)*phassa paccayā vedanā*"; see, "Difference between Phassa and

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Samphassa." Her "*gati*" for liking such pictures will make her mind "*samphassa*," which in turn will lead to "*samphassa paccayā vedanā*" or, more accurately, "*samphassa-jā-vedanā*."

- As long as that "*kamma viññāṇa*" (expectation of owning the painting) is present in her, the possibility of cultivating more *saṅkhāra* with that *ārammaṇa* (painting) will be there. Again, "cultivating *saṅkhāra*" here means to think and act on the desire to own the painting; see "Saṅkhāra – What It Really Means."
- However, that particular *dhamma* or concept or thought would never come to her mind if she were listening to a discourse or thinking about a critical concept like *anicca.* But such a "subconscious *viññāṇa*" gets an opportunity to come to the surface while doing a mundane task (washing dishes, in this case.)

One Way That *Kamma Viññāṇa* May be Removed from Her Mind

10. One way that can happen is IF IT BECOMES CLEAR that it would be impossible for her to fulfill her expectation due to events beyond her control. Suppose that a week later they are walking by the same store. The wife looks for the painting but finds it no longer there; someone had bought it. Now, think about what happens to the two of them.

- The wife will be distraught: "I should have bought it; now I may not be able to find such a nice painting." But the husband will not have any bad feelings, except may be some bad feelings about his wife not being able to get what she wanted.
- This is the suffering that we can stop from arising even in this life. It is not a *vipāka vedanā* but a "*samphassa-jā-vedanā*." The wife got distraught only because she got attached to that painting, but the husband did not.
- I have discussed this example and more in the post, "Kāma Assāda Start with Phassa Paccayā Vedanā or Samphassa-Jā-Vedanā."

11. Once it becomes clear to the wife that owning that painting is no longer possible, that expectation will automatically disappear from her mind. In other words, that "*viññāṇa* to own the painting" will no longer be there.

- Therefore, she will no longer think or act based on that *viññāṇa*. Since that *viññāṇa* is no longer there to trigger the step "*avijjā paccayā saṅkhāra*." The rest of the steps in PS will also stop.
- **However, it is essential to note that her "*saŋ gati*" have not changed.** A similar *viññāṇa* can re-appear in her mind if that painting is returned to the store and will become available to purchase. Another similar painting could also do it.

Second Way That *Kamma Viññāṇa* May be Removed from Her Mind

12. The second way she could lose that desire for the painting (and thus that *viññāṇa* "to own the painting") is if she attained the *Anāgāmi* stage. This time, the removal is permanent, with no "*saŋ gati*" or "*anusaya*" left for sensual pleasures.

- One gets to the *Anāgāmi* stage by realizing the fruitlessness of "owning such sense-pleasing objects."
- **At that stage, she will not desire to own ANY "sense-pleasing objects." In other words, her "*saŋ gati*" (or *anusaya*) would have been permanently removed from her mind.**
- That is a deeper discussion involving the "*anicca* nature."

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9.3.8.5 Generating Kammic Energy in the "Upādāna Paccayā Bhava"

May 7, 2021

Bhava is the energy that powers mindsets, existences, and rebirths. That energy is produced in the "*upādāna paccayā bhava"* step in *Paṭicca Samuppāda*. That is also where we cultivate "bad *gati*" to attach to various sensory inputs. That is the process we need to control to gradually reduce *taṇhā* to attain *Nibbāna* with *Ānāpānasati and Satipaṭṭhāna* meditations.

Sensory Trigger Is "*saḷāyatana paccayā phasso*" step in PS.

1. In the past two posts ("Loka Sutta – Origin and Cessation of the World" and "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā"), we discussed the fact that **it is an *ārammaṇa* through one of the 6 "sense doors" that triggers PS processes.** The Pāli verse that describes such a trigger is, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ.."* Let us call this "trigger description 1."

- We did not specifically say it, but it is easy to see that this is the same thing that happens at the "*saḷāyatana paccayā phasso*" step in the "moment-to-moment PS" or the "*Idappaccayatā* PS." See, "Idappaccayatā Paṭicca Samuppāda." Let us call this "trigger description 2."
- In "trigger description 1" we have the first few steps of "***cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso***, *phassa paccayā vedanā; vedanā paccayā taṇhā.*"
- In "trigger description 2" the corresponding steps are, "***saḷāyatana paccayā phasso***, *phassa paccayā vedanā, vedanā paccayā taṇhā,"*
- The two processes highlighted in blue are the same. **That becomes clear when we see that *saḷāyatana*** (all "*āyatana*") **takes into account "contact with defiled *gati*" or "*saṅ phassa*" or "*samphassa*."**
- Please make sure you understand that point by reading the recent previous posts in "Concepts of Upādāna and Upādānakkhandha."
- By the way, there are many *suttās* that discuss "trigger description 1" and "trigger description 2." See, "315 results for tiṇṇaṁ saṅgati" and "738 results for paṭicca AND uppajjati."

Samphassa Is Already Included in "*Saḷāyatana Paccayā Phasso*" Step in PS

2. The above key point is also explained in "WebLink: suttacentral: *Paṭiccasamuppāda Vibhaṅga* (VB 6)" in one of the original commentaries: "*Tattha katamo* ***saḷāyatana paccayā phasso****? Cakkhu****samphasso*** *sota****samphasso*** *ghāna****samphasso*** *jivhā****samphasso*** *kāya****samphasso*** *mano****samphasso****—ayaṁ vuccati "saḷāyatana paccayā phasso*."

Translation: "What is ***saḷāyatana paccayā phasso****?* It is *cakkhu****samphasso*** *sota****samphasso*** *ghāna****samphasso*** *jivhā****samphasso*** *kāya****samphasso*** *mano****samphasso***."

Thus, contact with an "*āyatana*" MEANS a "defiled contact." An *Arahant* DOES NOT have 6 *āyatana* (*cakkhāyatana* and so on). Instead, an *Arahant* has 6 *indriya* (*cakkhu indirya* and so on.) Thus an *Arahant* can see, hear, etc. But his mind will not make contact with "*saṇ gati*" because "*saṇ gati*" are absent. That means the step "***tiṇṇaṁ saṅgati phasso"*** will not occur as we discussed in the previous two posts.

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- As I explained in the post, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa," a fundamental concept is first stated succinctly ("*uddesa*" or "utterance.") That is the version of PS in most *suttās* where the 11 steps are briefly stated.
- Then a "*niddesa*" is a "brief explanation" that can be found in the commentaries (above verse is a good example. Of course, one should rely on the 3 original commentaries and NOT on more recent commentaries like Visudhimagga; see the above post.
- Then the concept needs to be explained in detail with examples ("*paṭiniddesa*") My explanation of "*samphassa*" in the post "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā" is an example of that.

Importance of the "*Upādāna Paccayā Bhava*" Step

3. **In other words, we start acting with *avijjā* ONLY IF we get attached to a sensory event (also called *ārammaṇa*.)**

- Attachment (*taṇhā*) to an *ārammaṇa* directly leads to "*taṇhā paccayā upādāna*" and "*upādāna paccayā bhava*" steps.
- It is at the "*upādāna paccayā bhava*" step that we start acting with *avijjā* via "*avijjā paccayā saṅkhāra.*" **That is when we start generating "*kammic* energy" for a corresponding existence (*bhava*.)** That "*kammic* energy seed" can germinate in the future and give rise to a corresponding birth (*jāti.*) Each *jāti* ends up in old age, disease, and death.
- (Note that the term "*jāti*" could also mean a "temporary birth" DURING a lifetime. For example, someone can get drunk and be "born" in a "drunken state" for a few hours.)
- **Thus, the origin of future suffering starts (i.e., the PS cycle starts at the beginning) WITHIN the "*upādāna paccayā bhava*" step.** A trigger is a sensory event. Let us discuss this critical issue.

Tendency to Attach to *Ārammaṇa* Is Cultivated in the "*upādāna paccayā bhava*" step.

4. **Thus, it is at the "*upādāna paccayā bhava*" step that the full PS cycle starts as follows:** "*avijjā paccayā saṅkhāra; saṅkhāra paccayā viññāṇa; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā saḷāyatana, saḷāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti."* See "Idappaccayatā Paṭicca Samuppāda."

- But the above verse is in the "*uddesa*" version. It is a highly condensed statement of a complex process. It needs to be explained at least in "*niddesa*" (brief explanations) and in the "*paṭiniddesa*" version, preferably in a verbal discourse with many examples as needed to clarify subtle issues. My posts are somewhat in between *niddesa* and *paṭiniddesa*.
- For details on that see, "Sutta Interpretation – Uddesa, Niddesa, Patiniddesa."
- Let us re-visit an example to clarify what we discussed above in the "*paṭiniddesa*" version.

Re-Visiting a Previous Example

5. At #7 of the post, "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā," we discussed the case of an alcoholic (X) tempted by the seeing of an alcohol bottle.

- As soon as X saw the alcohol bottle, his "*saŋ gatī*" (craving for alcohol) emerged via "***tiṇṇaṁ saṅgati phasso.***" Then he immediately started generating *saṅkhāra* via "*avijjā paccayā saṅkhāra.*"
- With such *saṅkhāra*, he started cultivating a *viññāṇa* (expectation to have a drink) with "*saṅkhāra paccayā viññāṇa.*" Note that the "trigger event" for the whole process was a "*vipāka*

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viññāṇa" (*cakkhu viññāṇa*.) Now, he is cultivating a "*kamma viññāṇa*" (expectation to have a drink) via "*saṅkhāra paccayā viññāṇa*."

"Feeding the *Viññāṇa*" – Generating Kammic Energy for "*Kāma Bhava*"

6. All of X's conscious thoughts (*vacī saṅkhāra*) and actions (*kāya saṅkhāra*) lead to a *kamma viññāṇa* via the "*saṅkhāra paccayā viññāṇa*" step. All these *saṅkhāra* strengthens his "alcoholic mindset." His thoughts, speech, and actions are based on that mindset.

- Note that until he gets drunk, he is not committing any immoral deeds. Yet, his desire to get drunk leads to a corresponding mindset. To put it differently, someone cultivating *jhāna* WOULD NOT get into such a situation because that person knows that such a mindset is not compatible with *rūpa/arūpa* realms (i.e., *rūpa/arūpa jhāna*.) It is compatible with realms in *kāma loka*, at least in the human realm.
- As long as one cultivates *saṅkhāra* compatible with *kāma loka*, it is impossible to be freed from *kāma loka*. **Even seeking "harmless sense pleasures" binds one to *kāma loka*. This is a deep and critical point.**

If Immoral *Saṅkhāra* Generated Suffering Will be Higher

7. Now, if X gets really drunk, he could start acting like an animal. In an extreme case, he and his friend could get drunk (and may be even using drugs) and become totally incoherent, and they may not be able to stay upright. That is getting into the mindset of animals. At some "wild parties," immoral deeds like rapes could happen with such a mindset. If so, X could be cultivating the mindset suitable for an animal. This is called "establishing *viññāṇa* suitable for animal *bhava*." That sets up a possible birth in a lower realm of *kāma loka*.

- That is the meaning of "*saṅkhāra paccayā viññāṇa*." Such *kamma viññāṇa* are "fed" by strong *saṅkhāra* or "*abhisaṅkhāra*."
- The key point is that repeatedly engaging in unwise behaviors will feed both "bad *gati*" and "*kamma viññāṇa*." As we can see, "bad *gati*" directs one to engage in more similar actions. That feeds "*kamma viññāṇa*" or "*kamma bīja*" that can become strong enough to bring about a 'bad *jāti*" such as one in the animal realm, and thus to future suffering.
- That is a brief going-over of the whole PS cycle ending up with future suffering.
- One can think about how other types of activities (triggered by sensory inputs) can lead to different PS cycles. For another example see, "Idappaccayatā Paṭicca Samuppāda."

Samphassa Takes Place Because of "*Saŋ Gati*"

8. From the recent posts so far, we see that "getting attached to an *ārammaṇa*" starts with the "***tiṇṇaṁ saṅgati phasso***" step. That happens because of "*saŋ gati*" or "defiled *gati,*" as discussed in #6 of that post.

- For example, someone who has an "angry character" is more likely to be triggered with an insult. A "greedy character" is easy to be bribed. An alcoholic is easily tempted to "have a drink." Therefore, the critical step of "***tiṇṇaṁ saṅgati phasso***" or "***samphassa***" is closely associated with one's *gati* (character/habits.)
- An *Arahant* has no "*saŋ gati*" left, and thus his/her mind does not attach to ANY such sensory event (*ārammaṇa*). Of course, all sensory events like "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*" takes place for an *Arahant*, i.e., he/she will see, hear, etc. But "***tiṇṇaṁ saṅgati phasso***" **will not take place.** An *Arahant* has removed *taṇhā*!
- **The key to eliminating *taṇhā* is to gradually reduce "*saŋ gati*" in the 4 stages of *Nibbāna* and eventually eliminate it at the *Arahant* stage!**

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- To get rid of such **"*saŋ gati,*"** one needs to see the bad consequences in engaging in related activities. Thus, an alcoholic needs to understand the bad consequences in two ways: (i) drinking alcohol can lead to health problems and also can get one to engage in immoral activities, (ii) these activities involve "bad *saṅkhāra*" that can lead to births in lower realms.

Clarification of *Saṅkhāra*

9. Most people are familiar with the phrase "*avijjā paccayā saṅkhāra*" but do not comprehend the meaning of that phrase. Translation of "*saṅkhāra*" as "mental formations" may not convey the real meaning. Let me go through the example to make it clear.

- Let us look briefly at the actions of X once he is "attached." Now, he wants to have a "drink" with his friend with snacks and watch a game on TV.
- All such activities are done with *mano, vacī, kāya saṅkhāra.* **First, he automatically thinks about such activities (*mano saṅkhāra.*) Then he will come up with a plan and starts speaking about such activities (*vacī saṅkhāra*). He then starts working to put that plan in action with *kāya saṅkhāra.*** Note that all 3 types of *saṅkhāra* arise in mind.
- ***Kammic* energy is generated in such *saṅkhāra* and lead to *kamma viññāṇa.*** Thus, "*saṅkhāra paccayā viññāṇa*" is really "*abhisaṅkhāra paccayā kamma viññāṇa*." Sometimes, especially in Sinhala, it is also stated as "*abhisaṅkhāra paccayā abhiviññāṇa,*" where "*abhiviññāṇa*" just means "strong *kamma viññāṇa*."
- The point is that this *viññāṇa* (that arises in the PS process) is DIFFERENT from the *vipāka viññāṇa* that arises in a sensory event like "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ.*" **That *cakkhu viññāṇa* was a *vipāka viññāṇa* and had no *kammic* energy in it.**

Summary

10. The initial trigger for *kamma* accumulation is a *vipāka viññāṇa* that arises with sensory input (*ārammaṇa.*) That can be described in two ways: (i) "***cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ*** (any one of the six types of ***vipāka viññāṇa***).." OR (ii) the "***saḷāyatana paccayā phasso***" in the PS cycle. Both describe the same process.

- If that person attaches to that sensory event (i.e., if it matches a "*saŋ gatī*"), then he/she will start thinking/acting to engage with that experience. That starts PS processes at "*avijjā paccayā saṅkhāra*" and leads to the progression of that cycle ALL THE WAY to the end.
- That process is AUTOMATIC. We don't have control over the initial steps of "getting attached."
- The only way to control is to reduce one's "*saŋ gati* gradually." The key here is to realize that one is "attached" and is "generating *saṅkhāra*" and to stop generating such "bad *saṅkhāra*" once one becomes aware of it.
- If that alcoholic understood the PS process, he/she would realize that one needs to control one's urges. This is what is meant by "being mindful" in the *Ānāpānasati* or *Satipaṭṭhāna* meditations.
- If X becomes good at controlling his urges, his "*saŋ gatī*" (craving alcohol) will gradually diminish, and he will be free of that addiction over time.
- That is the way to break any bad habit ("*saŋ gatī*".) On the other hand, one should willingly engage in activities that cultivate "good *gati.*" Those are the "*āna*" and "*āpāna*" in *Ānāpānasati.* See, "6. Ānāpānasati Bhāvanā (Introduction)."

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Other posts in this series at "Paṭicca Samuppāda – Essential Concepts."

9.3.9 Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)

July 19, 2018; revised December 23, 2018; re-written June 3, 2021 (like a new post); re-written August 21, 2022; revised December 10, 2023 (#3, #5, #6); last revised December 5, 2024 (previous #8 removed)

Loka Samudaya is not about "creating a whole new world." When someone dies and is reborn, that is "arising into a new world" for that person. The stopping of the rebirth process is *loka nirodhaya, the* same as *Nibbāna*.

Meanings of *Samudaya* and *Nirodhaya*

1. *Loka Samudaya* ("*saŋ*" + "*udaya*") means "arising (again) into this suffering-filled world." *Loka nirodhaya* ("*nir*" + "*udaya*") means "stopping the rebirth process permanently." Then the world will cease to exist for that lifestream.

- As we have discussed before, the meanings of words (whether Pāli or in any language) need to be understood in the context. Thus, *loka Samudaya* is not about "creating a whole new world/universe." It is about being reborn upon death.
- That may sound bad. But that will make sense when one understands that most rebirths are into realms filled with suffering.
- Let us consider an example to understand the implied meaning.

Life in the 31 Realms Arise Due to Six Root Causes

2. **There are six root causes (*mūlika hetu*) that lead to the arising of one's world:** *lobha* (greed), *dosa* hate/anger), *moha* (having ten types of *micchā diṭṭhi*), and *alobha* (non-greed), *adosa* (non-hate/anger), *amoha* (absence of *moha*). **Those latter three are only "superficial" and thus are mundane versions of *alobha*, *adosa*, and *amoha*.**

- **When one acts with one or more of *lobha, dosa, and moha*, one is giving rise to *kamma bīja* (*kammic* energy) that can lead to rebirth in the four "bad realms" or the *apāyās*.** In other words, one is generating bad *abhisaṅkhāra* or "*apuñña abhisaṅkhāra,"* therefore, "bad *viññāṇa,*" etc., which lead to "bad *bhava*" and "bad *jāti*" (see, "Paṭicca Samuppāda").
- In the same way, one or more mundane *alobha*, *adosa*, or *amoha*, give rise to *kamma bīja* that can lead to rebirth in the "good realms" at or above the human realm. There, one is generating good *abhisaṅkhāra* or "*puñña abhisaṅkhāra*" with "good *viññāṇa*," etc., which leads to "good *bhava*" and "good *jāti."*

There Are No "Good Realms" In Ultimate Reality

3. However, those "good realms" at and above the human realm are also NOT free from suffering. Old age and death are inevitable in any realm.

- To look at it from another point of view, the **two sets** of root causes are like the **two faces of a coin**. Getting rid of just one face of a coin is impossible.
- In other words, getting a "good rebirth" does not mean one will not get "bad rebirths" later. Most rebirths are in the "bad realms."

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- Only when one comprehends the Four Noble Truths (closer to *Anāgāmi*/*Arahant* stages) can one understand the futility and dangers of rebirths in ANY realm of "this world."
- That is why one must follow the path sequentially. See "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"

Lobha, *Dosa*, *Moha* Lead to *Apāya* Births – Mundane *Alobha*, *Adosa*, *Amoha* to Births in Good Realms

4. *Lobha, dosa, and moha* are food (*āhāra*) for the *apāyās* (the lowest four realms.) They give rise to the worse form of *saṅkhāra*, i.e., a*puñña abhisaṅkhāra* (or a*puññābhisaṅkhāra*.) One does ***pāpa kammā*** (immoral deeds) with ***lobha, dosa,* and *moha.***

- One does ***puñña kammā*** (moral deeds) with the **mundane versions of *alobha, adosa, and amoha,*** i.e., with *puññābhisaṅkhāra.*
- The problem is that not only ***pāpa kammā*** but also ***puñña kammā*** are done with *avijjā* (ignorance.) **The ignorance here is that of the Four Noble Truths (which says birth in any of the 31 realms will not stop future suffering.)**

Moha and Mundane *Amoha* Can Arise in Any Average Human (*Puthujjano*)

5. In an average human, thoughts can arise with EITHER moral roots (based on **mundane *amoha***) OR immoral roots (based on ***moha***.)

- Moral deeds (*puñña kamma*) are done with mundane *amoha* and involve *puñña abhisaṅkhāra* (*puññābhisaṅkhāra.*) Immoral deeds (*pāpa kamma*) done with *moha* involve *apuñña abhisaṅkhāra* (*apuññābhisaṅkhāra.*).
- *Puñña kammā* make a mind joyful and bring good *vipāka*. *Pāpa kammā* leads to a stressed-out mind and leads to bad *vipāka*.
- For an average human, ***avijjā* remains as *anusaya*** (hidden) even with **mundane *amoha.*** This is why a *puñña kamma* done by an average person belongs to *puññābhisaṅkhāra* that arises with "*avijjā paccayā saṅkhāra*" in "Akusala-Mūla Upapatti Paṭicca Samuppāda."
- Only *kusala kamma* can lead to *Nibbāna*. ***Puñña kammās*** automatically become ***kusala kammās*** with the comprehension of Four Noble Truths//*Paṭicca Samuppāda*/*Tilakkhaṇa*.

All Six Root Causes Sustain the Rebirth Process

6. **Therefore, all six root causes lead to the continuation of the rebirth process. However, one needs to work to stop only the three "bad root causes" to stop the rebirth process (AND cultivate *paññā*):** "*rāgakkhayo dosakkhayo mohakkhayo—idaṁ vuccati nibbānan'ti.*" See "WebLink: suttacentral: *Sāmaṇḍaka Sutta* – SN 39.1"

- The path to *Nibbāna* involves the **reduction of the three immoral roots and the cultivation of the three mundane moral roots first. Then one must comprehend the Four Noble Truths and cultivate *paññā* or wisdom.** That is when one can turn ***puñña kammā*** to ***kusala kammā.***
- To attain *Nibbāna*, one MUST be born in a good realm. Therefore, the first objective is to avoid births in the *apāyās*. The three bad roots (*lobha*, *dosa*, *moha*) are also called *kilesa* (or *keles* or impure) because they can lead to rebirths in the *apāyās*.
- Once one is born in a good realm (especially the human realm), one can learn the Noble Truths from a Nobel Person (*Ariya*) and, with sufficient work, comprehend them. That will elevate mundane *amoha* to *paññā* gradually.

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Paññā Is Not Mundane *Amoha* – It Is Comprehension of Noble Truths

7. Mundane *amoha* is just the absence of *lobha* (greed) and *dosa* (hate/anger.) The deeper (*lokuttara*) *amoha* is *paññā* (wisdom) comprehension of the Four Noble Truths (which is the same as comprehending *Paṭicca Samuppāda* or *Tilakkhaṇa*.) One would understand all three if one understands one of those three.

- **When one comprehends the Four Noble Truths, one will lose the desire to be reborn in the "good realms," too.** That is the same as "seeing the *anicca* nature." It is also the same as genuinely understanding how cultivating various types of *saṅkhāra* (with *avijjā*) leads to births among the 31 realms.
- **When one's *paññā* becomes optimum at the *Arahant* stage, one's MIND will not go through the "*upādāna paccayā bhava*" step in *Paṭicca Samuppāda* leading to ANY rebirth.** See "Concepts of Upādāna and Upādānakkhandha."
- That is why completing the eighth step of *Sammā Samādhi* in the Noble Eightfold Path enables one to get to the *Sammā Ñāṇa* stage (when *paññā* is optimized.) Then one attains *Sammā Vimutti* (complete release from this world), i.e., "*dasa aṅgehi samannāgato Arahant*."

Difference Between *Puñña Kammā* and *Kusala Kamma*

8.As we know, ***puññābhisaṅkhāra*** come under "*avijjā paccayā saṅkhāra*" in ***Akusala-Mūla Paṭicca Samuppāda***. See "Saṅkhāra – What It Really Means."

- **Therefore, one can do *puñña kamma* without getting rid of *avijjā,* i.e., without cultivating *paññā.*** Most people (not even Buddhists) give, have compassion for others, etc. Being a Buddhist (in particular, a Noble Person) is more than that. That is a crucial point to remember.
- Only Noble Persons (at or above the *Sotāpanna Anugāmi* stage) can do *kusala kamma*. That requires understanding the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.
- Therefore, for Noble Persons (up to the *Arahant* stage), a ***puñña kamma*** effectively becomes a ***kusala kamma***.
- An *Arahant* has no *akusala* to remove. Thus, any ***puñña kammā*** by an *Arahant* becomes a ***puñña kiriyā*** (just a good deed without *kammic* power,) as explained in #8.

Two Eightfold Paths

9. Before getting to the Noble Eightfold Path, one must follow the mundane eightfold path; see "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."

- Therefore, "good deeds" are done at two levels: within the mundane eightfold path, one can do *puñña kamma.* More and more of the same deeds become "*kusala kamma*" as one starts comprehending the Noble Truths; see, "Puñña Kamma – Dāna, Sīla, Bhāvanā."
- In other words, *puñña kamma* are "contaminated" to some degree, and they become more potent *kusala kamma* in the Noble Path with the increasing comprehension of *Tilakkhaṇa*.
- For example, in "mundane *alobha,"* one loses the craving for some things and is willing to share those with others. **In "*lokuttara alobha,*" one loses craving by seeing the worthlessness of things in this world.**

Until Comprehending Noble Truths, All *Kamma* Perpetuate the Rebirth Process

10. It is inevitable that even the most moral "average person (*puthujjano*)" WILL generate "bad *abhisaṅkhāra*" either during this life or in the future life until one REMOVES the three bad root causes from

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the mind via comprehending *Tilakkhaṇa.* They remain as *anusaya* and come to the surface under suitable conditions.

- For example, X may see an enticing object, and greed (*lobha*) may come to his mind.
- But at another time, X may see a hungry person and buy that person a meal with MUNDANE non-greed (*alobha*), non-hate (*adosa*), and *amoha*.
- An *Arahant* has removed all six root causes. But he/she may provide a meal to a hungry person out of *paññā* (wisdom) — doing the appropriate thing; it is also called a *kiriyā*, just action without *kammic* consequences.

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9.4 Kamma and Paṭicca Samuppāda

Kamma and Paṭicca Samuppāda – Introduction

Dhamma and Dhammā – Different but Related

Difference Between Dhammā and Saṅkhāra

Kāma Assāda – A Root Cause of Suffering

Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta

9.4.1 Kamma and Paṭicca Samuppāda – Introduction

March 27, 2020

The uniqueness of Buddha Dhamma (Buddhism)

Kamma and *Paṭicca Samuppāda* are closely related, with *saṅkhāra* bridging the gap. We will get to the role of *saṅkhāra* in the next post.

1. Many Eastern religions (Buddhism, Hinduism, Jainism, Sikhism) believe in *kamma* and rebirth. So, what is the difference in Buddhism?

- *Abrahamic* religions do not believe in rebirth. But they also teach that the way to get to a state of permanent happiness is to live a moral life. That means one needs to do good kamma and avoid doing bad *kamma*.
- On the other hand, all religions other than Buddhism are based on finding a permanent existence of happiness in a heavenly world. **Buddha Dhamma does not promise sensory pleasures in a heavenly realm. Attachment to sensory pleasures is what leads to future suffering.**
- By the way, Buddhism is not a religion. It is a fully self-consistent world view. When one comprehends that world view, one can see a permanent solution to the problem of suffering.
- **Understanding the Four Noble Truths** first requires understanding that **suffering exists in the rebirth process**. That understanding will reveal three more truths at the same time. (i) The Causes of future suffering, (ii) that those causes CAN BE REMOVED, and (iii) the WAY to stop that suffering from arising. **Therefore, it is necessary to first understand the "previously unknown suffering" that the Buddha revealed to the world.**

2. Buddhism (Buddha Dhamma) says the following.

(i) There is no existence in this world where suffering is absent permanently. There are existences in higher-realms that are almost suffering-free, but they also have limited lifetimes.

(ii) Even if one does good deeds and lives a moral life, one can have bad future births because of *kamma* from previous lives.

(iii) On the other hand, even if one has lived immorally in this life, it is possible to attain *Nibbāna* in this life.

- **Those three points may not be clear. In the next few posts, I will address those issues.**
- The answers to those questions will also clarify the following. **The Buddha taught that it is not a good starting point to insist on whether a "self" exists or not.** Instead, we need to start by investigating how future births (and thus future suffering) arise. Just like in science,
- Like science, Buddha Dhamma is based on the Principle of Causality. Nothing can happen without causes. **Yet, NOT all causes inevitably lead to their outcomes.** That is a crucial point to understand too.

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Causes and Conditions Bring Future Births

3. If all causes just lead to their consequences, then *kamma* would lead to deterministic outcomes. For example, some religions teach that immoral deeds WILL lead to their results. So, they try to find ways to remove existing bad kamma. That is what the Buddha also tried to do for six years while striving to attain the Buddhahood.

- **On the night of his Enlightenment, the Buddha discovered that causes could bring their effects (results) ONLY if the right conditions are there.** That is *Paṭicca Samuppāda*, the Principle of Causes and Conditions. But one must understand what those conditions are. That is why *Paṭicca Samuppāda* is a profound concept.
- By the way, *Paṭicca Samuppāda* pronounced, "patichcha samuppaada." The way Pāli words are written is different from standard English; see, "'Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and "'Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."
- *Paṭicca Samuppāda* explains how causes lead to their effects UNDER suitable conditions. **Therefore, we do not need to remove past *kamma*. We can purify our minds so that CONDITIONS for those bad *kamma* to bring *vipāka* will be absent.** That is how Aṅgulimāla, who killed almost a thousand people, was able to attain the *Arahanthood*; see below.
- Since this principle of CAUSES and CONDITIONS is a crucial point, let us discuss this a bit more with that analogy of a seed.

An Example of the Requirement of Conditions

4. An apple seed has the POTENTIAL to bring an apple tree to life, so the CAUSE is there in the seed.

- Suppose one prepares a plot by preparing the soil, providing water, and plants the seed there. If sunlight is also available, the apple seed will germinate, and an apple tree will grow. Those are the necessary CONDITIONS for that apple seed to germinate and give rise to an apple tree.
- However, if one keeps the apple seed in a cool, dry place, it will not germinate, i.e., necessary CONDITIONS are not present in that case for an apple tree to come to life. After a long time, the seed will become a "dud" and will never be able to give rise to a tree.
- Furthermore, when an apple seed is planted, a mango tree will not result from that, only an apple tree. **The RESULT (*vipāka*) is according to the CAUSE (*kamma* or more specifically *kamma bīja*).**

Example From *Tipiṭaka* – The account of Aṅgulimāla

5. In the same way, someone who attains the *Arahanthood* may have done highly immoral deeds even in the present life. But he/she would have eliminated the CONDITIONS that can bring the results of those deeds to fruition.

- The account of Aṅgulimāla is a good example to illustrate this point. He had killed almost a thousand people. Thus he had done enough bad kamma to be born in the *apāyā* many times. Yet he was able to attain the *Arahanthood* in a few weeks! See, "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."
- When one does a bad *kamma*, a *kamma bīja* (*kamma* seed) is created. Under suitable conditions, that *kamma* seed can "germinate" and lead to a new birth, just as a seed can lead to the birth of a plant. We will discuss how such a *kamma* seed is created by one's powerful thoughts (*javana citta*.)
- However, unlike in the case of plant seed, even potent *kamma* CANNOT bring *vipāka* to an *Arahant* **to bring rebirth**. In the case of Aṅgulimāla, the strong bad *kamma* of killing almost a thousand people was done in the same life that he attained *Parinibbāna*. At his death, those *kammic* energies were there,

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but his mindset would not grasp them, i.e., the "*upādāna paccāyā bhava*" step in PS would not take place.

- Of course, we need to discuss that last point in detail in the upcoming posts.

6. Furthermore, the result (if it manifests) is compatible with the *kamma*. That is analogous to only an apple tree arising due to an apple seed. *Akusala kamma* (an immoral deed) will only lead to a birth in the *apāyā*. It will not lead to a birth in the human realm or a higher realm.

- Similarly, a *kusala kamma* (a good deed) will not lead to a birth in the *apāyā*. It will only lead to a birth in a good realm.
- Most importantly, even if the causes are there, corresponding results (*vipāka*) would not materialize if necessary conditions are not fulfilled.
- We all have done uncountable *kusala* and *akusala kamma* in our previous lives. **We need to be mindful to make conditions for good *kamma* to bring their *vipāka* AND for bad *kamma* not to bring their *vipāka*.**
- So, we can see why both CAUSES and CONDITIONS play roles in our daily life and in the rebirth process.

"Self" and "No-Self" Are Misleading Concepts

7. We can get some insights about the concept of a "self" from the fact that an *Arahant* would not have a rebirth. **If a permanent "self" existed, it would be impossible for an *Arahant* to attain *Parinibbāna* and to end the rebirth process.** That means there was no everlasting "self" like a "soul" or an "*Atman*" or "*ātma*."

- However, that *Arahant* was possibly born in most of the 31 realms uncountable times in the past. During a human existence, for example, there was a "self" living his/her life. He/she was making his/her decisions.
- When that *Arahant* was born an animal, it would have had the mindset of an animal. When born In a *Deva* realm, that *Deva* would have enjoyed sensual pleasures for a long time.
- **Therefore, the idea that there is "no-self" while one is living life does not make sense either.** There is obviously "a self," making decisions about how to live life. Even a wild animal has to decide how to get the next meal.

8. We can summarize as follows. While we live this life, we cannot deny that we exist. On the other hand, the idea of a "self" is a temporary one. That "self" keeps changing even during life, but will change drastically when grasping a "new *bhava*." Thus, it is also not correct to talk about an "everlasting self."

- The "sense of a self" goes away entirely only at the *Arahant* stage. Until then, we need to try to comprehend WHY it is unfruitful to take anything in this world to be "mine."
- That does not mean one needs to start giving away everything that one owns. We have responsibilities to fulfill. Furthermore, the "giving" and "letting go" will happen AUTOMATICALLY as the mindset changes. I have personally experienced that.
- **Another critical point is that having the "big picture" helps clarify many issues.** That may sound contradictory, but that is true. See, "The Framework of Buddha Dhamma."

The Bigger Picture of 31 Realms

9. As we discussed in many previous posts, our world is much more complicated than what we can experience with our limited senses. I will summarize some relevant key points to the current discussion.

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- The 31 realms in our world belong to three types of "*loka*" or "worlds." The "*kāma loka*" has 11 realms, including the human realm. There are 16 realms in "*rūpa loka*" where *rūpāvacara Brahmā* live. Then, there are four realms in "*arūpa loka*" for *arūpāvacara Brahmā*.
- Those higher-lying two *lokā* are the simplest. In those 20 realms, there is only *jhānic* pleasure. A human can experience all those by cultivating *jhāna*. The lower four *jhānā* correspond to the *jhānic* experiences of the 16 *rūpāvacara Brahma* realms. The higher four correspond to the four *arūpāvacara Brahma* realms. All those *Brahmā* do not have "dense bodies" like ours. Their "bodies" have very little matter. They are even harder to "see" than even *gandhabbā*.
- The remaining 11 realms are in the *kāma loka*. Sensory pleasures associated with eating, smelling, and body touches are available only in those 11 realms. Living beings in those 11 realms have relatively "dense solid bodies" or *karaja kaya*. There is a complex variety of "bodies" in *kāma loka*. We can see very high complexity even within the animal realm. In general, *Devā* in the six realms have "bodies" much lighter than ours but denser than *Brahma*.

What Leads to Rebirth in Different Realms?

This has answers from the close relationship between *kamma* and *Paṭicca Samuppāda*, where **saṅkhāra** plays a key role.

10. To be born in those higher 20 realms, a human must cultivate *jhānā*.

- It is not necessary to follow Buddha Dhamma to cultivate either type of *jhānā* and to be born in those higher 20 realms. *Anariya* (or non-Noble) meditation techniques (breath and *kasiṇa* meditations) can be used to cultivate those *anariya jhāna*.
- However, that birth in a *Brahma* realm lasts only for the duration of the life there. Then one will be born back in the *kāma loka* based on the strongest *kamma vipāka* that comes to the mind of that *Brahma* at the dying moment.
- Rebirths in various realms in the *kāma loka* are much more complex. We will discuss those in the next post, where we will discuss the role of *saṅkhāra*.

Summary

11. We have discussed other ways of looking at the basic principles in Buddha Dhamma before. See, for example, "The Framework of Buddha Dhamma."

- The above is a simple summary of yet another way. We will continue to explore the connection between *kamma* and *Paṭicca Samuppāda* in the next post.
- It is essential to grasp the basic framework from different "vantage points." Then we can slowly get into more profound aspects.
- Reviewing the "bigger picture" from different angles is necessary to get an idea of the beginning-less rebirth process. The world is complex, and understanding it is like putting together a big jigsaw puzzle. It takes a real effort, but it becomes joyful when one gets some traction.
- Once one starts understanding the essential aspects, one will see the value of the Buddha, his *Dhamma* (teachings), and the *Sangha,* who understood this profound Dhamma and transmitted it faithfully over 2500 years. **That is the real faith** (*saddhā*.)
- All previous posts in the series at "Origin of Life."

9.4.2 Dhamma and Dhammā – Different but Related

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Dhammā means to "bear or give rise to things in this world," and Dhamma explains how. Buddha Dhamma explains how such *dhammās* arise and how to stop them from arising.

Introduction – Different Types of Dhamma

1. In the post "Dhamma – Different Meanings Depending on the Context," we briefly mentioned that Dhamma generally means "various teachings/principles about our world." But most of the discussion was focused on Buddha Dhamma, the teachings of the Buddha.

- All other types of dhamma are "*lokiya* dhamma." They express various viewpoints about the world.
- Most religious teachings say that a Supreme being created the world, a Creator God; if one lives a moral life, one will be born in a heavenly realm with a permanent existence. Otherwise, one will be born in hell for eternity. People who follow such teachings are "**theists**."
- Others believe that life ends with the death of the physical body; there is no afterlife. Because they don't believe in a Divine entity creating life, they are called "**atheists**."
- **Buddha Dhamma** has a unique position away from both above worldviews. It says rebirth happens according to the merits of deeds (laws of *kamma*.) Furthermore, it says most rebirths lead to much suffering. That suffering-filled rebirth process can be ended by understanding the causes/conditions for rebirth and removing necessary conditions. The endpoint is *Nibbāna* with no more suffering. **Buddhists** do not belong to either of the above two camps.

Underlying Principles for Various Teachings/Worldviews

2. The idea of a Creator can neither be proven nor disproven. It is faith-based. According to that belief held by **theists**, the Creator created both the physical world and humans.

- **Atheists** believe that the physical body defines life and that our thoughts originate in the brain. When the physical body dies, that is the end of life. The world originated with the "Big Bang," and life evolved from inert matter over billions of years.
- **Buddhists** believe that life arises due to causes and suitable conditions for those causes to lead to their corresponding effects. The world itself and each sentient being (not only humans) have existed for eternity, i.e., a beginning is not discernible. That is the natural conclusion for a theory based on cause and effect. There would be no "First Cause" as in the case of a Creator, where the Creator is the First Cause. The world does not arise without a cause as in the "Big Bang theory" either.

Three Worldviews – Details of the Theories

3. How do things (people, animals, plants, mountains, oceans, etc.) come into existence? A self-consistent worldview needs to explain that.

- The "**Creator theory**" is the easiest to state but impossible to verify. It says the Creator created the world and the humans in it. Of course, it cannot be proven scientifically.
- Atheists' position on the origin of the material world is the "**Big Bang Theory**" proposed by scientists. It states that everything in the universe originated in a "Big Bang," where all the matter came into existence some 15 billion years ago. However, scientists cannot explain what happened before or at the moment of the "Big Bang." Furthermore, it says that sentient beings evolved from inert matter over time; but the transition from inert matter to living sentient beings with minds has not been explained.
- **Buddha Dhamma has a self-consistent theory.** Summarizing that worldview in a paragraph or even a single post is impossible.
- I have dedicated a section to discuss all three worldviews, where the worldview of the Buddha is discussed in detail. See "Origin of Life." I will extract some critical elements from that to elaborate on the topic of this post.

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4. Now, we can see the main arguments of the theists and atheists against each other.

- **Theists** say that consciousness cannot and does not arise from inert matter in the brain (as claimed without proof by scientists.)
- **Atheists** argue that there is no proof that a Creator can create everything in this world, including living beings.
- **Buddha Dhamma** teaches that there is no Creator and consciousness does not arise from inert matter. However, no permanent entity like a soul goes to the next life. Everything in this world (including our rebirths) arises via *Paṭicca Samuppāda*, the Principle of Causation in Buddha Dhamma.
- All three worldviews are discussed in detail in the section "Origin of Life."

What Are "*Dhammā*" in the Three Worldviews (Dhammas)?

5. Buddha Dhamma is the teachings/worldview of the Buddha followed by **Buddhists**. They believe that **"*dhammā*" or "*kammic* energies" bear things (inert and living) in this world**.

- In that sense, Christianity, Judaism, Islam, and Hinduism are examples of other "religious Dhammas" followed by the **theists**. They are Christians, Jews, Moslems, Hindus, etc. Except for Hinduism, in other religions, the **Creator "bears everything in this world."** Hinduism is a hybrid of a Creator (*Mahā Brahma*) but also believes in the laws of *kamma* (even though not the same as Buddhism.)
- Modern science is an example of a "non-religious Dhamma" followed by many **atheists**. In modern science, **laws of physics "bear things made of inert matter."** How all that matter was created at the "Big Bang" is unresolved. Even though modern science can explain many material phenomena, it cannot explain the origin of consciousness either.

6. Let us briefly discuss some contradictions/implausibilities with the worldviews (Dhammas) of the **theists** and **atheists**.

- **Theists** say the world (the Earth) was created in a day and is supposed to remain forever. But we know the Earth will be destroyed in a few billion years. Also, the Creator only created only a man and a woman. Where did billions of other people come from? If only the DNA in the original couple is responsible (without each human having a soul,) where did the other souls come from? That is a direct contradiction to their view of an unchanging soul that survives death.
- **Atheists** say that mental phenomena arise in the brain. But they have not made ANY progress in providing evidence for that. Also, they cannot explain numerous Near-Death Experiences (NDE) tabulated by heart surgeons and other physicians. Of course, there are numerous rebirth accounts from countries worldwide. Also, they cannot explain how all these galaxies came into existence in one moment some 15 billion years ago in a "Big Bang."
- I have discussed these in detail in "Origin of Life."

Dhammā – What "Bear" Things in the World

7. In Buddha's detailed theory, "***dhammā***" (with a long "a" and usually starting with a lowercase "d") means "to bear things in this world." For example, "*Ye* ***dhammā*** *hetuppabhavā"* means "those ***dhammā*** that sustain the rebirth process or *saṁsāra."*

- See "Ye Dhammā Hetuppabhavā.. and Yam Kiñci Samudaya Dhammam.."
- ***Dhammās*** are *kammic* energies created by ***abhisaṅkhāra.*** Such *dhammā* with *kammic* energies are created in *javana citta* while cultivating *abhisaṅkhāra*; see "Javana of a Citta – The Root of Mental Power."

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- Such *kammic* energies are strengthened in the "*upādāna paccayā bhava*" step. Such *kammic* energies (also called *kamma bīja*) can bring *kamma vipāka* during a lifetime or lead to rebirths (*jāti*.) Thus, ***dhammā***, *kammic* energy, *bhava*, and *kamma bīja* are closely related.
- Those *dhammā* are the *kammic* energies we all have accumulated through the rebirth process. We accumulate *kammic* energies with the *Akusala-Mūla Paṭicca Samuppāda* process, starting with "*avijjā paccayā* (*abhi*)*saṅkhāra*."

8. Such *kammic* energies are established in the "*upādāna paccayā bhava*" step, where the PS cycles loop back to the "*avijjā paccayā* (*abhi*)*saṅkhāra*" step repeatedly, thus initiating many PS cycles. It is good to understand the: "Difference Between Taṇhā and Upādāna."

- Such *kammic* energies (also called *kamma bīja*) can bring *kamma vipāka* during a lifetime or lead to rebirths (*jāti*.) Thus, ***dhammā***, *kammic* energy, *bhava*, and *kamma bīja* are closely related.
- **Everything in this world arises based on "*dhammā*" based on various types of *adhamma*.** Buddha Dhamma or *saddhamma* does not give rise to *dhammā*. Instead, **Buddha Dhamma help neutralizes/deactivates the *dhammā* that "sustains the world of 31 realms."**

Dhammā May Include Everything in This World

9. *Dhammā* is a complex word that embeds different meanings in different contexts.

- The second meaning of *dhammā* is a watered-down version of "bearing something in this world." The Buddha explained that to Ven. Ānanda in the "WebLink: suttacentral: Ānanda Sutta (SN 22.21)."
- For example, **our physical body or any other material object** (at present) bears the results of causes that led to its arising. The Buddha says: "***Rūpaṁ*** *kho, ānanda, aniccaṁ saṅkhataṁ paṭiccasamuppannaṁ khaya**dhammaṁ** vaya**dhammaṁ** virāga**dhammaṁ** nirodha**dhammaṁ**.."

Translated: "Ānanda, any ***rūpa*** is of *anicca* nature, prepared (by the mind), originated via *Paṭicca Samuppāda* (PS,) is a *khaya* ***dhamma,*** a *vaya* ***dhamma***, a *nirodha* ***dhamma.***"

- That verse needs to be explained in detail. **By "*rūpa*," the Buddha refers to the "mental image of an external *rūpa*." The word-by-word translation in the above link**, as follows, is WRONG or INCOMPLETE: "Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease."
- We will discuss in detail what is meant by "*khaya**dhammaṁ** vaya**dhammaṁ** virāga**dhammaṁ** nirodha**dhammaṁ***" in upcoming posts.
- For example, a *nirodha* ***dhamma*** can be stopped from arising. The five types of *dhamma* discussed in this *sutta* arise via *Anuloma* PS and can be stopped arising via *Paṭiloma* PS. All those entities stop arising at the *Parinibbāna* of an *Arahant*. See "Paṭiloma Paṭicca Samuppāda – Key to Nibbāna" and "Distortion of Pāli Keywords in Paṭicca Samuppāda."

10. Next, the Buddha states that any *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa* arising at any moment are also *dhammā* since they "bear" the mental states at that time.

- Therefore, *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa* arising are also ***dhammā***.
- Note also that *dhammā* can be the plural of *dhamma*. **Also, note that Dhamma (not italicized and without a long "a") refers to teaching or explanation.**
- In a series of *suttas,* "WebLink: suttacentral: *Aniccādisuttanavaka* (35.43–51)," the Buddha stated that **anything in this world (*sabba*)** is of *anicca*, *dukkha*, and *anatta* nature. Note that *dukkha* and *anatta* nature are listed below the main text on *anicca*. (By the way, "*Sabbaṁ*, *bhikkhave*, *anattā*" is a direct statement that contradicts the interpretation of *anatta* as "no-self." The translator translates that as "Mendicants, **all is not-self**. …" in the English translation, there: "WebLink: suttacentral:

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Aniccādisuttanavaka (35.43–51)." Does that make any sense? How can we talk about a "self" for any *rūpa*, including a tree or a rock? But that is not the topic of this post.)

Dhammā Arising via *Abhisaṅkhāra* Responsible for All *Dhammā*

11. As we saw in #9 and #10 above, the Buddha stated, "Ānanda, any *rūpa* (or *vedanā, saññā, saṅkhārā*, or *viññāṇa*) is of *anicca, dukkha, anatta* nature, prepared (by the mind), **originated via *Paṭicca Samuppāda*** (PS,) is a *khaya* ***dhamma,*** a *vaya* ***dhamma***, a *nirodha* ***dhamma.***"

- **All types of "secondary *dhammā*" (discussed in #9, #10) arise via the primary type of *dhammā* (*kammic* energy, *bhava*, *kamma bīja*) created in *Paṭicca Samuppāda* (PS) processes.** These are the ***dhammā*** that bring *vipāka* via, "*manañca paṭicca* ***dhamme*** *ca uppajjati mano viññāṇaṁ*." These *kammic* energies are created in *javana cittās* with *abhisaṅkhāra.*
- As we have discussed, three types of *abhisaṅkhārā* initiate the creation of *kammic* energies (*bhava*) that can give rise to existences in the 31 realms in *kāma loka, rūpa loka*, and *arūpa loka*. Any *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, or *viññāṇa* arising in any realm have root causes in those *kammic* energies (***dhammā***.)
- A basic description at "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)." Many sections provide detailed explanations; see, for example, "Basic Framework of Buddha Dhamma." Also see various subsections in "Paṭicca Samuppāda."

9.4.3 Difference Between Dhammā and Saṅkhāra

Revised March 22, 2017; April 17, 2017; November 5, 2017; July 19, 2018; August 9, 2019; January 11, 2020; June 7, 2022 (#8); rewritten January 6, 2023; revised January 9, 2023 (Heading of #9)

We discuss *dhammā* and *saṅkhāra* in the context of "*sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā,* and *sabbe dhammā anattā."*

Dhammā May Include Everything in This World

1. A word meaning different things in different contexts is common in any language. For example, in English, "I **object** to the ruling" and "Moon is an **object** in the sky" mean two different things for the word "**object**." The word *dhammā* may mean somewhat different things.

- As pointed out in the post "Dhamma and Dhammā – Different but Related," ***dhammā*** **may include everything in this world, in general**; see #9 and #10 there. Also, see the three *suttas* on *anicca*, *dukkha*, and *anatta* starting with "WebLink: suttacentral: *Sahetuanicca Sutta* (SN 22.18)" explicitly stating that.
- Anything can exist only if there is energy to sustain its existence. In that sense, anything in existence is a "*dhammā*" and is "bearing the causes" that gave rise to it.
- Our physical bodies can live for only up to about 100 years. Our human *gandhabbas* (the mental body) may live for thousands/millions of years depending on the *kammic* energy acquired at the *paṭisandhi* moment of "grasping this human existence." A star, like our Sun, may last billions of years.
- The shortest existing entity in this world is a *citta*. It lasts less than a billionth of a second. There must be a "seat of the mind" or a *hadaya vatthu* to provide energy to give rise to a *citta*.

2. Thus, any mental or physical entity that arises (*uppāda*) stays in existence (*ṭhiti*) and dies (*bhaṅga.*) These entities are *rūpa* (alive or inert) and the mental states (*vedanā, saññā, saṅkhārā*, and *viññāṇa*) associated with *rūpa* with sentient life. Those entities (*rūpa*, *vedanā, saññā, saṅkhārā*, and *viññāṇa*) are, thus, also called ***saṅkhata*** **(prepared.)** See "WebLink: suttacentral: *Saṅkhatalakkhaṇa Sutta* (AN 3.47)."

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- (By the way, we NEVER experience a single *citta* but only experience trillions of *citta* (aggregates or *khandha*), even over a short time. Even seeing a *rūpa* happens one trace at a time, and we experience only *rūpakkhandha*. See "Vision Is a Series of "Snapshots" – Movie Analogy.")
- Thus, in a way, all *saṅkhata* are *dhammā* in general.

Dhammā With Embedded *Kammic* Energy

3. **However, a specific type of *dhammā* (*kammic* energies arising via *abhisaṅkhāra*) is the root cause of all *dhammā***; see #11 of "Dhamma and Dhammā – Different but Related ." That is a deeper meaning of *dhammā,* **the root cause of all *dhammā*.**

- Those ***dhammās*** are the *kammic* energies we all have accumulated through the rebirth process. We accumulate *kammic* energies with the *Akusala-Mūla Paṭicca Samuppāda* process, starting with "*avijjā paccayā* (*abhi*)*saṅkhāra*."
- Thus, **a specific type of *dhammā* (*kammic* energies arising via *abhisaṅkhāra*) is the root cause of all *dhammā*.** They eventually lead to all *dhammā,* including those in #1.

4. The Buddha taught that everything in this world has eventual causes in mind: "Manopubbangamā Dhammā.." The verse, "*manopubbangamā dhammā*" means "all *dhammā* in this world have mind as the precursor."

- That is why the famous verse: "*Ye **dhammā** hetuppabhavā, Tesaṁ hetuṁ tathāgato āha; Tesañca yo nirodho, Evaṁvādī mahāsamaṇo*" captures the essence of the Four Noble Truths, as pointed out in the *Peṭakopadesa*, one of the three original commentaries included in the *Tipitaka*.
- See "WebLink: suttacentral: 1. *Ariyasaccappakāsanapathamabhūmi*," where I have pointed to that verse. It says that **the verse represents** the **Four Noble Truths** (*Tattha katamāni **cattāri ariyasaccāni***?.)
- I have discussed that in the post "Ye Dhammā Hetuppabhavā.. and Yam Kiñci Samudaya Dhammaṁ.."
- Now we have the proper background to examine three famous *Dhammapada* verses in proper context. They refer to **specific *dhammā*, the root cause of all *dhammā*, i.e., *kammic* energies arising via *abhisaṅkhāra***.

Famous *Dhammapada* verses

5. The following three sentences appear in the *Dhammapada* verses 277,278, and 279:

- **"*Sabbe **saṅkhārā** aniccā*"** or "all *saṅkhāra* are *anicca* (they give rise to *saṅkhata* that we cannot maintain to our satisfaction in the long run). A deeper interpretation is that it is futile to seek a "permanent happy existence" in the rebirth process.
- **"*Sabbe **saṅkhārā** dukkhā*"** or "all *saṅkhāra* eventually lead to *dukkha* (suffering)."
- **"*Sabbe **dhammā** anattā*"** or "all *dhammā* generated via such (*abhi*)*saṅkhāra* are without substance (not fruitful) at the end."

6. **An often-asked question is why the first two verses refer to *saṅkhāra* and the third to *dhammā*.**

- That question is reasonable because, as we saw in #1 above, everything in this world has the three characteristics: *anicca*, *dukkha*, and *anatta*. Thus, in general, *saṅkhāra* is included in *dhammā* too. Therefore, **"*Sabbe **saṅkhārā** anattā*" and "*Sabbe **dhammā** aniccā*"** are also correct statements.
- The point here is to highlight the fact that it is fruitless to engage in ***saṅkhārā*** and to generate the specific type of ***dhammā*** with *kammic* energies to give rise to future existences! That is what we discussed in #3 above.
- Because of that implication, those three famous verses in #5 also appear in several *suttas*. See, for example, "WebLink: suttacentral: *Uppādā Sutta* (AN 3.136)." There it is emphasized that those three

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statements are inviolable; they are ***dhammaniyāma***: "*Uppādā vā, bhikkhave, tathāgatānaṁ anuppādā vā tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā* ***dhammaniyāmatā***" or "*Bhikkhus*, whether a Buddha arises or not, these are the laws of nature that always hold."

Dhamma and *Dhammā*

7. We discussed Dhamma and *dhammā* in "Dhamma and Dhammā – Different but Related." The word "***Dhamma***" is related to "***dhammā***" (with a long "a" indicating plural.)

- First, "**Dhamma**" (with uppercase "D" and a short "a") means "teaching." Thus **Buddha Dhamma** is "**teachings of the Buddha**" or "teachings that can lead to *Nibbāna*" ("*bhava uddha*" or "stopping *bhava* and thus rebirth.") See "A Buddhist or a Bhauddhayā?"
- "***Dhammā***" (with a long "a") is a broad category meaning "to bear things in this world."

8. **Everything in this world arises based on "*dhammā*" (with *kammic* energies)** created via various types of ***adhamma***.

- **Buddha Dhamma or *saddhamma* does not give rise to *dhammā***; instead, Buddha Dhamma help neutralizes/deactivate ***dhammā***. We will address that below. In other words, ***dhammā*** are associated with anything in this world, and **Buddha Dhamma** help transcend this world and attain ***Nibbāna***, "the deathless state."
- A short *sutta*, "WebLink: suttacentral: *Dhamma Sutta* (AN 10.182)," clarifies **Buddha Dhamma or *saddhamma*** and ***adhamma***. It says, "taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views" belong to ***adhamma***. Those are *dasa akusala*; see "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma." Abstaining from *dasa akusala* is ***saddhamma***.
- Another short *sutta*, "WebLink: suttacentral: *Dhamma Sutta* (AN 10.138)," describes ***adhamma*** as: "Wrong views, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindset, wrong *samādhi*, wrong understanding, wrong *vimutti*." The opposite, *Sammā Diṭṭhi* through *Sammā Vimutti,* is ***saddhamma***.
- However, ***saddhamma*** with *Sammā Diṭṭhi* through *Sammā Samādhi* has two versions followed by the mundane and Noble Eightfold Paths. Those on the Noble Path have comprehended "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

Adhamma and Mundane Version of *Saddhamma* Give Rise to Rebirths

9. In the post "Dhamma – Different Meanings Depending on the Context," we discussed different types of Dhamma.

(i.) "*Deva dhammās*" bear energy to sustain a *Deva* existence (*bhava*.) Thus, if one lives with "*Deva* Dhamma" and accumulates "*Deva dhammā*," one is likely to be born a *Deva*. Similarly, *manussa dhammā* and *Brahma dhammā,* for example, bear energies to sustain human and *Brahma* existences.

(ii.) In the same way, if one lives an immoral life, according to "animal Dhamma," one is likely to be born an animal; one living with *niraya* dhamma (engaged in killings, rapes, etc.) one can be born in a *niraya* (hell.) One would accumulate "*niraya, peta*, *asura*, animal *dhammā*" by living an immoral life or living by ***adhamma***.

- The first category is "**mundane *saddhamma***" per the "mundane eightfold path" mentioned in #8. The second category is ***adhamma***.
- It is essential to understand that any *dhammā* "bears and sustains" things in this world of 31 realms; see #1 above.

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- Both categories do not lead to *Nibbāna*, but the first category is NECESSARY to cultivate the Noble Path to *Nibbāna*.

Dhammā With *Kammic* Energies Responsible for Rebirth

10. At the moment of death, a strong *kamma bīja* or a *dhammā* comes to the mind via "*manañca paṭicca **dhamme** ca uppajjati mano viññāṇaṁ."* That new *viññāṇa* is the *paṭisandhi viññāṇa* for the new life; see, "What are rūpa? – Dhammā are rūpa too!." (However, "*manañca paṭicca **dhamme** ca uppajjati mano viññāṇaṁ"* can also bring *kamma vipāka* and memories during a lifetime as well; those are the "general type of *dhammā*.")

- Therefore, a new life is now formed due to potent *dhammā* (or *kamma bīja*) originated via *abhisaṅkhāra*. This new lifeform is also a ***saṅkhata*** because it arose due to that *abhisaṅkhāra*.
- Details at "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering" and "Difference Between Taṇhā and Upādāna."
- After *Arahanthood*, the **generation of *dhammā* with *kammic* energy stops** because the *Akusala-Mūla Paṭicca Samuppāda* process, starting with "*avijjā paccayā* (*abhi*)*saṅkhāra,*" would not operate for an *Arahant*. However, the "general type of *dhammā*" will bring *kamma vipāka* memories **until the death of an *Arahant*.**
- That is why all *dhammās* are "***nirodha dhammā*" or "*dhammā* that can be stopped from arising**." Of course, that happens with the total elimination of *avijjā* and the stopping of *Akusala-Mūla Paṭicca Samuppāda* processes starting with "*avijjā paccayā* (*abhi*)*saṅkhāra.*"

Saṅkhārā Are Our Thoughts Leading to Speech and Actions

11. ***Saṅkhārā*** are involved in thinking, speaking, and acting based on our intentions, hopes, and dreams. It is essential to realize that ALL *saṅkhārā* are based on our thoughts.

- "*Saṅkhāra*" include all three types (*kāya saṅkhāra, vacī saṅkhāra, mano saṅkhāra*) that lead to any action, speech, or just thought (in that order). They all arise in *citta* (our thoughts).
- We say "hello" to someone with *vacī saṅkhāra*. If we walk from the living room to the kitchen to get a drink, that is done with *kāya saṅkhāra*. But those do not initiate *kamma vipāka* and are *kammically* neutral.
- But if such thoughts involve *lobha, dosa*, and *moha*, they become strong *saṅkhāra* (***abhisaṅkhāra***.) More on *saṅkhāra* at "Saṅkhāra – What It Really Means."
- *Abhisaṅkhāra* (potent or strong *saṅkhāra*) gives rise to *kamma bīja*, which belongs to the primary type of *dhammā*.

Buddha Dhamma Does Not Lead to New *Dhammā*

12. At the beginning of the post, I mentioned that "*dhammā*" bear everything in this world of 31 realms. In #9 above, we discussed how rebirths in other realms arise via different types of *dhammā* created by following corresponding paths or Dhamma.

- Any teaching/way of life other than Buddha Dhamma is based on attempts to seek happiness while remaining in this world of 31 realms.
- Most people don't even go that far. They only seek happiness in this life. The basic idea for most people is to get a good education and a job. **That is all most people are concerned with.**
- Then there are "religiously motivated people" who believe in an afterlife and follow a religion seeking to be born in a heavenly realm. They believe that will be a permanent existence full of happiness. But there is a "theory" that explains any reasoning behind that belief.

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- In contrast, Buddha Dhamma is a "self-consistent theory" that explains the reasoning. That analysis is in the *Sutta Piṭaka* in the form of an outline but is more thorough in the *Abhidhamma Piṭaka*. The *Abhidhamma* analysis is the ultimate "Grand Unified Theory" that Einstein was seeking. However, he was very much off the track since such analysis MUST be based on mental phenomena, not material phenomena.

Buddha Dhamma Leads to Stopping of Arising (*Nirodha*) of *Dhammā*

13. **Buddha Dhamma teaches how to stop potent *dhammā* from bringing rebirths.**

- As discussed above, *dhammā* are *kammic* energies created as *bhava* in the *Akusala-Mūla* (or *anuloma*) PS processes.
- Those processes are initiated by an *ārammaṇa* coming to mind via one of the sensory inputs. Such processes lead to the creation of new *dhammā* and the grasping of new *bhava* (existence) at the *cuti-paṭisandhi* moment, i.e., at the end of the current *bhava*.
- That process is reversed in the "Paṭiloma Paṭicca Samuppāda – Key to Nibbāna" leading to *Nibbāna.* Also, see "Distortion of Pāli Keywords in Paṭicca Samuppāda."
- As a Noble Person progresses through the *Sotāpanna, Anāgāmi*, and *Arahant* stages, the possibility of grasping existence in an *apāyās*, *kāma loka*, and all 31 realms are removed respectively. **Rebirth in any realm** WILL NOT lead to the **end of suffering.**

14. That is why it is "*bhava uddha*" (Buddha) Dhamma. Instead of creating new *dhammā,* a Noble Person strives to "stop the accumulation of new *dhammā*" and "de-energize" existing *dhammā!* **That is the correct meaning of "*nirodha dhammā*"** in #9 of "Dhamma and Dhammā – Different but Related."

- Stopping (*nirodha*) of any *saṅkhata* at the *Parinibbāna* of an *Arahant*. After that, nothing of this world can arise, and thus, ***Nibbāna* is the *asaṅkhata*** or the "unconditioned" as translated commonly. See the second half of the "WebLink: suttacentral: *Saṅkhatalakkhaṇa Sutta* (AN 3.47)." ***Nibbāna*** does not arise due to causes and conditions; **it is what results** when all conditions to bring the results (*vipāka*) of past causes (*kamma*) are removed. **Those conditions are *lobha, dosa, moha,* and the mundane versions of *alobha, adosa, and amoha.***
- Also, see "Nirodha and Vaya – Two Different Concepts."

9.4.4 Kāma Assāda – A Root Cause of Suffering

April 4, 2020; revised April 6, 2020; August 9, 2023

Kāma Assāda – Sensory Pleasures

1. ***Kāma assāda*, or simply "*kāma*," means "sensory pleasures."** See, "What is "Kāma"? It is not Just Sex."

- We all like and crave sensory pleasures. An average human likes to eat tasty foods, smell perfumes, and experience soothing bodily contact, including sex. He/she also wants to see related objects and listen to related sounds. Thus, an average human enjoys such sensory events through all five physical senses.
- Besides, we also tend to endlessly think about such "pleasures" and how to get more of them. Thus, we use all six senses to "enjoy sensual pleasures." **That leads to kāma taṇhā, one of the three types of *taṇhā*: *kāma taṇhā, bhava taṇhā, vibhava taṇhā.***
- The Buddha pointed out that we are trapped in the suffering-filled rebirth process because of this tendency to value sensory pleasures or *kāma assāda*. That is another way to discuss the "previously unknown suffering" that the Buddha introduced in his first discourse, *Dhammacakkappavattana Sutta*. The dangers in *kāma assāda* stated there as one extreme way to live life, or "*kāmasukhallikānuyogo*."

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- It is important to note that Buddha rejected the opposite extreme, too ("*attakilamathānuyogo*.") There is no need to force oneself to eat less or to eat not-tasty food, be subject to unpleasant bodily contacts, etc. The "middle way" is to live a simple life away from both extremes and to contemplate and comprehend the "true nature of this world 31 realms."
- It is not easy to comprehend the bad consequences/danger (*ādīnava*) of *kāma assāda*. We will go through a systematic analysis.

Connection to the Previous Post

2. In the previous post ("Difference Between Dhammā and Saṅkhāra"), we discussed that causes (*kamma bīja*) are not enough to bring about their results (*kamma vipāka*.) Just because one has done bad *kamma* does not mean one will have to face adverse consequences, especially unfortunate rebirths. The same is true for good *kamma*.

- We all have done enough good and bad *kamma* to sustain the rebirth process over billions of years. However, even Aṅgulimāla, who killed almost a thousand people, was able to nullify that *kamma*. He did that by purifying his mind (attaining *Arahantship*) and removing *avijjā* and *taṇhā* that fuel the *Upapatti Paṭicca Samuppāda* process.
- That indirect way of "overcoming" a *kamma bīja* is called *kammakkhaya*. It does not destroy any previous *kamma bīja*. Instead, one would remove the conditions for such *kamma bīja* to "germinate." As we know, the removal of *avijjā* will stop the tendency to attach to "worldly things" (*taṇhā*). Then, the "*upādāna paccayā bhava"* step in *Upapatti Paṭicca Samuppāda* will not take place. See "Kanha (Dark) and Sukka (Bright) Kamma and Kammakkhaya."
- The key message of the Buddha was that the rebirth process in "this world" is filled with suffering. When one comprehends that "hidden suffering" of "this world," one will strive to overcome the rebirth process and attain *Nibbāna*.
- "This world" ("*ayaṁ loko"*) consists of three *loka*: *kāma loka* (with 11 realms,) *rūpa loka* (with 16 realms,) and the *arūpa loka* (with four realms.) As we know, at the *Sotāpanna* stage, one overcomes rebirths in the four lowest realms (*apāyā*.) Rebirths in all realms in *kāma loka* will stop at the *Anāgāmi* stage. At the *Arahanthood,* rebirths in all three *lokā* (i.e., in all 31 realms) will end, and *Nibbāna* realized.

Most Living Beings Are Trapped in the Four Lowest Realms (*Apāyā*)

3. Over 99% of the living beings are trapped in the four lowest realms (*apāyā*) in the *kāma loka*. It is extremely difficult to get rebirth in a higher realm.

- For example, there are less than eight billion people on Earth. But there are a million times more ants on Earth! **There are a trillion types of lifeforms on Earth**; see, "WebLink: sciencealert.com: The Largest Study of Life Forms Ever Has Estimated That Earth Is Home to 1 TRILLION Species." These are mind-boggling numbers! That is not counting the other three realms in the *apāyā* that we cannot see.
- While it is hard to get rebirth in the human and Deva realms, it is EVEN HARDER to get rebirths in *rūpa loka* and *arūpa loka*, collectively called *Brahma loka*. That is because one has to overcome (at least temporarily suppress) *kāma rāga* (craving for sensory pleasures) to be eligible for rebirth in a *Brahma* realm. If one can attain a *jhāna*, that means one has at least temporarily suppressed (during this lifetime) attachment to sensory pleasures, especially the desire for sex.
- That is why it is tough for most people to attain *jhāna*.

Easy to Describe and Hard to Imagine Life in the Two *Brahma Loka*

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4. Those *Brahmā* do not need "solid, dense bodies" like ours since they have overcome the desire for physical touch, taste, and smell. Solid, dense bodies are required for those three sensory contacts.

- *Rūpāvacara Brahmā* still have cravings for seeing and listening. But those two functions can be achieved without dense bodies and just with the two corresponding *pasāda rūpa*. A *pasāda rūpa* is a *suddhaṭṭhaka* that is "energized" by *kammic* energy. A *rūpāvacara Brahma* also has *hadaya vatthu* (seat of mind), another "energized" *suddhaṭṭhaka*.
- Those living-beings in the highest *loka*, the *arūpāvacara Brahma loka*, have only the mind. They have given up the desire to see and hear as well. Thus, they have only *hadaya vatthu*, just a single *suddhaṭṭhaka*!
- It is not easy for an average human to even imagine such lifeforms. Only a Buddha can discover such details about the "wider world of 31 realms."
- Anyway, the point is that it is much easier to explain the lifeforms in the highest 20 realms. Furthermore, they mainly experience *jhānic* pleasures. Therefore, even sensory experience is easy to explain. That was briefly discussed in the previous post, "Kamma and Paṭicca Samuppāda – Introduction."

Eleven Realms in *Kāma Loka* Are Very Complex – Simplest Are the *Deva* Realms

5. Compared to the higher-lying 20 *Brahma* realms, life in the 11 realms in *kāma loka* is very complex.

- The 6 *Deva* realms in the *kāma loka* are the simplest. They have *opapātika* births (instantaneous births) without a "growth stage" like ours. Even though they have all five physical senses, their "physical bodies" are much less dense, almost like the *gandhabbā*.
- As we have discussed, a *gandhabba* is born with a mental body that is similar to a *Brahma*. That means just with a *hadaya vatthu* and a set of *pasāda rūpa*. Then that *gandhabba* can absorb aroma (scents) and become a bit denser, but still cannot be seen by average humans. See, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept." A *Deva* is similar to a *gandhabba* with a "bit more dense body" than just the mental body.
- *Devā* enjoy sensory pleasures and do not experience significant bodily ailments or diseases. Thus, the main difference between them and *Brahmā* is while *Brahmā* enjoy *jhānic* pleasures, *Devā* enjoy sensual pleasures or *kāma assāda*.

Complexity Starts at the Human Realm

6. As we know, suffering is the highest in the lowest four realms including the animal realm.

- Therefore, the human realm is unique. Some humans enjoy life, almost like some *Devā*, without even any health problems. Then are others who suffer almost like some animals due to either financial or health issues. Furthermore, a human could cultivate *jhāna* and enjoy *jhānic* pleasures like *Brahmā*.
- *Brahmā* and *Devā* are content with their sensual or *jhānic* pleasures. It is mostly those who had attained *magga phala* as humans who are interested in following the Path. On the other hand, those in the *apāyā* do not have the mental capacity even to comprehend Dhamma.
- That is why the human realm is the best-suited to follow the Noble Path. Humans can comprehend Dhamma. Furthermore, other than relatively few, they do experience enough suffering to be motivated to think about the problem of suffering.
- In this and a few upcoming posts, we will focus more on the reasons for living-beings to be born in all these different realms. That will help us understand the critical principles of *Paṭicca Samuppāda*.

Overview of the Three *Lokā*

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7. We know that causes are not ENOUGH to bring rebirths in respective realms, as discussed in the previous post, "Kamma and Paṭicca Samuppāda – Introduction." But causes are NECESSARY to bring rebirth in a given realm. Without a cause, there cannot be a rebirth in a given realm.

- As discussed in that post, one MUST cultivate a *jhāna* to get rebirth in a *Brahma* realm. A *rūpāvacara jhāna* leads to rebirth in one of 16 realms in the *rūpāvacara Brahma* realms (in *rūpa loka*). An *arūpāvacara jhāna* will lead to rebirth in an *arūpāvacara Brahma* realm (in *arūpa loka*).
- **Of the three types of *loka*, *kāma loka* is the "default *loka*" for living beings.** Living beings have cravings for sensory pleasures (*kāma assāda*,) and that is *kāma rāga*. One who has very strong *kāma rāga*, and is willing to do immoral deeds to enjoy them, has *lobha*.
- Those with *lobha* also have a higher version of *paṭigha,* and that is *dosa*. One acting with *lobha*/*dosa* can do immoral deeds (*pāpa kamma*) and make *kamma bīja* suitable to bring rebirths in the *apāyā* (four lowest realms in *kāma loka*.)
- To summarize, *lobha*/*dosa* are strong versions of *kāma rāga*/*paṭigha*; see, "Lobha, Dosa, Moha versus Rāga, Paṭigha, Avijjā."
- Those with *kāma rāga*/*paṭigha* are capable of engaging in moral actions (*puñña kamma.*) Such *puñña kamma* are the causes to bring "good rebirths" in the human realm or the six *Deva* realms.
- The bottom line is that living-beings in *kāma loka* have strong cravings for sensual pleasures (*kāma rāga*.) Until those cravings are removed, it is not possible to overcome rebirths in *kāma loka*.
- As we know, even a *Sotāpanna* has *kāma rāga*. Only an *Anāgāmi* has removed *kāma rāga*.

Craving for Sensory Pleasures Is the Root of Most Suffering

8. From the above discussion, it should be clear that suffering in the rebirth process can be attributed to the innate tendency of living-beings to crave sensual pleasures (i.e, to have *kāma rāga*.)

- When they do immoral deeds (*pāpa kamma*) in their pursuit of sensual pleasures, they build-up *kammic* energies (*kamma bīja*) to bring about rebirths in the *apāyā*.
- Even those who just enjoy sensual pleasures (without doing immoral deeds like killing, stealing, sexual misconduct, etc) cannot "escape" the realms in the *kāma loka*. This is clear in the "*taṇhā paccayā upādāna"* and "*upādāna paccayā bhava"* steps in *Paṭicca Samuppāda*.
- In order to overcome or transcend the *kāma loka*, one MUST lose the cravings for sensual pleasures or *kāma assāda*. I will try to use the term "*kāma assāda"* in the future since it relates directly to *kāma loka*. Here "*assāda"* means "pleasures" and thus *kāma assāda* are sensual pleasures (taste, smell, and touches, including sex.)

Dangers in *Kāma Assāda*

9. What we discussed above is an essential teaching of the Buddha that is hidden these days. **The Buddha described "*kāma assāda*" or just "*kāma*" to be very dangerous.**

- *Bhaya Sutta* (AN 6.23) says: " '***Bhaya**n'ti, bhikkhave, **kāmā**nametaṁ adhivacanaṁ; '**dukkha**n'ti, bhikkhave, **kāmā**nametaṁ adhivacanaṁ; '**rogo**'ti, bhikkhave, **kāmā**nametaṁ adhivacanaṁ;.." OR " '**Danger**,' '**suffering**,' '**disease**,'..are terms for **sensual pleasures**."
- *Bhaya Sutta* (AN 8.56) says, "'Danger' is a term for sensual pleasures. 'Suffering,' 'disease,' 'infected wound,' 'pierced by a spear,' etc., are terms for sensual pleasures." And why is 'danger' a term for sensual pleasures? Someone who is caught up in sensual greed and shackled by lustful desire is not freed from dangers in the present life or lives to come. That is why 'danger' is a term for sensual pleasures.."
- See the English translations there for more details.

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- There are many *suttā* that emphasize the hidden dangers in *kāma assāda* or *kāma rāga*. For example, *Mahādukkhakkhandha Sutta* (MN 13), *Cūḷadukkhakkhandha Sutta* (MN 14), *Cūḷadhammasamādāna Sutta* (MN 45), and many others discuss the *ādīnava* or "bad and dangerous consequences of indulging in sensual pleasures, i.e., dangers of *kāma assāda*.
- I have given the links to the Pāli versions of those *suttā* at Sutta Central. One can access translations to several languages, including English, by clicking on the "down arrow" above the name of the *sutta*.

10. We will make the connection of various types of rebirths to *saṅkhāra* and *Paṭicca Samuppāda* in the next post.

- More on *assāda* and *ādīnava* at, "Assāda, Ādīnava, Nissaraṇa."
- All posts in this series at, "Origin of Life."

9.4.5 Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta

April 11, 2020

Gati (Habits/Character) is a key concept

1. *Gati* (Habits/Character) is a key concept that has been hidden for hundreds of years, just like the true meanings of *anicca* and *anatta*. I just did a search for the keyword "*gati*" on *Tipiṭaka* at the Sutta Central and came up with "WebLink: suttacentral: 515 results of search for gati." At the end of the post, I will discuss one *sutta* as an example, which describes how one with "crooked *gati*" is a candidate to be "reborn crooked."

- Any given person thinks, speaks, and acts based on his/her views. If started with wrong views, one tends to go in the wrong direction. That is why *Sammā Diṭṭhi* or "correct views" comes first in the Noble Eightfold Path.
- *Avijjā* and *micchā diṭṭhi* go together. See, for example, "WebLink: suttacentral: *Avijjā Sutta* (SN 45.1)."
- Any person will have a certain set of *gati* at a given time, based on *avijjā* and *micchā diṭṭhi* at that time. As one makes progress on the path, *avijjā* and *micchā diṭṭhi* will be reduced and one's bad *gati* will be reduced too.
- *Gati* is a common Sinhala word with the same meaning as in Pāli, so it would be easier for a Sinhala-speaking person to understand this post (ගති. "බලු ගති" කිඛනෙව නම් බලු උපතක් ලබන් නසුළුවනි.)
- The Buddha explained that if one cultivates "dog *gati*" that could lead to rebirth as a dog in the "Kukkuravatika Sutta (Majjhima Nikaya 57) – Kammakkhaya."
- An introduction to *gati* at, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)." Further information at, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."
- It is also important to know the difference between standard English and "*Tipiṭaka* English." See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."

Five Main Types of *Gati*

2. The Buddha explained that there are five main types of *gati*. The WebLink: suttacentral: *Gati Sutta* (AN 9.68): "*Pañcimā, bhikkhave, **gatiyo**. Katamā pañca? Nirayo, tiracchānayoni, pettivisayo, manussā, devā—imā kho, bhikkhave, pañca gatiyo. Imāsaṁ kho, bhikkhave, pañcannaṁ gatīnaṁ pahānāya ... pe ... ime cattāro satipaṭṭhānā bhāvetabbā"ti.*"

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Translated: "*Bhikkhus*, there are five character qualities (*gati*). What five? (Those belonging to) hell, the animal realm, the ghost realm, humans (*manussā*), and *Devā*. To eliminate those five types of *gati*, you should cultivate *Satipaṭṭhānā."*

- In the WebLink: suttacentral: *Saṅgīti Sutta* (DN 33): "*Pañca **gatiyo**—nirayo, tiracchānayoni, pettivisayo, manussā, devā*."
- By the way, *Saṅgīti Sutta* provides definitions of many key Pāli words.
- It is to be noted that all six *Deva* and 26 *Brahma* realms are included in the *Deva* category in many *suttā*, including the *Dhammacakkappavattana Sutta.* See #7 of, "Dhammacakkappavattana Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

3. In many English translations, the Pāli word "*gati*" is mistranslated as "destination." But the correct translation is "habits/character" as explained in detail in the links in #1 and also at #8 below. We can also see that in other *suttā*, for example, in the *Mahāparinibbāna Sutta* (DN 16.)

- In the WebLink: suttacentral: 9. *Anāvattidhammasambodhiparāyaṇa* (DN 16) section of *Mahāparinibbāna Sutta*, Venerable Ānanda asks the Buddha about several people who had recently died: "*sāḷho nāma, bhante, bhikkhu nātike kālaṅkato, tassa kā **gati**, ko **abhisamparāyo**?*" OR "the monk named Sāḷha has passed away in Nādika. What is his ***gati*** (that led to the new birth) and **where has he been reborn**?"
- However, it is true that one with "bad *gati*" (or *dugati*), for example, will have a "bad destination" (or *du**gg**ati*.) Similarly, one with "good *gati*" (or *sugati*), will have a "good destination" (or *sugati*.) Note the subtle difference in *dugati* and *du**gg**ati,* whereas the same word "*sugati*" is used for both "*gati*" and "destination."
- Now, let us look at the connections between *gati, saṅkhāra*, and rebirths in various realms.

Connection to *Paṭicca Samuppāda*

4. As we know, *Paṭicca Samuppāda* dictates future existences (*bhava*) and births (*jāti*.) One generates (*abhi)saṅkhāra* due to *avijjā* and engages in three types of *abhisaṅkhāra*. This was discussed in detail in the posts, "Kamma, Saṅkhāra, and Abhisaṅkhāra" and "Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra." It is essential to understand those posts.

- As explained there, those three types of *abhisaṅkhāra* are, *Puññābhisaṅkhāra* (*puñña abhisaṅkhāra*), *apuññābhisaṅkhāra* (*apuñña abhisaṅkhāra*), and *āneñjābhisaṅkhāra* (*āneñja abhisaṅkhāra.*)
- Those lead to various types of rebirths, per *Paṭicca Samuppāda.*

5. We can understand the connection between those three types of *abhisaṅkhāra* and the five types of *gati*, in simple terms, as follows.

- *Apuñña abhisaṅkhāra* (in the mind) lead to the ten types of *akusala kamma* and thus lead to rebirths in the *apāyā*. In other words, such *kamma* committed by those with *niraya, tiracchāna, and peta gati.*
- On the other hand, one with *manussa or deva gati* does *puñña kamma* with *puñña abhisaṅkhāra.* They lead to rebirths in the human, *Deva*, and the 16 *rūpāvacara Brahma* realms. It is to be noted that cultivation of the four lower *jhāna* falls under *puñña abhisaṅkhāra.*
- *Āneñja abhisaṅkhāra* are cultivated while practicing the highest four *jhānā* leading to rebirths in the four *arūpāvacara Brahma* realms. It is interesting to note that "*āneñja*" means "un-dying" and thus "permanent." Ancient *yogis* (including Āḷāra Kālāma and Uddaka Rāmaputta) thought these realms have infinite lifetimes and equated rebirths there to the cessation of the rebirth process. Of course, the Buddha found out that those also have finite lifetimes, even though extremely long, lasting eons (billions of years).
- Also see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka" and #14 of "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)"

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Good Realms Are *Sugati* and Bad Realms Are *Duggati*

6. There are several *suttā* that discuss various types of behaviors that lead to good and bad rebirths. Those with "good *gati*" tend to reborn in "realms with good *gati*" or "*sugati*" ("*sukha*" + "*gati.*") On the other hand, those with "bad *gati*" tend to reborn in "realms with bad *gati*" or "*duggati*" ("*dukkha*" + "*gati.*")

- For example, see, "WebLink: suttacentral: *Dukkha Sutta* (AN 5.3)," "WebLink: suttacentral: *Dukkha Sutta* (AN 6.75),"

7. The last verse of the "WebLink: suttacentral: *Vīṇopama Sutta* (SN 35.246)" is informative: "*Evameva kho, bhikkhave, bhikkhu rūpaṁ samanvesati yāvatā* ***rūpassa gati****, vedanaṁ samanvesati yāvatā* ***vedanāya gati****, saññaṁ samanvesati yāvatā* ***saññāya gati****, saṅkhāre samanvesati yāvatā* ***saṅkhārānaṁ gati****, viññāṇaṁ samanvesati yāvatā* ***viññāṇassa gati****. Tassa rūpaṁ samanvesato yāvatā rūpassa gati, vedanaṁ samanvesato ... pe ... saññaṁ ... saṅkhāre ... viññāṇaṁ samanvesato yāvatā viññāṇassa gati. Yampissa taṁ hoti ahanti vā mamanti vā asmīti vā tampi tassa na hotī"ti.*"

Translated: "So too, *bhikkhus*, a *bhikkhu* investigates a *rūpa* to see the connection to *gati* in that *rūpa*, he investigates feelings to see the connection to *gati* in those feelings, he investigates a perception to see the connection to *gati* in that perception, he investigates *saṅkhāra* to see the connection to *gati* in that *saṅkhāra*, he investigates *viññāṇa* to see the connection to *gati* in that *viññāṇa*. Through those investigations, whatever notions of 'I' or 'mine' or 'I am' had occurred to him before no longer occur to him."

- The Buddha described a living being as a "collection" of the five aggregates: *rūpa, vedanā, saññā, saṅkhāra, and viññāṇa*. A living-being, in any of the 31 realms, arises due to a certain *paṭisandhi viññāṇa* cultivated with a certain *gati.*
- What this deep *sutta* is saying that when one understands the *Paṭicca Samuppāda* process, one would be able to "see" how various types of *gati* lead to **corresponding rebirths**.
- Now we will discuss the WebLink: suttacentral: *Saṁsappanīya Sutta* (AN 10.216) which explains how a human can be reborn a "creeping creature" like a snake. [***sappana*** :[nt.] crawling. ***saṁsappi*** : [aor. of saṁsappati] crept along; crawled; moved slowly.]

Saṁsappanīya Sutta (AN 10.216)

8. In this sutta, the Buddha has explained that one who engages in *dasa akusala* has "**bad *gati***" or "*dugati*" or "crooked/bad character." Such people are eligible for rebirth in "bad realms" or "***duggati***."

- Similarly, one who abstains from *dasa akusala* has "**good *gati***" or "*sugati*" or "straight/good character." Such people are eligible for rebirth in "good realms" or "***sugati.***"

I am going to skip some standard verses and translate (explain) the critical verses to provide the essence.

- "*Bhikkhus*, I will explain to you how creeping, crooked creatures like snakes are born in this world."

"Crooked *Kamma*" Done With "Crooked *Gati*" Lead to "Crooked Births"

9. "And what, *bhikkhus*, is that explanation of the Dhamma on creeping creatures? *Bhikkhus*, living-beings are the owners of their *kamma*, the heirs of their *kamma.* **They have *kamma* as their origin, *kamma* as their bondage, bound to their *kamma*.** Whatever *kamma* they do, good or bad, they will inherit the corresponding *vipāka.*

- In the following, the numbers refer to each of the *dasa akusala.*

(1) "Consider **someone who destroys life.** He is murderous, bloody-handed, given to blows and violence, merciless to living beings. He is crooked in bodily actions, speech, and thoughts. His bodily *kamma,* verbal

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kamma, mental *kamma* are all crooked. His ***gati* is crooked and his rebirth is crooked** (***jimhā gati, jimhupapatti,*** where "*jimhā*" is "crooked" and "*jimhupapatti*" is "*jimhā*" + "*upapatti*").

- For one with a crooked *gati* and rebirth, I say, there is one of two destinations: either the exclusively painful hells or a species of creeping animal. And what are the species of creeping animals? The snake, the scorpion, the centipede, the mongoose, the cat, the mouse, and the owl, or any other animals that creep away when they see people.
- **Thus a being is reborn from a being, meaning one is reborn through one's deeds.** When one has been reborn, one makes more (defiled) sensory contacts (to be born again.) **It is in this way, I say, that beings are the heirs of their own *kamma*.**

(2) "Similarly, someone takes what is not given … (3) … engages in sexual misconduct … (4) … speaks falsehood … (5) … speaks divisively … (6) … speaks harshly … (7) … indulges in idle chatter … (8) … is full of greed … (9) … has a mind of ill will and intentions of hate … (10) … holds the ten types of *micchā diṭṭhi*. He creeps along by body, speech, and mind. His bodily *kamma* is crooked … His *gati* crooked and his rebirth is crooked….

- **Thus a being is reborn from a being, meaning one is reborn through one's deeds.** When one has been reborn, one makes more (defiled) sensory contacts (to be born again.) **It is in this way, I say, that beings are the heirs of their own *kamma*.**

"Straight *Kamma*" Done With "Straight/Honest *Gati*" Lead to "Good Births"

10. "*Bhikkhus*, beings are the owners of their *kamma*, the heirs of their *kamma.* They have *kamma* as their origin, *kamma* as their relative, *kamma* as their resort. Whatever *kamma* they do, good or bad, they are its heirs.

(1) "Consider someone **who has abandoned the destruction of life**. With the weapons laid aside, conscientious and kindly, he dwells compassionate toward all living beings. He does not engage in crooked bodily actions, speech, and thoughts. His bodily *kamma,* verbal *kamma,* mental *kamma* are all straight. His *gati* are straight and his rebirth is straight (good.)

- For one with a straight *gati* and rebirth, I say, there is straight *gati* (***uju gati***; where "*uju*" means "straight") and births (***ujupapatti***). They have rebirths in either pleasurable heavens or eminent families, such as those of affluent householders, families that are rich, with great wealth and property, abundant gold and silver, abundant treasures and belongings, abundant wealth and grain.
- **Thus a being is reborn from a being, meaning one is reborn through one's deeds.** When one has been reborn, one makes more (defiled) sensory contacts (to be born again.) **It is in this way, I say, that beings are the heirs of their own *kamma*.**

(2) "Having abandoned the taking of what is not given, someone abstains from taking what is not given … (3) … abstains from sexual misconduct … (4) … abstains from false speech … (5) … abstains from divisive speech … (6) … abstains from harsh speech … (7) … abstains from idle chatter … (8) … is without longing … (9) … is of goodwill … (10) … holds correct views. He does not creep along by body, speech, and mind. His bodily *kamma* is straight … His *gati* are straight and his rebirth is straight….

- **Thus a being is reborn from a being, meaning one is reborn through one's deeds.** When one has been reborn, one makes more (defiled) sensory contacts (to be born again.) **It is in this way, I say, that beings are the heirs of their own *kamma*.**

"*Bhikkhus*, beings are the owners of their *kamma*, the heirs of their *kamma.* They have *kamma* as their origin, *kamma* as their relative, *kamma* as their resort; whatever *kamma* they do, good or bad, they are its heirs.

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11. Again, it is necessary to understand the posts, "Kamma, Saṅkhāra, and Abhisaṅkhāra" and "Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra."

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9.5 Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths

October 4, 2021

Background for this subsection: "Basic Framework of Buddha Dhamma."

Paṭicca Samuppāda – Introduction

What Did the Buddha Mean by a "Loka"?

Future Suffering (Loka/Dukkha Samudaya) Starts With Sensory Input (Ārammaṇa)

Sotāpanna – One With the "Wider Worldview" of the Buddha

Sotāpannā – Just Starting on the Noble Path

Yoniso Manasikāra and Paṭicca Samuppāda

Dhamma – Different Meanings Depending on the Context

Dhammānudhamma Paṭipatti – Connection to Paṭicca Samuppāda/Tilakkhaṇa

Related Posts:

Where Are Memories "Stored"? – Connection to Pañcakkhandha

Where Are Memories Stored? – Viññāṇa Dhātu

9.5.1 Paṭicca Samuppāda – Introduction

October 4, 2021; revised August 31, 2022; rewritten March 4, 2023

Resources in the *Tipiṭaka*

1. In the "WebLink: suttacentral: *Saṁyutta Nikāya* 12" in the *Sutta Piṭaka*, there are over 100 *suttas* on *Paṭicca Samuppāda*. However, the first 70 are the more critical. The series starts with the "WebLink: suttacentral: *Paṭiccasamuppāda Sutta* (SN 12.1)." That first *sutta* introduces the terms in *Paṭicca Samuppāda*, and the second one, "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2)" provides brief descriptions of the terms in *Paṭicca Samuppāda.*

- Of course, many other vital *suttas* and sections spread over the whole *Tipiṭaka* because it is the essence of Buddha Dhamma. For example, "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)" is a key *sutta* on *Paṭicca Samuppāda.*
- To get to deeper explanations, one needs to refer to the "WebLink: suttacentral: *Paṭiccasamuppādavibhaṅga* (Abhidhamma Vb 6)" in "*Vibhaṅga Pakaraṇa*," one of the three original Commentaries included in the *Tipiṭaka*, As usual, SOME of the English translations there are NOT correct. Of course, the original Pāli versions (in English letters) are accurate.
- The Commentary, Visuddhimagga, written (much later, around 450 CE) by Ācariya Buddhaghosa is completely inadequate. It only discusses the *Akusala-mūla Uppatti Paṭicca Samuppāda* and does not even discuss the *Kusala-Mūla Paṭicca Samuppāda.* In brief, the *Akusala-Mūla Uppatti Paṭicca Samuppāda* explains how different types of births arise in the rebirth process and the *Kusala-Mūla Paṭicca Samuppāda* explains the way to stop the rebirth process and attain *Nibbāna*.

A Novel Approach

2. I have discussed *Paṭicca Samuppāda* in the section "Paṭicca Samuppāda." I want to take a different approach in this series, hopefully providing new insights.

- Almost all explanations of *Paṭicca Samuppāda* follow the standard sequence starting with "*avijjā paccayā saṅkhāra*." That is because the main cause for the rebirth process is *avijjā*, and its result is suffering (the last step in *Paṭicca Samuppāda,* i.e., "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti*"). As we have discussed, the rebirth process and all that

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suffering arise due to ignorance of the Four Noble Truths/ *Tilakkhaṇa*/ *Paṭicca Samuppāda*; see, "Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhana."

- However, in real life, we don't start acting with *avijjā* without reason. Our unwise actions ALWAYS begin based on an *ārammaṇa* that comes through one of the six senses.

Mind "Turns On" With an *Ārammaṇa*

3. Our minds are inactive if we are unconscious or deeply asleep. While in a deep sleep, we are unaware of the "world" around us. But, of course, we are still alive and our bodies are kept alive by *kammic* energy.

- We take action in response to an external stimulus called an *ārammaṇa*. Some actions are "morally bad," some are "morally good" and others are "neutral."
- An *ārammaṇa* can come in on its own. For example, while walking we may see and hear various things. Most are "neutral," and we ignore them.
- But if we see something "eye-catching" we may even stop and look at it. If we hear a loud noise, we may walk away from it. In such cases, we take action based on such an *ārammaṇa*.
- The inputs coming through the five physical senses are easy to recognize. But many *ārammaṇa* come through the mind itself. For example, thoughts about memory a future plan may come to mind. We may act on those too. For example, if thoughts about meeting a friend last week or a planned activity for tomorrow may come to mind while waiting to fall asleep. We may act on those too. For example, if thoughts about an old friend come to mind, one may decide to call that friend.

What Happens When an *Ārammaṇa* Brings a Sensory Input?

4. It is helpful to see how the Buddha described what happens when an *ārammaṇa* comes to mind. That will help our analysis of how a *Paṭicca Samuppāda* process is initiated.

- If we see something while walking, our eyes capture an image of a particular object, say a person (X.) It just happened because that person was also walking on the road. Even though the eyes capture that image, it is not the eyes that "see" that person. It is our mind that "sees." We don't need to understand the details, but here is what happens: The image of person X captured by the eyes is processed by the brain and then transmitted to the *cakkhu pasāda rūpa* in the "mental body" or the *gandhabba*.
- At the SAME MOMENT the *cakkhu pasāda rūpa* (abbreviated as "*cakkhu*") receives such an image from the brain, it passes that image (called "*rūpa*") to the seat of the mind, *hadaya vatthu*. That is how the mind becomes aware of that person X, i.e., how a "*cakkhu viññāṇa*" arises.
- That interaction between the *cakkhu* and a *rūpa* leading to the "awareness of an external object" is written in Pāli as, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ."* For details, see the post, "Phassa (Contact) – Contact With Pasāda Rūpa."
- **Don't be discouraged by these Pāli words.** Try to get the basic idea. **The main point is that "seeing" does not happen in the physical eye. The mind sees (not the eyes and not the brain)!**

5. The Pāli verse, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ"* is commonly translated as, "eye-consciousness arises dependent on the eye and sights." But we must remember that the "contact" is NOT between the PHYSICAL EYES and the PHYSICAL OBJECT (a person in our above example.)

- In that verse, "*cakkhu*" refers to the *cakkhu pasāda rūpa* and "*rūpa*" refers to the "image of person X" (formed by the brain based on the image received from the physical eyes.) The "meeting of the *cakkhu* and *rūpa*" is indicated by "*paṭicca*" in the above verse, which leads to the mind "seeing an image of person X" (*cakkhu viññāṇa* or eye-consciousness).
- Therefore, there are a few CRITICAL things to remember: "*cakkhu*" is not physical eyes; "*rūpa*" is not the actual object (a person in this example); "*cakkhu viññāṇa*" does not arise in the eyes or the brain or

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even in the *cakkhu pasāda rūpa* (*cakkhu*.) That *cakkhu viññāṇa* (eye-consciousness) arises in one's mind!

- The other processes involving ears, nose, tongue, and the physical body (touch) must be understood similarly.

Two Meanings of *Paṭicca*

6. The Pāli word "*paṭicca*" has TWO possible meanings, depending on the context. The term "***Paṭicca Samuppāda***" means "getting attached willingly" or **"*paṭi*" + "*icca*"** ("*paṭi*" means to "bind.") See "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"."

- However, in the above verse, ***paṭicca*** [*paṭi* + *ca* = bind + and = and bind = in dependence] implies **"two entities (that are compatible) making contact."** A *rūpa* does not "make contact" with one of the other four *indriya* like "*sota pasāda rūpa*" or "*ghāna pasāda rūpa*." Similarly, a sound (*sadda*) does not "make contact" with "*cakkhu pasāda*" or "*ghāna pasāda*."
- In the "*Saṁyojana Sutta* (SN 44.9)," the Buddha explains the second meaning: "*Seyyathāpi, bhikkhave, telañca **paṭicca** vaṭṭiñca paṭicca telappadīpo jhāyeyya*" OR "*Bhikkhus*, an oil lamp burns **in dependence** on oil and a wick (oil getting soaked in the wick)." An old-fashioned oil lamp has a wick partially immersed in oil. That oil soaks the wick gets to the burning wick's tip, and sustains the flame. Therefore, oil and wick are compatible and will "*paticca*." If one puts a "wick made out of the plastic" in oil, the oil will not soak the plastic, i.e., they are incompatible and thus would not "get together" or *paticca.*
- Now let us return to our example of "seeing a person."

Cakkhu Viññāṇa Is More Than Just "Seeing"

7. Suppose that person X is a friend. The moment we see person X, we identify him. Think about it. It does not take more than a split second to identify X. How does that happen?

- A complex process happens in mind during the event of "*cakkhuñca **paṭicca** rūpe ca uppajjati cakkhu viññāṇaṁ*." **That process happens in that single *citta* which lives only for less than a billionth of a second.** Only a Buddha can discern something that can happen that fast. We can verify that to be true only by seeing that it is compatible/consistent with nature.
- **The mind needed to compare it with previous experiences to identify X as a friend.** Otherwise, how would it identify person X?
- It is possible because the mind can access our memories "stored" as the five aggregates (*pañcakkhandha*)! To understand that process, one must understand the "The Five Aggregates (Pañcakkhandha)" (see the first six posts there) and "Where Are Memories "Stored"? – Connection to Pañcakkhandha."
- As we have discussed, the mind can access our past experiences and future hopes (within an unimaginably short time.) *Rūpakkhandha* is of 11 types, including "past *rūpa* we have experienced" and the same is true for the other four aggregates: *vedanā, saññā, saṅkhāra, viññāṇa*. The mind can scan our memories/hopes and IDENTIFY the sense object (we have had prior experiences with it). That is how the mind identified person X as "a friend." **The amazing thing is that it happens so fast.** See, "Amazingly Fast Time Evolution of a Thought (Citta)."
- Further details and examples in "Pañcupādānakkhandha – Arises With an Ārammaṇa."

References in the Chart

Ref. 1: "What Did the Buddha Mean by a "Loka"?"

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Ref. 2: Rest of the posts in the subsection: "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

- That should be enough to get to at least the *Sotāpanna Anugāmi* stage.

9.5.2 What Did the Buddha Mean by a "Loka"?

October 11, 2021; revised March 4, 2023

By the word "*loka*" the Buddha did not mean only the "physical world" we can experience. He meant various types like *kāma loka*, *rūpa loka*, *arūpa loka*, *manussa loka*, *Deva loka*, etc. [***Loka*** means the 31 realms of existence.]

Introduction

1. In the previous post, "Paṭicca Samuppāda – Introduction," we started a new discussion on *Paṭicca Samuppāda*. In the WebLink: suttacentral: *Saṁyutta Nikāya* 12 in the *Sutta Piṭaka*, there are over 100 *suttas* on *Paṭicca Samuppāda*.

- Recently I realized that these *suttas* are in a particular order. Even though it is impossible to discuss all those *suttas*, it is beneficial to see the progression of *suttas* there to get some key insights. Furthermore, I will discuss only those *suttas* relevant to our ongoing discussion on the connection between *Paṭicca Samuppāda* and *Tilakkhaṇa* (and the Noble Truths.)
- In the previous post, I pointed out that the first two *suttā* briefly introduce *Paṭicca Samuppāda*. See "Paṭicca Samuppāda – Introduction."

2. The third *sutta*, "WebLink: suttacentral: *Paṭipadā Sutta* (SN 12.3)" points out that the steps in the standard *Akusala-mūla Paṭicca Samuppāda* describe unwise actions (starting with "*avijjā paccayā saṅkhāra"*) that lead to future suffering ("*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti"*). Therefore, it describes an average human's ***micchā paṭipadā* (immoral practices/way of living)**. Such future suffering can be stopped by stopping the steps in *Akusala-Mūla Paṭicca Samuppāda.* That is accomplished by cultivating wisdom (knowledge of the Noble Truths) and removing *avijjā*. Once one understands the true nature of this world (*Tilakkhaṇa*) at the *Sotāpanna* stage, one will follow ***sammā paṭipadā* (correct practices/way of living)** or the **Noble Eightfold Path** to get to *Nibbāna*.

- Then there are seven *suttas* (SN 12.4 through 12. 10) that describe how most recent 7 Buddhas discovered how future suffering arises via the *Paṭicca Samuppāda* process, i.e., why an average human follows the ***micchā paṭipadā.*** (The teachings of a given Buddha last only a limited time. That is why each Buddha must discover this process independently.) Of course, simultaneously, each Buddha figures out how to stop future suffering in the rebirth process, i.e., ***sammā paṭipadā***.
- The following *sutta* in the series (of interest to the present discussion) clarifies a "***loka***." In almost all English translations, "*loka*" is translated as "world" and gives the impression that the Buddha meant the "physical world around us" or even "the universe with its stars, planets, galaxies, etc." **But the Buddha meant something broader, as we see below.**

Kaccānagotta Sutta (SN 12.15) – "*Loka*" Is Not the "Physical World"

3. The "WebLink: suttacentral: *Kaccānagotta Sutta* (SN 12.15)" provides the first clues. Venerable Kaccānagotta asks the Buddha what is meant by "*sammā diṭṭhi*" and the Buddha explains in the following way: "*Dvayanissito khvāyaṁ, kaccāna,* ***loko*** *yebhuyyena—atthitañceva natthitañca.*"

- The world (*loka*) arises mainly based on two extreme views:

  (i) the world lasts forever (*atthitañca*), and

  (ii) the world ends at the death of the present physical body (*natthitañca.*)

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- Here the Buddha is NOT talking about the physical world with stars, planets, galaxies, etc. He is referring to the existence of a living being. Just like these days, people mainly had two extreme views: (i) a living being exists forever (i.e., the belief of a "soul" or "*ātman*"), and (ii) "one's world" (*loka*) ends at the death of the physical body (the materialistic view of today).

4. Then the Buddha explains that both those views are incorrect. A living being will exist (within the 31 realms) as long as the (*Akusala-Mūla*) *Paṭicca Samuppāda* process is in effect and thus exists in a "*loka.*" Of course, most existences are filled with unbearable suffering. And that will not end until that living being starts comprehending the Four Noble Truths (or *Tilakkhaṇa* or *Paṭicca Samuppāda*) and becomes a *Sotāpanna*.

Thus the Buddha almost always used the word "*loka*" to refer to the "world of a living being." The next verse in this *sutta* also confirms that: "*Tañcāyaṁ upayupādānaṁ cetaso adhiṭṭhānaṁ abhinivesānusayaṁ* ***na upeti na upādiyati nādhiṭṭhāti: 'attā me'ti.*** *'****Dukkhameva uppajjamānaṁ uppajjati, dukkhaṁ nirujjhamānaṁ nirujjhatī'ti na kaṅkhati na vicikicchati*** *aparapaccayā ñāṇamevassa ettha hoti.* ***Ettāvatā kho, Kaccāna, sammā diṭṭhi hoti****."*

Translated: "But someone with the right view does not cling to existence. **He does not see any benefit of existence in this world, i.e., anything in this world is of no value (and thus should be considered mine or *'attā me'ti*). He has no perplexity or doubts that what arises is only suffering; what ceases is only suffering. In this way, Kaccāna, there is CORRECT VIEW**."

5. The verses at the end of the *sutta* provide further confirmation:

"***Sabbaṁ atthī****'ti kho, kaccāna, ayameko anto. 'Sabbaṁ natthī'ti ayaṁ dutiyo anto.*

Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:

– 'avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇaṁ ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti.

– Avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho ...pe... evametassa kevalassa dukkhakkhandhassa nirodho hotī"'ti.

Translated:

" '**All exists**': Kaccāna, that is one extreme. '**All does not exist**': that is the second extreme.

Without veering towards either of these extremes, the *Tathāgata* teaches the Dhamma by the middle:

– 'With *avijjā* as condition, *saṅkhāra* arise; with *saṅkhāra* as condition, *viññāṇa* (and the rest of steps in PS)…. Such is the origin of this whole mass of suffering.

– But with the remainderless fading away and cessation of *avijjā* comes the ending of *saṅkhāra*; with the cessation of *saṅkhāra*, cessation of *viññāṇa* (and the rest of steps in PS)…. Such is the end of this whole mass of suffering."

- Also, note that the Buddha has defined "**all (*sabba*)**" as "**all that pertains to a living being**," i.e., the five aggregates/twelve *āyatana*/six *dhātu*/etc. Thus, by "all," he did not restrict to the physical world (that is, of course, a part of "all"). The five aggregates/twelve *āyatana*/six *dhātu*/etc. include the physical and mental worlds. See, "WebLink: suttacentral: 256 results for *kiñca* AND *sabbaṁ*."
- But in a *sutta* elsewhere in the *Tipiṭaka*, the Buddha did discuss the "physical world" too.

Rohitassa Sutta (AN 4.45) – A *Sutta* That Addresses the "Physical World"

6. In the "WebLink: suttacentral: *Rohitassa Sutta* (AN 4.45)" Rohitassa *Deva* comes to the Buddha and asks whether it is possible to "travel to the end of the physical world." Buddha answers that it is not possible. The Rohitassa says he had confirmed that in a previous life where he had developed *abhiññā* powers as a

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yogi. With his *manomaya kāya* (*gandhabba*-like), he could travel the distance from one ocean to another in one stride. One day, he decided to see the "end of the world." He said he traveled for a hundred years and died on the way.

Then the Buddha makes the following deeper point: "'*Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyan'ti vadāmi.* ***Na cāhaṁ, āvuso, appatvāva lokassa antaṁ dukkhassa antakiriyaṁ vadāmi.*** *Api cāhaṁ, āvuso, imasmiṁyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññāpemi* ***loka samudayañca loka nirodhañca*** *loka nirodhagāminiñca paṭipadanti.*"

- **The following is the concept described by the Buddha in the above verse:** "Without attaining *Nibbāna*, it is not possible to get to an "end of the world" by traveling. **Until the suffering (associated with the rebirth process) is ended, one cannot reach the "end of this world."** For it is in this physical body with its *manomaya kāya* with perception and mind (*sasaññimhi samanake*) restricted to moment-to-moment arising (*byāmamatte*) **that I declare the arising and cessation of this world** and the practice that leads to its cessation."

7. Modern science admits that it cannot find "an edge to the universe." The size of the universe is genuinely mind-boggling. The furthest a human has traveled in outer space is to the Moon. It is doubtful that humans can travel to even the nearest star system anytime soon or probably ever.

- Distances between stars are too large to be measured in km or miles. Such vast distances are calculated in "light-years." One light-year is the distance traveled by light in a year. The closest star to us is over four light-years away, **meaning it will take a light beam over four years to travel to that star.**
- **For comparison, the distance to the Moon is only about 1.3 light-seconds!** (Meaning it takes only 1.3 seconds for Moonlight to reach the Earth). Of course, our fastest rockets take about three days to get to the Moon. Such a rocket will take over 80,000 years to get to the vicinity of the nearest star! You can Google that to verify.
- Then there are billions of stars in our galaxy and billions of such galaxies in the universe. There is no way to count all galaxies, and there may not even be a limit!
- That is why the Buddha said there is no point in investigating the physical universe. We will NEVER be able to even fully explore the closest stars and their planets, let alone the whole universe.

"*Loka*" Is One's World!

8. Therefore, it is critical to understand that when the Buddha referred to "*loka*," he meant the existence of a living being.

- That is why the Buddha only talked about various types of *loka* encompassing the 31 realms: In one category, we have *kāma loka*, *rūpa loka*, and *arūpa loka* with 11, 16, and 4 realms, respectively. Within the *kāma loka*, there are various "*lokā*": *manussa loka* (human world), *peta loka* (loka of hungry ghosts), *Deva loka*, etc. The 20 realms in *rūpa loka* and *arūpa loka* are all inhabited by *Brahmas* and thus are commonly known as *Brahma loka*.
- A living being WILL ALWAYS live in one of those "worlds" until *Parinibbāna* is attained (the death of an *Arahant*.) Thus, the "world' does not cease to exist until then.
- **Thus, we can also see that "cessation of the world" is the same as *Nibbāna*.**

What Are "*Loka Samudaya*" and "*Loka Nirodha*"?

9. When the current existence (say, human existence) ends, that is the end of the current "human *bhava*" in the "*manussa loka*." But all of us (who are not *Arahants*) still have many accumulated *kammic* energies to "power up" different types of "*bhava*" for different kinds of "*loka*."

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- For example, that human may grasp a "*Deva bhava*" and thus be born in a "*Deva loka*." Someone who has cultivated *jhāna* will grasp a "*Brahma bhava*" and thus be born in a "*Brahma loka*." Yet another who had killed a parent will grasp a "*niraya bhava*" and be born in a "*niraya*." For each of them, that will be their "*loka*" until that *kammic* energy runs out.
- However, there will always be many possible *bhava* for any average living being. We all have accumulated many such "seeds" in our past lives and maybe even a few in this life. That is why there is no end to this process until *Arahanthood*. The creation of such a *kammic* energy (to power up a new *bhava*) is the "arising of a "*loka*" or "***loka samudaya***."
- That "***loka samudaya***" takes place via the ***Akusala-Mūla Paṭicca Samuppāda*** process. It describes how such *kammic* energies accumulate via acting with *avijjā*. We will continue that discussion in the next post.
- Accumulation of new *bhava* (and grasping such accumulated *bhava*) will stop at the *Arahant* stage. Then no more existences in any realm in the *loka*, and that is "***loka nirodha***" or ***Nibbāna***. We will get to that discussion on the ***Kusala-mūla Paṭicca Samuppāda*** process later.

Paṭicca Samuppāda, Tilakkhaṇa – Details of Four Noble Truths

10. One cannot fully comprehend the Four Noble Truths without understanding *Paṭicca Samuppāda*. *Tilakkhaṇa* provides another way of looking at the same concepts.

- All the posts in this subsection are at "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

9.5.3 Future Suffering (Loka/Dukkha Samudaya) Starts With Sensory Input (Ārammaṇa)

October 18, 2021; revised March 4, 2023

As pointed out in many *suttas*, future suffering (*Loka/Dukkha Samudaya*) starts with sensory input (*ārammaṇa*). We specifically discuss the *Loka Sutta* and the *Dukkha Sutta* as part of our discussion of the *suttas* in *Saṁyutta Nikāya* 12 on *Paṭicca Samuppāda*.

Previously Unheard Dhamma – Arising of Suffering Same as Arising of the World

1. I have emphasized this before. However, this is so contradictory to our perception of the world that I need to repeat it.

- **An average person has a wrong "*nicca* view/perception"** that one can succeed and be happy by striving to "make money and acquire things of worldly value" such as houses, cars, etc. That is because our time horizon is VERY short.
- Some people believe that there is no afterlife. Most of those who may believe in rebirth are too busy living this life. Both those groups focus on "enjoying life while it lasts."
- However, the Buddha pointed out that we will be reborn, and MOST of the future existences are guaranteed to be "filled with much suffering." That is true for even the most moral person living today until understanding the Noble Truths. I have explained this in detail before.
- Until that is understood, people will inevitably have the "*nicca* view/perception," i.e., everything will work out if we try to be "successful" by getting a good job and acquiring worldly things. **However, the world has the "*anicca* characteristic."**

"The World" Includes Both Physical and Mental Worlds

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2. Modern science is focused on the "physical world." But the Buddha taught that one's world includes both the physical and mental worlds. The mental world is more important than the physical world.

- The Buddha defined the "world" (same as "*sabba*" or "all") in several different ways. All of them encompass the physical world and the mental world.
- For example, the Buddha taught that everything in the world comes under six ***dhātu***: *pathavī, āpo, tejo vāyo, ākāsa, viññāṇa.* As you can see, the first five include everything in the physical world. Everything in the mental world comes under *viññāṇa dhātu.*
- The Buddha also described everything in the world as ***pañcakkhandha*** (five aggregates): *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha, and viññāṇakkhandha.* In this categorization, the first five *dhātu* are included in *rūpakkhandha. Viññāṇa dhātu* covers the other four aggregates.

A Sentient Being Has All Six *Dhātu*/Five Aggregates

3. It is evident that the difference between sentient living beings and everything else (rocks, houses, planets, stars, etc., as well as plant life) is that a conscious being has *viññāṇa dhātu.*

- All physical entities (including the physical bodies of living beings) are made of the four great elements (*pathavī, āpo, tejo vāyo*) and are **in specific locations** in space (*ākāsa.*)
- However, *viññāṇa dhātu* has no such space location. It permeates the whole space and is accessible to any sentient being from anywhere. For example, astronauts can function well on the Moon, just as on Earth. Their memories remain intact, i.e., memory has no spatial locations and is accessible from anywhere.
- Therefore, any living being anywhere in the universe will have all six *dhātu*/ five aggregates.

Loka Sutta (SN 12.44) – Existence in a *Loka* Means Subjected to Suffering

4. The Buddha starts the "WebLink: suttacentral: *Loka Sutta* (SN 12.44)" by saying, "*Bhikkhus*, I will teach you the **origin** and the **cessation** of the **world**." ("***Lokassa****, bhikkhave,* ***samudayañca atthaṅgamañca*** *desessāmi.*")

- One's world does not end at the death of the physical body. For example, when a human dies, he will be reborn with a different human body if more kammic energy remains in the human *bhava*. Otherwise, he will grasp a new *bhava,* and the rebirth will be in that appropriate realm (among the 31 realms.) That is "***loka samudaya***" or "**origin of the world**" above.
- As we have discussed, **"cessation of the world" (stopping the rebirth process) happens at Arahanthood**, and that *Arahant* will be "totally separated from this world" at *Parinibbana* (death of the physical body.)

5. Next, the Buddha explained how "***loka samudaya***" happens: "*Katamo ca, bhikkhave,* ***lokassa samudayo****? Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ. Tiṇṇaṁ saṅgati phasso. Phassa paccayā vedanā; vedanā paccayā taṇhā; taṇhā paccayā upādānaṁ; upādāna paccayā bhavo; bhava paccayā jāti; jāti paccayā* ***jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti****. Ayaṁ kho, bhikkhave,* ***lokassa samudayo***."

Translated: "And what, *bhikkhus*, is the **origin of the world**? When *cakkhu* and *rūpa* "get together" (*paṭicca*), *cakkhu viññāṇa* arises. Then contact with "*saŋ*" (*samphassa* or "*saŋ*" + "*phassa*") happens due to one's *saṅgati* ("*saŋ*" + "*gati*"). As a result, "*samphassa-jā-vedanā*" arises; with *samphassa-jā-vedanā* as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, **aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be**. That, *bhikkhus*, is the **origin of the world**."

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- I have discussed this in the previous series on "Origin of Life." You can review the relevant posts under the "Worldview of the Buddha" subsection. I discussed the "*Chachakka Sutta* (MN 148)," which discusses sensory inputs through the six sense faculties. But we will discuss that verse briefly again.
- It is CRITICAL to note that the Buddha equated birth in any realm (***loka samudaya***) the same as the **origin of suffering**!
- The second part of the *sutta* describes how **"cessation of the world" (or *loka nirodha*/*atthaṅgama*.)** See #8 below.

Seeds for the "Origin of the World" (Rebirths) Initiate With Our Response to Sensory Inputs (*Ārammaṇa*)

6. Then, the verse is repeated for the other five senses. Thus, the "origin of the world" (or the rebirth process) can start with sensory input (i.e., *ārammaṇa*) coming through any of the six senses.

- That is explained (in summary form) in the following part of the verse: "*Phassa paccayā vedanā; vedanā paccayā taṇhā; taṇhā paccayā upādānaṁ; upādāna paccayā bhavo; bhava paccayā jāti; jāti paccayā* ***jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti***."
- That is how "seeds" for future rebirths accumulate with strong *akusala kamma*. Even though only a tiny fraction of sensory interactions lead to the creation of such "seeds" (or "*kamma bīja*"), we all have accumulated countless such seeds over previous lives. Luckily, they DID NOT inevitably bring future rebirths, and we will discuss that. (Otherwise, no one will be able to attain *Nibbāna*.)
- Now let us discuss the *Dukkha Sutta* (SN 12.43), which comes just before the *Loka Sutta* (SN 12.44).

Dukkha Sutta (SN 12.43) – Origin of Suffering Same as Origin of the World (Rebirth)

7. The Buddha starts the "WebLink: suttacentral: *Dukkha Sutta* (SN 12.43)" by saying, "*Bhikkhus*, I will teach you the **origin** and the **cessation** of **suffering**." ("***Dukkhassa****, bhikkhave,* ***samudayañca atthaṅgamañca*** *desessāmi*.")

- Then the Buddha explained "***dukkha samudaya***": "*Katamo ca, bhikkhave,* ***dukkhassa samudayo****? Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ. Tiṇṇaṁ saṅgati phasso. Phassa paccayā vedanā; vedanā paccayā taṇhā. Ayaṁ kho, bhikkhave,* ***dukkhassa samudayo***."
- Comparing this verse with that in #5 above from the *Loka Sutta* (SN 12.44) makes the following very clear: **"*Loka samudaya* is the SAME as *dukkha samudaya*."**
- In other words, **"arising of a new world in a new birth" is the SAME as "arising of another mass of suffering."**

End of Suffering (*Nibbāna*) Is Cessation of the World (Rebirth Process)

8. In the second part of the *Dukkha Sutta* the Buddha says how that suffering can be stopped from arising: "*Katamo ca, bhikkhave,* ***dukkhassa atthaṅgamo****? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso. Phassapaccayā vedanā; vedanāpaccayā taṇhā. Tassāyeva taṇhāya asesavirāganirodhā* ***upādāna nirodho****; upādānanirodhā* ***bhava nirodho****; bhava nirodhā* ***jāti nirodho****; jāti nirodhā* ***jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti****. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ayaṁ kho, bhikkhave,* ***dukkhassa atthaṅgamo***."

- That is also the same verse as the second part of the *Loka Sutta* (SN 12.44.) In other words, **"Stopping the arising of a new world (new birth)" is the SAME as "stopping the arising of another bout of suffering."**

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- The above verse requires a detailed discussion. We will do that in upcoming posts.
- It is a good idea to understand what an *ārammaṇa* is before we get into that discussion. See "Ārammaṇa Plays a Critical Role in a Sensory Event."

9. We know that *Nibbāna* is the cessation of suffering. We see clearly from the above two *suttas* that the end of suffering stops the rebirth process (*bhava* and *jāti*).

- Of course, there are many more *suttas* stating the same. These two *suttas* are in the "Saṁyutta Nikāya 12" on *Paṭicca Samuppāda* that we are discussing presently.

Connection to *Paṭicca Samuppāda*

10. The other important point is that the above two *suttā* illustrate the connection of *loka samudaya/dukkha samudaya* to *Paṭicca Samuppāda*.

- As I have pointed out before, the *Paṭicca Samuppāda* process starts with "*saḷāyatana paccayā phasso*," i.e., with sensory input (*ārammaṇa*) coming to one of the six sensory faculties.
- That is what the verse in #8 above says. As we can see, it has the following steps (in the latter part) of the *Paṭicca Samuppāda* sequence: "*Phassa paccayā vedanā; vedanā paccayā taṇhā. Tassāyeva taṇhāya asesavirāganirodhā* ***upādāna nirodho****; upādāna nirodhā* ***bhava nirodho****; bhava nirodhā* ***jāti nirodho****; jāti nirodhā* ***jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti****. Evametassa kevalassa* ***dukkhakkhandhassa nirodho hoti****."*
- I have discussed this in the previous series on "Origin of Life" as mentioned in #5 above.
- We will look at it from a bit different point of view here, highlighting the steps in *Paṭicca Samuppāda*.

11. The process by which that future suffering arises is (*Akusala-Mūla*) *Paṭicca Samuppāda*.

- In plain English, the following happens. One gets attached to an *ārammaṇa* and starts doing foolish/immoral deeds ("*avijjā paccayā saṅkhāra.*") Such actions are going to have future consequences, ALWAYS leading to suffering at the end.
- But that process starts only with a strong sensory input or an *ārammaṇa*. See "Ārammaṇa Plays a Critical Role in a Sensory Event."
- The critical point is that those consequences can also manifest in future lives. Strong immoral deeds lead to future births in "undesired existences," the four lowest realms.

Future Suffering (*Loka/Dukkha Samudaya*) Starts With Sensory Input (*Ārammaṇa*)

12. As we can see in #5 and #7, the two *suttas* state that *loka samudaya/dukkha samudaya* (origin of the world/origin of suffering) starts with: "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ..*" The *suttas* repeat that verse for all six senses. That is the same as the "*saḷāyatana paccayā phasso*" step in *Paṭicca Samuppāda*.

- Then, attachment (*taṇhā*) to such a sensory input lead to the subsequent steps leading to suffering at the end: "*phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti*"
- It is at the "*upādāna paccayā bhavo*" step that *Paṭicca Samuppāda* goes to the step "*avijjā paccayā saṅkhāra*" and starts accumulating kamma to that could power future existences.
- We will discuss that in the next post.

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9.5.4 Sotāpanna – One With the "Wider Worldview" of the Buddha

October 25, 2021; revised #4 on October 27, 2021

Introduction

1. We covered a lot of material in the recent few posts about "original of the world" (*loka samudaya*) and "origin of suffering" (*dukkha samudaya*.") See, "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

- As we saw, the Buddha equated the world's origin (with each new birth in the rebirth process) as the origin of suffering. That is because even if that particular existence (e.g., a *Deva* realm) may not have extreme suffering, the possibility of suffering in the future (in a lower realm) is there.
- We used direct Pāli quotes from relevant *suttas* in those posts.
- Some people (justifiably) stress out just seeing Pāli words. Here, I want to provide a summary in simple English to clarify the key conclusions.
- I want to do that because the concepts discussed in those posts are contrary to the views/perceptions of an average human. Once comprehend the key message, they can go back and review those posts. They may also want to carefully go through the *suttas* to ensure that I have not distorted a single verse.
- I welcome thoughtful discussions based on the *Tipiṭaka*. If my writings are contradictory to anything in the *Tipiṭaka*, please provide references, and discuss them. **Understanding the primary message of the Buddha is ESSENTIAL before trying to follow his path to *Nibbāna*!**

The Suffering Buddha Referred to – In the Rebirth Process

2. Many people go to meditation retreats to get rid of the daily stresses of life by calming the mind. There is nothing wrong with that. However, Buddha's teachings are there to tackle a much bigger problem.

- That problem is the unimaginable suffering in the rebirth process that is inevitable for all those who have not understood the "wider world view" of the Buddha.
- The Buddha described a world consisting of 31 realms, out of which an average human is aware of only two: the human and the animal realms. He taught that our lives don't end with the death of this physical body. We can be reborn anywhere in the 31 realms, but most rebirths are in the four lowest realms (*apāyās*,) where the level of suffering can be much higher than that we can see in the human and animal realms.
- We will address the validity of that "wider worldview" in the next post. Let us finish our summary of recent posts.

Suffering Is Inevitable in the World and Absent in *Nibbāna*

3. The main two conclusions for the previous two posts are the following:

i. Both suffering and sensory pleasures are present in the world of 31 realms, i.e., in the rebirth process among the 31 realms. The higher realms have more happiness than suffering, while the suffering in the lowest four realms is unbearable. Since any given living being spends most of the time in the *apāyās*, suffering dominates this world.

ii. There is no suffering or sensory pleasures in *Nibbāna* (after the death of an *Arahant*.) Nothing of this world exists in *Nibbāna*. In terms of the language of mathematics, "this world and *Nibbāna* are mutually exclusive." Material objects, feelings and perceptions about them, etc., all belong to this world, and NONE of them exist in *Nibbāna*. Even a Buddha cannot "describe" what is in *Nibbāna* because we don't have that terminology in this world. The only way to conclusively describe *Nibbāna* is to say that there is no suffering in *Nibbāna*; that is how the Buddha ALWAYS described *Nibbāna*.

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- Another critical point is that *Nibbāna* is also, "***rāgakkhayo*** *dosakkhayo mohakkhayo—idaṁ vuccati* ***nibbānan***" *ti* OR "the **ending of *rāga***, ending of anger/hate, and ending of ignorance/delusion is ***Nibbāna***." See, for example, "WebLink: suttacentral: *Nibbānapañhā Sutta* (SN 38.1)."
- Equating *Nibbāna* to *rāgakkhaya* provides a CRITICAL clue to our current discussion. We will discuss that in #7 below.

4. Only an *Arahant* in *Nirodha Samāpatti* can experience the complete "*Nibbānic* bliss" (total absence of suffering.) An *Arahant* can stay in *Nirodha Samāpatti* only for up to seven days at a time. During this time, the physical body of the *Arahant* appears to be dead (even the heart stops beating), but *kammic* energy maintains the body temperature.

- However, one can experience more and more of the "*Nibbānic* bliss" as one proceeds up the four stages of *magga phala.* That "reduced level of mental stress" has been referred to as "cooling down of the mind" in the *Tipiṭaka*.
- On the other hand, bodily suffering (aches, injuries, sicknesses, etc.) will persist until the death of the physical body of an *Arahant*. That is because even an *Arahant* has to live in this world until the demise of the physical body. With the death of the physical body, an *Arahant* departs from this world. That is is *Parinibbāna* or "full *Nibbāna*." No more rebirths in this world and no more suffering!

The Reality of any Existence in This World

5. We all would like to live a "comfortable and pleasurable life" among our friends and family. But the reality is that no one has been able to sustain that EVER. **Anyone who ever lived had to give up everything at death.** We would not even know where we would be reborn.

- After some years, we may be reborn with a human body if more *kammic* energy remains in this human *bhava*. Until then we will only have the "mental body" or the "*gandhabba kāya*." Of course, even then, we don't know exactly where that birth would be.
- If there is no more *kammic* energy left in the human *bhava*, we have no idea where we will be reborn. **That depends not only on how we lived this life but also on what types of *kammic* energies have been accumulated in previous lives.**
- However, those who have attained stages of *Nibbāna* would have eliminated rebirths in lower realms. A *Sotāpanna* would not be reborn in the four lowest realms (*apāyās*.) A *Sakadāgāmi* would be born only among the six *Deva* realms. An *Anāgāmi* would be reborn only in certain *Brahma* realms. They all will attain full *Nibbāna* within a relatively short time.

Importance of Becoming a *Sotāpanna*

6. Most people cannot imagine that there can be suffering in the realms above the human realm. But we all can clearly see the suffering in the human and especially the animal realm. The animal realm is the only *apāya* that we can see. The Buddha has described the suffering in the other three lowest realms, and those descriptions are scary. That is why the main goal of a Buddhist is to attain the *Sotāpanna* stage.

- Most humans cannot even fully understand the suffering we experience in the human realm because their minds are "covered" by anticipated bouts of "future pleasures" that one hopes to achieve. But anyone can see the suffering in the animal realm. Since a *Sotāpanna* would avoid rebirth in all four lowest realms, that should incentivize one to attain the *Sotāpanna* stage.
- Once getting to the *Sotāpanna* stage, one will begin to see the suffering in the human realm. But a *Sotāpanna* may still have the perception that life in a *Deva* or a *Brahma* realm could be good.
- **Therefore, for anyone below the *Sotāpanna* stage, there is no need to comprehend suffering in higher realms.** But the point is that life in that higher realm WILL end, and one WILL end up in the lower realms.

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- The only REQUIREMENT to attain the *Sotāpanna* stage is to understand the "wider worldview of the Buddha." **The Buddha said that just that understanding (or getting to the correct worldview) would remove an unimaginable amount of defilements.** It is the **removal of defilements by clear vision ("*dassanā pahātabbā*")** in the "WebLink: suttacentral: *Sabbāsava Sutta* (MN 2)." We can see that from a different perspective too. Let us discuss that first.

"*Rāgakkhayo Nibbānan*" – Nibbāna Is Ending of *Saṁsāric* Travel

7. Without exception, the current English translation of "*rāga*" is "greed." However, "greed" is "*lobha*." Furthermore, have you ever wondered why *Nibbāna* is NOT defined as "***lobhakkhayo*** *dosakkhayo mohakkhayo—idaṁ vuccati* ***nibbānan***" *ti?* That would be the logical choice there since the three immoral roots are *lobha, dosa, moha.*

- The correct "*pada nirutti*" (etymology) of "*rāga*" comes from "*rā*" + "*agga*" where "*rā*" means to "travel (in the *saṁsāric* journey)" and "*agga*" is to "give priority." Thus, "*rāga*" means to "travel (the *saṁsāric* journey)." **Here, one may not even believe in rebirth but would still enjoy the world as long as it lasts.** In other words, anyone craving things in this world would have some type of *rāga*. [***agga*** : [adj.] the highest; the top-most. (m.), the end; the top.]
- *Rāga arises* because one believes there are pleasures to be had in this world **(i.e., one believes the world to be of *nicca* nature.)** But one would NOT do highly immoral things with just *rāga*. **Specifically, *kāma rāga* needs to escalate to *lobha* for immoral actions to take place.**
- The *saṁsāric* journey is among three types of *loka*: *kāma loka, rūpa loka*, and *arūpa loka* (with the 31 realms distributed among these three.) As explained in *Paṭicca Samuppāda*, one's birth will be according to one's cravings for things in this world. When one has *kāma rāga*, one will be born among the 11 realms in the *kāma loka*. Those who have (at least temporarily) overcome *kāma rāga* (and cultivate *rūpāvacara jhāna*) may still have *rūpa rāga* and thus will be born in the 16 realms in *rūpa loka*. Those who have overcome *kāma rāga* and *rūpa rāga* (and cultivate the *arūpāvacara jhāna*) will be born in one of the four realms in the *arūpāvacara loka*.
- To attain *Nibbāna*, one must permanently overcome all three types of *rāga*, and thus "***rāgakkhayo nibbānan***."

8. The relevant point to our discussion is the following: If one can understand the material in the previous two posts in this series, one would realize that future suffering is INEVITABLE unless the rebirth process is stopped. "The suffering-filled world" will keep arising at death.

- Please read that again and contemplate on it. The Buddha said that arising of any new birth (anywhere among the 31 realms) means the suffering has not stopped.
- *Saṁsāric* suffering (future suffering in the rebirth process) will not stop until one comprehends this KEY POINT.
- That is the same as understanding the "wider worldview of the Buddha" of the rebirth process among the 31 realms.
- **One becomes a *Sotāpanna Anugāmi* when starting to understand that critical point. When that understanding takes root in the mind irreversibly, one would attain the *Sotāpanna* stage at that moment.**
- That is the **removal of defilements by clear vision ("*dassanā pahātabbā*")** mentioned in #6 above per *Sabbāsava Sutta* (MN 2.) That is the Noble *Sammā Diṭṭhi* ("Noble Correct View") of a *Sotāpanna*.

A *Sotāpanna* Starts on the Noble Eightfold Path with *Sammā Diṭṭhi*

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9. **It is at that point one can start on the Noble Eightfold Path as a *Sotāpanna***. All others below the *Sotāpanna Anugāmi* stage are still on the mundane eightfold path (a *Sotāpanna Anugāmi* WILL become a *Sotāpanna.*) The WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117) discusses the two eightfold paths; see, "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)."

- In the "WebLink: suttacentral: *Dutiyasāriputta Sutta* (SN 55.5)" the Buddha discussed the *Sotāpanna* stage with Ven. Sāriputta. The Buddha asked, "'*Sotāpanno, sotāpanno'ti hidaṁ, sāriputta, vuccati. Katamo nu kho, sāriputta, sotāpanno*"*ti*? OR "Sāriputta, they speak of 'a *Sotāpanna*'. Who is a *Sotāpanna*?"
- Venerable Sāriputta replied: "*Yo hi, bhante, iminā ariyena aṭṭhaṅgikena maggena samannāgato ayaṁ vuccati sotāpanno, svāyaṁ āyasmā evaṁnāmo evaṅgotto*"*ti.* OR "*Bhante*, **someone who has embarked on the Noble Eightfold Path is a *Sotāpanna,*"** and the Buddha consented.

10. Furthermore, in several *suttas Sammā Diṭṭhi* is described as, "understanding the truth about suffering."

- That "previously unheard truth about suffering" is that "the origin of suffering is the origin of the world (with each rebirth)" as we discussed.
- For example, in the "WebLink: suttacentral: *Saccavibhaṅga Sutta* (MN 141)": "*Katamā cāvuso, sammā diṭṭhi? Yaṁ kho, āvuso,* ***dukkhe ñāṇaṁ****, dukkhasamudaye ñāṇaṁ, dukkhanirodhe ñāṇaṁ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ, ayaṁ vuccatāvuso: 'sammā diṭṭhi*'."
- As we saw, "***dukkha samudaya***" is the same as "***loka samudaya;***" "***dukkha nirodha***" is the same as "***"loka nirodha;" "dukkhanirodhagāminiyā paṭipadā"*** " is the same as **"*lokanirodhagāminiyā paṭipadā*."**
- **That is "*dukkhe ñāṇaṁ*" or the knowledge on the Noble Truth about suffering.**

It Is a *Sotāpanna* Who Can Cultivate the Other Seven Factors on the Noble Path

11. Therefore, one must first see the "wider worldview of the Buddha" to get to *Sammā Diṭṭhi,* or "the correct vision about the world." **At that point, one has SEEN the unfruitful/dangerous nature (*anicca* nature) of this world.** That is the same as comprehending the First Noble Truth on suffering. That is also the same as comprehending *Tilakkhaṇa* (Characteristics of this world) and *Paṭicca Samuppāda* (how suffering arises due to causes and conditions.)

- A *Sotāpanna* WILL NOT lose that understanding even through future lives. Even if it takes several more births to complete, a *Sotāpanna* WILL cultivate the remaining seven steps on the Noble Path and WILL get to the *Arahanthood.*
- That is why understanding the Four Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda* is ESSENTIAL to becoming a *Sotāpanna Anugāmi* first. Sometimes a *Sotāpanna Anugāmi* is called a *Cula-Sotāpanna*, even though that term is not in the *Tipiṭaka.*
- This turned out to be a long post. But the essence of the Buddha Dhamma is summarized here.

9.5.5 Sotāpannā – Just Starting on the Noble Path

November 1, 2021

A *Sotāpanna* is at the beginning stage of the Noble Path, and needs to overcome *kāma rāga, rūpa rāga*, and *arūpa rāga.*

Getting to *Nibbāna* Is a Step-by-Step Process

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1. In the recent posts, I have outlined the ULTIMATE GOAL of a Buddhist. Those posts may discourage some people. They may think that they will never be able to get to *Nibbāna*. However, I just wanted to emphasize that it is a "previously unknown worldview." **But getting to that ultimate goal is a step-by-step process.** Even a *Sotāpanna* is far away from losing attachments to "this world." But many people attribute qualities of an *Arahant* to a *Sotāpanna*.

- Thus, many people waste precious time by trying to suppress sense desires. In some cases, they try to eliminate the innate sense of "me" or "a self." That is an impossibility! Their goal should be to understand the "worldview of the Buddha" and first become a *Sotāpanna*. It is a good idea to read the post, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"
- Some others also waste time doing *Ānāpānasati/Satipaṭṭhāna* using "breath meditation." **Only a *Sotāpanna* knows how to cultivate them properly.** At the beginning of the "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)," Buddha clearly stated that ALL the *Bhikkhus* listening to the discourse had various stages of *magga phala*, i.e., all were at or above the *Sotāpanna* stage.
- You can read this English translation at Sutta Central: "WebLink: suttacentral: Mindfulness of Breathing (MN 118)." Of course, the title is quite misleading, and the latter part of the *sutta* translated incorrectly. But the detailed description of the assembled *bhikkhus* proves my point. That description starts with, "*Bhikkhus*, this assembly is free from prattle, this assembly is free from chatter. It consists purely of heartwood.." close to the beginning of the *sutta.* [*Apalāpāyaṁ, bhikkhave, parisā; nippalāpāyaṁ, bhikkhave, parisā; suddhā sāre patiṭṭhitā.*] [***parisā*** : [f.] a company; an assembly. ***palāpa*** : [m.] chaff (of corn); prattle; nonsense; voice of essence. ***nippalāpa*** : [adj.] free from chaff or prattle. ***sāra*** : (m.), essence; the pith of a tree; the choicest part. (adj.) essential; excellent; strong. ***patiṭṭhita*** : [pp. of *patiṭṭhahati*] was established; stood firmly; found a support.]

2. The same *sutta* also has the following verse: "*Nāhaṁ, bhikkhave,* ***muṭṭhassatissa asampajānassa*** *ānāpānassatiṁ vadāmi.*" In the above translation: "I do not say that there is the development of mindfulness of breathing for one who is **forgetful**, who is **not fully aware**."

- But the real meaning of that Pāli verse is more like, "I do not teach *ānāpānassati* to those who do not know where to establish *sati* (***muṭṭhassatissa***) and not know how to sort out "*saŋ* or defilements" (***asampajānassa***).
- Therefore, the priority is to understand the worldview of the Buddha that we discussed in previous posts and become a *Sotāpanna Anugāmi.* It is also a good idea to dispel some other myths about *Sotāpanna Anugāmi/Sotāpanna*.

Sotāpanna Anugāmi/Sotāpanna – Knows the *Anicca* Nature of This World

3. As I explained in the previous post, one gets to the *Sotāpanna* stage by removing wrong views about the world (worldly things can be fruitful/beneficial.) **That is the wrong view that the world is of "*nicca* nature."**

- We are bound to "this world" with ten *saṁsāric* bonds (*saṁyojana*.) They are "mental bonds." At the *Sotāpanna* stage, only three of those ten bonds break and **ALL three are about wrong views only.**
  - (i) First there is *sakkāya diṭṭhi* is the WRONG VIEW of a "*nicca* worldview." Breaking of that bond leads to the simultaneous breaking of the other two bonds.
  - (ii) *Vicikicchā* is to have doubts that Buddha discovered the true nature of this world, his Dhamma is the correct world view, and his Noble disciples can end the saṁsāric suffering.
  - (iii) *Sīlabbata parāmāsa* is the wrong view that end of suffering is achievable by just following a set of rituals, without understanding the broader worldview.)

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4. A *Sotāpanna* has *Sammā Diṭṭhi* or "the correct world view" and would be able to follow the Noble Path without further assistance. A *Sotāpanna* also knows and understands the other seven steps to get to *Arahanthood*. That takes place via three more stages: *Sakadāgāmi, Anāgāmi, Arahant*. The two primary bonds that break at the *Sakadāgāmi* and *Anāgāmi* stages are *kāma rāga* (craving sensory pleasures) and *paṭigha* (tendency to get upset/angry when obstacles come in the way of fulfilling such cravings.).

- The Buddha laid down a systematic way for a *Sotāpanna* to reach those higher goals. He first described them in the *Ānāpānassati Sutta*. He gave more details in the *Mahā Satipaṭṭhāna Sutta* (DN 22.) The *Ānāpānassati Sutta* (MN 118) has the following verse: "*Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā cattāro satipaṭṭhāne paripūretī*" OR "*Bhikkhus*, that is how *ānāpānassati*, developed and cultivated, fulfills the four foundations of mindfulness (*cattāro satipaṭṭhāna*)." Thus, *ānāpānassati* is just a brief version of *satipaṭṭhāna.*

It is Not Easy to Remove *Kāma Rāga* and Get to the *Anāgāmi* Stage

5. The question is: If a *Sotāpanna* KNOWS that craving worldly things hinder getting to *Nibbāna*, why is it hard for a *Sotāpanna* to lose those cravings? Why did the Buddha systematize that process to make it easier? **The short answer is that even though a *Sotāpanna* has removed the wrong views (*diṭṭhi*) about this world, wrong perceptions (*saññā*) about mind-pleasing things in the world still remain intact.**

- The analogy of an alcoholic can be helpful to understand the difference. To give up alcohol, first, he must come to the right view, i.e., that alcohol is bad for health. But most alcoholics get stuck at the second step of getting rid of the "good *saññā"* associated with drinking. He must persistently be thinking about the bad consequences of drinking. In the same way, even though a *Sotāpanna* KNOWS that sensual pleasures lead to suffering, it is hard to get rid of that "good *saññā*" associated with sense pleasures. **That is where *ānāpānassati* and *satipaṭṭhāna* meditations are required.**
- It is a good idea to read the post, "Saññā – What It Really Means" and understand the concept of *saññā.* Further details of the difference between *diṭṭhi* and *saññā* at "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

6. That is where many people get confused. Some people INCORRECTLY believe that a person needs to abstain from sensory pleasures completely to GET TO the *Sotāpanna* stage. Of course, one MUST refrain from extreme immoral actions seeking sensory pleasures to get to the *Sotāpanna* stage. **But as we discussed above, *kāma rāga* can be removed only AFTER the *Sotāpanna* stage. Even then, it will take a considerable effort.**

- A simple analogy is an alcoholic. There is no hope of getting rid of that habit without first "seeing" the harmful consequences of drinking. But even after "getting to the correct view," it takes considerable effort not to "have a drink" when the urge comes! An alcoholic MUST keep thinking about the adverse consequences of drinking. That is precisely what a *Sotāpanna* would do while engaging in *ānāpānassati/satipaṭṭhāna Bhāvanā.* It is NOT about breathing in and out! Reread #1, #2 above carefully (and read those references) if you have any doubts.
- Now let us discuss some key features of the *Sotāpanna* stage to dispel some more common myths.

The *Sotāpanna* Stage – Per *Tipiṭaka*

7. Valuable information about the *Sotāpanna* Stage is in the "*Sotāpattisaṁyutta*," where a series of *suttas* from SN 55.1 through SN 55.74 provide a lot of information.

- The first one, "WebLink: suttacentral: *Cakkavattirāja Sutta* (SN 55.1)," states that a *Sotāpanna* is better off than an Emperor who rules the whole world because that Emperor is not free of rebirth in the *apāyās*. The four realms in the *apāyās* are also named *niraya* (hell), animal, *peta,* and *vinipāta asura*.

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Furthermore, a *Sotāpanna* has unbreakable faith (*aveccappasādena*) in the Buddha, Dhamma, *Saṅgha* and has unbreakable moral conduct (*ariyakānta sīla.*)

- One who gets to the *Sotāpanna* stage can figure that out by himself. That is in the "WebLink: suttacentral: *Paṭhamagiñjakāvasatha Sutta* (SN 55.8)." It specifically states that one would know that one is free from the four *apāyās*. **Furthermore, one is free to declare that attainment if so desired.** Many people believe one should not state such attainments. Even though one should not brag about it, the above *sutta* clearly shows that the Buddha allowed it. There are more such myths.

More Myths About the *Sotāpanna* Stage

8. A *Sotāpanna* has only "seen" what *Nibbāna* is and knows the path but has just started. His new mindset will not allow any *apāyagāmi kamma* (immoral deeds that will lead to rebirth in the *apāyās*).

- Sarakāni was an old *Brahmin* who used to drink a lot. At old age, he listened to a discourse by the Buddha and attained the *Sotāpanna* stage. Soon afterward, he died, and the Buddha stated that he was born in a *Deva loka*. Some people laughed at the notion that an alcoholic could be born in a *Deva loka.* Buddha explained that those were ignorant of the Buddha Dhamma. That account is in the "WebLink: suttacentral: *Paṭhamasaraṇānisakka Sutta* (SN 55.24)." We also know that Aṅgulimāla killed almost a thousand people and was able to attain *Arahanthood*!

9. Another myth is that a *Sotāpanna* would not crave sensory pleasures. But there were millions of *Sotāpannas* who got married and led normal family lives during the days of the Buddha. For example, Visākhā (or Visākā), who was the leading female lay disciple at the time, attained the *Sotāpanna* stage at age seven and went on to get married and have twenty plus children. She did not abstain from sex. She still had *kāma rāga* since she was not an *Anāgāmi*. Of course, she would not have engaged in sex outside the marriage.

- **There are only six types of strong *kamma* that will not happen by a *Sotāpanna***: killing mother, father, or an *Arahant*, injuring a Buddha, causing "*saṅghabheda*," and following a path other than that of the Buddha. These are in the "WebLink: suttacentral: *Bahudhātuka Sutta* (MN 115)." So, it is a myth to say that a *Sotāpanna* will not break any of the five precepts. It is an *Arahant* who is incapable of breaking them.
- That is not to minimize the status of a *Sotāpanna*. A *Sotāpanna* would NEVER be born in an *apāya*.

A *Sotāpanna* Understands the *Paṭicca Samuppāda* Process

10. In the "WebLink: suttacentral: *Dutiyasāriputta Sutta* (SN 55.5)," the Buddha discussed the *Sotāpanna* stage with Ven. Sāriputta. As we discussed in the previous post, **someone who has embarked on the Noble Eightfold Path is a *Sotāpanna.*** That *sutta* also states how one can get to the *Sotāpanna* stage. Venerable Sāriputta says, "*Sappurisasaṁsevo hi, Bhante, sotāpattiyaṅgaṁ, saddhammassavanaṁ sotāpattiyaṅgaṁ, yoniso manasikāro sotāpattiyaṅgaṁ, dhammānudhammappaṭipatti sotāpattiyaṅgan*" *ti* OR "*Bhante*, the necessary conditions are: associating with Noble Persons, listening to the true teaching, *yonisomanasikāra*, and practicing in line with the teaching." Here, the key point is that one cannot be exposed to the correct Dhamma unless taught by someone who has understood it first. Another is the term *yoniso manasikāra* (mundane translation "proper attention") meaning "to understand how various types of births (*bhava* and *jāti*) arise via *Paṭicca Samuppāda*."

- The "WebLink: suttacentral: *Paṭhamabhayaverūpasanta Sutta* (SN 55.28)" in the same series explains ***yonisomanasikāra*** as follows: "*Idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṁ **yoniso manasi karoti**—iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati; iti imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati; yadidaṁ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṁ ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti.*" In other words, one has ***yonisomanasikāra*** when one understands *Paṭicca Samuppāda.*

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- I have only provided a summary of the most essential facts about the *Sotāpanna* stage above. It is good to scan through the available English translations, even though they are not correct in some aspects. Here is the link to the first *sutta* in the series at Sutta Central: "WebLink: suttacentral: A Wheel-Turning Monarch (SN 55.1)."

Summary

11. Living moral life is NECESSARY but NOT ENOUGH to get to the *Sotāpanna* stage. One MUST see the dangers in the rebirth process, just like an alcoholic must first see the dangers (health risks) associated with drinking.

- Many people have wrong ideas about the *Sotāpanna* stage. I have addressed some in this post.
- *Sotāpanna Anugāmi*/*Sotāpanna* stages are the beginning stages of the Noble Path, not the end. A *Sotāpanna* has understood the dangers in remaining in "this world" (rebirth process) but has to overcome *kāma rāga, rūpa rāga*, and *arūpa rāga* (that binds one to the *kāma loka, rūpa loka*, and *arūpa loka*.) But a *Sotāpanna* has overcome the lowest realms in the *kāma loka* and thus is free from MOST of the suffering in the rebirth process.
- Many people start "meditating" even before understanding "what to meditate on." Of course, if one is doing "breath meditation," **there is nothing to learn**. Breath meditation can be used as a "*Samatha Bhāvanā*" to calm the mind. But it WILL NOT get one closer to the "end of suffering."

9.5.6 Yoniso Manasikāra and Paṭicca Samuppāda

November 9, 2021; revised December 14, 2022

Yoniso manasikāra is to understand *Paṭicca Samuppāda* and thereby have a mindset that this world has the three characteristics of *anicca*, *dukkha*, and *anatta*.

To get to the *Sotāpanna* stage, one must understand the mechanism by which future suffering arises, i.e., *Paṭicca Samuppāda*. One first gets on the Noble Path by understanding the rudimentary aspects of *Paṭicca Samuppāda* as a *Sotāpanna Anugāmi*. When that understanding takes a firm hold in mind, one gets to the *Sotāpanna* stage. That is not stated directly in a single *sutta*, but we will discuss a few *suttas* to clarify it.

Four Conditions Required to Attain the *Sotāpanna* Stage

1. There are four conditions NECESSARY to get to the *Sotāpanna* stage.

In many *suttā*, including WebLink: suttacentral: *Sotāpattiphala Sutta* (SN 55.55) and WebLink: suttacentral: *Dutiya Sāriputta Sutta* (SN 55.5), the four requirements for someone to attain the *Sotāpanna* stage of *Nibbāna* are stated: "*Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattanti. Katame cattāro?* ***Sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti***."

i. Association with "*sappurisa* (*sath* + *purisa* or "Noble friend," i.e., an *Ariya*)," sometimes called a "*kalyāṇa mittā*" ("*kalyāna mitrā*" in Sanskrit.)

ii. Listening to Dhamma discourses (while reading is enough to get to the *Sotāpanna Anugāmi* stage, listening is necessary to attain the *Sotāpanna* stage).

iii. Understanding *yoniso manasikāra* (how different existences arise and that all existences end with suffering, i.e., *Paṭicca Samuppāda*).

iv. Start following *Dhammanudhamma patipadā* (after seeing how future suffering can be eliminated; see, "What is Unique in Buddha Dhamma?".

A Noble Friend Needed to Fulfill First Two Requirements

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2. To get to a destination, we need to get directions from someone who KNOWS how to get to that destination. These days, many people give directions to *Nibbāna* (i.e., facts about the Noble Path.) You cannot get to the correct destination if you follow someone who does not know the "path to *Nibbāna*." If someone has attained at least the *Sotāpanna* stage, they would know.

- We discussed that in detail in the post "The Sotāpanna Stage."
- The other two requirements can be fulfilled ONLY through such a Noble friend, i.e., learn *Paṭicca Samuppāda* (*Dhamma*/Buddha Dhamma) and associated "*anudhamma*" (*Tilakkhaṇa*, *saṁyojana*, etc.) See #13 of "Four Conditions for Attaining Sotāpanna Magga/Phala."
- Now, you may ask: "Why do I need someone to tell me the correct path? Isn't it described in the *Tipiṭaka*?" The problem is that the translations of *Tipiṭaka* are incorrect in most cases.

Degradation of Buddha Dhamma and the Revival of that "Distorted Version"

3. We are fortunate to have the original Pāli *Tipiṭaka*, as recited in the first four Buddhist Councils by *Arahants*. Those *Arahants* at the Fourth Council wrote down that Pāli *Tipiṭaka*. That was 2000 years ago. See, "Preservation of the Buddha Dhamma."

- However, the distortion of key concepts started soon after the Fourth Buddhist Council. The main reason for that was the mundane interpretations *Mahāyāna* Buddhism introduced in India about 2000 years ago.
- Even though Buddhism in India faded away and disappeared at least 500 years ago, those *Mahāyāna* concepts took root in many other Buddhist countries, including Sri Lanka. Therefore, even though the Pāli *Tipiṭaka* remained intact, its translations became incorrect. For example, the Sinhala translation of the *Tipiṭaka* (Buddha Jayanti edition) has *anicca* and *anatta* translated incorrectly as impermanence and "no-self."
- When Europeans discovered Buddhism in Asian countries, those two (and more) misinterpretations were deeply rooted in all those countries. I have given a brief account in the post, "Misinterpretation of Anicca and Anatta by Early European Scholars."
- By the time Europeans arrived, Buddhism had declined in those countries. Most Buddhist places of worship were in poor condition. Those European scholars and the British government helped restore many of those places. More importantly, they collected and preserved the original Pāli documents, they are still in the British museum today. That is how the Pāli *Tipiṭaka* survived.
- European scholars readily accepted the incorrect interpretations that had taken root in most countries, including Sri Lanka. Even though they were "academic scholars", they were even less familiar with the deep concepts in Buddha Dhamma. So, those "mundane interpretations" made perfect sense to them. They widely disseminated those incorrect interpretations using the printing press invented around that time. See "Preservation of the Buddha Dhamma."

"Mundane Interpretations" Are Easy to Grasp

4. There is a reason for the degradation of Buddha Dhamma. Let us consider two examples of *anicca* as impermanence and *Ānāpānasati* as breath meditation.

- It is very easy for anyone to see the "impermanent nature of things." We can easily see that anything in this world is not permanent. Especially these days, science has shown that even our Sun will be destroyed in several billion years.
- In the same way, it is easy to accept that *Ānāpānasati* is breath meditation. Even though the more profound meaning is to "discard immoral" and "take in morals," these days it is interpreted as "breathing

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in and breathing out." In addition, "watching the breath" calms the mind, so many people are impressed by that.

- Even though this gradual degradation started with *Mahāyāna*, those concepts gradually got incorporated into *Theravāda* Buddhism. A turning point was Buddhaghosa's writing, especially his *Visuddhimagga*. For details, see "Buddhaghosa's Visuddhimagga – A Focused Analysis."
- The Pāli *Tipiṭaka* was set aside in almost all Buddhist countries, and Buddhaghosa's *Visuddhimmagga* was adopted. The accepted theory was that there was no need to go through the 56 volumes of the *Tipiṭaka*. Buddhaghosa summarized it all in a single commentary!

Concepts in the *Tipiṭaka* Need to be Explained

5. Fortunately, there are three original commentaries prepared by *Arahants* that have survived as part of the *Tipiṭaka*: *Patisambhidamagga*, *Petakopadesa*, and *Nettippakarana.*

- No one had bothered to read them for hundreds of years. Even if read, it is impossible to grasp those deep concepts unless explained by a Noble Person (*Ariyā*). Such Noble Persons are born occasionally and they revive the correct teachings. They are "*jāti Sotāpannas*" who had attained the *Sotāpanna* stage in previous lives.
- Waharaka *Thero* was such a *jāti Sotāpanna*. In his discourses, he described how the correct meanings naturally came to him. When he grew up he was able to go through the *Tipiṭaka*. With the help of those three original commentaries mentioned above, he was able to revive the correct interpretations. Of course, each person needs to verify that by comparing his interpretations (which I provide on this website) with other interpretations.
- With that background, let us discuss the remaining two requirements for the *Sotāpanna* stage mentioned in #1 above. Hopefully, you can see which version is correct by comparing my analysis with other current versions.

Yoniso Manasikāra – Connection to *Paṭicca Samuppāda* and *Tilakkhaṇa*

6. The third condition for the *Sotāpanna* stage is to have "*yoniso manasikāra*." Here "*yoni*" means "origin," "*so*" means "oneself," and "*manasikāra*" here means "with this in mind."

- The origin of future existence (*bhava*) and births within them (*jāti*) is explained in *Paṭicca Samuppāda*. As we have discussed, "*avijjā paccayā saṅkhāra*" means to do "unwise actions due to ignorance of the Noble Truths." That ALWAYS ends with "*bhava paccayā jāti*, *jāti paccayā jarā*, *maraṇa*, *soka*, *parideva*, *dukkha*, *domanassupāyasā sambhavan'ti*" or the "whole mass suffering."
- To put it another way, one's future births (and associated suffering or happiness) are according to one's actions. Births in the "good realms" lead to mostly happiness and births in "bad realms" lead to suffering. However, the problem is that MOST births are in the "bad realms." At a deeper level, the reason for that is the tendency to act with "***ayoniso manasikāra***" the OPPOSITE of "***yoniso manasikāra***."

7. The *Vibhangapakarana* (BJ edition Book 2, p. 234) explains ***ayoniso manasikāra*** as follows: "*Tattha katamo* ***ayoniso manasikāro****? Anicce "niccan"ti ayoniso manasikāro, dukkhe "sukhan"ti ayoniso manasikāro, anattani "attā"ti ayoniso manasikāro, asubhe "subhan"ti ayoniso manasikāro, saccavippaṭikulena vā cittassa āvaṭṭanā anāvaṭṭanā ābhogo samannāhāro manasikāro—ayaṁ vuccati "ayoniso manasikāro*".

- At Sutta Central, you can find it toward the end of section "3. *Tikaniddesa*" at"WebLink: suttacentral: *Khuddakavatthuvibhaṅga* (KN vb 17)"
- In many English translations, ***ayoniso manasikāra*** is "**improper attention**." See, for example, the "WebLink: suttacentral: English Translation of *Mahāli Sutta* (AN 10.47)" at Sutta Central.

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- However, the above verse says: "***ayoniso manasikāra*** **is to consider *anicca* as *nicca*, *dukkha* as *sukha*, and *anatta* as *atta*.**"
- To state that briefly, if one believes that things in this world can provide happiness in the long run, then one acts with ***ayoniso manasikāra*****.** To act with ***yoniso manasikāra*** is to see the unfruitfulness of these struggles to attain something that is not attainable, and thus to work diligently towards at least the *Sotāpanna* stage because this life is so short.
- **As discussed in many posts, this world has *anicca*, *dukkha*, and *anatta* nature. However, an average human (who has not understood Buddha Dhamma) perceives this world as *nicca*, *sukha*, and *atta* nature.** See, "Basic Framework of Buddha Dhamma."
- A different but related description of ***ayoniso manasikāra*** in terms of *Paṭicca Samuppāda* is in "Four Conditions for Attaining Sotāpanna Magga/Phala."

Critical Inferences

8. The discussion in #6 and #7 points to the following.

Now it is clear that the third requirement is a natural extension of the first two requirements. Without a Noble friend, it is impossible to fulfill the third requirement, i.e., to understand what is meant by ***yoniso manasikāra*** because that requires an understanding of *anicca*, *dukkha*, and *anatta* (*Tilakkhaṇa*.)

- It also confirms the value of the original three commentaries discussed in #5 above. The critical verse from *Vibhangapakarana* in #7 clarifies ***yoniso manasikāra.***
- But an understanding of that verse REQUIRES comprehension of the true meanings of *anicca*, *dukkha*, and *anatta*.
- Recently, those meanings have become apparent due to our *kalyāṇa mittā*, Waharaka Thero. He provided a consistent picture based on the *Tipiṭaka* simply because he was born a *jāti Sotāpanna*.
- The fourth requirement, ***dhammānudhammappaṭipatti,*** and its connection to *Paṭicca Samuppāda* in "Dhammānudhamma Paṭipatti – Connection to Paṭicca Samuppāda/Tilakkhaṇa."

Previous posts in this subsection at, "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths."

9.5.7 Dhamma – Different Meanings Depending on the Context

November 16, 2021; rewritten December 23, 2022

Dhamma means teaching, and *anudhamma* means associated concepts. Even though *dhamma* could mean any teaching, it is commonly used to indicate Buddha's teachings or "Buddha Dhamma."

Introduction

1. In the post "Yoniso Manasikāra and Paṭicca Samuppāda," we discussed the four requirements for someone to attain the *Sotāpanna* stage. There we discussed the first three requirements. The fourth is ***dhammānudhammappaṭipatti.*** It means "to follow Buddha Dhamma and associated concepts."

- The Pāli word ***dhammānudhammappaṭipatti*** is the combination of three words: *dhamma, anudhamma*, and *paṭipatti.* Note that when two Pāli words are combined and have "a"'s at the joint, those two "a"s become a long "a." Thus, the combination of *dhamm**a** **a**nudhamma* leads to "*dhamm**ā**nudhamma."*
- Therefore, we need to discuss the words "*dhamma*" and "*anudhamma*." As we will see, "*dhamma*" can have different meanings based on the context.
- We have many examples in English where the same word gives different meanings based on the context. For example, the term "right" conveys unrelated things in "turn right" and "you are right."

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- That is why it is dangerous to translate Pāli texts word-by-word, as commonly done these days. I have pointed out such issues with specific examples. See "Distortion of Pāli Keywords in Paṭicca Samuppāda."

Different Types of Dhamma

2. Some people say, "I am learning Dhamma," by which they mean, "I am learning Buddha Dhamma" or "Buddhism."

- But Dhamma is the generic word applicable to any teaching or principle or a "path one follows."
- If we need to be specific, "*sath* Dhamma" (pronounced "*saddhamma*") to indicate "good" ("*sath*") Dhamma. The opposite of that is "*adhamma*."
- Any teaching other than Buddha Dhamma teaches one how to "succeed in this world," i.e., how to make money and live a happy life. Other "religious teachings" may teach how to be born in *Deva* or *Brahma* realms. **They are "*lokiya dhamma*."**
- But Buddha Dhamma teaches that it is impossible to remove future suffering via any of those ways. No matter how successful one can become, that success will end in death. The same holds for births in any heavenly realm. Any birth in this world ends in death.
- Thus, Buddha Dhamma is ***saddhamma***, and all other Dhamma in this world are ***adhamma***. Of course, there are different levels of *adhamma*, as we will see below (#11.)

3. We can take an analogy to clarify. The Pāli generic word for "odor" is "*gandha*." The words "*sugandha*" and "*dugandha*" must be used to indicate a pleasant or foul odor.

- However, it is common to use the word "*gandha*" to mean "*dugandha*" (the exact words are used in the Sinhala language too.)
- Even in English, we say "it smells" to indicate a "bad odor." However, "smell" means "odor." To indicate a foul odor, we should say, "it smells bad," just like when we say, "it smells good" to indicate a pleasing odor.
- Thus, one must be aware of these common usages. **In many cases, Buddha Dhamma is referred to as "Dhamma."**

Dhammo have rakkhati dhammacāriṁ

4. The verse, "*Dhammo have* ***rakkhati*** *dhammacāriṁ*" means "Dhamma will **guide and protect** those who follow Buddha Dhamma."

- The result of following a Buddha Dhamma is to be free of future rebirths with suffering. Thus, the goal is to be free of even a trace of suffering.
- If one follows *adhamma*, one will end up in an *apāya* sooner or later. That is explained in *Paṭicca Samuppāda.*

Adhamma and *Saddhamma*

5. "WebLink: suttacentral: *Dhamma Sutta* (AN 10.182)" succinctly describes ***adhamma*** and ***saddhamma*** (note that the *sutta* uses "***dhamma***" to denote "***saddhamma***.")

- ***Adhamma* are the *dasa akusala*:** *Pāṇātipātā, adinnādāna, kāmesumicchācāra, musāvāda, pisuṇā vācā, pharusā vācā, samphappalāpa, abhijjhā, vyāpāda, micchā diṭṭhi.* They are: "killing, stealing, sexual misconduct, lying, slandering, harsh talk, empty talk, greed, hate, and wrong views."
- The same *sutta* defines ***saddhamma*** as the **avoidance of *dasa akusala***.
- There are subtle issues to discuss. But the above *sutta* provides the basic idea.

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Anāriyadhamma and *Ariyadhamma*

6. Sometimes, the words "***anariya dhamma***" and "***Ariya dhamma***" are used in place of *adhamma* and *saddhamma*.

- See, for example, "WebLink: suttacentral: *Ariyadhamma Sutta* (AN 10.179)."
- As we can see, they are defined based on *dasa akusala,* the same way as *adhamma* and *saddhamma*.
- Many other religions do not strictly teach avoiding killing animals. Furthermore, all other religions have several of the ten types of wrong views (*micchā diṭṭhi*.) Thus, only **Buddha Dhamma** is strictly ***saddhamma*** or ***Ariya dhamma***."
- These and related concepts are described in many *suttas*, some of which are discussed in "Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma."

Asappurisa and *Sappurisa*

7. Those who follow ***saddhamma*** or ***Ariya dhamma*** are "*sappurisa*" ("*sath*" + "*purisa*.") They are the eight types of Noble Persons (*Ariyas*) who are at or above the *Sotāpanna Anugāmi* stage.

- That is evident in the "WebLink: suttacentral: *Sappurisadhamma Sutta* (AN 10.192)." Another synonym for *adhamma* is introduced in that *sutta*, "***asappurisadhamma***," indicating that an *asappurisa* engages in *dasa akusala*. The opposite, "***sappurisadhamma***," is the same as "***saddhamma***."
- As we know, one of the four conditions to attain the *Sotāpanna* stage is to **associate with a *sappurisa*** or "***Sappurisasaṁsevo.***" See #3 of "Four Conditions for Attaining Sotāpanna Magga/Phala."
- **Thus, it is clear that a "*sappurisa*" is a Noble Person (*Ariya*), not merely a "good person"** as translated in "WebLink: suttacentral: *Sappurisadhamma Sutta* (AN 10.192)."

Why Are "Moral People" Not Included in "*Sappurisa*"?

8. We tend to think that most people are moral. But then there are cases where a person entirely accepted as a "moral person" commits a highly-immoral deed such as rape or taking a large bribe.

- Any person who has not attained at least the *Sotāpanna Anugāmi* stage can be tempted to engage in an immoral deed. Anyone with *sakkāya diṭṭhi* can be triggered to commit an *apāyagāmi* deed (an action that can lead to rebirth in an *apāya*)!
- This can be explained easily with an analysis of a *citta vīthi*. A *citta vīthi* runs based on an *ārammaṇa*. If the *ārammaṇa* is strong enough, the "decision to engage" is made at the *votthapana citta* and carried out with the subsequent *javana cittā*. Suppose the person has not overcome the first three *saṁyojana* (including *sakkāya diṭṭhi*). If the *ārammaṇa* is strong enough, the "decision to engage" is made within a split second, even without conscious decision-making.
- I have explained the basic process in "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa." I plan to write more about that in the future.

Paṭicca Samuppāda Is Buddha Dhamma!

9. The "WebLink: suttacentral: *Mahāhatthipadopama Sutta* (MN 28)" ends with the statement, "*Yo Paṭiccasamuppādam passati, so **Dhammam** passati; yo Dhammaṁ passati so paṭiccasamuppādaṁ passatī"ti.*" That means, "One who sees *Paṭicca Samuppāda* sees the **Dhamma**; one who sees the Dhamma sees *Paṭicca Samuppāda*." **To understand Buddha Dhamma, one needs to know how future suffering arises via the *Paṭicca Samuppāda* process.**

- In the above verse, "Dhamma" refers to Buddha Dhamma or "*saddhamma*."

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- **In other words, *Paṭicca Samuppāda* is the same as Buddha Dhamma. It describes the Four Noble Truths.**
- See, for example, "WebLink: suttacentral: *Titthāyatana Sutta* (AN 3.61)."

Dhamma and *Anudhamma*

10. *Dhamma* is the "principle/main Dhamma," and *anudhamma* refers to "minor/related Dhamma."

- *Paṭicca Samuppāda* is the Dhamma in Buddha Dhamma. See #9 above.
- All other related teachings/concepts, **like *Tilakkhaṇa*, are *anudhamma*.**
- There are four *suttā*, starting with the "WebLink: suttacentral: *Anudhamma Sutta* (SN 22.39)" that describe various "*anudhamma*" like *anicca*, *dukkha*, and *anatta*.

All Other Dhamma Are *Lokiya* Dhamma

11. Regarding ***lokiya dhamma*** that sustains worldly entities, ***dasa akusala*** leads to rebirths in the four lowest realms (*apāyā*.) These are also called "*pāpa kamma*." These are listed in the "WebLink: suttacentral: *Paṭhamaadhamma Sutta* (AN 10.171)" as "killing living creatures, stealing, and sexual misconduct; speech that is false, divisive, harsh, or nonsensical; greed, ill will, and wrong view."

- The same *sutta* lists the **avoidance of the above ten types** as ***dhamma***, i.e., "**good *dhamma***."
- Thus we can see that teachings in other religions have many "good *dhamma*" but also have "*adhamma*," especially in terms of wrong views (e.g., the view of an eternal self/soul/*ātman*.)

12. Then what are the "*anudhamma*" in those cases of "*lokiya dhamma*"? There are three *anudhamma* associated with each (*a*)*dhamma*.

- For example, killing living beings is an *adhamma*. Helping others in killings, encouraging others to kill, and praising killings by others are the *anudhamma* associated with that *adhamma*. While personally making a killing is the worst, helping others to kill, encouraging others to kill, and praising killings by others also count as evil deeds and will have dire *kammic* consequences.
- Avoiding killing living beings is a (good) *dhamma*. Not helping others in killings, not encouraging others to kill, and not praising killings by others are *anudhamma* and also count as "good deeds."

Lokiya Dhamma and Buddha Dhamma

13. Another way to categorize Dhamma is as "*lokiya* dhamma" and Buddha Dhamma.

- "*Lokiya*" means "belonging to this world of 31 realms. *Dhammā* (with a long "a") that "bear things in this world" arise via *Akusala-Mūla Paṭicca Samuppāda.* See "What are Rūpa? – Dhammā are Rūpa too!"
- As we know, that process starts with "*avijjā paccayā saṅkhāra"* and leads to "*upādāna paccayā* ***bhava***" and "*bhava paccayā jāti.*" That is how anything in this world is born (*jāti.*)
- To be precise, *Akusala-Mūla Paṭicca Samuppāda* explains how existences and rebirths arise due to the accumulation of "*lokiya dhamma.*" Some *lokiya dhammas* lead to rebirths in the "good realms;" teachings of other religions belong to this category.
- **However, they also fall under the *Akusala-Mūla Paṭicca Samuppāda,*** starting with "*avijjā paccayā saṅkhāra,"* i.e., actions based on *avijjā* or ignorance of the Four Noble Truths. See "Saṅkhāra – What It Really Means."

14. On the other hand, the *Kusala-Mūla Paṭicca Samuppāda* process starts with "*kusala-mūla paccayā saṅkhāra"* and leads to "*adhimokkha paccayā* ***bhava***" and "*bhava paccayā jāti.*" But here, only "*Ariya jāti*" can arise, i.e., only the eight types of Noble Persons are "born." Of course, these "births" happen during a lifetime. For example, an average human can become a *Sotāpanna.*

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- **Comprehension of both versions** of *Paṭicca Samuppāda* will lead to stopping future rebirths (***bhava uddha* = Buddha**) and attaining *Nibbāna*. Thus, **Buddha Dhamma** means "**Dhamma** that leads to ***bhava uddha*** or stopping rebirths." That is the "*lokuttara dhamma,*" or the deeper version of Dhamma.

Arahanthood Is Not Annihilation

15. Some people are terrified of "losing their existence" with *Nibbāna*. They ask, "Will I be annihilated/eradicated?" That question is asked with the wrong view of an "everlasting soul/*ātman*."

- Only a person with *sakkāya diṭṭhi* with raise that question. When one removes *sakkāya diṭṭhi*, one knows there is no "me" or "I" traversing the rebirth process. Rebirths are according to existing causes and conditions.
- **In any case, why worry if there is indeed an everlasting "I" or "me"?** If that is the case, there should be no fear of losing something permanent.
- There is nothing everlasting to be annihilated or eradicated! *Anuloma* PS leads to existences, and *Paṭiloma* PS leads to the stopping of that process; see "Paṭiloma Paṭicca Samuppāda – Key to Nibbāna." Also, see "Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering."

16. However, the description in #15 DOES NOT say we do not exist. **It is wrong to translate "*anatta*" as "no-self."** We do exist as long as we have ignorance (*avijjā*) and experience much more suffering than brief spans of happiness in the rebirth process.

- The Buddha pointed out that we commit immoral deeds and are born in suffering-filled realms BECAUSE of the **wrong view and wrong perception** of an everlasting soul/*ātman*. *Avijjā* (ignorance of Noble Truths/*Paṭicca Samuppāda/Tilakkhaṇa*) is the cause of both.)
- One gets rid of that wrong view (*sakkāya diṭṭhi*) at the *Sotāpanna* stage. But the perception (*saññā*) of an everlasting soul/*ātman* goes away at the *Arahant* stage. Suffering stops entirely at the *Parinibbāna* (passing away) of the *Arahant*. See "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."
- As I emphasized in #15, one should not worry about "being annihilated" if their view of an everlasting soul/*ātman* is correct. But the Buddha proved with *Paṭicca Samuppāda* that such an everlasting entity does not exist. See "Paṭiloma Paṭicca Samuppāda – Key to Nibbāna."
- Reading and understanding all the posts linked above is essential if one has the desire and drive to comprehend Buddha Dhamma.

9.5.8 Dhammānudhamma Paṭipatti – Connection to Paṭicca Samuppāda/Tilakkhaṇa

November 21, 2021

Dhammānudhamma Paṭipatti Leads one to *Nibbāna.*

What Is *Dhammānudhamma Paṭipatti*?

1. The Pāli word ***dhammānudhammappaṭipatti* (*dhamma anudhamma paṭipatti*)** is the combination of three words: *dhamma, anudhamma*, and *paṭipatti.* In the previous post, we did an overview: "Dhamma – Different Meanings Depending on the Context."

i. *Dhamma* here is Buddha Dhamma. The "WebLink: suttacentral: *Mahāhatthipadopama Sutta* (MN 28)" ends with the statement, "*Yo Paṭiccasamuppādam passati, so Dhammam passati; yo Dhammaṁ passati so paṭiccasamuppādaṁ passatī"ti."* That means, "One who sees *Paṭicca Samuppāda* sees the Dhamma; one who sees the Dhamma sees *Paṭicca Samuppāda*." **To**

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understand Buddha Dhamma, one needs to know how future suffering arises via the *Paṭicca Samuppāda* process.

ii. We discussed "*anudhamma*" briefly in the previous post. Those are other aspects (one could say, subcategories) that fall under *dhamma*. There are four *suttas* that clarify "*anudhamma*" at a deeper level. They are "WebLink: suttacentral: *Anudhamma Sutta* (SN 22.39)" through "WebLink: suttacentral: *Catutthaanudhamma Sutta* (SN 22. 42)" We will discuss them below. **Simply stated, "*anudh*amma" means "according to Dhamma" or "according to *Paṭicca Samuppāda*."**

iii. *Paṭipatti* is conduct or practice.

Therefore, the literal translation of ***dhammānudhammappaṭipatti*** is "**to live according to *dhamma* and *anudhamma***."

Requirements for the *Sotāpanna* Stage

2. We listed the four requirements for someone to attain the *Sotāpanna* stage in a previous post, "Yoniso Manasikāra and Paṭicca Samuppāda." There we discussed the first three requirements.

- The first two requirements reflect that one must hear the "previously unknown teachings of the Buddha" from a Buddha or a true disciple of a Buddha who has understood those teachings. The framework of Buddha Dhamma can be stated in three inter-related ways: Four Noble Truths, *Paṭicca Samuppāda, Tilakkhaṇa.*
- The third condition (*yoniso manasikāra*) is to UNDERSTAND those concepts, i.e., how the suffering-filled rebirth process continues because the true nature of this world is not understood.
- The fourth condition (*dhammānudhammappaṭipatti*) is where that understanding becomes established permanently in mind. That happens when it becomes clear without a doubt that the word of 31 realms has the three characteristics of *anicca, dukkha, anatta*, and thus it is not possible to stop future suffering until stopping of the rebirth process.

Anudhamma – At Deeper Level

3. As we discussed in the previous post, "*anudhamma*" — at the primary level — means "moral living." After comprehending the deeper Dhamma, one would realize that just moral living is not enough to stop suffering in future lives.

- **Deeper level *anudhammā* are concepts related to *Paṭicca Samuppāda*. *Tilakkhaṇa* (*anicca, dukkha, anatta*) are those *anudhammā*.**
- It is important to note that "moral living" is based on mundane versions of *alobha, adosa,* and *amoha* have "hidden ignorance." That is ignorance of *Tilakkhaṇa*.

4. *Anudhamma* at the deeper level is discussed in a series of four *suttas,* as mentioned in #1 above. Following is the English translation of the "*Anudhamma Sutta* (SN 22.39)":

- "A *bhikkhu* lives by the Dhamma (*Dhammānudhammappaṭipadā*), after he understands what is meant by *Dhamma* (i.e., *Paṭicca Samuppāda*). Then **he lives without attaching (*nibbidābahulo*)** to *rūpa*, *vedanā, saññā, saṅkhāra, viññāṇa*. He fully understands the real nature of *rūpa*, *vedanā, saññā, saṅkhāra, viññāṇa* and thus he is freed from rebirth, aging, and death; he is free from sorrow, lamentation, pain, displeasure, and despair; he is free from all suffering (through future rebirths)."
- The Pāli verse is in Ref. 1 below.
- The next three *suttas* in that series explain why a *bhikkhu* would not attach to (or crave) anything in this world (*rūpa*, *vedanā, saññā, saṅkhāra, viññāṇa*)

Connection to *Tilakkhaṇa*

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5. The REASON why someone would not attach to (or crave) *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* is he has understood that they all have *anicca, dukkha, anatta* nature! That is explicitly stated in the three *suttas* of **Ref. 2 , Ref. 3, and Ref. 4 below**.

- *"*WebLink: suttacentral: *Dutiya Anudhamma Sutta* (SN 22.41)*"* states that such a *bhikkhu* would have seen the ***anicca* nature** of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (the five aggregates or *pañcakkhandha*.)
- *"*WebLink: suttacentral: *Tatiya Anudhamma Sutta* (SN 22.42)*"* states that such a *bhikkhu* would have seen the ***dukkha* nature** of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (the five aggregates or *pañcakkhandha*.)
- *"*WebLink: suttacentral: *Catuttha Anudhamma* Sutta (SN 22.43)*"* states that such a *bhikkhu* would have seen the ***anatta* nature** of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* (the five aggregates or *pañcakkhandha*.)

Connection to the First Discourse – *Dhammacakkappavattana Sutta*

6. We note that the Buddha is referring to the five aggregates (*pañcakkhandha*) above.

- **Attaching** to *pañcakkhandha* is *pañcupādānakkhandha* (*pañca* ***upādāna*** *khandha*). That is the root cause of future suffering.
- One would lose the craving for things in this world when he sees the dangers of such desires. As we have discussed, "this world" means *rūpa* in this world and our mental impressions of them (*vedanā, saññā, saṅkhāra, viññāṇa.*) That is *pañcupādānakkhandha.*
- We have discussed the fact that the Buddha summarized suffering as "*saṁkhittena* ***pañcupādānakkhandhā dukkhā***." See, "Essence of Buddhism – In the First Sutta."
- The main task in studying Buddha Dhamma is to understand the truth of the above statement. There are many ways to tackle that.

Different Approaches

7. The puredhamma.net website is tailored to provide that understanding. I have presented it in several ways. The most recent approach started with the section, "Basic Framework of Buddha Dhamma." Then we proceeded to the next step: "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths." This current post is in the second section.

- In those sections, we discussed *Tilakkhaṇa* (*anicca, dukkha, anatta*) or three characteristics of this world. We can summarize them as follows: *Anicca* means our expectation to get rid of suffering cannot be achieved within this world. *Dukkha* means what we perceive to be desirable in this world leads to suffering. *Anatta* means "therefore, any efforts to get rid of suffering would be in vain."
- Ignorance of *Tilakkhaṇa* (*avijjā*) leads to unwise actions via *saṅkhāra*. In an 11-step process that leads to future births and, thus, the continuation of suffering. That process is *Paṭicca Samuppāda.* It describes how our efforts (*saṅkhāra*) based on avijjā WILL INEVITABLY lead to rebirth among the 31 realms. While some of those existences are mostly suffering-free, they are only temporary, AND the probability of such "good births" is very low. Most rebirths are in the suffering-filled four lowest realms (*apāyās*.)

Dhammānudhamma Paṭipatti Leads to *Nibbāna*

8. The "WebLink: suttacentral: *Naḷakalāpī Sutta* (SN 12.67)" has the following verse at the end (see Ref. 5 below): "If a *bhikkhu* is practicing for the purpose of release from aging-and-death via losing attachment (***virāgāya***) and cessation (***nirodhāya***), he can be called a *bhikkhu* who is practicing in accordance with the Dhamma (***dhammānudhammappaṭipanno***). If through such practice a *bhikkhu* has lost attachment

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(***virāgāya***) and attained cessation (***nirodhāya***), he can be called a *bhikkhu* who has **attained *Nibbāna* in this very life**.."

References

1. The "WebLink: suttacentral: *Anudhamma Sutta* (SN 22.39)" states:

"*Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayam **anudhammo hoti** yaṁ **rūpe nibbidābahulo** vihareyya, vedanāya **nibbidābahulo** vihareyya, saññāya nibbidābahulo vihareyya, saṅkhāresu **nibbidābahulo** vihareyya, viññāṇe nibbidābahulo vihareyya. Yo rūpe **nibbidābahulo** viharanto, **vedanāya** ... **saññāya** ... **saṅkhāresu** nibbidābahulo viharanto, **viññāṇe nibbidābahulo** viharanto rūpaṁ parijānāti, vedanaṁ ... saññaṁ ... saṅkhāre ... viññāṇaṁ parijānāti, so rūpaṁ parijānaṁ, vedanaṁ ... saññaṁ ... saṅkhāre ... viññāṇaṁ parijānaṁ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmī"ti.*

2. The "WebLink: suttacentral: *Dutiya Anudhamma Sutta* (SN 22.40)" states: "*Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayam **anudhammo hoti** yaṁ **rūpe aniccānupassī** vihareyya ...pe* (***vedanāya** ... **saññāya** ... **saṅkhāresu…viññāṇe aniccānupassī***) ... *parimuccati dukkhasmāti vadāmī"ti.*

3. The "WebLink: suttacentral: *Tatiya Anudhamma Sutta* (SN 22.41)" states: "*Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayam **anudhammo hoti** yaṁ rūpe **dukkhānupassī** vihareyya ...pe* (***vedanāya** ... **saññāya** ... **saṅkhāresu…viññāṇe dukkhānupassī**)... parimuccati dukkhasmāti vadāmī"ti.*

4. The "WebLink: suttacentral: *Catuttha Anudhamma Sutta* (SN 22.42)" states (full version as in Ref. 1): "*Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayam **anudhammo hoti** yaṁ **rūpe anattānupassī** vihareyya, **vedanāya** ... **saññāya** ... **saṅkhāresu** ... **viññāṇe anattānupassī** vihareyya. Yo rūpe **anattānupassī** viharanto ...pe... rūpaṁ parijānāti, vedanaṁ ... saññaṁ ... saṅkhāre ... viññāṇaṁ parijānāti, so rūpaṁ parijānaṁ, vedanaṁ ... saññaṁ ... saṅkhāre ... viññāṇaṁ parijānaṁ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmī"ti.*

5. The verse from the "WebLink: suttacentral: *Nalakalāpī Sutta* (SN 12.67)" : "'"*Jarāmaraṇassa ce, āvuso, bhikkhu **nibbidāya virāgāya nirodhāya** dhammaṁ deseti, dhammakathiko bhikkhūti alaṁvacanāya. Jarāmaraṇassa ce, āvuso, bhikkhu **nibbidāya virāgāya nirodhāya paṭipanno hoti**, dhammānudhammappaṭipanno bhikkhūti alaṁvacanāya. Jarāmaraṇassa ce, āvuso, bhikkhu nibbidā virāgā nirodhā **anupādā vimutto hoti**, **diṭṭhadhamma**nibbānappatto bhikkhūti alaṁvacanāya.*"

6. I have discussed only a few *suttā* pertaining to this subject. Some other relevant *suttā* are: SN 12.16, 12.67; SN 22.115, 22.116; SN 35.155; SN 51.10; SN 55.25; Ud 6.1; MN 113; AN 4.6, 4.7, 4.97; AN 7.68; AN 8.25, 8.26, 8.62, 8.70, 8.78, 8.82, AN 10.83, DN 16, DN 29.

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9.6 Sakkāya Diṭṭhi and Paṭicca Samuppāda

February 4, 20121

Sakkāya Diṭṭhi arises in those who do not understand the *Paṭicca Samuppāda* process. We will discuss the steps in the *Paṭicca Samuppāda* process to clarify this critical point.

Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine"
What Reincarnates? - Concept Of A Lifestream
Anatta and Sakkāya Diṭṭhi – Two Different Concepts
Nibbāna - Rāgakkhaya Dosakkhaya Mohakkhaya - Part 1

9.6.1 Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine"

February 4, 2021; revised February 5, 2021 (added #9 and #10); major revision June 19, 2022; revised December 6, 2022

Sakkāya Diṭṭhi is the **wrong view of an unchanging essence** associated with a human. Materialists — who don't believe in rebirth — believe the **essence is one's physical body**. The other extreme is the belief that a **"soul-like" entity** survives the death of the physical body.

Definition of *Sakkāya Diṭṭhi*

1. Average humans who have not been exposed to the actual teachings of the Buddha have *sakkāya diṭṭhi*. Several *suttas* describe ***sakkāya diṭṭhi*** with the verse of Ref. 1. In the following, I will discuss the meaning of that verse.

- **One group has the wrong view of *uccheda diṭṭhi*. They regard the physical body to be equivalent to "me."** They believe that all mental phenomena arise in the body and are thus totally associated with the body. **Materialists of the present day** belong to this category. They believe that mental phenomena (thoughts) arise in the brain, and thus, they also stop with the physical's body death.
- Therefore, those with ***uccheda diṭṭhi*** also believe that ***vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are equivalent to "me."** When the physical body dies, that is the end of all five entities, i.e., the five aggregates or *pañcakkhandha.*
- Thus, those with ***uccheda diṭṭhi*** have those **five types of wrong views** about an existence that is limited to just one life.

2. **The other group has the view that something unique to me ("essence of me that will never change and cannot be destroyed) must be moving from life to life. They don't know what it is but the concept is the same as that of a "soul" in many other religions.** In those religions, a soul will live forever in heaven or hell.

- They have one of the following three views regarding their physical body: **it represents me, it is "in me", or "me" is in the body temporarily.** Again, that "me" is a "soul-like entity."
- They will also have the same views about mental factors (*vedanā,saññā,saṅkhāra,* and *viññāṇa*) as well. For example, regarding *vedanā* they have one of the following views: **it represents me, it is "in me", or "me" is in *vedanā* temporarily.**
- People belonging to most major religions today have these **15 wrong views** of an "unchanging soul," i.e., ***sassata diṭṭhi***.

Those are the **20 types of wrong views** about existence: ***vīsativatthukā sakkāya diṭṭhi.*** I have done a deeper analysis with *Tipiṭaka* references in "Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views."

Getting Rid of *Sakkāya Diṭṭhi* Is the First Step to *Nibbāna*

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3. To understand why those are wrong views (per Buddha Dhamma,) first, we need to clarify what kind of suffering the Buddha said can be stopped.

- When an average human thinks about suffering, they would think about the FEELING of pain or suffering. That could be physical suffering (injuries. sicknesses) or mental anguish like depression.
- But the Buddha taught that those kinds of suffering could only be "managed" but cannot be stopped. They can be managed by eating well, exercising, and following medical advice for injuries/sicknesses. One can control mental suffering partially by living a simple, moral life.

4. However, the Buddha said we must pay more attention to possible suffering in future lives. **Those lives are yet to arise, and we can stop ALL suffering associated with future births.** He taught that the death of the physical body does not end our suffering. One will be reborn either as human again or in one of 31 realms, including the animal realm.

- He said that most births in this process (called *saṁsāra*) are in the lowest four realms (*apāyās*) and that the animal realm is one of those four. Even though we cannot see those beings in the other realms, we can see the suffering of the animals, which is much harsher than for humans.
- The critical point is that we can stop such future suffering by attaining *Nibbāna*.
- When one understands the futility of seeking happiness in this world, one gets rid of *sakkāya diṭṭhi* and becomes a *Sotāpanna*. Then one follows the Noble Eightfold Path and becomes an *Arahant,* thereby attaining *Nibbāna.*

The Worst Wrong View Is *Uccheda Diṭṭhi* (Materialism)

5. From the above discussion, it is evident that Buddha Dhamma's main benefit is to help people attain *Nibbāna* and thus be free of future suffering in the rebirth process (*saṁsāra*.) The current body is a "result," and *vedanā* that arises in that physical body cannot be stopped. We note that Ven. Mahā Moggallāna died a horrible death after being beaten due to a residue of an *ānantariya kamma* from a previous life.. However, ALL suffering for Ven. Mahā Moggallāna ended after his death (*Parinibbāna*.) For all others, there will be more future suffering after death.

- Thus it should be evident that the worst wrong view is to assume that one's life ends at death. If that is the case, there is not much benefit in studying Buddha Dhamma at a deeper level. One could be a "secular Buddhist" and try to live a moral life. **However, the term "secular Buddhist" is an oxymoron, just like the term "alone in a crowd" or "walking dead."**
- Having the *sassata diṭṭhi* (believing in a permanent soul) is also wrong and is the other extreme. They may be reluctant (or afraid) to engage in immoral deeds for fear of being sent to hell permanently **but do not see any drawbacks in engaging in "legitimate sense pleasures."**
- I say that those with the *uccheda diṭṭhi* may be worse because they do not need an INTRINSIC moral compass. Even though most materialists DO live perfectly moral lives, they could be more susceptible to committing offenses on impulse (when temptations become strong enough.)

If There is No Soul, "What" Is Reborn?

6. The two views of materialism and soul-view are easy to understand.

Materialism means one lives this life, when one dies, that is the end. Those with the soul-view do their best to live a moral life and hope to be born in Heaven (*Abrahamic* religions) or in a *Brahma* realm which is supposed to be permanent (Hinduism.)

- Most people have difficulty understanding Buddha's view. Since Buddha's view involves rebirth, it is difficult for them to see how it differs from the soul-view. The question frequently asked is: "What is reborn, if there is no soul?" *Paṭicca Samuppāda* explains that.

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- **One quick way to see the difference is to compare Buddha's view with Hinduism's.** In *Abrahamic* religions, one will be born either in heaven or hell, i.e., there are not many rebirths. But in both Buddha Dhamma and Hinduism, there can be numerous rebirths. In Buddhism, that process ends when one attains *Nibbāna* (as an *Arahant*). In Hinduism, "reincarnation" ends when one is born in the realm of *Mahā Brahma*.
- The other key difference between Hinduism and Buddhism is the following. **In Hinduism, future lives are "reincarnations" of the same *ātman*** (similar to a soul in *Abrahamic* religions.) Reincarnation implies the same "essence" (as a soul) that moves from one life to another.
- In Buddha Dhamma, no such soul or *ātman* going from life to life. Instead of "REINCARNATION," it is REBIRTH. That is THE crucial difference.

How Is Rebirth Different From Reincarnation?

7. Reincarnation implies that there is SOMETHING unique AND unchanging in a human that gets carried to the next life. The body can take different forms, but there is a "unique life force" (my characterization of "*ātman*") that remains unchanged from life to life.

- "WebLink: holy-bhagavad-gita.org: Bhagavad Gita: Chapter 2, Verse 22" explains that, "As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one."
- Thus, one may be born with a "different body" (outer garments), but the essence (personal identity or "*ātman*") remains.
- **The mechanism is very different in Buddha Dhamma. *Paṭicca Samuppāda* dictates the process.** "Personality" can change drastically from one existence (*bhava*) to another. I have tried to explain it in the post "What Reincarnates? – Concept of a Lifestream."

Concept of a *Bhava* – No Personality Involved

8. In Buddha Dhamma, a critical idea is the concept of a "*bhava*." A "lifestream" makes transitions from *bhava* to *bhava* based SOLELY on *kammic* energy. There is NO "personality" that remains FIXED.

Different types of unwise thinking, speech, and actions (dictated by different types of *saṅkhāra*) lead to different kinds of *bhava* and *jāti.*

- However, in adjacent lives, there will be similarities in character/habits represented by the term "*gati.*" One's *gati* will significantly influence the next *bhava.* For example, if one lived an immoral life suitable for an animal, they WOULD likely BE born an animal.
- *Paṭicca Samuppāda* explains that. *Saṅkhāra* (one's thoughts, speech, and actions) that arise due to *avijjā* is at the beginning of the *Paṭicca Samuppāda* process. Then towards the end, it leads to a particular type of *bhava* (existence) and birth (*jāti*) in that existence.
- For example, if a human cultivates *arūpāvacara jhāna* (with *āneñjābhisaṅkhāra*), that will lead to existence as an *arūpāvacara Brahma*. See #5 of "Saṅkhāra – What It Really Means" for an explanation of how different types of *bhava* arise due to three broad categories of *abhisaṅkhāra.*

All *Bhava* Lead to Suffering

9. The *Akusala-Mūla Paṭicca Samuppāda* process describes how (*abhi*)*saṅkhāra* done with *avijjā* LEAD to various *bhava* and *jāti.* This is the first step in the *Akusala-Mūla Paṭicca Samuppāda* process: "*avijjā paccayā saṅkhāra.*" Towards the end, it leads to *bhava.*

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- Those *bhava* lead to births (*jāti*) among the 31 realms. Without exception, any *jāti* ends up suffering. That is the last step in the *Akusala-Mūla Paṭicca Samuppāda* process: "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti.*"
- In upcoming posts, we will go through the steps in *Paṭicca Samuppāda* to further clarify how the wrong view of *sakkāya diṭṭhi* sustains this process that keeps one bound to *saṁsāra*, the rebirth process. That is not the reincarnation of a "soul."
- Until one understands that process, one has *avijjā*, i.e., ignorant about the Four Noble Truths.
- There is one more aspect that needs to be understood. Let us discuss that now.

Difference Between Wrong Views and Wrong Perceptions

10. Most texts describe *sakkāya diṭṭhi* as "self-illusion" or "personality belief," i.e., "belief that a self or I exist" (you can Google "*sakkāya diṭṭhi*" and see). **Here it is essential to understand that there is a difference between "wrong view" and "wrong perception."** A *Sotāpanna* would have removed the wrong view (*diṭṭhi*), but not the false perception (*saññā*.)

- But this **perception (*saññā*)** of a "self" (or a "soul" which is also called "*ātma*") is NOT *sakkāya diṭṭhi* per *Tipiṭaka,* as we discuss below. That is a *saññā* (perception) we have carried from life to life. For a discussion on *saññā*, see "What is Saññā (Perception)?."
- The deeply-embedded idea of a "self" or an innate sense of "me" is rooted in the *māna cetasika*.
- If one gets offended if treated with disrespect, that means one still has *māna* left. Even an *Anāgāmi* could be somewhat annoyed if they perceive being mistreated. A component of *māna* — called *asmi māna* — is still left at the *Anāgāmi* stage. *Māna* is removed not at the *Sotāpanna* stage but at the *Arahant* stage.

A *Sotāpanna* Removes Only Wrong Views About an "Unchanging Self"

11. At the *Sotāpanna* stage, the **wrong view (*diṭṭhi*)** that there is something unchanging and permanent, like a "soul" associated with oneself, goes away. Simultaneously, the wrong view that one can remove future suffering by just living a moral life (*sīlabbata parāmāsa*)will go away too. (However, living a moral life is necessary too.) Furthermore, any doubts about the teachings of the Buddha (*vicikicchā*) will also disappear simultaneously.

- When one can see that there is no "real essence" (like a "soul" or a "*ātma*") associated with a living being, this wrong view of *sakkāya diṭṭhi* goes away. A lifestream evolves, according to *Paṭicca Samuppāda;* see, "Anattā in Anattalakkahaṇa Sutta – No Soul or an Ātma."
- However, it is incorrect to believe that the **perception of a "me"** will go away at the *Sotāpanna* stage. That perception completely goes away only at the *Arahant* stage. See "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

References

1. The following verse appears in many *suttas*, for example in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)": "*assutavā puthujjano, ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,* ***rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ, attani vā rūpaṁ, rūpasmiṁ vā attānaṁ. Vedanaṁ … pe … saññāṁ … saṅkhāre … viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.*** *Evaṁ kho, āvuso visākha,* ***sakkāyadiṭṭhi*** *hotī.*"

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9.6.2 What Reincarnates? – Concept of a Lifestream

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Reincarnation Versus Rebirth

1. Reincarnation is a Hindu concept where the "*ātma*" ("*ātman*") or the soul remains the same but takes a different form. The *Rigveda* compares it to a person discarding an old suit and wearing a new outfit. See "Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine."

- **In Buddha Dhamma, it is a rebirth since there is no soul to reincarnate.** We have accumulated many "*kamma* seeds" *(kamma bīja*) which contain various "habits" and "character qualities" (called "*gati*") In our long journey through *saṁsāra.* Those lead to different types of rebirths; see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."
- At the end of this human existence, the *kammic* energy of the *kamma* seed for the present life is exhausted. At that moment, a new life starts with a new potent *kamma* seed. The selection of a new seed itself is a complicated process and depends on the potency of the available *kamma* seeds, but it happens within a thought moment.
- Let us first summarize Buddha's description of sentient life. The following facts are indisputable.

No Discernible Beginning to *Saṁsāra* (Rebirth Process)

2. During the night of attaining the Buddhahood, the Buddha looked back at his rebirth process. He was able to scan eons in mere moments, but no matter how far back he looked, he could not see a "beginning." He has given many similes (analogies) to indicate the "unimaginable length of the rebirth process."

- For example, WebLink: suttacentral: *Assu Sutta* (SN 15.3) states: "*Bhikkhus*, this rebirth process has no discernible (*na pannāyati*) beginning. Beings whose minds are covered by ignorance and **are bound to this rebirth process with bonds of craving.**"
- Birth as a human is very rare among all those rebirths, as stated, for example, in the WebLink: suttacentral: *Nakhasikha Sutta* (SN 20.2). "*bhikkhus,* sentient beings reborn as humans are few as this bit of sand on my fingernail. But those not reborn as humans are many as the sand on this great Earth. Therefore, you should strive diligently and without delay to end this suffering in the rebirth process."
- Further details in "Rebirth – Connection to Suffering in the First Noble Truth."

The Concept of a Lifestream

3. **The Buddha used the term "*satta*" to describe a living being going through that rebirth process.** In the WebLink: suttacentral: *Satta Sutta* (SN 23.2), Ven. Rādha asked the Buddha: "..they speak of this thing called a 'sentient being.' How is a sentient being defined?"

- The Buddha answered: "Rādha, when there is liking (*chanda*), strong liking (*rāgo*), reveling (*nandī*), and the tendency to attach (*taṇhā*), then a **'sentient being with cravings' (*satta*)** is spoken of." **Note that the Pāli word '*satta*' means "to attach."**
- In other words, as long as a 'sentient being' highly values things in this world, it will be reborn in this world. It could be reborn, a human, an animal, a Deva, etc., at various times. Thus, associating any such existence with an "unchanging entity" (such as a soul) is impossible. When born a human, a *satta* behaves like a human, and when born an animal, it acts like an animal, etc.

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- I use the English word to describe "*satta*" as a "lifestream." **The term "sentient being" is more suitable to refer to a "*satta*." On the other hand, "a lifestream" refers to the process that a *satta* goes through in *Saṁsāra.***
- A given lifestream can take various forms in the rebirth process. **There is no "core" or "soul" or "*ātman*" to talk about! On the other hand, as long as that fact is not understood, there is a *satta* in the rebirth process.**

A *Bodhisatta* is a Special *Satta*

4. Buddha Gotama, like any other Buddha, made a heroic effort to become a Buddha through many eons. When he made enough progress, he was declared a "*Bodhisatta*" by Buddha Deepankara many eons ago.

- A *Bodhisatta* is a special *satta* destined to become a Buddha. "*Bodhi*" means "towards liberation/release." When a *satta* has fulfilled enough *paramitā* to become a Buddha, he is declared a "*Bodhisatta*" by existing Buddhas. See, "Pāramitā – How a Puthujjana Becomes a Buddha."
- Even after becoming a *Bodhisatta*, it is possible to be born in the animal realm (but NOT in the other three realms in the *apāyās*.)
- Therefore, a sentient being is born in any given bhava ONLY according to causes and effects. That is described in *Paṭicca Samuppāda,* which starts with "*avijjā paccayā saṅkhāra*" and ends in "***bhava*** *paccayā jāti"* and *jāti paccayā* ***jarā, marana, soka-parideva-dukkha-domanassupāyāsā*** *sambhavan'ti.*
- There is no reference to a "special/particular being" in that whole process. Future existences *(bhava*) and births (*jāti*) within that existence only depend on past *kamma* (*saṅkhāra*) done with *avijjā*!

Transcending the "*Satta* State" to Attain *Puggala* Stages

5. All other living beings (*sattā*) overcome the "*satta* state" by learning how to do that from a Buddha or a true disciple of a Buddha (*Ariya*.)

- Note that "*satta*" is pronounced, "saththa." See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."
- There are eight such *Ariyā* (Noble Persons) as described in the "WebLink: suttacentral: *Pathamapuggala Sutta* (AN 8.59)," for example.
- They are: "*Sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno (sotāpanna anugāmi), sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno (sakadāgāmi anugāmi), anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno (anāgāmī anugāmi), arahā, arahattāya paṭipanno (arahant anugāmi).*"
- Another special *satta* overcomes the "*satta* state" with his efforts. That is a *Pacceka* Buddha. A ***Pacceka* Buddha** has not fulfilled ALL the *paramitās* to become a ***Sammāsambuddha*** like Buddha Gotama. Therefore, a *Pacceka* Buddha cannot explain Dhamma like a *Sammāsambuddha*. Not that many *sattā* can attain *Nibbāna* during a *Pacceka* Buddha.

All *Sattās* Are Trapped in the Rebirth Process

6. Therefore, until the *Sotāpanna Anugāmi* stage is attained, all sentient beings are trapped in the rebirth process.

- They all have not overcome the "*satta* state" and thus could be born in the *apāyās* in the future.
- The lifestream of a *satta* in ANY of those 31 realms will flow ceaselessly until the fruitlessness AND danger in remaining in the rebirth process are comprehended.

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- The danger is that most births in the rebirth process are in the lowest four realms (*apāyās*.) The reason for that is in the verse that describes a "*satta*" in #3 above: "**Rādha, when there is liking (*chanda*), strong liking (*rāgo*), reveling (*nandī*), and the tendency to attach (*taṇhā*), then a 'sentient being' is spoken of.**"
- The Buddha referred to a sentient being ("satta") as one with attachment to "worldly pleasures."

Rest of the *Satta Sutta*

7. After explaining to Ven. Rādha the meaning of a "*satta*," Buddha explained to him why those sentient beings are trapped in the rebirth process filled with unimaginable suffering.

Here is the English translation at Sutta Central (my revisions are in bold):

"Suppose some boys or girls were playing with sandcastles. As long as they're not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cherish them, fancy them, treasure them, and treat them as their own. But when **they grow up**, they get rid of greed, desire, fondness, thirst, passion, and craving for those **useless** sandcastles. Then they scatter, destroy, and demolish them with their hands and feet, making them unplayable.

In the same way, you should scatter, destroy, and demolish **the desire for mind-pleasing things in this world** and reject them. And you should practice for the ending of craving. You should scatter, destroy, and demolish **the desire for** feeling … perception … ***saṅkhāre*** … ***Viññāṇaṁ***, making them unplayable. ***Taṇhākkhayo hi, rādha, nibbānan*****" ti (Rādha, *Nibbāna* is the elimination of *taṇhā*).**"

Overcoming the Desire to Build Sandcastles

8. Thus, the Buddha compared the behavior of any living being in the "*satta* state" to children enjoying building sandcastles on a beach. Due to their ignorance (*avijjā*,) they don't realize the futility of building sandcastles for enjoyment.

- In the same way, until one hears and comprehends the actual teachings of the Buddha (Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*,) one would not "see" the futility AND dangers in enjoying sense pleasures in this world. Children building sand castles only waste their time. On the other hand, *sattā* enjoying sensory pleasures pave the way to rebirths in the *apāyās* without realizing it.
- When one starts "seeing" the true nature of this world, one removes *sakkāya diṭṭhi* and becomes a *Sotāpanna Anugāmi*. That "vision" is fully established when one also removes any doubts (*vicikicchā*) and also sees that rituals (*sīlabbata parāmāsa*) will not get one released from the rebirth process. One is at the *Sotāpanna* stage at that point.
- However, that is only the beginning of the Noble Eightfold Path. Only the *diṭṭhi vipallāsa* (wrong vision) has been removed yet. With that "new vision" (*Sammā Diṭṭhi*), one needs to follow the other seven steps and get to *Sammā Samādhi* to remove *saññā vipallāsa* at the *Anāgāmi* stage and the *citta vipallāsa* at the *Arahant* stage. See, "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

Puthujjano Is a *Satta* in the Human Realm

9. Finally, a human in the "*satta* state" (i.e., who has not comprehended the Four Noble Truths) is a "*puthujjano*." Thus, a ***puthujjano*** (normally translated as "**uninformed ordinary person**" in many translations) is a human with *sakkāya diṭṭhi*.

- In the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)," Ven. Dhammadinnā is asked: "how does *sakkāya diṭṭhi* (identity view) come about?"
- She replied: ".. **uninformed ordinary persons** who have not been exposed to the teaching of the Noble persons have one of the following views. **One group has the wrong vision of *rūpa* (material**

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form) in 4 ways: to regard *rūpa* as "mine," or "I" as *rūpa*, or *rūpa* to be "in me," or "I" to be "in *rūpa*." **Then there is the other group who regard one or more of the mental factors** *vedanā* (feeling) … *saññā* (perception) … *saṅkhāra* (ways of thinking) … *viññāṇa* (consciousness) as "mine," or "I" as those, or them to be "in me," or "I' to be "in them." (We discussed this in #1 of the previous post, "Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine.")

- Thus, any living being (human, *Deva, Brahma*, as well as any other living being) who has not comprehended the "world vision" of how suffering arises is a "*satta*." A *satta* in the human realm is a *puthujjano*.

9.6.3 Anatta and Sakkāya Diṭṭhi – Two Different Concepts

February 13, 2021

Anatta is Not *Sakkāya Diṭṭhi*

1. As we discussed in the previous two posts [Post 1 and Post 2], *sakkāya diṭṭhi* is the WRONG VIEW of "me" and "mine." See, "Sakkāya Diṭṭhi and Paṭicca Samuppāda."

- New existences (*bhava*) arise due to specific *kamma* done with different types of *abhisaṅkhāra* (*vacī abhisaṅkhāra* and *kāya abhisaṅkhāra*.) That is a process dictated by *Paṭicca Samuppāda*. Those *saṅkhārā* arise with having that wrong view (*avijjā*.) That is why the PS process starts with "*avijjā paccayā saṅkhārā*."
- When one understands the *Paṭicca Samuppāda* process, one will see that it is such *saṅkhārā* (thoughts) arise because one believes that experiences in this world can bring happiness. Such experiences come through the body and mind, and one takes those as "me." Those external things that be likes, one takes them to be "mine." (To emphasize again, *saññā* and *citta vipallāsa* of "me" and "mine" will be removed only at *Anāgāmi* and *Arahant* stages. Removal of *sakkāya diṭṭhi* only removes the wrong view.)
- Those wrong views of a "me" and 'mine" keep one bound to the rebirth process. **There is a living-being (*satta*) AS LONG AS there is the wrong of a "me" and "mine" associated with that lifestream.** We will discuss this in detail in upcoming posts.
- That wrong view is *sakkāya diṭṭhi*. As long as the *sakkāya diṭṭhi* is there, one will not overcome the "*satta*" state and become one of the 8 *Ariya puggalā*, as discussed in those previous two posts. **Furthermore, a "me" will exist (in the rebirth process) until that wrong view is removed.**
- That wrong view will be removed ONLY WHEN one sees nothing in this world TO BE CONSIDERED "me" or "mine." Therefore, *sakkāya diṭṭhi* (the wrong view) is RELATED TO *anatta* (a characteristic of nature.)
- But *anatta* is NOT that wrong associated with a "me" or a "self." ***Anatta* means EVERYTHING in this world is devoid of value.**

Anatta is Not "No-Self"!

2. Many people translate the word "*anatta*" as "no-self." But the Buddha advised us to stay away from the following two extremes to describe a living-being (*satta*.)

- It is NOT correct to say that a *satta* (with the wrong view of a "self") does not exist. That *satta* will live in one of the 31 realms as long as having that incorrect view. **Most importantly, life is real, and so is the suffering (together with infrequent happiness). Here, I am referring to the long rebirth process.**
- On the other hand, in ultimate reality, there is no "self" or a "soul" or an "*ātman*" traveling the rebirth process (*saṁsāra*.) When that is understood, that *satta* will cease to exist IN THIS WORLD, i.e., that lifestream will merge with *Nibbāna*.

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- Instead of having endless debates about whether a "self" exists or not, it pays to focus on how the Buddha explained the existence of a *satta* suffering much in the rebirth process.
- **To repeat**: *abhisaṅkhāra* ARISE in a mind BECAUSE a *satta* (living-being) acts with that wrong view. But if one understands this process, one can be mindful and stop such *saṅkhārā* from CONTINUING TO grow and LEAD TO new existences (*bhava*.) That is the basis of *Satipaṭṭhāna*.
- When one understands *Paṭicca Samuppāda,* one will see no need to follow either of those two extremes of whether there is a "self" or not.

What is *Anatta*?

3. The concept of *anatta* is intrinsically related to the other two: *anicca* and *dukkha*. Those three are the "three characteristics **of nature**."

- None of those are DIRECTLY about a "person" or a "*satta*."
- *Anicca, dukkha, anatta* are related by *"yadaniccam tam dukkham, yam dukkham tadanattā"* (**expanded**: *"yad aniccam taṁ dukkham, yaṁ dukkham tad anattā.*") That means, "everything in this world" is of *anicca* nature; (craving for them) leads to *dukkha;* therefore, **it is unfruitful to crave for anything in this world (*anatta*)**."
- There are 12 *suttas* in the *Aniccavagga* of the *Saṁyutta Nikāya* 35 (SN 35.1 through SN 35.12), stating that ***anicca* (and *dukkha* and *anatta*) nature is associated with everything in this world**.
- There are 6 *suttas* in the *Aniccavagga* of the *Saṁyutta Nikāya* 2 (SN 22.12 through SN 22.17) stating the same and the above relationship among the three entities.

Inert Things Are of *Anatta* Nature Too!

4. The "WebLink: suttacentral: *Yadanattā Sutta* (SN 22. 17)" states: "***Rūpaṁ**, bhikkhave, **anattā**. Yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ. **Vedanā** anattā ...**saññā** anattā ...**saṅkhārā** anattā ...**viññāṇaṁ anattā**.*"

Translated: "*Bhikkhus*, ***rūpa* is of *anatta* nature. It has no essence and is of no value**. Any *rūpa* (including external *rūpa*) should be seen as it really is — with correct wisdom — thus: 'This *rūpa* is not mine, this I am not, this should not be taken as "me." Then the same is stated for the four mental components.

- There are other *suttas* explicitly stating that the **external world is also of *anatta* nature**. For example, the "WebLink: suttacentral: *Bāhirāyatana Anatta Sutta* (SN 35.227)" says: "***Rūpā**, bhikkhave, **anattā**. **Saddā … gandhā … rasā … phoṭṭhabbā … dhammā anattā**. Evaṁ passaṁ ... pe ... nāparaṁ itthattāyāti pajānātī" ti.*

Translated: "*Bhikkhus*, **sights, sounds, smells, tastes, touches**, and ***dhammā*** are of ***anatta* nature**. Seeing this … (a Noble Person) understands: 'There is no value in any of those… (for them) there is no return to any state of existence in this world (i.e., they will attain *Nibbāna*).'"

- **Does it make sense to say, "sights, sounds, smells, tastes, touches, and thoughts are not-self"?** Is having a "self" a possibility for sights, sounds, etc.? But that is the exact English translation of this *sutta* at Sutta Central!
- **Thus, it should be clear that ALL INERT THINGS in this world are also of *anatta* nature!**
- It is unfruitful AND dangerous to value them and to attach (*taṇhā*) to them.
- We will get to discuss this in detail in the future. But I just wanted to make the distinction between *sakkāya diṭṭhi* and *anatta*.

Sakkāya Diṭṭhi Is Related to *Anatta*

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5. Of course, getting rid of *sakkāya diṭṭhi* and starting to comprehend *Tilakkhaṇa* (including *anatta* nature) happens simultaneously at the *Sotāpanna* stage. Those two concepts are related.

- This relationship is described in the "WebLink: suttacentral: *Anattalakkhaṇa Sutta* (SN 22.59)," the second *sutta* delivered by the Buddha to the five ascetics.
- "*Rūpaṁ, bhikkhave, anattā. Rūpañca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ rūpaṁ ābādhāya saṁvatteyya, labbhetha ca rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti.*" OR "*Bhikkhus*, form no value and should not be considered one's own. If *rūpa* (meaning one's body in this case) belonged to oneself, one should be able to control it (without leading to sicknesses and injuries; one should be able to say: 'Let my body be thus without affliction)"
- "*Yasmā ca kho, bhikkhave, rūpaṁ anattā, tasmā rūpaṁ ābādhāya saṁvattati, na ca labbhati rūpe: 'evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti.* OR "But this body has the *anatta* nature, it leads to affliction, and it is not possible to have it thus: 'Let my body be this way; let my body not be the other way.'" **Therefore, "this body should not be considered as mine" is ONE ASPECT of the *anatta* nature.**
- In other words, one's body is just like any other *rūpa* in this world. It is subject to the *anatta* nature dictated by *Paṭicca Samuppāda.* That is also why *sakkāya diṭṭhi* is wrong.
- The *sutta* explains that the same is true for the other four mental aggregates: *vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṁ anattā.*

Anattā Asārakaṭṭhenāti – Anatta Means Anything in this World is Void of Value

6. Finally, the following verse is in the "WebLink: suttacentral: Khuddaka Nikāya *Paṭisambhidāmagga* 3.1. *Mahāpaññākathā*" (towards the end) of *Paṭisambhidāmagga* in the *Tipiṭaka*: "*Rūpaṁ atītānāgatapaccuppannaṁ* ***aniccaṁ khayaṭṭhena dukkhaṁ bhayaṭṭhena anattā asārakaṭṭhenāti****.*."

- **Translated**: "any *rūpa* belonging to the past, present, or future is of ***anicca* nature and (attaching to them) will lead to one's downfall (*khaya*); it is of *dukkha* nature because it is dangerous (*bhaya*)**; it is of ***anatta*** nature because it is **useless (*asāra.*)**" [***asāra*** : [adj.] worthless; sapless; vain.]
- Thus it is evident that *anatta* CANNOT be translated as "no-self."

The next verse there is; "***Rūpaṁ*** *atītānāgatapaccuppannaṁ aniccaṁ saṅkhataṁ* ***paṭiccasamuppannaṁ*** *khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammanti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṁ katvā rūpanirodhe nibbāne khippaṁ javatīti—javanapaññā.* ***Vedanā*** *... pe ...* ***saññā*** *...* ***saṅkhārā*** *...* ***viññāṇaṁ*** *...* ***cakkhu*** *... pe ...* ***jarāmaraṇaṁ*** *atītānāgatapaccuppannaṁ aniccaṁ saṅkhataṁ paṭiccasamuppannaṁ khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammanti tulayitvā tīrayitvā vibhāvayitvā vibhūtaṁ katvā jarāmaraṇanirodhe nibbāne khippaṁ javatīti—javanapaññā. Javanapaññatāya saṁvattantīti—ayaṁ javanapaññā.* (14)"

- Here it is emphasized that EVERYTHING in this world, including all *rūpa*, *vedanā, saññā, saṅkhārā, viññāṇa,* ***cakkhu … pe … jarāmaraṇa****,* are all of *anicca* nature and arise via ***Paṭicca Samuppāda***. They ALL lead to eventual suffering (*dukkha*). They ALL are of no real value (*anatta.*) See #3 above *"yad aniccam taṁ dukkham, yaṁ dukkham tad anattā."*
- That is why we first need to understand the *Paṭicca Samuppāda* process.
- This post has many Pāli verses. But I wanted to quote directly from the *Tipiṭaka* to make things absolutely clear. It is critical to understand these fundamental concepts.

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9.7 Understanding the Terms in Paṭicca Samuppāda

January 6, 2021

Distortion of Pāli Keywords in Paṭicca Samuppāda
Saṅkhāra – Many Meanings
Saṅkhāra - Should Not be Translated as a Single Word
Kamma and Saṅkhāra, Cetanā and Sañcetanā
Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna
Rebirths Take Place According to Abhisaṅkhāra
Viññāṇa – Two Critical Meanings
Abhisaṅkhāra Lead to Kamma Viññāṇa
Two Types of Kamma Viññāṇa
Summary of Key Concepts About Viññāṇa and Saṅkhāra
Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāṇa
Memory, Dhammā, and Viññāṇa Dhātu
Critical Influence of Wrong Views on Akusala Citta
Near-Death Experiences (NDE): Brain Is Not the Mind
Gandhabba (Mental Body) Separating from Physical Body in Jhāna
Where Are Memories Stored? – Viññāṇa Dhātu
Citta Vīthi – Fundamental Sensory Unit
Does any Object (Rūpa) Last only 17 Thought Moments?
Phassa (Contact) – Contact With Pasāda Rūpa
Pañcupādānakkhandha – Arises With an Ārammaṇa

9.7.1 Distortion of Pāli Keywords in Paṭicca Samuppāda

November 29, 2021; revised October 16, 2022

Distortion of Pāli keywords in *Paṭicca Samuppāda* is quite common in current English translations. I will analyze two critical *suttas* to make that clear.

First Two *Suttas* in *Udāna*

1. The *suttas* in the *Udāna* section are the "joyful utterances" of the Buddha and many of his disciples. Let us look at the first two *suttas* in *Udāna*. They describe how the Buddha comprehended *anuloma* and *paṭiloma Paṭicca Samuppāda* during the night of the Enlightenment. First, I will reproduce the English translations of the two *suttas* verbatim. [***paṭiloma*** : [adj.] reverse; opposite; contrary.]

The following verse is from the first *sutta.* The Pāli version of the corresponding verses is in Ref. 1 :

"In the first part of the night, he reflected on dependent origination in forwarding order:

When this exists, that is, due to the arising of this, that arises. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. The feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition

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for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates."

- The complete English translation: "WebLink: suttacentral: Upon Awakening (1st) by Sujato (KN Ud 1.1)." The second translation is almost the same: "WebLink: suttacentral: The First Discourse about the Awakening Tree by Anandajoti (KN Ud 1.1)."

2. The following verse is from the second *sutta.* The Pāli version of the corresponding verses is in Ref. 2 :

"In the second part of the night, he reflected on dependent origination in reverse order:

When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: **When ignorance ceases, choices cease. When choices cease, consciousness ceases.** When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. **When the six sense fields cease, contact ceases. When contact ceases, feeling ceases.** When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

The complete English translation: "WebLink: suttacentral: Upon Awakening (2nd) by Sujato (KN Ud 1.2)." The second translation there is almost the same: "WebLink: suttacentral: The Second Discourse about the Awakening Tree by Anandajoti (KN Ud1.2)."

Overview of the Two *Suttas*

3. Those two *suttas* summarize the key findings of the Buddha upon his Enlightenment.

- The first *sutta* describes how future suffering arises via future rebirths. It all starts with the step, "*avijjā paccayā saṅkhārā."*
- The second *sutta* explains that removing ignorance from a mind prevents **future rebirths**.

4. Both English translations of the second sutta are blatantly incorrect. Buddha's mind became free of ignorance (*avijjā*) upon Enlightenment that night. **Does that mean he stopped all the subsequent steps as stated in the translation of #2 above?**

- If so, he would not have generated any *saṅkhāra* from the moment of attaining Enlightenment (Buddhahood.) *Vedanā* and *saññā* are in ALL types of *saṅkhāra*. Does that mean he would not feel anything or be unable to perceive and identify anything?
- The literal word-by-word translation is blatantly wrong for all the steps in the second sutta.
- The cessation of those steps would also hold for any *Arahant* since they have no trace of *avijjā* left in their minds!

Insane Discussions in Discussion Forums

5. There is a recent discussion at Dhamma Wheel: "WebLink: dhammawheel.com: Do Arhats experience contact with their sixfold sense media? What about vedanā?" It is a clear example of the confusion caused by such translations. The participants are understandably confused by the above translation of the second *sutta* in #2.

- The translation in #2, without a doubt, says that when *avijjā* is not there, choices (*saṅkhāra*), consciousness, name and form, six sense fields, contact (with the sense fields), feeling, craving, grasping (*upādāna*), continued existence (*bhava*), rebirth, and the entire mass of suffering ceases.
- We all agree that the Buddha and *Arahants* do not have even a trace of *avijjā* (ignorance about the Four Noble Truths) left.

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- Then, according to the translations in #2 above, they would not generate any more *saṅkhāra.* They do not experience the six sensory facilities (i.e., don't hear, taste, smell, touch, or think) and will not feel anything. That means they would essentially not be living!
- On the contrary, we know that the Buddha lived for 45 years after Enlightenment. He experienced all six sensory faculties, used them optimally, and had the best mind. He could recall any event in the past as far as he desired. But he also felt all types of *vedanā*, including bodily *dukkha vedanā* (he had back problems and once was injured by Devadatta)

6. So, where is the problem? Is that second *sutta* wrong?

- Both *suttas* are perfectly fine. Such problems arise when translators start translating Pāli *suttas* word-by-word without paying attention – – or not understanding the basic concepts in Buddha Dhamma.
- As I have repeatedly emphasized, each Pāli word (especially in deep *suttas*) needs to be handled in the context of the discussed issue. We run into similar situations, even in English. The word "**park**" means two different things in the same sentence, "She will ***park*** the car so we can walk in the ***park***."

Sutta Interpretation – *Uddesa*, *Niddesa*, *Paṭiniddesa*

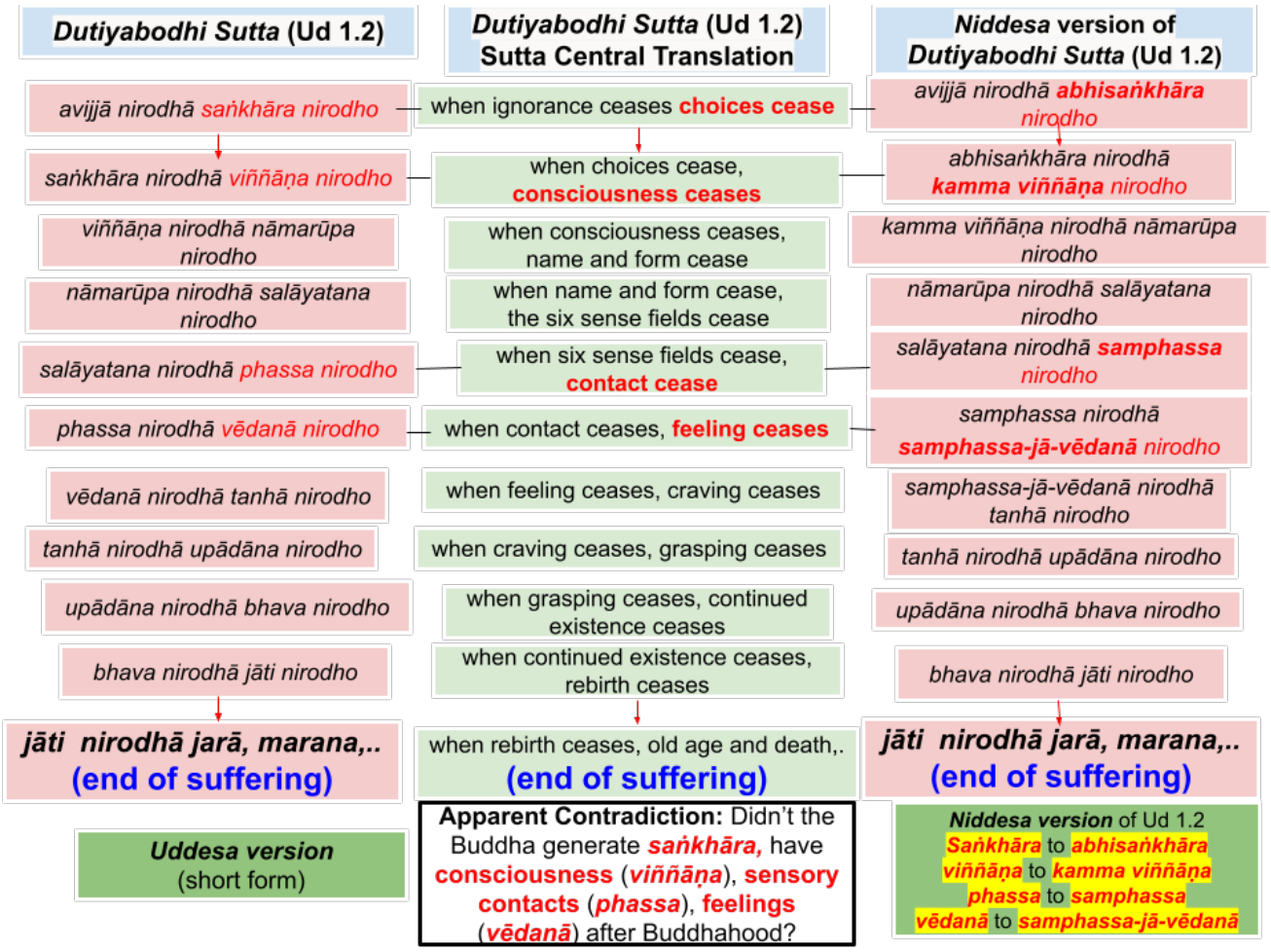
7. The steps in *Paṭicca Samuppāda* (and those in the reverse or the *Paṭiloma Paṭicca Samuppāda*) are in the "utterance (*uddesa*)" form. That is to recite the 11 steps.

- Those steps need explanations in either the *niddesa* (brief descriptions) or the *paṭiniddesa* (detailed explanations.) Details at "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- There are many verses like that in the *Tipiṭaka*. Another is "*Ye dhammā hetuppabhavā, Tesaṁ hetuṁ tathāgato āha; Tesañca yo nirodho, Evaṁvādī mahāsamaṇo.*" Upatissa (Ven. Sāriputta before becoming a *bhikkhu*) attained the *Sotāpanna* stage just by hearing the "*uddesa* version." Of course, he was the chief disciple of the Buddha and had the sharpest mind next to the Buddha.
- For a few other people at the time of the Buddha, the *niddesa* version would have been enough to understand the meaning of that verse.

8. However, for most people, that verse needs to be explained in detail, i.e., the *paṭiniddesa* version is required. **Most current English translations provide word-by-word translations of that "*uddesa* version" without any explanation.** That can have disastrous outcomes, as illustrated by the translation of the second *sutta* in #2 above.

The following chart illustrates the problem I am trying to highlight. The first column shows the "*uddesa* version" of the *sutta* in the *Tipiṭaka*. The Sutta Central "word-by-word translation" of that *uddesa* version is in column 2, which is incorrect.

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Download pdf: "WebLink: PDF Download: Paṭicca Samuppāda Figure"

Niddesa and *Paṭiniddesa* Versions of Some Steps in *Paṭicca Samuppāda*

9. I have explained those 11 steps in *Paṭicca Samuppāda* in many posts. Below I will briefly state the correct interpretations. It is impossible to discuss even a single term with a single essay.

- First, *saṅkhāra* in the step "*avijjā paccayā saṅkhāra"* refers to "*abhisaṅkhāra*." "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Abhidhamma Vb 6))" explains the step "*avijjā paccayā saṅkhāra*" as, "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro*." **Translated:** "What is meant by '*avijjā paccayā saṅkhārā?'* That means *Puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra*." For details, see "Saṅkhāra – What It Really Means."
- *Abhisaṅkhāra* leads to the cultivation of "*kamma viññāṇa,*" which are different from *cakkhu viññāṇa, sota viññāṇa*, etc. The latter are the six sensory fields, which are "*vipāka viññāṇa.*"
- Therefore, an *Arahant* would have the six sensory fields intact (contrary to the translation in #2 above) but would not generate *kamma viññāṇa*. See, "Viññāṇa – What It Really Means."
- *Nāmarūpa* in the step "*viññāṇa paccayā nāmarūpa"* is a bit harder to explain. See: "Kamma Viññāṇa and Nāmarūpa Pariccheda Ñāṇa." I may get to address all these terms again, but let us finish our overview.

10. In the next step, "*salāyatana*" does not refer to the "six sense fields" but only when those sensory fields (*indriya*) are used as "*āyatana*." **For example, an *Arahant* would have "*cakkhu indriya*," i.e., he can see just like anyone else.** But an *Arahant* would not use eyes for pleasure-seeking, and thus it will not become "*cakkhu āyatana*" (or "*cakkhāyatana.*") See, "How Do Sense Faculties Become Internal Āyatana?"

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The above becomes clear when we look at the next step, "*saḷāyatana paccayā phasso.*" **Here, "*phassa*" means "*samphassa*."** The contact between *cakkhu* and *rūpa* is "*phassa,*" and that leads to "seeing" or "*cakkhu viññāṇa*." Details at "Indriya Make Phassa and Āyatana Make Samphassa."

- A special kind of "*phassa*" (***samphassa***) comes into play JUST AFTER that "seeing" or "*cakkhu viññāṇa*." As I explained in that post, "*samphassa*" means "contact of the mind with *lobha, dosa, moha* (defilements in mind called *anusaya.*)" That will happen ONLY IF one gets attached to that sight. Such "*samphassa*" then leads to ***"samphassa-jā-vedanā."*** That is a type of *vedanā* made up by a defiled mind. Therefore, the *niddesa* version of "*phassa paccayā vedanā"* is "***samphassa paccayā samphassa-jā-vedanā***."
- It is ***samphassa-jā-vedanā*** that leads to *taṇhā* in the step "*vedanā paccayā taṇhā*." Therefore, not all *vedanā* lead to *taṇhā.* It is only those ***samphassa-jā-vedanā*** that lead to *taṇhā.*

Correct Explanation of the Second *Sutta*

11. Now, one should get at least an idea of the real meaning of the second *sutta*.

- A living *Arahant* would not generate *abhisaṅkhāra* (which involves *lobha*, *dosa*, and *moha* to various degrees.) But an *Arahant* can think, speak, and do bodily actions. Those involve *mano, vacī*, and *kāya saṅkhāra*. But they will not become *abhisaṅkhāra*!
- Living *Arahants* can see, hear, etc., as anyone else. Thus, they will have all six sensory faculties. But they will not use them seeking sensory pleasures, i.e., they will not become "*āyatana*."
- Each sensory event will have *vedanā cetasika.* That means an *Arahant* can "feel" just like anyone else. But there will be no "***samphassa-jā-vedanā***."
- Of course, since there is no *taṇhā*, the rest of the steps will not materialize, i.e., there will be no *upādāna, bhava*, or *jāti* (future rebirths.)

12. Any rebirth (*jāti*) leads to "old age and death, sorrow, lamentation, pain, sadness, and distress," as stated in #1. Since an *Arahant* would not be reborn, all such suffering would not arise. That is the "*parinibbāna*" (or "full *Nibbāna*") reached by an *Arahant* at the death of the physical body.

- However, focusing on "ending rebirths" is not advisable at the beginning of the Path. If a child thinks about getting a Ph D. in nuclear physics, she will be quickly discouraged. She must first go through primary and secondary schools. One's first goal should be the *Sotāpanna* stage; even then, one must first learn the basic concepts. See, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?" Still, it is a good idea to have the "big picture" laid out by the Buddha (and the ultimate goal of *Nibbāna*) in the back of the mind.

Summary

13. We can reach two critical conclusions.

i. *Paṭicca Samuppāda* IS Buddha Dhamma. Simply stating the 11 steps is useless. A detailed explanation of each step is necessary.

ii. There is danger in translating Pāli verses word-by-word without understanding their meanings which depend on the context.

- It is sad to go through discussions in various "Buddhist discussion forums" to"see how many people struggle to figure out the true meanings/concepts in multiple *suttas*. But they run into problems because most translations are wrong, and there are apparent contradictions.
- This "mindless word-by-word translation process" has been going on for years. Just read old posts at Dhamma Wheel. Many topics have been repeatedly discussed, citing the identical wrong translations! **But those translations are not consistent with other translations (by even the same author)**

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because the translators do not understand the meanings of keywords in the context of some *suttas*. Many words have different meanings depending on the context. For example, "*viññāṇa*" DOES NOT mean the same thing everywhere! That is the problem. See my recent post, "Dhamma – Different Meanings Depending on the Context."

- It is time for those translators to come to their senses and learn the genuine and pure Buddha Dhamma and not continue cranking out meaningless translations of highly-condensed *suttā*!

References

1. Relevant verse from "WebLink: suttacentral: *Paṭhamabodhi Sutta* (KN Ud 1.1)":

"*Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā paṭhamaṁ yāmaṁ paṭiccasamuppādaṁ anulomaṁ sādhukaṁ manasākāsi:*

Iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati, yadidaṁ—avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṁ, viññāṇa paccayā nāmarūpaṁ, nāmarūpa paccayā saḷāyatanaṁ, saḷāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādānaṁ, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hotī"ti."

2. Relevant verse from "WebLink: suttacentral: *Dutiyabodhi Sutta* (KN Ud 1.2)":

"*"tha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā majjhimaṁ yāmaṁ paṭiccasamuppādaṁ paṭilomaṁ sādhukaṁ manasākāsi:*

Iti imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati, yadidaṁ—avijjā nirodhā saṅkhāranirodho, saṅkhāra nirodhā viññāṇa nirodho, viññāṇa nirodhā nāmarūpa nirodho, nāmarūpa nirodhā saḷāyatana nirodho, saḷāyatana nirodhā phassa nirodho, phassa nirodhā vedanā nirodho, vedanā nirodhā taṇhā nirodho, taṇhā nirodhā upādāna nirodho, upādāna nirodhā bhava nirodho, bhava nirodhā jāti nirodho, jāti nirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.

9.7.1.1 Saṅkhāra – Many Meanings

December 14, 2021

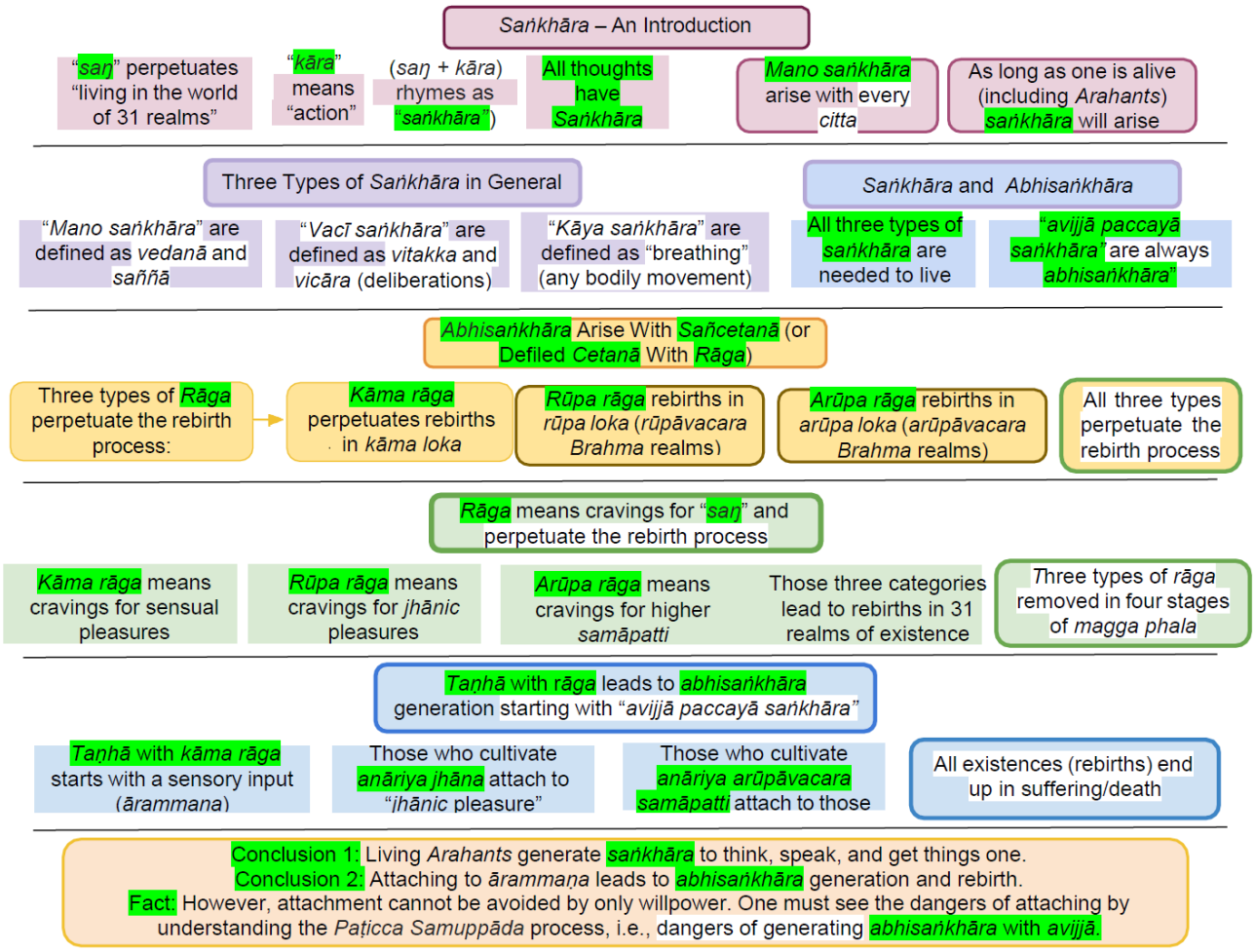
Saṅkhāra – An Introduction
Saṅkhāra – Should Not be Translated as a Single Word
Kamma and Saṅkhāra, Cetanā and Sañcetanā
Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna
Rebirths Take Place According to Abhisaṅkhāra
Saṅkhāra – What it Really Means

9.7.1.1.1 Saṅkhāra – An Introduction

January 26, 2023; rewritten March 26, 2023

It is critically important to understand what is meant by "*saṅkhāra*." Without getting a basic idea of *saṅkhāra*, one cannot hope to understand *Paṭicca Samuppāda,* i.e., Buddha's teachings.

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Buddhism – In Charts: 7. Saṅkhāra – An Introduction

Download/Print: "WebLink: PDF Download: 7. Saṅkhāra – An Introduction"

Saṅkhāra – Various Types

1. *Saṅkhārā* arise in mind in response to sensory inputs (*ārammaṇa.*) They are "a mixture of feeling/perception/intention" arising based on the *ārammaṇa* AND one's *gati*. Those arising automatically (without thinking) are "*citta/mano saṅkhāra.*" Then we may start thinking about the *ārammaṇa* with "*vacī saṅkhāra*" and may speak out with them too. If we start bodily actions, those involve stronger *kāya saṅkhāra.* That is one primary division of *saṅkhāra.* All living beings (including *Arahants*) generate them.

- Our thoughts, speech, and actions can be defiled/corrupted by greed (*lobha*), anger (*dosa*), or ignorance (*moha*); those would fall into ***apuñña/akusala* (immoral) *saṅkhāra***. They can bring **harmful consequences in the future**; thus, the prefix "*abhi*" is attached too, i.e., they are ***apuñña/akusala abhisaṅkhāra***.
- The **opposites or the moral types** with generosity, compassion, and wisdom can bring good/beneficial results in the future, and they are **puñña abhisaṅkhāra**.

2. For example, if we hear a brief loud sound, we may be annoyed but not generate anger; that involves only *mano saṅkhāra.* However, if that loud noise persists, we may get angry and start (internally) cursing the person causing the noise; if the sound persists, we may speak out with anger; both those actions involved *vacī* ***abhi****saṅkhāra*. If we then confront the "sound maker," we may hit that person with anger, and that *kamma* is done with *kāya* ***abhi****saṅkhāra.*

- ***Saṅkhārā* without the "*abhi*" prefix** do not have ***kammic* consequences** in the future, i.e., **they do not have associated *kammic* energies.**

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- Therefore, *"avijjā paccayā saṅkhārā"* should be explained as *"avijjā paccayā* ***abhi****saṅkhārā"* because *saṅkhārā* can arise in a Buddha or an *Arahant,* yet ***abhi****saṅkhārā* (due to *avijjā*) do not arise in them.
- In *Paṭicca Samuppāda*, even though the *uddesa* version is **"*avijjā paccaya saṅkhāra,*" those due to *avijjā* are ALWAYS *abhisaṅkhāra***. That is why it is not a good idea to translate verses in the *suttas* mechanically, word by word. That lead to contradictions and confusion; see "Distortion of Pāli Keywords in Paṭicca Samuppāda."
- Many *suttas* (especially discussing deeper concepts) are in the "utterance or *uddesa*" format. Translating them word for word can lead to confusion. They must be explained (*niddesa.*) Sometimes long explanations with examples and analogies (*paṭiniddesa*) are needed. See, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Let us first look at the "definitions" of the three main types of *saṅkhāra.*

Three Types of *Saṅkhāra* Responsible for Actions, Speech, and Thoughts

3. There are succinct statements in the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)" on the types of *saṅkhāra* generated in mind:

"*Tayome, āvuso visākha, saṅkhārā—kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro"ti.*

– There are three types of *saṅkhāra – kāya saṅkhāra, vacī saṅkhāra, citta saṅkhāra.*

"*Katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro"ti*?

– What are *kāya saṅkhāra,* What are *vacī saṅkhāra*, What are *citta saṅkhāra* (or *mano saṅkhāra*)?

"*Assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro"ti.*

– *Assāsa passāsā* are *kāya saṅkhāra,* ***vitakka vicāra* are *vacī saṅkhāra***, *saññā* and *vedanā* constitute *citta saṅkhāra.*

"*Kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro"ti*?

– Why are the three types of *saṅkhāra* categorized in that way?

"*Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṁ bhindati, tasmā vitakkavicārā vacīsaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro"ti.*

– *Assāsa passāsā* (breathing in and out) is associated with the body (movements). Thus, *assāsa passāsa* is *kāya saṅkhāra.*

– ***Vitakka/vicāra* arise before speech "breaks out." Therefore, *vitakka/vicāra* are *vacī saṅkhāra.***

– *Saññā* and *vedanā* are associated with any *citta.* Thus, *Saññā*/*vedanā* are *citta* (*mano*) *saṅkhāra.*

Assāsa Passāsa Are not *Abhisaṅkhāra*

4. "*Assāsa passāsa"* in verse "*assāsa passāsā kāya saṅkhārā"* does refer to the type of *saṅkhāra* involved in "breathing in out."

- Even though we don't realize it, breathing in and out happens via *citta vīthi*, i.e., "thoughts" if we translate *citta* as "thought." But these are "weak *citta*" without any *javana* power. Such weak *citta*

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vīthis run through our minds even while we are sleeping. Now, breathing involves moving body parts, and **any bodily movement MUST involve *citta* because the mind controls the body.**

- Breathing, walking, running, or any bodily movement that does not arise with greed, anger, or ignorance in mind are *kammically*-neutral *saṅkhāra*. **They are NOT *abhisaṅkhāra.***

5. **Those definitions in #3 above are for *saṅkhāra* in general.** Whether they become *abhisaṅkhāra* or not will depend on whether or not greed (*lobha*), anger (*dosa*), or ignorance (*moha*) will be involved.

- For example, *saññā* and *vedanā* arise in *cittā* of *Arahants*, too. Thus, *mano saṅkhāra* arising in *Arahants* are not *abhisaṅkhāra.* **However, if *vedanā* turn to *samphassa-jā-vedanā,* then they definitely become *abhisaṅkhāra.***
- *Vitakka*/*vicāra* can be simply stated as "deliberations." When an *ārammaṇa* comes in, one may start internally debating how to proceed. An example is given in #6 below. Those deliberations can be immoral, moral, or neutral and must be handled based on the context. However, when specifically referred to as ***savitakka*/*savicāra***, those are "**good *vacī saṅkhāra***" that, for example, arise in an *Arahant*.
- For details, see "Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)," "Correct Meaning of Vacī Saṅkhāra," and "Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra."

Saṅkhāra and *Abhisaṅkhāra*

6. Understanding how they arise makes it easier to remember the functions/deployment of the three main types of *saṅkhāra* mentioned above. Either good or bad types of *abhisaṅkhāra* come into play when we attach to sensory input (*ārammaṇa*) and greed, anger, or ignorance arise in mind.

- Let us consider an example. Suppose person X is watching TV. X is just watching a "bland program." But then the program switches to a commercial showing a beautiful half-naked actress in a recently released movie. That automatically leads to lustful thoughts in X, and he starts watching it with interest. Those initial thoughts of lust arise automatically due to his hidden defilements (*kāma rāga anusaya.*) Those are ***citta*/*mano abhisaṅkhāra*** arising automatically due to his character/habits (*gati*) to be aroused/enticed by such visuals.
- ***Mano abhisaṅkhārā*** arise automatically according to *gati* and are the weakest form of ***abhisaṅkhāra.***
- Now he starts generating lustful thoughts consciously; here, he is "talking to himself," thinking about how nice it would be to watch the movie; these are the "deliberations" or "*vitakka*/*vicāra*" mentioned in #5 above. Those are a form of ***vacī abhisaṅkhāra***. He calls out to his friend to come and see the commercial. His speech here is also *vacī abhisaṅkhāra.*
- Both watch the commercial while talking excitedly about the actress and the movie and decide to go to the movie. Then they get dressed and drive to the movie theater. All those bodily actions are *kāya saṅkhāra*. Furthermore, since the root cause of those bodily actions is **lust in mind**, they are ***kāya abhisaṅkhāra***.
- *Vacī* and *kāya abhisaṅkhāra* are more robust since they arise in *javana citta*, with conscious thinking.

7. The types of *abhisaṅkhāra* in #6 above are not strong enough to directly cause a specific rebirth. However, they do generate *kammic* energy that can bring *vipāka* in *kāma loka*.

- But these types of lust-induced *abhisaṅkhāra* can grow and lead to committing rape, for example. That specific *kamma* can lead to an unfortunate rebirth (as an animal, for example.)
- I hope that explains the fundamental difference between *saṅkhāra* and *abhisaṅkhāra*.
- Another way to understand: ***abhisaṅkhāra* involves *javana citta*, which are strong *citta* that arises with greed, anger, or ignorance (about moral implications.)**

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Cetanā and *Sañcetanā*

8. In the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)," the Buddha declared, "*cetanāhaṁ, bhikkhave, kammaṁ vadāmi.*" Thus, what determines the type of *kammā* is the *cetanā* or the "intention."

- **If the "intention" does not involve *lobha*, *dosa*, or *moha* (*avijjā*), it is only a *cetanā* or "intention" to get something done.** Here, ***kamma* done is just an action without *kammic* consequences.** For example, if one walks to the kitchen to get a glass of water, that is done with a neutral *cetanā;* the "intention" is to quench the thirst. It is NOT a ***sañcetanā***.
- A ***cetanā*** becomes a ***sañcetanā*** (***saŋ* + *cetanā***) if it involves "***saŋ*"** or ***lobha, dosa, moha* (*avijjā.*)** See "San – A Critical Pāli Root" and "Details of Kamma – Intention, Who Is Affected, Kamma Patha."

9. There is a detailed analysis (*niddesa* version) of *Paṭicca Samuppāda* in "*Vibhaṅgapararana*" (the *Tipiṭaka* Commentary.) See "WebLink: suttacentral: *Paṭiccasamuppādavibhaṅga* (Abhidhamma Vb 6)."

- There it is explained what is meant by "*avijjā paccayā saṅkhārā*": It says, "*Kāya* ***sañcetanā*** *kāyasaṅkhāro, vacī* ***sañcetanā*** *vacīsaṅkhāro, mano* ***sañcetanā*** *citta* (*mano*) *saṅkhāro. Ime vuccanti "avijjā paccayā saṅkhārā"."*
- That means *saṅkhāra* **that arise with *avijjā*** have **"*sañcetanā*"** or **"defiled *cetanā*"** or **"defiled intentions."** Those are ***abhisaṅkhāra***.
- Therefore, only ***abhisaṅkhāra*** with ***sañcetanā*** are included in ***"avijjā paccayā saṅkhārā."***

10. In the "WebLink: suttcentral: *Sañcetanā Sutta* (SN 27.7)" the Buddha stated, "*rūpa sañcetanāya chandarāgo, cittasseso upakkileso*."

- That means "attachment/craving (*chanda rāga*) for *rūpa*" lead to the arising of defiled intentions (*sañcetanā.*) Defiled intentions are those with greed, anger, and ignorance.
- Then that verse is repeated for attachment to sounds, smells, tastes, touches, and *dhammā* (*dhamma sañcetanā.*) Note that *dhammā* are *ārammaṇa* that come directly to the mind; see "Dhamma and Dhammā – Different but Related."

Example

11. Let us take an example. If we see someone walking with a knife, we would only know that he is generating *kāya saṅkhāra* because moving the body involves *kāya saṅkhāra*. We would not know whether they are *kāya* ***abhi****saṅkhārā* until we see what he does with that knife.

- If he carries the knife intending to hurt/kill someone, then ***sañcetanā*** come into play, and he is engaged in *"avijjā paccayā saṅkhārā"* where the *saṅkhārā* is an *akusala* ***abhi****saṅkhāra* of the specific type of *kāya* ***abhi****saṅkhārā.*
- But if he just bought that knife and is taking it home, it is just a *cetanā,* NOT a *sañcetanā.* Thus it is just a *kāya kamma* (bodily action) done with *kāya saṅkhārā* that DOES NOT belong to *"avijjā paccayā saṅkhārā."*
- Therefore, *saṅkhārā* with neutral *cetanā* lead to neutral *kammā;* they do not have future *kammic* consequences. But ***abhisaṅkhāra*** with ***sañcetanā*** are done with ***"avijjā paccayā saṅkhārā,"*** and they can bring *kamma vipāka* in the future.
- Any *saṅkhāra* (*kāya, vacī,* or *mano*) can be included in the category of "*avijjā paccayā saṅkhārā*" ONLY IF one's intention involves *lobha, dosa*, *moha* (*avijjā.*)

Saṅkhāra and *Kamma* – Closely Related

12. ***Saṅkhārā* are closely related to *kammā.*** "*Kamma*" is typically translated as "action," but all *kammā* have their origin in mind.

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- Just like there are citta/*mano, vacī,* and *kāya saṅkhāra*, there are *mano, vacī,* and *kāya kamma*. Furthermore, they are closely related. *Mano saṅkhārā* give rise to *mano kammā, vacī saṅkhārā* give rise to *vacī kammā,* and *kāya saṅkhārā* give rise to *kāya kammā.*
- Now we can see that there are ***apuñña/akusala kamma*** and ***puñña/kusala kamma*.**

13. Paṭicca *Samuppāda* explains how various types of *abhisaṅkhāra* lead to corresponding results (*vipāka*) in the future.

- Such *vipāka* can materialize in the current life or future lives. Strong *kammā* (with strong *abhisaṅkhāra*) lead to good or bad future births via *Uppatti Paṭicca Samuppāda;* see "Uppatti Paṭicca Samuppāda (How We Create Our Own Rebirths)." Other, weaker *kammā* can bring their *vipāka* during a lifetime, either in this or a future life, which is explained in "Paṭicca Samuppāda During a Lifetime."
- The critical issue is that **some *kammā* (actions)** not merely get the job done at that time but **can lead to consequences in the future,** even in future lives. **Those having a "carry-over" effect are the first two types of moral and immoral *kammā* taking place via *abhisaṅkhāra.***

Manopubbangamā Dhammā..

14. The Buddha taught that everything arising in this world originates in our thoughts, speech, and actions. It may take a lot of reading to comprehend that fully, but that is the only way to learn Buddha Dhamma.

- That principle is embodied in the Dhamma verse, "Manopubbangamā Dhammā.." Here, **"*mano*" represents the mind**, and ***dhammā* (with a long "a") means those *kammic* energies** that bring *vipāka* (including rebirth). I have discussed that in various ways; for example, "Kamma and Paṭicca Samuppāda."
- Those born and growing up in the Western world have a "materialistic worldview" from their upbringing. **It is difficult for some to understand how "solid matter" (say, our physical bodies) can have its origins in mind.** However, even though I now live in the United States, I was raised in a practicing Buddhist family in Sri Lanka. **It took a long time, but I have now realized the necessity to explain this "mind-body" connection in detail, especially to a Western audience.**
- Our thoughts (specifically *abhisaṅkhāra*) may not directly lead to the creation of ALL "solid matter." It is a subtle but quite logical/scientific process. I discussed that in the "Origin of Life" series, but I now think I must explain some basic concepts in detail.

15. All posts on *saṅkhāra* at "Saṅkhāra – Many Meanings." Discussing all aspects of *saṅkhāra* in one or two posts is impossible. Please make sure to read them and fully understand *saṅkhāra.* That will go a long way in comprehending *Paṭicca Samuppāda.*

- All the posts in this new "series of review posts with charts" at "Buddhism – In Charts."

9.7.1.1.2 Saṅkhāra - Should Not be Translated as a Single Word

December 7, 2021; revised December 10, 2021 (#3); August 27, 2022; January 25, 2023 (#8)

Saṅkhāra is a critical Pāli word with different meanings depending on the context. It should not be translated with a single word, like choices, processes, activity, mental formations, etc., as commonly done these days.

Introduction

1. I referred to English translations of two key *suttas* where "*saṅkhāra*" translated as "choices" and "mental formations." See "Distortion of Pāli Keywords in Paṭicca Samuppāda."

- According to those translations, ALL *saṅkhāra* would stop from arising if a mind is devoid of *avijjā*. In the two English translations quoted in the above post, "*avijjā nirodhā saṅkhāra nirodho*" is translated

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as "**When ignorance ceases, choices cease**" and "from the cessation of ignorance, there is the **cessation of volitional processes**."

- We all know that the Buddha's mind became free of *avijjā* upon attaining Buddhahood. But then he lived for 45 years. Did not the Buddha generate any *saṅkhāra* during that whole time?
- As discussed below, one cannot think, speak, or do anything without generating *saṅkhāra*!
- That clearly illustrate the dangers of mindlessly translating Pāli suttas word by word without understanding the meaning of the sutta in the context of the topic.

Several Types of *Saṅkhāra*

2. The "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)" discusses three types of *saṅkhāra*: *kāya saṅkhāra, vacī saṅkhāra, citta saṅkhāra*. The last type is (almost) the same as *mano saṅkhāra*.

- In the English translations of this *sutta* at Sutta Central, three translators translate those three types of *saṅkhāra* in three different ways: "Physical, verbal, and mental processes," "bodily process, the speech process, the mental process," and "physical activity, verbal activity, and mental activity."
- However, all three types of *saṅkhāra* are MENTAL; they arise in mind. They are NOT physical processes, but they can control physical processes.
- *Kāya saṅkhāra* arises in mind and controls bodily actions. *Vacī saṅkhāra* also occurs in the mind and may lead to speech. All three types of *saṅkhāra* appear in mind.
- It is NOT POSSIBLE to find a single English word representing the different meanings of *saṅkhāra* in various suttas. We will discuss another way to categorize *saṅkhāra* below, but let us first briefly examine these three types of *saṅkhāra*.

Any Thought Has Mano *Saṅkhāra*

3. In the WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44), *citta* (*mano*) *saṅkhāra* defined as, "*vedanā* and *saññā*." See Ref. 1 below.

- In most English translations, *vedanā* and *saññā* are feelings and perception (or recognition).
- But *vedanā* is more like "sensing an external sensory input." *Saññā* is the recognition of the sensory input (but includes one's biases for such a sensory event.)
- For example, tree roots feel *vedanā* (of nutrients in the soil), and the leaves of a tree feel the sunlight. Each can respond to such stimuli. For instance, we know that a plant "turns" towards sunlight over time, and tree roots "pull-in" suitable nutrients.
- Therefore, plants and trees have a basic form of *vedanā* and *saññā*. A plant can "feel" when sunlight falls on it (*vedanā*), and recognize that as sunlight (*saññā*). However, a plant CANNOT generate *saṅkhārā* (in thoughts or *cittā*) about those *vedanā* and *saññā*. See, "Contact Between Āyatana Leads to Vipāka Viññāṇa."
- Only sentient beings (like people and animals) can generate *saṅkhāra*. For example, we know that a dog becomes joyful when seeing its owner but is aggressive towards strangers. A dog can generate *lobha* (affection for the owner) or *dosa* (in this case aversion toward the stranger.)

4. Therefore, only living beings generate *mano saṅkhāra*. In other words, *mano saṅkhāra* are in any *citta* ("thought.")

- *Abhidhamma* clarifies this issue. Any citta (loosely translated as a thought) will ALWAYS arise with seven *cetasika* (mental factors.) Two of those seven are *vedanā* and *saññā*. Therefore, any "thought" is ALWAYS associated with *vedanā* and *saññā*.
- **In other words, it is impossible to think without generating *mano saṅkhāra*!**

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Vacī Saṅkhāra That Arise in the Mind Lead to Speech

5. The WebLink: suttacentral: *Cūlavedalla Sutta* (MN 44) defines *vacī saṅkhāra* as, "*vitakka vicārā vacī saṅkhāro*"; see Ref. 1.

- *Vitakka* and *vicāra* are two cetasika that MAY ARISE in a *citta*. They arise when we consciously start thinking about something. Simply put, *vitakka* means to "turn attention to an *ārammaṇa*," and vicāra is to "stay on that *ārammaṇa* to investigate."
- When we do that, we either "talk to ourselves" or "speak out." Both involve *vacī saṅkhāra*. See "Correct Meaning of Vacī Sankhāra."
- **Since the Buddha spoke to others for 45 years after attaining the *Buddhahood*, it is clear that he generated a lot of *vacī saṅkhāra*.**

All Bodily Actions Are Based on *Kāya Saṅkhāra* That arise in the Mind

6. *Kāya saṅkhāra* is defined as "*Assāsa passāsā kāya saṅkhāro*" in Ref. 1. Which means, "breathing in and out is due to *kāya saṅkhāra*."

- All bodily activities are due to *kāya saṅkhāra*. Breathing is just one aspect. The mind controls breathing, but we don't need to breathe consciously. Then why is it called a type of *saṅkhāra*?
- Again, we need to refer to *Abhidhamma*. All mental activities involve *citta vīthi*. A single *citta* does not arise by itself. *Cittas* ALWAYS occur in a series of *citta* (*citta vīthi*). **However, we "feel" only those *citta vīthi* that contain *javana citta*.** Those *citta vīthi* that maintain breathing do not have *javana citta*, and they are *atiparittārammaṇa citta vīthi* (i.e., "weak *citta vīthi*").
- The fact that *citta vīthi* are involved in breathing becomes apparent when you think about asthma patients. They need to breathe willfully, i.e., "make an effort to breathe."
- That *sutta* is mentioned because it happens all the time, except when unconscious. When unconscious, *citta vīthi* cannot arise, and *kammic* energy keeps the body alive.
- The critical point is that ANY body movement involves *kāya saṅkhāra*. **To write, walk, run, or move any body part, we must do that with *kāya saṅkhāra*.**

Avijjā Is Not Involved in Most *Saṅkhāra*!

7. Therefore, we generate numerous *saṅkhāra* during the day. That was true for the Buddha and Arahants as well. As long as one lives in this world, one will generate *kāya, vacī*, and *mano saṅkhāra*.

- That is why it is foolish to translate "*avijjā nirodhā **saṅkhāra nirodho***" as "When ignorance ceases, **choices cease**" or "from the cessation of ignorance, there is the **cessation of volitional processes**" in the two translations cited in the post, "Distortion of Pāli Keywords in Paṭicca Samuppāda." We can also see that the English words "choices" and "volitional processes" do not apply to some types of *saṅkhāra*. For example, there is no need to make "choices" or "mental formations (consciously)" to breathe, but breathing involves *kāya saṅkhāra*.
- **Those translators don't seem to realize that only *abhisaṅkhāra* will cease to arise in an *Arahant*.** An *Arahant* would not have a trace of avijjā but obviously would generate all three types of *saṅkhāra* discussed above!
- That type of translation distorts Buddha Dhamma! I have repeatedly pointed out that it leads to much confusion in discussion forums.
- Now, let us discuss another way to categorize *saṅkhāra* that is directly relevant to "*avijjā paccayā saṅkhāra.*" These types are *saṅkhāra* are ***abhisaṅkhāra***, some of which (***apuññābhisaṅkhāra***) can lead to "bad *kamma vipāka*" as various forms of suffering. Some kinds of ***abhisaṅkhāra***

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(*puññābhisaṅkhāra*) can lead to temporary relief from suffering (and even bouts of happiness) **but will NEVER lead to a permanent end of suffering.**

- Let us discuss the special categorization of *abhisaṅkhāra* now.

Akusala-Mūla Paṭicca Samuppāda Involves *Abhisaṅkhāra*

8. *Saṅkhāra* in the step "*avijjā paccayā saṅkhāra*" refers to "*abhisaṅkhāra*." "WebLink: suttacentral: Paṭiccasamuppāda *Vibhaṅga* (Vb 6)" explains the step "*avijjā paccayā saṅkhāra*" as, "*Tattha katame avijjā paccayā saṅkhārā? Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro.*"

Translated: "What is meant by '*avijjā paccayā saṅkhārā*?' That means *Puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra.*" For details, see "Saṅkhāra – What It Really Means."

- Such *abhisaṅkhāra* can be *kāya, vacī*, or *mano saṅkhāra* that we discussed above. But only a part of *kāya, vacī*, and *mano saṅkhāra* are *abhisaṅkhāra.*
- Also, see "WebLink: suttacentral: *Saṅkhāra Sutta* (AN 3.23)." The English translation is not that good, but it gives the basic idea. Note that "*sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti*" means "engaging in generating *apuññābhisaṅkhāra.* The opposite "*abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti"* means "engaging in generating *puññābhisaṅkhāra.* Note that *puññābhisaṅkhāra* are "moral deeds done without the comprehension of the Noble Truths"; see #11 and #12 below.
- **In other words, *abhisaṅkhāra* leads to *kamma* done with *lobha*, *dosa*, and *moha*.** They are *dasa akusala* (three with the body, four with speech, and three with the mind). They are *kāya kamma*, *vacī kamma*, and *mano kamma*. See, "Ten Immoral Actions (Dasa Akusala)."

9. Then a question arises: How can *puññābhisaṅkhāra* (*puñña abhisaṅkhāra* or MORAL ACTIONS) be done with *lobha, dosa, moha*?

- ***Puññābhisaṅkhāra* leads to *puñña kamma* that can bring "good results" in this world.**
- That means such "good *kamma*" leads to "good *kamma vipāka*" (like health and wealth) during such "good existences." Stronger ones can lead to rebirth in "good realms."
- However, such benefits are only temporary. Such births in "good realms" are rare. Even if we think we only do good deeds in this life, we may have done many "bad deeds" in past lives, which can still bring rebirths in "bad realms." *Puñña kamma* becomes *kusala kamma* (that leads to *Nibbāna*) ONLY with the comprehension of *Tilakkhaṇa*; see #11 below.

Examples

10. As we already noted, breathing takes place via *kāya saṅkhāra*. Raising one's hand involves *kāya saṅkhāra*. Eating food involves *kāya saṅkhāra*. All these activities are NECESSARY to live life. We cannot categorize them as "good" or "bad." Those are *kammically* neutral activities.

- On the other hand, hitting another person with anger involves the *apuññābhisaṅkhāra* version of *kāya saṅkhāra*. So does stealing or sexual misconduct. Telling a lie is done with the *apuññābhisaṅkhāra* version of *vacī saṅkhāra*.
- Preparing a meal and offering that to a *bhikkhu* or a homeless person involves the *puññābhisaṅkhāra* version of *kāya saṅkhāra*. Teaching Buddha Dhamma (or anything valuable) to others involves *kāya* and *vacī saṅkhāra* that belong to the category of *puññābhisaṅkhāra.*
- Having a greedy or angry mindset is a *mano saṅkhāra* belonging to the *apuññābhisaṅkhāra* version. The same is true for having the ten types of wrong views. The opposites of those belong to the *puññābhisaṅkhāra* category.

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Doing Good Deeds (Puñña Kamma) Is Not Enough to Stop Future Suffering

11. The point is that while "good deeds (*puñña kamma*)" can lead to periods of happiness in good realms, that would not remove the possibility of future rebirths in the *apāyās*.

- Another way to say this is: "rebirths the *apāyās* will stop only upon understanding the dangers in the rebirth process, i.e., that this world is of *anicca, dukkha, anatta* nature (*Tilakkhaṇa*.) That is when one becomes a *Sotāpanna.* **Attempts to overcome past "bad deeds" by ONLY engaging in "good deeds" or *puñña kamma* will not be successful.** However, it is necessary to engage in *puñña kamma* to gain that insight.
- Instead, (while engaging in *puñña kamma* with *puññābhisaṅkhāra*) one MUST try to understand the three characteristics of this world of 31 realms. **That is the ONLY WAY to avoid severe suffering in the future.**
- Understanding *Tilakkhaṇa* leads to the cultivation of "*Kusala-Mūla Paṭicca Samuppāda*," which leads to various stages of *Nibbāna*. See, "Kusala-Mūla Paṭicca Samuppāda."

Difference Between *Puñña Kamma* and *Kusala Kamma*

12. It is essential to understand the difference between *puñña kamma* and *kusala kamma*. ***Puñña kammā* BECOME *kusala kammā* IF one comprehends *Tilakkhaṇa*!.**

- *Puññābhisaṅkhāra* lead to *puñña kamma*.
- The same *puñña kamma* done with the comprehension of *Tilakkhaṇa* are NOT *puññābhisaṅkhāra*. They are not *abhisaṅkhāra*.They are no "*Kusala-Mūla saṅkhāra*."
- That is why the *Kusala-Mūla Paṭicca Samuppāda* process (that leads to *Nibbāna*) starts with "*kusala-mūla paccayā saṅkhāra*."
- For details, see, "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma" and "Kusala-Mūla Paṭicca Samuppāda."
- For those unfamiliar with these terms, it may take a repeated reading of relevant posts to understand these concepts. Things will fall into place once one can get a foothold (like in a jigsaw puzzle).

Reference

1. In the "WebLink: suttacentral: *Cūḷavedalla Sutta* (MN 44)":

"*Tayome, āvuso visākha, saṅkhārā—kāya saṅkhāro, vacī saṅkhāro, citta saṅkhāro"ti.*

"Katamo panāyye, kāya saṅkhāro, katamo vacī saṅkhāro, katamo citta saṅkhāro"ti?

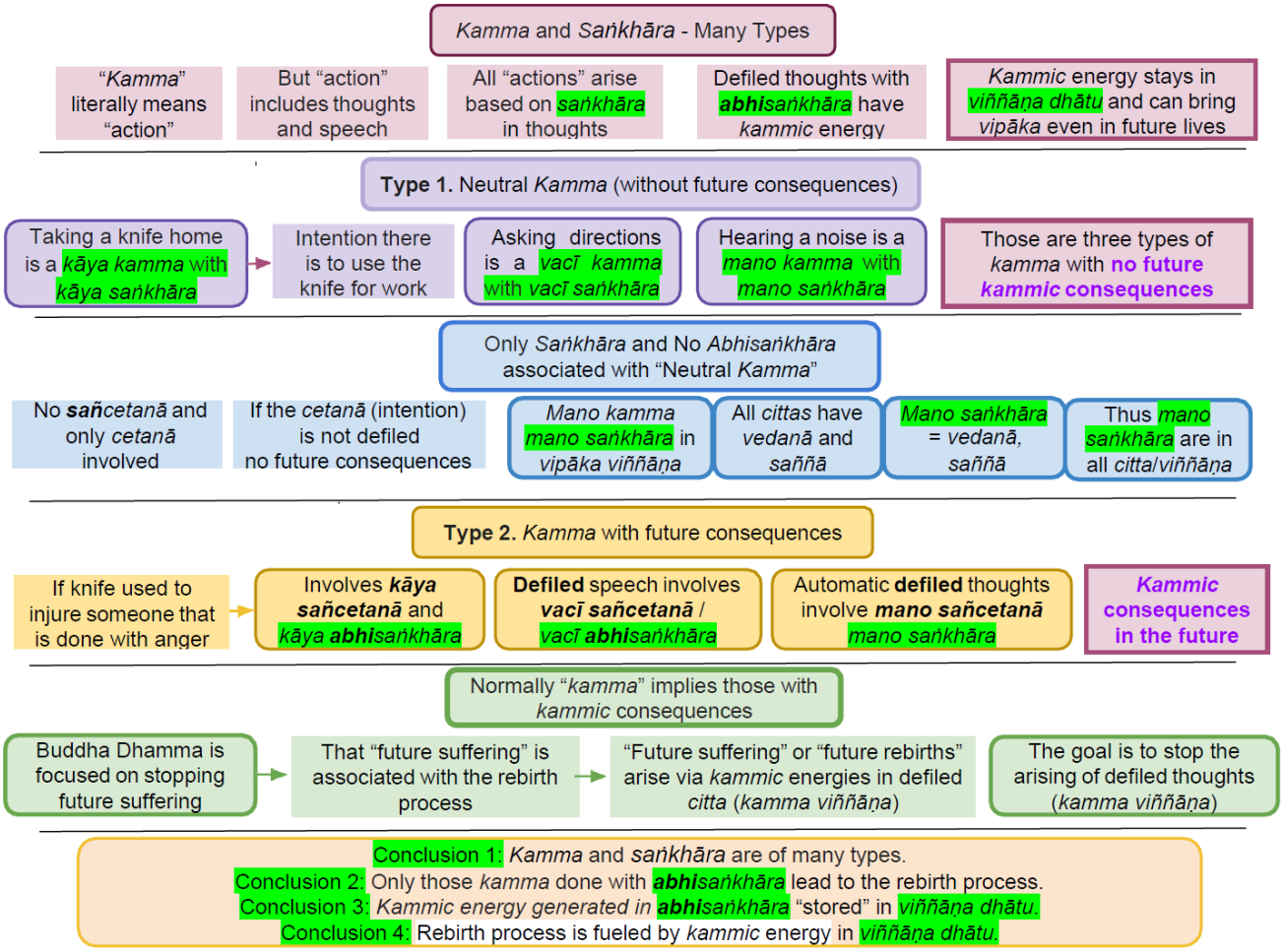
"Assāsapassāsā kho, āvuso visākha, kāya saṅkhāro, vitakka vicārā vacī saṅkhāro, saññā ca vedanā ca citta saṅkhāro"ti.

9.7.1.1.3 Kamma and Saṅkhāra, Cetanā and Sañcetanā

December 14, 2021; revised August 27, 2022; November 24, 2022; March 17, 2023; rewritten April 2, 2023

Cetanā expresses the "intention" via a set of *cetasika*. *Saṅkhāra* leads to action with that intention. *Kamma* is the deed done with that intention.

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Buddhism – In Charts: 8. Kamma and Saṅkhāra

Download/Print: "WebLink: suttacentral: 8. Kamma and Saṅkhāra"

Introduction

1. Most people use the word "*kamma*" to indicate "bad deeds" or even "results of past bad deeds" (which are really "*kamma vipāka*.") When something terrible happens, they say, "Oh, this is my *kamma*."

- But *kamma* is a generic word that means "action." That could mean moving the body, speaking, or thinking (*kāya, vaci*, and *mano kamma*.) *Kamma* can be of mainly three types:

  (i.) Neutral *kamma*: like using a knife to cut vegetables or asking directions from someone.

  (ii.) *Akusala* (or *pāpa/apuñña*) *kamma:* e.g., stabbing someone with a knife or telling a lie to make money.

  (iii.) *Puñña kamma:* e.g., using a knife to cut loose a trapped animal or explaining Dhamma to others. A *kusala kamma* is a *puñña kamma* done with the comprehension of the Four Noble Truths, i.e., by a Noble Person. Of course, all *puñña kamma* become *kusala kamma* only for an *Arahant*.

- **All three types are done with a specific intention.** We must engage in various kinds of *kamma* of the first type in our daily lives to get things done. The "intention" in the second type is evil or immoral, while that in the third type is good or moral.

2. **The first type of *kamma* yields results at that time only; they do not lead to "*kammic* consequences" in the future.** Those actions do not have morally good or bad intentions.

- **The second/third type can bring "bad/good results" at that time or in the future. Moral or immoral "intentions" that arise lead to the creation of an unseen "*kammic* energy"** that remains in "*viññāṇa dhātu*" and can bring *vipāka* in the future. See below.

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- **That "intention" is not in the *cetanā cetasika* (mental factor), *per se*, but is incorporated via a set of other "moral/immoral" *cetasika*, as explained below.** [***per se*** : [adverb] with respect to its inherent nature.]
- ***Cetanā cetasika* only incorporates appropriate *cetasikas* into a *citta*;** "*cetanā*" means to "assemble a *citta* (with appropriate) *cetasika*."
- With intention, one generates three types of *saṅkhāra* to "take action." *Kamma* is the deed done with *saṅkhāra*. *Kāya, vacī*, and *mano saṅkhāra* lead to *kāya, vacī*, and *mano kamma*. A *kamma* becomes immoral or moral with the incorporation of immoral or moral (*sobhana*/*asobhana*) *cetasika*, as explained below.

Cetanā Is In Every *Citta*!

3. "*Nibbedhika Sutta* (AN 6.63)" is a vital *sutta* that explains many keywords in Buddha Dhamma. Toward the end, it defines *kamma*: **"*Cetanā*, I tell you, is *kamma*. With intention, one does *kamma* through body, speech, and mind."** See Ref. 1.

- Now, *cetanā* is a "universal *cetasika,*" meaning it is in every *citta*. This is a CRITICAL observation. We don't do good or bad *kamma* at all times. Thus, *kamma* means any bodily activity, speech, or even thoughts. For example, we saw that even breathing happens with *cittās*.
- Therefore, even any action, like lifting an arm, is a *kamma*. One may also speak and think about getting some task done that would NOT have morally good or bad intentions. Those would NOT belong to *akusala, pāpa, puñña*, or *kusala kamma*. They are just *kamma*. **Such "neutral *kamma*" would not have *sobhana* (moral) or *asobhana* (immoral) *cetasika*. However, *cetanā cetasika* is still there** since it is a universal *cetasika*.

4. There are seven such "universal *cetasika*" in every *citta*: *Phassa* (contact with an (*ārammaṇa*); *vedanā* (feeling); *saññā* (perception); *cetanā* (putting together all relevant mental factors); *Ekaggatā* (One-pointedness); *jīvitindriya* (life faculty); *manasikāra* (memory.) See Ref. 2.

- *Mano saṅkhāra* are defined as "*vedanā* and *saññā;*" see "Saṅkhāra – Should Not be Translated as a Single Word." Since *vedanā* and *saññā* are universal *cetasika*, *mano saṅkhāra* arise in every *citta*. Thus, a "neutral *kamma*" is done with only *mano saṅkhāra*.
- A new *citta vīthi* arises when a new *ārammaṇa* comes in. That contact with the new *ārammaṇa* is *phassa*. The mind "feels" that (*vedanā*) and recognizes it (*saññā*) with the help of the *manasikāra cetasika* that can recall similar past events. *Ekaggatā* helps keep the mind focused on that *ārammaṇa*. See "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."
- That complex process occurs within a billionth of a second (lifetime of a *citta*.) See "Amazingly Fast Time Evolution of a Thought (Citta)." It is critical to read that post to understand this primary process.
- When *cetanā* starts incorporating "defiled intentions," it becomes *sañcetanā,* and *saṅkhāra* becomes *abhisaṅkhāra*.

Cetanā Becomes *Sañcetanā*

5. The word "*sañcetanā*" comes from "*saŋ*" + "*cetanā*." Thus, it means *cetanā cetasika* has incorporated "*saṅ*" that can contribute to generating *kammic* energy for future rebirths. I have discussed the importance of "*saṅ*" in many posts. See "Saŋ – A Critical Pāli Root."

- Therefore, ***saṅkhāra* are associated with *cetanā***, and ***abhisaṅkhāra* (those that contribute to the rebirth process) involve *sañcetanā***.
- The intention becomes "defiled" when certain types of *cetasika* arise. For example, an "angry state of mind" is expressed by incorporating *dosa* and *moha cetasika* into the *citta*. When becoming greedy, *lobha*, *moha*, and even jealousy (*issā*) *cetasika* may arise in *citta*.

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- When ***cetanā*** incorporates types of *cetasika* responsible for future *vipāka*, it becomes ***sañcetanā.*** Then ***saṅkhāra*** become ***abhisaṅkhāra***.

6. **Only *abhisaṅkhāra* with *sañcetanā* are responsible for the rebirth process or *saṁsāra***.

- The word "***saṁsāra"*** comes from "*saŋ*" + "*sāra*" *where* "*sāra*" means "good" or "beneficial." Thus, one is trapped in the rebirth process because of the wrong view that "living in this world is beneficial."
- This is why the types of *saṅkhāra* that arise due to the ignorance of the Four Noble Truths (i.e., "*avijjā paccayā saṅkhārā*") are *kāya saṅkhāra, vacī saṅkhāra,* and *citta* (*mano*) *saṅkhāra* that involve *kāya* ***sañcetanā,*** *vacī* ***sañcetanā,*** and *mano* (or *citta*) ***sañcetanā.***
- "WebLink: suttacentral: *Paticcasamuppāda Vibhaṅga* (Abhidhamma Vb 6)" states: "*Kāya****sañcetanā*** *kāya saṅkhāro, vacī****sañcetanā*** *vacī saṅkhāro, mano****sañcetanā*** *citta saṅkhāro. Ime vuccanti* "***avijjā paccayā saṅkhārā***". Therefore, *saṅkhāra* in *Uppatti Paṭicca Samuppāda* always involve ***abhisaṅkhāra*** with ***sañcetanā.***
- However, only *kāya* ***abhi****saṅkhāra* and *vacī* ***abhi****saṅkhāra* directly lead to the rebirth process. *Mano* (or *citta*) ***sañcetanā*** do not become ***abhi****saṅkhāra.* That is a subtle point we will address in the future.
- A Buddha or an *Arahant* would not generate ***abhisaṅkhāra* or *sañcetanā***, but they do generate ***saṅkhāra* with *cetanā*** until *Parinibbāna*. Their actions, speech, or thoughts would have *kammically-*neutral *kāya, vacī, and mano saṅkhāra* associated with them.

"Intention" Comes from *Cetasikas* Added Based on the *Ārammaṇa* and One's *Gati*

7. If the *ārammaṇa* is mind-pleasing, *lobha* (greed) can arise in the mind. When the *lobha cetasika* is incorporated into the *citta,* it becomes a "*lobha citta*." On the other hand, seeing an enemy would generate *dosa* (anger), and the corresponding *citta* would be angry because *cetanā* would incorporate the *dosa cetasika* into it. Thus, *cetanā* is like a supervisor/administrator who adds other relevant *cetasika* (good or bad) based on the "state of mind."

- Returning to the types of *kamma* in #1 above, we can now make sense of the role of the *cetanā cetasika*. **The "intention" comes from the types of *cetasika* that arise in the mind based on the *ārammaṇa* and one's *gati*.** For example, someone with "angry *gati*" is more likely to be angered by even a mild accusation. For an introduction to *gati*: "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsava)."
- The *cetanā cetasika* "constructs" a *citta* by incorporating appropriate *cetasika* **based on one's gati and the type of ārammaṇa. Thus, *gati* and the *ārammaṇa* will dictate the "intention."** This is a CRITICAL point to understand.

8. If one does a task with *lobha, dosa, moha*, then it is an *akusala* (or *pāpa*) *kamma*. Another subtle way to say that is any action done with *chandarāga* (with a mindset that says worldly pleasures are worthwhile pursuing) has at least a trace of *akusala* nature.

- A particular activity involving generosity, compassion, etc., is a ***puñña kamma***. Here, ***alobha* and *adosa cetasika* are incorporated into *cittā.*** *Cetanā* here is still ***"sañcetanā"*** IF one has not comprehended the dangers of the rebirth process, i.e., since one still has *avijjā* (not comprehending the Noble Truths.)
- That is because those "good *kamma*" are done with the expectation of "better rebirths/good *vipāka*" in the higher realms of the *kāma loka* (human and *Deva* realms.)
- A ***kusala kamma*** is a "better version" of a *puñña kamma* done with an understanding of the Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.
- **If the same *puñña kamma* is done by someone who comprehends the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa,* it would automatically be a *kusala kamma*.** Such *kusala*

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kammā are done WITHOUT expectations for worldly benefits, but ONLY with the expectation of attaining *Nibbāna* and, thus, stopping the suffering-filled rebirth process.

- Details in "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)" and "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."

Kammic Energy Arises In the Mind

9. The three types of *kamma* are *kāya, vacī,* and *mano kamma*. They are done based on *kāya, vacī,* and *mano saṅkhāra*.

- When a "neutral *kamma*" is done with *saṅkhāra* (that are not *abhisaṅkhāra*), the *kammic* energy generated is only enough to get the task done. There is no "residual *kammic* energy" deposited in the *viññāṇa dhātu* that can bring *vipāka* in the future.
- However, when a *kamma* is done with *abhisaṅkhāra* (with *sañcetanā*), part of the *kammic* energy generated is deposited in the *viññāṇa dhātu.* Those can bring *vipāka* in the future, including rebirths.

Kammic Energy Remains in *Viññāṇa Dhātu* to Bring *Vipāka*

10. It is difficult for those in the Western world to wrap their minds around the concepts relating to *kamma*. That is mainly because the focus is primarily on the material world. Ancient Greeks tried to describe the world only in terms of matter, a tradition that has continued with modern science. Modern science investigates material phenomena involving material objects located in space. With the terminology of Buddha Dhamma, that description restricts the "world" to just five "*dhātus*": *pathavi, āpo, tejo, vāyo*, and *ākāsa*. All material objects are made of *pathavi, āpo, tejo, and vāyo* and located in *ākāsa dhātu*.

- However, in Buddha Dhamma, there is a sixth *dhātu*, *viññāṇa dhātu*, and that is the most important. ***Viññāṇa* – arising in mind (*mano*) – is the precursor to the material world.** See "Manopubbangamā Dhammā.."
- *Kammic* energies generated in defiled *cittas* (as well as all memories or *namagotta*) are "stored" in the *viññāṇa dhātu.* See "Where Are Memories Stored? – Viññāṇa Dhātu."
- It may not be easy to understand that post without understanding *Paṭicca Samuppāda* (PS). I plan to direct this series of posts to clarify all the terms in PS to complete that picture.

All posts in the new series: "Buddhism – In Charts"

References

1. From WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63): "*Kammaṁ, bhikkhave, veditabbaṁ ... pe... kammanirodhagāminī paṭipadā veditabbāti, iti kho panetaṁ vuttaṁ. Variant: kammanirodhagāminī → sabbatthapi evamevaKiñcetaṁ paṭicca vuttaṁ?* ***Cetanāhaṁ, bhikkhave, kammaṁ vadāmi. Cetayitvā kammaṁ karoti—kāyena vācāya manasā***."

2. The "WebLink: suttacentral: *Sammāditthi Sutta* (MN 9)" defines *nāma* (mentality) as, "*Vedanā, saññā,* ***cetanā****, phasso, manasikāro—idaṁ vuccatāvuso, nāmaṁ*." In *Abhidhamma*, two more *cetasika* of *jīvitindriya* and *ekaggatā* are listed together with the above five *cetasika*. Thus, there are seven *cetasika* in every *citta*. The point is that "intention" is not a good translation for *cetanā*. One's "intention" comes through the types of other good or bad *cetasika* (such as *lobha* or *alobha*) included in the *citta*. The *cetanā cetasika* "puts together appropriate *cetasikā* and builds the *citta*." See "What is a Thought?"

9.7.1.1.4 Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna

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"*Kusala-mūla saṅkhārā*" lead to *Nibbāna*. This category of *saṅkhāra* is generated via wisdom or *paññā*, the opposite of *avijjā*.

We Live Life with *Saṅkhāra*

1. As discussed in recent posts, everyone (including *Arahants*) generates *saṅkhāra* while living in this world.

- *Saṅkhārā* are, in simple terms, THOUGHTS.
- Everything we do involves thoughts. Thoughts can vary: compassionate, loving, greedy, angry, jealous, etc. Then we speak and do things with such thoughts with an intention.
- *Mano saṅkhāra* are thoughts that arise in the mind automatically according to one's *gati* (character/habits). If the sensory input (an *ārammaṇa*) is interesting, one starts thinking about it and *vacī saṅkhārā* arise; such *vacī saṅkhārā* also lead to speech. If then one decides to take action, corresponding body movements happen via *kāya saṅkhārā*.
- For example, you automatically start looking at an item in a shop if your *gati* matches it. Then if you think it is worthwhile to investigate it further, you keep looking at it, debating whether to buy it. If you lean toward buying it, you may decide to pick it up and look at it more carefully. Those involve *mano, vacī,* and *kāya saṅkhārā,* respectively. **Such THOUGHTS related to attachment to worldly things (i.e., with *chandarāga*) are *Abhisaṅkhāra*.** *Arahants* generate *saṅkhāra*, but not *abhisaṅkhāra*.

Chandarāga Lead to *Abhisaṅkhāra*

2. The easiest way to see the difference between *saṅkhāra* and *abhisaṅkhāra* is as follows. *Saṅkhāra* with *chandarāga* are *abhisaṅkhāra*.

- The correct "*pada nirutti*" (etymology) of "*rāga*" comes from "*rā*" + "*agga*" where "*rā*" means to "travel (in the *saṁsāric* journey)" and "*agga*" is to "give priority." Thus, "*rāga*" means to "willingly engage (in the *saṁsāric* journey.)
- "*Chanda*" ("*ca*" + "*anda*") means "blinded mind." **Therefore, one with "*chandarāga*" has not comprehended the dangers of remaining in the rebirth process.** See, "Lobha, Rāga and Kāma chanda, Kāma rāga."
- *Chandarāga* is of three types: *Kāma rāga* (attachment to *kāma loka*), *rūpa rāga* (attachment to *rūpa loka*, the 16 *rūpāvacara Brahma* realms), and *arūpa rāga* (attachment to the four *arūpāvacara Brahma* realms.)
- Note that *kāma rāga*, *rūpa rāga*, and *arūpa rāga* are three *saṁyojana* (*saṁsāric* bonds) that bind one to the rebirth process — Kāma *rāga* broken at the *Anāgāmi* stage and the other two bonds broken at the *Arahant* stage.
- Thus, the removal of *chandarāga* leads to *Nibbāna*; see Ref. 1.

Three Main Types of *Saṅkhāra*

3. The following categorization could be helpful:

i. Our thoughts, speech, and actions involved in daily activities are "*kammically* neutral." Thus they involve **"*kammically*-neutral *saṅkhāra*."**

ii. ***Abhisaṅkhāra*** keeps one on the rebirth process. These are *saṅkhāra* arising due to *avijjā*, i.e., "*avijjā paccayā saṅkhāra*" in the *Akusala-mūla Paṭicca Samuppāda* process; see, "Akusala-Mūla Uppatti Paticca Samuppāda."

iii. Then there are **"*kusala-mūla saṅkhāra*"** cultivated by those on the Noble Path (Noble Persons above the *Sotāpanna Anugāmi* stage.) Those *saṅkhāra* arise with the comprehension of the Noble

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Truths. Those are the "*kusala-mūla paccayā saṅkhāra*" in the *Kusala-mūla Paṭicca Samuppāda* process; see, "Kusala-Mūla Paṭicca Samuppāda."

We Have to Attain *Nibbāna* While in This World

4. We cannot do ANYTHING in this world without generating *saṅkhāra*. Thus, working toward *Nibbāna* also involves *saṅkhāra*.

- To work towards attaining *Nibbāna*, one needs to engage in physical activities (with *kāya saṅkhāra*), and discuss Dhamma concepts (with *vacī saṅkhāra*.) Furthermore, when the mind is in an appropriate state (*samādhi*), certain Dhamma concepts automatically come to mind as *mano saṅkhāra*.
- Those are **"*kusala-mūla saṅkhāra*."** One would start cultivating ***kusala-mūla saṅkhāra*** from the *Sotāpanna Anugāmi* stage. However, until the *Arahant* stage, some *abhisaṅkhāra* can arise via the *Akusala-mūla Paṭicca Samuppāda process.*
- Once attaining the *Arahanthood*, *abhisaṅkhāra* would not arise at all. However, *Arahants* would still generate *saṅkhāra* after attaining *Nibbāna,* until *Parinibbāna*. See, "Saṅkhāra – Should Not be Translated as a Single Word."

Three Types of *Abhisaṅkhāra*

5. In the post, "Saṅkhāra – Should Not be Translated as a Single Word," we discussed **three types of *abhisaṅkhāra* that can come into play in "*avijjā paccayā saṅkhāra*."** See #8 there.

- First, there are ***apuññābhisaṅkhāra*** ("bad *saṅkhāra*") involving *lobha, dosa, moha* (and other related *cetasika* like jealousy. They are "*apuñña abhisaṅkhāra*" that can lead to rebirths in lower realms (*apāyās*.) Such ***apuññābhisaṅkhāra*** will move one away from *Nibbāna*. That is easy to see.
- However, we saw that two other types of "good *saṅkhāra*" can move one away from *Nibbāna*. Those "relatively good" *abhisaṅkhāra* that can lead to rebirths in the "good realms" at or above the human realm. Those are ***puññābhisaṅkhāra*** and ***āneñjābhisaṅkhāra***.

6. *Puñña kamma* with ***puññābhisaṅkhāra*** can bring "good results" in this world, including rebirths at or above the human realm. Giving, moral living, and meditation come under puñña kamma; see, "Puñña Kamma – Dāna, Sīla, Bhāvanā." ***Puññābhisaṅkhāra*** also includes the cultivation of *rūpāvacara jhāna* (first four *jhāna*) that lead to rebirths in the 16 *rūpāvacara Brahma* realms.

- ***Āneñjābhisaṅkhāra*** comes into play in the cultivation of the four higher (*arūpāvacara*) *jhānas* that lead to rebirths in the four *arūpāvacara Brahma* realms.

Per #2 above, all three types of *abhisaṅkhāra* arise due to *chandarāga.*

How Can *Puññābhisaṅkhāra* and *Āneñjābhisaṅkhāra* Arise Due to *Avijjā*?

7. For those who do not have a solid background in the basics, it will be difficult to see why *puññābhisaṅkhāra* and *āneñjābhisaṅkhāra* also arise due to *avijjā*. The simple explanation is that one MAY act with *avijjā* until one understands the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa. When* one starts comprehending the Noble Truths, one would see why striving for future rebirths even in the higher realms can be dangerous in the long run.

- **That is related to the fact that one would understand many deep *suttas* ONLY after one gets that critical understanding.**
- That is also why it is dangerous to translate deep *suttas* word by word without understanding the deeper concepts in Buddha Dhamma.
- I hope to discuss those in detail soon. Let us now discuss another related issue.

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All Religions Encourage Doing Good Deeds to Achieve Happiness

8. Before the Buddha, people believed in morally good, morally wrong, and neutral deeds. All religions (to some extent) taught that one must abstain from evil deeds and engage in good deeds. In Pāli terms, that means one should avoid *apuññābhisaṅkhāra* and need to cultivate *puññābhisaṅkhāra*.

- The principle behind that rationale is that doing good will lead to good results, and the opposite will happen to those engaged in evil deeds. That is the "BASE LEVEL of understanding of laws of *kamma*."

Difference Between Buddha Dhamma and Major Religions

9. Buddha also advised people to live moral lives and to cultivate *puññābhisaṅkhāra*.

- But there is a DEEPER LEVEL of understanding in Buddha Dhamma. That involves understanding the "real nature" of this world of 31 realms embedded in the Three Characteristics of Nature or *Tilakkhaṇa*. That understanding goes hand-in-hand with understanding *Paṭicca Samuppāda* and the First Noble Truth on Suffering. That DEEPER teaching says that suffering will NEVER come to an end until the true nature of this world is understood. That truth says it is foolish (*avijjā*) to assume that one can stop future suffering by just doing "good deeds" and by abstaining from "bad deeds."
- The deeper point (that may be initially hard to understand) is the following: The Buddha saw the real suffering in this world at his Enlightenment. There is a broader world with 31 realms among which rebirths occur. Living beings commit "bad deeds" pursuing worldly pleasures and end up in the four lowest realms (*apāyās*.) He explained the process (*Paṭicca Samuppāda*) by which future rebirths occur.
- Until that process is understood (and thus one can comprehend *Tilakkhaṇa*,) one would still have that "subtle wrong view" of our world. That is the deeper level *micchā diṭṭhi* removed at the *Sotāpanna* stage! That is the DEEPER LEVEL of understanding mentioned above.

Doing Good Deeds Is Not Enough to End Suffering

10. The CRITICAL point is that "good results" from "good deeds" do not last forever. Since we all have done "bad deeds" in past lives, their results can bring "bad births."

- Suppose person X avoids doing ANY evil deeds in this life. When this life ends within 100 years or so, there will be two possibilities:

  (i) Kammic energy for this human bhava has not been exhausted, and thus X will be reborn human again. Suppose X can avoid doing any evil deeds in that life and possibly a few more human lives. Eventually, X has to face option (ii) below.

  (ii) X will be reborn in a new existence (bhava,) and it will be determined not only by the "good kamma" that X has accumulated in the current human bhava but also by any "bad kamma" accumulated in previous lives extending to billions of years to the past.

- That danger is evident in some accounts in the *Tipiṭaka*. Even after stating the *Arahanthood*, Ven. Moggallāna was beaten to death. That was due to a trace of *kamma vipāka* leftover from killing his parents in a previous life. Aṅgulimāla killed almost a thousand people and would have been born in an *apāya* if he could not attain the *Arahanthood*. **If such highly-regarded *Arahants* had committed such heinous crimes in the past, how can we say that we have not?**

11. That is why Buddha Dhamma needs to be understood in the context of the rebirth process. Of course, it is up to each individual to decide the validity of the rebirth process.

- Not believing in rebirth is one of the ten types of wrong views (*micchā diṭṭhi*) in Buddha Dhamma. Thus, it would be impossible to make ANY progress with that wrong view. One gets to mundane *Sammā Diṭṭhi* by getting rid of such wrong views. Only then would one be able to comprehend more profound

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concepts like *Paṭicca Samuppāda* and *Tilakkhaṇa* and get to the *lokuttara Sammā Diṭṭhi* and start on the Noble Path.

- **It is a good idea to contemplate the above. It is a waste of time to discuss deep *suttas* without understanding these basic concepts.**

Difference Between *Kusala Kamma* and *Puñña Kamma*

12. Any "good deed" done with the BASE LEVEL of understanding is a *puñña kamma*. The same deed done with the DEEPER LEVEL of understanding is a *kusala kamma*. Let us discuss that briefly next.

Let us start with ten types of *akusala kamma* (*dasa akusala.*) Three by actions: *pāṇātipātā* (killing), *adinnādānā* (taking what is not given), *kāmesu micchācārā* (not just sexual misconduct, but also excessive of sensory pleasures.) Four by speech: *musāvāda* (Lying), *pisuṇā vācā* (slandering), *pharusā vācā* (harsh speech), and *sampappalāpā* (frivolous talk). Then there are three directly by the mind: *Abhijjhā* (covetousness; greed for other's belongings), *Vyāpāda* (ill-will, hatred), and *Micchā Diṭṭhi* (wrong views.) [See Ten Immoral Actions - Dasa Akusala.]

- Those ten become stronger IF THEY ARE DONE WITH *micchā diṭṭhi*. Such strong versions of *akusala kamma* are *pāpa kamma.* They involve *apuññābhisaṅkhāra* that can DIRECTLY lead to rebirths in the *apāyās*. In *Abhidhamma*, such "*apāyagāmi* deeds" are done with "*diṭṭhi sampayutta citta*" or "*citta* that arise with wrong views." **We can also say that they involve *apuññābhisaṅkhāra.*** Yet another way to say that a stronger version of *avijjā* (or *moha*) is in play when one has one or more of the ten types of *micchā diṭṭhi* or wrong views.
- The ten types of wrong views are discussed in "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."
- Again, if one has any of the ten types of *micchā diṭṭhi*, one can act with *moha* (under high temptations) and do "*apāyagāmi pāpa kamma*." Note that it DOES NOT mean one with *micchā diṭṭhi* will always act with wrong views and will inevitably do *pāpa kamma*. But the possibility is there.

Akusala Kamma May Be Done by Anyone Except a *Arahant*

13. The critical point is that even if one does not have the ten types of *micchā diṭṭhi*, one could act with *avijjā* and still do *pāpa kamma* and be reborn in an *apāya*. **But the possibility of that is much less than that for someone with the ten types of *micchā diṭṭhi.***

- That is why only those above the *Sotāpanna Anugāmi* stage are genuinely free from rebirths in the *apāyās*. In addition to losing the ten types of wrong views, they have understood the following: **The possibility of Future suffering in the *apāyās* will be there as long as one believes that one can achieve permanent happiness within the rebirth process.**
- (However, even a Noble Person below the *Arahant* stage can do "mild *akusala kamma*" that can lead to rebirths in the human or higher realms.)
- What if one does not believe that there is a rebirth process?
- Then there is no need to read deep suttas about *Nibbāna*. One WOULD NOT be able to understand them. But even more importantly, why bother reading about *Nibbāna* if one does not believe in the concept of *Nibbāna*?
- That is why not believing in the rebirth process is one of the ten wrong views.

Wasting Time Discussing (Incorrectly Translated) Deep *Suttas*

14. Many people can save time by carefully reading and understanding what I discussed above. Of course, word-by-word translations of such deep *suttas* make it worse. The problem is that even the translators do not understand the concepts I discussed above. If they did, they would not do such nonsensical translations.

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- I see many people have engaged in the same discussion in discussion forums over many years. They have wasted a lot of valuable time. Of course, some people do not even take these discussions seriously. It is like discussing philosophy for them.
- But if one even starts to understand the key message of the Buddha, one would not waste any time. We have a limited time of fewer than 100 years to use this rare opportunity.

Summary

15. The "Kusala-Mūla Paṭicca Samuppāda" process leads to *Nibbāna*. That process starts with "***kusala-mūla*** *paccayā saṅkhāra."*

- On the other hand, the rebirth process continues with "Akusala-Mūla Paṭicca Samuppāda. "That process starts with, "***avijjā*** *paccayā saṅkhāra."* Good, moral deeds done without comprehending the Noble Truths (i.e., *puñña kamma*) also fall under this category.
- The same kind of moral deeds done with the comprehension of Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* are *kusala kamma.*
- But many people believe moral, good deeds by anyone belong to the *kusala kamma* category. That is not correct. *Kusala kamma* can be done only with the comprehension of the Noble Truths.

Reference

1. "WebLink: suttacentral: *Chandarāga Sutta* (SN 22.25)." English translation there: "WebLink: suttacentral: Desire and Lust (SN 22.25)." Note that "*chandarāga"* is translated as "desire and lust." That is not correct, as I explained in #2 above.

9.7.1.1.5

Rebirths Take Place According to Abhisaṅkhāra

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Rebirths take place according to *abhisaṅkhāra* cultivated. That mechanism is explained in *Akusala-mūla Paticca Samuppāda.*

Three Types of *Abhisaṅkhāra* Leading to Rebirth in the 31 Realms

1. As we have discussed, the 31 realms in this world (*loka*) are distributed among three levels: *kāma loka, rūpa loka*, and *arūpa loka*.

– *Kāma loka* has 11 realms: the four lowest realms (*apāyās*,) the human realm, and the six *Deva* realms.

– *Rūpa loka* consists of the sixteen *rūpāvacara Brahma* realms.

– *Arūpa loka* has four *arūpāvacara Brahma* realms.

- In previous posts, we saw that three types of *abhisaṅkhāra* are generated with the *Akusala-mūla Paticca Samuppāda* process that leads to rebirths among the 31 realms. See, #8 of "Saṅkhāra – Should Not be Translated as a Single Word."

2. Those three types of *abhisaṅkhāra* lead to rebirths among the 31 realms as follows:

- The worst type, *apuññābhisaṅkhāra*, lead to rebirths in the four lowest realms.
- The next higher level of *puññābhisaṅkhāra* leads to rebirths in the higher seven realms in the *kāma loka* and the 16 realms in the *rūpa loka*.
- The best type of *āneñjābhisaṅkhāra* lead to rebirths in the highest four realms of this world belonging to the *arūpa loka*.

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Akusala-Mūla Paṭicca Samuppāda Dictates the Rebirth Process

3. The *Akusala-Mūla Paṭicca Samuppāda* describes how rebirths (*jāti*) take place in this world starting with "*avijjā paccayā (abhi)saṅkhāra"* step.

As we discussed, *saṅkhāra* in the step "*avijjā paccayā saṅkhāra"* refers to "*abhisaṅkhāra*." "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Vb 6)" explains the step "*avijjā paccayā saṅkhāra*" as, "***Tattha katame avijjā paccayā saṅkhārā?*** *Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro*."

Translated: "**What is meant by '*avijjā paccayā saṅkhārā*?'** That means *puññābhisaṅkhāra, apuññābhisaṅkhāra, āneñjābhisaṅkhāra*." For details, see "Saṅkhāra – What It Really Means."

- Such *abhisaṅkhāra* can be *kāya, vacī*, or *mano saṅkhāra* that we discussed above. But only a part of *kāya, vacī,* and *mano saṅkhāra* are *abhisaṅkhāra.*
- In other words, ***abhisaṅkhāra*** leads to *kamma* done with ***lobha, dosa, moha*, and mundane versions of *alobha, adosa, amoha.***
- They are *akusala kamma* or *dasa akusala* (three with the body, four with speech, and three with the mind). They can be *kāya kamma, vacī kamma*, and *mano kamma*. See, "Ten Immoral Actions (Dasa Akusala)

Apuññābhisaṅkhāra – Connection to *Lobha, Dosa, Moha*

4. ***Apuññābhisaṅkhāra*** ("worst *abhisaṅkhāra*") can lead to rebirths in the four lower realms (*apāyās.*) Such "bad *abhisaṅkhāra*" arise due to *lobha, dosa, moha* (and other related *cetasika* like jealousy.)

- Such ***apuññābhisaṅkhāra*** ("*apuñña abhisaṅkhāra*") lead to *apuñña kamma* (or "*pāpa kamma.*") That is the worst form of *akusala kamma* based on *lobha* (greed), *dosa* (hate/anger), *moha* (worst than *avijjā*).

5. "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Vb 6)" explains ***apuññābhisaṅkhāra*** as follows: "*Tattha katamo apuññābhisaṅkhāro? Akusalā cetanā kāmāvacarā—ayaṁ vuccati "apuññābhisaṅkhāro*" OR "***apuññābhisaṅkhāra*** are *akusala cetanā* associated with the *kāma loka*."

- *Akusala cetanā* (or intention of doing an *akusala kamma)* is in "*akusala citta*" or "defiled thoughts."

Puññābhisaṅkhāra and *Āneñjābhisaṅkhāra* – Connection to (Mundane) *Alobha, Adosa, Amoha*

6. Then there are two types of "good *saṅkhāra*" that lead to rebirths in the higher 27 realms. Those "relatively good" *abhisaṅkhāra* lead to rebirths in the "good realms" at or above the human realm. Those are ***puññābhisaṅkhāra*** and ***āneñjābhisaṅkhāra***. Those two categories arise based on **the mundane versions of *alobha, adosa,* and *moha*** (i.e., without comprehension of the Four Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda.*)

- *Puñña kamma* with ***puññābhisaṅkhāra*** can bring "good results" in this world, including rebirths in the human realm and the six *Deva* realms. Giving, moral living, and meditation come under *puñña kamma*; see, "Puñña Kamma – Dāna, Sīla, Bhāvanā." ***Puññābhisaṅkhāra*** also includes the cultivation of *rūpāvacara jhāna* that lead to rebirths in the 16 *rūpāvacara Brahma* realms.
- ***Āneñjābhisaṅkhāra*** comes into play in the cultivation of the four *arūpāvacara samāpatti* that lead to rebirths in the four *arūpāvacara Brahma* realms: *ākāsānañcāyatana*, *viññāṇañcāyatana*, *ākiñcaññāyatana*, and *nevasaññānāsaññāyatana*.
- ***Akusala kamma* is any *kamma* that keeps one in the rebirth process.** Thus, *puñña kamma* done without comprehension of the Four Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda* belong to *akusala kamma*. That is why *puññābhisaṅkhāra* and *āneñjābhisaṅkhāra* also arise due to *avijjā*.

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Three Levels of Abhisaṅkhāra

7. Therefore, now we have an easy way to remember what types of *abhisaṅkhāra* lead to rebirths among the 31 realms in this world. To summarize:

- Worst form of *akusala kamma* are *apuñña kamma* or *pāpa kamma*. They are done with *apuñña abhisaṅkhāra* (***apuññābhisaṅkhāra***) and lead to the rebirths in the lowest four realms. Those four realms are collectively called *apāyās* and deliver the worst forms of suffering.
- The next (higher) level of *abhisaṅkhāra* are *puñña abhisaṅkhāra* (*puññābhisaṅkhāra*.) *Puñña kamma* (like giving to charity, taking care of parents/elders/*bhikkhus*, etc) lead to rebirths in the human realm and the six *Deva* realms. There is a higher level of *puññābhisaṅkhāra* that leads to rebirths in the 16 *rūpāvacara Brahma* realms; those involve the cultivation of *rūpāvacara jhāna*. Thus, ***puññābhisaṅkhāra*** lead to rebirths in 23 realms.
- The highest level of *abhisaṅkhāra* is *āneñja abhisaṅkhāra* (***āneñjābhisaṅkhāra***.) Those involve the cultivation of the four *arūpāvacara samāpatti*. They, of course, lead to rebirths in the four *arūpāvacara Brahma* realms.

Thus we can now clearly see how the rebirth process takes place among the 31 realms according to the types of *abhisaṅkhāra* cultivated via "*avijjā paccayā saṅkhāra.*"

All Types of *Abhisaṅkhāra* Arise Due to *Avijjā*!

8. As explained in #1 above, all types of *abhisaṅkhāra* within the three categories arise due to *avijjā*. What is *avijjā*?

- "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga (Vb 6)" explains *avijjā* as follows: "*Tattha katamā avijjā? Dukkhe* ***aññāṇaṁ****, dukkhasamudaye* ***aññāṇaṁ****, dukkhanirodhe* ***aññāṇaṁ****, dukkhanirodhagāminiyā paṭipadāya* ***aññāṇaṁ****—ayaṁ vuccati "avijjā*".

Translated: "What is *avijjā*? It is the ignorance of the Four Nobel Truths or **the absence of four types of knowledge** (*ñāṇa*): knowledge about the Truths on suffering (*Dukkhe aññāṇaṁ*), the origin of suffering (*dukkha samudaye aññāṇaṁ*), cessation of suffering (*dukkha nirodhe aññāṇaṁ*), and the way to reach the cessation of suffering (*dukkha nirodha gāminiyā paṭipadāya aññāṇaṁ.*)

- As we saw above, starting with the "*avijjā paccayā saṅkhāra*" step in *Akusala-mūla* PS different types of existences (*bhava*) and corresponding rebirths (*jāti*) arise among the 31 realms.

Connection to *Tilakkhaṇa* and *Paṭicca Samuppāda*

9. The key here is to understand the First Noble Truth. In other words, instead of "*dukkhe aññāṇaṁ*" (not comprehending the Noble Truth on Suffering) get to "*dukkhe ñāṇaṁ*" (knowledge of the Noble Truth on Suffering.)

- What is *dukkha* (suffering)? It is not the relatively minor sufferings that we experience in this life. Most people are happy with their lives.
- To understand the REAL suffering, one must understand the "wider worldview" seen by the Buddha upon his Enlightenment. **He saw that most living beings are trapped in the four lowest realms for very long times.** That is the suffering referred to by the Buddha!
- Even though relatively reduced levels of suffering manifest in the higher realms at or above the human realm, ANY given "sentient being" spends most time in the *apāyās*.
- More details at, "Paticca Samuppāda, Tilakkhaṇa, Four Noble Truths."

Apuññābhisaṅkhāra Done With *Moha* or *Avijjā*

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10. The worst form of ***apuññābhisaṅkhāra*** is done with the **worst form *avijjā* of *moha***. One may FREQUENTLY act with *moha* if one still has one or more of the ten types of *micchā diṭṭhi*.

- With the removal of the ten types of *micchā diṭṭhi* the tendency to act with *moha* and generate *apuññābhisaṅkhāra* will be reduced.
- **But as long as one has not comprehended the Four Noble Truths/*Tilakkhaṇa*/*Paticca Samuppāda*, one may act with *avijjā* and may generate *abhisaṅkhāra* of all three types.**
- As we saw above, *Paṭicca Samuppāda* clearly explains how different types of rebirths arise due to *avijjā*. That is why it is critical to understand that process.

Cultivation of *Anariya Jhāna* Done With *Avijjā*

11. We can clearly see now that the cultivation of all types of *anariya jhāna* is done with *avijjā* ("anāriya" means "non-Buddhist"). Such *anariya jhāna* are cultivated using *anariya* meditation techniques such as *kasiṇa* meditation (using *kasiṇa* objects) and breath meditation (which is NOT *Ānāpānasati* meditation.) The sole purpose of such efforts is to attain such *jhānās*, and NOT *Nibbāna*. Cultivation of such *jhāna* leads to rebirths in the *Brahma* realms, as we saw above.

- **Any effort to seek a rebirth anywhere in the 31 realms is done with *avijjā*** because ANY such existence will have a finite lifetime.
- When that existence in such *Brahma* realm comes to an end, rebirths in lower realms will take place, inevitably ending up in the *apāyās*. That is why such efforts will NOT lead to the ending of *saṁsāric* suffering.
- The only way to stop future suffering is to stop the rebirth process.
- Thus, we can see that another way to describe *avijjā* is as follows: As long as one has the mindset that "existence ANYWHERE among the 31 realms is beneficial," one would have *avijjā*. That is why the cultivation of (*anariya*) *jhāna* is done with *avijjā*!

12. Note that *Ariya jhāna* is NOT cultivated with the goal of getting a rebirth in a *Brahma* realm. *Ariya jhānās* are realized automatically by some people with *magga phala* (if one has cultivated *anariya jhānās* in recent past lives.)

- But some *Arahants* have cultivated *Ariya jhāna* deliberately and the Buddha had recommended that too. A good example is Ven. Moggallāna. After the cultivation of such *jhānās*, he developed *abhiññā* powers. Then he frequently visited *Deva* and *Brahma* realms to teach Dhamma to those *Devas* and *Brahmas*.
- By the way, there is a series of *suttas* that describe how Ven. Moggallāna attained all *jhānās* in sequence. That series starts with the "WebLink: suttacentral: *Pathamajhānapañhā Sutta* (SN 40.1)." Those who have questions about the terms *vitakka/vicāra*, *avitakka/avicāra*, and *savitakka/savicāra* should read that series of *suttas*.

9.7.1.2 Viññāṇa – Two Critical Meanings

January 3, 2022

Abhisaṅkhāra Lead to Kamma Viññāṇa
Two Types of Kamma Viññāṇa
Summary of Key Concepts About Viññāṇa and Saṅkhāra
Anidassana, Appatigha Rūpa Due to Anidassana Viññāṇa

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9.7.1.2.1 Abhisaṅkhāra Lead to Kamma Viññāṇa

January 3, 2022; revised August 31, 2022

All *viññāṇa* belong to either six types OR two types: *vipāka viññāṇa* and *kamma viññāṇa*.

Two Categories of *Viññāṇa*

1. *Viññāṇa* needs to be understood based on the context. All *viññāṇa* belong to either six types OR two types:

i. The **six types of *viññāṇa*** [sensory experience] are: *cakkhu viññāṇa, sota viññāṇa, jivhā viññāṇa, ghāna viññāṇa, kāya viññāṇa*, and *mano viññāṇa.*

ii. The **two types of *viññāṇa*** [resultant and action] are: ***vipāka viññāṇa*** and ***kamma viññāṇa***.

- Five types of *viññāṇa* in the first category are ALWAYS *vipāka viññāṇa*. *Mano viññāṇa* can be either *vipāka viññāṇa* or *kamma viññāṇa*.
- *Kamma viññāṇa* are ALWAYS *mano viññāṇa*.

Sensory Experience (*Vipāka Viññāṇa*) Versus *Abhisaṅkhāra* Generation (*Kamma Viññāṇa*)

2. An easy way to remember those categories is as follows.

- **The six types of *viññāṇa* arise when sensory inputs come in through the six senses:** *cakkhu, sota, jivhā, ghāna, kāya*, and *mano*. I have discussed them in "Chachakka Sutta – Six Types of Vipāka Viññāṇa." They are just **sensory experiences** and no *kammic* energy is produced. **These are all *vipāka viññāṇa*.**
- ***Kamma viññāṇa* are strictly *mano viññāṇa*. These are the *viññāṇa* that arise in *Paṭicca Samuppāda*.** They **generate *kammic* energies** that can lead to future *vipāka* and even "power up" future rebirths. They arise in "Akusala-Mūla Uppatti Paṭicca Samuppāda," and "Idappaccayatā Paṭicca Samuppāda ."
- Therefore, the five types of **sensory experiences involving the five physical senses (*cakkhu viññāṇa, sota viññāṇa, jivhā viññāṇa, ghāna viññāṇa, kāya viññāṇa*) are ALWAYS *vipāka viññāṇa***.
- **On the other hand, *mano viññāṇa* can be either *vipāka viññāṇa* or *kamma viññāṇa*.**

All *Viññāṇa* Arise in the Mind

3. The six types of *viññāṇa* ALL arise in mind. **The six types indicate the "sense doors" through which they comes in.** For example, a sensory input coming through the eyes is a *cakkhu viññāṇa*, one coming through the ears is a *sota viññāṇa,*..one comes through the mind is a *mano viññāṇa* (six types.)

- Such six types of *viññāṇa* only give rise to an experience. We see something with *cakkhu viññāṇa*, hear with *sota viññāṇa*, .. and recall something with *mano viññāṇa* (six types.)
- **Note:** *Vipāka viññāṇa* DOES NOT mean that each sensory event has a one-to-one correspondence with a past *kamma*. When born with a human body due to past *kamma*, that body will be subjected to all kinds of sensory experiences associated with the human *bhava*. That is a result (*vipāka*) of being born human.
- Based on *vipāka viññāṇa*, we may start accumulating "new *kamma*" with *kamma viññāṇa*.

Kamma Viññāṇa – More Than Experience

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4. BASED ON *vipāka viññāṇa* (i.e., sensory input,) we may start thinking, speaking, and doing things thereby accumulating new *kamma* (mainly leading to *vacī* and *kāya kamma* based on *vacī* and *kāya abhisaṅkhāra*, as we have discussed.)

- All those initiate with *mano viññāṇa* that arise via *"avijjā paccayā abhisaṅkhāra"* followed by "*abhisaṅkhāra paccayā kamma viññāṇa*" ***in Paṭicca Samuppāda.***
- **In the course of that process, the mind generates *kammic* energy.** That is why it will be easy to remember that by calling those "***kamma viññāṇa***."

Kamma/Vipāka Viññāṇa Categorization – Not in the *Tipiṭaka*

5. The categorization of *vipāka* and *kamma viññāṇa* is not mentioned explicitly in the *Tipiṭaka*. But it helps separate the two types.

- Otherwise, it can lead to much confusion even for the translators as I pointed out in the post, "Distortion of Pāli Keywords in Paṭicca Samuppāda" among many others.
- *Kamma viññāṇa* is the type of *viññāṇa* that *bhikkhu* Sāti said would "travel from *bhava* to *bhava*" (presumably from his *Vedic* background) in the "WebLink: suttacentral: *Mahātaṇhāsaṅkhaya Sutta* (MN 38)." But we know that various types of *kamma viññāṇa* are cultivated by us, and only one of them can give rise to existence at a time.
- Just like *bhikkhu* Sāti was confused, present-day translators are also confused (or may be not even aware of) that *viññāṇa* CAN BE many types. When they translate *viññāṇa* as "consciousness" that would only include *vipāka viññāṇa*. **That leave out *viññāṇa* arising via, "*abhisaṅkhāra paccayā kamma viññāṇa*" in *Paṭicca Samuppāda*.**

Vipāka Viññāṇa Do Not Involve *Abhisaṅkhāra*

6. Any mental EVENT (involving *vipāka* or *kamma viññāṇa*) will have associated *vedanā, saññā, saṅkhāra*, and *viññāṇa*.

- *Vedanā* "detects" the sensory event and *saññā* identifies what it is. *Saṅkhāra* means to "prepare" that *citta* (loosely called "thought"), and that is done with the *cetanā cetasika*, as we have discussed. See, "Kamma and Saṅkhāra, Cetanā and Sañcetanā."
- That is why *vedanā, saññā*, and *cetanā* are three of seven "universal *cetasika*" that arise in ANY *citta*. In other words, ANY mental event (involving *vipāka* or *kamma viññāṇa*) will have *vedanā, saññā*, and *saṅkhāra*. The totality of that experience is *viññāṇa*.
- That is also why *vedanā, saññā, saṅkhāra*, and *viññāṇa* are the principle "mental aggregates."
- **Now, when the *cetanā cetasika* "prepares the *citta*," that is *saṅkhāra*.** Thus, we can now see that *mano saṅkhāra* are in EVERY *citta* because *vedanā* and *saññā* are in every *citta*! Now, if we consciously think (with *vacī saṅkhāra*) about doing something and then do it (with *kāya saṅkhāra*) that could lead to new *kamma*. See Ref. 1.
- **Note:** Breathing is via *kāya saṅkhāra* (so is raising a hand) but those do not lead to new *kamma*.

Mano Saṅkhāra Cannot be *Abhisaṅkhāra* Leading to Rebirth

7. **The critical point here is that *mano saṅkhāra* are in *vipāka viññāṇa* as well as in *kamma viññāṇa***, i.e., in any type of *viññāṇa*. In fact, they are also in "pure *citta*" or "*pabhassara citta*" of an *Arahant* in *Arahant-phala samādhi*.

- *Mano saṅkhāra* can NEVER become *abhisaṅkhāra* that can lead to rebirth.

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- To generate *kammic* power (in *javana citta*), we need to generate defiled thoughts CONSCIOUSLY. Those involve *vacī* and *kāya saṅkhāra*. *Kamma viññāṇa* (in *javana citta* with *kammic* energy) arises only in *Paṭicca Samuppāda*.
- It is not necessary to fully understand the above in #7. It is there for completeness.

First Two Steps in *Paṭicca Samuppāda* in the *Niddesa* Version

8. I have pointed out that "*avijjā paccayā saṅkhāra*" is the *uddesa* version (or the brief version) frequently used in the *suttas*. The *niddesa* (or a bit more descriptive) version is "*avijjā paccayā abhisaṅkhāra.*"

- In the same way, we can now see that the next step of "*saṅkhāra paccayā viññāṇa*" would be a bit more explanatory (*niddesa* version) in "*abhisaṅkhāra paccayā kamma viññāṇa.*" In fact, we used that terminology in #4 above. The three different ways of explaining concepts discussed in, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- As discussed above, our conscious thoughts (with *vacī* and *kāya saṅkhāra*) in the *Paṭicca Samuppāda* processes create *kammic* energy. Some *kammic* energies may result in *kamma vipāka* during life, but some can lead to future rebirths.
- On the other hand, no *kamma viññāṇa* can arise when an *ārammaṇa* comes in via one of the six sense faculties. Those are *vipāka viññāṇa* (just seeing, hearing, etc.)

Difference Between *Kammic* Energy and "Food-Produced" Energy

9. Some people get confused when I say *kāya saṅkhāra* are needed to take bodily actions, i.e., to move body parts. They may be asking, "how can thoughts move body parts?"

- That is a valid question from a mundane perspective. I have seen many materialistic scientists and philosophers ask the same question.
- **The key is to understand that the mind only INITIATES the movement of body parts.** That body movement is carried by the brain. The energy needed to move body parts comes from the food we eat.
- The brain is made of inert matter and is like a computer. All body movements are coordinated by the brain. The food we eat provides energy not only to move body parts but also, to keep the brain working. Since the brain is the interface between the mind and the body, it consumes a lot of energy by itself, about 25% of all the energy from the food we eat.
- Consider the following analogy of a soldier (mind/mental body or the *gandhabba*) driving a fully-enclosed military tank (physical body.) The soldier can see the outside only with the video cameras (eyes.) To drive the tank, to see outside, and fire artillery, the soldier depends on the on-board computer (brain.) The amount of work by the soldier (mind/mental body or the *gandhabba*) is minuscule compared to that generated by oil powering the vehicle and the guns (food powering body movements.)
- See "Gandhabba in a Human Body – an Analogy" for further details. **It is critical to understand that analogy.**

Connection Between *Kamma* and *Saṅkhāra*

10. In other words, ***kāya kamma*** (like offering food) involves moving body parts; one has to prepare and offer the food. Those are bodily actions. Those activities are powered by the food we eat.

- The mind only makes the decision to make the offering. It directs the body to do certain tasks with *kāya saṅkhāra*. Since they involve *alobha*/*adosa*/*amoha*, those are ***kāya abhisaṅkhāra***.
- This is why *cetanā* determines *kamma.* Bodily movements are BASED ON *cetanā* (*saṅkhāra.*) If we see a man carrying a big knife we don't know what his intention is. It could be cut loose a trapped animal (good deed) or to kill someone (bad deed.)

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- The same holds for speech. One intends to utter certain words with ***vacī saṅkhāra***. Then the brain gets the words out by moving the tongue and lips with ***vacī kamma***. Now, if one generates such *vacī saṅkhāra* with an angry mindset, they would be ***apuññābhi vacī saṅkhāra*** (i.e., ***vacī abhisaṅkhāra***.) Just asking someone for directions would involve just *vacī saṅkhāra* (no *abhisaṅkhāra.*)

Only *Kamma Viññāṇa* via *Abhisaṅkhāra* Generate *Kammic* Energy

11. As we have discussed, a *vipāka viññāṇa* can only "bring in a sensory input" and we just experience it. Our minds do not generate any *abhisaṅkhāra* or *kammic* energy.

- But, **based on such a sensory input, we may get attached to it and start generating *abhisaṅkhāra* and accumulate *kamma*** (or more correctly *kammic* energies). **Such *kammic* energies are unimaginably TINY compared to the energy required to move a hand, for example.**
- Then such *kammic* energies can bring in future *kamma vipāka*, some of which can lead to rebirth.

Mental Aspects Are with the Mental Body (*Gandhabba*)

12. The fact that the brain is NOT the mind is quite apparent from numerous rebirth accounts and Near-Death-Experience (NDE) studies.

- With more rebirth accounts published worldwide, it is becoming impossible to avoid their validity. The same is true for NDE studies.
- Furthermore, scientists have been trying hard to come up with an explanation of how consciousness can arise in the brain. Despite many studies and proposals, they have not been able to make ANY progress. A popular approach is to say consciousness arises in neurons.
- But they seem to ignore the following basic question: "How can joy or sorrow arise in inert atoms/molecules? Anything in the brain is made of atoms/molecules!
- **No one will ever be able to prove that consciousness can arise in the brain.** Some philosophers are beginning to see the truth of that; see Ref. 2.

References

1. In the "WebLink: suttacentral: Cūḷavedalla Sutta (MN 44)":

"*Tayome, āvuso visākha, saṅkhārā—kāya saṅkhāro, vacī saṅkhāro, citta saṅkhāro"ti.*

"*Katamo panāyye, kāya saṅkhāro, katamo vacī saṅkhāro, katamo citta saṅkhāro"ti?*

"*Assāsapassāsā kho, āvuso visākha, kāya saṅkhāro, vitakka vicārā vacī saṅkhāro, saññā ca vedanā ca citta saṅkhāro"ti.*

The last verse says: "breathing involves *kāya saṅkhāra*, *vitakka/vicāra* are *vacī saṅkhāra*, and *vedanā/saññā* are *mano saṅkhāra*."

2. Here are a couple of papers on the subject related to the "mind-body problem" for those who are interested (click on them to open):

What is it Like to be a Bat – Nagel (1974)

All machine and no ghost- McGinn-2012

A recent book by Nagel shows that he leans further toward the possibility that mind is primary: "Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False" by Thomas Nagel (Oxford University Press, 2012).

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9.7.1.2.2 Two Types of Kamma Viññāṇa

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There are two types of *kamma viññāṇa.* One brings *vipāka* at that time [*Idappaccayatā Paṭicca Samuppāda*] and the other in the future [*Akusala-Mūla Uppatti Paṭicca Samuppāda*].

Overview of Types of *Viññāṇa*

1. As we have discussed in recent posts, *kamma viññāṇa* is different from *vipāka viññāṇa*. *Kammic* energy created via *kamma viññāṇa* can bring *vipāka* in this life or future lives. ***Vipāka viññāṇa* is just sensory experiences (consciousness.)**

- ***Kamma viññāṇa* are strictly *mano viññāṇa*. These are the *viññāṇa* that arise in *Paṭicca Samuppāda*.** They **generate *kammic* energies** that can lead to *vipāka* and even "power up" future rebirths.
- "Idappaccayatā Paṭicca Samuppāda "describes how *kamma viññāṇa* can bring *vipāka* in the present life itself at that time. "*Ida*" (or "*idha*") means "here" or "at that time." "*Ida paccayā*" (based on the conditions at this time) rhymes as "*idappaccayā*." [***idappaccayatā*** : [f.] having its foundation based on the conditions at this time, i.e., causally connected.]
- On the other hand, the rise of future rebirths via *kamma viññāṇa* is described in "Akusala-Mūla Uppatti Paṭicca Samuppāda."
- In the *Abhdhammic* language, those two types of *kammic* energies (*kammic* potential) are *nānākkhaṇikā* (for rebirth) and *sahajātā* (in the present life); see Ref. 1. No need to go into such details for our discussion.
- To refresh your memory on *kamma viññāṇa*, see, "Abhisaṅkhāra Lead to Kamma Viññāṇa."

Simple Example

2. A strong *kamma* (say hitting a human) originates with *abhisaṅkhāra* arising in mind (say in person X.) Of course, X does such a deed without knowing (or forgetting about) the harmful consequences. Due to either reason, *avijjā* had arisen in mind leading to "*avijjā paccayā abhisaṅkhāra*" and "*abhisaṅkhāra paccayā kamma viññāṇa*." *Kamma viññāṇa* is the mindset to achieve a particular goal (in this case, to hurt the other person.)

- He may hurt that person based on that intention (by becoming a violent person.)
- "Idappaccayatā Paṭicca Samuppāda" describes that process. However, his INTENTION to hurt the other person will generate *kammic* power that will bring back *vipāka* to HIMSELF well into future lives. "Akusala-Mūla Uppatti Paṭicca Samuppāda" explains that second process.
- Let us see how X is "born" a violent person in this life via "Idappaccayatā Paṭicca Samuppāda."

Idappaccayatā Paṭicca Samuppāda Example

3. First, hateful thoughts (with *dosa*) arise in X's mind, and those are *vacī abhisaṅkhāra*. That gives rise to a defiled mindset (*kamma viññāṇa*). As one keeps generating *vacī abhisaṅkhāra*, anger grows and that *kamma viññāṇa* will become strong.

- Those defiled thoughts create *javana* power (*kammic* energy) in *javana citta.* This energy accumulates in the "*kamma bhava*" (we will discuss that in the future.) Part of that energy leads to *vipāka* in the present life by turning him into a violent person at that moment. The rest of that *kammic* energy can bring *vipāka* in the future.

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- Now, as X keeps getting angrier, part of that *kammic* energy brings *vipāka* by transforming him into a temporary *bhava* (state of a violent person in this case). His face becomes dark, and he will be visibly agitated. "Idappaccayatā Paṭicca Samuppāda" describes that process.
- If he gets "worked up," he may get into physical violence with *kāya abhisaṅkhāra*, and that could lead to even killing of the other person. *Kāya abhisaṅkhāra* is even more potent. The accumulated *kammic* energies can bring a future rebirth in a lower realm. "Akusala-Mūla Uppatti Paṭicca Samuppāda" explains that process.

Birth Within Birth – Innocent Teenager to a Drunkard

4. "Idappaccayatā Paṭicca Samuppāda "can also explain the transformation of an innocent teenager to a drunkard over a longer time (still within the present life.) Suppose X is a teenager growing up in a nice family. At school, he starts hanging out with bad friends and starts drinking. In the beginning, he is reluctant even to taste the alcohol but cannot resist the "peer pressure."

- Once getting started, he develops a new "*gati*" (habit) to like drinking and related activities. The more he wants to get drunk, the more he starts thinking about it (i.e., frequently generating *vacī abhisaṅkhāra*.) Here he starts building a new *kamma bhava* that can make him born a "drunkard" again in this life. On the other hand, future *vipāka* will contribute to a rebirth in a lower realm.
- A *kamma viññāṇa* is the desire to get something done or work toward a specific goal. X is cultivating a "*viññāṇa* of a drunkard" or the "mindset of a drunkard." **The more X thinks about getting together with friends and drinking, the more "drunkard *viññāṇa*" grows and contributes *kammic* energy to the corresponding *kamma bhava*.**
- **That is a CRITICAL point that differentiates *kamma viññāṇa* from a *vipāka viññāṇa*.** It is discussed (as usual in the summary or "*uddesa*" form) in the *Cetanā Sutta* (SN 12.38); see below.

Establishment and Growth of a *Kamma Viññāṇa*

5. As we have discussed, *kamma* accumulation does not start until the following two conditions are satisfied:

(i) A sensory input (*ārammaṇa*) comes in, which could be through any of the six senses.

(ii) Mind gets attached to that sensory input. It could be seeing an attractive person, hearing a pleasing sound, etc.

- **Note that step (i) involves a *vipāka viññāṇa*.** There is no *kamma* accumulation. It is just seeing, hearing, etc.
- **Step (ii)** would not occur unless the mind attaches to that *ārammaṇa*. Once getting attached, the mind starts generating *citta* (thoughts) about that sensory input (how to enjoy it more/get possession of it, etc.). Such *citta* develop (within a billionth of a second) **into a *kamma viññāṇa*.** That ***kamma viññāṇa* (expectation) can grow with more *abhisaṅkhāra*.**

Correct Translation of *Cetanā Sutta* (SN 12.38)

6. Let us see how the "WebLink: suttacentral: *Cetanā Sutta* (SN 12.38)" explains the above process. The link at Sutta Central provides both the English translation by *Bhikkhu* Sujato and the Pāli version side-by-side.

- The third verse there is: "*Ārammaṇe sati patiṭṭhā viññāṇassa hoti*." That means a ***kamma viññāṇa*** establishes upon the mind getting attached to an *ārammaṇa*. Note that it is a ***vipāka viññāṇa*** that had started the process. "*Ārammaṇe sati*" means focusing the mind on that *ārammaṇa*.
- Next verse, "*Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti*" means "**when that *kamma viññāṇa* is established and grows, it will produce *kammic* energy for future**

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renewed existence" (*punabbhava* means repeated existence.) Of course, *bhava* would be according to the type of *kamma*.

- Note that the English translation at Sutta Central says: "When **consciousness is established and grows**, there is rebirth into a new state of existence in the future." **How can consciousness grow? Consciousness means awareness. Most translators translate it the exact wrong way without distinguishing between the initial *vipāka viññāṇa* and the subsequent *kamma viññāṇa*. Only *vipāka viññāṇa* fall into the category of "consciousness."**
- (By the way, I was not trying to pick on *Bhikkhu* Sujato above. *Bhikkhu* Bodhi also has a translation (about the same as *Bhikkhu* Sujato), but it does not have the Pāli text side-by-side.

Simple Example

7. Let us take a simple example to illustrate the sequence of events when person X sees his arch-enemy Y.

- "Seeing Y" is a *vipāka viññāṇa* and Y becomes the *ārammaṇa* (thought object) for X.
- X starts generating angry thoughts (*vacī abhisaṅkhāra*) about Y, resulting in the establishment of a *kamma viññāṇa* (an expectation.) Because of that mindset, X says something terrible to Y; that is an escalation of *vacī abhisaṅkhāra*, and the *kamma viññāṇa* grows. X has now started accumulating *kammic* energy, bringing him to an "angry *bhava*." His face becomes dark, and he is visibly getting upset.
- If Y also says something hostile in return, the situation can escalate. X may become angrier, generating more *vacī abhisaṅkhāra*, and the *kamma viññāṇa* grows to the extent that X may decide to attack Y physically. Such an attack involves *kāya abhisaṅkhāra* and even more *kammic* energy generated. Of course, part of that energy would also bring *vipāka* in the future.

Summary

8. Understanding Buddha Dhamma means understanding *Paṭicca Samuppāda*. That requires knowing what each term means in *Paṭicca Samuppāda*. Most translators don't seem to understand what is meant by basic terms like *saṅkhāra* and *viññāṇa*, let alone more complex *nāmarūpa*, *bhava*, etc.

- In previous posts, I pointed out that "*saṅkhāra*" is a generic term, and in some instances, it is necessary to use *abhisaṅkhāra* even though the "*uddesa* version" says "*saṅkhāra*."
- In the same way, *viññāṇa* is a generic term. One needs to know the difference between *vipāka viññāṇa* (consciousness or awareness) and the *kamma viññāṇa* (mindset to achieve a goal/expectation.)
- Translating deep *suttas* word by word without understanding those differences has hindered many, particularly those in the Western world who rely on English translations. Also, see, "Distortion of Pāli Keywords in Paṭicca Samuppāda."
- Up to now, such incorrect translations could have been justified because correct interpretations had not been available. But I, and a few others, have been trying to point these issues over the past few years. We are not saying to accept our explanations blindly. But if our descriptions are incorrect, those errors must be pointed out. Such comments can be made at the discussion forum.

Reference

1. In WebLink: suttacentral: *Paṭṭhānapakaraṇa*, toward the end of the page under the sub-heading "*Kamma*":

Ajjhattārammaṇo dhammo ajjhattārammaṇassa dhammassa kammapaccayena paccayo— sahajātā, nānākkhaṇikā. ***Sahajātā****—ajjhattārammaṇā cetanā sampayuttakānaṁ khandhānaṁ kammapaccayena paccayo. Paṭisandhikkhaṇe ...pe....* ***Nānākkhaṇikā****—ajjhattārammaṇā cetanā vipākānaṁ ajjhattārammaṇānaṁ khandhānaṁ kammapaccayena paccayo.*

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9.7.1.2.3 Summary of Key Concepts About Viññāṇa and Saṅkhāra

January 16, 2022; revised August 31, 2022

We have discussed several key concepts about *viññāṇa* and *saṅkhāra* in the recent series of posts. It could be beneficial to summarize them in one post.

Difference Between a *Vipāka Viññāṇa* and a *Kamma Viññāṇa*

1. It is CRITICAL to distinguish between **recognizing a sensory input** and **thinking about it to achieve a particular goal.**

- **The first is just a sensory experience called consciousness or awareness.** One becomes aware of sight, sound, taste, smell, touch, i.e., "eye-consciousness through body-consciousness (touch sensation.)."
- **The second is MORE THAN consciousness/awareness. The mind wants to accomplish something** based on that **sensory input**. The second type occurs ONLY IF the mind is attracted/attached to that sensory experience.
- It is essential to see the connection between the two cases and the time sequence. A *kamma viññāṇa* may arise only after a *vipāka viññāṇa*.

Vipāka Viññāṇa – Initial Sensory Experience

2. The first type is a ***vipāka viññāṇa***. Any person living in the human world (whether it is an average human or a Buddha) will experience this type of *viññāṇa*.

- For example, imagine our Buddha Gotama living in *Jetavanārāmaya* (a luxurious residence offered to the Buddha and the *bhikkhus* by the wealthy merchant Anāthapiṇḍika.) He would see and hear the same things as anyone else there. If someone offered a good meal, they all would agree that it was tasty.

Kamma Viññāṇa – Expectation (Goal) Based on the *Vipāka Viññāṇa*

3. The second type, ***kamma viññāṇa,*** will take place ONLY IF one got attracted/attached to the sensory experience of the first type, a *vipāka viññāṇa*.

- The mind MUST first be made aware of "something attractive thing," whether it is a sight, sound, taste, smell, or a touch to get attached. Of course, it could also be a MEMORY of a previous sensory experience. For example, the memory of a tasty food eaten last week may come to the mind as a *vipāka viññāṇa* too. **That is why a *vipāka viññāṇa* can be *cakkhu*, *sota*, *jivhā*, *ghāna*, *kāya*, or *mano viññāṇa*.**
- However, we don't get attached to all we see, hear, etc. We get enticed by only a fraction of such sensory inputs (*ārammaṇa*.) But if we do attach, we start building expectations along with that. We do that by thinking about acting on that *ārammaṇa* (how to enjoy it more if it is enjoyable.) **All that happens at the mind-door (*manodvāra*), and thus *kamma viññāṇa* is always a *mano viññāṇa*.**

Saṅkhāra and *Abhisaṅkhāra* – Critical Difference

4. Thus, the cultivation of a ***kamma viññāṇa*** starts with *vitakka/vicāra*. In simple terms, *vitakka* is to "focus on that *ārammaṇa*" and *vicāra* is to "think along that *ārammaṇa*." For example, if we see an appealing person, we may **think about** approaching that person.

- Thus the initiation/cultivation of a *kamma viññāṇa* starts with "*vitakka/vicāra*." Such *vitakka/vicāra* are *vacī saṅkhāra*. **If such thoughts involve *lobha*, *dosa*, and *moha*, they become *vacī abhisaṅkhāra*.**

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- If that *kamma viññāṇa* becomes more assertive, we may take physical action to fulfill that *kamma viññāṇa* (expectation.) In the above example, we may walk to that person and start talking to the person. Such activities involve *kāya saṅkhāra*. Again, **if such thoughts also involve *lobha, dosa, and moha*, they become *kāya abhisaṅkhāra***.
- Thus, we can see that ***abhisaṅkhāra*** are associated only with ***kamma viññāṇa*** and NOT with ***vipāka viññāṇa***.

It Is Necessary to Understand Those Key Concepts

5. I hope the above summary on *saṅkhāra/abhisaṅkhāra* and their relationships to *vipāka viññāṇa/kamma viññāṇa* is clear. If you go back and read the previous posts, that may solidify your understanding.

- It is essential to understand those critical concepts before being able to comprehend *Paṭicca Samuppāda* or *Tilakkhaṇa* or the Four Noble Truths.
- **The English words "consciousness" or 'thoughts" do not convey the meaning of *viññāṇa*, especially *kamma viññāṇa*.** Learning about the relationship between *citta* and *viññāṇa* could be helpful.

A *Citta* Evolves to a *Viññāṇa*

6. Why did the Buddha analyze our world with five entities (five aggregates) of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa*?

- The world offers sensory inputs with six types of *rūpa*: *rūpa rūpa* (sights), *sadda rūpa* (sounds), *rasa rūpa* (tastes), *gandha rūpa* (smells), *phoṭṭhabba rūpa* (touches), and ***dhamma rūpa* or *dhammā*** (*kammically*-produced fine *rūpa*).
- **That last category of *dhammā* includes *rūpa* below the *suddhaṭṭhaka* stage.** A *suddhaṭṭhaka* is the smallest *rūpa* belonging to the other five types of *rūpa*. **In other words, modern science can detect the first five types of *rūpa* with their instruments but will never detect *dhammā*.**
- For details, see "Chachakka Sutta – Six Types of Vipāka Viññāṇa" and "What are Rūpa? – Dhammā are Rūpa too!"
- The *suttas* refer to *dhammā* as "***anidassana appaṭigha rūpa***" (which cannot be seen or detected with the physical instruments). I will discuss how *dhammā* are related to *kamma viññāṇa* in the next post. An intro to the next post is in #10 below.

7. **When any of those six types of *rūpa* makes contact with the mental body (*gandhabba*), then *vedanā, saññā, saṅkhāra, viññāṇa* arise as *vipāka viññāṇa*.** That is how we experience such a *rūpa*. The brain plays a crucial role in the above process; see, "Brain – Interface between Mind and Body."

- **All four of those mental aggregates rise in *citta*.** A *citta* arises with a certain number of *cetasika* (mental factors.) At least seven *cetasika* arise with a *citta*, and ***vedanā* and *saññā* are two of those "universal *cetasika*."**
- The inclusion of more *cetasika* in a *citta* comes under "*saṅkhāra*." **If any *sobhana* (good or "mundane *alobha*, *adosa*, *amoha*") or *asobhana* (bad or *lobha*, *dosa*, *moha*) *cetasika* arise, then those become *abhisaṅkhāra*.** That is a simple way to remember the difference between *saṅkhāra* and *abhisaṅkhāra*.
- **The overall sensory experience is *viññāṇa*. Any *citta* starts with the seven universal *cetasika* and will incorporate more *cetasika* (*saṅkhāra* generation) and ends up as *viññāṇa*. That happens very fast (within a billionth of a second), and only a Buddha can "see" such a rapid process.**

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- That is a bit of very basic *Abhidhamma* that everyone needs to know. It is not necessary to learn the details at the beginning.

8. I hope now you can see the inter-relationships among the five aggregates.

- The six types of *rūpa* **bring sensory experiences via *vipāka viññāṇa*.**
- The four aggregates of *vedanā*, *saññā*, *saṅkhāra*, ans *viññāṇa* help describe such a sensory experience.
- **If we attach to such sensory experiences**, the mind will generate ***kammic* energies (*dhammā*) via *kamma viññāṇa*.**
- Such *dhammā* can lead to future rebirths of a sentient being AND more of the six types of *rūpa*. That is all explained by *Paṭicca Samuppāda*.

Paṭicca Samuppāda Can Be Deep and Explain Everything in This World

9. That is also the critical meaning of the first two verses in *Dhammapada*: "Manopubbangamā Dhammā.." It is the mind that creates the future lives and the physical world. That is a profound subject, and we are at the beginning of such a discussion.

- **Of course, it is NOT necessary to learn such processes in detail.**
- But it is good to realize that **Buddha Dhamma (*Paṭicca Samuppāda*) should not be taken lightly, as the Buddha admonished Ven. Ananda** in the "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)." The first few verses in the English translation recount that exchange between the Buddha and Ven. Ananda.

Anidassana Viññāṇa – What Does That Mean?

10. As we discussed above, it is a *kamma viññāṇa* that creates ***dhamma rūpa* or *dhammā*** – the sixth type of *rūpa* in Buddha Dhamma addressed in #6 above.

- The phrase "*viññāṇaṁ anidassanaṁ*" has invoked many discussions; see, for example, "WebLink: suttacentral: Viññāṇa anidassana: the state of boundless consciousness."
- However, it has a simple meaning, "*viññāṇa* is not visible." Yet, for those who assume *viññāṇā* can only mean "consciousness" it is intriguing. They think, "of course, consciousness is invisible. So, why did the Buddha say that?" **The answer is that a *kamma viññāṇa* is much more than just consciousness.**
- That phrase "*viññāṇaṁ anidassanaṁ*" appears in the WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49) and the WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11) and **refers explicitly to *kamma viññāṇa*.** The CRITICAL POINT to understand is that a *kamma viññāṇa* can generate **"*anidassana rūpa*"** (***dhammā***).
- That discussion in "Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāṇa."

Summary

10. A sensory experience starts with a *vipāka viññāṇa*. If the mind gets attached to it, then it may begin to generate *abhisaṅkhāra* and thereby generate *kammic* energies via *kamma viññāṇa*. Such *kammic* powers bring future *vipāka*, and thus the *saṁsāric* process drags on.

- Any type of *viññāṇa* starts as a *citta,* "the primary unit of cognition" in Buddha Dhamma. A set of *cetasika* arises with a *citta* that defines the *citta* as good, bad, or neutral.
- That *citta* evolves into a complex entity called *viññāṇa* (by incorporating various *cetasika*) within a billionth of a second. During that astonishingly short time, the original *citta* gets contaminated depending

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on two factors: (i) the sensory input and (ii) the *gati* (character/habits) of the person. See "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta."

- Comprehending Buddha Dhamma requires studying various interconnected aspects. It is like working on a jigsaw puzzle. With time and effort, a clear picture will emerge.

9.7.1.2.4 Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāṇa

January 23, 2022; revised December 23, 2022; January 29, 2024

The famous verse, "*viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ"* in *Kevaṭṭa Sutta* (DN 11) and *Brahmanimantanika Sutta* (MN 49) refers to the creation of *anidassana appaṭigha rūpa* (*dhammā*) by *kamma viññāṇa.*

Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ – Correct Translation

1. The phrase, "*anidassana viññāṇa"* needs to be analyzed within the longer verse, "*viññāṇaṁ anidassanaṁ anantaṁ* ***sabbato pabhaṁ****."*

- That extended verse appears in two *suttas,* "WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49)" and "WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11)"; see Ref. 1 and Ref. 2.
- That verse means: "***Viññāṇa*** is unseen, infinite, and is **the origin of all existence (*bhava*)**." Here, it refers specifically to ***kamma viññāṇa*** that arises via "*avijjā paccayā saṅkhāra*," "*saṅkhāra paccayā viññāṇa*" in *Paṭicca Samuppāda*. As we know, that leads to "*upādāna paccayā* ***bhava***."
- The "WebLink: suttacentral: *Dutiyabodhi Sutta* (Ud 1.2)" and many other *suttas* confirm that. It states that *avijjā nirodhā* (cessation of *avijjā*) leads to the **cessation of *kamma viññāṇa*** that, in turn, leads to the **cessation of *bhava* and future suffering.**
- See, "Distortion of Pāli Keywords in Paticca Samuppāda" where I pointed out the problem with translating "*viññāṇa*" as just "consciousness." The six types of *vipāka viññāṇa* do not cease with the cessation of *avijjā* and will exist until *Parinibbāna*.
- Now, let us see how most translators have incorrectly translated that verse, "*viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ*," in both those *suttas*.

Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ – Incorrect Translations

2. *Bhikkhu* Sujato translates, "*viññāṇaṁ anidassanaṁ anantaṁ* ***sabbato pabhaṁ***" as "consciousness that is invisible, infinite, **entirely given up**;" "WebLink: suttacentral: On the Invitation of Brahmā (MN 49)." I have no idea how he translated "***pabhaṁ***" as "given up."

- *Bhikkhu* Bodhi translates the same verse as, "consciousness non-manifesting, boundless, **luminous all-around**;" see Ref. 3.
- I have seen others translate "*pabha*" as "luminous," too. That confusion comes from equating "*pabha*" to "*pabhā*" (with a "long a.") Those two words have very different meanings; see #3 below.
- All of us agree that the first part means, "*viññāṇa* is unseen, infinite." **As I show below, those are general characteristics of *viññāṇa dhātu.***

Pabha Is Different from *Pabhā*

3. The "WebLink: budsas.org: Concise Pāli-English Dictionary" by Buddhadatta *Mahathera* defines "*pabhava*" as "origin, source" and "*pabhā*" (with a long "a") as "light, radiance."

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- Both those are correct. It is also good to know that the word "*pabhava,*" "*pa*" means again and again, and "*bha*" is related to" *bhava.*" Thus *pabhava* means "repeated existence" that arises via *Paṭicca Samuppāda,* as pointed out in #1 above.
- The word "*pabha*" appears in another critical verse, "*Ye dhammā hetu**pabhavā***;" see Ref. 4, Ref. 5, and Ref. 6.
- The meaning of "*pabhā*" (with a long "a") as "light" is easily seen in the short "WebLink: suttacentral: *Pabhā Sutta* (AN 4.142)."
- To get a good idea of how bad the translations of #2 are, we need to look at the background of the two *suttas* where the verse "*viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ*" appears.

Brahmanimantanika Sutta (MN 49)

4. This *sutta* describes an account of a "debate" between the Buddha and Baka *Brahma*, the "leader" of the *Mahā Brahma* realm. Baka *Brahma* thought that his existence was eternal and superior to the Buddha. See "WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49)."

- During that discussion, the Buddha explained to the *Brahma* that Baka *Brahma* was not even aware that there are realms above the *Mahā Brahma* realm.
- Then they discussed how attachment to worldly things made of *pathavi*, *āpo*, *tejo*, and *vāyo* would lead to various existences. The Buddha pointed out to *Brahma* that he did not understand the fundamental nature of the four primary elements (*pathavi*, *āpo*, *tejo*, and *vāyo*) present in all the realms.

5. That is when the Buddha made the general statement in Ref. 1 to point out that it is *(kamma) viññāṇa* that leads to the continuation of the rebirth process among all those realms where the four primary elements are present.

- **Translation of the first part of the verse in Ref. 1:** "*Viññāṇa* is unseen, infinite, and leads to the rebirth process for all. With *viññāṇa* one cannot comprehend the real nature of *pathavi*, *āpo*, *tejo*, *vāyo*, *bhūtā*, *deva*, *pajāpati brahma*, *abhassara brahma*, *subhakinha brahma*, *vehapphala brahma*, etc. (in any realm) in this world (*sabba*)".
- The last part of the verse in Ref. 1, "***sabbassa sabbattena ananubhūtaṁ***" means the following. Without comprehending *kamma viññāṇa* (that it is invisible, infinite, and gives rise to existences based on the four primary elements), one would not be able to comprehend the fundamental nature of this world.
- The verse in Ref. 1 is critical to this relatively long *sutta*. **Even though the rest of the *sutta* could be translated word by word, that verse requires a detailed explanation.**
- Next, the Kevaṭṭa *Sutta* directly states that cessation of (*kamma*) *viññāṇa* leads to the stopping of the rebirth process.

Kevaṭṭa Sutta (DN 11)

6. *Kevaṭṭa Sutta* is even longer; "WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11.)". But most of this *sutta* **can also be** translated word by word. The Buddha explains to *Kevaṭṭa* that trying to convert people of other faiths by performing miracles/supernatural deeds like flying through the air is not good. When people understand the deeper aspects of the Buddha Dhamma, they will not give any value to such miracles.

- Section 4 of the *sutta* is where the background story starts leading to the verse in Ref. 2. The following question arose in the mind of a certain *bhikkhu*: "Where do these four primary elements (*pathavi, āpo, tejo, vāyo*) cease to exist?"

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- Then the Buddha explains to *Kevaṭṭa* how that *bhikkhu* (who had *abhiññā* powers) went to higher realms looking for the answer to his question. No one knew the answer, so he returned to ask the Buddha. That account takes most of Section 4.
- The verse that is important to us comes at the end of the *sutta* in Section 4.1. There, the Buddha explains that the question needs to be re-phrased, as we discuss next.

Nibbāna Reached with the Cessation of *Kamma Viññāṇa*

7. **The point is that one cannot find any existence where those four primary elements are absent.** Instead, one should re-phrase the question as, "How would those four primary elements (*pathavi, āpo, tejo, vāyo*) not find a footing anywhere (among the 31 realms)?" That is the same as asking, "How can one stop the rebirth process?"

- The answer is at the end of the verse: "***Viññāṇassa nirodhena*** *etthetaṁ uparujjhatī'ti*." "They (the four primary elements) will cease to exist with the cessation of *viññāṇa*." Of course, it refers only to *kamma viññāṇa*, which is responsible for the creation of "nāmarūpa." See "Nāmarūpa Formation,"
- The four primary elements will cease to exist in *Parinibbāna* or "full *Nibbāna*" (realized after the death of an *Arahant*.) Once the *Arahant* dies, they will not be reborn in this world made of the four primary elements.

8. As we have discussed, *kamma viññāṇa* ceased to exist for the Buddha upon his Enlightenment. But he lived in this world for another 45 years until *Parinibbāna* and experienced *vipāka viññāṇa* during that whole time! Thus, the "cessation of the four primary elements" was realized only after the *Parinibbāna*. See "Distortion of Pāli Keywords in Paticca Samuppāda."

- I hope now you can see why the English translations in #2 above of the verse "*viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ*" are wrong. Of course, there are several more wrong translations of the same verse. We will discuss one more next.

Anidassana Viññāṇa Is the Second *Arūpāvacara Jhāna*?

9. In the previous post, I mentioned the fact that there have been many discussions at discussion forums on *anidassana viññāṇa*. See, for example, "WebLink: discourse.suttacentral.net: Viññāṇa anidassana: the state of boundless consciousness." The author points out a reference that equates *anidassana viññāṇa* to *Nibbāna*!

- The author of the above essay does not go that far, but says, "I show here that ***viññāṇa anidassana*** is not nibbāna, but a poetic description of the **state of boundless consciousness, the second "formless" meditation state**."
- So, the author attempts to prove that *anidassana viññāṇa* is a state of higher consciousness, the second *arūpāvacara jhāna* or the "*viññāṇañcāyatana*."
- It is also interesting to read the comments following that essay. *Bhikkhu* Sujāto agrees with the essay's author, saying, "It makes a lot of sense, especially the idea of *anidassana* being equivalent to *arūpa*.." *Bhikkhu* Brahmāli states, "Excellent essay! It is clear, and I think the conclusion you arrive at is solid."

10. That is why I have been emphasizing that most translators of the *Tipiṭaka* do not even understand basic concepts like *viññāṇa* and *saṅkhāra*. I hope those *Bhikkhus* and other translators will review the FACTS presented here.

- One can get a good idea of the sad state of Buddha Dhamma in the present day by reading the above essay and the series of comments following it. It was a depressing experience for me.

Ananta Viññāṇa – Characteristic of *Viññāṇa Dhātu*

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11. The author of the essay cited in #9 above extracted "boundless consciousness" from the next word, ***anantaṁ***, in verse: "*viññāṇāṁ anidassanaṁ* ***anantaṁ*** *sabbato pabhaṁ..*" The Pāli word "*ananta*" does mean "infinite."

- However, *viññāṇa dhātu* itself is boundless and that characteristic is NOT limited to the second *arūpāvacara jhāna*. In the transition from *ākāsāṇañcāyatana* (the first *arūpāvacara jhāna*) to the *viññāṇañcāyatana*, *viññāṇa dhātu* separates from the *ākāsa dhātu.* At that point, the mind separates from any *rūpa* and perceives ONLY the "*ananta* (infinite) *viññāṇa*."
- Note that everything in this world is represented by the five aggregates (*pañcakkhandha*), twelve *āyatana*, or six types of *dhātu*. Those six types of *dhātu* are *pathavi, āpo, tejo, vāyo, ākāsa, viññāṇa.* **Both *ākāsa* and *viññāṇa dhātu* are infinite.**

12. **Any type of *viññāṇa* is "spread out" without bounds. A mind has access to its *viññāṇa dhātu* from anywhere.** That is why whether we are on Earth, go to the Moon, or even to another planetary system at the other end of the universe, we will be able to recall memories and think just like while on Earth. On the other hand, **the five physical senses detect only localized, dense *rūpa*.**

- The astronauts who went to the Moon could not see, hear, smell, taste, or touch anything that was not on the Moon. But they could recall their memories as if they were on Earth. That is because *viññāṇa* is infinite.
- In other words, dense *rūpa* (experienced by the five physical senses) is localized, but the *nāma* category (*vedanā, saññā, saṅkhāra, viññāṇa*) is NOT localized. In between such **dense (*sappaṭigha*) *rūpa*** and ***anidassana/appaṭigha* nāma**, there are ***anidassana/appaṭigha rūpa* (*dhammā*.)**
- Both ***nāma*** and ***dhammā*** are not localized and **are included in *viññāṇa dhātu*.** See, "What are Rūpa? – Dhammā are Rūpa too!"

Sappaṭigha Rūpa and *Appaṭigha Rūpa* (*Dhammā*)

13. In modern terms, ***sappaṭigha rūpa*** can be detected with five physical senses AND scientific instruments. On the other hand, ***appaṭigha rūpa (dhammā)*** and ***appaṭigha nāma*** cannot be detected with scientific instruments and can be detected only by the mind.

- Note that out of the five types of ***sappaṭigha rūpa,*** only *rūpa rūpa* (visual objects) can be seen (*dassana*) because sounds (*sadda rūpa*), tastes (*rasa rūpa*), odors (*gandha rūpa*), and touches (*phoṭṭhabba rūpa*) cannot be seen (*anidassana*).

Anidassana Viññāṇa Means "*Viññāṇa* Cannot Be Seen"

14. The phrase, "*viññāṇāṁ anidassanaṁ*" means, "*viññāṇa* is invisible."

- If any *viññāṇa* is purely mental and belongs to the *nāma* category (i.e., just consciousness or awareness), then what is the point of saying, "*viññāṇa* is invisible"?
- As I have explained in previous posts, it is only the *vipāka viññāṇa* that pertains to just consciousness (strictly within the *nāma* category.) In contrast, ***kamma viññāṇa* is more than consciousness and has energy.** *Kamma viññāṇa* gives rise to **subtle *rūpa* (*dhammā*,) the sixth type of *rūpa* in Buddha Dhamma**.
- See "Anidassana Viññāṇa – What It Really Means."

15. There are *nāma*, *rūpa*, and *nāmarūpa* (living beings have *nāmarūpa* represented by the five aggregates). All three words have different meanings **depending on the context.**

- The verse in question, "***viññāṇāṁ*** *anidassanaṁ anantaṁ sabbato pabhaṁ..*" refers to the unique property of a ***kamma viññāṇa.*** It is "in the middle between the category of pure *nāma* (*vedanā,*

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saññā, saṅkhāra, ***vipāka viññāṇa***) and **dense (*sappaṭigha*) *rūpa*** (*rūpa rūpa, sadda rūpa, gandha rūpa, rasa rūpa*, and *phoṭṭhabba rūpa.*)

- In Buddha Dhamma, there is a sixth type of **fine (*appaṭigha*) *rūpa* called "*dhammā,*"** as we have discussed, for example, in "What are Rūpa? – Dhammā are Rūpa too!" ***Dhammā*** are invisible and arise due to ***kamma viññāṇa.*** That is why there is a need to emphasize that ***kamma viññāṇa*** is also invisible.

Kamma Viññāṇa = Paṭisandhi Viññāṇa = Gandhabba (Mental Body)

16. Thus, a *kamma viññāṇa* that comes into play in *Paṭicca Samuppāda* is MORE THAN consciousness. It CREATES *kammic* energies (*dhammā* or *kamma bīja*) to power future rebirths. **That *kammic* energy creates the "seed" of a future human at the *cuti-paṭisandhi* moment. That "seed" is the "mental body" or "*gandhabba.*"** That *gandhabba* is so tiny that it is invisible to the naked eye or even to powerful scientific instruments.

- Note that *gandhabba* is not a *kamma viññāṇa*, but the RESULT of a *kamma viññāṇa*. At the *cuti-paṭisandhi* moment (grasping a new existence or *bhava*, that *kammic* energy creates the "seed" of the sentient beings in the new existence. In many cases, like a *Deva* or *Brahma*, that seed itself is the new living being, i.e., a *Deva* or a *Brahma*. We would not be able to see them.
- In the case of humans and animals, that seed (*gandhabba*) needs to get into a womb to grow into a human with a dense physical body. See "Buddhist Explanations of Conception, Abortion, and Contraception."
- That *gandhabba* is "*anidassana*" too, i.e., invisible. Even though some *suttas* refer to a *gandhabba* descending to a womb (e.g., WebLink: suttacentral: *Mahā Taṇhāsaṅkhaya Sutta* (MN 38), other *suttas* (e.g., WebLink: suttacentral: *Mahā Nidāna Sutta* (DN 15)) refer to a "*paṭisandhi viññāṇa*" descending to a womb. **Thus, both refer to the "seed" of a human**, which grows inside a womb taking food from the mother.

Summary

17. "*Anidassana viññāṇa*" in the verse, "*viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ*" refers explicitly to *kamma viññāṇa* that creates *kammic* energy (or *dhammā* or *kamma bīja.*)

- We may have created numerous such *kamma viññāṇa* (or *kamma bīja*) that can "power up" births in various realms in the future. When it is time to grasp a new existence (at the end of the current *bhava*) one *kamma bīja* comes to mind as an *ārammaṇa*.
- If that *ārammaṇa* is grasped, that creates the mental body/*gandhabba*/*paṭisandhi viññāṇa*. Thus, *paṭisandhi viññāṇa* is actually not a *viññāṇa*, but the result of a *kamma viññāṇa*.
- More details at, "Anidassana Viññāṇa – What It Really Means."

References

1. In the "WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49)": "***Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ**, taṁ pathaviyā pathavattena ananubhūtaṁ, āpassa āpattena ananubhūtaṁ, tejassa tejattena ananubhūtaṁ, vāyassa vāyattena ananubhūtaṁ, bhūtānaṁ bhūtattena ananubhūtaṁ, devānaṁ devattena ananubhūtaṁ, pajāpatissa pajāpatittena ananubhūtaṁ, brahmānaṁ brahmattena ananubhūtaṁ, ābhassarānaṁ ābhassarattena ananubhūtaṁ, subhakiṇhānaṁ subhakiṇhattena ananubhūtaṁ, vehapphalānaṁ vehapphalattena ananubhūtaṁ, abhibhussa abhibhuttena ananubhūtaṁ, **sabbassa sabbattena ananubhūtaṁ**."

2. In the "WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11)": "***Viññāṇaṁ anidassanaṁ, anantaṁ sabbatopabhaṁ**–Ettha āpo ca pathavī, tejo vāyo na gādhati. Ettha dīghañca rassañca,aṇuṁ thūlaṁ*

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subhāsubhaṁ; Ettha nāmañca rūpañca,asesaṁ uparujjhati; ***Viññāṇassa nirodhena, etthetaṁ uparujjhatī'ti.***"

3. Bhikkhu Bodhi, "The Middle Length Discourses of the Buddha" Wisdom Publication (2009), p. 428. A lengthy footnote on p. 1249 (footnote 513) describes how he has agonized over choosing from three different explanations for this verse.

4. "*Ye dhammā hetu****pabhavā****,*

Tesaṁ hetuṁ tathāgato āha;

Tesañca yo nirodho,

Evaṁvādī mahāsamaṇo." (See Ref. 5 below)

- Upon hearing this verse uttered by Ven. Assaji, Upatissa (later Ven. Sāriputta) became a *Sotāpanna*. That is the fundamental concept of Buddha Dhamma and is explained in detail in the *Paṭicca Samuppāda*.
- The correct translation is the following. "Buddha declared that all *dhammā* (some of which are *kamma bīja*) **that give rise to everything** (including the rebirth process,) are caused by "three *san*" (*lobha, dosa, moha*); he has also explained how we can stop those causes from arising (and thus end the rebirth process)."
- That is essentially the translation of the above verse given in many English texts; see, for example, the following from Ref. 6 below: "Of all those things that from a cause arise, Tathagata the cause thereof has told; And how they cease to be, that too he tells, This is the doctrine of the Great Recluse."

5. From "*WebLink: suttacentral: Peṭakopadesa (KN Pe 1)*" (around the midway in the link):

"*Tattha katamāni* ***cattāri ariyasaccāni****? "Ye dhammā* ***hetuppabhavā****,Tesaṁ hetuṁ tathāgato āha;Tesañca yo nirodho, Evaṁvādī mahāsamaṇo"ti. Hetuppabhavā dhammā dukkhaṁ, hetusamudayo, yaṁ bhagavato vacanaṁ.*"

6. "WebLink: accesstoinsight.org: The Life of Sāriputta"

9.7.1.3 Memory, Dhammā, and Viññāṇa Dhātu

February 1, 2022

Critical Influence of Wrong Views on Akusala Citta

Near-Death Experiences (NDE): Brain Is Not the Mind

Gandhabba (Mental Body) Separating from Physical Body in Jhāna

Where Are Memories Stored? – Viññāṇa Dhātu

9.7.1.3.1 Critical Influence of Wrong Views on Akusala Citta

February 1, 2022; revised May 15, 2023 (#6)

Wrong views (*micchā diṭṭhi*) play the dominant role in *akusala cittā*. The same *akusala kamma* done by someone with wrong views leads to a much stronger *kamma vipāka* than the same *kamma* done by another person without wrong views.

Critical Role of Wrong Views

1. Wrong views in Buddha Dhamma refer to wrong views about the nature of our world.

- The Buddha taught that our world operates on a set of natural laws based on the laws of *kamma*.
- **The first level of wrong views** is not believing in the laws of *kamma*. They include not believing that immoral deeds (*akusala kamma*) will bring dire consequences (bad *kamma vipāka*) and that good

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kamma will bring good *kamma vipāka*. Another is not believing in the rebirth process. They fall under the ten types of *micchā diṭṭhi*. See, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

- Someone who does not have the ten types of *micchā diṭṭhi* can learn the correct version of Buddha Dhamma and get rid of the **second and deeper layer of *micchā diṭṭhi*.** An average human thinks that the world is of *nicca*, *sukha*, and *atta* nature, i.e., it is possible to have a happy future. However, the "future" in Buddha Dhamma is not restricted to this life but also to future lives. Realizing the true *anicca*, *dukkha*, and *anatta* nature will remove that deeper layer of wrong views.

Akusala Kamma Based on *Akusala Citta*

2. There are ten types of *akusala kamma*, three by the mind, four by speech, and three by bodily actions. However, *akusala kamma* by speech and bodily actions also originate in the mind. In other words, 12 types of *cittā* (loosely called "thoughts") are responsible for all *akusala kamma*.

- **Thus, all ten *akusala kamma* are done with these 12 *akusala cittā*.** There are eight greed-rooted, two hatred-rooted, and two delusion-rooted *cittā*. Of course, *cittā* (pronounced "chiththā") are thoughts; any speech or bodily action starts with a thought.
- As we know, all *akusala cittā* arise in mind due to *lobha* (greed), *dosa* (anger), and *moha* (delusion). Out of 12 *akusala cittā*, eight arise due to greed, 2 with anger, and 2 with delusion (a worse form of *avijjā*.)

***Lobha* (Greedy) Citta (Also has the *moha* root)**

1. *Citta* connected **with wrong views**, accompanied by pleasure, and done with the habit (*gati*).
2. *Citta* connected **with wrong views**, accompanied by pleasure, and done reluctantly (with encouragement by others.)
3. *Citta* **without wrong views**, accompanied by pleasure and done with habit.
4. *Citta* **without wrong views**, accompanied by pleasure and done reluctantly.
5. *Citta* connected **with wrong views**, accompanied by a neutral feeling, and done with habit.
6. *Citta* connected **with wrong views**, accompanied by a neutral feeling, and done reluctantly.
7. *Citta* **without wrong views**, accompanied by neutral feeling and done with habit.
8. *Citta* **without wrong views**, accompanied by neutral feeling and done reluctantly.

Dosa* (Angry/Hateful) *Citta (Also has the *moha* root)

9. *Citta* associated with hate, accompanied by displeasure, done with habit.
10. *Citta* associated with hate, accompanied by displeasure, done reluctantly.

Moha Citta (only with the *moha* root, i.e., without greed or anger)

11. *Citta* accompanied by a neutral feeling and associated **with *vicikicchā*** (not aware of bad consequences)
12. *Citta* accompanied by a neutral feeling and associated with *uddhacca* (excited/scattered mind).

The Strong Influence of Wrong Views

3. One starts on the Noble Eightfold Path as a *Sotāpanna* (or *Sotāpanna Anugāmi*) by getting rid of both layers of wrong views discussed in #1 above.

- At the *Sotāpanna* stage, three of the ten *saṁyojana* (fetters) are removed, and thereby *akusala cittā* #1, 2, 5, 6, and 11 stop arising. **Furthermore, *apāyagāmi* strength in the other types of *cittā* goes away.**
- Thus, a *Sotāpanna* does not need to control the arising of such cittā consciously. Such *cittā* WILL NOT arise for any reason.

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- Therefore, only the remaining seven types of *cittā* can arise in the mind of a *Sotāpanna.*

Effect of Attaining Higher Stages of *Nibbāna*

4. The remaining *akusala cittā* are progressively removed as one gets to the higher stages of *Nibbāna*.

- The potency of the two *paṭigha*-rooted *cittā,* and the remaining four greed-based *citta*, i.e., *kāma rāga,* are reduced at the *Sakadāgāmi* stage.
- The two *paṭigha*-rooted *cittā* (#9, #10) stop from arising at the *Anāgāmi* stage. Also, the potency of the remaining four greed-based *citta*, i.e., ***kāma rāga,*** is reduced to just ***kāma*** level.
- **Finally, the remaining four greed-based *citta* (#3, #4, #7, #8) and the *uddhacca citta* (#12) stop from arising at the *Arahant* stage**. Thus an *Arahant* will never experience any *akusala cittā*.

Key Observations

5. Generally, the *kammic* strength of *cittā* in each category decreases in descending order. Thus *citta* #1 is stronger than any other in that category. *citta* #9 is stronger than #10. *Citta* #11 is stronger than #12.

- With higher *magga phala*, the strengths of ALL *cittā* are reduced, and some cease arising altogether.
- As we can see, a *Sotāpanna* mainly removes wrong views. **But that will also reduce the strength of other types of *cittā*.** Thus *kāma rāga* is reduced too for a *Sotāpanna;* it is further reduced for a *Sakadāgāmi* and stops at the *Anāgāmi* stage.

Role of *Gati*/*Anusaya* and Association with *Asappurisa* ("Bad People") with Wrong Views

6. As we can see, the strongest *lobha citta* (#1) arises due to one's bad *gati* (character/habits.) Such *cittā* arise automatically.

- A common question is: "Where are *anusaya* or defilements stored?"
- They stay with the *hadaya vatthu*. Of course, at the *cuti-paṭisandhi* moment, existing *anusaya* are transferred to the new *hadaya vatthu* created by *kammic* energy. Thus, *anusaya* keep changing during each lifetime, but are eliminated in stages with each stage of *magga phala*. See "Conditions for the Four Stages of Nibbāna."
- Records of all memories (*nāmagotta*) remain intact in the *nāma loka* or *viññāṇa dhātu*.
- For details, see "Nāma Loka and Rūpa Loka – Two Parts of Our World," "What are Rūpa? – Dhammā are Rūpa too!" and "Where Are Memories Stored? – Viññāṇa Dhātu."

7. In some cases, one may engage in evil deeds due to the influence of immoral friends (*asappurisa*), and *cittā* of type #2 can arise. Such *citta* have weaker strength. However, if one continues associating with such friends, one may cultivate such bad *gati* and thus start generating the worse type (#1) of *akusala cittā*.

- On the other hand, if one associate with "good/Noble friends" (*sappurisa*) one will get rid of bad *gati* and cultivate good *gati*.
- Several *suttas* point out the importance of choosing one's associates/friends. See, for example, "WebLink: suttacentral: *Dutiyaasappurisa Sutta* (SN 45.26)." More at, "WebLink: suttacentral: 30 results for *asappurisa*."

Value of *Abhidhamma*

8. The above analysis of *akusala citta* is in basic *Abhidhamma*.

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- *Abhidhamma* can become very useful in resolving "knotty issues." Once the basics are understood, it is possible to avoid lengthy explanations of certain concepts.
- See p. 32 of Ref. 1 for further details. Also, see "Akusala Citta and Akusala Vipāka Citta" and "Conditions for the Four Stages of Nibbāna."

REFERENCES

1. "WebLink: PDF Download: Bhikkhu_Bodhi-Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2012); this is a revised and updated version of Ref. 2 below. There is a pdf file that can be downloaded (click the link to open the pdf).

2. "WebLink: PDF Download: A Manual of Abhidhamma," Fifth Edition by Narada Thero (1987).

9.7.1.3.2

Near-Death Experiences (NDE): Brain Is Not the Mind

February 7, 2022; August 31, 2022

Recent studies show that near-death experiences (NDE) are common occurrences while the brain is inactive. That means consciousness does not arise in the brain.

Materialistic View – A Dangerous Wrong View in Buddha Dhamma

1. In the prevalent materialistic view (especially in the western world,) consciousness arises in the brain. Thus, when a person dies, the brain dies with it, the END. **That means a materialist only needs to worry about any suffering we experience in this life (of course. That is a wrong conclusion based on an incorrect view.**

The Buddha taught that life continues after the death of this physical body. The following birth is according to the causes and conditions prevailing at the moment of death and is according to *Paṭicca Samuppāda*. **Most future existences/births are in the four lowest realms (*apayās*), where suffering dominates.**

- That "future suffering" associated with rebirth stops only after attaining *Nibbāna*.
- **The materialistic view is a STRONG wrong view (*micchā diṭṭhi*) in Buddha Dhamma and will lead to rebirth in the *apayās*.** How can one even start learning about "how to stop future suffering" if one does not believe in future lives?
- Therefore, evaluating the evidence for and against the rebirth process is a good idea.

2. If the materialist view of consciousness arising in the brain is correct, that assumption leads to the following inferences: (i) ALL rebirth accounts and NDE accounts are fake, and (ii) ALL our memories are stored in the brain.

- Therefore, it is critical to look at the following two related issues.

  (i) How strong is the evidence for past lives? How reliable are the NDE accounts where brain activity is confirmed to have ceased?

  (ii) Is it possible for a brain to store ALL our memories?

One White Crow Is Enough to Disprove the Hypothesis, "All Crows Are Black"

3. If even a SINGLE rebirth account or an NDE is valid, then the hypothesis "consciousness arises in the brain" is false. American philosopher William James stated the following that is widely quoted today (Ref. 1):

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In order to disprove the assertion that all crows are black, one white crow is sufficient.

- That is a logical statement. It is unnecessary to prove that all or even many rebirth accounts/NDE accounts are true. Even if just one account is valid, that is enough to conclude that the brain is not the "seat of the mind."
- We have thousands of rebirth/NDE accounts scrutinized by scientists/physicians.

In rebirth accounts: Since a brain can store only the memories from this life, there is no way to recall memories from a previous life. Instead, the brain helps in recalling memories (from *viññāṇa dhātu*) while the *gandhabba* is inside the body. I will discuss that in future posts.

In NDE accounts: Since the patient's brain activity had ceased (and even pronounced dead for a short time), the subject could not have "seen" and "heard" what was happening with the inactive brain. Furthermore, many saw their physical bodies "from the above (close to the ceiling)."

- Therefore, even if just ONE rebirth/NDE account is accurate, the hypothesis "consciousness arises in the brain" is wrong!

Recent Developments

4. Several scientific findings within the past 50 years have converged to THREE types of investigations that point to the fact that the brain is not the "seat of consciousness." These findings indicate that while the brain plays a crucial role in consciousness, it is NOT where our thoughts arise, i.e., **the brain is not the mind!**

ONE: Rebirths accounts by children have been common knowledge in many Asian countries for ages. Most people in those countries were Buddhists who accepted those accounts without question. Only recently, Western countries became interested after two significant developments: Systematic studies conducted by Professor Ian Stevenson (Ref. 2) and easy access to rebirth accounts via the internet. Also, see "Evidence for Rebirth."

TWO: Accounts of **Near-Death Experiences (NDE)** in the absence of any brain activity. Some NDE accounts are by those declared dead for periods ranging from a few minutes to many minutes. They say that "they were outside of the physical body." They were looking down at their bodies from the ceiling!

THREE: Reports of "**extraordinary memory recall**" by several people. They can recall the past several years in great detail, and it is unlikely that the brain could have "stored" such minute details as a video recorder.

- We will discuss the second category in this post and the third in the next post.

What Are Near-Death Experiences (NDE)?

5. Near-death experiences (NDE) occur when someone "almost dies" under a medical condition. For example, it may happen during a coma induced by cardiac arrest or someone badly injured in an accident.

- Of course, only a tiny fraction of such patients experience NDE. **However, "..estimates put the number of people who have had one in the past fifty years at more than 25 million worldwide."** (Ref. 3, p. 9)
- In such cases, the "mental body" (*gandhabba*) comes out of the physical body, and the patients **can watch their physical bodies from above**! **Furthermore, they correctly reproduced the conversations among the doctors and nurses while their brains were not functioning.**

Accounts of NDE

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6. Physicians have conducted several systematic studies on NDE within the past 20-30 years.

WebLink: youtube: A Cardiologist and Life after Death | An interview with Pim van Lommel

WebLink: youtube: The Joy of Dying: Understanding Near Death Experience

- In the second video, make sure to watch the following segments:

@ 36.30 mins: addressing the objections by skeptics of NDE. In particular, he talks about his patients looking at their bodies from above while the body is "lifeless."

@ 40 mins: Most compelling evidence for Dr. Long is the account of one of his patients born blind but was able to see for the first time in her life.

@ 41.15 mins: The patient's vision was not restricted to the forward direction. **She had 360° vision, i.e., she could see all around.** That is consistent with a *gandhabba* (mental body) seeing all around, not just the forward direction. See #8 below.

@43 mins: Based on the accounts of NDE, Dr. Long believes in the afterlife and thinks that the afterlife will be wonderful. I will also discuss this in #8 below.

Seeing for the First Time in Life!

7. I am unsure whether the following video is from the woman Dr. Long referred to in the above video. But she was born blind and could see for the first time in her life during an NDE.

WebLink: youtube: Near Death Experience - Blind woman 'sees' while out of body

Seeing and Hearing Is Better During an NDE

8. The mental body (*gandhabba*) is trapped inside the physical body. The brain processes the visuals captured by the eyes and passes them to the mental body trapped inside. I have discussed that complex process in "Brain – Interface between Mind and Body."

- Humans are born with dense physical bodies because such a body is required to sense smells, tastes, and body touches, including sex. The mental body (*gandhabba*) is almost devoid of matter and cannot be seen by an average human. However, once outside the physical body, the capability for seeing and hearing is vastly enhanced. Furthermore, the woman in the above video verified that her "weightless" mental body could go through the ceiling. Thousands of people have experienced those phenomena. See Ref. 4.
- We don't realize the burden of "bearing a dense physical body." But those who experience NDEs were especially experiencing bodily pains. Thus, it is an indescribable relief to be outside that "suffering-filled physical body." That is why some even say they visited heaven!
- But they were not in heaven but in "*paraloka*" that world of the *gandhabbas*. They have been in that state only for a brief time, several minutes. If they stay there for long times, they will "miss" the ability to smell, taste, and touch bodily, including sex. That is why even *Brahmas* are "itching to come back to *kāma loka*" at the beginning of a "new Earth"; see."Buddhism and Evolution – Aggañña Sutta (DN 27)."
- There are many youtube videos and books on the subject. See Ref. 5 for a sample.

References

1. "WebLink: journals.sfu.ca: After the White Crow: Integrating Science and Anomalous Experience," Jerry E. Wesch (click on the link to download pdf)

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2. "WebLink: PDF Download: Twenty Cases Suggestive of Reincarnation" by Ian Stevenson (Second Edition, 1974.)

3. Pim van Lommel, "WebLink: PDF Download: Consciousness Beyond Life – The Science of the Near-Death Experience" (HarperOne, 2010).

4. Jeffrey Long, "WebLink: puredhamma.net: NDE-Evidence for Their Reality-Jeffrey Long-2014" (click on the link to download pdf)

5. "Brain Wars" by Mario Beauregard (2012) is a book by a scientist on NDE, OBE, and the mind-body problem in general.

- "WebLink: PDF Download: Dying to be Me: My Journey from Cancer, to Near Death, to True Healing" is a book by Anita Moorjani (2012.) She is a cancer survivor who had been diagnosed to die within a few weeks but had an "unexplainable recovery" within days. During this time, she had an out-of-body experience. She describes her experiences in the following video.

??? unavailable ??? WebLink: youtube: Near Death Experience Showed Me Something I Could've Never Imagined | Anita Moorjani (NDE)

WebLink: youtube: Anita Moorjani - Near Death Experience Showed Me Something I Could've Never Imagined NDE

- According to the following videos, more scientific researchers are getting involved in conducting scientific research on NDE.

WebLink: youtube: Near Death Experiences & Evidence of the Afterlife

WebLink: youtube: From life to death, beyond and back | Thomas Fleischmann | TEDxTUHHSalon

9.7.1.3.3 Gandhabba (Mental Body) Separating from Physical Body in Jhāna

February 14, 2022

The "mental body" (*gandhabba*) may automatically come out of the physical body during near-death experiences (NDE.) A meditator (*yogi*) can willfully do that in the fourth *jhāna*.

Materialistic View of the Mind

1. The "brain is the mind" materialistic hypothesis CAN explain the fact that we can recall memories even when we are on the Moon; we carry the brain with us everywhere.

i. Of course, that hypothesis cannot explain memories of past lives, because the brain could not have stored memories from past lives.

ii. It cannot explain NDEs experienced while the brain was inactive.

iii. It also cannot explain memory recall with such precision by some people. We will postpone that discussion to the next post.

- We discussed the above framework in the previous post "Near-Death Experiences (NDE): Brain Is Not the Mind."
- However, all those observations can be explained in Buddha Dhamma.

Explanation in Buddha Dhamma

2. There are THREE key points:

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(i) Consciousness arises in the "mental body" (*manomaya kāya* or *gandhabba*), not in the brain. "Human life" is in the "mental body" and not in the "physical body." The physical body is just a shell, energized by the mental body.

(ii) Memory records (*nāmagotta*) of ALL our past experiences are in *viññāṇa dhātu*. We can recall them from anywhere.

(iii) While the mental body (*gandhabba*) is inside the physical body, memories come to the *gandhabba* via the brain. While outside the physical body, *gandhabba* can directly recall memories.

- **"Mental body," "*manomaya kāya*," "*gandhabba*", "*gandhabba kāya*" all mean the same.** I will use them interchangeably.

3. Our *nāma loka* (*viññāṇa dhātu*) is VERY DIFFERENT from our *rūpa loka*. Our *manomaya kāya* can access the memory records from anywhere. It is as if we are "carrying" all those records with us.

- **If the *gandhabba* is outside the physical body (as in NDE)** memories can be directly accessed and are much clear. This is why many NDE subjects say "their life events flashed vividly in their minds."
- **If the *gandhabba* is inside the physical body**, then the brain plays a critical role in extracting memory records (*nāmagotta*) from the *viññāṇa dhātu*. When certain parts of the brain are damaged, the ability to recall memories — even from this life — stops.
- In the case of NDEs, the *gandhabba* comes out of the physical body accidentally. It happens only on occasion.
- However, there is a way to come out of the physical body with the mental body (*gandhabba*) willfully. Those who can cultivate (*Ariya* or *anariya*) *jhāna* can come out with the *gandhabba kāya* while in the *jhāna*.

Just Like a Sword Is Pulled Out of a Scabbard (or Sheath)

4. There are several *suttas* that describe pulling the *gandhabba kāya* out of the physical body at any time.

- One must cultivate the fourth *jhāna* to the highest level to be able to do that. The "WebLink: suttacentral: *Sāmaññaphala Sutta* (DN 2)" (among a few other *suttas*) describes the process step-by-step. One starts with abstaining from immoral deeds, abstain from excessive sensual pleasures, and starts cultivating *jhāna* one by one until getting to the fourth *jhāna* and then being able to get into that *jhāna* instantly.
- The English translation gives enough details: Section "4.3.3.2. Mind-Made Body" has the following description (I am slightly revising the translation in the above link):

"When their mind has become immersed in *samādhi* like this—purified, bright, flawless, rid of defilements, pliable, workable, steady, and imperturbable—they extend it and project it toward the "mental body" (*manomayaṁ kāyaṁ*). From this physical body, they (come out with) that **"mental body", complete in all its various faculties, not deficient in any faculty**."

- **Then three analogies are provided to get an idea of how that *manomaya kāya* or *gandhabba kāya* comes out of the physical body:** (i) a person was pulling out a reed from its sheath or (ii) drawing a sword out from its scabbard, and (iii) a snake shedding its skin. The following youtube video makes the third process clear.

  WebLink: suttacentral: How a Snake Sheds its Skin

- Of course, you can easily visualize a sword being pulled out of its sheath/scabbard. I am not sure how many people have seen the first analogy.

"Miracles" Performed With the *Gandhabba Kāya*

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5. Once coming out with the *manomaya kāya* or *gandhabba kāya* the *yogi* can perform many types of "miracles."

- One of those "miracles" of course is to be able to see and hear without physical eyes and ears **over long distances**. They can see and hear much better than with the physical body. That is what is meant by "From this physical body, they (come out with) that **"mental body", complete in all its various faculties, not deficient in any faculty**" in the quoted verse in #4 above.
- Another is the ability to go through solid objects like ceilings and walls. Some NDE accounts verify that too.

6. The critical point associated with that last ability is that the *manomaya kāya* or *gandhabba kāya* has only a trace of matter. **It is a "body that cannot be seen."** It can go through walls, mountains, water, etc., as confirmed by some NDE accounts.

- For example, when a heart patient is having an NDE, they are floating above their physical body and no one in the room can see him/her.
- Another special aspect of such a *manomaya kāya* is the ability to travel anywhere just by thinking. Several NDE accounts say they were able to get to distant places "instantly."
- For details on what other "miracles" are possible with a *manomaya kāya*, see "Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I"

Kammic Energy Creates the *Manomaya Kāya*

6. **The most important thing to remember is that the *manomaya kāya* (*gandhabba*) is the essence of a human.** It is created by *kammic* energy at the moment of grasping the human *bhava*.

- That *gandhabba* consists of just six *suddhaṭṭhaka* (*hadaya vatthu* and five *pasāda rūpa*). But they are very special *suddhaṭṭhaka* WITH LIFE. **That is the essence of a living being and it CAN NOT be created anyway other than by *kammic* energy. That is why Artificial Intelligence (AI) is NEVER going to be a reality.**
- Human *bhava* can last many thousands of years. As we know, these days a physical human body can last only around 100 years or less. The initiation of a physical body is the *manomaya kāya* being pulled into a suitable womb. It merges with the zygote cell in the womb and grows into a baby by taking in food from the mother. Once born, the baby grows by eating food. Thus, the physical body grows due to food intake, just like a seed growing to a tree.

Gandhabba/*Para Loka* Concept Is Critical to Understand!

7. That *manomaya kāya* or *gandhabba* will last for thousands of years until that *kammic* energy is exhausted. During that time, the *gandhabba* can be born in "this world" (i.e., with a physical body) many times. When in a physical body, it is in "this world" or "*ayaṁ loka*." In between two consecutive lives with physical bodies, *gandhabba* is in the "other/nether world" or "*para loka*" and is invisible to us.

- Note that not believing in "*ayaṁ loka*" and "*para loka*" are two of the ten types of *micchā diṭṭhi* that can lead to rebirths in the *apāyās*. See, "WebLink: suttacentral: *Pathamanirayasagga Sutta* (AN 10.211)"
- The following is the translation of the relevant verse: "They have the wrong view. Their perspective is distorted: "There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. **This world is not real. There's no afterlife (*para loka*).** There's no obligation to mother and father. No beings are reborn spontaneously. And there's no ascetic or *brahmin* who is well attained and practiced, and who describes **this world and afterlife (*para loka*)** after realizing it with their own insight. Someone with these ten qualities is cast down to hell. (Pāli verse in Ref. 1.)

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- Thus, it is critical to understand that our physical bodies are secondary and the *manomaya kāya* or *gandhabba* is primary. Also see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

Mental Body (*Gandhabba*) Is Primary!

8. Human existence (*bhava*) is NOT limited to one life with a physical human body.

- Some children die very early, even within weeks. **Are their human existences limited to a few weeks or even just a day?**
- Human existence can last thousands of years. **Within that time, there is a single human *gandhabba*.** When one physical human body dies (in a few days to 100 or so years) that *gandhabba* comes out of the dead body. It will be pulled into another womb by *kammic* energy. While waiting for another womb, that *gandhabba* is not in "this world" but in "*para loka*."
- Thus, there can be many births (*jāti*) with a human body within a single human existence (*bhava*.) That is the "*bhava paccayā jāti*" step in *Paṭicca Samuppāda*.
- At the end of the human *bhava*, that human *gandhabba* dies and that is the *cuti-paṭisandhi* moment, where a new existence (*bhava*) is grasped. It is very important to understand this relationship between *bhava* and *jāti*. See, "Bhava and Jāti – States of Existence and Births Therein."

Experiences of *Yogis* Are Superior to those With NDE

9. People with NDE are average humans with many defilements. Thus, even when they come out of the physical body with the *gandhabba kāya* their abilities are much less. They just experience the unbelievable "relief/lightness" of being outside the heavy and pain-ridden physical body. That is why many of them say they were "in heaven" during the NDE.

- Those *yogis* who can come out of the physical body can stay in that state for long times. That is an optimum "*jhānic sukha*" discussed in *suttas*. But they need to successfully cultivate the fourth *jhāna* with SUPPRESSION of defilements (*anariya yogis*) or REMOVAL of defilements (at least at the *Anāgāmi* stage.)
- Therefore, only those *yogis* will be able to perform other types of "miracles" discussed in "Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I."
- One such miracle is to recall past lives.

10. Depending on how well the fourth *jhāna* is cultivated, they can recall many previous lives. The Buddha was able to look as far back as he wanted, and also could access the *nāmagotta* of other people. He provided accounts of the lives of many previous Buddhas in the "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)."

- That is another indication that memories from past lives could not be in the brain of the current physical body.
- During the time of the Buddha, people did not know much about the brain. So, the *Tipiṭaka* does not have an explanation of memory recall with the aid of the brain. However, we can put together a reasonable explanation; see "Patient H.M. – Different Roles of Brain in Memory."

References

1. *Micchādiṭṭhiko hoti, viparītadassano: "natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko,* ***natthi ayaṁ loko, natthi paro loko****, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye* ***imañca lokaṁ parañca lokaṁ*** *sayaṁ abhiññā sacchikatvā pavedentī'ti. Imehi kho, bhikkhave, dasahi dhammehi samannāgato yathābhataṁ nikkhitto evaṁ niraye."*

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9.7.1.3.4 Where Are Memories Stored? – Viññāṇa Dhātu

February 21, 2022; revised February 28, 2023; April 6, 2023

Viññāṇa dhātu represents the *nāma loka*. It has no spatial location. That is why we can recall memories from anywhere.

Nāma Loka (*Viññāṇa Dhātu*) Is Different Compared to *Rūpa Loka*!

1. A question that comes up frequently is: "Where are our memories stored?" Are they stored in the brain?

- The Buddha could recall memories of previous births trillions of years past. See, for example, "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)." Those memories of his birth in the distant past could not have been in his brain!
- Below, we will discuss scientific evidence that the brain cannot hold our memories.
- Then we will discuss the Buddha's explanation of "memory storage/recall." The brain plays a crucial role in recalling memories, but the memories are in our *nāma loka* (*viññāṇa dhātu*.)
- We are used to thinking in terms of the *rūpa loka* represented by the other five types of *dhātu* (*pathavi, āpo, tejo, vāyo, ākāsa*) where objects remain in specific locations. But *viññāṇa dhātu* has no specific location in space. We will discuss some unique properties of our *nāma loka* or *viññāṇa dhātu.*

Recent Evidence Against the "Brain as the Mind" Hypothesis

2. As discussed in several posts, scientific findings within the past 50 years have converged into THREE investigations that point to the fact that the brain is not the "seat of consciousness." These findings indicate that while the brain plays a crucial role in consciousness, it is NOT where our thoughts arise, i.e., **the brain is not the mind!** In addition, our memories are not "stored" in the brain either.

ONE: Rebirth accounts by children have been common knowledge in many Asian countries for ages. Most people in those countries were Buddhists who accepted those accounts without question. Only recently, Western countries became interested after two significant developments: Systematic studies conducted by Professor Ian Stevenson (Ref. 1) and easy access to rebirth accounts via the internet. Also, see "Evidence for Rebirth."

TWO: Accounts of **Near-Death Experiences (NDE)** which happen without brain activity. Some NDE accounts are by those declared dead for periods ranging from a few minutes to many minutes. They say that "they were outside of the physical body." They were looking down at their bodies from the ceiling! **That means they saw without a brain** (while in their *manomaya kāya* or *gandhabba kāya*.)

- We discussed the second category in recent posts; see "Near-Death Experiences (NDE): Brain Is Not the Mind" and "Gandhabba (Mental Body) Separating from Physical Body in Jhāna."

THREE: Reports of "**extraordinary memory recall**" by several people. They can recall the past several years in great detail, and it is unlikely that the brain could have "stored" such minute details as a video recorder.

- Let us discuss briefly the third now.

Extraordinary Memories – Impossible to be Stored in the Brain!

3. Strong evidence has emerged recently that a "complete record" of one's past exists somewhere, just like a complete record of an event is in a videotape. These studies started with Jill Price, who contacted a team of scientists in the early 2000s about her ability to recall anything from 1974 onwards. Here is a video of her interview with Diane Sawyer on an ABC program:

WebLink: suttacentral: The woman that never forgets - Jill Price First Interview!

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- She says she can "see" what happened on any day in the past. She does not merely recall a "summary" or the gist of what happened. She can recount the whole episode in detail. **Even the date and time come out effortlessly. That is amazing!**
- **@2:50 minutes:** Diane Sawyer tests Jill's ability to recall past events. She passes all tests.

4. Since then, several such individuals have been studied in detail. More details in "Recent Evidence for Unbroken Memory Records (HSAM)," "Autobiographical Memory – Preserved in Nāma Loka," and "Where Are Memories "Stored"? – Connection to Pañcakkhandha."

- **The brain cannot "store" that much information in such detail.** Scientists are unable to explain these fantastic accounts.
- The point is that even one such account of "detailed memory recall" (as by Jill Price above) is enough to negate the "memories in the brain" hypothesis. The American philosopher William James said, "If you wish to upset the law that all crows are black. it is enough if you prove ONE crow to be white."

Viññāṇa Dhātu is Accessible from Anywhere in *Ākāsa Dhātu*

5. **A mind has access to *viññāṇa dhātu* from anywhere.**

- That is why whether we are on Earth, go to the Moon, or even to another planetary system at the other end of the universe, we will be able to recall memories and think just like while we are on Earth.
- The brain helps to extract memories from the ***nāma loka* (*viññāṇa dhātu*)** and pass them to *hadaya vatthu*, the seat of the mind.
- On the other hand, **the five physical senses help detect** localized, dense *rūpa*. Again, the brain plays a critical role in that process; see, "Brain – Interface between Mind and Body." **However, it is the mind that experiences all *rūpā* and memories.**

Our World – *Rūpa Loka* and *Nāma Loka*

6. Our world consists of *rūpa loka* and *nāma loka*. *Rūpa loka* consists of physical *rūpa* that we can see, hear, smell, taste, or touch. Other humans and animals are included in one's *rūpa loka*. They are at specific locations in *ākāsa dhātu* (space.)

- The *nāma loka* includes the "mental aspects" or *nāma*, specifically *vedanā, saññā, saṅkhāra*, and *vipāka viññāṇa.*
- ***Kamma viññāṇa* (associated with *dhammā*) do not strictly fall into the *nāma* category but are also in *nāma loka* (*viññāṇa dhātu*.)**
- **We all share the same *rūpa loka*. However, each person has their own *nāma loka*, because *vedanā, saññā, saṅkhāra, viññāṇa* are one's own.**
- Unlike *rūpa* (located in specific places in space), *nāma* in ***nāma loka* (*viññāṇa dhātu*)** can be recalled from anywhere in space (*ākāsa dhātu*.)

Nāma and Two Types of *Rūpa*

7. The astronauts who went to the Moon could not see, hear, smell, taste, or touch anything that was not on the Moon. But they could recall their memories as if they were on Earth. That is because we can access *viññāṇa dhātu* from anywhere.

- Put another way, **dense (*sappaṭigha*) *rūpa*** (experienced by the five physical senses) are localized, but the ***nāma*** category (*vedanā, saññā, saṅkhāra, viññāṇa*) is NOT localized.

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- In addition to the dense ***rūpā*** and ***nāma***, another category combine "pure *nāma*" (without energy) and *rūpa*. Those are the ***dhammā*** in "*manañca paṭicca **dhamme** ca uppajjati manoviññāṇaṁ*" in the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)."
- ***Vedanā, saññā, saṅkhāra*, and "*vipāka viññāṇa*" belong to the *nāma* category. "*Kamma viññāṇa*" are *dhammā* (*anidassana/appaṭigha rūpa*.)**
- In between such **dense (*sappaṭigha*) *rūpa*** and ***nāma***, there is ***anidassana/appaṭigha rūpa* (*dhammā*.)** These ***dhammā*** are below the *suddhaṭṭhaka* stage and are *kammic* energies created by *kamma viññāṇa*; see, "Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections."
- Both ***nāma*** and ***dhammā*** are not localized and **are in *viññāṇa dhātu*.** See, "What are Rūpa? – Dhammā are Rūpa too!"

The Sixth Type of *Rūpa* in Buddha Dhamma

8. As discussed below, *nāma* (or "thoughts with *nāma*") arise when an external *rūpa* comes into contact with an internal *rūpa*.

- Our thinking process always starts with an *ārammaṇa* that comes to a "sense door." We discussed the five physical sense doors above.
- The sixth sense door is the mind itself. It can become active upon receiving a "*dhammā*" as we have discussed previously; see, for example, #6 in "Summary of Key Concepts About Viññāṇa and Saṅkhāra" and the two posts referred to there.
- ***Dhammā*** (with a "long a") are memory records (*nāmagotta*) with embedded *kammic* energies. They are *kamma bīja* (*kammic* energies) that bring *vipāka*. The contact of such *dhammā* directly with the *hadaya vatthu* is described in the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)" as "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." Also, see "Chachakka Sutta – Six Types of Vipāka Viññāṇa."
- Where are such ***dhammā*** or *kamma bīja* "stored"?

Dhammā Are in *Viññāṇa Dhātu* (or *Nāma Loka*)

9. Our world consists of six types of *dhātus*: *pathavi*, *āpo*, *tejo*, *vāyo*, *ākāsa*, and *viññāṇa*.

- We are familiar with the *rūpa loka* associated with the first five types of *dhātus*. "Things" made of *pathavi*, *āpo*, *tejo*, and *vāyo* are in specific places in *ākāsa dhātu* or "space."
- The Buddha described a *nāma loka* associated with the *viññāṇa dhātu*. *Nāmagotta* and *dhammā* in the *nāma loka* do not have spatial locations. They can make contact with the *hadaya vatthu* from anywhere in space. We discussed that starting with #11 in the recent post "Summary of Key Concepts About Viññāṇa and Saṅkhāra."
- Let us think about that because it can provide more insights.

Difference Between "Dense *Rūpa*" in *Ākāsa Dhātu* and "*Nāmagotta*/*Dhammā*" in *Viññāṇa Dhātu*

10. To experience any of the five types of "dense *rūpa*" DIRECTLY with the five corresponding physical senses, we need to "bring them together" at the appropriate location.

- **However, we can recall any of the above experiences from anywhere.** Even if you go to the Moon, you can remember past experiences (*nāmagotta*). **Does that mean you took all those memories with you to the Moon?**
- Some scientists believe that all memories are in the brain. But despite intense effort within the past several decades, they cannot provide any evidence.

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- Furthermore, there is an ever-increasing collection of evidence from the accounts of past lives and near-death experiences (see #2.) **Even if just one of those accounts is confirmed, we can rule out the "memory storage in the brain" hypothesis.**

Internal (*Ajjhatta*) and External (*Bahiddha*) *Rūpa*

11. There are five types of *rūpa* in the external world (*bahiddha rūpa*): *rūpa rūpa* or *vaṇṇa rūpa, sadda rūpa, gandha rūpa, rasa rūpa*, and *phoṭṭhabba rūpa*.

- Five types of subtle internal *rūpā* (*ajjhatta rūpa*) are associated with a living being for making contact with the five types of *rūpa* located in *ākāsa dhātu*. They are the five *pasāda rūpa* of *cakkhu, sota, ghāna, jivhā*, and *kāya.*
- In addition, as we discussed in #7, ***dhammās*** are *rūpa* below the *suddhaṭṭhaka* stage with only *kammic* energy. They are detected directly by the seat of the mind (*hadaya vatthu*.)
- *Hadaya vatthu* and a set of *pasāda rūpa* arise at the beginning of a new *bhava* (existence.)
- Note that the external *vaṇṇa rūpā* are experienced (or sensed) with the internal *cakkhu pasāda rūpa*; external *sadda rūpa* experienced with internal *sota pasāda rūpa*, etc.
- Both internal and external *rūpā* are made of the four fundamental elements (*pathavi, āpo, tejo, vāyo.*)

The uniqueness of the Set of Internal *Rūpa*

12. **Internal *rūpā* are very special. They can be created only by *kammic* energy.**

- Materialists think thoughts (*nāma*) arise in the brain. But they have not found ANY evidence of that despite intensive research over the past 60 plus years.
- **How can feelings of joy or sorrow arise in inert molecules, no matter how complex they become?**
- As I discussed in the first few posts in the "Origin of Life" series, even the first cells are created by *kammic* energy!

13. Note that *pasāda rūpā* are in the mental body or *gandhabba*. They cannot be seen even with the most powerful microscopes. They are each made of a single *suddhaṭṭhaka* (elementary unit of matter in Buddha Dhamma.) A *suddhaṭṭhaka* is a billionth times smaller than an atom in modern science.

- The eyes, ears, nose, tongue, and physical body only capture the external sensory inputs. Those signals get processed by the brain and transmitted to the mental body with the *hadaya vatthu* and a set of *pasāda rūpa*.
- *Nāma* (*vedanā, saññā, saṅkhāra, viññāṇa*) arise at *hadaya vatthu* in the mental body (*gandhabba.*) See "Brain – Interface between Mind and Body." It is not necessary to learn such details. But it is necessary to understand the difference between the sensory system in the physical body (eyes, ears, nose, tongue, body, and brain) and that in the mental body (*hadaya vatthu* and five *pasāda rūpa.*) **Thoughts (*nāma*) arise in the mental body.**

Contact Between External and Internal *Rūpa* Give Rise to *Nāma* (Mental Attributes)

14. **Nāma arises when an external *rūpa* comes in contact with an internal *rūpa*.** For example, when an external *rūpa* is seen with the *cakkhu pasāda rūpa*, *cakkhu viññāṇa* arises. That " seeing sensation" is felt with *vedanā, saññā, saṅkhāra*, and the overall experience is *cakkhu viññāṇa*. All five "physical senses" work the same way.

- By the way, those five types of sensory experiences (*cakkhu, sota, ghāna, jivhā*, and *kāya viññāṇa*) are *vipāka viññāṇa*.

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[**Not included from here to before the References.**]

What Are *Nāmarūpa*?

Nāma loka includes two types of "*nāmarūpa*":

(i) The primary type of *nāmarūpa* is "in-between *nāma* and *rūpa*" and arises in *Uppatti Paṭicca Samuppāda*. **This is the "mental body" or "*gandhabba*" produced by *kammic* energy!**

(ii) The second type belongs to the "*nāma*" category and arises in the *Idappaccayatā* PS.

- In this post, we will discuss only to the first type of *nāmarūpa*.

15. **The set of *ajjhatta rūpa* defines a living being. It is also the primary type of *nāmarūpa* because it can generate *nāma*!**

- "*Nāma*" arises at the "seat of the mind" (*hadaya vatthu*) with the help of the five *pasāda rūpa*. Each *pasāda rūpa* is a "doorway" to the *hadaya vatthu*. For example, *vaṇṇa rūpa* makes contact with the *cakkhu pasāda rūpa,* and that contact is transferred to the *hadaya vatthu*.
- We can see that this primary type of *nāmarūpa* has the remarkable ability to generate *nāma* or "mental attributes": *vedanā, saññā, saṅkhāra*, and *vipāka viññāṇa*.
- **The *hadaya vatthu* and the five *pasāda rūpa* go by "mental body" or *gandhabba.*** It has the unique ability to generate *nāma* upon interactions with the five types of external *rūpa*.

16. Some living beings, particularly the *Brahmas* in the highest 20 realms, have only such a "mental body." They do not have dense physical bodies like humans or animals.

- *Rūpāvacara Brahmas* in the first 16 *Brahma* realms have *hadaya vatthu* and two *pasāda rūpa* (*cakkhu* and *sota*.) Thus they can only see and hear.
- *Arūpāvacara Brahmas* in the four *arūpāvacara Brahma* realms have only the *hadaya vatthu*. They cannot see or hear either. But they can think! That brings up another type of *rūpa* that we discuss now.
- The *hadaya vatthu* of any *Brahma* (or any living being) is unique; it is formed by the specific *kammic* energy that gave rise to its existence.

External *Rūpa* are Inert; Internal *Rūpa* Are Not Inert

17. The critical observation is that the set of internal *rūpa* (*hadaya vatthu* and the set of *pasāda rūpa*) are not inert. That set is the "mental body" or "*manomaya kāya*" or "*gandhabba*."

- Those are the ONLY *rūpa* that can give rise to *nāma* (*vedanā, saññā, saṅkhāra, vipāka viññāṇa*.)
- The Pāli word "*nāma*" can mean "to bend/adjust" (in Sinhala, නමා්කාවය.) The internal *rūpā* generated by *kammic* energy is compatible with that existence.
- Our dense physical bodies (just like plants) are made of inert matter. "Consciousness" arises in the "mental body."

18. For each human, *kammic* energy creates a *manomaya kāya* with a *hadaya vatthu* and five *pasāda rūpa*. Until it is pulled into a suitable womb, that *gandhabba* or *manomaya kāya* lives in the "*para loka*." That means those of us in "this *loka*" (*ayaṁ loka*) cannot see them; they are in a "different *loka*" (*para loka*) that is unseen.

- While in *para loka*, a *gandhabba* can see and hear just like a *rūpāvacara Brahma*. Even though a human *gandhabba* has *ghāna, jivhā*, and *kāya pasāda rūpa*, those cannot make contact with *gandha, rasa*, and *phoṭṭhabba* until getting a physical body.
- A physical body starts when the *gandhabba* enters a womb and merges with a zygote. Then it grows inside the womb getting food from the mother. Once that baby leaves the womb, it grows into an adult eating food.

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- Thus, our physical bodies are inert matter, like plants or rocks. They are all made of *pathavi*, *āpo*, *tejo*, and *vāyo*. **That is why it becomes inert as soon as the *gandhabba* leaves.**
- It is CRITICAL to have this basic understanding; see "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

References

1. WebLink: PDF Download: "Twenty Cases Suggestive of Reincarnation" by Ian Stevenson (Second Edition,1974.)

2. Related posts: "Where Are Memories "Stored"? – Connection to Pañcakkhandha" and "Memory Recall for Gandhabba in a Human Body."

9.7.2 Citta Vīthi – Fundamental Sensory Unit

January 6, 2021; revised January 10, 2021 (#9)

Citta vithi is the smallest sensory unit that is experienced by the mind. It is a series of *citta* with 17 *citta* for a *pañcadvāra citta vīthi*. A *manodvāra citta vīthi* can have a variable number of *citta*.

Introduction

1. This subsection is a continuation of the series of posts in "Buddha Dhamma – A Scientific Approach."

- In this bottom-up analysis, we will get to the fundamentals of Buddha Dhamma. That involves tackling some basic features of *Abhidhamma*. Thus it will require some effort.
- But it will be a rewarding experience for those who make an effort.

Buddha Dhamma can be understood via the Four Noble Truths or *Tilakkhaṇa* or *Paṭicca Samuppāda*. **If one understands any one of those three, one would understand all three.**

- Our approach here is to look at the fundamental processes involved in a sensory event. That will provide invaluable insights to *Paṭicca Samuppāda*.

A *Citta* Lasts Only a Billionth of a Second

2. What we call a "thought" is the cumulative effect of billions of *citta* flowing through a mind. The mind — which processes *cittā* — is the fastest entity in the world (Ref. 1)

- Furthermore, a single *citta* does not arise in isolation. A *citta* ALWAYS arise in a ***citta vīthi* (series of *cittā*)**, some with 17 *cittā*; see below. Billions of such *citta vīthi* can flow through a mind in a second. What we "feel" is the cumulative effect of billions of such *citta vīthi*.
- When exposed to a new *ārammaṇa* (new sensory input), the first series of *citta vīthi* arises without even being aware. We will start experiencing them within a short time, and when we do, we CAN have control over the SUBSEQUENT *citta vīthi* related to those that arose first.
- But if we don't pay attention, such *citta vīthi* can progress on their own and induce us to speak badly or even do bad things.
- **That is why the need to be "mindful."**
- For example, when someone says something nasty, we may automatically respond with bad speech or even bodily actions. Some people are prone to do that more than others. But ANYONE can cultivate mindfulness and be able to have control over one's speech or actions. Of course, it will take time to cultivate mindfulness. Our analysis here will help understand that process too.

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Roles of *Ārammaṇa* and *Gati* in a Sensory Event

3. To emphasize, we DO NOT have control over how *citta vīthi* first arise due to new sensory input. They arise AUTOMATICALLY based on two things: The particular *ārammaṇa* (sense object) and one's habits/character (*gati*.) Note that "ga**ti**" is pronounced "ga**thi**" as in "**Th**ailand." That is easier to explain with a few simple examples.

- Consider a husband who likes alcohol and his wife, who dislikes alcohol. A friend visits them and brings a bottle of alcohol.
- That bottle of alcohol is the *ārammaṇa*. When the husband sees it, he feels happy. His wife sees the bottle at the same moment and becomes unhappy. Therefore, that same *ārammaṇa* induced different types of *citta vīthi* in the husband and the wife's minds! That means different types of *cetasika* (mental factors) arise in the *citta* in those two types of *citta vīthi.*
- Prior experiences of the husband with alcohol are "happy occasions" for the husband. He has a *gati* to be attracted to alcoholic drinks. On the other hand, his wife cannot even stand the smell of alcohol, and she believes alcohol is bad to drink.
- **However, *gati* can change.** At a later time, the husband may give up alcoholic drinks after seeing the bad consequences of drinking. It is also possible that the wife may start associating with a group of friends who drink alcohol and gradually begin to form a liking for alcohol taste.
- See Ref. 2 for details on the critical roles of *ārammaṇa* and *gati.*

One Sensory Unit (*Citta Vīthi*) At a Time – But They Flow Incredibly Fast

4. Let us consider that sensory event of "seeing a bottle of alcohol" when a friend brings that bottle. Let us consider the thoughts that flow through the husband's mind at that time of the visit.

- At the time of seeing the bottle, he is likely to be talking to that friend. It appears that talking, hearing the friend's words, and seeing the bottle in the friend's hands all happen simultaneously.
- They may happen at ABOUT the same time. But even just two sensory events CANNOT happen simultaneously (say, hearing the friend say "hello" and seeing the bottle in his hands).

  Hearing his friend say "hello" happens with a *citta vīthi* of 17 *cittā*. That auditory sensory input **comes through the ears**. It is a **"*sotadvāra citta vīthi*."** The sensation of "hearing" or *sota viññāṇa* arises in such a *sotadvāra citta vīthi.*
- Seeing the friend with the bottle happens with a TOTALLY DIFFERENT *citta vīthi* triggered by the visual event **coming through the eyes**. It is a **"*cakkhudvāra citta vīthi.*"** The sensation of "seeing" or *cakkhu viññāṇa* arises in such a *cakkhudvāra citta vīthi.*

Mind Can Process Numerous *Citta Vīthi* Very Fast

5. A given *citta vīthi* is based on ONE *ārammaṇa*. Until that series of *citta* run its course, another *citta vīthi* WILL NOT start.

- In the above example, hearing the sound "hello" was based on one *citta vīthi.* The sight of the friend was with another *citta vīthi.* But since they happened so fast that one would think they happened simultaneously.
- **Countless *citta-vīthi* involving ALL SIX senses can flow alternatively in a split-second!**
- The mind is capable of "sorting out" different types of *ārammaṇa* (sights, sounds, smells, etc.) That is why the Buddha said that the mind is the fastest entity in the whole world.
- Because these *citta-vithis* flow VERY FAST, and the mind can keep up with fast processing, **we feel as if they all happen simultaneously!** For details, see Ref. 3.

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Each "Data Packet" From a Sense Door Analyzed by a *Citta Vīthi*

6. As discussed in Ref. 3, the following sequence of events happens before we experience a sensory input. Consider seeing the bottle of alcohol in the above example. (1) Eyes capture the scene of the friend holding the bottle. That captured frame is of about 10-millisecond duration. (2) That signal is sent to the brain via the optic nerve. (3) Brain processes that "data packet" and transfers to the *gandhabba*'s "invisible body." (4) That signal is transferred to the "*cakkhu pasāda rūpa*." (5) The *cakkhu pasāda rūpa* transfers the signal to the *hadaya vatthu* (seat of the mind.")

- We also discussed the above aspects briefly in #7 and #8 of Ref. 4. Now, let us see in a bit more detail what happens when the *cakkhu pasāda rūpa* hits *hadaya vatthu* and transfers the signal to *hadaya vatthu*.
- The best way to understand this process is to visualize the *hadaya vatthu* surrounded by five *pasāda rūpa*. Only one *pasāda rūpa* can "hit" (or make contact) with the *hadaya vatthu* at any given time.
- Of course, those entities (*pasāda rūpa* and *hadaya vatthu*) can never be seen, even by the most sensitive instruments. **Thus, the following is just an analogy to visualize the process easier.**

The "Bell Analogy"

7. Imagine a big metal ball (*hadaya vatthu*) surrounded by five smaller balls (five *pasāda rūpa.*) When one smaller metal ball hits the big metal ball, that big metal ball will "ring" (vibrate) a certain number of times. For a *pañcadvāra citta vīthi,* that number is ALWAYS 17.

- This is similar to the "ringing" of an old fashioned bell (like the Liberty Bell in Philadelphia) when hit by a metal object.
- **In fact, Buddhist temples have bells that were originally designed to convey this idea of a *citta vīthi*:** One pulls a rope tied to a small metallic ball inside a metal dome so that the metal ball hits the dome, and that emits a "ringing sound."
- **At the very fundamental level, such a "contact" of a *pasāda rūpa* with *hadaya vatthu* is the only brief moment of sensory experience! (see Ref. 5.)**
- **The Pāli word "*phassa*" represents that "contact."**

Phassa – Contact Between a *Pasāda Rūpa* and *Hadaya Vatthu*

8. Therefore, that "contact" (*phassa*) DOES NOT happen, for example, between the physical eyes and a physical object (*rūpa*.) First, the brain processes that picture captured by the eyes and transfers it to the *cakkhu pasāda*; See Ref. 4. It is only then the *cakkhu pasāda* transfers that signal to *hadaya vatthu* by "hitting" the *hadaya vatthu* (just like the dome of a bell getting hit by the mental ball.)

- **This is what is meant by the Pāli term "*phassa*."** For example, in the Pāli verses, "*saḷāyatana paccayā phasso*" and "*phassa paccayā vedanā*" refer to the "contact of an external sensory input with the mind (*hadaya vatthu*)" and "that contact leading to experiencing the sensory input."

Contact (*Phassa*) by a *Pasāda Rūpa* Makes *Hadaya Vatthu* Vibrate 17 Times

9. When the *hadaya vatthu* is "hit" by a given *pasāda rūpa* (i.e., when it transfers the sensory signal to *hadaya vatthu*,) that leads to 17 vibrations of *hadaya vatthu*; no more and no less. That is a ***citta niyāma*** or a universal law. **With each "vibration," the *hadaya vatthu* generates a *citta*.**

- **That is the source of a *citta vīthi* with 17 *cittā* ("thought moments") in a sensory event involving *pañcadvāra* or the five physical doors (eyes, ears, nose, tongue, body.)**

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- **The duration of those 17 thought-moments is how long that sensory experience lasts in reality (see Ref. 5).** It is a billionth of a second! Of course, billions of such *citta vīthi* flow through the mind it appears to us as if we are continuously experiencing it. But the mind falls to the *bhavaṅga* state numerous times in between those *citta vīthi*.
- Note that a *pasāda rūpa* plays a role ONLY in signals coming through the *pañcadvāra* (five physical senses), i.e., the rule of 17 *cittā* per *citta vīthi* holds ONLY for *pañcadvāra citta vīthi.*

Manodvāra Citta Vīthi Do Not Have the 17-*Citta* Limit

10. When a *dhammā* comes to the mind or *hadaya vatthu* (via the *mana indriya* in the brain,) there is no *pasāda rūpa* involvement. That signal goes directly to *hadaya vatthu*. Furthermore, the "17-*citta* rule" does not apply to *manodvāra citta vīthi*. They can have ANY number of *citta*, usually more than 10 *citta*.

- For example, in *jhāna samāpatti*, *manodvāra citta vīthi* can run for many hours continuously (as long as one is in that *samāpatti*.)
- But when in a "regular *jhāna,*" there could be *pañcadvāra citta vīthi* running between *manodvāra* (*jhānic*) *citta vīthi*. That means one could hear external sounds, for example, while in a regular *jhāna*.
- But when in a *jhāna samāpatti,* that *jhānic citta vīthi* runs continuously. *Pañcadvāra citta vīthi* do not get a chance to "interfere." Thus, when one is in a *jhāna samāpatti*, one is totally oblivious to what happens around him/her.

Citta Vīthi – Building Block of Thoughts

11. It is a good idea to get some familiarity with *citta vīthi*. That will make it easier to understand future discussions and get a deeper insight into *Paṭicca Samuppāda*. Further details on *citta vīthi* in the post, "Citta Vīthi – Processing of Sense Inputs."

- Of course, the descriptions of *citta vīthi* is not in the *Sutta Piṭaka* but the *Abhidhamma Piṭaka*. The easiest way to review my description above is to consult *Bhikkhu* Bodhi's "A Comprehensive Manual of Abhidhamma" (Ref. 6.)
- However, the explanation in #6 - #8 is not in *Bhikkhu* Bodhi's book. That explanation was based on Waharaka *Thero*'s discourses and my own incorporation of current scientific knowledge. I have explained that approach in "Interpretation of the Tipiṭaka – Gandhabba Example."

References

1. Buddha said it is hard to find any phenomena in this world that change faster than the mind: "WebLink: suttacentral: Aṅguttara Nikāya (1.48)."

   The short sutta says: "*Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ lahuparivattaṁ yathayidaṁ cittaṁ. Yāvañcidaṁ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṁ cittan*"ti."

   Translated: "I consider, *bhikkhus*, that **there is no phenomenon that comes and goes so quickly as *citta***. It is not easy to find an analogy (a simile) to show how quickly *citta* can change."

2. "Ārammaṇa Plays a Critical Role in a Sensory Event."
3. "Vision Is a Series of "Snapshots" – Movie Analogy."
4. "How Do We See? – Role of the Gandhabba."
5. This is the very brief sensory experience that the Buddha explained to Bāhiya Dārucīriya with the verse, "*diṭṭhe diṭṭha mattaṁ bhavissati."* It means, **"what is seen is seen only for a brief moment."** *Mattaṁ* is "*mātra"* in Sinhala or Sanskrit or a "trace of something." What we feel is the cumulative effect

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of such a large number of contacts that take place in a short time. **Yet, the "real experience" lasts only a billionth of a second!** See "Does any Object (Rūpa) Last only 17 Thought Moments?"

6. *Bhikkhu* Bodhi, "A Comprehensive Manual of Abhidhamma." This downloadable version is from https://www.pariyatti.org. The above material is discussed in detail in Chapter IV (p. 149.)

9.7.3 Does any Object (Rūpa) Last only 17 Thought Moments?

Revised October 29, 2015; April 5, 2016; August 18, 2019; February 18, 2020; December 19, 2020; re-written January 10, 2021; revised November 30, 2022

It is a *hadaya rūpa* (a series of vibrations of *hadaya vatthu*) that lasts only 17 thought moments. In contrast, some *rūpa* (like a star) can last billions of years.

Does Any Object Live Only For 17 Thought-Moments?

1. I have seen the following statement by many when discussing *Abhidhamma*: "Anything in this world lasts only a brief moment. Then it is re-formed, and the process continues ceaselessly."

- Here is a direct quote from a couple of sources, one of which is a popular book on *Abhidhamma*: **"**..a *rūpa* is very short-lived – it endures only for 17 conscious moments. **Whatever object formed is almost instantly gone".** Thus it is a widespread misconception.
- I Googled the following: "*Abhidhamma* ..a *rūpa* is very short-lived – it endures only for 17 conscious moments." Here is the search result: WebLink: google search: Abhidhamma ..a rūpa is very short-lived – it endures only for 17 conscious moments – Google Search. As you can see, several links make that statement.

The origin of Confusion

2. "Anything in this world" has a common name in Buddha Dhamma: a *saṅkhata*.

- A *saṅkhata* arises due to causes and lasts until those causes are there. Therefore, a *saṅkhata* has a finite lifetime. **That lifetime can range from a split-second (for thought) to billions of years (for a star like our Sun.)** Everything in this world is *saṅkhata.*
- The arising of a *saṅkhata* is due to *Paṭicca Samuppāda.* That is the "*udaya"* (or "arise") part described in *udayavaya ñāṇa.*
- A *saṅkhata* can be STOPPED from arising IF the causes and conditions are removed, i.e., by stopping the *Paṭicca Samuppāda* process. That is "*vaya*."

Stopping of *Paṭicca Samuppāda* with *Paṭiloma Paṭicca Samuppāda*

3. *Paṭiloma Paṭicca Samuppāda* is the "reverse" of the standard *Akusala-Mūla Paṭicca Samuppāda* process. Which means it is the way to *Nibbāna*. See, "Paṭiloma Paṭicca Samuppāda – Key to Nibbāna."

- In other words, the standard *Akusala-Mūla Paṭicca Samuppāda* process leads to the continuation of the rebirth process. It is also known as the *Anuloma Paṭicca Samuppāda.* The opposite (or the stopping of the rebirth process via eliminating *avijjā*) is *Paṭiloma Paṭicca Samuppāda.* **That is the "destruction" or "vaya" of the process** that leads to the arising of all *saṅkhata* (including our future births.) [***paṭiloma*** : [adj.] reverse; opposite; contrary.]
- Therefore, *udayavaya ñāṇa* is a deeper concept. It describes, in yet another way, how the rebirth process can be stopped. It is a bit more complicated and is discussed in the section "Udayavaya Ñāṇa."
- So, why do some people say that any *rūpa* (*saṅkhata*) has a lifetime of only 17 thought-moments (lasting only a split-second)?

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4. It seems that this misinterpretation comes from taking the life of a *"hadaya rūpa"* and applying that to ANY *rūpa*!

- As we discussed in "Citta Vīthi – Fundamental Sensory Unit," the lifetime of "vibration" of the *hadaya vatthu* (seat of the mind) is 17 thought moments. In *Abhidhamma,* that vibration is called a ***hadaya rūpa.***
- First, let us clarify that a *saṅkhata* (ANY *rūpa* in the external world) may have a lifetime of billions of years! An example is any star.

Some *Saṅkhata* May Have Lifetimes of Billions of Years!

5. Different *saṅkhata* have different lifetimes. A fly may live for a few days, a human for about 100 years; a building may last hundreds of years, the Earth will last about 4-5 billion more years, etc. However, a *saṅkhata* will decay gradually over time.

- An inert object, like a building, will start slowly decaying. If a building lasts 1000 years, then each day, it will "decay" by a little bit, though decay will accelerate towards the end.
- From the present time to the final destruction (or until death in the case of a living being), any given *saṅkhata* will change. If we consider a baby born today, it will first grow to become a young person. Then it will gradually weaken while becoming an older adult and eventually die one day. Therefore, the critical aspect is not destruction but change. While the baby is growing, the cells in the body will multiply; but more cells will die in an older person's body.

A *Saṅkhata* Keeps Changing – Not "Appear and Disappear"

6. This constant change is not discernible to us on a real-time basis. A person does not age while we are watching him/her. But we can see the change over several years, especially if they are very young or over middle age.

- Mayflies have a lifetime of the order of a day (after the larval stage), and some live only several hours; here is a short video by the National Geographic channel:

  WebLink: youtube: The 24-Hour Life of the Mayfly | Nat Geo Wild

- **Thus there is a HUGE difference between saying that a given material object CHANGES moment-to-moment versus saying that the object is "RECREATED" every 17 thought moments**.
- During an *Abhidhamma* discourse that I listened to, the presenter showed a pen and said that the pen was "destroyed and recreated" after 17 thought moments! Extending that logic, one could say that any entity (say, the Earth) vanished and is "recreated" within 17 thought moments! A complete misunderstanding of the *Udayavaya* process of a *saṅkhata*.
- The 17 thought moments' origin is explained in the post "Citta Vīthi – Fundamental Sensory Unit."
- As explained there, those 17 thought moments (or 17 *cittā*) arise when the **seat of the mind (*hadaya vatthu*)** vibrates 17 times when one of the five *pasāda rūpa* transfers a sensory input. Those 17 vibrations make up a "*hadaya rūpa*" in the *Abhidhamma* language. Note that a "***hadaya rūpa***" is different from "***hadaya vatthu***." A ***hadaya rūpa*** arises every time the ***hadaya vatthu*** gets hit by a *pasāda rūpa* while transferring a sensory signal. See "Citta Vīthi – Fundamental Sensory Unit."

A *Hadaya Rūpa* Has a Life of 17 Thought-Moments

7. So, where does this incorrect statement come from? **".. *rūpa* is very short-lived – it endures only for 17 conscious moments. Whatever object formed is almost instantly gone."**

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- Confusion arises when one does not understand the concept of a *hadaya rūpa*. A *hadaya rūpa* is generated in the *hadaya vatthu* by a sensory event through one of the five physical senses. **The lifetime of a *hadaya rūpa* is the time taken to experience that external sense event, which lasts 17 thought moments corresponding to 17 vibrations of *hadaya vatthu*.** During that time, an impression of the external *rūpa* is made in mind by a *citta vīthi*).
- See "Citta Vīthi – Fundamental Sensory Unit" and "What is Mind? How do we Experience the Outside World?"
- **It is WRONG to take this time to be the lifetime of an external object (a *saṅkhata*).**

Huge Difference Between a *Rūpa* (a *Saṅkhata*) and a *Hadaya Rūpa*

8. Therefore, It is critical to understand the difference between ANY *rūpa* (*saṅkhata*) and a *hadaya rūpa* that lasts only for a blink of an eye. **Also, a *hadaya rūpa* is different from a *hadaya vatthu*.** A *hadaya rūpa* is 17 vibrations of a *hadaya vatthu*.

- **The lifetime of a *hadaya rūpa* is just the time it takes for the mind to be AWARE of any *saṅkhata*.** We experience outside material things (*saṅkhata*) in our world through our five physical senses. We see with our eyes, hear with our ears, smell with or noses, taste with our tongues, and touch with our bodies.
- During the lifetime of a *hadaya rūpa,* our minds only catch a brief (a thought moments worth) of the seeing, hearing, etc., experience at a time. It is not that the object lives a short time; it is just that we sense it only for a brief moment at a time!
- It is unnecessary to spend time on the concept of a *hadaya rūpa* unless one is deep into *Abhidhamma*. However, it is good to know about it because one may come across it and may confuse it with a *hadaya vatthu.*
- The main point is that any object in the world (conventionally called a *rūpa*) is a *saṅkhata.* Some *saṅkhata* (like the Earth or a star) have lifetimes of billions of years. That is not to be confused with the *hadaya rūpa* (or a *citta vīthi*) that lasts only 17 thought-moments!

Other posts in this subsection are at "Understanding the Terms in Paṭicca Samuppāda."

9.7.4 Phassa (Contact) – Contact With Pasāda Rūpa

January 15, 2021; revised January 16, 2021

Phassa (Contact) comes in the middle of the *Paṭicca Samuppāda* (PS) process. However, PS processes start with "*saḷāyatana paccayā phasso*" or "an *āyatana* making contact." That contact is between a *rūpa* and one of the six *āyatana* (*cakkhu, sota, gandha, jivhā, kāya, mano*.) At the fundamental level, **a *rūpa* makes contact with the mind** via one of the five *pasāda rūpa* or directly with the mind (*hadaya vatthu*.)

Importance of *Phassa* (Contact) in *Paṭicca Samuppāda*

1. The standard PS cycle starts with "*avijjā paccayā saṅkhārā*." However, we do not just start generating *saṅkhāra*. Furthermore, *avijjā* is not there in a mind all the time. Only when we see, hear, taste, smell, touch, or think about an enticing "thought object" (*ārammaṇa*) that we start generating *saṅkhāra* due to *avijjā*.

- For example, if we **eat something tasty,** we may generate greedy thoughts (*saṅkhāra*) of eating more even if we are not hungry. If we **see an enemy X**, we may generate angry thoughts (*saṅkhāra*) about that person.
- Do those two "contacts" occur between the **food and the tongue/eyes and person X**?

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- In other words, does the *vedanā* (feeling) of "good taste" arise in the tongue? Does "seeing of X" happen in the eyes? No.
- Some say those *vedanā* arise in the brain. But the brain is also made of inert atoms/molecules. Those cannot SENSE anything!
- Only a Buddha can accurately describe the actual sensing process. **That "experience" takes place in the mental body (*gandhabba*.)**

Contact (*Phassa*) Is Between a *Rūpa* and an *Āyatana* (*Pasāda Rūpa*)

2. When we see person X, for example, that is contact (*phassa*) between our internal *āyatana* (eyes or more correctly, *cakkhu pasāda rūpa*) and external *āyatana* (an image of person X in this case). That is the process stated in verse, "*cakkhuñca **paṭicca** rūpe ca uppajjati cakkhuviññāṇaṁ."* The word "***paṭicca***" here refers to that **contact (*phassa*)**.

- Due to that contact, a series of *cittā* flow in mind. That is a *citta vīthi*. We discussed that in detail in "Citta Vīthi – Fundamental Sensory Unit." Also, see Ref. 1.
- That leads to a mental phenomenon that we call consciousness (in this case, *cakkhu viññāna*). When we look at person X, we can instantly identify that person. **This is amazing because the image that falls in the back of the eye is tiny.** See Ref. 1.
- Humans and animals generate such "awareness" or consciousness when seeing, hearing, smelling, tasting, touching, or thinking about an external *rūpā*.

Cakkhāyatana Is *Cakkhu Pasāda Rūpa*

3. *Cakkhāyatana* is not the eyes. The "seeing" takes place in the mind, and the "seat of the mind" is the *hadaya vatthu*. The image captured by the eyes gets transmitted to the *cakkhu pasāda rūpa*, which transfers the image to the *hadaya vatthu*. See the previous post, "Citta Vīthi – Fundamental Sensory Unit." It is a good idea to review that post.

- All five physical senses (*cakkhu, sota, ghāna, jivhā, kāya*) work that way. See Ref. 2 for a *Tipiṭaka* reference.
- Memories and other concepts come to the mind via *mana indriya* in the brain. Those signals get directly transferred to the *hadaya vatthu*. We may get to those details in future posts.

What Is Meant by "*Cakkhu, bhikkhave, aniccaṁ*"?

4. Many *suttas* state, "***Cakkhu**, bhikkhave, **aniccaṁ**.*" (and similarly for *sota, ghāna*, etc.) It should be clear that "*cakkhu*" does not refer to the physical eyes. The *cakkhu pasāda rūpa* in the *gandhabba* can last many thousands of years.

- After the human *bhava*, we get another *cakkhu pasāda rūpa* (with another mental body corresponding to the new *bhava*).
- However, what kind of *bhava* we get will NOT be due to our liking/expectations. It will be due to our past *kamma* and will be dictated by the *upapatti* PS process; see Ref. 3. That is what is meant by "***anicca***."

Vedanā and *Saññā* Can Arise Without a Mind

5. There are a couple of "mental factors" (or *cetasika*) that may arise without a "mind." Crude versions of *vedanā* and *saññā* can arise even without a mind in "living things" (like plants) in the absence of a mind.

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- *Vedanā* comes from ("*ve*" + "*danā*") which means "වීම දැනීම" in Sinhala. That means to "become aware of something." **When we make contact with an "external *āyatana*" via our six senses, we become aware of that external *rūpā*;** that is *vedanā*. See, "Vedanā (Feelings)."
- At the fundamental level, *Saññā* means "recognition" of an object or a person, or a concept, for example. In general, it is the recognition of an "external *āyatana*" or "external *rūpā*." See, "Saññā – What It Really Means."
- Therefore, plants and trees have a crude basic form of *vedanā* and *saññā*. **A plant can "feel" when sunlight falls on it (*vedanā*), and "recognize" (*saññā*) that as useful for its survival.**

Awareness in Living Things (Plants) and in Living Beings

6. Therefore, plants and trees also seem to be aware of the external world and can even respond in some cases. For example, a plant or a tree can "turn" towards sunlight. Their roots grow towards water sources and away from dry soil. One may ask: "Then how does a plant turn towards sunlight?."

- Plants are like robots. A moving robot may have sensors that can detect obstacles in the way. That involves *vedanā* and *saññā* in the elementary sense.
- A robot has a built-in computer that can instruct how to go around an obstacle, for example.
- The working of a plant is very similar. A plant seed has necessary "programs" installed in its cells to deal with the external environment. We discussed this in the section on "Origin of Life."

Plants Do Not Generate *Saṅkhāra* and *Viññāṇa*

7. Therefore, some "live things" like plants can generate rudimentary versions of *vedanā* and *saññā*. However, a plant CANNOT generate *saṅkhārā* (thoughts) about those *vedanā* and *saññā*.

- *Saṅkhārā* arises via "*avijjā paccayā saṅkhārā*." Based on *avijjā*, a mind generates defiled thoughts. Plants do not generate *saṅkhārā* and *viññāṇa* via "*avijjā paccayā saṅkhārā*" and "*saṅkhārā paccayā viññāṇa.*"
- Of course, totally inert things like rocks do not have *vedanā* and *saññā* either.

Living Beings Have All Four *Nāma Dhammā* (*Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*)

8. Now, let us go back to the discussion in #1 above. A sensory contact (*phassa*) leads to some mental activity in a living being. We are happy to encounter "pleasing sights, sounds, etc." and dislike the opposites.

- As we discussed in #1, if we **eat something tasty,** we may generate greedy thoughts of eating more even if we are not hungry. If we **see an enemy X**, we may generate angry thoughts about that person.
- First, in both cases, an idea about enjoying/disliking that contact comes to mind. That is the *mano saṅkhāra* stage.
- Then we start thinking about enjoying/getting rid of that sensory input. This is the *vacī saṅkhāra* stage, EVEN IF we are not saying anything out loud. Talking oneself — as well as talking — involves *vacī saṅkhāra*. In this case, two types of *cetasika* (*vitakka* and *vicāra*) are involved.
- If one really gets "attached" (via like or dislike) to that *ārammaṇa*, one may take physical actions. Such physical actions are done with *kāya saṅkhāra* that arise in mind.

Two Types of *Viññāṇa*

9. **In the beginning of a *cakkhudvāra citta vīthi***, we "see" the image. This is the *cakkhu viññāṇa*. It is a visual **sensing experience**, and it is a ***vipāka viññāṇa***. These *citta* DO NOT have *javana* power to

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create new *kamma*. They experience the presence of a *rūpa* (sight, sound, taste, etc.). Thus *cakkhu, sota, ghāna, jivhā*, and *kāya viññāṇa* are ALWAYS ***vipāka viññāṇa***.

- If we "attach" to what we saw/ate, etc., we start **generating *vaci* and *kāya saṅkhāra.*** That is when we start acting with *avijjā* and generate ***kamma viññāṇa*** via "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*." Such *kamma viññāṇa* are EXCLUSIVELY *mano viññāṇa*. The unique aspect here is the presence of *javana citta*.
- That ***kamma* generation** happens with *javana citta* **in the second stage of a *citta vīthi***, as we will discuss. However, *mano viññāṇa* can be *vipāka viññāṇa* too (for example, when we recall memories).
- Such *javana citta* (generating new *kamma* via ***kamma viññāṇa***) are absent in the *citta vīthi* of *Arahants*. However, *Arahants* do experience the ***vipāka viññāṇa***. That is another way to see the difference between ***kamma viññāṇa*** and ***vipāka viññāṇa***.
- We will be able to clearly see that there are two types of *viññāṇa* when we analyze a *citta vīthi* in upcoming posts.

References

1. "How Do We See? – Role of the Gandhabba,"
2. "WebLink: suttacentral: Āyatanavibhaṅga" explains a *āyatana* as follows:

   Dvādasāyatanāni— cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ, rūpāyatanaṁ, saddāyatanaṁ, gandhāyatanaṁ, rasāyatanaṁ, phoṭṭhabbāyatanaṁ, dhammāyatanaṁ.

   Tattha katamaṁ cakkhāyatanaṁ*? Yaṁ cakkhu catunnaṁ mahābhūtānaṁ upādāya* ***pasādo*** *attabhāvapariyāpanno* ***anidassano*** *sappaṭigho, yena cakkhunā anidassanena sappaṭighena rūpaṁ sanidassanaṁ sappaṭighaṁ passi vā passati vā passissati vā passe vā, cakkhumpetaṁ cakkhāyatanampetaṁ cakkhudhātupesā cakkhundriyampetaṁ lokopeso dvārāpesā samuddopeso paṇḍarampetaṁ khettampetaṁ vatthumpetaṁ nettampetaṁ nayanampetaṁ orimaṁ tīrampetaṁ suñño gāmopeso. Idaṁ vuccati "cakkhāyatanaṁ".*

   - The others are explained similarly.
   - In the above verse, "***anidassano***" means "cannot be seen." Thus, ***cakkhāyatana*** is not the physical eye. It refers to ***cakkhu pasāda rūpa*** in the mental body (*gandhabba*) that cannot be seen. As we know, in Out-of-Body Experiences, that *gandhabba* comes out of the physical body and can see without physical eyes. Details at "How Do We See? – Role of the Gandhabba."
3. "Akusala-Mūla Upapatti Paticca Samuppāda."

9.7.5 Pañcupādānakkhandha – Arises With an Ārammaṇa

January 20, 2021; revised January 21, 2021 (#2, #6, #8, #9); October 3, 2021; November 5, 2023

New Title November 05, 2023: **Pañcupādānakkhandha – Arises With an Ārammaṇa** [Old Title s0ince January 20, 2021: **Arising of the Five Aggregates With an Ārammaṇa**]

Pañcupādānakkhandha (PUK) arises when a sensory object (*ārammaṇa*) comes to mind via any of the six senses.

Pañcakkhandha Arises Only for an Arahant

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1. For anyone below the *Arahant* stage, it is the *pañcupādānakkhandha* (PUK) that arises with sensory input (*ārammaṇa.*) The uncontaminated Five Aggregates (*pañcakkhandha*) arise only in an *Arahant*.

- Arising of the PUK happens with the creation of a "mental image" of a thought-object ("*ārammaṇa.*") **When we see an object, the mind re-creates its own version of that object from the very beginning**; see "Does "Anatta" Refer to a "Self"?"
- When we taste food, the mind prepares its own version of that taste. That taste is based on the initial "*kāma saññā.*"
- All six sensory inputs work that way. In other words, PUK is one's own. **This is why different people respond differently to the same sensory event.** [***ārammaṇa*** (where the mind dwells) is also called ***ālambana*** (to hang [hold] on to). ***ālambana*** :[nt.] 1. a sense-object; 2. hanging down from; 3. support.]
- This is a critical post to understand. Also see: "Understanding the Terms in Paṭicca Samuppāda" and the references provided here.

Paṭicca Samuppāda (PS) Cycles Start with an *Ārammaṇa* (Focus of Thoughts)

2. The standard PS cycle starts with "*avijjā paccayā saṅkhārā.*" However, we do not spontaneously start generating *saṅkhāra*. **We start generating *saṅkhāra* based on an *ārammaṇa* (thought object) that we like or dislike.**

- ***Cakkhu viññāṇa***, for example, arises when *cakkhu* (*cakkhu pasāda rūpa*) makes contact (*phassa*) with the *rūpa* (an image of the object seen). In the *suttas*, that is stated as, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ."* See the previous post, "Phassa (Contact) – Contact With Pasāda Rūpa."
- Different people respond differently to the same sensory input. **Furthermore, that response is swift.** We have discussed several examples in Ref. 1.
- A new series of thoughts (*citta vīthi*) starts with a new *ārammaṇa*.

Figuring Out Which Sense Faculty (*Pañcadvārāvajjana Citta*)

3. For example, suppose person X is relaxing at his desk during his lunch break. His mind is not focused on any specific task. It is said to be in the "*bhavaṅga*" state. I have discussed the "*bhavaṅga*" state in "State of Mind in the Absence of Citta Vīthi – Bhavaṅga."

- Now, an unfriendly co-worker walks into the office. Person X looks up from the desk and sees the unfriendly co-worker. **There are two *cittās* involved in that action.** One is the ***pancadvaravajjana citta*** to investigate "which of the five senses causes the disturbance." Then X realized that it is coming through the eye *indriya*, i.e., it is a ***cakkhudvāra citta*** giving rise to ***cakkhu viññāṇa***.
- We discussed the basic aspects of a *citta vīthi* in the previous post; see Ref. 2. **Up to now, the *citta vīthi* has gone through 5 *cittā* in a *citta vīthi* with 17 *cittā*. "**Releasing the mind from the *bhavaṅga* state" takes 3 *cittā.* **I will discuss that later.**
- So, the series of events start with "seeing the unfriendly co-worker." That is a *cakkhu viññāṇa.* That happened without X taking the initiative. Any event that happens without taking the initiative is a *kamma vipāka*. Therefore, that *cakkhu viññāṇa* is a *vipāka viññāṇa.* His focus of attention was shifted due to the sight of the co-worker.
- That sight led to the arising of "bad thoughts with anger" in his mind instantaneously. He may then possibly react by saying something bad to the co-worker. That development (response to the *cakkhu viññāṇa*) **happens at the later stage of the same *citta vīthi*!**

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- First, we discuss what happens with a single *citta* bringing a new sensory input, i.e., the ***cakkhudvāra citta*** giving rise to ***cakkhu viññāṇa***.

Initiation of a Sensory Event Can be at One of Six Senses

4. In the above example, seeing the co-worker started with "*cakkhuñca **paṭicca** rūpe ca uppajjati cakkhuviññāṇaṁ."*

- Our attention abruptly changes when we encounter a new sensory input. That could come via any of the six senses, including the mind by itself. For example, we may be doing something, and all of a sudden, thoughts about an old friend may come to mind. That happens via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."
- Of course, switching among several different *ārammaṇa* can happen in rapid succession. When we watch a movie, we see the movie screen and hear the dialogue. They switch so rapidly that we feel that watching and hearing happen simultaneously! We discussed a simple example in #4 of Ref. 2.

Two Possible Meanings of "*Paṭicca*"

5. Going back to our example, seeing the co-worker starts with "*cakkhuñca **paṭicca** rūpe ca uppajjati cakkhu viññāṇaṁ."* Therefore, a *cakkhu viññāṇa* arises when a *rūpa* (the figure of the co-worker) makes contact (*paṭicca*) with *cakkhu pasāda rūpā*.

- That *cakkhu viññāṇa* arises with a single *citta,* which is one of the 17 *cittā* in a *citta vīthi.*
- By the way, "*paticca*" has TWO possible meanings, depending on the context. The term "***Paṭicca Samuppāda,***" it means "getting attached willingly" or **"*pati*" + "*icca*"** ("*pati*" means to "bind.") See Ref. 3.
- However, in the above verse, ***paticca*** implies **"two entities (that are compatible) making contact."** A *rūpa* does not "make contact" with one of the other four *indriya* like ears or nose. Similarly, a sound does not "make contact" with the eyes or the nose. The Buddha explained that a wick would soak up oil because wick and oil are compatible and will "*paṭicca*" (Ref. 4.)

The Role of Universal *Cetasika*

6. A complex process happens in mind during the event of "*cakkhuñca **paṭicca** rūpe ca uppajjati cakkhu viññāṇaṁ."* **That process happens in that single *citta* which lives only for less than a billionth of a second.** Only a Buddha can discern something that can happen that fast. We can verify that to be true only by seeing that it is compatible/consistent with nature.

- That "contact" between "the image of a *rūpa*" and "*cakkhu pasāda rūpa"* is made by the "*phassa*" *cetasika* that arises with that *citta*.
- Then that "event" is registered in the mind as a *sukha, dukkha*, or *adukkhamasukha vedanā* (pleasant, unpleasant, or neutral feeling.) The "*vedanā*" *cetasika* is responsible for that.
- Then the mind recognizes the object with the "*saññā*" *cetasika*.
- During the SAME *citta* (where *cakkhu viññāṇa* arises,) a bit more complex process happens that involves the "*cetanā*" *cetasika*.

How Does Cognition/Recognition (*Saññā*) Happen In a Single *Citta*?

7. An unimaginably complex process occurs during that SAME *cakkhudvāra citta*, which lasts only a billionth of a second.

- The mind needs to compare it with previous experiences to identify that object. For example, recognizing the co-worker in the example discussed in #2 above requires comparing the image just received with

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one's previous experiences. Otherwise, how does the mind recognize the person who walked in to be a co-worker and that one has had bad experiences with him in the past?

- That ultra-fast recognition (*saññā*) happens with the aid of the *manasikāra cetasika*. To get an idea of what happens when we recognize an object, see the video below (especially starting at 3:30 minutes):

  WebLink: youtube: What is a Thought? How the Brain Creates New Ideas | Henning Beck | TEDxHHL

8. At 3:30 minutes, we see a "face" made up of fruits and vegetables. Even though it is not a real human face, it takes us a split second to realize that it represents a face.

- Mr. Beck points out that a computer will never recognize the human face's representation depicted there. However, AI systems like Chat GPT (launched in 2023) can do that. But it requires training a "billion-parameter neural net" that costs billions of dollars.
- At 9:00 minutes, he starts a discussion on identifying a chair. Again, a computer runs into a problem identifying "less obvious" structures that can serve as chairs.
- In both these instances, what the computer is missing is *saññā* (loosely translated to English as "perception"). Even animals can recognize objects relevant to their survival. For example, a dog can instantly recognize its owners and any other pets living in the house. It can recognize foods that it likes, etc. See "Saññā – What It Really Means." Also, see Ref. 5.
- During **that same *citta,*** more processes happen to make that recognition possible.

Creation of an Image of the External Object in the Mind by the *Cetanā Cetasika*

9. For that recognition to occur, another important *cetasika* of "*cetana*" comes into play. **It CREATES a "*cittaja rūpa*" (a *rūpa* created by the mind) according to one's *gati/anusaya*.** This is a CRITICAL point that we will discuss in more detail. The "*saṅkhārā*" aggregate represents this process. For those familiar with *Abhidhamma*, this is where "*mano saṅkhārā*" arises AUTOMATICALLY.

- It is the *manasikāra cetasika* that helps incorporate one's past experiences, future hopes, etc. (represented by *gati/anusaya*) and helps the *cetana* make that "*cittaja rūpa*" or the "mental picture." **It is that "mental picture" that we "see" or "experience."**
- There are two more *cetasika* that ALWAYS arise with any *citta*: *ekaggatā* and *jīvitindriya*. The *jīvitindriya cetasika* keeps the *hadaya vatthu* alive (with *kammic* energy). *Ekaggatā cetasika* keeps the mind on that particular *ārammaṇa* (in this case, a *rūpa rūpa* or a sight.)
- **The above description is at the heart of all mental phenomena**, i.e., creating a "mind-made image." In the recent post, "How Do We See? – Role of the Gandhabba," we asked the question, "How do we see?" **The answer is in the above description.** Please re-read that post, and things will become more clear.

Connection to *Pañcupādānakkhandha* (PUK)

10. The above description also explains how the five aggregates arise in that single *cakkhudvāra citta* representing the first instance of "experiencing a visual sensory input."

- The "***rūpa* aggregate**" is represented by the "***phassa***" *cetasika*.
- ***Vedanā*** and ***saññā cetasika*** generate the "***vedanā* aggregate**" and the "***saññā* aggregate**."
- The ***cetanā cetasika*** plays a key role in generating "***saṅkhāra* aggregate**" with the help of the other six *cetasika*. This is where the mind CREATES its own version of the sense object, a visual *rūpa* in this case.

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- **We experience only a "mind-made image" of the external *rūpa* that is out there in the physical world.** Thus, the ***viññāṇa* aggregate** arises from the above processes' overall effect.
- That is how the Five Aggregates arise with ANY sensory input via one of the six senses.

Arising of *Pañcupādānakkhandha* in a Single *Citta*!

11. That is how the five aggregates arise within that single *cakkhudvāra citta.* **The same process takes place for any *ārammaṇa* coming through any of the six senses.**

- The five aggregates arise due to the *cetasika* of *phassa, vedanā, saññā*, and *cetanā*. However, all SEVEN *cetasika* (*phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā,* and *jīvitindriya*) are essential ingredients of ANY *citta*.
- **Those 7 *cetasika* arise with all *citta* and thus are universal (*sabba citta sādhāraṇa*) *cetasika*.**
- The above process takes place in all types of sensory experiences. The sound we hear is not the "real sound," but it is "modified" according to one's *gati/anusaya*. The same **is true for all 6 sensory experiences, including smells, tastes, touches, and concepts (*dhammā*.)**

The Same Person Could be Perceived as Likeable or Unlikeable

12. Suppose two strangers (with opposite political views) watch TV in a bar while having their drinks. A famous politician comes on TV.

- At that moment, one person's face gets darkened, and angry thoughts arise in him. Simultaneously, the other person's face brightens up, and pleasant thoughts arise in him.
- How is that possible? It was the same picture that they were looking at.
- The reason is what we discussed above. The "mental image" formed in one person's mind depicts a "bad person." On the other hand, the other person's mind had created a "bad picture" that gave rise to bad thoughts.
- We can think of many examples. I have discussed another example in Ref. 1.

Viññāṇa Is a Magician!

13. The above description explains why the Buddha called *viññāṇa* a "magician" (Ref. 6). What we experience as *cakkhu, sota, ghāna, jivhā, kāya*, and *mano viññāṇa* DO NOT represent reality. It is like looking at the world with tinted glasses. Depending on the level of defilements in the mind (i.e., *gati/anusaya*), the sensory experience is biased.

- This was explained with examples in the posts, "Amazingly Fast Time Evolution of a Thought (Citta)" (especially see #4 to #6) and "The Amazing Mind – Critical Role of Nāmagotta (Memories)." It is essential to read all relevant posts and understand these fundamental ideas.
- I will continue the discussion in the next post. Please make sure to read all the relevant posts. Otherwise, future posts will not make sense.
- The mind is an amazing entity. It is unbelievably fast. That is why we are fooled into thinking that there are fruitful things that will please us. However, the reality is different. There is unimaginable suffering hidden in enticing "sense pleasures" or *kāma rāga*.
- **That can be seen not with eyes but with wisdom.** That is the *yathābhūta ñāṇa*, the wisdom to "see" the real nature with wisdom. As we discuss further, that real picture will become clear.

References

1. See #4 through #6 in "Amazingly Fast Time Evolution of a Thought (Citta)."

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2. "Citta Vīthi – Fundamental Sensory Unit."

3. "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda""

4. In the "WebLink: suttacentral: *Saṁyojana Sutta* (SN 44.9)," the Buddha explains, "*Seyyathāpi, bhikkhave, telañca* ***paṭicca*** *vaṭṭiñca paṭicca telappadīpo jhāyeyya*" OR "*Bhikkhus*, an oil lamp burns **in dependence** on oil and a wick." An old fashioned oil lamp has a wick partially immersed in oil. That oil soaks the wick, gets to the tip of the burning wick, and sustains the flame. Therefore, oil and wick are compatible and will "*paṭicca*." If one puts a metal rod in oil, the oil will not soak the metal, i.e., they are not compatible and thus would not *paticca*.

5. The above video is also discussed in "Citta – Basis of Our Experience and Actions." It is a good idea to read that post, too.

6. 6. "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)"

Other posts in this subsection in the section: "Understanding the Terms in Paṭicca Samuppāda."

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9.8 How Are Paṭicca Samuppāda Cycles Initiated?

November 6, 2015; Major revision October 13, 2017; #12 added November 3, 2017; January 8, 2021; March 29, 2023

Paṭicca Samuppāda (PS) cycles have many varieties and can be analyzed in great detail reveal subtle aspects and clarify our understanding of the world we live in.

Two Categories of PS Cycles

1. There are two broad categories of PS cycles.

i. The standard *Paṭicca Samuppāda* describes how our actions (*saṅkhāra*) lead to the generation of new *kammā*. Thus they could be called "*kammā* generating" PS cycles.

ii. The other category of PS cycles is responsible for bringing in *kammā vipāka*, and thus could be called "*vipāka* generating" PS; this type of a PS cycle is labeled in the *Tipiṭaka* as an *avyākata* PS; *avyākata* means "*kammicaly* neutral"; not generating new *kammā*. The Pāli word is *avyākata*, and the Sinhala word is *avyākruta*. But in many places, it is written as *abyākata*.

Sensory Experience Starts With *Avyākata* PS

2. Everything that we INITIALLY EXPERIENCE is due to a *kammā vipāka* and is brought in by an *avyākata* PS. That PS process makes us see, hear, smell, taste, experience bodily sensations, and bring new thoughts to mind.

- However, the feelings (*vedanā*) that we experience due to such sensory inputs are not the same for different persons, except in the case of bodily sensations. Everyone feels the same if getting hit (pain), or getting a good massage (pleasure).
- The other five sensory inputs initially bring "neutral *vedanā*" as *vipāka*. However, mind-made *samphassa-jā-vedanā* are generated depending on the person. For example, a teenager may like a heavy metal song, but his grandfather may not. See "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."
- In all cases, each person RESPONDS to the sensory input in one's own way. This response may lead to new *kammā* and is described by the "*kammā* generating" PS cycles.

We Don't Have Control Over *Avyākata* PS

3. We do not have control over the *avyākata* PS — which brings *kammā vipāka* by initiating new sense events; once started, they cannot be stopped. Even *Arahants* cannot avoid *kammā vipāka*.

- But the "*kammā* generating" PS cycles that arise as our response to such sense events can be controlled by us based on our *gati* (*saṁsāric* habits). This is the basis of *Satipaṭṭhāna/Ānāpāna* meditations.
- *Avyākata* PS bring *kammā vipāka* when suitable conditions are available; see, "Anantara Samanantara Paccaya."

Avyākata PS May Lead to New *Kamma*

4. Now, depending on what we see, hear, etc due to a *kammā vipāka*, we MAY start making *saṅkhāra*, and a new "*kammā* generating" PS cycle may be initiated; then we make more *kammā vipāka.*

- For example, **when we see** an appealing object, we may generate *lobha* (greedy) thoughts (*apuññābhi saṅkhāra*); **when we see** a distasteful object, we may generate hateful thoughts (*apuññābhi saṅkhāra*). **If we see** a beggar on the street, we may generate *alobha* thoughts (*puññābhi saṅkhāra*), which may lead to a meritorious act (giving some money to that person).

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- All those "seeing events" arose due to *avyākata* PS cycles. But those different responses, generating *saṅkhāra*, were done by "*kammā* generating" PS cycles, that operate based on one's *gati* (*saṁsāric* habits), as will discuss below.

Not All *Avyākata* PS Lead to New *Kamma*

5. **ALL our actions are initiated by *avyākata* PS cycles; but not all *avyākata* PS cycles lead to "*kammā* generating" PS cycles generating new *kammā*.** You may want to think about this and see if it is true.

- Thousands of people see an item on display in a shop. Many glances at it and don't give it another thought. Some will stop and take another look since they like it. There could also be someone who really wanted it, but may not have money, and even think about stealing it!
- There is no "fixed person with *avijjā*." *Avijjā* can arise in any normal human (without *magga phala*), if the sensory input is strong enough! You may also want to read the post "'Self' and 'no-self': A Simple Analysis – Do We Always Act with Avijjā?."
- Whether *avijjā* arises depends on the particular sense input and the person (more correctly, the person's *gati*).

6. We do not even notice most of these sense events. When we travel in a car, we see a million things, but only a few "catch our attention." Only those few events lead to the initiation of "*kammā* generating" PS cycles.

- But even one initiation of a "*kammā* generating" PS cycle can, in turn, initiate many "follow-up" PS cycles. For example, while walking, we may see a house by the road we like (due to a *kammā vipāka*). We may get attached to it (form *taṇhā*), and then start thinking about building a house like that. Then we may remember a nice house that belongs to a friend, and then start thinking about that friend, which could lead to thinking about a common enemy. Suddenly, we have started a stronger "*kammā* generating" PS cycle that could lead to a worse *kammā vipāka*.
- This is the "wheeling process" that we discussed in the post "Nibbāna – Is it Difficult to Understand?" and many other posts; enter the keywords "wheeling process" in the Search box at the top right, and you will get many posts. Our *sansāric* journey is fueled by uncountable "*kammā* generating" PS cycles.

Kamma to *Vipāka* to *Kamma* – *Saṁsāric* Journey

7. This vicious cycle of "*vipāka*" leading to "*kammā*" leading to more "*vipāka*" is the process that binds us to the *saṁsāra* of endless rebirths, or perpetuates our "world" of suffering.

- The Buddha describes this as, "*kammā vipākā vaddanti, vipāko kamma sambhavo, tasmā punabbhavo hoti, evan loko pavattati.*"
- That means, "*kammā* lead to *vipāka*, *vipāka*, in turn, lead to *kammā* and thus to rebirth (*punabbhavo*), and that is how the world (existence) is maintained."
- There "*sambhava*" is "*saŋ*" + "*bhava*," or "adding more existences." Also, "*loka*" is the world, and "*pavatta*" means "maintain."

"Moral" Is Relative – Any Pothujjana Can Act Morally or Immorally

8. We usually call a person "moral" when he/she acts morally in most cases.

However, that does not mean that a "moral person" will not generate immoral thoughts at times. If a "tempting sense input comes in" via any of the six senses, he/she may act with *avijjā* and start an *Akusala-Mūla* PS.

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- Similarly, one labeled as a criminal (because of his prior acts) may see someone in danger and act with kindness, initiating a meritorious deed.
- This is why the Buddha said there is no "unchanging self," but there is no "self" either. What happens at a given moment depends on what kind of PS cycle is "triggered," and the level of *avijjā* triggered. *avijjā* can range from *moha* (morally blind) to just not knowing the *anicca* nature.
- **Any "average human (*pothujjana*) is considered to be "moral" might act with *moha* and commit a severely immoral act if the trigger was tempting enough.**

Stopping the *Saṁsāric* Journey

9. The key point is that unless one has at least attained the *Sotāpanna* stage, one COULD act with *avijjā* at the level of *moha*, and generate *kammā* (*saṅkhāra*) that COULD generate *kammā bhava* corresponding to possible birth in the four lowest realms (*apāyā*).

- In other words, depending on the trigger, it is possible for the *pañcanīvaraṇa* to "cover the mind" and initiate strong *Akusala-Mūla* PS cycles for any human being not yet attained the *Sotāpanna* stage.
- For example, we have heard stories about people with "good moral backgrounds" committing rape, under conditions that led to *kāmacchanda nīvaraṇa* taking over their minds. *Kāmacchanda* comes from "*kāma* + *iccha* + *andha*," where *iccha* is liking, and *andha* is blind; thus, *kāmacchanda* means "blinded by *kāma* or sense pleasures."
- We have also heard stories about murders that were committed by "moral people" who were enraged by the sight of their spouse in bed with another person. Here the second *nīvaraṇa*, *vyāpada*, covered their minds.
- Those two are the strongest *nīvaraṇa*, but we can think about cases when the other three also could lead to immoral acts: *thina middha* (frozen or lazy mind), *uddhacca kukkucca* (tendency to do lowly things with high-mindedness), and *vicikicchā* (tendency to do unwise things due to not knowing the *anicca* nature).

10. When one attains the *Sotāpanna* stage, the COARSE level of *pañcanīvaraṇa* (that can lead to rebirths in *apāyā*) is permanently removed.

- That is why **potent *Akusala-Mūla* PS cycles** — which could lead to rebirths in the *apāyā* — are not triggered for a *Sotāpanna;* see "Key to Calming the Mind – The Five Hindrances."
- One's *gati* permanently changes with *magga phala*. More changes happen at higher *magga phala*.

More Information

11. Different types of PS cycles are discussed in: "Paṭicca Samuppāda Cycles."

- The *avyākata* PS is discussed in the post, "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."
- The "*kammā* generating" PS processes can be divided into two broad categories again: those generating "bad *kammā*" and "good *kammā*": "Akusala-Mūla Paṭicca Samuppāda" and "Kusala-mūla Paṭicca Samuppāda."
- Those "*kammā* generating" PS processes where one can see the consequences during this life itself are discussed in "Idappaccayatā Paṭicca Samuppāda."
- There can be many other types too. But one can get a good idea of how PS works in different situations and can be grasped by understanding those key processes.
- A bottom-up approach to PS processes is discussed in "Understanding the Terms in Paṭicca Samuppāda."

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12. Finally, there is another important way that we start generating new *kamma*. This is when we "get random thoughts coming to our minds that get us started on a pleasurable activity."

- For example, we may be doing something, and all of a sudden, we get a thought about watching a movie or even start thinking about an enemy and what can be done to him/her. These are initiated by "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*," where *dhammā* coming to our minds; see, "What are rūpa? – Dhamma are rūpa too!."
- These are also *kamma vipāka*. These are more common than vipāka coming through the other five senses; for example, just seeing an enemy by chance, hearing something one likes, etc.
- In either case, we must always be mindful and catch such "new kamma generations." This is the key to *Ānāpāna/Satipaṭṭhāna Bhāvanā*.

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9.9 Paṭicca Samuppāda Cycles

Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa

Akusala-Mūla Upapatti Paṭicca Samuppāda

Uppatti Paṭicca Samuppāda (How We Create Our Own Rebirths)

Kusala-Mūla Paṭicca Samuppāda

Idappaccayatā Paṭicca Samuppāda

9.9.1 Avyākata Paṭicca Samuppāda for Vipāka Viññāna

October 17, 2017; revised September 15, 2020; December 22, 2023; January 11, 2024

1. First, a word about the nomenclature: The Pāli word is *avyākata* (or *abyākata*) and the Sinhala word is *avyākruta*. It means "not designated as *kusala* or *akusala kamma* that can bring *vipāka* in the future, i.e., *kammically* neutral"; no *javana citta* are involved. See "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

- *Kamma vipāka* are *kammically* neutral. But based on *kamma vipāka*, we initiate new *kamma*; see, "How Are Paṭicca Samuppāda Cycles Initiated?." I recommend reading that first, before continuing to this post.
- Both categories — *kamma vipāka* and *kamma* generation [*kamma viññāṇa*] — can be described by *Paṭicca Samuppāda* (PS).
- Another key point I want to point out is that *avyākata* PS cycles NEVER start with a *pabhassara citta* [pure uncontaminated *citta*]; see below.

2. Our physical body arose due to a past *kamma vipāka*. It can bring sensory inputs via the six senses, and IF we get attached — *taṇhā* — to those sensory inputs, THEN that leads to new *kamma* by us. That is why it is a never-ending process, until one attains *Nibbāna*. After the *Arahanthood*, one will still experience such *kamma vipāka* (until the death of the physical body) but WILL NOT get attached to them, i.e., no new *kamma* will be generated.

This cyclic process can be described in three steps:

i. One sees, hears, smells, tastes, makes body contacts, or a "*dhammā*" comes to one's mind. These do not "just happen"; they happen due to reasons (causes). They come about due to *kamma vipāka*, and those thoughts that arise from them are called ***vipāka citta* OR *avyākata citta,*** since they are *kammically* neutral.

ii. Then, based on one's *gati* (pronounced "gathi"), *āsava, anusaya*, one's mind may automatically get interested in a sensory input (called an *ārammaṇa*), and may get attached to that sensory input. This happens within a billionth of a second, and we DO NOT have control over that initial response either; *mano saṅkhāra* are generated AUTOMATICALLY in one's mind. These are also part of the ***avyākata citta* since they arise AUTOMATICALLY within the same *citta vīthi* (at the beginning of the *citta vīthi*, as explained below.)**

iii. **IF one gets attached, then one starts generating new *kamma*** by thinking CONSCIOUSLY about that sense input (generating *vacī saṅkhāra*), i.e., one starts "wheeling around" accumulating "*saŋ*" that contributes to new *kamma*; see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka." That new *kamma* can get stronger if we may also start doing *kāya saṅkhāra* via speech and bodily actions.

3. **All those three steps start even before our minds register that we have started accumulating new *kamma*.** This is because a *citta vīthis* are very fast; see below. But if we are mindful, we can "catch" such "wheeling around" within a few seconds and stop just the *apuññābhi saṅkhāra* (we should not stop *puññābhi saṅkhāra* or moral thoughts).

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- But that requires careful monitoring of our "automatic responses" to such sense inputs, i.e., "being mindful." With practice, one can "catch" them quickly and stop immoral thoughts/speech/actions.
- If we keep doing that, then OVER TIME, our *gati* will change for the better, and our attachments to "bad things" will fade away; see, "Difference Between Taṇhā and Upādāna." What is described in that post is the basis of *Satipaṭṭhāna/Ānāpānasati Bhāvanā*. If one can grasp this concept, and implement it diligently over a few months, one will be able to see for oneself the benefits!
- Also see, "Gati, Bhava, and Jāti" to read about the critical concept of *gati*. **It is incorrect to say we have a "self" or "no-self"; we only have *gati* that can be changed.**
- One can try it with "bad habits" (smoking, drugs, over-eating, etc.) first to see the power of it, and then extend to other *dasa akusala*. This guides the way to the *Sotāpanna* stage because that will make it easier to grasp *Tilakkhaṇa*.

4. It is very important to understand the above steps, and the post "Taṇhā – How We Attach Via Greed, Hate, and Ignorance" is a necessary first read too. What happens is explained in a bit more detail in "Vedanā (Feelings) Arise in Two Ways," "Kāma Assāda Start with Phassa Paccayā Vedanā or Samphassa Jā vedanā," and has been discussed more fundamentally in the subsection: Living Dhamma – Fundamentals."

- Grasping this cyclic process of traversing this suffering-filled rebirth process can be very helpful but one must be willing to spend some time on those posts.

5. All PS processes can be broadly divided into three categories:

i. What we will discuss in this post is how past *kamma vipāka* bring in sense inputs via the *avyākata* (Sinhala: *avyākruta*) PS process, and also automatically generate *mano saṅkhāra*.

ii. Then *Akusala-Mūla* PS processes may contribute to generating new *kamma* that extends the rebirth process. These also start within seconds, but as mentioned above, we can catch and stop them if we are mindful (*Satipaṭṭhāna/Ānāpānasati*).

iii. A *kusala kamma* cannot be described by a PS process. A *kusala kamma* is a *puñña kamma* done with the comprehension of Noble Truths/*Paṭicca samuppāda/Tilakkhaṇa*. That will eventually help us attain *Nibbāna* by following the Noble Path. That is also part of *Satipaṭṭhāna/Ānāpānasati*. See "Sotāpanna Stage via Understanding Perception (Saññā)" for details.

The *Akusala-Mūla* PS process is discussed in: "Paṭicca Samuppāda Cycles." So, this post on *avyākata* (*avyākruta* in Sanskrit) PS process will complete that subsection. As noted below in #15, a *citta vīthi* contains both the *Avyākata* and *Akusala-Mūla* PS processes.

6. Now, we can make the connection between the categories in #2 and the categories in #5.

- The sensory inputs initiation #2 (i), and the initial response to it #2(ii), are generated by the *avyākata* PS process of #5(i).
- Our CONSCIOUS response to those sensory inputs in creating new *kamma* (*apuññābhisaṅkhāra* or *puññābhisaṅkhāra*) in #2(iii), is carried out by the two kinds of PS processes in #5(ii) and #5(iii).

7. This *avyākata* PS process is not discussed in current *Theravāda* texts including *Visuddhimagga*. It is, of course, in the *Tipiṭaka*, and only the Pāli version is available at: "WebLink: suttacentral: Paṭicca Samuppāda Vibhaṅga (Vb 6)" (Section 2.11 on *Abyākata Niddesa* is about three-quarters of the way down from the top).

- I have not seen any current texts or internet sites in English that describe the *avyākata* PS process. But it is needed to complete the picture of how *kamma vipāka* brings in sensory inputs to us AND initiate new *kamma*.

8. Here is the initiation of the *avyākata* PS process per *Tipiṭaka* reference in #7 above: "..*vipākaṁ cakkhuviññāṇaṁ uppannaṁ hoti* ***upekkhā sahagataṁ*** *rūpārammaṇaṁ, tasmiṁ samaye* ***saṅkhāra paccayā viññāṇaṁ, viññāṇa paccayā nāmaṁ, nāma paccayā chaṭṭhāyatanaṁ, chaṭṭhāyatana***

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paccayā phasso, phassa paccayā vedanā, vedanā paccayā bhavo, bhava paccayā jāti, jāti paccayā jarāmaraṇaṁ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti." [Weblink: suttacentral: 2.11. Abyākataniddesa 2.11 Ahetukakusalavipākacitta 2.11.1.1 Ahetukakusalavipākacitta 2.11.1.1.1. Cakkhuviññāṇacitta]

- We can translate the initial part of this verse as, "..when a *rūpārammaṇa* (seeing an object) gives rise to a *vipāka cakkhu viññāṇa* with **neutral feelings** (i.e., just seeing)..."
- Thus, the "seeing" event is a neutral *vedanā*, as are all *vipāka* that come through all senses except the body: Only *kāya viññāṇa* — coming through the physical body — can directly generate *sukha* or *dukha vedanā* due to *kamma vipāka* (as in getting hit by something or getting a massage).
- The other four types of sensory inputs generate only neutral feelings at the moment of receiving (*adukkhamasukha vedanā*). This is an important point to grasp. All these, like seeing, and hearing, could generate "good or bad feelings" based on our *gati*, and those secondary feelings arise moments later (even though we cannot perceive that because it is so quick).
- But we can see that, for example, some may generate "good feelings" and others may generate "bad feelings" upon hearing the same song. Seeing the same politician may cause "good feelings" in his supporters, "bad feelings" in those in the opposite party, and neutral feelings in others.

9. Unless it is pre-planned, a seeing event (any sense event) is initiated by a *kamma vipāka*. (However, deciding to see a movie is a deliberate action, in which case the natural starting point is an idea or a *dhamma* coming to the mind as a *kamma vipāka*; think about it!)

- Again, it is essential to grasp that a seeing event itself is a neutral event (*upekkhāsahagataṁ rūpārammaṇaṁ*) EVEN IF it is the seeing of a suitable object or an undesired object. "Good or bad" is a relative thing depending not on the object but only on one's *gati*, as explained in #8 above.
- One way to think about it is that this initial *cakkhu viññāṇa* is just "seeing," i.e., like taking a picture with a camera.

10. In the same way, *sota viññāṇa* is just the "hearing," *ghāṇa viññāṇa* is just the "smelling," etc. Whether they are "good or bad *vedanā*" depends on the individual.

- When that image is presented to the mind, it instantly matches the image with one's cravings, likes, and dislikes (i.e., *gati*), and *mano saṅkhāra* are generated AUTOMATICALLY, leading to *viññāṇa*.
- Now, this second *viññāṇa* is the *viññāṇa* which has incorporated one's *gati*, not the *cakkhu viññāṇa* captured by the eyes; of course, *cakkhu viññāṇa* is also **registered** in the mind.

11. This is explained in the next step in #8 above, "*tasmiṁ samaye* (at that time) ***saṅkhāra paccayā viññāṇaṁ, viññāṇa paccayā nāmaṁ, nāma paccayā chaṭṭhāyatanaṁ, chaṭṭhāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā bhavo*, *bhava paccayā jāti, jāti paccayā jarāmaraṇaṁ. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*"**

This is the *avyākata* PS due to the *kamma vipāka*.

- Note that this PS process differs from an *Akusala-Mūla* PS process; see the highlighted part of the *avyākata* PS above.
- First, **it does not start with "*avijjā paccayā saṅkhāra.*"** There will be no *kamma* done with *avijjā*. This is just a *kamma vipāka*. However, the mind is contaminated from the beginning. That statement requires a detailed discussion: "Sotāpanna Stage via Understanding Perception (Saññā)."

12. Without going into this complex process, only the person's mindset is changed based on the contact (*phassa*) of the *ārammaṇa* with the *gati* of the individual.

- We note here that there are no "*nāmarūpa*" involved up to this point, but just "*nāma*." This is a deeper point, but the generation of "*nāmarūpa*" involves *javana citta* which performs *kamma*. In this *vipāka*

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cycle, no *kamma* is done by the mind; the mind matches the "picture" received according to one's *gati*, and automatically recognizes if it is an object that one likes/dislikes.

- For example, if an alcoholic sees a bottle of his favorite alcohol, he will be temporarily "born" (*jāti*) as an alcoholic at that instant. But if it were a person who has no such *gati*, this process would end right there (just seeing).
- But if it did lead to the person being born in the "alcoholic state", then a new *Akusala-Mūla* PS process will run inside that *avyākata* PS process starting at the "*bhava paccayā jāti*" step.

13. Therefore, after that *avyākata* PS, new *Akusala-Mūla* PS processes may start. That is the "new *kamma* generation."

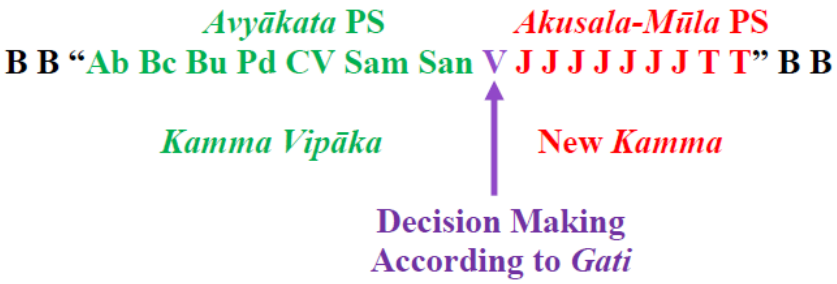
- An *Akusala-Mūla* PS process MAY NOT be initiated even in an average human if he/she did not have *gati* to be attached to that sense input (*ārammaṇa*).
- But that does NOT mean that the *avyākata* PS in that case involved "*pabhassara citta*" or "pure uncontaminated *citta*." It just means the person did not have *gati* to be interested in that particular sensory input.

14. Both the initial *avyākata* PS and the subsequent *Akusala-Mūla* PS process will take place within the same *citta vīthi* (in the above example a *cakkhudvāra citta vīthi* with 17 *citta*), which lasts only a billionth of a second!

- Such fast processes are not discernible to any human other than a Buddha. But we can study it and realize that it must be correct. In that sense, we must not focus on just this process, but realize that it fits in nicely with any phenomenon that we experience.
- As one learns deeper concepts, it will be difficult not to be amazed by the capabilities of a Buddha. This is how one builds one's faith (*saddhā*).
- The following discussion will illustrate how the processes that we discussed above fit in nicely with the concept of a *citta vīthi*.

15. The following may not be fully graspable by someone unfamiliar with the details of *citta vīthi*. But read on and try to get the basic idea without worrying about the details.

- The following figure shows a typical thought process (*citta vīthi*) that is started when eyes capture a "seeing event" (*rūpa ārammaṇa* or *rūpārammaṇa*).



B = *bhavaṅga* state, **Ab** = *atīta bhavaṅga*, **Bc** = *bhavaṅga calana*,
Bu = *bhavaṅga upaccheda*, **Pd** = *pañcadvāra vajjana*, **CV** = *cakkhu viññāṇa*,
Sam = *sampaṭicchana*, **San** = *santīraṇa*, **V** = *votthapana*, **J** = *javana*, **T** = *tadārammaṇa*.

B = Life-Continuum, **Ab** = Past *bhavaṅga*, **Bc** = Vibrational *bhavaṅga*,
Bu = Arresting *bhavaṅga*, **Pd** = Five-Door Adverting, **CV** = Eye-Consciousness,
Sam = Receiving, **San** = Investigating, **V** = Determining, **J** = Swift Run (*javana*,)
T = Registration.

Avyākata Paṭicca Samuppāda

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- For a discussion on *citta vīthi*, see, "Citta vīthi – Processing of Sense Inputs."

16. In between *citta vīthi*, the mind is in the "*bhavaṅga* state"; see, "Pabhassara Citta, Radiant Mind, and Bhavaṅga." That post is also a bit advanced, and I will try to make a new section on "simple *Abhidhamma*" in the future.

- If you see someone not active and just staring into space (not thinking or concentrating on an idea), then that person's mind is likely to be in the *bhavaṅga* state (**B** in the figure). This is also explained in the post, "Citta vīthi – Processing of Sense Inputs."
- When the mind switches from this *bhavaṅga* state to a picture that is brought to its attention, it takes three thought moments to "break away" from that *bhavaṅga* state and focus the attention on the new sensory input.
- With the **PD** *citta*, the mind sees it coming through the "eye door" (*cakkhu dvāra*) and in the next *citta* captures that picture. This is the initiation of the *avyākata* PS process: "..*vipākaṁ cakkhuviññāṇaṁ uppannaṁ hoti*" in #8 above.

17. Then, during the next two *citta* ("**Sam**" for *sampaṭiccana*, and "**San**" for *santīraṇa*), the mind matches that picture (sense input) with its *gati* and may get attached to it. This is what is described in "*tasmiṁ samaye* ***saṅkhāra paccayā viññāṇaṁ, viññāṇa paccayā nāmaṁ, nāma paccayā chaṭṭhāyatanaṁ, chaṭṭhāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā bhavo, bhava paccayā jāti.***"

- Then the person is "temporarily born" in a different state (a person with "alcoholic *gati*" will be born instantly as an alcoholic upon seeing his/her favorite drink), and may start a new *Akusala-Mūla* PS process, as discussed below.
- That decision to act with *avijjā* based on that "matching" happens at the all-important *votthapana* (V) *citta*.

18. Then a new *Akusala-Mūla* (or *Kusala-Mūla*) PS process starts and one starts generating *kamma* with *javana citta* (**J**), as shown in the above figure. So, this new PS process starts with the standard, "***avijjā paccayā saṅkhāra***, *saṅkhāra paccayā viññāṇa*, ***viññāṇa paccayā nāmarūpa, nāmarūpa paccayā saḷāyatana***,…."

- Note that now the PS process starts with "***avijjā paccayā saṅkhāra***" and goes through the standard PS process with ***saḷāyatana***, etc.
- When this initial *citta vīthi* ends, more such *Akusala-Mūla* PS cycles will follow if one gets "attached." Even within a second, thousands of such *Akusala-Mūla* PS cycles could run (each becoming stronger due to the past ones), even before one is fully consciously aware of it.
- But as humans (with the neocortex that slows down this fast processing; see, "Truine Brain: How the Mind Rewires the Brain via Meditation/Habits," we have the ability to stop those *Akusala-Mūla* PS cycles from building up to doing bad speech and bad actions.
- This is the key to *Satipaṭṭhāna/Ānāpānasati Bhāvanā*: to be mindful and catch any "impulsive wrong actions" before they get out of hand. With practice, one can "catch oneself" very early in this process.

19. This is also why *Satipaṭṭhāna/Ānāpānasati Bhāvanā* cannot just be limited to a "sitting meditation session." One needs to be engaged and mindful during all waking hours. Then, with time, our *gati* will improve, and we will stop doing "foolish and damaging things."

- Then, our minds will become pure, and we will be able to grasp more of Buddha Dhamma. It is a gradual process, especially initially.

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- It should also be clear that one will NOT have a "*pabhassara citta*" [pure uncontaminated *citta*] at any time unless one is an *Arahant*. It should be clear that one can never stop that initial *avyākata citta vīthi*. It is gone within a billionth of a second.
- However, we need to stop those *Akusala-Mūla* PS processes, as soon as we become aware of them. Terminology does not matter if one is doing the correct procedure.

20. Don't be discouraged if you find this post too technical. *Paṭicca Samuppāda* can go to very deep levels. Just get the overall idea; things will become clear.

9.9.2 Akusala-Mūla Upapatti Paṭicca Samuppāda

This is an early post; revised May 10, 2018; March 13, 2021; May 10, 2021; May 13, 2021; re-written May 21, 2021; revised August 18, 2021

Akusala-mūla upapatti Paṭicca Samuppāda describes how our present actions dictate the rebirth process among the 31 realms. [***upapatti*** : [f.] birth; rebirth; approach.]

Six Root Causes That Determine Future Births

1. One is born in this world due to the **six root causes**.

- One is born in the *apāyā* or *dugati* (and also subjected to suffering even when born in good realms) due to bad *gati* arising mainly due to ***lobha, dosa, moha***. The two main version of *Akusala-Mūla* PS operate when actions, speech, and thoughts occur with these three root causes; see #2.
- One is born in the remaining "good realms" or *sugati* (and experience mundane sense pleasures) due to good *gati* due to ***alobha, adosa, amoha***. The *kusala-mūla* PS operates when actions, speech, and thoughts occur with these three root causes with the comprehension of the Noble Truths; see "Kusala-Mūla Paṭicca Samuppāda." In particular, that post explains why *puññābhisaṅkhāra* (moral deeds) become *kusala* (i.e., truly *alobha, adosa, amoha*) only with an understanding of the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*.
- Also, see "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

Two Types of PS Processes Based on *Lobha*, *Dosa*, *Moha*

2. *Akusala-mūla* PS describes the PS process when one acts with *lobha, dosa, moha,* the three root causes that bring "bad outcomes." It is also two-fold:

- The ***upapatti* PS** describes how a "lifestream" or a being makes the *saṁsāric* journey via repeated births in the 31 realms.
- The ***Idappaccayatā* PS** describes the moment-to-moment progression of a "lifestream" or a being. This is discussed at "Idappaccayatā Paṭicca Samuppāda."
- It is important to note that Buddhaghosa (in *Visuddhimagga*) described only the *upapatti* PS. In recent times, Waharaka *Thero* has discussed the *Idappaccayatā* PS in detail.

Upapatti Paṭicca Samuppāda Process

3. Let us now discuss the *upapatti* PS, which describes how the PS cycle goes through a new birth at the end of current life. The steps in this cycle are:

"*avijjā paccayā saṅkhāra; saṅkhāra paccayā viññāṇa; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā saḷāyatana, saḷāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa,*

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soka-parideva-dukkha-domanassupāyāsā sambhavan'ti" [Weblink: suttacentral: Majjhima Nikāya 115 Bahudhātukasutta]

And that is how this whole mass of suffering arises: "*Evametassa kevalassa dukkhakkhandhassa samudayo hoti*"

Let us briefly discuss those steps.

Saṅkhāra – Thoughts, Speech, Actions Due to *Avijjā*

4. With ignorance of the Four Noble Truths as a condition, one thinks, speaks, and acts with those "bad root causes" of *lobha*, *dosa*, *moha*. Such thoughts, speech, and actions arise due to *mano*, *vacī*, and *kāya saṅkhāra*. We must note that these are really *abhisaṅkhāra*, i.e., they are strong *saṅkhāra*; "*abhi*" means "strong." See, "Saṅkhāra – What It Really Means."

- We are born without ANYTHING material other than our tiny baby body, which actually started as **a single cell** in the mother's womb. We grow up and start acquiring "stuff" both material and non-material: knowledge, material things, friends, spouse, children, fame, etc.
- While we acquire these "things" we also acquire new habits (*gati*) or strengthen ones that we brought from previous lives; these take place according to the *Idappaccayatā* PS at every moment: "*pati + ichcha sama uppāda*," i.e., we do things that we like and get similar kind of results.
- When we die, we take with us only the *kamma* seeds (both good and bad) from our actions; the habits (*gati*) and cravings (*āsavā*) are embedded in them. **These are in the *manomaya kāya*, and the *manomaya kāya* (or *gandhabba*) leaves the dead physical body with those "updated" *kamma* seeds.** This is basically the "net result" of our life here.
- One of the existing *kamma* seeds (from this life or previous lives) gives rise to the next life, where we acquire more of them BASED ON the *gati* and *āsavas*. So the cycle perpetuates.

Viññāṇa in Upapatti PS Is *Paṭisandhi Viññāṇa*

5. With *saṅkhāra* as a condition, energy for a new *bhava* or a *paṭisandhi viññāṇa* arises.

- This *viññāṇa* of the new life arises according to the nature of the *kamma* seed that gave rise to it. If that *kamma* seed was due to some hateful act(s), then the *viññāṇa* will be matching: "*pati + ichcha sama uppāda*." If it is a seed due to an act of generosity done with loving kindness, it could be the *viññāṇa* of a Brahma.
- Thus the "base level of *viññāṇa*" for animal life is VERY DIFFERENT from that of human life, even for the same "lifestream," i.e., when a human is reborn as an animal the "base level of *viññāṇa*" makes a huge downward transition. This is why it is NOT correct to say that "*viññāṇa* is transferred from life to life." See, "What Reincarnates? – Concept of a Lifestream."

What Are *Nāmarūpa*?

6. With *viññāṇa* as condition, *nāmarūpa* arise.

- *Nāmarūpa* in the *upapatti* PS is different from those come to play in the *Idappaccayatā* PS.
- For clarification of *nāmarūpa,* see "Viññāṇa Paccayā Nāmarūpa."
- A deeper discussion at "Kamma Viññāṇa and Nāmarūpa Paricceda Ñāṇa."

Saḷāyatana Means To Use the Sensory Faculties With a "Unpurified Mind"

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7. With *nāmarūpa* as a condition, *saḷāyatana* arises.

- In *upapatti* PS, *salāyatana* (six sense doors) refers to those that arise for the new existence. For example, six sense doors arise for an animal while just three sense doors (eye, ear, and mind) arise for a *rūpāvacara Brahma*.
- See, "Nāmarūpa Paccayā Saḷāyatana" for details.

Phassa, in This Case, Is "Defiled Contact" or *Samphassa*

8. With *saḷāyatana* as a condition, *phasso* arises.

- The meaning of the root word "*phassa*" is "contact." Any living being sees with eyes, hears with ears, etc.
- **However, in *Akusala-Mūla* PS, *phassa* is really "*samphassa*" or "*saŋ phassa*."** See #9.
- This is why this *Akusala-mūla Paṭicca Samuppāda* is not applicable for an *Arahant* (and also for other *Ariyā* too at most times). An *Arahant* does not generate "*samphassa*" but just "*phassa*" without "*saŋ*."
- Many posts on the website on this important concept; see, "Search Results for samphassa."

Vedanā Is *Samphassa-Jā-Vedanā*

9. With (*saŋ*) *phassa* as condition, *vedanā* arise.

- The root level of *vedanā* arises due to *phassa* for living beings, including *Arahants*.
- It is important to realize that NOT all *vedanā* play a role in *Akusala-Mūla* PS. Only those *vedanā* that arise due to *samphassa* ("*samphassa jā vedanā*") play a role here.
- **When greed, anger, or ignorance take over, a mind generates *samphassa-jā-vedanā*.**
- Such "*samphassa jā vedanā*" depend on the *gati* and *āsavas*: see, "Vedanā (Feelings) Arise in Two Ways." Also, see step #3 in "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."
- We discussed this recently in the post, "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā."

"Attaching" or *Taṇhā*

10. With *samphassa-jā-vedanā* as a condition, *taṇhā* arise.

- *Taṇhā* arise when one gets "attached," or 'fused" into a thing or situation: with *sukha vedanā*, one attaches with greed; with displeasure, one attaches with hate; one also attaches with not knowing what to do (with a highly agitated mind); see, "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

The Key Step of *Upādāna*

11. With *taṇhā* as condition, *upādāna* arise.

- **At the moment of death,** in the last *citta vīthi*, the dying person gets a *kamma nimitta*. This is normally a vision or a sound that depicts the nature of the strong kamma seed that came to the forefront of the mind.
- For example, if the *kamma* seed that is about to give the next birth was due to killing, then the person may see a gun or hear the sound of it, or even see himself as getting ready to shoot; thus, the person will have the same hateful thoughts arise and just like at the time of the crime, the person embraces that situation automatically (*upādāna*) because one has such "*gati*" or habits.
- I highly recommend the subsection on "Concepts of Upādāna and Upādānakkhandha" that will also clarify the previous steps.

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Kammic Energy Accumulation in the Step "*Upādāna Paccayā Bhavo*"

12. With *upādāna* as condition, a new existence (*bhava*) is grasped at the *cuti-paṭisandhi* moment.

- The next *citta vīthi* starts with the new existence or "*bhava*" matching that state of mind: "*pati + ichcha sama uppāda*." Depending on the *kamma nimitta* that was grasped, a matching existence, a human, animal, *deva*, etc. arise; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."
- More details in "Concepts of Upādāna and Upādānakkhandha." A deeper analysis of "Difference Between Taṇhā and Upādāna."

Bhava Paccayā Jāti – Kammic Energy Giving Rise to Rebirth in a New Realm

13. With *bhava* as a condition, *jāti* (new birth) arises. **Note that except for human and animal realms, *bhava* and *jāti* are essentially the same.** See, **"**Bhava and Jāti – States of Existence and Births Therein."

- At this step, a birth matching the *bhava* starts for the human and animal realms. The selected "human/animal *bhava*" will last until the *kammic* energy associated with that *kamma* seed is exhausted, as explained in the above post.
- Thus, if the *kamma* seed has the potential for thousands of years of life, the next birth will still be in the human realm when the current life ends.

Each Birth Ends Up With "Various Types of Suffering"

14. With *jāti* as condition, "*jarā, maraṇa, soka-parideva-dukkha-domanassupayasa sambhavan'ti*".

- *Jāti* inevitably results in decay and eventual death. Therefore, this process describes how *dukkha* arises in the rebirth process.
- No matter where one is born in the 31 realms, one grows old and eventually dies. During that time, one goes through all kinds of suffering, particularly in the human realm and below. Aging and death are certainties.
- And at death, the whole cycle re-starts unless the Arahanthood had not been realized. One WILL BE born somewhere in the 31 realms, and the whole process will continue.

15. The above steps describe the *upapatti* PS. The other aspect, i.e., what happens during a given lifetime, is described in "Idappaccayatā Paṭicca Samuppāda."

- **Of course, ALL *kamma* accumulation happens in the *Idappaccayatā* PS.** The *upapatti* PS explains how rebirths take place according to such accumulated *kammic* energies.
- All the steps in the *Akusala-Mūla Paṭicca Samuppāda* are described in detail in the series: "Paṭicca Samuppāda in Plain English."
- Also, see the new subsection, "Paṭicca Samuppāda – Essential Concepts."

9.9.3 Uppatti Paṭicca Samuppāda (How We Create Our Own Rebirths)

July 6, 2019; revised October 4, 2021; November 3, 2022

Rebirths Arise Due to Our Actions

1. *Uppatti Paṭicca Samuppāda* describes how we create our rebirths. *Idappaccayatā Paṭicca Samuppāda* explains how we make our *kamma vipāka*. The post, "Bhava paccayā Jāti….Jarā , Marana,…." discusses the differences between ***kamma bhava*** and ***uppatti bhava***. [***uppatti*** :[f.] rebirth; coming forth; origin.][***upapatti*** : [f.] birth; rebirth; approach.]

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- Both types of *bhava* or existences arise due to the generation of *(abhi)saṅkhāra* due to *avijjā*. We remember that we do all kinds of *kamma* (*kāya kamma, vacī kamma, mano kamma*) with *saṅkhāra* (*kāya, vacī,* and *mano saṅkhāra*) or "how we think and then act on such thinking."
- **ALL *saṅkhārā* arise in the MIND. As we know, *saṅkhārā* make *kammā* that lead to future rebirths with physical bodies. That is why the Buddha said: "*Mano pubbangamā dhammā*.." or "ALL *dhammā* arise with the mind as precursor...**"
- When we generate *(abhi)saṅkhāra* that creates a "future expectation" or a *viññāṇa*; see, "Viññāṇa Aggregate." That ALWAYS leads to a *kamma bhava*, which is a "seed" to bring about a future existence in this life or future life.
- A *kamma bhava* can become a *uppatti bhava* if it becomes strong enough to give rise to rebirth. For example, killing a parent WILL generate a *uppatti bhava* that WILL bring in birth in an *apāya* in the very next rebirth.

2. That is the crucial difference between *Idappaccayatā Paṭicca Samuppāda* and *Uppatti Paṭicca Samuppāda*; see, "Paṭicca Samuppāda Cycles."

- *Idappaccayatā Paṭicca Samuppāda* generates *kamma* seeds or *kamma bhava* moment-to-moment.
- Those *bhava* (or *kamma* seeds or *kamma bīja*) that bring *kamma vipāka* during a lifetime (whether in this life or WITHIN a future life) are called "***kamma bhava***."
- Some *bhava* are strong enough to bring in a new future existence (whether in a bad realm or a good realm) and are called "***uppatti bhava***."
- Regardless of whether it is a *kamma bhava* or a *uppatti bhava*, **we generate them** every time we act with *avijjā* and make *viññāṇa* via the steps, "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*."
- Then subsequent *Paṭicca Samuppāda* steps invariably lead to "*bhava paccayā jāti*" and "*jāti paccayā jarā, maraṇa, soka, perideva, dukkha, domanassa, upayāsa sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*" or "the whole mass of suffering."

Grasping a *Bhava* Happens Automatically

3. We do not have any control over which "*uppatti bhava*" comes at the end of a *bhava* (*cuti*, not *maraṇa*.). The strongest with the most "*upādāna*" associated with it gets to the front automatically. The Buddha gave a simile to explain how this selection of a "*uppatti bhava*" or a potent *kamma* seed happens at the *cuti-paṭisandhi* transition at death.

- Imagine a barn that keeps the cows in for the night. In the morning, all the cows are anxious to get out and roam around. When the gate opens, the strongest cow comes to the front and is out of the gate first. The weaker cows don't even make an effort to go to the gate.
- Just like that, it is the most potent "*kamma* seed" or a "*paṭisandhi bhava*" that wins at the *cuti-paṭisandhi* transition.
- We discussed the case of a teenager in the previous post, "Bhava paccayā Jāti….Jarā , Maraṇa,…". Suppose he created a potent *kamma* seed with an action depicting "animal-like" behavior. In that case, it will bring about an animal's existence at the *cuti-paṭisandhi* transition.

4. A Buddha could analyze such a *paṭisandhi Paṭicca Samuppāda* cycle in detail to pinpoint even the type of animal. That is because a Buddha can see not only a person's whole history in the present life but going back many eons. Thus, he could see which *kamma* seed will bring the following existence and exactly which kind of "*gati*" are associated with that *kamma* seed. We can only discuss the general trends, and here we have discussed only the main ideas of how these *Paṭicca Samuppāda* cycles operate.

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- Going back to the teenager, in this case, it is the *paṭisandhi Paṭicca Samuppāda* cycle that operates, and "*bhava paccayā jāti*" here leads to the birth in a new existence as an animal using that *uppatti bhava*.

Difference Between *Bhava* and *Jāti*

5. It is essential to realize that the *cuti-paṭisandhi* transition DOES NOT necessarily happen when a human dies. They can be reborn many times as humans within a given "human *bhava*"; see, "Bhava and Jāti – States of Existence and Births Therein."

- Once born (*jāti*) in such an animal existence (*bhava*), that animal will grow and then start the old age ("*jarā*") and eventually die ("*maraṇa*").
- Since most violent animals have shorter lifetimes, only a fraction of that *kammic* energy is likely to have been spent. That animal will keep going through many similar births ("*jāti*") until the power of that *kamma* seed is consumed. Many animals keep coming back to the same life many hundreds of times.

6. That is the difference between "*bhava*" and "*jāti*." Once one gets a new existence or "*bhava*," one could have many births ("*jāti*") in that existence until the energy in the *kamma* seed runs out. I keep repeating this because it is essential to understand the difference between "*bhava*" and "*jāti*."

- Thus, we can see that the last step of "*jāti paccayā jarā, maraṇa, soka, parideva, dukkha, domanassa, upayāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*" will be with that "teenager" for a long time to come. It is not just one birth but many that will correspond to that existence as that animal.
- In general, while in the human "*bhava*" one could be reborn many times before the energy of that "good *kamma* seed" is depleted. That is why some people can recall memories from recent past lives. A human *bhava* can last thousands of years, but each human birth (*jāti*) lasts only about 100 years.
- **However, getting another "human *bhava*" is difficult;** see "How the Buddha Described the Chance of Rebirth in the Human Realm."

How Are Certain Rebirths Stopped?

7. We mentioned earlier that anyone would have accumulated numerous good and bad *kamma* seeds strong enough to give rise to good and bad rebirths. Then the following question arises. Does a person attain the *Sotāpanna* stage by eliminating all those corresponding bad *kamma* seeds?

- While it is possible to reduce the potency of *kamma* seeds and maybe even eliminate some, it may not be possible to remove all. The *Ariya Mettā Bhāvanā* – discussed in the "Bhāvanā (Meditation)" section – can lessen the potency of some *kamma* seeds. Even the Buddha had 11 instances of bad *kamma vipāka*, including a back problem.
- Therefore, it is very likely that we all have many good and bad *kamma* seeds strong enough to energize many good and bad rebirths.

8. What happens at the *cuti-paṭisandhi* moment involves the "*upādāna paccayā bhava*" step in the *uppatti Paṭicca Samuppāda* cycle.

- Suppose a person dies, and that was the last possible human birth for them. Then at the dying moment, that potent *kamma* seed will generate a corresponding *nimitta* (or sign of that *kamma*).
- Whether they will willingly grasp that *nimitta* will depend on whether they still have such "*gati*."

9. Let us again consider the case of the violent teenager discussed in #3 in the previous post, "Bhava paccayā Jāti….Jarā , Maraṇa,...." Suppose he continued his violent acts and built up a "*uppatti bhava*" suitable for a fierce animal. Then, at the dying moment, he could see in his mind (like in a dream), a rival gang member trying to "steal a drug deal"; he would also see a gun close-by. **That is the *nimitta.***

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- If that person still has the same *gati*, he will get angry, grab the gun, and shoot that person by his instincts.
- That is the "*upādāna paccayā bhava*" step for the new existence. That person has willingly grasped the mindset of an animal, and he will be born as an animal.
- This process is explained from beginning to end in detail in the series of posts, "Paṭicca Samuppāda in Plain English."

How Does a *Sotāpanna* Avoid Bad Rebirths?

10. Let us now go back to the question of how a *Sotāpanna* avoids such bad rebirths even if they have many bad *kamma* seeds. Suppose that *Sotāpanna* has the same kind of strong (and bad) *kamma* seed as that teenager (could be from a previous life).

- What happens is that a *Sotāpanna* will not grab the gun and shoot that person even if it is their worst enemy. **His mindset or "*gati*" has permanently changed.** Thus "*upādāna paccayā bhava*" step will not be executed for that *kamma* seed.
- In that case, now the next potent *uppatti bhava* will come to the forefront. If that is also a bad one suitable for rebirth in the lowest four realms, *Sotāpanna*'s mind will reject that too. Eventually, he will grasp a rebirth compatible with his "*gati*" at that dying moment. A *Sotāpanna* has removed the "*gati*" of a being in one of the four lowest realms.
- **All that happens automatically and very quickly. We do not have any conscious control over it.**

11. How one lives this life AND how one lived previous lives can contribute to future rebirths. One would generate "*kamma* seeds" or "*uppatti bhava*" for possible future existences according to how one lives a life.

- **However, bad *bhava* will not result if one has changed one's *gati* PERMANENTLY (via attaining at least the *Sotāpanna* stage).** EVEN IF one had committed bad *kamma* suitable to bring in a "bad *bhava*," one's mind would not grasp a "bad *bhava*"at the *cuti-paṭisandhi* moment.
- That is why *Paṭicca Samuppāda* means "*pati* + *ichcha*" leading to "*sama*" + "*uppāda*." What one grasps willingly and habitually is what one that will operate automatically at the dying moment; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."
- It is better to use *Paṭicca Samuppāda* even in English rather than "dependent origination." Most Pāli words have "built-in" explanations (*pada nirutti*). One needs to understand what those Pāli words mean and use them. [***pada*** :[nt.] foot; foot-step; a word; position; place; reason; cause; a line of stanza; the final rest. ***nirutti*** : (f.) [Sk. nirukti, nis+vac] one of the Vedāṅgas (see chaḷaṅga), expln of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression.]
- I have explained this with *saññā, saṅkhāra*, and *viññāṇa* as well; see, "Mental Aggregates." Those DO NOT have corresponding SINGLE English words. In particular, it is WRONG to translate *viññāṇa* as just "consciousness"; see, "Viññāṇa Aggregate."

Relevance to "Origin of Life" Issue

12. I hope it is clear how we create our future births by doing strong *kamma.* Good *kamma* lead to good *vipāka* and good births. Bad *kamma* leads to bad *vipāka* and bad births.

- We can also avoid bad births (in the lower four realms) by removing our "bad *gati* that could lead to such births." Attainment of *Sotāpanna* stage ensures this.
- In the same way, we can stop births in the human and *deva* realms (remaining realms in *kāma loka*). Removal of "*kāma gati*" or cravings for sense pleasures gets one there. The need to take this step may not become apparent until one attains the *Sotāpanna* stage.

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- Even the higher *Brahma* realms have some form of suffering (especially at the moment of death). Removal of "all *gati*," including craving for *jhānic* pleasures in *Brahma* realms, leads to the cessation of all future suffering. That happens of course at the *Arahant* stage.

13. **It should also be clear that "new lives" do not randomly come into existence.** A new *jāti* based on a new *bhava* arises ONLY as a continuation of an existing lifestream; see, "What Reincarnates? – Concept of a Lifestream."

- A living being automatically grasps a new *bhava* when the current *bhava* ends (except for an *Arahant*.)
- That is how the rebirth process continues. And that is also why there is no "traceable beginning to life."
- A detailed discussion in a new series of posts on "Origin of Life."

14. A deeper description is at "WebLink: suttacentral: *Gatikathā* (KN Ps 1.6)" of the *Tipiṭaka* Commentary *Paṭisambhidāmagga*. [4.1 *Paṭisandhikkhaṇe pañcakkhandhā sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, vippayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **the five aggregates (*pañcakkhandhā*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *vippayuttapaccayā* (dissociation conditions). 4.2 *Paṭisandhikkhaṇe cattāro mahābhūtā sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), the **four great elements (*cattāro mahābhūta*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), and *nissayapaccayā* (support conditions). 4.3 *Paṭisandhikkhaṇe tayo jīvitasaṅkhārā sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, vippayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), the **three life biological intention (*tayo jīvitasaṅkhārā*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *vippayuttapaccayā* (dissociation conditions). 4.4 *Paṭisandhikkhaṇe nāmañca rūpañca sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, vippayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **the *nāma* and *rūpa*** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *vippayuttapaccayā* (dissociation conditions). 4.5 *Paṭisandhikkhaṇe ime cuddasa dhammā sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, vippayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **this (first) fourteen *dhammā* (*ime cuddasa dhammā*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *vippayuttapaccayā* (dissociation conditions). 4.6 *Paṭisandhikkhaṇe cattāro khandhā arūpino sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, sampayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **the four aggregates of *arūpino* (*cattāro khandhā arūpino*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *sampayuttapaccayā* (association conditions). 4.7 *Paṭisandhikkhaṇe pañcindriyāni sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, sampayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **the five faculities (*pañcindriyani*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), and *nissayapaccayā* (support conditions). 4.8 *Paṭisandhikkhaṇe tayo hetū sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, sampayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **the three causes/conditions/reasons (*tayo hetū*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *sampayuttapaccayā* (association conditions). 4.9 *Paṭisandhikkhaṇe nāmañca viññāṇañca sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, sampayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **the *nāma* and *viññāṇa* (*nāmañca viññāṇañca*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *sampayuttapaccayā* (association conditions). 4.10 *Paṭisandhikkhaṇe ime cuddasa dhammā*

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sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, sampayuttapaccayā honti. On the moment of rebirth linking (*paṭisandhikkhaṇe*), **this (second) fourteen *dhammā*** **(*ime cuddasa dhammā*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *sampayuttapaccayā* (association conditions). 4.11 *Paṭisandhikkhaṇe ime aṭṭhavīsati dhammā sahajātapaccayā honti, aññamaññapaccayā honti, nissayapaccayā honti, vippayuttapaccayā honti.* On the moment of rebirth linking (*paṭisandhikkhaṇe*), **this twenty-eight *dhammā*** **(*ime aṭṭhavīsati dhammā*)** arise (*honti*) with *sahajātapaccayā* (co-nascence conditions), *aññamaññapaccayā* (mutuality conditions), *nissayapaccayā* (support conditions), and *vippayuttapaccayā* (dissociation conditions).]

Notes:

First Fourteen *dhammā* are [5] **the five aggregates (*pañcakkhandhā*)**, [4] the **four great elements (*cattāro mahābhūta*)**, [3] the **three life biological intention (*tayo jīvitasaṅkhārā*)**, [2] **the *nāma* and *rūpa***.

Second Fourteen *dhammā* are [4] **the four aggregates of *arūpino* (*cattāro khandhā arūpino*)**, [5] **the five faculities (*pañcindriyani*)**, [3] **the three causes/conditions/reasons (*tayo hetū*)**, [2] **the *nāma* and *viññāṇa* (*nāmañca viññāṇañca*)**.

Twenty-eight *dhammā* are **First Fourteen *dhammā*** and **Second Fourteen *dhammā***.

9.9.4 Kusala-Mūla Paṭicca Samuppāda

This is an early post; revised May 10, 2018; re-written February 6, 2021; #2 revised February 10, 2021; May 28, 2022; August 27, 2022; May 4, 2023 (#5); May 5, 2023 (#6 added)
Note: On December 1, 2023 The author put this information: "This post needs to be rewritten."

What Is *Kusala-Mūla Paṭicca Samuppāda*?

1. ***Kusala-Mūla* version of *Paṭicca Samuppāda* (PS) describes the way to *Nibbāna*.** It is not described in even the current *Theravāda* texts, even though it is in the *Tipiṭaka*. Since the time Buddhaghosa wrote Visuddhimagga, all Theravāda texts followed his books instead of *Tipiṭaka*.

- That means the PS process for attaining *Nibbāna* has NOT been described for over 1500 years. No wonder the *Nibbāna* has been hidden for all these years.
- *Kusala-Mūla* (pronounced "moola") PS describes the PS process for acting with *alobha, adosa, and amoha* with an understanding of the Four Noble Truths. **That goes beyond the mundane versions of *alobha*, *adosa*, and *amoha*.** We will discuss that below.
- Of course, the *Kusala-Mūla* PS process is unknown to the world without Buddha's true teachings.
- By the way, the word "*kusala*" comes from "*ku*" (defilements)+ "*sala*" (abandon.) Thus *kusala kammā* leads to the removal/abandonment of defilements (*akusala*.)

Regular Version of *Alobha*, *Adosa*, *Amoha* Keeps One in the Rebirth Process

2. One is born in this world due to the **six root causes**.

- One is born in the *apāyā* or *dugati* (and also subjected to suffering even when born in good realms) due to bad *gati* arising MAINLY due to ***lobha*, *dosa*, and *moha***. The *Akusala-Mūla* PS operates when actions, speech, and thoughts occur with these three root causes; see, "Akusala-Mūla Paṭicca Samuppāda. "

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- One is born in the "good realms" or *sugati* (and also experiences mundane sense pleasures) due to "good *gati*" developed by acting with conventional or mundane ***alobha*, *adosa*, and *amoha***. For example, one can engage in "good deeds" like giving, helping out others, etc., or cultivate *jhāna*. Those are done with mundane versions of *alobha*, *adosa*, and *amoha* and can lead to rebirths in human, *Deva,* and *Brahma* realms. However, they WILL NOT lead to *Nibbāna*, i.e., stopping the rebirth process.
- It is ONLY when one is acting with ***alobha*, *adosa*, and *amoha* (and comprehension of Four Noble Truths/*Tilakkhaṇa*/*Paṭicca Samuppāda*)** that those actions lead to *Nibbāna* via "Kusala-Mūla Paṭicca Samuppāda" that we are discussing now.
- The above points are also discussed in detail in "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

There Are Two Tiers of *Alobha*, *Adosa*, *Amoha*

3. The uniqueness in Buddha Dhamma reveals two tiers (or levels) of *alobha, adosa,* and *amoha.*

- All religions teach that it is good to act with *alobha*, *adosa*, and *amoha.* Of course, the Buddha advised that too.
- **However, if one is to stop future suffering in the rebirth process, one MUST see the dangers of remaining in the rebirth process.** This can be stated in three different ways of understanding: Four Noble Truths, *Paṭicca Samuppāda*, and *Tilakkhaṇa*.
- With that understanding, *alobha*, *adosa*, and *amoha* elevate to a new level. One is now engaged in "good deeds," not seeking "good rebirths" but to be released from the rebirth process. In other words, now, one's goal is to attain *Nibbāna*.
- Good deeds done without a deeper understanding of the Four Noble Truths are *puñña kammā.* One gets "good rebirths" with *puñña kammā.* When one starts understanding the Four Noble Truths, such actions AUTOMATICALLY become *kusala kammā* and help attain *Nibbāna*.
- This is discussed in detail in "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?."

Kusala-Mūla Paṭicca Samuppāda* Involves *Kusala Kamma

4. It is the ***Kusala-Mūla*** *Paṭicca Samuppāda* process that leads to *Nibbāna*. That is why this PS process starts with "*Kusala-Mūla paccayā saṅkhāra*."

- As we know, the ***Akusala-Mūla*** *Paṭicca Samuppāda* process maintains the rebirth process. *Puñña kamma* done with mundane versions of *alobha, adosa, amoha* are ALSO included in "*avijjā paccayā saṅkhāra*" in the ***Akusala-Mūla*** *Paṭicca Samuppāda* process. See "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma."
- **It is critical to understand this distinction.** The mundane versions of *alobha*, *adosa*, and *amoha* still lead to *Akusala-Mūla* PS cycles that keep one in the rebirth process. It is ONLY AFTER one starts comprehending the Four Noble Truths (or the working of the *Paṭicca Samuppāda* processes or *Tilakkhaṇa*) that one will start operating under the *Kusala-Mūla* PS process leading to *Nibbāna*.
- Now we can look at the steps in the *Kusala-Mūla* PS process.

Steps in the *Kusala-Mūla Paṭicca Samuppāda* Process

5. The steps in this *Kusala-Mūla* cycle are (WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga):

"***kusalamūla*** *paccayā saṅkhāro, saṅkhāra paccayā viññāṇaṁ, viññāṇa paccayā nāmarūpaṁ, nāmarūpa paccayā saḷāyatanaṁ, salāyatana paccayā phasso, phassa paccayā vedanā, vedanā paccayā* ***pasādo****, pasāda paccayā* ***adhimokkho****, adhimokkha paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā maraṇaṁ.* ***Evametesaṁ dhammānaṁ samudayo hoti.***"

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Here I have marked in orange-red the terms different from those in the *Akusala-Mūla* PS. Let us briefly translate the terms. **Here I am describing both *pavutti* and *upapatti* PS together.** [***pavutti*** : [fr. pa+vṛt, cp. Class. Sk. *pravṛtti*] happening, proceeding, fate, event.] **and *upapatti*** [also written as ***upapatti*** which means rebirth]

- With *Kusala-Mūla* as a condition, one accumulates *puññābhi saṅkhāra* WITH the comprehension of the Four Noble Truths. Those may be called *Kusala-Mūla saṅkhāra.*
- Such *Kusala-Mūla saṅkhāra* arises in the mind when doing deeds with *lokuttara alobha*, *adosa*, and *amoha.* THEREFORE, one does not wish for anything other than *Nibbāna* because one's mind automatically rejects anything within the 31 realms.

6. In the above verse, "***dhammānaṁ samudayo hoti***" refers to four types of "special *dhammā*" that arise due to the ***Kusala-Mūla* PS** process.

- As we discussed in the post, "What are Rūpa? – Dhammā are Rūpa too!" ***dhammā*** means "to bear things in this world." When one cultivates the Noble Path as an Ariya (Noble Person), one attains four stages *magga phala*: *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, and *Arahant*.
- ***Dhammā*** referred to in the above verse are those that "bear" those four *magga phala.*

Kusala-Mūla Saṅkhāra Lead to *Kusala-Mūla Viññāṇa*

7. With *Kusala-Mūla saṅkhāra* as condition, a *Kusala-Mūla viññāṇa* arises.

- Because the *saṅkhāra* was generated with a *Kusala-Mūla* deed, only a *Kusala-Mūla* viññāṇa arises: "*paṭi +ichcha sama uppāda.*" The characteristic of this *Kusala-Mūla viññāṇa* is the desire (*chanda*, not *kāmacchanda*) for *Nibbāna*.
- The only expectation in one's mind is to attain *Nibbāna* and be free of all future suffering.

Kusala-Mūla Viññāṇa Lead to Corresponding *Nāmarūpa*

8. Such *Kusala-Mūla viññāṇa* lead to corresponding "good" or "*Kusala-Mūla" nāmarūpa* in *pavutti Paṭicca Samuppāda* or in *upapatti Paṭicca Samuppāda.*

- Those "*Kusala-Mūla nāmarūpa"* are the "mental pictures" that arise in mind and are associated with people and deeds relevant to one's efforts in attaining *Nibbāna*. For example, one may think about talking to a Noble friend, and he/she comes to mind. Or, one could be planning an alms-giving, etc.
- At death, the *paṭisandhi viññāṇa* is again according to the *Kusala-Mūla viññāṇa.* Thus a birth in the lower four realms is avoided for a *Sotāpanna*, and a birth in the lower 11 realms (*kāma loka*) is avoided for an *Anāgāmi*, for example.

Kusala-Mūla Nāmarūpa Lead to *Kusala-Mūla Saḷāyatana*

9. With such *nāmarūpa* as a condition, the corresponding *salāyatana* arises.

- They are attuned to only meritorious deeds tailored towards *Nibbāna* in *pavutti Paṭicca Samuppāda.*
- In the case of new (*Ariya*) birth, the new existence's sense faculties arise accordingly. They can never be sense faculties for a realm in the *apāyās*.

Subsequent Steps Arise in the Same Way

10. With a *saḷāyatana* as a condition, *phasso* (contact with that sense faculty) arises.

- Note that this is just "*phassa*" and NOT "*saṇ phassa*" or "*samphassa*" as in "Akusala-Mūla Paṭicca Samuppāda."

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- Contacts with the outside world are attuned to seeking *Nibbāna.* To learn *dhamma* and to practice dhamma.

11. With *phassa* as a condition, *vedanā* arises.
    - Through such interactions, one enjoys contact with *dhamma*, true knowledge, and understanding.

Such Contacts Lead to *Citta Pasāda* Followed by *Adhimokkha* (Instead of *Taṇhā* and *Upādāna*)

12. With such a *vedanā* as a condition, *citta pasāda* arises.
    - The "tranquility of consciousness" is the standard translation for *citta pasāda.* It is of joyous feeling, lightness of heart.

13. With increasing *citta pasāda adhimokkha* results.
    - *Adhimokkha* is normally translated as "decision" or "resolve" where *saddhā* peaks. Here it means the mind is decisively attracted to *Nibbāna*. The mind cools down.

Ariya Bhava and *Ariya Jāti*

14. With *adhimokkha* as a condition, (*Ariya*) *bhava* arises. **Note that an *Ariya bhava* arises via ELIMINATING an *uppatti bhava.*** For example, one is "born" an *Anāgāmi* by eliminating the possibility of rebirths in the 11 realms of *kāma loka*.
    - The resulting existence (or "*bhava*") matches that state of mind: "*paṭi+ichcha sama uppāda*"; one "lives" that experience. In the above example, an *Anāgāmi* does not have the mindset to be reborn in *kāma loka*.
    - If it is a rebirth at *paṭisandhi*, an appropriate "*bhava*" is selected according to the *kamma nimitta*. Here any "*apāyagāmī*" *kamma* seeds acquired in the distant past do not get a chance to come to the forefront, and thus a rebirth in the lower four realms is prevented.
    - **Of course, at *Arahant*'s death, the *Kusala-Mūla* PS process stops (forever) without grasping a new *bhava.***

15. With *bhava* as a condition, *jāti* arises.
    - The appropriate *jāti* (*Sotāpanna, Sakadāgāmi, Anāgāmi*) will result in an appropriate realm.

16. With *jāti* as condition, "*jāti paccayā jarā maraṇaṁ. **Evametesaṁ dhammānaṁ samudayo hoti.***"
    - Any *Ariya* is also subject to decay and death as long as he/she is in one of the 31 realms.
    - But here, the connection to *dukkha* is not shown because one is destined to attain *Nibbāna*. Thus, instead of "*jāti paccayā jarā, maraṇa, **soka-parideva-dukkha-domanassupāyāsā sambhavan'ti***" in the *Akusala-Mūla* PS process, here it ends with "***Evametesaṁ dhammānaṁ samudayo hoti.***"
    - Instead of future suffering, conditions for attaining *Nibbāna* result in the *Kusala-Mūla* PS process.

Difference Between *Adhimokkha* and *Upādāna*

17. In the *Akusala-Mūla* PS that feeds the rebirth process, the critical step of "*upādāna paccayā bhavo*" leads to the creation of the *kamma bhava* (energy to feed future rebirths.)
    - That *upādāna* forces the mind to act with *avijjā* repeatedly and to strengthen that *kamma bhava*. That is explained in detail in "Difference Between Taṇhā and Upādāna."

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- In contrast, in the *Kusala-Mūla* PS, that step is replaced by "*adhimokkha paccayā bhavo*." That *bhava* is an *Ariya bhava* (existence as a Noble Person) that makes any existing *kamma bhava* (created via *Akusala-Mūla* PS processes) ineffective.

9.9.5 Idappaccayatā Paṭicca Samuppāda

Re-written with a new title May 18, 2019; revised May 20, 2019; March 13, 2021; re-written May 10, 2021; added #16 on April 30, 2022; revised April 15, 2023

Akusala-mūla upapatti Paṭicca Samuppāda (that describes future rebirths) is the only version of *Paṭicca Samuppāda* (PS) described in even the current *Theravāda* texts, even though the other versions are in the *Tipiṭaka*. *Idappaccayatā Paṭicca Samuppāda* is a critically important one that describes *kamma* accumulation in real-time. [***upapatti*** : [f.] birth; rebirth; approach.]

Idappaccayatā – At a Given Moment

1. *Idappaccayatā Paṭicca Samuppāda* is another crucial teaching that has been hidden for hundreds of years. The word "*Idappaccayatā"* comes from "*ida*" for "here" and the closest English word for "*paccayā*" is "condition." **Thus *Idappaccayatā* implies "based on this condition at this moment."** [***idappaccayā*** : From an assignable cause, from an ascertained cause.]

- Therefore, *Idappaccayatā Paṭicca Samuppāda* describes how "*pati icca*" leads to "*sama uppāda*" moment by moment based on the conditions present at that moment; see, "Paṭicca Samuppāda – "Paṭi+ichcha"+"Sama+uppāda"."
- The additional "p" in "*idappacayatā*" comes from the combination of "*ida*" and "*paccayā*." This is similar to "*dammacakka*" and "*pavattana*" combined to yield "*dhammacakkappavattana*" in the *Dhammacakkappavattana Sutta*.
- Another crucial point is that "'The first point of ignorance, *bhikkhus*, cannot be seen. **Ignorance can arise at any time when the conditions are right**" or "*Purimā, bhikkhave, koṭi na paññāyati avijjāya: 'ito pubbe avijjā nāhosi, atha pacchā samabhavī'ti. Evañcetaṁ, bhikkhave, vuccati, atha ca pana paññāyati: '**idappaccayā avijjā'ti***."
- See "WebLink: suttacentral: *Avijjā Sutta* (AN 10.61)" for details.

Idappaccayatā Versus *Upapatti Paṭicca Samuppāda*

2. As mentioned in earlier posts (see, "Paṭicca Samuppāda"), *Paṭicca Samuppāda* (PS) or "cause and effect" can describe various stages of life in multiple ways. At a deeper level, 16 PS cycles operate inside a thought-moment.

- The Buddha said that the PS is deep as a deep ocean and can apply it to any situation because everything "in this world" obeys the basic principle of cause and effect. It is no wonder that only one PS has been studied for over a thousand years while the true Dhamma remains hidden.
- In the previous post, we discussed the ***upapatti* PS**, which describes that latter process, i.e., how the PS cycle operates between lives; see, "Akusala-Mūla Upapatti Paṭicca Samuppāda."
- The other extreme of a swift PS process involved within a thought moment (*citta*) is very complex, and we do not need to examine it right now. We can learn it, but it can be "seen" only by a Buddha.
- This post will discuss the ***idappaccayatā* PS** cycle, which describes phenomena in real-time without getting into what happens within a *citta* (within a thought moment). This process — just like the PS cycle operates between lives — can also be easily understood by anyone.

Paṭi+icca Leading to *Sama+uppāda*

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3. As mentioned in the introduction to PS, whenever we willingly grasp something, whatever results from that action has a corresponding nature. Because one got attached willingly, similar *bhava* will result: i.e., *pati+icca* leading to *sama+uppāda* or *Paṭicca Samuppāda* (PS). Here, "*icca*" is pronounced "ichcha."

- In the most fundamental sense, a "greedy state of mind" will result when we attach via greed, i.e., one develops **a habit or *gati* or *bhava*** corresponding to that state of mind; a "hateful state" (habit/*gati*/*bhava*) results via hateful attachment; acts of greed and/or hate are always done with ignorance.
- Three examples of *upapatti bhava* for those three cases illustrate the principle: An excessively greedy person is likely to get a "*peta bhava*" and be born as a *peta* (hungry ghost); a person who is often engaged in hateful actions towards other beings is likely to develop a "hateful *bhava*" and is likely to be born in the *niraya* (hell) where there is a lot of hate due to extreme suffering; animal *bhava* has developed with both greed and hate. Since ignorance is always there, animal bhava are cultivated with all three "*saŋs*"; this is the root of the word "*tirisan* = three *saŋs*" for an animal in Sinhala.

An Example of *Idappaccayatā* PS

4. Now, let us look at the *Idappaccayatā* PS, which describes how we develop certain habits or *gati* during a given lifetime and make "*kamma bhava*." That "*kamma bhava*" can become a "*upapatti bhava*" at the *cuti-paṭisandhi* moment of grasping new *bhava*. It is often easier to use an example to illustrate these PS cycles. Let us examine how a teenager becomes an alcoholic.

- The teenager becomes friendly with other teenagers who are into drinking. Initially, he may be reluctant to join in, but due to ignorance, he joins them and starts drinking.
- If a good friend or a family member came to know about the situation, they could have prevented the teenager from associating with such bad company, i.e., ignorance could have been dispelled by explaining to him the adverse effects of drinking but also of associating with such a group.

5. The PS cycle thus starts with "*avijjā paccayā saṅkhāra*" (of course triggered in a party setting). Due to ignorance of the adverse results, the teenager starts drinking with that group (*saṅkhāra* = "*saŋ* + *khāra*" or actions of accumulating, in this case, bad *kamma*).

- The more he is involved with such drinking activities, the more he thinks about it and develops a "mindset" or *viññāṇa* for that activity. This is "*saṅkhāra paccayā viññāṇa*"; see, "Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra."

6. When he really begins to like drinking, he starts thinking about it even while doing other things. This is "*viññāṇa paccayā nāmarūpa*."

- In this case, *nāmarūpa* are the mental images associated with that *viññāṇa*, i.e., the names and shapes of particular alcohol bottles, the places where he usually drinks, the friends who drink with him, etc.
- He thinks about the next "event" and visualizes the scene; **all these are associated with *nāmarūpa*. Thus, here *nāmarūpa* are the mental images of "things" and "concepts" that one would like to enjoy.**

7. Now, his six senses become "involved" to provide reality to such *nāmarūpa,* to provide the desired sensory pleasures.

- In Pāli, the six *indriya* (senses) become "*āyatana*." For lack of a single English word, I will call an "*āyatana*" an "import/export facility" and get involved in the actions associated with drinking events.
- His mind is often thinking about the next "event" (where, when, with whom, etc), and he makes necessary preparations for the "event" using all six senses (now *āyatanas.*) That happens per the *nāmarūpa* in the previous step, i.e., "*nāmarūpa paccayā saḷāyatana*," where ***saḷāyatana* means the six *āyatana***: the eye is now not merely for seeing; it has become an assistant in the lookout for a "good drink" or a "good friend to chat with," etc.

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8. Thus, we have "*saḷāyatana paccayā phassa*," i.e., all six *āyatana* become actively engaged in making contact with relevant sense objects. His eyes are on the lookout for a favorite drink or person to chat with, etc.

- However, "*saḷāyatana paccayā phassa*" is just the "uddesa" or short version given in the standard PS steps. It needs to be explained in detail; see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Here instead of *phassa*, it is called "*samphassa*" (= "*saŋ*" + "*phassa*"), where "*saŋ*" implies it not just contacting, but a "*saŋ*" contact; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

9. Such "*samphassa*" lead to *vedanā*, i.e., "(*saŋ*)*phassa paccayā vedanā*." He experiences "good (but immoral) feelings" with all those sense contacts.

- Because of such "good feelings," he gets further attached: "*vedanā paccayā taṇhā*"; see, "Taṇhā – How We Attach via Greed, Hate, and Ignorance."

10. Now comes, "*taṇhā paccayā upādāna*." *Upādāna* means "grabbing or pulling it close," like an octopus grabbing its prey with all its eight legs.

- In the present case, the teenager wants to relive this experience. He gets immersed in it; when he is experiencing the event, his mind is fully absorbed; he does not think and does not have the mindset to think about any adverse consequences.
- This is the critical "habit-forming" or "*bhava* forming" step.
- If this habit becomes very strong, it could lead to new *bhava* as an animal via the ***upapatti Paṭicca Samuppāda*** process;see,"Akusala-Mūla Upapatti Paṭicca Samuppāda."

11. So, the next inevitable step is "*upādāna paccayā bhavo*"; this particular state of getting drunk becomes increasingly ingrained in his mind. It becomes "a *bhava*" or "existence" or habit that is important to him. He very much wants to re-live that experience.

- And that is exactly what he gets: "*bhava paccayā jāti*." This "*bhava*" or the *kamma* seed is now well established, and he can be born in that "drunken state" quite easily. All he needs is an invitation from a friend, or even a sight of a bar while traveling, for example.
- It is natural to get into that state or be "born" in that state. So, he gets drunk at every opportunity. See "Bhava and Jāti – States of Existence and Births Therein" for more details.

12. However, like everything else, any birth is subjected to decay and suffering: "*jāti paccayā jarā, maraṇa,… dukkhakkhanda samudhayo hoti*." This happens in many stages, as we describe below.

- But in the case of a single drinking event, that state of intoxication finally ends, possibly with a big headache and a massive hangover. That episode ends with nothing to show for it but a hangover.
- Even worse, now he is "hooked." He has formed a bad habit, strengthening even more if he does it repeatedly. Because each time the PS runs, the *viññāṇa* for that habit gets more fuel, and the *bhava* get stronger.

Uncountable *Idappaccayatā* PS Cycles During a Lifetime

13. It is essential to realize that the above PS cycle does not run to its conclusion when the drinking "event" is over. Instead, the cycle can repeatedly occur unless it is stopped willfully or deliberately.

- And the way to do that is to learn Dhamma and develop good habits and become a "*sampajanno*"; see "Kāyānupassanā – The Section on Habits (Sampajanapabba)."
- However, if the teenager keeps his bad habit, he gets trapped in that *bhava*, the more *jāti* that occurs, i.e., he will be drunk more frequently. When one gets drunk, one tends to behave like an animal without any sense of decency, and the long-term consequences could be rebirth as an animal; see below.

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- Furthermore, such *Idappaccayatā* PS cycles run numerous times, even during the day, whenever we act with *avijjā*.

Memories Can trigger *Idappaccayatā* PS Cycles.

14. And it is not even necessary to participate in a "drinking event" to run another PS cycle. He may be sitting at a desk trying to study and start going through the PS cycle just by recalling a past event or a scheduled future event.

- He would start with *mano saṅkhāra* and *vacī saṅkhāra* (*vitakka/vicāra* or planning), thus generating (and strengthening) the *viññāṇa* for drinking, generating *nāmarūpa* (visuals of places, friends, alcohol bottles, etc.), and thus going through the rest of the cycle: *saḷāyatana, samphassa, vedanā, taṇhā, upādāna, bhava, jāti* ("living it"), repeatedly.
- Thus numerous such PS cycles can run at any time, probably increasing their frequency as the *bhava* or the habit builds up.
- The stronger the *bhava* or habit is, it will be harder to break it. This is why meditation, together with another good habit to work on, should be undertaken to replace a bad habit. While in meditation, one can contemplate the adverse consequences of the bad habit. Developing a good habit will keep the mind away from the bad habit. See "Habits and Goals" and also "Bhāvanā (Meditation)."

Connection to *Upapatti* PS Cycles

15. If the teenager keeps his bad habit, that "*viññāṇa* of a drunkard" will only grow with time. If it stays strong at the *cuti-paṭisandhi* moment (at the end of his human *bhava*), it could lead to a new *upapatti bhava* via the *upapatti Paṭicca Samuppāda* process mentioned in #1 above "Akusala-Mūla Upapatti Paṭicca Samuppāda."

- Such a *viññāṇa* is likely to give rise to rebirth in the animal realm, as mentioned in #13.

16. Details on *Idappaccayatā Paṭicca Samuppāda* in a new subsection, "Paṭicca Samuppāda During a Lifetime."

Note: This post was re-written to replace an early post, "Akusala-Mūla Pavutti (or Pravurthi) Paṭicca Samuppāda." I had not realized at that time that what the Waharaka *Thero* had described in Sinhala as "*Pavutti* (or *Pravurthi*) *Paṭicca Samuppāda*" is really the *Idappaccayatā Paṭicca Samuppāda* in the *Tipiṭaka*.

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9.10 Paṭicca Samuppāda in Plain English

Introduction – What is Suffering?

Introduction -2 – The Three Categories of Suffering

Avijjā paccayā Saṅkhāra

Saṅkhāra paccayā Viññāṇa – 1

Saṅkhāra paccayā Viññāṇa – 2

Viññāṇa paccayā Nāmarūpa

Nāmarūpa paccayā Saḷāyatana

Difference between Phassa and samphassa

Phassa Paccayā Vedanā….to Taṇhā

Difference Between Taṇhā and Upādāna

Upādāna Paccayā Bhava – Two Types of Bhava

Nāmarūpa, Viññāṇa, Dhammā – Closely Related

Bhava paccayā Jāti….Jarā, Maraṇa,…

9.10.1 Introduction – What is Suffering?

Revised June 6, 2021; re-written June 14, 2021; revised November 8, 2022; re-written August 10, 2024

The Buddha taught that the "suffering-free mind" (*pabhassara citta*) is hidden inside the mind of any living being. We are unable to get rid of the ten layers of "dirt" (*saṁyojana*) covering that "suffering-free mind" because of our "built-in false sense of joyful sensations" ("distorted *saññā*") for sensory experiences. Thus, a root cause of suffering is not comprehending that our innate feeling/perception of "pleasurable things" is an illusion.

"*Dukkha Sacca*" Means "The Truth About Suffering"

1. "*Dukkha sacca*" (the latter pronounced "sachcha") refers not only to suffering hidden in the rebirth process but also how to eliminate it.

- **Buddha never denied "pleasures to be had" in this world (even though they are a grand illusion that can only be uncovered by a Buddha, as explained below).**
- But the problem is that ANY given sentient living being spends much more time in the four lowest realms (*apāyās*) than in the human, *Deva*, and *Brahma* realms (in the rebirth process.) For example, at the end of human existence, only a tiny fraction will grasp a "good existence" as a human or a *Deva*. Practically all of them will be reborn in the *apāyās*, including the animal realm. See "How the Buddha Described the Chance of Rebirth in the Human Realm."
- Therefore, there is **net suffering** in the rebirth process by a HUGE margin.

2. Even though there is a palpable sense of happiness in the human or higher existences, any "living being" (or a lifestream) spends a negligible amount of time in such realms compared to the time spent in the *apāyās*. Even that brief sense of happiness is mind-made! It can be compared to the fleeting happiness enjoyed while watching a magic show; see below.

- That is why in the "WebLink: suttacentral: *Rāja Sutta* (Ud 2.2)" the Buddha uttered the following verse:

"Neither the **pleasures of the senses**,	"*Yañca **kāmasukhaṁ** loke, yañcidaṁ **diviyaṁ sukhaṁ***;

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nor even **divine happiness, is worth even a sixteenth part of the happiness of craving's end (*Nibbāna*)**." ***Taṇhakkhaya sukhassete, kalaṁ nāgghanti soḷasin***"*ti.*

- **While seeking a brief pleasure in the higher realms (itself an illusion, as discussed below), we acquire "bad *kamma*" to be paid back over long periods when born in the *apāyās*.**
- **That is the Noble truth about suffering!**

A Missing Key Aspect of "Previously Unheard Teachings"

3. We are familiar with the following aspect of Buddha's teachings: *Kammic* energies accumulated with actions based on greed, anger, and foolishness (ignorance) lead to corresponding rebirths, i.e., those associated with harsh suffering, like those experienced by animals.

- In the same way, good deeds based on generosity, kindness, and wisdom (all in the mundane sense) lead to "good rebirths" where suffering is less and "significant pleasures" are present.
- However, the above is not the complete explanation by the Buddha. **The Buddha also explained that whatever "pleasures" living beings experience in the "good realms" are not real; they are "mind-made." This critical aspect has been hidden for centuries and is not discussed in current texts.**
- Let us first discuss one *sutta* that explicitly states this idea. As indicated below, many other *suttās* provide details, which we have discussed in other sections on this website.

Sensual Experiences (*Kāma Assāda*) Are Illusions

4. The Buddha described **"*saññā*" as a mirage** and the ***viññāṇa* as a magician** in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)." To modify the English translation in the link: "Suppose that in the last month of summer, at noon, a shimmering **mirage** appears. And a person with good eyesight would see it and contemplate it with wisdom. **That person concludes that it is only a mirage and not water**."

- Thus, even if that person is thirsty, he would not run toward the mirage hoping to find water.
- On the other hand, an animal is incapable of realizing that it is a mirage and, thus, will chase it and die of thirst due to exhaustion.
- That animal chases the mirage with joy, expecting its desire will be fulfilled soon. Yet, it will only get exhausted chasing the mirage.
- In the same way, even intelligent humans perceive **sensual experiences (*kāma*) as real. Only a Buddha's highly-purified mind can discern that they are also illusions. This aspect of Buddha's teachings has been hidden for many centuries, even though the teachings are evident in the *suttās*.**

The 'Magic Show" is Based on "Distorted *Saññā*"

5. In the same "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)", the Buddha compared *viññāṇa* to a magician as follows: "Suppose a magician was to perform a magic trick at the crossroads. And a person with wisdom would see it and examine it carefully. Upon close inspection, he will see the "trick" involved. **A magic trick always involves an illusion.**"

- We call a magic show good if it is hard to find the "trick" used by the magician.

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- Nature's magic show is the ultimate magic show. It is impossible to find the "trick" within the framework of this world. For example, no matter how many experiments scientists carry out, they cannot "find that trick."
- The magic trick the magician *viññāṇa* uses is the "distorted or made-up *saññā*" (a "mirage"), as explained in #4 above.
- The closest English word for "*saññā*" is perception, but in this case, it is a "distorted perception." With that "wrong or distorted perception," a human feels joy upon seeing an attractive person, eating tasty food, etc. That compels them to engage in immoral deeds (*akusala*), which, in turn, bring further suffering.

6. The Buddha taught that the perception of a "tasty food" or a "beautiful woman" is built into our (physical and mental) bodies via *Paṭicca Samuppāda*. He explained the mechanism in various *suttās*, including the "Mulapariyāya Sutta – The Root of All Things." However, such *suttās* are in the *uddesa* (brief) version; a direct translation can only lead to confusion, and such *suttās* need detailed explanations. See "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

- That is why the "trick" cannot be uncovered by studying the physical body, as done in medical schools by experts in biological sciences.
- All studies on human suffering are focused on curing diseases/injuries/ailments associated with the physical body.
- But the Buddha showed that the **root causes** for all suffering (mental suffering in addition to suffering due to the physical body) **are found in our minds!**
- **Unless explained by a Buddha, we would never think in a million years that "mind-pleasing things" in this world are "not real" and are "made up" by our own minds!**
- Now, let us look a bit deeper to figure out how a defiled mind ("*viññāṇa* magician") causes us to chase a mirage of "pleasurable experiences" based on "distorted *saññā*."

A Different Way of Explaining the Above

7. A "suffering-free mind" (*pabhassara citta*) is hidden inside the mind of any living being. It is covered by ten layers of defilements ("*saṁyojana*.")

- Those ten *saṁyojanās* fall into three categories: (i) *sakkāya diṭṭhi, vicikicchā, sīlabbata parāmāsa* are due to wrong views (*diṭṭhi*.) (ii) *Kāma rāga* and *paṭigha* are due to cravings (*taṇhā*.) (iii) *Rūpa rāga*, *arūpa rāga*, *māna*, *uddhacca,* and *avijjā* are due to "a sense of me/mine" (*māna*.)
- The fundamental reason for all those defilements is the "innate sense" that there are certain things in the world that are appealing: For example, beautiful women/handsome men, music, food, fragrances, and bodily touches.
- Of course, many varieties are within those categories (sights, sounds, tastes, smells, and touches). **This "innate sense of pleasant sensations" is embedded in "*saññā*."** See "Saññā Gives Rise to Most of the Vedanā We Experience."

8. It is undeniable that certain foods are tasty, certain fragrances are appealing, and particular touches bring pleasurable sensations. Those three types are the "close contacts" available only in *kāma loka*. However, the most appeal is for bodily contact with the opposite sex. The desire for tasty food probably comes second; we also need food to sustain the physical body.

- To further enjoy the "innate sense of sex appeal," humans also use the other two physical senses (visuals and sound). They like to see "beautiful/handsome people" and hear their voices.
- The first ten *suttās* in the "WebLink: suttacentral: *Aṅguttara Nikāya* 1" explain that. You should read the subsequent *suttās* by clicking the "next" arrow at the bottom of the screen.

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Kāma Assāda – Only "Pleasures" Known to Humans

9. The relevant point here is that people engage in immoral activities, seeking more of such "pleasurable experiences." These are called "*kāma assāda*" or "pleasurable sensations in *kāma loka*." **In the absence of Buddha's teachings, the only way humans know how to be "happy" is to engage in "sensory pleasures."**

- In today's society, even economies are built upon sex, dining, movies, music, and fragrances. People like to "own" things that provide pleasurable experiences, and that is "*māna*" or the sense of "me/mine."
- With that sense of "me/mine," they tend to attach to those things (*taṇhā*) and will do their best to acquire as much as possible in any way they can.
- Based on "*māna*" and "*taṇhā*," they also generate various "wrong views" (*diṭṭhi*.) The most dangerous of such views is the "*uccheda diṭṭhi,*" or the denial of the rebirth process. If nothing survives the death of this physical body, then it is best to "enjoy life" by any means necessary, including killing, stealing, rape, lying, etc. Thus, one is capable of committing *dasa akusala*. The Buddha explained how such actions lead to much suffering, especially in future lives. See "Ten Immoral Actions (Dasa Akusala)."

Kalahavivāda Sutta – Suffering Is not Restricted to Rebirths

10. However, we can see many "bad consequences" of acting with *diṭṭhi, taṇhā*, and *māna* **in this life itself**. ***Kalahavivāda Sutta* logically explains how conflicts and disputes (including major wars) have their origin in *diṭṭhi, taṇhā*, and *māna*.** Toward the end of the *sutta,* it also explains that "distorted *saññā*" is the root cause (*nidāna*) for *diṭṭhi, taṇhā*, and *māna.*

- It is a good idea to carefully read "Kalahavivāda Sutta – Origin of Fights and Disputes" and the references therein.
- This is a critical point to understand. All our immoral actions are rooted in a **"false sense of pleasant sensations."** I call it "distorted *saññā.*"
- What I described above has not been explicitly explained (using the concept of "built-in distorted *saññā*") by anyone in recent years. However, the concept is described in many *suttās* in the brief or "*uddesa* version." Those *suttās* (such as the *Mūlapariyāya Sutta*, *Sanidāna Sutta*, *Madhupiṇḍika Sutta*, etc.) must be explained in detail. In that context, it is critical to understand that most "deep *suttās*" are in summary ("*uddesa"*) form and need to be explained in detail: "Sutta Interpretation – Uddesa, Niddesa, Patiniddesa."

The Second Key Point About Suffering

11. Most of us are aware of the following aspects of Buddha's teachings: (i) Immoral actions (*akusala kamma*) can bring their results (*vipāka*) in this life and also in future lives. A dangerous outcome of the latter is rebirths in the lowest four realms (*apāyās*.) (ii) Most *akusala kamma* (lying, stealing, killing, raping, taking bribes, etc.) are done to enjoy sensory pleasures of sex, food, etc. (iii) The Buddha explained (with *Paṭicca Samuppāda*) how *akusala kamma* (based on *abhisaṅkhāra*) bring about "suffering-filled rebirths" as well as suffering during lives.

- However, the second aspect of *Paṭicca Samuppāda* has not been pointed out in current texts, even though the concepts are clearly stated in many *suttās*.
- **That second aspect can be stated as follows: The false "innate sense of happiness" for specific sensory experiences is built into our bodies via "*upādāna paccayā bhava*" and "*bhava paccayā jāti*" in *Paṭicca Samuppāda*.**
- We will discuss that in upcoming posts. [Introduction - 2 – The Three Categories of Suffering]

12. The implications of "distorted *saññā*" leading to "mind-made pleasures" are enormous.

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- Previously, one needed to make a great effort to "control one's desire for sensory pleasures." Thus, controlling "*kāma rāga*" and attaining the *Anāgāmi* stage was very difficult.
- However, once one starts understanding that our physical and mental bodies arise (via *Paṭicca Samuppāda*) with built-in "distorted *saññā*," it becomes much easier to control *kāma rāga* or the "desire to enjoy sensual pleasures."
- As the Buddha explained in the *Pheṇapiṇḍūpama Sutta* (SN 22.95), people like to enjoy magic shows. A magic show is appealing only if it seems "real." If one can figure out the "trick" the magician uses, the "magic show" becomes useless. **Since the "distorted *saññā*" is built into our bodies, it is impossible to uncover the "trick."** Only a Buddha can figure out that trick with his highly purified mind. See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- **The second part of the "truth about suffering"** is understanding how that **"distorted *saññā*" is built into our bodies via *Paṭicca Samuppāda*.** We suffer in two ways: (i) We spend countless time and effort to make money via legal/moral or illegal/immoral ways, and (ii) all such efforts will not get us any closer to the "suffering-free mind" but will only move us away from it (in addition to bringing their adverse consequences or *vipāka*.) Our efforts are useless, just like the efforts of an animal chasing a mirage. Those efforts will only move us away from the "suffering-free state of mind."

Wisdom (*Paññā*) about the True Nature of the Mind Leads to *Nibbāna*

13. Another way to state the basic idea of #12 above is as follows: A "suffering-free state of mind" (*pabhassara citta*) is hidden underneath ten layers of "bonds of rebirth process" or "*saṁyojana*." See "Dasa Saṁyojana – Bonds in Rebirth Process."

- All ten layers are further strengthened by our efforts to seek "more sensory pleasures." That is why "*avijjā paccayā saṅkhāra*" comes at the start of *Paṭicca Samuppāda.* Our actions seeking illusory pleasures only help strengthen the ten layers of "dirt" covering the "suffering-free mind."
- That is why the Buddha taught that Noble Persons (*Ariyās*) perceive sensual pleasures as suffering!

"What others say is happiness	"*Yaṁ pare sukhato āhu,*
the noble ones say is suffering"	*Tadariyā āhu dukkhato*"

- See "WebLink: suttacentral: *Dvayatānupassanā Sutta* (Snp 3.12)." In the above verse, "*Tadariyā*" is shortened for "*tad Airya*" (where *Ariya* is a Noble Person), and "*pare*" refers to "others."

14. All ten layers of "dirt" can be removed by comprehending that "distorted *saññā*" is the root cause of *rāga*, *dosa*, *moha*, or (to express differently) *taṇhā*, *diṭṭhi*, and *māna*. **That wisdom (*paññā*) will lead to uncovering the "suffering-free state of mind." That is *Nibbāna*!**

- The first *sutta* in *Majjhima Nikāya*, *Mūlapariyāya Sutta* (MN 1), describes the "The Root of All Things" in this world; see "Mulapariyāya Sutta – The Root of All Things."
- I started discussing this concept with the post Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1) on 8/5/23. See the sequence of posts in "New / Revised Posts."
- However, those posts are somewhat advanced. I will try to simplify the concepts by rewriting some of the posts in the "Paticca Samuppāda in Plain English" section. This is the first post there.

9.10.2 Introduction - 2 – The Three Categories of Suffering

June 20, 2021; revised June 10, 2022; October 12, 2002 ; April 21, 2023; rewritten January 4, 2025

The three categories of suffering are *dukkha dukkhatā*, *saṅkhāra dukkhatā*, and *vipariṇāma dukkhatā*.

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Three Categories of Suffering

1. In the previous post, "Introduction – What is Suffering?" we discussed what suffering means in Buddha Dhamma. Here we continue that discussion. The three categories of suffering are stated in the WebLink: suttacentral: *Dukkhatā Sutta* (SN 45.165): "…***Dukkha dukkhatā, saṅkhāra dukkhatā, vipariṇāma dukkhatā***—*imā kho, bhikkhave, tisso dukkhatā*."

- It does not make sense to try to translate the names of the three categories: *Dukkha dukkhatā, saṅkhāra dukkhatā, vipariṇāma dukkhatā.* Instead, it is better to understand the meanings of those three types of suffering. Here, *dukkhatā* means "type of *dukkha*."
- Thus, we can say that the three categories of suffering are ***dukkha-dukkha*, *saṅkhāra-dukkha*, and *vipariṇāma-dukkha.***

2. The three types of suffering are associated with the characteristics of a *saṅkhata,* as pointed out in the *Tipitaka* Commentary *Peṭakopadesa,* "5. *Hāravibhaṅgapañcamabhūmi*:"

"*Tattha tīṇi saṅkhatalakkhaṇāni tisso dukkhatā uppādo saṅkhatalakkhaṇaṁ*, ***saṅkhāradukkhatāya*** *dukkhatā ca saṅkhatalakkhaṇaṁ*, ***vipariṇāmadukkhatāya*** *dukkhatāti aññathattaṁ ca saṅkhatalakkhaṇaṁ*, ***dukkhadukkhatāya*** *ca dukkhatā*, *imesaṁ tiṇṇaṁ saṅkhatalakkhaṇānaṁ*.."

Translation:

"Three *saṅkhata lakkhaṇa* correspond to three types of suffering (*tisso dukkhatā*):

(i.) ***saṅkhāradukkhatāya*** emphasizes the key idea that a *saṅkhata* (any existence in the world) arises due to (*avijjā paccayā*) *saṅkhāra*. That itself takes effort (suffering) and will also lead to future suffering.

(ii.) ***vipariṇāmadukkhatā*** conveys the idea that a mind moves away from the *pabhassara* (pure) mind when *saṅkhāra* accumulation starts. *Vipariṇāma* means "moving away from" the ideal state of the mind. See "Uncovering the Suffering-Free (Pabhassara) Mind."

(iii.) ***dukkhadukkhatāya*** conveys that all existences (during life or in future lives) end up in suffering.

- **All three types of *dukkha* WILL NOT stop until *saṅkhāra*-generation via "*avijjā paccayā saṅkhāra*" stops.**

What Is Suffering Based on?

3. What is our whole world? We sense external *rūpa* through our five physical senses (internal *rūpa*) and then think about them. Thus we can sum up our world as what we experience through our six internal senses (eyes, ears, nose, tongue, body, mind). If our six internal senses stop working or weaken, we suffer.

- Using those sensory faculties, we experience six types of *rūpa* in the external world: visuals, sounds, smells, tastes, touches, and *dhammā*. If those are not to our liking, we suffer. On the sixth type of *rūpa*, see "What are Rūpa? – Dhammā are Rūpa too!" Of course, attachment to those *rūpa* leads to suffering in future lives, too.
- Those twelve (six INTERNAL and six EXTERNAL) make up "our world." Everything is included in those twelve—all 12 lead to suffering, not only in this life but also in future lives.
- First, let us discuss the three types of *dukkha* we experience during a lifetime.

Three Types of *Dukkha* During Lifetime – "Mundane Suffering"

4. Any *saṅkhata* (born to the world) changes (sometimes unexpected) leading to suffering. First, let us consider whether we can keep our physical bodies (internal *rūpa*) and their associated sensory faculties to our satisfaction.

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- We may be able to maintain our five physical senses to our satisfaction for many years, which is why people do not even take the time to think about these concepts.
- We start feeling this hidden suffering when we pass middle age. For example, eyesight, hearing, and taste will get weaker. Our bodies start sagging and the brain becomes weaker too. That is the mundane version of ***vipariṇāma-dukkha***.
- So, what do most of us do? We start looking for ways to "prop them up": We can take temporary measures by wearing glasses and hearing aids, adding more spices/flavor to food, and doing cosmetic procedures to maintain the body's appearance. There is absolutely nothing wrong with some of these "fixes"; for example, we need to see, so we must take precautions to protect our eyes and start wearing glasses. Ditto for hearing aids and even for adding spices to food. Some people resort to cosmetic procedures (coloring their hair, for example) to maintain self-confidence.
- These "remedies" require effort and are part of ***saṅkhāra-dukkha***.

5. Those two types of "mundane *dukkha*" can also arise due to external *rūpa*.

- For example, our houses, cars, or other "valuable things" are also *saṅkhata*, just like our physical bodies. They undergo (both expected and unexpected) change and will cease to exist, contributing to the mundane version of ***vipariṇāma-dukkha.***
- We also need to work to repair them and try to maintain them to our satisfaction. That is also part of ***saṅkhāra-dukkha***.
- During both types of *saṅkhāra* generation, we will generate *kamma* that will lead to *kamma vipāka*. Those manifest as ***dukkha-dukkha***. For example, if a woman gets a "facelift," she must go to a surgeon and pay. If we need to repair a car, we must take it to a mechanic and pay him. All these activities involve ***dukkha-dukkha***.
- **The above-discussed are aspects of "mundane versions" of suffering.** The deeper meaning is associated with moving away from the "suffering-free" state of the mind. See "Uncovering the Suffering-Free (Pabhassara) Mind" and "Recovering the Suffering-Free Pure Mind."

Three Types of *Dukkha* in the Rebirth Process

6. "*Saṅkhāra*" means "*saŋ*" + "*khāra*" or our efforts to accumulate/maintain things in this world (both internal and external) to our satisfaction. Any *saṅkhata* (both internal and external) arises due to such efforts. See "Saṅkhāra – What It Really Means."

- In Buddha Dhamma, our focus is on a specific type of *saṅkhāra*; they are ***abhisaṅkhāra***. But this distinction is not always emphasized (like in "*avijjā paccayā saṅkhāra,*" which is really "*avijjā paccayā abhisaṅkhāra*"). One needs to be able to figure that out.
- No matter how much effort we make, our bodies will fall apart at old age (or even earlier), and when we die, we will have to leave behind all those external "valuables" that we accumulated with much effort. That is why we say (*abhi*)*saṅkhāra* arise due *avijjā*, i.e., "*avijjā paccayā saṅkhāra.*" **All our efforts based on "*saŋ*" (greed, anger, and ignorance) are due to *avijjā*!**
- "*Abhisaṅkhāra*" generation is the root cause for the generation of all types of *saṅkhata*, internal and external. That takes place via *Paticca Samuppada*.

Dukkha-Dukkha in the Rebirth Process

7. The worst category of suffering in the rebirth process arises as *kamma vipāka* giving rise to rebirth in the *apāyā*. Beings in the *apāyā* encounter harsher suffering; in the *niraya* (lowest realm), that is all one feels.

- A person who made money by killing another or stealing from another may live well in this life (at least outwardly) but will be subjected to much suffering in the upcoming births. This is the worst category of

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dukkha-dukkha*, which arises due to past immoral actions. Until the death of the physical body, even an *Arahant* is subjected to *dukkha-dukkha.

- Therefore, the third category of suffering, *dukkha-dukkha*, arises from immoral acts (*pāpa kamma/akusala kamma.*) The severity of suffering depends on the severity of the violation. *Paṭicca samuppāda* ("*pati+ichcha*" leading to "*sama*"+"*uppāda*") describes the underlying mechanism; see, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"," where it is briefly discussed how one's actions lead to effects that are similar "in-kind."
- The results of our actions will not be according to our wishes. Instead, they will be according to root causes (*lobha, dosa, moha*) and prevailing conditions at any time. *Paṭicca samuppāda* is Nature's law-enforcing mechanism.

Dukkha-Dukkha in Rebirth Process Is Delayed Results of "Bad *Saṅkhāra*"

8. **All our actions (including speech and thoughts) are initiated by *saṅkhāra.*** Thus, *dukkha-dukkha* arises from the worst forms of *saṅkhāra* (involving *lobha*, *dosa*, and *moha*,) which we call immoral actions (*pāpa kamma/akusala kamma.*) This *dukkha-dukkha* is the main form of suffering discussed in the previous post, "Introduction – What is Suffering?"

- Everything happens due to a reason (causes). Doing a good deed will lead to good results, and evil deeds will lead to bad results. This is the basis of science and also how nature works. "Every action has a reaction." It is guaranteed, sooner or later.
- This is why rebirth is a reality of nature. Some people live lavishly with money earned by immoral deeds. They WILL suffer the consequences in future rebirths.
- It also explains why different people are born with different levels of health, wealth, beauty, etc., and why there are innumerable varieties of animals with different levels of suffering. Those are all results of evil deeds done in previous lives.

Saṅkhāra-Dukkha Gives Rise to All *Dukkha*

9. The "WebLink: suttacentral: *Vicayahāravibhaṅga* (Ne 5)" in the *Petakopadesa* states the following: "*Saṅkhāradukkhatāya pana loko anupādisesāya nibbānadhātuyā muccati, tasmā saṅkhāradukkhatā dukkhaṁ lokassāti katvā dukkhamassa mahabbhayanti.*"

- The meaning is "If ***saṅkhāra-dukkha*** can be overcome, one will get to *Nibbāna.* Therefore, ***saṅkhāra-dukkha*** is the one with **great danger** (***mahabbhaya* or *mahā* + *bhaya.*)**"
- An average human perceives the cultivation of (***abhi*)*saṅkhāra*** as "pleasure." An extreme example is raping a woman seeking sensory gratification. That involves *vacī* (planning/thinking) and *kāya* (implementing) *abhisaṅkhāra*. It could be enjoyable at that time. However, he will pay for that brief gratification for millions of years. Unimaginable but true!
- Thus, any such "pleasure" is short-lived (*vipariṇāma dukkha*) and will bring unimaginable *dukkha-dukkha* in the future. **One must "see" the "hidden suffering in sensory pleasures" before getting to the *Sotāpanna* stage.**
- Until then, humans see the cultivation of (***abhi*)*saṅkhāra*** as "pleasure."

We Engage in *Saṅkhāra* Due to *Avijjā*

10. **The suffering we discussed so far arises from one aspect of *anicca***: Anything in this world is subjected to decay and destruction; nothing in this world is exempt from that. That is part of "***viparināma dukkha***," suffering that arises due to changes and decay (both expected and unexpected.)

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- ***Saṅkhāra-dukkha*** is associated with maintaining our internal *rūpa* and acquiring and maintaining external *rūpa*. All such efforts require thinking, speaking, and bodily actions; they involve *mano, vacī*, and *kāya saṅkhāra*. See "Saṅkhāra – What It Really Means."
- ***Dukkha-dukkha*** arises even without us realizing it, while we seek remedies for ***vipariṇāma dukkha*** with various activities involving involve *mano, vacī*, and *kāya saṅkhāra.* That leads to the *kamma* generation. Part of such *kammā* will bring *vipāka* into this life, primarily as physical work.
- As we will discuss, if they involve *abhisaṅkhāra*, those will lead to *kamma vipāka* in future lives.
- Generation of *abhisaṅkhāra* leads to everything in the world, living or inert. All those are *saṅkhata*, meaning "prepared by the mind." A deeper analysis is in "Worldview of the Buddha."

Uppāda (arising,) *Vaya* (cessation,) and *ṭhiti* (Existence)

11. A *saṅkhata* (anything prepared by the mind, which includes everything in the world) has the following three characteristics: *uppāda* (arising,) its existence (*ṭhiti*) before destruction, and *vaya* (*cessation,* i.e., it can be stopped from occurring in the future, not its destruction). These three characteristics are stated in the "WebLink: suttacentral *Saṅkhatalakkhaṇa Sutta* (AN 3.47)."

- These characteristics of a *saṅkhata* are not directly related to the three types of suffering. They emphasize that any *saṅkhata* comes into existence and will be destroyed after some time. Furthermore, because they arise due to mental processes (contaminated with raga, dosa, and moha), they can be stopped from arising again.
- A *saṅkhata* arises due to *Paticca Samuppāda* starting with "*avijjā paccayā saṅkhāra*."
- In contrast, *Nibbāna* is *asaṅkhata*. It is not "prepared by the mind." Instead, *Nibbāna* is attained by stopping the formation of all saṅkhata in the world. That is in the companion *sutta* to the above *sutta*: "WebLink: suttacentral: *Asaṅkhatalakkhaṇa Sutta* (AN 3.47)."

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Next, "Avijjā paccayā Saṅkhāra", ……..

9.10.3 Avijjā Paccayā Saṅkhārā

Revised April 26, 2019; August 29, 2019

***"Avijjā paccayā saṅkhārā"* (Ignorance as root cause for immoral/unfruitful actions and thoughts).** That is the same as saying "*avijjā nirodha*" leads to "*saṅkhāra nirodha*." All following terms in the *Akusala-Mūla paṭicca samuppāda* cycle will stop arising and **thus all suffering stop arising with the complete removal of *avijjā*.**

1. *Avijjā* (loosely translated as ignorance), is defined in many ways: not knowing the Four Noble Truths, not understanding the Noble Eightfold Path, not understanding the Three Characteristics of nature, not understanding *dukkha*, etc.

- All these are correct, but just reading about them is not going to help. The mind needs sees how suffering arises due to immoral and unwise actions (and thoughts).
- The *Paṭicca Samuppāda* cycle clarifies how the three kinds of suffering arise. One does not comprehend the true nature of the world, and think (and do) immoral/unfruitful things.

2. You may be wondering whether I was untruthful when I said this series will be in "plain English." Especially If you have not read the first two posts. I did describe these three terms in plain English, and there is no easy way to get the same meaning across without using Pāli words.

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- So, once I clarify them, I have to use these Pāli terms in order to keep a post to a reasonable length. One can always go back and read previous introductory posts to refresh memory.

3. The standard interpretation of "*avijjā paccayā saṅkhārā"* reads "ignorance leads to mental formations." That does not get the underlying ideas across and also misleading. I believe that "ignorance as root cause and condition for immoral/unfruitful actions" is a better translation, and I will explain why.

First let us look at the difference between immoral acts and unfruitful acts.

- We saw that *dukkha dukkha* in the four lower realms is the worst form of suffering. And we saw the cause of that as the immoral acts done with the ten defilement or *dasa akusala*. Thus worst types of *saṅkhāra* are responsible for *dukkha dukkha* in the lower four realms.
- Why do we do any of such potent immoral acts that give rise to *dukkha dukkha* of the worst kinds in the lower four realms? Because to a very high degree of ignorance of the consequences of such acts. For example, if one does not believe in rebirth, then it is hard to see how such immoral acts can have consequences. After all, there are many people engaged in unethical behavior who seem to be enjoying life.
- Such high level of ignorance is called *moha* (which means totally covered, totally blind mind), and the closest English word is "delusion."
- A murderer who PLANS and kills another human is a good example. He thinks that if he can plan it well, he can avoid "getting caught" by the justice system and then will not have to pay for his actions. There are MUCH WORSE consequences waiting for him, regardless of whether the police catch him or not. He does not know that he is likely to get killed a thousand times in return in future births.

4. Thus **immoral actions** like killing, stealing, etc., are responsible for the worst outcomes, the worst kinds of future suffering; these are the worst forms of *saṅkhārā*.

- On the other side of the spectrum for *saṅkhāra* are the **unfruitful actions** that lead to lower levels of *saṅkhāra dukkha* in this very life. For example, when we get attached to things/people via strong attachments or dislikes, that can lead to mental suffering in this life.
- However, such unfruitful actions can also form bad habits that can grow into more significant problems with time. Someone acting with greed or dislikes habitually can tend to make those stronger and eventually grow into stronger forms of excess greed and hate, leading to immoral acts. We will discuss how this happens via the *Paṭicca Samuppāda* steps.
- Of course the severity of the consequences will be according to the severity and nature of the act: "*pati+ichcha*" leading to "*sama*" + "*uppada*", as we will discuss in detail later. See, "Paṭicca Samuppāda – "Pati + ichcha" + "Sama + uppāda"" for the meaning of *Paṭicca Samuppāda*. When one is even willing to do immoral acts to get what one wants, the consequences will also be stronger and "in-kind." Then there are "unfruitful acts" that can lead to comparatively minor forms of suffering in the near term but can also add up to more significant effects in the long run.
- Thus one has to think beyond the five precepts to understand the origin of *saṅkhāra dukkha.* I know I am repeating some statements, but I want to make sure to get these essential ideas across.

I hope it is clear now why "immoral/unfruitful actions, speech and thoughts" is a better translation for *saṅkhāra* than "mental formations." *Saṅkhārā* are all mental; *kāya* and *vacī saṅkhārā* are those thoughts that LEAD TO actions and speech.

5. Now let us discuss the other erroneous aspect of the translation of "*avijjā paccayā saṅkhāra"* as "ignorance leads to mental formations." For further details, see, "What Does "Paccaya" Mean in Paṭicca Samuppāda?."

- Ignorance (*avijjā*) is not there all the time. Even the worst criminal does not do immoral acts or even unfruitful acts ALL THE TIME. **But when he does**, such actions are done with ignorance as a root cause.

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- It applies to all of us: The more we learn Dhamma, the more we get rid of ignorance. Then will we not think or do either immoral or unfruitful things, i.e., any type of (*abhi*)*saṅkhāra*.

6. **A closely related issue to think about is what kind of control we have over *saṅkhāra*.** There are three types of *saṅkhāra*: *kāya saṅkhāra* (those that lead to physical acts), *vacī saṅkhāra* (those that lead to speech), and *mano saṅkhāra* (those that automatically arise due to our *gati*).

- If we know right from wrong, we can control MOST of our **physical actions and speech**. We may even start saying something terrible and stop ourselves in the middle of the sentence.
- Depending on the emotional state of the mind, it may be not possible to control our actions under extreme stressful situations. Even a normally calm person may get into a rage if he catches his wife engaging in sex with another man. He may even kill that man in the heat of the moment.
- We also know "good people" who were tempted to do immoral things. That is especially true if the "payout or the perceived pleasure" was big enough. That is the danger of "not being free of the four lower realms."
- More information at: "Saṅkhāra – What It Really Means."

7. The third category, *mano saṅkhāra,* are also hard to control by will power instantly. I think we all can think about situations where it was hard to control greedy/hateful thoughts. We may start thinking about something, and the mind takes us all over the place. Such thoughts normally involve "what we could have," and also fantasize about all kinds of sense pleasures. One needs to stop such thoughts and think about their consequences willfully.

- **These can only be lessened and ultimately stopped by changing one's habits ("*gati*") and cravings ("*āsavas*"). That applies to *kāya* and *vacī saṅkhāra* done on "impulse" or "temptations" discussed above.**
- And that comes about by realizing the unfruitfulness of any *saṅkhāra*. That is strongly related to comprehending the Three Characteristics. We will be analyzing this in the upcoming steps of *Paṭicca Samuppāda*.

8. Thus the key is to change one's bad habits over time. Then, gradually, even such *mano saṅkhāra* will STOP FROM ARISING.

- It may be hard to believe, but a significant part of this change of habits and cravings comes from comprehending the Three Characteristics of this world. One would realize that it does not MAKE SENSE to hurt others (including animals) to get sense pleasure for oneself. That makes a BIG DIFFERENCE in one's outlook about what a "good life is."
- Contrary to what most people believe, a life filled with sense pleasures is not a "good, peaceful, life." An extravagant life can eventually become a "burdened life" because our body's ability to accommodate sense pleasures goes down as we age. This realization itself leads to "cooling down" of the mind. Anyway, as we discuss further, and if one contemplates more along with these ideas, these concepts will slowly become apparent.

9. In summary, all three kinds of suffering arise due to *saṅkhāra* that range from highly immoral acts to seemingly innocent unfruitful actions. All *saṅkhāra* arise due to *avijjā*.

- That is why "*avijjā paccayā saṅkhārā*" is the first step in the *Paṭicca Samuppāda* cycle, which ends with "*jarā, maraṇa, soka, parideva, dukkha, ...*" all kinds of suffering.
- At the *Arahant* stage, one has removed *avijjā* (i.e., optimized *paññā*), and thus *abhisaṅkhāra* that lead to rebirth cannot arise; that is *Saupadisesa Nibbāna*. At the death of the physical body, the *Arahant* is not reborn and thus, at that time, all *saṅkhāra* cease to arise (*Anupadisesa Nibbāna* or *Parinibbāna* or "complete *Nibbāna*").
- **That is how "*avijjā nirodha*" leads to "*saṅkhāra nirodha*."**

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Thus we can see in a simple way how suffering arises with immoral/unfruitful actions as causes. One engages in such activities due to ignorance of the true nature of the world: *anicca*, *dukkha*, *anatta*. Here we discussed how ignorance gives rise to *saṅkhāra*. In the next post, we will discuss how *saṅkhārā* leads to *viññāṇa* (or defiled consciousness). That is the next step leading to *dukkha* (suffering).

Next, "Saṅkhāra paccayā Viññāṇa – 1", …….

9.10.4 Saṅkhāra Paccayā Viññāṇa – 1

1. "***Saṅkhāra paccayā Viññāṇa***" is normally translated something like, "with mental formations as condition, consciousness arises." But I will show that a more accurate translation is, "Immoral/unfruitful actions and thoughts as root condition for **defiled consciousness**."

- I will just keep the word *viññāṇa* without translating as "defiled/unfruitful consciousness" (which could become cumbersome to repeat also), because the word "consciousness" cannot fully embody the meaning of *viññāṇa*. Furthermore, *vipāka viññāṇa* (those that arise outside of "*saṅkhāra paccayā viññāṇa*") are "just consciousness"; see #4 below.
- *Viññāṇa* is a step in the *Paṭicca Samuppāda* that describes how suffering arises; thus *viññāṇa* is NOT neutral or innocuous as the word "consciousness" or "awareness" implies; it is DEFILED consciousness, contaminated with immoral mental factors such as greed and hate.
- In contrast, an *Arahant* has undefiled, pure consciousness; thus an *Arahant* experiences the world without any defilements. He/she can see, hear, etc., without making any type of judgement, attachment, or repulsion to what is seen, heard, etc.

Thus we need to realize that *viññāṇa* is DIFFERENT from "knowing" or "being aware", which is what "consciousness" implies. This is very important.

2. For example, two people with opposing political views (A and B) may encounter a politician C on the street who has views compatible with those of A. Person A will be happy to meet C and may go up to C, shake his hand and talk to him enthusiastically. On the other hand, Person B will automatically have irritable thoughts about C and is likely to avoid C. In this case, A and B generated two very different kinds of *viññāṇa* upon seeing the same person.

- On the other hand, suppose there is a fourth person, D, who also knows the politician C AND suppose D is an *Arahant*. Now, person D will recognize C as that politician but will not generate any likes or dislikes about C. That is what "consciousness" is, just recognizing who or what it is without generating any biases.

3. The other main point is that *viññāṇa* is multi-faceted. **It has embedded in it one's memories as well as one's future hopes and plans**, and those lie under the surface. This is what Sigmund Freud called the subconscious. But there is no separate "subconscious"; there is only one *citta* at a time.

- The mind does this with the help of several mental factors (*cetasika*) like memory (*manasikāra*) and perception (*saññā*). We will discuss that in the future.

4. For example, when I am looking at a picture I have what is called *cakkhu viññāṇa*, i.e., "visual consciousness." This is a *vipāka viññāṇa* and is "just consciousness."

However, if I have been planning a trip overseas that is still in the "back of my mind"; if I have been thinking about calling an old friend about whom I just thought of recently, that is also in the "back of my mind." Thus at a given time there may be several or even many *viññāṇa* waiting to come to the surface.

- And some of those "subconscious" *viññāṇa* may disappear, if the reason for it to be there goes away for some reason. For example, if civil war breaks out in the country that I was planning to visit, I will abandon that trip and my "*viññāṇa*" for that will go away. If I stop thinking about my old friend, that

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viññāṇa for calling him up may also go away with time. Thus if a given *viññāṇa* stops getting "its food" it will die off gradually.

- The difference between *kamma viññāṇa* (those that arise due to "*saṅkhāra paccayā viññāṇa*") and *vipāka viññāṇa* is discussed in "Viññāṇa – Consciousness Together With Future Expectations."

5. **Now we can see how "*saṅkhāra paccayā viññāṇa*" works.** The more I think about my old friend, the more *saṅkhāra* I am generating; thus I keep "feeding that *viññāṇa*" and that *viññāṇa* for calling him gets stronger.

- The breaking out of the civil war in that country basically deprived the "*viññāṇa* for making a trip to that country" of any food (i.e., now it is not possible to visit that country), and thus the news effectively killed that *viññāṇa*.
- As always, it is best to think about your own situations and see how "*saṅkhāra paccayā viññāṇa*" works, and also how one can have many types of *viññāṇa* at the same time, even though only one is at the forefront at any given time.

6. **There is another way that *viññāṇa* can be divided into two main categories.** One is the "base level" of *viññāṇa* for an existence or *bhava*. For example, if a deer is reborn as a human, then that lifestream will now have a "higher base level of *viññāṇa*" suitable for a human. Whereas a deer cannot sort out right from wrong, a human can. Thus at the end of a given "*bhava*" (say as a deer), that lifestream gets new, higher "base level" of *viññāṇa*.

- The other main category of *viññāṇa* is the numerous types of *viññāṇa* that arise in a given existence that we discussed above. What we perceive through the six senses (eye, ear, nose, tongue, body, and mind) gives rise to six types of consciousness: vision, hearing, smell, taste, touch, and concepts. Based on those, we can have infinite types of *viññāṇa* as we discussed above. These types of *viññāṇa* are now in accordance with the type of existence or "*bhava*." For example, a deer does not perceive what is seen at the same level of consciousness as a human, even if both are looking at the same thing. Sometimes there may be differences in sense faculties too: a bat cannot see but uses sonar to find its way around. Furthermore, as we discussed above, there are many types of "subconscious" *viññāṇa* as well.
- There are many new concepts introduced in these introductory posts that are critical. One may need to go back to previous posts and re-read in order to grasps these important concepts.

7. Based on those two categories, there are two main *Paṭicca Samuppāda* cycles that describe life "in this world of 31 realms":

- One describes how the "base level" of *viññāṇa* changes at the end of a "*bhava*", say when a deer is reborn as a human. Here a given lifestream can make a transition from a lower base level of *viññāṇa* to a higher (e.g., deer reborn as a human) or vice versa (e.g., human reborn as a deer). This is the "*paṭisandhi Paṭicca Samuppāda*" cycle.
- The other *Paṭicca Samuppāda* cycle describes how a given lifestream accumulates conditions for suffering during a given "*bhava*." This is where we experience *viññāṇa* through our daily activities. This is the "*idappaccayatā Paṭicca Samuppāda*" cycle; see, "Idappaccayatā Paṭicca Samuppāda."

Let us discuss the *viññāṇa* associated with this latter one first.

1. *Saṅkhāra paccayā Idappaccayatā Viññāṇa*

Let us first look at how our consciousness changes basically every moment in an active day. We are being bombarded with pictures, sounds, smells, tastes, body touches, and we think about all sorts of things throughout the day. In each single case, we experience a different *viññāṇa*. This is why *viññāṇa* is very complex and multi-faceted.

1. If we take a simple example of looking at a person, there are multiple events that happens in the mind: the physical eye captures an image of the mind which is processed by the brain and sent to the mind (details of

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this will be discussed in the *Abhidhamma* section later). The mind instantly compares that image with previous experiences and recognizes that it is a close friend. Happy feelings may arise instantly too. If we had not seen him for a while, some old memories associated with him may also instantly pop into our mind. The sum total of all mental factors (feelings, perception, joy, etc.,) associated with that "seeing event" is the "eye consciousness" or "*cakkhu viññāṇa*" at that moment.

- And this is an example of a "*vipāka viññāṇa*." We did not plan to see him, but just bumped into him.

2. But now based on this *vipāka viññāṇa*, we may decide to take some actions. We may run to meet him, give him a hug, and follow-up with even more actions. Most of these could be harmless *saṅkhāra* and our experience, consciousness, or *viññāṇa* is mostly harmless.

- However, if we instead ran into a person with whom we recently had a serious argument, that *vipāka viññāṇa* may lead to a series of "bad *saṅkhāra*" in our minds and thus lead to a totally different *viññāṇa* BASED ON those bad *saṅkhāra*. we may decide to say something bad to that person. Now we are doing *vacī saṅkhāra* that may have adverse consequences. Now our *viññāṇa* is different and we feel differently from the above case. We have an agitated state of mind, and with the slightest provocation from him, we may say or do even more harmful things.

3. When a thought arises in the mind, it has associated with it many mental factors (*cetasika*) which characterize how we feel: joy, sadness, greed, generosity, hate, kindness, etc. *Viññāṇa* encompasses all such relevant mental factors.

- In the previous example of persons A and B meeting the politician C, person A's thoughts embody happiness while person B's thoughts embody dislike.
- For a *viññāṇa* to arise, there must be some interest in the sense object. For example, we are bombarded with millions of sense inputs in a day, but we "pay attention to" only a fraction of those. Each mind has a set of "preferred items" in the background or "in the subconscious" based on the person's habits and cravings.

4. Then, the more we "feed a given *viññāṇa*" by thinking, speaking, doing things related to that, the more strong it gets. Thus we can see how "habit building" is tightly associated with *saṅkhāra*. In the same way, we can "remove a habit" by depriving that associated *viññāṇa* of its food, i.e., by stop thinking or doing things related to it.

- And that can be done only realizing the benefits of a good habit or adverse consequences of a bad habit, which was the first step in the *Paṭicca Samuppāda*, "*avijjā paccayā saṅkhāra*." A bit of thought should make this clear. Comprehending Buddha Dhamma takes time to think deeply about how all these things fit together. Just being able to recite the *Paṭicca Samuppāda* cycle does not bring any benefits.

5. A simple example is "building a *viññāṇa* for getting drunk": A teenager may not like the taste of his first drink, but if he keeps doing it due to "peer pressure", he is likely to build a new *viññāṇa* for it. As he builds this *viññāṇa*, he will keep accumulating *saṅkhāra* to "feed that *viññāṇa*." He will be thinking about it, talking about it, and of course whenever has the chance he will be drinking. The more he does any of those *saṅkhāra*, that *viññāṇa* will grow. AND even when he is doing something else, that *viññāṇa* will be at close to top of the subconscious waiting for an opportunity to come up and induce him to get drunk.

- And it works the same way for any type of activity. A teenager studying for an exam, will have a *viññāṇa* for it. If he is serious about it, he will be thinking about it more, talking about it, and studying hard; all those are *saṅkhāra* too, in this case for his benefit.

The idea is to first not to do any *abhisaṅkhāra* (strong immoral *saṅkhāra*) that could lead to birth in the four lower realms. These kinds of *saṅkhāra* are the immoral acts, speech, and thoughts. We will discuss this in the next post.

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9.10.5 Saṅkhāra Paccayā Viññāṇa – 2

If you are reading this without reading the earlier posts, you may be wondering whether I was being untruthful when I said this series will be in "plain English." I did describe any of the terms used here in plain English in the previous posts. There is no easy way to get the same meaning across without using such key Pāli words.

- So, once I clarify them, I have to use these Pāli terms in order to keep a post to a reasonable length, AND readable. One can always go back and read previous posts to refresh memory.

In the previous post, we discussed how *saṅkhāra* can feed and build different types of *viññāṇa* during our lifetime. The *Paṭicca Samuppāda* cycle which describes that process is the *Idappaccayatā Paṭicca Samuppāda* and we discussed the step "*saṅkhāra paccayā idappaccayatā viññāṇa*" for that *Paṭicca Samuppāda*.

- Now we will discuss how such *idappaccayatā viññāṇa* can become strong and be "carried over" to the future lives; not only that, one of such strong viññāṇa can even determine the next birth. That is why such strong *viññāṇa* can become "*paṭisandhi viññāṇa*" by providing the "link" to the next next life (that is what "*paṭisandhi*" means: "*sandhi*" is connection and "*paṭi*" is bond or making the connection).

2. *Saṅkhāra paccayā Paṭisandhi Viññāṇa*

1. When we build *idappaccayatā viññāṇa* during our lifetime as described in the previous post, such *viññāṇa* can get very strong and even get carry over to the next lives.

- In fact, some of the *viññāṇa* that we easily get "attached to" very well could be coming from previous lives.

2. For example, different people have "natural tendencies" for certain tasks (music, art, science, business, basically any type of activity). Similarly, some people are attracted to gambling, drinking, sports, etc., more than others. All these are *sansāric* habits, that have been cultivated by "feeding that *viññāṇa*" over many lives.

- Unless one reduces and eventually gets rid of one's bad habits, they can lead to bad births in the lower four realms where one can get trapped for long times. Similarly, developing good habits can lead to good births, in case one is unable to attain at least the *Sotāpanna* stage in this life.
- This is why it is very important to get rid of "bad habits" and to cultivate "good habits." There are many posts at the site on this important topic. I cannot emphasize enough the importance of this need to change habits.

3. Following the Noble Eightfold Path is all about changing to a "good person" first; doing "*ānāpānasati bhāvanā*" does the same thing. When one does this, one **develops wisdom** to see through the Three Characteristics: *anicca, dukkha, anatta*. And that also leads to the *Sotāpanna* stage, where one is guaranteed to be free of rebirths in the lower four realms.

- By the way, many people are introduced to the wrong concept of "there is no self" (incorrect translation of the term *anatta*). Thus they get stuck, saying the term, "good person", does not make sense (because there is no "self"); that could become a huge obstacle to any progress. While the Buddha rejected the concept of "self", he also rejected the concept of "no-self", because there is definitely some key personal characteristics that "flow" from one life to the next; see, "What Reincarnates? – Concept of a Lifestream."

4. Once one is free of the four lower realms (i.e., attains the *Sotāpanna* stage of *Nibbāna*), only then one will truly realize that it is unfruitful even to wish for or work to seek rebirths in higher realms.

- But, until one attains the *Sotāpanna* stage, one MUST avoid immoral *abhisaṅkhāra* (strong immoral actions) to avoid immoral *viññāṇa* and also engage in moral *abhisaṅkhāra* in order to cultivate moral

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viññāṇa; this will keep one firmly on the Path and to avoid rebirth in the lower four realms until the *Sotāpanna* stage is attained.

5. If we think deeply about the suffering that we encounter in this life, *dukkha dukkha* has arisen due to whatever immoral *saṅkhāra* done in a previous life. An animal suffers more than a human, because the cause for an animal birth was a stronger immoral action done previously.

- *Dukkha dukkha* associated with higher realms (*deva, brahma*) is less than the *dukkha dukkha* for a human life, because the *saṅkhāra* that led to the *deva/brahma* births were merely unfruitful, they were not immoral.

6. Any birth anywhere in the 31 realms is due to a *abhisaṅkhāra*. If it is due to a worst form of *abhisaṅkhāra* (immoral actions) then that leads to a birth in the lowest four realms via a strong and bad *paṭisandhi viññāṇa*. Lesser *abhisaṅkhāra* (unfruitful actions) lead to births in higher realms via "moral" *abhisaṅkhāra viññāṇa*.

- Thus cultivating "immoral" *abhisaṅkhāra viññāṇa* must be avoided by not engaging in immoral activities. Otherwise, "*saṅkhāra paccayā paṭisandhi viññāṇa*" could lead to "bad births", where *dukkha dukkha* is very intense.

7. Vipariṇāma dukkha associated with the current life is also mainly determined by previous action (*abhisaṅkhāra*) that led to this life, and can be analyzed the same way as for *dukkha dukkha.*

- But the *saṅkhāra dukkha* associated with this life is due to actions (*saṅkhāra*) that we do in this life. Also, the same *saṅkhāra* that could cause future *dukkha dukkha* or *vipariṇāma dukkha* can also give rise to *saṅkhāra dukkha* in this life as well. This is an important point to be realized; if not clear, you may want to go back and review the previous posts.
- Therefore, we CAN get rid of part of the *dukkha* (the *saṅkhāra dukkha*) in THIS LIFE by understanding Dhamma and acting and thinking accordingly. We can also stop or reduce ALL types of *dukkha* in FUTURE LIVES by this process.

If you have forgotten what these terms mean, it is a good idea to go back and refresh memory, because otherwise it will be difficult to comprehend the upcoming posts in this series as well. And these terms are critically important for grasping the message of the Buddha. *Avijjā, saṅkhāra*, and *viññāṇa* are key terms that must be comprehended; they do not have corresponding English words.

More on *viññāṇa* can be found at, "3. Viññāṇa, Thoughts, and the Subconscious."

Next, Viññāṇa paccayā Nāmarūpa, ……..

9.10.6 Viññāṇa Paccayā Nāmarūpa

Revised May 19, 2019; May 13, 2021; May 19, 2021 (#10-#12); September 9, 2022

Introduction

1. *Nāmarūpa* can have different but related meanings in different contexts. *Nāmarūpa* in the standard *upapatti Paṭicca Samuppāda* is different from the "*nāmarūpa*" involved in *idappaccayā Paṭicca Samuppāda* which takes place moment-to-moment.

- *Idappaccayā* means "what happens at this moment depending on the conditions at this moment." Thus, it describes "events in real-time" that bring *vipāka* in real-time, in addition to *vipāka* in the future. See, "Idappaccayatā Paṭicca Samuppāda."
- The *upapatti Paṭicca Samuppāda* process describes how *viññāṇa* energies created up to and within this life lead to future births (i.e., *vipāka* in future lives via future births). Here "*uppatti*" means "birth." See, "Akusala-Mūla Upapatti Paṭicca Samuppāda."

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Nāmarūpa in *Idappaccayatā Paṭicca Samuppāda*

2. Let us first discuss *nāmarūpa* involved in *Idappaccayatā Paṭicca Samuppāda*, i.e., how a *jāti* can arise in the current life based on one's *avijjā* (ignorance) and *saṅkhāra* (thoughts, speech, and actions).

- *Jāti* is not restricted to "births as a human, a *deva*, an animal." Many different *jāti* (births) arise during the current life itself; see "WebLink: suttacentral: *Jātidhammādi Sutta Dasaka* (SN 35.33)."
- We will discuss two examples below which explain how a "thief" and a "drunkard" are "born" during the current life itself.

"*Viññāṇa Paccayā Nāmarūpa*" During a Lifetime

3. "*Nāmarūpa*" involved in *Idappaccayatā Paṭicca Samuppāda* mainly refer to those "visual images" created by the person when making an "expectation" (*viññāṇa*) to achieve/maintain a certain goal.

- Here, "*nāma*" refers to whatever the "name" given to the subject involved in the *Paṭicca Samuppāda* process, and "*rūpā*" are the associated objects themselves. **Thus, the corresponding "*nāmarūpa*" are the mental images of the subjects in question**.

4. Let us take an example. When a thief plans to steal something (say a watch from a store), the process starts with the step "*saḷāyatana paccayā phasso*;" see, "Generating Kammic Energy in the 'Upādāna Paccayā Bhava' Step." That corresponds to him seeing the watch on display and realizing that he could take it without anyone seeing it.

- That is when he starts acting with *avijjā* initiating a PS cycle at "*avijjā paccayā saṅkhāra*"; he starts thinking about the plan because of his ignorance of the consequences.
- Here "*nāma*" or the name is "watch," and "*rūpa*" is the watch itself. **But "*nāmarūpa*" is the mental image of that watch: That is formed in HIS MIND.** In addition, various other types of *nāmarūpa* related to the plan will go through his mind.
- For example, he may also make visuals of how he will be doing the stealing: "*nāmarūpa*" are the visuals he has in his mind to get the job done.
- He starts doing *vacī saṅkhāra* first: thinking to himself about how to go about stealing the watch. This is "*saṅkhāra paccayā viññāṇa*" and that gives rise to *viññāṇa* for stealing the watch.

5. The more he thinks and makes plans (i.e., makes more and more *nāmarūpa* in his mind, that future expectation for stealing that object (i.e., the *viññāṇa* for it) will get stronger.

- Here the *Paṭicca Samuppāda* process runs backward, "*nāmarūpa paccayā viññāṇa*." This is called an "*aññamañña Paṭicca Samuppāda*." [***aññamañña*** : (adj.), mutual.]
- These forward and backward steps may run back and forth while he is planning the robbery, and the Buddha said that both *viññāṇa* and *nāmarūpa* get stronger due to this feedback. **They depend on each other and feed on each other.**
- The more he thinks about it, the stronger those *viññāṇa* and *nāmarūpa.*
- Ven. Sāriputta provided a simile for this inter-dependence between *viññāṇa* and *nāmarūpa* saying it is like two bundles of hay leaning against each other and supporting each other without any other support.

A Second Example

6. Let us take another case of a teenager whose peers influence him to drink alcohol. Because of his ignorance about the consequences, he engages in such activities and also in planning activities: "*avijjā paccayā saṅkhāra*."

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- Here *saṅkhārā* includes not only drinking activities but also planning. Therefore, all three types of *saṅkhāra* are involved: *mano, vacī,* and *kāya saṅkhāra.*
- While he is participating in drinking he is doing *kāya saṅkhāra*; he will constantly talking about having such parties and those are *vacī saṅkhāra*; it is also in the subconscious and many times a day they come back to his mind as *mano saṅkhāra*. All these are included in "*saṅkhāra paccayā viññāṇa.*"

7. Most people do not realize it, but that process of "thinking and talking to oneself" (*vacī saṅkhāra*) can make a big impact on the formation of *nāmarūpa* and the cultivation of *viññāṇa*. Many people spend hours and hours doing that assuming it does not contribute to "*viññāṇa* (or *kamma*) formation"; see, "Correct Meaning of Vacī Saṅkhāra."

- In the above example, even when he is not drinking, such *mano saṅkhāra* comes to the mind automatically, and he starts consciously thinking about drinking activities: he visualizes pictures of "party scenes," including friends, bottles of his favorite drink, any food that goes with it, etc.
- That conscious thinking is also *vacī saṅkhāra*, and those also strengthen the *viññāṇa* via "*saṅkhāra paccayā viññāṇa.*"
- Now those mental pictures that arise during that process are *nāmarūpa* that arise due to "*viññāṇa paccayā nāmarūpa.*" Therefore, *Paṭicca Samuppāda* steps do not just flow in one way. They can run forward and backward.

8. If the teenager keeps his bad habit of drinking, he gets trapped in that *bhava* (state of mind of a drunkard), the more "drunken *jāti*" will result, i.e., more frequently he will be drunk. When one gets excessively drunk, one tends to behave like an animal without any sense of decency. The long-term consequences could be rebirth as an animal.

- Suppose that "*viññāṇa* of a drunkard" stays strong to the time of death (the *cuti-paṭisandhi* moment at the end of his human *bhava*). In that case, it could lead to a new *uppatti bhava* via the *uppatti Paṭicca Samuppāda* process mentioned in #1 above. We will discuss this second type of *Paṭicca Samuppāda*
- The important point is that such a *paṭisandhi viññāṇa* is likely to give rise to rebirth in the animal realm, as mentioned above.

9. In both these examples, it is clear that those reverse steps also occur: "*nāmarūpa paccayā viññāṇa*" can happen, and does happen, together with "*viññāṇa paccayā nāmarūpa.*" The more one visualizes related *nāmarūpa*, the stronger that *viññāṇa* gets.

- As we saw above, this happens in other steps too (for example, "*saṅkhāra paccayā viññāṇa*" and "*viññāṇa paccayā saṅkhāra*") and such is referred to as an "*aññamaññā Paṭicca Samuppāda* step." Here "*aññamaññā*" means "inter-dependent."
- This is especially true also for the "*saṅkhāra paccayā viññāṇa.*" The stronger the *viññāṇa* gets, one is more likely to engage in the same kind of acts, i.e., *saṅkhāra,* i.e., "*viññāṇa paccayā saṅkhāra.*" They feed on each other. This often happens in habit formation; see, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

Viññāṇa Paccayā Nāmarūpa at *Paṭisandhi* (in *Upapatti* PS)

10. At the end of existence (*bhava*), a given lifestream jumps from one kind of existence to another. The easiest to visualize is the case of a *Brahma* to a *Deva* transition. The "*nāma"* part changes from a *Brahma* to a *Deva*, and the "*rūpa*" part changes from 2 *pasāda rūpa* for the *Brahma* to 5 for the *Deva*. [Need to check == *Brahma* to a *Deva* transition???]

- That transition happens in the latter part of the last *citta vīthi* of the life of *Brahma*. At that *cuti-paṭisandhi* moment, the "*Brahma nāmarūpa*" dies and a "*Deva nāmarūpa*" is created by *kammic* energy. This is discussed in a bit more detail in the post "Cuti-Paṭisandhi – An Abhidhamma Description."

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11. For humans (and animals,) the situation is a bit more complex because the first type of "human *nāmarūpa*" created is a human/animal *gandhabba*.

- In the cases of a human or an animal, the second type of *nāmarūpa* forms when that *gandhabba* merges with a zygote in a womb. That *nāmarūpa* is the basis for the physical human body. So, it depends on the particular case at hand.
- Let us consider the case of a human dying and born into a deer. A *gandhabba* is involved in both lives.

Example of a Human to Deer Transition

12. In general, as soon as the *viññāṇa* for the next existence was determined at the last *citta vīthi* by the step "*saṅkhāra paccayā viññāṇa*," the next step of "*viññāṇa paccayā nāmarūpa"* gives rise to the *nāmarūpa* for the next life.

- When human life ends, that "human *gandhabba*" will die, and at that *cuti-paṭisandhi* moment a "deer *gandhabba*" will arise.
- Thus here, "*nāma*" includes the basic level of *viññāṇa* for the new deer's existence, which is much different from the "*nāma*" of a human. The "*rūpa*" is that of a deer and not of a human. Thus "*nāmarūpa*" makes a huge transition at the end of the "*bhava*" from human to a deer.
- Of course, now that "deer *gandhabba*" needs to be pulled into the womb of a female deer (i.e., doe) to be born a deer.

13. I have discussed previously how a "deer *gandhabba*" could be reborn many times as a deer until the *kammic* energy of the "deer *bhava*" is exhausted; see, "Bhava and Jāti – States of Existence and Births Therein."

- In such instances, at the death of the deer, a "deer *gandhabba*" emerges from the dead body and waits for a suitable womb for the "deer mother" to become available. Here the new "*nāmarūpa*" may be somewhat different, but still, that of a deer so any change would be minor.
- Therefore, the "*viññāṇa paccayā nāmarūpa*" gives rise to a new set of "*nāmarūpa*" only at the *paṭisandhi* to a new existence.

Viññāṇa is a key concept in Buddha Dhamma. We can analyze it at various levels, and a deeper analysis is at "Viññāṇa Aggregate."

Next, "Nāmarūpa Paccayā Saḷāyatana", ……

9.10.7 Nāmarūpa Paccayā Saḷāyatana

Revised May 25, 2019; August 31, 2019; major revision May 20, 2021; September 9, 2022

"*Nāmarūpa Paccayā Salāyatana*" step involves different types of *nāmarūpa* and *saḷāyatana* depending on whether it is an *Idappaccayatā* or a *upapatti Paṭicca Samuppāda*.

Āyatana and *Indriya*

1. First, let us discuss the difference between a *āyatana* and an *indriya*.

- We have six sense faculties: eyes (*cakkhu*), ears (*sota*), nose (*ghāṇa*), tongue (*jivhā*), body (*kāya*), and the mind (*mano*). These are the *indriya*.
- Our initial sensory inputs (what we see, hear, etc.) are due to *kamma vipāka* based on this life with a solid, physical body. Unlike *Brahma*'s "energy body," our "solid body" can be exposed to various ailments. At the moment of experience, these sensory faculties act as *indriya.* For example, when we see an attractive person on the road, that is just "seeing the event" with the ***cakkhu indriya***.

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- However, based on those initial sensory experiences, we may INTENTIONALLY use those *indriya* to "enjoy that *ārammaṇa*." Then those *indriya* become *āyatana.* In the above example, if we get attached to that attractive person and keep looking at that person, then we use our eyes as *cakkhāyatana*. In the same way, *sota indriya* becomes *sotāyatana*, and so on for all six.
- They are called *saḷāyatana* since there are six of them.

2. There is no equivalent English word for *āyatana*, so we will keep using *indriya* and *āyatana* from now on.

- **By the way, *pañca indriya* (*saddhā, sati, viriya, samādhi, paññā*) are an entirely different set compared to this set of 6 *indriya*.**
- In general, "*indriya*" means a "dominant faculty." Those that are dominant in the interactions with the external world are the six *indriya* in #1; those dominant in spiritual advancement are the five *indriya* in *pañca indriya.*

Examples of *Indriya* Becoming *Āyatana*

3. For example, I am walking on the road and see a nice house. I just happened to see it, and my eyes (*cakkhu indriya*) were working as *indriya*; they just presented a picture of that house to my mind. It is a neutral event.

- However, if I form an attachment to the house, I start looking at it for a while (with *cakkhāyatana*). I am thinking about how nice that house is and even about building one like that. At that point, I am also using my mind as a *āyatana* (*mana indriya* now becomes *manāyatana*).
- I have formed greedy thoughts about the house and now I am accumulating new *kamma* by generating *vacī saṅkhāra* (talking to myself with *vitakka*/*vicāra*). I use my eyes and mind as *āyatana* (*cakkhāyatana* and *manāyatana*): I keep seeing the house and thinking greedy thoughts.

Indriya Become *Āyatana* With *Abhisaṅkhāra*

4. In many cases, when we experience a sensory event through one *indriya*, we may start using some or all of the *indriya* as *āyatana*. In another example, someone offers us a piece of a tasty cake (a *kamma vipāka*). We get the cake's taste with the tongue (*jivhā*) and like it so much we may use all six *āyatanas* to accumulate more *kamma* (smell and touch it and then ask for the recipe and think about how to make it or where to buy it).

- Those "extra activities" that we do with *āyatana* COULD BE *abhisaṅkhāra* (depending on whether greed was involved.) But just eating a cake is not *abhisaṅkhāra;* see "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."
- Most of the time, we use our sense faculties as *indriya*: we see, hear, etc., many things in a day but ignore most of them. But when we experience something that we have a craving for, we start using our sense faculties as *āyatana*.
- Both types of *Akusala-Mūla Paṭicca Samuppāda* cycles operate only when we use our sense faculties as *āyatana*.
- An *Arahant* ALWAYS uses his/her sensory faculties as an *indriya*. He/she will see, hear, etc just like us, but will not get "attached to" anything.

5. However, we DO NOT use our *indriya* as *āyatana* in most situations. For example, I may become thirsty. Then I need to think about getting a glass of water or asking someone for a glass of water. Both involve *vacī saṅkhāra.* Then I drink water that involves *kāya saṅkhāra* (moving body parts.) Those are *kammically* neutral and NOT *abhisaṅkhāra*.

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- In another example, suppose a robber attacks you with a knife in an isolated place. If possible, you would want to disarm him without killing or hurting him too much in the process. If that is not possible, you may want to try to run away. All those activities involve *kāya saṅkhāra*. But they are NOT *abhisaṅkhāra* that involve greed, anger, or ignorance (*lobha, dosa, moha*.) The INTENTION (*cetanā*) there is to avoid injury to both.

Saḷāyatana Means Different Things in The Two Types of PS

6. *Saḷāyatana* has somewhat different meanings in the *idappaccayatā* and *paṭisandhi Paṭicca Samuppāda* cycles. That is very much like for *nāmarūpa* that we described in the previous post.

- At birth (especially in a new *bhava* or existence), we get a "new set of sense faculties" or *indriya*. For example, if a human is reborn as a *Brahma*. A *Brahma* will have only eyes, ears, and mind. There will be only three *indriya* (or *āyatana*) instead of six for human. But we keep the term "*saḷāyatana*" in the *Paṭicca Samuppāda* as a generic term.
- Thus in *Upapatti Paṭicca Samuppāda*, we are concerned with forming a brand new set of *āyatana* for a new existence (*bhava*).
- However, when we consider the *Idappaccayatā Paṭicca Samuppāda* series, we are concerned with how the six *āyatanas* for a human change from even moment to moment. In particular, the issue is whether they are being used as *āyatana* or *indriya*.

"*Nāmarūpa paccayā Saḷāyatana*" at *Paṭisandhi* (*Upapatti* PS)

7. At the end of existence (*bhava*), a given lifestream makes a "big jump" from one kind of existence to another. At that time, the base level of *viññāṇa* for the lifestream makes a jump, and this is the "*nāma*" of the *nāmarūpa*. The *nāmarūpa* for the new existence also has a different blueprint for the new physical body, the "*rūpa*" part.

- As we did in the previous post, let us consider the case of a lifestream transitioning from a human to a deer. The basic level of *viññāṇa* changes from a human to a much lower level of a deer. This new level of *viññāṇa* together with the blueprint for the deer is in the new *nāmarūpa* of the "deer *gandhabba*" that comes out of the body of the dead human, as we saw before.
- Now when this *gandhabba* descends to the womb of a female deer, that baby deer starts to grow. Six sense faculties (*indriya*) suitable for a deer grow in that womb, which may become *saḷāyatana* **at times** in the future after the birth.

8. In another example, consider a human who exhausted his *kammic* energy for the human *bhava* at death, and became a *Deva* in one of the *Deva* realms. At the *cuti-paṭisandhi* transition in the last *citta vīthi* of that human, the human *gandhabba* dies. In the next moment, a *Deva gandhabba* is born.

- All *devas* are born fully formed. There is no need for a mother's womb. That is an *opapātika* birth.
- When that human dies, his body becomes inert like a log. At that very instant, a fully-formed *Deva* appears in the appropriate *Deva* world.
- That *Deva* will have sense faculties appropriate for a *Deva*. Those are the *indriya* for the new existence. Those *indriya* **can sometimes become** *āyatana* depending on *Deva*'s activities.

"*Nāmarūpa paccayā Saḷāyatana*" During a Lifetime (*Idappaccayatā* PS)

9. During a given lifetime of a deer, human, or a *Brahma*, that lifestream will have a basic set of *indriya* (that become *āyatana* at times) appropriate for that existence: the sense faculties for a human are different from that of a deer or a *Brahma*.

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- But during that lifetime, those *āyatana* will have minor changes (compared to the drastic changes at *paṭisandhi*) depending on the activity. *Idappaccayatā Paṭicca Samuppāda* cycle describes such changes.

An Example in *Idappaccayatā* PS

10. In the previous post, we discussed the case of a thief who is planning a theft; see #4 of "*Viññāṇa Paccayā Nāmarūpa*." His *viññāṇa* about the theft led him to generate appropriate *nāmarūpa* (the visuals in his mind of how the theft is to be carried out).

- When he plans the theft, he will use his sense faculties as *āyatana* to do the "preparatory work." He will read about the place to be robbed, ask for relevant information, etc. Each time he does a specific act (whether thinking, seeing, hearing, etc.), the *Idappaccayatā Paṭicca Samuppāda* cycles operate.
- Now when he is about to steal, his *indriya* becomes *āyatana*. All his sense faculties will be on high alert. He watches and listens carefully for anything unexpected, and his whole body becomes tense, pumped with adrenaline.
- All his *āyatana* will be employed to carry out the task. He will be using his body, eyes, and ears as *āyatana*. The act of stealing the watch is done with *kāyāyatana* (*kāya āyatana*) and involves *kāya abhisaṅkhāra.* It is an *abhisaṅkhāra* because it involves greed.
- In comparison, getting the same watch by paying for it is a *kāya saṅkhāra* where the body is used as an *indriya.* Both times he used his hand to hold the watch. It is the INTENTION (*cetanā*) that determines whether the body was used as an *āyatana* (with *kāya abhisaṅkhāra*) or an *indriya* (*kāya saṅkhāra*.)

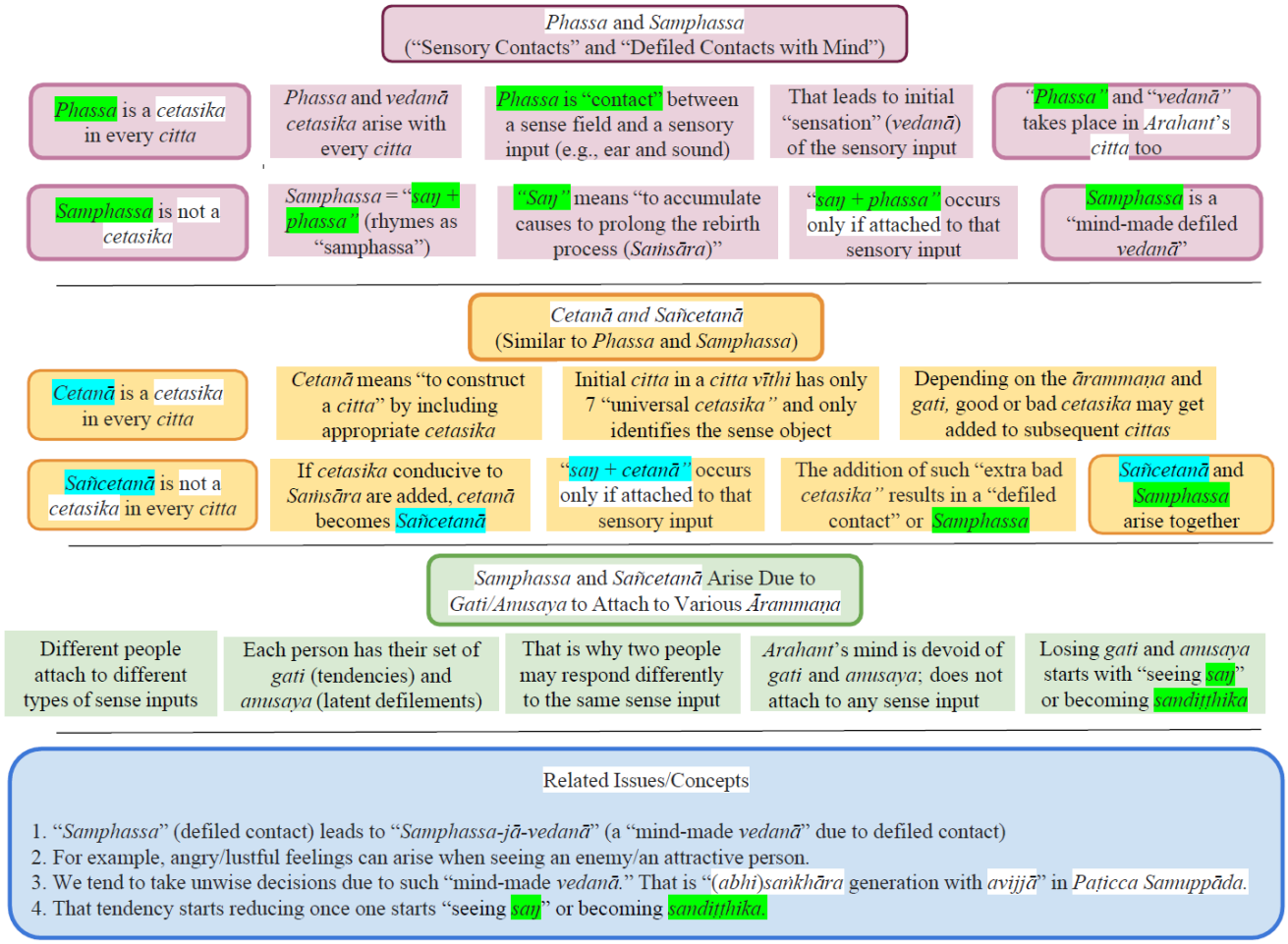
Next, "Difference between Phassa and Samphassa", …….

9.10.8 Difference between Phassa and Samphassa

Revised November 6, 2018; June 2, 2019; re-written April 14, 2021; re-written May 7, 2021

"*Samphassa*" must be used for "*phassa*" in "*phassa paccayā vedanā*" in *Akusala-Mūla Paṭicca Samuppāda*.

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Buddhism – In Charts: 12. Phassa and Samphassa

Download/Print: "WebLink: PDF Download 12. Phassa and Samphassa"

Phassa and *Samphassa* – Incorrect Translations

1. No differentiation is made between "*phassa*" and "*samphassa*" in most English translations of *Paṭicca samuppāda*. **Both words are translated as "contact" in English translations without making the distinction.**

- For example, the "WebLink: suttacentral: *Paṭiccasamuppāda Sutta* (SN 12.1)" provides the *uddesa* (utterance) version in *Paṭicca samuppāda* as "*saḷāyatanapaccayā* ***phasso***." The *niddesa* version of that (brief description) appears in the following "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2)" as "*cakkhu****samphasso***, *sota****samphasso***, *ghāna****samphasso***, *jivhā****samphasso***, *kāya****samphasso***, *mano****samphasso***."
- However, no distinction is made in the translations of the above links. Both are translated as "contact."
- **As we will see below, "*samphassa*" has a very different meaning than "*phassa*" and makes the connection of how our instinctive reactions to external sense experiences arise based on our "*saṁsāric* habits" or "*gati*."**

Phassa Is in All *Citta*

2. When we see, hear, etc. a *citta* arises that recognize the sensory input. Seven *cetasika* (mental factors) arise with ANY *citta*, and *phassa* and *vedanā* are two. We will have no sensory experience without the *phassa* (contact) *cetasika*.

- When the mind contacts that image of the external object, a series of *citta* arises. We experience only the overall effect of millions of such *cittā* due to that contact.

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- Some of the seven universal mental factors that arise with the *citta* instantaneously identify the object. These include *vedanā* and *saññā*. Both are universal *cetasika*.
- **If *samphassa* takes place, there will be an additional, mind-made *vedanā* called "*samphassa-jā-vedanā*" as discussed below.**

Samphassa – How Does It Arise?

3. An average human will form a like or a dislike for some of the sense inputs (but not for all).

- If a like or dislike is formed, then that sensory contact is "*saŋ phassa*" ("*saŋ*" + "*phassa*," where "*saŋ*" are defilements (greed, anger, ignorance); see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)"). It rhymes as "samphassa."
- This "combination effect" or "Pāli *sandhi*" leads to the pronunciation of many "*saŋ*" words with an "m" sound: "*saŋ*" + "*mā*" to "*sammā.*" In the same way, "*saŋ*" "*yutta*" to "*saṁyutta,*" "*saŋ*" "*bhava*" to "*sambhava,*" and "*saŋ*" "*sāra*" to "*saṁsāra*"; see, "List of "Saŋ" Words and Other Pāli Roots." In English texts, "*Saŋ*" in combined words may be written as *Saŋ*/*San*/*Saṅ*/*Saṇ*/*Sañ*/*Saṁ*/*Sam*. [See "What is "Saŋ"? Meaning of Saŋsāra (or Saṁsāra)"]
- Thus, when one sees, hears, smells, tastes, touches something, whether there will be any likes or dislikes towards that sensory experience depends on that person, or more specifically, the "*gati*" (habits/character) of that person.

Examples of *Samphassa*

4. Let us discuss some examples to illustrate how "*samphassa*" arises. First, let us look at the connection with those people/things in the world that we have special relationships with or what we "*upādāna*," i.e., like to either keep close or stay away from.

- Think about the worst "enemy" you have. When you even think about that person X, you generate unpleasant feelings. But X's family will have loving thoughts about X. Here, you and X's child (for example) would have generated very different "*samphassa*" when thinking, seeing, and hearing about X.
- When you travel by car or bus and look out the window, you may see zillion things, but those are just "seeing"; you don't pay much attention to them. They are "*phassa*." But now, if you happen to see a beautiful house, it piques your interest, and you may even turn back and take another good look at it and even think about how nice it would be to live in a house like that. That is "*samphassa*."

5. A critical point is that one's perception of what is "valuable" can lead to "*samphassa*." Suppose someone inherits a valuable gem from his father. Every time he sees it or even thinks about it, he becomes happy. But his mind is also burdened by it since he is worried that he may lose it; he is keeping it in a safe and has put burglar alarms in the house to protect that gem.

- Suppose one day he asks a professional to evaluate the gem and finds out that it is not a gem but a fake. He may not even believe that initially, but once confirmed, he will become "detached" from it. He will no longer keep it in the safe and may even throw it away in disgust.
- Now he may be generating neutral or hateful thoughts about the SAME OBJECT he once loved. Nothing changed about the "gem"; it is still the same object as before. What has changed is his PERCEPTION of the value of that object. Whereas he generated "*samphassa*" on thinking or seeing that object before, now he may generate just "*phassa*" (neutral feelings) or "*samphassa*" with quite the opposite feelings of disgust.

Phassa/*Samphassa* and *Cetanā*/*Sañcetanā*

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6. *Phassa* and *cetanā* are both universal *cetasika* that arise with every *citta*. A *citta vīthi* starts with an "undominated *citta*" but gets contaminated if the mind gets attached to the *ārammaṇa*. We do not experience individual *cittās* but only the cumulative effect of millions of *cittās* that arise in a second. As *cittās* get contaminated, *asobhana* (defiled) *cetasika* are incorporated by ***cetanā*** *cetasika* it turns into ***sañcetanā.*** That happens simultaneously with ***phassa*** leading to ***samphassa***.

- **If the "intention" does not involve *lobha, dosa*, or *moha* (*avijjā*), it is only a *cetanā* or "intention" to get something done.** Here, ***kamma* done is just an action without *kammic* consequences.** For example, if one walks to the kitchen to get a glass of water, that is done with a neutral *cetanā;* the "intention" is to quench the thirst. It is NOT a ***sañcetanā.*** There is no "defiled contact" or "***samphassa"*** either.
- However, almost all current English translations do not make that critical distinction. For example, *sañcetanā* in the "WebLink: suttacentral: *Sañcetanā Sutta* (SN 27.7)" is translated as "intention," and *samphassa* in the "WebLink: suttacentral: *Samphassa Sutta* (SN 18.4)" is translated as "contact." The translators do not understand the difference between *Phassa*/*Samphassa* and *Cetanā*/*Sañcetanā.*
- A ***cetanā*** becomes a ***sañcetanā*** (***saŋ*** + ***cetanā***) — and ***phassa*** becomes ***samphassa*** — if it involves "***saŋ"*** or ***lobha, dosa, moha* (*avijjā.*)** See "San – A Critical Pāli Root" and "Details of Kamma – Intention, Who Is Affected, Kamma Patha."

Phassa Can Turn to *Samphassa* in an Instant

7. Let us take another example that Waharaka *Thero* gave. This one clearly shows how the transition from "*phassa*" to "*samphassa*" can happen very quickly.

The following happened a long time ago in Sri Lanka. A mother had to go overseas when her son was less than a year old. She had been overseas for many years and returned to see her son. She had not even seen any pictures of the boy, who was now a teenager. When she gets home, she is told that the boy is visiting a neighbor, and she starts walking there. On the way, she bumps into a teenager; she admonishes the teenager for not paying attention and resumes walking. But then another person on the street says, "Don't you recognize your son? Well. How can you? You have been away all this time". Hearing that, she says, "Oh, is that my son?" and immediately runs back and hugs him.

- She saw the boy when he bumped into her and even got upset with him. But at that time, he was just a teenager to her. That "seeing" event involved "*phassa*."
- But when someone pointed out that it was her son, her perception of the boy took a giant leap instantly. Now she looks at the same boy with a new set of "mental baggage." Now it is not just a teenager, but her son; attachment is involved. Now when she looks at him, "*samphassa*" is involved.

8. We can also see how "*samphassa*" leads to an **intensified** *vedanā* or feelings. This is called "***samphassa-jā-vedanā***" or "*vedanā* arising due to *samphassa*." This "**mind-made defiled *vedanā***" is different from the universal *vedanā* as we discussed in #7 above.

- She had neutral thoughts (may be even some annoyance) when the boy bumped into her and apologized. But when she learned it was her son, her feelings instantly turned to joy.
- To take it a bit further, if that teenager got hit by a car after several minutes, that joy would turn instantly to sorrow.
- These different types of "*vedanā*" arise based on the type and level of "attachment" to a given object, in this case, the boy.

Samphassa/*Sañcetanā* – Connection to *Gati*

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9. "*Samphassa*" is intimately connected to one's "*gati*" or habits, most of which come from our past lives, even though some may be strengthened or weakened by what we do in this life. We may even start forming new "*gati*" in this life. Note that "*gati*" is pronounced "ga**thi**," like in "**Th**ief."

- For example, a young lady looking at a dress may form a liking for it. Another person seeing his enemy will form a dislike. Upon hearing a song, a teenager may form a liking/craving for it, etc.
- This "contact with *saŋ*" (or *samphassa*) happens instantaneously. That initial *samphassa* arises automatically purely based on our "*gati*." But since our actions based on that initial reaction take some time, we still have time to control our speech or bodily actions. Even if bad thoughts come to our minds, we can stop speech or bodily actions. That is *Kāyānupassanā* in *Satipaṭṭhāna* meditation or *Ānāpānasati*.
- Many posts on this site discuss "*gati*," and at the fundamental level, both *Ānāpāna* and *Satipaṭṭhāna* meditations are all about removing bad "*gati*" and cultivating good "*gati*"; see, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)".

An *Arahant* Has *Phassa* but Not *Samphassa*

10. Now, let us consider what happens when an *Arahant* sees or hears similar things (*phassa* or "contact" occurs.) He/she will see or hear the same thing as any other person.

- But an *Arahant* will not be attracted to it or repelled by it. There will be no *samphassa*. Thus, there will be no "*samphassa jā vedanā*" either.
- Put another way, an *Arahant* sees, hears, etc., without bias or *samphassa*. He/she will also generate *vedanā*, but not "*vedanā* due to *samphassa*."
- An *Arahant* has removed all such defiled "*gati*," closely related to cravings or "*āsava*." An *Arahant* has removed all "*āsava*"; this is what is meant by "*āsavakkhaya*" at the *Arahanthood*. This is a technical detail that may not be clear to some; don't worry about it if it unclear yet.
- ***Samphassa* cannot be removed with willpower. It gradually fades away as one attains higher stages of *magga phala*** (starting with comprehending *"saŋ*" by becoming "***Sandiṭṭhika***"; see below.)

Samphassa Leads to *Samphassa-jā-Vedanā*

11. Therefore, now we can see that the step "*phassa paccayā vedanā*" in *Akusala-Mūla Paṭicca Samuppāda* is the "*uddesa* version" and "*samphassa paccayā samphassa-jā-vedanā"* is the "*niddesa* version;" see "Sutta Interpretation – Uddesa, Niddesa, Patiniddesa."

- However, in most English translations, "*phassa paccayā vedanā*" in ***Akusala-Mūla Paṭicca Samuppāda*** is translated as "Contact is a condition for feeling" ("WebLink: suttacentral: *Paṭiccasamuppāda Sutta* (SN 12.1)") and just below that (at the marker 3.6) "*phassa nirodhā vedanā nirodho*" is translated "When contact ceases, feeling ceases." after one attains *Arahanthood*. That INCORRECTLY implies an *Arahant* would not have feelings! However, an Arahant would have "*vedanā*" but NOT "*samphassa-jā-vedanā*."
- For an *Arahant*, there is only "*phassa*" or mere contact with the external sensory input. An *Arahant* will thus "see," "hear," "smell," "taste," or "feel" the same things as any other person. But an *Arahant* will not be attached or repulsed by that sensory experience.
- I have discussed many problems with translators directly translating the "*uddesa* versions" of key verses; see "Word-for-Word Translation of the Tipiṭaka."
- More details on how "*samphassa*" leads to *samphassa-jā-vedanā* at: "Vedanā (Feelings) Arise in Two Ways," "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event," and "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā."

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Samphassa-jā-Vedanā Starts to Fade Away When One Becomes "*Sandiṭṭhika*"

12. The defiled contacts ("*samphassa*") (and also defiled intentions or *sañcetanā*) start fading away when one becomes a *Sotāpanna Anugāmi.*

- That happens when one starts comprehending the Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa or "seeing saŋ*" or "***sandiṭṭhika***" (***saŋ diṭṭhi***.)
- All posts in the new section on "Buddhism – In Charts."

Next, "Phassa Paccayā Vedanā….to Taṇhā", …….

9.10.9 Phassa paccayā Vēdanā….to Tanhā

Rewritten May 25, 2021; rewritten with new title June 3, 2023

"*Phassa paccayā vedanā*" in *Akusala-Mūla Paṭicca Samuppāda* processes is really "*samphassa paccayā samphassa-jā-vedanā*." That automatically leads to attachment or *taṇhā.*

Samphassa Is a "Defiled Contact"

1. In a previous post, we discussed the difference between "*phassa*" and "*samphassa*." See "Difference between Phassa and Samphassa." To summarize:

- "*Phassa*" is pure mental contact. It is just seeing, hearing, smelling, tasting, touching, or just an arbitrary thought that comes to the mind without one's own likes/dislikes. *Phassa* is a universal *cetasika* and is present in ALL *cittā*. Whether it is an average person or an *Arahant*, sensory contact is made with "*phassa*."
- However, that sensory contact can turn into a "defiled contact" (*samphassa*) for an average person. For example, one may walk down the street and see an expensive ring on the road. That initial "seeing" is due to a *kamma vipāka*; that involves only "*phassa*." But now, greedy thoughts arise, and he picks it up and quickly puts it in his pocket. He did that action with "*samphassa*" ("greedy contact.")
- Thus, the *Akusala-Mūla Paṭicca Samuppāda* involves "*salāyatana paccayā samphassa*," even though it is usually written as "*salāyatana paccayā phassa*" in the "*uddesa*" or "brief" statement.
- Only an *Arahant* will always have just "*phassa*" and at no time "*samphassa*."

2. Because of that "defiled contact," a "mind-made *vedanā*" (*samphassa-jā-vedanā*) can arise in an average person but not in an *Arahant*.

- If that "mind-made *vedanā*" is a joyful/pleasant one, then one would instantly attach to that sensory contact with greed.
- If it is an unpleasant *vedanā*, one will attach with anger/displeasure, for example, when seeing a person with disliked.
- One may also attach to a "neutral *vedanā*" if one is unsure about the nature of that sensory input; that can happen due to *avijjā* or ignorance.

Attachment to a Sensory Input (*Taṇhā*) Is Instantaneous

3. In all the above cases, attachment is instantaneous, and it is called *taṇhā*.

- *Taṇhā* means "getting attached." The word *taṇhā* comes from "*thán*" meaning "place" + "*hā*" meaning getting fused/welded or attached (ඇලීම in Sinhala). Note that "***taŋ***" in ***taṇhā*** pronounced like in "**thun**der." See "Pāli Words – Writing and Pronunciation."

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- What do we attach to? We attach to sensory inputs or *ārammaṇa.*
- Sensory inputs (*ārammaṇa*) come in through the six sense faculties, possibly leading attachment via *rūpa taṇhā, sadda taṇhā* through *dhamma taṇhā*: "WebLink: suttacentral: *Taṇhā Sutta* (SN 27.8)." Of course, we don't attach to every sensory input.

4. We attach to specific sensory inputs based on the view/perception that those can provide us happiness (*sukha*), and thus, they are fruitful (*atta*) and worthwhile pursuing. We like (*icca*) to acquire things that can make us happy and want to get rid of those things we dislike; that gives rise to a sense of "*nicca* nature" about the world.

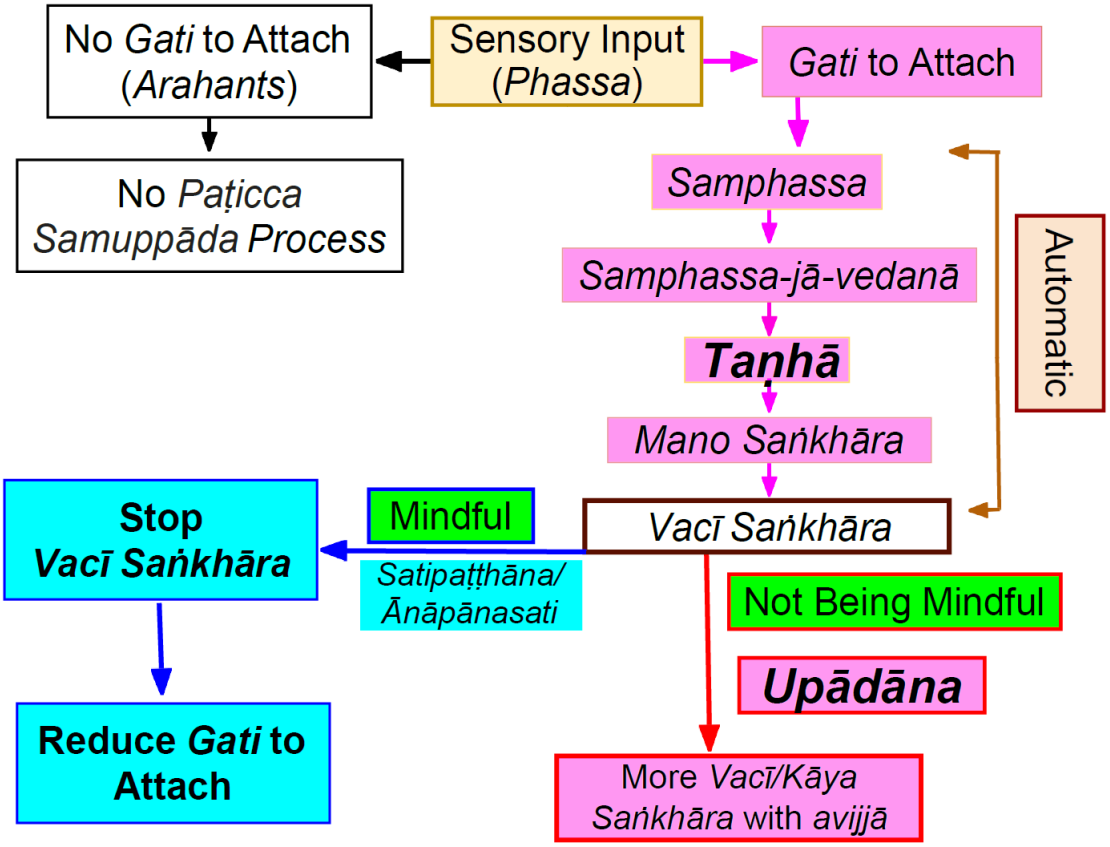
- But the things we like are based on our *gati*. If one has a matching *gati* to attach to a type of *ārammaṇa*, the attachment happens instantaneously with exposure. **It is like a matchstick making contact with the rough surface of a matchbox; the matchstick catches fire instantly.**
- That attachment is automatic based on one's *anusaya*/*gati*.
- *Taṇhā* cannot be removed directly by sheer willpower. The key to eliminating *taṇhā* is gradually reducing our *gati* to attach to certain types of *ārammaṇa.*

Reducing *Taṇhā* Can Only be Done in the *Upādāna* Stage

5. How do we gradually reduce our *gati* to attach to such *ārammaṇa*? The key to reducing such *gati* lies in the next step of *upādāna*, which starts with "*taṇhā paccayā upādāna*."

- Once attached, "knowingly staying attached" to that *ārammaṇa* is *upādāna*. This is where we start accumulating *abhisaṅkhāra* with *mano, vacī*, and *kāya saṅkhāra* in that sequence. We become conscious of "being attached" in the early stage of *vacī saṅkhāra*, where we start "talking to ourselves" without speaking out. See "Correct Meaning of Vacī Saṅkhāra."
- If we get interested, we may start speaking about it; that also involves *vacī saṅkhāra*. If that interest builds up, we may take action with *kāya saṅkhāra*. In other words, we may engage in *vacī* and *kāya saṅkhāra* even for hours.
- **Unlike the instantaneous step of *taṇhā*, the mind stays in the "*upādāna*" stage for a relatively long time.**
- By being mindful, we can break that *upādāna,* which is the key to *Ānāpānasati*/*Satipaṭṭhāna*, as outlined in the chart below.

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Taṇhā is Automatic

Print/Download: "WebLink: PDF Download: Taṇhā is Automatic"

"Unwise *Gati*" Are Cultivated

6. As discussed above, it is an immoral or unwise *gati* that triggers a sequence of events in rapid succession leading to *taṇhā*.

- Understanding how various types of *gati* are formed is critical to understanding *Paṭicca Samuppāda*.
- **Even though *anusaya* moves from birth to birth, various types of *gati* are cultivated during a lifetime.**
- Without the presence of a "*gati* to attach," *taṇhā* cannot arise!
- However, until *anusaya* are eradicated, the possibility of developing *gati* for various sensory inputs remains. Once such a *gati* is cultivated, attachment (*taṇhā*) to corresponding *ārammaṇa* is inevitable.

Removal of *Gati* (By Being Mindful) is the Key to the Eradication of *Anusaya*/*Taṇhā*

7. Each time we attach (*taṇhā*) to *ārammaṇa*, we strengthen the corresponding *gati* and associated *anusaya*. The reverse is true, too: Each time we stop attaching to an *ārammaṇa* at the *upādāna* stage, the corresponding *gati* and *anusaya* reduce too.

- That is why the cultivation of the Noble Path involves *Ānāpānasati*/*Satipaṭṭhāna*.

A Newborn Baby Has *Anusaya*, but Not *Gati*

8. A newborn baby does not have any *gati*. Of course, all types of *anusaya* are hidden in that baby's mind; different types of *anusaya* keep changing but remain with a given lifestream.

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- As the baby grows and the brain develops, various types of *gati* are acquired. The types of *gati* acquired will depend a lot on the environment.
- For example, a child growing up has no interest in drinking alcohol, taking drugs, or getting into fights. However, "*gati*" to engage in such activities can be acquired within a few months. Let us consider an example.

Cultivation of *Gati* to *Taṇhā*

9. Suppose there is a teenager who comes to associate with friends that belong to a street gang. They tell him that one needs to enjoy life and has to do "whatever it takes" to make money to enjoy life. If the parents do not have close contact with the teenager, there is no one to explain the perils of such a way of life, and he embraces this wrong vision or "*micchā diṭṭhi*."

- Thus due to ignorance (*avijjā*), the teenager starts doing things, speaking, and thinking like those gang members: "*avijjā paccayā saṅkhāra*."
- Then what occupies his mind most of the time are defiled thoughts (*abhisaṅkhāra*) and expectations (*kamma viññāṇa*) related to gang activities and seeking pleasures by using drugs and alcohol: "*saṅkhāra paccayā viññāṇa*." Thus, a corresponding "defiled mindset" (*viññāṇa*) occupies his mind at those times. During gang activities, his thoughts are focused on them, and what is in his subconscious during other times is also related to such activities.
- Now the teenager has acquired a new *gati.*

10. **The cultivation of various types of *kamma viññāṇa* is directly related to the cultivation of corresponding *gati*.** As that *kamma viññāṇa* grows, the corresponding *gati* grows too.

- That, in turn, leads to "*viññāṇa paccayā nāmarūpa*". He thinks about and visualizes various gang activities: How to sell drugs to make money and how he will enjoy the rest of the time hanging out with the gang.
- Thus all his six sense faculties become "*āyatana*": they all are used to find ways to optimize the gang activities and to think about ways to "have fun": "*nāmarūpa paccayā salāyatana*." Now the *gati* has matured and is ready to be triggered instantaneously.
- Now, any sensory contact (*ārammaṇa*) related to a gang activity belongs to "*salāyatana paccayā phassa*" or, more explicitly, "*salāyatana paccayā samphassa*." **As discussed above, that leads to *samphassa-jā-vedanā* and *taṇhā* automatically.**
- Further details in "Difference Between Taṇhā and Upādāna."

Gati Can be Broken Only at the *Upādāna* Stage

11. As further discussed in the post, "Difference Between Taṇhā and Upādāna," the "*taṇhā paccaya upādāna*" is a critical step in *Paṭicca Samuppāda*.

- *Upādāna* ("*upa*" + "*ādāna*," where "*upa*" means "close (to mind)" and "*ādāna*" means "pull." Here, it means to "stay on that *ārammaṇa*" by engaging in more *vacī* and *kāya saṅkhāra*.
- That, of course, will lead to further strengthening of the corresponding *kamma viññāṇa* and *gati!*

12. That vicious cycle can be broken only if the teenager understands the dangers of staying on that downward path.

- Someone must explain to him the dire consequences (*ādīnava*) of continuing such activities.
- It will take a considerable effort to "be mindful" and break such habits (*gati.*) But that is the only way.

Note: This post replaces the post "Phassa paccayā Vedanā….to **Bhava**." Don't forget to read the related post, "Difference Between Taṇhā and Upādāna."

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The complete series of posts at "Paṭicca Samuppāda in Plain English."

9.10.10 Difference Between Taṇhā and Upādāna

October 25, 2018; revised November 4, 2019; December 5, 2019; March 30, 2021; September 8, 2022; May 27, 2023

Taṇhā happens automatically due to "bad *gati*." We have control over "*upādāna*" because that is when we become aware of the "attachment."

Introduction

1. The difference between *taṇhā* and *upādāna* is subtle, and it is critical to understand that difference. It is the key to understanding how to eliminate bad *gati* and cultivate good *gati*. That is the way to *Nibbāna*.

- That understanding is also critically important to get the basic idea behind the *Satipaṭṭhāna* (and *Ānāpānasati*) *Bhāvanā*.

2. *Satipaṭṭhāna* (and *Ānāpānasati*) *Bhāvanā* are about being mindful and catching new immoral/unwise thoughts that arise in one's mind. One should stop such thoughts immediately. If the thought is good (say about a Dhamma concept), one should stay on it.

- The English word "thought" is too simplified. It includes *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*, each of which is complex; see "Mental Aggregates" and "Viññāṇa – What It Really Means."
- *Saṅkhāra* is especially crucial since *kammic* energy for future *vipāka* is created by the three types of *saṅkhāra*: *mano saṅkhāra, vacī saṅkhāra*, and *kāya saṅkhāra*; see, "Saṅkhāra – What It Really Means."
- Therefore, we will stay with those Pāli words.

Mano saṅkhāra Arise Automatically Due to *Gati*

3. If we get interested in a sensory input (*ārammaṇa*,) *mano saṅkhāra* **automatically** arises in our minds due to sensory input, **based on our *gati***.

- **We don't experience those initial *mano saṅkhāra*, and we only experience them when it comes to the next stage called *vacī saṅkhāra* ("talking to oneself").**
- That is an important point. Even if a single word is not spoken, *vacī saṅkhārā* accumulate if one is "thinking to oneself" about that object. If one gets more interested, one may speak out, and that is still a *vacī saṅkhāra*; see "Correct Meaning of Vacī Saṅkhāra." Both types of *vacī saṅkhāra* involve *vitakka* and *vicāra cetasika*.
- If the interest builds up, one may take bodily action. Such bodily actions are initiated by *kāya saṅkhāra.*
- All three types of *saṅkhāra* arise in mind.
- The strength of *kammic* energy created increases in the following order: *mano*, *vacī*, *kāya saṅkhāra.*

4. We get "attached" to various *ārammaṇa* AUTOMATICALLY based on our *gati*. Then *mano saṅkhāra* arises automatically according to *gati*. That will happen as long as we have *taṇhā* (either via *kāma rāga* or *paṭigha*; *avijjā* is present in both cases). We automatically get attracted; see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

- As pointed out in that post, the term "*taṇhā*" means getting attached ("*thán*" meaning "place" + "*hā*" meaning getting welded or attached (ඇලීම in Sinhala).
- That initial attachment arises AUTOMATICALLY based on our *gati*. We don't have direct control over it.

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- **To stop such *mano saṅkhāra* from arising, we need to change our *gati* over time.**

Importance of *Vacī Saṅkhāra*

5. If the attachment is strong enough, the mind will now start thinking about the *ārammaṇa* consciously, i.e., *vacī saṅkhāra* arise, and we become aware of these *vacī saṅkhāra*.

- As soon as we become aware of this "attachment" to something, we CAN BE mindful, think about its consequences, and move away from it. Therefore, we can stop such thoughts at the *vacī saṅkhāra* stage; see "Correct Meaning of Vacī Saṅkhāra."
- However, our minds like to enjoy such *vacī saṅkhāra*. It is easy to do and is very tempting. Many people get their sexual satisfaction from just "daydreaming" about an event in the past or sexual encounters that might occur in the future.

6. In the "WebLink: suttacentral: Na Santi Sutta (SN 1.34)," the Buddha defined "*kāma*" to be this "daydreaming" or "generating more and more thoughts about it": "*Na te kāmā yāni citrāni loke, **Saṅkapparāgo purisassa kāmo**...*"

Translated: "World's pretty things are not *kāma,* **a person creates his/her *kāma* by thinking about those pretty things (*rāga saṅkappa*)**..."

- That is a critical point.
- Furthermore, we "daydream" about not just sex, but other sensory pleasures too. See, "What is "Kāma"? It is not Just Sex."
- Even if one did not physically do anything, one could accumulate a lot of bad *kamma* merely by generating such *vacī (abhi)saṅkhāra*. See "Correct Meaning of Vacī Saṅkhāra."
- The world is full of beautiful things, tasteful foods, sweet smells, etc. Seeing, tasting, and smelling them is not NECESSARILY *kāma*. For example, the Buddha accepted delicious foods but never generated *mano/vacī saṅkhāra* about them. He had removed all *gati*.

Vacī Saṅkhāra Responsible for *Upādāna*

7. Anyone who is not yet an *Ānāgāmi* is likely to generate such defiled *mano saṅkhāra* automatically. Then that leads to generating *vacī saṅkhāra* or "*kāma saṅkappa*" at some level.

- **If we "go with the flow" and go along enjoying this "daydreaming" or generating *vacī saṅkhāra*, that is what is called "*upādāna*."**
- *Upādāna* means "pulling it closer (in one's mind)" ("*upa*" + "*ādāna*," where "*upa*" means "close" and "*ādāna*" means "pull"). [***ādāna*** : (nt.), taking up; grasping.]

8. Therefore, we cannot control the "*taṇhā*" or "initial attachment" step. It happens with *mano saṅkhāra* that arise automatically due to our *gati*.

- And those *gati* cannot be removed just by abstaining from experiencing such sensory events.
- First, we need to reduce our *gati* to attach to that type of sensory input. Stopping *vacī saṅkhāra* as soon as we become aware of them is the way to reduce bad *gati*. *Vacī saṅkhāra* are really "nutrients" or "food/water" for cultivating those *gati*.
- If we keep the bad habit of generating *vacī saṅkhāra*, that *gati* will only get stronger with time. It is essential to stop giving such "mental food" to those bad *gati*.

Killing Bad Habits by Stopping *Vacī Saṅkhāra*

9. The Buddha explained it this way: Humans cannot live more than seven days without food AND water. We will die.

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- But if We stop taking solid food but only water, We can live for several weeks.
- However, one may be tempted to take in a little food. That will break the process and the clock re-starts.

10. That is the analogy for killing a habit. One can kill the habit (or the addiction) relatively quickly by doing the following. Stop *kāya saṅkhāra* (actual act, which is like solid food) and *vacī saṅkhāra* (thinking/talking about it, which is like water).

- But if we stop doing the activities (*kāya saṅkhāra*), but keep generating *vacī saṅkhāra*, then it may NEVER be removed entirely.
- So, the analogy is not that good. ***Vacī saṅkhārā* are almost as bad as *kāya saṅkhāra,*** i.e., *vacī saṅkhāra* are like "snacks" (more than just water in that analogy).
- The more times we break that discipline, the longer it takes to break that habit or *gati*. That is why we must always be mindful of our thoughts, speech, and actions. That is the key to *Ānāpānasati* and *Satipaṭṭhāna Bhāvanā*.

Key to *Ānapānasati*

11. For example, one can break the drug addiction in a shorter time (say a month) if he has the discipline to stop taking it and think about it.

- If he stops taking the drug but enjoys thinking about it (*vacī saṅkhāra*), it will not work. He may go on without using drugs for months and months, but he may lose the resolve and return to drugs one day.
- That happens to many people who are addicted to different things like alcohol, smoking, or even over-eating. They may temporarily stop those activities, but months later they break them. **That is because they had not stopped generating *vacī saṅkhāra* or engaging in *upādāna* for that activity.**
- That is the basis of *Ānāpānasati Bhāvanā*; see "9. Key to Ānapānasati – How to Change Habits and Character (Gati)."

Paṭicca Samuppāda Process Starts With a Sensory Input

12. Most *Paṭicca Samuppāda* processes start with a sensory input making one's mind attached to an *ārammaṇa*. The following chart illustrates the processes involved.

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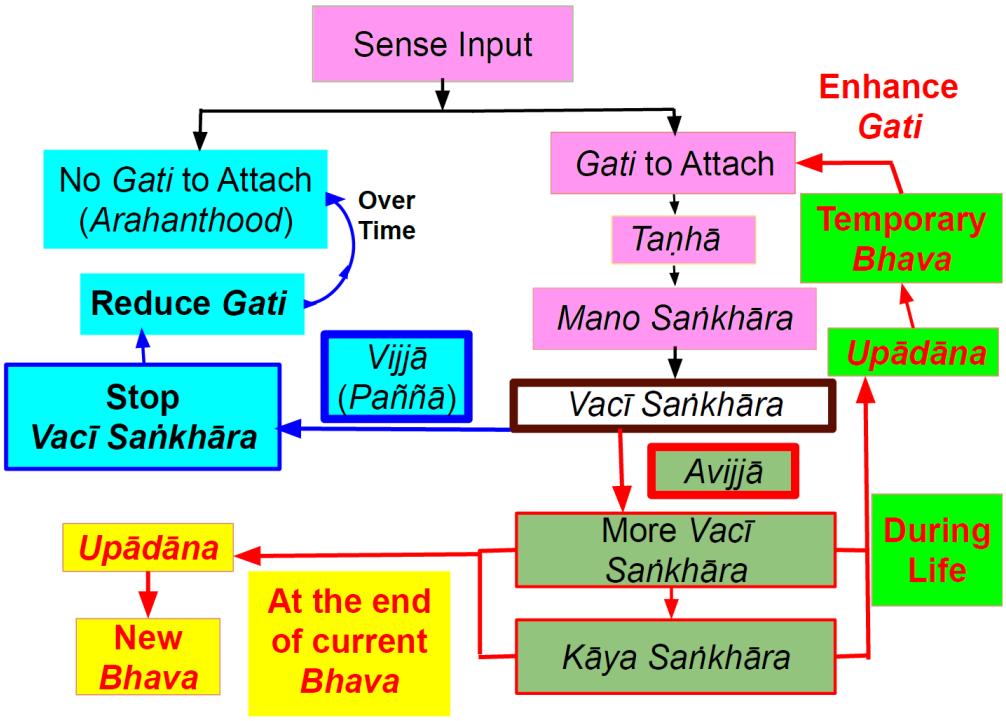


Chart of Taṇhā and Upādāna

For a pdf file for printing: "WebLink: PDF File: Taṇhā and Upādāna."

- **As we can see, the key is to stop generating *vacī saṅkhāra*. As soon as we become aware of "bad thoughts," we must stop them. Then, over time, that "bad *gati*" will reduce in strength and eventually disappear.**
- Therefore, by being mindful and acting with *paññā* (wisdom, which is *vijjā* or the opposite of *avijjā*), one can reduce *upādāna* and gradually get rid of bad *gati*.
- **In addition to contributing to bad *gati*, *vacī saṅkhāra* make one grasp a new "bad *bhava*" at the *cuti-paṭisandhi* moment.**

Basis of *Satipaṭṭhāna* and *Ānāpānasati Bhāvanā*

13. That is the basis of the *Satipaṭṭhāna* (and *Ānāpānasati*) *Bhāvanā;* see, "7. What is Ānāpāna?" and "Mahā Satipaṭṭhāna Sutta."

- If we are mindful, we can immediately become aware of a "bad thought" at the *vacī saṅkhāra* stage. Thereby, we CAN stop the *upādāna* step, i.e., we can decide not to "pull it closer."
- For example, if we see an attractive person, we may automatically start looking at him/her. But once we become aware, we can look away and start thinking about something else.
- In another extreme example, we may get angry with someone and may start saying something harsh. But as soon as we realize that we are going back to our "bad old habit," we can even stop in the mid-sentence. If we realize our mistake even after saying something terrible, we NEED TO apologize for our harsh speech. That may be difficult initially, but that is the only way to eliminate such bad habits.

14. When we start controlling the CRITICAL *upādāna* step, our *gati* will slowly change. Then, with time, the first step of "*taṇhā*" will gradually disappear.

- That is the basis of *Ānāpānasati* and *Satipaṭṭhāna* meditations.

Taṇhā to *Upādāna* to Bad *Gati*

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15. A bottle of poison on a table will not harm us. It can kill someone only if he/she takes it and drinks the contents.

- It is the same with *upādāna*. There could be many "pleasing things" out there in the world. But if we understand the *anicca* nature (that those things will only lead to suffering in the end), our minds will not crave them. That will stop *upādāna*.
- For example, we know that some flies attracted to light get burned. They don't know that even if the shiny light looks attractive, it can kill them. In the same way, a fish sees only the bait. It does not see the hook.
- We don't touch a hot stove that is glowing red because we know that it can burn us.
- But most don't realize that sensory pleasures only lead to suffering. Of course, one must take care of the extreme sensory pleasures first. As I always say, it is a step-by-step process; see, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

16. Gradually controlling *upādāna* is the way to reduce bad *gati*, cultivate good *gati*, and eventually get rid of *taṇhā*.

- Removal of *taṇhā* is the same as removing *anusaya*.
- To be more effective, one must also reduce *avijjā* by learning Dhamma and comprehending *Tilakkhaṇa* (*anicca, dukkha, anatta* nature).

Cultivating Good *Gati* via *Vacī Saṅkhāra*

17. Of course, it works in reverse too. We can cultivate "good *gati*" by continually thinking about related things.

- For example, if a Dhamma concept comes to mind, we should cultivate it. **Then it will become a habit to think about Dhamma concepts.**
- Nowadays, when I get up, the first thing that comes to my mind is a Dhamma concept or a problem that I had been thinking about the previous day.

Summary

18. Finally, there are two things one must do to make progress on the Path.

- One is to reduce *avijjā* by learning Dhamma.
- The other is to reduce *upādāna* by controlling *vacī saṅkhāra*, as we discussed above.
- If we do both, the progress will be much faster.

9.10.11 Upādāna Paccayā Bhava – Two Types of Bhava

June 10, 2023; revised January 22, 2024 (#1, #3, #15, #16)

The *"upādāna paccayā bhava"* step in *Paticca Samuppāda* plays a critical role when accumulating *kamma* and also at the moment of grasping a new rebirth. By being mindful, we can break that *upādāna* and avoid bad rebirths. It is also the basis of *Ānāpānasati*/*Satipaṭṭhāna*.

Upādāna – Critical Step

1. *Taṇhā* means "attachment to an *ārammaṇa.*" It is automatic based on one's *anusaya*/*gati*. Once attached, "knowingly staying attached" to that *ārammaṇa* is *upādāna*.

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- As long as one has hidden defilements (*anusaya*) and the tendency to attach to specific sensory inputs (*gati,*) **attachment to a particular *ārammaṇa* (*taṇhā*) is automatic** and instantaneous. **We don't have CONSCIOUS control over that.** It happens in the "*purāṇa kamma*" stage and must be stopped via the deeper version of *Satipaṭṭhāna*, i.e., via understanding "distorted *saññā*"; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- On the other hand, ***upādāna* means "staying attached and responding to that *ārammaṇa* actively."** Within a few seconds, we become aware of that attachment. The initial attachment leads to *mano saṅkhāra* (automatic), but then we start consciously generating *vacī saṅkhāra*, which is when we become aware of the attachment. **At that point, we have control over it.**

2. If we understand the harmful consequences of "staying attached," we can willfully stop generating *abhisaṅkhāra,* i.e., stop generating immoral thoughts and actions. **That means we can stop the *upādāna* process while in the middle of it.** See "Difference Between Taṇhā and Upādāna."

- If we keep breaking the "*upādāna paccayā bhava"* step, that will gradually decrease *taṇhā* via the reduction of the corresponding *gati*.
- In addition, if we start comprehending the Noble Truths (*Paticca Samuppāda*), then we can start removing *anusaya* leading to the removal of *taṇhā.* See "Phassa paccayā Vedanā….to Taṇhā" and #8 in "Loka Sutta – Origin and Cessation of the World (with chart #6)."

Taṇhā Leads to *Kamma* Accumulation (*Kamma Bhava*) and Grasping Rebirth (*Uppatti Bhava*)

3. The "*upādāna paccayā bhava"* step plays a critical role in two cases:

***Idappaccayatā* PS during life:** This is where "*kamma bhava*" ("*kammic* energy") accumulation happens in the "*upādāna paccayā bhava*" step. At this step, the mind starts cultivating more *abhisaṅkhāra* with "*avijjā paccayā saṅkhāra*." See "Difference Between Taṇhā and Upādāna."

***Idappaccayatā* PS at the moment of grasping a birth in a new realm:** This is where the mind grasps a new existence (a "*upapatti bhava*") at the *cuti-paṭisandhi* moment. Here the step "*upādāna paccayā bhava*" happens within a *javana citta* grasping a new existence. That happens when the existing *hadaya vatthu* is dying. With the grasping of a new existence, *kammic* energy creates a new *hadaya vatthu* appropriate for the new *bhava*.

- Both involve "grasping new *bhava*." **The first is a "temporary *bhava*" that may last only minutes to hours.** This leads to the generation of *kammic* energy that can bring future *vipāka*, including rebirth. It is called "***kamma bhava***."
- **The second is a new existence (*bhava*) in a different realm.** This is where that "stored/accumulated *kammic* energy" is grasped to give rise to a new existence. This is "***uppatti bhava***."

Ārammaṇa – Initiates *Taṇhā* and *Upādāna*

4. All *kamma* accumulation — as well as grasping a new existence (*bhava*) — starts with an *ārammaṇa* or a sensory input.

- If the sensory input (*ārammaṇa*) is mind-pleasing, we attach to it with *kāma rāga*. If it is repulsive, we attach to it with *paṭigha*.
- Both involve *avijjā,* and sometimes *avijjā*, by itself, can lead to attachment without *kāma rāga* or *paṭigha*. For example, one may conclude that cultivating (the *anariya* versions of) *jhāna* or *samāpatti* can be beneficial; those are based on *rūpa rāga* and *arūpa rāga*, craving existences in *rūpa* and *arūpa Brahma* realms, respectively.
- All those processes start at the "*purāṇa kamma*" stage; see #1 above.

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Kamma Accumulation – *Kamma Bhava*

5. *Kammic* energies generated with *abhisaṅkhāra* are "deposited" in the *viññāṇa dhātu*. They are in three main categories: *Kama bhava, rūpa bhava*, and *arūpa bhava*.

- *Āneñjābhisaṅkhāra* (generated via the cultivation of *anariya arūpāvacara samāpatti*) accumulates energies in the *arūpa bhava*.
- *Puññābhisaṅkhāra* (generated via the cultivation of *anariya rūpāvacara jhāna* and *puñña kamma*) accumulate energies in the *rūpa bhava* and higher realms of *kāma bhava*, respectively.
- *Apuññābhisaṅkhāra* (generated via the cultivation of *apuñña kamma*) accumulates energies in the lower realms of the *kāma bhava*.
- See "Rebirths Take Place According to Abhisaṅkhāra" for details.

6. These "*kamma bhava*" are the *kamma bīja* or "*dhammā*" that we have discussed in "Rūpa, Dhammā (Appaṭigha Rūpa) and Nāmagotta (Memories) (with chart #14)" and "Where Are Memories Stored? – Viññāṇa Dhātu."

- Such *kamma bīja* or "*dhammā*" automatically are sorted out into the three categories of *kāma bhava, rūpa bhava*, and *arūpa bhava* (and with sub-selections to specific realms) in *viññāṇa dhātu*.

Temporary "Births" in the "*Kamma Bhava*" Stage

7. While doing such *kamma*, one is "temporarily born" in an existence (*bhava*) corresponding to the kind of *kamma.*

- For example, during rape, one would have the mindset of an animal; during that time, one acts more like an animal than a human. Only afterward may they realize the enormity of what was done. *Kammic* energy corresponding to that action is also likely to contribute toward a future birth in the animal realm, i.e., that energy can lead to rebirth as an animal in a future life.
- On the other extreme, while cultivating a *jhāna,* one would have the mindset of a *Brahma*. Furthermore, the *kammic* energy generated will be deposited in *viññāṇa dhātu* and will definitely lead to rebirth in a *Brahma* realm at the moment of death since it is an "*ānantarika kamma;*" see below.

Appropriate *Kamma Bhava* Becomes *Upapatti Bhava* at *Cuti-Paṭisandhi*

8. At the *cuti-paṭisandhi* moment, an appropriate *bhava* selection happens automatically per the following rules.

i. *Kammic* energies accumulated in the *arūpa bhava* and *rūpa bhava* are due to good "*ānantarika kamma,*" i.e., cultivation of *arūpa samāpatti* and *rūpāvacara jhāna.* Thus if a person had cultivated *rūpāvacara jhāna*, he would be born in a *rūpāvacara Brahma* realm. If he had also cultivated *arūpāvacara samāpatti*, he would have been born in an *arūpāvacara Brahma* realm.

ii. *Puñña kamma* (not *jhāna* or *samāpatti*) can lead to rebirths in the higher realms of *kāma loka* (the human realm and the six *Deva* realms).

iii. *Apuñña kamma* (with *apuññābhisaṅkhāra*) accumulate *kammic* energies in the *kāma bhava* also, but they lead to rebirths in the four lowest realms. There are several *ānantarika kamma.*

9. The first category belongs to "good *ānantarika kamma*," and they lead to rebirths in the appropriate *Brahma* realm without exception.

- In category (iii), the strongest would be cultivating a "bad *ānantarika kamma,*" leading to rebirth in an *apāya* in the following life.

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- The BAD *ānantarika kamma* are five: killing one's mother, killing one's father, killing an *Arahant*, shedding the blood of a Buddha, and creating *Saṅgha bheda*. These are listed in the following link in the *Tipiṭaka*: "WebLink: suttacentral: *Ñāṇakathā* (KN Kv 20.6)."
- Details can be found in "Rebirths Take Place According to Abhisaṅkhāra" and "Ānantarika Kamma – Connection to Gandhabba."
- The mind is turned to a new sensory event with an *ārammaṇa*. In contrast, it is customary to say that a "sign of the pending rebirth realm" is brought to mind with a nimitta close to the *cuti-paṭisandhi* moment. Let us discuss that next.

Ārammaṇa Brings a Sensory Event During Life

10. During life, our mind shifts from one *ārammaṇa* to another rapidly.

- We have discussed *ārammaṇa*. See, for example, "Change of Mindset Due to an Ārammaṇa" and "Ārammaṇa Plays a Critical Role in a Sensory Event."
- Some of such *ārammaṇa* are brought as *kamma vipāka*.

Nimitta of a New Existence in the Rebirth Process

11. Strong *kamma bīja* or "*dhammā*" bring rebirth in a new existence/realm at the *cuti-paṭisandhi* moment (with a *nimitta*.)

- A *nimitta* means a "sign" of the place of rebirth or a "re-enactment of a *kamma* done, or a prominent *gati*). For example, those about to grasp a rebirth in the *niraya* may see raging fires in the corresponding *niraya*. If it was a killing of a human, that past scene may come to his mind as a "*kamma nimitta*." Finally, a "*gati nimitta*" is a scene of activity one habitually cultivated. For example, an alcoholic may see "getting drunk and being unable to walk." That is a sign of an animal birth (animals walk on four legs.)

12. Some details of how *kamma bīja* (*dhammā*) brings *vipāka* (during life or while grasping a new rebirth) are discussed in "Anantara and Samanantara Paccayā." In particular, when one attains the *Sotāpanna* stage, the "*samanantara*" to bring rebirth in an *apāya* will not be there. That is why Ven. Aṅgulimāla was not reborn in an *apāya* even though he killed almost a thousand people.

- In some cases, suitable conditions to bring "good *vipāka"* may be effective. In Asian countries, recordings of *paritta* (*sutta* recital) or Dhamma discourses are played. [***paritta*** : [adj.] 1. small; insignificant; little; 2. **protection**; protective charm.]

Grasping a *Nimitta* at *Cuti-Paṭisandhi* Is Automatic

13. Grasping a new rebirth happens in the last *citta vīthi* of the current life. It happens extremely fast, and we don't have any control over it. We can summarize what happens as follows.

- The strongest *kamma vipāka* (from those accumulated in *viññāṇa dhātu*) comes to mind. Suppose one committed an *ānantarika kamma* during the present life; that comes first and will be grasped without exception.
- In other cases, the strongest of all existing *kamma* waiting to bear fruit comes to mind even before the last *citta vīthi.* This process may start even a few days before the impending death. Let us consider an example to illustrate why this happens. Suppose a person has done many highly-immoral *kammas*, some even during this life. However, he has attained the *Sotāpanna* stage in this life. So, all those *kamma vipāka* potent enough to bring rebirth in an *apāya* will be automatically rejected by the mind, one by one. If a *kamma bīja* that can bring rebirth in a *Deva* realm comes next, that will be grasped; in this case, a "sign" of the *Deva* realm will come to mind, called a "*kamma nimitta*." That ***kamma nimitta*** may keep coming to his mind until the moment of death.

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14. In the above example, suppose he did not have a strong enough *kamma bīja* to bring rebirth in a *Deva* realm (the highest realm possible for a *Sotāpanna*.) Then he will be reborn as a human again. In that last case, it is a ***gati nimitta*** because the rebirth is according to his "*Sotāpanna gati*." He could not be reborn in a lower realm.

- The third type of *nimitta* is a "***kamma,***" meaning a specific *kamma* will re-create the scene of the past *kamma* in the mind of the dying person. For example, if he had killed someone during an argument, that complete scene would be re-created in his mind, like in a dream. If his mindset has not changed, his mind will go through the same actions as before (i.e., "*upādāna*" will occur); he will then grasp the corresponding rebirth in an *apāya*.
- Thus, the three types of *nimitta* are: ***gati nimitta***, ***kamma nimitta***, and ***kamma***.

Sequence of Removal of *Upādāna*

15. The correct order is *diṭṭhi upādāna, kāma upādāna, sīlabbata upādāna, attavāda upādāna.*

- One enters the Noble Path by getting rid of *diṭṭhi upādāna* via comprehending the worldview of the Buddha. This can be done only via learning the correct Dhamma.
- Then one contemplates the dangers of *kāma assāda* and gets rid of *kāma upādāna* at the *Anāgāmi* stage.
- An *Anāgāmi* has not removed "*rūpa rāga*" and "*arūpa rāga*." Another way to say this is, "They still crave *jhāna/samāpatti*" OR "They still engage in "ways of *anariya* practices," and that is called "*sīlabbata upādāna*."
- Even after removing "*rūpa rāga*" and "*arūpa rāga,*" there are three more *saṁyojana* (*māna, uddhacca, avijjā*) left in the mind of an *Anāgāmi.* Those are removed when *avijjā* is fully removed by fully comprehending "'Attato Samanupassati" and Sotāpanna Stage." That means the removal of *attavāda upādāna.*
- All types start decreasing in strength at the *Sotāpanna Anugāmi* stage.

Technical Point about the Nomenclature

16. There are four types of *upādāna* as stated in the "WebLink: *Upādāna Sutta* (SN 45.173):"*Diṭṭhi upādāna*, *kāma upādāna*, *sīlabbata upādāna*, *attavāda upādāna*.

- However, the *Tipiṭaka* Commentary "WebLink: suttacentral: *Peṭakopadesa* (KN Pe 5)" names the four types of *upādāna* as: "*Kāmāsavo* ***kāmupādānaṁ***, *bhavāsavo* ***bhavupādānaṁ***, *diṭṭhāsavo* ***diṭṭhupādānaṁ***, *avijjāsavo* ***attavādupādānaṁ***, *imehi catūhi upādānehi pañcakkhandhā.*
- The other *Tipiṭaka* Commentary "WebLink: suttacentral: *Nettipakarana* (KN Ne 36)" provides a similar description: "*Tattha kabaḷīkāre āhāre "asubhe subhan"ti vipallāso, phasse āhāre "dukkhe sukhan"ti vipallāso, viññāṇe āhāre "anicce niccan"ti vipallāso, manosañcetanāya āhāre "anattani attā"ti vipallāso. Paṭhame vipallāse ṭhito* ***kāme upādiyati****, idaṁ vuccati* ***kāmupādānaṁ****; dutiye vipallāse ṭhito* ***anāgataṁ bhavaṁ upādiyati****, idaṁ vuccati* ***bhavupādānaṁ****; tatiye vipallāse ṭhito* ***saṁsārābhinandiniṁ diṭṭhiṁ upādiyati****, idaṁ vuccati* ***diṭṭhupādānaṁ****; catutthe vipallāse ṭhito* ***attānaṁ kappiyaṁ upādiyati****, idaṁ vuccati* ***attavādupādānaṁ***."
- Thus, instead of the ***sīlabbata upādāna*****,** both Commentaries have ***bhava upādāna*** listed. They mean the same thing because, as explained in #15, it refers to the craving for existence in *rūpa bhava* or *arūpa bhava*. Those who cultivate *anariya jhāna* or *anariya samāpatti* do that because of their desire to be born in a *Brahma* realm; they follow certain moral conduct (***sīla***) with ***sīlabbata upādāna*** because they have the desire to be reborn with ***bhava upādāna.***

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- Also, *attavāda upādāna* relates directly to the First Noble Truth, i.e., all suffering arises due to the ignorant idea (*avijjā*) that this world is fruitful (*atta* nature) and can provide happiness. Thus, one removes *attavāda upādāna* completely at the *Arahant* stage, when the *anatta* nature is fully comprehended.

9.10.12 Nāmarūpa, Viññāṇa, Dhammā – Closely Related

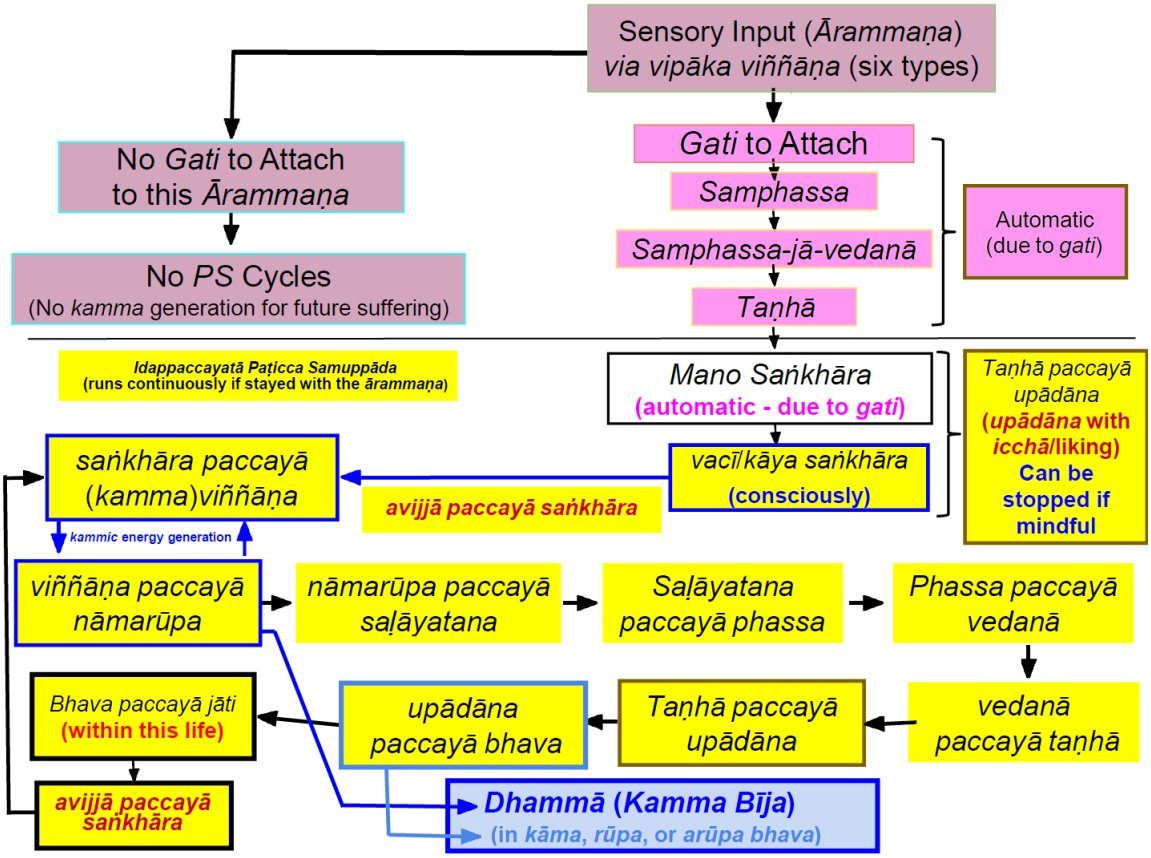
June 21, 2023

Nāmarūpa, *viññāṇa*, and *dhammā* are closely related. They create *kammic* energies that can lead to rebirth in various existences (*bhava*) based on the types of *saṅkhāra* involved.

Introduction

1. Even though *Paṭicca Samuppāda* (PS) is written as a linear sequence, it does not start at "*avijjā paccayā saṅkhāra*." It starts when an *ārammaṇa* or a sensory input comes to mind. See "Change of Mindset Due to an Ārammaṇa."

- Furthermore, once the PS process starts, it does not proceed linearly. As the chart below shows, the "*taṇhā paccayā upādāna*" step takes it back to the "*avijjā paccayā saṅkhāra*" step. That is because one starts generating *saṅkhāra* only after getting attached to an *ārammaṇa.*



Nāmarūpa, Viññāṇa, Dhammā – Closely Related

Print/Download pdf: "WebLink: PDF Download: Nāmarūpa, Viññāṇa, Dhammā"

2. Furthermore, at the "*viññāṇa paccayā nāmarūpa*" step, before proceeding to the next step, it may go back and forth between "*viññāṇa paccayā nāmarūpa"* and "*nāmarūpa paccayā viññāṇa"* steps as also shown in the chart.

- Even though the 11 steps of PS are stated in a linear sequence for convenience, one must be able to see and understand these interconnections.

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- The main goal is to understand how different types of *kammic* energies (giving rise to rebirths in various realms) are created by different types of one's own actions, i.e., *abhisaṅkhāra.*
- **That helps eliminate the wrong view (*sakkāya diṭṭhi*) that there is an "unchanging self/soul/*ātman*."**

Creation of *Kammic* Energies in the Mind

3. **All the steps in the *Idappaccayatā Paṭicca Samuppāda* (PS) involve ONLY the mind and energies created by the mind.** See "Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime."

- **That is why NONE of its steps arise for a living *Arahant*.** It is critical to contemplate this point.
- However, as we have discussed many times, one must not use the *uddesa* version but the *niddesa* version of PS. Otherwise, many seeming contradictions can arise leading to confusion. See "'Elephant in the Room' – Direct Translation of the Tipiṭaka."
- Thus, for example, "*saṅkhāra*" and "*viññāṇa*" refer to "*abhisaṅkhāra*" and "*kamma viññāṇa*." Therefore, a living *Arahant* is fully conscious (has *viññāṇa*) and experiences *vedanā* and *saññā* (*saṅkhāra.*) Furthermore, an *Arahant* does not have *āyatana* but has sense faculties (*indriya.*)

Idappaccayatā and *Upapatti* PS

4. It is the *Idappaccayatā* PS that operates at ANY given time.

- *Kammic* energies generated in *Idappaccayatā* PS processes are **"*dhammā.*"** They are "*anidassana/appaṭigha rūpa*" lying below the *suddhaṭṭhaka* level, i.e., they do not belong to the 28 types of *rūpa* in the "*rūpa loka*"; see "Nāma Loka and Rūpa Loka – Two Parts of Our World."
- **It is only at the moment of grasping a new existence (*bhava*) that a set of *rūpa* belonging to the "*rūpa loka*" (i.e., above the *suddhaṭṭhaka* level arises) via the *Upapatti* PS.** That also occurs in an *Idappaccayatā* PS cycle at the moment of grasping a new existence/rebirth. Even those *rūpas* are invisible to us: the *hadaya vatthu* and a set of *pasāda rūpa*.
- **The *Upapatti* PS only describes the overall process** (cumulative effect of uncountable *Idappaccayatā* PS cycles **spanning even eons**.)
- That is a critical point to understand, and we can discuss it at the forum if there are any questions.

Critical Steps Where the Mind Creates *Kammic* Energy

5. Accumulation of *kammic* energy starts with the mind attaching to sensory input (*ārammaṇa*) because one has the wrong view/perception that it can bring future happiness. That initial attachment is automatic and is based on one's *gati*: "Change of Mindset Due to an Ārammaṇa."

- Once attached, the mind starts engaging in various types of *vacī* and *kāya abhisaṅkhāra*, and of course, that is due to the ignorance (*avijjā*) of the Noble Truths/PS, i.e., "*avijjā paccayā saṅkhāra.*" See the above chart.
- Thus, now the PS cycle jumps to the "*avijjā paccayā saṅkhāra*" step. Simultaneously, a "*kamma viññāṇa*" arises in the mind, which is an expectation based on *lobha*, *dosa*, and *moha*. "*Kamma viññāṇa*" is more than consciousness (*viññāṇa*); it has *kammic* energy! Some of these "*kamma viññāṇa*" can lead to rebirth and are specifically called "*paṭisandhi viññāṇa.*"

Nāmarūpa Formation – A Critical Step

6. With a specific expectation (*kamma viññāṇa*), the mind starts combining "*nāma*" and "*rūpa*", i.e., generating "*nāmarūpa.*" **The mind visualizes various scenarios in *javana cittas* generating *kammic***

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energy. This is the origin of "future *hadaya vatthu/pasāda rūpa,*" capable of generating *cittās*! Nothing else in the universe can produce *cittās*. However, since created by the mind, such a set of *suddhaṭṭhaka* has a temporary/transient existence and thus has no value; it is a mirage/ghost. **Thus the name *bhūta* (ghost)** for a *manomaya kāya* is made with a set of *hadaya vatthu/pasāda rūpa.* See "Bhūta and Yathābhūta – What Do They Really Mean" and "The Origin of Matter – Suddhaṭṭhaka."

- Both "*kamma viññāṇa*" and *nāmarūpa* are directly connected to *kammic* energy/*kamma bīja* that remains in *viññāṇa dhātu* to bring *vipāka* in the future. See "Nāma Loka and Rūpa Loka – Two Parts of Our World" and "Where Are Memories Stored? – Viññāṇa Dhātu."
- **Those are critical steps that one will understand at successively deeper levels as one starts comprehending PS.**
- Now the mind may go back and forth between "*viññāṇa paccayā nāmarūpa*" and "*nāmarūpa paccayā viññāṇa*" many times before proceeding to the next step of "*nāmarūpa paccayā saḷāyatana.*" This allows *nāmarūpa* to get firmly established in "*kamma viññāṇa.*" See "WebLink: suttacentral: *Nāmarūpa Sutta* (SN 12.58)."
- All steps in PS are discussed in detail at "Paṭicca Samuppāda in Plain English."
- It is a good idea to read the above links and to understand "*nāmarūpa.*"

Kamma Bhava Depends on the *Ārammaṇa*

7. *Kammic* energies can remain in *viññāṇa dhātu* for a long time. They are categorized into three main categories: *kāma bhava, rūpa bhava*, and *arūpa bhava*. That categorization can be easily seen with the type of *ārammaṇa* initiating the *kamma* accumulation.

- Any immoral deed is done with an *ārammaṇa* in *kāma loka* and thus belongs in the ***kāma bhava***. Engaging in meritorious deeds may lead to rebirth in a *Deva* realm, which also is within the ***kāma bhava***.
- On the other hand, one may focus on a *kasiṇa* object or breath and attain an *anariya jhāna*. That is a *kamma* belonging to "***rūpa bhava***" since it leads to rebirth in a *rūpāvacara Brahma* realm.
- The third type is "***arūpa bhava***," and *kammic* energies accumulating in this category lead to rebirths in an *arūpāvacara Brahma* realm. One must cultivate *arūpāvacara samāpatti* to accrue *kammic* energies in this category.
- All 31 realms belong to one of those three main categories of *bhava*.

8. Each main category has sub-categories according to the realm of possible rebirth. For example, the four realms in the *apāyās*, the human realm, and the six *Deva* realms belong to "*kāma bhava.*" The 16 *rūpāvacara Brahma* realms belong to the "*rūpa bhava,*" and the four *arūpāvacara Brahma* realms belong to the "*arūpa bhava.*"

- I have indicated the three main categories in the above chart.
- Also, note that a given *ārammaṇa* will initiate the accumulation of *kammic* energy in one of the three main *bhava*. See, for example, "WebLink: suttacentral: *Paṭhamabhava Sutta* (AN 3.76)."

Ārammaṇa to *Abhisaṅkhāra* to *Kamma Bhava*/*Dhammā*

9. Most of the *ārammaṇa* we encounter belong to *kāma bhava*. They lead to *apuññābhisaṅkhāra* (immoral deeds) or *puññābhisaṅkhāra* (moral deeds.)

- A few humans cultivate *anariya jhāna* by focusing the mind on a *kasiṇa* object or breath. Those deeds (*kamma*) also belong to the *puññābhisaṅkhāra.* But this type of *puññābhisaṅkhāra* leads to *kammic* energies in the "*rūpa bhava.*"

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- An even smaller number of humans proceed beyond that and cultivate *arūpāvacara samāpatti.* Those involve *āneñjābhisaṅkhāra,* and accumulate *kammic* energies in the "*arūpa bhava.*"
- These are discussed in detail in "Rebirths Take Place According to Abhisaṅkhāra."

10. The critical point is that ***dhammās*** (with *kammic* energy) are created in *Paṭicca Samuppāda* processes that start with "*avijjā paccayā* (*abhi*)*saṅkhāra.*"

- However, we start accumulating new *kamma* (via *abhisaṅkhāra*) when we get attached to an *ārammaṇa* (sensory event.) Thus, the **initiation of PS cycles is not at the "*avijjā paccayā saṅkhāra*" step but the "*(sam)phassa paccayā vedanā*" step**.
- Attaching to sensory input (*ārammaṇa*) with liking (*icchā*) happens first; see the chart above. Also, see "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering."

The Meaning of "*Dhammā*"

11. "*Dhammā*" means "to bear." They bear the *kammic* consequences of one's actions and play a critical role in rebirth.

- **"*Vipāka*-bearing *kammic* energy" of a *kamma* stays in *viññāṇa dhātu* (or *kamma bhava*) as "*kamma bīja*" or "*dhammā*."**
- Just like a *rūpa* can bring in a sensory input via the five physical senses, *dhammā* can directly bring a sensory input (memory of a previous *kamma*) to the mind.
- While the five types of *rūpa* (*vaṇṇa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba*) belong to the "material world" made of *suddhaṭṭhaka*, "*dhammā*" are below the *suddhaṭṭhaka* stage.
- As we know, a *suddhaṭṭhaka* is the smallest unit of matter in Buddha Dhamma belonging to the 28 types of *rūpa* made with the four elements of *pathavi*, *āpo*, *tejo*, *vāyo*. In contrast, *dhammā* are "*upādāya rūpa.*"

Dhammā Are Energies Below the *Suddhaṭṭhaka* Stage

12. Unlike the other five types of *rūpa*, *dhammā* cannot be seen (*anidassana*) or touched/detected even with most sensitive instruments (*appaṭigha*) and is detectable only with the mind (*dhammāyatana pariyāpannaṁ*). Again, they do not belong to the 28 types of *rūpa* in *Abhidhamma*.

- That is explained in the last verse of "WebLink: suttacentral: *Tikanikkhepa* (Abhidhamma Ds 2.3.1)" in *Dhammasaṅgaṇī* as, "*yañca* ***rūpaṁ*** *anidassanaṁ appaṭighaṁ dhammāyatanapariyāpannaṁ; asaṅkhatā ca dhātu—ime* ***dhammā*** *anidassana appaṭighā.*"
- Also see "Anidassana, Appatigha Rūpa Due to Anidassana Viññāna."
- Therefore, ***dhammās* bear the fruits of *kamma*!** They can bring *vipāka* in the future.
- See "What are Rūpa? – Dhammā are Rūpa too!" for details.

13. All such ***dhammā*** generally appear in two forms: ***dhammā*** and ***adhammā***.

- The word ***dhammā*** generally refers to "**good *dhammā***." Those that arise due to "**bad *kamma***" are "***adhammā***."
- "WebLink: suttacentral: *Dhamma Sutta* (AN 10.182)" provides a direct explanation. "Killing, stealing, sexual misconduct, lying, divisive, harsh, or idle speech, greed, ill will, and wrong view. Those ten are ***adhammā***. Abstaining from such actions (and having the mindset of generating "good *javana* power") leads to ***dhammā***.
- However, both ***dhammā*** and ***adhammā*** belong to the ***dhammā*** category. It is just that ***adhammā*** "bear the fruits of bad *kamma*" and ***dhammā*** "bear the fruits of good *kamma.*"

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- The word "smell" indicates all types of odors, but if someone says "it smells," that means it is a "bad odor." That is the accepted usage. In the same way, ***dhammā*** may sometimes mean the "**good type**" but generally includes both. For example, ***dhammā*** in "*manañca paṭicca* ***dhamme*** *ca uppajjati mano viññāṇaṁ*" includes both types.

What Is Buddha Dhamma?

14. Dhamma (with the upper case "D" and short "a") refers to Buddha's teachings. In contrast, "*dhammā*" with lowercase "d" and long "a") refers to *kammic* energies that can bring *vipāka* in the future.

- Furthermore, Buddha Dhamma makes accumulated *dhammā* ineffective, thus leading to *Nibbāna*. For example, Aṅgulimāla killed almost a thousand people and was heading to rebirth in an *apāya*, but he avoided that because he attained *Arahanthood*.
- The word Buddha comes from "*bhava*" + "*uddha*"; here, "*bhava*" means "existence (in the 31 realms)," and "*uddha*" means "removal" or "making ineffective." Therefore, a Buddha figures out how to stop the rebirth process and thus end future suffering.
- **Thus, "Buddha Dhamma" is "*bhava uddha dhamma*."** It mainly refers to the **teachings of the Buddha** that lead to *Nibbāna*, i.e., to the "stopping of future existence/rebirths."
- Also, see "Dhamma and Dhammā – Different but Related."

"*Sabbe Dhammā Anattā*"

15. I have seen in discussion forums people state, "*sabbe dhammā anattā*" means Buddha Dhamma is also *anattā*!

- As we discussed above, *dhammā* is different from Buddha Dhamma.
- "*Sabbe dhammā anattā*" applies only to *dhammā* (accrued *kammic* energies) and not to Buddha Dhamma.
- Even though "good *dhammās*" lead to rebirth in human, *Deva*, and *Brahma* realms, they are ultimately useless because those existences are only temporary. At the end of such "temporary lives," rebirth in lower realms (*apāyās*) is inevitable unless one starts on the Noble Path by attaining at least the *Sotāpanna Anugāmi* stage.

9.10.13 Bhava Paccayā Jāti….Jarā, Maraṇa,…

Revised June 16, 2019; re-written May 24, 2021; May 29, 2021; revised June 6, 2023

An existence (*bhava*) can result in this life (*kamma bhava*) or future lives (*upapatti bhava*). Both types lead to more suffering in the end. Repetition of *kamma bhava* (i.e., engaging in similar activities) adds to *kammic* energies (*kamma bīja*) that can fuel future *upapatti bhava*.

Kamma Bhava and *Upapatti Bhava*

1. In a previous post ("Nāmarūpa Paccayā Saḷāyatana"), we discussed how repeated immoral actions of a teenager could bring about a specific type of existence (*bhava*) during the current life. That is a "temporary existence" (in that example as a drunkard/alcoholic). Still, it **creates *kammic* energy that will remain as *kamma bhava*.**

- We also discussed how such *kamma bhava* could get stronger with time and become strong enough to lead to a new existence at death. **This is called a *upapatti bhava*.**
- Therefore, there are two types of "*bhava*": those that can bring about "experiences" during the current life (*kamma bhava*) and those that become strong enough to power a whole new existence (*upapatti bhava*).

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- This is explained in the "WebLink: suttacentral: Paticcasamuppāda Vibhaṅga": "*Tattha katamo upādāna paccayā bhavo? Bhavo duvidhena—atthi kamma bhavo, atthi upapatti bhavo*," i.e., "What is *upādāna paccayā bhavo?* Two types of *bhava – kamma bhava* and *upapatti bhava*."
- This is why the Buddha emphasized the importance of the *Idappaccayatā Paṭicca Samuppāda*. *Avijjā* is NOT there all the time. Any unwise action done at a given time is due to *avijjā* present AT THAT TIME. See, "WebLink: suttacentral: *Avijjā Sutta* (AN 10.61)": "*Purimā, bhikkhave, koṭi na paññāyati avijjāya: 'ito pubbe avijjā nāhosi, atha pacchā samabhavī'ti. Evañcetaṁ, bhikkhave, vuccati, atha ca pana paññāyati: **'idappaccayā avijjā'ti.***" Thus, ***avijjā* may arise based on the conditions at a given time**, mainly depending on the *ārammaṇa* (sensory input.)
- One's actions (*kamma*) DURING a lifetime lead to the accumulation/growth of different types of "*kammic* energies;" strong ones will lead to rebirths. Of course, in some cases, a single immoral action (like killing a human) can lead to a bad rebirth.

Bhava as a "Seed"

2. Another way to look at the "*bhava*" concept is to treat it as a seed. As we discussed in the previous post, when we act with ignorance (and greed or hate), that helps the **growth of a *kamma* seed (*kamma bhava*.)** With more related *kamma* done, that seed can grow and bring **a new birth (*jāti*) in the future (with *upapatti bhava*.)** This concept of a *kamma* seed is easier to comprehend.

- Just like an ordinary seed **has the potential** to give rise to a plant, **a *kamma* seed (or a "*bhava*") has the potential to bring about a "*jāti*" or a "birth,"** either during this life or in preparing a new life.
- Of course, once the *Arahanthood* is attained, an *Arahant* will not grasp another *bhava* (since there is no *upādāna*.) Thus even if there could be many *kamma* seeds, they don't get to "germinate." Ven. Aṅgulimala's account is a good example. See, "Account of Aṅgulimala – Many Insights to Buddha Dhamma."
- I write it as *jāti* (the conventional "*Tipiṭaka* English"), but it is pronounced "*jāthi*." See, "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1"

An Example from the Previous Post – *Bhava* and *Jāti* During a Life

3. Let us take the example of the teenager we discussed in the previous post, "hassa Paccayā Vedanā….to Taṇhā." Because of the influence of his friends, the teenager starts dealing and using drugs and gradually gets drawn into the gang to become a gang member, and eventually starts doing violent acts of beating and killing people.

- When he did the first beating, his friends probably encouraged or even forced him to do it. Let us suppose he did not have a *saṁsāric* habit of doing that violent act. So, when he did the first act, that energized a small *kamma* seed (or a "*bhava*.")

4. The next time he did something similar, this initial *kamma* seed made it easier for him to do the second act. Once he did that, the seed got bigger, and the next time he may not need much encouragement, and so on. The more he does it, the more easily he can get into that "*bhava*," i.e., the stronger the *kamma* seed becomes.

This is none other than many *Idappaccayatā* PS cycles running that start with "*avijjā paccayā saṅkhāra*" (doing immoral deeds due to *avijjā*) and lead to "upādāna *paccayā bhava*," making the corresponding *bhava* (or *kamma* seed) strong.

- This is another way of expressing "habit (*gati*; pronounced "gathi") formation" that I have discussed in many other posts. The more one does actions suitable for a specific "*bhava,*" the *viññāṇa* for similar behavior grows, and it is easier for one to be "born" in a corresponding state; this is "*pati+ichcha*" leading to "*sama+uppāda*" as pointed out in the introductory post, "Paṭicca Samuppāda – "Pati+ichcha"+" Sama+uppāda."

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- Thus, the more the teenager acts violently, the easier it becomes for him to be "born in that state," i.e., easier/habitual for him to do similar acts.
- In other words, repeated *saṅkhāra* leads to strengthening the corresponding mindset or *viññāṇa*, and it propagates down the *Paṭicca samuppāda* series to make "*kamma bhava*."

5. Now let us consider when that *kamma* seed or "*kamma bhava*" gives rise to a "*jāti*" in *Idappaccayatā Paṭicca samuppāda.* One day, his drug deal is sabotaged by a rival gang member, and he gets angry. He is easily "born" in that "animal-like violent state." He starts beating up that guy. This is a "*jāti*" or "birth" in a violent existence.

- When the beating is almost done, that "*jāti*" is almost over with; it is at the "*jarā*" (decay) stage, and when it is done, that is the end or death ("*maraṇa*") of that "*jāti.*"
- Thus when that episode is over, that temporary "*jāti*" of "a violent existence" is over.
- The rest of it, "*soka, parideva, dukkha, domanassa*" or many forms of suffering, comes later in that life or even in future births. The *kamma* seed that helped him do that act itself got even stronger.

6. That violent action now gives rise to another *kamma* seed.

- Now, if during that confrontation with the other rival gang member, he gets beaten up, then that is due to a *kamma vipāka* of that new *kamma.*
- In either case, that "birth" or '*jāti*" (the confrontation with the rival gang member) would give him only misery at the end: "*soka, parideva, dukkha, domanassa."*
- Many such *Idappaccayatā samuppāda cycles* can operate during even a day, and he may be "born" repeatedly in that confrontational state. Some may be minor, like getting mad at his friends, but some could be violent. He has prepared the "*bhava,*" and he can get into "*jāti*" or be "born in that *bhava*" easily.
- Just like when a seed is made, it is easy to get that seed to germinate. Once we prepare a "*bhava*," it is easy to be born in that type of existence.

7. Now, we can see that a "*bhava*" or a "*kamma* seed" is the potentiality for a particular kind of existence or a "state of mind" during the current life itself.

- He can easily transition to that "state of mind" (or *bhava*). For example, he may have a good time with his family and be in a "normal state of mind." Then he gets a phone call from a fellow gang member asking for his help with the gang-related activity.
- He will instantly be transitioned to the "gang mentality" and be born a gang member. Then he will engage in whatever gang activity.
- But any birth (or *jāti*) will come to an end. When that activity is over, he may come home and be part of the typical family life.
- However, that "bad *jāti*" will ALWAYS lead to "*jarā, maraṇa, soka, parideva, dukkha domanassa*." Even if that particular was successful and left there happily, that ACTIVITY will lead to suffering in the future. He had accumulated more *kammic* energy for that "bad *bhava*."

8. But the important thing to remember is that "*bhava paccayā jāti*" **does not mean he is guaranteed to be born in that state.** He will likely be born in that state under suitable conditions, for example, upon urged by friends.

- But if he comes to his senses and realizes the perils of such actions, he can make an effort and slowly degrade the potency of that *kamma* seed. The first thing is to stop doing those more violent acts. If the teenager has enough determination and moral support from his family, he may get into the moral path.
- If he determines to change, it will be challenging in the beginning. It is like trying to stop a moving car. If the car has a lot of speed, it takes a considerable effort to stop. It is easier to stop a slowly moving car

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before it gains speed. In the same way, it is easier to revert if one realizes that one is on the wrong path early.

Same Example – Future *Bhava* and *Jāti* (via *Upapatti* PS)

9. If the teenager does not change his ways but only gets involved more and more with violent activities, then that *kamma* seed (or *kamma bhava*) will grow bigger and can become strong enough to energize a whole new existence (rebirth) or "*upapatti bhava*." Or he can even make a single huge *kamma* seed by killing someone.

- We all likely have acquired several or even many such large bad *kamma* seeds (i.e., many bad "*upapatti bhava*") suitable to yield rebirths in the lowest four realms; we have no way of finding out.
- Of course, we are also likely to have many good *kamma* seeds (i.e., many good "*upapatti bhava*") suitable to yield rebirths in the higher realms.

No Control Over the Next *Bhava* (in *Upapatti* PS)

10. And we do not have any control over which "*upapatti bhava*" is selected at the end of the current *bhava*. The strongest with the most "*upādāna*" associated gets to the front automatically. The Buddha gave a simile to explain how this selection of a "*upapatti bhava*" or a strong *kamma* seed happens at the *cuti-paṭisandhi* transition at death.

- Imagine a barn that keeps the cows in for the night. All the cows are anxious to get out and roam around in the morning. But when the gate opens, it is the most muscular cow that has come to the front and is out of the gate when it is opened. The weaker ones don't even try to be at the front.
- Just like that, it is the most potent "*kamma* seed" or a "*paṭisandhi bhava*" that wins at the *cuti-paṭisandhi* transition.
- Let us get back to the teenager that we discussed above. Suppose the *kamma* seed he nourished during this life as a violent person with "animal-like" behavior is the strongest one of all his accumulated *kamma* seeds. In that case, it will bring about an animal existence at the *cuti-paṭisandhi* transition.

11. A Buddha could analyze such a *upapatti Paṭicca Samuppāda* cycle in finer detail to pinpoint exactly what type of animal it would be. This is because a Buddha can see not only a person's whole history in the present life but going back to many eons; thus, he can see which *kamma* seed will bring the following existence and exactly which kind of "*gati*" are embedded in that *kamma* seed. We can only discuss the general trends, and here we have discussed only the main ideas of how these *Paṭicca samuppāda* cycles operate.

- Going back to the teenager, In this case, it is the *upapatti Paṭicca Samuppāda* cycle that operates, and "*bhava paccayā jāti*" here leads to the birth in a new existence as an animal using that *upapatti bhava*.

Many Births Within a *Upapatti Bhava* – For Humans and Animals

12. Once born in such an animal existence, that animal will grow and then start old age ("*jarā*") and eventually die ("*maraṇa*").

- The *kammic* energy of that *kamma* seed may not deplete in just one birth (this applies only to humans and animals.)
- Since most animals have shorter lifetimes, only a fraction of that *kammic* energy is likely to have been spent. That animal will keep going through many similar births ("*jāti*") until the energy of that *kamma* seed is spent. It is said that many animals keep coming back to the same life many hundreds of times.

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13. This is the difference between "*bhava*" and "*jāti*." Once one gets a new existence or "*bhava*," one could have many births ("*jāti*") in that existence until the energy of the *kamma* seed is spent. See, "Bhava and Jāti – States of Existence and Births Therein."

- Thus we can see that the last step of "*jāti paccayā jarā, maraṇa, soka, parideva, dukkha, domanassa*" will be with "him" for a long time to come. It is not just one birth but many that will correspond to that existence as that animal.
- In general, within the human "*bhava,*" one could be reborn many times before the energy of that "good *kamma* seed" is depleted. This is why some children can recall previous recent lives. However, it is tough to get another "human *bhava*"; see, "Rebirth – Connection to Suffering in the First Noble Truth."
- However, especially in *Deva* and *Brahma* realms, there is only one birth during that existence as a *Deva* or a *Brahma*.

Kamma Seeds Removed for Those With *Magga Phala*? – No

14. Before closing this section, let us discuss another critical point. We mentioned earlier that everyone had accumulated numerous good and bad *kamma* seeds strong enough to give rise to good and bad rebirths. Then the question arises: Does a person attain the *Sotāpanna* stage (i.e., make bad rebirths in the lowest four realms void) by eliminating all those bad *kamma* seeds?

- While it is possible to reduce the potency of *kamma* seeds and maybe even eliminate some, it may not be possible to remove all. The *Ariya Mettā Bhāvanā* may remove many *kamma* seeds, as discussed in the "*Bhāvanā* (Meditation)" section, but there could be leftovers. It is said that the Buddha had 11 instances of bad *kamma vipāka,* including a back problem.
- Therefore, it is very likely that we all have many good and bad *kamma* seeds strong enough to energize many good and bad rebirths.
- What happens at the *cuti-paṭisandhi* moment involves the "*upādāna paccayā bhava*" step in the *upapatti Paṭicca Samuppāda* cycle. As we recall, this is the step responsible for energizing "*upapatti bhava*" to bring in a new existence."
- But this same step is involved in grasping the strongest "*upapatti bhava*" at the end of the current "*bhava*." Suppose a person dies, and that was the last possible human birth for him/her. Then at the dying moment, he/she will willingly grasp something they crave, i.e., matching the dominant "*gati*" of him/her.

15. Let us consider the case of the violent teenager again. Suppose he continued his violent acts and built up a "*upapatti bhava*" suitable for a violent animal. Then at the dying moment, he could see in his mind (like in a dream) a rival gang member trying to "steal a drug deal"; he would also see a gun close by. By his instincts, he will get angry, grab the gun, and shoot that person. This is an example of a "*gati nimitta*."

- That is the "*upādāna paccayā bhava*" step for the new existence. He has willingly grasped the mindset of an animal, and he will be born as an animal. His next thought-moment is in that animal that comes out of the dead body of the teenager as a "*gandhabba*" with an invisible fine body.
- This is described in detail in other posts; it needs more background material in "*manomaya kāya*" to understand the technical details, which is not critical here. However, now we can understand how a new existence is grasped at the end of a "*bhava*" in the *upapatti Paṭicca Samuppāda* cycle.

16. Let us go back to how a *Sotāpanna* avoids such bad rebirths even if he/she has many bad *kamma* seeds. Suppose that *Sotāpanna* has the same kind of *kamma* seed as that teenager (it could be from a previous life) and that it is strong enough to come to the forefront of his/her mind at the dying moment.

- What happens is that a *Sotāpanna* will not grab the gun and shoot that person even if it is his/her worst enemy doing something that could make him/her mad. His/her mindset or "*gati*" has been permanently changed. Thus "*upādāna paccayā bhava*" step will not be executed for that *kamma* seed.

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- In that case, now the next potent *upapatti bhava* will come to the forefront. That will also be rejected if that is also a bad one suitable for rebirth in the lowest four realms (*apāyā*.) Eventually, he/she will grasp a rebirth compatible with his/her "*gati*" at that dying moment, which for a *Sotāpanna* will never be the "*gati*" to be born in an *apāyā*.
- That process happens automatically and very quickly. We do not have conscious control over it.
- Thus one's rebirth will be determined by how one lives (and had lived previous lives). If one lived like an animal, one would be born an animal no matter how much one wishes for a "good birth." As discussed above, the real danger is that we do not know how we lived our previous lives.
- This is why *Paṭicca samuppāda* means "*pati + ichcha*" leading to "*sama" + "uppāda"* or what one grasps willingly and habitually is what one that will operate automatically at the dying moment; see, "Paṭicca Samuppāda – "Pati+ichcha"+" Sama+uppāda."
- Also, see "Bhava and Jāti Within a Lifetime – Example."

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9.11 Imasmiṁ Sati Idaṁ Hoti – What Does It Really Mean?

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A Zen Riddle?

1. "*Imasmiṁ sati idaṁ hoti, imassa uppādā idaṁ uppajjati; imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhatī ti.*" This is a famous phrase that appears in most *suttā* that describe *Paṭicca Samuppāda* (Dependent Origination).

- It is usually translated as, "When there is this that is, with arising of this that arises; when there is not this that is not, with the cessation of this that ceases." That sounds like a Zen riddle!
- But the Buddha never made his *Dhamma* into riddles. He always presented it in the simplest possible way. Some verses have become riddles because people have incorrectly translated them; they did not understand the true meanings or the significance of key Pāli words.
- Another example is, "Anidassana Viññāṇa – What It Really Means."

Sati – Mundane Meaning in the Verse

2. **The keyword in the verse that we are interested is "*sati*."** All English translations that I have seen have left out this keyword!

- There are two meanings to the word "*sati*." One is mundane, meaning "attention."
- It is actually that mundane meaning that should be used in this verse.
- If one set the mind on an immoral task (planning a robbery, assembling a bomb to kill people, etc.) one will start doing immoral deeds with "***apuñña abhisaṅkhāra* (or *apuññābhisaṅkhāra*)**" and initiate ***Akusala-Mūla Paṭicca Samuppāda***. That will lead to rebirth in the *apāyā*.
- At the opposite end, a Noble Person above the *Sotāpanna Anugāmi* stage will try to set the mind on cultivating "***kusala-mūla saṅkhāra***" and initiate ***kusala-mūla Paṭicca Samuppāda***. Here, they will have *Sammā Sati* (mindset focusing on *Nibbāna*). That "*sati*" is the one with deeper meaning.

Sammā Sati – Deeper Meaning of *Sati*

3. **The deeper meaning of "*sati*" should be used in the context of *Satipaṭṭhāna bhāvanā*, for example.**

- That *"sati"* is a *sobhana cetasika*, i.e., a good mental factor. The *sati cetasika* is cultivated by learning *dhamma* and eventually comprehending *Tilakkhaṇa*.
- **However, that *cetasika sati* does not have a counterpart in *asobhana cetasika*, i.e., there is no "*asati*" *cetasika*.**
- In verse, both "*sati*" and "*asati*" are mentioned. **Therefore, "*sati*" in the context of the verse in question does not refer to the *sati cetasika*.**

Mundane *Sati* – Examples

4. The word "*sati*" in "*Imasmiṁ sati idaṁ hoti,..*" is, however, still closely related to the mind. It just refers to keeping the mind focused on the task at hand, whether it is a "good" or "bad" task.

- Suppose a suicide bomber is assembling a bomb that he intends to use to kill many people. He must be paying careful **attention** (or "being mindful") to what he is doing,otherwise, he will blow himself up. That is the **mundane meaning of *sati*** there.

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- Thus, the term "mindful" can apply to the mindset of the suicide bomber while assembling the bomb. He must be mindful of his task. If he makes even a slight mistake, he may trigger the bomb right there.
- Obviously, he is not engaged in *Satipaṭṭhāna*. In fact, someone being mindful of morality/*Nibbāna* would not engage in such an act.

Attention Needed to Do Good or Bad

5. That mundane meaning of "attention" is the meaning that should be used in analyzing the verse in question here: "*Imasmiṁ sati idaṁ hoti,..*"

- **What it means in this context is "to focus the mind on something (X)."** Then that "something" leads to the **creation of "another thing (Y)**." Even though X is ALWAYS mental, Y could be mental (*nāma*) or material (*rūpa*) or a combination of the two (*nāmarūpa*).
- When the mind is set on getting something done, one makes *vacī* and *kāya saṅkhāra* accordingly, i.e., one thinks about getting it done and acts accordingly; that is the "*sati*" that is referred to in that verse.
- When the mind does not focus on something (and does not make plans in mind via *vacī saṅkhāra,* and carries out such plans), that is called "*asati*." In that case, there is no reason that Y would arise.

Good or Bad Deeds Done With Different Types of *Saṅkhāra*

6. As we will see below, making *saṅkhāra* is just the first step in a series of steps.

- We can make the mindset to do good or bad things. Keeping the attention on "good things" will lead to good outcomes (via good *dhamma*). Keeping the attention on "bad things" will lead to bad outcomes (via bad *dhamma*).
- Therefore, both cases (good or bad attention) will lead to a corresponding (good or bad) outcome. That is what is meant by "*Imasmiṁ sati idaṁ hoti"* or "keeping the attention on this will lead to that."
- What *Paṭicca Samuppāda* describes the eventual outcome ("that" is a "*jāti*," the outcome or the result): "*saṅkhāra paccayā viññāṇa*,"….ending up in "*bhava paccayā jāti.*"

7. Of course, if one does not keep the attention on something, one will not be generating (good or bad) *saṅkhāra* about it. Thus, one will not initiate *Paṭicca Samuppāda* cycles: "*saṅkhāra paccayā viññāṇa*,"….ending up in "*bhava paccayā jāti.*"

- Therefore, if there is "***asati***" or "no attention on some task," then there will be **no reason** for there to be an **outcome**: "*Imasmiṁ* ***asati*** *idaṁ* ***na hoti***."
- In other words, the mind will have no reason to generate new *saṅkhāra* to initiate *Paṭicca Samuppāda* processes.

8. Now we can understand half of the verse: "*Imasmiṁ sati idaṁ hoti, "Imasmiṁ* ***asati*** *idaṁ* ***na hoti***." That means "when the mind is focused on X that will give rise to Y when the mind is **not focused** on X that **will not give rise** to Y."

- We have already figured out what is meant by "*imassa uppādā idaṁ uppajjatī*" and "*imassa nirodhā idaṁ nirujjhatī* ."
- This part states that what has **ultimately come to being (*uppajjati*) or the *jāti*** is due to **what first arose in mind (*uppādā*) which are saṅkhāra.**
- Similarly, for something **not to come to being (*nirujjhatī*)**, the corresponding cause **should not arise in mind (*nirodhā*). If there is "*asati*" or "no attention," then nothing will be realized: "no *jāti*"** (because no *saṅkhāra* is generated to trigger *Paṭicca Samuppāda* processes.)

Correct Interpretation of the Verse

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9. So, now we can translate the whole verse: "when the mind is focused on this it will give rise to that, when the mind is **not focused** on this it **will not give rise** to that; **this arising in mind (*uppādā*)** will give rise to that (*uppajjati*), **this not arising in mind (*nirodhā*)** will stop that from coming to being (*nirujjhatī*).

- In straightforward terms, this describes the Buddha's key message: if one does not generate any defilements in mind, then one will not be reborn into this suffering-filled world.
- Furthermore, one MUST understand the anicca/dukkha/anatta nature of this world and set the mind on attaining Nibbāna to stop the rebirth process. That understanding will stop ***apuñña abhisaṅkhāra*** from arising via "*avijjā paccayā saṅkhāra*" in ***Akusala-Mūla Paṭicca Samuppāda***.

10. How anything and everything in this world arises with **the mind as the "creator"** is explained in the doctrine of the cause or effect of *Paṭicca Samuppāda*.

- Even though the process starts with generating *saṅkhāra* ("*avijjā paccayā saṅkhāra*"), it involves many other steps ("*saṅkhāra paccayā viññāṇa*," etc.) before the final thing manifests.
- That is why this verse comes in many *suttā* just before introducing the *Paṭicca Samuppāda* cycle starting with "*avijjā paccayā saṅkhāra*."

Ariyasāvaka Sutta (SN 12.49)

11. What we discussed above becomes clear in the "WebLink: suttacentral: *Ariyasāvaka Sutta* (SN 12.49)." It starts with the statement: "*Na, bhikkhave, sutavato ariyasāvakassa evaṁ hoti: 'kiṁ nu kho—kismiṁ sati kiṁ hoti, kissuppādā kiṁ uppajjati? Kismiṁ sati saṅkhārā honti, kismiṁ sati viññāṇaṁ hoti, kismiṁ sati nāmarūpaṁ hoti, kismiṁ sati saḷāyatanaṁ hoti, kismiṁ sati phasso hoti, kismiṁ sati vedanā hoti, kismiṁ sati taṇhā hoti, kismiṁ sati upādānaṁ hoti, kismiṁ sati bhavo hoti, kismiṁ sati jāti hoti, kismiṁ sati jarāmaraṇaṁ hotī'ti*?."

Translated: "*Bhikkhus*, a noble disciple, is not confused by the question: '[What gives you indeed— (*kiṁ nu kho*—)] What in mind becomes a cause? With the existence of what in mind does what come to being? What in mind becomes a cause for *saṅkhāra*? What in mind becomes a cause for viññāṇa? What in mind becomes a cause for *nāmarūpa*?… What in mind becomes a cause for *jarāmaraṇa*?' ."

12. The next verse: "*Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti: 'imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati. Avijjāya sati saṅkhārā honti; saṅkhāresu sati viññāṇaṁ hoti; viññāṇe sati nāmarūpaṁ hoti; nāmarūpe sati saḷāyatanaṁ hoti; saḷāyatane sati phasso hoti; phasse sati vedanā hoti; vedanāya sati taṇhā hoti; taṇhāya sati upādānaṁ hoti; upādāne sati bhavo hoti; bhave sati jāti hoti; jātiyā sati jarāmaraṇaṁ hotī'ti. So evaṁ pajānāti: 'evamayaṁ loko samudayatī'ti.*"

Translated: "*Bhikkhus*, the noble disciple knows that what arises is dependent on what is cultivated in mind: 'When this exists in mind, that comes to be; with the arising of this in mind, that arises. When the mind is ignorant (*avijjāya sati*), *saṅkhāra* arise/come to be (*saṅkhārā honti*). When there are *saṅkhāra* in mind (*saṅkhāresu sati*), *viññāṇa* comes to be (*viññāṇaṁ hoti*). When there is *viññāṇa* in mind (*viññāṇe sati*), *nāmarūpa* arise/come to be (*nāmarūpaṁ honti*), ….When the mindset takes that of a certain existence (*bhave sati*), *jāti* comes to be (*jāti hoti*). When there is *jāti* in mind (*jātiyā sati*), *jarāmaraṇa* comes to be (*jarāmaraṇaṁ hotī*). **He understands thus: 'In such a way the world arises (*samudaya*).**' "

13. Next verse is: "*Na, bhikkhave, sutavato ariyasāvakassa evaṁ hoti: 'kiṁ nu kho—kismiṁ asati kiṁ na hoti, kissa nirodhā kiṁ nirujjhati? Kismiṁ asati saṅkhārā na honti, kismiṁ asati viññāṇaṁ na hoti, kismiṁ asati nāmarūpaṁ na hoti, kismiṁ asati saḷāyatanaṁ na hoti, kismiṁ asati phasso na hoti, kismiṁ asati vedanā na hoti, kismiṁ asati taṇhā na hoti, kismiṁ asati upādānaṁ na hoti, kismiṁ asati bhavo na hoti, kismiṁ asati jāti na hoti, kismiṁ asati jarāmaraṇaṁ na hotī'ti*?."

Translated: "*Bhikkhus*, a noble disciple is not confused by the question: '[What gives you indeed— (*kiṁ nu kho*—)]Absence of what in mind would not be a cause? With the cessation of what in mind what would

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be stopped from arising? Absence of what in mind (*kismiṁ asati) saṅkhāra* would not result (*na honti*)? Absence of what in the mind *viññāṇa* (an expectation of a worldly thing) would not result? ..Absence of what in the mind *nāmarūpa* would not result?… Absence of what in the mind *jarāmaraṇa* would not result?' ."

14. And then: "*Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti: 'imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati. Avijjāya asati saṅkhārā na honti; saṅkhāresu asati viññāṇaṁ na hoti; viññāṇe asati nāmarūpaṁ na hoti; nāmarūpe asati saḷāyatanaṁ na hoti ... pe ... bhavo na hoti ... jāti na hoti ... jātiyā asati jarāmaraṇaṁ na hotī'ti. So evaṁ pajānāti: 'evamayaṁ loko nirujjhatī'ti.*

Translated: "*Bhikkhus*, the noble disciple knows that what arises is dependent on what is cultivated in mind: 'When this does not exist in mind, that will not come to be; with the cessation of this in mind, that is stopped from arising. When there is no ignorance in mind (a*vijjāya asati*), *saṅkhāra* do not come to be (*saṅkhārā na honti*). When *saṅkhāra* cease to exist in mind (*saṅkhāresu asati*), *viññāṇa* do not come to be (*viññāṇaṁ na hoti*). With the cessation of *viññāṇa* in mind (*viññāṇe asati*), *nāmarūpa* do not come to be (*nāmarūpaṁ na honti*), ….When there is *bhava* absent in mind (*bhave asati*), *jāti* will not come to be (*jāti na hoti*). When there is no *jāti* in mind (*jātiyā asati*), *jarāmaraṇa* do not come to be (*jarāmaraṇaṁ na hotī*). **He understands thus: 'In such a way the world ceases to exist (*nirujjhatī*),** and thus the *saṁsāric* suffering ends.' "

15. Finally, "*Yato kho, bhikkhave, ariyasāvako evaṁ lokassa samudayañca atthaṅgamañca yathābhūtaṁ pajānāti, ayaṁ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi ... pe ... amatadvāraṁ āhacca tiṭṭhati itipī'ti.*

Translated: "*Bhikkhus*, a noble disciple thus understands the origin and the ending of the world. He is knowledgeable about the true nature of this world, has the correct vision, and comes to attain *Nibbāna*."

16. That is the complete *sutta*. It provides the basic reasoning behind *Paṭicca Samuppāda*.

- It is important to realize that all the steps in *Paṭicca Samuppāda* involve the mind up to the *jāti* stage. When the *jāti* stage arrives, the process is complete. That *jāti* that came into being has to evolve naturally to its end.

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9.12 Paṭiloma Paṭicca Samuppāda – Key to Nibbāna

March 15, 2019; revised January 10, 2021; December 23, 2022

January 10, 2021: Renamed from **"Anuloma Paṭiloma Paṭicca Samuppāda – Key to Sotāpanna Stage"** to **"Paṭiloma Paṭicca Samuppāda – Key to Nibbāna"**

Paṭiloma Paṭicca Samuppāda is the "reverse of the standard *Akusala-Mūla Paṭicca Samuppāda* process. That means it is the way to *Nibbāna*.

Introduction

1. Just before his Enlightenment, the Buddha figured out how beings are born endlessly due to their own way of thinking. That knowledge is embedded in *Paṭicca Samuppāda*, translated as, "Dependent Origination."

- It describes the origins of different types of living beings, according to their thought processes (*saṅkhāra*) based on the level of *avijjā* (ignorance of the fundamental nature).
- *Anuloma Paṭicca Samuppāda* describes the forward progression of events leading to eventual suffering. *Paṭiloma Paṭicca Samuppāda* describes the backward progression to see that indeed *avijjā* must be removed (by cultivating wisdom or *paññā*) to stop future suffering from arising.

Anuloma Paṭicca Samuppāda and *Paṭiloma Paṭicca Samuppāda*

2. "WebLink: suttacentral: *Paṭhama Bodhi Sutta* (Udāna 1.1)" and "WebLink: suttacentral: *Dutiya Bodhi Sutta* (Udāna 1.2)" state how the Buddha comprehended *anuloma* and *paṭiloma Paṭicca Samuppāda* during the night of the Enlightenment.

- Most people are familiar with how suffering originates with the *saṅkhāra* generation due to the ignorance of the Four Noble Truths (*avijjā*), and then go through the familiar steps: "*avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṁ*, ..and ends with ".. *Evametassa kevalassa dukkhakkhandhassa samudayo hotī"ti* OR "the whole mass of suffering."

Paṭiloma Paṭicca Samuppāda

3. It is also important to trace the steps backwards and see how future suffering can be stopped by cultivating *paññā*: "***avijjānirodhā*** *saṅkhāranirodho,* ***saṅkhāranirodhā*** *viññāṇanirodho,* ***viññāṇanirodhā*** *nāmarūpanirodho,* ***nāmarūpanirodhā*** *saḷāyatananirodho,* ***saḷāyatananirodhā*** *phassanirodho,* ***phassanirodhā*** *vedanānirodho,* ***vedanānirodhā*** *taṇhānirodho,* ***taṇhānirodhā*** *upādānanirodho,* ***upādānanirodhā*** *bhavanirodho,* ***bhavanirodhā*** *jātinirodho,* ***jātinirodhā*** ***jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti***."

- By stopping ***jāti,*** it is possible to **stop suffering from arising** (at the end). Now we go backward: ***Jāti*** (births) stopped by stopping ***bhava***, which is stopped by stopping ***upādāna, taṇhā, vedanā, phassa, saḷāyatana, nāmarūpa, viññāṇa,*** and ***saṅkhāra***. When one gets to the first step: ***saṅkhāra*** cannot be stopped from arising without eliminating ***avijjā*** (and thus getting rid of ALL ***gati***).
- If one contemplates this process, one can get some profound insights.

Nirodha Means "Stop From Arising" – Not Destruction of an Existing Entity

4. It is clear that to stop "the whole mass of suffering", one MUST stop each of those ten factors (***jāti, bhava, upādāna, taṇhā, vedanā, phassa, saḷāyatana, nāmarūpa, viññāṇa,*** and ***saṅkhāra***) from arising.

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- Thus one can see that *nirodha* means "stop from arising."
- One can also see that can be done ONLY by removing *avijjā*, which is the same as cultivating *paññā*.
- The removal of *avijjā* (and cultivation of *paññā*) is done by following the Eightfold path, which has two components; see, for example, "What is Unique in Buddha Dhamma?." There are no shortcuts!

5. We concluded in #4 above that to stop future suffering from arising we must stop those ten terms from arising. This appears not to make sense with some of those terms when we try to reconcile that with the fact that an *Arahant* has stopped those from arising.

- In particular, one could object that *vedanā*, *phassa*, *viññāṇa*, and *saṅkhāra* still arise in a LIVING *Arahant*.
- As I have explained in many posts scattered throughout the website (especially in the "Paṭicca Samuppāda" section), those terms are in the "*uddesa*" version. This is explained in detail in the post, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Let us briefly discuss a few of those terms.

Need for Detailed Explanations

6. Basically all current English translations just provide word-by-word translations of that "*uddesa* version" without any explanation. For example, the English translation of the first sutta in #1 above states, "..because of **consciousness**: mind and body, because of mind and body: the six sense spheres, because of the **six sense spheres**: contact, because of **contact**: feeling, because of **feeling**… because of **continuation**: birth, because of **birth**: old age, death, grief, lamentation, pain, sorrow, and despair all arise, and so there is an origination of this whole mass of suffering.."; see, "WebLink: suttacentral: The First Discourse about the Awakening Tree (UD 1.1)."

- According to the second *sutta*, all those terms (consciousness, six senses, contact, feeling) should not arise in an *Arahant*!
- Furthermore, it is not clear what is meant by "continuation" (for *bhava*), which leads to *jāti* (births), and thus "this whole mass of suffering."

Detailed Explanations of Terms in *Paṭicca Samuppāda*

7. For example, the step, "*avijjā paccayā saṅkhāra*" really should be "*avijjā paccayā abhisaṅkhāra*."

- As is explained in the post, "Saṅkhāra – What It Really Means," an *Arahant* generates *saṅkhāra*, but NOT *abhisaṅkhāra*.
- It is such abhisaṅkhāra that leads to future births and thus future suffering!

8. The next step is written in *suttā* as "*saṅkhāra paccayā viññāṇa*" and that is the *uddesa* version.

- It needs to be explained as "*abhisaṅkhāra paccayā viññāṇa*," where *viññāṇa* means "defiled consciousness."
- An *Arahant* would have "purified *viññāṇa*" and NOT "defiled *viññāṇa*." This is explained in "Viññāṇa Aggregate."

9. Another confusing step could be "*nāmarūpa paccayā saḷāyatana*," where "*saḷāyatana*" or "six *āyatana*" are typically translated as "six sense faculties." **Of course, a living *Arahant* has perfectly good sense faculties (*indriya*).**

- Those six *indriya* (or sense faculties) become *saḷāyatana* when one acts with *avijjā* and uses them to accumulate "*saṇ*"; see, "Nāmarūpa paccayā Saḷāyatana."

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10. In the next step of "*saḷāyatana paccayā phassa*," it is really "*saḷāyatana paccayā samphassa*." When those *indriya* are used as *āyatana*, one "makes contact with a defiled mind," and that defiled contact is "*samphassa*" ("*saṃ*" + "*phassa*").

- This is discussed in, "Difference between Phassa and Samphassa."
- Therefore, an *Arahant* would have only "*phassa*" and NOT "*samphassa*."

11. Now, when those sensory inputs are evaluated with a defiled mind, one generates "mind-made *vedanā*" or "*samphassa ja vedanā*." These are greedy, angry, and jealous, types of *vedanā* generated due to the defilements in mind.

- Such "defiled and mind-made *vedanā*" is absent in an *Arahant*. An *Arahant* will, however, generate *vedanā* due to the contacts with the six *indriya*.
- For example, if someone hits an *Arahant*, he/she will feel pain. Spoiled milk would taste bitter and a piece of cake would taste sweet, etc. But an *Arahant* would not generate angry thoughts about someone offering spoiled milk and would not generate cravings for the cake.
- This is explained in detail in the post, "Vedanā (Feelings) Arise in Two Ways."

12. The subsequent confusion is at the step, "*bhava paccayā jāti*," which is translated in #5 as, "because of continuation: birth." I am not sure what is meant by "continuation" there.

- The correct interpretation is given in "Bhava and Jāti – States of Existence and Births Therein."

Stopping *Abhisaṅkhāra* Is the Key to *Nibbāna*

13. If one can spend some time reading those posts and the links given in them, one should be able to get a good idea of how different types of *jāti* originate via *abhisaṅkhāra* (one's thoughts).

- The Sotāpanna stage of *Nibbāna* is attained by getting rid of the wrong way of looking at one's body (and actions) are due to an unchanging "soul."
- However, one's *bhava* and *jāti* arise due to one's own *abhisaṅkhāra*. We are humans in this life because of good *abhisaṅkhāra* cultivated in a previous life.
- If we do evil (or *apuñña*) *abhisaṅkhāra* in this life, we may be born as animals or worse. If we do good (or *puñña*) *abhisaṅkhāra* in this life, we may be born as *devas*, *Brahmā*, or humans again.

No Birth Among the 31 Realms Will Stop Suffering

14. However, no birth in the 31 realms can bring a permanent state of happiness. Any *Deva* or *Brahma* existence will end, and one could be subsequently born in the *apāyā*.

- A permanent state of happiness (which means the absence of ANY suffering) is attained by stopping this never-ending rebirth process. **That is the key message of the Buddha.**
- When one truly understands that, one has the "vision" of a *Sotāpanna*, i.e., one would have gotten rid of *sakkāya diṭṭhi* (and *vicikicchā* and *sīlabbata parāmāsa* all at the same time).

Further Information

15. More details can be found in the "Paṭicca Samuppāda" section. The "Living Dhamma" section attempts to provide a systematic approach to learning and practicing Buddha Dhamma (of course, with more details in other sections).

- A systematic approach to Buddha Dhamma at "Buddha Dhamma – A Scientific Approach," which continues in "Understanding the Terms in Paṭicca Samuppāda."

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9.13 Paṭṭhāna Dhamma

October 22, 2016

Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala)

What Does "Paccaya" Mean in Paticca Samuppāda?

Anantara and Samanantara Paccaya

Āsevana and Aññamañña Paccaya

9.13.1 Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala)

October 22, 2016; revised October 25, 2016; June 15, 2018; April 11, 2021; June 28, 2022

1. *Paṭṭhāna dhammā* is also cited as *pattāna dhammā* in English.

- The word "\paṭṭhāna" comes from "*paṭṭha*" + "*āna*." I have previously mentioned that "*āna*" means "bringing in" as in "*ānāpāna*" in *Ānāpānasati Bhāvanā*. "*Paṭṭha*" in Pāli or Sinhala means the layer of a tree trunk underneath the outermost layer of bark — *consisting of phloem cells* — which carry food between roots and leaves.
- So, the word "*paṭṭhāna*" here conveys the idea that while the roots (*mūlika hetu*) are critical for the tree's survival, "*paṭṭha*" also plays an important role in the tree's growth. In the case of *Paṭṭhāna Dhamma*, they play an important role in describing the conditions under which *hetu* or causes can bring in effects, as we will see below.
- By the way, "*paṭṭha*" are essential for the tree's survival, just as the tree's roots are. One could kill a tree simply by a process called "girdling" where those phloem cells are removed; see the Wikipedia article: "WebLink: WIKI: Girdling."
- The Buddha frequently used analogies with the workings of a tree. We also need to remember that "*mūla*" is a root in Pāli or Sinhala, so "*mūlika hetu*" means "root causes." So, the tree's survival depends on its roots and its "*Paṭṭha*" containing those critical phloem cells.
- This is the same as saying *Paṭṭhāna Dhamma* describes CONDITIONS are as important as ROOT CAUSES, which are *lobha, dosa,* and, *moha* (for *akusala kamma*), and *alobha, adosa,* and *amoha* (for *kusala kamma*).

2. It is also to be noted that "*paṭṭhāna*" in "*Satipaṭṭhāna*" can be interpreted to mean "providing food" or "*paṭṭha*" +"*āna*" to cultivate *sati* or mindfulness.

- The word "*Paṭṭhāna Dhammā*" has not been discussed that much in English. Therefore, it is good to get started the right way. Buddhaghosa did not discuss it because he did not comprehend *Paṭicca Samuppāda,* and as a result even many people who follow even Theravāda Buddhism are not familiar with *Paṭṭhāna Dhammā.* Ven. Ledi Sayadaw in Burma and Ven. Rerukane Chandawimala in Sri Lanka are clear exceptions. They have discussed *Paṭṭhāna Dhammā*; see the references below.
- However, their interpretations of *Tilakkhaṇa* (*anicca, dukkha, anatta*) are incorrect.

3. In the workings of living things (including plants) — and in mental processes in particular — the mechanism of how causes lead to effects is much more complex than material phenomena involving inert objects.

- In these cases, many conditions need to be satisfied, in addition to having sufficient causes.
- In many cases, such critical conditions are not satisfied even if the causes are there, so there is normally a TIME DELAY between causes and effects, i.e., between *kamma* and *kamma vipāka*.

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- This is why it is hard for people to see the validity of cause and effect (*hetu phala*) involving living things, especially the mind.
- This is what is explained in *Paṭicca Samuppāda*, with the help of *Paṭṭhāna Dhammā*. There are 24 conditions or paccayā discussed in the "*Paṭṭhānapakaraṇa*" in the *Abhidhamma Piṭaka*: "WebLink: suttacentral: 1.1. Nikkhepavāra." Of course, the English translation will likely have many errors, but one can get the basic idea.
- Let us discuss some examples to understand the role of a few of such conditions or *paccayā*.

4. All necessary causes to bring about a tree are embedded in a seed. A seed is a CAUSE for the subsequent appearance of a tree. **Yet, a seed cannot germinate unless suitable conditions are present.** If one keeps a seed in a cool, dry place, it will just sit there for thousands of years without giving rise to a tree.

- However, if one plants the seed in the ground where sunlight is available and provides water and nutrients, it will germinate and grow into a tree.
- The root condition to bring into existence a tree is embedded in a seed. That is in the *anantara paccaya*. But suitable conditions for that seed to germinate are in fertile soil with adequate sunlight and water; this is called *samanantara paccaya*. Therefore, both *anantara* AND *samanantara paccaya* MUST be satisfied to bring a tree into existence; see "Anantara and Samanantara Paccaya" for details.
- So, AT WHAT TIME the seed will germinate will depend on when the *samanantara* condition (fertile soil) is satisfied. *Anantara* condition (presence of a seed) is not enough.

5. Another important condition of *paccayā* comes into play for the germinated seed to grow into a tree: The *āhāra paccayā* (food condition) must be satisfied. If water, sunlight, and nutrients are unavailable after the seed germination, it cannot grow into a tree.

- An essential type of *āhāra* is the "food for *viññāṇa*." When one has bad thoughts about another person, that *viññāṇa* grows as long as one keeps thinking about that person and how bad he/she is. *Viññāṇa āhāra* are *mano sañcetanā.*

6. Another example of such a condition or *paccayā* is "*āsevana paccayā*." *Āsevana* means to "associate with."

- An important example is an association with bad friends. Whether it is a child or an adult, one's behavior will be influenced by who one associates with; see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."
- I have discussed several important conditions or *paccayā* in the post, "Micchā Ditthi – Connection to Hethu Phala (Cause and Effect)." Here is that discourse:

  WebLink: Audio Desana: Episode 6 - Micchā Diṭṭhi Connection to Hetu Phala Cause and Effect

  There are 24 such conditions in *Paṭṭhāna Dhamma*. I will discuss them in detail in this subsection on "Paṭṭhāna Dhamma" in a series of posts.
- This is why mental phenomena are so complex. In many cases, several such conditions need to be satisfied for a cause (*hetu*) to lead to a corresponding effect (*phala*).

7. Similarly, the *kammic* energies created by our actions do not disappear. A given action creates a *kamma* seed with energy to bring in its fruits. It is like a seed waiting for the right conditions to germinate and bring a tree into existence.

- Those *kamma* seeds or *kamma bīja* are out there waiting for suitable conditions to bring in their effect.
- Whether they will bring *vipāka,* AND at what strength, AND when, will depend on the conditions or *paccayā*. This is what is described by *Paṭicca Samuppāda* with the help of *Paṭṭhāna Dhammā*.

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- See, "What Does "Paccaya" Mean in Paṭicca Samuppāda?", "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka" and "Nāmagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)" for more details.

8. But some strong *kamma* will bring in *vipāka* without exceptions. Those include *ānantariya pāpa kamma*. They are so strong that they do not require conditions to be just right. They bring *vipāka* mostly at the dying moment, i.e., death of the physical body, and will not be delayed until the *cuti-paṭisandhi* moment. Hence, the delay is only until death.

- Some people inherit wealth unexpectedly and some people die of accidents. These are also strong *kamma vipāka*, though as not strong as *ānantariya pāpa kamma*.
- But in most cases, conditions or *paccayā* play major roles; sometimes, many conditions must be satisfied for *vipāka* to bear fruit.

9. This knowledge — or rather this understanding of — how *kamma* and *kamma vipāka* work — is called *kammassakata sammā diṭṭhi*, and is a REQUIREMENT to attain **mundane *sammā samādhi***. When one fully understands this, it will be easier to see that the rebirth process has a logical foundation.

- This is because one can now clearly see that most of *kamma* or one's actions will have corresponding *vipāka* or results when suitable CONDITIONS appear.
- So, if one does actions suitable to be born in the *apāyā*, one COULD BE born in the *apāyā*, until one REMOVES the ability to for such CONDITIONS to appear.
- When one attains the *Sotāpanna* stage, one will never realize the conditions suitable for a birth in the *apāyā*. This requires another step BEYOND *kammassakata sammā diṭṭhi,* which is the comprehension of *Tilakkhaṇa*.
- Therefore, getting to the *Sotāpanna* stage is a two-step process: first to get to *kammassakata sammā diṭṭhi* and then the comprehension of *Tilakkhaṇa*.
- This is discussed in detail in the *desanā* in #6 above.

10. We see people doing immoral things without being subjected to corresponding punishments, but that does not mean they are getting away with it. Those actions can bring their fruits in future lives if they are not realized in this life.

- There are two ways to overcome *kamma vipāka*. First, such *kamma* seeds will lose their energy with time; they can last at most 91 eons. They are like regular seeds, which lose their power over time.
- The other way is to attain all four stages of *Nibbāna*. That will remove the possibility of making conditions for ANY *kamma* seed from germinating.

11. These conditions or *paccayā* play a critical role in *Paṭicca Samuppāda*. When we say "*avijjā paccayā saṅkhāra*," it means, "we do *saṅkhāra* with ignorance when necessary CONDITIONS are present."

- For example, we do not do immoral acts or *apuññābhi saṅkhāra* all the time. When we are attracted to or repulsed by something that we see (this is an example of *ārammaṇa paccaya*), we may generate craving or dislike, and then it can lead to an immoral action or *apuññābhi saṅkhāra*; see, "What Does "Paccaya" Mean in Paṭicca Samuppāda?."
- This is the reason why *kamma* itself is not deterministic. Just because one has *avijjā* does not mean one will necessarily do an immoral thing, generating (*apuññābhi*) *saṅkhāra*. If we cultivate *Satipaṭṭhāna*, even if we get the urge to do something immoral, we can contemplate the bad consequences and stop that action, speech, or thoughts.
- When one keeps doing *Satipaṭṭhāna* — and avoiding immoral acts — one's *gati* will change for the better, and then even the automatic urge to do something immoral will gradually fade. In other words, one's *avijjā* will reduce. This is why *Satipaṭṭhāna* is so important.

References

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1. *The Manuals of Dhamma* by Ven. Ledi Sayadaw (1999), pp. 31-57.

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Next in the series, "What Does "Paccaya" Mean in Paṭicca Samuppāda?", ..

9.13.2 What Does "Paccayā" Mean in Paṭicca Samuppāda?

Revised April 27, 2016; August 25, 2019; December 14, 2023 (#3, #8); rewritten October 4, 2025

It is essential to be clear about what is meant by "*paccayā*" (pronounced "pachchayā") in *Paṭicca Samuppāda*. Root causes ("*hetu*") are not enough to trigger a *Paṭicca Samuppāda* cycle; necessary conditions ("*paccayā*") must also be present. *Avijjā* in "*avijjā paccayā saṅkhāra*" must be triggered by '(distorted/*viparīta*) *saññā*' to start a *Paṭicca Samuppāda* cycle or a *pañcupādānakkhandha* process.

Introduction

1. The *Paṭicca Samuppāda* cycle starts as: "*avijjā paccayā saṅkhāra, saṅkhāra paccayā viññāṇa, viññāṇa paccayā nāmarūpa, nāmarūpa paccayā salāyatana,….*".

- And since PS describes the "cause and effect" in Buddha Dhamma, most people think "*avijjā* ***paccayā*** *saṅkhāra*" means "*avijjā* automatically causes *saṅkhāra*" or "ignorance causes a mind to automatically generate *saṅkhāra* (leading to bad *kamma*)."
- As we discuss below, the steps should be translated as follows: "with *avijjā* (ignorance) **as condition**, *saṅkhāra* arise," with *saṅkhārā* as a condition for *viññāṇa*, etc.
- **Now, if *avijjā* has been eliminated from a mind, it cannot become a condition.** Thus, the entire PS sequence comes to a halt for *Arahants* who have eliminated *avijjā* from their minds.
- However, even if ***avijjā* has NOT been eliminated from a mind, it cannot become a condition until it is triggered by '(distorted/*viparīta*) *saññā*.' Therefore, it is possible for a mind to avoid generating *saṅkhāra* by overcoming that '(distorted/*viparīta*) *saññā*.'**
- **The above bullet is the basis of *Satipaṭṭhāna*.** The *Satipaṭṭhāna Sutta* explains how one can overcome the **'(distorted/*viparīta*) *saññā*'** and enter the *Satipaṭṭhāna Bhūmi* (where automatic *saṅkhāra* generation is absent) to cultivate the Noble Eightfold Path.

Root Causes and Their Results – The Role of Conditions

2. The easiest way to understand "*paccayā*" is to consider the following analogy: A seed contains the necessary causes (ingredients) for giving rise to a new tree. However, just because a seed is present, a tree will not come into existence; it must be planted in soil and provided with water and nutrients, i.e., it must be provided with the **necessary conditions** to germinate and grow. If the seed is in a cool, dry place, it can be kept that way for a long time without germinating.

- SUITABLE CONDITIONS must be present for causes to bring about corresponding effects. That is what *paccayā* means.
- When such suitable conditions are present, causes WILL bring about corresponding effects/results.
- **Thus, when such a result is brought about, it is called "*paccuppanna*," i.e., born ("*uppanna*") via suitable conditions ("*paccayā*").**
- All the terms in *Paticca Samuppāda* are **"*paccuppanna*."** Sometimes, "***paṭiccasamuppanna***" is used instead of **"*paccuppanna*."** In #7 below, it is shown that ***avijjā*** itself is ***paṭiccasamuppanna*** and **'(distorted/*viparīta*) *saññā*'** is the necessary condition for it.

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3. A potent seed has all the essentials to give rise to a tree; it has all the necessary ingredients. In that analogy, ***avijjā*** in the **mind** can be compared to the '**necessary ingredients**' in the **seed**.

- Now, if we burn that seed (or break it into pieces), it no longer has the ability to give rise to a tree. What we have done is to destroy the '**necessary ingredients**' in the seed. In the same way, if we can remove ***avijjā*** from the mind, the mind is no longer able to generate *saṅkhāra* and give rise to a *viññāṇa* that is the root cause of future suffering.
- Another way for us to prevent a seed from germinating is to stop providing the **necessary conditions (soil, water, and nutrients)** to it. That way, we can also prevent a tree from arising from that seed. However, as long as the seed is healthy, it can give rise to a tree at a future time if the suitable conditions are provided.
- In the same way, if *avijjā* has not been removed from the mind, it has the possibility of generating *saṅkhāra* and giving rise to a *viññāṇa* that is the root cause of future suffering. Here, the **necessary condition** for triggering *saṅkhāra* generation is **'(distorted/*viparīta*) *saññā*.'**
- Now, we can destroy an apple seed or a mango seed by hitting it with a hammer. But *avijjā* can be removed from the mind ONLY by cultivating *dhammavicaya sambojjhaṅga* while in the *Satipaṭṭhāna Bhūmi* devoid of **'(distorted/*viparīta*) *saññā*.'** (Removal of *avijjā* happens in stages, and is complete when all ten *saṁyojana* have been eliminated). We will get there in the future, but I just wanted to mention for completeness.

Avijjā Must be Triggered to Generate *Saṅkhāra*

4. It will clarify many things if one understands that *Paṭicca Samuppāda* does not refer to a "direct link" between causes (*hetu*) and effects/results. Just because there are root causes DOES NOT mean they WILL bring their results at ANYTIME. Appropriate conditions must be in place to allow root causes to bring about their effects.

- The root causes that concern us are *rāga*, *dosa*, and *moha* (or *avijjā*). Out of those, *avijjā* is the real root cause, since *rāga* and *dosa* arise based on *avijjā*.
- Since an *Arahant* has eliminated all root causes, a *Paṭicca Samuppāda* cycle cannot be initiated regardless of conditions.
- **However, even if *avijjā* has not been eliminated from the mind, the initiation of *Paṭicca Samuppāda* cycles can be temporarily halted in the absence of suitable conditions for *avijjā* to be triggered.**
- **That trigger (or the necessary condition) for '*avijjā*' to manifest is the '(distorted/*viparīta*) *saññā*,' that is built into all living beings.** Thus, it is **automatically generated** with every sensory input. That is why it is so hard to escape from the rebirth process. See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and "Avijjā is Triggered by Kāma Saññā in Kāma Loka."
- However, **the Buddha figured out a way (cultivating *Satipaṭṭhāna*) to overcome** that **'(distorted/*viparīta*) *saññā*'** and allow a mind to be temporarily free of defilements. That allows a mind to effectively engage in *Vipassanā* (insight meditation) to break *saṁyojana* and to eliminate *avijjā*.

Paccaya Sutta – Role of Conditions

5. *Paccaya Sutta* explains what is meant by *Paṭicca Samuppāda* and also by "*Paṭicca Samuppāda dhammā*."

- Even though several versions of *Paṭicca Samuppāda* are described in the *Tipiṭaka* Commentaries, the *Sutta Piṭaka* (i.e., original *suttās* delivered mainly by the Buddha) discusses only one version: ***Idappaccayatā Paṭicca Samuppāda.***

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- It explains the accumulation of *kammic* energies in real time within the current life. One is "born" in various temporary "existences" many times, even during a day. Understanding that helps clarify how future rebirths arise. All other versions of *Paṭicca Samuppāda* can be derived from this one. See, "Paṭicca Samuppāda During a Lifetime."
- **"*Paṭicca Samuppāda dhammā*"** are the **terms in *Paṭicca Samuppāda*** that **arise at a given moment**, based on **the conditions present at that moment**. **This is a critical point to understand.**

Description of '*Paṭicca Samuppāda*'

6. **First, the "WebLink: suttacentral: *Paccaya Sutta* (SN 12.20)" states what is meant by *Paṭicca Samuppāda***, i.e., the terms (*dhammā*) that arise in day-to-day life that contribute to future suffering.

- The Buddha asks: "What is *paṭicca samuppāda* (dependent origination)?" The English translation provides the correct meaning there: "What arises due to the prevailing conditions?"
- He starts by pointing out that "*jarā*, *maraṇa*" cannot manifest unless there is a *jāti*. That is true in both a **mundane sense** (old age and death cannot materialize unless one is born) and **also in the deeper sense of *jāti*** (of a new *paṭicca samuppāda* cycle); see "Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime." **The *sutta* (as most *suttās* do) refers to the latter.**
- At marker 2.3, it states, "Whether a Buddha is in the world or not, this law of nature persists with its specific conditionality. When a Buddha is born in the world, he discovers it and explains it to others."
- Then, at marker 2.7, the *sutta* proceeds through the rest of *paṭicca samuppāda*, concluding with "*avijjā paccayā*, *bhikkhave*, *saṅkhārā*" at marker 3.10.
- At marker 3.11, it re-states, "Whether a Buddha is in the world or not, this law of nature persists with its specific conditionality. When a Buddha is born in the world, he discovers it and explains it to others."
- That is the description of the *Paṭicca Samuppāda* process.

Description of '*Paṭicca Samuppāda Dhammā*'

7. **Then, @marker 4.1, the sutta starts discussing "*Paṭicca Samuppāda dhammā*,"** i.e., the characteristics of each term.

- At marker 4.2: "***Jarāmaraṇaṁ***, *bhikkhave*, *aniccaṁ saṅkhataṁ paṭiccasamuppannaṁ khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammaṁ*" OR "**Old age and death** are of *anicca* nature (*aniccaṁ*), prepared (*saṅkhataṁ*), dependently originated (*paṭiccasamuppannaṁ*), and can be stopped from arising (*khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammaṁ*)."
- Then it examines all the terms in *Paṭicca Samuppāda* and asserts that the above holds true for all of them.
- The last term (@marker 4.13) is: "***avijjā*** is of *anicca* nature (*aniccaṁ*), prepared (*saṅkhataṁ*), **dependently originated (*paṭiccasamuppannaṁ*), and can be stopped from arising (*khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammaṁ*)**."

8. Therefore, all 12 terms (starting with *avijjā* and ending in *jarāmaraṇa*) arise based on conditions. **That means any term can be stopped from arising at a given time by removing the condition (previous term) that triggers it.**

- As we know, *rāga*, *dosa*, and *moha* (*avijjā*) are the root causes for generating defilements to contaminate a mind.
- However, even *avijjā* must be first triggered by an appropriate condition to start a mind contamination process, which is the same as a *Paṭicca Samuppāda* process or the initiation of a new *pañcupādānakkhandha* generation process.

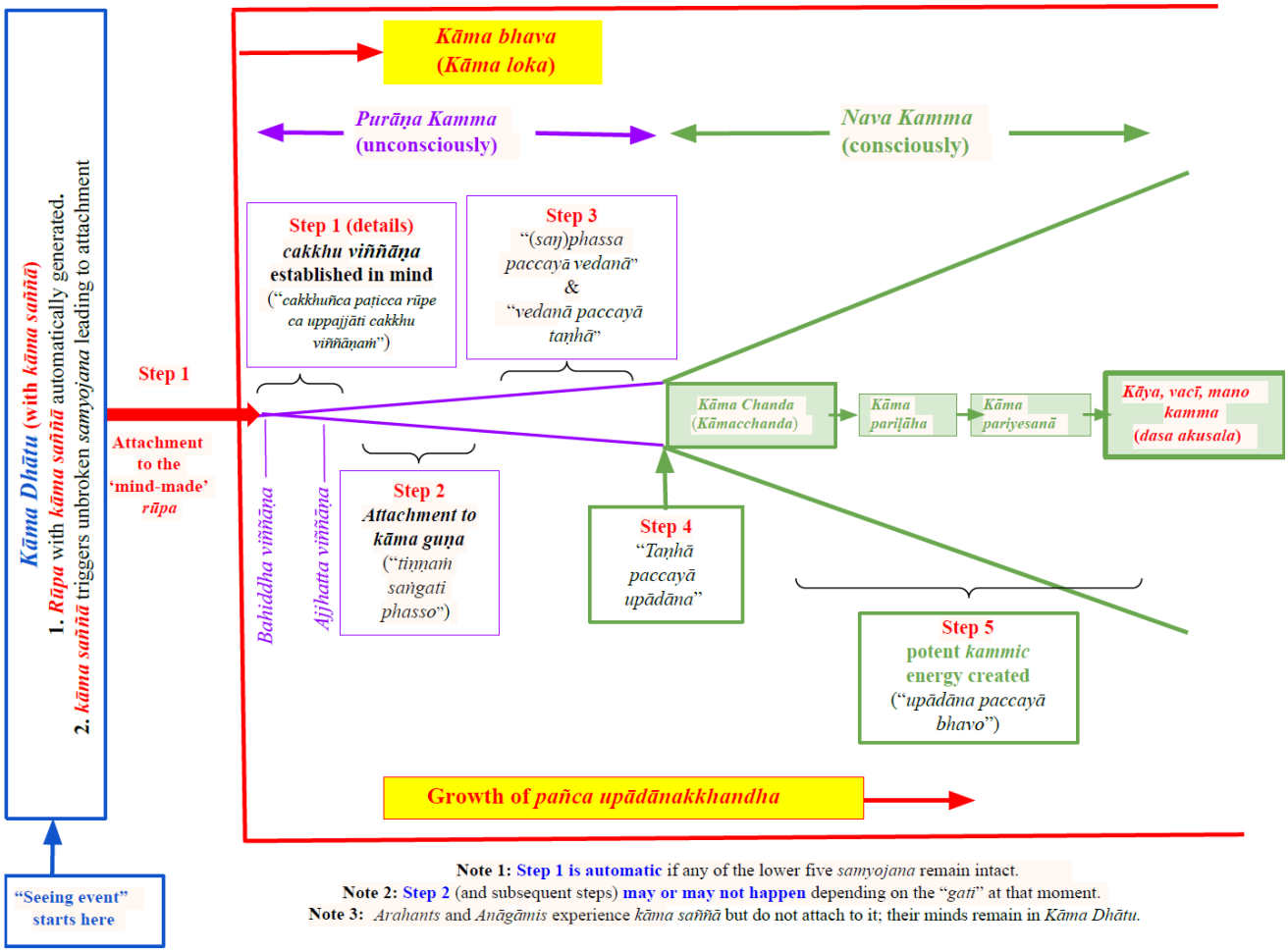
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- Such a process starts based on a sensory input.
- As we have discussed, ALL sensory processes generate '(distorted/*viparīta*) *saññā*' and that is the condition (or the trigger) to activate *avijjā*!
- I have discussed that process for the *kāma loka* in "Avijjā is Triggered by Kāma Saññā in Kāma Loka."
- **At the end of that post, I also addressed the trivial question:** Why isn't there a term "*saññā paccayā avijjā*" in *Paṭicca Samuppāda*? It is a good idea to read that post carefully, because this is a critical point to understand!

Triggering of *Avijjā* With *Kāma Saññā* in *Kāma Loka*

9. As I have pointed out in so many posts, '(distorted/*viparīta*) *saññā*' is built into all living beings. Thus, at the very beginning of **any sensory input**, *avijjā* is triggered, and thus, **a PS process with "*avijjā paccayā saṅkhāra*" starts without exception.**

- That '(distorted/*viparīta*) *saññā*' is the required condition for *avijjā* to be triggered!
- It is explained in detail for the '*kāma loka*' in "Avijjā is Triggered by Kāma Saññā in Kāma Loka." Here, '(distorted/*viparīta*) *saññā*' that 'fools a mind' is '*kāma saññā.*' This is shown in the chart below.



Growth of Pañcupādānakkhandha

Download/Print: "WebLink: PDF file download: Growth of Pañcupādānakkhandha"

- As mentioned in Note 3 in the chart, the minds of those who have eliminated *kāma rāga saṁyojana* (and all five lower *saṁyojana*) are 'not fooled' by the '*kāma saññā.*' Thus, their minds do not attach to the '*kāma saññā*' and thus, stay in the '*kāma dhātu*' state without entering the '*kāma loka.*'

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- See "Growth of Pañcupādānakkhandha – 'Anusotagāmī'" for further details. The above chart is from that post.

Triggering of *Avijjā* in *Rūpa* and *Arūpa Loka*

10. '*Kāma saññā*' does not operate in '*rūpa loka*' or '*arūpa loka*.' In the '*rūpa loka*,' it is the '*saññā* of *jhānic* pleasures' that triggers *avijjā*. In the '*arūpa loka*,' it is the '*saññā* of *samāpatti* pleasures' that triggers *avijjā*.

- That was discussed in "Saññā In Kāma, Rūpa, and Arūpa Loka" and "Satipaṭṭhāna Bhūmi – Free of Loka Saññā."

Only a Buddha Can Discover This "Trap in the Rebirth Process"

11. The above discussion explains why any living being will automatically be an *anusotagāmī* (one who is trapped in the rebirth process); see "Growth of Pañcupādānakkhandha – 'Anusotagāmī'." As pointed out, a *puthujjana* (any living being not an *Ariya* or a Noble Person) will always attach to a sensory event — due to '(distorted/*viparīta*) *saññā*' — and 'move away from *Nibbāna*.'

- One must comprehend the Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa* to be able to overcome the '(distorted/*viparīta*) *saññā*' and move toward the *Satipaṭṭhāna Bhūmi* to cultivate the Noble Path. Such a person is a *Paṭisotagāmi*. See "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna."
- Only a Buddha can discover how to become a *Paṭisotagāmi* by overcoming the '(distorted/*viparīta*) *saññā,*' which is present in all three *lokas* or all 31 realms!

This Is Why We Experience *Pañcupādānakkhandha* and not *Pañcakkhandha*

12. The above discussion also explains why a *puthujjana* will never experience *pañcakkhandha* (equivalent to the 'pure mind' or the *pabhassara citta*). From the very beginning of a sensory event (the '*dhātu* stage'), the mind is influenced by the '(distorted/*viparīta*) *saññā*,' to convince it that what is experienced is 'really there in the external world.' That is how *avijjā* is triggered!

- It is only at the *Arahant* stage that one can fully realize that one's experience is, in fact, a 'magic show' created by the mind itself through a complex process; see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." Not only each sentient being, but also their environments are generated via *Paṭicca Samuppāda* to generate a '(distorted/*viparīta*) *saññā*,' that automatically triggers *avijjā* and initiates a new *Paṭicca Samuppāda* cycle **with every sensory event.** See "Paṭicca Samuppāda Creates the External World, Too!"
- As we have discussed, even after attaining the *Arahant* stage, the '(distorted/*viparīta*) *saññā*' will still arise in an *Arahant*. That is because it is built into the physical body of the *Arahant*. Thus, unlike those terms in *Paṭicca Samuppāda*, the '(distorted/*viparīta*) *saññā*' cannot be 'stopped from arising.'
- That is why the term "*saññā paccayā avijjā*" is not included in *Paṭicca Samuppāda*, even though *avijjā* arises in a mind due to the presence of that '(distorted/*viparīta*) *saññā*.' See #16 of "Avijjā is Triggered by Kama Saññā in Kama Loka."

Summary

13. *Avijjā* in "*avijjā paccayā saṅkhāra*" must be triggered by '(distorted/*viparīta*) *saññā*' to start a *Paṭicca Samuppāda* cycle.

- That happens with every sensory event because '(distorted/*viparīta*) *saññā*' is built into all living beings via *Paṭicca Samuppāda.*

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- One comprehends how that '(distorted/*viparīta*) *saññā*' arises by becoming a '*Sandiṭṭhiko*'; see "Sandiṭṭhiko – What Does It Mean?"). A '*Sandiṭṭhiko*' can 'see with wisdom' (*dhamma cakkhu*) how to overcome it and enter the *Satipaṭṭhāna Bhūmi* free of '(distorted/*viparīta*) *saññā.*'
- Since the '(distorted/*viparīta*) *saññā*' is absent in the *Satipaṭṭhāna Bhūmi*, *Paṭicca Samuppāda* does not operate there. Furthermore, a *pañcupādānakkhandha* process cannot be initiated either. See "Satipaṭṭhāna Bhūmi – Free of Loka Saññā."
- That process is outlined in the *Mahā Satipaṭṭhāna Sutta*, but must be explained in detail. We have been discussing the key elements/concepts in the new series "Satipaṭṭhāna Sutta – New Series."

9.13.3 Anantara and Samanantara Paccayā

Revised February 12, 2020; August 7, 2022

Critical Roles of Causes (*Hetu*) and Conditions (*Paccayā*)

1. An action or a deed is a *kamma*. That *kamma* was done with an intention and led to creating *kammic* energy that COULD bring *vipāka* in the future. Such *kammic* energies act as causes to bring *vipāka*. But such *vipāka* is not guaranteed.

- There must be suitable conditions (*paccayā*) that must be there for such *vipāka* to materialize.

2. The easiest way is to consider the following example: A seed contains the necessary ingredients (causes) for bringing up a new tree. But just because a seed is there, a tree will not come into existence. If the seed is in a cool, dry place, one could keep it that way for a long time. Or one could burn or crush it, and it will never bring up a tree.

- SUITABLE CONDITIONS must be present for causes to bring about corresponding effects. That is what *paccayā* means.
- If a seed is planted in fertile soil and water and sunlight are provided, it will germinate and give rise to a tree.
- When such suitable conditions are present, causes WILL bring about corresponding effects. Thus when an event takes place under the right conditions, it is called "*paccuppanna*," i.e., born ("*uppanna*") via suitable conditions ("*paccayā*.") Of course, root causes must be there, to begin with.

All *Kamma* Do Not Lead to *Vipāka*

3. That is the reason why *kamma vipāka* is not deterministic. In the post, "What is Kamma? – Is Everything Determined by Kamma?" I mentioned it, and here we will discuss it in detail.

- When we commit a good or an evil deed, the *kammic* potential or energy associated with that deed remains as a *kamma bīja* or a kamma seed. We will eventually get to the question of "where it is stored," but we just need to remember that a *kamma* seed is not a physical seed but energy or potential. This concept is described in the post, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."
- The germination of a *kamma* seed, though, has some similarities to the germination of a physical seed, for example, an apple seed. The apple seed has the potential to bring about an apple tree. Still, the seed will not germinate until suitable conditions for germination are present. The seed needs to be in the soil, and water and sunlight must be provided for germination.
- In the same way, *kamma vipāka* (the result of a past *kamma*) can come to fruition only with the conditions for the corresponding *kamma* seed to germinate.

Anantara and *Samanantara* Relations

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4. Let us look at the *anantara* and *samanantara* relations as discussed in the *Paṭṭhāna* Dhamma (book on "Conditional Relations" in Abhidhamma): [***anantara*** : [adj.] next; adjoining; immediately following. ***samanantara*** : [adj.] immediate; nearest.]

- "*An*" means food or in this case the *kamma* seed; "*antara*" means storage, waiting to bear fruit. Thus, *anantara* ("*an*" + "*antara*") means basically a *kamma* seed waiting to germinate. [***antara*** : [nt.] difference. [adj.] inner; inter. ***anto*** : [ind.] inside; within; inner.]
- "*Sama*" means equal or similar. Thus *samanantara* ("*sama*" + "*anantara*") means "matching conditions" with the *antara*.
- Therefore, for a kamma vipāka to materialize, both *anantara* and *samanantara* must be there.
- By the way, *ānantara* with a long "*ā*" (as in *ānantariya kamma*) means something entirely different; see, "Ānantariya Kamma – Connection to Gandhabba."

Some Analogies/Examples

5. Here is one analogy the Buddha gave. If one prepares a plot by preparing the soil, providing water, and if sunlight is also available, the *samanantara* for a seed to germinate is there. However, unless one starts with an apple seed (i.e., if *anantara* is not there), an apple tree cannot grow.

- On the other hand, if one keeps the apple seed in a cool, dry place, it will not germinate since the *samanantara* condition is not met.
- Results appear when both *anantara* and *samanantara* conditions are met. Thus, when one plants an apple seed in a suitable plot, it will germinate and become an apple tree.
- Furthermore, a mango tree will not result from an apple seed. Thus *samanantara* will give rise to a result matching the "seed" in the *anantara*.

6. More examples can be given these days that are related to modern technology. If a radio station is broadcasting a radio program, that is the *anantara*. The seed energy is available anywhere within a specific range. But one cannot listen to the program without a radio. Even if someone has a radio, one cannot listen to the broadcast unless the receiver is tuned to the correct frequency. When those conditions are met, one could hear the program.

- *Kamma vipāka* can bring results via "instant communication" when the conditions become right. All kammic potentials are in "instant contact" with us via a concept similar to that described in quantum entanglement: see, "Quantum Entanglement – We Are All Connected." **Thus all potential kamma seeds are waiting in *anantara* and can bring about instant results when the right conditions (*samanantara*) appear.**

Many Bad *Vipāka* Can be Avoided by Being Mindful

7. By being mindful, we can avoid many past bad *kamma* seeds from coming to fruition. We make sure that *samanantara* conditions are not present. If one goes out at night in a bad neighborhood that provides fertile ground for a past bad *kamma* seed to germinate and the *kamma vipāka* to take place.

- In the same way, we can force "good" *kamma* seeds to germinate by providing the right conditions. For example, even if we have enough merits (i.e., a good *kamma* seed) that could make us pass a test or get a job, unless we make the right conditions (i.e., prepare in advance), we may not get the results.
- But sometimes, one gets an unexpected promotion or better results than anticipated in a test if the *kamma* seeds are potent.

8. From our past innumerable lives, we have accumulated countless *kamma* seeds, both good and bad. Some of the stronger ones bear fruit no matter what we do, especially the *ānantariya kamma vipāka*.

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- But in general, by being mindful (i.e., by NOT providing appropriate conditions), we can avoid many bad *kamma vipāka*. By making the right preparations (i.e., by optimizing *samanantara* conditions), we can exploit those good *kamma* seeds.
- A particularly important case is bringing up a child. The parents and teachers have considerable responsibility for providing the right conditions for that young mind to develop. In particular, association with bad friends can direct a young life in the wrong direction; in the same way, association with good friends and a nurturing environment can bring about a productive, responsible adult.

Importance of Cultivating Good *Gati* (Habits/Character)

9. One important cross-connection is matching "*gati*" with similar "*gati*" that we have discussed before; see "Habits and Goals" and "Sansāric Habits and Āsavas."

- For example, when a *gandhabba* is waiting for a suitable womb, the *anantara-samanantara paccayā* comes into play. A *gandhabba*, who in previous lives had developed a particular habit, say heavy drinking, is attracted to a womb of a woman with similar habits, possibly an alcoholic or a drug user. The concept of a *gandhabba* is in, "Manomaya Kāya (Gandhabba) and the Physical Body," and "Manomaya Kāya and Out-of-Body Experience (OBE)."
- Similarly, a *gandhabba*, who in previous lives led moral lives, is bound to be attracted to a mother's womb in a "good" family. Like in the above case, the *samanantara* for the *gandhabba* (where it can establish itself) is an environment that matches its own "*gati*."
- However, no matter how one is born, one can still change one's destiny by making conditions for other good *kamma vipāka* to come to fruition and by making sure not to create conditions for bad *kamma vipāka* to come to fruition.

In other posts, we will discuss further applications of *anantara-samanantara* relations. One important discussed in "Transfer of Merits (Pattidana)- How does it Happen?."

Next in the series, "Āsevana and Aññamañña Paccayā."

9.13.4 Āsevana and Aññamañña Paccayā

November 20, 2016; revised July 1, 2019 (comment added at the end); March 4, 2021; September 9, 2022; March 28, 2023

Introduction

1. As mentioned in the "Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala)," there are 24 *paccayā* or conditions that contribute to various steps in the *Paṭicca Samuppāda* (PS) cycles.

- As discussed in the post "What Does "Paccayā" Mean in Paticca Samuppāda?," and in the post mentioned above, a given step in a PS cycle **cannot proceed** until one or more conditions are satisfied. **And we have control over most of these conditions.** Therein lies *Paṭṭhāna Dhamma*'s value; we can see how to stop *Akusala-Mūla* PS cycles from proceeding and maintain *Kusala-Mūla* PS cycles.
- This post will discuss two of those 24 *paccayā* or conditions. They are somewhat related to each other and thus are suitable to discuss.

Āsevana Paccayā

2. *Āsevana paccayā* — which can be loosely translated as the "condition of association" — is an important condition that fuels various PS steps at different times.

- In most cases, *āsevana paccayā* has been translated as a "condition of repetition." Even though repetition is relevant, repetition comes via close associations, so the association is primary.

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- The word "*āsevana*" comes from "*ā*" and "*sevana*" or "came to the shade"; when one is staying close to a tree in the hot sun, one is "hanging around" the tree and is benefited from its cool shade.
- Of course, as we will see below, one can be influenced in the wrong direction when associating with bad friends. Therefore, *āsevana paccayā* comes into play in both *Kusala-Mūla* and *Akusala-Mūla* PS.
- When one likes the experience, one tends to keep that association. Sometimes, that eventually leads to harmful consequences, but one still tends to keep bad associations because of the ignorance of such bad outcomes.

3. An important role of *āsevana paccayā* is played in the "*viññāṇa paccayā nāmarūpa*" step in PS, whether it is *Kusala-Mūla* PS or *Akusala-Mūla* PS.

- For example, a teenager who is (unknowingly) cultivating a *viññāṇa* for drinking is heavily influenced by the association with bad friends. He likes to "hang out" with such bad friends and tends to generate a lot of *saṅkappa* or *vacī saṅkhāra* (conscious thinking about how he/she will be having a good time with those friends at parties with a lot of alcohol). The *nāmarūpa* generated in his mind are such "party scenes," visualizing those friends and various favorite drinks.
- On the other hand, when one is on the right path, one constantly thinks about Dhamma Concepts, has Dhamma discussions with good friends, and visualizes such gatherings. Or one could be visualizing some meritorious deeds, like giving or helping out at an orphanage; these are good *nāmarūpa* generated with such a good *viññāṇa*.
- These *nāmarūpa* are different from the *nāmarūpa* that descends to a womb at the *okkanti* moment, i.e., when a *gandhabba* enters a womb. We will discuss that later. So, *nāmarūpa* comes in two main categories.

Āsevana Paccayā – Examples

4. *Āsevana paccayā* can play a role in different types of situations. Let us consider two such examples.

- One such situation is the teenager mentioned above, who cultivates bad *nāmarūpa* by associating with bad friends. The more he/she associates with such bad friends, the more he/she will generate bad *nāmarūpa* of party scenes with a lot of alcohol and/or drugs. Also, there will be other associated *nāmarūpa*: He/she will constantly be visualizing favorite friends, gathering places, appropriate music, etc.
- In such an environment, it is also easy to cultivate other types of "bad *nāmarūpa*" such as gambling, illicit sex, stealing (to sustain those activities), violence, and even killings.
- The teenager could cultivate such *nāmarūpa* and more over time.

5. On the other hand, when one is on either mundane or *lokuttara* Eightfold Path, one will be cultivating "good *viññāṇa*," and one tends to visualize exactly opposite types of *nāmarūpa*.

- One could be planning a Dhamma discussion and thinking and visualizing who will be there and what topics will be discussed. One could be organizing a charity event and making arrangements.
- One could plan to attend a meditation retreat and visualize what activities one may engage in. One could even be thinking about and trying to visualize the suffering endured by poor children in a situation one is familiar with and generating compassion-filled thoughts and *nāmarūpa*.

6. In either case, the "*nāmarūpa paccayā saḷāyatana*" step will then point one's all six *āyatana* or *saḷāyatana* (five physical senses and the mind) towards such thoughts, visuals, and actions.

- Then those associations will become even stronger. When one gets absorbed in relevant activities, when one's mind is occupied with such thoughts and constantly visualizes related activities, people, and objects, those *nāmarūpa* will "grow" in one's mind. Those *nāmarūpa* will be closely associated with one's *gati*.

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- This is also discussed in the post: "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."

Āsevana Paccayā – In a *Citta Vīthi*

7. Another critical application of the *āsevana paccayā* occurs in a *citta vīthi*. When we are generating *saṅkappa* (or *sankalapanā*), we are generating an enormous number of *citta vīthi* in a short time. Each *citta vīthi* will make the next *citta vīthi* stronger (actually make the *javana citta* in the subsequent *citta vīthi* stronger) by association.

- The best example is one we have discussed several times in the "Living Dhamma" section. When we start thinking about an enemy, we start visualizing more and more bad situations that we encountered with that person; we tend to pull out all "past associations" from memory and conjure up "many possible future scenarios" in our minds.
- All these "bad *saṅkappa*" or "conscious bad thoughts" will strengthen the PS steps.
- Our minds can run wild if not controlled with *Satipaṭṭhāna* or *Ānāpāna;* see, "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."

8. Even in a given *citta vīthi*, each *javana citta* is strengthened by the previous *javana citta* via *āsevana paccayā*. This happens in the time scale of a billionth of a second and is driven by our *gati*.

- The first *javana citta* is weak. But the second *javana citta* gets fuel from the first one and is inevitably generating strength via association. One meaning of the name *javana* is "to run with." The series of 7 *javanas* "run with the object in mind," initially getting stronger until the fifth *javana*. Then the fuel runs out, and the sixth and seventh *javana* become weaker and weaker.
- *Kamma* generated by the first *javana citta* can only bring *vipāka* into this life. But *kamma* done by the second through the sixth *javana citta* (which get stronger by association) are potent enough to bring *kamma vipāka* in many future lives. The seventh *javana* is weak. Thus, it can bring *vipāka* only in the next life and become null if it does not bring *vipāka* in the next life.
- It is unnecessary to learn the complexities of *citta vīthi*, but it is good to have some idea.

9. The association then moves to the next *citta vīthi*. Thus the subsequent *citta vīthi* (and thus the *javana citta* in that *citta vīthi*) will be stronger. And thus, it propagates, which is why one can get "really worked up" even thinking about a hated person.

- This is why *Satipaṭṭhāna* (and being mindful of evil thoughts) is so important. The start of such a hateful mindset is AUTOMATIC (due to our *gati*,) as discussed in the "Living Dhamma" section. But we can stop those initial thoughts BEFORE they get strong and become out of control if we are mindful.
- This can be compared to a seed giving rise to a mighty tree unless one destroys it when it is just a little bud. When a seed germinates and becomes visible as a little plant, that little bud can be easily broken. But if one waits and allows it to grow, it COULD grow into a strong tree that is hard to take down.

10. As we see, *Paṭṭhāna Dhamma* can go into finer details. This is why *Paṭicca Samuppāda* has been compared to an ocean. It is vast and can explain the arising of ANY *saṅkhata* (alive or inert) in this world.

- However, if we start digging deeper, that could become a waste of time since there is no ending regarding how much finer detail one wants to examine.
- Still, it is good to see the depth of Buddha Dhamma. It gives one confidence in following the Path. Unshakable faith comes from realizing that Buddha Dhamma describes our world as it is.

Aññamañña Paccayā

11. Now let us briefly discuss the *aññamañña paccayā,* usually translated as "mutuality condition." This is not a bad translation but could also be translated as "forward and backward condition."

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- Many of the PS cycle's steps go backward and forward. For example, the step we have discussed, "*viññāṇa paccayā nāmarūpa*," runs backward (in the same PS cycle) too.
- Therefore, while *nāmarūpa* are generated AND get stronger by a given *viññāṇa*, the *viññāṇa* itself gets stronger by the cultivation of *nāmarūpa*, i.e., "*nāmarūpa paccayā viññāṇa*" step runs simultaneously too. This is "mutual strengthening."
- In the example of the teenager, the cultivation of "bad" *nāmarūpa* (visuals of party scenes, bad friends, etc.) leads to the strengthening of that bad *viññāṇa* (desire to drink or take drugs), even though the bad *viññāṇa* first leads to the corresponding *nāmarūpa*.

12. The *aññamañña paccayā* — just like the *āsevana paccayā* — is highly effective in the first several steps in PS. While the "*avijjā paccayā saṅkhāra*" step initiates bad actions (or *saṅkhāra*), the continued actions in the same direction then lead to strengthening *avijjā* (or ignorance of the consequences of such actions), i.e., "*saṅkhāra paccayā avijjā*."

- This is why it is essential to stop such conscious *saṅkhāra* (especially *saṅkappa* or the first part of *vacī saṅkhāra*) when one realizes that one is getting on the wrong track. Otherwise, one's *avijjā* will grow, and one's bad *gati* will only grow.
- Such immoral *saṅkhāra* — in the form of *vacī saṅkhāra* — appear to provide us with a sense of satisfaction at that time. For example, when one gets "really worked up" thinking about a bad deed done by an enemy, it gives one pleasure to say bad things about that person to others, or even retaliate directly to that person.

13. However, such actions lead to a "heat" or "*tāpa*" in us in the longer term. Long after that "initial satisfaction" of putting down that person, one will be "burning inside" for a long time, even if one does not realize that. One will be prone to frequent outbursts even with other people.

- Removal of this *tāpa* or "fire" in us is what is meant by the phrase "*ātāpi sampajano*" in the *Satipaṭṭhāna Sutta*. That will help reduce our tendency to get "worked up" at the slightest provocation, i.e., to change our *gati* in the right direction; see "Satipaṭṭhāna Sutta – Structure."
- This is the first type of suffering that many of us don't even realize; see, "Suffering in This Life – Role of Mental Impurities" and other posts in "Living Dhamma."

14. Finally, the *aññamañña paccayā* is not operative starting at the "*saḷāyatana paccayā phassa*" step in the *Paṭicca Samuppāda*.

- We can see that "*phassa* cannot lead to *saḷāyatana*," "*vedanā* cannot lead to *phassa*," etc.

Āsevana and *Asevana* – Different meanings

July 1, 2019: Regarding #2 above, it is essential to note that *āsevana* differs from *asevana*.

- *Sevana* is association. *Āsevana* (*Ā* + *sevana*) is "came to associate with"(as discussed in #2 above).
- *Asevana* (*A* with a short *A* + *sevana*) is "not to associate with," the negation; see #5 of "Associations (Sevana) – A Root Cause of Wrong Views.."

It is imperative to see the difference, which illustrates how Pāli words combine (*sandhi*) to produce other words with very different meanings. Thanks to Tobias Große for bringing this distinction to our attention at today's discussion forum.

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x Is There a 'Self'?

September 22, 2019

"Recovering the Suffering-Free Pure Mind" **(Necessary Background Material of August 9, 2023; extracted from "Buddhism – In Charts")**

- True Happiness Is the Absence of Suffering (with chart B)
- Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1)
- Each Citta Starts with Distorted Saññā (with chart B2)
- Contamination of the Human Mind Based on a Sensory Input (with chart B3)
- Contamination of a Human Mind – Detailed Analysis (with chart B3)

Does "Anatta" Refer to a "Self"? **(new section started October 2, 2023)**

- Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti
- Anicca Nature – Chasing Worldly Pleasures Is Pointless
- Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse
- Dukkha – Previously Unknown Truth About Suffering
- Etaṁ mama, esohamasmi, eso me attā'ti – Connection to Taṇhā, Māna, Diṭṭhi
- "Attā" as "Self" – Wrong Translation in Many Suttās
- "Attato Samanupassati" and Sotāpanna Stage
- Saññā Vipallāsa – Distorted Perception
- Saññā – All Our Thoughts Arise With "Distorted Saññā"
- Upaya and Upādāna – Two Stages of Attachment

Sensory Experience – Basis of Buddha's Worldview **(Older posts extracted from "Origin of Life")**

- Buddhist Worldview – Introduction
- Contact Between Āyatana Leads to Vipāka Viññāṇa
- How Do Sense Faculties Become Internal Āyatana?
- Indriya Make Phassa and Āyatana Make Samphassa
- Citta – Basis of Our Experience and Actions
- Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event
- Kāma Guṇa – Origin of Attachment (Taṇhā)
- Vision Is a Series of "Snapshots" – Movie Analogy
- Do I Have "A Mind" That Is Fixed and "Mine"?
- Chachakka Sutta – Six Types of Vipāka Viññāṇa
- Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma"
- An Apparent "Self" Is Involved in Kamma Generation

Subsection: "Paticca Samuppāda – Not 'Self' or 'No-Self'" [Actual location at Worldview of the Buddha under the section Views on Life]

Conclusion: "Origin of Life – One Creates One's Own Future Lives"
– That only leads to more suffering. Creating new lives stops with attaining *Nibbāna*/*Arahanthood*.

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10.1 Does "Anatta" Refer to a "Self"?

October 2, 2023

Anatta in *Tilakkhaṇa* (three characteristics of nature) is not about a "self" but about the non-beneficial nature of the world. Understanding the "*anicca*, *dukkha*, *anatta* nature" of the world is critical to attaining *Nibbāna*, the end of suffering.

It is critically important to understand the concept of a "*pabhassara citta*" or a "pure mind" to comprehend the posts in this section.

- Please read the following subsection first: "Recovering the Suffering-Free Pure Mind."

Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti
Anicca Nature- Chasing Worldly Pleasures Is Pointless
Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse
Dukkha – Previously Unknown Truth About Suffering
Etaṁ mama, esohamasmi, eso me attā'ti – Connection to Taṇhā, Māna, Diṭṭhi
"Attā" as "Self" – Wrong Translation in Many Suttās
"Attato Samanupassati" and Sotāpanna Stage
Saññā Vipallāsa – Distorted Perception
Saññā – All Our Thoughts Arise With "Distorted Saññā"
Upaya and Upādāna – Two Stages of Attachment

10.1.1 Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti

September 9, 2023; revised October 13, 2025

Cognition takes place at four levels: *sañjānāti, vijānāti, pajānāti*, and *abhijānāti*. [***jānāti*** : [ñā + nā] knows; finds out; to be aware; understanding. ***sañjānāti*** = *saññā* + *jānāti*; ***vijānāti*** = *viññāṇa* + *jānāti*; ***pajānāti*** = *paññā* + *jānāti*; ***abhijānāti*** = *abhiññā* + *jānāti*.]

Introduction

1. The five aggregates are listed in **the order they arise in sensing a sensory input (*ārammaṇa*)**: *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.

- Here "*rūpa*" includes both the "internal *rūpa*" that helps with sensing (*cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, *mano*) and the "mental imprints" of the external *rūpa* (*rūpa*, *sadda*, *gandha*, *rasa*, *phoṭṭhabba*, *dhammā*) that arises in mind.
- The contact of the internal *rūpa* with the "mental imprint" of the external *rūpa* gives rise to *vedanā*, registering that contact as a *sukha*, *dukkha*, or neutral (*adukkhamasukha*) *vedanā*.
- Based on that *vedanā* (but simultaneously), "recognition or perception" of that object arises, which is *saññā*.
- Based on both *vedanā* and *saññā* (but simultaneously), certain mental factors (*cetasika*) arise in the mind, for example, greed, joy, etc. Those are collectively called "*saṅkhāra*."
- The totality of all those mental impressions is *viññāṇa*, loosely translated as "consciousness." However, *viññāṇa* is more than consciousness; it also includes "an understanding of the sensory input." **This understanding is wrong if based solely on *saññā***, which is ***sañjānāti***. If an attempt is made to understand it better, an improved understanding could emerge (***vijānāti***.) The first level of a "better

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understanding" comes at the *Sotāpanna Anugāmi* stage, which is ***pajānāti***. The complete understanding, or ***abhijānāti***, comes at the *Arahant* stage.

Sañjānāti, Vijānāti, Pajānāti, Abhijānāti

2. In the following, we will discuss those terms using mainly the *Mahāvedalla Sutta*. I will quote verses from different places in the *sutta* to provide insights as needed. Also, remember that numerous *cittas* arise based on an *ārammaṇa*, and they progressively get further contaminated within seconds. The "thoughts" have already been defiled by the time we realize it.

- For example, we can consider a *citta* that arises when a visual object is seen; it is called *cakkhu viññāṇa*, which arises within a billionth of a second. But it arises already contaminated to some extent. Within seconds, it can become further contaminated and lead to immoral deeds.
- Thus, that *cakkhu viññāṇa* evolves further in subsequent *cittās* as the mind gains a clearer understanding of the object and decides how to respond to that visual input.
- The mind starts generating *kamma* later in the process, but "later" is relative. Committing *kamma* can happen within seconds or even hours after first encountering that *ārammaṇa*.
- But let us start with what happens **in the INITIAL sensory contact, i.e., when *cakkhu viññāṇa* arises upon seeing the object.** The *Mahāvedalla Sutta* does not discuss the time sequence, so I will refer to verses from random places in the *sutta* as needed.

First Step: *Vedanā*

3. The contact of the "mental imprint of the external object" (*rūpa*) with the internal *cakkhu pasāda rūpa* (*cakkhu*) leads to the arising of the *vedanā cetasika*.

- That *vedanā* can be *sukha* (pleasant contact like when lying on a soft bed), *dukkha* (painful like in an injury), or *adukkhamasukha* (neutral like the feel of a slight wind). Those three types arise only with bodily contact, involving *kāya* and *phoṭṭhabba*. All other sensory contacts only lead to neutral *vedanā* in the INITIAL CONTACT, for example, when *cakkhu viññāṇa* arises.
- The "WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43)" describes *vedanā* as follows: "'*Vedanā vedanā'ti, āvuso, vuccati. Kittāvatā nu kho, āvuso, vedanāti vuccatī"ti? "'Vedeti vedetī'ti kho, āvuso, tasmā vedanāti vuccati. Kiñca vedeti? Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti.*" OR "Venerable, why is it called 'feeling'? 'One feels' – therefore, Venerable, it is called 'feeling.' And what does one feel? One feels pleasure, pain, and 'neither pleasure nor pain.'
- Here, *sukha* and *dukkha vedanā* include not only those due to bodily contacts, but also "mental *sukha* (*somanassa*)' and "mental *dukha* (*domanassa*)' due to other sensory contacts (like vision or taste).

Second Step: *Saññā* and *Sañjānāti*

4. Simultaneously, recognition of the object (in the case of a visual object, recognition of a person as attractive, for example) happens.

The "WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43)" describes *saññā* as follows: "'*Saññā saññā'ti, āvuso, vuccati. Kittāvatā nu kho, āvuso,*"***saññāti vuccatī***"*ti*?" " '***Sañjānāti*** *sañjānātī'ti kho, āvuso, tasmā saññāti vuccati. Kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti, odātampi sañjānāti.'Sañjānāti sañjānātī'ti kho, āvuso, tasmā saññāti vuccatī'ti.*" OR "Venerable, it is said 'recognition/perception.' Venerable, **why is it called 'recognition'**?" " '**One wrongly perceives**' – therefore, Venerable, it is called '***sañjānāti***.' And what does one wrongly perceives? One wrongly perceives blue, yellow, red, and white – therefore, Venerable, it is called '***sañjānāti***.'"'

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- Even though this *sutta* does not go into detail, this is a very critical step in generating *somanassa* and *domanassa* vedanā mentioned above. ***Sañjānāti*** means 'false perception.' The mind generates certain qualities (like attractiveness, tastiness, pleasing sounds or smells, etc.) This automatic response is based on one's "natural *bhavaṅga* state" and may make unwise decisions by attaching to those "mind-generated *saññā*" or "***saññā vipallāsa***." Thus, that attachment is based on "understanding (***jānāti***) with ***saññā***" or "***sañjānāti***" (and not wisdom, as we see below).
- Also see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

Third Step: Mind Creates Its Version of the External *Rūpa* Based on *Saññā Vipallāsa*

5. Within a split second, the "attached mind" starts creating **its own version of the external *rūpa*** (*rūpāyatana*) based on this "distorted *saññā*" or that happens with an expectation, and thus, the *cakkhu pasāda* becomes "*cakkhu āyatana*" or "*cakkhāyatana*."

- However, potent *kamma* accumulation has not started yet in the initial '*purana kamma*' stage.
- **Potent *kamma* accumulation happens only if the mind starts to attach to this "mind-made *rupa*" with *kāma guṇa*.** That second stage is called the '*nava kamma*' stage.
- For details, see "Purana and Nava Kamma – Sequence of Kamma Generation."
- Again, it is critical to note that many of these events occur before we become aware that we are attached to the *ārammaṇa*. Such a detailed description (taking place in a split second) can be seen only with the mind of a Buddha.

Root Cause of *Sañjānāti* With "Distorted *Saññā*"

6. The "WebLink: suttacentral: *Mūlapariyāya Sutta* (MN 1)" (the first *sutta* in *Majjhima Nikāya*) highlights the root of this "distorted *saññā*" or *"saññā vipallāsa"* of a *puthujjana* (average human) would have for ANYTHING in this world. As mentioned in #4 above and in the post referred to there, **the sweetness of sugar or the attractiveness of a person is NOT an inherent property of the corresponding sensory object (sugar or the person.)** Instead, those are "mind-made distorted *saññā*" that arise automatically based on the "natural *bhavaṅga* state" that one is born with. That is why even an *Arahant* will see a person as attractive/unattractive or a meal as tasty/distasteful.

- **A *puthujjana* with *sañjānāti* attaches to the *ārammaṇa*** perceiving it to be 'real.'
- Even though the same *saññā* can arise in an *Arahant,* their minds will not attach to the *ārammaṇa* since they have fully understood how the "mind-made distorted *saññā*" arises.
- The *Mūlapariyāya Sutta* explains the root cause of that attachment. See, "Mūlapariyāya Sutta – The Root of All Things."

The Buddha says: "*Idha, bhikkhave,* ***assutavā puthujjano*** *ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto—****pathaviṁ pathavito sañjānāti****; pathaviṁ pathavito* ***saññatvā*** *pathaviṁ maññati, pathaviyā maññati, pathavito maññati, pathaviṁ meti maññati, pathaviṁ abhinandati. Taṁ kissa hetu? 'Apariññātaṁ tassā'ti vadāmi*"

- **Translation:** "Take an **unlearned ordinary person** who has not understood the teaching of the noble ones—They **wrongly perceive (with *saññā*) *pathavi*** to be ***pathavi*** (meaning they perceive "solid objects made of ***pathavi dhātu*** to be solid as they appear to be.) Having perceived *pathavi* as solid (***saññatvā***,) one conceives things made of *pathavi* (such as one's physical body) to be "valuable for me" and would consider to be "mine." For what reason? Because they haven't completely understood *pathavi*." (This verse requires a long explanation, but that is the basic idea.)

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Abhijānāti – The Opposite of *Sañjānāti*

7. Later in the "WebLink: suttacentral: *Mūlapariyāya Sutta* (MN 1)" the Buddha states: "*Yopi so, bhikkhave, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, sopi pathaviṁ pathavito* ***abhijānāti****; pathaviṁ pathavito abhiññāya pathaviṁ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṁ meti na maññati, pathaviṁ nābhinandati. Taṁ kissa hetu? 'Pariññātaṁ tassā'ti vadāmi.*"

- **Translation:** "An *Arahant* has completed the spiritual journey and **knows the real nature** of *pathavi*; they do not conceive things made of *pathavi* (such as one's physical body) to be "valuable for me" and would consider to be "mine." For what reason? Because they have completely understood *pathavi*." They can "see beyond the automatic recognition/perception" because they have understood the real nature of *pathavi* (and *āpo*, *tejo*, and *vāyo*.)

8. Then the Buddha goes through a long list of worldly things made of the four great elements of *pathavi*, *āpo*, *tejo*, and *vāyo* (mainly beings in all the realms in the world.) They have no "solid/permanent existence" because they have their origins in mind (i.e., created via *javana cittās*.) I have discussed the basics in the post "The Origin of Matter – Suddhaṭṭhaka" and details in the series "Origin of Life." The last post on that series is "Origin of Life – One Creates One's Own Future Lives."

- I am starting another series of posts (an extension of the recent series "Recovering the Suffering-Free Pure Mind.") This series will address some finer points not discussed in the "Origin of Life" series.
- Let us briefly discuss the other two terms, ***vijānāti,*** and ***pajānāti,*** that are related to ***sañjānāti*** and ***abhijānāti*** (discussed above.)

Vijānāti – Related to *Sañjānāti*

9. Going back to the "WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43)" it addresses what happens after the arising of *vedanā* and *saññā* in the initial *cakkhu viññāṇa* (in our example taken in #2 above): "*Yaṁ hāvuso, vedeti taṁ sañjānāti,* ***yaṁ sañjānāti taṁ vijānāti***" or "you recognize/perceive (with *saññā, i.e.,* ***sañjānāti***) what you feel (*vedeti*), and you cognize (with *viññāṇa*, i.e., ***vijānāti***) what you recognize/perceive (i.e., ***sañjānāti***.)"

- In other words, *vedeti*, ***sañjānāti***, ***vijānāti*** all take place within a split-second.
- Here, ***vijānāti*** can be an improvement over ***sañjānāti***. Let us discuss that briefly.

10. For most *puthujjanās*, ***vijānāti*** is essentially the same as ***sañjānāti.*** But someone actively learning Buddha Dhamma could be spending time thinking about the "real nature" of the world (i.e., cultivating the *yathābhūta ñāṇa*) made of the four great elements of *pathavi*, *āpo*, *tejo*, and *vāyo*. See "Bhūta and Yathābhūta – What Do They Really Mean."

- Thus, their mental status would be better, and thus, ***vijānāti*** could be an improvement on ***sañjānāti.***

Transition from *Vijānāti* to *Pajānāti* (Understanding with Wisdom)

11. When someone starts comprehending the "real nature" ***vijānāti*** transitions to ***pajānāti*** (understanding with *paññā*; thus "*pa jānāti.*") By the way, ***sañjānāti*** comes from "*saṅ jānāti*" and ***vijānāti*** comes from (understanding with *viññāṇa*; thus "*vi jānāti.*") Furthermore, ***abhijānāti*** (discussed above) is when ***pajānāti*** optimizes at the *Arahant* stage. **This is an easy way to remember the terms.**

The "WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43)" describes ***pajānāti*** as follows: "*Neyyaṁ panāvuso, dhammaṁ kena* ***pajānātī****"ti? "Neyyaṁ kho, āvuso, dhammaṁ* ***paññā cakkhunā pajānātī****"ti.* OR "How do you understand the term ***pajānātī*****?** It means to "see with wisdom (***paññā cakkhunā***)"

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Then: *"Paññā panāvuso, kimatthiyā"ti? Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā"ti.*" OR "What is the purpose of wisdom? The purpose of wisdom is complete understanding leading to ending the rebirth process (by giving up this world.)"

- Sutta Central translation does not provide the correct ideas involved in the above verses because it is a word-by-word translation. But in the subsequent verses, the translation is good enough to get the idea (I made a couple of improvements): "How many conditions are there for the arising of right view with wisdom? There are two conditions for the arising of right view: learning from a Noble Person ("the words of another [*parato ca ghoso*]") and *yoniso manasikāra* ("rational application of mind.")"
- As we know, those two conditions are essential in the four conditions needed to attain the *Sotāpanna* stage: "Four Conditions for Attaining Sotāpanna Magga/Phala."
- Thus, when a *puthujjana* becomes a *Sotāpanna Anugāmi*, ***vijānāti*** turns to ***pajānāti.*** When that *Sotāpanna Anugāmi* cultivates the Noble Path and becomes an *Arahant*, ***pajānāti*** turns into ***abhijānāti***.

Summary

12. An average person (*puthujjana*) makes decisions based on ***sañjānāti*** or ***vijānāti.***

- The understanding of the fundamental nature of any *ārammaṇa* (or the world in general) elevates to the ***pajānātī*** level at the *Sotāpanna Anugāmi.* That happens when a *puthujjana* learns Buddha Dhamma from a Noble Person.
- The ***pajānātī*** level of understanding grows with higher stages of *magga phala* and becomes complete (***abhijānāti***) at the *Arahant* stage.

10.1.2 Anicca Nature – Chasing Worldly Pleasures Is Pointless

September 16, 2023

Anicca is incorrectly translated as mere impermanence. But the primary meaning of *anicca* is that seeking long-lasting happiness in worldly/sensual pleasures is a waste of time. Understanding that is the key to the *Sotāpanna* stage of *Nibbāna*.

An Average Human's Response to Unpleasurable Situations

1. When encountering an "unpleasurable situation/sensory input," an average human (*puthujjana*) knows only two responses: (i) to try to avoid it or (ii) to compensate for it by seeking a "pleasurable sensory input."

- However, no sensory pleasure can satisfy a mind for long. After a while, one gets bored with even the most luxurious vacation; a drug addict gets "saturated" and would want increasingly higher doses with time.
- Furthermore, one's efforts seeking such "pleasurable situations" often involve "immoral deeds" (*akusala/pāpa kamma*). That leads to future rebirths in lower realms (*apāyās*), where there is much more suffering. **This incorrect way of understanding the world is *sañjānāti***; see "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti."
- Of course, sometimes people also engage in moral deeds (*kusala/puñña kamma*) out of compassion, and *kamma vipāka* of such "good/moral deeds" lead to rebirth in human, *Deva*, and *Brahma* realms. This category of people (even if they are not exposed to Buddha Dhamma) examine things with an open mind (***vijānāti,***) which is a better understanding than ***sañjānāti.***
- That is essentially the basis of the "*saṁsāric* suffering" or the "cycle of rebirths," mostly filled with suffering. Even though lives in the *Deva* and *Brahma* realms are mostly "pleasurable," such "better rebirths" are rare. Most humans are reborn in the *apāyās* because of the tendency to engage in immoral

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deeds when seeking pleasurable sensory experiences. See "WebLink: suttacentral: *Manussacutiniraya Sutta* (SN 56.102)."

Previously Unheard Teachings of a Buddha

2. The **astonishing truth** discovered by the Buddha can be stated as follows: (i) A "suffering-free" state (*pabhassara citta*) lies deep within a mind; (ii) it is covered by layers of defilements accumulated over an unimaginable time span; (iii) those defilements can be removed and the suffering-free pure mind can be recovered by following the Noble Path; (iv) our actions seeking worldly pleasures only lead to generating more defilements and getting further away from *Nibbāna* (the "suffering-free" pure mind.)

- I discussed those basic ideas in the subsection "Recovering the Suffering-Free Pure Mind."
- In other words, until a Buddha comes to the world and teaches about the "hidden pure mind" (*pabhassara citta*), **humans know of only one way to minimize suffering/depression. That is to seek more sensory pleasures.** But that only causes more future suffering.
- Thus, humans are trapped in the rebirth process filled with mostly suffering until they comprehend the above facts and start seeing the "dangers of sensory pleasures."
- One begins to understand that when becoming a *Sotāpanna Anugāmi* and elevating the understanding to the ***pajānāti*** level. That is when one starts comprehending (or "seeing with wisdom") the "*anicca* nature" of worldly or sensual pleasures. However, as discussed below, even a *Sotāpanna* has not lost the desire to enjoy sensory pleasures. **Note:** *Anicca* is pronounced "anichcha." See "Pāli Glossary – (A-K)."
- Thus, "*anicca* nature" applies to anywhere in the 31 realms of this world: **It is futile (pointless/unproductive) to seek long-lasting happiness in worldly pleasures.**

Analogy for the "Hidden Pure Mind"

3. We work hard most of our lives to get a good job, build a business, etc., and "build wealth." All our efforts are focused on maximizing happiness via "collecting pleasure-generating stuff" like houses, cars, etc.

- But even if one becomes a billionaire and has access to any sensory experience one would like, one's physical body will start decaying in old age. Then, one will leave all that "material wealth" behind at death. Even worse, one could have done many immoral deeds in that process of "building wealth" that could lead to rebirths in the *apāyās*. In other words, there is suffering "hidden in pleasure seeking."
- **All this time, the suffering-free pure mind stayed hidden.** All one needed to do was to start cleansing the mind and recover that pure mind.
- Instead of seeking "pleasure for the moment" (with hidden suffering), one should seek a **suffering-free permanent state** by avoiding excessive sensory pleasure. That is the advice of all the Buddhas.

4. Let us consider an analogy. Suppose a poor farmer only has a small plot of land. He makes a living by growing vegetables there. Unknown to him, there is a deposit of precious gems several hundred feet under his land. Because he is unaware of that, his only option is to work hard in the field to make a living.

- Suppose a person with a "ground-penetrating radar" or a similar gadget surveys the ground in that area and sees a mine of gems under that farmer's vegetable plot. He tells the farmer about his findings. Now, all that farmer has to do is start digging to find those gems.
- Even with that knowledge, sometimes the farmer could be skeptical: What if that mine is not there? If I start digging, I need to take time away from working on the field and also sacrifice a good portion of the land to do the digging.
- The situation with Buddha's teachings is similar. The Buddha says (and shows evidence) that the suffering-free mind stays hidden in all of us. All we have to do is to (i) learn the correct teachings to verify

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that the idea of a "hidden pure mind" makes sense and (ii) start "digging," i.e., practicing the Noble Eightfold Path to get to the "hidden gem."

5. Many people say, "I am busy with my job. I will start looking into it (let alone "digging") when I retire." But sadly, by the time most people retire, their brains do not work as efficiently (or they die soon after retiring.) It is sad to witness this situation. Some of my friends have already passed away without even looking into it. **They were too busy "accumulating wealth"** (starting a new business, trying to get a promotion, etc.)

- Just like the "uninterested farmer" in the above analogy, they focused on making more money. In their mindset, acquiring more material wealth was the only way to happiness.
- Most people can start seeing the truth about the "hidden pure mind" or the "*pabhassara citta*" if they spend a reasonable amount of time learning the teachings of the Buddha.

Anicca – To Realize the Futility of an Effort

6. Children like to build sandcastles. That activity gives them much pleasure. They believe such activities are of a "***nicca* nature**," i.e., fruitful. **Note:** *Nicca* is pronounced "nichcha."

- However, growing up, they lose interest in such activities because they can see that they are suitable only for children without a broader understanding of the world. Instead, they now focus on studying and getting a good job. It is evident to any adult that spending time building sandcastles is an unproductive/useless activity. Any sandcastle they build will be washed away or broken by those walking on the beach.
- Thus, we can say that building sandcastles — even though pleasurable at the time — has no long-term benefit. **Sandcastles are of "*anicca* nature."** They cannot be kept in that likable form for too long.
- The Buddha describes that analogy in the "WebLink: suttacentral: *Satta Sutta* (SN 23.2)." **In that *sutta*, the Buddha defined a "*satta*" (sentient being) as one who craves worldly pleasures; they are like little children building sandcastles.**

7. The **"*anicca* nature"** of this world discovered by the Buddha is the basis of the uniqueness of his teachings. Even highly intelligent people can never realize that on their own.

- Of course, it is necessary to study to get a decent job and live comfortably to lessen the stresses of life. **However, better happiness can be attained by stopping all future suffering that extends beyond this life.**
- **The "*anicca* nature" of this world and the way to overcome it** is not known to humans until a Buddha discovers it.

8. Thus, one must make wise decisions based on one's current status. If one does not have enough resources to live a relatively worry-free, simple life, one must try to learn the necessary skills and get a decent job.

- However, once one has enough to sustain a simple lifestyle, is it wise to try to make millions of dollars instead of uncovering the freely available pure mind (*pabhassara citta*)?
- The pure mind that provides the "ultimate happiness" is there to be uncovered. Any activity related to "trying to build material wealth" is of "*anicca* nature," just like building sandcastles is of "*anicca* nature."
- **That is the basis of Buddha Dhamma:** to realize the "***anicca* nature**" of worldly things or sensory pleasures, including "*jhānic* pleasures."

Seeing the Dangers of Worldly Pleasures

9. Many people say, "What is wrong with enjoying sensual pleasures as long as I don't harm others?" If one understood the above discussion, one would not ask that question.

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- Of course, "living a moral life with sensual pleasures without harming others" is the starting point. One MUST live a moral life to be able to understand Buddha Dhamma. One can do that while being married and sustaining a family well past the *Sotāpanna* stage and up to the *Anāgāmi* stage of *Nibbāna*. "
- See "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"
- The beginning of the Noble Path is to see the "*anicca* nature" of any worldly pleasures. That is the ***pajānāti*** level of understanding (i.e., same as ***Sammā Diṭṭhi*** or getting rid of ***sakkāya diṭṭhi***.) With *Sammā Diṭṭhi,* a *Sotāpanna* has removed wrong views (*micchā diṭṭhi*) that can lead to committing highly immoral deeds suitable for rebirth in the *apāyās*. We will discuss the connection to ***sakkāya diṭṭhi*** in the next post.
- Please feel free to ask questions in the forum. These basic ideas form the foundation of Buddha Dhamma.

10.1.3 Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse

September 22, 2023; revised #1 March 14, 2024

"*Aniccaṁ vipariṇāmi aññathābhāvi*" is a verse that succinctly states the unfruitfulness of pursuing sensory pleasures. Understanding its true meaning can get one to the *Sotāpanna* stage of *Nibbāna*.

Anicca Nature – Connection to the Five Aggregates

1. In the previous post, "Anicca Nature – Chasing Worldly Pleasures Is Pointless," we discussed that average humans who have not understood Buddha's teachings have only one option to overcome disliked sensory experiences or depressing situations: They seek more sensory pleasures.

- However, as pointed out there, the Buddha has explained a previously unknown option. There is a "suffering-free pure mind" hidden underneath our defiled minds. When we seek worldly/sensory pleasures, our actions tend to conceal the "pure mind" further.
- Thus, we concluded that seeking sensory pleasures, like building sandcastles, is unproductive. Even though children enjoy building sandcastles, growing up, they realize it is unproductive. So, they voluntarily give up that and focus on productive activities like studying or learning a specific trade. **Building sandcastles is of "*anicca* nature," meaning it is unproductive.** The Buddha discussed this analogy in the "WebLink: suttacentral: *Satta Sutta* (SN 23.2)." **In the same way, chasing sensory pleasures is an unproductive (and also dangerous) activity, as we will discuss in this series of posts.**
- The Buddha described how we move away from the "pure mind" when we seek sensory pleasures. Let us discuss that now. The Buddha described sensory experiences in terms of five aggregates (*pañcakkhandha*.) He explained that attaching to sensory experiences is the same as craving/***upādāna*** for ***pañcakkhandha***, i.e., **craving sensory pleasures is the same as *pañcupādānakkhandha***.

Each Sensory Contact Adds to the "Five Aggregates" (*Pañcakkhandha*)

2. Each sensory experience involves two types of *rūpa*: an external *rūpa* (like a visual or a "*vaṇṇa rūpa*") and an internal *rūpa* (like "*cakkhu pasāda rūpa*"; it is not physical eyes that actually "see.") There are six such pairs.

- In a sensory event, an external *rūpa* comes into contact with an internal *rūpa* at *hadaya vatthu* (seat of the mind.) That leads to the rise of a number of mental phenomena: *vedanā, saññā, saṅkhāra*, and *viññāṇa*. Briefly, *vedanā* is the *sukha, dukkha*, or neutral "feeling;" *saññā* is the recognition of the sense object; *saṅkhāra* includes a variety of mental factors (*cetasika*) that arise in the mind; *viññāṇa* is the totality of all those mental phenomena and also a possible expectation regarding the sensory input (whether to seek more or to avoid it.)
- Those five entities — *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* — are traditionally called the five aggregates (*pañcakkhandha.*) Here, they are called "aggregates" or "collections" (*khandha*) because

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the mind is not only aware of those entities arising at a given moment but also 11 types of them, including past experiences of them. Thus, *pañcakkhandha* (more correctly, *pañc**upādāna**kkhandha*) provides a measure of our attachment to sensory inputs.

- We can also look at it in a slightly different way as follows.

3. We experience pleasure/joy or displeasure/pain with thoughts, and thoughts arise with sensory input (*ārammaṇa*.) Thoughts arise when an internal *rūpa* comes into contact with an external *rūpa*. The "*rūpa* aggregate" encompasses those two kinds of *rūpa* ever experienced (in the sense that even though we don't recall all of them, our current state of mind is influenced by them.) Thoughts encompass how we understand the external world, i.e., our sensory experiences.

- The "mental factors" (*cetasika*) that arise with our thoughts embed multiple facets of each experience. We feel a sensory input (*vedanā*), recognize and form our perceptions about it (*saññā*), and then "mind-made *vedanā*" (*saṁphassa-jā-vedanā*) arise based on those initial *vedanā* and *saññā*. That is the basis of the *vedanā* and *saññā* aggregates (*vedanākkhandha* and *saññākkhandha*.)
- Various other mental factors (like greed, joy, anger, etc.) arise based on *vedanā* and *saññā*, and the *saṅkhāra* aggregate (*saṅkhārakkhandha*) represents those.
- The total sensory experience is *viññāṇa*; it also includes our expectations regarding what we experience. That is the fifth aggregate of *viññāṇakkhandha*.

Each Sensory Experience Helps Hide the "Pure Mind" or "*Pabhassara Citta*"

4. If we attach to any sensory input (*ārammaṇa*), we start accumulating *saṅkhāra* (or *abhisaṅkhāra*.) That means "*kamma* accumulation."

- That strengthens our *saṁsāric* bonds (*saṁyojana*) and hidden defilements (*anusaya*.)
- Even if they don't accumulate significant *kamma* or add to *saṁyojana* or *anusaya*, an average person (*puthujjana*) can NEVER start "cleansing existing defilements."
- **To put it another way:** A *puthujjana* ALWAYS moves in one direction, away from the "pure mind" or *Nibbāna*, sometimes slowly and other times faster, depending on the level of attachment to sensory inputs. **In Pāli, this is called "*ācayagāmi*"** (pronounced "aachayagaami") **or "moving away from *Nibbāna*."**
- One can go the other way (***apacayagāmi***; pronounced "apachayagaami"; see Ref. 1) only when one becomes a Noble Person (*Ariya*) and starts following the Noble Path.
- **The Buddha gave an analogy in several *suttās*:** A flood ("*ogha*" in Pāli) will carry a person away from refuge. A *puthujjana* (an average human) is like that helpless person, getting carried away by the "flood" or the *saṁsāric* journey. **When one becomes at least a *Sotāpanna Anugāmi*, one can start seeing how to go against the flood and reach safety.** See, for example, "WebLink: suttacentral: *Oghapañhā Sutta* (SN 38.11)."

Adding to the *Pañcakkhandha* Is of "*Anicca* Nature"

5. Therefore, it should be clear by now the following fact: Each time one attaches to a sensory input (*ārammaṇa*), that only helps one move AWAY from the suffering-free "pure mind" or the "*pabhassara citta*." **Any action or anything that causes one to move away from the ultimate release from suffering is unfruitful, i.e., of "*anicca* nature," just as building sand castles is!**

- If one can understand that, one would have made significant progress in reaching the *Sotāpanna Anugāmi* stage.

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- In numerous *suttās*, you have probably seen the Buddha asking a *bhikkhu* the following question: **"*cakkhuṁ niccaṁ vā aniccaṁ vā" ti*?"** The correct translation of that verse is: **"Is the eye (*cakkhu*) of *nicca* or *anicca* nature?"** Then, the question is repeated for the other five sense elements: ear (*sota*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*), and mind (*mano*.) See, for example, "WebLink: suttacentral: *Cakkhu Sutta* (SN 18.1)." (**Note:** The English translation in the link is incorrect, as is the case with many critical translations at Sutta Central and generally with most Engli translations.)
- Depending on the *sutta,* the same question may be asked of the corresponding external *rūpa* (*rūpa, sadda, gandha, rasa, phoṭṭhabba, dhammā*); see, for example, "WebLink: suttacentral: *Rūpa Sutta* (SN 18.2)."
- In other *suttās*, the question is asked of the five aggregates (*rūpa, vedanā, saññā, saṅkhāra, viññāṇa*); see, for example, "WebLink: suttacentral: *Anicca Sutta* (SN 22.12)." Here, all six types of *rūpa* are bundled under "*rūpa*" (i.e., the *rūpa* aggregate or *rūpakkhandha*), and the same is true for the other four aggregates.
- The point here is that every time we attach to a sensory input not only the internal and external *rūpa* come into play, but the *pañc**upādāna**kkhandha* grows too — in the **"*ācayagāmi*"** or the "wrong direction" away from *Nibbāna*.

Aniccaṁ Vipariṇāmi Aññathābhāvi – Correct Meaning

6. The "WebLink: suttacentral: *Cakkhu Sutta* (SN 25.1)" explains how understanding the above leads to the *Sotāpanna* stage. It is a short *sutta*; we can cover its key points.

The Buddha says: "*Cakkhuṁ, bhikkhave, **aniccaṁ vipariṇāmi aññathābhāvi***" which is INCORRECTLY translated in the above link as "Mendicants, the eye is **impermanent**, **decaying**, and **perishing**." Then, the verse is repeated for *sota, ghāna, jivhā, kāya*, and *mano*, the other types of sense faculties or "internal *rūpa.*"

- **The correct interpretation can be understood by seeing that any time *cakkhu* (eye) is used to enjoy sensory pleasures (as a *puthujjana*), one moves away from *Nibbāna* or is carried by the "flood" away from the refuge, as explained in #4.**
- Using eyes to enjoy sensory pleasures is like building sandcastles for a "fleeting momentary pleasure," i.e., it is an unproductive activity. That is the meaning of "***aniccaṁ***" in that verse.
- ***Vipariṇāma*** is the opposite of ***pariṇāma.*** Let us understand the meanings of those two words. In English, evolution (***pariṇāma***) means the time progression of something where it gets better with time. For example, Darwin's "theory of evolution" ("*pariṇāma vāda*" in Pāli/Sinhala) says monkeys progressed with time to become humans. ***Vipariṇāma*** is the opposite of evolution (devolution), where things move in the wrong/opposite direction with time. When one uses the eyes to enjoy sensory pleasures, one moves away from *Nibbāna*.
- ***Aññathābhāvi*** means "to move away from its natural/preferred state," whereas "***aññatha***" means "deviate for the worse" and is the opposite of "***ittha***" or the "stable state of *Nibbāna*." In many *suttās*, the following verse indicates attaining the *Arahanthood*: "*Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ **itthattāyā**" ti abbhaññāsi*." See, for example, "WebLink: *suttacentral: Dutiyaanuruddha Sutta* (AN 3.130)." Thus, ***aññathābhāvi*** is the opposite of "***itthattāya***" and has a very similar meaning to "***vipariṇāmi.***"
- Therefore, the correct meaning of that verse, stated very briefly, is: "*Bhikkhus*, using *cakkhu* to achieve sensory pleasures is like building sand castles; thus *cakkhu* is of *anicca* nature; it will take you away from *Nibbāna* (the pure mind) and toward more suffering (on a downward path)."
- We must never forget that if we don't start "moving TOWARD *Nibbāna"* or become ***apacayagāmi*** (see #4)," **future rebirth in an *apāya* remains open.**

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7. The *suttās* SN 25.2 through SN 25.9 repeat the same verse for various entities that arise in a sensory contact: each of the following entities that arise in such sensory contacts: *rūpa, viññāṇa, phassa* (*saṁphassa*), *vedanā, saññā, cetanā, taṇhā*, and *dhātu*. The last *sutta* in the series (SN 25.10) makes a summary by repeating the verse for the **five aggregates**: *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa*.

- That critical error in translating the key verse in #6 appears in almost all conventional English translations. **Unless explained by a Noble Person, that interpretation makes sense for the average human (*puthujjana*) who has not heard the correct explanation.**
- It is essential to realize that **most terms discussed in the *suttās* refer to mental phenomena**. When the Buddha discusses "*cakkhu,*" it is not about the physical eyes but about using the eyes as an "*āyatana*" (i.e., *cakkhāyatana*) for enjoying sensory pleasures; same with the other five "internal *āyatana*." When referring to the six types of "*rūpa,*" it is not about external *rūpa*, but the 'mind-made versions" of them created by the mind, i.e., *rūpāyatana, saddāyatana, gandhāyatana, rasāyatana, phoṭṭhabbāyatana*, and *manāyatana*.
- That should be clear from the above series of *suttās*, which apply the verse in question to strictly mental entities (*viññāṇa, phassa* (*saṁphassa*), *vedanā, saññā, cetanā,* etc.) as well as for the internal and external *rūpa*.

Incorrect Interpretation of "*Aniccaṁ Vipariṇāmi Aññathābhāvi*"

8. In most English translations, the above verse refers to the physical eye or a physical *rūpa*. Thus, many people think it is about the physical body getting old and dying. For example, the English translation of "WebLink: *suttacentral: Cakkhu Sutta* (SN 25.1)" discussed in #6 above translates "***Cakkhuṁ**, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi*" as "Mendicants, **the eye** is impermanent, decaying, and perishing."

- Most translators mechanically translate the verse for mental attributes such as ***viññāṇa*** the same way. For example, in the "WebLink: suttacentral: Viññāṇa Sutta (SN 25.3)," the verse "***Cakkhuviññāṇaṁ**, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi*" is translated as "Mendicants, **eye-consciousness** is impermanent, decaying, and perishing."
- However, any ***viññāṇa*** rises and perishes (or a physical body is born and dies). Does a Buddha need to explain such an obvious fact?

Those Who Begin to Understand the Above are, at Minimum, *Sotāpanna Anugāmis*

9. **Continuing with the** "WebLink: suttacentral: *Cakkhu Sutta* (SN 25.1)" **the Buddha says:** "*Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati—ayaṁ vuccati **saddhānusārī**..*" That means, "If someone understands the meaning of that verse (in #6) with faith (based on understanding), then that person is a ***saddhānusārī.**"* (Note: Again, the English translation is not entirely clear). **Then the Buddha further clarifies:** "A ***saddhānusārī*** is incapable of any deed which would make them be reborn in hell, the animal realm, or the ghost realm. Also, they will not die without becoming *Sotāpannās*."

- In the next verse (at marker 2.1), the Buddha says: "*Yassa kho, bhikkhave, ime dhammā evaṁ paññāya mattaso nijjhānaṁ khamanti, ayaṁ vuccati: '**dhammānusārī**..*" meaning, "If someone understands the meaning of that verse (in #6) after contemplating with a degree of wisdom, then that person is a ***dhammānusārī.**"* Then, the Buddha further clarifies that a ***dhammānusārī*** will also become a *Sotāpanna* before death.
- In the final verse (at marker 2.4), the Buddha states: "*Yo, bhikkhave, ime dhamme evaṁ **pajānāti** evaṁ **passati**, ayaṁ vuccati: 'sotāpanno avinipātadhammo niyato sambodhiparāyano'" ti* OR "A *Sotāpanna* who has fully comprehended the meaning of the above verse is guaranteed to be released from rebirth in the *apāyās*, and is destined to attain the *Arahanthood*."

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- I have discussed ***saddhānusārī*** and ***dhammānusārī*** in the post "Sotāpanna Anugāmi – No More Births in the Apāyā."

Understanding the Above Verse Is One Way to Remove *Sakkāya Diṭṭhi*

10. If one has started comprehending the verse "*Cakkhuṁ, bhikkhave,* ***aniccaṁ*** ***vipariṇāmi*** ***aññathābhāvi***" then one has seen (with wisdom) that chasing sensory pleasures is an activity of "*anicca* nature" and will never be able to embark on the Noble Path to go "against the flood" and towards the pure mind. That understanding is the same as the removal of *sakkāya diṭṭhi* and also the other two *saṁyojana* of *vicikicchā* and *sīlabbata parāmāsa*.

- There are many ways of getting to the *Sotāpanna* stage or getting rid of *sakkāya diṭṭhi*. So, there is no need to worry if you had previously not thought about stating the "*anicca* nature" as described above. But once explained, it should be understandable if one had already been a *Sotāpanna*/*Sotāpanna Anugāmi*.

References

1. Those who are unaware of the unique "*Tipiṭaka* English" writing format adopted many years ago, see ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1." The English version of the *Tipiṭaka* was written in this format in the early 1900s, and that is the version used today in most English websites, including Sutta Central. It is essential to understand how to pronounce Pāli words correctly.

10.1.4 Dukkha – Previously Unknown Truth About Suffering

September 30, 2023

*Du**kkha*** in Buddhism is not only about the *du**kha** vedanā* or the feeling of pain/depression felt at any given moment. It is about the root causes of future suffering. Even the pleasurable experiences of an average person perpetuate future suffering. That is the "previously unheard" teachings of a Buddha.

Dukha and *Dukkha – Buddha Dhamma* Is About *Dukkha*

1. In a previous post, "Anicca Nature – Chasing Worldly Pleasures Is Pointless," we discussed the fact that average humans (*puthujjana*) who have not understood Buddha's teachings have only one option to overcome disliked sensory experiences or depressing situations: They seek more sensory pleasures.

- However, as pointed out there, the Buddha has explained a previously unknown option. A "suffering-free pure mind" (*pabha**ss**ara citta*) is hidden underneath our defiled minds. When we seek worldly/sensory pleasures, our actions tend to conceal the "pure mind" further.
- If one attaches with *rāga* (liking the sense input based on "*sukha vedanā*"), one may engage in immoral deeds to get "more of it," leading to future "bad outcomes" or "future suffering." Even without immoral deeds, just the attachment itself keeps one bound to "*kāma loka*."
- Attachment due to *dosa* (dislike for the sense input "*du**kha** vedanā*") definitely leads to immoral deeds.
- Even in the absence of *rāga* and *dosa*, one's mind is ALWAYS contaminated with *moha* (ignorance of the "real nature of the world.") Thus, even in the vast majority of cases where "neutral" or "*adukkhamasukha*" *vedanā* arises, there is a subtle attachment based on one's distorted views/perceptions (*diṭṭhi* and *saññā vipallāsa*) about the world. This is harder to see at first.

2. Therefore, each sensory event leads one away from the "hidden pure mind" or the *pabha**ss**ara citta*. Please read the above-mentioned post to ensure you understand that critical point.

- Another way to say the above is as follows: An average person (*puthujjana*) who has not comprehended Buddha's teachings is ALWAYS on a downward path, away from *Nibbāna* (suffering-

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free pure mind.) **In Pāli, this is called "*ācayagāmi*"** (pronounced "aachayagaami") **or "moving away from *Nibbāna*."** That is the tendency to go in the direction of the "*saṁsāric* flood" ("*ogha*" in Pāli.)

- When one starts understanding the world's *anicca*, *dukkha*, and *anatta* nature, one will start losing attachment to sensory inputs. That cannot happen with only willpower. One's wrong views and perceptions (*diṭṭhi* and *saññā vipallāsa*) about the world start to wear away AUTOMATICALLY when one starts comprehending the *anicca*, *dukkha*, and *anatta* nature with wisdom (*paññā*.) When that happens, one starts going "against the flood." See #4 of "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse."
- Here, it is critical to note that Buddha's teachings are not about getting rid of painful feelings felt in the present life (*dukkha*) but about **ending** unimaginable suffering in the rebirth process (*Dukkha Sacca*); see "Does the First Noble Truth Describe only Suffering?"

Origin of Suffering – *Dukkha Sutta*

3. The WebLink: suttacentral: *Dukkha Sutta* (SN 12.43) states (Ref. 1 gives the Pāli verse), "*Bhikkhus*, what is the origin of suffering? Depending on *cakkhu* and *rūpa*, eye-consciousness arises. **That *rūpa* may trigger "defiled *gati*" (*saṅgati* or *saŋ gati*)** in mind. **That generates "mind-made *vedanā*." Based on that "mind-made *vedanā*" the mind attaches (*taṇhā*) to that sensory input.** *Bhikkhus,* **that is the origin of suffering."**

- That verse is repeated for the other five senses. **Thus, the Buddha says that the origin of suffering is attachment (*taṇhā*) to sensory inputs.**
- Here is to state that in another way: **Causes for future suffering start with a sensory input coming through one of the six senses: eyes, ears, tongue, nose, body, and mind!**
- It will become clear why I have translated the verse differently than conventional translations. See the two translations at Sutta Central in the above link. As I have explained, some *suttās* need detailed explanations, not word-for-word translations done without understanding the context.

Ending of Suffering – *Dukkha Sutta*

4. Then, in the second part of the *sutta* (Ref. 2 gives the Pāli verse): "*Bhikkhus*, how can this **suffering be ended**? With the contact between *cakkhu* and *rūpa*, eye-consciousness arises. That sensory experience may trigger "defiled *gati"* (*saṅgati* or *saŋ gati*) in mind, i.e., it can generate "mind-made *vedanā.*" Based on that "mind-made *vedanā*" the mind may attach (*taṇhā*) to that sensory input. But with the remainder-less fading away and **cessation of that craving (*taṇhā*) comes the cessation of *upādāna* (pursuing such experiences); with the cessation of *upādāna*, cessation of *bhava*; with the cessation of *bhava*, cessation of rebirth (*jāti*)**; with the **cessation of *jāti*, aging-and-death, sorrow, lamentation, pain, displeasure, and despair cease. That is the cessation of the whole mass of suffering."**

- That craving (*taṇhā*) is the ORIGIN of suffering in #3 above. The CESSATION **of craving (*taṇhā*)** leads to the cessation of suffering.
- **Does that mean only the three steps of *upādāna, bhava*, and *jāti* play crucial roles out of the 11 steps** (*avijjā, saṅkhāra, viññāṇa, nāmarūpa, salāyatana, phassa, vedanā, taṇhā, upādāna, bhava*, and *jāti*) **in *Paṭicca Samuppāda*?**
- Discussion of that will provide us with valuable insight that most people are unaware of. **The answer lies in understanding the meaning of *upādāna*.**
- The involvement of those other terms in *Paṭicca Samuppāda* based on *taṇhā* and *upādāna* is explained in "Taṇhā Paccayā Upādāna – Critical Step in Paticca Samuppāda."

The Difference Between Conventional Worldview and Buddha Dhamma

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5. As discussed in #1 above, any human not exposed to Buddha Dhamma can think of only one way to overcome the loss of a mind-pleasing thing or a distressful situation. **That is to seek more sensory pleasures.** One may be able to get temporary satisfaction that way, **but it never leads to the end of suffering!**

- The above description is one aspect of the *anicca* nature: "Anicca – The Incessant Distress ("Pīḷana")." No matter how hard we try, it is impossible to maintain a "fully satisfactory mindset" regardless of how much wealth one has.
- Even if we engage in the most satisfying activity, after a while, it becomes unsatisfactory. Even the most delicious meal, we can eat so much. If we eat that same meal day after day, we get fed up and would like to eat something else. There is a sense of "unfulfillment" or "unsatisfactoriness" (***"pīḷana"*** in Pāli) in our minds.
- The Buddha understood that the root of that issue is *raga, dosa*, and *moha,* which have been with us for a time that cannot be traced back. They have remained with us as *anusaya* or 'hidden defilements." The permanent solution to overcome that is to **get rid of our cravings** for sensory pleasures.
- **That is precisely the opposite approach to that of an average human (*puthujjana*) who has the mindset that sensory pleasures are of the "*nicca* nature."** (The "*anicca* nature" has other meanings than this "*pīḷana* nature;**"** see "Anicca – True Meaning." They all emphasize the futility of seeking sensory pleasures to overcome inevitable suffering inherent in this world.
- That wrong view/perception of a *nicca* nature manifests as *taṇhā* (craving/attachment) for the sensory inputs coming through the six senses.

Six Types of *Taṇhā*

6. The "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2)" defines *taṇhā* as follows. "*Katamā ca, bhikkhave, taṇhā? Chayime, bhikkhave, taṇhākāyā—rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā*."

Translated: *"Bhikkhus*, what is *taṇhā*? There are these six classes of *taṇhā – rūpa taṇhā, sadda taṇhā, gandha taṇhā, rasa taṇhā, phoṭṭhabba taṇhā, dhamma taṇhā."*

- Note that the translation in the above translates "*taṇhā*" as "craving." However, "*taṇhā*" CANNOT be translated to English as one word. "*Taṇhā*" means "to get attached to an *ārammaṇa*."
- An *ārammaṇa* is a "*rūpa*" that comes through one of the six senses. There are six types of *rūpa*: "*rūpa rūpa"* (visuals), *sadda rūpa* (sounds), *gandha rūpa* (smell), *rasa rūpa* (taste), *phoṭṭhabba rūpa* (touch), and *dhamma* (memories) *rūpa.*
- If it comes through the eyes, it is a sight ("*rūpa rūpa."*) Each person attaches to the visuals they crave. That "attachment" can arise because of liking or craving, but one can also via "anger/hate." Therefore, "*rūpa taṇhā"* can arise when one sees an attractive person/thing or a disliked person/thing. **The key point is that sight will trap one's mind, and one will start thinking about it. Then we say "*rūpa taṇhā*" has arisen due to that *rūpa ārammaṇa* (i.e., *rūpārammaṇa*.)** Same for *saddārammaṇa, gandhārammaṇa,* etc.

Kammic Energy Created in *Javana Citta*

7. *Kammic* energy is created in a particular type of *citta* called "*javana citta*." Note that "*citta*" is pronounced as "chiththa." See Ref. 3 on the writing/pronunciation of Pāli words.

- It is easy to see that not all *cittās* (loosely translated as 'thoughts") are the same. If we are not interested in something, our *cittās* on it are weak. On the other hand, if we are passionate about something, we have "strong feelings" that show up even in our tone of voice. That indicates an increase in *javana* power in *cittās.*

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- For example, a child being awakened in the morning to go to school on a rainy day may not be enthusiastic about getting up and going to school. Thus, his *cittās* at that time were weak.
- The same child getting ready to play with his friends will be enthusiastic about it. His *cittās* at that time will have strong "*javana* power."
- However, in Buddha Dhamma, we focus only on *javana cittās* generated with *rāga, dosa,* and *moha.*

8. The idea of "thoughts generating energy" is a novel concept, especially for those in Western countries.

- **However, it is the basis of Buddha Dhamma.** Mind is the precursor to everything in this world: "Manopubbangamā Dhammā.."
- That is also why the Buddha said, "My teachings have never been known to this world." As emphasized in #1 above, humans who have not understood Buddha's teachings have only one option to overcome disliked sensory experiences or depressing situations: They seek more sensory pleasures.
- The critical point to understand is that the tendency to attach to worldly things cannot be blamed on worldly things. In the absence of a Buddha, people can figure out that avoiding such "mind-pleasing things" can lead to a peaceful mind and even *anariya jhāna*. Ancient *yogis* went deep into jungles, away from sensory pleasures, and cultivated *jhāna*. However, avoiding attractive external *rūpa* is only a temporary solution. Just the sight of an attractive woman can make them lose the ability to get into *jhāna*.

- **The permanent way to lose the tendency to attach to worldly things is to cleanse one's mind of such *gati* or tendencies with *rāga*, *dosa*, and *moha*.** That can happen only after hearing (*jānato*) about the true fundamental nature of this world from a Noble Person and comprehending it with wisdom (*passato*).

Critical Implications of *Dukkha Sutta* (SN 12.43)

9. As you can see, in #3 above (the first part of the *Dukkha Sutta*), the Buddha says that all future suffering can be stopped by stopping attachment to the sensory inputs that come through the six senses. Those six senses are the eyes, ears, nose, tongue, body, and mind. I alluded to this point in the post, "Paticca Samuppāda – Introduction."

- Then, in the second part, there is more information on that point. With the verse in #4 above, the Buddha briefly explains how future suffering ceases by the cessation of *taṇhā,* craving for sensory pleasures. He says that cessation of *taṇhā* leads to the cessation of ***upādāna, bhava, and jāti,*** and thus, to the cessation of all future suffering.
- As we can also see, the verse is referring to the *Paṭicca Samuppāda* sequence starting with "*salāyatana paccayā phasso"* and proceeding via *"phassa paccayā vedanā, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti."* Sensory inputs come through the six sense faculties or *salāyatana.*
- In the next post, We will continue this discussion by focusing on *anatta* — the logical next step in how the *anicca* and *dukkha* nature leads to the **"*anatta* nature."** Thus, *anatta* is not about a "self."

References

1. "*Katamo ca, bhikkhave, dukkhassa samudayo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. **Tiṇṇaṁ saṅgati phasso**. **Phassapaccayā vedanā; vedanāpaccayā taṇhā.** Ayaṁ kho, bhikkhave, **dukkhassa samudayo**.*"

2. "*Katamo ca, bhikkhave, dukkhassa atthaṅgamo? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso. Phassapaccayā vedanā; vedanāpaccayā taṇhā. **Tassāyeva***

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***taṇhāya asesavirāganirodhā upādānanirodho**; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa **dukkhakkhandhassa nirodho hoti**. Ayaṁ kho, bhikkhave, **dukkhassa atthaṅgamo**.*"

3. Those who are unaware of the unique "*Tipiṭaka* English" writing format adopted many years ago, see "'Tipiṭaka English' Convention Adopted by Early European Scholars – Part 1." The English version of the *Tipiṭaka* was written in this format in the early 1900s, and that is the version used today in most English websites, including Sutta Central. It is essential to understand how to pronounce Pāli words correctly. Also see "Pāli Glossary – (A-K)."

10.1.5 'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi

October 7, 2023; revised January 19, 2024 (#10); October 24, 2024 (#1, #10); revised November 9, 2024; rewritten with revised title May 24, 2025; added #15, #16 May 25, 2025

Note: (rewritten with revised title May 24, 2025) This is a rewritten version of an old post, "Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – What Does It Mean?"

'*Etaṁ mama*, *esohamasmi*, *eso me attā'ti* is a verse that appears in many *suttās*. It explains how *taṇhā*, *māna*, and *diṭṭhi* arise due to "distorted *saññā*." [See "Sandiṭṭhiko – What Does It Mean?" under #4 **Diṭṭhi, Taṇhā, Māna – Three Ways of Attachment** and #5 **Ten Saṁyojana that Bind Us to the Rebirth Process**.]

Introduction

1. I will explain the meaning of the verse "'*etaṁ **mama***, *esohamasmi* (*eso ***ahaṁ asmi***), *eso **me attā**'ti samanupassati*" using a few *suttās*. Then I will explain that the verse explains "distorted *saññā*," giving rise to attachment to sensory inputs via *taṇhā*, *māna*, and *diṭṭhi*.

- First, a quick description of the Pāli words in the verse. Here, "***mama***" means "mine" and "***ahaṁ asmi***" means "sense of me" (related to *asmi māna*). As shown within brackets, *esohamasmi* is "*eso ahaṁ asmi*."
- The third word, "***me attā***," in this context, means "my benefit" since "***me***" (rhymes like "say") means "for me." We discussed the fact that in many situations, "***atta/attā***" means "benefit" or "of value". See, for example, "Attato Samanupassati" and Sotāpanna Stage.
- That verse expresses **the root causes** for an average person's (*puthujjana*) **attachment to "mind-pleasing" sensory inputs.**

2. That verse appears in the "WebLink: suttacentral: *Etaṁmama Sutta* (SN 22.151)" among many other *suttās*. The **incorrect** English translation in that link is: 'This is mine, I am this, **this is my self**.'

- However, as discussed below, it means 'This is mine, I am (some of) this, **this is for my benefit**.' Here, "this" refers to things in the world, including one's body.
- In those *suttās*, **the Buddha explained that not only *rūpa*, but also *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* that arise in a mind (upon experiencing a sensory input) should not be considered as 'This is mine, I am this, this is for my benefit.'** As we will see, those entities are in the ***pañca upādānakkhandha***. [Download this diagram "**Eighteen Elements (dhātu) to Five Grasping Aggregates (Pañcupādānakkhandha) 25May2025.pdf**" to understand how the **six sensory inputs** generate the ***pañcupādanakkhandha*** via the ***hadaya vatthu*** with the help of the **eighteen elements (*dhātu*)**.]

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Rūpa – Not External *Rūpa*

3. Here (as well as in most *suttās*), "*rūpa*" does not refer to "external *rūpa*" but to those that arise in the mind when experiencing an "external *rūpa.*"

- For example, when seeing the same person X, two people (A and B) may see X as their friend and an enemy, respectively. That is why different types of *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* will arise in A and B (upon seeing X) in that example. The recognition of X (as a friend and an enemy) by A and B is based on the "*saññā*" that arises automatically based on prior experiences.
- That is a critical issue to understand! Please review the following posts to make that clear: "Rūpa – What It Really Means," "Vedanā (Feelings) Arise in Two Ways", "Saññā – What It Really Means, Saṅkhāra – What It Really Means," "Viññāṇa – What It Really Means," "'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā," "Sandiṭṭhiko – What Does It Mean?"

Why Is Attachment to Sensory Inputs Bad and Fruitless?

4. For any average person (including intelligent people), it could be confusing to hear why the Buddha taught that "attachment to sensual pleasures" is bad. See "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"

- As pointed out in the above post, **getting rid of sensual desires or *kāma rāga* (including sex, craving for food, etc.) with willpower is unnecessary**.
- As discussed there, enjoying sensual pleasures, by itself, does not lead to future suffering.
- However, the deeper teachings convey the following: (i) as long as one has **sensual desires or *kāma rāga***, it would be impossible to control oneself from engaging in immoral deeds when temptations become strong. For example, while most people do not take bribes, if one is offered a million dollars, that would be hard to resist. (ii) "sensual pleasures" are "mind-made" and are illusions in a deeper sense; see "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- **When the mind realizes that "sensual pleasures" are mind-made, it will voluntarily give up sensual desires.** This is why rituals (*sīlabbata parāmāsa*) are unnecessary to attain *Nibbāna*. What is needed is to understand the "Worldview of the Buddha."

Hidden Role of (Distorted) *Saññā*

5. To understand those two points (especially the second point), one must understand the concept of "(distorted) *saññā*."

- The "*saññā*" that arises automatically in a *puthujjana* is inherently distorted; that is, it does not convey the real nature.
- **Most of us have heard that the Buddha discovered the "real nature of the world" (*yathābhūta ñāṇa*), but most people are unaware that the Buddha explained it as being due to the (distorted) *saññā* built into our bodies.** Fortunately, there are a number of critical *suttās* that provide enough details for us to recover this "missing piece" of Buddha's teachings.
- Relevant *suttās* include "Mūlapariyāya Sutta – The Root of All Things." The name says it all: "The Root of All Things." It is all about *saññā*!

What is *Avijjā*?

6. Most people (especially those exposed to at least the mundane versions of Buddha's teachings) understand that *rāga*, *dosa*, and *moha* (or *avijjā*) are the root causes for future suffering.

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- They also know that one attaches to sensory inputs with *rāga* and *dosa* because of *avijjā*. Here, *avijjā* has several definitions, but most people have heard that *avijjā* means "ignorance about the Four Noble Truths." That is one explanation of *avijjā*; see "WebLink: suttacentral: *Avijjā Sutta* (SN 56.17)."
- However, over 99% of them do not know other revealing ways to describe *avijjā*. For example, in the "WebLink: suttacentral: *Avijjā Sutta* (SN 22.113)," *avijjā* is explained as follows: "… *assutavā puthujjano* ***rūpaṁ nappajānāti***, *rūpa samudayaṁ nappajānāti*, ***rūpa nirodhaṁ nappajānāti***, *rūpa nirodha gāminiṁ paṭipadaṁ nappajānāti*." The English translation in the link is: "… it's when an unlearned ordinary person **doesn't understand form**, its origin, **its cessation**, and the practice that leads to its cessation." Most people think "*rūpa*" means the "external *rūpa*," and the translator also implies that.
- The correct translation of the verse (that defines *avijjā*) is: "… it's when an unlearned ordinary person **doesn't understand *rūpa* (*rūpa upādāna khandha*)**, its origin, **its cessation**, and the practice that leads to its cessation."

Rūpa – Rūpa Upādānakkhandha

7. Let us discuss why that English translation in the link "WebLink: suttacentral: *Avijjā Sutta* (SN 22.113)" is wrong. **"*Rūpa*" in that verse refers to the "mind-made *rūpa*" that arises in the mind.** For the same "external *rūpa*," different versions of "*rūpa*" arise in the minds of any number of people experiencing the same "*rūpa*" at the same time. That is why different types of *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* arise in them, i.e., people may respond differently to the same sensory input (for example, seeing the same person).

- We already discussed an example in #3 above. In that example, A and B recognize X (as a friend and an enemy) based on the "*saññā*" that arises automatically based on prior experiences. That recognition is a complex process, which requires the minds of A and B to recall prior experiences with X; that means the mind does that scan in a split second!
- It involves "*rūpakkhandha*" or "many prior sights/associations with X." Since their minds attach to the sight of X (with *rāga* and *dosa*), it is not "*rūpakkhandha*" but "*rūpa* ***upādānakkhandha***" that comes to play.
- In other words, upon receiving a "snapshot" of person X, the mind of A or B would instantly scan through past "snapshots of X" to recognize X. It is actually more than that. That mind will also scan emotions (*vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*) associated with such past encounters; that is, when the mind recognizes X as friend or foe.
- **This is why a sensory event triggers all "five grasping aggregates" or *pañca upādānakkhandha*.** See "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

Rūpa (*Rūpa Upādānakkhandha*) Does Not Arise in Arahants

8. *Arahants* have entirely removed *avijjā* from their minds. So, they must have understood "form" and its origin and **attained its cessation** via the Noble Path, per the "WebLink: suttacentral: *Avijjā Sutta* (SN 22.113)" (see #6 above).

- Now, it must be clear why "*rūpa*" does not refer to the "external *rūpa*" in question (for example, consider "seeing X" discussed above).
- An *Arahant* would also recognize X (if they had past encounters with X). Whether X had been a friend or foe, the *Arahant*'s mind would not form an attachment to it via like or dislike, i.e., *rūpa* (*rūpa upādānakkhandha*) would not arise. **That is what is meant by "*rūpa nirodha*."**
- That is why "seeing by an *Arahant*" is stated as "*diṭṭhe diṭṭhamattaṁ bhavissati*". See "'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā," and "Rūpa – What It Really Means."

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- Thus, "***nirodha***" ("**cessation**") in #6 above does not refer to the destruction of an "external *rūpa*" but only to **stopping the arising of *rūpa upādānakkhandha.***

Paṭicca Samuppāda Does Not Operate for an Arahant

9. It should also be clear that not only *rūpa* ***upādānakkhandha***, but all five (*pañca* ***upādānakkhandha***) would not arise in an *Arahant*. Another way to say that is *Paṭicca Samuppāda* cycles do not operate for an *Arahant*. As we know, each sensory input initiates a *Paṭicca Samuppāda* cycle for a *puthujjana*. See #12 of "Loka Sutta – Origin and Cessation of the World."

- To initiate a *Paṭicca Samuppāda* cycle, the mind must automatically and instantaneously attach to the sensory input in the "*purāṇa kamma*" stage. See "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- As I have emphasized, spending a weekend (or more) going through the above links is necessary to understand the key concepts.
- With that background, we can now go back to discuss the verse, "*etaṁ* ***mama***, *esohamasmi* (*eso* ***ahaṁ asmi***), *eso* ***me attā****'ti samanupassati.*"

Different Emotions Are Not Associated With "External *Rūpa*"

10. As we have discussed above, sensory pleasures involve external *rūpa* in the world coming into contact with the mind, leading to the arising of a set of mental phenomena. The Buddha summarized the mental aspects into four categories: *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*.

- In the "WebLink: suttacentral: *Avijjā Sutta* (SN 22.113)," (see #6 above) the Buddha stated the requirements to achieve "*rūpa nirodha*." The first is to understand "*rūpa*." As the verse states, **a *puthujjana* does not understand *rūpa* to be *rūpa upādāna khandha*.**
- **A *puthujjana* believes that the "external *rūpa*" brings joy or stress to the mind.**
- In the example discussed in #3 above, A and B recognize X as a friend and an enemy, respectively. So, for A, associating with X will bring more pleasure. On the other hand, for B, even the sight of X brings stress to the mind; thus, he desires to avoid seeing X. In the worst case, in a confrontation with X, B could kill X if things get out of hand!

Different Emotions Arise Due to (Distorted/False) *Saññā*

11. However, the Buddha taught that both A and B are mistaken.

- A sense of joy arises in A upon seeing X, while a dislike arises in B. But both those emotions arise due to *saññā* (which is a "distorted/false *saññā*").
- I have outlined the process that gives rise to the "distorted/false *saññā*." As I emphasized, it is a complex process, but it is the key to understanding Buddha's teachings at the level needed to attain a *magga phala*.
- This critical role of "distorted/false *saññā*" is also discussed in "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on 'Distorted Saññā'." Let us discuss that to make the connection to the verse "*etaṁ* ***mama***, *esohamasmi* (*eso* ***aham asmi***), *eso* ***me attā****'ti samanupassati.*"

'*Etaṁ Mama, Esohamasmi, Eso Me Attā'ti*

12. A *puthujjana* **seeks** external *rūpa* that can provide *sukha vedanā* via the physical body and *somanassa vedanā* to the mind. A *puthujjana* also **seeks to avoid** external *rūpa* that can provide *dukkha vedanā* via the physical body and *domanassa vedanā* to the mind. In both cases, they attach to the

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"external *rūpa*." They **also attach** via ignorance with *adukkhama sukha* or "neutral feelings." We will focus on the first case to make things simple.

- **A *puthujjana* highly values any external *rūpa* (providing mind-pleasing sights, sounds, tastes, smells, and touches).** That is because they don't understand that they are fooled by the "distorted/false *saññā*." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- Thus, they attach to it and wish to "make it mine." That is the "*etaṁ mama*" part of the verse.
- With repeated such attachments (through the beginningless rebirth process), the "sense of a me" (*asmi māna*) is established.
- Of course, both happen because of the wrong view (*diṭṭhi*) that joy/happiness is in the "external *rūpa*." They believe that "external *rūpa*" is for their benefit, i.e., they are of value (*attā).* That is the last part of the verse, "*eso me attā*." This is discussed in detail in "'Attato Samanupassati" and Sotāpanna Stage." Here, "*attato samanupassati*" means "to view something as *atta/attā*."

13. Of course, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* arising from such experiences are highly valued as well. Those five entities are the five aggregates or *pañcakkhandha*. **Since we tend to crave them and try to keep them close to our minds (i.e., have *upādāna* for them), they always become "*pañca upādāna khandha*" or "*pañcupādānakkhandha.*"**

- Therefore, it is natural to view such *rūpa* and the accompanying *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* as one's own. For example, one likes to own a luxury car and enjoys driving it or even thinking about that car.
- That is essentially the meaning of the verse, "'*etaṁ mama*, *esohamasmi*, *eso me attā'ti*," regarding any one of the ***"pañcupādānakkhandha"*** (or any ***rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* that one has attachments to**.)
- Here, "*etaṁ mama*" means "it is mine" (based on *taṇhā*); "*esohamasmi*" means sense of "me" (*māna*) based on that *taṇhā*; and "*eso me attā*" means the wrong view (*diṭṭhi*) that it is fruitful/beneficial for "me."

Connection to *Sakkāya Diṭṭhi*

14. Thus, attachment to sensory inputs occurs with *taṇhā*, *māna*, and *diṭṭhi.*

- The latter (*diṭṭhi*) is specifically *sakkāya diṭṭhi.* One first removes *sakkāya diṭṭhi* (and the associated *vicikicchā* and *sīlabbata parāmāsa*) at the *Sotāpanna* stage.
- *Taṇhā* manifests as *kāma rāga*, *rūpa rāga*, and *arūpa rāga*. *Kāma rāga* (tendency to attach to sensual pleasures and associated *paṭigha*) is removed at the *Anāgāmi* stage. *Rūpa rāga* (craving *jhānic* pleasures) and *arūpa rāga* (craving *arūpa samāpatti* pleasures) are removed at the *Arahant* stage.
- Removal of *kāma rāga* and *paṭigha* stops rebirths in *kāma loka.* Removal of *rūpa rāga* and *arūpa rāga* also stops rebirths in *rūpa* and *arūpa loka*, respectively; those "*jhānic/samāpatti* pleasures" are also mind-made.
- Finally, *māna* (sense of "me") is also removed at the *Arahant* stage.
- At that point, one is fully released from the world of 31 realms (which mostly provides suffering, with infrequent bouts of "pleasures") that we ourselves make (for each of us) based on a false/distorted *saññā*!

Path Must be Cultivated Stepwise

15. Many people are afraid even to think about *Nibbāna*'s final result, which is stopping the rebirth process. That final result is achieved when an *Anāgāmi* realizes there is no "everlasting me" (like the concept of soul in most religions) in ultimate reality.

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- Therefore, contemplating that idea initially is unnecessary and even unwise; focusing on it can lead to stress and even mental issues. We have discussed one such case recently in the forum. Even a *Sotāpanna* does not need to focus on that.
- Think about it this way. **If the idea of a soul-type entity is the actual reality, then no matter how one tries, one would not be able to get rid of it!**
- First, focus on removing *sakkāya diṭṭhi*, attain the *Sotāpanna* stage, and be free of rebirths in *apāyās*, including the animal realm. Then, one must cultivate *Satipaṭṭhāna* to attain the *Sakadāgāmi* and *Anāgāmi* stages and overcome rebirths in *kāma loka.* **Only after that does one need to focus on removing the sense of "me." By then, one will be motivated to do so, not be afraid!**

No Need to Worry About Losing One's Existence

16. The Buddha emphasized that he teaches the following: "**In the past, as today, what I describe is suffering and the cessation of suffering**." See "WebLink: suttacentral: *Alagaddūpama Sutta* (MN 22)." Similar statements are in several *suttās*. See, for example, "WebLink: suttacentral: *Titthāyatana Sutta* (AN 3.61)."

- As a *Bodhisatta*, he strived to find and stop the root causes of suffering, **not whether a "self" or "me" exists in ultimate reality.**
- His investigations led to attaining Buddhahood. That is when he **discovered** the actual reality of existence, **i.e., the fact that there is no "me" in ultimate reality is a byproduct of solving the root causes of suffering.**
- In the same way, one who cultivates the initial steps will eventually conclude that there is no "soul-type" permanent existence in reality.
- **In any case, there is no need to worry about it. If a "soul" really exists (if that is embedded in Nature), how can one lose it?**

10.1.6 "Attā" as "Self" – Wrong Translation in Many Suttās

October 13, 2023

Attā can mean either a "person"/"oneself" (mundane meaning) or "of benefit/value" (deeper meaning as the opposite of "*anatta*" in *Tilakkhaṇa*), depending on the context. In many English translations, it is always used with the mundane meaning. That leads to much confusion.

Ātman/*Anātman* Are Not the Same as *Attā*/*Anattā*

1. *Ātman* and *anātman* are Sanskrit words meaning "self" and "no-self" in Hinduism. Here, a "self" means the same as a "soul" in Christianity, a permanent entity. See "WebLink: encyclopedia.com: Anatman/Atman (No-Self/Self)."

- **That article starts with the following:** "The Vedic Sanskrit term *ātman* (Pāli, *attā*), literally meaning breath or spirit, is often translated into English as self, soul, or ego. Etymologically, ***anātman* (Pāli, *anattā*)** consists of the negative prefix *an,* plus, *ātman* (i.e., without *ātman*) and is translated as no-self, no-soul, or no-ego." That is completely wrong!
- That sentence explains the problem. The *Vedic* "***anātman***" was adopted to explain the meaning of the Buddhist "***anattā***" (in Pāli) in *Mahāyāna* Buddhism that took root in India a mere 500 years after the passing away of the Buddha. It then got incorporated into *Theravāda* Buddhism during the time *Mahāyāna* Buddhism flourished in India. By the time the British Empire took over most of Asia, that interpretation had spread to other Asian countries as well. See "Misinterpretation of Anicca and Anatta by Early European Scholars."

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- Unfortunately, now that incorrect interpretation is everywhere: "WebLink: en.wikipedia.org: Ātman (Buddhism)."
- This has done immense damage to *Theravāda* Buddhism and has blocked the path for many over the past thousands of years.
- In the following, I will point out how that incorrect interpretation leads to inconsistencies in *Sutta* translations.

2. In the previous post, "'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi" I discussed that "*attā*" has two meanings, and the correct meaning must be used depending on the context. Furthermore, I pointed out that **the absence** of an "everlasting soul" or "an unchanging self" is built into the foundation of Buddha Dhamma.

- Even though an "unchanging/everlasting self" does not exist, the Buddha talked about a "person" in a conventional way. The Pāli word for indicating "a person," "myself," etc., in a conventional way, is "*attā*" (with a long "a.")
- The deeper meaning of "*attā*" (and also "*atta*" without the long "a") is "beneficial," "fruitful," "meaningful," etc. The opposite of that is "*anatta/anattā*"or "unfruitful."
- The deeper meaning comes into play in *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*), where *anatta* is related to *anicca* and *dukkha*. **All three indicate undesirable characteristics of the world of 31 realms.**
- Both usages are discussed in "Atta Hi Attano Natho." A longer discussion in "Anatta – the Opposite of Which Atta?"
- The deeper meaning must be used in the context of the *suttās* SN 22.33 AND SN 35.101 discussed below.

Natumhāka Sutta

3. I will focus on one *sutta* to point out the absurdity of translating *atta*/*anatta* (or *attā*/*anattā*) as "self/no-self" without paying attention to the context. Here is the Pāli version: "WebLink: suttacentral: *Natumhāka Sutta* (SN 22.33)"

The following is my translation with a few clarifications. You should try to follow it since it is not a long or complex *sutta*. I used the following meanings: *tumha* = you, *tumhākaṁ* = yours, *pajahatha* = to give up (in mind, *pajahatha* does not mean donate.)

At Sāvatthī.

"*Bhikkhus*, give up what's not yours."

- "Giving up (the attachment to) such things will be for your welfare and happiness."

"And what is not yours?

- *Rūpās* (whether internal or external) are not yours: give them up (meaning don't generate *taṇhā*/*upādāna* for them.)
- Giving up attachment to them will be for your welfare and happiness (here, *pahīna* means to "lose attachment)."

"In the same way, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are not yours: give them up (meaning don't generate *taṇhā*/*upādāna* for them.)

- Giving up attachment to them will be for your welfare and happiness."

"Suppose a person comes to this temple (*jetavane*) and carries off the grass, sticks, branches, and leaves on the temple grounds, burns them or does whatever they want with those grass, sticks, branches, and leaves.

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Would you think: This person is carrying off something of value to us, burning something of value to us (*amhe*)?"

- "There is no reason to say so, *Bhante*."

"Why is that?"

- **@ marker 2.6:** "Because those things (grass, sticks, branches, and leaves on the temple grounds) are **not useful/beneficial (*attā*) or can provide to anything of value (*attaniyaṁ*)**."

"In the same way *Bhikkhus*, *rūpās* (whether internal or external) are not yours: give them up (meaning don't generate *taṇhā*/*upādāna* for them.)

- Giving up attachment to them will be for your welfare and happiness."

"In the same way, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are not yours: give them up (meaning don't generate *taṇhā*/*upādāna* for them.)

- Giving up attachment to them will be for your welfare and happiness."

That is the complete *sutta*.

Absurd Translation of *Natumhāka Sutta*

4. Here is the Sutta Central link with both Pāli and their English translations: "WebLink: suttacentral: *Natumhāka Sutta* (SN 22.33)"

- You can read the English translation at Sutta Central in the above link.

5. **The critical verse is @marker 2.6:** "*Na hi no etaṁ, bhante, **attā** vā **attaniyaṁ** vā*"*ti.*

The Sutta Central English translation is: "**Because to us that's neither self nor belonging to self,**" meaning "Because to us that (grass, sticks, branches, and leaves on the temple grounds) is neither self nor belonging to self."

- Does it make sense to say, "Grass is neither self nor belonging to self"?
- Here, "***Na hi** no etaṁ*" means "those things (grass, sticks, branches, and leaves on the temple grounds) are **not**."
- The translation of "***attā vā attaniyaṁ vā***" at Sutta Central is "**neither self nor belonging to self**."
- **This is an excellent example of the tragic outcome of translating** "***attā***" as "**self**." What does it mean to say, "Grass is neither self nor belonging to self"?

6. Thus, the point is that "***attā***" in the context of the *sutta* refers to whether the grass, sticks, branches, and leaves on the temple grounds are **of any value/substance/benefit**.

- A second translation at Sutta Central has the same problem: "WebLink: suttacentral: 22.33. Not Yours (1)."
- There is a longer version in the "WebLink: suttacentral: *Paṭhamanatumhāka Sutta* (SN 35.101)" at Sutta Central with exactly the same verse translated the same wrong way.
- Here is the translation of that latter *sutta* at another website: "WebLink: accesstoinsight.org: Na Tumhaka Sutta: Not Yours." Translation of the critical verses there are as follows:

"Suppose a person were to gather or burn or do as he likes with the grass, twigs, branches, & leaves here in Jeta's Grove. Would the thought occur to you, **'It's us that this person is gathering, burning, or doing with as he likes'?**"

"No, lord. Why is that? **Because those things are not our self nor do they pertain to our self.**"

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- It appears that they mechanically translate words without even trying to see whether what comes out makes any sense!

Why Shouldn't One Take Things Not "Belonging to Oneself"?

7. The deeper explanation is that nothing in this world (including one's own physical body) truly belongs to "oneself," and thus, one will not have control over such things. Even one's own physical body (and, in general, the five aggregates) arises due to causes and conditions (*Paṭicca Samuppāda*.) Can we stop our bodies from aging, for example? No. A *puthujjana* (average human) tends to think of the physical body as "their own," but that is only an illusion.

- That aspect is described in another version of *Natumhāka Sutta*: "WebLink: suttacentral: *Natumhāka Sutta* (SN 12.37)."
- The English translation there is not as bad as in the previous case. However, it does not explain the concepts involved.

8. Further explanations are in other versions of *Natumhāka Sutta*: "WebLink: suttacentral: *Paṭhamanatumhāka Sutta* (SN 35.101)" and "WebLink: suttacentral: *Dutiyanatumhāka Sutta* (SN 35. 102)."

Those two *suttās* go into even more detail and point out that **it is not wise** to take anything internal (normally taken as one's own, like one's eyes, ears, different types of *viññāṇa*, etc.) as "one's own."

- **I have started discussing those issues in the current series of posts (see the recent update)**: "Does "Anatta" Refer to a "Self"?"

Absurdities When Translating "*Attā*" as "Self" Under All Situations

7. In "WebLink: suttacentral: *Attavagga*," "*Attā hi attano nātho*" is translated as "Self is indeed the lord of self"! **What does that mean?**

- The title "*Attavagga*" is translated there as "The Self." This does not make sense since there is no "everlasting self" in Buddha Dhamma; see #2 above. The English title should indicate something like "What is Beneficial." What is beneficial is *Nibbāna*, not anything in this world.
- That section of the *Dhammapada* is about what is "beneficial" (of the "*atta*" nature; the deeper meaning) for oneself ("*attā*" with the mundane meaning.)
- Therefore, throughout those verses, both meanings must be used correctly. I have explained the meaning of verse 160 in the post "Atta Hi Attano Natho."

8. There are four translations in that Sutta Central post; the other three translations are better but still do not provide the full meaning. See, for example, WebLink: suttacentral: Dhp 157–166: Attavagga—Bhante Suddhāso (suttacentral.net)

- The main issue is that it is not possible to translate certain verses in the *Tipiṭaka* word-by-word. **There are two main reasons for that:** (i) Some Pāli words cannot be translated as a single word to any language. One must understand the meaning of such a word and use the Pāli word. (ii) When a certain word has a "double meaning," the translator must know the usage of both meanings.
- I have discussed that in a separate section since this problem is a common occurrence, especially in current English translations: "Elephant in the Room 1 – Direct Translation of the Tipitaka."

9. While "*attā*" has the mundane meaning of a "person" or "self," **that meaning is never associated with "atta" (with a short "a.")**

- Furthermore, the negation of "*attā*" as "no-self" **is never used** in the *suttās* as "*anattā*" ("*na*" + "*attā*")

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- That negation usage is there only as "*anatta*" or "*anattā*" in relation to *anicca* and *dukkha* in ***Tilakkhaṇa***. There, *anicca*, *dukkha*, and *anatta* describe the **unsatisfactory/dangerous nature of worldly existences**. Let us discuss that now.

Atta/*Anatta* and *Attā*/*Anattā* are About *Tilakkhaṇa*

10. There is a series of *suttās* "WebLink: suttacentral: *Anicca Sutta* (SN 22.12)," "WebLink: suttacentral: *Dukkha Sutta* (SN 22.13)," "WebLink: suttacentral: *Anatta Sutta* (SN 22.14)," and "WebLink: suttacentral: *Yadanicca Sutta* (SN 22.15)," that clearly show the deeper meaning of *anatta* in relation to the *anicca* and *dukkha* nature of the world. There are more *suttās* in that series that go into further detail.

- The first *sutta* (SN 22.12) says, "*rūpaṁ, bhikkhave, aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccaṁ*" meaning "*Bhikkhus*, *rūpa, vedanā, saññā, saṅkhārā, viññāṇa* are all of *anicca* nature. Attachment to them will not lead to permanent happiness (i.e., absence of suffering)." The next verse says, "*Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindatī*" or "Seeing this, a learned noble disciple will start losing cravings for them."
- The second *sutta* (SN 22.13) repeats the same verses, saying, *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa* are all of *dukkha* nature (i.e., they lead to suffering), and thus, a learned noble disciple will start losing cravings for them.
- The third *sutta* (SN 22.14) repeats the same verses, saying, *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa* are all of *anatta* (worthless/unfruitful) nature, and thus, a learned noble disciple will start losing cravings for them. Both "*atta*" and "*attā*" are used in the context of *Tilakkhaṇa* to discuss whether this world of 31 realms can be of benefit or for the permanent removal of suffering. In those cases, "*anatta*" ("*na*" + "*atta*") and "*anattā*" ("*na*" + "*attā*") indicate the negation of the two terms respectively.

11. Then, the fourth *sutta* (SN 22.15) points to the relationship among them: "*Rūpa* is of *anicca* nature. Attachment to them leads to suffering. Therefore, they are of *anatta* (worthless/unfruitful) nature." Then, it is repeated for the other four aggregates:

"*Vedanā* is of *anicca* nature. Attachment to them leads to suffering. Therefore, they are of *anatta* (worthless/unfruitful) nature."

"*Saññā* is of *anicca* nature. Attachment to them leads to suffering. Therefore, they are of *anatta* (worthless/unfruitful) nature."

"*Saṅkhārā* is of *anicca* nature. Attachment to them leads to suffering. Therefore, they are of *anatta* (worthless/unfruitful) nature."

"*Viññāṇa* is of *anicca* nature. Attachment to them leads to suffering. Therefore, they are of *anatta* (worthless/unfruitful) nature."

Absurdity of the Wrong Translations of *Anicca* and *Anatta*

12. The English translation in the "WebLink: suttacentral: *Yadanicca Sutta* (SN 22.15)" states (describing the relationship among *anicca*, *dukkha*, and *anatta*): "Form is impermanent. What's impermanent is suffering. What's suffering is not-self." Then, it is repeated for the other four aggregates:

"Feeling is impermanent. What's impermanent is suffering. What's suffering is not-self."

"Perception is impermanent. What's impermanent is suffering. What's suffering is not-self."

"Choices are impermanent. What's impermanent is suffering. What's suffering is not-self."

"Consciousness is impermanent. What's impermanent is suffering. What's suffering is not-self."

- Of course, all those five entities are impermanent; anyone can see that, **but only a Buddha can discover the *anicca* nature**.

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- The next part, "What's impermanent is suffering," is **not even true in the mundane sense** (e.g., a headache leads to more suffering if it becomes permanent!)
- Finally, **does it make any sense** to say, "What's suffering is not-self"?

Further details at "Anatta – A Systematic Analysis"

10.1.7 "Attato Samanupassati" and Sotāpanna Stage

October 20, 2023; revised February 28, 2024; rewritten May 30, 2025

Note: (Rewritten with New Title: **"Attato Samanupassati" and Sotāpanna Stage**) This post replaces the old post, **"'Attato Samanupassati' – To View Something to be of Value."**

"*Attato samanupassati*" means "to view something to be of value." Therefore, "*atta*" (in this context) indicates something of value, and "*anatta*" means the opposite. *Anatta* is a natural extension of *anicca* and *dukkha.* One reaches the *Sotāpanna* stage by realizing attachment to "sensory pleasures" (i.e., *pañca upādānakkhandha*) is fruitless and only leads to more suffering.

Introduction

1. We discussed the verse, "'*etaṁ mama*, *esohamasmi*, ***eso me attā'ti***" in the post "Etaṁ mama, esohamasmi, eso me atta'ti – Connection to Taṇhā, Māna, Diṭṭhi."

- That verse encapsulates the comprehensive view of the Buddha's worldview. **The concepts embedded in it are fully comprehended only by an *Arahant*. However, one can become a *Sotāpanna* by understanding the last part of that verse.**
- The last part of that verse, "***eso me attā'ti***" (related to "*diṭṭhi*" or "wrong views"), is discussed in this post with a related verse, "***attato samanupassati***." Understanding the current post is the first step in the journey to fully comprehending the whole verse, "*etaṁ mama*, *esohamasmi*, *eso me attā'ti.*"
- Once the issue of "*diṭṭhi*" becomes clear at the *Sotāpanna* stage, the first and second parts of the verse ("*etaṁ mama*" and "*esohamasmi*") can be fully understood at the *Anāgāmi* and *Arahant* stages, respectively. They are related to *taṇhā* (attachment to sensory inputs) and *māna* (sense of "me").
- Thus, in this "step-by-step" process, one must first understand the worldview of the Buddha ("***pubbe ananussutesi Dhamma***" or "**previously unheard teachings**"), which is very different from conventional worldviews of scientists and philosophers. **While the Buddha focused entirely on mental phenomena, others focus on material phenomena.**

In the *Suttās*, *Rūpa* Does Not Refer to "Things in the External World"

2. We all have an innate tendency to interpret "*rūpa*" as material objects. In almost all English translations, "*rūpa*" is translated as "form," conveying the idea that it is a "material form."

- However, by "*rūpa*," the Buddha meant "**mental impressions** of an external sensory input (sights, sounds, tastes, smells, and touches)."
- Thus, **the same "external *rūpa*" can lead to very different "*rūpa*" (which is "*rūpa upādānakkhandha*")**; see #6 through #8 in "Etaṁ mama, esohamasmi, eso me atta'ti – Connection to Taṇhā, Māna, Diṭṭhi.")
- The following example is discussed in that post: When seeing the same person, X, two people (A and B) may perceive X as a friend and an enemy, respectively. That is why different types of *vedanā*, *saññā, saṅkhāra*, and *viññāṇa* (i.e., *vedanā* ***upādānakkhandha***, *saññā* ***upādānakkhandha***, *saṅkhāra* ***upādānakkhandha***, and *viññāṇa* ***upādānakkhandha***) will arise in A and B (upon seeing X) in that

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example. The recognition of X (as a friend and an enemy) by A and B is based on the "*saññā*" that arises automatically **based on prior experiences; that is why it involves *khandhās* or "aggregates."**

- It was also discussed that ***pañcakkhandha*** never arises in anyone below the *Arahant* stage. It is always the ***pañca upādānakkhandha*** that occurs in response to a sensory input.

3. **It is critical to understand** that whenever ***rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*** are discussed in the *suttās*, they invariably refer to the respective ***upādānakkhandha*.**

- (**Note:** In *Abhidhamma*, the origin of "material *rūpa*" — via *suddhaṭṭhaka* — is also discussed; see "The Origin of Matter – Suddhaṭṭhaka.")
- **But in the *suttās*, "*rūpa*" refers to *rūpa upādānakkhandha* in almost all cases.** Whenever the **physical body** is discussed in the *suttās*, it is referred to as "*cātumahābhūtika kāya*" (meaning it is composed of the "four great elements": *pathavi*, *āpo*, *tejo*, and *vāyo*). See "WebLink: suttacentral: *Assutava Sutta* (SN 12.61)."
- Before proceeding with the discussion, it is also essential to note the following.

"Things in the External World" Are Not Illusions

4. It is also critical to note that the Buddha never taught that the "external world is an illusion." The world around us is real.

- It is just that our bodies (in all 31 realms except the *asañña* realm where no *cittās* arise) arise (via *Paṭicca Samuppāda*) to provide "false perceptions" or "distorted *saññā*."
- **Because of this, a *puthujjana*'s mind will automatically attach (via *rāga*, *dosa*, or *moha*) to all sensory inputs;** realization of this is one aspect of becoming a *Sotāpanna* or "*sandiṭṭhiko*": **"Sandiṭṭhiko – What Does It Mean?"** This is why all thoughts (*cittās*) never arise based on "pure/undefiled *pañcakkhandha*" but based on defiled *pañca upādānakkhandha.*
- **Here is a summary of what happens with a sensory event:** (i) image of an "external *rūpa*" is received by the mind, (ii) to recognize the sensory input, the mind scans through past experiences (there are records of past occurrences of similar *rūpa*) and that is why *rūpa upādānakkhandha* comes into play; furthermore, emotions associated with them (i.e., other four *upādānakkhandhas*) are also experienced by the mind, (iii) the mind automatically attaches to them and, thus, the new event also is added to the ever-growing *pañca upādānakkhandha.*
- This is why *pañca upādānakkhandha* is infinite; all our past experiences (in previous lives) remain intact as *nāmagotta*, but we can recall only a tiny fraction, even from the current life. However, a few people in the world can remember all their past experiences (in this life) in great detail: "Recent Evidence for Unbroken Memory Records (HSAM)."
- **The subtle (and deeper) point** is that all such emotions are generated due to (distorted) *saññā*, but **that *saññā* is built into our bodies**; therefore, **those emotions are not illusions.** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." **By comprehending how that (distorted) *saññā* arises, we can train the mind not to attach those emotions!**
- Now, we can proceed to discuss the verse "*attato samanupassati.*"

Attato Samanupassati – What Does That Mean?

5. "*Atta*" (like *anicca* and *anatta*) is a Pāli word with multiple meanings. In the current context, it means something like "beneficial" and "meaningful." **Note:** *Anatta* is the opposite of this *atta*. Also, see "Atta Hi Attano Natho."

- In Pāli, the same word is modified to change the tense, make it a noun or verb, or use it in other ways.
- Here, "*attato*" means "(["*to*" means "from"] something) as beneficial or meaningful."

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- Here, "*passati*" means "to see (with wisdom)" and "*samanupassati*" (*sama anupassati*) means "to see as such." [***samanupassati*** = *saŋ* + *anu* + *passati* = "*anu*" means "through the understanding of *tilakkhaṇa*" and "*passati*" means "to see (with wisdom)" = to see with wisdom (through the understanding of *tilakkhaṇa*) with regards to *saŋ* (*lobha*/*rāga*, *dosa*, *moha*/*avijjā*).]
- Thus, "*attato samanupassati*" means "to see [from] something as beneficial or meaningful." Therefore, the implication is that it is worthwhile to strive to get more of it.
- The Buddha explained that a mind tends to view the "value of things" at four levels; "*attato samanupassati*" is the strongest level of attachment.

Four Levels of Attachment (Based on *Sakkāya Diṭṭhi*)

6. In the "WebLink: suttacentral: *Samanupassana Sutta* (SN 22.47)" the Buddha described the wrong way of contemplation of a *puthujjana* regarding worldly things: "*Idha, bhikkhave,* ***assutavā puthujjano*** *ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto* ***rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ***."

- The first part of the verse means: "An **ordinary person who has not heard/understood** the Noble teachings from a Noble Person thinks about *rūpa* in four ways.
- Those four ways are at four levels, starting with the strongest (***rūpaṁ attato samanupassati***). The fourth (***rūpasmiṁ vā attānaṁ***) indicates the least attachment. Those four levels also depend on the person (some hold strong wrong views compared to others) and also on the type of sensory input (*ārammaṇa*).
- **Then, the verse is repeated for the four mental aggregates:** *vedanā, saññā, saṅkhāra*, and *viññāṇa.* For example, "***viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ***."
- Thus, we could summarize by stating, "*pañc****upādāna****kkhandhā* ***attato samanupassati,*** **etc.**" The reason for using *pañc****upādāna****kkhandhā* instead of *pañcakkhandhā* was discussed in "Etaṁ mama, esohamasmi, eso me atta'ti – Connection to Taṇhā, Māna, Diṭṭhi," and also below.

7. The four levels of attachment can be briefly stated as follows:

(i.) The "value/benefit" of a given *rūpa* cannot be expected from another; the perceived value is **intrinsically associated** with that *rūpa* or a mental entity based on that *rūpa* (***rūpaṁ attato samanupassati***, ..)
(ii.) some (external) *rūpa* can be substituted for those in (i) in some cases (***rūpavantaṁ vā attānaṁ***, ..),
(iii.) some *rūpa* that are in a specific category (***attani vā rūpaṁ***, ..) is good enough, and
(iv.) any *rūpa* that seems to provide happiness, i.e., even with a way one had not contemplated before (***rūpasmiṁ vā attānaṁ***, ..).

- As you can see, the emphasis on a specific *rūpa* decreases from (i) to (iv) above. "
- Note that the English translation in the link (and in most other translations) provides a very different interpretation. **Those translators mechanically/blindly use the other meaning of "*attā*" explained in** "Atta' as "Self" – Wrong Translation in Many Suttas."

Simple Analogies to Grasp the Meanings

8. The following are simple examples to help get an idea about the four categories:

(i.) Suppose person A falls in love with B. The attachment is so strong that A says, "I would rather die if I don't get to marry B." In A's mind, B's *rūpa* is the same as future happiness. Any *vedanā, saññā, saṅkhāra*, and *viññāṇa* arising based on B cannot be separated from future happiness. This is an example of "***rūpaṁ attato samanupassati***" through "***viññāṇaṁ attato samanupassati***."

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(ii.) Another person, C, falls in love with D but finds out that D is married. Now, C is actively seeking someone who resembles D. This is an example of "*rūpavantaṁ vā attānaṁ*," i.e., C believes that someone who looks like D can bring happiness.

(iii.) In another case, person E believes that if a suitable partner can be found and married to such a person, it will lead to happiness. Thus, E is looking for someone but does not have a specific type of person in mind. This is "***attani vā rūpaṁ***," i.e., there could be a *rūpa* that can be of value.

(iv.) Finally, person F had not been thinking about marriage but runs into G and starts thinking, "Marrying G could bring happiness." This is "***rūpasmiṁ vā attānaṁ***" or seeing possible value in this particular *rūpa*. Here, F may adopt A's mindset in case (i) above if the attraction to G becomes strong.

- Additionally, the "WebLink: suttacentral: *Pālileyya Sutta* (SN 22.81)" **describes the four categories in more detail.**

No Need to Memorize Any Categories

9. Since each of the FIVE entities in *pañca upādānakkhandha* (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*) can have those FOUR categories/levels, the above is known as "twenty types of wrong views associated with *sakkāya diṭṭhi*." See "Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views" for a detailed discussion on the twenty types.

- While analyses such as those discussed above can help explain the concept of *sakkāya diṭṭhi*, **memorizing such descriptions or categories is unnecessary.**
- **A *Sotāpanna* may not even be aware of such categories.** Different *Sotāpannās* describe their understanding of the concept of *sakkāya diṭṭhi* in various ways. Once, a *bhikkhu* went around asking other *bhikkhus* who had declared the attainment of the *Sotāpanna* stage how to describe it. Each one provided a different description of the *Sotāpanna* stage.
- That *bhikkhu* got confused and complained to the Buddha. The Buddha gave an analogy of asking someone to describe a tree that had a unique trunk (black), unique flowers (bright red, resembling pieces of red meat), and unique leaves (a specific, distinctive shape). Some people would identify the tree by its unique trunk, while others would describe it by its flowers or leaves. But they all had seen the tree! See "WebLink: suttacentral: *Kiṁsukopama Sutta* (SN 35. 245)."
- The critical point is to understand the "*anicca* nature" of this world, i.e., that it will not be possible to stop suffering by chasing worldly pleasures. See "Aniccaṁ Vipariṇāmi Aññathābhavi – A Critical Verse." Understanding the *anicca* nature leads to comprehending *dukkha* and *anatta* nature; see #10 of "'Atta' as "Self" – Wrong Translation in Many Suttas."
- ***Sakkāya diṭṭhi* can manifest in different ways if one does not comprehend that "ANY pleasure in this world" cannot provide a permanent relief from suffering.**

Attato Samanupassati and *Uccheda Diṭṭhi*

10. The strongest attachment for most people **is associated with one's physical body** as "***rūpaṁ attato samanupassati***." That person would also have the view that **any mental phenomenon arising from that physical body** is also "mine" and is firmly associated with "me" (***vedanāṁ, saññaṁ, saṅkhāre, viññāṇaṁ attato samanupassati.***)

- Usually, **this view represents the extreme view of *uccheda diṭṭhi*; it is not possible to separate the physical body from the idea of "me."** When the physical body dies, that is the end of "me."
- Inherent in this view is another perspective that "life" ends when the physical body dies, often referred to as a "materialistic view." They believe that mental phenomena arise in the brain, and thus, all five aggregates "end" with the death of the physical body.
- Those five wrong views (i.e., *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* are all of "***attato samanupassati***" nature) represent five out of twenty wrong views associated with *Sakkāya Diṭṭhi.*

Other Three Cases Associated with *Sassata Diṭṭhi*

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11. Those who believe in a "permanent soul" or "an *ātman*" (in Hinduism) realize that life does not end with the death of the physical body. They believe in a soul-type permanent entity that goes from life to life. For Christians, that endpoint is either heaven or hell, i.e., one will forever live in happiness in heaven or forever live in agony in hell. In Hinduism, the permanent state (*ātman*) is realized when born in the *Mahā Brahma* realm.

- Therefore, they do not consider the present physical body to be the same as "ultimate happiness" as those with *uccheda diṭṭhi.*
- They only believe that a "soul-type entity" is associated with the physical body, but it will survive the death of the physical body. Thus, they see a value in the physical body only to a certain level: "***rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ***."
- For them, the same is true for the mental entities (*vedanā, saññā, saṅkhāra*, and *viññāṇa).* Those are beneficial only for cultivating the path to heaven or the *Mahā Brahma* realm. That leads to fifteen types of wrong views associated with *Sakkāya Diṭṭhi.*
- In other words, they believe that the five aggregates are not the "ultimate refuge," but one cannot get there without them.

Difference Between *Sakkāya Diṭṭhi* and *Asmi Māna*

12. It is also essential to see the difference between ***sakkāya diṭṭhi*** (a wrong view that any "pleasures" or "existences" in this world can end suffering, i.e., one can find refuge somewhere in this world) and ***asmi māna*** (perception of "me.")

- Any average human (*puthujjana*) has the wrong view of *sakkāya diṭṭhi* (a *diṭṭhi vipallāsa*; distorted view). They also have the wrong perception (*saññā vipallāsa*; distorted perception) that it is fruitful to perceive (with *saññā*) some things in this world as "mine" and that is *taṇhā*. Both solidify the third category of "*asmi māna*" or the "sense of me."
- That *diṭṭhi vipallāsa* goes away at the *Sotāpanna* stage. Even though a *Sotāpanna* has **seen (with wisdom)** the dangers of sensual/worldly pleasures, the distorted perception of worldly pleasures (and, thus, *taṇhā*) remains.
- Therefore, *taṇhā* (based on *saññā vipallāsa*) is much harder to remove and completely disappears only at the *Arahant* stage. Even an *Anāgāmi* has removed only *kāma rāga* and *rūpa rāga, arūpa rāga* remain. The latter two are removed at the stage of *Arahant*.
- Finally, "*asmi māna*" or the "sense of me" is also removed at *Arahanthood*. This is unimaginable for even a *Sotāpanna*.

13. The following account from the *Tipiṭaka* of **Ven. Adhimutta (an *Arahant*)** explains *asmi māna.*

- A band of bandits captured him. In those days, some people believed in making sacrifices to the Gods.
- They were taking him to be sacrificed, but were astonished to see that the *Thero* was not afraid of being killed. Usually, their victims would be screaming and begging for their lives.
- **The following account starts with the bandits asking him why he is not scared:** "WebLink: suttacentral: Adhimuttattheragatha."
- *Thero*'s response is from marker 3.1 through 15.4. He explains to them why he is not afraid of dying **(he had broken all ten *saṁyojana*, including *asmi māna* or the "sense of me")**; in fact, he is looking forward to *Parinibbāna* to be free of even a trace of suffering.
- As stated there, in the end, some of the bandits became *bhikkhus* and eventually attained *Arahantship*.

An "Evolving Self" Exists Until the *Arahant* Stage

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14. The Buddha never denied the existence of a "person" if that is what is meant by a "self." It is totally fine to say "me," "my car," "my body," etc. But one must also understand the "deeper truth" that "I" will not be in this form (even the human form) for too long. Our lifecycles had taken the form of animals and hell-beings, as well as *Devās* and *Brahmās*, in the past. See "What Reincarnates? – Concept of a Lifestream."

- The Buddha explained that the concept of a "permanent self" (one that can live forever in a *Deva* or *Brahma* realm) is incorrect.
- Any "lifestream" evolves according to the same principles dictated by *Paṭicca Samuppāda*: "*avijjā paccayā saṅkhāra*" through "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyāsā sambhavan'ti.*" **Those are all generic terms that apply to all types of life forms. Your lifestream will evolve, dictated by those same steps as that of another person, an animal, or a *Deva*.** Understanding that, without a doubt, eliminates *sakkāya diṭṭhi.*
- However, eliminating *sakkāya diṭṭhi* is the first step. That only eliminates the **incorrect views**. But the "**perception of a me**" will be there until the *Arahant* stage. Yet, eliminating *sakkāya diṭṭhi* will liberate one from future rebirths in the *apāyās*.

15. However, even an *Arahant* (who has removed the perception of "me," "I," etc.) would still speak using words like "**I** am eating," or "**I** scraped **my** arm," etc.

- See "WebLink: suttacentral: *Arahanta Sutta* (SN 1.25)." An *Arahant* cannot live in this world and communicate with others without using such words.
- Of course, *Arahant* will not be reborn at the death of the physical body (*Parinibbāna*); there was no "soul/*ātman*" associated with the *Arahant*.
- Therefore, instead of getting hung up on words, one must try to understand the meanings of the Pāli words depending on the context.

Attachment Is to *Pañca Upādānakkhandhā* and Not to *Pañcakkhandhā*

16. Also, note that in #2 above, I did not state, "***pañcakkhandhā attato samanupassati,* etc.**" but "***pañcupādānakkhandhā attato samanupassati,* etc.**" above.

- Since the mind never attaches to something that is not of interest, *pañcakkhandhā* NEVER comes into play in *Paṭicca Samuppāda.* Even from the first step of making sensory contact, it is *pañc**upādāna**kkhandhā* that comes into play.
- Even for those sensory inputs that may not trigger attachment, our minds perceive them with *moha* or *avijjā* (*sañjānāti*); see "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti." Thus, the mind of an average person will always reach at least the "*purāṇa kamma*" stage, where the mind attaches unconsciously: "Purāṇa and Nava Kamma – Sequence of Kamma Generation." It will get to the "*nava kamma*" ("new *kamma*") stage **only if** it is consciously attached to it.
- **Based on a sensory input (an *ārammaṇa*), *cittās* arise already contaminated (i.e., as *pañca upādānakkhandha*), and a second stage of stronger attachment may occur only if the *ārammaṇa* is strong** (as discussed in the above post).

10.1.8 Saññā Vipallāsa – Distorted Perception

October 27, 2023; revised September 21, 2025

Saññā vipallāsa means "distorted perception." Our perceptions about this world are distorted and wrong. Modern science has reached the same conclusion 2,600 years after the Buddha.

Our Bodies Are Not "Solid" – Wrong Perception (*Saññā Vipallāsa*) [Wrong Perception That the Bodies is Solid]

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1. We perceive worldly things as made of "solid, concrete matter." Our physical bodies appear to be "solid," and the houses and cars we value, as well as mountains, trees, etc., appear to be "solid."

- One of the startling discoveries science has made is the following: What we **perceive with our senses (*saññā*)** can be astonishingly deceiving. Even though our bodies seem to be "solid," in reality, they are mostly "empty space," as illustrated in the above video. Diamond is the hardest known substance on Earth, and diamond atoms are virtually empty, too.
- Initially, in the 1800s, scientists concluded that matter is composed of atoms. But then, in the early 1900s, they found that atoms are "mostly empty" (with a tiny nucleus in the middle with most of the mass and an "electron cloud" surrounding it. The astonishing fact is that if the nucleus is compared to a peanut, the whole atom would be the size of a stadium, as pointed out in the above video. Try to make that picture in your mind. It is mind-boggling!
- However, that was just the beginning. More progress was made with the advent of quantum physics in the 1920s.

2. **In the middle of the 1900s, scientists found that even the nucleus is not "solid"; it is made of a variety of "fundamental particles."** They had to build enormous particle accelerators to try to understand the nature of those elementary particles.

- The astonishing conclusion was that the "ultimate particle" that keeps everything together ("Higgs boson") is not really a "particle" but more like a "packet of energy" (confirmed within the past ten years.) The following video, "The Surprising Truth About the Higgs Boson's "Discovery" at CERN," explains that.

  WebLink: youtube: The Surprising Truth About the Higgs Boson "Discovery" at CERN

- That leads to two conclusions: (i) our perceptions based on the data from the five physical senses can be misleading (i.e., they lead to distorted perceptions or *saññā vipallāsa*), and (ii) at the very fundamental level, there is nothing that can be called "solid matter;" everything is just "energy."
- The Buddha taught all that 2600 Years Ago! He called such distorted perceptions about the world (e.g., "solidity" of matter) or "*saññā vipallāsa*" or "*sañjānāti*" to denote "wrong understanding based on '*saññā*.'

Science Has Embraced Several of Buddha's Worldviews

3. While quantum physics led to the above understanding of the microscopic nature, astronomical studies over the past five centuries also verified Buddha's views about the **large-scale universe.**

- Western science (as well as religions) believed in a "geo-centric world" for thousands of years until the time of Galileo. Even a few hundred years ago, most people believed our Earth was at the center of the universe: "WebLink: wikipedia.org: Geocentric model."
- However, the Buddha taught 2600 years ago that our solar system is just one of an uncountable number of such systems in the universe. The universe consists of an uncountable number of star/planetary systems (*cakkavāla*) like our solar system. See, for example, "WebLink: suttacentral: *Cūḷanikā Sutta* (AN 3.80)."
- Buddha's view was confirmed by science using powerful telescopes to observe the sky (following the initial reports by Galileo). That approach of "extending the capabilities of our crude sensory faculties" revealed that, indeed, there are an uncountable number of "star systems" (just like our Solar system) in the universe. The following is a high-resolution picture of just our Milky Way galaxy. There are countless galaxies in the universe! See "Dhamma and Science – Introduction" for details.

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4. Therefore, the "wrong perception" (or "*sañjānāti*" or "*saññā vipallāsa*" in Buddha's terminology) about the Earth being at the center of the universe was another wrong conclusion humans came to based on our crude sensory faculties.

- The scientific investigations using telescopes have vastly extended the capabilities of our sense faculties, and we have been able to obtain a much clarer picture of what is trully in the skies above us. The Buddha called such "mundane logic/investigation" or "*vijānāti*." ; these terms are discussed in #7 and #8 below.
- (However, there is more to be discovered by science. The current scientific theory is that the universe came into being only about 15 billion years ago and that there was "nothing" before that. **This "Big Bang Theory" will be proven wrong, too.** The Buddha described a different scenario where only a cluster of "star systems" (*cakkavāla*) get destroyed at a time but will be re-formed over time. The universe has existed "forever," and there is no "discernible beginning" to life. See "Buddhism and Evolution – Aggañña Sutta (DN 27).")

Elusive Nature of Matter

5. The Buddha taught that our bodies, as well as anything else in this world, are made of *bhūta* that are hard to pinpoint. As scientists probed smaller and smaller particles, they noticed that it is not possible to measure the speed of a particle if its location is pinned down; if they tried to pinpoint the speed, they found that its location becomes unspecified. It is not possible to "pin down" or "specify everything" about a microscopic particle. That is called the "Heisenberg uncertainty principle." [#1: **Heisenberg's Uncertainty Principle** states that there is inherent uncertainty in the act of measuring a variable of a particle. Commonly applied to the **position** and **momentum** of a particle, the principle states that the more precisely the position is known

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the more uncertain the momentum is and vice versa. #2: ***Heisenberg's uncertainty principle*** states that it is impossible to measure or calculate exactly **both the position and the momentum of an object**.]

- Because of that, the Buddha used the word *bhūta* (ghost) to describe the elusive nature of matter at the microscopic scale, a "ghost" in the sense that it is "hard to pin down."
- Furthermore, such "elementary particles" arise out of "mental energy" (created in the *javana citta*). Understanding that requires a good knowledge of *Abhidhamma*.
- However, a basic explanation is in "Bhūta and Yathābhūta – What Do They Really Mean." *Yathābhūta* means the true nature of matter (or the true nature of *bhūta*,) which arises via the MIND.

6. **To summarize: Everything in this world is made of pure energy at the fundamental level.** The perception of "solidity" is an illusion, i.e., the fundamental nature of "matter" is elusive. However, it is an illusion only in the 'ultimate reality' uncovered by the Buddha. **Still, new scientific studies (as those mentioned above) are beginning to confirm the 'ultimate reality' uncovered by the Buddha.**

- This wrong perception of "solidity" (distorted *saññā* or "*saññā vipallāsa*") is one reason that we tend to place "value" on worldly things, i.e., "***rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ***" or "*rūpās* are of value."
- The above verse also conveys a deeper meaning, too. For example, as we saw above, a rock or even a diamond is not really 'solid.' They are mostly empty space! Even the perception of 'space' is a 'mental construct' in the 'ultimate reality' uncovered by the Buddha. See #12 of "Saññā In Kāma, Rūpa, and Arūpa Loka."
- That distorted perception also leads to placing value (*atta/attā*) on mental entities arising when thinking about some of those *rūpās*: *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. See "'Attato Samanupassati" and Sotāpanna Stage."
- These are deep insights built into Buddha Dhamma. **However, just getting the basic idea is enough. There is no need to study particle physics.**

Mundane Approaches versus Buddha's Approach – Exactly Opposite

7. According to the Buddha, there are two **mundane ways** of understanding the world, i.e., those based on (i) **human perception** or "*saññā*" leading to "*sañjānāti*," and (ii) **logical mundane investigations** (*vitakka* and *vicāra*) leading to "*vijānāti*."

- The Buddha referred to the method of drawing conclusions based solely on perception, as "*sañjānāti*." This is how people have come to conclusions about the external world solely based on our crude five physical senses (based on essentially a "hunch.")
- On the other hand, scientists used investigations using scientific instruments and logical reasoning, which the Buddha called "*vijānāti*."
- Both are based **solely on materialism**, assuming we can understand the world by looking at its material properties.

8. **However, Buddha's teachings are based on an entirely different approach.** It is entirely a **mind-based approach** to discovering the truth about nature; he did not have to do any "experiments" with fancy instruments or billion-dollar particle accelerators. Furthermore, his investigations revealed that it is the mind that leads to the existence of matter (in a much "subtle form" than anyone had ever imagined until the discoveries discussed in the two videos above.)

- He taught that one cannot understand the fundamental nature of this world by either trying to perceive with our five senses or by using scientific instruments to study the composition/interactions of material entities that make up the "visible world."

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- **The problem is two-fold:** (i) We cannot "see" (with eyes or even scientific instruments) everything in the external world (that is why science does not realize the existence of the other 29 realms; their instruments cannot probe the "*suddhaṭṭhaka*" stage of matter), and (ii) everything in the external world arises due to collective "mind power" or "*javana* power" that can arise only in minds. One starts understanding the Buddha's worldview at the *pajānāti* stage as a *Sotāpanna*, and that understanding becomes complete (*abhijānāti* or *pajānāti*) at the *Arahant* stage.
- I briefly discussed the terms *sañjānāti, vijānāti, pajānāti,* and *abhijānāti* in "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti."

Buddha Dhamma Is All About the Mind

9. The Buddha taught that there is no point in investigating external objects in the world. Such investigations can never lead to the "ultimate truth" about life. He said one must focus only on one's own mind. **All the terms in *Paṭicca Samuppāda* (the basis of Buddha Dhamma) are mental entities.**

- All the terms in *Paṭicca Samuppāda* are "mental entities," and NONE refers to anything **material and visible** in the outside world. For example, "*āyatana*" (in *salāyatana*) does not refer to physical sensory faculties (like the eyes or ears) but to the use of such sensory faculties to "collect more information" once attached. An *Arahant* does not have *āyatana* but can see or hear; they would not use their eyes and ears to enjoy sensory pleasures.
- Several terms in *Paṭicca Samuppāda* (*viññāṇa*, *nāmarūpa*, *bhava*, and *jāti*) have "energy" associated with them. Only "*jāti*" has anything that can be called "subtle matter" (invisible) because it leads to the arising of a subtle "*manomaya kāya*" with a few *suddhaṭṭhaka* (the "elementary particle" in Buddha Dhamma.) People usually think about the birth of a baby as "*jāti*," but that is not correct. In *Paṭicca Samuppāda*, the "*bhava paccayā jāti*" step leads to the "birth of a human *gandhabba*." Then, that human *gandhabba* can be reborn many times with a physical human body during its existence for many thousands of years; see "Bhava and Jāti – States of Existence and Births Therein."
- **That is why ALL the terms in *Paṭicca samuppāda* cease to arise once the *Arahant* stage of *Nibbāna* is reached.** The *Paṭicca Samuppāda* process does not operate for a living *Arahant*.

Summary

10. We have discussed the true meaning of *atta*/*attā*/*anatta* (concerning *anicca* and *dukkha*) in the subsection "Does "Anatta" Refer to a "Self"?"

- Those posts are based on a series of earlier posts (as outlined in the above link) on the "hidden pure mind" or "*pabhassara citta*." One needs to make sure to understand those fundamental concepts.
- This discussion continues in "Sensory Experience – A Deeper Analysis."

10.1.9 Sensory Experience – A Deeper Analysis

November 3, 2023

The Buddha understood the true nature of this world by meticulously analyzing the sensory experience. The following posts provide a deeper analysis of the mental processes occurring within a short time of receiving a sensory input.

Saññā – All Our Thoughts Arise With "Distorted Saññā"

Upaya and Upādāna – Two Stages of Attachment

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10.1.9.1 Saññā – All Our Thoughts Arise With "Distorted Saññā"

November 4, 2023

Saññā is a critical mental entity in Buddha Dhamma. All our thoughts arise with "distorted *saññā,*" and that helps hide the suffering-free "pure mind" or *pabhassara citta*.

Basic Definition of *Saññā* – To Identify/Recognize

1. The basic idea of "*saññā*" is in the following verse from the "WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43)": "'*Sañjānāti sañjānātī'ti kho, āvuso, tasmā saññāti vuccati. Kiñca sañjānāti? Nīlakampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti, odātampi sañjānāti*," which is translated there as "It's called perception because it perceives. And what does it perceive? It perceives blue, yellow, red, and white."

- That is the basic definition of "*saññā,*" and the translation there is correct in that context.
- That definition also includes not only color but also familiarity with an object to recognize the meanings of words such as a fire, house, or a person associated with a name like John.
- These basic ideas are discussed in "Saññā – What It Really Means." It is a good idea to read this post.
- *Arahants* have this type of "pure, uncontaminated *saññā*" when they are in *Arahant-phala samādhi*.

Deeper Meanings Appearing in Most *Suttās*

2. However, *saññā* of a living being below the *Arahant* stage may arise with **"defiled *saññā*" due to "*saññā vipallāsa*"** rooted in *anusaya/saṁyojana* (or ingrained defilements.) **Thus, many *cittās* (loosely translated as thoughts) arise with "defiled *saññā*."**

- Another way to say is: For anyone below the *Arahant* stage, *ārammaṇa* (sensory inputs) are comprehended with "*sañjānāti*" ("recognize with defiled *saññā*") and corresponding *vijānāti* ("defiled consciousness".)
- However, as one proceeds on the Noble path with *magga phala*, more and more *ārammaṇa* are grasped with "*pajānāti* or *abhijānāti*" (with refined awareness) instead of "*sañjānāti* and *vijānāti*." That is because some of the *anusaya/saṁyojana* are either weakened or eliminated with *magga phala*.
- Now, before we discuss such "defilements," we need to address another critical aspect: the arising of a **"distorted *saññā*"** due to being born in the *kāma loka*. This arises also in *Arahants*; **it is not defiled but only distorted**.

Distorted *Saññā*

3. Furthermore, a **"distorted *saññā*"** arises automatically in all those who are born in *kāma loka*; thus, it arises in *Arahants* experiencing sensory inputs via the five sense faculties (i.e., unless they are in a *samāpatti*.)

- All of us are born with an "*uppatti bhavaṅga*." That is the "mindset" grasped at the beginning of this human *bhava*. **That never changes, even after *Arahanthood.***
- If the mind is dormant (i.e., not actively pursuing an *ārammaṇa*, as while sleeping), it falls back to that "*uppatti bhavaṅga*." When an *ārammaṇa* comes to mind, a series of *cittās* (*citta vīthi*) arises based on that "*uppatti bhavaṅga*."
- That is the reason that the mind sees an *ārammaṇa* with a **"distorted *saññā*"** automatically.
- I will discuss this further in upcoming posts, but it is good to review the post "Bhava and Bhavaṅga – Simply Explained!"

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Defiled *Saññā*

4. The problem is that as soon as we see, hear, taste, smell, touch, or think about something (upon getting a sensory input or an *ārammaṇa*), we may attach to it — instantaneously — if the mind recognizes it as "something of interest."

- **That attachment is based on the "distorted *saññā*" that we discussed in #3 above.** Even though *Arahants* also generate that "distorted *saññā*" their minds will not be attached to it since they have removed all *anusaya*/*saṁyojana* from their minds. Depending on the particular sensory input, for anyone below the *Arahant* stage, that **"distorted *saññā*" may** automatically lead to **"defiled *saññā*."**
- The verses we discussed recently in the posts "Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi" and ""Attato Samanupassati" – To View Something to be of Value" discuss why the mind attaches to worldly things instantaneously. The main reason is the ingrained **wrong views** and **"distorted *saññā*"** that those things can be beneficial to us. Such view/*saññā* leads to giving priority to keeping engaged in the rebirth process, hoping to overcome suffering by seeking "things that provide enjoyment." **That is the origin of "*rāga*."**

Wrong Views and Defiled *Saññā* Lead to *Rāga*

5. Because of that idea ingrained in our minds (that worldly things can bring us happiness and overcome suffering), our minds generate "*chandarāga*" ("*chanda*" means "liking") or simply "*rāga,*" which can be of three main types: *kāma rāga*, *rūpa rāga*, *arūpa rāga*. Other words can also be used to describe such attachments. See "Lobha, Rāga and Kāmacchanda, Kāmarāga."

- As pointed out in #3 of that post, the correct "*pada nirutti*" (etymology) of "*rāga*" comes from "*rā*" + "*agga*" where "*rā*" means to "travel (in the *saṁsāric* journey)" and "*agga*" is to "give priority." Thus, "*rāga*" means to "willingly engage (in the *saṁsāric* journey.) That is why the Buddha divided the world into *kāma loka*, *rūpa loka*, and *arūpa loka*, where *kāma rāga*, *rūpa rāga*, and *arūpa rāga* dominate respectively.
- All three types of *rāga* can lead to "Saññā Vipallāsa – Distorted Perception."

6. "WebLink: suttacentral: *Saññā Sutta* (SN 27.6)" states, "*Yo, bhikkhave,* ***rūpasaññāya chandarāgo, cittasseso upakkileso***" or "**desire and greed** for **perception of *rūpa*** is a **defilement that arises in a *citta***."

- Such ***chandarāga*** can also arise for sounds, smells, tastes, touch (*phoṭṭhabba*), or *dhammā* (that comes directly to mind.)
- Based on such attachments (via ***chandarāga***), "defiled *cetanā*" (*sañcetanā*) arises in the mind as stated in the "WebLink: suttacentral: *Sañcetanā Sutta* (SN 26.7)." The English translation there translates "*Yo kho, bhikkhave,* ***rūpasañcetanāya*** *uppādo*" as "Mendicants, the arising of **intentions regarding sights**." This is another example of mechanically inserting a mundane meaning everywhere.
- That short verse should be translated as "*bhikkhus*, the arising of **defiled intentions regarding sights**."
- There, ***rūpasañcetanā*** (***rūpa saŋ cetanā***) does not merely indicate ***cetanā*** but "***saŋ cetanā***" or "**defiled *cetanā***." As we know, "***saŋ***" indicates defilements; see "What is "Saŋ"? Meaning of Saṇsāra (or Saṁsāra)."

"*Saŋ*" Maybe Spelled Differently [See "What is "Saŋ"? Meaning of Saṇsāra (or Saṁsāra)"]

7. It is to be noted that the Pāli word ***saŋ*** may be written with the Latin alphabet as "***san***" or "***saṅ***" in various word combinations.

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- In the "WebLink: suttacentral: *Bhikkhaka Sutta* (SN 7.20)," the phrase "***Saṅkhāya** loke caratī*" means "(a *bhikkhu*) lives in the world engaged in wearing out defilements." Here, "***saṇ khāya***" means to "wear our defilements." The English translation in the link **incorrectly** translates that verse as "and wanders having appraised the world." Also, it is disrespectful to translate "*bhikkhu*" as a "mendicant" because "mendicant" usually means "a beggar." **The actual meaning is explained in this sutta!** It is true that "*bhikkhatī*" can mean "to beg," but the *sutta* explains why a *bhikkhu* should not be called a beggar even though he gets food from others. These are examples of instances where inappropriate meaning could lead to confusion.
- "*Khaya*" may mean "to end or to wear out," as can be seen in the last part of the opening verse "..*āsavānaṁ **khayaṁ** pāpentī*" in the "WebLink: suttacentral: *Dutiyakāla Sutta* (AN 4.147)." That verse is **correctly** translated there as "..they **gradually lead to the ending** of defilements.; there, "*pāpentī*" means "lead to."
- Therefore, "**saṇ *khāya***" means to "wear our defilements."

Ārammaṇa – Start of a Sensory Event

8. To examine in detail the critical role of *saññā* in a sensory event, we must start at the beginning of the process. It all starts when the mind attaches to a sensory input (*ārammaṇa*) via one of the six sense doors.

- Starting with this post, I will elaborate on some critical issues related to *saññā* in the new subsection "Does "Anatta" Refer to a "Self"?" within the main section "Is There a "Self"?" I have also re-arranged the subsections in "Is There a "Self"?" as follows.
- Two subsections precede the subsection "Does "Anatta" Refer to a "Self"?"
- First is "Does "Anatta" Refer to a "Self"?." It provides the background on the "hidden pure mind" (*pabhassara citta*).
- The second new subsection is "Sensory Experience – Basis of Buddha's Worldview." It is a series of old posts on the events occurring in the mind upon receiving a sensory input (*ārammaṇa*.) This subsection was taken from another section ("Worldview of the Buddha" in the "Origin of Life" section) to provide the necessary background for a new subsection.

Response to an *Ārammaṇa* – Arahant, *Sekha*, and a *Puthujjana*

9. There is a HUGE difference between what happens in the mind of an *Arahant* versus an average human (*puthujjana*) when a sensory input (*ārammaṇa*) comes to mind. We will discuss this in detail in upcoming posts, but the following *sutta* provides the basic idea.

- The "WebLink: suttacentral: *Upavāṇasandiṭṭhika Sutta* (SN 35.70)" states, "*Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā **rūpappaṭisaṁvedī** ca hoti **rūparāgappaṭisaṁvedī** ca*" OR "Upavāna, take the case when a *bhikkhu* sees a sight with their eyes and also generates the **desire** for the sight." [As one develops good habits and gets rid of bad ones, one becomes more and more "sensitized" and catch even minor mistakes. This is what is meant by "*paṭisaṁvedī*" ("*paṭī*" + "*saṇ*" "*vedī*"), i.e., becoming aware of "getting attached to a wrong mindset". See "Kāyānupassanā – The Section on Habits (Sampajānapabba)". ***Paṭisaṁvedī*** means "becoming acutely aware/sensitive" of one's mistakes. See "How Habits are Formed and Broken – A Scientific View"]
- Here, the Buddha refers to the case of a *bhikkhu* **(who is above the *Sotāpanna* stage but not an *Arahant*, i.e., a *Sekha*)** and is attached to a specific sensory input. That *bhikkhu* knows that he saw the sight, but he also KNOWS that he has attached to it (generated *rāga*.) The subsequent verse states: "*Santañca ajjhattaṁ rūpesu rāgaṁ 'atthi me ajjhattaṁ rūpesu rāgo'ti pajānāti*" OR "They realize that desire for that sight has arisen in them ("'*atthi me **ajjhattaṁ** rūpesu rāgo'ti pajānāti*"). Here, "*atthi me **ajjhattaṁ***" means "has (arisen) in me."

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10. A *puthujjana* will not even know that there is a difference; they will only experience ***rūparāgappaṭisaṁvedī***, i.e., **when they see the sight, they are already attached (if it is something of interest.)**

- In the verse "***rūpappaṭisaṁvedī"*** means "***rūpa paṭisaṁvedī***" and "***rūparāgappaṭisaṁvedī***" means "***rūpa rāga paṭisaṁvedī***." Just seeing (without attachment) happens with "***rūpa paṭisaṁvedī***," and the attachment happens with "***rūpa rāga paṭisaṁvedī***."
- Thus, an *Arahant* will only go through the "***rūpa paṭisaṁvedī***" but NOT the "***rūpa rāga paṭisaṁvedī***" step.
- Depending on what types of *anusaya*/*saṁyojana* left in a *Sekha* (a Noble Person below the *Arahant* stage,) they may go through the "***rūpa rāga paṭisaṁvedī***" step, but they would know afterward that they did. By being mindful, they try to stop it from happening again.

Rāga Paṭisaṁvedī – Happens Automatically

11. The critical point here is that when the "second step" of ***rāga paṭisaṁvedī*** takes place, it happens within a split-second after the first step of ***paṭisaṁvedī***. **That second step is dictated by one's "defiled *gati*" evident at that moment (NOT *anusaya* or *saṁyojana*).**

- Let us try to understand that with the following example. Take the case of a *puthujjana* (X) who is in a "calm state of mind." Suppose X accidentally does something that aggravates another person Y, and Y yells at X. Hearing the angry words from Y does not cause anger in X since he was in a calm state of mind; he tries to explain that it was an accident. However, Y (who was in a bad mood anyway) keeps verbally abusing X and then pushes X.
- During that time, X's mindset changed. His "state of mind" gradually gets worse, and at some point, he gets to the "***rāga paṭisaṁvedī***" step. In this particular case, it is not "***rāga***" but "***dosa***" or "***paṭigha***."
- However, if X were an *Arahant*, his mindset would not change no matter how much Y yells, pushes, or even hits him.
- If it is a *Sekha,* the response would be somewhere between the response of X and the *Arahant*.

12. I have discussed this sequence of events in the subsection "Sensory Experience – Basis of Buddha's Worldview" (especially the posts numbers two to four there) but not discussed the initial steps ("*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ,* ***tiṇṇaṁ saṅgati phasso***.") in finer detail.

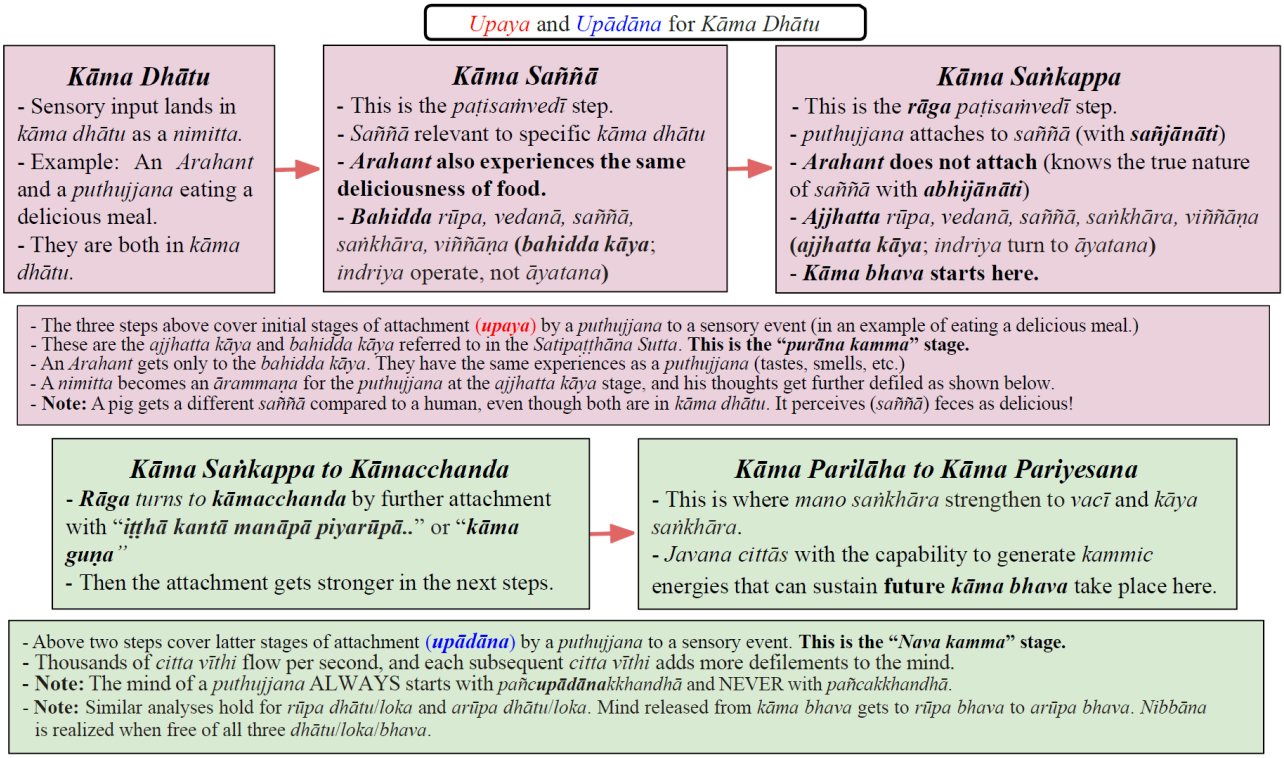
- Essentially, "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*" is the "*rūpa paṭisaṁvedī*" step and "***tiṇṇaṁ saṅgati phasso***" is the "***rūpa rāga paṭisaṁvedī***" step. See "Difference between Phassa and Samphassa."
- To fully understand how "*saññā vipallāsa*" arises, we need to examine even the first "***rūpa paṭisaṁvedī***" step in detail in the upcoming few posts. We have never discussed that before.
- It will be good to review the sections and posts mentioned above to keep up with the upcoming posts. Please don't hesitate to ask questions in the forum since it is critically important to grasp that background material. No question is a wrong question!

10.1.9.2 Upaya and Upādāna – Two Stages of Attachment

November 11, 2023; revised February 26, 2024 (#5); September 26,2024 (#2, #3, #5, #12)

Upaya is the first stage of attachment of a mind to a sensory input. If the initial attachment is strong, it will keep attaching with the subsequent "*upādāna*" step. A *nimitta* (sensory input) becomes an *ārammaṇa* (attached sensory input) when getting to the *upādāna* step. [See "Upaya Sutta (SN22.53)". ***upaya*** : [m.] attachment. ***nimitta*** : [nt.] sign; omen; portent; cause. ***ārammaṇa*** : [nt.] a sense-object.]

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Upaya and Upādāna

Print/Download: "WebLink: PDF Download: Upaya and Upādāna."

Difference Between *Kāma Dhātu* and *Kāma Bhava*

1. The Buddha described this difference in the "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)": "*Kāmadhātuṁ, bhikkhave, paṭicca uppajjati kāmasaññā, kāmasaññaṁ paṭicca uppajjati kāmasaṅkappo, kāmasaṅkappaṁ paṭicca uppajjati kāmacchando, kāmacchandaṁ paṭicca uppajjati kāmapariḷāho, kāmapariḷāhaṁ paṭicca uppajjati kāmapariyesanā.*" OR "**Attachment to *kāma dhātu*** leads to *kāma saññā*, attachment to *kāma saññā* leads to *kāma saṅkappa,* attachment to *kāma saṅkappa* leads to *kāmacchanda*..and so on to *kāma pariyesanā.*"

- That verse explains why *Arahants* and *Anāgāmis* also have *kāma saññā.* That step does not involve "*rāga, dosa, moha*," or "*saŋ*" (alternatively written as "*sañ*" or "*saṅ*"). Here, "*kāma"* does not refer to "*assāda*" (or "placing a value on sensual pleasures") but only to be associated with "*kāma loka."* This is discussed below.
- But *Arahants'* minds don't go through the rest of the steps in that verse: *kāma saṅkappa, kāmacchanda, kāmapariḷāha, kāmapariyesanā. Kammic* energies are generated in these steps.
- However, the mind of anyone below the *Arahant*/*Anāgāmi* stages may attach and automatically generate *kāma saṅkappa.* **That is the *"upaya"* step.**

2. If that *ārammaṇa* is strong enough, the mind may keep attaching to it repeatedly (remember that thousands of *citta vīthi* run through a mind in a second), leading to *kāmacchanda, kāmapariḷāha, kāmapariyesanā.* **That is the "*upādāna*" step.**

- Strong attachment starts at the *kāmacchanda* stage; then, the mind becomes agitated and wants to pursue the *ārammaṇa* urgently (*kāma pariḷāha*); then it starts thinking, speaking, and doing things seeking maximum pleasure (or avoiding any hindrance) at the *kāma pariyesanā* stage (here, *pariyesanā* means "to investigate/actively engage.")
- **The above chart summarizes those steps and points to key concepts (like *ajjhatta kāya*/*bahiddha kāya*, *purāṇa kamma*/*nava kamma*, etc.** that we will discuss in upcoming posts. **Please print this chart and have it ready when reading any post in this section.**

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- **Critical Point (added on September 26, 2024):** All sensory inputs trigger a mind to go through the **"*upaya* stage" (boxes in red in the above chart), which is the same as the "*purāṇa kamma* stage."** However, unless a mind attaches further at the *kāmacchanda* step, it will NOT get to the **"*upādāna* stage" (boxes in blue in the above chart), which is the same as the "*nava kamma* stage" and generate potent *kamma* via *vacī* and *kāya saṅkhāra*.** Also, see "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

3. "**Attachment to *kāma dhātu***" in the above verse does not imply "attachment with a defiled mind" but rather a consequence of still living with a "human body," i.e., "living in the human realm." *Dhātu* is usually an entity's "barebone" initial state. [***dhātu***: [f.] an element; **natural condition**; a relic; root of a word; humour of the body; faculty of senses.]

- That can be easily explained with the concept of *bhavaṅga*. A living *Arahant* is still with the "*uppatti bhavaṅga*" (or the "natural state of mind") that they were born with human birth. When exposed to a sensory input (*ārammaṇa*), a *citta vīthi* flows starting with that "*uppatti bhavaṅga,*" and the initial *saññā* arises according to that "*uppatti bhavaṅga.*" See "Bhava and Bhavaṅga – Simply Explained!"
- Those unfamiliar with the concept of *bhavaṅga* do not need to worry. Just keep this fact in mind that while *Arahants* are in ***kāma dhātu* (with "*kāma saññā*")**, they are NOT in ***kāma bhava***. They are free of all three *bhava* (*kāma, rūpa,* and *arūpa.*)
- It is a good idea to examine the sequence of events in mind upon receiving sensory input. A sensory input "before attachment" is a *nimitta*.

An *Arahant* Is in *Kāma Dhātu* but Not *Kāma Bhava*

4. An *Arahant* has been released from all three *bhava*: *kāma bhava* (or *kāma loka* with 11 realms), *rūpa bhava* (or *rūpa loka* with 16 *rūpāvacara Brahma* realms), and *arūpa bhava* (or *arūpa loka* with the 4 *arūpāvacara Brahma* realms.)

- However, an *Arahant* was born into the *kāma bhava* (human realm), and thus, until the death of the physical body, he has to live in "*kāma dhātu*." **That means living in the *kāma loka* (human realm) without generating "*saṇ*" (*rāga, dosa, moha*).**
- When a sensory input comes in for any living being, the mind starts in one of the three *bhava*/*lokās*. A human's or an animal's mind starts at the corresponding *uppatti bhavaṅga* state (in the *kāma dhātu*) in which they were born. A *rūpāvacara Brahma*'s mind will start at corresponding *uppatti bhavaṅga* (in *rūpa bhava*), etc.

Kāma Dhātu to *Kāma Bhava* Transition Requires a *Kamma* (*Saṅkappa*)

5. Generating "*kāma saññā*" at this initial "*kāma dhātu* stage" does not mean one is already in the "*kāma bhava*." Generating "*kāma saññā*" happens just before *kāma bhava* while in the "*kāma dhātu*" stage. **An *Arahant*'s mind does not go beyond the "*kāma dhātu*" stage; even though it experiences "*kāma saññā*" it does attach to it and generate *kāma saṅkappa*. A *kamma* (with defiled intention or *sañcetanā*) must happen (i.e., must generate *kāma saṅkappa*)** to get to the *kāma bhava*, as the Buddha explained in the "*Paṭhamabhava Sutta* (AN 3.76)."

- The "WebLink: suttacentral: *Paṭhamabhava Sutta* (AN 3.76)" states "*Kāmadhātuvepakkañca, ānanda, kammaṁ nābhavissa, api nu kho kāmabhavo paññāyethā"ti?*" OR "**If no *kamma* took place** (*kammaṁ nābhavissa*), **would the transition from *kāma dhātu* to *kāma bhava* come about**?" The answer was "no."
- That *kamma* happens in the "*kāmasaññaṁ paṭicca uppajjati kāmasaṅkappo*" step in #1 above. As we know, *kamma* is done with (*abhi*)*saṅkhāra* and "*saṅkappa"* means "*citta saṅkhāra.*"
- As the verse in #1 shows, "*kāma saṅkappa*" arises (*kāma saññaṁ paṭicca uppajjati kāma saṅkappo*) in the second step. Let us carefully go through the steps involved.

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Kāma Dhātu to *Kāma Bhava* = *Nimitta* to *Ārammaṇa*

6. A *nimitta* (sensory input) COULD trigger *rāga, dosa*, or *moha* in the mind according to the types of *anusaya/saṁyojana* associated with that mind. If that *nimitta* is grasped/embraced, it becomes "*nimittaggāhī hoti*" and is an *ārammaṇa*.

- An *Arahant*'s mind will **not** latch onto a *nimitta* ("***na*** *nimittaggāhī hoti*.") Anyone below the *Arahant* stage may or may not grasp a *nimitta*, depending on the *nimitta* and one's remaining *anusaya/saṁyojana*.
- The key to stop "grabbing hold of defiled *nimitta*" is to gradually ease up on one's tendency to attach to sensory inputs. That is cultivating moral discipline or "*indriya saṁvara*." See, "WebLink: suttacentral: *Saṁvara Sutta* (AN 4.14)."

7. When a *nimitta* (sensory input) comes in, the mind breaks loses from the *uppatti bhavaṅga* (or the "temporary *bhavaṅga*") and instantaneously attaches to the *nimitta* if at least one *saṁyojana* makes it possible.

- Since *Arahant*'s mind is devoid of any *saṁyojana*, it will not grasp ANY *nimitta*.
- We can get a good indication of possible attachment by looking at the type of *vedanā* generated by the *nimitta*.

Only Bodily *Vedanā* Are "Real" – Others Are "Mind-Made"

8. As discussed in #6 of the post, "Contamination of a Human Mind – Detailed Analysis," only bodily feelings (***sārīrika vedanā***) are real *vedanā* felt by the physical body. Those are the *sukha* and *dukkha vedanā* that even the Buddha experienced.

- **The other sense doors cannot cause bodily *sukha* and *dukkha vedanā.*** They come in as "*adukkhamasukkha* (neither *sukha* nor *dukkha*)" *vedanā*.
- **The above facts are pretty clear in *Abhidhamma*; all sense doors other than the physical body (i.e., eyes, ears, nose, tongue, mind) initially generate *adukkhamasukha vedanā* (Ref. 1).**
- **A *nimitta* coming through the other sense doors can generate various types of *saññā* depending on the realm, and those give rise to *somanassa* (mind-made pleasant) and *domanassa* (mind-made unpleasant) *vedanā*.**
- For example, a human will experience a horrible taste and a foul smell of rotting meat. For pigs, it is the other way around! **Both taste and smell are generated purely with *saññā*.** However, both humans and pigs experience the same *dukkha vedanā* upon being injured. **Only bodily contact leads to real *dukkha* and *sukha vedanā*.**
- The minds of different beings in different realms in the *kāma loka* are naturally built to generate various types of "*saññā*" according to the "*gati*" corresponding to that realm. Thus, the *saññā* of a pig and that of a human for rotting meat or feces is exactly the opposite. A pig would generate *somanassa vedanā,* and a human would generate *domanassa vedanā*. An *Arahant* will have the same unpleasant *saññā* for rotting meat (as an average human) but will not generate *domanassa vedanā*. Furthermore, an *Arahant* will experience the physical *dukkha vedanā* from an injury but will not generate *domanassa vedanā* because of it (unlike an average human.)

Nimitta Turning to an *Ārammaṇa*

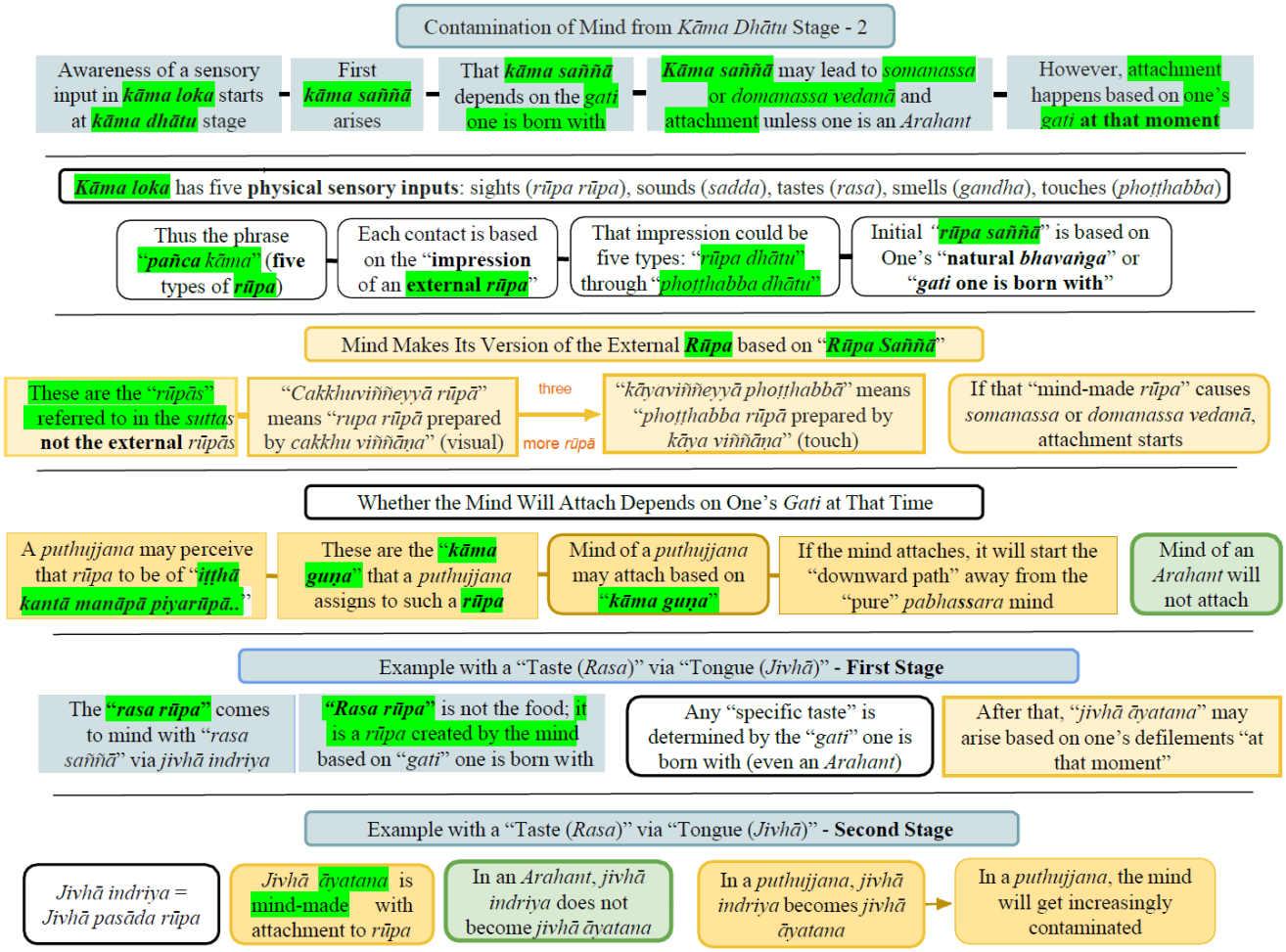
9. **Based on ANY sensory input and the *uppatti bhavaṅga*, a mind will start at a particular DEFILED STATE (with *mano saṅkhāra*) unless one is an *Arahant*. Even if an average human may not strongly attach to a sense input, "distorted *saññā*" is automatically generated; the reason is not realizing the *anicca* nature, but we will discuss that later.**

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- Therefore, any mind (other than that of an *Arahant*) will be somewhat contaminated, even from the beginning, due to wrong views and defiled *saññā* associated with that mind. Thus, the "suffering-free pure mind" (*pabhassara citta*) ALWAYS remains hidden. I had discussed this in a separate section earlier and have extracted relevant posts to "Recovering the Suffering-Free Pure Mind" under the main section "Is There a "Self"?"
- In other words, any attachment is to ***pañcupādānakkhandha*** and NEVER to ***pañcakkhandha.***
- The sequence of events after a sensory input becomes an *ārammaṇa* has been discussed in "Sensory Experience – Basis of Buddha's Worldview " **(Extracted from "Origin of Life")**
- In the current new subsection, "Sensory Experience – A Deeper Analysis" we discuss how a *nimitta* becomes an *ārammaṇa* (It is the same as the "*kāma dhātu*" to "*kāma bhava*" transition.)
- It is a good idea to follow the flow in the re-arranged main section, "Is There a "Self"?"

10. I discussed some of the concepts in this post in the subsection "Recovering the Suffering-Free Pure Mind." In particular, see "Contamination of a Human Mind – Detailed Analysis."

- I have revised the main chart in that post slightly to follow the discussion above.



Contamination of Mind from Kāma Dhātu Stage - 2

Download/Print: "WebLink: PDF Download: Contamination of Mind from Kāma Dhātu Stage – 2."

Upaya Means "Birth" in *Kāma*, *Rūpa*, or *Arūpa Bhava*

11. The 31 realms in this world are divided into three "*bhava*" or existences: *kāma bhava, rūpa bhava*, and *arūpa bhava.*

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- The mind of anyone born in the *kāma bhava* is generally "triggered" by sensory input in *kāma dhātu.* Thus, even an *Arahant*'s mind starts at the *kāma dhātu* stage (which is free of defilements.) Only after attaching to a sensory input with "defiled *saññā*" does a mind reach the "*kāma bhava*" stage.
- In another example, a *rūpāvacara Brahma*'s mind starts at the "*rūpa dhātu*" stage. Only after getting attached to "defiled *rūpa saññā*" does it get to the "*rūpa bhava.*"
- Similarly, *arūpāvacara Brahma*'s mind starts at the "*arūpa dhātu*" stage. Only after getting attached to "defiled *arūpa saññā*" does it get to the "*arūpa bhava.*"
- That is clearly stated in the "WebLink: suttacentral: *Paṭhamabhava Sutta* (AN 3.76)."

12. Furthermore, within each *bhava*, one will get into one's unique "*bhava*" according to the "*gati*" (or "*uppatti bhavaṅga*") one is born with.

- For example, if we consider a human and a pig, both are in *kāma bhava*. However, they have very different *gati* (or "*uppatti bhavaṅga.*")
- Therefore, upon seeing a pile of feces, a pig's mind automatically gets a "likable *saññā,*" and a "*somanassa* (mind-made joyful) *vedanā*" arises.
- An *Arahant* and a *puthujjana* (average human) **were** born in the "human *bhava.*" Therefore, upon seeing the same pile of feces, "unpleasant *saññā*" arises in both. However, a "*domanassa* (mind-made distressful) *vedanā*" arises ONLY in the average human, whose mind automatically dislikes the pile of feces. Even though the *Arahant* was born in the human *bhava*, he/she does not belong to the "human *bhava*" or any "*bhava.*" Thus, no "attachment with *somanassa* or *domanassa*" happens to the *Arahant*.
- **In other words, while *Arahant*'s mind reaches the "*kāma dhātu*" stage, it will never reach "*kāma bhava.*"**
- I repeated that to make sure I got the point across. Understanding these concepts is critical if one wants to fully understand the *Satipaṭṭhāna Sutta* and also have a deeper understanding of *saññā vipallāsa* and *anicca* nature.

References

1. "WebLink: PDF Download: Bhikkhu_Bodhi-Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2000); pdf file can be downloaded (click the link to open the pdf). See Chapter III on p. 114. Here, **only *sukha* and *dukkha vedanā* are generated via the physical body.** All others lead to *somanassa* and *domanassa vedanā* created by the mind **arising from *saññā.*** That latter part may not be explicitly stated there.

10.1.9.2.1 SN 22.53 Attachment – Upayasutta

Linked Discourses 22.53Saṁyutta Nikāya 22.53
6. Involvement6. Upayavagga

SN 22.53 Attachment – Upayasutta

[See "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)"]

1.1
At Sāvatthī.
Sāvatthinidānaṁ.

1.2
"*Bhikkhū*, if you're attached, you're not free. If you're not attached, you're free.
"Upayo, bhikkhave, avimutto, anupayo vimutto.

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1.3
As long as consciousness remains, it would remain attached with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.
Rūpupayaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, rūpārammaṇaṁ rūpappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.

1.4
Or consciousness would remain attached with feeling …
Vedanupayaṁ vā ...pe…

1.5
Or consciousness would remain attached with perception …
saññupayaṁ vā ...pe…

1.6
Or as long as consciousness remains, it would remain attached with *saṅkhāra*, supported by *saṅkhāra*, grounded on *saṅkhāra*. And with a sprinkle of relishing, it would grow, increase, and mature.
saṅkhārupayaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, saṅkhārārammaṇaṁ saṅkhārappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.

2.1
Bhikkhū, suppose you say:
Yo, bhikkhave, evaṁ vadeyya:

2.2
'Apart from form, feeling, perception, and *saṅkhāra*, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.
'ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassa āgatiṁ vā gatiṁ vā cutiṁ vā upapattiṁ vā vuddhiṁ vā virūḷhiṁ vā vepullaṁ vā paññāpessāmī'ti, netaṁ ṭhānaṁ vijjati.

3.1
If a *Bhikkhu* has given up greed for the form element,
Rūpadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.

3.2
the support is cut off, and there is no foundation for consciousness.
Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.

3.3
If a *Bhikkhu* has given up greed for the feeling element …
Vedanādhātuyā ce, bhikkhave ...

3.4
perception element …
saññādhātuyā ce, bhikkhave ...

3.5
saṅkhāra element …
saṅkhāradhātuyā ce, bhikkhave ...

3.6
consciousness element,
viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.

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3.7
the support is cut off, and there is no foundation for consciousness.
Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.

3.8
Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.
Tadappatiṭṭhitaṁ viññāṇaṁ avirūḷhaṁ anabhisaṅkhacca vimuttaṁ.

3.9
Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.
Vimuttattā ṭhitaṁ. Ṭhitattā santusitaṁ. Santusitattā na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.

3.10
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"
'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.

3.11
Paṭhamaṁ.

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10.2 Sensory Experience - Basis of Buddha's Worldview

November 3, 2023

The Buddha understood the true nature of this world by meticulously analyzing the sensory experience. The following posts provide an overview of his analysis of a sensory experience.

Buddhist Worldview – Introduction
Contact Between Āyatana Leads to Vipāka Viññāṇa
How Do Sense Faculties Become Internal Āyatana?
Indriya Make Phassa and Āyatana Make Samphassa
Citta – Basis of Our Experience and Actions
Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event
Kāma Guṇa – Origin of Attachment (Taṇhā)
Vision Is a Series of "Snapshots" – Movie Analogy
Do I Have "A Mind" That Is Fixed and "Mine"?
Chachakka Sutta – Six Types of Vipāka Viññāṇa
Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma"
An Apparent "Self" Is Involved in Kamma Generation

10.2.1 Citta – Basis of Our Experience and Actions

September 22, 2019; revised November 14, 2019; November 30, 2022; July 7, 2024

What we conventionally call a "thought" is the cumulative effect of billions of *citta*. A *citta* is the fundamental unit of cognition in Buddhism.

Introduction

1. We have been discussing the first few verses of the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)" in the series on, "Buddhist Worldview – Introduction." It is a good idea to take a break and look at what we have learned from a different point of view.

- The Buddha called himself a "*vibhajjavādi*." That means he explained things in great detail by diving into and subdividing a given entity or concept to examine it at more fundamental levels.
- That is very much like what the scientists are doing today. They first explained the matter in terms of molecules and then atoms. Later, they found that an atom has a nucleus and electrons in orbitals around it. Then they probed the nucleus and discovered that more fundamental particles (with names like gluons and quarks) make up the nucleus.
- By probing deeper, physicists also came up with Quantum Mechanics. Matter and energy are "quantized" on a small scale. That means they come in "packets" or "quantā" (the singular is "quantum.")
- More than 2500 years ago, the Buddha taught that matter and energy are quantized. The smallest "quantum" in Buddha Dhamma is a *suddhaṭṭhaka*. But that is not relevant to the present discussion.

Sensory Experience is Quantized – It comes in "Packets"

2. I am not going to discuss Quantum mechanics here. But I want to look at the "Chachakka Sutta (MN 148)" from a different point of view. That will break the tradition of providing boring translations of *suttā*, and I hope will also provide better insights into the material in the *sutta*. This discussion would be beneficial before we move to the next section of the *sutta*.

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- As you will see below, scientists are just beginning to take mental phenomena seriously. They have made a bit of progress. But they are not even close to having a detailed analysis of mental phenomena that the Buddha did over 2500 years ago.
- Mental energy is also quantized, even though we may feel like thoughts are continuous. The smallest unit in Buddha Dhamma is a "*citta*." A *citta* lasts less than a billionth of a second. **We cannot experience a single *citta*.** Even though it is conventionally translated as "a thought," that is incorrect.
- What we usually think of as a "thought" consists of billions of *cittā* (The plural of *citta* is *cittā,* but sometimes I tend to write that as *cittā* just because that is easier for most people.) By the way, *citta* is pronounced "chiththa."

What is a Thought?

3. Let us first see the progress that science has made over the past 50 years. Science is still at a very early stage regarding the mind. But they have made some progress recently, and we will show them to be entirely consistent with Buddha Dhamma. Those findings help explain more profound concepts in Buddha Dhamma.

- Only fifty years ago, scientists thought computers could "become conscious" by increasing processing speeds. Now some computers are much faster, but they do not have consciousness. We will discuss later why computers will never become conscious.
- The following is a presentation entitled, "What is a Thought?" by Henning Beck, a scientist studying brain phenomena.

  WebLink: youtube: What is a Thought? How the Brain Creates New Ideas | Henning Beck | TEDxHHL

A Computer Does Not Have Perception (*Saññā*)

4. At 4:00 minutes, we see a "face" made up of fruits and vegetables. Even though it is not a natural human face, it takes us just a second to realize that it represents a face.

- But as Mr. Beck points out, a computer will never be able to recognize the representation of the human face depicted there.
- At 9:20 minutes, he starts discussing the identification of a chair. Again, a computer has difficulty identifying "less obvious" structures that can serve as chairs.
- In both these instances, what the computer is missing is *saññā* (loosely translated to English as "perception"). Even animals can recognize objects relevant to their survival. A dog, for example, can instantly recognize its owners and any other pets living in the house. It can recognize foods that it likes, etc. See "Saññā – What It Really Means."

Vedanā, *Saññā*, Joy, Sadness, etc. Cannot Arise in a Brain

5. Around 6:00 minutes, Mr. Beck starts talking about human thought. All he (and other scientists) know right now is that our thoughts rise very fast. But they do not explain how thoughts with feelings (*vedanā*), perception (*saññā*), joy, etc., can arise from a brain made of inert atoms and molecules.

- A brain is not that different from a computer because atoms and molecules are the building blocks of both. Both can process information. But a brain processes information in a very different way compared to a computer. It involves billions of neurons working as a team. Scientists are not even close to figuring out how the brain processes information.
- In the future, scientists may be able able to figure out how those neurons can process information much faster than a computer with a thousand times higher processing speeds.
- However, they will still NOT be able to figure out how a human or animal can recognize their surroundings AND generate emotions (happy, sad, etc.)

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- Around 11:00 minutes, he discusses the difference between learning and understanding. That is an excellent point.

Vedanā, *Saññā*, Joy, Sadness, etc. Arise in the "Mental Body"

In a previous post, "Contact Between Āyatana Leads to Vipāka Viññāṇa," I mentioned that plants and trees have a basic form of *vedanā* and *saññā* (see #3,#4 there.) However, plants and trees CANNOT generate emotions like joy and sadness. A tree does not have a mind or a "mental body" created by kammic energy.

6. Similarly, a brain cannot generate a thought. How can feelings and emotions come from an entity made of inert atoms and molecules? The "mental body" of a living being is created by *kammic* energy.

- There has to be a LIVING BEING to generate a *citta*, the basic unit of consciousness. For a human being, the essence of that LIVING ENTITY is not the physical body but the mental body.
- **That "mental body" is alternatively called a *manomaya kāya* or *gandhabba*.** It consists of a *hadaya vatthu* (seat of mind) and five *pasāda rūpa* located around it (for seeing, listening, smelling, tasting, and touching.) The mental body is not like the "physical body." It is more like an "energy body" that gives life to the inert and dense physical body.
- A *manomaya kāya* may be visualized as an "energy field" within the physical body with the *hadaya vatthu* and five *pasāda rūpa* overlapping the region of the physical heart.

7. Our brains cannot identify objects. It cannot generate emotions like joy and sadness. As discussed in #4 above, animals without brains can identify things and generate feelings and emotions.

- It is the **mental body (*manomaya kāya* or *gandhabba*)** that generates emotions like joy and sadness as well as *vedanā*, *saññā*.
- More precisely, those mental phenomena arise in the ***hadaya vatthu* (seat of mind)** of the gandhabba.

8. The details are not critical, but the primary mechanism is essential to understand. A brain does not see, hear, smell, taste, or touch. The seat of the mind (*hadaya vatthu*) experiences all those. A *hadaya vatthu* can be created ONLY by *kammic* energy.

- That is why the human body is just a shell that supports the mental body (*manomaya kāya* or the *gandhabba*). At the death of the physical body, that *manomaya kāya* leaves the body instantly. When we touch a dead body, it is evident that there is no "life."
- **A living body is like a "live wire" with an electric current flowing through.** One will get an "electrical shock" by touching it. But if there is no electric current, it is just a metal wire.
- **In the same way, a *manomaya kāya* gives "life" to an inert physical body.**

The *Manomaya Kāya* Changes from Existence to Existence

9. What happens to the ***manomaya kāya*** at the end of existence? To clarify, let us take the case of a *Brahma* dying and getting a human existence. That transition from a *Brahma* to a human happens at the moment of death of that Brahma. It is called the **"*cuti-paṭisandhi*" moment** ("*cuti*" means dying and "*paṭisandhi*" means getting a new existence.)

- A *Brahma* has a seat of the mind (*hadaya vatthu*) and two *pasāda rūpa* (for seeing and hearing). On the other hand, the new humans existence would have five *pasāda rūpa* (for seeing, listening, smelling, tasting, and touching). Furthermore, the *hadaya vatthu* of the human would be different from that of a *Brahma*.
- Therefore, the *manomaya kāya* of the new human existence differs from that of the *Brahma*.

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- Suppose that at the end of that human existence, that human gets an animal existence. Then at that "*cuti-paṭisandhi*" moment, that new animal existence would have its own set of *hadaya vatthu* and five *pasāda rūpa*.

10. Those three existences are very different, even though it is the same "lifestream." So, what can be taken as a "soul" or a "self"?

- That is why the Buddha said there is no "soul " or a "self" or a "*ātma*" going from one birth to another. In the above example, the same "lifestream" that started as a *Brahma* became a human, and then an animal. **What is the ESSENCE that defines a "soul" or a "self" or a "*ātma*"?**
- The details are in the section "Sensory Experience – Basis of Buddhā's Worldview." First, let us look into the mechanism of *citta* generation.

A *Citta* Has *Vedanā*, *Saññā*, and Many Other "Built-In" Mental Factors

11. A *citta* is the fundamental unit of cognition, which we do not feel by itself. It comes in bunches of 12 or more *cittā*. Those "bunches" or series of *cittā* are *citta vīthi*. What we "feel" or "experience" is the cumulative effect of numerous such *citta vīthi*.

- Any *citta vīthi* that arises due to sensory input from one of the five physical senses has 17 *cittā*. It is a *pañcadvāra citta vīthi*.
- On the other hand, a *citta vīthi* arising directly in mind (due to *dhammā*) may have varying numbers of *cittā*, with a minimum of 12 *cittā*. That is a *manodvāra citta vīthi*.

12. What we usually call a "thought" is the cumulative effect of billions of such *citta vīthi* that arise PER SECOND.

- Each of those *cittā* has at least seven mental factors (*cetasikā*). Those universal *cetasikā* include *vedanā* and *saññā*. *Vedanā cetasika* makes one FEEL a sensory input. The *saññā cetasika* is the one that recognizes that sensory input.
- **Only a living being can generate that fundamental unit of cognition (*citta*) within a billionth of a second, with built-in seven or more *cetasikā*.**
- That is why a computer or a robot will NEVER become conscious. **Only *Kammic* energy can create a *manomaya kāya* with the seat of the mind (*hadaya vatthu*).**
- That is why there will NEVER be true Artificial Intelligence (AI)! There can only be sophisticated robots capable of, for example, autonomous driving.

Important Role of the Brain

13. Even though the brain cannot generate *citta*, it plays a critical role in getting the information about the sense object to the *hadaya vatthu*. More details at "Brain – Interface between Mind and Body." Let us briefly discuss the series of events following the capture of an image by our eyes.

- The retinas at the back of the eyes send the captured image to the visual cortex in the brain through the optical nerve. That part of the brain then analyzes the signal to a form the mind can understand. That information is sent to the *cakkhu pasāda rūpa* in the *manomaya kāya*. Then the *cakkhu pasāda rūpa* makes contact with *hadaya vatthu*, which vibrates 17 times due to that "impact."
- Those 17 vibrations of the *hadaya vatthu* correspond to the generation of a *citta vīthi* with 17 *cittā*. That is the origin of a *cakkhudvāra citta vīthi*. It is not necessary to learn those details. But those interested can find details at "Does any Object (Rūpa) Last only 17 Thought Moments?."
- Sensory inputs coming through the other four physical senses (ears, nose, tongue, and the body) work the same way.

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14. Remember that the sensory input comes to a *pasāda rūpa* in the mental body AFTER the brain processes the sensory signal. For example, when we see a tree, the image of the tree received by the eyes is processed by the brain first.

- Then the brain transmits that processed signal to the *cakkhu pasāda rūpa*, which, in turn, transfers it to the *hadaya vatthu.*
- It is the *hadaya vatthu* that "feels" or "experiences" that image and "sees" the tree.
- But even a sensory experience that we "feel" arises from a series of "sensory packets." For example, when we see a tree, that image does not come in continuously. It comes in "packets" or "snapshots."
- That is similar to how a video camera or a movie film works. We will discuss that in the post "Vision Is a Series of "Snapshots" – Movie Analogy."

The complete set of posts at "Origin of Life."

10.2.2 Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event

September 29, 2019; revised November 15, 2019; August 28, 2022; August 5, 2023; August 31, 2023; September 22, 2023

Vedanā arises with a sensory input or an *ārammaṇa.* A sensory input may give rise to two types of *vedanā*: *vipāka vedanā* (unavoidable) and "*samphassa-jā-vedanā*" which may arise if the mind is attached to that sensory input.

All Our Activities Start With a Sensory Trigger

1. We know we are alive because we experience the external world. We can see an object, hear a sound, smell an odor, taste food, and feel the touch of something or someone. Furthermore, we can recall past events (part of *dhammā*).

- All our sensory experiences start with a "trigger event" that comes through one of our six sense faculties. If we see, hear, smell, taste, or touch something that grabs our attention, we start thinking, speaking, and taking action on that particular sight, sound, odor, taste, and touch.
- Also, a thought about a past event or a planned event (*dhammā*) may come to our mind, and we could get started that way too.

2. We usually go through our daily chores based on what we do routinely. We get up in the morning and prepare for work (school) on a working day. Those " to do tasks" come to our minds automatically as *dhammā*.

- Such a "planned or routine day of work" could be disrupted by an unexpected event. One may get a phone call from the boss asking to go to a meeting at a different location. A child may have a fever, and a hospital visit may be required. Again, a sensory trigger is there.
- We may also set an alarm to get up at a particular time. When the alarm goes off in the morning, we wake and recall having to get ready for a specific task.
- It is a good idea to contemplate what one goes through during the day. We can see that all activities start with "sensory triggers."

A Sensory Trigger is an "*Ārammaṇa*"

3. Each activity starts with a "trigger," a sensory event. **That is a "*ārammaṇa*" in Pāli.** We consciously and deliberately start looking at an object when we become interested in that object. Then it becomes a new "*ārammaṇa*." That may prompt us to take further action.

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- For example, a short interaction with a person may trigger an interest in that person. Then that may lead to further contact.
- We get exposed to many sensory inputs as we go through the day. But only specific sensory inputs catch our attention and make us think about them. A strong sensory input that gets our attention is a *ārammaṇa*.
- If X listens to the television in the background while eating, X focuses on the meal. However, if X hears on the TV that a terrorist attack just took place in a large city, X's attention would focus on that news story. X may stop eating and go and watch the television to get more information. That is a new *ārammaṇa*.

4. There is always an "*ārammaṇa*" to initiate an action, and **there are only six types of *ārammaṇa*** per "Chachakka Sutta (MN 148)."*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ, ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṁ, jivhāñca paṭicca rase ca uppajjati jivhāviññāṇaṁ, kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṁ, manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."

- For example, the second on the list says that "ear-consciousness (*sota* ***viññāṇa***) happens when ears (more precisely *sota pasāda*) come to contact with a sound (*sadda*)." In the above example, X heard about a terrorist attack.
- That sensory event could then start a whole series of new actions. In the example of #3 above, X stopped eating and went to the television to watch it.
- You should think about this basic idea of how a sensory event (seeing, hearing, etc. leads to a whole set of actions during a given day. This idea was first introduced in the post, "Contact Between Āyatana Leads to Vipāka Viññāṇa."

Two Different Meanings of *Paṭicca*

5. We translated the verse, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ"* as "*..cakkhu viññāṇa* arises when a *rūpa* makes contact (*Paṭicca*; pronounced "patichcha") with *cakkhu pasāda rūpā.*" See, #7 of "Contact Between Āyatana Leads to Vipāka Viññāṇa." That was further elaborated in the next post, "Indriya Make Phassa and Āyatana Make Samphassa."

- Some English translations state that as "dependent on the eye and forms, eye-consciousness arises." They translate *Paṭicca* as "dependent on," presumably because *Paṭicca Samuppāda* is translated as "Dependent Origination."
- But *Paṭicca* is a Pāli word with somewhat different meanings depending on the context. Let us clarify that first.

6. It is fine to translate *Paṭicca Samuppāda* as "Dependent Origination." That is because the steps in *Paṭicca Samuppāda* are CONDITIONAL statements. For example, "with *avijjā* (ignorance) as **condition**, *saṅkhāra* arise." One could also state that the "arising of *saṅkhāra* is dependent on the presence of *avijjā."* However, conditionality comes from the word "*paccayā*," not from "*Paṭicca."* See, "What Does "Paccayā" Mean in Paṭicca Samuppāda?."

- Therefore, "*cakkhuñca* ***paṭicca*** *rūpe ca uppajjati cakkhuviññāṇaṁ"* should not be translated as "**dependent on the** eye and forms, eye-consciousness arises." **It is more than just dependence**. It is "coming together" or "coming to contact" of *cakkhu* and *rūpa* that gives rise to *cakkhu viññāṇa*. **"*Paṭicca*" happens with only those events that grab our attention.**
- **There is also a deeper meaning of *Paṭicca* in *Paṭicca Samuppāda***, where it combines the two words "*paṭi*" + "*icca*" (pronounced "ichcha.") When one attaches willingly to moral (or immoral) deeds, one ends up with corresponding "births" ("*sama*" + "*uppada*.") See, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"." That is why I do not translate *Paṭicca Samuppāda* as "Dependent Origination." There is more than "just dependence" in *Paṭicca Samuppāda*.

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- However, in verse "*cakkhuñca **paṭicca** rūpe ca uppajjati cakkhuviññāṇaṁ,*" *Paṭicca* means "coming together" or "contact." Here there is no "intention." It is *cakkhu* and *rūpa* making contact. That is very clear in SN 12.53 and SN 12.54, in verse, "*telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya*." OR, "an oil lamp (*telappadīpo*) burns while the wick (*vaṭṭiñca*) is together with oil (*telañca*)." The wick will burn out quickly if one does not add oil to the lamp. There is no involvement of the mind there. Thus, the "*pati*" + "*icca*" etymology does not apply here.

Where Does *Paṭicca* Happen?

7. It is essential to remember that "*cakkhu*" (or *cakkhāyatana*) is not physical eyes (the Pāli word for the physical eye is "*nayana*"). The brain processes an image the eyes receive and then sends it to the **"*cakkhu*."** We discussed in the post, "Contact Between Āyatana Leads to Vipāka Viññāṇa,"

- "*Cakkhu*" could be taken as the *cakkhu pasāda rūpa* (or *cakkhu indriya*) that lies close to the *hadaya vatthu* (seat of the mind) and *hadaya vatthu* in some cases. However, the "eye faculty" or *cakkhu indriya* becomes *cakkhāyatana* when one is looking at a *rūpa* with attachment to it. Then, the "mental impression" of an external *rūpa* ("*cakkhuviññeyyā rūpā*") is not a true version of the external *rūpa*; see #10 of "Contamination of the Human Mind Based on a Sensory Input."

The "Cakkhu Sutta (SN 25.1)" says "***Cakkhuṁ**, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvī*"

- Here, **"*cakkhu*"** is the "defiled eye faculty" or the "*cakkhāyatana*." Both have "*aniccaṁ vipariṇāmi aññathābhāvi*" nature. See "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse" for details.
- Furthermore, as pointed out above, the "*rūpa*" is a "mind-made version" of the external object (*rūpa āyatana*).
- When that *rūpa* makes contact with the *cakkhu*, that contact gives rise to the *cakkhu viññāṇa* in mind: **"*Cakkhuñca paṭicca rūpe ca uppajjāti cakkhuviññāṇaṁ.*"**
- Therefore, that sensory experience arises in the mind close to the physical heart. It does not occur in the brain (or in the eyes)! You may want to refresh your memory by reading #12 of the post, "Buddhist Worldview – Introduction."

8. The example discussed in #3 involves an *ārammaṇa* coming through as a sound (*sadda rūpa*). Here the "sound *rūpa*" received by the *sota pasāda rūpa* (shortened to just "*sota*") is the "*sadda*" in "*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ.*"

- Any external sensory input is a form of energy. That is why they are all *rūpa*. There is some confusion because most times, a "*rūpa rūpa*" or a "*vaṇṇa rūpa*" is just written as a "*rūpa.*"
- A sound is a *sadda rūpa*. You can figure out the other three: *rasa rūpa, gandha rūpa*, and *phoṭṭhabba rūpa*.
- A thought coming directly to the mind is a "*dhammā*" or a "*dhamma rūpa.*" There is no separate "*pasāda rūpa*" for *dhammā,* which directly contacts the *hadaya vatthu*.
- All those entities (*cakkhu*, *sota*..., *mano* and *rūpa*, *sadda*,..*dhamma*) are all defiled versions as discussed in "Contamination of the Human Mind Based on a Sensory Input."

Vipāka Vedanā Arise With That Initial *Vipāka Viññāṇa*

9. Let us consider "hearing a sound." That is "*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ.*" This *sotaviññāṇa* is a *vipāka viññāṇa*, as we discussed in "Contact Between Āyatana Leads to Vipāka Viññāṇa."

- As we have discussed, *vedanā* and *saññā* arise with each *citta*. Therefore, there are a *vedanā* and *saññā* associated with that *sota viññāṇa* (which is a *citta*.) In other words, we know that we heard the

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sound (*vedanā*), and we recognize what the sound is (*saññā*). **The *vedanā* that arises with that *vipāka viññāṇa* is a *vipāka vedanā*.**

- At this stage, the mind receives the sensory event. All *vedanā* associated with that initial sensory event (other than the physical body) is a neutral (*upekkhā*) *vedanā*. However, some *somanassa* or *domanassa vedanā* arise due to *kāma guṇa* (even in an *Arahant*.). The following post, "Kāma Guṇa – Origin of Attachment (Taṇhā)," will discuss this issue. However, no *dukkha/sukha vedanā* arise in this step of, "*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ*." That also holds for other sensory faculties, except for the physical touch (*kāya*.)
- Therefore, the only exception is "*kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṁ*." The sensory contact through the physical body can generate a *dukkha vedanā* due to an injury. It can lead to a *sukha vedanā* due to a body massage.
- Below, we will discuss *sukha*, *dukkha*, *somanassa*, *domanassa,* and *upekkhā vedanā* below.

The Second Type of *Vedanā* is "*Samphassa jā Vedanā*"

10. In the post, "Indriya Make Phassa and Āyatana Make Samphassa," we looked further into the "Chachakka Sutta (MN 148): "***Cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassa paccayā vedanā.***" There we discussed the second type of vedanā due to "***phassa paccayā vedanā."*** There we discussed how the second type of *vedanā* arises due to "*samphassa."* It is a good idea to review that post.

- That second type of *vedanā* is due to "contact with defilements in mind" or "*saṇ*" or "*anusaya*." And that depends on each person, i.e., how strong a *taṇhā* is generated via greed, anger, or ignorance. **Therefore, this "*samphassa-jā-vedanā*" is mind-made.**
- An *Arahant* would experience the first type of *vedanā*, the *vipāka vedanā*. The second type of *vedanā* would NOT arise in an *Arahant* because he/she does not have a defiled mind.
- Now, we can categorize *vedanā* using a different scheme. That will show that *dukkha/sukha vedanā* arises ONLY due to the physical body. Other types of sensory contacts lead to unpleasant/pleasant *vedanā* (*domanassa/somanassa*) in the MIND.

Sārīrika Vedanā Are *Vipāka Vedanā*

11. As we saw above, ALL *vedanā* belong to those two types discussed above: *vipāka vedanā* and *samphassa-jā-vedanā*.

- The painful or pleasurable *vedanā* felt by the physical body are *sārīrika vedanā*; they are *vipāka vedanā,* and *Arahants* also feel them.
- On the other hand, *samphassa-jā-vedanā* are "mind-made" and arise when a mind attaches to an *ārammaṇa* with *rāga, dosa*, or *moha*.
- **Note (August 5, 2023):** In the previous versions, I had used the term *kāyika vedanā* to represent *vedanā* felt by the physical body. However, "*kāya*" is used in other contexts, too, for example, as "an aggregate." Furthermore, the following *sutta* specifically used *sārīrika vedanā* to describe the physical pain felt by the Buddha with an injury: "WebLink: suttacentral: *Sakalika Sutta* (SN 1.38)."

Three Types of *Sārīrika Vedanā*

12. Then the ***sārīrika vedanā*** can be three types: ***dukkha vedanā, sukha vedanā, adukkhamasukha vedanā***.

- We can see that ***dukkha vedanā*** due to injuries, body aches, etc. are *sārīrika vedanā*. Those *vedanā* are felt AT A LOCATION in the body. We feel a finger cut at the finger. Similarly, a back massage gives a ***sukha vedanā*** on the back.

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- We remember that *vedanā* means "becoming aware of." So, those *vedanās* due to bodily contacts that do not generate *dukkha* or *sukha* (i.e., neutral) are "*adukkhama asukha*" (neither painful nor pleasant), and that rhymes with "*adukkhamasukha*."

Three Types of "Mind-Made *Vedanā*" (*Samphassa-jā-Vedanā*)

13. *Samphassa-jā-vedanā* similarly belong to three major types: *domanassa vedanā*, *somanassa vedanā*, and *upekkhā vedanā*.

- The word "*domanassa*" comes from "*do* + *manasa*" or "a depressed mind." Similarly, "*somanassa*" comes from "*so* + *manasa*" or "a pleasant mind." Of course, *upekkhā vedanā* is neither *domanassa* nor *somanassa.* It is neutral, and we feel that sensory input.
- Note that while the *adukkhamasukha vedanā* is associated with body touches, *upekkhā vedanā* is associated with all other sensory inputs.

Relationship to *Vipāka Vedanā* and "*Samphassa-jā-Vedanā*"

14. Therefore, *vedanā* can be either *vipāka vedanā* or "mind-made *vedanā*."" i.e., "*samphassa-jā-vedanā*."

- As we have discussed, *samphassa-jā-vedanā* depends on the person's mindset (more precisely, on one's *anusaya* or *gati*.) Three people looking at the same person X may generate different types of *samphassa-jā-vedanā*. A friend of X will generate a *samphassa-jā-vedanā* that is of *somanassa* type. An enemy of X will generate a *samphassa-jā-vedanā* that is of *domanassa* type. A third person who does not know X may only feel a *samphassa-jā-vedanā* of *upekkhā* type.
- Since there are six types of *samphassa-jā-vedanā*, we can see that 18 types of *vedanā* could be associated with them. Each one could be *domanassa*, *somanassa*, or *upekkhā*.
- In the "WebLink: suttacentral: *Aṭṭhasata Sutta* (SN 36.22)," the Buddha has discussed 108 types of *vedanā*. But for many situations, the above types of *vedanā* are sufficient for our discussions.

10.2.3 Kāma Guṇa – Origin of Attachment (Taṇhā)

October 6, 2019; revised October 9, 2022; August 5, 2023; rewritten January 19, 2024; chart in #3 replaced July 7, 2024; chart in #3 replaced March 29, 2025

Kāma guṇa refers to "false, mind-made characteristics" that an ignorant mind assigns to sensory inputs (visuals, sounds, odors, tastes, touches, and *dhammā*.) Because of *kāma guṇa,* we attach (*taṇhā*) to worldly things, thinking they can bring us happiness. Minds of *Arahants* do not generate *kāma guṇa.*

Most *Vedanā* Are Mind-Made

1. In the post, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event," we first categorized *vedanā* into two types: *vipāka vedanā* (*sukha, dukkha*, and *adukkhamasukha vedanā*) and *samphassa-jā-vedanā* (*somanassa* and *domanassa vedanā*.) **The latter category is mind-made and absent in *Arahants*.**

- *Sukha* and *dukkha vedanā* are felt ONLY in the physical body; they are ***sārīrika vedanā*** ("*sārīra*" means "physical body.") *Sārīrika vedanā* can also be "neutral" or *adukkhamasukha vedanā.* Anyone born with a physical body (including *Arahants*) experiences them; the following *sutta* specifically used *sārīrika vedanā* to describe the physical pain felt by the Buddha with an injury: "WebLink: suttacentral: *Sakalika Sutta* (SN 1.38)."
- **All other sensory inputs of sights, sounds, tastes, smells, and memories (*dhammā*) only lead to *adukkhamasukha vedanā.***

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- However, based on those three types of initial *vedanā*, a mind could generate "mind-made" *samphassa-jā-vedanā.*
- **We recently identified the origin of such "mind-made" *samphassa-jā-vedanā* to be "distorted" *saññā.*** Sensory inputs of sights, sounds, tastes, smells, and memories generate likable or repulsive "distorted" *saññā,* and a mind may attach to such *saññā* and generate *samphassa-jā-vedanā.*
- **For example, the "sweetness of sugar" and the "bad smell of feces" are "distorted *saññā*" and not *vedanā.* But they can lead to *samphassa-jā-vedanā.*** Furthermore, *sārīrika vedanā* may also give rise to mind-made *samphassa-jā-vedanā.* For example, in the case of an injury, in addition to physical pain, there is usually "mental pain" when one worries about recovering from that injury.

Samphassa-jā-Vedanā Have Their Origins in "Distorted *Saññā*"

2. The concept of "distorted *saññā*" is discussed in detail in "Sotāpanna Stage via Understanding Perception (Saññā)." There, it was shown **that sensations like "sweetness of sugar, attractiveness of a person, the smell of a rose, etc." are not *sukha* or *dukkha vedanā*. They are "distorted *saññā*."**

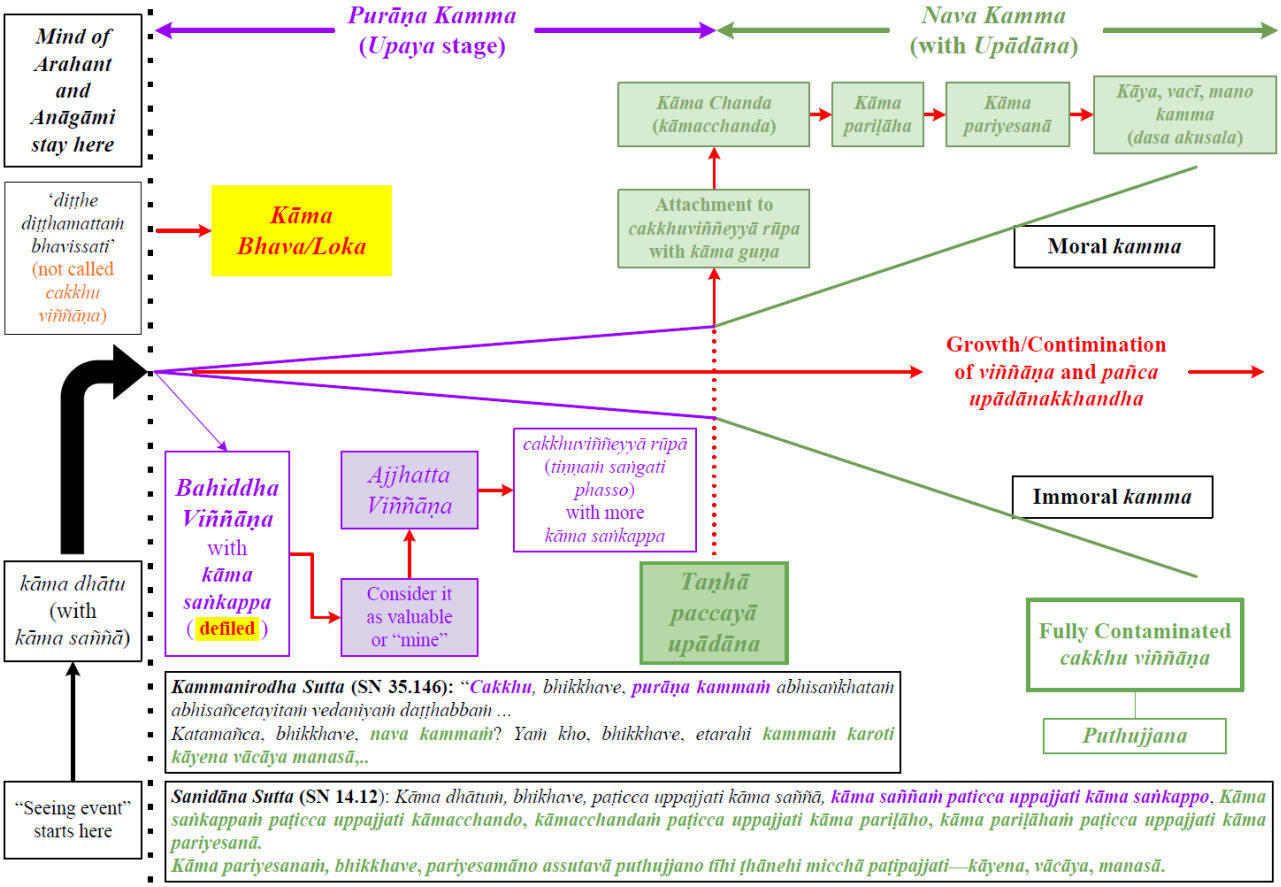
- Anyone born in *kāma loka* automatically generates specific "*kāma saññā"* for a given sensory object. Thus, such "distorted *saññā*" arise in *Arahants* as well as in average humans (*puthujjana*.)
- However, while the mind of a *puthujjana* will automatically attach to such "distorted *saññā,*" the mind of an *Arahant* would not.
- When the mind of a *puthujjana* attaches to such "distorted *saññā,*" that is immediately followed by "mind-made *vedanā*" or *samphassa-jā-vedanā.*
- This sequential (and rapid) attachment process is discussed in detail in several posts, the last being "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

Steps in *Kamma* Accumulation

3. Attachment to an *ārammaṇa* does not happen in "one-shot." For example, when looking at an external object, our eyes capture the image not in one shot (like with a camera) but in many shots, each providing only an incomplete picture. That process is described in "Vision Is a Series of "Snapshots" – Movie Analogy" and "Seeing Is a Series of 'Snapshots.'"

- However, it happens so fast that we feel like we see an object in "one-shot." The Buddha analyzed that process on an even faster time scale. That is an "ultra-fast process" (occurring within a billionth of a second) and is discernible only to the mind of a Buddha. Let us first look at the time sequence described by the Buddha in several *suttās* and *Abhidhamma*. **They provide a self-consistent picture compatible with recent scientific findings.**
- The steps are as follows: *Kāma dhātu* TO *kāma saññā* TO *kāma saṅkappa* TO *kāmacchanda* TO *kāma pariḷāha* TO *kāma pariyesanā*, which leads to *kamma* accumulation via the mind, speech, and body, i.e., *mano, vacī*, and *kāya kamma*. These steps were briefly discussed using the chart below in the post "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

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Purāṇa and Nava Kamma - 2 (revision 2)

Download/Print: "WebLink: PDF File Download: Purana and Nava Kamma -2-revision 2"

Steps in *Kamma* Accumulation Stops Automatically for *Arahants*

4. The chart shows that the mind starts at the "*kāma dhātu*" stage upon receiving an *ārammaṇa* (**Note:** I have revised the previous chart to indicate the difference in "*viññāṇa* expansion" for two types of *ārammaṇa*.) The sequence of *kamma* accumulation is in the "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)" and was discussed in detail (especially the beginning steps) in the post "Upaya and Upādāna – Two Stages of Attachment." **I highly recommend reading it again. At the time of its posting, many people probably did not understand it.** That sequence is:

- "*Kāma dhātuṁ, bhikkhave, paṭicca uppajjati kāma saññā, kāma saññaṁ paṭicca uppajjati kāma saṅkappo, kāma saṅkappaṁ paṭicca uppajjati kāmacchando, kāmacchandaṁ paṭicca uppajjati kāma pariḷāho, kāma pariḷāhaṁ paṭicca uppajjati kāma pariyesanā.*" OR "**Attachment to *kāma dhātu*** leads to *kāma saññā*, attachment to *kāma saññā* leads to *kāma saṅkappa,* attachment to *kāma saṅkappa* leads to *kāmacchanda*..and so on to *kāma pariyesanā.*"

5. The critical point that needs to be pointed out is the following. "*Kāma saṅkappa*" starts arising only AFTER the "*kāma saññā*" step. As stated in the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)" *kāma rāga* arises ONLY with *kāma saṅkappa*: "***Saṅkappa rāgo** purisassa **kāmo***" OR "*kāma rāga* is defined as *kāma saṅkappa* (*mano saṅkhāra* contaminated with *rāga*.)"

- Such *mano saṅkhāra* arise within a billionth of a second without us realizing it. **The arising of *kāma rāga* cannot be avoided if "*kāma rāga anusaya/saṁyojana*" is intact.**
- Since *Arahants* and *Anāgāmis* have eliminated "*kāma rāga anusaya/saṁyojana,*" that second step DOES NOT occur for them. Thus, their minds DO NOT proceed beyond the *kāma saññā* step. The rest of the steps occur for only those below the *Anāgāmi* stage.

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6. The reason for *Arahant*'s mind not proceeding beyond the "*kāma saññā*" step was discussed using a different way in the post "Saññā – All Our Thoughts Arise With 'Distorted Saññā'." See #9 – #12 in that post. The following is a brief overview.

- The "WebLink: suttacentral: *Upavāṇasandiṭṭhika Sutta* (SN 35.70)" states, "*Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā* ***rūpappaṭisaṁvedī*** *ca hoti* ***rūparāgappaṭisaṁvedī*** *ca*" OR "Upavāna, take the case when a *bhikkhu* sees a sight with their eyes and also generates the **desire** for the sight."
- In the verse "***rūpappaṭisaṁvedī"*** means "***rūpa paṭisaṁvedī"*** and "***rūparāgappaṭisaṁvedī"*** means "***rūpa rāga paṭisaṁvedī."*** Just seeing **(without attachment, but still with "distorted *saññā*")** happens with "***rūpa paṭisaṁvedī***," and **the attachment happens** with "***rūpa rāga paṭisaṁvedī."***
- Thus, an *Arahant* will only go through the "***rūpa paṭisaṁvedī"*** but NOT the "***rūpa rāga ppaṭisaṁvedī"*** step. A *bhikkhu* below the *Arahant*/*Anāgāmi* stages goes through both steps in the above verse. **Note that "*rūpa*" here means all five types of *rūpa* present in the *kāma loka*** and does NOT refer to "*rūpa loka*."

Steps in *Kamma* Accumulation for a *Puthujjana*

7. **The first two steps in #3 and #4 take place simultaneously in the mind of a *puthujjana* upon receiving the sensory input, i.e., in the first *citta vīthi*.** Thus, at the step "*Kāma dhātuṁ, bhikkhave, paṭicca uppajjati kāma saññā"* in the "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)" BOTH "***rupapaṭisaṁvedī"*** and "***rūpa rāga ppaṭisaṁvedī"*** occur for a anyone with "*kāma rāga anusaya*/*saṁyojana.*"

- Therefore, the two *suttās* ("WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)" and the "WebLink: suttacentral: *Upavāṇasandiṭṭhika Sutta* (SN 35.70)") state the same thing but in different ways.
- Let us now discuss the "expansion of *viññāṇa*" for a *puthujjana* in the subsequent steps, as shown in the chart above.

Two Stages of "*Viññāṇa* Expansion"

8. The increasing contamination of a mind (*viññāṇa*) with time is shown as two "expansions" (represented by two "cones" in the above chart):

i. In the "*purāṇa kamma*" stage, contamination happens slowly, and we are not even aware of the sensory input yet.

ii. The contamination is stronger in the "*nava kamma*" stage, where *kamma* accumulation happens consciously (with *javana citta*.)

- That second stage of expansion occurs ONLY IF we consciously attach to the *ārammaṇa* with the mindset that it can provide us with happiness. **That is where "*kāma guṇa*" comes into play.**
- First, let us clarify the arising of "*bahiddha viññāṇa*" and "*ajjhatta viññāṇa*" in the "*purāṇa kamma*" stage using the above chart.

Arising of "*Bahiddha Viññāṇa*" and "*Ajjhatta Viññāṇa*"

9. As we noted above, the mind of a *puthujjana* gets attached to ANY sensory input (*ārammaṇa*) in *kāma loka* at the very first instance. At the outset of that process, a "defiled *viññāṇa*" arises as "*bahiddha viññāṇa*" and strengthens to "*ajjhatta viññāṇa*" via only "*kāma saṅkappa"* which are "*mano kamma."* **No *javana cittās* arise at these steps.**

- The first instance of "weak attachment" is said to occur with "*bahiddha viññāṇa*."

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- In the next step of "*kāma saññaṁ paṭicca uppajjati kāma saṅkappo*" that *viññāṇa* gets a bit stronger at the "*ajjhatta viññāṇa*" stage; see the chart above.
- Right after the "*ajjhatta viññāṇa*" stage, the mind starts attaching to "its version of the external *rūpa*" **("*cakkhuviññeyyā rūpa*" means a "*rūpa* prepared by *cakkhuviññāṇa*.")**

Transition to the "*Nava Kamma*" Stage with *Kāma Guṇa*

10. If that **"*cakkhuviññeyyā rūpa*"** is tempting to the mind, it will examine whether that **"mind-made *rūpa*"** has enough **"*kāma guṇa*,"** i.e., whether it is "enticing enough." **Note that "*kāma guṇa*" is NOT in the external object.**

- The "WebLink: suttacentral: *Kāmaguṇa Sutta* (AN 9.65)" states: "*Pañcime, bhikkhave, kāmaguṇā.*" It is misleading to translate that as "There are five *kāma guṇā.*"
- Here, "***pañca kāma guṇa***" does not mean "five types of ***guṇa.***" The **five refers to the five types of *kāma*** (sensual pleasures with five physical senses [eye, ear, nose, tongue, and body]) **available in *kāma loka.*** There are **six types of "*guṇa.*"**
- Those six types are: "*iṭṭhā, kantā, manāpā, piyarūpā, kāmūpasaṁhitā*, and *rajanīyā*."

11. The concept of *kāma guṇā* and the six types are discussed in #10 through #13 in the post "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga." and quoted below.

- The first one, *iṭṭhā* means "promise of fulfillment," which goes with our perceived "*nicca* nature of this world." However, the world is of *anicca* nature, and thus, this "*iṭṭhā* characteristic" is based on the ignorance of the real nature.
- The three characteristics *kantā*, *manāpā*, and *piyarūpā* express similar meanings: desirable, agreeable, and pleasant (and emphasize the *iṭṭhā* characteristic.) The fifth, "***kāmūpasaṁhitā***," means "**induce sensuality**." The last one, "***rajanīyā***," means "**generating defilements**" and thus can make one do immoral things to fulfill one's desires.
- The last two clarify that "*kāma guṇa*" refers mainly to the ***kāma loka***.

Kāma Guṇa Come Into Play After "*Ajjhatta Viññāṇa*"

12. At the "*ajjhatta viññāṇa*" stage, a specific person's "*gati*" comes into play. **"*Ajjhatta*" means "one's own."**

- While the "*bahiddha viññāṇa*" is triggered with *kāma raga anusaya/saṁyojana*, the "*ajjhatta viññāṇa*" also depends on one's *gati* at that time.
- Furthermore, even for the same person, "*kāma gati*" will manifest at different levels depending on the conditions. While watching an erotic movie, "*kāma gati*" will be strengthened, but while listening/reading Dhamma, it will be non-existent.
- Depending on the strength of the **"*kāma guṇa*" generated for that sensory input (*ārammaṇa*),** it leads to further contamination of the *viññāṇa.* **This is where the "second cone" starts in the chart above, signifying the "*nava kamma*" stage.**

Mind Starts Consciously Accumulating *Kamma* in the "Nava *Kamma*" Stage

13. As shown in the chart, **attachment to the "mind-made *rūpa*" strengthens with "*kāma guṇa*" and "*kāmacchanda*" (or *kāma chanda*) arising in the mind.**

- That means one is strongly attached, and now the mind is in a "state of agitation" ("*kāma pariḷāha*") until its desire to enjoy "more of it" is satisfied. Thus, it starts investigating ways to fulfill that desire, i.e., one engages in "*kāma pariyesana.*"

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- That is when one starts doing *kamma* with speech and actions, i.e., now, one is fully engaged with *mano, vacī*, and *kāya kamma*.

An Example

14. For example, consider person X going to a meal at a friend's house. X is offered a dish he has not tasted before and finds it quite tasty.

- The taste of the food was the "*kāma saññā*" (in this case, "*rasa saññā*") that triggered *kāma saṅkappa* automatically (the first step generating "*bahiddha viññāṇa*.") As more *kāma saṅkappa* arise, his "*jivhā indriya*" becomes "*jivhā āyatana*" at the second of "*ajjhatta viññāṇa*." See the above chart.
- If the dish is enticing (i.e., if it triggers strong "*kāma guṇa*"), X's mind will attach to the "*rasa rūpa*" created in his mind by the "tasty dish." That is the "*kāma chanda*" stage in the chart.
- Now, X wants to know more about the dish and starts asking the friend how to make it or where to buy it. Those involve the rest of the steps leading to *kāya, vacī*, and *mano kamma*.
- If X got really attached to that meal, he may tell others about it the next day and even try to make it himself. All those involve *vacī* and *kāya saṅkhāra*. If that is the case, the "*viññāṇa*" (expectation of enjoying the meal again) that arose in his mind was strong.

Kāma Rāga Means Getting Attached to "Mind-Made *Vedanā*"

15. The human world has abundant enticing sights, sounds, tastes, odors, and bodily comforts. Those are not *kāma*. They are *kāma guṇa* that we had created by being born with this physical body; **this birth occurred only because we had craved such a body in the past.** Comprehending that requires understanding how the "*bhava paccayā jāti*" step in *Paṭicca Samuppāda* led to the birth of the present physical body. That is *vipassanā*!

- This physical body is created by *kammic* energy to provide that "distorted *saññā*." That is why even an *Arahant* will taste the "sweetness of a tasty meal." **But his mind has fully comprehended how that "distorted *saññā*" arises and that it is a "mirage" or a "magic show."** The Buddha called *saññā* a mirage and *viññāṇa* magician in the "WebLink: suttacentral: *Phenapiṇḍūpama Sutta* (SN 22.95)," and we discussed that in the post, "Sotāpanna Stage and Distorted Saññā."
- Therefore, the next step of generating *kāma saṅkappa* and getting to the "*ajjhatta viññāṇa*" stage does not occur for an *Arahant*.
- Anyone not released from the *kāma loka* will get to the first steps of generating "*bahiddha viññāṇa*" and the "*ajjhatta viññāṇa*" stages, i.e., will go through the "*purāṇa kamma*" stage.
- But the second stage of "*nava kamma*" will be initiated only if the *ārammaṇa* is strong enough to trigger the conscious attachment (*taṇhā*) to that "mind-made *rūpa*." If that happens, then the "standard *Paṭicca Samuppāda"* process will kick in at the "*taṇhā paccayā upādāna*" step, leading to a "rapid and strong expansion of *viññāṇa*"; see the chart above.

First Step for Removing *Kāma Rāga* Is To Remove *Kāma Guṇa*

16. First, one must stop the "*nava kamma*" stage from starting. That requires getting rid of *kāma guṇa* by losing one's attachment to "sensual sensory events" or mind-pleasing *ārammaṇa.*

- The "WebLink: suttacentral: *Yogakkhemi Sutta* (SN 35.104)" states that the Buddha has cut-off *kāma guṇa* at their roots. Of course, that is true for *Arahants* and *Anāgāmis* too.
- That becomes easier when one realizes that all mind-pleasing *ārammaṇa* are "fake" or a "magic show" as explained in #15.

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Related Posts

17. All related posts in "Sotāpanna Stage via Understanding Perception (Saññā)."

- The first post provides links to posts with the required background: "Sotāpanna Stage and Distorted Saññā."

10.2.4 Vision Is a Series of "Snapshots" – Movie Analogy

October 13, 2019; revised November 15, 2019; April 4, 2022; January 13, 2023; May 16, 2023; August 19, 2023 (#3)

It is essential to understand that the mind can capture only one sensory input at a time. This helps one understand that no "person" is involved in *Paṭicca Samuppāda* in an ULTIMATE SENSE.

Vision – How Do We See an Object?

1. Vision or "seeing" appears to us as continuous. We see people moving around, vehicles moving, animals running around, etc. However, in reality, "seeing" happens due to a series of "snapshots" our physical eyes take. Please bear with me as I set the stage with the following Pāli terms. Knowing these Pāli terms in detail is unnecessary; try to get the basic idea. If you have not read the post, "Seeing Is a Series of 'Snapshots,'" it could be helpful to read that first.

- A key idea behind Buddha Dhamma is that we experience only one *citta* (loosely translated as a thought) at a time and that *citta* focuses on ONE ***ārammaṇa***. In other words, while the mind registers a visual event, it cannot hear, smell, taste, or feel a touch. The keyword *ārammaṇa* was introduced in the post, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."
- "Seeing" does not happen continuously since the mind can process only one *cakkhudvāra citta vīthi* (with 17 *cittā*) at a time.. The mind processes that *cakkhudvāra citta vīthi* with three more *manodvāra citta vīthi*. At the end of those *citta vīthi*, the mind has captured a "snapshot" of the object and recognized it. Those four *citta vīthi* define one "snapshot" of a moving object.
- Our "seeing of a moving external object" involves many "snapshots" within seconds. Our perception of a moving object results from many such "snapshots." We do not see the individual "snapshots."

Movie Analogy – Series of Snapshots

2. We can simplify and understand the above process using an analogy. What I stated above is — in principle — what happens when we watch a movie.

- **To make a movie, a video camera captures many static pictures (snapshots) of a scene.** Then those snapshots are projected to a screen at a specific rate. If the playback speed is too slow, we can see individual pictures, but above a certain "projection rate," it looks like natural motion. Here is a video that illustrates this well:

  WebLink: youtube: Animation basics: The optical illusion of motion - TED-Ed

- A movie projector projects static pictures to the screen at a rate of about 30 frames a second, and we see the movie as a continuous progression of events. If the projection rate is low, we can see it frame by frame or as individual "snapshots." We do not perceive those static pictures when projected at 30 frames a second, instead, we perceive a continuous progression without any gaps.
- More details in the post, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."
- **That is why the Buddha said that the mind (or *viññāṇa*) is a magician.** We perceive a streamlined world, even though the reality is that our sensory faculties detect only a series of "snapshots," **It is the mind that conceals the reality and gives us a perception of a continuous progression of events.**

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- It is critical to understand this point. It helps get rid of *sakkāya diṭṭhi*; see "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

Mind and the Brain – Two Different Entities

3. In an early post on this series, I pointed out that ***cakkhāyatana* and *cakkhu pasāda rūpa* are not the physical eyes.** Visual signals received by eyes are processed by the brain and detected by ***cakkhu pasāda rūpa*;** see #12 of "Buddhist Worldview – Introduction."

- That *cakkhu pasāda rūpa* (or simply *cakkhu*) is part of the *gandhabba*, our "mental body." The *gandhabba* has the seat of the mind (*hadaya vatthu*) surrounded by the five *pasāda rūpa* corresponding to vision, hearing, taste, smell, and touch.
- When our physical eyes capture an image of an external object, that image goes to the visual cortex in the brain. The signal is processed there and then transmitted to the *cakkhu pasāda rūpa*, making contact with the *hadaya vatthu*. That contact (*phassa*) leads to the arising of *cakkhu viññāṇa* at the *hadaya vatthu*. More details in "Brain – Interface between Mind and Body."
- By the way, that is the step, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ"* discussed in #7 in the post, "Contact Between Āyatana Leads to Vipāka Viññāṇa."

4. Therefore, the brain works like a computer. It converts the image from the eyes to a form "processable" by *hadaya vatthu* (seat of the mind.) Therefore, vision involves a somewhat complex process.

- Similar processes take place for the other four sensory events. For example, when the physical ears capture a sound, that signal goes to the auditory cortex in the brain for processing. That signal then goes to the *sota pasāda rūpa*, which makes contact with *hadaya vatthu to* transfer. That gives rise to *sota viññāṇa* via, "*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ."*

Reviewing the Whole Series Could Be Helpful

5. It may need some effort to understand this sequence of events. But it is necessary to comprehend the overall process before we get to the next post.

- It is good to print all the posts in the "Worldview of the Buddha" subsection and review them carefully.
- It is unnecessary to understand the DETAILS of #6 and #7 below. But it is good to get the general ideas involved. I am providing this information to illustrate the following. New findings in science are not only compatible with Buddha Dhamma but also help explain critical concepts in Buddha Dhamma.

The Brain Processes Visual Signals at About 30 Frames per Second

6. A recent study has reported that the minimum time to recognize a static picture is about 13 milliseconds (Ref. 1). That means we should be able to see such snapshots projected at 77 frames per second at the highest rate. However, that is probably "pushing it" and uncomfortable for the brain to handle. That is why movies use a projection rate of about 30 frames per second, as mentioned in #2 above.

- Interestingly, the time for neural information to reach the brain takes about 15 to 30 milliseconds (References 49, 50 in Ref. 2). Therefore, a projection rate of 30 to 50 frames is compatible with that measurement too.
- A millisecond is a thousandth of a second.
- Also, note that the eyes do not capture an image "in one shot." It takes many frames taken via automatic "saccadic movements of the eyes." See the Wikipedia article "WebLink: wikipedia.org: Saccade."

The same Analysis Holds For the Other Four Physical Senses

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7. A similar set of rules are valid for hearing as well. Another recent study (Ref. 2) found that sounds could be recognized at rates up to 30 sounds per second. That corresponds to a "sound packet" of about 33 milliseconds that can be detected and recognized.

- However, people speak at a much slower rate of 150 words per minute. That is about two words per second, much less than 30 possible words per second that would be possible according to the above study. So, there is no problem with hearing what other people speak, even if someone talks faster than the average rate.
- Currently, no studies are available from science for the other three sensory events (taste, smell, and body touches). But the same process holds for those as well.

Aside – Cognition (*Saññā*) Requires More Than Detection

The following points (#8, #9) are "asides." It is not necessary information, but it could help those familiar with *Abhidhamma*.

8. We must remember that "experiencing a sensory input" is much more complex than just receiving that sensory input. For example, the mind needs to see an object or hear a sound, recognize what it is, and generate a *vedanā*.

- For example, upon hearing the sound "apple," the mind needs to know what an "apple" is. Someone who does not speak English would not know what is meant by the word "apple." But those who speak English AND have had an experience eating apples would have MEMORIES of those. Therefore, the mind must compare the received sensory with memories to recognize it!
- The mind does that very fast with the help of the *manasikāra cetasika*. As you may know, *manasikāra* is one of the seven universal *cetasika* that arises with each *citta*. Thus, the mind can recognize a sensory input instantaneously, as soon as it receives a "data packet."
- More details in "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."

Aside – Process In Abhidhamma Language

9. Actual "seeing" or vision takes place at *hadaya vatthu*. Same for the other four types of sensory events. For example, consider a "packet of data" sent from the physical eye to the brain. The brain processes that information and transmits it to the *cakkhu pasāda*. As you may remember, the five *pasāda rūpā* (*cakkhu*, *sota*, *ghāna, jivhā*, *kāya*) surround the *hadaya vatthu.* Now the *cakkhu pasāda* makes contact with the *hadaya vatthu* by hitting it. That causes the *hadaya vatthu* to vibrate 17 times, like a gong struck by an iron rod vibrating for a certain fixed number of times.

- The 17 vibrations of the *hadaya vatthu* correspond to the 17 *cittā* in a *citta vīthi*. Such a *citta vīthi* is a *pañcadvāra citta vīthi* because one of the five physical senses or *pañcadvāra* ("*pañca*" or five + "*dvāra*" or "door") initiates it.
- Imagine a blade clamped at one edge and hit on the un-clamped side. The blade will vibrate. It vibrates a certain FIXED number of times. For a given material, that is a fixed number.
- The same happens when a *pasāda rūpa* strikes the *hadaya vatthu.* The *hadaya vatthu* vibrates 17 times, with each vibration leading to the arising of a *citta*. **That is the origin of a *citta vīthi* with 17 *cittā*.** Those 17 *vibrations* are a form of energy called *a* ***hadaya rūpa***.

10. The misconception that any *rūpa* has a lifetime of 17 thought moments arose because of not understanding the difference between a ***rūpa*** (the image of an external object) and a ***hadaya rūpa*** (which is just the 17 vibrations of the *hadaya vatthu*).

- In other words, this information packet is received and processed by the *hadaya vatthu* within the 17 *cittā*. The information is complete by the fourth *citta* (fourth vibration of the *hadaya vatthu*), and then the rest of the *citta* in that *citta vīthi* deal with this information. Three more *citta vīthi* run by the

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hadaya vatthu itself completes the process. The additional *citta vīthi,* initiated by the mind, are *manodvāra citta vīthi.* Here, *manodvāra* means the "mind-door."

- Details of #9 and #10 at "Does any Object (Rūpa) Last only 17 Thought Moments?."

The mind is Fast, and the Brain is Slow

11. Thus, we can see a vast **difference** in time between the two processes involved. The physical body acquiring data takes time of the order of 10 milliseconds. The mind processes that information within a billionth of a second (using one *pañcadvāra citta vīthi* and three *manodvāra citta vīthi.*) [Read WebLink: PDF Download: Process Of Consciousness And Matter – Bhaddanta Dr. Rewata Dhamma in **Chapter III – Mind-Door Cognitive Process (*Manodvāra Vīthi*)** under the topic **Consequent Mind-Door Process (*Tadanuvattika-manodvāra Vīthi*)**.]

- Even if the five senses keep sending data continuously, the mind is "just sitting there" most of the time. Let us examine this in more detail: Suppose the brain keeps sending data from the eye non-stop. Since each "packet" takes, say ten milliseconds, then in a second, there will be 100 "data packets" of vision coming in. If the brain is going at full speed, it can send at most 500 (=100×5) "data packets" from all five physical senses in a second. **Then the mind will spend less than a millionth of a second processing all that data. Thus, if we add actual "active times of the mind" for a movie that lasts two hours, it is probably less than a second.**
- In other words, the brain spends a lot of energy processing the data streams during a two-hour movie. But the "seat of the mind" or the *hadaya vatthu* absorbs that information at an unimaginable speed. That is why we might only get a headache watching too many movies.

12. During those "gaps," the *hadaya vatthu* also interacts (both ways) with the *mana indriya* in the brain. **In particular, it gives instructions to the brain (via *mana indriya*) on how to control the physical body in response to sensory inputs.**

- **Thus, for the most part, the mind (or, more precisely, the *hadaya vatthu*) is sitting there idly.** That "idle state" of the mind is the "*bhavaṅga*" state.
- **A key point here is that the mind spends only a VERY SHORT TIME experiencing the SENSORY INPUTS. There is no "self" watching a movie.** The mind gives the illusion that a "self" is watching the movie. Details are in the next post, "Chachakka Sutta – Six Types of Vipāka Viññāṇa."
- The above is a very brief discussion. Of course, there are more details, but one can hopefully get the basic idea. Please ask questions if something is not clear. It is critical to understand this post.

Summary

13. The critical point embedded in the WebLink: suttacentral: *Chachakka Sutta* (MN 148) is **that there is no "self" experiencing the external world**. It is just a series of events, and the mind MAKES IT APPEAR that a "person" is watching a movie. We discussed the initial steps in sensory events addressed by that *sutta*.

- The key message in the *sutta* is that the mind DOES NOT experience the external world CONTINUOUSLY. Instead, the mind is active only for brief periods when receiving inputs from the five *pasāda rūpa*. As mentioned above, the brain is "on" much longer than the mind. **Once the brain processes information packets, the mind absorbs that information within a "blink of an eye."**
- On the other hand, the brain has a heavy workload while watching a movie. It has to process audio and video inputs rapidly for the movie's duration. One could get a headache if one watches two movies at a stretch. But even during that time, the mind is mainly in the *bhavaṅga* state. There is no "self" watching the movie. It is just a series of events taking place. **The mind is "putting all those "events" together and giving the appearance of a continuous progression of events.** Thus, one perceives "I am watching a movie" and NOT "watching a series of static pictures."
- Details are in the next post, "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

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- **Later , we will discuss why it is also incorrect to say there is "no-self."** As long as *Paṭicca Samuppāda* is not understood, there is a "self" or a "person" going through the rebirth process and experiencing much suffering!

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Click on the links to download the publications.

10.2.5 Do I Have "A Mind" That Is Fixed and "Mine"?

August 30, 2018; revised October 3, 2022; November 28, 2022

You may first read the post, "Amazingly Fast Time Evolution of a Thought (Citta)" to have the proper background.

1. Let us systematically see what happens when we "see" a tree for example. Please don't just read through, but stop and think about each point. This post condenses much information (as for most posts, but especially this one).

- Light reflected off the tree falls on our eyes and forms an image of that tree on the retina in the back of the eye. As you can imagine, that image is tiny. But we "see" its numerous leaves, individual flowers, and fruits in great detail. How is that possible?
- Anyway, that image is transmitted to the brain through a chemical signal. How does the brain "see" the tree?
- Jeff Hawkins has thought a lot about this issue, is actively engaged in artificial intelligence. His book, "WebLink: PDF Download: On Intelligence" discusses current scientific knowledge on vision and other sensory inputs.

2. Starting on p. 55 of his book, Hawkins discusses how the image that falls on the back of the eye is transmitted to the brain: "Visual information from the outside world is sent to your brain via a million fibers in your optic nerve...",

- "You can visualize these inputs as a bundle of electrical wires or a bundle of optical fibers..." and "The inputs to the brain are like those fibers, but they are called axons, and they carry neural signals called 'action potentials' or 'spikes,' which are partly chemical and partly electrical...."
- As discussed, not only visual signals but all sense inputs (sounds, taste, smell, and body touch) to the brain are the same type. You hear a sound, see the light, and feel pressure, **but inside your brain, there isn't any fundamental difference between these different types of neural signals**. An action potential is an action potential.
- Scientists have not figured out how the brain distinguishes those different types of signals. Moreover, they have no idea how the mind "sees the light" or an image of that tree.

3. To quote more from that book: "There is no light inside your head. It is dark in there. There is no sound entering your brain either; it is quiet inside. The brain is the only part of your body that has no senses itself. A surgeon could stick a finger into your brain, and you would not feel it. All the information that enters your mind comes in as spatial and temporal patterns on the axons."

- **So, it is a mystery how the mind senses those chemical and electrical signals coming to the brain as vision, sound, taste, smell, and body touch.**

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- Scientists are trying to solve this puzzle by looking for answers in the brain. They have come to the end of the line here.
- Now let us see how the Buddha described these processes.

4. **Actual "seeing" (and hearing, smelling, etc) goes on at the *hadaya vatthu* located in the *gandhabbā* or the mental body.** The *gandhabbā* is like a fine mesh overlapping the physical body, with the *hadaya vatthu* located close to the physical heart. That is what gives life to the physical body.

- At the death of the physical body, that fine *gandhabbā* is pulled off the physical body like a ghost. It is so fine that we cannot see it. But we all know that a body can be alive one moment and become inert (like a piece of wood) at death a moment later.
- Of course, when the *gandhabbā* comes out **temporarily (as in the case of those who can do astral travel or in the case of out-of-body experiences)**, it is still "attached" to the physical body and keeps the physical body alive. In "astral travel" terminology, the mental body is attached to the physical body via an invisible "silver cord."
- Such cases are discussed in "Manomaya Kāya and Out-of-Body Experience (OBE)."

5. Another critical point is that in the subtle body of the *gandhabbā*, there are five "*pasāda rūpa*" located around the *hadaya vatthu*: *cakkhu, sota, ghāṇa, jivhā,* and *kāya*, that correspond to seeing, hearing, smelling, tasting, and touch. **Here is the "missing part" of the puzzle that scientists will never be able to solve just by dealing with the brain:**

- The brain is like a very sophisticated computer that analyzes those chemical and electrical signals discussed in #2 and #3.
- **Those chemical and electrical signals (which come in packets of about 10 millisecond duration per scientist) are converted to electromagnetic (EM) waves and are transmitted through the air to the *pasāda rūpa* located around the *hadaya vatthu*.**
- This is what the Buddha taught 2000 years ago, and until scientists make this connection, they will not be able to proceed too far from where they are now.

6. The Buddha did not explain it in terms of EM waves. These waves are called "*kiraṇa*" in Pāli or Sinhala.

- This is explained in the post "Citta and Cetasika – How Viññāṇa (Consciousness) Arises" and other posts in the following subsection: "Mind and Consciousness."
- It takes a real effort to understand the details. But it will be worthwhile for those who are serious about learning *Abhidhamma*. Otherwise, try to get the basic idea.

7. As an example, let us consider seeing a tree. A continuous series of "data packets" (chemical and electrical signals per #3, #4 above) that come to the brain from the eyes are processed by the brain and converted to EM waves (*kiraṇa*).

- Those waves then travel to the *cakkhu pasāda* situated close to the *hadaya vatthu*. These waves from the brain to the heart area of the body travel in the air much faster than those chemical/electrical signals traveling from the eyes to the brain via axons.

8. When an EM wave (*kiraṇa*) packet arrives at the *cakkhu pasāda*, it hits the *hadaya vatthu* and "transfers" that visual information about the tree to the mind. **The mind is born momentarily during this transition for the duration of that signal.**

- This is what is meant by "*cakkhuñca paṭicca rūpe ca uppajjati cakkhu viññāṇaṁ*." Here *cakkhu* is the *cakkhu pasāda rūpa* **(not the physical eye)**, and *rūpa* (in "*rūpe ca*") **is the signal from the brain that carries the visual signal about the tree (not the actual tree!)**. [***uppajjati*** : [u + pad + ya] to be born; **arises**.]
- See "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

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9. This is CRITICALLY important to realize. What is meant by a "*rūpa*" is NOT the same as what our visual object is. We DO NOT see a man, a woman, or a tree. What comes to the mind is a "*rūpa* signal" that is generated by the brain. That signal has all the INFORMATION about that visual object.

- The reception of the visual signal (***rūpa***) by the *cakkhu pasāda* (***cakkhu***) happens at the very moment that the *cakkhu pasāda* transfers that signal to the *hadaya vatthu* by "hitting it." **And at that very moment, *cakkhu viññāṇa* arises**: "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*."

10. These are critical points to understand, even if all the details are not comprehended by modern science yet. Visual consciousness arises **briefly** when that information about the visual object is transferred to the mind.

- However, within that split second, not only the object (the tree in this case) is recognized, but also *vedanā*, *saññā* (recognition), and other mental factors also arise.
- For example, if we have seen that tree in the past, the *manasikāra cetasika* can feed that information too, so that we will know the name of the tree instantly; see "Amazingly Fast Time Evolution of a Thought (Citta)."

11. In another example, let us consider what happens when we tap a glass with a spoon. Of course, we will hear the tapping sound.

- Where did that sound come from" Was it in the glass? No. Was the sound in the spoon? No.
- The sound was emitted as a result of the spoon hitting the glass. If the spoon did not hit a glass, there would not be a tapping sound.
- In the same way, unless a "*rūpa*" or an image taken in by the eyes came to *cakkhu pasāda* and made it hit the *hadaya vatthu*, there would not be a "seeing event" or a *cakkhu viññāṇa*.

12. **So, there is no "entity" called an ever-present mind.** The mind arises when we receive sensory inputs via the five physical senses, as described above.

- What we loosely call the "mind" is the *viññāṇakkhandha* that arises in a billionth of a second after going through a fast process of *citta, mano, mānasaṁ*, ..: See "Amazingly Fast Time Evolution of a Thought (Citta)."
- We can not only hear the tapping sound, but we can also see the glass and the spoon simultaneously. But those two events do not happen "at exactly the same time." They just appear to be simultaneous.
- What comes to the mind is a series of sense inputs (via all five physical senses) in rapid succession. We perceive it all to happen at the same time.

13. How this is possible is explained in the post, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises" and other posts in the following sub section: "Mind and Consciousness."

- As explained there, the process is similar to how a motion picture works. When making a movie, the producers take many static pictures (with a video camera) and then play them back at a fast enough speed. If the playback speed is too slow, we can see individual pictures, but above a specific "projection rate," it looks like actual motion. Here is a video that illustrates this well:

  WebLink: youtube: Animation basics: The optical illusion of motion - TED-Ed

14. When we see the outside world, what happens is very similar to the above. At the end of the video it is stated that the "movie" we see is an illusion. **As the Buddha explained, that holds for real life as well.** When we see someone coming toward us, a series of "static pictures" or *citta* is projected at a very fast rate in our minds, giving us the illusion of a "movie like experience."

- The mind is very fast. The Buddha said that nothing in this world is faster than the mind. That is why we feel that all types of sense inputs come to "one's mind" simultaneously. **In reality, they are discrete snapshots, just like movie frames!**

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- But just like we see a continuous movie (a large number of individual picture frames), **we feel like we have a continuous mind.**

15. Now to the second issue about the mind. Why do we experience the outside world our way, and have our feelings and perceptions about a given sense input (love or anger when seeing the same person, for example)? That is why we feel like "I have **my own mind**."

- The key is to realize that our response to the external sense inputs is unique because we have our "own way" of perceiving and evaluating those sensory inputs based on the set of *gati* we have.

16. As we discussed in the previous post, "Amazingly Fast Time Evolution of a Thought (Citta)," **our feelings and initial responses, reflect our personality or *gati*.**

- There we also discussed why the type of sensory input also plays an important role. So, our INITIAL response to an external sensory input depends on BOTH one's *gati* AND the type of sensory input.
- That was an important post, so it may be beneficial to review it again. In this series of posts, I will try to highlight some critical features of Buddha Dhamma that will help get rid of *sakkāya diṭṭhi*. That is the key to the *Sotāpanna* stage.

17. Our "state of mind" depends on our *gati* and the sensory inputs we receive. Furthermore, we don't have "a fixed mind"; it can change rapidly.

- If you think back, I am sure you can remember times when you felt like your mind was filled with greed; other times with love, yet another time with anger, etc.
- As one progresses on the Path, these extreme swings of "one's mind" will become less, which is the key to *nirāmisa sukha*, eventually leading to *Nibbāna*.
- Each of us does not have a fixed mind. That means we don't generate "our own" *saññā, vedanā, saṅkhāra, viññāṇa.* In other words, we do not have our *saññākkhandha*, *vedanākkhandha*, *saṅkhārakkhandha*, and *viññāṇakkhandha*.
- Moreover, it is not fruitful to take any of them as "mine." That perception is part of *Sakkāya diṭṭhi.*

18. *Sakkāya diṭṭhi* can be stated as the following wrong assumptions. "I am my body", "I am my *vedanā*," "I am my *saññā*," "I am my *saṅkhāra*," and "I am my *viññāṇa*." The last four can be lumped together as "I am my mind." But a better way to remove *Sakkāya diṭṭhi* is to realize that: "All those entities are not worthwhile to be taken as mine."

- We tend to think automatically that "I have my own body," "I have my own mind," and "it is fruitful to be taken them as mine."
- Let us first analyze the mind and see whether that statement is true. In the next post, we will address "I have my own body" and "it is fruitful to be taken as mine."
- The Buddha analyzed **how the mind arises** step-by-step, by breaking down the process. That is why he called himself a "*Vibhajjavādī*"; see, "WebLink: suttacentral: *Subha Sutta* (MN 99)": "*Vibhajjavādo kho ahamettha, māṇava; nāhamettha ekaṁsavādo*.." or "Young man, I am a *Vibhajjavādi* (one who analyzes from many aspects by dividing a given process to parts), I do not hold a fixed view based on just one aspect."

In the next post, we will discuss why it is not fruitful to take one's body as "one's own." But it is essential to know that the perception of "me" goes away only at the Arahant stage; see, "Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"."

10.2.6 Chachakka Sutta – Six Types of Vipāka Viññāṇa

October 19, 2019; revised #12 on September 28, 2020; April 3, 2021; Title revised December 30, 2021; August 29, 2022; August 2, 2024 (#2);; May 4, 2025

[Old Title : Chachakka Sutta – No "Self" in Initial Sensory Experience]

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Cha chakka – Six Sets of Sixes

1. We have finished discussing the six steps in the *Chachakka Sutta*. See "Worldview of the Buddha." Let us briefly summarize the "six sets of sixes" (*Cha chakka*.)

- The *sutta* first lists the "six sets" or "six collections." "*Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha taṇhākāyā veditabbā*."

That means: "One needs to understand the following "six sets of sixes": Six **internal *āyatana***, six external *āyatana*, six classes of **(*vipāka*) *viññāṇa***, six classes of ***phassa***, six classes of ***vedanā***, six classes of ***taṇhā***. Let us briefly state what they are. I have explained them in detail in the preceding posts.

- Six internal *āyatana* are: "*Cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ.*"
- Six external *āyatana* are: "*Rūpāyatanaṁ, saddāyatanaṁ, gandhāyatanaṁ, rasāyatanaṁ, phoṭṭhabbāyatanaṁ, dhammāyatanaṁ*."
- Six classes of (*vipāka*) *viññāṇa* are: "*cakkhuviññāṇa, sotaviññāṇa, ghānaviññāṇa, jivhāviññāṇa, kāyaviññāṇa, manoviññāṇa*."
- The six classes of *phassa*: "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso*" and similarly for the other five **(i.e., they are six types of "*saŋ phassa*")**,
- Six classes of *vedanā*: "*phassa paccayā vedanā*" arising from each of the preceding six types of "*saŋ phassa*."
- Six classes of *taṇhā*: "*vedanā paccayā taṇhā*" due to the preceding six types of *vedanā*.
- It could be a good idea to print out the Pāli version of the *sutta* so that you can track which section of the *sutta* a verse under discussion is.

Chachakka Sutta Describes Initial Sensory Experiences Based on a New Ārammaṇa

2. About the first fourth of the "WebLink: suttacentral: *Chachakka Sutta* (MN 148)" discusses the following steps: "*Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassa paccayā vedanā, vedanā paccayā taṇhā*." (**repeated for all six sense faculties**.)

The *sutta* describes the automatic and instantaneous response to a new *ārammaṇa*. In several posts, we discussed all those steps in detail. Very briefly, those steps are (just focusing on the *cakkhu viññāṇa*):

- With the coming together (contact) between *cakkhu* (or *cakkhu pasāda rūpa*) and a *rūpa* (which is a "snapshot" of that external *rūpa* created in the mind according to one's *saṁyojana*/*anusaya*), *cakkhu viññāṇa* arises. **Cakkhu is NOT the physical eyes, and *rūpa* is not the "external *rūpa*."** See "Purāṇa and Nava Kamma – Sequence of Kamma Generation" and other posts in the "Sotāpanna Stage via Understanding Perception (Saññā)" section.
- If that *rūpa* triggers *kāma guṇa*, one may become interested in it (if one has the corresponding "*san gati*"). The next step only occurs if one has such matching *gati* for that *rūpa* or that *ārammaṇa*. See "Kama Guṇa – Origin of Attachment (Taṇhā)" in the same section.
- If one has matching "*saŋ gati*," then a corresponding "*samphassa-jā-vedanā*" arises AUTOMATICALLY. See, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."
- The next step, "***vedanā paccayā taṇhā*,"** happens if that "*samphassa-jā-vedanā*" is strong enough to take further action. We discussed that last step in, "Kāma Guna – Origin of Attachment (Taṇhā)."

A *Ārammaṇa* triggers sensory Experiences

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3. Therefore, the *sutta* describes the events that occur when a new *ārammaṇa* comes to mind via one of the six internal sense bases (internal *āyatana*).

- **It is essential to see that ALL these activities happen AUTOMATICALLY and INSTANTANEOUSLY. They do not require CONSCIOUS thinking. There is no INTENTION involved.**
- That is a critical point to understand. You might say, "I can use any sensory faculties (internal *āyatana*) anytime I want to." That is true. But think about any event, and you can ALWAYS trace it back to a *ārammaṇa* that comes to mind on its own.
- For example, you may see and hear many things when walking down a crowded street. But one sight or sound could stop you and start doing something else. You may see an eye-catching item in a store window, stop to look at it, and then go inside to buy it. That was triggered via, "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*." **The *sutta* describes what happens ONLY at the MOMENT that you saw the item.** Once you get "attached to it," you start generating *vacī saṅkhāra* (consciously thinking about the item) and *kāya saṅkhāra* (going inside the store). That is the "*kamma* generation" stage. We will discuss that in later posts.
- Even in the middle of a discussion, one may get a new idea, and then everyone may start talking about that new idea he/she presented. The conversation changes to a new topic with the new *ārammaṇa*. That happened with a *dhammā* (an idea) that came to the mind via "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ.*"

Chachakka Sutta Describes Only *Kamma Vipāka*

4. All the steps in #2 above happen within a fraction of a second. There is no conscious thinking involved. **They are all *kamma vipāka*.**

- Of course, that process describes only those events immediately following the INITIAL sensory contact. One can deliberately experience that sensory contact again and again after the initial experience. For example, one may keep looking at an interesting sight or keep listening to a pleasing sound. **That is when one accumulates a new *kamma* (if done with greed, anger, or ignorance).** We will discuss those steps in future posts involving *Paticca Samuppāda*.
- **Results of past *kamma* automatically lead to *kamma vipāka*. Based on them, we create a new *kamma*. That is how the rebirth process continues.**

Sensory Inputs – One "Packet" At a Time

5. As I discussed in detail in the previous post, the brain first processes all our sensory inputs in "packets." The brain can process those six types of data in parallel (at the same time). Each "packet" lasts about one-hundredth of a second (10 milliseconds) in duration. Those processed signals arrive at the seat of the mind (*hadaya vatthu*) located on the mental body (*manomaya kāya* or *gandhabba*). The mind, in turn, analyzes only ONE packet of information at a time. See the previous post, "Vision Is a Series of "Snapshots" – Movie Analogy."

- For example, while the mind is processing a "sight" or *rūpa rūpa*, it CAN NOT process a "sound" or a "*sadda rūpa*." After analyzing that "snapshot" of sight the mind switches to another sensory input. **Of course, our eyes and ears do not "die" momentarily. It is just that "*cakkhu*," for example, is ALIVE (or ACTIVE) only while the mind is processing input from the physical eyes.**
- Therefore, ONLY ONE internal *āyatana* is "ALIVE" at a given moment. Our "*cakkhu*" comes alive while the mind receives a "snapshot" of an external rūpa. The "*sota*" is alive (or active) only during a brief moment of receiving a "bit of sound" like just a word. **They come to the mind in "packets," not as a continuous stream. But it SEEMS that we experience them all simultaneously since the mind processes all inputs very quickly.**

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- The following example may help to get the basic idea. We have seen those signposts where a message runs one letter at a time, but at a fast rate. Only one letter is on display at a given moment. But within a fraction of a second, that letter turns off, the next letter turns on, and so on. Since it happens fast, we can read the message.
- The mind is swift. It can — not only put together such a stream of incoming signals — but also separate the six sensory inputs. In the previous post (see #8 there), I briefly mentioned that the mind does this with the help of the *manasikāra cetasika*.
- More details in "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."

If *Cakkhu* Is "*Attā*," It Must Be Alive (or Operational) All The Time

Now let us discuss the next verse in the *sutta.* It helps understand what is meant by the critical Pāli words *attā* and *sakkāya diṭṭhi.*

6. We perceive a "self" that sees, hears, tastes, smells, touches, and recalls *dhammā* all simultaneously.

- However, we do not experience all six sensory inputs simultaneously. The mind receives only a brief "snapshot" at a time even with just one sensory input. See, "Vision Is a Series of "Snapshots" – Movie Analogy."
- In other words, our six internal *āyatana* of *cakkhu*, *sota*, *ghāna, jivhā, kāya, and mano* arise ONLY if a corresponding *ārammaṇa* appears. As I have emphasized, our physical eyes, ears, nose, tongue, and body are not our internal *āyatana.* See, "Buddhist Worldview – Introduction."
- Therefore, "one's self" is not in ANY of those 36 entities. **All those come into existence momentarily and pass away. That happens from time to time only when a *ārammaṇa* is registered.**
- **That is a critical conclusion that is related to "*anattā*." It will also become clear that *anattā* differs from *anatta* (without the long "*ā*").** Let us discuss ***anattā*** in detail now.

A "Self" Is Not Involved in The Preceding Processes

7. After going through the steps in #2 above, the next part of the *sutta* starts with the verse, "'*Cakkhu attā'ti yo vadeyya taṁ na upapajjati.* ***Cakkhussa uppādopi vayopi paññāyati.*** *Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgataṁ hoti.* ***Tasmā taṁ na upapajjati: 'cakkhu attā'ti yo vadeyya.*** *Iti cakkhu anattā.*"

Loosely translated: "If anyone says, 'The *cakkhu* is self,' (or "seeing" is mine or "it is I who sees") that is not tenable. The **arising and disappearing of *cakkhu* (not the physical eye) is evident.** If *cakkhu* is 'self,' that would imply: 'my self arises and disappears' OR 'I come into being momentarily and disappear.' **That is why it cannot be argued that 'The eye is self.'** Thus *cakkhu* is 'not-self' or '*anattā.*" ("*na attā*" for "not *attā*" rhymes as "*anattā,"* just as "*na āgāmi*" rhymes as "*Anāgāmi.*")

- That verse is then repeated for the other five entities related to *cakkhu*, i.e., *rūpa*, *cakkhu viññāṇa*, *cakkhu samphassa*, *cakkhu samphassa-jā-vedanā, taṇhā* (due to *cakkhu samphassa-jā-vedanā.*) The last verse in that series is, "*Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṁ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.*"
- Then that is repeated for the six entities associated with *sota*, *ghāna, jivhā, kāya, and mano* (6 x 6). The last verse is, "*Iti mano anattā, dhammā anattā, manoviññāṇaṁ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.*" At this point, we are about halfway through the text in the *sutta*.
- Therefore, no "self" can be found in any of those.
- Now let us discuss two other *suttā* briefly to make those points clear.

Bāhiya Sutta – "Diṭṭhe Diṭṭhamattaṁ Bhavissati"

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8. In the "WebLink: suttacentral: *Bāhiya Sutta* (Udāna 1.10)," the Buddha tells Bāhiya, "*Tasmātiha te, bāhiya, evaṁ* ***sikkhitabbaṁ***: '*diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissatī'ti.*

Translated: "Bāhiya, **you should train yourself the following way.** At any moment, what you see (*diṭṭhe*) is just a snapshot (*diṭṭhamattaṁ* is literally, "trace of a sight.") What you hear (*sute*) is a brief sound (*sutamattaṁ*.) What you experience with taste, smell, and touch (*mute*) is a trace of that (*mutamattaṁ*.) Your *viññāṇa* (*viññāte*) is a trace of *viññāṇa* (*viññātamattaṁ*.)

Then the Buddha further explains, "***Yato kho te, bāhiya, diṭṭhe diṭṭhamattaṁ bhavissati****, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati,* ***tato tvaṁ, bāhiya, na tena****; yato tvaṁ, bāhiya, na tena tato tvaṁ, bāhiya, na tattha; yato tvaṁ, bāhiya, na tattha, tato tvaṁ,* ***bāhiya, nevidha na huraṁ na ubhayamantarena****. Esevanto dukkhassā" ti.*

Translated: "**Since what you see (*diṭṭhe*) is just a snapshot** (and similarly for others), Bāhiya, **there is no "you" (involved) there**; because of that, Bāhiya, you should not get attached (*na tattha*); if you do that, **Bāhiya, "you" are not in this existence (*nevidha*) or another existence (*na huraṁ*) or in between those two (*na ubhayam antarena*.")** That (understanding) is the end of suffering (*Esevanto dukkhassā" ti.*)

My comments:

- **That means it is incorrect to say there is a "self" experiencing those traces of sensory events. Those are just results (*vipāka*) of past *kamma*, i.e., causes bring corresponding results.** We will explain this further with the *Mālukyaputta Sutta* below.
- **However, the above description may give the impression that everything is deterministic. That is not so, and that will become clear when we address what happens following the initial "vipāka stage."**
- Many people incorrectly translate "*mattam*" to English as "only." For example, most current translators translate "*diṭṭhe diṭṭhamattaṁ*" as "seeing is only seeing."
- *Diṭṭhamatta* means "a snapshot" (literally a "trace of seeing."). For example, *appamatta* means "insignificant." "*appa*" means "little" and "*matta*" means "a trace." *Matta* is "*mātra*" in Sanskrit and "මාත්‍ර" in Sinhala. As we discussed in the previous post, the mind (or the viññāṇa) gives us the illusion of a continuous sensory experience implying an "experiencer." That is why the Buddha said that *viññāṇa* is a magician. See #2 of, "Vision Is a Series of "Snapshots" – Movie Analogy."

Mālukyaputta Sutta – Same Verse In More Details

9. Those above verses in #8 are also in the "WebLink: suttacentral: *Mālukyaputta Sutta* (SN 35.95)," where the Buddha tells *bhikkhu* Mālukyaputta, "*Ettha ca te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu* ***diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati.*** *Yato kho te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati; tato tvaṁ, mālukyaputta, na tena.* ***Yato tvaṁ, mālukyaputta, na tena; tato tvaṁ, mālukyaputta, na tattha. Yato tvaṁ, mālukyaputta, na tattha; tato tvaṁ, mālukyaputta, nevidha, na huraṁ, na ubhayamantarena. Esevanto dukkhassā***"ti**.**

- That is very similar to *Bāhiya Sutta* above. However, now *bhikkhu* Mālukyaputta recounts what he understood. That is very informative.

Mālukyaputta Sutta – What Happens If One Gets Attached

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10. *Bhikkhu* Mālukyaputta then says that he understood what the Buddha meant by the above verse. He explains his understanding:

'*Rūpaṁ disvā sati muṭṭhā,*
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

Tassa vaḍḍhanti vedanā,
anekā rūpasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.'

Translation:

"When one sees a form (*rūpa*) without mindfulness (i.e., without knowing that it is just a trace of "seeing"),
one gets attached to that (*nimitta* or *ārammaṇa*),
One experiences it with an infatuated mind (with greed)
And **remains** bound to it.

"Many feelings flourish within,
Originating from the mind thinking about many related *rūpa* (*anekā rūpasambhavā*);
Greed and anger as well
By which one's mind becomes disturbed;
For one who accumulates suffering thus
Nibbāna is far away.

Mālukyaputta Sutta – What Happens If One Does Not Get Attached

11. *Bhikkhu* Mālukyaputta then says the following about how one needs to train oneself to attain *Nibbāna*:

'*Na so rajjati rūpesu,*
rūpaṁ disvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

Yathāssa passato rūpaṁ,
sevato cāpi vedanāṁ;
Khīyati nopacīyati,
evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
santike nibbāna vuccati.'

Translation:

"When one sees a form with mindfulness (with proper understanding)
One is not inflamed by lust for forms;
One experiences it with a dispassionate mind
And does not hold on to it tightly.

"For one acting mindfully in such a way
Without attaching to the form,
Even while one experiencing those feelings;
Suffering is exhausted, not built up
For one not piling up suffering thus,
Nibbāna is near.

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- **May 4, 2025:** A deeper and detailed analysis of both the *Bāhiya Sutta* and the *Mālukyaputta Sutta* is in "'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā."

Next Post

12. From what *bhikkhu* Mālukyaputta stated above, we can see that it is not correct to say that it is "no-self," either. After the "*vipāka* stage" that comes with a new *ārammaṇa* is over, it is possible to "take control" of the sensory experience. **That is possible ONLY IF one comprehends that *anattā* nature is involved in the *vipāka* stage. Without that understanding, one would have *sakkāya diṭṭhi* as the *sutta* points out next.**

- **Aside from those who are anxious to see why it is not correct to say that it is "no-self," either:** At the end of the *vipāka* stage (at the step, "*vedanā paccayā taṇhā*"), a new phase of the sensory experience starts. That is the "*kamma* accumulation" stage. That new phase could last long if the mind is firmly attached to that *ārammaṇa*. One may think about more ways of enjoying that *ārammaṇa*, speak about it, and do things to pursue that *ārammaṇa*. **All those are *saṅkhāra*, and they lead to *kamma viññāṇa* via, "*saṅkhāra paccayā viññāṇa*."**
- However, *Chachakka sutta* starts at the *vipāka* stage (with a sensory experience) and shows how one starts accumulating kamma ONLY IF one has *saṅgati* (if one has the corresponding "*saŋ gati*"). See #2 above. That decision to "get attached" is made at the *votthapana* stage of a *citta vīthi*. See, #15 of "Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa."
- That is what *bhikkhu* Mālukyaputta explained in #10 and #11 above. We will discuss that in detail after finishing the discussion on the *Chachakka Sutta*.
- Details of that "*kamma* accumulation" process will depend on whether one still has *sakkāya diṭṭhi*. That means one does not realize that there is no "self" or "*attā*" involved in that initial sensory experience due to *kamma vipāka*.

10.2.7 Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma"

October 26, 2019; revised November 1, 2019; October 9, 2022

Summary of *Chachakka Sutta* Up to This Point

1. The *Chachakka Sutta* (MN 148) describes in detail what happens when a new *ārammaṇa* (thought object) comes to the mind. The mind may "attach" (*taṇhā*) to that *ārammaṇa* via greed, anger, or ignorance. Let us briefly summarize those steps. All relevant posts are at, "Origin of Life."

- First, depending on the specific internal *āyatana* involved, one of six *vipāka viññāṇa* arises. Those are *cakkhu, sota, ghāna, jivhā, kāya*, or *mano viññāṇa*. Such a *viññāṇa* does not create *kammic* energy. It is just "seeing," "hearing," "smelling," "tasting," "touching," or "recalling a memory or an idea."
- Then the mind "makes contact" with "*saŋ gati*." If one has *gati* to attach to that *ārammaṇa* via greed, anger, or ignorance, then the mind GENERATES corresponding *somanassa, domanassa*, or *upekkhā vedanā*. They are *samphassa-jā-vedanā* or mind-made *vedanā*.
- The mind "attaches" to that *ārammaṇa* if such a "mind-made" *vedanā* arises. One can attach (*taṇhā*) via greed, hate, or ignorance.
- The keyword *ārammaṇa* was introduced in the post, "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."

The Unique Situation For an *Arahant*

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2. Only the first step happens in an *Arahant*. There is no attachment to any *ārammaṇa*. Only the experience of *kāma guṇa* (such as the sweetness of sugar or the bitterness of lemon) is there. See, "Kāma Guṇa – Origin of Attachment (Taṇhā)."

- However, an *Arahant* would also feel *sārīrika* (bodily) *vedanā* due to injuries, sicknesses, etc. Those are *dukkha, sukha*, or *adukkhamasukha vedanā*. Note that an *Arahant* does not experience *somanassa/domanassa vedanā* (*Samphassa-jā-vedanā*)) based on those *sārīrika* (bodily) *vedanā*.
- **[Note (August 5, 2023):** In the previous versions, I had used the term *kāyika vedanā* to represent *vedanā* felt by the physical body. However, "*kāya*" is used in other contexts, too, for example, as "an aggregate." Furthermore, the following *sutta* specifically used *sārīrika vedanā* to describe the physical pain felt by the Buddha with an injury: "WebLink: suttacentral: *Sakalika Sutta* (SN 1.38)."]
- Anyone other than an *Arahant* MIGHT attach to a particular *ārammaṇa*. Whether or not that attachment happens depends on the "*saŋ gati*." It is not that everyone attaches to every *ārammaṇa*.

Deeper Aspects of the *Chachakka Sutta*

3. We also discussed the "deeper aspects" involved in those steps.

- Only one of the six types of *viññāṇa* arises in mind at any moment due to a specific *ārammaṇa*. When we see, do not hear, smell, taste, touch, or think AT THAT BRIEF MOMENT. That is because only one *citta vīthi* focused on one sensory input can be present at any moment. Put another way, **only one *pasāda rūpa* can contact the *hadaya vatthu* (seat of the mind) at a given time**. The mind analyzes that sensory contact with four *citta vīthi* JUST FOCUSED ON that particular sensory input.
- For example, when the mind analyzes a "packet of sound," it focuses on that sound. The mind DOES NOT and CANNOT see, taste, smell, etc. during that brief time. Thus sensory inputs are analyzed in "packets." Each "packet" is only one of six possible types (sight, sound, taste, smell, touch, or recall of *dhammā*.)
- We analyzed that in terms of recent findings from modern science. The mind takes "snapshots" of each sensory input separated by about a hundredth of a second (10 milliseconds.) Since that happens very fast, we "feel like" we are "seeing continuously." That is an illusion created by the mind, just like we perceive a set of snapshots as a continuous movie. See, "Vision Is a Series of "Snapshots" – Movie Analogy."
- Not only that, but we feel that we are seeing, hearing, tasting, smelling, touching, and thinking simultaneously. But the reality is that the mind receives only one "snapshot" at a time. The mind has the astounding capability to combine "data packets" from the "six doors" without mixing them up!

What is *Ghana Saññā*?

4. The fast mind gives the illusion that there is a "person" or a "self" or an "*attā*" experiencing those sensory events. That incorrect perception is "*ghana saññā*" or a "perception of solidity."

- I had not used the term "*ghana saññā*" previously. It is a word that describes the illusion that the mind creates by taking a series of "snapshots" and linking them together to provide a "continuous sensory experience."
- As we discussed, that happens when we watch a movie too. The illusion of continuous motion results in the projection of a series of "static pictures." See, "Vision Is a Series of "Snapshots" – Movie Analogy."

5. **Any sensory event is just a brief "snapshot." It lasts a brief moment and goes to the past. That is the critical point to understand.** Bāhiya understood that point instantly and attained *Arahanthood*. But he had cultivated the path almost to the end and needed a "little push" to get there. We discussed that in the previous post, "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

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- The mind has the astounding capability to recall preceding "snapshots," and to put it all together to present a "continuous sensory experience." That is why the Buddha called *viññāṇa* a magician.

6. We also have a "*ghana saññā*" about our physical body. We perceive our bodies as solid, but as I have explained in a previous post, our bodies are "mostly empty." That is because those atoms and molecules which make up our bodies are mostly empty. see, #7 – #10 of the post, "Mystical Phenomena in Buddhism? ."

- I keep summarizing the discussion since there is a lot of material embedded in those verses. Now, let us discuss the next verse in the *sutta*.

Next Verse in the *Chachakka Sutta – Sakkāya Samudaya*

We have discussed up to the verse which ends with, "*Iti mano anattā, dhammā anattā, manoviññāṇaṁ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.*" Now we are getting to the critical conclusion reached from those earlier verses.

7. The next verse in the *sutta* starts with, "*Ayaṁ kho pana, bhikkhave,* ***sakkāyasamudayagāminī paṭipadā—cakkhuṁ 'etaṁ mama, esohamasmi, eso me attā'ti samanupassati; rūpe 'etaṁ mama,*** *esohamasmi, eso me attā'ti samanupassati*; …"

- *Sakkāya* here refers to *sakkāya diṭṭhi*. *Samudaya* ("*saṃ*" + "*udaya*") means "arising (due to) *saṃ*." *Gāmini* means "path." *Patipada* means an "action plan" or simply one's behavior. Thus, ***sakkāyasamudayagāminī paṭipadā*** means, "**the behavior that leads to the arising of *sakkāya diṭṭhi***."
- **Then it says, *sakkāya diṭṭhi* arises because one believes that "*cakkhu* is mine, *cakkhu* is what I am, *cakkhu* is my "self."**
- The *sutta* then repeats that for all other five entities associated with "seeing." They are *rūpa*, *cakkhu viññāṇa*, *cakkhu samphassa, cakkhu samphassa-jā-vedanā,* and *taṇhā* (that results from *cakkhu samphassa-jā-vedanā.*)
- Then it is repeated for the other five internal *āyatana*: *sota, ghāna, jivhā, kāya, mano.*

Re-cap on the Initial Sensory Experience Due to *Kamma Vipāka*

8. All our discussions on the first half of the *sutta* led to the CRITICAL conclusion in the above verse. In simple terms, "there is no EXPERIENCER" experiencing those initial sensory inputs. As we remember, those INITIAL sensory inputs come in as *kamma vipāka*.

- Let me emphasize this point. Any sensory experience starts without direct initiation by the "experiencer." For example, one FIRST sees an object via "*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ."* But that does not happen by chance. It is ALWAYS a *kamma vipāka*.
- **A *kamma vipāka* experienced through the physical body (*kāya*) can be comforting (*sukha*), painful (*dukkha*), or neutral (*adukkhamasukha*).** For example, one gets to lie on a comfortable bed due to a good *kamma* done in the past. A bad *kamma* done in the past leads to an injury. Both happen via "*kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṁ."*

9. **All other INITIAL sensory EXPERIENCES START with *adukkhamasukha vedanā*.** We see, hear, smell, taste, or a thought comes to the mind. The last one is, "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*." All those generate *adukkhamasukha vedanā* (neutral feeling).

- **However, based on all six initial sensory contacts, we may instantly generate *somanassa* or *domanassa vedanā* due to *kāma guṇa*.** For example, it is natural for a human (including *Arahants*) to experience an appealing taste when tasting sugar or seeing an attractive person.

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- Based on those are "mind-made" feelings or "*samphassa-jā-vedanā*." They are different from *dukkha/sukha vedanā* associated with sensory contacts with the body (*kāya*.)
- Now, based on such ***somanassa* or *domanassa vedanā* due to *kāma guṇa,*** an average human MAY generate ***samphassa-jā-vedanā***. That will happen IF the mind "get stuck" (*taṇhā*) on that sensory input. Of course, an *Arahant* WILL NOT generate those ***samphassa-jā-vedanā*.**
- That was discussed in, "Kāma Guṇa – Origin of Attachment (Taṇhā)."

Taṇhā Leads to *Upādāna* via *Paṭicca Samuppāda*

10. That is a critical step in *Paṭicca Samuppāda,* not discussed in the *Chachakka Sutta.* That *sutta* explains only the *KAMMA VIPĀKA* stage. That step of "*taṇhā paccayā upādāna*" starts the "new *kamma* GENERATION" process.

- I hope you can see that ALL of our *kamma* generation activities start when a new *ārammaṇa* comes to mind. That starts with the "*salāyatana paccayā phasso*" step in the *Paṭicca Samuppāda* cycle. It is the "*taṇhā paccayā upādāna*" step that starts a new *Paṭicca Samuppāda* cycle with "*avijjā paccayā saṅkhāra*."
- That is a CRITICAL point. I will take the time to explain this "*taṇhā paccayā upādāna*" step. That way, one can get insights into how *Paṭicca Samuppāda* operates. Then one can begin to get an idea of the importance of understanding key concepts of Buddha Dhamma.

A New *Paṭicca Samuppāda* Process Starts Only if One Starts Acting with *Avijjā*

11. Next, The *Chachakka Sutta* states the REASONS why a given person may START to going through the *kamma* generation stage starting with *avijjā*. See, "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

- **One would pursue a given *ārammaṇa* (the sight, sound, etc.) ONLY IF one perceives that it is worthwhile or beneficial to him or her.** That perception comes from the wrong view that those sensory experiences are one's own. As we discussed, that wrong view is *sakkāya diṭṭhi.*
- One with *sakkāya diṭṭhi* does not realize that those experiences are just results of causes from the past. That they are *kamma vipāka*. Then one tries to get control of the situation by either trying to maintain a "good experience" or avoid a "bad experience." **Therefore, it is POSSIBLE for ANYONE with *sakkāya diṭṭhi* to go through the "*taṇhā paccayā upādāna*" step.**
- However, a *Sotāpanna* (who has removed *sakkāya diṭṭhi*) may still do immoral deeds. A *Sotāpanna* would NOT do *apāyagāmī* deeds. But he/she may still do less-strong immoral deeds. That is because a *Sotāpanna* still has wrong perceptions (*viparita saññā*.) **At the *Arahant* stage, one would have removed both wrong views and perceptions.** I will explain this in a future post after concluding the discussion on the *Chachakka Sutta*.

12. **However, not everyone with *sakkāya diṭṭhi* will go through the "*taṇhā paccayā upādāna*" step.** Different people "attach" to different types of *ārammaṇa*.

- For example, if a beautiful woman starts working at a workplace, everyone will see her as beautiful. But only a few will get "attached" and start thinking about asking her for a date. There could even be a person who may "fall in love head over heels" at first sight of her.
- That is why we cannot say there is "no-self" either. Until one attains *Arahanthood*, there will be a "dynamic self" who gets attached to some things in this world. I say a "dynamic self" because there is no "fixed self" in the sense of a soul or a "*ātma*." See "What Reincarnates? – Concept of a Lifestream."

Attachment (*Taṇhā*) Can Happen Due to Greed, Anger, or Ignorance

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13. In the above example, we discussed getting attached to the sight of a beautiful woman. But as we have discussed, one can "attach" to a *ārammaṇa* via anger or ignorance.

- Seeing an enemy, one will instantly generate anger in mind via the steps in the *Chachakka Sutta*. Here, the *samphassa-jā-vedanā* generated is a *domanassa vedanā*. It is a stressful *vedanā*. But still one "attaches" to that *ārammaṇa*, and will start making bad *vacī saṅkhāra* (i.e., conscious thoughts of anger) in mind.
- On the other hand, the *samphassa-jā-vedanā* generated in the example discussed in #12 above (upon seeing a beautiful woman) is a *somanassa vedanā*. That person is "attached" via greed.
- In some situations, there could be confusion on how to respond to a *ārammaṇa* and still get "stuck." That is due to *avijjā*.

Taṇhā Leads to *Upādāna* Depending on One's Level of *Avijjā*

14. Having one or more of the following views leads to *sakkāya diṭṭhi*.

- The physical body (*kāya*) is mine, it is what I am, and it is my "self." Furthermore, all associated bodily functions are mine; they are what I am and my "self." Those are: seeing or *cakkhu*, hearing or *sota*, tasting or *jivhā*, smelling or *ghāna*, touching or *kāya*, and thinking or *mana.* See #6 above.
- Then one also tends to associate some external *rūpa* the same way. Those are *rūpa rūpa* (or *vaṇṇa rūpa* or simply *rūpa*), *sadda rūpa, gandha rūpa, rasa rūpa, phoṭṭhabba rūpa*, and *dhamma rūpa* or *dhammā*. For example, "this is my house; my song; this is my cake; my favorite scent; my comfy bed; these are my thoughts."
- One may also perceive that all of one's mental aspects (*cakkhu viññāṇa*, *cakkhu samphassa, cakkhu samphassa-jā-vedanā,* and *taṇhā*) are all one's "self." Of course, the same with other mental aspects associated with other sense faculties. There are 36 (6 X 6) such entities that the *sutta* lists. See, "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

Pañcupādānakkhandhā as *Sakkāya Diṭṭhi*

15. Those 36 entities are also known as "*pañcupādānakkhandhā*." **Here, *Pañcupādānakkhandhā* comes from *"pañca"* + *"upādāna"* + *"khandha"* or the five aggregates, to which one gets attached.** See "Chachakka Sutta – Six Types of Vipāka Viññāṇa."

- If you carefully look at those 36 entities, they include *rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha*, and the *viññāṇakkhandha*. However, one does not consider all of those to be "mine." For example, out of all the houses in this world, one may claim to own one or a few homes. Out of all humans, one may have a set of people that one considers "mine." For example, my parents, wife, children, friends, etc.
- Therefore, only a tiny fraction of the *pañcakkhandha* one has "attachments to." Those attachments can vary from very strong (my body is the strongest) to decreasing levels for friends, neighbors, etc.
- Thus, *pañcupādānakkhandhā* is a small fraction of the *pañcakkhandha*.
- The "WebLink: suttacentral: *Sakkāyapañhā Sutta* (SN 38.15)" **DEFINES *sakkāya* as *pañcupādānakkhandhā***: "'*Sakkāyo, sakkāyo'ti, āvuso sāriputta, vuccati. Katamo nu kho, āvuso,* ***sakkāyo****"ti? "****Pañcime, āvuso, upādānakkhandhā sakkāyo*** *vutto bhagavatā, seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho. Ime kho, āvuso, pañcupādānakkhandhā sakkāyo vutto bhagavatā"ti.*

Other Ways of Describing *Sakkāya Diṭṭhi*

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16. It is possible to describe *sakkāya diṭṭhi* in somewhat different ways. However, all of those are inter-consistent. The following posts discuss some of those. Please let me know if you find any inconsistencies (lal@puredhamma.net) or we can discuss it at the discussion forum.

- Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"
- Sakkāya Diṭṭhi and Tilakkhana
- Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views

Wrong Views of *Nicca* and *Sukha* Lead to the Wrong View of *Attā*

17. **One gets attached to things one perceives to be *nicca* and *sukha*.** *Nicca* (pronounced "nichcha") means we believe we can keep them in the way we want or like. *Sukha* means we think we will be happy by getting "ownership" of them.

- Then one takes "ownership" of them. One considers those to be "one's own" or "*attā*." That attachment can vary from very strong to less intense. One's own body and mental qualities (*vedanā, saññā, saṅkhāra, viññāṇa* regarding one's own body) give the strongest sense of *attā*.
- Then comes one's spouse, children, house, cars, etc., relatives and friends, etc.
- Therefore, the hardest thing to remove is the sense of *attā* about one's body.
- IT CANNOT be removed by willpower. It comes only from understanding this world's *anicca*, *dukkha*, and *anatta* nature. What we discussed up to now plays a significant role in that understanding. There is no "experiencer." A sensory input comes in as a result (*kāma vipāka*) of a previous cause (*kamma*.)

10.2.8 An Apparent "Self" Is Involved in Kamma Generation

November 2, 2019; revised November 6, 2019; September 10, 2022; October 14, 2022 (#18); February 3, 2023

Introduction

1. Here, we will discuss why someone with *sakkāya diṭṭhi* believes in a "self" (knowingly or unknowingly) and **accumulates *kamma* with that wrong view**.

- In previous posts in this series, we discussed why there is no "Experiencer." Thus, there is no need for the existence of a "self" to describe an INITIAL sensory experience.
- However, anyone with *sakkāya diṭṭhi* has the wrong view of a "self" experiencing sensory inputs. Based on that mistaken view, steps are taken to maintain a "good experience" or to stop a "bad experience." Therefore, we could say there is a wrong view of a "Doer" as long as there is *sakkāya diṭṭhi*. **That is why it is incorrect to say that there is "no-self" either.**
- That does not mean we do not need to take action to prevent bad outcomes. The key idea is to realize the unfruitfulness of doing immoral deeds (including conscious thoughts and speech) in response to sensory inputs.
- The *Chachakka Sutta* (MN 148) describes in detail what happens when a new *ārammaṇa* (thought object) comes to the mind. **The mind may "attach" (*taṇhā*) automatically** to that *ārammaṇa* via greed, anger, or ignorance. Let us briefly summarize those steps. It is critical to follow these steps. All relevant posts are at "Worldview of the Buddha." The main subsection is "Origin of Life."

Posts on the Background Material

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2. In earlier posts, we discussed that INITIAL sensory experiences DO NOT require a "self." However, they do not happen arbitrarily or randomly either. Those sensory experiences have causes (or reasons); they are *kamma vipāka*.

- Some *kamma vipāka* bring in suffering, such as injuries, sickness, etc., while other *vipāka* results in pleasurable experiences, such as good food, comfortable living, etc. Those are ALL experienced via the physical body (*kāya*.) They are NOT illusions. There is real suffering (and some pleasures too.)
- All other INITIAL sensory experiences do not DIRECTLY lead to pain or pleasure. Seeing, hearing, smelling, tasting, and recalling memories are "neutral" sensory experiences at that moment.

3. However, based on those sensory inputs, *somanassa* or *domanassa vedanā* arise automatically in mind. Those are "mind-generated" *vedanā* based on "*kāma guṇa*." All humans (including *Arahants*) experience the sweetness of sugar or bitterness of some medicines. These are not "*samphassa-jā-vedanā*." However, for others, "*samphassa-jā-vedanā*" arise due to such *somanassa* or *domanassa vedanā*. See "Kāma Guṇa – Origin of Attachment (Taṇhā)."

- Thus, based on *somanassa* or *domanassa vedanā* due to "*kāma guṇa*," a given person may attach (*taṇhā*) to that particular sensory event (*ārammaṇa*) and generate *samphassa-jā-vedanā*. Only an *Arahant* is guaranteed not to attach.
- That is the summary of about a fourth of the Pāli text in the *Chachakka Sutta* (MN 148). That completes the six sets of six.

No "Self" Involved in the Initial Sensory Experiences

4. As we have discussed, the next verse in the *sutta* is, "'*Cakkhu attā'ti yo vadeyya taṁ na upapajjati.* ***Cakkhussa uppādopi vayopi paññāyati.*** *Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgataṁ hoti.* ***Tasmā taṁ na upapajjati: 'cakkhu attā'ti yo vadeyya****. Iti cakkhu anattā*."

Loosely translated: "If anyone says, '*cakkhu* is self,' (or "seeing" is mine or "it is I who sees") that is not tenable. **An arising and ceasing of *cakkhu* (not the physical eye) is evident.** If *cakkhu* is 'self,' that would imply the following: 'my self arises and ceases' OR 'I come into being momentarily and cease to exist.' **That is why one cannot argue that '*cakkhu* is self.'** Thus *cakkhu* is 'not-self' or '*anattā*." ("*na attā*" for "not *attā*" rhymes as "*anattā,"* just as "*na āgāmī*" rhymes as "*Anāgāmi."*)

- Then the next fourth of the Pāli text in the *Chachakka Sutta* (MN 148) states that the above conclusion holds for all 36 entities ("six sets of sixes") involved in the initial sensory experience. Six **internal *āyatana***, six **external *āyatana***, six classes of **(*vipāka*)** *viññāṇa*, six classes of ***phassa***, six classes of ***vedanā***, six classes of ***taṇhā***.
- See, "Chachakka Sutta – Six Types of Vipāka Viññāṇa" for details on that.
- Then we discussed the following verse in the sutta starting with, "*Ayaṁ kho pana, bhikkhave,* ***sakkāyasamudayagāminī paṭipadā..***"

Attā Translated as "Self" Is Not Correct

5. The Pāli word "*attā*" does not mean "self," even though I used that translation above. That translation is quite common these days. **We will go with that until we finish discussing *Paṭicca Samuppāda* because it does help to get the idea of *sakkāya diṭṭhi* across below.** If I try to discuss the real meaning of *attā* right now, that could lead to confusion.

That is why the Buddha refused to answer Vaccagotta's question about whether or not there is an "*attā*." See "WebLink: suttacentral: *Ānanda Sutta* (SN 44.10)."

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- Vacchagotta comes to the Buddha asked "*kiṁ nu kho, bho gotama, atthattā" ti?*" OR "Master Gotama, is it correct to say that there is an "*attā*"?".
- **Note that "*atthattā*" is "*atthi attā*" where "*atthi*" means "exists." Vacchagotta meant in this case "*attā"* to be "self."** Thus, Vacchagotta meant: "Is it correct to say that a "*self*" exists?"
- The Buddha remained silent, and Vacchagotta asked the question in the negative form. The second time, he asked: "*Kiṁ pana, bho gotama,* ***natthattā***" *ti?*" or, "Master Gotama, is it **not** correct to say that there is a "self"?". The Buddha refused to answer his question, so Vacchagotta got up and left.
- **Note that "*natthattā*" is made up of three words: "*na atthi attā,*" which negates "*atthattā*."** Just as these days, many people are confused about the Pāli word "*attā*" and the Sanskrit word "*ātma*." The latter meaning is closer to a "soul"
- I will discuss this *sutta* when I will discuss "*attā*" in detail, after discussing *Paṭicca Samuppāda.* By the way, Vacchagotta understood the concept later on and became an *Arahant* too.

The Origin of the Wrong View of *Sakkāya Diṭṭhi – Sakkāya Samudaya*

6. The *sutta* then states that the wrong view of *sakkāya diṭṭhi* arises BECAUSE one does not realize the above facts. Without knowing those facts, one tends to BELIEVE that a "self" is experiencing those first sensory events.

- Then, if it were a "good experience," one would try to maintain that pleasant experience and also plan to experience it again in the future. In the case of a "bad experience," one would do the opposite to avoid such "bad experiences."
- The more one engages in either activity, the wrong VIEW of a "self" (*sakkāya diṭṭhi*) grows.

7. That explanation is in a short verse starting with, "*Ayaṁ kho pana, bhikkhave,* ***sakkāyasamudayagāminī paṭipadā—cakkhuṁ 'etaṁ mama, esohamasmi, eso me attā'ti samanupassati; rūpe 'etaṁ mama, esohamasmi, eso me attā'ti samanupassati***; …"

- We discussed this verse in detail in the last post, "Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma."
- So far I have summarized the discussion up to now. Now, we can discuss the next verse of the *sutta*.

Next Verse in the *Chachakka Sutta – Sakkāya Nirodhaya*

The verse in #7 above explains how *sakkāya diṭṭhi* ARISES. The new verse below explains HOW *sakkāya diṭṭhi* WILL STOP FROM ARISING.

8. The next verse in the *Chachakka Sutta* (MN 148) starts with, "*Ayaṁ kho pana, bhikkhave,* ***sakkāyanirodhagāminī paṭipadā—cakkhuṁ 'netaṁ mama, nesohamasmi, na meso attā'ti samanupassati. Rūpe 'netaṁ mama, nesohamasmi, na meso attā'ti samanupassati***…"

The word ***Nirodha*** comes from "*nir*"+"*udaya,"* where "*nir*" means to stop and "*udaya*" means "arise." Thus *nirodha* means to prevent something from arising.

- *Gāmini* means "path." *Paṭipadā* means an "action plan" or one's behavior. Thus, ***sakkāyanirodhagāminī paṭipadā*** means, "**the behavior that leads to STOPPING the arising of *sakkāya diṭṭhi*.**"
- **Then it says, that will happen when one "SEES" that "*cakkhu* is NOT mine, *cakkhu* is NOT what I am, *cakkhu* is NOT my "self."** Here, "*netaṁ*" means "*na*" + "*etaṁ*" or "it is not."
- That is because, in reality, there is no "self" or a "soul" or a "*ātma*" that is associated with a living being. The sensory experiences arise due to past causes. Yet, we cannot explain the response of an average human to those sensory experiences without the assumption of a "self." The response of an average

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human to such sensory inputs can only be explained by taking into account his/her mindset of believing in a "self."

- (Once we discuss ***Paṭicca Samuppāda,*** it will become clear why future suffering arises BECAUSE of that wrong view of *sakkāya diṭṭhi*. **That is how *sakkāya diṭṭhi* can be removed. Only then can we also understand the real meaning of *atta*/*attā* (and *anatta*/*anattā*.)** I do not want to get into that issue right now because that will confuse many people.)

9. The *sutta* repeats that for all other five entities associated with "seeing." They are *rūpa*, *cakkhu viññāṇa*, *cakkhu samphassa, cakkhu samphassa-jā-vedanā,* and *taṇhā* (that results from *cakkhu samphassa-jā-vedanā*.)

- Then it is repeated for the other five internal *āyatana*: *sota*, *ghāna*, *jivhā*, *kāya*, and *mano*. Please go through those verses.
- **However, it may NOT be easy to "see" that no "self" is involved in sensory experiences.** We have had the wrong view of *sakkāya diṭṭhi* virtually forever! That is why we are in this never-ending rebirth process.
- **To remove that strong *diṭṭhi*, we need to see the "true nature," i.e., we need to cultivate "*yathābhūta ñāṇa*."** A big part is realizing that there is no "experiencer," as we have discussed in detail using the movie analogy. There are only causes and results. But, of course, the feelings are real; any suffering is real. But those results are according to the causes AND conditions at the time of bringing the results. That is *Paṭicca Samuppāda*. See, "Vision Is a Series of "Snapshots" – Movie Analogy."
- We will focus on that in detail in upcoming posts. However, this *sutta* briefly states the primary process.

Sakkāya Nirodhaya Starts With *Vedanā*

10. The key to arriving at that UNDERSTANDING is stated in the following verse of the *sutta*, starting with, "*Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ, tiṇṇaṁ saṅgati phasso, phassapaccayā uppajjati* ***vedayitaṁ*** *sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā*."

Translated: "*Bhikkhus*, dependent on the eye and forms, eye-consciousness arises; then the mind makes contact with "*saŋ gati*"; that contact with "*saŋ gati*" leads to the arising of "mind-made" feelings **felt as** pleasant or painful or neither-painful-nor-pleasant."

- Regardless of the sense faculty, those "mind-made" *vedanā* or "***samphassa-jā-vedanā***" CAN ARISE based on *kāma guṇa* AND one's *gati*.
- We discussed this part of the verse already in the posts, "Indriya Make Phassa and Āyatana Make Samphassa," "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event," and "Kāma Guṇa – Origin of Attachment (Taṇhā)."

Getting Attached to *Vedanā* Leads to the Growth of *Anusaya*

11. Then the subsequent verses introduce a critical word, ***anusaya***. Based on ***sukha vedanā*, *dukkha vedanā*, and *adukkhamasukha vedanā*, three corresponding types of *anusaya* result: *rāgānusaya*, *paṭighānusaya*, and *avijjānusaya*.**

- Let us start with the verse that explains the origins of ***rāgānusaya:* "*So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti*."**
- **Translated:** "When one experiences a ***sukha vedanā***, if one delights in it, welcomes it, and thinks and speaks highly of it, gets absorbed in it, then the underlying tendency for *rāga* (***rāgānusaya***) gets stronger (i.e., *rāgānusaya* will grow)."
- Here, *rāgānusaya* comes from "*rāga*" + "*anusaya*." Now we need to get an idea about the meaning of *anusaya* first.

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What is *Anusaya*?

12. ***Anusaya*** is usually translated as "**latent tendencies**." That does give the basic idea. Such "latent tendencies are in our *gati*. *Anusaya* and "*gati*" are closely related. See, "The Law of Attraction, Habits, Character (Gati), and Cravings (Asavas)" and "Āsava, Anusaya, and Gati (Gathi)."

- Everyone has a set of *gati* (habits/character qualities). Each person has his/her own set of things/activities that she likes and dislikes. Some of these are not moral or immoral.
- But we also have moral (ethical) *gati* and corrupt (bad) *gati*. Here moral/immoral have a wide range, and we will discuss that later. But those deeds have *kammic* consequences. Those are the *gati* that are relevant.

13. **By the way, notice that now we are talking about a "person" or a "self" who has *sakkāya diṭṭhi* (and *gati* and *anusaya*)!** That is why it is incorrect to say that there is "no-self" either.

- When we keep doing what we are used to, that habit will only GROW. That also means ***anusaya*** will grow and that growth due to the activity is "***anuseti.***"
- *Arahants* do not have moral/immoral *gati* but *kammically* neutral *gati* (habits). Such practices include doing things in specific ways.

Rāga Anusaya Grows by Getting Attached to Mind-Made *Sukha Vedanā* or *Somanassa Vedanā*

14. What the *sutta* states in verse #10 are the following. When a "pleasing *ārammaṇa*" comes to the mind, it may delight in that *ārammaṇa*. If so, it will welcome that *ārammaṇa* and "get absorbed in it." That means the person would think highly about it, speak highly about it, and act on it to sustain that *ārammaṇa*.

- For example, if X sees an object that X likes, X will keep looking at it and start thinking about how good it is. X may tell another how good it is. Even later on, X may plan to experience that sight again. Those activities involve *vacī* and *kāya saṅkhāra*.
- That is how the *Paṭicca Samuppāda* starts with "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa*."
- Here, *avijjā* is the ignorance of believing that there is a "self" experiencing that sensory input.

Those *Viññāṇa* Are *Kamma Viññāṇa*

15. We remember that there could be six types of *viññāṇa* in the INITIAL sensory event that takes place due to *kamma vipāka*. Those are *cakkhu*, *sota, ghāna, jivhā, kāya,* or *mano viññāṇa.* They are ALL *vipāka viññāṇa*, which makes one aware of the sensory input.

- **However, *viññāṇa* in "*saṅkhāra paccayā viññāṇa*" generates *kamma viññāṇa*.** Such *saṅkhāra* are specifically *abhisaṅkhāra*. Such *kamma viññāṇa* can ONLY be *mano viññāṇa*, i.e., they involve only the mind. They have embedded energy because that person has decided to take further steps to enjoy that sensory experience again and again.
- In the *Abhidhamma* language, *saṅkhāra* have *javana* power. They create *kammic* energy for that *kamma viññāṇa.*
- In other words, that "person" has to spend time and effort to enjoy that sensory experience again. He has now created a "*kamma bīja*" or expects a specific outcome.

16. For example, if a person X saw and "attached" to an expensive item in a store, X would talk about it with the spouse and make plans to come up with the money to pay for it. Until X buys that item, that "*viññāṇa*" will be there. The critical point here is that X already HAD a *rāga anusaya* for it, and by engaging in those follow-up activities, X "added" more energy to that. That addition is "*anuseti*."

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- Different people have different types of *anusaya*. That is why not everyone attaches to a given *ārammaṇa*. Furthermore, each person's levels of *anusaya* CAN change with time. That *anusaya* can be REMOVED too, which is the way to *Nibbāna*.
- As you can imagine, the other two types of *anusaya* will "build up" the same way. With a "bad" *ārammaṇa*, *dosa* or anger arises, and *paṭighānusaya* (*paṭigha anusaya*) strengthens.
- Finally, the ***avijjānusaya*** (*avijjā anusaya*) builds up when acting with *avijjā*. We will discuss more of that in the next post.

Difference Between *Diṭṭhi Vipallāsa* and *Saññā Vipallāsa*

I do not want to leave this post without clarifying the following point.

17. In the discussion forum at puredhamma.net, a legitimate question was asked: "Since a *Sotāpanna* has removed *sakkāya diṭṭhi*, why is that a *Sotāpanna* would still value sensory pleasures, and may even commit some immoral deeds?"

- As we know, a *Sotāpanna* is incapable of doing ONLY "*apāyagāmi*" deeds that could lead to rebirths in the *apāyā* (plural of *apāya*.)
- There is a difference between "SEEING" (*diṭṭhi*) the real nature of this world and having corresponding PERCEPTIONS (*saññā*) about that real nature. It is essential to understand what is meant by *saññā;* see "Saññā – What It Really Means."
- The Pāli word "*vipallāsa*" means "confusions" or "distortions." Wrong views lead to *diṭṭhi vipallāsa* and wrong perceptions lead to *saññā vipallāsa*. More details at "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."
- With that terminology, a *Sotāpanna* has removed *diṭṭhi vipallāsa* but still has *saññā vipallāsa*.

18. In other words, the wrong views about a "self" (*sakkāya diṭṭhi*) go away at the *Sotāpanna* stage. But the perception of a "self" (*asmi māna*) goes away in stages and disappears only at the *Arahant* stage.

- *Saññā vipallāsa* goes away at the *Anāgāmi* stage, and *citta vipallāsa* (together with *asmi māna*) is removed at the *Arahant* stage. See "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."
- **That is also why we CAN NOT say that "there is no-self."** Until the attainment of *Arahanthood*, there is a perception of a "self."
- **The critical point is that It is wrong to approach the analysis of sensory experiences based on a "self" or "no-self." Instead, we can explain everything regarding causes and effects or *Paṭicca Samuppāda*.**
- Then it will also become clear that the Pāli word "*attā*" does not really mean a "self" or a "soul" or a "*ātma*."

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XI Dhamma and Philosophy

- Dhamma and Philosophy – Introduction
- Philosophy of the Mind
- Is Buddha Dhamma (Buddhism) a Religion?
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  - "“Spark” by John Ratey"
  - "“The Life of the Buddha” by Bhikkhu Ñāṇamoli"

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11.1 Dhamma and Philosophy – Introduction

1. One may ask the question: "What does Buddhism have to do with philosophy?".

The Merriam-Webster online dictionary defines philosophy as:

- the study of ideas about knowledge, truth, the nature and meaning of life, etc.
- a particular set of ideas about knowledge, truth, the nature and meaning of life, etc.
- a set of ideas about how to do something or how to live

Other dictionaries and books define philosophy in a similar manner.

2. The origin of the word "philosophy" comes from the Greek words "phila" (meaning love) and "sophia" (meaning wisdom). Thus philosophy is "love of wisdom". It is said that Pythagoras (570 BCE) coined the term, and that is the basically the time the Western philosophers started looking for "natural explanations" instead of accepting that a Creator needed to be invoked to explain phenomena that we see around us.

- This method of "acquiring knowledge" was supposed to be based on reason, argument, and observation. **But as we discuss at this website, any knowledge gained by that method is necessarily limited, because we have senses faculties that are very limited, and whatever deductions we make with unpurified minds are faulty and incomplete**; see, "Dhamma and Science" section for an introduction. Science actually branched off from philosophy, first as "natural philosophy".
- Therefore, Buddha Dhamma has a lot to say about philosophy, even though there is no such thing as "Buddhist philosophy"; there is only "Buddha Dhamma" which describes the nature. The Buddha did not speculate on anything like philosophers. He said he experienced everything that he taught. One time a *Brahmin* asked the Buddha whether he believed *devas* and hell beings exist. The Buddha said he KNOWS they exist and could see those beings.
- Buddha Dhamma can sort out the philosophical arguments that have gone back to the Buddha's time (in the Western world); philosophical views have evolved over the intervening time, but Buddha Dhamma has not. Ironically, "the pure form of Dhamma" had been left out of the discussion mainly because "Mahāyāna forefathers" like Nagarjuna, Asanga, and Vasabandhu made up a "Buddhist philosophy".

3. Since Buddha Dhamma is a complete set of nature laws only for its faithful followers, it is logical to present it as a philosophy to those who are not familiar with it or who have not seen enough evidence to believe that claim. In presenting Buddha Dhamma as a philosophy the second definition is a more valid one, because these are not evolving ideas; rather, they were laid down 2500 years ago, and have been documented in the *Tipiṭaka*, the Pāli Canon.

- It is a set of ideas about knowledge and truth not only about human existence, but ALL that exists in the seen and unseen parts of "this world", which also encompasses not only the Solar system, but an infinite number of such planetary systems.
- This may sound as an arrogant claim, but it is not. One could scan different sections of this site and see that there is a complete theory about the whole existence; it may take another year or more to get even the "basics" of the Dhamma published. As of mid-2015, I have not yet been able to present even a fraction of the Abhidhamma material.

4. My basic incentive for creating this section is to make a request to the philosophy community: It is time to take a close look at Buddha's world view, and see how it compares with existing philosophical arguments on various topics. No one has done a serious study on the worldview of the Buddha.

- It has been difficult to make a true assessment of what the "real Buddha Dhamma"is, because there are so many different versions out there.

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- I hope to make a logical presentation to convince the philosophy community. Please make any comments/requests, and I will try to address any serious request.

5. Perhaps as important, I want anyone reading the site to appreciate the significance of what the Buddha told us 2500 years ago. Compared to the pure Dhamma, all philosophical theories are at very early stages. Any interested reader can learn about the current philosophical arguments (and those going back to the early Greek philosophers) and then compare with Buddha Dhamma presented at this site.

6. Within the framework of the Buddha Dhamma all standard philosophical questions have been answered.

- These include, "the relation between the brain and mind", "the nature of death", "whether we have free will", etc. Thomas Nagel's short book listed below gives an introduction to some of such topics.
- Most existing literature on Buddhist philosophy says some of these questions are in the category of "questions that the Buddha refused to answer", which itself is an incorrect statement; see, "Misconceptions on the Topics the Buddha "Refused to Answer". The Buddha refused to answer questions posed by a person who was not capable of comprehending the answers. But he has given the answers in other places.
- We will discuss how Buddha Dhamma provides answers to these philosophical questions one by one, as sufficient background material is added to site.

REFERENCES

For those who are interested on the subject, here are some references (both for philosophy in general and also on "Buddhist philosophy"; not in any particular order). Among those on "Buddhist philosophy", I have not read a single book that provides a true description of the Buddha's world view.

For those who are not familiar with the subject, I would recommend the first two introductory books on philosophy:

"What does it all mean?" by Thomas Nagel (1987) – Excellent introductory book and only 100 pages.

"The Making of a Philosopher", by Colin McGill (2003) – Another excellent introductory book.

"Buddhist Philosophy – Essential Readings", ed. by William Edelglass and Jay L. Garfield (2009).

"Mahāyāna Buddhism: The Doctrinal Foundations", by Paul Williams (2009)

"Buddhism as Philosophy", by Mark Siderits (2007).

"Buddhist Philosophy – A Historical Analysis", by David J. Kalupahana (1976).

"Causality: The Central Philosophy of Buddhism", by David J. Kalupahana (1975).

"A History of Buddhist Philosophy", by David J. Kalupahana (1992).

"Nagarjuna – The Philosophy of the Middle way", by David J. Kalupahana (1986).

"Causality and Chance in Modern Physics", by David Bohm (1957).

"Conversations on Consciousness", by Susan Blackmore (2006) – input from a number of philosophers.

"Mind – A Brief Introduction", by John R. Searle (2004).

"The Character of Consciousness", by David J. Chalmers (2010).

"Consciousness Explained", by D. C. Dennett (1991).

"The Quest for Consciousness: A Neuroscientific Approach", by C. Koch (2004).

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"Rocks of Ages: Science and Religion" by Stephen Jay Gould (2002).

"The Self and Its Brain", by Karl R. Popper and John C. Eccles (1977).

Next, "Philosophy of the Mind", …….

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11.2 Philosophy of the Mind

1. One nice thing about Buddha Dhamma is that there are no separate theories for the mind, meaning of existence, the physical world, or ANYTHING in this world. Thus I can refer to the section on "Buddha Dhamma" when I talk about the mind, the same way I refer to that section when I discuss "Dhamma and Science."

2. There seems to be three basic problems that the philosophers are trying to tackle regarding the mind (there are many others, but let us start with these):

- How does the mental experience arise in a physical body? Most scientists and philosophers say that it originates in the brain, but they have not been able to make the connection. This is the "mind-body problem".
- How can non-physical mental states of consciousness cause something in the physical world? For example, how can your intention ever cause a movement of your hand? This is the "problem of mental causation". Yet, the case for "physicalism" — that everything in this world is matter-based — is made with this as a premise.
- Finally, how your thoughts refer to something that is happening (or happened) in a distant city? This is called the "problem of intentionality". If you are thousand miles away from home, you can take "tour" of the home, room by room, in your mind.

3. The philosophers are divided into two camps in addressing the above problems:

- One camp says the "physical" and "mental" are two distinct realms. They do not think "mental" can arise from 'physical"; This camp is mostly religious and attribute the "mental" to the concept of a "soul". They are "dualists".
- The other camp is 'materialistic": they say the 'mental" arises from "physical". In the worst case, some materialists deny even the existence of a mental reality, even though I cannot quite understand what that means. Because they are obviously thinking about these concepts, which is "mental".

4. Let us look at the current status of these two camps:

- Following the extreme dualism of Rene Descartes, there have been many dualists, including Stephen Jay Gould whose "non-overlapping magisteria" in the late 1990's put matter and mind into non-overlapping disciplines: matter can be handled by science and morality and mind can be left to religion. However, these days only dualists left seem to be those who hold a dualist view for religious reasons, i.e., a soul.
- These days most philosophers are materialists. With the amazing progress of science and technology, it is hard for most people to believe anything that is not "confirmed' by science. And they think science, based on a purely materialistic approach, should be able to explain everything about 'this world". They believe that it is only a matter of time before brain activity will be able to explain the workings of the mind; see the reference list in "Dhamma and Philosophy – Introduction."
- The inadequacy of the materialist approach is detailed in a comprehensive manner by Thomas Nagel in his recent book, "Mind and Cosmos" (2012); it is an easy read with no fluff and only 128 pages. I was impressed by how close he came to advocating a "mind first" approach, just like in Buddha Dhamma (apparently he does not know anything about Buddha Dhamma and does not even mention it).

5. **Mind is the ultimate cause of everything in this world. The Buddha said, "*mano pubbangama dhamma, mano setta manomaya*…". "Mind precedes all dhamma, all dhamma are mind made…". But Buddha's is not a dualist world view. Mind and matter are intimately connected.**

- This is in sharp contrast to both the "dualistic" and "materialistic" views.
- Most people translate the above Pāli verse as, "mind precedes all mental phenomena….." So, we need to examine what "dhamma" means here.

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- Dhamma explains how anything and everything in this world comes about "dhamma" means "to bear" or "to explain" or "how anything "comes about". Nothing happens without (multiple) causes.
- In the *Sabba Sutta*, the Buddha clearly defines what "*sabba*" or "all" that in "in this world": It is everything that can be experienced via the five physical senses and the mind. Specifically, eye and visible objects, ear and sound, nose and smells, tongue and tastes, body and touch, and the mind and concepts (these are the six internal and corresponding six external "*āyatanas*"), this is "the all".
- Is there anything that is not included within those 12 *āyatanas*? There is nothing else in the whole world that is not included in those 12 *āyatanas*. Six of those are "internal"; eye, ear, nose, tongue, body, and mind, and the other six are external, they exist "out there".
- Therefore, it is NOT correct to say that "dhamma" in the above verse includes only mental phenomena, as many translators of the *suttā* have done. This is why I keep saying that we need to check consistency all the time. If one thing is not defined properly, then that error propagates and lead to contradictions.
- This "all" can also be expressed as the 31 realms of existence; of those 31 realms, normal humans experience only two realms (human and animal); see, "The Grand Unified Theory of Dhamma". But it is possible to experience other realms via developing mental power, i.e., *jhānā*: see, "Power of the Human Mind – Introduction" and the follow-up posts. Thus, the Buddha's world view is much more expansive than the ones that are subjected to current scientific and philosophical investigations.

6. According to Buddha Dhamma, the ultimate realities in this world are just 28 types of *rūpa* (matter), *citta*, and 52 types of *cetasika*. Then different combinations of the *cetasika* in *citta* gives rise to 89 (121) types of *citta*.

- Of course *citta* and *cetasika* constitute the mind, and 28 types of *rūpa* constitute matter.
- Another way to state the same thing is in terms of the six *dhātus*: *pathavi, āpo, tejo, vāyo, ākāsa* (space), and *viññāṇa*. The 28 types of *rūpa* mentioned above (including *ākāsa dhātu*) are derived from the *cattāro mahā bhūta*: *pathavi*, *āpo*, *tejo*, *vāyo*. *Viññāṇa* constitutes of *citta* and *cetasika*.
- All inert things and plants in this world (31 realms) are made of *rūpa*. All sentient beings "are made of" *rūpa* and have *viññāṇa* (*citta* and *cetasika*), i.e, a mind.
- As I will explain in a separate post, *rūpa* are ultimately caused by the mind; see, "The Origin of Matter – Suddhaṭṭhaka." But rūpa are inherently unstable (this is basically the root cause for suffering in the material world), and there is a fundamental law in physics which states the fact that matter is unstable and the universe itself "runs down"; see, "Second Law of Thermodynamics is Part of Anicca!."
- When the mind is released from the material body, one attains *Nibbāna,* i.e., one is never reborn "in this world". It is the material body that is subject to decay and death, and lead to suffering.

7. The reason that I started this website is that it is not possible to provide a reasonable explanation of the Buddha's world view in an essay or even in several essays. At the website, I can make references to related posts. I hope it would be a rewarding experience for anyone who is willing to allocate some time to read AND contemplate.

- Another reason to start the website is that I want to have it all out in the open, so anyone can challenge any inconsistency. I want to find the truth myself, and the only way to do that is to get as many as possible to look at the emerging picture and make corrections to any errors anyone can find.
- Therefore, I would appreciate any comments pointing to any errors or inconsistencies anywhere on the site, in addition to suggestions for relevant topics to discuss.
- There is more to follow. This is an introduction.
- How "physical" arises from "mental" in the most fundamental sense is really complex and we may not get to that for a while. First we will concentrate on how physical bodies of the living beings arise *with causes from* the "mental". I will be building up the Abhidhamma section and then will refer frequently to that section as we proceed.

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8. It is time to make a paradigm change: Consciousness is not only ontologically fundamental, it takes precedence over matter. Mind can create matter. Right now we have evidence that the mind can change the brain; see, "Truine Brain – How the Mind Rewires the Brain via Meditation/Habits." **If the brain creates the mind, how can the mind alter the brain?**

9. Here are a couple of papers on the subject related to the "mind body problem" for those who are interested (click on them to open):

WebLink: What is it Like to be a Bat – Nagel (1974)

WebLink: All machine and no ghost- McGinn-2012

Next, "Buddha Dhamma: Non-Perceivability and Self-Consistency", ……

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11.3 Is Buddha Dhamma (Buddhism) a Religion?

October 21, 2015; revised November 8, 2015; rewritten December 7, 2022

Buddhism (Buddha Dhamma) is a self-consistent worldview. That worldview explains the origin of suffering in this world and the way to be liberated from suffering. In that sense, it can be called a religion too.

Buddha Dhamma – A Self-Consistent Worldview and a Religion

1. It is best to learn (or even scrutinize) Buddha Dhamma with a mindset pretty much the same as when trying to learn about a new concept, say in mathematics or science. Some key assumptions (axioms) are involved, which cannot be proven but do make sense, especially if one takes time to contemplate. That is the approach followed in mathematics and science as well.

- That worldview has embedded in it the root causes and conditions for suffering to arise and the way to stop that suffering. In that sense, it is a religion, too, even though without the concept of a Creator.
- That is contrary to conventional religions, which are rooted in a "Creator God" based entirely on faith.
- The foundation of Buddha Dhamma, *Paṭicca Samuppāda*, describes the entirety of this world (including mental phenomena).
- However, if one needs to treat Buddha Dhamma (teachings of the Buddha) as a worldview, then learning *Abhidhamma* would be required. Finer details are in Abhidhamma.

What Is a Religion?

2. Merriam-Webster defines "religion" as:

- The belief in a Creator God or a group of Gods
- An organized system of beliefs, ceremonies, and rules used to worship a god or a group of gods
- An interest, a belief, or an activity that is very important to a person or group

The Oxford dictionary has the following definitions:

- The belief in and worship of a superhuman controlling power, especially a personal God or gods
- A particular system of faith and worship
- A pursuit or interest to which someone ascribes supreme importance

Buddhism Is an "Atheistic Religion"

3. Thus, the word "religion" invokes the idea of a Creator God in most people's minds. Even though this is correct for most major religions of the world, it is not correct for Buddha Dhamma.

- The foundation of Buddha Dhamma is that the world has existed "forever" (no First Cause, and thus it was not created). Planetary systems like our Solar system (*cakkavāla*) come and go, but there have always been living beings. See "Buddhism and Evolution – Aggañña Sutta (DN 27)."
- It may appear inconsistent with the current "Big Bang Theory," which says our universe started some 14 billion years ago in a "Big Bang". Religions embraced the idea of the Big Bang when it was first proposed since it had connotations of creation. However, the inflationary theory that describes the Big Bang (proposed in the 1990s) says there could be multiple parallel universes. Thus, the hope for a unique "event of creation" fizzled. The point is that modern science has no clear picture of how the universe behaves.
- Of course, the "Big Bang Theory" is a theory; it is not yet proven. Some scientists do not believe everything "popped up" suddenly in a Big Bang. They believe that universes are cyclic, i.e., transform and

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evolve; see, for example, "Endless Universe – Beyond the Big Bang" by P. J. Steinhardt and N. Turok (2007).

4. Buddha Dhamma does not count as a religion if one takes the first two definitions from either Merriam-Webster or Oxford dictionary. Yet, it can be included in the category of #3 above.

- **One could say that the prominent religions are theistic**, i.e., based on the belief in a Creator.
- Buddha Dhamma can be categorized as an **atheistic religion** because there is no assumption of a Creator, yet it can lead to the end of suffering.
- It must be noted that in Buddha Dhamma, there are beings called "*Devā*" (sometimes translated as "gods") in other realms; they cannot affect our lives in a significant way, much less than creating universes.

Buddha Dhamma Is the Grand Unified Theory Sought by Science

5. However, I prefer to label Buddha Dhamma as the "ultimate science." It encompasses all of nature's laws, not only about material phenomena but also about the mind. It is the Grand Unified Theory that scientists strive to discover, but they only focus on the material aspects. See "The Grand Unified Theory of Dhamma."

- Scientists are beginning to realize the importance of the mind. Many scientists are attempting to connect quantum theory and the mind. This will NOT work because any "matter-based theory" cannot explain the mind. Mind is the forerunner: "Manopubbangamā Dhammā.. ."
- The mind takes precedence over matter; see the "Abhidhamma" section. Those who can spend time and learn Abhidhamma will realize no scientist can ever come close to a Buddha.
- The presence of innumerable planetary systems in our universe was known to the Buddha and is described in the *Tipiṭaka* even though science discovered that only within the past two hundred years; see "Dhamma and Science."

Current Debates Between Philosophers and Theologians

6. When I listen to current debates between those who believe in a Creator and those who don't (atheists), I think the following summarizes the key ideas from each group:

- Atheists correctly point out that there is no evidence supporting the idea of a Creator God. Our ancestors could not fathom the workings of our complex world and envisioned a Creator who was supposed to have created humans and a suitable habitat for them. But many "mysteries" of our world have been resolved with the advancement of science, and these findings contradict key ideas in prominent religions.
- Those on the other side insist that the idea of a "totally physical world" goes against our experiences and innate feelings that cannot be denied. That there must be something in addition to a physical body, i.e., a "conscious experience" cannot be attributed to atoms and molecules in our bodies. Furthermore, they point out that science has not been able to explain even the working of a single living cell.
- I have discussed that in detail at the beginning of the "Origin of Life" section.

Buddha Dhamma Has the Explanatory Power and Is Self-Consistent

7. Buddha Dhamma addresses both of those critical points. First, on the side of the atheists, there is no need for a Creator. Natural processes can account for not only what happens on Earth but an uncountable number of habitable planetary systems in a vast universe.

- On the other hand, science can account for only how the material world evolves. As the theologians argue, there is something other than inert matter in this world, and that is consciousness. Consciousness cannot be derived from inter matter.

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- However, consciousness was not imparted by a Creator either. Furthermore, contrary to what most theologians believe, animals are also conscious (even though their ability to make decisions is much lower than humans).
- Introductions are at "Buddha Dhamma: Non-Perceivability and Self-Consistency" and "Gödel's Incompleteness Theorem."
- This is why one could say Buddha Dhamma is an "atheistic religion." It describes the way to liberation (from suffering) without the concept of a "Creator God."

8. Some people tell me that Buddha Dhamma is not that different from other religions because certain "assumptions" need to be believed "on faith," for example, that there is a rebirth process.

- However, the axiom of a rebirth process is not be taken as a belief, like in the case of the Ten Commandments. It is up to oneself to examine and accept or reject that concept. Even a Buddha cannot make anyone be "forced to believe" in anything. See "Evidence for Rebirth."
- Thus, there is a difference in what is meant by "faith" in Buddha Dhamma compared to that in theistic religions. In any theistic religion, one has to accept the idea of a Creator without question; it is THE basis of any prominent theistic religion.
- Furthermore, mathematics and sciences have built-in assumptions too. New theories must be developed if new findings contradict a given assumption. Buddha Dhamma (represented by the Tipiṭaka) has not changed over the past 2500 years.
- Buddha Dhamma describes the nature of this world; The Grand Unified Theory of Dhamma has some fundamental axioms, like geometry or the theory of relativity. These "assumptions" can be verified to be correct if one takes the time to examine the evidence.

9. Buddha Dhamma has the explanatory power to explain anything in this world, ranging from the existence of innumerable planetary systems (which was only accepted within the past few hundred years by science) to how morality comes about without a Creator; see, "Dhamma and Science" and "Origin of Morality (and Immorality) in Buddhism."

- It took us the workings of many brilliant scientists, from Galileo to Newton to Einstein, to realize the vastness of this universe, which the Buddha described 2500 years ago.
- But the even more astounding fact is that the Buddha described in detail how consciousness arises in a living being, in addition to describing the material world. Science is still under the "wrong view" that consciousness can arise in the brain out of inert matter.
- See the "Origin of Life" and "Abhidhamma" sections for details.

Main Points Against Both Materialism and "Creator-Based" Religions

10. There are many videos on YouTube explaining the shortcomings of modern science (based on a materialistic world) and "Creator-based" religions. Both sides are correct about the shortcomings of the other side. I will highlight only one key obstacle to be overcome by each side.

- The critical issue with "Creator-based religions" is why a Creator would let the man he created suffer. He could have created a suffering-free world. See "Wrong View of Creationism (and Eternal Future Life) – Part 2."
- On the other hand, modern science cannot explain how human life begins or prove that consciousness originates in the brain. See "Views on Life – Wrong View of Materialism."

Arguments Against a Creator (Prominent Religions)

11. For those who would like to look into arguments on why theistic religions do not make sense, below is a compilation of arguments by Sam Harris, a prominent atheist.

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??? unavailable ??? WebLink: youtube: Sam Harris: Best Arguments against Religion #1

WebLink: youtube: Sam Harris: Best Arguments against Religion #1

First segment (up to 2 minutes): Buddha Dhamma is incompatible with any other religion.

Second segment (up to 5 minutes): Buddha Dhamma agrees with Mr. Harris' points.

Third segment (up to 10 minutes): Buddha Dhamma agrees with Mr. Harris' points. Some assumptions of prominent religions have no basis. However, science does not explain everything either.

Final Segment: Yes. God's will has nothing to do with the suffering present in this world.

- I will skip the other videos in the series, which do not have anything contradictory to Buddha Dhamma.
- In the third video, at one point, he mentions Buddhism by name, clumped with other religions. That is because he has not been exposed to the correct version of Buddhism. Just because Mr. Haris has practiced "breath meditation" does not make him knowledgeable on Buddha Dhamma. As I have explained, *Ānāpānasati* meditation in Buddhism is not "breath meditation." See "Is Ānāpānasati Breath Meditation?"

Arguments Against Materialism

12. Modern science can explain many phenomena involving inert matter. But it cannot explain mental phenomena, including the origin of consciousness. The following video provides critical arguments against "materialism" because it cannot explain the origins of the human body's complex biology (the video starts at 30 minutes, where this point is discussed.) Dr. Stephen Meyer believes in a "Creator God," but his arguments against materialism are valid. (Some scientists have moved to the "creation" camp simply because they cannot explain such phenomena any other way; they are unaware of the correct version of Buddhism.)

WebLink: youtube: James Tour: The Mystery of the Origin of Life

- Modern science cannot also explain when or how sentient life begins in a zygote; see, "Buddhist Explanations of Conception, Abortion, and Contraception." This is why I am saying that science is incomplete; it does not know about the "*gandhabba* state" of a human. By the way, a "*gandhabba*" is not a soul; see, "Ghost in the Machine – Synonym for the Manomaya Kāya?."
- Regarding the mind, science is still at the same stage as it was 400 years ago regarding the material world. Before Galileo discovered the existence of planets, stars were believed to be embedded in a celestial sphere around the Earth; see "Dhamma and Science – Introduction."

Buddha Dhamma can explain all the aspects being debated by both sides. It can fully explain the material world and mental phenomena, including consciousness. See "Origin of Life."

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11.4 The Infinity Problem in Buddhism

July 15, 2017; Revised February 5, 2018; Re-written March 23, 2021; revised August 13, 2022; August 14, 2022; re-written September 24, 2022; revised May 8, 2025 (#2, #4, #5, #8); last revised December 7, 2025

The infinity problem in Buddhism is the following. "Each of us" has been in the rebirth process for an infinite time. Thus, "each of us" has been exposed to Buddha Dhamma countless times, i.e., made infinite attempts to attain *Nibbāna*. How is it possible that all of "us" have not attained *Nibbāna*?

Introduction – "Infinite Monkey Problem"

1. The question is based on the following statement in several *suttā* in *Anamatagga Saṁyutta* starting with the "WebLink: suttacentral: *Tinakaṭṭha Sutta* (SN 15.1)": "There is no discernible beginning to the rebirth process." **The above statement has two critical implications:**

i. **Consciousness cannot be created.** All living beings that exist now have existed forever. A sentient being can only move from one existence to another among some of the 31 realms. That process can end only upon attaining *Arahanthood*. **These are core tenets in Buddha's teachings.** The 'switching of consciousness' from one existence to another can be stopped only by breaking the ten *saṁyojana* (*saṁsāric* bonds), and that can start only by attaining the *Sotāpanna* stage with the breaking of the first three *saṁyojana*. **No matter how many lives we have, it does not matter until one grasps Buddha's worldview at the *Sotāpanna* stage.** This actually is the key to addressing the 'infinite monkey theorem' discussed in this post under (ii) below.

ii. We have had an infinite time to attain *Nibbāna* (because an infinite number of Buddhas must have been born too). **So, why have we all not attained *Nibbāna* yet?"** Again, the key to resolving that is also in (i) above.

2. The second issue above has been discussed in discussion forums without a conclusion. See "WebLink: dhammalwheel.com: The problem of infinity in Buddhism" at Dhamma Wheel and "WebLink: suttacentral: The infinity problem in Buddhism" at the Sutta Central forum in 2017.

- This question seems to have its origin in the "WebLink: wikipedia.org: Infinite Monkey Theorem," also see "WebLink: grokipedia.com: Infinite monkey theorem – Grokipedia"), which states that a monkey hitting keys at random on a typewriter keyboard for an infinite amount of time will almost surely type any given text, such as the complete works of William Shakespeare.
- By the way, this infinite monkey theorem is another evidence of how unimaginably large infinity is: "Infinity – How Big Is It?."

Detailed Analysis of the Infinite Monkey Theorem

3. The monkey theorem is based on a monkey typing on a keyboard and generating random letters. It is assumed that the same monkey will keep typing on the keyboard nonstop for an infinite time.

For example, the probability that the monkey will come up with the word "banana" would be **less than 1 in 15 billion, but not zero.** Thus it is a theoretically **possible** outcome, even though improbable.

- But the enormity comes to view when you realize that you must get a WHOLE TEXT correctly without making too many errors at a stretch (in one continuous period.) For example, to get TWO words correctly, like "yellow banana," the probability is the product of the probabilities of getting each word right. The probability that a monkey gets those two words correctly is less than one billion-billion (1 in 10^18). That is extremely small.

4. The above Wikipedia article says: "..the probability that **monkeys filling the entire observable universe** would type a single complete work, such as Shakespeare's *Hamlet*, is **so tiny that the chance of**

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it occurring during a period hundreds of thousands of orders of magnitude longer than the age of the universe is *extremely* low (but technically not zero)."

- That is because scientists estimate the age of our current universe to be only about 14 billion years. Infinity cannot be assigned a number. Any large number you can think about CAN NOT BE the largest number because you can just add 1 to that number to make it bigger. There is no ending! Thus, given an infinite time, it is theoretically possible that a monkey could type out the complete works of William Shakespeare.
- However, as we see below, the rebirth process involving a "lifestream" can not be compared to the **same monkey** typing on a keyboard for an eternity.

Two Relevant Issues

5. We will discuss **TWO aspects of this issue**.

- **First**, we will show that the infinite monkey theorem's MECHANISM does not apply to the rebirth process. **The rebirth process DOES NOT involve a "person/soul/*ātman*"** traveling the *Saṁsāra* **(like a single monkey typing for an infinite time.)** Nothing like a soul "moves" from this life to the next. Even the next moment in life arises from causes and conditions that prevail in the present moment, i.e., via the *Paṭicca Samuppāda* process. Once the root causes *(rāga*, *dosa*, *moha*) are removed from a mind, that process stops, and one attains *Arahanthood*/*Nibbāna*.
- **Second**, we will show that even if an infinite number of living beings have attained *Nibbāna,* there will still be an endless number left!

First Issue

There Is No "Person" Traveling the Rebirth Process

6. Various forms of life manifest during the rebirth process. Even though we live human lives now, we have lived in most of the 31 realms described by the Buddha. **We have been born countless times as a *Deva*, a *Brahma*, an animal, a hell-being, etc.!**

- The Buddha described the concept of a "lifestream" moving from life in one realm to another (rather than a soul incarnating or appearing in different forms). See "What Reincarnates? – Concept of a Lifestream."
- **There is no "unchanging/permanent essence" like a soul moving from one life to the next.** If that were the case, stopping the rebirth process and attaining *Nibbāna* would be impossible! How can a permanent entity cease to exist?
- What is taken to the next life is *anusaya*/*gati*/*saṁyojana*. None of those is permanent. Each one can change even momentarily!
- Furthermore, all those entities are associated with suffering. Elimination of *anusaya*/*gati*/*saṁyojana* is the end of suffering, not the end of an entity like a soul or an *ātman*. See "Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering."

7. When one understands that by comprehending "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths," one becomes a *Sotāpanna* by removing significant parts of *anusaya*/*gati*/*saṁyojana*. **That is getting rid of the wrong view of a "soul/*ātman*" or "*sakkāya diṭṭhi*."** See "Sakkāya Diṭṭhi and Tilakkhaṇa."

- As a *Sotāpanna* progresses on the Noble Eightfold Path, more of the *anusaya*/*gati*/*saṁyojana* are removed. See **"**Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma**"** and **"**Anusaya, Gati, Bhava – Connection to Manomaya Kāya (Gandhabba).**"**
- With the attainment of the *Arahant* stage, ALL *anusaya*/*gati*/*saṁyojana* will be lost from the mind. At the *Arahant*'s death, nothing is left that can initiate another birth, and thus, the rebirth process stops.

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Path to *Nibbāna* Is Not a Mechanical Process

8. Therefore, reaching *Nibbāna* CANNOT be considered a mechanical process and, thus, CANNOT be compared to a monkey hitting arbitrary keys on a keyboard to generate Shakespeare's *Hamlet*.

- We can consider a monkey typing a single letter to a living-being hearing the correct Buddha Dhamma. Therefore, we can call that a "single-shot" at *Nibbāna*, corresponding to a single keystroke by a monkey.
- However, a mathematician could still say there will be an infinite number of such "single-shots" by a living being over an INFINITE time.

9. But the key issue is that it is NOT **the same person** who heard the correct Buddha Dhamma infinite times!

- Therefore, the problem is with the question itself. The infinity problem in Buddhism is phrased as follows: **"Each of us"** has been in the rebirth process for an infinite time. How is it possible that all of us have not attained *Nibbāna*?
- **That question assumes that a fixed person/soul/*ātman* is repeatedly reborn!** *Paṭicca Samuppāda* explains that there is no such permanent entity that is repeatedly reborn. See "What Reincarnates? – Concept of a Lifestream."
- Continuation of a lifestream can be stopped by removing the root causes of that process; **those root causes of *rāga, dosa*, and *moha* arise only because of our ignorance about how our cravings for "worldly pleasures" are based on "distorted *saññā*."** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." Detailed discussion in ""Worldview of the Buddha'."
- We went through the above discussion to show that the two processes cannot be equated. Now, we address the SECOND issue mentioned in #4 above.

Second Issue

Infinite Number May Have Attained *Nibbāna*

10. It is indeed possible that an infinite number of living beings HAVE ATTAINED *Nibbāna* in the past.

- Not only that, but **an infinite number of living beings may have attained *Buddhahood* in the past.** Of course, reaching *Buddhahood* is infinitely more difficult than achieving *Arahanthood*.
- Therefore, the infinite set of living beings who have attained *Nibbāna* is "much larger" than the infinite set of living beings who have attained *Buddhahood*.
- **The key to this puzzle is to realize that "many levels of infinity" exist.** Mathematicians revealed this within the past hundred years, thanks to the pioneering work of the mathematician George Cantor. See "WebLink: storyofmathematics.com: George Cantor – The Man Who Founded Set Theory." The following video provides good insights too.

  WebLink: youtube: Cantor's Infinity Paradox | Set Theory

A Nice Visualization of Infinity Within Infinity – The Infinite Hotel Paradox

11. The following video explains why there can be "smaller infinities" within infinity. In particular, the set of positive integers is a "smaller infinity." Those who have attained *Nibbāna* fall under that category. Regardless of how many have attained *Nibbāna*, more could attain *Nibbāna*.

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- The following video discusses an infinite number of buses filled with an infinite number of guests arriving at an infinite hotel. The hotel can accommodate all of them and more!

  WebLink: youtube: The Infinite Hotel Paradox - Jeff Dekofsky

- I have set the video to stop at 2:10. It is enough to see that the hotel can accommodate an infinite number of guests at any time. During the presence of a *Buddha Sāsana*, only a finite number of living beings (humans, *Devas*, and *Brahmas*) attain *Nibbāna*.
- The rest of the video is more mathematical and shows that even an infinite number of buses. Each carrying an infinite number of passengers, can be accommodated! You can watch the whole video by clicking "watch on Youtube."

Other Related Issues

12. Several other questions now arise: Where do all these infinite numbers of living beings live? Do they all live in our Solar system? It will take many more future posts to explain these fully, but we can summarize them as follows.

- Brief answers to those questions are as follows: According to the Buddha, an uncountable number of planetary systems in the universe are populated with living beings. While an uncountable number of living beings live in our Solar system, there are an uncountable number of such planetary systems (*cakkavāla*) in the world. Each cluster of 10,000 such *cakkavāla* can have a Buddha appearing periodically. Thus, there could have been an infinite number of Buddhās.
- Such details are in suttas in the *Tipiṭaka*, mainly in the *Dīgha Nikāya*. I briefly discussed one *sutta*: "Buddhism and Evolution – Aggañña Sutta (DN 27)" and "Aggañña Sutta Discussion – Introduction."

Summary/Additional Resource

13. Infinity is a very complex concept. There are many levels of infinity, and infinity minus infinity can still be infinity.

- Therefore, even as there have been an infinite number of Buddhās and an even higher infinity of those who attained *Arahanthood*, there are still an infinite number of living beings (including us) who have not yet attained *Nibbāna*.
- Even more importantly, there is no contradiction per the "infinite monkey theorem" because the premise/assumption of that theorem does not hold for the rebirth process.
- **Thus, there is no contradiction in either case.**

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11.5 Free Will in Buddhism – Connection to Saṅkhāra

November 3, 2018; revised July 6, 2019; June 11, 2022; November 20, 2022; June 21, 2024; rewritten April 4, 2025

Free will is at the core of Buddhism (Buddha Dhamma). Without free will, attaining *Nibbāna* is not possible. This post discusses the difference between automatic /unconscious and deliberate/willful *saṅkhāra* generation.

Introduction

1. Free will is at the core of Buddhism (Buddha Dhamma). If one does not have free will (and, thus, determination), one cannot attain *Nibbāna*.

- The applicability of free will should be evident in a mundane sense. Free will determines (within certain limits) whether one will become a successful businessman or a master thief.
- When I say "within limits," we can only compare situations for two people born with comparable capabilities. For example, one born with an "*ahetuka* birth" (e.g., born with brain defects) will never be able to achieve much success.
- However, a person born with a "normal level of intelligence" (*tihetuka* or *dvihetuka* births) can make decisions that can lead to various possible outcomes in the future. For example, one could become a great scientist or a ruthless dictator. Both require a "sharp mind." See #6 of "Sutta Interpretation – Uddesa, Niddesa, Patiniddesa."

2. In the following video by Sam Harris, we can see where modern philosophers get stuck on the issue of free will.

WebLink: Youtube: Sam Harris on the Illusion of Free Will

- He agrees that things happen due to causes, **but he cannot figure out the causes of many things.** He says, "You don't pick your parents; you don't pick your body…". Yet, we do that via the rebirth process, which is not in Harris's materialistic worldview. **That is explained with *Paṭicca Samuppāda* in Buddha Dhamma.** Rebirths are determined by the causes and conditions associated with a lifestream; see "What Reincarnates? – Concept of a Lifestream" and "Uppatti Paticca Samuppāda (How We Create Our Own Rebirths)."
- As long as he does not believe in rebirth, Sam Harris will never be able to understand those "missing causes." The rebirth picture provides those "missing causes." **Laws of *kamma* (causes and effects) operate over many rebirths. One cannot analyze one's current life in isolation.**

Background Material in Buddha Dhamma

3. To fully explain the laws of *kamma*, we must include rebirths in all possible existences, including animal and *Deva* realms**.**

- Nature treats every sentient being fairly, according to what they have done in the past.
- Based on one's *gati* at the moment of death, one is born into a given existence (human, animal, *Deva*, etc.), a family (good, bad), and different conditions (healthy, handicapped, poor, etc.) See "WebLink: suttacentral: *Gati Sutta* (AN 9.68)."
- **One's *gati* is based on the types of *saṅkhāra* that one cultivates (basically how one thinks, speaks, and acts).**

4. Another key point is that "*kammic* energy" that leads to future results (*vipāka*) is generated in one's ***javana citta***. Don't be put off by that word. ***Javana cittās*** are thoughts that arise in one's mind when generating **conscious thoughts** about speaking/doing **moral or immoral deeds.**

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- ***Mano*, *vacī*, and *kāya saṅkhāra* lead to *mano*, *vacī*, and *kāya kamma* that can lead to future *vipāka* (including rebirths), ONLY IF those actions or speech are either moral (good *vipāka*) or immoral (bad *vipāka*).**
- See "Saṅkhāra – What It Really Means."

Conscious and Automatic *Saṅkhāra* Generation

5. *Mano saṅkhāra* are conscious defiled thoughts. *Vacī saṅkhārās* are responsible for our defiled speech (either out loud or just to ourselves). When we engage in moral/immoral actions, we move our bodies with *kāya saṅkhāra* that arise in our mind (basically in the *gandhabba*). **We have control over all three types and generate them consciously.**

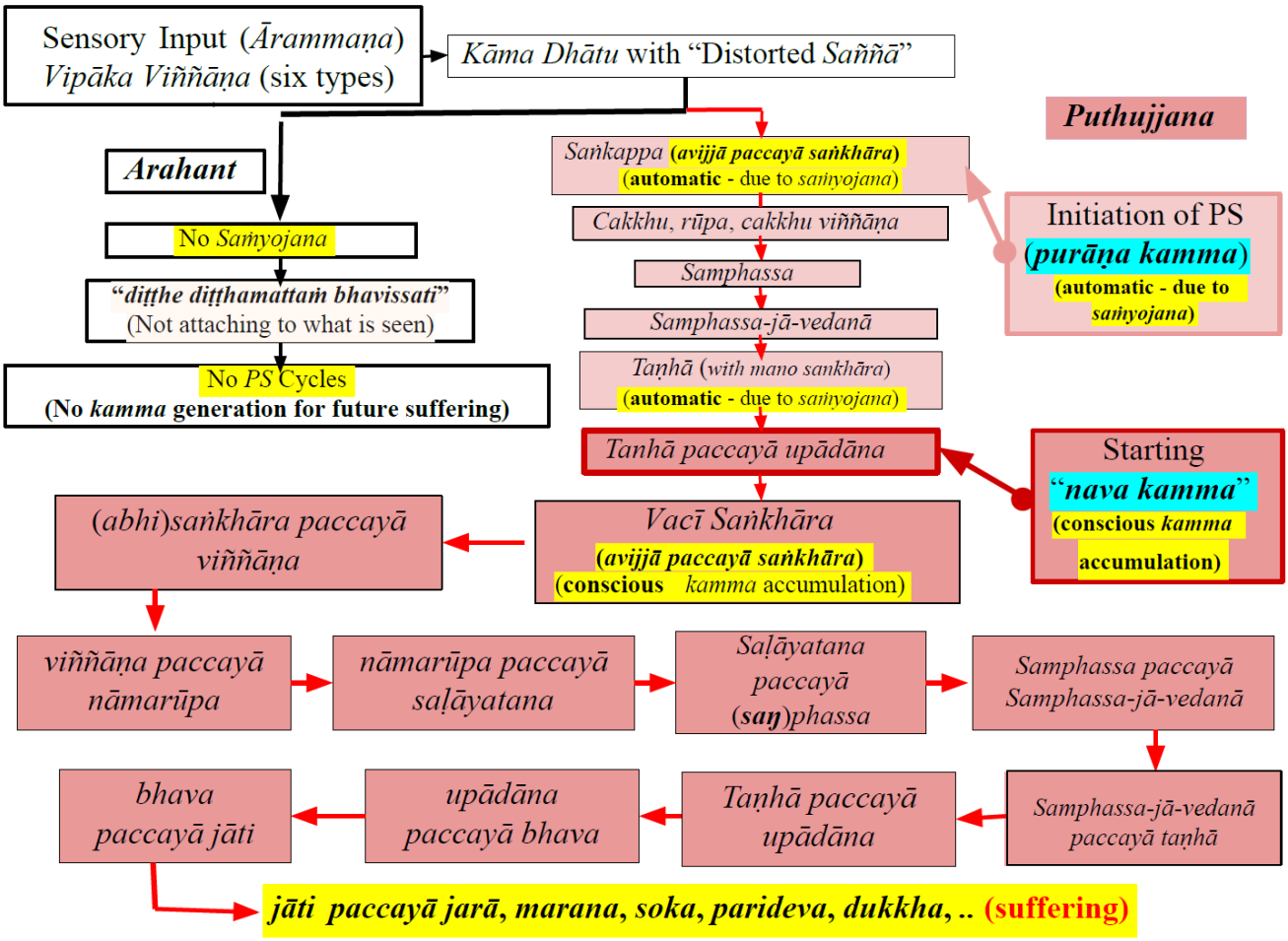
- In contrast, **thoughts arising automatically with a sensory input are *saṅkappa*.** They are a weak form of ***saṅkhāra*** called **"*abhisaṅkhāra*."**
- That is the difference between ***saṅkappa*** (which arise without our DIRECT control) and *mano*, *vacī*, and *kāya saṅkhāra* (which we have control over) that lead to ***mano*, *vacī*, and *kāya kamma***.
- There is no significant *javana* power (to bring *vipāka* in future rebirths) in ***saṅkappa***. In contrast, ***mano*, *vacī*, and *kāya saṅkhāra*** generate *javana* power. The strength of *kammic* energy created increases in the following order: *mano*, *vacī*, *kāya saṅkhāra*.

Purāṇa and *Nava Kamma* Stages of a Sensory Event

6. **Weak *Kamma*** generation (**with initial *abhisaṅkhāra* called *saṅkappa***) occurs in the **"*purāṇa kamma*" stage**. They are weak and cannot bring *vipāka* in the future.

- **Strong *kamma* that can bring future *vipāka* (including rebirth)** will occur only if *javana cittās* arise within the **"*nava kamma*" stage** where ***mano*, *vacī*, *and kāya kamma*** are done.
- The following chart provides the basic concepts of the "*purāṇa kamma*" and "*nava kamma*" stages (which is another representation of the *Paṭicca Samuppāda* process). **They do not occur in an *Arahant*.**
- The chart is discussed in "Purana and Nava Kamma – Sequence of Kamma Generation." A systematic analysis is in the section "Worldview of the Buddha."

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Purāṇa and Nava Kamma - 1

Download/Print: "WebLink: PDF File Download: Purāṇa and Nava Kamma – 1 - Revised."

7. Only ***Saṅkappa*** arise in the **"*purāṇa kamma*" stage**. They occur automatically due to bonds to the rebirth process (*saṁyojana*).

- Thus, the *saṅkappa* generation does not happen (and *Paṭicca Samuppāda* does not operate) for an *Arahant* who has broken all *saṁyojana*. Once the *saṅkappa* generation stops, the *mano*, *vacī*, and *kāya saṅkhāra* generation stop, too, as we can see from the above chart.
- The ten *saṁyojanās* are directly related to the five *gati* discussed in the "WebLink: suttacentral: *Gati Sutta* (AN 9.68)." For example, when the first three *saṁyojana* are eliminated, the first three types of *gati* (that lead to rebirth in the *apāyās*) are also removed.
- What is summarized above is a deeper aspect of Buddha's teachings. ***Saṅkappa*** generation occurs in the **"*purāṇa kamma*"** stage in a sensory event, and ***mano, vacī,* and *kāya saṅkhāra*** generation (leading to ***mano, vacī,* and *kāya kamma***) occurs in the **"*nava kamma*"** stage.

Saṅkhāra Can Arise With or Without Conscious Thinking

8. As we have discussed before, the word "*saṅkhāra*" comes from "*saṅ*" + "*khāra*" or actions that involve "*saṇ*"; see, "What is "Saṇ"? Meaning of Saṇsāra (or Saṁsāra)."

- "*Saṇ*" is responsible for getting things done to live the current life (even everyday activities).
- **However, if they involve conscious moral/immoral thoughts, that can bring results (*vipāka*) in future lives.**
- ***Kammās* are actions with a defiled mind (done with *saṅkhāra* that arise in mind).** Actions **without** *rāga*, *dosa*, or *moha* in mind are **not** called *kamma*.

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- Such moral or immoral **strong *kamma*** — done with ***mano*, *vacī*, and *kāya saṅkhāra*** — are the ones that lead to ***kamma vipāka* in the future** (either in this life or in future lives).
- ***Saṅkappās*** are a weak form of ***saṅkhāra*** called **"*abhisaṅkhāra*."** I may have labeled **"*abhisaṅkhāra*"** as "strong *saṅkhāra*" in some old posts, and that is incorrect. However, **repeated generation** of ***abhisaṅkhāra*** occurs in ***mano*, *vacī*, and *kāya saṅkhāra*, making them potent.**

Key Idea: *Mano*, *Vacī*, and *Kāya Saṅkhārās* are Willful

9. Let us look at some examples now.

- Thinking about going to the bathroom is NOT a *vacī saṅkhāra* because it is *kammically* neutral, i.e., no defiled thoughts involved. Walking to the kitchen to get a glass of water is NOT a *kāya saṅkhāra* because it does not involve a defiled mind with *rāga, dosa,* or *moha*.
- Thinking about killing a human being involves *vacī saṅkhāra* with high *kammic* consequences; actual killing is made with *kāya saṅkhāra*. Those can lead to rebirth in the *apāyās* because both are based on immoral or *apuñña abhisaṅkhāra* (or *apuññābhisaṅkhāra*).
- On the other hand, thoughts responsible for good speech and actions or *puñña abhisaṅkhāra* (or *puññābhisaṅkhāra*) have good *kammic* consequences and can lead to "good births" (human, *Deva*, or *Brahma*). Even more importantly, they are essential for making progress on the Path.
- Details in "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

Connection Between *Saṅkhāra* and *Cetasika*

10. I keep repeating these because it is imperative to understand these fundamental ideas.

- All *saṅkappa* and *saṅkhāra* arise in the mental body (*gandhabba*) and NOT in the brain.
- Then, the brain helps to put those into action/speech (i.e., moving body parts).
- Good *kamma* that will have good *vipāka* in the future is done with *saṅkhāra* that have ***sobhana cetasika* (compassion, non-greed, etc.)**. Bad *kammā* that will have the corresponding bad *vipāka* in the future is done with *abhisaṅkhāra* that have ***asobhana cetasika* (anger, greed, etc.)**; see "Cetasika (Mental Factors)."

Saṅkappa Arise Automatically (Without Conscious Thinking)

11. ***Saṅkappās*** automatically arise in the mind due to a sensory input based on one's unbroken *saṁyojana* (bonds to the rebirth process); see the above chart.

- **We don't consciously experience those initial *saṅkappa*** that arise in the "***purāṇa kamma***" stage. **We only experience *mano*, *vacī*, and *kāya saṅkhāra* that arise in the "*nava kamma*" stage**.
- The processes involved in the **"*purāṇa kamma*"** and **"*nava kamma*"** stages are summarized in many *suttās*. See, for example, "WebLink: suttacentral: *Saññānānatta Sutta* (SN 14.7)." This *sutta* is discussed in #7 through #9 in "Contamination of a Human Mind – Detailed Analysis."

Saṅkappa Arise Based on *Saṁyojana*

12. As we discussed many times, we get "attached" to something AUTOMATICALLY (**"*purāṇa kamma*" stage**) based on our *gati* and arise as ***saṅkappa***. It is essential to understand the concept of "*gati*" (character/habits); see "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)."

- (*Gati* is closely related to *saṁyojana*. As the ten *saṁyojana* are eliminated, the five main *gati* are eliminated too: "WebLink: suttacentral: *Gati Sutta* (AN 9.68).")

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- If the attachment in the **"*purāṇa kamma*" stage** is strong enough, the mind will start thinking about it consciously in the **"*nava kamma*" stage,** and ***mano*, *vacī*, and *kāya saṅkhāra*** arise (and we become aware of them.)
- Now, we can be mindful, think about the consequences of such thoughts, and stop them as soon as we become aware of this "attachment" to something. Therefore, we can stop such thoughts at the *vacī saṅkhāra* stage; see "Correct Meaning of Vacī Saṅkhāra."

Bypassing the *Purāṇa Kamma* Stage

13. To stop ***saṅkappa*/*saṅkhāra*** generation in the ***purāṇa kamma*/*nava kamma*** stages, we must stop ***saṅkappa*** generation in the ***purāṇa kamma*** stage.

- However, as discussed above, we cannot control the **"*purāṇa kamma*" stage**, which runs automatically based on the "distorted *saññā*." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- Yet, the Buddha figured out how to bypass the ***purāṇa kamma*** stage by controlling the ***nava kamma*** stage. That requires learning key concepts like the Four Noble Truths, *Paṭicca Samuppāda, Tilakkhaṇa*, etc.
- When one understands that, one becomes a *Sotāpanna* ("*Sandiṭṭhiko*"); see "Path to Nibbāna – Learning Dhamma to Become a Sotāpanna" and "Sandiṭṭhiko – What Does It Mean?."

14. Please read #13 again. That is the key to understanding why we have "free will" and how we can stop suffering altogether.

- We have total control over the **"*nava kamma*" stage, even though we don't have direct control over the "*purāṇa kamma*" stage**. Controlling the **"*nava kamma*" stage** leads to stopping the **"*purāṇa kamma*" stage**.
- However, one must be in the human realm or higher to exercise this "free will." Even those humans with an "*ahetuka* birth" do not have enough wisdom to exercise free will.
- Those in the *apāyās* also have "*ahetuka* births" and, thus, do not have free will.

Key Concepts in *Satipaṭṭhāna* and *Ānāpānasati*

15. Therefore, the concept of free will becomes clear if one can understand the concepts of unconscious ***saṅkappa*** and conscious *mano*, *vacī*, and *kāya saṅkhāra*.

- To have a firm grasp of *Satipaṭṭhāna* and *Ānāpāna* meditations, it is essential to understand what is meant by "mindfulness," which happens in the **"*nava kamma*" stage** where **we have control over *mano*, *vacī*, and *kāya saṅkhāra* generation**.
- Even though we don't have control over the ***saṅkappa*** generation in the **"*purāṇa kamma*" stage**, the Buddha found a way to bypass that stage. See "Path to Nibbāna – The Necessary Background ."

16. The bottom line is this: **Once we become aware of an action we are about to take, we have the freedom to proceed or stop it.**

- We should stop any wrong actions we are about to do and continue with any good ones. That is the basis of *Satipaṭṭhāna* and *Ānāpāna* meditations.
- We must cultivate the habit of "catching one's response early enough." "Being mindful" is just that; see, "6. Ānāpānasati Bhāvanā (Introduction)" and "Mahā Satipaṭṭhāna Sutta."
- Once we have reasonable control of the **"*nava kamma*" stage**, we can contemplate the key concepts (Four Noble Truths, *Paṭicca Samuppāda, Tilakkhaṇa*, etc.) in Buddha's teachings and bypass the **"*purāṇa kamma*" stage** to get to the **"*Satipaṭṭhāna Bhūmi*"** and bypass the **"distorted *saññā*." It**

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is the "distorted *saññā*" that makes us make wrong decisions about sensory inputs. [***bhūmi*** : [f.] ground; earth; region; stage; plane.]

- See #1 of "Path to Nibbāna – The Necessary Background."

Libet Experiments on Free Will

17. Scientists misinterpret the experiments on the famous "Libet experiments" simply because they believe that the mind resides in the brain. Therefore, they wrongly conclude that the "brain activity starts" before one makes a decision; see, "Neuroscience says there is no Free Will? – That is a Misinterpretation!."

- Libet's experiment is straightforward: A person randomly decides (with no pre-planning) to press a button at some point, and scientists monitor that person's brain activity. They conclude that the brain starts the "finger moving" process before the person decides to move the finger!
- Buddha's teachings explain this simply: It is the *gandhabba* ("mental body") that decides to press the button. Brain activity starts with our conscious decision to press the button.
- **The time lag is for that instruction to reach the brain and then for the brain to get the necessary muscles to move.** See "Brain – Interface between Mind and Body."

18. *Gandhabba,* or the "mental body" or the "*manomaya kāya*," is a critical concept neglected in the current *Theravāda* texts.

- The physical body is just a shell controlled by the mental body.
- The death of the physical body is not the end of life. The mental body comes out of the dead physical body and can get into a womb to make another physical body.
- See "Buddhist Explanations of Conception, Abortion, and Contraception."
- Several subsections on the website discuss the *gandhabba*, or the "mental body" concept: "Mental Body – Gandhabba," "Gandhabba (Manomaya Kāya)," and "The Grand Unified Theory of Dhamma."

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11.6 Book Reviews

"'Why Does the World Exist?" by Jim Holt"

"'Waking Up" by Sam Harris"

"'The Language of God" by Francis Collins"

"'Spark" by John Ratey"

"'The Life of the Buddha" by Bhikkhu Ñāṇamoli"

11.6.1 "Why Does the World Exist?" by Jim Holt

Revised October 1, 2021

1. I started writing this post while reading the popular book "Why Does the World Exist? – An Existential Detective Story" by Jim Holt (2012). It is a good book with many thought-provoking questions. Here I would like to point out that most of those questions have answers in Buddha Dhamma.

- On p. 269, equating the *Nibbānic* bliss to the annihilation of a person, he asks, "…But how can you enjoy something if you do not exist?". To address this question, I initially started the post with the title, "Does Nibbāna Mean Annihilation of a "Person"?". Still, I started addressing other issues in the book and eventually changed the title to be the same as the book title.
- Even many Buddhists are terrified of the idea of *Nibbāna*, thinking that it means destruction. That is why even many *Bhikkhus* like to give "blessings" to the effect, "May you attain *Nibbāna* at the end of much pleasures in the heavenly worlds". That illustrates a total lack of understanding of the profound message of the Buddha.

2. The problem is in the question itself. If a person is to be annihilated, a "person" needs to exist in the first place. Now this is a very deep issue that needs some knowledge of Buddha Dhamma to understand. As the Buddha said in his first sermon, his Dhamma is, "*pubbe ananussutesu dhammesu*....." or "a concept that has not been known to the world before..."

- To annihilate, something "concrete" must exist. The Brahmins of the day of the Buddha believed there is a permanent "*āthma*" associated with a prson (a "soul" in the present day.). It is very difficult for all of us to get rid of the perception of "me" or "myself". **In fact, that perception is totally removed only at the Arahant stage of Nibbāna; it keeps decreasing as one advances on the Path.**
- Thus as long as one "belongs to this world of 31 realms", one always thinks in terms of "me" and "the external world". This is why the Buddha rejected the concept of "no-self" even though most people incorrectly translate *anatta* as "no-self"; see, "The Grand Unified Theory of Dhamma."
- On the other hand, the Buddha said that it is also incorrect to say there is "self". This is because any "person" changes even moment-to-moment; see, "What Reincarnates? – Concept of a Lifestream."
- In rejecting both "self" and "no-self" extremes, the Buddha said, "this changing being" or "a lifestream" changes moment-to-moment due to changes in the causes that support that lifestream. This is not something that I can explain in one essay and is explained via many posts at the site, including the important section on *Paṭicca Samuppāda*.
- In the book there is a separate chapter on, "The Self – Do I Really Exist?". I will discuss that chapter below, and point out a few more related facts.

3. The book's main theme is "why is there something rather than nothing?" or "how did the world got started?". It summarizes most of the arguments that have accumulated over thousands of years, and of course, come to the inevitable question on "the nature of the Creator God who would not need a cause for being there".

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- However, regarding the two questions on existence as expressed above, the Buddha's answer is the simplest: The world has existed forever and it is not possible to pinpoint a specific first cause. The proof is very simple: Suppose there is a first cause; then what caused that? QED.
- Thus in the scientific basis of cause and effect, the absence of a first cause is built in.
- On p. 82 of the book, Jim Holt did point out, "*..Scientific thinkers, by and large, have not shared such qualms about eternity. Neither Galileo nor Newton nor Einstein had any problem conceiving of a universe that was infinite in time. Indeed, Einstein added to his field equations a fudge factor – the infamous "cosmological constant" – to ensure that they would yield a universe that was static and eternal.*"
- And a few philosophers have discussed the problem with "first cause" arguments, as Jim Holt noted. Talking about the late philosopher John Mackie on p. 206, "*..Obviously, as Mackie observed, no explanation in terms of a "first cause" could answer the ultimate question of existence, for such an explanation would merely raise the further question of why that first cause -whether it be God, an unstable chunk of false vacuum, or some still more exotic entity- itself existed*".

4. If one accepts that the world has existed forever, then many other questions discussed in the book do not even arise. Thus 100% of the questions discussed are answered if we start off with the premise that the world has existed forever AND the root causes (greed, hate, and ignorance) for the existence of the world given by the Buddha.

- For example, on p. 7, Leibniz's Principle of Sufficient Reason is discussed: For every truth, there must be a reason why it is so and not otherwise; and for every thing, there must be a reason for that thing's existence. This is basically "cause and effect". The Buddha said that the world exists because of greed, hate, and ignorance; and those causes have no beginning.
- This is related to the issue of the mind taking precedence over matter, and I am slowly building evidence for that in the website. There are some introductory posts in the "Abhidhamma" and "Dhamma and Philosophy" sections.
- On p. 188, Jim Holt discusses the fact that all science says about the "stuff that makes up our world" is that mass is equivalent to energy, "*....but it gives us no idea of what energy really is...*". This is exactly what is explained in Abhidhamma, and I will get to it eventually. He goes on to say, "*...As Bertrand Russell noted in his 1927 book, The Analysis of Matter, when it comes to the intrinsic nature of the entities making up the world, science is silent*".
- He also briefly discuss another big issue in philosophy on p. 192: "*The conclusion of the philosophers ……that there is more to consciousness than the mere processing of information. If this is true, then science, insofar as it describes the world as a play of information states, would seem to leave out a part of reality: the subjective, irreducibly qualitative part*". Actually, as we will see, Buddha's answer solves both this and the issue above in one fell swoop.
- A world without a beginning also gives an answer to the question of "why do I exist" (p. 18). We all have "existed" forever; there is no beginning so the question has no meaning. Another frequently asked question is, "what is the meaning of life?". There is no meaning to life: The bottom line is that we all suffer in this existence ON THE AVERAGE, IN THE LONG TERM while we meander aimlessly among the 31 realms of existence; see, "Evidence for Rebirth."

5. Now the only critical question is how do we know that the Buddha's world view is correct? The answer is that it can explain the complex world around us; it has the "explanatory power". Also see, "Vagaries of Life and the Way to Seek Good Births" and "Good Explanations – Key to Weeding out Bad Versions of Dhamma," among many other posts.

- Furthermore, one can EXPERIENCE the truth of Buddha's teachings and the results for oneself. I have described part of my experience in following the Path in, "11. Magga Phala via Cultivation of Saptha Bojjanga." Do not be discouraged by the title of the post.

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6. Now let me briefly discuss the late chapter on, "The Self – Do I Really Exist?". Here Jim Holt comes across the answer himself (p. 256): Talking about Descartes' famous phrase, "I think, therefore I exist", he says, "... ..*Did Descartes here infer more than he was entitled to? As many commentators have pointed out (beginning with Georg Lichtenberg in the eighteenth century), the "I" in his ultimate premise is not quite legitimate. All Descartes could assert with certainty was "there are thoughts". **He never proved that thoughts require a thinker*....." (bold face mine).

7. This is exactly what the Buddha said. There are thoughts, but no REAL thinker; there is the PERCEPTION of a thinker in "one's mind" until one's mind is purified to the level of an *Arahant* and it becomes clear that there is no "thinker". However, the irony is that until that wisdom is gained, "one's suffering" is real. The suffering is there simply because one thinks there is a real thinker!

- But one cannot honestly say, "there is no-self" as most people try to do unless one is an *Arahant*; one is just trying to fool oneself in saying that. When something bad happens to "anything that belongs to oneself" one INEVITABLY feels the pain associated with it; see, "Anatta and Dukkha – True Meanings."
- When the mind is purified (i.e., is absent of greed, hate, and ignorance) perception of "self" goes away at the *Arahant* stage, then the suffering associated with "one's stuff" is not there anymore. When one comprehends the concept of *anicca* to some extent, this will become clear to some extent. In other words, *Nibbānic* bliss or *nirāmisa sukha* increases as one advances on the Path, with the mind being purified at each step; see, "Three Kinds of Happiness – What is Nirāmisa Sukha?," and "Nirāmisa Sukha."
- Thus we cannot forcibly get rid of the sense of "I". Only through the true understanding of the Three Characteristics of this world, *anicca, dukkha, anatta*, that one can slowly start getting rid of that sense of "I" or "self". Until then there is neither a "self" nor "no-self", but just a stream of thoughts; see, "What Reincarnates? – Concept of a Lifestream." Only at the death of an *Arahant* that stream of thoughts is ended and the mind becomes free of any attachment to the material world of the 31 realms; see, "Nibbāna – Is it Difficult to Understand?," and "What are Rūpa? Relation to Nibbāna."

11.6.2 "Waking Up" by Sam Harris

Revised August 28, 2022; January 31, 2023

Sam Harris, "Waking Up: A Guide to Spirituality Without Religion" (2014).

1. I am quite encouraged by the fact that many people are beginning to see through something contrary to basic human instincts: That it is possible to find a different and more permanent form of happiness that is not related to material things.

- Right at the start of the book, when he talks about his first "meditation retreat" at the age of 16 under harsh conditions in the wilderness, the author says he was puzzled by the positive reaction of the older people in the group, "...*How could someone's happiness increase when all the material sources of pleasure and distraction had been removed?*" (p.2).
- But now, with many years of experience in meditation and studies on human nature as a neuroscientist, he can understand it: "..*Unlike many atheists, I have spent much of my life seeking experiences of the kind that gave ride to world's religions. Despite the painful results of my first few days alone in the mountains of Colorado, I later studied with a wide range of monks, lamas, yogis, and other contemplatives, some of whom had lived for decades in seclusion doing nothing but meditating. In the process, I spent two years on silent retreat myself (in increments of one week to three months), practicing various techniques of meditation for twelve to eighteen hours a day*" (pp. 13-14).

2. Harris, like many others, has found that something about human life cannot be explained away just in terms of the workings of the material world. But he cannot pinpoint the source of that "something extra."

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- As Harris explains, modern science has obliterated the concept of a "divine influence" as has been put forth by various religions. So I was interested to see his conclusion on the "source of this extra something."

3. On p.8, he makes a very valid statement: "*Spirituality must be distinguished from religion – because of people of every faith, and of none, have had the same sorts of spiritual experiences….Nothing that a Christian, a Muslim, and a Hindu can experience – self-transcending love, ecstasy, bliss, inner light – constitutes evidence in support of their traditional beliefs, because their beliefs are logically incompatible with one another. **A deeper principle must be at work***". (my highlighting).

- This is precisely what I have been trying to emphasize on this website.
- In the very following paragraph, he says what he found that more profound principle to be: "*That principle is the subject of this book: The feeling that we call "I" is an illusion*" (p. 9). This is probably the "no-self" theory that is erroneously presented as Buddha's concept of "*anatta*"; see, "Anicca, Dukkha, Anatta – Wrong Interpretations."
- However, on that same page, he also summarizes most of my conclusions about religions in general, including "Buddhism," as it is practiced by most in both Theravāda and Mahāyāna sects.

4. I will quote the relevant sentences from pp. 9-10: "*I am often asked what will replace religion. The answer, I believe, is nothing and everything. Nothing need replace its ludicrous and divisive doctrines….But what about love, compassion, moral goodness, and self-transcendence? Many people will imagine that religion is the true repository of their virtues. To change this we must talk about the full range of human experience in a way that is as free as the best science already is*".

- And through the rest of the book, he goes through that process. I agree with most, except that while "Buddhism" may be a religion, Buddha Dhamma is certainly not (if religion is defined as providing salvation via following set rituals or having blind faith in an entity or a supreme being).

5. The key to Mr. Harris's not understanding Buddha Dhamma becomes apparent on p. 28: "*We can also grant that Eastern wisdom has not produced societies or political institutions that are any better than their Western counterparts. In fact, one could argue that India has survived as the world's largest democracy only because of institutions that were built under British rule. Nor has the East led the world in scientific discovery. Nevertheless, there is something to the notion of uniquely Eastern wisdom, and most of it has been concentrated in or derived from the tradition of Buddhism*".

- The problem is that Mr. Harris has not been exposed to Buddha Dhamma, the "non-religious" original teachings.
- The focus of Buddha Dhamma, as delivered by the Buddha, was not on enhancing mundane life and on building a better society. It was focused on the fact that it is a "waste of time" to try to build large cities, develop technology, and in general, to spend too much time on "making things better for this life" because this life is only a brief stop-over in a much longer journey.

6. If one understood the primary message of the Buddha, one would see that this life is too short to be "wasted" on such things. This is due to three critical foundational aspects of Buddha Dhamma:

- Even though wrought with some suffering, human life is the best in all of the 31 realms of this world for attaining Nibbāna. It takes an effort to understand the Buddha's broader worldview; see "Origin of Life" and "The Grand Unified Theory of Dhamma."
- In the process of rebirth, we spend only a tiny amount of time in this life of about 100 years; see "Evidence for Rebirth."
- And immersing in mundane sense pleasures becomes only a hindrance to attaining the "true and permanent happiness" of *Nibbāna*; see "Three Kinds of Happiness – What is Nirāmisa Sukha" and "Nirāmisa Sukha?".

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- Of course, the Mahāyāna version of "Buddhism," or even the Theravāda version, has veered away from this crucial message of the Buddha.

7. Yet, I must hasten to point out two additional points:

- The Buddha stated that not everyone could comprehend this key message. Thus, he did provide advice for those who did not wish to pursue *Nibbāna* and asked for advice on how to live a moral and fulfilling family life while enjoying sensual pleasures. In Chapter IV of Bhikkhu Bodhi's popular book, "*In the Buddha's Words*" (2005), such advice from different *sutta* has been extracted into one place; this book also has other categories separated like good rebirths, mind, etc.
- The Buddha never tried to change or influence the political systems that were in place, even though he praised the democratic system that was in place in the tiny autonomous region of *Vajji* , which was a republic similar to the one we have now in the United States. Other than openly criticizing the caste system, he stayed away from politics.

8. I am impressed that Mr. Harris has been able to catch at least a glimmer of the uniqueness in Buddha Dhamma even though he has not been exposed to the correct teachings of the Buddha: "*Buddhism in particular possesses a literature on the nature of the mind that has no peer in Western religion or Western science. Some of these teachings are cluttered with metaphysical assumptions that should provoke our doubts, but many aren't. And when engaged as a set of hypotheses by which to investigate the mind and deepen one's ethical life, Buddhism can be an entirely rational enterprise*" (p. 29).

- The author is highly impressed with the Buddhist "*vipassanā*" meditation. However, what he describes in just breath meditation or "*Samatha* meditation"; see, "Bhāvanā (Meditation)".

9. And he has the concept of Enlightenment (*Nibbāna*) all wrong (this says a lot about the *Mahāyāna* "Buddhism" that he has been exposed to): *"...the state of "full enlightenment" – is generally described as "omniscient." Just what this means is open to a fair bit of caviling. But however narrowly defined, the claim is absurd*" (p. 43).

- To understand the concept of *Nibbāna*, one must understand the worldview of the Buddha as described in the posts mentioned above. Then, one needs to read other posts on this site describing *Nibbāna* (just search with the keyword Nibbāna at the box on the top right on Keyword Search).

10. Interestingly, there is no mention of purifying the mind of defilements, which is key to true Buddhist meditation; see "The Importance of Purifying the Mind."

- I do not blame the author, of course, but it is sad to see how far "Buddhism" has veered off from the original message of the Buddha.
- It is these three root causes of greed, hate, and ignorance (and the counterparts of non-greed, non-hate, and wisdom) that clarify the basis of morality that he has puzzled over in two other books, "*The Moral Landscape*" (2011) and "*Free Will*" (2012).
- As Mr. Harris correctly points out in "*The Moral Landscape*," '*there is no such thing as Christian or Muslim morality*." There is no "Buddhist morality" either. Morality is universal and comes out naturally based on benevolence, compassion, and wisdom having precedence over greed, hate, and ignorance; see "Origin of Morality (and Immorality) in Buddhism."

11. Chapter 2 is on consciousness. The author has a good introduction, and his thinking about consciousness may be expressed here: "*I am sympathetic with those who, like the philosopher Colin McGinn and the psychologist Steven Pinker, have suggested that perhaps the emergence of consciousness is simply incomprehensible in human terms*" (p. 57).

- The Buddha has fully explained consciousness. Consciousness is NOT an emergent property, it is a fundamental entity. I have several introductory posts on consciousness on the site; see "What is Consciousness?" and follow-up posts.

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- I hope those who are interested will read the comprehensive description of the mind provided by the Buddha in the *Abhidhamma* section of this site, which may not be ready for a comprehensive analysis for several more months. But there are a few introductory posts there.

12. The rest of the book is about the author's experience of trying different meditation types. It is too bad that he was not exposed to real Buddhist meditation. On the other hand, even in countries where *Theravāda* Buddhism is practiced, breath meditation is widely taught.

- Overall, I am impressed that even with the minimum exposure Mr. Harris had to Buddha Dhamma, he has been able to see that "there is something hidden there." I am glad to say that the Buddha did teach a much deeper doctrine, and I am sure he and many others in the West will be enthusiastic about finding the actual message of the Buddha.
- The author knows that as an atheist, he was treading into unknown territory in talking about spiritual experiences: "*……many of my fellow atheists consider all talk of spirituality to be a sign of mental illness, conscious imposture, or self-deception. This is a problem, because millions of people have had experiences for which spiritual and mystical seem the only terms available*" (p.11).
- However, once one understands the correct message of the Buddha, one can see that there is nothing in his doctrine that goes against the beliefs and convictions of most atheists; Buddha Dhamma describes Nature's laws at a fundamental level.
- The only difference between science and Buddha Dhamma is that science assumes that mental phenomena can be derived from material phenomena. In Buddha Dhamma, the mind is at the forefront; see "Philosophy of the Mind."

13. I encourage those interested to read the book because the author has not only contemplated the subjects of morality, questions on existence, world religions, etc. but has also tried to experience different meditation techniques. I only wish he had been exposed to the true teachings of the Buddha so that he could perhaps make more assertive statements about the value of the Buddha Dhamma in addition to finding much more benefits for himself.

11.6.3 "The Language of God" by Francis Collins

Revised August 9, 2019; August 28, 2022; January 25, 2024

This is a top-rated book (published in 2007), as apparent from many reviews on Amazon. The author is a respected scientist and director of the National Institutes of Health (NIH).

- I have read numerous books to find solid arguments for believing in a Creator. The author has put together the best case using previous ideas of C. S. Lewis and others. The main points in the book can be summarized as follows (not in the order presented in the book):

1. God is responsible for the "Big Bang," i.e., the creation of the universe, and for creating the just right physical parameters (fine-tuning) that enabled human life on planet Earth.

2. The "Intelligent Design" theory must be abandoned since it may undermine the case for God's existence (a scientist actually says that!)

3. Darwin's theory of evolution does account for leading to the appearance of a "human-like" creature, even though the theory explains the evolution of more complex animals.

- He leaves it open whether this creature further evolved to be human or whether at some point, God directly instilled a conscience in it.
- Either way, God is responsible for the existence of morality in humans. He prefers to call "BioLogos" the theory of "Theistic Evolution."

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4. The existence of "Moral Law" (the ability to differentiate right from wrong) is the fundamental basis for his belief in God.

5. The issue of "pain and suffering" was problematic for C. S. Lewis, and the present author also encountered difficulties addressing it.

My comments are as follows:

1. Stephen Hawking, whose book "A Brief History of Time" the author quoted to make a case for God's role, has since published a new book, "The Grand Design" (2010). In that book, he clearly states that the need for a Creator God is no longer there based on new evidence.

- Also, in the inflationary theory, Big Bangs occur constantly, and there is no need to invoke a fine-tuning of physical parameters; see "The Beginning of Infinity" by David Deutsch.

2. Actually "Intelligent Design" is a somewhat better theory than the hypothesis of a God because its proponents have put forth some formidable arguments for it. For example, see Stephen C. Meyer's "Signature in the Cell," which provides a scientific analysis.

- Of course, I do not subscribe to that theory (which some say is making a case for a Creator God without admitting it). However, Collins does not make a better case for the Creator God hypothesis.
- The problem with the "Intelligent Design" theory is that, of course, the question arises about how that designer came into being! Many people say it is the same as the God hypothesis.
- If anyone is interested in learning about the "Intelligent Design" theory, a good book is "Signature in the Cell" by Stephen Meyer (2009).

3. The question is, "In this sequence did God instill moral values in the evolving creature?". Is there a clear-cut transition from a robotic animal to a human with moral values?

- The "uniqueness of a human," according to the author, is the ability to know right from wrong. Humans indeed have this quality stronger than animals. Some animals also have at least a glimpse of this quality. If you have a pet, especially a dog, you know that it has feelings and even its mind to do things, i.e., it is not like a robot.
- While people sometimes sacrifice their own lives to save others, people like Hitler and Pol Pot have committed unmentionable atrocities. And that was with planning (not just on impulse).
- In Buddha Dhamma, both moral and immoral choices are in the "human psyche"; based on many complex factors (*sansāric* habits or "*gati*," family, friends, associates, etc.), people choose to be moral or immoral at different times depending on the situation. Of course, greed, hate, and ignorance play a significant role; see, "Living Dhamma."

4. Now on the existence of "moral law": From #3 above, it is clear that even though morality is in the human psyche, it does not have a "binding effect" on humans. Humans are, in general, more "moral" than animals. But within the broader world described by the Buddha Dhamma, other sentient beings (*Devas* and *Brahmā*) are more "moral" than humans.

- If the man is to be judged by just one life, why is everyone not given the same chance (including "same morality")? People are born poor, rich, healthy, unhealthy, etc., and some die even before getting a chance to prove their worthiness.
- These apparent "vagaries of life" are a strong argument for the case that this life is only one of many. Furthermore, the diversity that we observe is due to the effects of past actions (*kamma vipāka*); see "Vagaries of Life and the Way to seek "Good Rebirths."
- The basis of morality (and immorality) comes naturally in Buddha's Dhamma. See "Origin of Morality (and Immorality) in Buddhism."

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5. Of course, according to Buddha Dhamma, "pain and suffering" — not only in this life but also in the cycle of rebirths — is the fundamental problem of existence.

- **Again, the "pain and suffering" issue is unexplainable by any approach based on just one life.** Like modern science, Buddha Dhamma has a foundation in "causes and effects." Suffering and happiness arise due to past causes, and since most of these effects (e.g., disability at birth, poverty) are even apparent at birth, "past" means past lives.

11.6.4 "Spark" by John Ratey

Early post of 2014; revised August 28, 2019

1. There is a good book, "Spark: The Revolutionary New Science of Exercise and the Brain" by John J. Ratey (2013). It discusses new findings on the effects of regular exercise on the brain as well as the body. (Most of the books I review are likely to be available at public libraries).

2. The book discusses how exercise can keep the brain working at higher efficiency and lower stress and anxiety. Also, regular exercise can rid of addictions, and even Attention Deficit Hyperactivity Disorder, ADHD. It also talks about women's hormonal changes and aging too.

3. The key is to engage in a moderate exercise program up to 6 days a week. And to ratchet it up to high-intensity once-in-a-while, even for a minute at a time. For example, if you jog, try to run fast for 30 seconds to 1 min once-in-awhile. That is called "interval running."

- The maximum heart rate for a person is 220-AGE.
- low-intensity exercise: 55%-65% of max rate
- moderate: 65%-75%
- high intensity: 75%-90%

4. There are "wristwatch type" heart rate monitors available. But you basically "know" when you are at low intensity (walking), moderate (jogging/slow running), and high (dashing to catch a bus or running a 100-meter race).

- Should not do high intensity unless you have been active for a while.
- In the anaerobic range (high intensity), the brain releases human growth hormones (HGH). **That is a natural way to "get high."**
- Even low-intensity workouts release many other beneficial chemicals. But in high-intensity workouts, they all get a boost. All these are good for the sustenance/growth of neurons so that your memory can be improved.
- But should not do high-intensity regularly unless one is in great shape.
- He also mentions yoga as an enjoyable activity. Any exercise, i.e., just walking, is better than none.
- He discusses how children in a school district in PA are avoiding obesity and health problems and getting good grades because the schools have good exercise programs.
- I find that the best time to meditate is after a good workout and a shower. The body and the mind are refreshed and alert.

5. We are born with a body and a mind that are results of specific *kamma vipāka* in the past. But we are not bound by either; we can improve both. That does not mean we should try to "beautify" the body; we should make it healthy. The physical body is a "temporary shell" that will be with us for about 100 years, and if we do not take care of it, that will lead to much discomfort.

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- We can make conditions conducive to get "good *kamma* seeds" and to prevent "bad *kamma* seeds" from bearing fruits; see, "Anantara and Samanantara Paccaya." Do not be discouraged by those Pāli words. The post is easy to understand.

6. Exercise and meditate! That is key to a long healthy life as well for "cooling down" in the sense of getting some long-lasting peace-of-mind or attaining one of the four stages of *Nibbāna*.

- As we get old, it is imperative to keep both body and mind in good condition. It is hard to concentrate, let alone meditate, with an aching body or a defiled mind.
- Walking a mile or two a day can keep one reasonably healthy. For the mind, solving word puzzles or reading a book is better than watching television.

11.6.5 "The Life of the Buddha" by Bhikkhu Ñāṇamoli

October 13, 2018; revised November 15, 2020

"The Life of the Buddha" Is a Good Resouce

1. "The Life of the Buddha" by Bhikkhu Ñāṇamoli is good to read and even to keep as a reference (page numbers quoted are for the 2001 First BPS Pariyatti edition). It is a good book for two reasons:

- A chronological record of the Buddha's life (after the Buddhahood),
- Detailed accounts of events that are not in the *suttā* (taken from the *Vinaya Piṭaka*).

Need to Consult All Three *Piṭaka*

2. The Buddha said that if there is any doubt or a concept that is not clear, one should check with *Sutta*, *Vinaya*, and *Abhidhamma*. These basically refer to the *Tipiṭaka* (three baskets) of *Sutta Piṭaka, Vinaya Piṭaka*, and *Abhidhamma Piṭaka*.

- Most people refer to the *Sutta Piṭaka* and forget about the other two. *Abhidhamma Piṭaka* is a bit hard to understand, and without a firm grasp of basics it is harder.
- Most people think that the *Vinaya Piṭaka* is just for the *bhikkhus* and *bhikkhunis*. But there are sections in the *Vinaya Piṭaka* that have details that are not in the *suttā*. Furthermore, those sections in the *Vinaya Piṭaka* are easy to understand, as we see below.

An Example

3. I will provide the following as an example of what is in this book that is not available in any *sutta*. It describes how the five ascetics attained the *Sotāpanna* stage over several days with the delivery of the *Dhammacakkappavattana Sutta*.

Here is a direct quote from p. 45 of the book (starting from the point where the Buddha had just finished the first delivery of the *Dhammacakkappavattana Sutta*):

"Then *Aññata Koṇḍañña*, who had seen and reached and found and penetrated the *Dhamma*, whose uncertainties were left behind, whose doubts had vanished, who had gained perfect confidence and became independent of others in the Teacher's Dispensation (**My Comment**: i.e., became a *Sotāpanna*), said to the Blessed One: "Blessed One, I wish to go forth under the Blessed One and to receive the full admission?"

"Come, *bhikkhu*," the Blessed One said, "The *Dhamma* is well proclaimed. Live the holy life for the complete ending of suffering." And that was his full admission.

Then the Blessed One taught and instructed the rest of the *bhikkhus* with a talk on the *Dhamma*. As he did so, there arose in the venerable Vappa and the venerable Bhaddiya, the spotless, immaculate vision of the

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Dhamma (**My Comment**: i.e., became *Sotāpannas*). All that is subjected to arising is subjected to cessation. They, too, asked for and received the full admission.

These, having seen *dhamma*, attained *dhamma*, knowing *dhamma* … having attained without another's help to full confidence in the teacher's instruction, spoke thus to the Blessed One: "May we, Blessed One, receive the going forth in the Blessed One's presence, may we receive ordination?"

Then living on the food they brought to him, the Blessed One taught and instructed the rest of the *bhikkhus* with a talk on the *Dhamma*. All six lived on the food brought back by the three of them. Then there arose in the venerable Mahānāma and the venerable Assaji the spotless, immaculate vision of the *Dhamma* (**My Comment**: i.e., became *Sotāpannas*), and they too asked for and received the full admission".

Important Deductions

4. We can learn several important facts from the above account.

- Only Ven. Koṇḍañña attained the *Sotāpanna* stage in the first round in the first night of the delivery of the *sutta*. It actually took several days for all five ascetics to attain the *Sotāpanna* stage.
- Buddha actually did not just recite the *sutta* as it appears in the *Tipiṭaka*. That recital would have been finished within 15 minutes!
- So, we can see that what is in the *Tipiṭaka* are HIGHLY CONDENSED summaries of those discourses and possibly many discussions.

Many *Suttā* Provide Only Concise Summaries

5. What we see as the *Dhammacakkappavattana Sutta* today is a highly condensed version of the material that was taught by the Buddha over several days, as is clear from #3 above.

- It appears that the Buddha himself summarized the material in each *sutta* in a short concise way to a limited number of verses that were suitable for oral transmission (easy to remember). **A *sutta* is supposed to be explained in detail;** see, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- We must remember that all the *suttā* in the *Tipiṭaka* were transmitted down several generations over about 500 years before it was written down. It was not even remotely possible to include all that was discussed over those several days!

Word-by-Word Translation is a Terrible Practice

6. What happens these days is that even highly condensed *suttā* are translated word-by-word into English. This is a terrible practice. It is no different from just reciting a *sutta*!

- One can finish reading a *sutta* in 15 minutes, and ONE would not understand any of the deep concepts embedded in the *sutta*.
- **Then how could one understand the *sutta* by just reading a word-by-word translation of a *sutta*?**

7. In fact, this could be why many people to believe that one can attain *Nibbāna* by just reciting a *sutta* or a set of verses. This practice is sometimes called "*mantra* chanting." But there is no basis for that belief.

- *Nibbāna* can be attained ONLY by cleansing one's mind.
- The MENTAL stress arises ONLY due to *lobha, dosa, moha* in one's mind.
- As one cleanses one's mind, the mental stress will decrease. This decrease is gradual in the beginning. It will have significant drops at the *Sotāpanna Anugāmi* stage and then more drops at *Sotāpanna, Sakadāgāmi, Anāgāmi* stages.

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- An *Arahant* does not have any mental stress. He/she may have physical suffering, but that also will end at death. No more physical or mental suffering!

There is Value in Chanting Suttā

8. Of course, there is a value in even chanting a *sutta*. They have been formulated in a format to "calm down the mind," even if one did not understand the meaning; see, "Buddhist Chanting."

- It would be much better if one understood the basic message of the *sutta*.
- One could get to the *Sotāpanna* stage ONLY BY fully understanding the concepts discussed in a major *sutta* like the *Dhammacakkappavattana Sutta.*

But Some verses Need Detailed Explanations

9. A related key point is that upon attaining the *Buddhahood*, the Buddha wondered whether the humans will ever be able to understand the deep *Dhamma* he had just uncovered.

- This is stated on p. 37 of this book. The Buddha was really doubtful whether humans will comprehend his *Dhamma*, and *Brahma Sahampati* made an invitation to the Buddha, saying that many beings in the world can understand Buddha Dhamma. He would know because he had become an *Anāgāmi* by listening to Dhamma by a previous Buddha.
- So, the point is that if one thinks one can make progress on the Path by just chanting *suttā* or even learning the word-by-word translations, one would be very much mistaken.
- **In some cases, it can take a book to really do justice in explaining a single verse in some of the deep suttā!**
- However, some long *suttā*, especially in the *Dīgha Nikāya*, can be translated word-by-word for the most part, since there may not be any deep concepts discussed there.

Other Good Aspects of the Book

10. Another good aspect of the book is that it provides the background for delivering of some major *suttā* or verses.

- For example, there is a detailed account (pp. 55-60) of how the Buddha had to perform even a few miracles to convince Uruvela Kassapa, his two brother, and 1000 of their followers before they agreed to listen to the *Aditta Pariyaya Sutta* or the Fire Sermon.
- So, we can see that it was not easy in those early days for the Buddha to even convince some of the ascetics who had their own beliefs of what *Nibbāna* was about.

11. The subsequent chapters provide a good chronological account of what happened until the *Parinibbāna*. One can get a sense of which major *suttā* were delivered at around what time.

- There are accounts on the two chief disciples, and short accounts of other important personalities such as Anāthpiṇḍika, Aṅgulimāla, Visākha, etc. Chapter 7 describes the formation of the order of *bhikkhunis*.
- Several encounters with the *Māra Devaputta* are scattered throughout the book.
- One paragraph on p. 109 is on how the Buddha visited the *Tāvatimsa deva* realm and delivered *Abhidhamma*. A summary was conveyed to Ven. Sāriputta, who expanded it with the help of his students, to the form that we have today.
- There is a chapter on Devadatta, which describes events that are not found in *suttā*, how he attained (*anariya*) *jhānāa* and *iddhi* (super-normal powers) powers, how he appeared on the lap of Prince Ajatasattu as a baby using his *iddhi* powers.

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- It provides a good account of Devadatta's efforts to take the life of the Buddha, and how he lost all those super-normal powers and *jhānā* at the end.

12. There is a relatively long chapter on "The Doctrine", including the Four Noble Truths and the Noble Eightfold Path.

- Then, there is another relatively long chapter on the final year of the Buddha's life, including *Parinibbāna*.
- The final chapter is on the First Buddhist Council (*Sangāyanā*) that took place 3 months after the *Parinibbāna* of the Buddha.

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XII Bhāvanā (Meditation)

Buddhist meditation is about removing greed, anger, and ignorance (of the world's true nature) from the mind.

This section is pre-2016; revised on May 25, 2024 (start of the "Meditation – Deeper Aspects" section)

Meditation – Deeper Aspects

- Attaining Nibbāna Requires Understanding Buddha's Worldview
- Vipassanā – Buddhist Meditation
- Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"
- Loka Sutta – Origin and Cessation of the World
- Mind Operates Like a Machine According to Nature's Laws
- Abhidhamma Piṭaka – Deeper Analyses of Concepts
- Saññā Gives Rise to Most of the Vedanā We Experience
- Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā
- Āhāra - Food for the Mental Body
- Introduction – What is Suffering?
- Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination
- Is Ānāpānasati Breath Meditation?
- Buddhist Theory of Matter – Fundamentals

Meditation – Basic Aspects

- It would be a good idea to read the posts in the following subsection at some point, in order to get an idea about the reasoning behind this approach: "Essential Buddhism."

- 1. Introduction to Buddhist Meditation
- 2. The Basics in Meditation
- 3. The Second Level
- 4. What do all these Different Meditation Techniques Mean?
- 5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)
- 6. Ānāpānasati Bhāvanā (Introduction)
- 7. What is Ānāpāna?
- Is Ānāpānasati Breath Meditation?
- 8. The Basic Formal Ānāpānasati Meditation
- Possible Effects in Meditation – Kundalini Awakening
- 9. Key to Ānāpānasati – How to Change Habits and Character (Gati)
  - Introduction to Character or Personality (Gati)
  - A Broad View of the "Person" Trying to be a "Better Person"

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- How Character (Gati) Leads to Bhava and Jāti
- How Habits are Formed and Broken – A Scientific View

- Karaniya Mettā Sutta – Mettā Bhāvanā
- 10. Attaining the Sotāpanna Stage via Removing Ditṭhāsava
- 11. Magga Phala and Ariya Jhānā via Cultivation of Saptha Bojjhaṅga
- 12. Key Factors to be Considered when "Meditating" for the Sotāpanna Stage
- 13. Kammaṭṭhāna (Recitations) for the Sotāpanna Stage

Important Related Posts

- Anussati and Anupassanā – Being Mindful and Removing Defilements
- Myths about Meditation
- A Simple Way to Enhance Merits (Kusala) and Avoid Demerits (Akusala)
- Anicca – The Incessant Distress ("Pīḷana")
- Pañca Indriya and Pañca Bala – Five Faculties and Five Powers
- Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala
- What is Samādhi? – Three Kinds of Mindfulness
- Getting to Samādhi via Formal Meditation Sessions
- Are you not getting expected results from meditation?
- How to Attain Samādhi via "Vipassanā Pubbaṅga Samatha" Bhāvanā

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12.1 Meditation – Deeper Aspects

June 1, 2024

Deeper aspects of Buddhist meditation (*Bhāvanā*) are discussed.

Attaining Nibbāna Requires Understanding Buddha's Worldview
Vipassanā – Buddhist Meditation
Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"
Loka Sutta – Origin and Cessation of the World
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Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination
Is Ānāpānasati Breath Meditation?
Buddhist Theory of Matter – Fundamentals

12.1.1 Attaining Nibbāna Requires Understanding Buddha's Worldview

October 12, 2024

Nibbāna cannot be reached by following a set of rituals. It requires understanding how the Buddha described the world that we live in. That worldview vastly differs from all the worldviews known to humans. Attaining *Nibbāna* requires a mindset (or paradigm) change.

Too Many Myths/Misconceptions About *Nibbāna*

1. Many versions of Buddhism or Buddha Dhamma are being practiced today.

- One common misconception is that if one can follow the five (or eight) precepts and engage in "meditation," one can attain *Nibbāna.* Some equate meditation to chanting and many consider "meditation" to refer explicitly to "breath meditation."
- A good example is the "*Vipassanā* meditation" method by the late S.N. Goenka. We have had many discussions on the forum regarding this program. See, for example, "WebLink: Pure Dhamma Forums: About Vipassanā-insight technique taught by teacher S.N. Goenka" and "WebLink: Pure Dhamma Forums: Goenka's Vipassanā."The first one is enough to get the idea.
- Here, I will describe the framework of the path to *Nibbāna* according to the *Tipiṭaka*, the Pāli Scriptures written down by a group of *Arahants* at the Fourth Buddhist Council two thousand years ago. See "Historical Background."

Rāga, *Dosa*, *Moha* – Root Causes of a Stressed Mind

2. Many people become faithful believers in "breath meditation" because it helps calm the mind; chanting could do the same. For those who have experienced that calming effect, it provides solid evidence that one can control one's mind and make it calm.

- However, the negative aspect of that experience is that people get addicted to it and **do not realize that it is only a temporary solution to a long-term problem**.
- To investigate this issue further, let's examine the root causes of a stressed mind.

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3. Think about the state of our minds while going through life. When we are attracted to something, our minds become agitated because there is a nagging feeling of the need to fulfill that desire. In other words, greedy thoughts make a mind agitated. The root cause is "*rāga*" or "craving for worldly things."

- If one gets angry, his mind gets heated, and the anger shows in the face, too. The result is an uncomfortable, heated mind. Usually, the origin of that anger is craving something and not getting it. For example, people argue over the ownership of a piece of land (or any other item); some lead to violence. Here, the root cause for an unsettled mind is *dosa* or anger/hate.
- Then, there are situations where a mind becomes dull, lazy, and depressed. The root cause here is *moha* or *avijjā*, which we will clarify below.

Rāga, *Dosa*, *Moha* Lead to Suffering in Future Lives Too

4. Thus, we can see how the three root causes of *rāga, dosa*, and *moha* are responsible for suffering in this life. The Buddha pointed out that in addition—and even more importantly — **our actions based on *rāga*, *dosa*, and *moha*** also dictate suffering in future lives.

- To attain *Nibbāna* is to become free of both types of suffering (you may want to read the "Nibbāna" section for details).
- Both aspects can be explained via the laws of *kamma* (or *Paṭicca Samuppāda*.) Our actions with *rāga, dosa*, and *moha* in mind lead to immoral deeds (called *apuñña* or *pāpa kamma*) that can bring adverse results (*kamma vipāka*) in this life or future lives.

5. **But how can we stop such thoughts with *rāga*, *dosa*, and *moha* rising in our minds?**

- That requires a lengthy explanation. However, the first stage is to understand that the problem of suffering is not restricted to this life. We must understand how and why suffering does not end at death and continues into future lives via a rebirth process.
- This website provides evidence of the rebirth process and other details. This post summarizes **the framework of the "big picture"** necessary to get **a preliminary idea of Buddha's teachings.**
- The " Search " box at the top right will return more posts related to any word or concept, for example, "rebirth."

An Analogy of a Glass of Water

6. The Buddha used various analogies to describe how a mind becomes agitated, heated, or lethargic under different conditions.

- A "stress-free mind" is like a tall glass of pure water. Such a suffering-free mind is called a "*pabhassara* mind." Thoughts arising in a *pabhassara* mind are like clear water poured from that glass of pure water. They are not immoral or moral, just neutral.
- The mind of a *puthujjana* (average human) is like a tall glass of water with fine mud particles. If left undisturbed, all the mud will settle at the bottom of the glass, and the water on top will look clean. If we gently pour some water, it will look like pure water. In the same way, when in a calm situation (e.g., while in breath meditation), our thoughts appear to be "neutral" without causing stress.

7. However, that water can be disturbed by stirring it with a straw, and then some mud at the bottom comes up, making the water muddy. Pouring some muddy water out is analogous to generating "defiled thoughts" in a mind agitated by sensory inputs.

- In the same way, a mind can be agitated by sensory inputs.
- **The easiest two ways are via attractive or repulsive sensory inputs; the first leads to greedy thoughts, and the latter to angry thoughts.**

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- **In that analogy, layers of mud accumulated at the bottom of the glass are analogous to defiled gati or "*saṁsāric* bonds" ("*saṁyojana*") in Buddha's teachings.**

Saṁyojana and *Gati* – Root Causes Triggering *Rāga*, *Dosa*, *Moha*

8. The Buddha taught that all living beings have a suffering-free ("*pabhassara*") mind. However, it is hidden by ten layers of "*saṁsāric* bonds" called *saṁyojana* (the reason for calling them "*saṁsāric* bonds" will become clear later.) They are analogous to the mud sitting at the bottom of a water glass in #6, #7 above. While the mind can be agitated by a straw (#7), *saṁyojanās* can be triggered by enticing sensory inputs (called *ārammaṇa* in Pāli).

- Three of the ten layers lead to wrong views (*diṭṭhi*, part of *moha/avijjā*), five to *rāga*, and three solely to *moha/avijjā*. We attach to "worldly things" with *taṇhā* based on the *diṭṭhi* and *rāga*.
- **Thus, our defiled thoughts arise due to *taṇhā* and *avijjā*, as explained in some *suttās*.**

9. These ten *saṁyojanās* stay hidden until a tempting (e.g., attractive or repulsive) sensory input is encountered. Depending on the sensory input, all or some of the ten *saṁyojana* can be "triggered" by that sensory input. For example, seeing a beautiful woman can trigger *kāma rāga saṁyojana* in a man. The sight of an enemy can trigger the *paṭigha saṁyojana* and generate anger.

- Instead of using the ten *saṁyojanās*, we could also say the same using five "**defiled** *gati*" (pronounced "gathi.") The closest translation of "*gati*" is "character/habits." One attains *Nibbāna* by removing all five *gati*. But those five *gati* can be split into various types. The main point here is that one's habits (based on character) determine one's actions, i.e., *kamma* generation.
- For example, an "animal *gati* of anger" (which is in all *puthujjana*) can be triggered by seeing a person disliked; greedy "*peta gati*" can be triggered by seeing delicious food.
- Many Dhamma teachers today do not understand the critical concept of "*gati*." See "The Law of Attraction, Habits, Character (Gati), and Cravings (Asavas)" and "Habits, Goals, and Character (Gati)." Ten *saṁyojanās* are discussed in "Dasa Saṁyojana – Bonds in Rebirth Process."

Temporary Calm Versus Permanent Calm (*Nibbāna*)

10. Thus, a mind can get to "*samādhi,*" or a "peaceful state of mind," if it is prevented from being exposed to sensory experiences of daily life.

- The longer one can stay in such an "isolated environment" (like a meditation retreat), the longer the experience can last. This is why ancient *yogis* went into deep jungles to be away from sensory inputs that can trigger "*saṁyojana*" or "*gati*" and trigger *rāga, dosa,* and *moha* defilements to come to the surface.
- It is only by understanding the reasons for those "*saṁyojana*" or "*gati*" to exist that we can start breaking the "*saṁsāric* bonds" or "*saṁyojana*" (equivalently to get rid of various "defiled *gati*").

11. When one starts grasping Buddha's worldview (and understanding how suffering arises), the first three *saṁyojanās* are permanently removed at the *Sotāpanna* stage. This involves the removal of *sakkāya diṭṭhi* and two other *diṭṭhi saṁyojana*.

- At the subsequent two stages of *Sakadāgāmi* and *Anāgāmi*, one would comprehend how *kāma rāga* (and *paṭigha* or *dosa*) arises due to "distorted/false *saññā*" (associated with existences in *kāma loka*) that we discuss briefly below.
- Two more types of *rāga* (*rūpa rāga* and *arūpa rāga*) are removed by an *Anāgāmi* by contemplating the "distorted/false *saññā*" associated with the *Brahma* realms. *Avijjā* and two other *saṁyojanās* associated with *avijjā* are also removed at the *Arahant* stage.
- The removal of the ten *saṁyojanās* is equivalent to the removal of five *gati* types, as discussed in #9.

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Analogy of a Glass of Pure Water

12. Once all ten *saṁyojanās* are broken (and the five major **defiled *gati*** removed), that is like permanently removing the mud at the bottom of a glass in the analogy of #6 above.

- As we saw in #11 above, removing the ten *saṁyojanās* at various stages of *Nibbāna* is analogous to removing layers of mud at the bottom of the glass.
- Once all the mud in the glass is removed, the water will remain pure no matter how much one tries to stir it with a straw.

13. In the same way, the mind of an *Arahant* cannot be agitated by any sensory input. He can live among the most beautiful women, and no sensual thoughts will arise. That is also true for an *Anāgāmi* who has removed *kāma rāga* and *paṭigha saṁyojana*.

- A *Sotāpanna* has only understood the basic framework and **would still attach** to the "distorted/false *saññā*" associated with sensual sensory inputs in *kāma loka*, i.e., they still have *kāma rāga*.
- However, since they have removed the three *diṭṭhis* (especially *sakkāya diṭṭhi*), their minds cannot be disturbed to the extent of committing "*apāyāgāmi kamma*," which can lead to rebirths in the *apāyās*. Thus, they are permanently free of rebirths in the four lowest realms (*apāyās*.)

14. When using analogies, we must be careful not to take them literally. Analogies are given to clarify a central aspect; there can be differences in other aspects.

- The removal of mud from a glass of water is a **physical** process.
- On the other hand, removing the ten *saṁyojanās* is a **mental** process.
- The *saṁyojanās* (or "defiled *gati*") can be removed only by cultivating *paññā* or wisdom, **which means understanding the Buddha's new worldview**.

Saṁsāric Bonds (*Saṁyojana*) Can be Removed Only with Wisdom (*Paññā*)

15. The Buddha taught that all those root causes can be traced back to *avijjā* (or *moha*), generally translated as "ignorance." **The "ignorance" is not to realize the world's true nature.**

- Average humans (*puthujjana*) believe that external things can bring happiness. That wrong view ("*sakkāya diṭṭhi*") is rooted in our wrong/false perceptions (Buddha used the Pāli word "*saññā*") about the world. We will discuss that basic framework in the next post.
- This is critical because attaining *Nibbāna* (or becoming free of suffering) requires comprehending Buddha's worldview (how suffering arises) and dispelling *avijjā*.

16. **Thus, attaining *Nibbāna* critically depends on cultivating wisdom (*paññā*) by understanding the root causes of *avijjā*. Even though living a moral life is necessary, *Nibbāna* cannot be reached just by following a set of rituals.**

- **In the analogy of the glass of water, the mud can be removed by a physical process (by scooping it out or filtering using a filter).**
- **However, the defilements in mind (*saṁyojana*/*gati*) can be removed only by wisdom (*paññā*.)**
- That requires understanding how our minds are tempted/defiled by sensory inputs (*ārammaṇa*.) The concept of "distorted/false *saññā*" plays a critical role here; **we have an innate (built-in) tendency** to attach to that *saññā*. We will discuss that in the next post.

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12.1.2 Vipassanā – Buddhist Meditation

May 26, 2024; revised August 2, 2024 (#4(ii))

Vipassanā is an essential part of Buddhist meditation. One cannot meditate properly unless one knows/understands (*jānato/passto*) "what to meditate on." Buddhist meditation is certainly not "breath meditation."

Mundane Breath Meditation

1. I asked Grok (Musk's AI), "How to meditate?" **The answer below is almost identical to those by other AIs or a Google Search.**

"To start meditating, follow these simple steps:

1. Find a quiet place where you won't be disturbed. This could be a room in your home, a park, or even a quiet corner in your office.
2. Sit in a comfortable position. You can sit on a chair with your feet flat on the ground, or cross-legged on the floor. Make sure your back is straight, but not stiff. You can also lie down if sitting is uncomfortable for you.
3. Set a timer for the duration of your meditation. Start with a short time, like 5 or 10 minutes, and gradually increase the duration as you become more comfortable with the practice.
4. Close your eyes and focus on your breath. Don't try to control your breathing, just observe it. Feel the air moving in and out of your nostrils or the rise and fall of your chest.
5. If your mind wanders, gently bring your focus back to your breath. This is normal and happens to everyone. Don't get frustrated or judge yourself for it. Just return your focus to your breath and continue.
6. When the timer goes off, slowly open your eyes and take a moment to re-orient yourself. You can do this by noticing your surroundings, feeling your body in the space, and taking a few deep breaths."

Buddhist Meditation

2. That type of "meditation" was done even before the Buddha. Even some *bhikkhus* practiced it while the Buddha was alive. Once, the Buddha admonished a *bhikkhu* named Sandha not to meditate like a lazy mule (*assa khaḷuṅka*) but like a horse trained for battle (*assa ājānīya*.) See "WebLink: suttacentral: *Sandha Sutta* (AN 11.9)." We discussed it in the previous post, "'Jānato Passato" and Ājānīya – Critical Words to Remember." [***khaḷuṅka*** : (1) poor horse, Rough horse. (Ti) (2) Like a bad horse - rough horse - he.] [Confirmed with BJT the *sutta* name should be Sandha Sutta.]

- In the days of the Buddha, part of a good army was a battalion of well-trained horses (called *assājānīya* = *assa ājānīya*, where "*assa*" refers to a horse and "*ājānīya*" refers to "excellent quality"). Such horses don't crave food but are always ready to learn and practice. Of course, here, the word "*ājānīya*" is used in a mundane sense to describe a horse with superior training.
- A mule (*assakhaḷuṅka – assa khaḷuṅka*) is the offspring of a male donkey and a female horse. It looks like a horse but is of inferior quality and never can be trained for battle; here, "*khaḷuṅka"* refers to "inferior quality," and thus an "*assa khaḷuṅka*" is an "inferior horse." It wants to eat well and sleep all day.

3. As we discussed in "Jānato Passato" and Ājānīya – Critical Words to Remember," those who practice breath meditation are of "inferior quality" (***purisa khaḷuṅka***, where "*purisa*" refers to a "person.") **That is because their efforts are "easy and superficial" (how hard is it to focus on the breath?) and may provide a "temporary relief" but do not lead to "end suffering."**

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- **On the other hand, Buddhist meditation requires a deep understanding of Buddha's teachings and will lead to the permanent ending of all suffering.**
- Most effort in Buddhist meditation is to acquire that deep understanding of the nature of this world.
- **Those who cultivate that deeper understanding (with "insight meditation" or *Vipassanā*)** are Noble Persons (*Ariyas*) or ***purisa ājānīyo.***
- It is a good idea to read that post to refresh your memory.

"What to Meditate On" Must Come First

4. Focusing one's attention on breath does help to calm the mind because it forces the "wandering mind" to stay away from greedy, hateful, or ignorant thoughts. That provides "temporary relief." Furthermore, if you go to a mundane meditation retreat (like a Goenka program) and spend several days doing that, that "peaceful mindset" seems stable. Yet, after coming back, it wears away. Then, they feel the urge to go to another retreat and get that experience back.

- **However, Buddhist meditation (*Ānāpānasati*/*Satipaṭṭhāna*, the correct versions) involves "insight meditation" or *Vipassanā* and focuses on "purifying the mind."**
- **That happens in two stages:**

(i) One must first learn the worldview of the Buddha, the true nature of this world with 31 realms of existence, and a rebirth process where one is reborn among those realms. At the end of this process, one becomes a *Sotāpanna* by removing wrong views (*sakkāya diṭṭhi*, *vicikicchā*, *sīlabbata parāmāsa*) about the world. We could also say a *Sotāpanna* has removed *diṭṭhi anusaya, diṭṭhi saṁyojana*, or *diṭṭhi vipallāsa*; they all state the same. Each way of describing involves different approaches. The result is the same, i.e., getting rid of wrong views. **In this series, we will focus on the *vipallāsa* aspect. *Vipallāsa* means "distortion," and thus, "*diṭṭhi vipallāsa*" means "distorted views."**

(ii) Once the "distorted views" are eliminated, the next step is to eliminate the tendency to attach to the "distorted *saññā*" or **"*saññā vipallāsa.*"** I have already done the analysis here: "Sotāpanna Stage via Understanding Perception (Saññā)." **In this series of posts, I will try to explain how this "distorted *saññā*" is built into our physical bodies via *Paṭicca Samuppāda.*** Most of our cravings arise via **"*saññā vipallāsa.*"** The Buddha directly called ***saññā* a mirage** in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)," and we discussed that in the post, "Sotāpanna Stage and Distorted Saññā" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." This realization has helped me immensely in getting rid of *kāma rāga*.

Removal of "*Diṭṭhi Vipallāsa*" Comes First

5. Removing "*diṭṭhi vipallāsa*" involves one aspect of *Paṭicca Samuppāda*. This involves grasping the Buddha's fundamental worldview, which involves existence in 31 realms and a rebirth process based on *Paṭicca Samuppāda*.

Then, one would realize that the two dominant worldviews humans have are incorrect:

(i.) One with *uccheda diṭṭhi* believes that there is no rebirth, and with the death of the physical body, nothing remains or continues.

(ii.) The other extreme is to have "*sassata diṭṭhi,* "i.e., to believe that there is a "permanent soul/*ātma*" associated with a person.

- **Those are the only two views about existence that anyone can come up with without a Buddha pointing out a "previously unknown explanation."**

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- The Buddha rejected both those extreme views. A "person" exists as long as that "lifestream" is sustained via *Paṭicca Samuppāda* (i.e., until the root causes of greed, hate, and ignorance exist in mind.) Conditions brought about by sensory inputs trigger those root causes.

6. At the *Sotāpanna* stage, one can see that there is no "unchanging self" (a soul in Christianity/or "*ātma*" in Hinduism). Our experiences arise based on root causes (and conditions for triggering them).

- Removal of "*diṭṭhi vipallāsa*" leads to the automatic stopping of the mind from engaging in "extreme immoral deeds" or "*pāpa kamma*" (stronger versions of *akusala kamma* that can lead to rebirths in the *apāyās*.) Thus, a *Sotāpanna* will never be reborn in an *apāya*. Thus, we could say that rebirths in the *apāyās* (the four lowest realms, including the animal realm) are due to "*diṭṭhi vipallāsa.*"
- *Paṭicca Samuppāda* explains how various rebirths among the 31 realms originate from *kammic* energies produced via various kinds of *akusala kamma*. See "Paṭicca Samuppāda Cycles."
- The next step is to stop rebirths in the higher realms of "*kāma loka*" (the human realm and the six *Deva* realms.)

Removal of "*Saññā Vipallāsa*" Comes Next

7. **Rebirths in "*kāma loka*" can be stopped only by losing cravings for sensual pleasures or "*kāma assāda.*"**

- Why do we ever want to remove "sensual pleasures"? Most people have a hard time understanding that. **The quick answer is:** "Until craving for sensual pleasures is removed, it is impossible to stop suffering too." **Pleasure and pain are like two sides of a coin**; one cannot be removed without removing the other. Furthermore, a coin has a certain thickness; the faces cannot be there without some thickness. That "depth of the coin" can be compared to ignorance (*avijjā*.) Removal of the two faces of the coin requires making the depth zero, i.e., removal of the whole coin. In the same way, pleasure and pain are "bound together" by *avijjā* and can be removed only by removing *avijjā* from a mind. Also, see "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"
- When the root causes (greed, hate, and ignorance) disappear, no external sensory input, under no circumstance, can trigger generating attachment/repulsion to that sensory input. **The key is the following: When one understands this at the *Paṭicca Samuppāda* level, ignorance disappears, and that will make greed and hate disappear, too.**
- It is impossible to stop greed/hate from arising without eliminating ignorance (*avijjā*) by comprehending *Paṭicca Samuppāda.* **That happens in stages**, and *avijjā* is entirely dispelled at the *Arahant* stage.

Origin of "*Saññā Vipallāsa*" Is Also Explained by *Paṭicca Samuppāda*

8. **How does *avijjā* lead to cravings? That is the second aspect of the "puzzle of existence" explained by *Paṭicca Samuppāda.***

- Removal of cravings for sensual pleasures can, in rare cases, come with the removal of "*diṭṭhi vipallāsa.*" In fact, for those born with a "higher level of wisdom" (*ugghaṭitaññū*) like Ven. Bāhiya Dārucīriya, that is possible and even may not require much effort. The Buddha described four types of people in the short "WebLink: suttacentral: *Ugghaṭitaññu Sutta* (AN 4.133)." They are *ugghaṭitaññū* (one who understands immediately), *vipañcitaññū* (one who understands with brief explanation), *neyyo* (one who understands with detailed explanation), and *padaparamo* (one who will not fully understand.)
- Most people born today fall into the last two categories. Craving for sensual pleasures is hard to be removed by forceful restraining (i.e., willpower), and it could lead to the agitation of the mind (*paṭigha*). It would be easier to remove cravings if one can understand that **cravings arise due to a mirage ("distorted *saññā*")**, as the Buddha pointed out in the "WebLink: suttacentral: *Phenapiṇḍūpama Sutta* (SN 22.95)" among others: "Sotāpanna Stage via Understanding Perception (Saññā)."

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9. I realized that explanation last year. This has not been explicitly described by anyone in the present day. However, many Noble Persons of the present day (including Waharaka *Thero*) would have understood it, even without realizing/describing it explicitly **(i.e., that "distorted *saññā*" is built into our physical bodies via *Paṭicca Samuppāda*.)** I am certain any such person would agree with this analysis. In any case, I would appreciate all comments (in the forum or via email to lal@puredhamma.net), whether in agreement or disagreement. In the latter case, please provide evidence from the *Tipiṭaka* that contradicts my analysis. I have already done an analysis without explaining how our physical bodies (with "distorted *saññā*" built-in) arise via *Paṭicca Samuppāda*: "Sotāpanna Stage via Understanding Perception (Saññā)."

- **The rise of "distorted *saññā*" can be explained by *Paṭicca Samuppāda.* Each rebirth occurs with "distorted *saññā*" built-in by *kammic* energy!**
- Each realm has a different "distorted *saññā*" according to *Paṭicca Samuppāda.* That is why our minds generate the "sweetness of sugar" (and we like that taste), but a pig would not get that *saññā*. A pig feels a "built-in *saññā* of a good taste" for rotten food!
- **An *Arahant* also gets the "distorted *saññā*" because it is "built-in" to human birth.** But *Arahant*'s mind will not be "fooled by it." See, for example, "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- In this new series, I will try to explain how that "distorted *saññā*" gets built into our physical bodies via *Paṭicca Samuppāda.* **If one is unaware of that analysis, it is hard to believe that the "sweetness of sugar" or the "beauty of a woman" is a mirage**, even though the Buddha explicitly taught that.

12.1.3 Mind Operates Like a Machine According to Nature's Laws

June 14, 2024

The mind operates like a machine based on nature's laws, which comprise a specific set of rules. The Buddha discovered those specific rules.

Mind and Matter – Very Different

1. Any mind works the same way according to nature's laws. Scientists have discovered some of nature's laws about the behavior of matter (like the laws of gravitation). However, they do not know that the mind also works according to nature's laws.

- **Nature's laws governing the motion of inert objects are easier to discover because those rules apply the same way regardless of the location of the experiments or the person conducting the experiments.** For example, a rocket launched from anywhere in the world can reach the Moon if the correct principles are applied. A stone thrown up will ascend the same distance regardless of the location or who throws it.
- **On the other hand, it is impossible to conduct "mind experiments" and get the same result.** That is because each person's mind works uniquely; even the same person is likely to respond differently to the same "mind experiment" at different times. For example, a person who normally behaves morally could be tempted to engage in immoral activity after getting drunk.
- In another example, **two people meditating for a fixed period may get vastly different results:** one engaging in "breath meditation" will temporarily relieve stress. At the same time, another may attain the *Sotāpanna* stage in a *Vipassanā* session and be free of the worst suffering forever.

Scientific Studies Point to a Correlation Between Brain Activity and Thoughts

2. Scientists believe thoughts arise in the brain. **Despite many years of scientific efforts, they have been unable to show that the brain is where thoughts arise.**

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- Of course, they have proved a **correlation** between thoughts and brain activity. They can monitor the changes in brain activity as a person's thoughts change. They have also documented the impact of brain injuries on cognitive functions. See, for example, "Patient H.M. – Different Roles of Brain in Memory."
- The Buddha explained that while the brain plays a major role in the mind's working, **the seat of the mind (where thoughts arise) is not in the brain or anywhere else in the physical body.** A "mental body" (or *gandhabba*) pervades the physical body, and the brain only collects sensory data and passes them over to the mental body.
- All scientific studies to date are consistent with the Buddha's explanation of how the mind works. I have discussed those points at length here: "Brain and the Gandhabba."
- In this new series of posts, I will explain the details of Buddha's teachings on the mind in simple terms.

"Mind in the Brain" Hypothesis Cannot Account for Numerous Rebirth Accounts

3. Most people in Western societies are not familiar with the concept of rebirth. However, that is changing because there is a lot of evidence emerging, and scientists and philosophers are beginning to take it seriously.

- **The main reason is the mounting evidence that the mind can exist outside the physical body, i.e., that the mental body (*gandhabba*) can come out of the physical body under certain conditions.**
- Systematic studies are being conducted to document and verify Near-Death-Experiences (NDE) and Out-of-Body Experiences (OBE).
- That is in addition to an enormous database of rebirth accounts by children common to all cultures and regions worldwide.

One White Crow Is Enough to Disprove the Hypothesis, "All Crows Are Black"

4. **If even a SINGLE rebirth account or an NDE is valid, then the hypothesis "consciousness arises in the brain" is false.** American philosopher William James stated the following that is widely quoted today ("WebLink: journals.sfu.ca: After the White Crow: Integrating Science and Anomalous Experience," Jerry E. Wesch (click on the link to download pdf)):

"*In order to disprove the assertion that all crows are black, one white crow is sufficient.*"

- That is a logical statement. **It is unnecessary to prove that all or even many rebirth accounts/NDE accounts are true.** Even if just one account is valid, that is enough to conclude that the brain is not where thoughts arise!
- In the following short video, a physician describes how he became convinced of Near-Death Experiences. One of his patients had watched him talking to her friend while in a coma:

  WebLink: Youtube: Are near-death experiences real? Here's what science has to say. | Dr. Bruce Greyson for Big Think

- We have thousands of rebirth/NDE accounts scrutinized by scientists/physicians. See "Evidence for Rebirth" for details.
- Also, see "Near-Death Experiences (NDE): Brain Is Not the Mind."

Basic Picture of the "Mind"

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5. The workings of the mind are detailed in the thorough analyses of *Abhidhamma*. Even though the subject of *Abhidhamma* is not easy to tackle, we all can understand the basic concepts. I have tried and will keep describing the essentials in easy-to-grasp terms. Relevant posts are in the "Abhidhamma" section and spread among others.

- The mind of any sentient being (from those in the *apāyās* to the highest *Brahma* realms) has the same "structure." Thoughts (*cittās*) arise in the "mental body" (*manomaya kāya*) in ANY living being. Even though our physical bodies are infinitely heavier, all thinking occurs in the *manomaya kāya.*
- Specifically, *cittās* arise in an unbelievably tiny entity (*hadaya vatthu*) created by *kammic* energy (or "nature") according to specific rules. The *manomaya kāya* may also have a few more similar-sized entities (*pasāda rūpa*) that act as "doors" for the mind to receive up to five types of sensory information (sights, sounds, tastes, smells, and body touches) from the external world.
- All such sensory information must first enter the physical body via the five physical sense faculties: eyes, ears, tongue, nose, and the body. Those signals get transmitted to the brain via chemical/electrical signals. They are first processed by the brain to convert them into a form understandable by the *hadaya vatthu* in the *manomaya kāya.* Then the brain transmits those signals to the *hadaya vatthu* via the five *pasāda rūpa* around the *hadaya vatthu*.
- A key factor here is the brain transfers those signals to the *hadaya vatthu* one packet at a time (via the overlapping *manomaya kāya* and five *pasāda rūpa*). That is described in the post "Vision Is a Series of "Snapshots" – Movie Analogy" but I can provide further details in this new series of posts if that post is not clear. Please ask questions in the forum.

The World – *Kāma Loka*, *Rūpa Loka*, *Arūpa Loka*

6. **First, let us look at the "big picture"** of the Buddha. **While learning about the other "unseen realms" may not be directly relevant to understanding the Noble Truths, it is quite informative when learning about the mind.** The Buddha divided the world (*loka*) into three major categories: (i) *kāma loka* with all five physical senses (four *apāyās*, human realm and six *Deva* realms), (ii) *Rūpa loka* (sixteen *rūpāvacara Brahmās* realms) with two physical senses (seeing and hearing), and (iii) *Arūpa loka* (four *arūpāvacara Brahma* realms) with no physical senses, i.e., only the mind.

- *Brahmās* in 20 of the 31 realms have mostly the *manomaya kāya.* Since "dense physical bodies" are needed to "bring in" the sensory inputs of taste, smell, and physical touch (including sex), *Brahmās* cannot experience taste, smell, or touch.
- **That leads to two critical consequences: (i) *Brahmās* cannot commit most of *akusala kamma*, and (ii) *Brahmās* are immune from *kamma vipāka* that can manifest only via the physical body.**
- Discussing those two effects can be informative, so let us do that.

*Brahmā*s Are Incapable of Committing Most of *Akusala Kamma*

7. Since *Brahmā*s in those 20 realms do not have physical bodies, they cannot taste, smell, or feel any body touches.

- Humans generate greedy thoughts while focusing on taste, smell, and touch (sex plays a major role here). If you think carefully, you will be able to see that most *akusala kamma* (killing, stealing, lying, sexual misconduct, etc.) are done while seeking those "sensory pleasures" or "*kāma assāda*."
- Another way to state the above: *Brahmā*s without physical bodies cannot do any *kāya kamma* (stealing, killing, sexual misconduct) or *vacī kamma* (lying, gossiping, etc.). Also, there is no reason to steal anything if you don't need them. There is no need to crave sex if you have no idea about sexual activities. *Brahmās* without dense bodies or sex organs have no idea what sex is.

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- Out of the 11 realms in *kāma loka*, we can see only the human and animal realms where the physical bodies are prominent. We cannot see the *petas* in the *peta* realm or *Devās* in the six *Deva* realms because they have "much less dense" (or subtle) physical bodies. However, all beings in *kāma loka* can experience all five sensory experiences: sights, sounds, tastes, smells, and body touches.

8. A critical observation from the discussion in #7 above is that the number of possible *cittās* in *kāma loka* is 54. In contrast, those in the *rūpa* and *arūpa loka* are much less (15 and 12, respectively.) As explained in #7, **many types of *cittās* that can arise in *kāma loka* (for example, immoral thoughts) do not arise in *rūpa* or *arūpa lokās*.**

- There is an easy way to remember the number of *cittās* in *rūpa* and *arūpa loka*. Those correspond to the *cittās* humans experience while in *rūpa jhāna* and *arūpa samāpatti*.
- In the *Abhidhamma* analysis, the four *jhānās* in the *suttās* become five (the first *jhāna* is split into two to make the analysis more precise.) The five *jhānic* states are characterized by five *jhāna* factors or mental concomitants: *vitakka* (initial application), *vicāra* (sustained application), *pīti* (zest), *sukha* (happiness), and *ekaggatā* (one-pointedness). All five factors are present in the first *jhāna*, and as one moves to higher *jhānā*, these factors are lost one by one, and in the fifth *jhāna*, only *ekaggatā* is left.
- You don't need to memorize any of those details, but it is good to have a general idea. You can always look up the details if necessary. See "The 89 (121) Types of Citta."
- **The main point is that the same human mind can access the mindset of *Brahmās* in the *rūpa loka* by cultivating *jhāna*.** Then, by making further progress (cultivation of *arūpa samāpatti*), they can access the mindset of *arūpa Brahmās*.

*Brahmā*s Are Immune from Some *Kamma Vipāka*

9. Now, let us look at the second consequence of *Brahmās* not having physical bodies, as mentioned in #6 above. Since *rūpa* and *arūpa loka Brahmās* do not have physical bodies, they cannot be injured or sick.

- Thus, even *anariya Brahmās* are immune from such *kamma vipāka* while living a *Brahma* life.
- That principle holds in other realms, too. For example, human bodies cannot be subjected to the harsh "punishments" experienced by beings in the *apāyās*, especially in the lowest realm of *niraya*. A "*niraya* being" can be cut into pieces, and their bodies re-assemble instantly, making them susceptible to such cuttings repeatedly. A human body cannot withstand such suffering for more than a split second.
- In the same way, human bodies cannot experience the "subtle but enhanced pleasures" enjoyed by the *Devās* in *Deva* realms.
- That highlights the importance of "conditions" in bringing *kamma vipāka*. A given sentient being (or "lifestream") may have accumulated innumerable *kammic* energies that can bring good and bad *vipāka*. Only a fraction of those can manifest in a given realm. The harshest *vipākās* manifest in the *apāyās*, and the better *vipāka* can manifest in the higher realms. See "What Does "Paccaya" Mean in Paṭicca Samuppāda?"

Kāma Rāga, *Rūpa Rāga*, *Arūpa Rāga*

10. The Buddha divided the "world" into three sections (*kāma*, *rūpa*, and *arūpa loka*) because, at different stages in their *saṁsāric* journey, a living being gives priority to three types of "pleasures."

- The etymology ("*pada nirutti*") of "*rāga*" comes from "*rā*" + "*agga,*" where "*rā*" means to "travel (in the *saṁsāric* journey)" and "*agga*" is to "give priority."
- *Kāma rāga* means prioritizing sensory pleasures arising from "close contact" of taste, smell, and touch (including sex).

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- Those *yogis* who have cultivated *jhāna* have seen the drawbacks/dangers of *kāma rāga*. They prefer "*jhānic* pleasures" and have some "*rūpa rāga*" left (this "*rūpa rāga*" is somewhat different from "*rūpa rāga*" in connection with the *kāma rāga*; it means attachment to the remaining types of *rūpa* once *kāma rāga* is removed; this is a subtle point.)
- At the next higher level, those who cultivate *arūpa samāpatti* have seen that *arūpa samāpatti* are better and longer lasting. They have *arūpa rāga*. Here, no "dense *rūpa*" of any type are not experienced since all five physical senses are absent. See, "What are rūpa? – Dhamma are rūpa too!"
- Thus, "*rāga*" means to "willingly engage (in the *saṁsāric* journey) with *kāma rāga*, *rūpa rāga*, *or arūpa rāga.* One loses all three types of *rāga* at the *Arahant* stage; that is, "*virāga*" or "absence of all three *rāga*."

Awareness of Physical *Rūpa* Is Absent in *Arūpa Loka*

11. As we saw above, awareness of sensory inputs of taste, smell, and touch is absent in the *rūpa loka*. The *rūpa loka* (*rūpāvacara*) *Brahmās* are unaware of those sensory inputs. They don't have dense bodies to physically contact food, odor particles, or other dense objects. But they can "see" the subtle bodies of other *Brahmās* and "hear" what they say. Such "seeing" and "hearing" do not require physical eyes and ears. By the way, that is how human *gandhabba* see and hear. A relative of mine can come out of the physical body with her *gandhabba*, and she says she can see things much more clearly with that *manomaya kāya*.

- When a human *yogi* transcends the fifth *jhāna* (the same as the fourth *jhāna* in the *suttās*), the ability to see and hear also disappears. Then, the *yogi* effectively has only the mind (unaware of the physical body), just like an *arūpa loka Brahma*.
- Once getting to the first *arūpa loka samāpatti* on infinite space (*Ākāsānañcāyatana*), a mind will be devoid of any *saññā* of any *rūpa*. The mind is fixed on the "infinite space." Now, the infinite *viññāṇa dhātu* is merged with that infinite space, and that is why the Buddha stated *viññāṇa dhātu* is "infinite." (see "Anidassana Viññāṇa – What It Really Means.")
- When a *yogi* transcends *Ākāsānañcāyatana* and enters the second *arūpa samāpatti* of infinite consciousness (*Viññāṇañcāyatana*), *viññāṇa dhātu* becomes separated from "infinite space." We don't need to get into these details, but I wanted to show how deep these concepts are. Those interested can find more information in #9 of "The 89 (121) Types of Citta."

Summary

11. We can widen our understanding of nature by looking deeper into Buddha's teachings.

- That "broader worldview" will help convince oneself of the validity of Buddha Dhamma.
- As we proceed, more pieces of the "puzzle of existence" will fall into place. That will help immensely with insight meditation or *Vipassanā*.

12.1.4 Saññā Gives Rise to Most of the Vedanā We Experience

July 6, 2024

Saññā gives rise to most of the *vedanā* we experience, including taste; they are "mind-made *vedanā*" or "*samphassa-jā-vedanā*." For example, the sweetness of sugar is not a direct *sukha vedanā* but a mind-made *somanassa vedanā* based on a *saññā* generated by our bodies.

Saññā – The Ability of the Mind to Recognize Things/People

First, it is helpful to learn how to pronounce "*saññā*":

WebLink: Listen to the Pāli word "saññā"

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1. **"*Saññā*" is the ability of the mind to recognize a person or any object instantaneously.** See "Saññā – What It Really Means."

- For example, just by seeing a person's back at a distance, one may be able to identify the person. Even when seeing an old friend one has not seen for many years, one may be able to recognize the person based on his mannerisms, body shape, etc.
- When you see a basket of fruits, it hardly takes a split second to discern the names of those fruits. You don't need to think about it. The "*saññā*" about a given fruit comes to mind instantaneously.
- **Thus, a fundamental aspect of *saññā* is the mind's unique, amazing ability to "recognize" a person or an object instantly.** See #4 of "Amazingly Fast Time Evolution of a Thought (Citta)" for an example.
- This post will discuss how *saññā* leads to "mind-made *vedanā*."

A Newborn Cannot Recognize Many Things (*Saññā* Not Developed)!

2. Our thoughts arise in the mental body (*gandhabba*) trapped inside the physical body. The five physical senses (eyes, ears, nose, tongue, and the nerves on the physical body) act as "doors" and take in the sights, sounds, smells, tastes, and touches. Those signals are sent to the brain, and the brain converts them into a form that can be understood by the mental body. The details are in "Gandhabba Sensing the World – With and Without a Physical Body" and "Gandhabba in a Human Body – an Analogy."

- When a baby comes out of a womb, its brain is not fully developed. It takes about seven years for the brain to be "fully functional." **Therefore, "*saññā*" is not fully developed until seven years of age.**
- A newborn learns to recognize various things day by day. It may take a few days to recognize one's mother and father and several months to gradually recognize other things the baby can see, hear, taste, smell, and touch.
- The parents (or whoever cares for the baby) must teach the baby to identify things and name them. Even after recognizing different colors, the baby must learn from someone that a particular color is called "red." It will not be called "red" but a different name in another language. Thus, a baby develops the "*saññā*" to recognize something; it also will learn what to call it.

Vedanā – Becoming Aware of a "Feeling"

3. The definition of *vedanā* in Buddha Dhamma is: "Becoming aware of a sensory contact (*ārammaṇa*.)"

- That awareness comes with a *sukha*, *dukkha*, or a *adukkhamasukha* ("*adukkha asukha*" or "neutral") *vedanā*. For example, the following are examples of each in that order for bodily contact: getting a relaxing body massage, being hit by a cane, and feeling a little breeze.
- **Other types of sensory contacts (coming through eyes, ears, tongue, and nose) do not generate *sukha* or *dukkha vedanā*; they only lead to "*adukkhamasukha*" or "neutral" *vedanā*.**
- See #2 of "Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings," which also discusses this critical point. Do not read the rest of that post yet.
- **However, sensory contacts coming through the eyes, ears, tongue, and nose can lead to "mind-made *vedanā*" based on *saññā*!**
- That can be easily understood by considering how a newborn baby's mind develops.

A Newborn Can Only Feel *Vedanā* Due to Bodily Contacts

4. A newborn can only feel bodily contact in the first few days. It will cry if given an injection or coming into contact with a hard object. It does not show much emotion based on sights, sounds, or smells. It can taste only milk, and that is to quench hunger.

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- A newborn does not show any particular emotions upon seeing or hearing even her mother. That is because seeing and hearing lead ONLY to "neutral *vedanā*."
- That holds also for tastes and smells. A newborn only generates "neutral *vedanā*" based on sights, sounds, tastes, and smells.
- **It has not yet developed "*saññā*" to recognize things based on sights, sounds, tastes, and smells.**

A Newborn Will Develop "*Saññā*" for Various Things with Time

5. Within a few days to a few weeks, the baby will start recognizing its mother and father (or whoever is taking care of it, but let us consider a baby growing up with her parents.) That is the first "*saññā*" a baby develops.

- Once the baby starts tasting fruit or vegetable "pastes," it will develop "*saññā*" for various food flavors.
- Such initial developments of "*saññā*" for food will accelerate as the baby's brain grows and is exposed to various foods. It will start developing preferences for different tastes.

Saññā Giving Rise to "Mind-Made" *Vedanā*

6. A baby can identify the parents, especially the mother, after a few days. It will show signs of happiness seeing the mother. By this time, the baby has developed a "*saññā* of the mother" and can readily identify the mother (and show happiness upon seeing the mother).

- That is an excellent example of **"mind-made *vedanā*" or "*samphassa-jā-vedanā*." That *vedanā* [mind-made *vedanā*] does not arise for a baby until it can identify the mother. Therefore, that *vedanā* is caused by the "*saññā* of the mother."**
- The baby gradually realizes that her mother is taking care of her, feeding her, and cuddling her most of the time. That is why the moment she sees the mother, her mind becomes joyful, i.e., that joyful feeling arose because of the instant identification/recognition of the mother.
- As the father also gets involved by feeding the baby with a bottle or other foods, the baby will start recognizing the father, too. That *saññā* will also grow with time.
- Thus, in a few months, the baby will readily recognize the parents and be happy when they interact with her. She will also show distress (and may cry) if she does not see the parents, especially the mother.
- For another discussion on ***vedanā*** and **"*samphassa-jā-vedanā*"** see "Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings."

Baby's *Saññā* for Other Sensory Inputs (*Ārammaṇa*) Will Also Grow With Time

7. After several weeks/months, the baby can identify colors, objects, and people who come into contact with her. In all those cases, the baby's brain must be "taught" what those things are.

- The "learning process" or "developing *saññā* for various objects and people" will pick up speed after the baby learns to speak.
- For example, the baby must be shown different colors and repeatedly point out which color is red or how to identify the two pets as a cat and a dog.
- It is the same for identifying people with names or relationships: "This is cousin Joe," etc.
- Such identification and labeling are made via "pattern recognition neural nets" in the brain. This is the same technique used by researchers in Artificial Intelligence (AI) nowadays. They "train" their "artificial neural net," for example, by feeding pictures of dogs to the AI to identify different types of dogs.

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Vedanā Arises Only for Bodily Contacts

8. As discussed above, sights, sounds, tastes, and smells do not give rise to *vedanā*. Only bodily contact (like being touched or injured) can lead to *vedanā*.

- All other sensory contacts (sights, sounds, tastes, smells) only give rise to neutral *vedanā* (not *sukha* or *dukkha vedanā*) in the language of the Buddha Dhamma.
- When we see an object we like, it gives rise to "pleasure" in the mind. In the case of the newborn baby, it did not recognize the mother initially and would not show any emotion. However, once the brain's neural connections are made to identify the mother's face, the sight of the mother automatically generates "mother *saññā*" in the baby's mind. She automatically becomes happy since she mentally connects the mother's face with the feeding.
- **The Buddha called that a "mind-made *vedanā*" or a "*samphassa-jā-vedanā*."**

9. Let us take another example. Even a year-old child may not have the "fire *saññā*," i.e., that fire can burn and hurt. By that time, the child may know a flame is red. That is the "color *saññā*." But she would not have the "flame will burn *saññā*" unless someone specifically teaches her that.

- Even if someone had told her that a flame should not be touched because it will burn, a child may be tempted to feel a flame since the reddish color of a flame is attractive. If that happens and the child gets burned, she will permanently have that "flame will burn *saññā*," i.e., that a flame will burn the skin and cause injury. That "flame will burn *saññā*" will be there for the rest of the child's life.
- **Other types of *saññā* arise naturally as a child grows up**. Let us discuss that briefly.

Types of *Saññā* Associated with a Human Birth

10. **Some types of "*saññā*" naturally form in a growing human baby.** Generating those types of "*saññā*" for sights, sounds, tastes, and smells happens naturally because human bodies are "formed" via *Paṭicca Samuppāda* to "enjoy certain types of sensory inputs."

- For example, even from a few weeks, the brain has grown enough for the child to discern that some foods are more "tasty" than others. The baby will show happiness when eating "tasty foods" and displeasure if bitter food is given. Other than in some exceptional cases, all humans prefer certain foods over others. For example, all humans taste sugar to be sweet, lemon to be sour, and rotten meat to be yucky.
- In the same way, a baby will automatically like soothing music and be frightened by harsh sounds. It will gradually learn to like pleasant smells and be repulsed by odors that all humans are repelled by.
- However, those will take time to develop. **But the brain is fully developed by seven years, and such "*saññā*" will be fully established and arise automatically.**

11. **Then, more types of *saññā* will arise in the teenage years, specifically to be attracted to the opposite sex.**

- Below a certain age, a child may not show any particular interest in the opposite sex. However, the physical body is designed to generate "puberty hormones" starting around age ten.
- This will not only lead to changes in the child's physical body but also start the child to generate a "sexual/lustful *saññā*" to be attracted to the opposite sex. For example, a girl may be attracted to a certain boy and be happy to see him. That "happiness" or "joy" is due to the "*saññā*" developed for him. Any other girl may not generate happiness upon seeing the same boy.
- There are many such "specific *saññā*" developing over the years. Girls and boys have different interests.

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12. Another relevant point is that *saññā*, for some sensory inputs, could be different in the animal realm compared to the human realm.

- For example, while a human will experience (*saññā*) a foul smell of rotten meat, a pig will like that smell. Also, the *saññā* generated in a pig indicates that rotten meat is tasty.
- Even among different animals, *saññā* generated by the same sensory object could be very different. For example, cows see grass as tasty food, while lions do not.
- All humans and animals, however, will feel pain when injured (i.e., with bodily contact.) ***Vedanā* due to bodily contact does not involve "*saññā*."** That is why only bodily contact can lead to *sukha* or *dukkha vedanā*, as explained in *Abhidhamma*.

Abhidhamma Provides a Clear Explanation

13. *Abhidhamma* provides the following analysis regarding the types of *vedanā* experienced when sensory signals come through the five physical senses.

- Our sensory experiences arise as *kamma vipāka*. However, each sensory experience cannot be assigned to a single *kamma* done in the past; instead, a human body is born due to *kamma vipāka,* and our sensory experiences "come to that *vipāka* body."

Such *vipāka* can be put into two categories: some arise as *akusala vipāka* and others as *kusala vipāka*. They can be summarized as follows:

i. *Akusala vipāka* via the physical body lead to *dukkha vedanā* and *kusala vipāka* via the physical body lead to *sukha vedanā*.

ii. Both *kusala* and *akusala vipāka* coming through all other four senses (eyes, ears, tongue, and the nose) lead to neutral ("*upekkhā sahagata*" meaning "with neutral") *vedanā*, i.e., they are NOT either *dukkha* or *sukha vedanā*.

- Those who are interested can see the full description on pp. 40-43 in "WebLink: PDF download: Bhikkhu_Bodhi-Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2000); click the link to open the pdf.

14. *Abhidhamma* assigns different names for the pleasant and unpleasant feelings arising from **"mind-made *vedanā*" or "*samphassa-jā-vedanā*."**

- "Pleasant feelings/emotions" arising via "*saññā*" are called "*somanassa vedanā*" (instead of *sukha vedanā*), and the unpleasant ones are "*domanassa vedanā*" (instead of *dukha vedanā*). The terms *sukha* and *dukkha vedanā* are reserved for those arising via bodily contact.
- Here, "*somanassa"* means "*so mana assa*" or "mind becoming elated/joyful." The opposite of that is "*domanassa"* is "*do mana assa*" or "mind becoming distressful."
- See "Feelings: Sukha, Dukha, Somanassa, and Domanassa" for more details.

Summary

15. Two types of *vedanā* can arise in mind: (i) Due to bodily contacts *sukha, dukkha,* or neural (*adukkhamasukha*) *vedanā* arise. (ii) Due to all other sensory contacts (sights, sounds, tastes, and smells), only neural (*adukkhamasukha*) *vedanā* can arise.

- *Saññā* is the ability of a mind to recognize people and objects. **In addition to "recognition," *saññā* makes some sensory inputs desirable and others undesirable.** The Buddha called *saññā* a mirage because of that second aspect. Our bodies (including both the physical body and the mental body (*gandhabba*) are formed by *kammic* energy to provide that "distorted *saññā*." **Note that "distorted *saññā*" is not defiled, i.e., it is generated in anyone (including a Buddha or *Arahants*) who is**

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born human. That "distorted *saññā*" is built into the human body. Different types of *saññā* are built into the "bodies" of sentient beings in other realms, **according to the kinds of *gati* associated with each realm.**

- **In the *suttās*, only the word "*saññā*" is mentioned without specifying it is a "distorted *saññā*" that arises in our minds in many situations. I use that term to emphasize that aspect because it gives much insight.** We attach to some sensory inputs (*rūpa paṭisaṁvedī, sadda paṭisaṁvedī*, etc.) because of that "distorted *saññā*."
- That "distorted *saññā*" leads to "mind-made *vedanā*" or "*samphassa-jā-vedanā*."
- Based on such "mind-made *vedanā,*" we automatically attach to that "distorted *saññā*" with *rāga, dosa, moha,* which leads to *rūpa* ***rāga*** *paṭisaṁvedī, sadda* ***rāga*** *paṭisaṁvedī*, etc.
- The above are the critical steps that defile a mind within a split second when encountering a sensory input. See "Saññā – All Our Thoughts Arise With 'Distorted Saññā'"
- **That is the root cause of all our attachments to things in this world!** See "Saññā Nidānā hi Papañca Saṅkha – Immoral Thoughts Based on "Distorted Saññā"

12.1.5 Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā

July 13, 2024; revised December 13, 2025

Taṇhā (tendency to get stuck in sensory inputs) happens because of "mind-made *vedanā*" arising via "distorted *saññā*." Other than the *sukha* and *dukkha vedanā* coming to the physical body, all others are mind-made *somanassa* and *domanassa vedanā* due to "distorted *saññā*." In particular, "*kāma rāga*" is triggered with "distorted *saññā*."

Saññā of Anyone Living Is Always a "Distorted *Saññā*"

1. In the post "Saññā Gives Rise to Most of the Vedanā We Experience," we discussed the fact that most of the *vedanā* we experience are **"mind-made *vedanā*" or "*samphassa-jā-vedanā*."** Let us first summarize the relevant critical points from that post.

- *Saññā* is the mind's ability to recognize people and objects. **In addition to "recognition," *saññā* gives rise to a "false impression" that some sensory inputs are desirable and others undesirable.** The Buddha called *saññā* a mirage because of that second aspect. See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- Our bodies, including both the physical and the mental body (*gandhabba*), are formed by *kammic* energy to provide that "distorted *saññā*." **Note that "distorted *saññā*" is not defiled. For example, *kāma saññā* (e.g., sugar is sweet or a particular woman is more attractive than another) arises in anyone (including a Buddha or an *Arahant*) who is born human. That "distorted *saññā*" is built into the human body.**
- Different types of *saññā* are built into the "bodies" of sentient beings in other realms, **according to the kinds of *gati* associated with each realm.** For example, while a human will experience (*saññā*) a foul smell of rotten meat, a pig will like that smell. Also, the *saññā* generated in a pig indicates rotten meat is tasty.
- **Another aspect of this is that since "*kāma saññā*" (the main category of "distorted *saññā*" in *kāma loka*) does not arise in *rūpa* and *arūpa loka Brahmās*, they do not accumulate significant levels of new *kamma*.** Clarifying that can be beneficial in understanding the concept of "distorted *saññā*."

No New (*Nava*) *Kamma* Accumulated While in *Rūpa* and *Arūpa Lokā*s

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2. The world (*loka*) can be divided into three main categories: *kāma loka, rūpa loka*, and *arūpa loka*. While in *kāma loka*, a sentient being can experience all five physical sensory inputs. Those in *rūpa loka* (*rūpāvacara Brahmās*) can experience only two (sights and sounds), while those in the *arūpa loka* cannot experience those either (they have only the mind.)

- Therefore, "*kāma saññā*" (for sensory experiences on taste, smell, and touch) **can not arise** in either the *rūpa loka* or the *arūpa loka*. Although ***anariya*** *Brahmās* in either *rūpa* or *arūpa loka* retain the *kāma rāga anusaya/saṁyojana* intact, it cannot be triggered. Thus, "*kāma saññā*" and "sensual thoughts" cannot arise in them.
- However, *rūpa loka Brahmās* automatically receive "*rūpa saññā*" or "*saññā* of the respective *jhāna*." For example, those in the lower realms receive the "*saññā* of the first *jhāna*," and those in the higher realms receive the "*saññā* of the corresponding higher *jhāna*." However, they only generate *saṅkhāra* to "enjoy such distorted *saññā*" but do not generate new *kamma* (with *abhisaṅkhāra*) that can generate new *kammic* energy that can lead to rebirths. Once the *kammic* energy for that *Brahma* existence is exhausted, they die and are reborn in the human realm first, and subsequently in any other realm.
- A similar process holds for the *anariya arūpa loka Brahmās*. No new *kamma* can be generated (to a significant extent) while in that existence. It is like taking a "long vacation" and returning home. **Typically, the *abhisaṅkhāra* generation begins with '*kāma saññā*' (in *kāma loka*), as discussed in #7 below.**

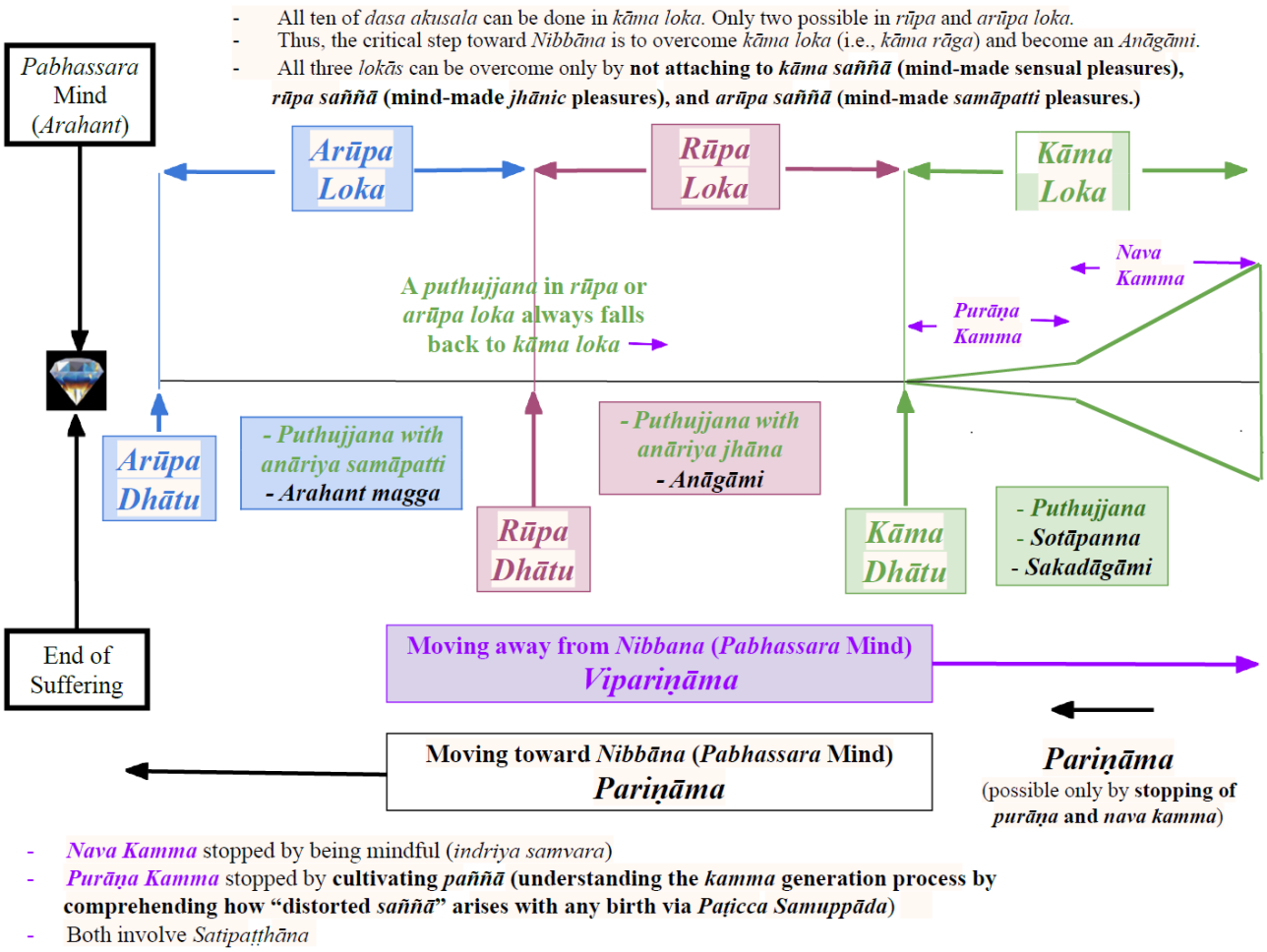
3. However, the *jhānic* or *samāpatti* "pleasures" that *rūpa loka* and *arūpa loka Brahmās* experience also arise due to "distorted *saññā*." Then why do such "distorted *saññā*" **not** lead to the accumulation of new potent *kamma*?

- **The reason is simple.** The types of "distorted *saññā*" that arise in *kāma loka* are due to sensory interactions with external objects. Specifically, they involve foods (taste), fragrances (smell), and tactile sensations, including sexual contact. One may need to engage in *kāya kamma* (stealing, killing, and sexual misconduct) when seeking such experiences. That also leads to associated *vacī kamma* (lying, gossiping, harsh speech, and slandering); they arise via associated immoral thoughts (greed for others' belongings, anger/hatred, and the ten wrong mundane views). See "Ten Immoral Actions (Dasa Akusala)."
- In contrast, *jhānic* or *samāpatti* "pleasures" that *rūpa loka* and *arūpa loka Brahmās* experience DO NOT involve external objects. **They arise within one's own mind! There is no need to steal, kill, or associate with other people to enjoy *jhānic* pleasures**; also, there is no need to engage in *vacī kamma* (lie, gossip, etc.)—furthermore, there is no need to have greed for others' belongings or anger/hatred toward others.

4. Thus, once born a *Brahma* (in either *rūpa loka* or *arūpa loka*), they do not need to engage in *akusala kamma*. Also, there are no "sensual objects" in those two *lokās* to trigger *kāma rāga anusaya/saṁyojana*. **Thus, they do not accumulate any significant "new *kamma*."**

- **Because of that, the following figure does not have "expanding cones" in the *rūpa* or *arūpa loka*.**
- **That is why the *kāma dhātu* is labeled as "*hīna dhātu*" (where "*hīna*" means "inferior") in some *suttās*.** Most *akusala kamma* (especially those that can bring rebirth) are generated while in *kāma loka*. That is especially true for the human realm since *Devās* have fewer reasons to engage in *dasa akusala*.

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Nibbāna and the Three Lokās – Basic

- The above figure from "Vipariṇāma – Two Meanings." You can read the discussion there.

Pabhassara Mind Not Present in an *Arahant* All the Time

5. **The above figure may give the wrong impression that an *Arahant* always has a "*pabhassara* mind."** The "*pabhassara* mind" is experienced only when attaining the *Arahant-phala*. Then the mind "falls back" to the "*kāma dhātu*" for that *Arahant*. However, that mind will never reach the "*kāma loka*" and will always remain at the "*kāma dhātu*" stage until *Parinibbāna*.

- What is the difference between a "*pabhassara* mind" and the mind of an *Arahant* in "*kāma dhātu*"?
- **A "*pabhassara* mind" does not have the "distorted *saññā*."** All seven mental factors (*cetasika*) in a "*pabhassara* mind" are **without any distortions or defilements.**
- On the other hand, **a living *Arahant*'s mind is at the "*kāma dhātu*" stage, with the "*uppatti bhavaṅga*" mindset with which the *Arahant* was born.** Thus, an *Arahant* will experience 'distorted *saññā*' during daily life.
- As I have emphasized many times, anyone born with a human body will automatically generate "*kāma saññā*" ("distorted *saññā*") because it is "built-in" to a human existence via *Paṭicca Samuppāda*. Even though *Arahants* and *Anāgāmis* (born with a human body) also get the "distorted *saññā*," their minds will not attach to it. That is because they have "heard and understood" (*jānato passato*) the mechanism of how that "distorted *saññā*" arises via *Paṭicca Samuppāda*.

6. When living an everyday life, *Arahant*'s mind is in the "*uppatti bhavaṅga*" state (i.e., in *kāma dhātu*) when not focused on a sensory input.

- When a sensory input comes in, it detaches from the "*uppatti bhavaṅga*" state and focuses on it: '*Kāma dhātuṁ paṭicca uppajjati kāma saññā*.' See "WebLink: suttacentral: *Sanidāna Sutta* (SN 14.12)."

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Thus, the *Arahant* receives the "distorted *saññā*" as anyone else in *kāma loka*, and the mind is still in *kāma dhātu.* However, it will not move to '*kāma loka*.' A better chart is in #6 of "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

- Thus, *Arahant*'s mind **will not go beyond the *kāma dhātu* and get to the "*kāma bhava*"** in the next step of *"kāma saññaṁ paṭicca uppajjati kāma saṅkappo*." That happens only if the *kāma rāga anusaya/saṁyojana* is intact by automatically generating "*kāma saṅkappa*."
- Since an *Arahant* (or an *Anāgāmi*) has eliminated the *kāma rāga anusaya/saṁyojana*, their minds will not get to the *"kāma bhava"* stage by generating *kāma saṅkappa* or "defiled thoughts about that sensory input." **Thus, an *Arahant* will taste sugar to be sweet or see a beautiful woman as such but will not be attached to it to generate *kāma saṅkappa*.**
- We discussed the above time sequence in #10 of "Purāṇa and Nava Kamma – Sequence of Kamma Generation"; also see #7 below.
- However, some *Arahants* may experience the "*pabhassara* mind" while in ***"Arahant phala samāpatti."*** See Note 1 below.

"Distorted *Saññā*" Leads to "*Ajjhatta Viññāṇa*" for Anyone Below *Anāgāmi* Stage

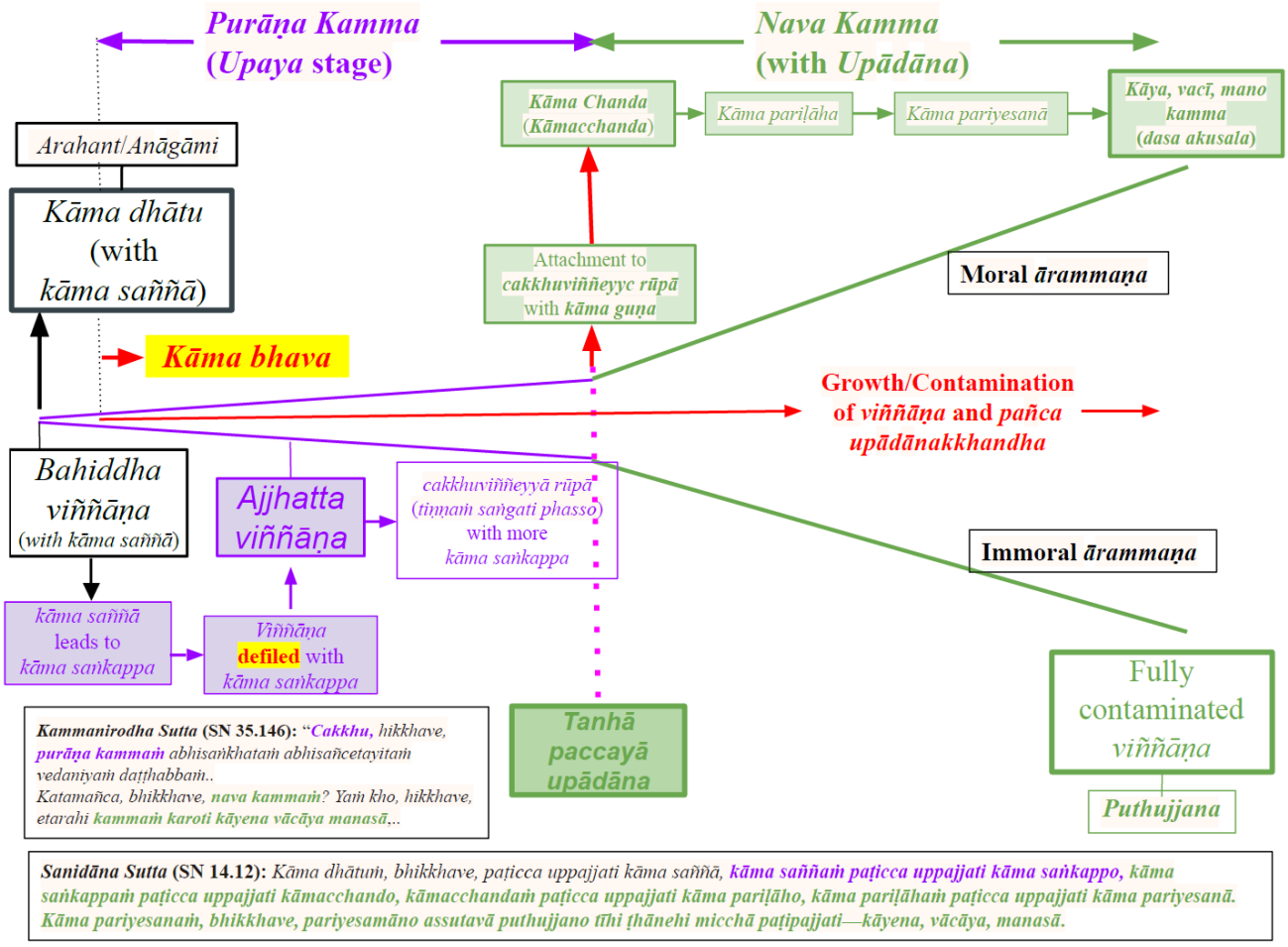
7. Now, let us consider the mind of anyone below the *Anāgāmi* stage.

- "Distorted *saññā*" can lead to a defiled mind (and *kamma* accumulation) in the higher seven realms (human and *Deva* realms) in *kāma loka*. **Let us focus on the human realm in *kāma loka*.**
- **"Distorted *saññā*" ("*kāma saññā*" in this case)** leads to a defiled mind (at different levels of defilement) for anyone below the *Anāgāmi* stage via the *"kāma saññaṁ paṭicca uppajjati kāma saṅkappo*" step. That occurs automatically in anyone with *kāma rāga anusaya/saṁyojana* and leads to the generation of "*kāma saṅkappa*." **This is the "weak and initial stage" of *kamma* accumulation. This is the "*ajjhatta viññāṇa*" stage, and the mind is now in "*kāma loka*."**
- For details, see "Origin of Attachment – Raga Triggered by Saññā."
- Let us discuss how a mind can become further contaminated, especially if it reaches the "*taṇhā paccayā upādāna*" step. These steps are NOT automatic and depend on the mindset (*gati*) at that moment. That is why it is possible to control and even stop further contamination beyond the "*ajjhatta viññāṇa"* stage.

Time Sequence in Further *Kamma* Accumulation in *Kāma Loka*

8. The complete time sequence is shown in the figure below.

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Purāṇa and Nava Kamma - 2 - revised

9. As we discussed in #6, the *bahiddha viññāṇa* has "distorted *saññā*" but no defilements of *rāga, dosa, moha*. The mind of an *Anāgāmi* or *Arahant* stops here, i.e., no further *kamma* accumulation.

- *Bahiddha viññāṇa* becomes an *ajjhatta viññāṇa* in a split second for anyone with the five lower *saṁyojana*, as we discussed in #7.

10. Once getting into the "*ajjhatta viññāṇa*" stage, a mind can **further contaminate rapidly** via several stages, as shown in the above chart and discussed in the post "Purāṇa and Nava Kamma – Sequence of Kamma Generation." We discuss it a bit more now.

- Up to the "*taṇhā paccayā upādāna*" step, the expansion is slow, i.e., *kamma* accumulation is slow. First, with the "defiled *ajjhatta viññāṇa,*" the mind will create its own version of the "external *rūpa*." For example, when seeing an external object, that "mind-made *rūpa*" is called a "*cakkhuviññeyyā rūpā.*" See "Contamination of the Human Mind Based on a Sensory Input" and "Contamination of a Human Mind – Detailed Analysis."
- Now the attachment becomes stronger as the mind generates *kāma guṇa*: See "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga" and "Kāma Guṇa – Origin of Attachment (Taṇhā)."
- However, at the "*taṇhā paccayā upādāna*" step, one begins to accumulate potent *kamma* consciously (through *mano*, *vacī* and *kāya kamma*.) **That is why it is called the "*nava* (new) *kamma*" stage.** *Kammic* energies to bring *vipāka* in future lives are generated here.
- As shown in the chart, *kamma* accumulation accelerates with *kāmacchanda, kāma pariḷāha*, *kāma pariyesanā*, etc., ending with *dasa akusala* done with *kāya*, *vacī*, and *mano kamma*.
- Although we discussed these as a sequence of steps, all of them can occur within a few seconds.

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- See "Taṇhā Paccaya Upādāna – Critical Step in Paṭicca Samuppāda" for further details. **It will require careful reading of relevant posts to understand these concepts fully.** One way to systematically follow the sequence of posts is to start with the post of 05/08/23 [August 05, 2023] on "Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1)" in "New / Revised Posts" and read up to the current post. Taking notes as you proceed is advisable.

Mind Is Not Active All the Time – *Bhavaṅga* State

11. A critical point to remember is the following: Our minds are in a "holding state" (*uppatti bhavaṅga* state) until a sensory input (*ārammaṇa*) comes in via one of the six "doors" (five physical). Of course, regardless of "which door" they come through, the mind analyzes all sensory inputs.

- While in the "holding state," a mind is not active. This is analogous to a car in neutral gear. It is "alive" but not active. Once the vehicle is put in gear, it starts moving. In the same way, a mind is sitting idle in the *bhavaṅga* or holding state.
- When an *ārammaṇa* comes in, the mind detaches from the "neutral" *bhavaṅga* state, **becomes aware** of the *ārammaṇa* (*vedanā*), and automatically **receives the "*saññā*"** associated with that *ārammaṇa.*
- If the mind "becomes interested" in an *ārammaṇa*, it will go through the stages shown in the second figure above. If the *ārammaṇa* (and the *saññā* that accompanies it), then the mind will not get into the "*taṇhā paccayā upādāna*" step. That is true most of the time. We see (or hear, taste, smell, or touch) innumerable things during the day but we will focus on only a tiny fraction!
- That can be stated as follows: A mind may get into the "*bahiddha viññāṇa*" AND "*ajjhatta viññāṇa*" stages numerous times but may not get to the "*taṇhā paccayā upādāna*" step in most cases. Furthermore, even after reaching the "*taṇhā paccayā upādāna*" step, it is possible to stop that, disengage from the *ārammaṇa* if one is being mindful!

"*Bahiddha*" and "*Ajjhatta*" Stages

12. "*Bahiddha*" comes from "*bahira*" + "*iddha*," where "*bahira*" is external and "*iddha*" means "get established." Note that "*iddhi*" is different and means "supernormal powers."

- The meaning of "*iddha*" as "established" is in the "WebLink: suttacentral: *Gavesī Sutta* (AN 5.180)" and "WebLink: suttacentral: *Cetiya Sutta* (SN 51.10)."
- Thus, "*bahiddha saññā*" is a *saññā* that arises due to external sensory inputs and automatically gets "established" or 'manifested' in a sentient being. *Kāma saññā* (like the taste of food or the beauty of a woman) is built into our human bodies. They give rise to "mind-made *vedanā*" or "*samphassa-jā-vedanā*."
- *Puthujjana* (or even a *Sotāpanna*) may attach to such "mind-made *vedanā*" because they do not understand that *saññā* are not "real" at a deeper level. Once that mechanism is understood, one realizes one has been "tricked" by nature! That is why the Buddha called *saññā* a mirage or an illusion in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)" as we discussed in "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

13. The "*bahiddha saññā*" evolves into "*ajjhatta saññā*" for all those who have not fully grasped the above.

- Here "*ajjhatta*" comes from "*ajjha*" + "*atta*" where "*ajjha*" means "oneself" and "*atta*" means "beneficial/meaningful."
- Those below the *Anāgāmi* stage (who have not fully grasped how "*bahiddha saññā*" arises, would automatically be attached to that "*bahiddha saññā*," thinking it would benefit oneself.

Note 1

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Some *Arahants* can get into the "*jhāna samāpatti*" and during that time, of course, the mind is not in the "*kāma dhātu*" stage. While in a *rūpāvacara jhāna samāpatti*, the mind is in the "*rūpa dhātu*," and while in an *arūpāvacara samāpatti*, it is in "*arūpa dhātu*."

- Some *Arahants* can get to the "*Arahant phala samāpatti,*" where the "*pabhassara* mind" remains for the duration of the *samāpatti*. **Here, the mind is freed from all three *dhātus* belonging to the 31 realms, as seen in the figure above. This is the only time an *Arahant* lives without the "distorted *saññā*."**
- Even fewer *Arahants* can get into "*nirodha samāpatti*," where even the *pabhassara* mind ceases to exist. That is the identical situation when the *Arahant* attains *Parinibbāna*, i.e., the death of the physical body and is detached from the world of 31 realms. There is **no awareness** in "*nirodha samāpatti*," where the mind stops altogether. **The status of the mind can't be shown in the above figure. It is just "missing" from this world.** When an *Arahant*'s physical body dies, it has the same status.

12.1.6 Āhāra - Food for the Mental Body

July 20, 2024; rewritten March 22, 2025 (revised #7 same day)

Āhāra in Buddha Dhamma refers to "food" for the mental body, not the physical body.

Āhāra Means "Mental Food"

1. As discussed on this website, a human has two bodies: physical and mental. The "mental body" (*manomaya kāya* or *gandhabba*) is where thoughts arise; it is made of a few *Suddhaṭṭhaka*, the smallest unit of matter in Buddha Dhamma; see "The Origin of Matter – Suddhaṭṭhaka." In the *suttās*, the physical body is called "*cātumahābhūtikassa kāya*" or the "body made up of the four great elements of *pathavi*, *āpo*, *tejo*, *vāyo*; see, for example, "WebLink: suttacentral: *Assutavā Sutta* (SN 12.61)." In some Commentaries it is referred to as "*karaja kāya.*"

- Both these bodies need food to survive.
- We eat physical food (like bread, rice, etc.) to sustain our physical bodies, but the Buddha did not teach about those foods.
- Buddha's teachings are all about the mind. **A mind attaches to "pleasurable things in this world" and consumes four types of food to live.** The consumption of *āhāra* stops only when all ten *sansāric* bonds (*saṁyojana*) are eliminated.
- **A special category of food called "*kabaḷīkārā āhāra*" is available only in *kāma loka*.** Three more types of foods are needed in all three *lokās* (*kāma*, *rūpa*, and *arūpa loka*). **They are (*saṇ*)*phassa*, *mano sañcetanā*, and *viññāṇa āhāra.*** See "WebLink: suttacentral: *Āhāra Sutta* (SN 12.11)." ***Brahmās* in 20 *Brahma* realms have only the "mental body," and their minds only consume the latter three types of *āhāra.***
- Therefore, **the mental body of a human** (human *gandhabba*) **consumes all four types of food**. In the *suttās*, *āhāra* NEVER refers to food for the physical body.

Nibbāna = Cessation of All Four *Āhāra*

2. **All four *āhāra* to the mental body stop when one becomes an *Arahant***, i.e., when attaining *Nibbāna*; see "WebLink: suttacentral: *Āhāra Sutta* (SN 12.11)."

- However, the mental body of the *Arahant* can live without *āhāra* until the death of the physical body. Thus, with the death of the physical body, the mental body also dies, and the *Arahant* attains *Parinibbāna* ("full *Nibbāna*") at that point.

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- Food is essential for all living beings. If one stops eating physical food (including water) for about seven days or so, one's physical body will die.
- However, a *puthujjana*'s mental body (*gandhabba*) will not die with the physical body. It comes out of the dead physical body and lives in "*gandhabba loka*" until pulled into a womb to be born again with a physical body.
- A human *gandhabba* also has a finite lifetime. It also dies at the end of its lifetime, but another mental body (associated with one of the 31 realms) will immediately be created by the *kammic* energy associated with that lifestream. See "What Reincarnates? – Concept of a Lifestream."

Nibbāna and *Parinibbāna*

3. Even though all four *āhāra* to the mental body cease when one becomes an *Arahant*, **his/her mental body (*gandhabba*) cannot die as long as it is attached to a living physical body.**

- At the death of the physical body, *Arahant*'s *gandhabba* comes out of the dead body. Now, it must be sustained by one or more of the *āhāra.* Since all four *āhāra* have ceased, it will die at that instant.
- In other words, **even if *Arahant*'s *gandhabba* had not reached the end of its life, it would die instantly at the death of the physical body.** Unlike the physical body, the subtle mental body cannot survive even a moment without food (once it is separated from the physical body).
- Now the question is: "Why doesn't the *Arahant*'s mind grasp another mental body (i.e., another existence) at that moment (like for other beings)"? That process is called "*cuti-paṭisandhi,*" where ***cuti* is the death of one mental body, and *paṭisandhi* is the grasping of another**. *Paṭisandhi* ("*paṭi*" is to "bind," and "*sandhi*" is a "joint" in Pāli or Sinhala.) Thus, *paṭisandhi* means joining a new life at the end of the old. That happens a thought-moment after the last *citta* of the current existence (*bhava.*)

4. Two conditions must be satisfied to generate a new mental body at the *cuti-paṭisandhi* moment: (i) There must be a *kamma bīja* available to grasp, and (ii) One's mind must willingly grasp that *kamma bīja*.

- We all have accumulated numerous *kamma bīja* even in previous lives, so the first condition is always satisfied for anyone. **Therefore, the second condition — grasping a new existence (*bhava*) at the *cuti-paṭisandhi* moment — is the condition that stops the rebirth process.**
- With each stage of *magga phala*, the possibility of grasping another existence decreases as the number of *sansāric* bonds (*saṁyojana*) are eliminated. For example, a *Sotāpanna*'s mind will not grasp a *bhava* (existence) in the *apāyās* with the removal of the first three *saṁyojana*; A *Sakadāgāmi*'s mind will not grasp human existence. In addition, an *Anāgāmi* will not grasp any *bhava* in the *kāma loka* with the removal of the first five *saṁyojana,* and an *Arahant* (with all ten *saṁyojana* eliminated) will not grasp any existence in any realm.
- The *saṁyojanās* are broken at each stage as follows: *Sotāpanna* (3), *Anāgāmi* (2), and *Arahant* (5). See "Dasa Saṁyojana – Bonds in Rebirth Process." **They can broken only via cultivating *paññā* (wisdom).**

5. An excellent example from the *Tipiṭaka* is Ven. Aṅgulimāla. He killed almost a thousand people and had accumulated enough strong *kamma bīja* (in that last life itself) to be reborn in an *apāya*.

- Just after meeting the Buddha, he attained the *Sotāpanna* stage. At that moment, the possibility of rebirth in an *apāya* was removed with the breaking of the first three *saṁyojana*.
- After several months, he attained *Arahanthood*, and all ten *saṁyojana* were eliminated; thus, he was not reborn in any realm when his physical body died.
- See "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."

Weakening and Elimination of *Āhāra* With *Magga Phala*

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6. All four types of *āhāra* intake weaken at each stage of *magga phala*.

- For example, "*kabaḷīkārā āhāra"* is responsible for generating *kāma rāga*. **It is weakened at the *Sotāpanna* and *Sakadāgāmi* stages and eliminated at the *Anāgāmi* stage.** As we can see, removing the *kāma rāga saṁyojana* is the same as stopping the intake of *kabaḷīkārā āhāra.* Note that a *Sotāpanna* only eliminates the three *diṭṭhi saṁyojana*, but that weakens the *kāma rāga* (and *paṭigha*) *saṁyojanās.*
- The remaining three types of *āhāra* (***samphassa, mano sañcetanā*, and *viññāṇa āhāra***) also weaken with each stage of *magga phala.* However, they are eliminated only at the *Arahant phala* with the breaking of the remaining five *saṁyojanās.*
- Thus, the "lifestream" for an *Arahant* in this world of 31 realms ends with the death of the physical body. See "What Reincarnates? – Concept of a Lifestream"

Kabaḷīkārā Āhāra – Only in *Kāma Loka*

7. Sensual pleasures with "close contacts" of smell, taste, and bodily contacts (touch, especially sex) are available only in the realms of *kāma loka. Kabaḷīkārā āhāra* is closely associated with the **six types of "*kāma guṇa*"** available in *kāma loka.* See "Kāma Guṇa – Origin of Attachment (Taṇhā)."

- ***Kabaḷīkārā āhāra*** means **craving for** mind-pleasing odors, tastes, and body touches (including sex).
- *Rūpāvacara Brahmās* in "*rūpa loka*" experience only two of the five physical senses (sight and sound), and they have "***rūpa rāga***" (and mainly crave "*jhānic* pleasures.")
- *Arūpāvacara Brahmās* in "*arūpa loka*" do not experience the five physical senses. They only have the mind or *mano* (sensing *dhammā*) and have only "***arūpa rāga***" (and mainly crave "*arūpa samāpatti* pleasures.")
- **Therefore, *kabaḷīkārā āhāra* is the strongest because it triggers the accumulation of "*apāyagāmi kamma*," leading to rebirth in the *apāyās*.** This is why the "*nava kamma*" stage is absent in the *rūpa* and *arūpa Brahma* realms.
- For details, see "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

Paṭicca Samuppāda Does Not Start Without *Āhāra*

8. There is yet another way to look at this mechanism of grasping a new *bhava* at the *cuti-paṭisandhi* moment. In the *uppatti Paṭicca Samuppāda* (PS) cycle, a certain *bhava* is grasped at "*upādāna paccayā bhava*."

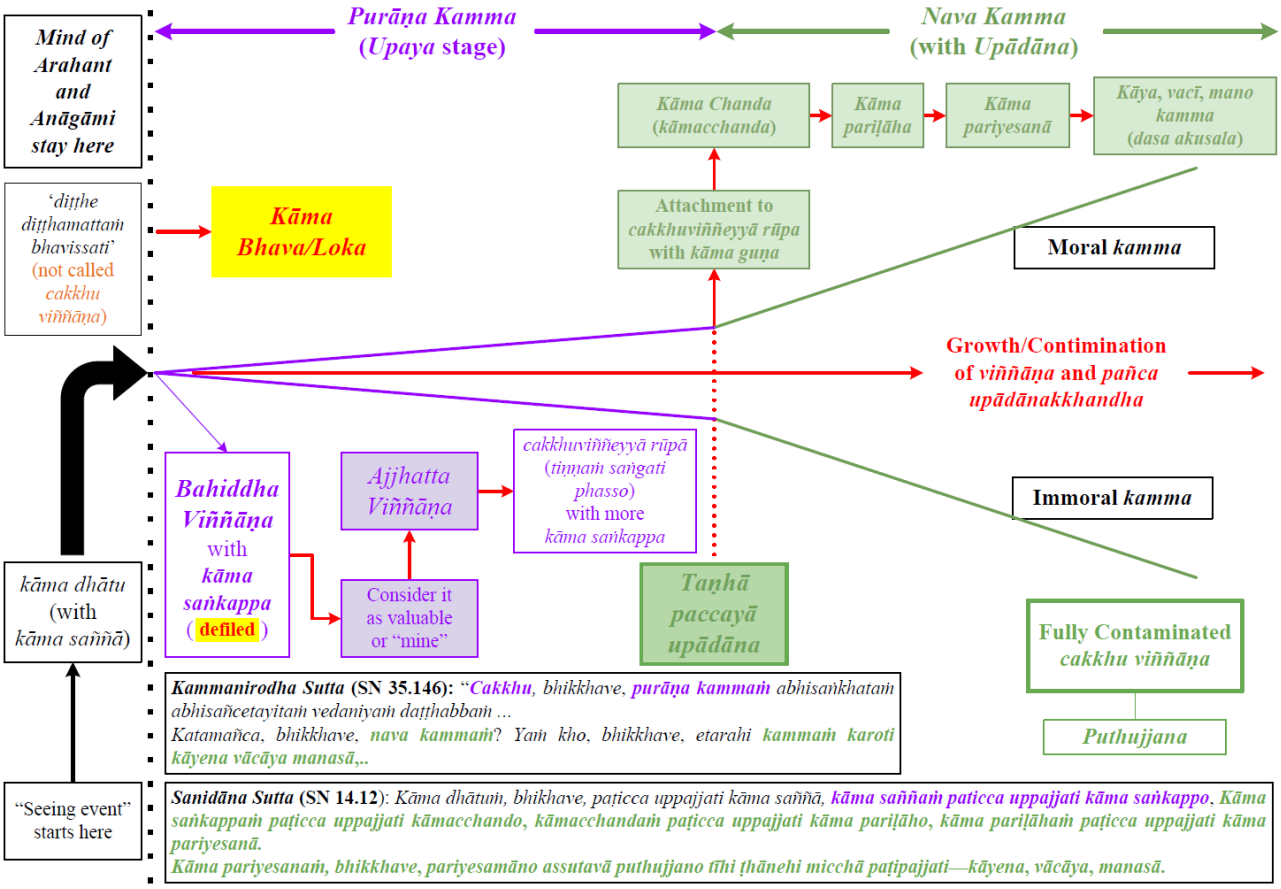
- When we trace the cycle backward, we see that PS starts at "*avijjā paccayā saṅkhāra*" and "*saṅkhāra paccayā viññāṇa.*" (*Abhi*)*saṅkhāra* generation starts at the "*purāṇa kamma*" stage unconsciously, but potent *kammic* energies that can bring more rebirths occurs only in the "*nava kamma*" stage with the conscious accumulation of *kāya*, *vacī*, and *mano kamma*.
- Cessation of all four types of *āhāra* means the cessation of *avijjā* and thus the cessation of all subsequent terms in *Paṭicca Samuppāda*: (*abhi*)*saṅkhāra*, (*kamma*)*viññāṇa*, *nāmarūpa*, *salāyatana*, (*saŋ*)*phassa*, (*samphassa-jā-*)*vedanā*, *taṇhā*, *upādāna*, *bhava*, *jāti*, and *soka*, *parideva*, …("the whole mass of suffering.")
- **No *Paṭicca Samuppāda* cycle can be active for an *Arahant*.** Thus, at the *cuti-paṭisandhi* moment, it cannot grasp any existence in this world.

Two Critical Roles of *Viññāṇa*

9. Therefore, the word *viññāṇa* represents much more than just consciousness. Even a "*vipāka viññāṇa*" (which is *bahiddha viññāṇa*; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation")

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is defiled. That happens automatically due to unbroken *saṁyojana*. For example, a *puthujjana*'s mind will automatically get to the *bahiddha viññāṇa* in the "*purāṇa kamma*" stage. On the other hand, the mind of an *Arahant* will stay in *kāma dhātu,* as indicated in the chart below (taken from the above post).



Purāṇa and Nava Kamma - 2 (revision 2)

Download/Print: "WebLink: PDF File Download: Purana and Nava Kamma -2-revision 2"

- A "seeing event" for an *Arahant* is not called a *cakkhu viññāṇa*. It is called "***diṭṭhe diṭṭhamattaṁ bhavissati***" or **"seeing without *rāga*, *dosa*, *moha* arising in mind."** This critical point is discussed in detail in the above link.

10. **"*Viññāṇa*" is one of the four "foods" (*viññāṇa āhāra*)** for accumulating new *kamma bījā* and also provides "food" or "fuel" for grasping a new existence (*bhava.*)

- *Viññāṇa* is the opposite of *ñāṇa* (pronounced "gñāna") or wisdom. When one cultivates *ñāṇa*, one's *avijjā* is reduced, and certain types of *viññāṇa* are concomitantly reduced.
- Pronunciation of *viññāṇa*:

  WebLink: Listen to the pronunciation of "viññāṇa".
- Pronunciation of *ñāṇa*:

  WebLink: Listen to the pronunciation of "ñāṇa".
- As one attains the four stages of *Nibbāna*, *avijjā* is removed in four stages, and the strength of *viññāṇa* is accordingly reduced. *Viññāṇa* manifests until all ten *saṁyojana* are removed from the mind at the *Arahant* stage. After that, "seeing" and "hearing" are not called "*cakkhu viññāṇa*" and "*sota viññāṇa*", but "*diṭṭhe diṭṭhamattaṁ bhavissati* and *sute sutamattaṁ bhavissati*." See "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

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- This pure level of consciousness — without any defilements and thus any cravings — is called *pabhassara citta*; see "Uncovering the Suffering-Free (Pabhassara) Mind" and "Pabhassara Citta, Radiant Mind, and Bhavaṅga."
- In other words, an *Arahant* can experience the world with a purified mind that is not blemished by even a trace of greed, hate, or ignorance. Therefore, at death, his purified mind will not grasp an existence (*bhava*).

Viññāṇa Āhāra = *Nāmarūpa* Formation

11. As long as a mind generates *nāmarūpa,* the expectation of a worldly outcome remains with the mind, and one will be born somewhere in the 31 realms. This is an advanced subject; see "Nāmarūpa Formation." This is why *viññāṇa* is called a type of food for the mental body.

- As one proceeds at successive stages of *Nibbāna*, one will crave fewer and fewer things in this world. For example, at the *Anāgāmi* stage, one would have lost all cravings for sensual pleasures — removing a big chunk of *nāmarūpa* formation.

Sañcetanā Āhāra = Defiled *Cetanā*

12. *Kamma viññāṇa* is cultivated by thinking, speaking, and acting in such a manner. Thinking, speaking, and acting are done based on *mano*, *vacī*, and *kāya saṅkhāra* which arise due to *sañcetanā* ("*saŋ*" + "*cetanā*" or defiled intentions; *cetanā* is pronounced "chethanā").

- For example, an alcoholic regularly thinks about drinking, likes to speak about it, and likes to drink. The more he does those, the more that *kamma viññāṇa* will grow.
- It is easy to see how a gambler, smoker, etc, grow their corresponding *viññāṇa* the same way.
- The ability to generate such *viññāṇa* can lead to other immoral activities, such as the tendency to lie, steal, and even murder.
- Therefore, all activities done in cultivating such *viññāṇa* are based on *mano sañcetanā*. That is why *mano sañcetanā* are also food for the mental body.

Phassa Āhāra = *Samphassa Āhāra*

13. The triggers for such *sañcetanā* are **defiled sensory contacts** or ***samphassa***. These are not mere sensory contacts but those arising with "*saŋ*" (*rāga, dosa, moha*), i.e., with "defiled intentions." It gives rise to "*samphassa-jā-vedanā*."

- The distinction between *phassa* and *samphassa* is explicitly made in *Abhidhamma*. **However, in suttās, "*phassa*" almost always refers to "*samphassa*" and never refers to "mere sensory contact."** As we have discussed, *Abhidhamma* was not developed at the time of the Buddha; he summarized *Abhidhamma* theory to Ven. Sāriputta, and it took over 200 years for the *bhikkhus* of "Sāriputta lineage" to finalize the "*Abhidhamma Piṭaka*." See, "Abhidhamma – Introduction."
- When one looks at something, thoughts arise via *phassa*. **But if one looks at it with greed or hate (and ignorance) in mind, that is *samphassa* ("*saŋ*" + "*phassa*," which rhymes like "*samphassa*")**; see, "Vedanā (Feelings) Arise in Two Ways."
- This is why **defiled sensory contacts** or ***samphassa*** are food for the mental body. Such sensory contact can lead to thoughts about immoral actions and give rise to future *kammaja kāya*.
- Therefore, one must avoid sensory contact with sense objects that one has *taṇhā* for. We need to remember that *taṇhā* is attachment to something via greed or hate; see "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

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- So, it is a bad idea for a gambler to visit casinos, an alcoholic to make visits to bars, etc. **Furthermore, one needs to avoid friends who encourage such activities, too.**
- It is best to avoid any "defiled contact" (*samphassa*) that can lead to sense exposures that provide "food" for the mental body, i.e., get us started thinking about those destructive/immoral activities.

14. Now we can see how those three types of food act in sequence to feed the mental body: **Defiled sensory contacts (*samphassa*) can lead to mano *sañcetanā*, which in turn cultivates *viññāṇa*.** That happens even in the "*purāṇa kamma*" stage with the (unconscious) *abhisaṅkhāra* generation.

- *Abhisaṅkhāra* generated only with *mano saṅkhāra* does not lead to potent *kamma* that can bring rebirth.
- **In the "*nava kamma*" stage, the *abhisaṅkhāra* generation occurs for defiled speech and bodily actions.** Those are the potent *kamma* that can bring rebirth.
- In other words, *samphassa* automatically starts *mano abhisaṅkhāra*; then, we start thinking and speaking with a defiled mind, i.e., we start *vacī abhisaṅkhāra* (consciously generating defiled speech). Then, when the feelings get strong, we will start doing immoral deeds (with *kāya abhisaṅkhāra*).
- It is essential to realize that *mano abhisaṅkhāra*, *vacī abhisaṅkhāra*, and *kāya abhisaṅkhāra* are all generated in the mind: *vacī abhisaṅkhāra* are conscious defiled thoughts that can lead to immoral speech; *kāya saṅkhāra* are conscious defiled thoughts that move the physical body for immoral deeds.
- All three types of *saṅkhāra* arise due to *mano sañcetanā*. We cannot think, speak, or do things without generating appropriate *mano sañcetanā*.

Mental Body (*Gandhabba*) Is Primary

15. As we have discussed, the physical body is just a shell controlled by the mental body (*gandhabba*). See "Manomaya Kāya (Gandhabba) and the Physical Body."

- Sensory contacts come through the physical body, are processed by the brain, and passed onto the mental body where *samphassa* occurs. When the mind (in the *gandhabba*) attaches to *samphassa* (defiled contacts), it generates *mano sañcetanā* and thinks, speaks, and acts accordingly, developing various types of *viññāṇa*.
- It is *kabaḷīkārā āhāra* (available only in *kāma loka*) that triggers a mind to engage in accumulating the worst types of *kamma* by speech and the physical body; thus, they occur only in *kāma loka*. However, the other three types of *āhāra* must trigger all attachments present in all three *lokās*.
- That is why all four types of food are for the mental body.

12.1.7 Buddhist Theory of Matter – Fundamentals

October 5, 2024

Buddhist theory of matter is a comprehensive description of matter with and without "life," i.e., everything in the world. In contrast, modern science starts with matter without life and tries (and fails) to show life (or consciousness) arises out of "lifeless matter."

Modern Science – Matter Is Primary

1. Since the time of the early Greek philosophers, modern science has been based on the assumption that everything in the world has origins in matter. Since physics is the field of modern science that studies the fundamental properties of matter, the expectation is that physics will be able to explain everything about the world, including consciousness!

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- I am a physicist with a PhD. in atomic physics. I became a physicist because I was fascinated with physics. However, after learning Buddha's teachings after retirement, it became clear that Buddha's worldview is logical and that consciousness will never be proven to arise from inert matter. My thought process for that conclusion is described in the section "Origin of Life."
- As physicists probed the matter, they discovered that matter at a small scale behaves quite differently from matter at the scale we deal with in our daily activities. The ground-breaking experiments conducted around 1900 led to the invention of quantum mechanics.
- Even though quantum mechanics revealed fascinating and unexpected aspects of the behavior of matter at the microscopic level (at and below the scale of atoms), it was unable to make any connections to mental phenomena or consciousness. See "Will Quantum Mechanics Be Able to Explain Consciousness?"

Matter and Energy are Related

2. Although quantum mechanics was unable to make a breakthrough in the issue of how consciousness arises from matter, it led to the discovery that matter and energy are related. Matter can be converted to energy and *vice versa*!

- That observation by scientists will help us understand Buddha's teachings more easily. Defiled minds (with *rāga*, *dosa*, *moha*, or equivalently, *taṇhā* and *avijjā*) create subtle energies (*kammic* energy).
- Such subtle *kammic* energies maintain everything in the universe, including all inert matter and all living beings! It is a complex subject fully discernible to a Buddha's mind, but we can get a rough idea of that "bigger picture," which is truly fascinating!

Buddha's Teaching – Mind Is the Origin of Matter

3. Everything is made based on a single fundamental entity called *suddhaṭṭhaka.* Just like all programming languages are based on two digits of zero and one, all living and non-living things are made of *suddhaṭṭhaka* with eight subunits. Just like combinations of two digits can handle the complexity of programming, various combinations of the eight constituents of *suddhaṭṭhaka* — together with internal rotation (*paribbramana*) and spin (*bramana*) — are enough to describe the highly complex world.

- *Suddhaṭṭhaka* ("*suddha*" for "pure" or "fundamental" + "*aṭṭha*" or "eight") means a unit of matter consisting of eight fundamental entities (usually translated as the "pure octad," for example, in Bhikkhu Bodhi's book per below.) Those eight constituents are in two categories: *pathavi*, *āpo*, *tejo*, *vāyo*, and *vaṇṇa*, *gandha*, *rasa*, *oja.* The reason for the two categories will become apparent below.
- *Suddhaṭṭhaka* is not even mentioned in many *Theravada* Texts, especially in the *Sutta Piṭaka*. It is discussed in "WebLink: PDF Download: Bhikkhu_Bodhi-Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2000); see pp. 246, 253-254. I have discussed it in several posts, including "The Origin of Matter – Suddhaṭṭhaka," "Bhūta and Yathābhūta – What Do They Really Mean," and "31 Realms Associated with the Earth."
- However, I suggest reading through this post first so that you can get the basic idea. After that, you should read the references, including those above, for further details. A rough idea is sufficient even if you don't fully understand the above posts. **We need to realize the critical importance of the role of the mind.** A mind contaminated with *rāga, dosa, moha* (equivalently, *taṇhā* and *avijjā*) maintains the rebirth process and associated suffering. See "Manopubbaṅgamā Dhammā.. ."

Avijjā and *Taṇhā* – Origin of a *Suddhaṭṭhaka*

4. A *suddhaṭṭhaka* is a "packet of energy" and the basic building block of matter. Furthermore, *hadaya vatthu* (seat of the mind) and the five *pasāda rūpa* each is also a *suddhaṭṭhaka*. We are all familiar with modern science's concepts that everything is made of atoms and molecules. When scientists probed the

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composition of matter into deeper and finer levels, they discovered a set of "subatomic fundamental particles" that the atoms are made of. A *suddhaṭṭhaka* is smaller than any of those.

- How can such a variety of "things" (e.g., rocks, trees, animals, people, etc.) exist based on just one "fundamental composite particle"?
- The proportion of the eight constituents dictates any specific entity. For example, the Earth's crust is made of "hard things" like rocks. Those are made of *suddhaṭṭhaka* with mainly the *pathavi* element, which determines the "hardness."
- Water and most liquids are made of *suddhaṭṭhaka* with predominantly the *āpo* element. Similarly, air (wind) and fire have *suddhaṭṭhaka* made predominantly with the *vāyo* and *tejo* elements.
- **This set of four constituents (*pathavi*, *āpo*, *tejo*, *vāyo*) is added to *suddhaṭṭhaka* due to *moha* (or *avijjā*).**

5. The other four constituents (*vaṇṇa*, *gandha*, *rasa*, *oja*) are added to *suddhaṭṭhaka* due to *rāga* and *dosa*, both of which arise based on *taṇhā*.

- In simple terms, "*rāga*" means to crave things in the world; living beings in *kāma, rūpa*, and *arūpa loka* have *kāma rāga*, *rūpa rāga*, and *arūpa rāga* respectively. As we have discussed, "*kāma rāga*" means craving "close contact sensory inputs" (especially taste, smell, and touch, including sex); "*rūpa rāga*" means craving *jhāna* experiences, and "*arūpa rāga*" means craving *arūpāvacara samāpatti* experiences.
- The mental pollutant/defilement *dosa* (anger) arises only in *kāma loka* when deprived of sensory pleasures. Thus, it is associated with *kāma rāga.*
- Another way to say that is that **the four constituents (*vaṇṇa*, *gandha*, *rasa*, *oja*) arise due to craving (*taṇhā*)** *kāma assāda* (close-contact sensory pleasures), *jhānic* pleasures, or *samāpatti* pleasures.

6. The four components of *vaṇṇa*, *gandha*, *rasa*, *oja* get incorporated into *suddhaṭṭhaka* because of the craving for sense experiences.

- For example, the "*rasa*" component originates from our craving for tasty foods. Thus, greedy thoughts based on the taste of honey, for example, would create *suddhaṭṭhaka*, leading to the availability of honey. Honey would have a dominant presence of the *rasa* component; since it is a liquid, it would also have a significant *āpo* component.
- In another example, a cake or a ripened fruit would have significant *rasa*, *gandha,* and *pathavi* components.
- On the other hand, gasoline would have *suddhaṭṭhaka* with the dominant presence of *āpo* (it is liquid) and *tejo* (it is highly combustible).

Two Types of *Suddhaṭṭhaka*

7. When one generates greedy thoughts based on the taste of honey, for example, two types of *suddhaṭṭhaka* are created via *javana citta*: (i) One type of *suddhaṭṭhaka* will contribute to the sense faculty of taste (*jivhā pasāda rūpa*) in future existences. (ii). The other type of *suddhaṭṭhaka* will contribute to the process of generating honey in the external world; that includes generating plants bearing flowers (so that bees can make honey).

- **Thus, *suddhaṭṭhaka* generation leads to two effects:** (i) Generating *kammic* energy to create sensory faculties for each person's future existences. (ii) Formation of the external world via the collective effort of all sentient beings.
- I hope you get the basic idea. Also see "The Origin of Matter – Suddhaṭṭhaka."

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World = Suffering

8. Thus, we can summarize the above discussion as follows. **Defiled minds generate the fundamental unit of matter (*suddhaṭṭhaka*) and sustain the "suffering-filled world"!**

- **The above-highlighted statement summarizes the basis of Buddha's teachings at a deep fundamental level.**
- **Buddha explained that suffering will persist as long as one is associated with world**; see "Loka Sutta – Origin and Cessation of the World."
- A *puthujjana* (average human) willingly attaches to the "world" or the rebirth process. That attachment (*taṇhā*) arises because our minds and the external world arise to provide a "distorted view and perception" about our sensory experiences.
- Once we understand the Buddha's worldview (explained with *Paṭicca Samuppāda*), we can understand the root causes of *taṇhā*. That is how we can dispel *avijjā* (ignorance about the true nature of the world) and eliminate *taṇhā* as well. **That is the way to *Nibbāna*!**

Summary

9. I made this a short post to summarize the basis of Buddha's core teachings using a logical approach. Understanding the following basic ideas is critical, even if the details are unclear.

- Minds generate the building blocks of the whole world, *suddhaṭṭhaka.*
- The types of *suddhaṭṭhaka* created by a **particular mind** (i.e., a given living being) determine its possible future existences.
- On the other hand, the **collective accumulation** of *suddhaṭṭhaka* created by all living beings leads to the sustenance of the "external world."

10. The origin of a *suddhaṭṭhaka* is the mind. Specifically, a mind contaminated with *rāga*, *dosa*, and *moha* (or *avijjā*) can generate *suddhaṭṭhaka.* Of course, there are details (in other posts), but I am only presenting the fundamental concepts in this post.

- *Moha* (or *avijjā*) means "to be ignorant about the world's true nature."
- Ignorance is not to realize that the attractiveness of sensory inputs (sights, sounds, tastes, etc.) is an illusion, as the Buddha explained in the "WebLink: suttacentral: *Pheṇapiṇḍūpama Sutta* (SN 22.95)." I discussed that *sutta* briefly in the following posts: "Sotāpanna Stage and Distorted Saññā" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

11. Each person accumulates *suddhaṭṭhaka* that can contribute to their future existences and also to the maintenance of the external world via *Paṭicca Samuppāda* processes. Each *Idappaccayatā Paṭicca Samuppāda* process is initiated by a sensory input; **it does not happen if one does not attach to a sensory input with *taṇhā* based on *avijjā*!**

- Note that the accumulation of *suddhaṭṭhaka* is the same as the accumulation of *kammic* energy.
- The basic idea of the role of the *Paṭicca Samuppāda* is discussed in "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppada"."

What Is the Reason to Discuss Concepts Not in *Sutta Piṭaka*?

12. This approach to learning Buddha Dhamma is not in the *Sutta Piṭaka*. Only a basic framework of *Abhidhamma* was available at the time of the Buddha. See "Abhidhamma – Introduction."

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- The *Sutta Piṭaka* does not even mention *suddhaṭṭhaka.* It is also true that many people attained various stages of *Nibbāna* during the time of the Buddha without learning *Abhidhamma* details.
- Those people born as humans during the time of a living Buddha had done most of their work (i.e., fulfilled *pāramitā*) in their previous lives. They only needed a "little push."
- However, most people today are still fulfilling their *pāramitā*, and it takes more effort to "get there."

13. Another way to say that is as follows. The Buddha described four types of people in the "WebLink: suttacentral: *Ugghaṭitaññū Sutta* (AN 4.133)." They are *ugghaṭitaññū* (one who understands immediately), *vipañcitaññū* (one who understands with brief explanation), *neyyo* (one who understands with detailed explanation), and *padaparamo* (one who will not fully understand in this life.) See "Vipassana – Buddhist Meditation."

- Those born with a "higher level of wisdom" (*ugghaṭitaññū*) like Ven. Bāhiya Dārucīriya may not require much effort. Most people who attained *magga phala* during the time of the Buddha were *ugghaṭitaññū* and *vipañcitaññū.* **In contrast, most people today** fall into the latter two categories of *neyyo* (one who understands with detailed explanation) and *padaparamo* (one who will not fully understand in this life; nonetheless, they also must strive to fulfill *pāramitā.*)
- I will discuss this further in the next post. [See "Attaining Nibbāna Requires Understanding Buddha's Worldview."]

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12.2

1. Introduction to Buddhist Meditation

Revised September 7, 2019; March 16, 2021; June 20, 2022

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and help gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

Rāgakkhayo Nibbānan, Dosakkhayo Nibbānan, Mohakkhayo Nibbānan

1. Buddhist meditation is based on gradually reducing greed, and anger/hate, developing wisdom by getting rid of wrong views, and following the Noble Eightfold Path.

- We can get an idea of what "Buddhist Meditation" is by looking at the Path described by the Buddha to achieve various stages of *Nibbāna*. *Nibbāna* is not an esoteric concept many people believe. That is why I like the synonyms "*niveema*" or "cooling down." *Nibbāna* can be EXPERIENCED even in the early stages.

2. The Buddha defined *Nibbāna* as "*Rāgakkhayo Nibbānan*, *Dosakkhayo Nibbānan*, *Mohakkhayo Nibbānan*." ***Nibbāna* is the removal of greed, anger, and ignorance from one's mind.** That gives the essence of how this "cooling down" results. [SN 38.1 A Question About Extinguishment - Nibbānapañhāsutta "Friend, the ending of greed, hate, and delusion is called extinguishment." "*Yo kho, āvuso,* ***rāgakkhayo dosakkhayo mohakkhayo****—idaṁ vuccati* ***nibbānan***"*ti.*]

- The more one gets rid of greed, hate, and ignorance, the more one experiences *Nibbāna* or "*niveema*" or "cooling down."
- One does not, and one cannot, get rid of greed, hate, and ignorance in a few days. It is a gradual process. One can experience the "cooling down" to the extent one can purify the mind. And there will be ups and downs, especially in the early days. Thus ONE MUST HAVE THE RESOLVE to stay on the Path.
- **Some people stay with breath meditation for "stress reduction" and avoid anything to do with *Nibbāna*.** They equate *Nibbāna* with extinction, but there is no need to worry; one has that mindset means that one is nowhere close to *Nibbāna*. I am not saying this in a derogatory way, but just as a fact. Until one experiences some "cooling down" and gets some idea about *anicca*, *dukkha*, and *anatta*, it is tough to get an idea of what *Nibbāna* is.

3. Meditation provides ways to achieve this "cooling down" for any person. There are three types of people who are interested in meditation:

- Many people want to practice some basic meditation that the Buddha advocated for achieving some "inner peace."
- Some are convinced about the rebirth process but are mainly concerned about getting a "good birth" in the next life.
- This site's main goal is to provide enough material for one to attain the first stage of *Nibbāna*, the *Sotāpanna* stage. After that, one does not need outside help to complete the rest of the journey. However, many people are either not ready to take that task yet. They have doubts about the existence of 31 realms, the process of rebirth, or *Nibbāna*.

Nibbāna Is Cooling Down

4. In several posts, I have tried to explain what this "cooling down" is. You may want to read them. They vary from a basic description to more in-depth details. They all deal with reducing greed, hate, and ignorance from our minds.

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- The words greed and hate are clear, but many do not understand what is meant by ignorance. The post, "What is Avijjā (Ignorance)?" gives a bit deeper description. But since it is essential, I want to say a few words here about ignorance.
- The "traditional method" for achieving some "cooling down" or "calming sensation" is to do "breath meditation" or "*kasiṇa* meditation." **As I questioned in several posts, how can greed, hate, or ignorance be removed via concentrating on one's breath or some *kasiṇa* object?** Such meditation techniques DO NOT remove ignorance and only SUPPRESS greed and hatred.

5. We need to start gradually reducing greed and hate from our minds; this is called "*sīla*" (pronounced "seela") or moral living. Then one's mind becomes clear, and one starts feeling the *nirāmisa sukha*. Then it will become easier to grasp Dhamma concepts and get rid of *avijjā*.

- Buddha Dhamma is for the wise; it is not to be followed by blind faith but with understanding. One needs to learn and "see" Dhamma first. A sustained "Cooling down" cannot be attained via following a set procedure like watching the breath.
- One could go a long way (up to the *Sotāpanna* stage) just by learning Dhamma and comprehending the key concepts. When one grasps the key concepts, it dawns on one that it does not make sense to be too greedy. Or hate someone with a level of hatred that makes one's heart "heat up" to uncomfortable degrees.
- Thus through a better understanding of Dhamma (i.e., removing ignorance), one automatically "cools down." Removing ignorance via learning Dhamma leads automatically to reducing greed and hate.

Correct World View is Critical

6. That is why "*Sammā Diṭṭhi*" or "Correct Vision" comes first in the Noble Eightfold Path. **Actually "*sammā*" means "*saŋ*" + "*mā*" or "removing defilements"; but for brevity, we will use the word "correct."** But keep in mind that "*sammā diṭṭhi*" means "removing defilements through correct vision." I cannot emphasize enough the importance of learning Dhamma. That is the first BIG step. Without understanding the message of the Buddha, how can one follow his Path?

- When one starts to understand the key Dhamma concepts, one regularly thinks about such ideas and how they should be kept in mind while going through daily chores. That is "*sammā saṅkappa*" or "correct concepts." That automatically leads to "*sammā vācā*" (correct speech), "*sammā kammanta*" (correct action), and *sammā ājīva* (correct livelihood).
- When those five steps, one becomes attuned to correct mindfulness ("*sammā sati*"). Yes. There is "incorrect mindfulness" ("*micchā sati*," pronounced "michchā sathi") too, like when a master thief plans a robbery. One needs to be "engaged" or focused on accomplishing any task, either good or bad.

7. With cultivated "*sammā sati*," one will be able to "see" the consequences of any action very quickly. Then one can decide whether to go ahead with it (since only good can come out of that action) or to abandon it (because it is not beneficial for oneself or to others).

- When one sees the benefits of these steps (i.e., "cooling down"), one will be motivated to work harder on all these steps, i.e., one cultivates "*sammā vāyāma*" (correct effort).
- The culmination is "*sammā samādhi*" (correct calm state of mind). Yes. There is a "*micchā samādhi*" too. When that master thief is planning a big robbery, he gets into a kind of *samādhi* also. He feels a sense of calm too, but that will have terrible consequences down the road.
- The latter three develop at the same time. One could get into "*sammā samādhi*" just via "*sammā diṭṭhi*." When one listens attentively to a Dhamma talk or gets absorbed in reading about a key Dhamma concept, one could get into "*samādhi*." A *jhānic* state is a deeper *samādhi* state.

Reading About Concepts Is Not Enough

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8. That is why I recommend everyone to read these posts during quiet time. One will absorb more, and just by contemplating the material while reading, one could quickly get into *samādhi*. That is what meditation is all about. "Absorbing the good" will automatically force the "bad" out, and one gets into *samādhi* automatically; we will talk about this "*ānāpāna*" process in the following posts.

- It may get to the point where one can sit down and get into a *jhāna* within a minute or two. But not all can get into *jhāna*, and that is not necessary either. Any *jhāna* attained will be *anariya jhāna*, until one attains the *Anāgāmi* stage. What is necessary is to get to *samādhi* or "calmed mind."
- I hope you will experience the LONG TERM benefits from the procedures we discuss in this post and the follow-up posts. Initially, it will be a bit slow. But if one sticks with it for a few months, one should see a change in oneself that is not merely temporary relief. For some, it will be faster.

9. In this life, we feel two kinds of suffering: bodily pains and aches and various diseases and mental distress (disappointments to depression).

- Bodily ailments take time to recover. But even those can be reduced by careful planning and being mindful too. If one engages in physical activity (ranging from walking to rigorous exercise) and be cognizant of what one eats, many such ailments will reduce over time.
- Mental suffering could have direct causes in greed, hate, and ignorance. While some are due to past *kamma*, most can be avoided or reduced by being mindful of what one thinks, speaks, and does. Any thought, speech, or bodily action arising from a greedy, hateful, or ignorant view will cause mental anguish sooner or later.
- The easiest way to determine whether any action is inappropriate is to contemplate the consequences. An action rooted in greed, hate, or ignorance can harm oneself or another being.

Buddhist meditation Is The Noble Eightfold Path

10. Thus, Buddhist meditation is basically to cultivate the Noble Eightfold Path.

- By preventing killing, stealing, verbal abuse, etc., what we are effectively doing is to "put out existing fires" in our minds and prevent such "future fires" from starting. That is "*niveema*" or "cooling down" or *Nibbāna*.
- We should also do things conducive to a calm mindset — associating with like-minded people, actively engaging in moral behavior that makes the heart joyful, etc.
- The most important thing is to learn Dhamma to "see" how all this will permanently liberate one's mind. Then the change will become "permanent".

11. When perfected, one will be doing meditation all day long while doing daily chores. That is what is stated as "*āsevitāya, bhāvithāya, bahuleekathāya*." That means, "associate and use what is good, and do that as much as possible."

[See, AN 8.1 Mettāsutta *āsevitāya bhāvitāya bahulīkatāya*

"Friends, the emancipation of heart's (*cetovimutti*) by loving-kindness (Metta) expected eight good results: **associated, developed, and practiced frequently, made a habit of, made a basis of (practised thoroughly), has been implemented, acquainted with, and thoroughly undertaken**.

"*Mettāya, bhikkhave, cetovimuttiyā* ***āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya*** *aṭṭhānisaṁsā pāṭikaṅkhā.*

cetovimutti : [f.] emancipation of heart.

āsevita : [pp. of āsevati] associated; practised; frequented.
bhāvita : [pp. of bhāveti] increased; cultivated; developed.
bahulīkata : [pp. of bahulīkaroti] took up seriously; increased. (adj.), practised frequently.

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yānīkata : [adj.] made a habit of; mastered.
vatthukata : [adj.] made a basis of; practised thoroughly.
anuṭṭhita :a. [anuṭṭhahati's pp.] has been implemented, has been affected, has been experienced (to).
paricita : [pp. of paricināti] practised; attended; acquainted with; accumulated; accustomed.
susamāraddha : [pp.] thoroughly undertaken.

ānisaṁsa :[m.] profit; merit; good result.
pāṭikaṅkha :[adj.] to be desire or expected.]

- In a formal meditation session, one does the same. It is best to read a post or two on a given Dhamma concept before (or during) the meditation session and then contemplate those ideas. It is important to compare those concepts with one's life experiences. Then things will become clear with time. For example, why it is unfruitful to "live life lavishly, especially if that involves hurting oneself or others."
- You will be surprised that this process itself will get you to *samādhi*, and even *jhānā* in the long term. But we will discuss some other variations too.
- As I have mentioned in several posts, one could even get to the *Sotāpanna* stage just by comprehending the key Dhamma concepts to some extent.

Mind Is At The Forefront

12. Buddha Dhamma is all about the mind; Anything we say or do also starts with a thought. The Buddha said, "*manopubbangamā dhammā…*", "the mind takes precedence over everything else..".

- It should be clear from the above discussion that Buddha's meditation techniques are compatible with Nature's laws. Regardless of whether one has a religious background or is an atheist, one can follow those guidelines.
- One becomes a "*Bhauddhayā*" or a "Buddhist" in his/her mind. If one understands some basic Dhamma concepts and lives by them, then one is automatically a Buddhist. When one gets started on the Path with a firm determination, Dhamma will guide one to be on the right path. ("*Dhammo have rakkhati dhammacāriṁ*.")
- The foremost goal is to live a moral life without causing harm to oneself or others and to seek some "peace of mind" from the hectic modern life. That is our starting point.

13. I also recommend listening to the following discourse for anyone seriously considering Buddhist meditation (You may need to adjust the volume control on your computer):

"**The Hidden Suffering that We All Can Understand**"

WebLink: Download to Listen to Discourse: The Hidden Suffering that We All Can Understand

That is in the post "Starting on the Path Even without Belief in Rebirth" in the "Living Dhamma Overview" subsection of the "Living Dhamma" section.

Next, "2. The Basics in Meditation", ……

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12.3 2. The Basics in Meditation

Revised August 17, 2019; March 16, 2021; June 29, 2022

We discuss EIGHT elements of a firm foundation for Buddhist meditation. These are EIGHT steps to be followed at all times, not just during formal meditation.

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and help gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

1. Those who are doing breath meditation or "watching the stomach rise and fall" know that it is relatively easy for some to calm the mind compared to others. Some cannot even keep a calm mind for more than a few minutes; distractions start "popping up."

- This "popping up" is due to the five hindrances (*pañca nīvaraṇa*) that I have described in "Key to Calming the Mind – The Five Hindrances.". These are the "residues" or "gunk" that we have deep inside our minds that start bubbling up to the surface when we sit down to meditate.

2. Let us take the simile of water well contaminated with all the rotten stuff fallen into it over many years; our minds have accumulated gunk over repeated births, not just in this life. When we are engaged in stressful day-to-day activities, those activities stir up the "gunk," and the mind gets clouded. It is like taking a long pole and stirring the well water; the "gunk" at the bottom comes up.

- The two "primary rotten things" we have are the first two on the list of the five hindrances: *kāmacchanda* (excessive greed) and *vyāpāda* (deep hate). Even though the word *vyāpāda* is commonly used, the correct Pāli word is *byāpāda*.
- *Vicikicchā* is the uncertainty about how to properly respond to external stimuli (sensory inputs.) The natural tendency is to attach to mind-pleasing stimuli and do whatever it takes to enjoy them. One does these because of the ignorance of *anicca*, *dukkha*, and *anatta*. *Vicikicchā* is sort of like a "favorite list" from the main ingredients of excessive greed and deep hate, the first two hindrances. ***Kaṅkhā vicikicchā* is a worse form of *vicikicchā* manifested as having doubts about the Buddha's teachings (because they discourage such attachments.)**
- *Thina middha* or inability to concentrate on *Dhamma* concepts; one feels lethargic when reading/listening to *Dhamma*. That is because one does not understand the basic concepts of Buddha Dhamma. An "unsettled" or "excited" mind (*uddhacca-kukkucca*) is also personal and arises when one feels "superior" or "inferior" compared to others.
- The five hindrances are discussed in "Key to Calming the Mind – The Five Hindrances."

3. When we engage in day-to-day activities, we see, hear, smell, taste, touch, and also think about all sorts of things. If such things cause *kāmacchanda* or *vyāpāda* to arise, then some combination of five hindrances can burden our minds. All these are "external stirrers" that make our minds look like whirlpools. All these gang up to get the mind to stress out and "heat up." That is the tension that we feel on a busy day. We need to "cool down"; we need "*niveema.*"

- One way to "cool down" is to turn off those external stirrers temporarily. Some people do this in a "breath meditation" session: One goes to a quiet place and closes their eyes; this will turn off mainly the five physical senses (i.e., we do not see, hear, smell, taste, or touch). That helps to calm the mind of some people, especially if they have practiced it.
- But it is not possible to turn off the sixth one, the mind itself. The mind likes to move around and not to be focused. Many people try to fix their minds on one object, say the breath or the rising of the stomach. That provides only a temporary solution. See, "8. The Basic Formal Ānāpānasati Meditation."
- Some people try to "turn off the mind" or try to stop thoughts from arising. That is DANGEROUS. We need to PURIFY the mind, not turn it off. The Buddha had a perfectly pure but very active mind. When one follows the Path, one's mind will become sharper, not inactive.

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The "Big Eight" to Avoid

4. However, if our minds have too much gunk (defilements), then they can disturb/stress our minds even without the aid of "a stirrer." It is like an abandoned old well. It has dirty water, and one needs to REMOVE the existing dirty water first.

- Similarly, if one is engaged in immoral behavior, then the mind is like a well that has dirty and turbulent water. That is due to the **BIG EIGHT defilements**: killing, stealing, sexual misconduct, lying, gossiping, slandering, harsh speech, and constantly thinking about "mind-made" or "planned" sensual or immoral activities.
- Good examples of the last one: "making up sexual activities" or "how to retaliate to an enemy." it is VERY important to stay from silently engaging in generating angry/lustful thoughts. Many people tend to do that because they think "I am not hurting anyone." But that is not true. You are hurting yourself! A deeper analysis of this issue in "Correct Meaning of Vacī Saṅkhāra."

5. **The mind calms down (or gets to *samādhi*) when one lives a moral life (*sīla*.)** Stopping the BIG EIGHT is the start of a moral life (sīla.) With that calmed mind (*samādhi*), one can comprehend deeper aspects of Buddha Dhamma and cultivate wisdom (*paññā*.) That is the initial order: *sīla*, *samādhi*, *paññā*. See, "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi."

- However, one must take a gradual approach: "Is It Necessary for a Buddhist to Eliminate Sensual Desires?".
- Just focusing the mind on one object, like the breath, **cannot remove** those defilements. It can only **suppress them temporarily**. That is the fundamental problem with "breath meditation."

6. **Thus, it would be hard to achieve calmness even with breath meditation if one is actively engaged in the BIG EIGHT.**

- What we discussed above is a simple version of *Kāyānupassanā*, the first step in *Satipaṭṭhāna*; see, "Satipaṭṭhāna – Introduction."
- If one is habitually engaged in one or more of those eight activities, the first thing to do is try to get rid of them. First, start with the worst habit and proceed gradually until all are bad habits removed. It is like emptying the well of the dirty water.
- That is a BIG STEP. It may take a little while, depending on how much "gunk" is there. But one thing is not to rush out and try to do much. That could be stressful too. The best thing to do is abstain from one or two big ones and experience the "cooling down" that results from it.
- Vain talk is a habit that should be gotten rid of early. It does not do any good for oneself or others. One will inevitably say something inappropriate (possibly slandering and lying too, which are also in the BIG EIGHT) when one gets carried away during the vain talk. Getting rid of it will help with being able to calm the mind quickly.
- The mind needs to see the benefits of doing something before it gets on board. That is why, initially, it may take a firm determination to stick with the plan.
- It is important NOT to get used to "breath meditation." If you are used to it, I urge you to gradually stop and try the procedures described here at least for a couple of months. We want LONG TERM results. Many people get addicted to "breath meditation" to get temporary relief. THAT IS A MISTAKE.

7. Getting rid of bad old habits and installing new good habits is a KEY in the meditation practice; we will talk about habits ("*gati*," which become "*āsavas*" over time) in more detail in the next section. Here are some basic ideas that would be helpful:

- To form a new habit takes some effort initially. I tried it out by making a new habit of peeling oranges with my left hand (I am right-handed). Initially, it was hard, and the main problem was that I kept forgetting to use my left hand. I had to set the alarm to remind myself first. But after a few days, I started

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remembering, and after a week or two, the new habit was working. Now I automatically do it, and now it is a bit strange to try to peel oranges with the right hand!

- When we make a new habit, a set of neurons in the brain start to wire together for that task; the more we do it, the stronger the neural connections become. That is what happens when we learn to ride a bike, drive a car, or zillions of other things that we do without even thinking about it; see, "Truine Brain: How the Mind Rewires the Brain via Meditation/Habits" and "How Habits are Formed and Broken – A Scientific View."
- In breaking a habit, one needs to do the reverse. When one starts to smoke less and less, the neural connections for that task will become weaker. After a while, it will become more natural NOT TO smoke. The brain will stop giving that signal. So it is critical to have the determination to hold off the urge in the beginning. Try to replace that activity with something else at that time. One can remove any bad habit that way. It is the same principle.

8. The primary formal meditation technique is in the next section. Those who need time to get rid of the BIG EIGHT can also monitor the progress by doing such formal meditation sessions. It is essential to realize that all defilements (bad habits) are removed only at the *Arahant* stage. So, there is no point in getting discouraged if it takes time to stop bad habits; **the key is to make progress and not go backward.**

- Sometimes when one starts on the *Ariya Bhāvanā*, things may look worse before getting better. It is like trying to cool a hot iron by sprinkling water on it when all that smoke comes out and may appear to be getting worse. But one needs to be persistent. One needs to keep in mind that uncountable beings have attained "cooling down" by having faith in the Buddha.

Next, "3. The Second Level – Key to Purify the Mind", ……..

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12.4 3. The Second Level – Key to Purify the Mind

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and help gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

1. Let us go back to the example of the abandoned well. Now we have done a decent job of cleaning the dirty water that had been there for a long time, i.e., we have reduced at least some of the main immoral acts, the BIG EIGHT.

- Now we need to make sure that things do not fall into the well while we try to make the water even more cleaner; if there is no barrier around it, when it rains mud water can fall into the well. As with the well, we need to make sure that we keep those BIG EIGHT out of our minds as much as possible. **This is "*sīla*" (pronounced "seela") or moral living.**

2. In order to make sure that we will not drift back to the old ways, we need to cultivate moral mindfulness ("*sati*"): we need to be on the "lookout" for any temptations to break the BIG EIGHT. But there is a catch that most people do not comprehend: bad habits and cravings or "*gati/āsavas*" that we have are not only from this life, but possibly from previous lives as well.

3. Again, we can use the old water well as an example: When we drained the water out of the well, the well starts filling up with water from underground fresh water oozing through cracks (from underground aquifers) which is pure.

- However, if there is a rotten stuff at the bottom of the well that had been there for a long time, then that pure water gets contaminated. Our bad habits (*gathi/āsavas*) are like the dirt at the bottom of the well.

4. The water in the above well will now look relatively more clear if it is undisturbed, i.e, when we let the water to settle down. **This is effectively what we do in breath meditation or any such *samatha* meditation.** When someone is abstaining from the BIG EIGHT, it is relatively easy to calm the mind by going to a quiet place, closing the eyes, and then focusing one object, say the breath.

- Such meditations are *anariya* meditations; they provide only temporary relief. One could also get into *anariya jhānā* this way, with lots of practice, especially if one could live a secluded life. Ancient *yogis* who lived moral lives and stayed away from other humans in forests could attain higher *jhānā*.
- What happens here is that the five hindrances are kept SUPPRESSED. It is like the rotten stuff kept undisturbed at the bottom of the well.
- If one takes a long pole and stir the well, those contaminants start coming up.

5. In the same way, when someone comes out of the quiet place, one gets "disturbed" with external sense stimuli (i.e., when a particularly strong sense object is presented). For someone with a lot of lust, it could be a picture of an attractive person. If someone has a lot of hate towards another, then hateful thoughts can come to the surface just by someone mentioning that person's name.

- This "bubbling up of bad stuff to the surface" is called "*anusaya*." To stop such *anusaya*, those *gathi/āsava* need to be removed (gradually).
- These terms are explained in, "Gathi (Gati), Anusaya, and Āsava."
- This is why people who have a very calm and peaceful experience at a meditation resort come back to regular hectic life and see that experience fade away gradually. That is because it WAS a temporary solution. **What we have in mind here is a more permanent solution. But this approach takes a bit more time.**

6. So, how do we really clean the well? It is not enough to let the gunk to sink back to the bottom; we need to remove the gunk that has accumulated at the bottom of the well. There could even be toxic things down there. Thus it takes an effort to remove all those. Once those are removed, there is nothing down there that

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can contaminate the fresh water coming out. When the well fills up we only need to make sure that things do not fall back in to contaminate the well.

- Similarly, what we need to do with our minds is to remove the bad habits (*gathi/āsavas*) that have been accumulated over countless past lives and reinforced in this life. If we have hate in our minds, that hate can triggered easily. This is why some people are prone to "flare-ups" than others. If we have extreme greed, we can be tempted easily to act immorally for sense satisfaction through any of the six senses.
- Even though the main ones are greed and hate, there are uncountable number of combinations (when included with ignorance). That is why we see uncountable number of habits/personalities/tendencies in different people. **No two persons are alike, even identical twins.**

7. Looking at the five hindrances, the main culprits are of course, greed, hate, and *vicikicchā* (the particular set of things one has a liking for, which can be things liked or disliked). The other two help bring out these: the "lazy mind" will not take any effort to suppress bad thoughts; the "dispersed mind" is too dispersed to be focused, to think clearly. All these are intimately connected to the habits (*gati/āsavas*).

- By the way, if one can remove all the *gati/āsavas*, that is when one attains *Nibbāna*. The Buddha realized the "*āsavakkhaya nana"* just before attaining the Buddhahood. *Āsavakkhaya* is "*āsava*"+"*khaya*" or removing the temptations; "*khaya*" is the getting rid of "*saŋ*"; see, "What is "Saŋ"? – Meaning of Sansāra (or Saṁsāra)."
- Here we are trying to remove some easily removable less potent habits, and at least try to reduce the big ones. The good news is that we can EXPERIENCE the relief or "cooling down" or "*niveema*" each time we either remove a small bad habit or lessen the severity of bigger ones. We don't have to remove ALL bad habits/cravings in order to experience the "cooling down".

8. After making a commitment to abstain from the BIG EIGHT as much as possible, we need to sort out our bad habits.

- Make a list with little things on the top and more serious things towards the bottom. We all have greed and hate; those are the "big ones"; what we need to do here is try to remove easily identifiable smaller bad habits; for example, explosive temper, stinginess, seeking too much sense pleasures (i.e., being addicted to alcohol, drugs, even excess eating).
- It is important to get rid of the ones at the top (the easy ones), and that will provide incentive to continue. If one tries to tackle the big ones straight away, one might get discouraged and give up the whole effort.

9. Of course, focusing on the BIG EIGHT is very important. If one is engaging in killing animals for pleasure (eg., fishing), then that needs to be stopped if one is serious about meditation. If one is making a living by stealing from others, that needs to be stopped. If one is engaged in sexual activities with other married people, that needs to be stopped, etc.

- Those are common sense things too. If one looks at one's actions and see that it can cause harm for oneself AND/OR others, then one needs to seriously start thinking ways to initially reduce and eventually to stop such actions.

10. There are several posts on habits and *gati/āsavas*; you may want to find and read them. And contemplate on those ideas. An English discourse on this topic is given in the post, "How Are Gati and Kilesa Incorporated into Thoughts?."

- As I emphasized at the beginning, one has to make an effort; even the Buddha could only show the way. We need to examine what he suggested, think through to make sure they make sense. Then the mind gets on-board, especially when it starts seeing the benefits, even small benefits.
- The key is to get started; when one accomplishes even a small goal that provides the fuel to go further.

11. One could and should use the "four bases of mental power (*cattāro iddhipāda*)" in accomplishing these goals. Tackle one goal at a time. As you accomplish more and more goals, the *iddhipāda* (*chanda, citta,*

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viriya, vīmaṁsā) will grow as well. These are the critical factors that the *yogis* used to cultivate mundane (*anariya*) *jhānā* and gain extraordinary mental powers too.

- *Chanda* is the desire to achieve the goal. *Citta* is the determination one makes and the *viriya* is the effort that one puts in to get it done. *Vīmaṁsā* is careful examination of the benefits of breaking the habit and the possible repercussions of keeping the habit. As the four *iddhipāda* grow (with accomplishment of more and more goals), the *vīmaṁsā* faculty grows in particular; this is a facet of wisdom (*paññā)*.

12. In trying to remove any bad habit, it is essential to look at the negative repercussions or bad consequences (called *ādeenava* or *ādīnava*) from that activity. Let us take the bad habit of getting into a rage as an example:

- Think about the unpleasant feeling of getting "heated up" in a moment of rage. Of course, at the moment of rage one may actually enjoy it: In extreme cases, this is why there are people dead with 30-40 stab wounds, when all it takes to kill a person a couple of stabs; such is the danger of getting into a rage. One feels bad about it only later, and then it is too late.
- Even worse are the *saṁsāric* consequences: If rage becomes a dominant characteristic of one's personality, it is possible that this is what will be grasped at the moment of death and a birth of a "similar kind" could result, i.e., birth in a burning hell (this is the principle of *Paṭicca Samuppāda*: "*pati+ichcha*" leading to "*sama+uppada*").

13. Let us take a few examples to see how some bad habits can be tackled:

- Many people have bad temper (which could develop into hate) which is a result of *vyāpāda*. Yes. This is a *sansāric* habit, and unlike many other habits, this one is hard to control when triggered. This is one that needs to be dealt with when the anger is absent. The best is do the *Mettā Bhāvanā*. We will use the *Ariya Mettā Bhāvanā* later. For now, one could close the eyes at a quite time, and sincerely say, "May all beings be free of suffering, free of ailments, free of anger, and be happy". If you have a particular person that you are not in good terms, repeat with his/her name. We cannot remove the anger in the mind of that person. We can only remove the anger within ourselves. Do this a couple of times a day and if you do it sincerely it will give results (for YOU to have a peace of mind).
- If you are a person with cravings for sense pleasures (I do not mean necessities), your mind is likely to be frequently seeking such things. Try to cut down on such activities, and also try to do more giving. Donate to charities, give a few dollars to a homeless person. All these will make you feel better; this is called *pīti* ("*preethi*" in Sinhala or joy).
- Also, when you simplify your life, the burden on your mind will be less, and you will get a different kind of joy than that from sense pleasures; this is "*niveema*" or "cool down," or *nirāmisa sukha*; see, "Nirāmisa Sukha."
- Alcohol or cigarette addiction is another example. Instead of trying to stop such a habit "cold turkey," it is better to cut down gradually. But one MUST have the discipline (the importance of cultivating the *iddhipāda* comes here) to stick to the plan, and not go back. It also helps to find a replacement activity at that time (taking a less potent drink or chewing a gum, etc). One of the four *iddhipāda* that is essential here is *citta* or determination.

14. Now we are at a point where I can introduce the real *ānāpānasati bhāvanā* that was described by the Buddha.

Next, "4. What do all these Different Meditation Techniques Mean?", …….

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12.5

4. What do all these Different Meditation Techniques Mean?

Revised April 11, 2020; September 4, 2022

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and help to gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

1. Buddha Dhamma is focused on purifying the mind of greed, hatred, and ignorance. As the mind is purified, it gains *nirāmisa sukha* which can be experienced at various levels from the beginning. If one can "stick to" this program for a couple of months, one can look back and see the change in oneself. One should have a more peaceful, calm mind that has "cooled down".

- A mind is impure because it attaches to "things in this world" with the misconception that things in this world (31 realms) can be maintained to one's satisfaction, i.e., with the perception of ***nicca***. Thus the prevailing mindset is that happiness (***sukha***) should be attained by employing any means. And once attained it can be maintained and thus one is in total control of one's affairs (***atta***).
- These three misconceptions of *nicca*, *sukha*, and *atta* are the three culprits that keep us bound to "this world" of 31 realms, i.e., the endless rebirth process or *saṁsāra*. The Buddha showed that the actual reality of "this world" is described by the three characteristics of *anicca*, *dukkha*, and *anatta*: No matter how hard we try, we cannot maintain things to our satisfaction in the long term (***anicca***). Thus we get distraught (***dukkha***), and thus we are not in control and become helpless when born in bad realms like the animal realm (***anatta***).
- More details in the first discourse at, "Tilakkhaṇa – English Discourses."

2. I am NOT saying that one should not work hard to get a good education and job. That MUST be done. It is impossible to have peace of mind if one is hungry and homeless. But we also need to be aware of the FACT that all mundane achievements are temporary. Even if we get to live this life without a major catastrophe, we have to leave all behind when we die.

- One acts with greed, hate, and ignorance and makes the mind impure because of the wrong perceptions of *nicca*, *sukha*, and *atta*. Then one is capable of immoral acts to get some temporary satisfaction because the bad consequences of such actions may not be clear. However, when one truly understands the reality (i.e., *anicca, dukkha, anatta*,) such immoral actions become unlikely.
- For that stage to be reached, one has to train one's mind to "take in the good" and "reject the bad". For that, a change in one's habits (with *Ānāpānasati* meditation) is necessary.

The following is a logical sequence for meditation:

3. First, one must sort out what is good and bad and the consequences of good and bad actions. This is why the vision, *Sammā Diṭṭhi*, comes first in the Noble Eightfold Path. To get to *Sammā Diṭṭhi*, one needs to "sort out the good from the bad."

- *Vipassanā* (*vi+passa* means "to see clearly" and discard. Here, where "*vi*" means "special" and "*passa*" is to "see." *Vidassana* (*vi+dassana* means sort out by clear vision, whereas "*dassana*" means the vision) means the same thing. Understanding Buddha Dhamma and acquiring the vision are needed to sort out the "good" from the "bad".
- I cannot emphasize enough the importance of *vipassanā* (*vidassana*) or insight meditation. Without the "correct" vision, one could strive for the whole life and not get anywhere: one has to understand the true nature of this world (*anicca, dukkha, anatta*), the Four Noble Truths, and the Noble Eightfold Path. It is not memorization, but understanding that counts.

4. A huge amount of defilements are removed from one's mind with this insight meditation. The key is to understand the "*anicca* nature of this world". It is the first type of meditation that is needed. One can attain the *Sotāpanna* stage without doing any other types of meditation discussed below.

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The Buddha once took a bit of soil to a fingertip and told the *bhikkhus* that, "if the amount of defilements a *Sotāpanna* needs to get rid of is comparable to this amount of soil, then a normal human being has to get rid of an equivalent to the soil in the whole Earth".

- That is not a misprint or an exaggeration. A *Sotāpanna* is bound to attain *Nibbāna* within a maximum of seven "*bhava*." A normal human being could be trapped in the rebirth process for trillions of years to come. We have been through the rebirth process for countless trillions; see "Infinity -How Big is It?".
- Many say, "I do like my life. Why would I not want to be reborn?". **The problem is, that future rebirths may not be in the human realm.** We have no idea what we have done in our past lives. Thus even if we live a perfectly moral life, there are no guarantees that we will get a good rebirth. This is why understanding *kamma*, rebirth, etc via insight meditation is important.

5. How does one do insight meditation? Listening to discourses and reading Dhamma concepts are the two main forms of getting the correct information. Then one could contemplate those concepts in sitting meditation. But reading up on Dhamma concepts during a quiet time is meditation; also see, "How to Cultivate the Anicca Saññā" and the follow-up post.

- Once some understanding is reached via *vipassana* (*vidassana*) *bhāvanā* or insight meditation, one can start the next two key steps. *Mettā bhāvanā* and various forms of *anupassanā bhāvanā.*
- Once one understands the true status of affairs in the wider world of 31 realms, one can really comprehend the amount of suffering that has been hidden. With that understanding, one can engage in the *Ariya mettā bhāvanā*, an excellent way to pay back our old debts to other beings. **This is the second way to purify our minds too.**
- I hope I have conveyed the idea that the bulk of work can be done with just insight meditation, contemplating "*anicca, dukkha, anatta*." However, doing the other two types of *bhāvanā*, i.e., *mettā bhāvanā* and *ānāpānasati*, can be helpful for insight meditation too.

6. **The last and third way to purify the mind is via *anupassana.*** *Anupassana* means "discard according to the principles learned" ("*anu*" means according to, and "*passana*" means to "see." Another meaning of "*anu*" is defilements, which is "to be able to see one's defilements"). *Anupassanā* can take various forms.

- *Ānāpānasati bhāvanā* is the foundation. Once "*ana*" and "*pana*" are sorted out by *vipassana* (*vidassana*), one needs to engage in *Ānāpānasati* all the time. This means one needs to be mindful of what one is about to do and ensure it is the "right thing to do".
- When one starts understanding *anicca*, *dukkha*, and *anatta*, one can start doing the *aniccānupassanā, dukkhānupassanā*, and *anattānupassanā*, and four more related "*anupassanā*". I will elaborate on this later.
- *Satipaṭṭhāna bhāvanā* (with *kāyānupassanā, vedanānupassanā, cittānupassanā*, and *dhammānupassanā*) includes all the *bhāvanā* techniques that we have discussed so far. It is THE ultimate encompassing everything needed to attain stress relief. It can take one to *Arahanthood. Ānāpānasati* (not breath meditation) is essentially the same as *Satipaṭṭhāna*, and that is the first step to attaining the *Sotāpanna stage*. See "Elephant in the Room 3 – Ānāpānasati."

7. Thus one could make things simpler by just doing insight meditation, *Ānāpānasati*, and the *mettā bhāvanā*. That is all one needs to do to have a "better state of mind" or even to become a *Sotāpanna*.

8. The problem with meditation techniques taught even in *Theravāda* schools these days is the following. They are either breath meditation or chantings. How can one remove defilements by watching the breath? Even though it can calm the mind, there are no long-term benefits. Watching the breath CANNOT reduce defilements from the mind.

- Another popular technique is just to contemplate impermanence. They keep repeating, "my body is impermanent; it is subjected to decay and death." Has anyone achieved any progress doing that for even

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twenty, or thirty years? A Buddha does not need to tell us that. All people, belonging to any religion, know impermanence is a fact of life!

- Yet another popular "chanting" is to contemplate the "foulness of the body". That is not what the Buddha meant by the "*patikula manasikāra bhāvanā*." Again, everyone knows that our bodies are subject to decay and death; see "Mahā Satipaṭṭhāna Sutta."

Next, "5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)", …….

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12.6 5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)

Revised February 11, 2020

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section are on possible meditation subjects. They can be used to clarify unresolved questions, and to get to *samādhi*. The first 11 posts should be followed in that order, at least initially.

Introduction

1. We all have acquired innumerable "bad *kamma vipāka*" in this cycle of rebirths (*saṁsāra*) that has no beginning. There is a very simple recipe for stopping many of such "bad *kamma vipāka*" from coming to fruition by "wearing out" and ultimately removing the "*kamma* seeds" (*kamma bīja*) associated with them.

- We acquire a bad "*kamma* seed" when we do something wrong to a living being, and we become indebted to that being. Just like we can become "debt-free" by paying off debts, we can pay off that debt. The problem is that we have become indebted to innumerable beings in previous rebirths. In the *Mettāsahagata Sutta* (SN46.54) and other *suttā*, the Buddha has explained how much of this debt can be paid off by doing the *Ariya metta bhāvanā* and also by transferring merits to "all beings" when we do a good deed; see, "Transfer of Merits (Pattidana) – How Does it Happen?."
- Here we focus on the *Ariya Mettā Bhāvanā*. First some background material to clarify what this means. Also see, "Karaniya Mettā Sutts – Mettā Bhāvanā."

Mundane *Mettā Bhāvanā*

2. The standard or mundane *Mettā bhāvanā* (loving kindness meditation) goes something like, "May myself and all beings be free of suffering, healthy, happy, and be free of all suffering", or some similar (longer) passages.

- Any type of such meditation is of course good. It makes your own mind calm down, and makes you think about the (mundane) welfare of the other beings.

Ariya Mettā Bhāvanā

3. However, the *Ariya Mettā Bhāvanā* has a much more deeper meaning. It is done with at least some idea of the complexity of "this world" with 31 realms and the status of the beings in those realms. In order to cultivate true compassion and loving-kindness one NEEDS TO FEEL the possible suffering in all those realms; see, "The Grand Unified Theory of Dhamma":

- The beings in the lowest four realms (*apāyā*) undergo unimaginable suffering, both physical and mental.
- In the lowest five realms (the *apāyā* and the human realm), beings have physical bodies that are subject to sicknesses, body aches, and getting old before dying.
- The sixth through eleventh realms are that of the *devas*. They have spontaneous births with fully formed (but less dense) bodies that are not subjected to sickness, aches and pains. There are no visible signs of old age until close to death. But they also have all five physical senses just like the lower five realms. But their physical bodies are much more dense, "Body Types in 31 Realms – Important of Manomaya Kāya."
- The higher 20 realms that include *rūpa loka* and *arūpa loka* have even less dense bodies than the *devas*, and do not have the physical sense faculties for taste, smell, and body touch. Thus any suffering they have is all mental, and not as intense as in the lower realms.

The Difference With the *Sotāpanna* stage

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4. Therefore, no living being is free of FUTURE suffering in any of the 31 realms, because unless the *Sotāpanna* stage of *Nibbāna* has been attained, even the beings in the highest realm can end up even in the *apāyā* (lowest four realms) in future rebirths.

- And the only way to attain the *Sotāpanna* stage of *Nibbāna* is by comprehending the Three Characteristics of this world of 31 realms: *anicca, dukkha, anatta.*
- The first level of understanding of *anicca, dukkha, anatta* leads to the *Sotāpanna* stage; when one attains the *Sotāpanna* stage, one becomes free from the *apāyā* FOREVER. This happens via the inability of the mind of a *Sotāpanna* to generate certain *cittā* with "*apāyagāmī*" *kammic* power; see, "Akusala Citta – How a Sotāpanna avoids Apayagami Citta" and "Conditions for the Four Stages of Nibbāna".

Higher Stages of *Magga Phala*

5. When the next stage of *Nibbāna* (*Sakadāgāmī* stage) is attained, one becomes free of births in the lower five realms where suffering due to physical ailments and diseases are possible. Thus one PERMANENTLY becomes "healthy" by attaining the *Sakadāgāmī* stage.

- At the *Anāgāmī* stage, one removes more *akusala citta* (and other fulfill other conditions; see, "Conditions for the Four Stages of Nibbāna"), and will never be born again in *kāma loka* including the *deva* realm. Thus one becomes PERMANENTLY free of any physical suffering.
- Then at the *Arahant* stage, all defilements are removed from the mind, and one will never be reborn in any of the 31 realms. The mind truly becomes free and one attains permanent *nirāmisa sukha*; see, "Three Kinds of Happiness – What is nirāmisa sukha?" and other posts on *nirāmisa sukha*.
- As you can see, the *Ariya Mettā Bhāvanā* is similar in structure to the conventional one, but the words have deeper meanings. For example, by saying "be healthy" now it is meant to be healthy forever. That means not to be born ever with a body that is subject to diseases and old age.

Elements of the *Ariya Mettā Bhāvanā*

6. **Now we can see how the *Ariya Mettā Bhāvanā* is formulated**:

- "May myself and all living beings attain the *Sotāpanna* stage and be free from suffering in the *apāyā* forever"
  "May myself and all living beings attain the *Sakadāgāmī* stage and be healthy forever".
  "May myself and all living beings attain the *Anāgāmī* stage and be content (attain peaceful happiness) forever".
  "May myself and all living beings attain the *Arahant* stage and be free from all suffering and attain the full *Nibbānic* bliss".
- All four *Brahma Vihāra* (*mettā, karuṇā, muditā, upekkhā*) cultivate with this *bhāvanā*.
- Off course, the *Bhāvanā* becomes increasingly effective as one starts to comprehend *Tilakkhaṇa* better.

Just Chanting Is Not Enough

7. What matters is not the particular set of word used, but what is felt in one's heart. In order to do that one needs to truly comprehend that there is REAL SUFFERING in this world, not only at the human or animal realms but in many other realms.

- The impact of the *Mettā Bhāvanā* increases gradually with an increased understanding of *anicca, dukkha, anatta,* because then one realizes the dangers and suffering that all living beings face in future lives.

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- The potential of the *Mettā Bhāvanā* is enormous. The Buddha said one could attain the *Anāgāmī* stage by correctly doing the *Mettā Bhāvanā*. But that entails understanding *anicca, dukkha, anatta*, i.e., attaining the *Sotāpanna* stage or at least embark on the path to *Sotāpanna* stage.
- However, even before attaining the *Sotāpanna* stage, one could reap many benefits by doing this correct *Ariya Mettā Bhāvanā*; see, "Kamma, Debt, and Meditation."

Essential of Meditation

8. It is best to do *Ariya Mettā Bhāvanā* and *Vipassanā Bhāvanā* (meditation on *anicca, dukkha, anatta* and other dhamma concepts) in a sitting meditation session every day; see, "4. What do all these Different Meditation Techniques Mean?."

- Initially, 10-15 minutes would be good for formal meditation. That time will automatically increase as the *nirāmisa sukha* sets in one starts seeing the benefits. Later on, one could stay in meditation for hours.
- Of course, *Ānāpānasati* needs to be practiced the whole day. *Ānāpānasati* means being aware of what is "taken in" (*āna*) and what is "discarded" (*āpāna.*) See, "7. What is Ānāpāna?" and other related posts in the meditation section.
- Listening to discourses and reading about Dhamma are also forms of meditation. That should be done during quiet times so the key concepts can be absorbed.

Results Will Grow With Better Understanding

9. The *Ariya Mettā Bhāvanā* is one of the most POTENT tools that we have. It is a simple concept, but the main difficulty is with the "*Ariya*" part. One needs to comprehend *anicca, dukkha, anatta* for the *bhāvanā* to be fully effective.

- Still, even the mundane version stated in #2 above is a good start. As one follows the Path and understands the concepts better (not the book knowledge), the *javana* power in one's thoughts become strong, and the *bhāvanā* becomes stronger and more effective.
- In the *Abhidhamma* language, the most potent *kusala citta* is the "*somanassa sahagata ñāṇa sampayutta asaṅkhārika citta*," i.e., the "thought that arises with joy and wisdom automatically". This thought also gets stronger with increasing wisdom and gets stronger as one gets to *Sotāpanna magga*, *Sotāpanna phala*, etc and optimum only at the *Arahant* stage.
- Yet even when one is following the mundane eightfold path, this *citta* is there, at a lower strength. One needs to be cultivate it. See, "Buddha Dhamma – In a Chart," and "What is Unique in Buddha Dhamma."

Next, "6. Ānāpānasati Bhāvanā (Introduction)", ……..

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12.7 # 6. Ānāpānasati Bhāvanā (Introduction)

Revised July 22, 2020

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and help gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

1. I hope that several key points are clear from the discussion in the post, "3. The Second Level – Key to Purify the Mind":

- Bad habits (*gati*/*āsava*) are associated with one more immoral or unworthy acts, speech, or thoughts. We need to discard those.
- To counter the bad habits, one needs to cultivate good habits. For this, we need to improve moral behavior by engaging in ethical activities that bring joy to the heart.
- AND we need to do this all the time; we cannot let bad habits come back, which means we need to be on the lookout for any lapses in our practice. And we need to be on the lookout for opportunities to do moral acts that are beneficial for oneself and others.

2. In a general sense the Pāli word *ānāpāna*, "*āna"* includes anything that needs to "taken in" for the betterment of life, and "*āpāna"* the opposite. For example, we should eat only foods that are good for the body and stay away from or discard bad foods.

- Nowadays, "*āna"* is taken to be "breathe in" and "*āpāna"* is assumed to be "breathe out." Now, "*sati"* means mindfulness, and thus, the word "*ānāpānasati"* interpreted as "mindfully breathing in and mindfully breathing out." That is the mundane (or "*padaparama"*) interpretation of "*ānapāna."*
- Buddha meant something deeper that would help cleanse the mind.

3. The Buddha described *bhāvanā* as follows: "*āsevitāya, bhāvitāya, bahuleekathāya,*…" or "keep close association, use often, and use all the time (what is good)……". When one is making an effort to form a new habit, one should be thinking about it and doing things to support that whenever possible. Trying to do it in a formal meditation session will not be enough.

- We discussed the current scientific explanation of how repeated acts help form habits by strengthening a set of neural connections in the brain. See, "Truine Brain: How the Mind Rewires the Brain via Meditation/Habits." The same thing works to break bad habits by NOT doing it whenever that comes to the mind. Then existing neural connections will get weaker.
- What is to contemplate: To be mindful to "take in good things (*kusala* or moral things), and to "discard bad things (*akusala* or immoral things)." That is the real meaning of *ānāpānasati* bhāvanā.

4. Now, with all the discussion we have had up to this point, how can just a process of "breathing in" and "breathing out" mindfully GET RID OF either the bad habits (*gati*/*āsāvā*) or the five hindrances?

- Of course, that is not possible.
- But it CAN do one thing, as we mentioned before. If we sit in a quiet place with the eyes closed (i.e., turn off the five physical senses in effect), AND fix the mind on the breath, we can get the five hindrances to settle down and not come up (assuming that we are staying away from committing the BIG EIGHT immoral acts).
- However, this calming down or getting to *Samatha* is a TEMPORARY solution. The moment we come back to the real world with all its distractions and temptations, those habits take over.

5. The breath meditation needs to be used appropriately, with the understanding that it can provide only temporary relief. This breath meditation is the same meditation that was used by the Hindu *yogis* to attain mundane (*Anariya*) *jhānā* even before the Buddha.

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- Since the time Buddhaghosa's Visuddhimagga was accepted as the basis of Theravāda Dhamma (in the fifth century CE), this "literal interpretation" of the *ānāpānasati* has been used.
- The real *ānāpānasati bhāvanā* is not described in the *Visuddhimagga* and is not described in any Mahāyāna or even Theravāda texts today. One needs to go directly to the *Tipiṭaka* to find it; it is described in many *suttā*, for example, the *Assāsa sutta*. I could not find an English translation of this *sutta*. Another one *Arittha Sutta*, and the translation published at the Access to insight site is not complete, even though it does contain Buddha's admonition to Ven. Arittha that in and out-breathing is only one version of *Ānāpānasati* (in the *sutta* it says it is NOT the *Ariya* or Noble version) : WebLink: ACCESSTOINSIGHT: Arittha Sutta: To Arittha
- Arittha Sutta: To Arittha (On Mindfulness of Breathing)

6. Thus there are two interpretations of the *Ānāpānasati Bhāvanā*. One is the conventional "breathing" version and the other is the real version recommended by the Buddha, which has a wider interpretation, including breathing to a minor extent.

- The correct meaning is in many suttā. Of course, the main sutta is "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)."The *Ānāpānasati sutta* is the condensed version of the Buddha's discourses on *Ānāpānasati Bhāvanā*. As with most main *suttā*, the discourse was condensed into the form for easy transmission. Other *suttā*, mostly by Ven. Sāriputta, have explained the terms like "*āna*" and "*āpana*" in detail (like the *Assāsa Sutta*).
- I have discussed the *sutta* at a bit deeper level in "7. What is Ānāpāna?" and "8. The Basic Formal Anāpānasati Meditation."
- See, "Is Ānāpānasati Breath Meditation?," where I provide a detailed discussion based on the *Tipiṭaka*.
- Furthermore, Sinhala commentaries (*Atthakathā*) were also written to explain the main *suttā*. Unfortunately, these *atthakathā* were burned down shortly after Buddhaghosa wrote his Visuddhimagga and other books. However, three important ones (*Paṭisambhidā Magga Pakarana*, *Pitakopadesa*, and *Netthipakarana*) have survived because they had been included in the *Tipiṭaka*. What I describe here is from those books in the *Tipiṭaka*.
- Buddhaghosa was a Hindu before converting to be a Buddhist later on; see, "The Life and Work of Buddhaghosa" by B. C. Law (1927). Some say he became a Buddhist in order to introduce Hindu concepts to Buddha Dhamma. Either that or he just used whatever he understood to be the *Ānāpānasati* without any malicious intentions. Either way, the correct interpretation had been hidden for all these years; see, "Buddhaghosa's Visuddhimagga – A Focused Analysis."

7. The key message of the Buddha was that we need to remove the greed, hate, and ignorance that we all have in our minds, and by doing that we can experience the *nirāmisa sukha* that is of better quality and of permanent nature. Let us now discuss the basic meditation technique that will start us on the correct path to achieve lasting happiness.

- More evidence from the *Tipiṭaka*: "Is Ānāpānasati Breath Meditation?."

Next, "7. What is Ānāpāna?", ……..

12.7.1 Arittha Sutta - To Arittha (On Mindfulness of Breathing)

SN 54.6
PTS: S v 314
CDB ii 1768
Arittha Sutta: To Arittha
(On Mindfulness of Breathing)
translated from the Pāli by
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At Savatthi. There the Blessed One said, "Monks, do you develop mindfulness of in-&-out breathing?"

When this was said, Ven. Arittha replied to the Blessed One, *"I* develop mindfulness of in-&-out breathing, lord."

"But how do you develop mindfulness of in-&-out breathing, Arittha?"

"Having abandoned sensual desire for past sensual pleasures, lord, having done away with sensual desire for future sensual pleasures, and having thoroughly subdued perceptions of irritation with regard to internal & external events, I breathe in mindfully and breathe out mindfully."[1]

"There is that mindfulness of in-&-out breathing, Arittha. I don't say that there isn't. But as to how mindfulness of in-&-out breathing is brought in detail to its culmination, listen and pay close attention. I will speak."

"As you say, lord," Ven. Arittha responded to the Blessed One.

The Blessed One said, "And how, Arittha, is mindfulness of in-&-out breathing brought in detail to its culmination? There is the case where a monk, having gone to the wilderness, to the shade of a tree, or to an empty building, sits down folding his legs crosswise, holding his body erect, and setting mindfulness to the fore.[2] Always mindful, he breathes in; mindful he breathes out.

"[1] Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' [2] Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' [3] He trains himself, 'I will breathe in sensitive to the entire body.'[3] He trains himself, 'I will breathe out sensitive to the entire body.' [4] He trains himself, 'I will breathe in calming bodily fabrication.'[4] He trains himself, 'I will breathe out calming bodily fabrication.'

"[5] He trains himself, 'I will breathe in sensitive to rapture.' He trains himself, 'I will breathe out sensitive to rapture.' [6] He trains himself, 'I will breathe in sensitive to pleasure.' He trains himself, 'I will breathe out sensitive to pleasure.' [7] He trains himself, 'I will breathe in sensitive to mental fabrication.'[5] He trains himself, 'I will breathe out sensitive to mental fabrication.' [8] He trains himself, 'I will breathe in calming mental fabrication.' He trains himself, 'I will breathe out calming mental fabrication.'

"[9] He trains himself, 'I will breathe in sensitive to the mind.' He trains himself, 'I will breathe out sensitive to the mind.' [10] He trains himself, 'I will breathe in satisfying the mind.' He trains himself, 'I will breathe out satisfying the mind.' [11] He trains himself, 'I will breathe in steadying the mind.' He trains himself, 'I will breathe out steadying the mind.' [12] He trains himself, 'I will breathe in releasing the mind.' He trains himself, 'I will breathe out releasing the mind.'[6]

"[13] He trains himself, 'I will breathe in focusing on inconstancy.' He trains himself, 'I will breathe out focusing on inconstancy.' [14] He trains himself, 'I will breathe in focusing on dispassion.'[7] He trains himself, 'I will breathe out focusing on dispassion.' [15] He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' [16] He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

"This, Arittha, is how mindfulness of in-&-out breathing is brought in detail to its culmination."

Notes

1. The Commentary reads this statement as indicating that Arittha has attained the third level of Awakening, non-return, but it is also possible to interpret the statement on a more mundane level: Arittha is simply practicing mindfulness in the present moment, having temporarily subdued desire for past and future sensual pleasures, and having temporarily subdued any thought of irritation with regard to the present.

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2. To the fore *(parimukham):* The Abhidhamma takes an etymological approach to this term, defining it as around *(pari-)* the mouth *(mukham).* In the Vinaya, however, it is used in a context (Cv.V.27.4) where it undoubtedly means the front of the chest. There is also the possibility that the term could be used idiomatically as "to the front," which is how I have translated it here.

3. The commentaries insist that "body" here means the breath, but this is unlikely in this context, for the next step — without further explanation — refers to the breath as "bodily fabrication." If the Buddha were using two different terms to refer to the breath in such close proximity, he would have been careful to signal that he was redefining his terms (as he does below, when explaining that the first four steps in breath meditation correspond to the practice of focusing on the body in and of itself as a frame of reference). The step of breathing in and out sensitive to the entire body relates to the many similes in the suttā depicting jhāna as a state of whole-body awareness (see MN 119).

4. "In-&-out breaths are bodily; these are things tied up with the body. That's why in-&-out breaths are bodily fabrications." — MN 44.

5. "Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications." — MN 44.

6. AN 9.34 shows how the mind, step by step, is temporarily released from burdensome mental states of greater and greater refinement as it advances through the stages of jhāna.

7. Lit., "fading."

See also: MN 118; SN 54.8.

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12.8

7. What is Ānāpāna?

Revised April 2, 2017 (#4); September 2, 2019; July 23, 2020; June 6, 2022; October 11, 2022

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and help gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

1. The "WebLink: suttacentral: *Ānāpānasati Sutta*, (MN 118)" has the following verse:

"*Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrenti.*"

That means: "*Ānāpānasati*, *Bhikkhus*, when practiced frequently bears many fruits and leads to many benefits. *Ānāpānasati*, *Bhikkhus*, when cultivated and pursued, brings the four *Satipaṭṭhānā* to their completion. The four *Satipaṭṭhānā*, when cultivated and pursued, bring the seven *Bojjhaṅgā* to their completion. The seven *Bojjhaṅgā*, when cultivated and pursued, bring *vijjā* (opposite of *avijjā*) and *vimutti* (or *Nibbāna*) to their completion."

- Now, if *ānāpāna* means "breathing in and breathing out", how can that lead to the completion of the four *satipaṭṭhānās*, *the seven bojjhaṅgas*, removal of *avijjā*, and the attainment of *Nibbāna*? Can anyone seriously think that is possible?
- Instead, *ānāpāna* MEANS cultivating *Satipaṭṭhāna*, *Satta Bojjhaṅga*, etc., by "taking in morals" and "expelling immoral" as we discuss below.

2. *Satipaṭṭhāna Bhāvanā* is a more detailed version of the *Ānāpānasati Bhāvanā*. Thus it is essential to learn the correct version of the *Ānāpānasati*. If one does *Ānāpānasati* correctly, it can be easily turned into *Satipaṭṭhāna Bhāvanā*.

- Section 4 on "Dhammānupassanā" describes how the cultivation of the four types of *Satipaṭṭhāna* leads to the removal of the five hindrances and fulfillment of the seven *Bojjhaṅga* to their completion. See, "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)." That confirms the statements in the *Ānāpānasati Sutta* mentioned above.

3. First, let us figure out exactly what the Buddha meant by "*āna*" and "*āpāna*" in "*āna+āpāna+sati*" which rhymes as *ānāpānasati*; of course "*sati*" is mindfulness.

- "Āna" is taking in; In Sinhala, "*ānayānaya*" is "import". "*āpāna*" is discarding; In Sinhala, "*apānayānaya*" is "export". Thus "āna"+"āpāna" or *ānāpāna* is "taking in/discarding" or import/export.
- "Assa" is the same as "āna", and "passa" is the same as "āpāna". In Sri Lanka, parents tell their child to clean his/her room by saying, "*kāmaraya* (room) *assa passa* (or *aspas*) *karāganna*" (කාමරය ඇස්පස් කරගන්න)
- When cleaning the room, the child needs to get rid of the clutter (*passa*) but also can take in (*assa*) something like a flower vase to make the room look more pleasant, or to take in a chair that can be useful.

4. **During the time of the Buddha itself, auxiliary *suttā* as well as commentaries ("*Atthakatha*") were written to explain the keywords/phrases in the main suttā that were abbreviated for easy transmission; see, "Preservation of Dhamma."**

There are two crucial *suttā*, "WebLink: suttacentral: *Assāsappatta Sutta* (SN 38.5)" and the "WebLink: suttacentral: *Paramassāsappatta Sutta* (SN 38.6)" that describe how one should "take in" *kusala* thoughts and "discard" *akusala* thoughts; that is "āna" + "āpāna" (*ānāpāna*) or "*assa/passa*", for cleaning up (the

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mind). The English translation there is hopeless, but one can get the idea by looking at the Pāli version. You don't need to be an expert on Pāli to see that.

- In the *Mahasaccaka Sutta*, "*assa/passa*" was also used to indicate "in and out breathing" when the Buddha was describing to Saccaka how he engaged in the "breath meditation" per instructions by Āḷāra Kālāma and Uddaka Rāmaputta while he was searching for the truth as Bodhisatta.
- But the following verses of that *sutta* describe how he gave up on that technique and moved onto the correct path.
- So, we must ensure a given phrase is used in the proper context, depending on the situation.
- For example, there are several conventional and deeper meanings to the keywords "*atta*" and "*anatta*," and one needs to be able to figure out which meaning to use for a given case; see, "Attā Hi Attano Nātho," "Anatta – the Opposite of Which Atta?," and links in those posts.

5. When one knows what *kusala/akusala kamma* are, the first thing to do is to prevent from doing *akusala kamma* and to make an effort to do *kusala kamma* by engaging in meritorious actions (*puñña kriya*); see, "Ten Immoral Actions (Dasa Akusala)," and "Punna Kamma – Dāna, Sīla, Bhāvanā."

- Thus when one leads a moral life, one automatically engages in the primary form of *Ānāpānasati*.
- AND, one cannot do a proper formal *Ānāpānasati* meditation and get to even *samādhi*, let alone a *jhāna* unless one leads a moral life. The five hindrances are too strong to be suppressed; see, "Key to Calming the Mind – Five Hindrances."

6. **Formal *Ānāpānasati Bhāvanā*** can be done in a formal sitting or walking meditation session while engaging in the basic version (taking in what is good/discarding what is evil) all the time.

- There is no need to do *Samatha Bhāvanā* separately. If one does a formal *Ānāpānasati* session with the eyes closed in a quiet place, one will automatically get into *samādhi*. **Let good thoughts grow, and discard evil thoughts. Very simple.**
- Another thing to do in a formal meditation session is to **contemplate a particular dhamma concept like *anicca*, *dukkha*, or *anatta*. That means focusing on "āna".**
- When one gets to *samādhi*, the mind goes on "auto-pilot"; you will feel that your mind is taking charge and you need to exert less effort to keep the focus.

7. When one does the basic version while engaged in other activities, one is only mindful of what one is engaged in, i.e., the task at hand. That task presumably does not involve any of the BIG EIGHT we discussed previously; see "The Basics in Meditation." It could be a technical task or a daily chore like washing dishes or driving. **Be mindful of just the task (washing, driving, etc).** Here one will NOT get into samādhi, so there is no danger of injuring oneself; Many people get into accidents while driving because they are not being mindful of driving.

- However, if one does not have a specific task (say, when riding a bus or waiting at the doctor's office), one could be engaged in *Ānāpānasati Bhāvanā*. When our minds are not focused on something (like in the cases mentioned above,) all sorts of ideas bubble up. As we discussed in "The Basics in Meditation." These are due to deeply-ingrained habits or *āsavā* that we have acquired not only in this life but also from previous lives.

8. The more we keep reviving or re-living this habit (i.e., doing *āna/apāna* or *assa/passa*), we strengthen that good habit (*gati*).

- We have come all this way in the cycle of rebirths that are mostly filled with suffering because of our bad habits (*gati*) that have been percolated into a very dense state of deep-seated cravings (*āsavā*). It may take some time to develop this "*āna/pāna*" but you will see results in a few weeks to a few months.

9. In the *ānapānapabba* of the *Satipaṭṭhāna sutta*, it says, "*..so sato vā assa sati, sato vā passa sati. Dīghaṁ vā assasanto dīghaṁ assasāmī ti pajānāti, dīghaṁ vā passasanto dīghaṁ passasāmī ti*

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pajānāti, ……" Here it DOES NOT mean "take long breaths in, expel long breaths out"; instead, it means, "get rid of **long-established (deeply-rooted)** bad habits, and cultivate the **long-established** good habits".

- Similarly, the next sentence ("*..rassaṁ vā assasanto…*") is not about short breaths, but about those good habits that you started to work on recently, and those bad habits that started to creep into your mind recently (if there are any).
- One cannot purify one's mind by breathing in/out, even though it can get one's mind to calm down (*Samatha*). The correct way of doing it is doing both *Samatha* and *Vipassanā* together.

10. When we think a bit more about this, we realize that what needs to be discarded are *micchā diṭṭhi* (wrong views), *micchā saṅkappa* (wrong thoughts or ideas), *micchā vācā* (incorrect, harmful speech), *micchā kammanta* (incorrect/harmful actions), *micchā ājīva* (incorrect/harmful way of living), *micchā vāyāma* (tendency to strive on immoral activities), *micchā sati* (tendency to focus on immoral activities); when one does all that *micchā samādhi* (tendency to get absorbed in immoral ideas/actions) is the result.

- In the same way, what we need to "take in" are *sammā diṭṭhi*, *sammā saṅkappa*, *sammā vācā*, *sammā kammanta*, *sammā ājīva*, *sammā vāyāma*, *sammā sati*, and when one keeps doing that one automatically gets to *sammā samādhi*.
- Put in another way, *Ānāpānasati* is nothing but "taking in" the Noble Eightfold Path and "discarding" the opposite.

11. The longer one "takes in" or "lives" the Noble Eightfold Path and "rejects" the opposite, the easier it becomes to get to samādhi in a formal meditation session. As samādhi grows little by little, one day, one will automatically get into the first *Ariya jhāna*. However, one more thing is needed before getting to the *Ariya jhānā*, an understanding of *anicca*, *dukkha*, and *anatta*. See "Is Ānāpānasati Breath Meditation?"

- Keep practicing "*ānāpāna*" as much as possible throughout the day. With time, you will feel the "cooling down" or '*nivāna*" or "a taste of *Nibbāna*."
- Buddha Dhamma is NOT about following rituals. It is all about cleansing one's mind, which takes effort and concentration. Initially, it could be challenging, but as one gains samādhi bit by bit, one gets motivated. In a few months, one can look back at one's life and see that it has changed for the better.
- Even though one can start with discarding immoral deeds and cultivating or taking in morals, one needs to know the real meanings of "*saŋ*," *anicca*, and *anatta* to do the *Ānāpānasati Bhāvanā* in a deeper sense: (i) One needs to comprehend which "*saŋ*" or defilements to be discarded; see, "Saŋ." (ii) One needs to know the deeper meanings of *Tilakkhaṇa*; see, "Anicca, Dukkha, Anatta."

Next, "Is Ānāpānasati Breath Meditation?", ……..

12.8.1 Ānāpānassati-sutta (Majjhima Nikāya 118)

Majjhima Nikāya 118

Ānāpānassati-sutta

Evaṁ me sutaṁ— ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ—āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññ ehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṁ.

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṁsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti

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anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṁ pubbenāparaṁ visesaṁ jānanti.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṁghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṁghaṁ anuviloketvā bhikkhū āmantesi: "āraddhosmi, bhikkhave, imāya paṭipadāya; āraddhacittosmi, bhikkhave, imāya paṭipadāya. Tasmātiha, bhikkhave, bhiyyoso mattāya vīriyaṁ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya. Idhevāhaṁ sāvatthiyaṁ komudiṁ cātumāsiniṁ āgamessāmī"ti. Assosuṁ kho jānapadā bhikkhū: "bhagavā kira tattheva sāvatthiyaṁ komudiṁ cātumāsiniṁ āgamessatī"ti. Te jānapadā bhikkhū sāvatthiṁ osaranti bhagavantaṁ dassanāya. Te ca kho therā bhikkhū bhiyyoso mattāya nave bhikkhū ovadanti anusāsanti. Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṁsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti. Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṁ pubbenāparaṁ visesaṁ jānanti.

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṇhībhūtaṁ tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā bhikkhū āmantesi:

"Apalāpāyaṁ, bhikkhave, parisā; nippalāpāyaṁ, bhikkhave, parisā; suddhā sāre patiṭṭhitā. Tathārūpo ayaṁ, bhikkhave, bhikkhusaṁgho; tathārūpā ayaṁ, bhikkhave, parisā yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṁ puññakkhettaṁ lokassa. Tathārūpo ayaṁ, bhikkhave, bhikkhusaṁgho; tathārūpā ayaṁ, bhikkhave, parisā yathārūpāya parisāya appaṁ dinnaṁ bahu hoti, bahu dinnaṁ bahutaraṁ. Tathārūpo ayaṁ, bhikkhave, bhikkhusaṁgho; tathārūpā ayaṁ, bhikkhave, parisā yathārūpā parisā dullabhā dassanāya lokassa. Tathārūpo ayaṁ, bhikkhave, bhikkhusaṁgho; tathārūpā ayaṁ, bhikkhave, parisā yathārūpaṁ parisaṁ alaṁ yojanagaṇanāni dassanāya gantuṁ puṭosenāpi.

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṁghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā—evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṁghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṁghe pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā—evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṁghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṁghe tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti—evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṁghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṁghe tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā—evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṁghe.

Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe catunnaṁ satipaṭṭhānānaṁ bhāvanānuyogamanuyuttā viharanti—evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe catunnaṁ sammappadhānānaṁ bhāvanānuyogamanuyuttā viharanti … pe … catunnaṁ iddhipādānaṁ … pañcannaṁ indriyānaṁ … pañcannaṁ balānaṁ … sattannaṁ bojjhaṅgānaṁ … ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti—evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti … karuṇābhāvanānuyogamanuyuttā viharanti … muditābhāvanānuyogamanuyuttā viharanti … upekkhābhāvanānuyogamanuyuttā viharanti … asubhabhāvanānuyogamanuyuttā viharanti … aniccasaññābhāvanānuyogamanuyuttā viharanti—evarūpāpi, bhikkhave, santi bhikkhū imasmiṁ bhikkhusaṅghe. Santi, bhikkhave, bhikkhū imasmiṁ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrenti.

Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā? Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā. So satova assasati satova passasati.

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Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; 'sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati. (1)

'Pītipaṭisaṁvedī assasissāmī'ti sikkhati, 'pītipaṭisaṁvedī passasissāmī'ti sikkhati; 'sukhapaṭisaṁvedī assasissāmī'ti sikkhati, 'sukhapaṭisaṁvedī passasissāmī'ti sikkhati; 'cittasaṅkhārapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittasaṅkhārapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ cittasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ cittasaṅkhāraṁ passasissāmī'ti sikkhati. (2)

'Cittapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittapaṭisaṁvedī passasissāmī'ti sikkhati; 'abhippamodayaṁ cittaṁ assasissāmī'ti sikkhati, 'abhippamodayaṁ cittaṁ passasissāmī'ti sikkhati; 'samādahaṁ cittaṁ assasissāmī'ti sikkhati, 'samādahaṁ cittaṁ passasissāmī'ti sikkhati; 'vimocayaṁ cittaṁ assasissāmī'ti sikkhati, 'vimocayaṁ cittaṁ passasissāmī'ti sikkhati. (3)

'Aniccānupassī assasissāmī'ti sikkhati, 'aniccānupassī passasissāmī'ti sikkhati; 'virāgānupassī assasissāmī'ti sikkhati, 'virāgānupassī passasissāmī'ti sikkhati; 'nirodhānupassī assasissāmī'ti sikkhati, 'nirodhānupassī passasissāmī'ti sikkhati; 'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati.

Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā. (4)

Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā cattāro satipaṭṭhāne paripūreti? Yasmiṁ samaye, bhikkhave, bhikkhu dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; 'sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati; kāye kāyānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. Kāyesu kāyaññatarāhaṁ, bhikkhave, evaṁ vadāmi yadidaṁ—assāsapassāsā. Tasmātiha, bhikkhave, kāye kāyānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. (1)

Yasmiṁ samaye, bhikkhave, bhikkhu 'pītipaṭisaṁvedī assasissāmī'ti sikkhati, 'pītipaṭisaṁvedī passasissāmī'ti sikkhati; 'sukhapaṭisaṁvedī assasissāmī'ti sikkhati, 'sukhapaṭisaṁvedī passasissāmī'ti sikkhati; 'cittasaṅkhārapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittasaṅkhārapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ cittasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ cittasaṅkhāraṁ passasissāmī'ti sikkhati; vedanāsu vedanānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. Vedanāsu vedanāññatarāhaṁ, bhikkhave, evaṁ vadāmi yadidaṁ— assāsapassāsānaṁ sādhukaṁ manasikāraṁ. Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. (2)

Yasmiṁ samaye, bhikkhave, bhikkhu 'cittapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittapaṭisaṁvedī passasissāmī'ti sikkhati; 'abhippamodayaṁ cittaṁ assasissāmī'ti sikkhati, 'abhippamodayaṁ cittaṁ passasissāmī'ti sikkhati; 'samādahaṁ cittaṁ assasissāmī'ti sikkhati, 'samādahaṁ cittaṁ passasissāmī'ti sikkhati; 'vimocayaṁ cittaṁ assasissāmī'ti sikkhati, 'vimocayaṁ cittaṁ passasissāmī'ti sikkhati; citte cittānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. Nāhaṁ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṁ vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. (3)

Yasmiṁ samaye, bhikkhave, bhikkhu 'aniccānupassī assasissāmī'ti sikkhati, 'aniccānupassī passasissāmī'ti sikkhati; 'virāgānupassī assasissāmī'ti sikkhati, 'virāgānupassī passasissāmī'ti sikkhati; 'nirodhānupassī assasissāmī'ti sikkhati, 'nirodhānupassī passasissāmī'ti sikkhati; 'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati; dhammesu dhammānupassī, bhikkhave, tasmiṁ samaye

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bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. So yaṁ taṁ abhijjhādomanassānaṁ pahānaṁ taṁ paññāya disvā sādhukaṁ ajjhupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. (4)

Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā cattāro satipaṭṭhāne paripūreti.

Kathaṁ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṁ bahulīkatā satta bojjhaṅge paripūrenti? Yasmiṁ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, upaṭṭhitāssa tasmiṁ samaye sati hoti asammuṭṭhā. Yasmiṁ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (1)

So tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicayati parivīmaṁsaṁ āpajjati. Yasmiṁ samaye, bhikkhave, bhikkhu tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicayati parivīmaṁsaṁ āpajjati, dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (2)

Tassa taṁ dhammaṁ paññāya pavicinato pavicayato parivīmaṁsaṁ āpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ. Yasmiṁ samaye, bhikkhave, bhikkhuno taṁ dhammaṁ paññāya pavicinato pavicayato parivīmaṁsaṁ āpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (3)

Āraddhavīriyassa uppajjati pīti nirāmisā. Yasmiṁ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (4)

Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṁ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (5)

Passaddhakāyassa sukhino cittaṁ samādhiyati. Yasmiṁ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṁ samādhiyati, samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (6)

So tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti. Yasmiṁ samaye, bhikkhave, bhikkhu tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (7)

Yasmiṁ samaye, bhikkhave, bhikkhu vedanāsu … pe … citte … dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ, upaṭṭhitāssa tasmiṁ samaye sati hoti asammuṭṭhā. Yasmiṁ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (1)

So tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicayati parivīmaṁsaṁ āpajjati. Yasmiṁ samaye, bhikkhave, bhikkhu tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicayati parivīmaṁsaṁ āpajjati, dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (2)

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Tassa taṁ dhammaṁ paññāya pavicinato pavicayato parivīmaṁsaṁ āpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ. Yasmiṁ samaye, bhikkhave, bhikkhuno taṁ dhammaṁ paññāya pavicinato pavicayato parivīmaṁsaṁ āpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (3)

Āraddhavīriyassa uppajjati pīti nirāmisā. Yasmiṁ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (4)

Pītimanassa kāyopi passambhati, cittampi passambhati. Yasmiṁ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (5)

Passaddhakāyassa sukhino cittaṁ samādhiyati. Yasmiṁ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṁ samādhiyati, samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. (6)

So tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti. Yasmiṁ samaye, bhikkhave, bhikkhu tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati. Evaṁ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṁ bahulīkatā satta sambojjhaṅge paripūrenti. (7)

Kathaṁ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṁ bahulīkatā vijjāvimuttiṁ paripūrenti? Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Dhammavicayasambojjhaṅgaṁ bhāveti … pe … vīriyasambojjhaṅgaṁ bhāveti … pītisambojjhaṅgaṁ bhāveti … passaddhisambojjhaṅgaṁ bhāveti … samādhisambojjhaṅgaṁ bhāveti … upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Evaṁ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṁ bahulīkatā vijjāvimuttiṁ paripūrentī"ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Ānāpānassatisuttaṁ niṭṭhitaṁ aṭṭhamaṁ.

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12.9 Is Ānāpānasati Breath Meditation?

June 2, 2017; revised September 2, 2017; April 25, 2020; August 20, 2022; rewritten September 7, 2024

We discuss the *Saññā Sutta*, which explicitly states that breath meditation is not *Ānāpānasati.*

Introduction

1. If you Google "Ānāpānasati," almost all websites that come up identify it as "Buddhist breath mediation" or "mindfulness of breathing." Nearly all English translations of even the title of the "WebLink: suttacentral: *Ānāpānassati Sutta* (MN 118)" as "Mindfulness of Breathing." Another example is "WebLink: accesstoinsight.org: *Ānāpānasati Sutta*: Mindfulness of Breathing."

- **But several *Tipiṭaka suttās* directly state** that **breath meditation is not the Buddhist *Ānāpānasati Bhāvanā***, as discussed below.
- Breath meditation was practiced by *yogis* even before the Buddha. So, breath meditation predates Buddha's *Ānāpānasati bhāvanā.* Buddha rejected breath and *kasiṇa* meditations because he himself cultivated them and they did not lead to *Nibbāna* or PERMANENT relief from suffering.

Breath Meditation Was Practised Before Buddha Gotama

2. Soon after becoming a hermit and well before attaining the Buddhahood, our *Bodhisatta* (Siddhattha or "Siddhārtha" in Sanskrit) learned breath/*kasiṇa* meditation techniques from two prominent *yogis* of that time, Āḷāra Kālāma and Uddaka Rāmaputta.

- Āḷāra Kālāma taught him how to get to the third *arūpa samāpatti*, *ākiñcaññāyatana* (one must first be proficient in the four *rūpa jhānās* to cultivate *arūpa samāpatti*). But the *Bodhisatta* realized that it only leads to rebirth in the *ākiñcaññāyatana Brahma* realm. See "WebLink: suttacentral: *Bodhirājakumāra Sutta* (MN 85)." After leaving him, the Bodhisatta went to Uddaka Rāmaputta and learned how to advance to the highest *arūpa samāpatti*, *nevasaññānāsaññāyatana* (see @marker 13.25 in the above *sutta*).
- The *Bodhisatta* realized that even the highest *arūpa samāpatti* would not lead to the "end of suffering" and only lead to rebirth in a *Brahma* realm with a finite lifetime.
- After leaving those two teachers, our *Bodhisatta* spent six more years striving to attain Buddhahood. He practiced various techniques used by *yogis* those days and endured hardship, as described in the same *sutta*. See, for example, @marker 25.1 to 30.5.

3. After six years of hardship, he finally realized that such approaches do not lead to *Nibbāna*; see @marker 30.6.

- He realized he needed to make his physical body healthy to cultivate wisdom (*paññā*) to comprehend the "true nature of this world" or "*yathābhūta ñāṇa.*" See "Bhūta and Yathābhūta – What Do They Really Mean."
- He cultivated the same *jhānās* he had attained before, **but this time by eliminating *kāma rāga*, not merely suppressing it**; see @marker 34.37.1.
- Then, he realized the three types of higher knowledge (*tevijjā*): @marker 34.37.5: *pubbenivāsānussati ñāṇa*, *cutūpapāta ñāṇa*, and ***āsavakkhaya ñāṇa*** in that order. Of course, the last one eliminated all *anusaya*/*saṁyojana* by his own efforts, thus making him a *Sammāsambuddha*.
- Upon attaining Buddhahood, he realized it would be difficult to teach his new-found Dhamma to humans; see @marker 43.1. **As we have discussed, such a "worldview" has never been known to humans without being discovered by a *Sammāsambuddha*.** See "WebLink: suttacentral: *Sammāsambuddha Sutta* (SN 56.23)."

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Very Few Attain *Magga Phala* via *Ariya Jhāna*

4. I must emphasize that only a tiny fraction of those who have attained *Arahanthood* followed the "path of the *Ariya jhānās/samāpattis*" and cultivated the three types of higher knowledge (*tevijjā*).

- **Even during the time of the Buddha, most attained *Arahanthood* without any *jhāna*.** Some people who had cultivated *anariya jhānās*, after being exposed to Buddha's teachings, attained *magga phala* via those *anariya jhānic* states. In other words, most *Arahants* are "*paññāvimutta Arahants*." See my concluding remarks (1-3) at the end of the post "Kalahavivāda Sutta – Origin of Fights and Disputes."
- That is a different topic, but I wanted to emphasize the above because by describing Buddha's path to Enlightenment, some people may conclude that it is the only way to *Nibbāna*.
- **The main point I wanted to convey is the following. Attaining *jhānās/arūpa samāpattis* was possible before the Buddha Gotama attained Buddhahood.**

Breath Meditation Was Practiced Before the Buddha

5. Therefore, "breath mediation" and *kasiṇa* mediation (where one would focus the mind on a clay ball, fire, or a water bowl) were widely known and practiced before the Buddha. Those techniques were used to suppress *kāma rāga* and enter *anariya jhānās*.

- As described in #2 above, the *Bodhisatta* initially tested all those techniques and realized they could not stop future suffering, i.e., the rebirth process.
- He discovered that the only way is to fully comprehend the mechanism (*Paṭicca Samuppāda*) by which all rebirth processes take place, i.e., by cultivating wisdom (*paññā*). **During the process of understanding *Paṭicca Samuppāda*, the mind gets to the tranquility (*samādhi*) needed to attain any *magga phala*.**

Upacāra Samādhi for *Magga Phala*

6. There is an infinite variety of *samādhi*. To attain a *magga phala*, one must get into the "*upacāra samādhi*" for that *magga phala*. "*Upacāra*" (pronounced "upachāra") means "to stay close to a specific mental state," which in this case is a *magga phala*. For example, to get to the *Sotāpanna* stage, one's mind must get to the "*upacāra samādhi*" for the *Sotāpanna* stage.

- **Getting into a *jhāna* has its own "*upacāra samādhi*," which is different from that of an "*upacāra samādhi*" for a *magga phala*.** Those are two different types of *samādhi*. To attain a *magga phala*, it is unnecessary (and not even common) to cultivate a *jhāna*. See #12 through #16 of "Citta Vīthi – Processing Of Pañcadvāra And Manodvāra Sense Inputs."
- **Now, with that background, let us discuss the focal point of this post, the *Saññā Sutta*.**

Saññā Sutta – "Breath/*Kasiṇa Nimitta*" Does Not Lead to *Nibbāna*

7. Once Ven. Ānanda asked the Buddha whether a *samādhi* can be reached without using the breath (air) or a *kasiṇa* object as the meditation object or "*nimitta*." See "WebLink: suttacentral: *Saññā Sutta* (AN 11.7)."

- Ven. Ānanda asked: "*Siyā nu kho, bhante, bhikkhuno tathārūpo samādhipaṭilābho yathā **neva pathaviyaṁ pathavisaññī assa**, na āpasmiṁ āposaññī assa, **na** tejasmiṁ tejosaññī assa, **na vāyasmiṁ vāyosaññī assa**, **na** ākāsānañcāyatane ākāsānañcāyatanasaññī assa, **na** viññāṇañcāyatane viññāṇañcāyatanasaññī assa, **na** ākiñcaññāyatane ākiñcaññāyatanasaññī assa, **na** nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa, **na** idhaloke idhalokasaññī*

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assa, ***na*** *paraloke paralokasaññī assa, yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā, tatrāpi* ***na*** *saññī assa; saññī ca pana assā"ti*?

- The translation there can be improved as follows: "Could it be, *Bhante*, that a *bhikkhu* might gain a *samādhi* like this? They **would not** focus their minds on ***pathavi* (as using a clay ball in *kasiṇa* meditation) by "taking in" the "*pathavi saññā*"** OR *āpo* (as using a water bowl in *kasiṇa* meditation) by "taking in" the "*āpo saññā"* OR *tejo* (as using a fire in *kasiṇa* meditation) by "taking in" the "*tejo saññā"* OR ***vāyo* (as using air in breath meditation) by "taking in" the "*vāyo saññā*"** ..
- **For example, "breath meditation" takes the *saññā* of *air* as the *nimitta: "vāyo saññī assa*."**

"*vāyo saññī assa*"- What Does It Mean?

8. When a mind is focused on a specific object, it "perceives that object" in a certain way. Even though "*saññā*" is commonly translated as "perception," it has a deeper meaning in Buddha Dhamma. Buddha emphasized that all humans who have not comprehended Buddha Dhamma (*puthujjana*) perceive anything in the world incorrectly, i.e., **a *puthujjana* has "*saññā vipallāsa*" or "distorted perception." I call it "distorted *saññā*."**

- Our physical and mental bodies are "programmed/created" (via *Paṭicca Samuppāda*) to provide a **"distorted perception."** We perceive a rock or a diamond as "solid," but even modern science confirms that 99% of "any solid object" is "empty of matter." See "Saññā Vipallāsa – Distorted Perception."
- The Mūlapariyāya *Sutta* (MN 1) describes the **"The Root of All Things" in this world**, which is **"*saññā vipallāsa*" or "distorted *saññā*."** See "Mūlapariyāya Sutta – The Root of All Things."
- The verse "*vāyasmiṁ vāyo saññī assa*" literally means "to take in the (distorted *saññā*) of air" while focusing the mind on the breath. Here, "*assa*" means "take in," and "*vāyasmiṁ*" means "in/of air."
- In the same way, some *yogis* who cultivate *kasiṇa* meditation focus their attention on a hard object (e.g., a clay ball), which is the same as "*pathaviyaṁ pathavi saññī assa*." Some others use a fire as *nimitta* (to get the *tejo saññā*). **Focussing on one's breath is the *kasiṇa* equivalent of taking in the *vāyo saññā*.**
- Thus, in the first part of the verse, Ven. Ānanda asks, "Is there a way to get to *samādhi* without focusing on the breath or another *kasiṇa* object?"

Getting Into *Arūpa Samāpatti*

9. The middle part of the verse ("***na*** *ākāsānañcāyatane ākāsānañcāyatanasaññī assa,* ***na*** *viññāṇañcāyatane viññāṇañcāyatanasaññī assa,* ***na*** *ākiñcaññāyatane ākiñcaññāyatanasaññī assa,* ***na*** *nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī assa*") similarly is on *arūpa samāpatti.*

- Here, Ven. Ānanda asked: "Could it be, *bhante*, that a *bhikkhu* might gain a *samādhi* like this? They **would not** focus their minds on "infinite space," "infinite *viññāṇa,*" "contracted *saññā*," or "the temporary ceasing of *saññā*"?
- For example, to cultivate *ākāsānañcāyatana arūpa samāpatti*, an *anariya yogi* will focus their mind on "infinite space." That means "taking in the *saññā* of an infinite space."
- Once getting there, an *anariya yogi* focuses the mind on "infinite *viññāṇa*," and the mind will be released from the "infinite space." Now, that *yogi* has no perception (*saññā*) of any space dimension. Then, he can contract that infinite *saññā* to a narrow level, which is the *ākiñcaññāyatana arūpa samāpatti.* Āḷāra Kālāma, the yogi mentioned in #2 above, was able to get there.

10. By proceeding further, an *anariya yogi* can make that "contracted *saññā*" stop arising for a short time. This is the highest "mental state" an *anariya yogi* can reach, which the other *yogi*, Uddaka Rāmaputta,

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attained. **This proves that "*saññā*" about this world is a mirage, and it can be almost stopped from arising even by an *anariya* yogi.**

- However, an *anariya yogi* cannot stop that *saññā* from "coming back" because they had not eliminated *avijjā*, ignorance about the "true nature of this world" or "*yathābhūta ñāṇa*" as mentioned in #3 above.
- Only an "*Ubhatobhāgavimutta Arahant*" can stop the *saññā* from arising (for up to seven days) because they have the "*yathābhūta ñāṇa*." This is the "*nirodha samāpatti,*" where *cittas* stop arising.
- Even though other *Arahants* (*paññāvimutta*) also have the "*yathābhūta ñāṇa*," they cannot get into "*nirodha samāpatti*" since they have not completed all *Ariya jhānās* and *samāpattis*. See "Jhāna – Finer Details."
- **This is also why *saññā* is a critical concept in Buddha Dhamma. All *saññās* associated with this world are illusions or mirages, as we have discussed: "Sotāpanna Stage via Understanding Perception (Saññā)."**

How to Attain *Ariya Samādhi*

11. At the end of the verse in #7, Ven. Ānanda asked whether a *samādhi* can be attained **without taking any *nimitta* associated with this world** (this realm or any other realm: "***na*** *idhaloke idhalokasaññī assa,* ***na*** *paraloke paralokasaññī assa*").

- The answer was yes. **The only *nimitta* one should focus on is the "cooling down/ultimate calmness of *Nibbāna*."**
- @marker 5.1, the Buddha explains that an *Ariya* (Noble Person) takes the "cooling down/ultimate calmness of *Nibbāna*" as the *nimitta*: **"'*etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan*'ti."**

Summary

12. Taking any "*lokiya nimitta*" (an object belonging to the world) as a meditation object (*nimitta*) is an *anariya* meditation.

- Also, see "Ariya Jhāna and Anariya Jhāna – Main Differences."
- More details on *Ānāpānasati* with many *Tipiṭaka* references at "Elephant in the Room 3 – Ānāpānasati."
- Few more *suttās* in the *Tipiṭaka* confirm the content in the *Saññā Sutta* (discussed above) that "breath meditation" is not a Buddhist meditation. See "WebLink: suttacentral: *Dutiyasamādhi Sutta* (AN 11.19)," "WebLink: suttacentral: *Tatiyasamādhi Sutta* (AN 11.20)," "WebLink: suttacentral: *Catutthasamādhi Sutta* (AN 11.21)" and "WebLink: suttacentral: *Sāriputta Sutta* (AN 10.7)."

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12.10

8. The Basic Formal Ānāpānasati Meditation

Revised June 17, 2022

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and help gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

1. As we discussed in the previous posts of this series, it is important to live a moral life without engaging in the BIG EIGHT in order to achieve the full benefits of meditation. One could start even while making progress on the BIG EIGHT, and these formal sessions will help with those as well.

2. Now let us talk about how to do the correct *Ānāpānasati* meditation as taught by the Buddha; see, "7. What is Ānāpāna?."

- First pick out a quiet time slot that you can allocate without having to worry about other tasks. Initially, 10-15 minutes a day would be fine and you can extend the time to several hours when the benefits of proper meditation become clear and you start feeling the *nirāmisa sukha*.

3. Pick out a room away from external disturbances as much as possible. A room that can be darkened and the door can be closed would be ideal. Sit in a comfortable chair with an armrest, and this becomes important when one starts getting into *samādhi*, because the body could become less rigid and tends to slide off (however, some people tend to "freeze" just like in *samādhi* statues in the beginning).

- Anyway, do not make the chair too comfortable because you may fall asleep. With practice this sleepiness will automatically go away, when the mind starts liking the meditation sessions, i.e., when one of the *pañcanīvaraṇa*, *thina-middha*, is automatically removed. One comes out of *samādhi* energized.

4. Sit in the chair with the hands-on lap and eyes closed. What we will be trying to do is to ward off any thoughts of lust, cravings, etc. (*kāmacchanda*), any thoughts of hate (*vyāpāda*) in particular, and also any stray thoughts such as on kids or other pending tasks. We want to experience the "cooling down" due to the absence of *kāmacchanda* and *vyāpāda*, and also to focus the mind on a Dhamma concept. For those who are starting out, it may be good to do the following first:

- In order to keep the mind from running away, keep saying in your mind, "May all beings be happy and healthy". Or, you could think about some act of generosity that you did recently. But all of a sudden you may drift to a thought of some type of sensual pleasure (involving any of the senses). Deliberately get rid of that thought and focus the mind back on the original task.
- If a hateful thought (towards someone or something) comes to mind, forcefully stop that thought as well. Here you should deliberately think good thoughts about that person. It is important to remember that even the vilest person has friends/family that love that person. Sincerely say, "May X be happy and healthy". Even if you have good reasons to despise that person, it is important to realize that our task is to remove the hateful feelings that WE have. When we do that, in the future we will not generate strong hateful feelings even if someone does something that may appear to be against us.
- Thinking about the serenity of a Buddha statue helps in the case of both *kāmacchanda* and *vyāpāda* (and any stray thought).

5. Once one gets some practice sitting in one place with a focused mind for a little while, one should start meditating or contemplating on Dhamma concepts. It may be a good idea to start with the introductory posts (posts above this post).

- After that, one could read one of the posts from the "Key Dhamma Concepts" on the top menu just before the meditation session and then contemplate those concepts; for example, one could think about examples on "*anicca*": We cannot maintain anything to our satisfaction over the long term. If you are old enough you have many examples on your own. If you are young, you can still maintain your body, hair, teeth, etc., to your liking but when you get to middle age, you will see that it is an impossible task. The

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easiest is to think about your parents/grand parents and see how their bodies have changed, how they are unable to keep their bodies the way they would like.

- For this purpose, I have also added new posts on how one can look at the world through Buddha Dhamma in this section. The posts that I have added after the "Myths about Meditation" are good ones to read before the session and then to meditate on those ideas; for example, "A Simple Way to Enhance Merits (Kusala) and Avoid Demerits (Akusala)." The other three posts below that one may be a bit advanced for some; if so, browse around and find ones that are suitable. Eventually, the key concepts in the "Key Dhamma Concepts" section need to be grasped. I encourage everyone to read the posts in the "Moral Living and Fundamentals" section first.
- You could actually read any post from any area of the site and use that as a "focal point" on the meditation session later on. Not all sections are relevant to everyone. Different people can get to *samādhi* focusing on different topics. **The only posts that is absolutely necessary are the ones on *anicca*, *dukkha*, and *anatta*. But if they are hard to grasp, one should probably start at the "Moral Living and Fundamental" section. It is a matter of getting used to new concepts. In meditation, one will automatically "drift to *samādhi*" when the concepts become clear; the mind becomes awake and clear.**

6. Inevitably, your mind will try to wander off during the session. Stopping lustful and hateful thoughts is the main task of this formal meditation session. **If any distracting thought comes to the mind, DO NOT let it "run wild"; this is what is called "being mindful". Keep a sharp eye on such stray thoughts and put a stop soon as they surface.**

- The other three hindrances *(thina-middha*, uddhacca-kukkucca, and *vicikicchā*) will automatically come down. You will be surprised how refreshed you feel after a "good meditation session".
- Initially, it may be hard, but if you are persistent you should be able to see the results within a week to a month depending on the situation with the BIG EIGHT. Those will also gradually diminish too.
- Once one gets the mind to calm down some, one could start focusing on the good/bad habits that one has, in addition to "taking in" Dhamma concepts.

7. In the *Ānāpānapabba* of the *Satipaṭṭhāna sutta*, it says, "*..so sato va assa sati, sato va passa sati. Dīghaṁ vā assasanto dīghaṁ assasāmī ti pajānāti, dīghaṁ vā passasanto dīghaṁ passasāmī ti pajānāti, ……*" Here it DOES NOT mean "take long breaths in, expel long breaths out"; rather it means, "get rid of old bad habits, and cultivate the old good habits."

- Similarly, the very next sentence ("*..rassaṁ vā assasanto…*") is not about short breaths, but about those good habits that you started to work on recently, and those bad habits that started to creep in to your mind recently (if there is any).
- This is why understanding how habits are formed and become *āsavā* is important; there are several posts on this subject.
- There is no way that one can purify one's mind by breathing in/out, even though it can get one's mind to calm down (*samatha*). The correct way of doing it does both *Samatha* and *Vipassana* together.
- In the above verse, *sati* is a very important term; it is not mere concentration, but contemplation with an understanding of *anicca*, *dukkha*, and *anatta* (actually any form of meditation cannot be done effectively without at least some understanding of *anicca*, *dukkha*, *anatta*).

8. The key to success is to do this as often as possible. You do not need to be in a quiet place either, even though it helps especially initially. As you make progress, try to do it while riding the subway or a bus (but not while driving!), while waiting at the doctor's office, during a lunch break, etc.

9. When one starts on *Ariya Bhāvanā*, sometimes things may look worse before getting better. It is like trying to cool a hot iron by sprinkling water on it when all that smoke comes out and may appear to be

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getting worse. But one needs to be persistent. One needs to keep in mind that uncountable beings have attained "cooling down" by having faith in the Buddha.

- Understanding key Dhamma concepts is key to any type of meditation. Whenever you have time, try to read on different topics. Things will start "falling into place" at some point if it hasn't yet. From that point on, one will start feeling the joy of Dhamma and will be seeking to clarify things with enthusiasm. It is a good addition to have!

Next, "Key to Ānāpānasati – How to Change Character and Habits (Gati)", ……..

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12.11 Possible Effects in Meditation – Kundalini Awakening

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In the post, "Can Buddhist Meditation be Dangerous?" in the Section "Myths or Realities," I discussed some possible effects of meditation, both in conventional and in true Buddhist meditations. Here I will focus on Buddhist meditation and explain the physical and mental changes that one may experience. However, this does not mean everyone will experience these; these symptoms cannot be generalized, and some may not even feel them.

1. It is possible that one may encounter some soothing physical sensations first and then even some discomforts when one starts seriously cleansing one's mind. I did not want to discuss this topic until I had enough background material to explain the origins of such effects.

- Some people may feel such first experiences to be not bad at all and even get attached to them. I believe that what is known in Hinduism as "*kundalini* awakening" manifests this effect. Those are supposed to be encountered in *anariya* meditation techniques, where one stops the cleansing process at this stage. It is the **goal** of most of those non-Buddhist meditators.
- In genuine Buddhist meditation also one may experience certain such effects. However, they will not be painful.
- Before reading this post, it is advisable first to read the introductory post, "Can Buddhist Meditation be Dangerous?," because certain body sensations encountered in the early stages of meditation are discussed in that post.

2. Fully understanding the current post requires some background material on the concept of *gandhabba;* Click to hear pronunciation:

WebLink: Listen to "Gandhabba" pronounciation

The inert physical body is made alive by the *gandhabba* (or "*manomaya kāya*") that comes out of the physical body in the case of "out-of-body experiences"; see, "Manomaya Kāya and Out-of-Body Experience (OBE)."

- There are many posts at the site that explain various aspects of the *gandhabba*; see the sections "Gandhabba (Manomaya Kāya)," "The Grand Unified Theory of Dhamma," and "Udayavaya Ñāṇa."
- While it is not necessary to learn about the *gandhabba* to attain *Nibbāna*, if one needs to understand the mechanisms underlying these "meditation experiences," it is the bridge between mind and the physical body. **In any case, it is good to know about these possible effects (more of which are discussed below), so that if one gets to experience them, one would not be perplexed.**

3. The *gandhabba* has an "energy body," an invisible blueprint of the physical body. And that fine body is the one that controls the heavy physical body according to the commands from the mind, which is also located in the *gandhabba* (at the *hadaya vatthu*).

- The best way to visualize this is to imagine the *gandhabba* is a fine mesh that overlaps the physical body. It can move any part of the physical body, and is able to move any part that it wishes to move. For example, when the *gandhabba* moves its fine arm, the physical arm moves with it.
- This is how we control our physical bodies. Of course, there are more details with the brain acting out as an intermediary; see, "Brain – Interface between Mind and Body."
- For example, most of the energy to move the heavy body parts comes from our food. Gandhabba sends the "control signals".

4. The nervous system of the physical body overlaps the fine nervous system of the *gandhabba* and tries to maintain that overlap all the time. If one sits down cross-legged, for example, the nervous system of the

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physical body may shift from that of the *gandhabba*. Then the physical nervous system will try to adjust for that shift, pulling the attached muscles with it.

- That is why it could become uncomfortable, especially for those not used to sitting cross-legged (when one gets used to it, the physical system will learn to adjust quickly).
- Therefore, this effect does not indicate progress in the meditation program. Significant effects are discussed below.

5. Our thoughts (i.e., the *cittaja kāya*) can influence the fine body (*utuja kāya*) of the *gandhabba*. In fact, the *utuja kāya* arises out of *suddhaṭṭhaka* produced by the *cittaja kāya* and the *kammaja kāya*.

- **Thus the fine body of the *gandhabba* can be affected by two methods:** by the *kammaja kāya* (i.e. by *kamma vipāka*) AND by the *cittaja kāya* or according to how we think.
- **The first effect** can bring about aches and pains in the physical body due to *kamma vipāka* (by shifting the *gandhabba*'s body to out-of-balance in a short time, so we can feel the shift). These are mostly experienced as we get old (e.g., chronic back pains) and are, of course, not due to meditation. Some of these may get better with meditation.

6. **In addition to the shifts caused by *kamma vipāka*, we can change the equilibrium position of the *gandhabba*'s fine nervous system with consistent thoughts over long periods of time.** For example, if we think hateful thoughts a lot, the nervous system of the *gandhabba* may twist in a certain way; if we think mostly greedy thoughts, it may shift differently.

- Thus, as we think defiled thoughts and act on them regularly, it leads to gradual twisting nerve bundles [meridians being repaired for easy access by the *gandhabba*] in the *gandhabba*, and physical muscles also get twisted accordingly. Since it is a gradual process compared to the first effect, we do not normally feel it (until we get old).
- However, when we start cleansing our minds the fine body of the *gandhabba* tries to come back to its equilibrium position. During a good meditation session, this can happen fairly quickly, and that is when one starts feeling such nerve [***meridian*** - any of the pathways along which the body's vital energy flows according to the theory behind acupuncture] (and muscle) movements. We are basically trying to "undo" those twists in nerve bundles that occurred over years and years.
- This is why this effect is much less in young children. Their nerves have not yet being shifted too much.

7. **Thus, the second effect has its origins in our thoughts.** Normally such effects occur above the waist, along the spine, neck, and in the head. This is related to the fact that nerve bundles [meridians] propagate through the spine and also there are cranial nerves in the brain. Thus "*Kundalini* awakening" is an example of this category.

- This effect is experienced by different meditators somewhat differently. But the dominant feature is the "pressure waves" that arise above the waist and are normally located around the spine, neck, throat, and head. These have been attributed to energy centers or "*chakras*" in *Kundalini* awakening; see, "WebLink: wiki: Kundalini."
- That is why they say that the *kundalini* energy is "uncoiled" (or "awakened") during meditation. But this is nothing more than the out-of-balance nervous systems coming back to the equilibrium position. In *anariya* meditations, there is not much further cleansing is possible. To proceed further, one needs to comprehend the *anicca* nature of this world.

8. In Buddhist or *Ariya* meditations, one should start contemplating the *anicca* nature when one starts any body sensations. **Body sensations indicate that the mind is beginning to affect the body and has made progressed in the cleansing process.** Of course, those Hindu yogis who got to this stage had prevented from immoral acts and suppressed such thoughts, and thus had gained a tranquility of mind at least temporarily.

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- But if one does not permanently cleanse one's mind, with the comprehension of the true nature of this world (*anicca*, *dukkha*, *anatta*), such corrections are temporary. They can go right back to the twisted positions. Thus one may experience such effects to varying degrees.

9. When one starts comprehending the *anicca* nature, this "unwinding process" can accelerate (and the body sensations too). This is when one may even start feeling significant discomfort or even mild pain.

- If the body is really "out-of-alignment," the realignment process can lead to different types of sensations; some may be mild, but some could be even a bit painful.

10. Many people experience sweating, which is definitely part of the "cleansing process." Our defiled thoughts lead to the generation of "impurities" in various body sites. The pure *citta* generated in meditation can burn them, and the body will get rid of the waste via sweat. Thus sweating is also possible during a good meditation session (in the early stages of progress; of course, all these go away eventually).

- Another related symptom is becoming thirsty during a good session; the mouth can get dry. It is good to keep a glass of water close by if that is the case.
- By the way, one can move around even while in a *jhāna*. In fact, when one cultivates the *jhāna*, one can open eyes and not be bothered by it. I can confirm that. In fact, those who have *abhiññā* powers are said to be able to do regular work while using *abhiññā* powers.
- For example, a famous story in the *Tipiṭaka* describes how Ven. Cūllapanthaka had created a thousand copies of himself with *abhiññā* powers and how they were all sweeping the temple premises.

11. Here is another experience that I have heard people described according to my teacher *Thero's* recorded *desanās*:

- "Something propagated from the neck area to the top of the head and stayed there during the session. This happened during subsequent sessions too". Such a "propagation" is probably more like a "pressure wave". This is another "*kundalini* type" effect.
- When these "pressure waves" are strong, it may be a bit painful too. But be rest assured that those effects will gradually go away as one continues when the nervous system comes back to equilibrium. However, if such sensations persist outside the meditation session, it may be a good idea to go for a medical examination since it could be due to a medical condition.

12. There is actually a way to reduce these sensations to some extent. This was suggested by my teacher *Thero* in a *desanā* that I listened to. Even if one meditates with the eyes closed (as most people should do in the early stages), the eye balls inside eyelids are in constant motion; they move around a lot.

- One should try to focus the eyes on the nose area. This is done sort of by one's mind, but the eyeballs keep steady, pointing towards nose. In my case, it stopped most of the sensations in the head. Eventually, of course, these sensations go away, once one attains "equilibrium." Then one can proceed even with the eyes open but still focused towards the nose/mouth area.
- Now I do not have any of those "pressure waves" that experienced in the throat area and recently those in the head area also went away. Some of these effects had been there for the past year and a half.
- Getting to the first *Ariya jhāna* means one has reached the *Anāgāmī* stage, where one loses desire for all sense pleasures (i.e, transcend *kāma loka*). See #9 of "Power of the Human Mind – Ariya Jhānā."

13. Our thoughts or our "*cittaja kāya*" are the most important of the four types of "*kāya*" that we have. For a discussion of those four types of bodies, see, "Āhāra (Food) in Udayavaya Ñāṇa," in the Section: Udayavaya Ñāṇa.

- As discussed there, our physical bodies (*karaja kāya*) that we value so much are there only for about 100 years, while our human *bhava* or human existence can last many hundreds of years. The other three types of bodies of *kāya* that we have are *kammaja kāya*, *cittaja kāya*, and *utuja kāya*. All three of

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these prevail through the whole human *bhava* (of course, they undergo constant change); they make a "big transition" when a new *bhava* is grasped at the *cuti-paṭisandhi* moment).

- And it is this *cittaja kāya* (or basically our thought stream) that is the most important. If we use the *cittaja kāya* wisely, we can make progress in our mundane lives as well as in pursuing *Nibbāna*. We will discuss this in detail in the last post on the Udayavaya Ñāṇa in an upcoming post.

14. The key point here is that if one starts feeling these body sensations, one has cleansed the mind to the point of being able to comprehend *anicca, dukkha, anatta* (or any other Dhamma concept) with more ease; see, "Buddha Dhamma – In a Chart," and the post discussed there.

- At this stage (i.e., when feeling thirst, sweating, body sensations, etc.), one is likely to be somewhere around "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)" in the meditation section.
- Of course it is also possible that one could have already comprehended *anicca, dukkha, anatta* and has attained the *Sotāpanna* stage without any such symptoms. Each person needs to decide that for themselves; see, "How Does One Know whether the Sotāpanna Stage is Reached?." The fundamental guide is whether one has removed those "*apāyagāmī gatī*" via cleansing the mind. The physical body may or may not give those clues that we discussed above.
- For attaining *magga phala*, *jhānā* are not necessary. Furthermore, *Ariya jhānā* cannot be attained without attaining at least the *Sotāpanna* stage first; see, "11. Magga Phala and Ariya Jhānā via Cultivation of Saptha Bojjhaṅga."
- **Mental (and associated physical) phenomena are highly personal. Thus above discussed symptoms may or may not be experienced by a particular person.**

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12.12 9. Key to Ānāpānasati – How to Change Habits and Character (Gati)

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section are on possible meditation subjects. They can clarify unresolved questions, and lead to *samādhi*. But one must contemplate on them.

Meditation is all about purifying one's mind. We all have individualized cravings and habits that we have acquired in our past lives that continue during this life unless we act to change or stop them. We need to cultivate good habits and stop bad ones. The only way to do this is to be mindful of our actions and stop bad actions as they start as thoughts in our minds. Most bad thoughts arise due to bad habits; they just "pop up".

- Introduction to Character or Personality (Gati)
- A Broad View of the "Person" Trying to be a "Better Person"
- How Character (Gati) Leads to Bhava and Jāti
- How Habits are Formed and Broken – A Scientific View

12.12.1 Introduction to Character or Personality (Gati)

1. Here is a good place to see why the Buddha rejected both the concept of a "self" AND a "no-self" (or "soul" AND "no-soul"). We first need to realize that the task of purifying the mind is very personal; only you know about your mind and only you can purify it. The perception of a "no-self" is a bad starting point to do this cleansing.

- We can easily see that "a person" changes over time, both physically and mentally (see the next post). Thus it is easy to see that a concept of a "soul" or "self" does not hold water.
- However, each of us is DIFFERENT, and UNIQUE; no two are the same even at a fixed time. Even though each person changes, the change itself is unique to "that person" and CAN BE initiated by that person. What makes one person different from another is his/her character (*gati*).
- For those people who say, "there is no-self" or "there is no real me", I ask: "Then is it OK if someone hits you with a stick or hurt you badly in some way?". Obviously, that is not fine. Just by denying something that is as real as suffering itself, will not make the problem go away. Just being philosophical is not going to make the problem disappear.
- This is why the Buddha rejected both extremes of "self" and "no-self".

2. Actually as one increasingly realizes the fruitlessness of struggling to seek sense pleasures, the feeling of "self" starts to decrease. An *Arahant* is the closest to a "self-less person"; but even an *Arahant* has some unique character qualities: nothing to do with greed, hate, and delusion, but more like *kammically* neutral habits.

- For example, there is this story about a very young *Arahant*. One day a man came to take this *bhikkhu* to his house for a "dāna", which consists of a lunch followed by a gift (usually things that are needed for a *bhikkhu* like a robe, a towel, etc). On the way, they ran into some puddles on the ground and the young *bhikkhu* jumped over one. The man thought, "Oh, this *bhikkhu* is not even disciplined let alone having any *magga phala*; maybe I should not give him the gift". They came across a few more puddles and the *bhikkhu* went around them. So, the man asked, "Why did you jump over only that one?". The *bhikkhu* told him, "If I jumped over anymore puddles, I would probably lose my lunch too". It turned out that the *bhikkhu* was an *Arahant* with *abhiññā* powers and read the man's mind! Also it is said that the *bhikkhu* was born a monkey for many lives in the recent past, and he still had that *sansāric* "monkey habit" of jumping over things.

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3. Habits are formed via repeated use. The Buddha said, *"yā yan taṇhā pono bhavitha....."* or "*bhava* or habits are formed by *taṇhā* for various things, activities. Remember that *taṇhā* means "getting attached to something via greed, hate, of ignorance"; see, "Taṇhā – How we Attach via Greed, Hate, and Ignorance."

4. What we are concerned about is only getting rid of immoral habits and cultivating moral habits. This will make oneself a "better person" long before one even thinks about attaining *Nibbāna*. This can be done with simple process called "*āna-āpāna*" or "taking in good habits" and "discarding bad habits".

- The Buddha said, "*bhāvetabbañca bhāvitaṁ*; *pahātabbaṁ pahīnaṁ me*" [MN 91, MN 92, KN Thag 16.6, KN Snp 3.7] or "keep doing what is good, get rid of those that are not good". The meaning is a bit deeper than that because "*bhāve*" there refers to making "*bhava*". The more one does something, it becomes one's "*bhava*". And the less one willfully stops doing, that "*bhava*" tends to go away. This is what the neurologists are re-discovering today; see, "How Habits are Formed and Broken – A Scientific View."

5. The bad habits need to be stopped each time it surfaces, right there. The Buddha said, "*ette san uppajjamānā uppajjati, pahīyamāna pahīyati*" or "each time a "*saṇ*" (a bad habit) resurfaces, it needs to be recognized and stopped right then." [19.5 *Yaṁ loke piyarūpaṁ sātarūpaṁ,* ***etthesā taṇhā uppajjamānā uppajjati****, ettha nivisamānā nivisati. ...* 20.4 *Yaṁ loke piyarūpaṁ sātarūpaṁ,* ***etthesā taṇhā pahīyamānā pahīyati****, ettha nirujjhamānā nirujjhati.* WebLink: suttacentral: Mindfulness Meditation – *Mahāsatipaṭṭhānasutta* DN 22]

- Therefore, one must do this not only in sitting meditation sessions, but as much as possible, whenever possible.
- This is what the Buddha also meant by "*āsevitāya*, *bhāvitāya*, *bahulīkatāya*," [MN 119, AN 8.1, AN 8.4] or "associate, use, and do as much as possible whenever possible" everything that helps with *Ānāpānasati*. These are described in the post, "Habits, Goals. and Character (Gati)".

6. I cannot emphasize enough the importance of understanding what is truly involved in *ānāpānasati*. The recent findings on the workings of the brain really helps clarify and highlight some key points that the Buddha emphasized. I think it will help anyone understand the process much better. But first we will take a brief look at how these character qualities are inherited.

Next, "A Broad View of the "Person" Trying to be a "Better Person"", …….

12.12.2 A Broad View of the "Person" Trying to be a "Better Person"

Revised November 28, 2018

1. Let us see how and why we act with greed, hate, and ignorance. Stated simply, all we do during a day does not happen by chance.

- **Our actions are based on our "character" (more correctly *gati*)** AND "our way of thinking about this world **based on our views about the world**"; "*gati*" is pronounced as "gati".
- For example, if one does not believe in a rebirth process, or the law of *kamma* (that each action has consequences), then it may be easier to seek enjoyment at the expense of other beings.

2. What our character or world view today is due to a complex combination of many things, but the main factors are: (i) *sansāric* habits (also called *gati* and *āsavas*), (ii) biological parents who provide parts of the physical body (this is also related to *kamma vipāka*), (iii) the environment that one grew up AND the current environment (i.e., physical environment and people one associates with).

- Even though the complexity of a "person" cannot be reduced to simple things, those are major ones. As the Buddha pointed out in the *Sabbāsava sutta* [MN 2] (see, "Habits, Goals. and Character (Gati)"), the main things that CAN BE changed NOW are "physical environment and people one associates with" which is a part of (iii) above. If we are talking about a child, then (iii) applies in its entirety.

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- Once these "external influences" are taken care of, next is to purify the mind by "taking in" good things and "discarding" bad things or "*ānāpāna*"; see, "7. What is Ānāpāna?."

3. When we are conceived in the mother's womb, a "blueprint" of the new life is in the form of a *manomaya kāya* (which is made of undetectably fine matter) descends to the womb and combines with the zygote formed by the combination of an egg from the mother and the sperm from the father.

- This *manomaya kāya* is the same as *gandhabba* or *paṭisandhi viññāṇa*.

4. The *manomaya kāya* comes with three *rūpa kalapas* called the *kāya dasaka* (blueprint for the physical body), *bhāva dasaka* (whether male or female), and *vatthu dasaka* (mind element, which has the "*gati*" in it) that were determined by the *kamma vipāka* that led to the birth; we will discuss these later in the Abhidhamma section.

- Thus the physical body of the new life is now going to be affected by not only the *kāya dasaka*, but also the genetic material in the egg and the sperm (DNA of the parents). As the fetus grows, it will also be affected by the food intake by the mother as well as her mental state, home environment, etc. After the birth until death, the physical body (as well as the mind) will be affected by many other factors including the diet and the environment.
- This is discussed in detail at: "Buddhist Explanations of Conception, Abortion, and Contraception."

5. Thus there is no "unchanging self" either mentally or physically; everything is in constant flux. But one cannot say "there is no-self" either because the character qualities (*gati* and *āsava*) that comes in with the *manomaya kāya* will keep "evolving"; even though they change, there is a continuation of a particular lifestream.

- Each person or animal that born is unique with a complex set of mental and physical parameters that evolve moment-to-moment like a flowing river; see, "What Reincarnates? Concept of a Lifestream".
- We will discuss some of these factors in various sections, but the key point I wanted to get across is the fact that each person has a unique set of character qualities (*gati* and *āsava*) that have evolved over uncountable number of lives in the past. And those are the key to one's destiny. **One has the power to change those.**

6. What makes one person different from another is this set of "*gati* and *āsava*", which can be loosely translated as, "character qualities and deep-seated cravings". Some people are calm and quiet while others are rough and boisterous; some like music while other like to watch things or engage in physical activities; the possibilities are endless and there are innumerable combinations of them. That is why each person is different.

- Hidden in these apparently harmless "habits" and "cravings" are the defilements or the tendencies to engage in certain types of activities that are harmful to oneself or the others.
- The key is to focus on the glaring character flaws first: if one engaged in activities such as fishing or hunting, that means willfully taking the life of other beings for one's pleasure. Does that makes sense within the wider world view of any given being repeatedly born in any of the 31 realms? Within that broader view, we can see that any animal, how small or insignificant, has an attachment to its life; and we could have had that very life in the past.
- Take another example of a transaction between two people. The goal should be to make a decent profit for oneself making sure one covers the cost and make enough profit to "stay in business and provide for the family", but not to make the transaction too burdensome on the other party. As we discussed in the post, "Kamma, Debt, and Meditation", one could get into deep debt to other people and beings by exploiting them in many different ways.

7. The easiest way to deal with this is to look at each action mindfully and decide whether that act is "fair" to everyone involved. Of course one could check to see any of the ten defilements (*dasa akusala*) are committed by that action; see, "Ten Immoral Actions (Dasa Akusala)."

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- As I keep saying, one needs to focus on the more extreme violations first. There is no point in worrying about inadvertently killing some insects while gardening if one is engaged in lying and deceit or killing animals for pleasure. It is good to get an idea of the severity of different acts; see, "How to Evaluate Weights of Different Kamma".

8. **This is why it is important to learn Dhamma as much as possible, while engaging in meditation. The Path becomes clear as one learns the subtleties in key Dhamma concepts.**

- **I am amazed how much I learn each and every day; it is like a picture becoming clearer by the day. You start to see the even smallest detail, and instead of becoming distraught you get a sense of clarity and peacefulness by cleansing the mind. You realize that no one is perfect until the *Arahanthood* and the key is to make progress, no matter where you are. Each step in the right direction makes you feel better.**

Next, "How Habits are Formed and Broken – A Scientific View", …….

12.12.3 How Character (Gati) Leads to Bhava and Jāti

Revised August 9, 2021; February 15, 2023; September 28, 2024

Jāti (births) depend on *gati* (habits/character.) Therefore, it is critical to cultivate "good *gati*."

1. A unique knowledge that the Buddha gained during the Enlightenment was the *āsavakkhaya ñāṇa*. This is the key to stopping the suffering FROM ARISING via getting rid of the deep-seated cravings (*āsava*) that we all have. *Āsavakkhaya ñāṇa* ("*āsava*" + "*khaya*," where "*khaya*" is the opposite of "*saŋ*"; see, "What is "Saŋ"?) is the knowledge on how to remove those cravings (*āsava*).

2. Throughout the site, I keep emphasizing the importance of understanding (not memorizing) the meanings of the key Pāli words like *gati, anusaya, āsava, bhava, jāti, saṁsāra,* and *dukkha*; they are intimately inter-connected in many ways including *Paṭicca Samuppāda*. The way to stop future suffering (*dukkha*) from arising and reaching *Nibbāna* is to break the perpetual cycle that leads to a new *jāti* (birth) at each death.

- Our problems do not go away at death (committing suicide is a bad idea); they merely get started in a new phase with a new body, which could be worse than what we have now; see, "What Reincarnates? – Concept of a Lifestream."
- The connections among *bhava* and *jāti* on one side and *āsava, anusaya,* and *gati* on the other side are intimate, and need to be understood well; see, "Saṁsāric Habits, Character (Gati), and Cravings (Āsava)," before reading the rest of this post.

3. **This understanding is needed even if one is not seriously thinking about *Nibbāna*. The real key to suffering is embedded in these intricate relationships.**

- *Bhava* and *jāti* also happen during this very life; *jāti* could mean the birth of a new desire; see, "Idappaccayatā Paticca Samuppāda" and "Bhava and Jāti – States of Existence and Births Therein."
- It may be confusing for a new comer to this site, but have patience and read the inter-connected posts. I have links everywhere to pertinent posts/material. Once you understand the underlying connections, everything will be clear, like a fog being lifted.
- I have set up links to open them in new windows so that you can go back and forth between posts quickly and try to "fill-in-the-gaps."

4. A perpetual cycle that is ever-present in the sansāric cycle of rebirths is described in the following verse (it is not in the *Tipiṭaka*, and probably in a later Commentary, but makes sense):

"*uppado pavattaṁ, pavatta nimittaṁ*

nimitta paṭisandhi, paṭisandhi gatiṁ" [Need to find source *sutta*.]

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- "*Uppada*" means arising. When *āsava* (cravings) arise due to the triggering of *anusaya* (hidden temptations,) we need to stop that temptation and break the cycle at "*pavattaṁ*" (which means keeping it or going with it).
- If we go along with the temptation ("*pavatta*"), then it becomes a *nimitta* (literally a "sign"). A *nimitta* is a characteristic that is associated with that particular act. For example, for an alcoholic, a picture of an alcohol bottle or a bar (or where one drinks typically), or even seeing a friend with whom one drinks often, can be a *nimitta*; when any of such a "symbol" comes to the mind, it reminds of the drinking act and gets one in the "mood."

5. Most times, the *paṭisandhi* (linking the next rebirth) takes place via a *nimitta*; this is what is meant by "*nimitta paṭisandhi*" above. At the dying moment, what comes to the mind is likely to be something that one often does, which could become the link to the next life.

- A drug addict, if lucky to be born human again, will be attracted to a mother who is a drug addict.
- For a person with a lot of hate, what comes to the mind at the dying moment could be a picture of an arch enemy; then the kammic power shows him a gun or a knife and he will be likely to attack the person with that weapon (in a dream-like state); the next moment he will be in an *apāya* (hell), which is the "matching place."

6. The worst thing is that the old habits continue and even strengthen in this new life; this is why "*paṭisandhi gati*" is meant above. Suppose a drug addict born to an addicted mother is adopted by another family and raised in a drug-free environment. Still, if that child becomes exposed to drugs later in life, he could be tempted to use drugs because of his *sansāric* habit.

- This is the danger in the rebirth process or *saṁsāra*; one keeps going down the slippery slope unless one changes one's habits with effort. Reversing that trend can be done only in human life.
- Sentient beings in most realms do not act willfully but according to their *sansāric* habits. We can see only the animal realm. Animals do things mechanically **(almost like robots, but not entirely only because they have FEELINGS)**. Only the beings in higher realms have genuine free will, which is optimum for humans.
- You can see that many animals have unique characteristics: such characteristics and habits are associated with that particular existence (*bhava*). For example, some birds have been building the same type of nests from beginningless time through countless world cycles; **but they cannot make it any better.** Migrating birds know exactly where to fly. Newborn turtles head to the sea right after the eggs are hatched; see the video:

  WebLink: YOUTUBE: New Born, Baby Sea Turtles Race to the Ocean!

7. However, humans can change their destiny. They have free will and the ability to develop "new ideas." We keep building new things, discovering new things, and making progress.

- We must remember that we can also purify our minds and escape this unending, suffering-laden rebirth process. If we ever get birth in one of the lower realms, we will be stuck there for a long time.
- The way to purify our minds is to get rid of bad habits. Excessive greed (this includes addictions to anything, including food, money, property, alcohol, drugs, etc.) and anger are the first two things one needs to work on.
- This does not mean one has to give away one's wealth; just don't be too attached to them. One has "earned" that wealth from previous good deeds, so one does not need to feel bad about it. But those things last only about 100 years; who knows what we will inherit in the next life.

8. And the key to being permanently free of the *apāyā* is to get rid of those bad character qualities (*gati*) that can give us birth in those four realms.

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- We can avoid the *niraya* (hell) by getting rid of hate; we can stay away from *peta* (hungry ghost) worlds by getting rid of greed; we can make sure not to get a birth in the *asura* realm by not getting "free rides," and making our living honestly ("*a*"+"*sūra*" means "not able" or those who depend on others).
- An animal's birth results from *gati* that have all three roots of greed, hate, and ignorance. The animal realm is called "*thirisan*" in Pāli or Sinhala: "*thiri*" is three and "*saŋ*" is greed, hate, and ignorance. Thus, animal birth is caused by *gati*, which has all three immoral roots.
- In the same way, we can make it possible to be born a *deva* by being generous to others; we can make it possible to become a *Brahma* by cultivating *mettā, karuṇā, muditā, upekkhā*; and we can optimize chances for a human birth by cultivating wisdom as well.

9. But no matter how well we live this life, we do not know what kind of "*kammic* baggage" we carry from previous lives. Thus the only way to avoid the four lower realms (*apāyā*) with CERTAINTY is to attain the *Sotāpanna* stage of *Nibbāna*. And we can do this by comprehending *anicca*, *dukkha*, and *anatta*, the true nature of this world.

- When one truly comprehends *anicca*, *dukkha*, and *anatta,* one's mind automatically rejects actions bound to maintain and cultivate bad *gati*, and encourages actions that will cultivate good *gati*. If this is done to the level of getting rid of the four greedy *citta* with wrong vision and the *citta* with *vicikicchā*, then one becomes PERMANENTLY free of the *apāyā*; see, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta."

10. Finally, another exciting video from the animal world shows how ants build sophisticated cities. But unlike humans, the ability to do that does not come from ingenious minds; ants have been doing the same for eternity. It is a "characteristic" naturally associated with the "ant *bhava*." Each ant "knows" what to do, like the baby turtles who race to the sea just after being hatched. It is the same with how birds know where to fly in their long migrations.

- The Buddha explained so much to the world, but the world is still unaware of it.

11. More details on the importance of *gati* in the rebirth process are discussed in "Paṭisandhi Citta – How the Next Life is Determined According to Gati."

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12.13 Karaṇīya Metta Sutta – Metta Bhāvanā

October 7, 2018; revised September 6, 2019; revised #5 on February 11, 2021

Karaṇīya Metta Sutta is one of the popular *suttā* in Buddhist countries. However, like many *suttā*, it has not been appropriately translated in most current English translations.

1. First of all, the actual name of the *sutta* is WebLink: suttacentral: *Karaṇīyamattha Sutta* (KN Snp 1.8). It comes from "*karaṇīyama*" meaning "essential to do" (කල යුතුම (kalayutuma means "requires") in Sinhala) and "*attha*" meaning "oneself." That means this *sutta* summarizes what one must do (to make progress on the Path). But this is not a significant error since *Metta bhāvanā* is there too.

- Those "requirements" are in the first three verses.
- The actual "*Metta bhāvanā*" part is in verses 4 through 8.
- Verse 9 says that one should do this *bhāvanā* in all four postures. This *bhāvanā* is the "*Brahma Vihāra*" or "living like a *Brahma*" or "living with the mindset of a *Brahma*."
- Verse 10: When one fulfills the "requirements" at the basic level, one will get to the *Sotāpanna* stage. With the cultivation of *Metta bhāvanā*, one will get to be an *Anāgāmi* (not born in a womb again).

	Pāli	English
1	*Karaṇīyamattha kusalena,* *Yantam santaṁ padaṁ* ***abhisamecca**;* *Sakko ujū ca suhujū ca,* *Sūvaco cassa mudu **anatimānī***	What *kusala* should be done by one who is **seeking cooling down (by seeing the unfruitful nature of this world)**: moral, upright and disciplined, with pleasing manners and **humble**.
2	*Santussako ca subharo ca,* *Appakicco ca **sallaukavutti**;* *Santindriyo ca nipako ca,* *Appagabbho **kulesuananugiddho***	Always happy, bearing only good (*gati*), with **few mundane duties and simple life**, with senses calmed and a cooled mind, with few burdens (possessions), and **treating everyone the same** (regardless of race, color, etc.).
3	*Na ca **khuddamsamācare** kiñci,* *Yena viññū pare upavadeyyuṁ;* *Sukhino va khemino hontu,* *Sabbe sattā **bhavantu sukhitattā***	**Not engaging in harmful/lowly actions** (and this thought that one always holds), may all beings **attain *Nibbāna* (and get to the ultimate happiness).**
4	***Ye keci pāṇabhūtatthi**,* *Tasā vā thāvarā vā anavasesā;* *Dīghā vā ye mahantā vā,* *Majjhimā rassakāṇukathūlā*	**Whoever there may be with a breath of life**, trapped by greed for so long in *saŋsāra*, may they be free of fear and greed without exception.
5	*Diṭṭhā vā ye va adiṭṭhā,* *Ye ca dūre vasanti avidūre;* *Bhūtā vā sambhavesī vā,* *Sabbe sattā **bhavantu sukhitattā***	Those who are seen or unseen, those dwelling far or near, those born as well as those seeking birth (*gandhabbā*), may all beings **attain *Nibbāna*.**
6	*Na paroparaṁ nikubbetha,* *Nātimaññetha katthacinam kañci;* *Byārosanā paṭighasaññā,* ***Nāññamaññassa dukkhamiccheyya***	May no one deceive another, treat everyone like close relatives. May they not wish each other harm, and **by seeing the unfruitful nature of this world, may they be free of suffering.**
7	*Mātā yathā niyaṁputtam* *āyusā ekaputtamanurakkhe;* *Evampi sabbabhūtesu,* ***Mānasaṁbhāva ye aparimāṇaṁ***	Just as a mother would protect her only child with her life, may this protection affect **all beings on an equal footing.**

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	Pāli	English
8	*Mettañca sabbalokasmim,* ***Mānasaṁbhāva ye aparimāṇaṁ;*** *Uddhaṁ adho ca tiriyañca,* *Asambādhaṁ averam asapattaṁ*	May all cultivate *mettā* towards **all beings on an equal footing**, those who live above, below, or across. May all be unhindered and without enmity.
9	*Tiṭṭhaṁ caraṁ nisinno vā,* *Sayāno vā yāvatassa* *vighatamiddho;* *Etaṁ satiṁ adhiṭṭheyya,* ***Brahmametaṁ Vihāram** idhamāhu*	Whether standing, walking, sitting or lying down, may all sustain this *mettā* mindset (what the Buddha called ***Brahma Vihāra***).
10	*Diṭṭhiñca anupaggamma,* *Sīlavā **dassanena sampanno;*** *Kāmesu vinaya gedhaṁ,* ***Na hi jātugabbaseyyam** punaretī"ti*	Being **moral based on right vision (a *Sotāpanna*)**, and by removing *kāma rāga* with effort one will **never again be in a womb (*Sakadāgāmi* or higher).**

Note: The pdf file of the *sutta* itself can be downloaded here: "WebLink: PDF File: Karaniya Metta Sutta."

2. Deeper explanations are in some words like "*abhisamecca*" ("*abhi*" + "*saŋ*" + "*avecca*"), and "*dukkhamicceyya*" ("*dukkham*" + "*avecceyya*").

- *Avecca* is the keyword in both cases, and I discussed the deep connection to "*icca*" and thus *Tilakkhaṇa* in the post, "Sotāpatti Aṅga – The Four Qualities of a Sotāpanna" (starting at #9 in the post).
- If anyone needs more explanations of other words, we can discuss it at the discussion forum, but we will look at one more next.

3. Another keyword is "*mānasaṁbhāva*," which comes from "*mānasan*" and "*bhava*," meaning one's mind (ideally) does not contaminate beyond the "*mānasaṁ*" stage.

- When thoughts (*citta*) arise, they get contaminated within a fraction of a second due to one's *gati.* That is discussed in the post, "Amazingly Fast Time Evolution of a Thought (Citta)."
- Therefore, the goal is to improve one's *gati*, so that one's *citta* will not contaminate beyond the "*mānasaṁ*" stage (reached the *Arahant* stage). **One should strive to approach that mindset right now, at least while meditating.**
- As one gets closer to that stage, one will have true *mettā* AUTOMATICALLY for increasingly more and more living beings. At *Arahanthood*, one will have boundless *mettā* to all: "*mānasaṁbhāva ye aparimāṇaṁ*."

4. The first three verses in the *sutta* state how one gets to the *Sotāpanna* stage by getting to the *Ariyakanta sīla* (unbreakable moral conduct). That is when one will have *aveccappasāda* (unbreakable faith in the Buddha, Dhamma, Saṅgha). That is discussed in detail in the post, "Sotāpatti Aṅga – The Four Qualities of a Sotāpanna."

- Then by cultivating *mettā,* one can gradually get rid of *kāma rāga* and get to the *Sakadāgāmi* and *Anāgāmi* stages.
- However, this is an excellent *sutta* to listen to and to recite even before getting to the *Sotāpanna* stage. It is better **to recite Pāli verses with an understanding of the meaning of those verses.** The sound itself is beneficial, especially when pronounced correctly, as done by the *Thero* in the recording below.
- It is also good to play the recording in the background while doing other things or during meditation. In Asian countries, this it is common practice to play this *sutta* in the mornings, while everyone is getting ready to go to school or work.

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5. A recital of the *sutta* by Waharaka *Thero* is below:

WebLink: Karaniya Metta Sutta in mp3

Note: In the recital, the sutta ends around 4:45. The Thero starts reciting the following verse:

"*Nakkhatta-yakkha-bhūtānaṁ*
Pāpaggahā nivāranā
Parittassānubhāvena
Hantu mayhaṁ upaddave"

It is a verse from "*Mahā Jayamaṅgala Gātha*" where merits are offered to other beings. See, p. 42 of the following booklet, which is a useful guide:

"WebLink: buddhistelibrary.org: *Vandanā*: The Album of Pāli Devotional Chanting & Hymns"

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12.14 10. Attaining the Sotāpanna Stage via Removing Diṭṭhāsava

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions and gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

July 30, 2015: I have re-written the two posts #10 and #11 (previously titled, "10. Magga Phala and Ariya Jhānā via Cultivation of Satta Bojjhaṅga" and "11. How to Select and "Grow" Meditation Procedures for Magga Phala") that were written some time back with different titles. Over the past two months, I have clarified some subtle issues in my experience and technical details. **Revised August 5, 2017; September 19, 2018 (updated links).**

- First, the order of things: *samādhi, magga phala*, and then *Ariya jhānā* in that order; see, "Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala."
- Thus *jhānā* (*Ariya or anariya*) are not necessary to attain the *Sotāpanna* stage; see the posts in the "Sotāpanna Stage of Nibbāna" section for details on this and many other aspects.

1. First, it would be challenging to get to even a state of *samādhi* if one is not keeping up the "conventional" five precepts: abstaining from killing, stealing, sexual misconduct, lying, and using drugs or getting intoxicated. Those things make the mind restless, and hard for the mind to focus attention (the five hindrances "cover the mind"). Just strictly obeying the five precepts may not be effective if one's mind is full of jealousy, extreme greed, hate, etc.; see "The Five Precepts – What the Buddha Meant by Them."

- Just like one cannot see the bottom of a well if it is highly contaminated, the mind (and the body) will not "feel anything" even in a formal meditation session if the mind is "highly contaminated." And there is no point in trying to take out the "small defilements" (such as abstaining from taking a glass of wine) if one is engaged in immoral activities.
- With the "big defilements" removed, one starts seeing a little bit further down the well; similarly, one's mind will become lighter, with less stress, even when not in a formal meditation session. Siting down in a quiet place makes it easier to get to some state of "*samādhi*," or tranquility.
- The Buddha said that "*kusala sīla*" leads to the tranquility of the body and mind, leading to *samādhi*. The "*kusala sīla*" accomplished via gaining *Sammā Diṭṭhi* (to some extent) is all that is needed to attain the *upacāra samādhi* needed for the *Sotāpanna magga/phala*. All three *saṁyojana* removed at the *Sotāpanna* stage (*sakkāya diṭṭhi, vicikicchā, sīlabbata parāmāsa*) are associated with the wrong vision or *diṭṭhi*.

2. Many believe one needs to "get to *samādhi*" using a separate meditation technique such as conventional breath meditation. Even though one could do that, it would be a waste of time. One can get to *samādhi* by listening or reading attentively to CORRECT dhamma.

- There is not even a single reference in the *Tipiṭaka* where the Buddha asked anyone to do a "*Samatha Bhāvanā*" first and then to "*vipassana bhāvanā*." When one comprehends Dhamma, one's mind gets calm, and through that *Samatha* state, one can get to *magga phala*.
- After attaining the *Sotāpanna* stage, one can get to *Ariya jhānā* by focusing on that "state of cooling down" that one has already achieved to some extent, to get to *jhānā*.
- One needs formal meditation techniques to attain **higher** *magga phala*, i.e., above the *Sotāpanna* stage; the reason will become clear shortly. However, it is fine to do formal meditation even to attain the *Sotāpanna* stage. In the following, I will describe what I went through.

3. To get to *samādhi*, contemplating Dhamma concepts will make it easier and faster. Also, one can stay in "meditation" for a longer time. Different names used are insight meditation (*vipassana*), many forms of "*anupassanā*," and cultivating the "*dhamma vicaya*" *sabbojjhaṅga*. Concomitantly, one must do the correct version of "*Ānāpānasati*" at all times.

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- **In principle, working towards the *Sotāpanna* stage does not require formal meditation techniques even though meditation can help**; countless people attained the *Sotāpanna* or even higher stages of *Nibbāna* just by listening to a Dhamma discourse.
- It is quite essential to understand this point. Many people have one or more misconceptions about reaching the *Sotāpanna* stage. (i) Giving up all worldly possessions, (ii) Becoming a *bhikkhu* or living in seclusion, and (iii) One needs many meditation techniques.
- To clarify this issue, let us examine what is involved in attaining the *Sotāpanna* stage.

4. Removal of cravings for worldly pleasures or *āsavas* (*āsavakkhaya*) leads to *Nibbāna*; see, "Āsava, Anusaya (Temptation), and Gati (Gathi)."

- Out of the four *āsavās* that we have, only one goes away at the *Sotāpanna* stage: ***diṭṭhāsava* or the craving for wrong worldviews**. In the *Sabbāsava Sutta* [MN 2], this is referred to as removal by clear vision ("*dassanena pahātabbā*," where *dassanena* is vision and *pahātabba* is removal).
- The other three *āsavas* of *kāmāsava* (craving for sense pleasures), *bhavāsava* (desire to live somewhere in the 31 realms of this world), and *avijjāsava* (ignorance of *anicca*, *dukkha*, and *anatta*) go away at the higher stages of *Nibbāna;* see the above post.

5. The critical point is that one does "*apāyagāmi apuññābhisaṅkhāra*" (or strong immoral deeds that make one eligible to be born in the lower four realms) only when one has wrong worldviews. Contrary to most people's beliefs, one does not need to lose the craving for sense pleasures to attain the *Sotāpanna* stage. *Kāma āsava* is reduced in stages in the *Sotāpanna* and *Sakadāgāmī* stages and is removed only at the *Anāgāmī* stage.

- That is why learning dhamma concepts and getting rid of "*diṭṭhis*" or "wrong views" is key in attaining the *Sotāpanna* stage, as I emphasized in several posts; if you enter "diṭṭhi" in the Search box on the top right, you will see many relevant posts.
- We all have many *diṭṭhis*. These can be removed only by learning the world's true nature, i.e., by learning Dhamma.
- One meaning of *Sotāpanna* ("*sota*" + "*paññā*") is "one who has cultivated wisdom by listening to Dhamma"; in the days of the Buddha, that was how one learned Dhamma, by listening.

6. Even before meeting my teacher *Theros*, I had been thinking about dhamma concepts for 3-4 years and trying to get a consistent picture in my mind. Even at that time, I could focus my mind and quickly get to *samādhi*.

- When I "got stuck" trying to figure out what a particular concept means concerning others, I would look through books and listen to *desanās* (discourses) on the internet. At this stage, I realized that most of the explanations did not make sense and were not consistent with other key concepts.
- For example, I struggled to explain the rebirth stories to many children. If "being born human" is so difficult as explained in many *suttā* (see, "Rebirth – Connection to Suffering in the First Noble Truth"), then how can all those children remember their recent past lives? Furthermore, there were "gaps" from the time they died in their previous life to the time they were born in this life.
- Once I met my teacher *Thero*, I clarified that issue along with numerous others: Birth is different from "human *bhava*"; see, "Bhava and Jāti – States of Existence and Births Therein." Also, when one dies and has energy left in the "human *bhava*," one becomes a *gandhabba* and has to wait until a suitable womb becomes available; see "Mental Body – Gandhabba."
- Thus rebirth in the human realm does not happen instantaneously. One could be in the *gandhabba* state for years before being directed to a suitable womb. And one can be born in the human realm many times before the *kammic* energy for that "human *bhava*" is exhausted.

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7. However, I could get to *samādhi* even before resolving many of these issues. I was making steady progress with the concepts that I could quickly grasp. I would sit at the desk, contemplate, and feel my body lighter and my mind calm. It was much better than just wasting time doing "breath meditation."

- If I sat in a quiet place and meditated (contemplating a Dhamma concept), my mind would "latch on to it," and I could get to an *anariya jhānic* experience. That started a year before I learned the true meanings of "*anicca*, *dukkha*, and *anatta*."
- It started with "tingling sensations inside my brain"; I could feel things happening there. And then I could feel "needle pricks" all over the body, and my body would start "freezing," mostly the upper body. These "symptoms" are not common to all.
- Learning Dhamma is a critical part of "*kusala sīla*," especially for the *Sotāpanna* stage. *Kusala sīla* automatically leads to *samādhi*, as discussed in the "Na Cetanākaranīya Sutta."

8. After I heard the "true meanings of *anicca, dukkha, anatta*," I made progress very quickly. Looking back now, I may have attained the *Sotāpanna* stage while listening to that first *desana*. However, it took me some time to realize and convince myself. One needs to look back at the progress one has made and see that one is now incapable of committing immoral deeds that would make one eligible for rebirth in the *apāyā*.

- I was overjoyed with comprehending the "foundation of Buddha Dhamma." It does not make sense to struggle to seek more worldly pleasures and possessions. That is guaranteed to be a failure in the long run. One spends one's whole life making money to enjoy such "pleasures," and before one realizes it, one has come to old age. I would call or e-mail my friends and tell them they needed to listen to *desanas* by those *Theros*.
- It took me a little while to realize that most of them could not figure out what I was excited about. Now, looking back, I realize that their minds were not ready. They were too busy making "more money." It was a revelation for me, who had been seriously struggling for a few years. But most people who just spent a bit of their time reading critical concepts do not "connect." Reading Dhamma should not be done the same way as reading a newspaper or a novel; one needs to be engaged.
- After getting the true meaning of "*anicca, dukkha, anatta*," I spent the next few months scouring the internet for the *desanas* of those *Theros*. After five months, I traveled to Sri Lanka and brought back more material to listen to. It was so fulfilling and exciting; I was learning at a very rapid pace. At that time I didn't even think about *jhānā*, but I could feel "*jhānic* effects," i.e., my *samādhi* was getting intense, even though I was not trying to cultivate them.
- **September 19, 2018 update:** I have been listening to only those desanas by Waharaka Thero for the past few years. They are available only in the Sinhala language at "සදහම්දේශනා"; also see: "Parinibbāna of Waharaka Thero."

9. Even though I had an inkling about reaching the *Sotāpanna* stage soon after listening to that *desanā*, I developed the *jhānā* some months later. However, **those turned out not to be *Ariya jhānā* though, since they can be attained only by an *Anāgāmi*;** see, "11. Magga Phala and Ariya Jhānā via Cultivation of Satta Bojjhaṅga."

- These and other aspects of *Ariya* and *anariya jhāna* are discussed in the section: "Samādhi, Jhāna (Dhyāna), Magga Phala."
- Once I finished investigating and "filling the gaps," the *jhānā* came almost automatically. The meditation experience I described in #7 became much stronger; I could close my eyes and "feel the change in the head and the body" within minutes (and, nowadays, within seconds).

10. The above is what I mean when I say, "feel the results of meditation." **One can feel it in the body as well as in mind.** Let us first discuss the reasons for the "body effect" and the "mind effect."

- We have a very complex nervous system that the brain uses to control various body parts and communicate with the five physical senses. A "duplicate nervous system" is associated with the

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manomaya kāya, and as we grow up, those two systems get somewhat displaced. The displacement becomes more prominent when we start enhancing all types of bad habits; they go "out of sync."

- When we start learning Dhamma and avoid the most egregious acts, the two nervous systems try to get to the ideal overlap positions, and one could feel that. That becomes noticeable during meditation. Some people may feel aches and pains, sweating, etc. That is why I had said in other posts that things MAY look worse before getting better. In a way, such "body signals" are a good sign; it means the body is starting to respond.

11. Now to the "mind effect." Many people tell me that they cannot keep their minds focused on even their breath for too long. That is a *sansāric* habit; the mind does not like staying in one place. It wants to "know" about everything happening in the vicinity and randomly think about past events or plans.

- The only way to remove this "bad habit" is to start thinking about Dhamma concepts slowly. And that cannot be forced either. Unless and until the mind sees the benefits of learning Dhamma, it can be a "chore" to some people. But once one gets some traction, one starts enjoying the "taste of Dhamma," and it is easy to stay focused.
- The key here is that when one learns Dhamma, "*diṭṭhāsava*" (or craving for wrong worldviews) starts to dissolve, initially slowly, but picks up speed as one starts grasping concepts.
- The two critical components of *pañca nīvaraṇa* (*kāmacchanda* and *vyāpāda*) reduce as *diṭṭhāsava* reduced. That, in turn, lead to the reduction of the other three of the *pañca nīvaraṇa*. This process goes all the way to the *Sotāpanna* stage.

12. Of course, I did not realize until after meeting my teacher *Thero* (online) that what I had been doing all along was a crude version of the *Satta Bojjhaṅga Bhāvanā*. The crucial part of that is *dhamma vicaya* (contemplating Dhamma concepts). [***vicaya*** :[m.] investigation.]

- That is how one cultivates the "*anicca saññā*" which is the key to removing defilements permanently. See "What is the only Akusala Removed by a Sotāpanna?" and "How to Cultivate the Anicca Saññā."
- The formal *Satta Bojjhaṅga bhāvanā* is discussed in the next post, "11. Magga Phala and Ariya Jhānā via Cultivation of Satta Bojjhaṅga."
- It is also important to realize that even an *Arahant* will not lose the sense of taste; one increasingly will lose CRAVINGS for them; see "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

13. **November 11, 2016:** I get many questions on this topic, i.e., how to verify one is progressing towards the *Sotāpanna* stage. The new section, "Living Dhamma," provides a systematic way to achieve that goal and provides guidelines on checking one's progress.

- **January 23, 2020:** The new "Origin of Life" section attempts to start "at the beginning" and get to more in-depth concepts of *anicca*, *dukkha*, and *anatta*. The deeper I get into the fundamental concepts, I realize there is much more! **However, basic comprehension becomes more natural too.** I may need to go back and revise many of the old posts. So, I would encourage everyone to read the new series with a deeper understanding.

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12.15

11. Magga Phala via Cultivation of Satta Bojjhaṅga

The top 10 posts in this section describe the fundamentals of Buddhist meditation. The rest of the posts in this section discuss meditation subjects. They clarify unresolved questions, and help gain *samādhi*. The first 11 posts should be followed in that order, at least initially.

Revised August 5, 2017; September 19, 2018; revised April 24, 2020; May 15, 2023

Introduction

1. There are many ways to get to *magga phala*. What I have followed is *Bojjhaṅga Bhāvanā* and *metta Bhāvanā*. As explained in the previous post, I first did a crude version of the *Bojjhaṅga Bhāvanā* for a few years without even realizing that it was effectively a *Bojjhaṅga Bhāvanā*.

- Now I practice *Bojjhaṅga Bhāvanā*/*Ariya Mettā Bhāvanā* in sitting meditation and *ānāpānasati* (and *satipaṭṭhāna*) during other times, i.e., suppressing any thoughts/speech/actions that should be discarded and cultivating the opposite. Nowadays, it has become a habit and the moment something inappropriate comes to my mind, I become aware of it. As I keep saying, cultivating good habits (*gati*) is the key to progress.

Ānāpānasati Bhāvanā Comes First

2. *Ānāpānasati* (and *Satipaṭṭhāna*) helps one to get rid of bad habits/cultivate good habits, and thus change one's *gati* and *āsavā*; see, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)," and "Is Ānāpānasati Breath Meditation?."

- *Bojjhaṅga Bhāvanā* helps the mind to get to *samādhi* while also cultivating the *Bojjhaṅga dhamma*. *Satta Bojjhaṅga* (Seven Factors of Enlightenment) are listed in the "37 Factors of Enlightenment"; a brief description is given below.
- The other part of my sitting meditation is *Ariya Mettā Bhāvanā*; see "5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)." This routine works well for me.
- Of course, there are many paths to *Nibbāna* (and to the *Sotāpanna* stage), and this is the one I took (almost inadvertently). **Still, it is critical to realize that attaining the *Sotāpanna* stage ONLY REQUIRES removing wrong world views or *diṭṭhi,* i.e., getting rid of *ditthāsava.*** But this may not be an easy step, because one needs to realize the *anicca* nature of this world.

What Are *Bojjhaṅga*?

3. The word *Bojjhaṅga* comes from "*Bodhi*" + "*aṅga*.") Of course, "*Bodhi*" means "*bhava uddha*" or "Enlightenment" and "*aṅga*" means "part."

- Thus, the seven factors in the *Satta Bojjhaṅga* are seven factors (*satta* means seven) conducive to attaining *Nibbāna*.

4. The key here is that during the *Bojjhaṅga Bhāvanā*, one only does "*āna*" or "taking in good things"; see, "7. What is Ānāpāna?." However, "*āpāna*" or "removing the bad" happens automatically via wisdom gained, i.e., via enhanced vision or *sammā diṭṭhi*. One's mind is automatically focused on thinking about a Dhamma concept, and once one gets some traction, the mind will get "latched on to it".

- In the early days, when I started contemplating a Dhamma concept I automatically got to *samādhi* (not *jhāna*), i.e., the mind became concentrated on that and the body and the mind both became lighter. I also experimented with breath meditation) at that time.
- This habit of contemplating dhamma concepts naturally got established as cultivating *dhamma vicaya* in *Satta Bojjhaṅga Bhāvanā* once I met my teacher *Thero*.

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The necessity to Comprehend *Tilakkhaṇa*

5. I was able to make real progress only after learning the true meanings of *anicca*, *dukkha*, and *anatta;* see, "10. Attaining the Sotāpanna Stage via Removing Diṭṭhāsava."

- Waharaka *Thero* has explained how to cultivate the seven *Bojjhaṅga dhamma* systematically. That involves establishing *sati* (moral mindfulness) based on those correct interpretations of *anicca*, *dukkha*, and *anatta.* See "Anicca, Dukkha, Anatta," and the follow-up posts.
- Of course, one must remove the ten types of *micchā diṭṭhi* before comprehending *Tilakkhaṇa*. See, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

The Seven [*Satta*] *Bojjhaṅga*

6. The seven *Bojjhaṅga Dhamma* are *sati* (mindfulness), *dhamma vicaya* (investigation of *dhamma* concepts; pronounced "dhamma vichaya"), *viriya* (effort), *pīti* (joy), *passaddhi* (tranquility), *samādhi* (one-pointedness), and *upekkhā* (equanimity). I will post it later, but I have discussed most of these terms in other posts.

- It is essential to clarify what *sati* is. Many think *sati* is "concentration" or just "paying attention". It is much more than that. It is "paying attention" WITH a frame of mind based on understanding *anicca*, *dukkha*, and *anatta*: One has contemplated the "big picture" of the Buddha with 31 realms and a rebirth process that has led to much suffering in the long run.
- Even though one may enjoy life now, one knows that it will be of negligible duration compared to the *saŋsāric* (or *saṁsāric*) time scale. This is the theme of this website, and there are many posts that one can read.

Sati Comes First

7. During the whole time of the *Bojjhaṅga Bhāvanā*, *sati* must be there; that frame of mind must be there. *Dhamma vicaya* is a critical evaluation of a given dhamma concept. One can choose a topic or two for a session and then contemplate it. **One could do this not only in a formal way but also just while reading a web post or a book on the subject.** Each individual is different, so one must determine which is more suitable.

- One can compare the concept with one's own life experience, and others that one can see. For example, when contemplating on *anicca*, there are several video clips on various posts giving visuals on the inability of anyone to maintain anything, including one's own body, to one's satisfaction in the long run. Also, one can contemplate the rebirth process and see whether it makes sense, one can contemplate different applications of *Paṭicca Samuppāda*, etc.
- When one comprehends a given concept, that leads to the cultivation of the *pīti* (pronounced "peethi" or "preethi" in Sinhala) *sabbojjhaṅga*. This is part of *nirāmisa sukha* that I have talked about; one starts feeling happiness or a "lightness" making the mind serene. I am sure some of you have experienced this while reading posts. This gives one confidence that one is on the right path, and thus one will be motivated to make more effort, i.e., it cultivates the *viriya sabbojjhaṅga*.

First Phase – Learning and Contemplation

8. Thus *dhamma vicaya, piti*, and *viriya sabbojjhaṅga* are cultivated together (of course *sati* must be there too). At some point, though, the mind and especially the body (head) may get tired. If one is making a lot of progress, one may start to experience some pressures in the head or body (not headaches, but just pressure.) Some feel like "ants crawling in the head"; the brain and the body (including the nervous system) are adjusting and there is nothing terrible about this.

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- When this happens one is making progress; the body feels the effective meditation. Our minds and bodies have been contaminated too, and the nervous systems have been distorted with respect to that in the *manomaya kāya*. Some of the "pressures" one feels are due to the "twisting back" of the nervous system to the proper place. **These effects may be minimal for some people; this is what I experienced.**
- And this burning of defilements leads to a buildup of contaminants in the body that need to be expelled and cleansed, via proper breathing (this is not "*ānāpāna*"). We should not focus on the breath like in the mundane "breath meditation". We are just getting rid of certain "*utuja rūpa*" accumulating in the body due to greed, hate, and ignorance.
- At this point one should stop the contemplation process and start breathing in and out to cleanse the body; sometimes the body automatically gets rid of those things via a long out-breath. This will lead to *passaddhi* (tranquility) of both the body and the mind, and one gets to *samādhi* gradually. One needs to think about the lightness of the body and the mind (*passaddhi*) and the *nirāmisa sukha* (from *samādhi*) results. One also should think about *upekkhā* (equanimity) too.
- When the body and the mind calm down enough and when one feels relaxed, one should go back to cultivating the previous three *sabbojjhaṅga*, i.e., start on the contemplation process of *dhamma vicaya*.

Second Phase – Relaxation

9. Thus one should go back and forth between the two routines with three *sabbojjhaṅga* each. The *sati sabbojjhaṅga* must be there all the time. This is called the two-step cultivation of *Bojjhaṅga dhamma*.

- The Buddha compared this process to the washing of dirty cloth by hand. One needs to apply soap and wring the cloth to release the contaminants. But then, one must soak it in clean water and remove the released dirt. After that, if the cloth is still dirty, one applies soap again, and then again wash it. This process must be repeated until all the dirt is gone and the cloth becomes clean. And one needs to do it with mindfulness: if there is a stubborn stain left in one place, one may need to use a different chemical to get rid of that spot (i.e., use the appropriate *Bhāvanā: asubha Bhāvanā* to get rid of sense cravings, *Mettā Bhāvanā* to get rid of hateful thoughts, *dhamma* concepts to get rid of *micchā diṭṭhi*, etc) and wash in clean water again. Thus one needs to be mindful (*sati*) during the whole process.
- In the same way, one goes back and forth between the two routines with *sati*. The time takes to get to *magga phala* depends on the individual. *Ariya jhānās* can be attained only after getting to the *Anāgāmi* stage; see, "

Continuing With *Ānāpānasati Bhāvanā*

10. The *Bojjhaṅga Bhāvanā* is formal meditation. As we have seen, one must sit comfortably in a quiet place and contemplate.

- However, *Bojjhaṅga Bhāvanā* cannot be done in isolation. One needs to do the *Ānāpānasati Bhāvanā* at all times to get rid of bad habits and cultivate good habits, and live a moral life.
- Once one gains some traction and sees some benefits, one will become motivated.

Alternating Between the Two Phases

11. Initially one should focus on *anicca*, *dukkha*, or *anatta* as the *dhamma vicaya* subject. Then once some understanding is gained, one's mind attains a certain level of cleanliness. After that, like using different chemicals to get rid of coffee or tar stains, one must choose different topics (or even meditation techniques) to broaden the understanding/remove a particular obstacle. Buddha Dhamma is all about cleansing the mind via wisdom and understanding this world's true nature.

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- Also, it helps to do the *Mettā Bhāvanā* as a part of the daily routine. The Buddha stated that If appropriately done (i.e., with an understanding of *anicca*, *dukkha*, *anatta*), the *Mettā Bhāvanā* can lead to the *Anāgāmi* stage; see, "5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)."
- If one has too many cravings, one could use the "*asubha anussati*"; if one tends to procrastinate, one could cultivate the "*maraṇānussati*". We will talk about these in the future.
- But first, it is essential to focus on *anicca*, *dukkha*, and *anatta*. At the same time, it may be a good idea to get some idea of the "big picture", i.e., the rebirth process, the 31 realms, etc., and then some idea about *kamma*, *saṅkhāra*, *Paṭicca samuppāda*, etc. All these are pieces of a puzzle; even though it may look daunting at the beginning when the big pieces are in place, one starts to get a better idea of where small pieces may fit in. *Anicca*, *dukkha*, and *anatta* are the most significant pieces.
- Thus contemplating *anicca*, *dukkha*, and *anatta* is a crucial topic for *dhamma vicaya*. I still do it every day, at least for a short time. For details, see "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

Attainment of the *Phala* Moment

12. The *Sotāpanna* stage (*magga/phala*) is attained in two consecutive *citta*. However, it is not noticeable at that time. One realizes that with time, mainly by realizing that one's outlook on life has changed. In particular, the tendency to socialize is likely to be reduced, but there may be exceptions; one realizes how important it is to spend the little remaining time in this life on making spiritual progress and enhancing the "cooling down".

- In trying to attain the first *Ariya jhāna*, one could start with the *Satta Bojjhaṅga Bhāvanā* with the frame of mind of the unfruitfulness of anything in this world in the long run (*anicca*, *dukkha*, *anatta*). All mundane thought objects (based on greed and hate) are suspended from the mind. Then one can think about the peacefulness of *Nibbāna* (the partial effect one experiences upon attaining the *Sotāpanna* stage), i.e., the change in one's state of mind.
- I use the phrase, "*etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti* in the "WebLink: suttacentral: *Mahāmālukya Sutta* (MN 64." I emphasize that I have not yet attained the first *Ariya jhāna* yet, as of August 5, 2017. It is not possible to attain the first Ariya jhāna until one completely removes *kāma rāga*, as I have realized recently; see, "Dasa Saṁyojana – Bonds in Rebirth Process." Whatever *jhāna* that I had must be *anariya jhāna*.
- Here is a recording of the Pāli verse by the Venerable *Thero* (you need to set the volume control on your computer):

  WebLink: Listen to verse on Ethan santhang ethan panithang
- One could say in English, "It is peaceful, it is serene, the expelling of all *saṅkhāra*, breaking of bonds, removing greed and hate; *Nibbāna*", OR "This is peaceful, this is excellent, that is achieved by calming all *saṅkhāra*, breaking all bonds leading to rebirth, *ceasing of all attachments*, *stopping of the saṁsāric journey*, *cessation of all causes*, which is *Nibbāna*".
- What matters in not the actual words, but the understanding one has in one's mind. **It is best to recite the Pāli verse and recall the meaning while chanting.**

Attainment of *Jhāna* Is a Possibility

13. One could attain *anariya jhāna* before or after the *Sotāpanna* stage. However, even the first *Ariya jhāna* is possible by removing *kāma rāga anusaya* at the *Anāgāmi* stage.

- *Jhāna* are mental states corresponding to *rūpāvacara Brahma* realms, which are realms in this world. They can be attained by SUPPRESSING or REMOVING *kāma rāga*, corresponding to *anariya* and *Ariya jhāna*. Either way, one will get to a similar *jhānic* state. However, subtle differences exist due to

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anusaya being present in *anariya jhāna*. See #8, #10, etc. in "Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti."

- Since even to get to the first *Ariya jhāna* by REMOVING *kāma rāga*, one would have to be an *Anāgāmi* to attain the first *Ariya jhāna*. **That is easy to verify for oneself, since one would lose the craving for any sensory pleasures, including sex.**
- These and other aspects of *Ariya* and *anariya jhāna* are discussed in the section: "Samādhi, Jhāna (Dhyāna), Magga Phala."
- It is also important to realize that even an *Arahant* will not lose the sense of taste; one increasingly will lose CRAVINGS for them; see, "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

14. **November 11, 2016:** I get many questions on this topic, i.e., how to verify one is progressing towards the *Sotāpanna* stage. The new section, "Living Dhamma," provides a systematic way to achieve that goal and provides guidelines on checking one's progress.

- **April 24, 2020:** I recently finished a long discussion at a deeper level in the new "Origin of Life" section. This is a bit more advanced section.
- These are just different ways of trying to understand the Buddha Dhamma. It is a vast subject.

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12.16 12. Key Factors to be Considered when "Meditating" for the Sotapanna Stage

November 13, 2015; revised August 28, 2022

1. **First,** one needs to understand what is meant by the *Sotāpanna* stage of *Nibbāna*. Many people start meditating without an idea of the goal: It is fine to do breath meditation if one only needs to calm down. Others are doing things needed to attain the *Arahant* stage, which will not work either because one needs to understand the concept of *anicca* first, i.e., learning the key concepts comes first (*dassanena pahātabba*).

- If one's goal is to attain the *Sotāpanna* stage, then one should first read the posts in the "Sotāpanna Stage of Nibbāna" section to get an idea of what is meant by a *Sotāpanna* and what is involved in getting there.
- There are many misconceptions about the *Sotāpanna* stage, and those posts could clarify them. I spent a lot of time doing unnecessary things, so I just wanted to make it easier for those who are just starting or doing the wrong things to get there. Of course, one should decide whether what I say is consistent with Buddha Dhamma.

2. I must also point out that many have been "brainwashed" to think that the *Sotāpanna* stage is impossible to achieve now. It is disheartening to see even some "*mahā Theros*" in Sri Lanka have given up striving for even the *Sotāpanna* stage (presumably because they had used the wrong concepts for many years and could not make any progress). But the Buddha clearly stated that his *Buddha Sāsana* will be there for 5000 years, and we are only halfway through. There will be numerous *Arahants* also in the near future.

- Many have attained the *Sotāpanna* stage and beyond within the past few years, and that number is growing. Pure Buddha Dhamma that had been hidden is out and is beginning to spread. Many who have reaped the benefits are trying their best to get the message out. Most of those efforts are in Sri Lanka or the Sinhala language at this early stage.
- Even though it may not be possible for some (those with *dvihetuka* births) to attain the *Sotāpanna* stage in this lifetime, an all-out effort will help at least in their future lives. Those who can make it (with *tihetuka* births) simply have done more in past lives. By the way, if you come across any unknown Pāli words, just enter that word in the Search box, and there will be relevant posts listed.
- In any case, any efforts will have tangible outcomes in this life itself.
- The Buddha clearly stated that there are no language, race, cultural, caste barriers in attaining *magga phala,* or the four stages of *Nibbāna.* The critical thing is that one needs to follow the original, pure Dhamma of the Buddha and comprehend his message.
- The key message of the Buddha is that nothing in this material world (31 realms) can be maintained to our satisfaction in the long run (*anicca* nature.) Thus through uncountable rebirths, we mainly encounter suffering. Some of us may not be experiencing suffering in this life right now, but that does not mean it will be the same in future lives (or even at old age in this life).

3. **Secondly**, having a road map is NECESSARY to reach an unknown destination. Starting to meditate without an idea of what to meditate on, like just getting in the car and driving without a map showing where the destination is.

- Again, the posts in the "Sotāpanna Stage of Nibbāna" section will be useful.
- The "map" to reveal *Nibbāna* is the comprehension of the key concepts like *anicca*. When one reaches the *Sotāpanna* stage, it is like finding the correct map. Then only one can start driving (i.e., *kammaṭṭhāna* or "meditation recitals") to reach the final destination. **Reciting things without understanding is fruitless.**
- Please contemplate this aspect; I cannot emphasize it enough. Finding the map is the hardest and most important part.

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- I have started a new section where a step-by-step process is described to follow; see "Living Dhamma." It can also help one figure out where one is on the Path and clarify many fundamental issues.

4. **Third point** — related to the second point — is that we need to examine what "*bhāvanā*" (meditation) means when striving for the *Sotāpanna* stage. **It is NOT a formal meditation technique (reciting a given *kammaṭṭhāna*) that is mainly needed here.**

- However, the Buddha said that even listening to discourse is *bhāvanā*. One could attain the *Sotāpanna* stage just by listening to a discourse. When listening attentively, one's mind gets focused on it, comes to *samādhi*, and can get to *magga phala* via *upacāra samādhi*.
- What is needed to get to the *Sotāpanna* stage is the contemplation of the key Dhamma concepts, in particular *anicca*, *dukkha*, and *anatta*, but also to try to get an understanding of the Buddha's world view, with 31 realms of existence, beginningless rebirth process, infinite number of planetary systems (*cakkavāḷa*), *Paṭicca Samuppāda*, etc. This is how to "find the correct map" mentioned in #3 above.
- As explained in those posts in the "Sotāpanna Stage of Nibbāna" section, this meditation (*bhāvanā*) involves mainly the contemplation (*citta*) and examination of dhamma concepts (*dhamma vicaya* and *vīmaṁsā*). The four bases of mental power (*chanda, citta, viriya, vīmaṁsā*) are very helpful to be cultivated; see "The Four Bases of Mental Power (Cattāro Iddhipāda)."
- In the above, "*chanda*" is the liking to attain *Nibbāna* cultivated by learning and forming a desire to learn more Dhamma. I can assure you there is no other pleasure like the "pleasure of knowing the truth, the pleasure of discovering true Dhamma."
- Formal meditation techniques are needed mainly after the *Sotāpanna* stage, as described in the sub-section **Key Points from the *Sabbāsava Sutta*** under the post, "The Sotāpanna Stage."

5. **Fourth** is to have a clear idea of the priority items to get done regarding *sīla* (moral behavior). In one of the early meditation posts, I pointed out that one needs to sort out the "big problems" to take care of before tackling smaller problems. If a vessel leaks due to multiple holes, one needs to seal the big leaks first. Spending precious time trying to plug smaller holes when the water is pouring out through the big holes is a waste of time.

- In the following, I will address the fact that many people have misconceptions about the relative weights of *kamma*. Please bear with me and read carefully, because some of these ideas go against established and common wrong views. I have discussed some in "How to Evaluate Weights of Different Kamma."

6. For example, many people are afraid of even accidentally killing a mosquito but do not have any problem making plans to hurt another human or spread rumors about another.

- Then others think taking an occasional alcoholic beverage is immoral but spend hours thinking about other sense pleasures. By the way, it is not the sensory pleasures that is the problem, it is constantly thinking about them; this is a subtle but important point; see, "Assāda, Ādīnava, Nissaraṇa – Introduction."
- Of course, killing any living being should be avoided, and it is best to avoid drinking alcohol (especially if one tends to get drunk; the problem with drinking is that it makes the mind more exposed to the *pañca nīvaraṇa*; one's ability to think is diminished when drunk).
- My point is that hurting another human will have much more potent *kamma vipāka* than killing many mosquito or taking an occasional drink.

7. We can get some ideas on these issues by looking at the *Vinaya* rules for the *bhikkhus*. These are the rules of conduct for the *bhikkhus*. There are 227 rules for fully ordained monks (*bhikkhus*) and 311 for nuns (*bhikkhunis*).

- These rules are called *patimokkha* ("*pati*" is getting bonded and "*mokkha*" or "*moksha*" in Sanskrit is "*Nibbāna*") because they help stay out of trouble and stay on the path to *Nibbāna* for the *bhikkhus*. Remember that in the *Satipaṭṭhāna sutta*, "*mukha*" in "*mukha nimitta*" also means *Nibbāna*.

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These rules are categorized according to their importance (or the severity of consequences for breaking them). The top four belong to the class called "*pārājika*," meaning a *bhikkhu* who breaks any one of the four has been "defeated" and thus needs to leave the monastic order. [***pārājika*** : [adj.] one who has committed the gravest transgression of the rules for bhikkhus.]

1. **Sexual intercourse**: any voluntary sexual interaction between a *bhikkhu* and a living being, except for mouth-to-mouth kissing, which falls under the *Saṅghādisesa* (next level below the *pārājika* level). [***saṅghādisesa*** : [unexplained as regards etym. ; Geiger, P. Gr. § 383, after S. Lévi, = *saṅgh'âtisesa*; but *atisesa* does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal saṅgha-kamma.]
2. **Stealing**: the robbery of anything worth more than 1/24 troy ounce of gold (as determined by local law).
3. Intentionally bringing about the **death of a human being**, even if it is still an embryo — whether by killing the person, arranging for an assassin to kill the person, inciting the person to die, or describing the advantages of death.
4. **Deliberately lying to another person that one has attained a superior state**, such as claiming to be an *arahant* when one knows one is not, or claiming to have attained one of the *jhānā* when one knows one has not.

8. The next level is the *Saṅghādisesa.* The thirteen *Saṅghādisesa* rules require an initial and subsequent meeting of the *saṅgha* (communal meetings). If the monk breaks any rule here, he has to undergo a period of probation or discipline, after which, if he shows himself to be repentant, he may be reinstated by a *saṅgha* of not less than twenty monks.

- Like the *pārājikas*, the *Saṅghādisesa* can only come about through the monk's intention and cannot be accidentally invoked. However, if the *bhikkhu* does not go through this to absolve him/herself, then the consequences will be even harsher. These thirteen rules are not relevant to our discussion here, but you can read them at: WebLink: WIKI: Patimokkha
- Two more layers, *aniyata*, and *Nissaggiya pacittiya*, pertain to *bhikkhus* and are again irrelevant to our discussion. They are even less potent and can be overcome by confessing to another *bhikkhu* and deciding not to repeat.

9. The last set of rules is the "weakest," i.e., with the least consequences compared to all others. They are the 92 "*pacittiya*" rules, which are minor violations and can be overcome by confessing to another *bhikkhu* and deciding not to repeat them. The ones relevant to our discussion are:

- *10. Should any bhikkhu dig soil or have it dug, it must be confessed (to avoid killing small animals/insects).*
- *51. The drinking of alcohol or fermented liquor is to be confessed.*

10. Many people think "life is a life," but that is not so. Here digging soil is not allowed for *bhikkhus* because many lifeforms (insects, worms) are killed in that process. But this act is listed under the last section of the *Vinaya* rules (with the least consequences).

- We know that killing an *Arahant* or one's parents is an "*ānantariya kamma*," a very potent *kamma* that will send one to the *apāyā* in the next birth.
- And as we saw in #7 above, killing or giving the advice to kill even a fetus is a *kamma* that makes a *bhikkhu* lose his/her ordination. Killing small insects (inadvertently) by digging soil is a much less potent *kamma*, as listed in #9 above.
- Human life is precious because only a human can strive and attain *magga phala*, AND it is very difficult to get a "human *bhava*." But even among humans, there is great variation: an *Arahant* or one's parents are ranked way higher. The importance of parents is related to the fact that it is extremely hard for a *gandhabba* to find a suitable womb. I will discuss this in detail later. **[Need to find a reference.]**

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- We also see that drinking alcohol is a minor offense, even for a *bhikkhu*, as listed in #9 above. *Bhikkhus* do not drink alcohol anyway, but this rule came about because of a particular incident at the time of Buddha.

11. It can also be deduced that stealing is a misdeed with harsh consequences since it is included as a "*pārājika*" for the *bhikkhus*.

- We must realize that stealing has many subtle forms, in addition to "taking something that belongs to another without permission." In society, not doing one's part is also a form of stealing. One is benefiting from others' work without contributing to it.
- We also become indebted automatically to our parents, teachers, friends, etc. Even though they may not expect a "payback," we must "respond in kind" whenever an opportunity arises.
- More can be found in the post, "Kamma, Debt, and Meditation."

12. Finally, I would like to point out that it is difficult to quantify the weight of a given *kamma* generically. For example, "killing an animal" is a very generic statement, and such an act has a broad range of *kamma vipāka*.

- When you slap a mosquito that bit you while reading a book almost without realizing it, it has very little *kammic* power. On the other hand, when one aims a gun at a deer and fires to kill it, that will have much more *kammic* power.
- One way to easily figure out the difference between those two acts is to think in terms of "*javana* power" of a *citta*. This goes together with the "intention" and "how bad one wants to get it done." In the above example, you can almost visualize the difference in the mindsets of killing a mosquito versus deer. For more details, see "Javana of a Citta – The Root of Mental Power" and "Details of Kamma – Intention, Who Is Affected, Kamma Patha."
- Hitting a person to cause minor pain is done with less *javana* in the *citta*. But hitting a person with an iron rod intending to kill has much more *javana* power, as you can imagine.

13. These are things one needs to contemplate to truly understand the Buddha Dhamma; that is the real *vipassana* or insight meditation. Getting to the *Sotāpanna* stage requires learning about such basic things on one's own by thinking about real life.

- Buddha Dhamma is not a "set of rules and rituals" to blindly follow. That is exactly why many people have not been able to make any progress and have even given up.
- When one starts thinking critically and attentively, one develops the four types of (*cattāro*) *iddhipāda* discussed in #4 above. Once one gets traction by understanding a few basic things, Dhamma will be the guiding force to generate *chanda* (desire) to investigate more and to find more. It is boring and fruitless to blindly follow precepts and rituals that will not get one anywhere.

14. **November 11, 2016:** I get many questions on this topic, i.e., how to verify one is progressing towards the *Sotāpanna* stage. The new section, "Living Dhamma," provides a systematic way to achieve that goal and guidelines for checking one's progress.

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12.17 13. Kammaṭṭhāna (Recitations) for the Sotāpanna Stage

December 5, 2015

1. There are two ways to look at the effectiveness of recitations. First, one could gain some benefit when LISTENING TO recitations (such as recorded chanting of *sutta*), even without understanding what is said in the *suttā*. However, that benefit will increase if one understood the content.

- The effectiveness of recitations in MEDITATION SESSIONS is somewhat similar. There are many people who have been practicing various types of recitations (*kammaṭṭhāna*) for 10, 20, 30, or more years without significant results (i.e., *magga phala*), even though they are likely to feel some calming effect.
- Reciting phrases (in any language) can be quite beneficial if the meanings of those phrases are understood in either of the above cases. Recitation in Pāli can be a bit more effective, since Pāli words tend to condense a lot of meaning. If one starts off with at least some understanding, recitation on a regular basis will help understand the concept at a deeper level.
- For example, the concept of *anicca* is understood gradually — with a glimpse of it grasped on the way to the *Sotāpanna* stage, getting a firm foothold at the *Sotāpanna* stage, strengthening at the *Sakadāgāmī* and *Anāgāmī* stages — and is fully comprehended at the *Arahant* stage.
- A systematic procedure to get to *sammā samādhi* to be able to comprehend *anicca, dukkha, anatta*, is described in the "Living Dhamma" section. It can also help one figure out where one in the Path, and to clarify many fundamental issues. It is not possible to comprehend *Tilakkhaṇa* until one's mind is purified to some extent. **Then one's mind can easily grasp concepts rather than just memorizing them.**

2. A mundane example is learning the multiplication table. Some get it easier than others. But with practice anyone can master it. All one needs is to spend some time reciting and memorizing the table, even though only memorization may not be helpful in the final objective, i.e., solving a bit more complex problems.

- We know that this "learning process" can be speeded up by using what one learned in solving some problems. Rather than just memorizing the multiplication table, if one applied it to solve some multiplication problems, the learning time can be drastically reduced and also it is easier to keep in the memory for longer time.
- This is what the Buddha meant by "*bhāvanāya bahulīkatāya*….." *Bhāvanā* (or meditation) [DN 33, DN 34, MN 62, MN 119, SN 42.8, SN 46.57, SN 46.76, SN 54.5, AN 6.13, AN 8.1.] is what one uses frequently: one needs to be thinking about it and examine it in many different situations as much as possible. Then the concept starts to "sink in". Formal recitations can be part of this process. [***bahulīkata***: [pp. of bahulīkaroti] took up seriously; increased. (adj.), practiced frequently.]
- Reciting a phrase repeatedly while contemplating on it (*kammaṭṭhāna*) is an excellent way to retain and comprehend a given concept, **once the concept is at least vaguely understood.**

3. Another important benefit of a good recitation session is in subsiding the five hindrances (*pañcanīvaraṇa*) that makes the mind agitated and not receptive; see, "Key to Calming the Mind – The Five Hindrances." When one is focusing on Dhamma — even by just reciting verses — those greedy, hateful, and irrelevant thoughts are at least temporarily subsided and the mind will not be lethargic or agitated.

- In this respect, just listening to *Pāli suttā* could be beneficial too. In many Buddhist countries, many people start off the day with chanting of *suttā* (*pirith*) in the background. When I was little, I used to wake up to the chanting of *pirith* on the radio (my mother used to do turn it on the first thing in the morning).
- If the *suttā* are recited the right way, just listening to them can make the mind calm. I have posted audio files of several *suttā* by my teacher *Thero* including a 75 minute session in the post: "Sutta Chanting (with Pāli Text)."

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4. Yet another critical benefit is to make the conditions conducive to attract previous "good *kamma*," and make the mind "tune into" receiving such merits. Each of us has done innumerable good and bad *kamma* in our previous lives, and they are waiting for "right conditions" to bring their results (*vipāka*).

- For example, there may be a good TV (or radio) program being broadcast. But if the television (or the radio) is not "tuned in" to the right station, one would not be able to watch (or listen to) the program.
- "Making the conditions right" can bring about both good and bad *kamma vipāka* too. If one associates with bad friends, that is making conditions for bad *kamma vipāka* to bring fruits. On the other hand associating with good friends and listening/reading Dhamma can make one's life better. This is discussed in detail in the posts, "Anantara and Samanantara Paccaya" and "Transfer of Merits (Pattidana) – How Does it Happen?."
- I have mentioned in many posts that the effectiveness of absorbing material at this website can be much improved by reading them at a quiet time. In the same way, a meditation session can be made more effective by calming the mind by doing some well-planned recitations. That itself can be a meditation session. What I do is, in the middle of recitations contemplate about relevant Dhamma concepts or my own daily experiences, i.e., do insight meditation in the middle of the recitation itself.

5. One should tailor the recitation session to match one's own personality and needs. For example, if one has a temper, one should spend more time doing *metta bhāvanā*; if one has excessive greed (for sense pleasures) one could spend more time doing *asubha bhāvanā* (unfruitful nature of things), which is basically to contemplate on the fact that ANY object that is providing sense pleasure is going to decay and destruct at the end.

6. I have thought a lot about how to present a "*kammaṭṭhāna* program". But it is difficult to decide what *kammaṭṭhāna* to discuss because each individual is different, and has own preferences and needs. I may still do that in pieces in the future, and I have discussed basic features of some in other posts.

- Here, I think it is better to just provide an audio of recitation session that I go through each day. This is just to give an example of how it can be done, and I know that it helps me in calming my mind and making it more receptive and alert.
- This is somewhat modified compared to what I actually do, because I do some parts in Sinhala which most of you will not understand, and I have also tailored this for those who are seeking the *Sotāpanna* stage of *Nibbāna*.

7. It is best to do these recitations in a quiet room, sitting comfortably — but not too comfortably — so that one would not fall asleep initially. Once one gets used to it, one will never fall asleep. Also, it may be better to actually say the words initially to avoid the mind to wander around; one could just recite in the mind later on.

October 13, 2016: I have removed the audio file temporarily until I make a better one. After I started the "Living Dhamma" section, I realized a way to present material in a better way.

But I leave the pdf of the text file:

WebLink: PDF File: Kammattana Example

Notes:

1. I am assuming that anyone who is interested in these *kammaṭṭhāna* (i.e., those who have the desire to strive for the *Sotāpanna* stage) have already read the relevant key posts at Sotāpanna Stage of Nibbāna. Now, let us discuss different sections of the WebLink: PDF File: Kammattana Example.

- Also, the Search button on the top right is very useful for finding relevant posts for any given keyword or a phrase that is not clear.

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2. In reciting precepts, instead of the "*Pānātipātā Veramani Sikkāhāpadam Samādiyāmi*", which says "I promise not take another life of a living being", it is more truthful to say, "I promise not to take another life with any liking for it" (*Pānātipātā pativirato hoti)*, unless one is dedicating a day to strictly observe the precepts.

- For example, if one needs to apply a medication to a wound, that will kill many microscopic living beings; yet, one has to do that in order to heal the wound; **thus in day-to-day life, we may have to take actions like that we would not like to; this is what is meant by "*paṭivirato hoti*", i.e., one would not do it unless necessary.** But if one is observing precepts, one could avoid applying the medication on that day. [***paṭivirato*** : Abstaining from.]
- Same for the other four precepts.

3. Note the break in between "*itipi so bhagava*…". Many people recite it as "*itipiso bhagava*…", which has a very different and inappropriate meaning.

- I really need to discuss the meanings of these three phrases, and hope to get it done in the "Buddhist Chanting" section in the future.

4. The phrase, "*Natti me sanaran annan Buddho me saranan varan"* means, "I have no other refuge than that of the Buddha".

- *"etena sacca vajjena sotti me hotu sabbada"* means something to the effect of "may the truth in my refuge in Buddha, Dhamma, Saṅgha lead to my well being and success in my efforts".
- *"etena sacca vajjena sotti te hotu sabbada"* means something to the effect of "may this truth lead to the well being and success in others' efforts".

5. The next phrase (in Sinhala, I am unable to come up with a suitable English or Pāli phrase) means, "I will be truthful to myself, see things as they are, be pure in mind, and endeavor to generate only pure thoughts (*prabhasvara* or *pabhassara citta*). I plan to write separate posts discussing some of these *kammaṭṭhāna*. Even a single phrase is so condensed that one could write many posts on each.

- For example, "*avanka*" comes from "*vanka*" or "bent" or "not straightforward". If someone is not truthful, then that is "*vanka*"; "*avanka*" is the opposite of "*vanka*."

6. The next three phrases are also very important. I recite it every day. The phrase, "*Kayena vaca cittena pamadena maya katan, accayam khama me Bhante bhuripanna Tathagata",* means: "If I have done any wrong inadvertently (or due to ignorance) by thoughts, speech, or mind to the Buddha, may I be forgiven for that".

- And then the same phrase directed to Dhamma and Saṅgha. For example, I always worry about inadvertently explaining some concept in a way which may not be quite right. Also, when dealing with people, we don't know whether we inadvertently hurt their feelings or do something that they see as inappropriate (and it is possible that such a person may be a Noble person).

7. The next set of phrases are for cultivating *anicca saññā* and related other factors. The phrase, "*Aniccanupassi viharati, nicca saññā pajahati"* means "I will live my life cultivating the *anicca saññā* and reject that things in this world can be kept to my satisfaction (i.e., reject the *nicca saññā*)". Similar meaning can be deduced for the following three phrases.

- In the phrase, *"Nibbidanupassi viharati, abhinandana pajahati", nibbida* means "stay away from valuing sense pleasures" and *viharati* means "live accordingly". A*bhinandana* means "valuing sense pleasures", and *pajahati* means "avoid".
- *"Nirodhanupassi viharati, samudayan pajahati",* means stop the wheeling process and reject generating more "*saŋ*" ("*saŋ*" + "*udaya*" combines to give "*samudaya*"); see, "What is 'San'?."
- *"Patinissagganupassi viharati, sambhavan pajahati"* means "I will endeavor to break all bonds to this world, and stop making new *bhava*."

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- The last three recitals in this section with *"Anissitoca viharati, na ca kinci loke upadiyati"* confirm one's conviction that "it is unfruitful to stay in this world of 31 realms, there is nothing in this world that worth craving for (*upādāna*)".

8. The set of three phrases that come next also help cultivate *anicca saññā*, and one could review or do insight meditation on *anicca, dukkha, anatta* right after that.

9. The next section is on *metta bhāvanā*. I normally recite this in Sinhala, but these English phrases give almost the same meaning. This is also discussed in the post, "5. Ariya Metta Bhāvanā (Loving Kindness Meditation)."

- The relevance to different types of *akusala citta* is discussed in the post, "Akusala Citta – How a Sotāpanna Avoids Apayagami Citta." The 12 types of *akusala citta* are discussed in, "Akusala Citta and Akusala Vipāka Citta."

10. The next phrase is the standard phrase to use when cultivating *jhāna*: see, "11. Magga Phala and Ariya Jhānā via Cultivation of Saptha Bojjanga." Even though it is supposed to be fully effective only after attaining the *Sotāpanna* stage, it can be used by anyone who has been exposed to the true meanings of *anicca, dukkha, anatta,* and is pursuing the *Sotāpanna* stage.

- One could get into at least some kind of *samādhi* by this time, and do some insight meditation here. Actually, at any of the above *kammaṭṭhāna* sections, one could do insight meditation related to that section. I normally do this and my sessions sometimes last for much longer times.

11. In the subsequent sections, we start giving merits to all living beings. The phrase, "*Idam me nati nan hotu Sukhita hontu natayo", means* "May all my relatives (which does include all living beings in the through *saṁsāra*) attain peace and happiness due to these merits".

- The next phrase, "*Idam vo nati nan hotu Sukhita hontu natayo",* can have multiple meanings. If one is doing a group session, it could mean "relatives of others in the group". If one is by oneself, it could mean "distant relatives", who may even be in worlds far away from the Earth.
- Thus when one recites both phrases, it does include all living beings.

12. The next section gives merits to *devas* (which include *brahmā* as well), *bhūta*, and *preta*, and then to all beings (*sabbe satta*). It is another way of giving merits as in #11.

- Then the next phrase in English is straightforward. I specifically included this so that anyone can use this with full understanding. If one had (even inadvertently) done a bad deed to someone that day, one could be thinking about that person and ask for forgiveness. This is a very effective way to calm the mind and reduce tensions, and I hope to write a post on this. If done sincerely, one should be able to see the effects in real life. You may notice that the tensions with that person automatically reduced.
- What happens is that those strong *javana citta* that you generate can produce *cittaja rūpa* that can affect that person even over long distances. It is again related to what we discussed in #4 of the main section (above the current "Notes" section).

13. Then we end the session with the phrase "*Idaṁ me puññaṁ āsavakkhaya vahaṁ hotu, sabba dukkha nirujjati"* that is recited three times. It means, "May the merits that I have acquired help remove my *āsava* (cravings), and lead to the end of all suffering".

- It is to be noted here that "*āsavakkhaya vahaṁ hotu"* is really, "*āsavakkhaya* ***ahaṁ hotu****"* or "may (these merits) be ***hetu*** for cleansing of **my** *āsava*." It just rhymes as, "*āsavakkhaya vahaṁ hotu".*

14. Of course the above is an example of what one could do. One could use all the *kammaṭṭhāna* (and add more), or use only the ones that one likes. I don't use them all in a given session, but do use some of them all the time. I just start the session with the first few and select phrases as I proceed. Sometimes, I get into insight meditation (contemplating relevant ideas, connecting with other concepts, etc.,) following a given phrase and just do that for the whole session.

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15. **November 11, 2016:** I get many questions on this topic, i.e., how to verify one is making progress towards the *Sotāpanna* stage. The new section, "Living Dhamma," provides a systematic way to achieve that goal, in addition to providing guidelines on how to check one's progress.

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12.18 New Approach to Meditation

This section has been moved to, "Living Dhamma." Please check there for the follow-up posts.

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12.19 Anussati and Anupassanā – Being Mindful and Removing Defilements

April 16, 2018; revised August 10, 2022

Anussati and *Anupassanā*

1. *Anussati* and *anupassanā* are two Pāli words that have related but different meanings. It helps to understand the difference because many people today incorrectly use various types of *anussati* as *kammaṭṭhāna* (meditation subjects). [***anussati*** : [f.] recollection; memory; mindfulness. ***anupassanā*** : [f.] 1. consideration; 2. realisation.]

- If one understands *Ānāpāna* and *Satipaṭṭhāna*, they are other ways of saying the same thing. They are all different angles of looking at the goal (*Nibbāna*) and how to get there, i.e., how to cultivate the Path.
- It is ALWAYS good to remember that *Nibbāna* is attained via getting rid of greed, hate, and ignorance (*lobha*, *dosa*, and *moha*) **from one's mind**. The only thing to remember is that without comprehending *Tilakkhaṇa*, that process cannot be completed. Everything else is just more details on how to get there.
- "*Anu*" can have two different meanings. One is "according to" or "via this process." The other is "food" for bad *viññāṇa*, which are essential "*keles*" or "*kilesa*" or "defilements." But here, it is the first meaning that is mainly relevant.

  [***kilesa*** :'defilements', are mind-defiling, unwholesome qualities. Vis. M. XXII, 49, 65: **There are 10 defilements**, thus called because they are themselves defiled, and because they defile the mental factors associated with them. They are: (1) greed (*lobha*), (2) hate (*dosa*), (3) delusion (*moha*), (4) conceit (*māna*), (5) speculative views (*diṭṭhi*), (6) skeptical doubt (*vicikicchā*), (7) mental torpor (*thīna*), (8) restlessness (*uddhacca*); (9) shamelessness (*ahirika*), (10) lack of moral dread (fearlessness) or unconscientiousness (*anottappa*). For 1-3, s. *mūla*; 4, s. *māna*; 5, s. *diṭṭhi*; 6-8, s. *nīvaraṇa*; 9 and 10, s. *ahirika - anottappa*.]

  [***upakkilesa*** : 'impurities', corruptions, imperfections (a frequent rendering by 'defilements' is better reserved for *kilesa*, q. v.). A list of **16 moral 'impurities of the mind'** (***cittassa upakkilesa***) is mentioned and explained in M. 7 & 8 (WHEEI. 61/62): 1. covetousness and unrighteous greed (*abhijjhā-visamalobha*), 2. ill will (*byāpāda*), 3. anger (*kodha*), 4. hostility (*upanāha*), 5. denigration (*makkha*), 6. domineering (*palāsa*), 7. envy (*issā*), 8. stinginess (*macchariya*), 9. hypocrisy (*māyā*), 10. fraud (*sāṭheyya*), 11. obstinacy (*thambha*), 12. presumption (*sārambha*), 13. conceit (*māna*), 14. arrogance (*atimāna*), 15. vanity (*mada*), 16. negligence (*pamāda*).]

- Now we can see the origins of those two words (*pada nirutti*).

Buddhānussati, *Mettānussati*, *Asubhānussati*, *Maranānussati*

2. **First, let us discuss *anussati***, which comes from "*anu*" + "*sati*." Of course, *sati* is a mindset (with the *Tilakkhaṇa* in the background); therefore, ***anussati*** means **the mindset focused on attaining *Nibbāna***.

- There are several types of *anussati*, but four are lumped together as **"*caturārakkhā*" or "Four Protections"** that one should try to keep with oneself all the time, which will help one to stay out of trouble.
- This is expressed in the following verse (I have not found the source in the *Tipiṭaka*):

"*Buddhānussati metta ca, asubhaṁ maraṇānussati; iti ima* ***caturārākkhā****, Bhikkhu bhaveyya sīlava*"

Translated: "*Buddhānussati, mettānussati, asubhānussati, maraṇānussati*; these are the **Four Protections** for a *Bhikkhu* cultivating *sīla* (moral behavior)."

- These are four things that one should ALWAYS keep in mind to protect one's mind from getting defiled.

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3. We already know that "*Buddha*" comes from "*bhava*" + "*uddha*," or uprooting *bhava*, i.e, stopping the rebirth process to stop future suffering. So, *Buddhānussati* means keeping that key message in mind.

- *Asubha* means "unfruitful" and even "harmful." Getting attached to sense pleasures is harmful in the long run, just like a fish biting on a tasty worm on a hook will be subjected to suffering. So, *asubhānussati* means always to be mindful of the bad consequences of material things that are appealing at the first sight.
- *Mettānussati* is to keep in mind always that all living beings are in the same boat, suffering in the long run, and thus to have compassionate thoughts about all of them. Of course, that can be implemented at various levels depending on one's progress (mundane *mettā* to *Ariya mettā*).
- Especially when one becomes aware of the true meanings of *Tilakkhaṇa*, one realizes not only the fruitlessness of seeking happiness in this world, but one becomes AFRAID of possible future suffering. When that realization comes, one will make an accelerated effort to cultivate the Path because death can come at any time.

4. Therefore, these four types of *anussati* are the four types of "mindfulness" that one should always keep in mind. Not only when meditating but even more important when interacting with society.

- These Four Protections, with practice, will help enormously in maintaining *Satipaṭṭhāna* or *Ānāpāna* while interacting with others.
- For example, suppose someone says something nasty. Instead of getting mad and retaliating, one should immediately recall that one's goal is "*bhava uddha*," which requires seeing the *asubha* nature and cultivating *mettā*. That one may not have much time left to get this done (*maranānussati*).

5. As is the case in many cases, those Four Protections have mundane meanings too. These could also be helpful. Following are the mundane meanings.

- *Buddhānussati* is to contemplate the nine supreme qualities of the Buddha. This is, of course, a good thing to do.
- *Asubhānussati* as contemplating the "foulness for the body." That is a misinterpretation. One could do *asubha bhāvana* to contemplate the real nature of the body. A given male or female body can be enticing when the body is young, but they will both degrade with time.
- *Mettānussati* is to keep repeating, "May all beings be happy and healthy." Again, not a bad thing to do.
- *Maranānussati* as reciting "*jīvitaṁ aniyataṁ, maraṇa niyataṁ*" or "this life is impermanent, death is a certainty." While the statement is true, recitation alone cannot do much to remove defilements and purify the mind.

Aniccānupassanā, Dukkhānupassanā, Anattānupassanā, Asubhānupassanā

6. **Now let us discuss *anupassanā*.** In contrast to *anusssati*, *anupassanā* is more relevant to formal meditation.

- "*Passa*" means to "get rid of," as we mentioned while interpreting "*assa passa*" in discussing *ānāpāna bhāvanā*.; see #3 of "7. What is Ānāpāna?."
- Therefore, *anupassanā* means getting rid of defilements according to the prefix used in front.
- While there are four types of *anupassanā*, three are associated directly with *Tilakkhaṇa: aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā*, and fourth is *asubhānupassanā*. [See; WebLink: suttacentral: Paṭisambhidāmagga Paññāvagga 3.9. Vipassanākathā for *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā* and WebLink: suttacentral: Itivuttaka 85 Asubhānupassīsutta for *asubhānupassanā*]

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- Normal humans take this world to be of *nicca*, *sukha*, *atta*, and *subha* nature. The key to *Nibbāna* is to realize the true nature: *anicca*, *dukkha*, *anatta*, and *asubha*.

7. Thus, *aniccānupassanā* means getting rid of defilements by contemplating on *anicca* nature.

- Similarly, *dukkhānupassanā* and *anattānupassanā* mean getting rid of defilements by contemplating *dukkha* and *anatta* nature.
- We have not discussed *asubhānupassanā* up to this point. This becomes more important for a *Sotāpanna* to get to the *Sakadāgāmi/Anāgāmi* stages by contemplating the bad consequences of sense pleasures that appear so enticing.

8. Therefore, for one trying to get to the *Sotāpanna* stage, the first three *anupassanā* are more important. However, *asubhānupassanā* cannot hurt (and even could be beneficial) because that helps calm the mind.

- We need to remember that the *tāpa* (or burning or "excited-ness of the mind") comes from *kāmacchanda* and *vyāpāda*: greed and hate. Both arise due to excess greed or "blindness due to excess desire for sense pleasures"; see, "The Cooling Down Process (Nibbāna) – How Root Causes are Removed" and "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."
- For anyone interested in meditation, such basics need to be understood: "Living Dhamma – Fundamentals." I can see from the discussion forum that many people worry too much about "deep concepts" without a proper understanding of fundamentals.

Understanding *Dhamma*: A Step-by-Step Process

9. We also need to keep in mind that one cannot just start doing formal meditations on these *anupassanā*. It is a step-by-step process. One needs to understand *Tilakkhaṇa* (*anicca*, *dukkha*, *anatta*): "Anicca, Dukkha, Anatta."

- Even before that, one needs to get rid of the ten types of *micchā diṭṭhi* by cultivating the mundane eightfold path: "Buddha Dhamma – In a Chart."

The reason for that was discussed in the recent post, "Buddha Dhamma for an Inquiring Mind – Part I." **If one has either of the following two views, then it is NOT possible to comprehend *Tilakkhaṇa*:**

- The next life is going to be forever, in heaven or hell.
- This life is all one has. When one dies, it is over. No rebirth or hell or heaven.

10. There are many reasons why those two views will block the path to *Nibbāna*. Following are a few key reasons:

- Neither of the above views can accommodate the laws of *kamma*: That one's actions WILL have consequences, which are much more complex than just leading to hell or heaven (and then getting stuck there forever).
- It is impossible to have a consistent picture (world view) without getting rid of wrong views like there is no rebirth process or the *gandhabba* concept is wrong; see, "Micchā Ditthi, Gandhabba, and Sotāpanna Stage."
- If one has the above views, one cannot comprehend the *dukkha* nature. The fact that most future suffering is in the *apāyā*s and that one needs to stay away from *dasa akusala* done with powerful and immoral *javana citta* that "power-up" such births in the *apāyā*.

Conclusions

11. I know that I keep repeating same things. But I can see many people skip essentials because they desire to get there quickly. I admire their enthusiasm but do not want people to have false hopes. On the other hand, "just learning concepts" is not enough either, so one MUST put all this to practice, i.e., stay away from

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dasa akusala (and keep in mind that *micchā diṭṭhi* is the worst of them; see the post mentioned in #10 above).

- The bottom line is, if one can truly see the *anicca* nature, one will have the *anicca saññā* and will avoid *dasa akusala* with a high degree of fear of the *apāyā*: "*dukkhaṁ bhayattena*."
- Thus one will automatically have *Buddhānussati*, the desire to reach *Nibbāna*.
- Furthermore, it will sink into the mind that those enticing things in the world are, in fact, of *asubha* nature (*asubhānussati*). One will also realize that all living beings are in the same boat and thus will have *mettānussati*.

12. Finally, one will also have *maraṇānussati* established in one's mind: that one needs to make haste and cultivate the path before death comes, the timing of which is unknown.

- If one reads the WebLink: dhammatalks.net: Maraṇasati Sutta (AN 6.19), it is clear that the Buddha advised *bhikkhus* to be keenly aware that death can come at any time and thus to CULTIVATE THE PATH without delay and that *maraṇānussati* was not a specific *kammaṭṭhāna*. [***kammaṭṭhāna*** : lit. 'working-ground' (i.e. for meditation), is the term in the Com. for 'subjects of meditation'; *s.bhāvanā*.]
- Another English translation of the *sutta* is: "WebLink: suttacentral: Mindfulness of Death."

Discussion of this post at "WebLink: Anussati and Anupassanā – Being Mindful and Removing Defilements."

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12.20 Myths about Meditation

Early post; revised September 11, 2018; December 17, 2019; March 10, 2021

Nibbāna Is Not Possible With Rituals

1. Once I attended a meditation retreat. Everyone was sitting down on the floor with crossed legs, but after a while, many people "could not endure the pain" and were stretching their legs out or were fidgeting. It was apparent (to me) that many people could not think about anything else but their pain due to the uncomfortable posture. That went on for two days. Other than those who were long-time meditators and were comfortable with the lotus position, I do not believe the others enjoyed the retreat that much.

- Such nonsensical "rituals" are part of the set of wrong views that one needs to remove before attaining the *Sotāpanna* stage. This particular practice is a "*sīlabbata parāmāsa*" or "engaging in rituals."
- Such practices do not make sense. Sitting in the lotus position is not a requirement for meditation. Meditation is contemplation. That can be done in any posture, sitting, standing, walking, or lying down.

We Need to Know What to Meditate On!

2. It is helpful to think about the goal of meditation. The ultimate goal is to remove greed, hate, and ignorance from our minds and attain *Nibbāna*. One needs to understand the fundamental concepts of Buddha Dhamma first.

- But even for those who are just interested in achieving some "cooling down" from everyday stresses, it is the same fundamental idea at work. We need to keep greedy, hateful, and ignorant thoughts from arising in our minds. The more we do that, the more relaxed our minds will become.
- Many people automatically associate "breath meditation" with "Buddhist meditation" and spend years on it, and end up discouraged; see a person account, "WebLink: PDF-file: Meditation-Experience-of-Paññobhāsa-Bhikkhu."
- The correct *Ānāpānasati Bhāvanā* is NOT breath meditation; see the posts at, "Bhāvanā (Meditation)."
- Purification of the mind is the way to achieve temporary relief to the mind. In the long run, it helps attain even the *Arahantship*. There is no one else monitoring one's progress. It is one's mind that is keeping tabs on one's progress.
- When one does a "formal meditation," one should sit in a comfortable position. It could be the lotus position for those who have practiced it. One could be in the lotus position for several hours when one gets good at it. It is just sitting in a chair for most people, one that is not too comfortable that one may fall asleep!

Bad Idea to Remove ALL Thoughts

3. Getting rid of evil thoughts can be and should be done ALL THE TIME. The Buddha said, "*bhāvanāya bahulīkatāya.*" That means "meditate as much as possible, whenever possible." And it is done in all possible postures: sitting, standing, walking, and lying down. [***bahulīkata*** :[pp. of bahulīkaroti] took up seriously; increased. (adj.), practised frequently.]

- Ven. Ānanda is the only known person to attain *Arahanthood* while not in any of those four postures. He was making an all-out effort to become an *Arahant* before the first *Dhamma Sangāyanā* (Buddhist Council.) Only *Arahants* were able to attend. But since Ven. Ānanda was the only one who had memorized the whole of the Sutta Piṭaka; he needed to attend the *Sangāyanā*. The night before the *Sangāyanā*, he had been exhausted by the effort. But he was still thinking about a Dhamma concept while getting into the bed. He sat down on the bed and raised his legs to lie down. Before his head touched the pillow, that particular point came clear to him, and the "*Arahant phala citta*" was realized.

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- Another story from the *Tipiṭaka* relevant to #1 above is about a minister of King of Kosala, named Santati. He attained *Arahanthood* while listening to a single verse by the Buddha: "WebLink: tipitaka.net: Dhammapada Verse 142."

Removing ALL Thoughts Lead to Births in the *Asaññā* Realm

4. I have seen many meditation programs that describe *Nibbāna* as removing perception or *saññā* from the mind.

- Many people wrongly advise that one needs to remove ALL THOUGHTS from one's mind to attain *Nibbāna*. One time a *Deva* expressed the same idea to the Buddha: "Isn't *Nibbāna* attained via removing all thoughts?". The Buddha replied, "No. *Nibbāna* is realized by removing greedy, hateful, and ignorant thoughts." That account is in the "WebLink: suttacentral: *Manonīvaraṇa Sutta* (SN 1.24)."
- Some others say that when a thought comes to the mind (about a loved one, a place, or anything material), to say "that does not exist" and forget it. Just because the Buddha said everything changes rapidly, he did not mean phenomena did not exist. Things do not exist for eternity either, because they are continually changing. That is the same argument that we discussed in "What Reincarnates? – Concept of a Life-stream": the Buddha rejected both "self" and "no-self." *Paṭicca Samuppāda* explains all phenomena. They arise due to causes and would not occur if such reasons are absent.
- If one cultivates *asaññā* meditation (by removing all thought that come to the mind), may be born in the realm of *asaññā Brahmā.* In that realm, no thoughts arise in mind. One would stay there for a very long time, only to come back to the human plane and start the rebirth process all over.
- **All the above meditation techniques are dangerous.** As one develops them, one may become forgetful; *saññā* or perception is a critical mental factor associated with recognizing external objects. If one starts losing memory, that will be a sign that one is on the wrong path.

Nibbāna is the Removal of Greed, Anger, and Ignorance

5. An *Arahant* has not removed the capacity to generate thoughts OR perceptions. **An *Arahant* has removed greed, hate, and ignorance (about the Four Noble Truths).** Thoughts arise in him/her with *saññā*, i.e., he/she can identify people or things. They can experience the whole world just like any other human: they can see, hear, taste, smell, touch, or think about any place.

- The only difference is that an *Arahant* will not generate any greedy, hateful, or ignorant thoughts about anything.
- The concept of *Nibbāna* is straightforward: "*ragakkhayo Nibbanaṁ, dosakkhayo Nibbanaṁ, mohakkhayo Nibbanaṁ*". [Extinction of greed (or desire), hatred (or aversion, anger), ignorance (or delusion) gives rise to *Nibbāna*.]

Nibbāna Is Approached With the Removal of Greedy, Angry, and Unwise Thoughts

6. And one CAN experience the "cooling down" as one makes progress on removing greed, hate, and ignorance, even before the *Sotāpanna* stage. Instead of becoming forgetful, one's mind will become more sharp and alert. One will be able to remember things BETTER, not less. One will become happier, not gloomy or depressed. **It is hard for ordinary people to fathom how much stress is associated with a mind contaminated with greed, hate, and ignorance.**

- The constant stress in an average human mind arises due to greed, anger, and ignorance. That is why people seek sense pleasure, basically to get some relief. But the problem is that any such relief is temporary. Furthermore, many people do immoral things to get such pleasures. So it can make things much worse. Not only does one not get permanent relief, but one will have to pay for the bad kamma that were accumulated by such immoral acts (lying, stealing, sexual misconduct, etc.).

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- That is why one can feel the relief right away when one starts living a "clean, simple life." That should be the "base" for beginning meditation. It is impossible to make any progress, no matter how much time one allocated to "meditation", if one is engaged in immoral behavior. One needs to start reducing the BIG EIGHT.
- What the Buddha prescribed was simple yet profound. As one clears the mind of the five hindrances (*pañcanīvaraṇa*) via living a clean life AND start doing the proper *Ānāpānasati Bhāvanā*, the progress will accelerate with time because one's mind start being able to see more clearly. One will be able to quickly grasp the real meaning of *anicca*, *dukkha*, *anatta*.

Do All Things "Appear, Destruct in a Moment, and Re-Appear"?

7. Another series of "*desanā*" that I listened to described how an advanced meditator could actually "see" the "formation/breakup" of the material world. That person says that one could see the "impermanence" described in the "The Grand Unified Theory of Dhamma" post. He explained how he got so afraid when the "world disappeared" momentarily before re-formation!

- A *citta* never arises as a single unit. It appears in a *citta vīthi* (series of *cittā*) which generally have 17 *citta* if the *citta vīthi* occur due to an external sense input coming through one of the five physical sense inputs (eyes, ears, nose, tongue, and body). And that there are many billions of thought moments per second. **However, only a Buddha can actually "see" such a fast time scale.**
- The Buddha described to Ven. Sāriputta such minute details in summary form, and it took Ven. Sāriputta, and his immediate followers, hundreds of years to finalize a detailed description of mental/physical phenomena based on such information provided by the Buddha. They were able to complete the *Abhidhamma Piṭaka* only by the third *Dhamma Sangāyanā*.
- Even in many textbooks on *Abhidhamma*, sometimes it is stated that **".. *rūpa* is very short-lived – it endures only for 17 conscious moments.** What arises is almost instantly gone". That is wrong! That is the lifetime of a "*hadaya rūpa*." A *hadaya rūpa* is generated in the *hadaya vatthu* by a sense event through one of the five physical senses. The lifetime of a *hadaya rūpa* is the time taken to experience that external sense event, i.e., 17 thought moments. (During that short time, the mind grasps an impression of the external *rūpa*); see, "Does any Object (Rūpa) Last only 17 Thought Moments?."

Fake Teachings Are Not Restricted to *Mahāyāna*

8. The problems with Mahāyāna teachings have become apparent due to the advances made in science and technology. See, "Key Problems with Mahāyāna Teachings" and "Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis."

- However, some of the "fake teachings" that I mention in this post originated in *Theravāda* countries, particularly in Sri Lanka. That is why it is critically important to learn pure *Dhamma* before or, at least, during meditation.
- How can one follow the path of the Buddha without knowing the actual path? "*Bhāvanāya pahātabbā*" (or removal of defilements via meditation) comes AFTER "*dassanena pahātabbā*" (or eradication of defilements due to wrong views via understanding the true Dhamma.) That is also why *Sammā Diṭṭhi* is first and *Sammā Samādhi* is last in the Noble Eightfold Path.
- I highly encourage everyone to read as many posts as possible to learn about Dhamma. Regardless of one's familiarity with Buddha Dhamma, one should read those posts in the "Moral Living and Fundamentals" section at least once because they provide the foundation. I know from experience the following. It is hard to comprehend the related advanced material if one does not get the basics right.

"Feeling Better" Does Not Necessarily Indicate That One Is on the Correct Path

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9. In "weeding out" the wrong approaches, a key point to understand is that there are many ways to "feel better." A drug user can instantly get into a "relaxed state of mind" by taking a drug. We don't do that because (i) we know it is a temporary solution, AND (ii) it has terrible consequences.

- Getting "addicted to" *anariya* (non-Buddhist) meditations like breath or *kasiṇa* meditation is only somewhat better. Many get addicted to them because they do not seem to have any adverse consequences in this life. Even though that may be true, they do have harmful implications for the long term because one is wasting one's precious time in this human life on something that does not help in avoiding rebirth in the *apāyā*.
- Just because one starts feeling better using a particular technique does not mean it is THE solution. That is why one needs to look at the UNDERLYING BASIS of that approach. I have come across several groups where they are convinced of their "technique" because they "feel better" with what they do. As we just discussed, a "good experience" does not rule out a "better experience" with the correct approach.
- **The only way to make a sound judgement of "any theory" or "approach" is to critically examine it and see whether it can explain the realities that we see around us.** Can it explain why people are born different? Similarly, why some live relatively better than others, why do only some people get horrible diseases, why do animals experience pain but still cannot do anything about it (i.e., why they have limited minds)? Only pure Buddha Dhamma can explain all these and more.

Formal and Informal Meditations

10. Finally, once one looks at the evidence and decides on the Path, meditation can be "formal" or "informal." To engage in formal meditation, one allocates a time and place, and it could be any of the following:

- Conventional sitting or walking meditation session. But this is not the only formal way to meditate.
- Listening to a Dhamma discourse delivered by an *Ariya* (one who has grasped *anicca, dukkha, anatta*) is an excellent formal meditation session.
- Reading (and contemplating) on a Dhamma concept, say *anicca*, is also formal meditation. If one reads/listens when the mind is calm, one will grasp more.

11. Informal meditation is possible at any time, anywhere.

- Merely thinking about a Dhamma concept or trying to clarify a Dhamma concept is meditation. That can happen at any time. While lying in bed trying to fall asleep, waiting at the doctor's office, riding a bus or subway, etc. Instead of daydreaming or generating greedy, hateful, or useless thoughts, one could spend that time contemplating Dhamma.

Suppression or Removal of Five Hindrances Lead to *Samādhi*

12. In all these cases, one can experience a calming effect due to the five hindrances' suppression. That can lead to even deeper *Samādhi* if one's mind becomes focused on the Dhamma concept. One could develop a habit of doing informal meditations. **But avoid doing that while driving or even when concentrating on a task at work! That WILL have terrible consequences. One needs to use wisdom (being mindful of consequences) while cultivating understanding.**

- Five hindrances discussed at "Key to Calming the Mind – The Five Hindrances."

Next, "Is Suffering the Same as the First Noble Truth on Suffering?", ……..

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12.21 A Simple Way to Enhance Merits (Kusala) and Avoid Demerits (Akusala)

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1. This is an important post that should be read carefully. Grasping the basic concept here can prevent many *akusala kamma* (unmeritorious deeds) and boost the power of a *kusala/puñña kamma* (meritorious deeds). In addition, it shows the consistency and universality of Buddha Dhamma.

2. The potency of a *kamma* (good or bad) depends on two key factors. First we need to clarify some basic ideas.

- Any action or speech originates as a "thought". As described in the Abhidhamma section, a *citta* is of duration much less than a BILLIONTH of a second. Such fast thoughts do not even register in our minds. Once in a while a burst of cittā on a given object gets latched on and stays long enough to register in our minds. Then we consciously think about it and make a decision.
- For example, when I walked to the kitchen to make tea this afternoon, it started as what seemed to be thought of as "having a tea." In reality, that "thought" itself was due to billions of *citta* going through my mind; the initial "vague idea of having a tea" very quickly got built up by numerous follow-up *cittā* until I had to get up and walk to the kitchen.

3. Most such "initial thoughts" just do not cascade into strong enough thoughts to make us physically move or even speak out. If the "impulse of the thought" (or "*javana*") is not strong enough, we just disregard it.

- If you think about it, you will realize that thousands, millions of stray thoughts pass our minds each day. When we ride a bus just staring out of the window, we see zillion things go by and each thing seen is a thought. We do not remember most of it afterward.
- On the other hand, powerful sense inputs prompt us to instantaneous action or speech. Sometimes, we just stay on that stream of thoughts: some people laugh out loud just thinking about a happy event. Other times, if thoughts of a hated person come to mind, one's face gets dark, and muscles get tightened.
- A mother hearing her child cry out is lifted out of her seat instantaneously: She hears the cry in a series of "*citta vīthi*" of "thought streams" coming through the ear door. Subsequently, millions of "mind-door" *citta vīthi* run within a fraction of a second, identifying that it is a crying sound and it is coming from her child. Subsequently, millions more *citta vīthi* start running, trying to analyze what could be the problem, and then more *citta vīthi* will prompt her to get out of the seat and move towards the source of that sound. All this happens within a fraction of a second, without her being consciously aware.

4. Not all thoughts on the same subject have the same *kammic* power.

- If some insects get killed while someone is walking on the ground or while cleaning the house, that will have no *kammic* consequences; because the intention associated with those actions was not to kill any living being.
- As we will see below, several key things contribute to the *kammic* power: the intention, what kind of knowledge is behind that intention, and whether one does the act enthusiastically are all key factors.

5. Now let us take an example to see how these different factors contribute to the strength of a *kamma*. Suppose a person who does not know that stealing is a bad thing to do and that it will have bad consequences steals something from a shop. Since **he does it with the wrong vision (ten types of *micchā diṭṭhi*), he does not feel remorse for it**. Thus the *kammic* strength is very high; see "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

- But if he does it on the urging or prompting of another, then it will have less strong *kammic* consequences since he did not think about doing it on his own, and thus the "*javana*" or the "impulse power" of the *citta* is less strong.
- Now, if he comes up with the idea of stealing by himself AND enjoys doing it, that is the worst.

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6. So, now we can see different levels of *kammic* strengths associated with the SAME ACT of stealing:

- 01 If done with wrong vision, with pleasure, and without prompting, it will have the highest strength (of course, this will be the highest BAD strength).
- 02 If done with wrong vision, with pleasure, and with prompting, it will have the next lower strength.
- 05 If done with the wrong vision, with a neutral feeling, and without prompting, it will have the next lower strength.
- 06 If done with the wrong vision, with a neutral feeling, and with prompting, it will have the next lower strength.
- 01 *Somanassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ ekaṁ.*
- 02 *Somanassasahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ ekaṁ.*
- 05 *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ asaṅkhārikaṁ ekaṁ.*
- 06 *Upekkhāsahagataṁ diṭṭhigatasampayuttaṁ sasaṅkhārikaṁ ekaṁ.*

Now in the next four cases, the same act was **done by a person who did know that it was a bad act** and it will have bad consequences and would do it with at least some hesitation, and thus the "*javana*" or the "impulse of the thought" would be less, and consequently, the *kammic* power will be less. So, now we have the last four cases:

- 03 If done WITHOUT wrong vision, with pleasure, and without prompting, it will have the highest (GOOD) strength.
- 04 If done WITHOUT wrong vision, with pleasure, and with prompting, it will have the next highest strength.
- 07 If done WITHOUT wrong vision, with a neutral feeling, and without prompting, it will have the next highest strength.
- 08 If done WITHOUT wrong vision, with a neutral feeling, and with prompting, it will have the least strength.
- 03 *Somanassasahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ ekaṁ.*
- 04 *Somanassasahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ ekaṁ.*
- 07 *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ asaṅkhārikaṁ ekaṁ.*
- 08 *Upekkhāsahagataṁ diṭṭhigatavippayuttaṁ sasaṅkhārikaṁ ekaṁ.*

7. Thus, it is clear that just having an understanding of Dhamma (that it is unfruitful to gain anything at the expense of other beings) will automatically make the *kammic* power less potent; but this "knowledge" is not the "book knowledge"; it is not effective if one has read about it, but the mind has not grasped it. Wisdom and "book knowledge" are two different things.

- If you think about it deeply, it should become clear that **it is the comprehension of *anicca*, *dukkha*, and *anatta* that leads to true knowledge (*paññā*)** and **helps get rid of *avijjā* (ignorance)**. It involves understanding the true nature of this world and that one's actions are bound to have consequences.
- It works in the other way too. Good actions will lead to good results.

8. Thus, the same reasoning is true for meritorious acts (*puñña/kusala kamma*). There are eight levels, depending on whether one does a meritorious act with/without knowledge, with joy/with a neutral feeling, and without/with prompting, just like in the case of the greed-based *akusala citta*. Let us take the case of someone donating to build a shelter for homeless people.

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- This *kusala kamma* (meritorious deed) done with knowledge, joy, and without prompting has the highest merit.
- And THE SAME *puñña kamma* done WITHOUT knowledge, with a neutral feeling, and with prompting has the LEAST effectiveness.
- Thus the same deed done without comprehension of *Tilakkhaṇa* is a *puñña kamma.* The same deed done with comprehension of *Tilakkhaṇa* is a *kusala kamma.*
- The intermediate six are just analogous to the ones for the greed-based *akusala kamma*.

9. Let us examine how these categories play out in the real world for the above mentioned meritorious act of building a shelter for the homeless:

- If someone understands the value of giving, does it out of the kindness felt for those homeless people, does it without wishing for anything in return, and will be doing it with knowledge. And thus, it will be done without prompting and with natural joy in the heart, realizing that one is making a difference in many people's lives. This is the highest merit.
- If a person did the same deed, but initially it took some prompting from others or even him/herself, it was not spontaneous and thus will have somewhat less "*javana*" in the thought process.
- Those two scenarios without joy would have even less "*javana*" in the thought process. Here one may write a check and may not think much about it afterward. But in the above two cases, the person may stay engaged with the act of building the shelter and gains joyful feeling every time he/she thinks about it.
- Now, those four cases can be repeated for a person who does not understand the true impact of that action. The *kammic* power will be reduced accordingly. Thus a person who does not have an understanding of *kammic* consequences, the true nature of this world (i.e., that we all may go through such hard times or worse in other lives, etc.), just writes a check out of necessity, may be even to get some votes (i.e., prompting by oneself after seeing the benefits for one's political career) will have the least benefits.
- Thus understanding Dhamma (true nature of the world) leads to spontaneous meritorious actions done with a joyful heart; this leads to *saddhā* (true faith) , *citta pasāda* (joy), and *adhimokkha* (resolve) to get the maximum impact of the impulse *kammic* power (*javana*). *Adhimokkha* (resolve) is a key factor in the *kusala-mūla paṭicca samuppāda*, see, "Kusala-Mūla Paṭicca Samuppāda."

Notes:

1. This post clarifies the types of different *citta* given in *Abhidhamma*. See "Akusala Citta and Akusala Vipāka Citta" and #4 of "Conditions for the Four Stages of Nibbāna."
2. There are two *akusala kamma* rooted in hate and two rooted in ignorance. The ways to sort those are different. I will write another post on them.
3. The above description is a simpler version of a post that I did recently: "Javana of a Citta – The Root of Mental Power." It may be a good idea to read that too.

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12.22 Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala

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Introduction

1. As we discuss in the "Bhāvanā (Meditation)" section, meditation is of two types.

- One is done at all times, being "morally mindful." Then the other type is the formal meditation where one contemplates on a given "procedure" while sitting down or walking.
- In Buddhist meditation, the first is more important than the second.

2. Then there are three possible outcomes of meditation: *Samādhi*, *jhāna*, and *magga phala*.

- One gets to *samādhi* by focusing the mind on one thing. Frequently a mind jumps incessantly from one thing to another. A sound pulls the mind one way, a sight another way, smell, etc., and the mind itself likes to jump around.
- When one is thinking about a greedy or angry thought, the "scatteredness" of the mind is intensified.
- Regardless of the cause, this makes the mind tired.

What is *Samādhi*?

3. *Samādhi* ("*sama*"+"*adhi*" where "*sama*" means "equilibrium" and "*adhi*" means "dominance") means turning the mind towards an equilibrium state away from distractions (especially greedy, angry, or foolish thoughts.)

- The opposite of the Pāli word "*sama*" is "*visama*." When either the body or the mind gets "away from equilibrium," that is "*visama*" and we become uncomfortable. [***sama*** :[adj.] even; equal; level; similar. (m.), calmness; tranquillity. ***visama*** : [adj.] uneven; unequal; disharmonious.]
- A good analogy is the following. We become restless if our environment becomes too hot. Then we try to find a way to cool ourselves. We get very uncomfortable if we are in a "too cold" environment also. Then we try to be warm by turning on a heater or wrapping ourselves with blankets.
- However, if the room temperature is moderate and away from both those extremes, then we feel comfortable. We feel contended.
- A similar effect takes place when the mind stops going to the extremes. A greedy or angry mind is in a "*visama*" state and is away from *samādhi*.
- However, if the focus is a *dhamma* concept, then the mind moves toward "equilibrium."

Getting to *Samādhi*

4. Unless one has experienced *Samādhi*, or especially *jhāna*, one may not even realize that one's mind is always under stress. Of course, when a deadline approaches and the mind goes to overdrive, we notice that. One can truly appreciate this only after experiencing the tranquility of a focused mind. The mind gets "sensitized" as one gets to *Samādhi*.

- Most people do not realize how "inherently stressed" our minds are. We get used to things and do not feel even hardships. Only when we get to a "better state," we feel the difference, and then it is hard to go back to the "lower state".
- For example, one who has lived a life of poverty has gotten used to it. However, if one is able to upgrade the lifestyle to a higher level, then one can FEEL the difference and now it will be very tough to go back. One becomes "sensitized". We will encounter this word "sensitized" in many cases when we discuss the *Satipaṭṭhāna sutta*.

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5. There are three kinds of *Samādhi* when categorized according to morality, i.e., what the focus is on. There is *micchā Samādhi* and two types of *Sammā Samādhi*, one mundane (for living a better life) and one supermundane (focusing on *Nibbāna*).

- A suicide bomber who is assembling a bomb must focus on his task. Otherwise, he will blow himself up. He gets into a *micchā samādhi.*
- Most people meditate to get some "peace of mind", to get some relief from the pressures of hectic life by focusing on the breath. That is a form of *samādhi*. When one focuses on a neutral object, like breath, one gets to such a "neutral kind of *samādhi*".
- The best kind of *samādhi* is attained when one focuses on a *dhamma* concept, which takes the mind off *pañcanīvaraṇa*. See, "Key to Calming the Mind – The Five Hindrances."
- There is a post on different types of *samādhi*: "What is Samādhi? – Three Kinds of Mindfulness."

Jhāna Is a Deeper Level of *Samādhi*

6. *Jhāna* is a deeper level of *samādhi*, where the mind really gets absorbed in the object (*ārammaṇa*). Then the tranquility is optimized, and there are eight levels of *jhānā*. The first four are the ones experienced by beings in the 16 realms of the *rūpa loka*, and the last four in the 4 realms of the *arūpa loka*.

- *Jhānā* CANNOT be attained via *micchā samādhi.*
- The *jhānā* attained via *Sammā Samādhi* are two types, corresponding to *Ariya jhānā* and *anariya jhānā*; see, "Power of the Human Mind – Anariya or Mundane Jhānā" and "Power of the Human Mind – Ariya Jhānā."
- Even though one can get to *anariya jhānā* by just focusing on the breath, it does require one to live a moral life. One who is not at least following the conventional five precepts will not be able to cultivate them; see,"Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)."
- Of course, the uniqueness of Buddhist meditation is the supermundane *Sammā Samādhi*, leading to *Ariya jhānā*, and the four stages of *Nibbāna*.
- **However, one could be distracted from attaining a *magga phala* if one starts enjoying *anariya jhānā.*** Therefore, it is best NOT to attain *anariya jhānā.* However, some people can easily get to *anariya jhānā* if they had cultivated *jhānā* in recent previous lives.

Permanent Removal of Suffering Attained Only With *Magga Phala*

7. Thus the highest levels of "peace of mind" are at the four stages of *Nibbāna* or *magga phala*: *Sotāpanna, Sakadāgāmī, Anāgāmī*, and *Arahant*. However, it is not necessary to PRACTICE *Ariya jhānā* to attain *magga phala.*

- For example, one could attain the *Sotāpanna* stage without practicing *jhānā*. What is needed for achieving the *Sotāpanna* stage is *upacāra/anuloma samādhi*; see, "Citta Vīthi – Processing of Sense Inputs."
- Furthermore, unless one has practiced it before, a *Sotāpanna* cannot automatically get into a *jhāna*. However, it will be easy for a *Sotāpanna* to attain *jhānā* with practice.
- We need to remember that *jhānā* are mental states of higher-lying *Brahma* realms. They still belong to the 31 realms of "this world." One needs to lose cravings for *jhanic* pleasures to attain the *Arahanthood.*

Jhāna Not Necessary to Attain *Magga Phala*

8. What is required to attain *magga phala* is *samādhi*. *Jhānā* are NOT necessary to achieve *magga phala*.

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- We know that there are *jāti Sotāpannas* born in the human realm. But if a *jhāna* were REQUIRED to attain the *Sotāpanna* stage, then that person WOULD NOT be born in the human realm, but in a *Brahma*-realm corresponding that *jhāna*. Waharaka Thero emphasizes that in the following *desanā*:

  WebLink: PureDhamma: Listen to Are Jhāna Required for Magga Phala

- Furthermore, just by listening to correct Buddha Dhamma and/or attaining *jhāna* does not make one become a *Sotāpanna*. The *Thero* points out that Devadatta ended up in an *apāya*, even though he had not only cultivated *jhāna* but had supernormal powers (*iddhi*) too. Devadatta listened to many discourses from the Buddha but was not able to attain the *Sotāpanna* stage of *Nibbāna.*

Getting to *Ariya jhānā* – Only After *Anāgāmi* Stage

9. One gets to *anariya jhāna* by SUPPRESSING *kāma rāga* and *paṭigha*. One gets to *Ariya jhāna* by REMOVING *kāma rāga* and *paṭigha.* See, "Power of the Human Mind – Ariya Jhānā." **But before one can use this technique to attain *Ariya jhānā*, one needs to attain the *Anāgāmi* stage.**

- One sits down in a quiet place and first contemplates on *anicca*, *dukkha*, and *anatta nature*. One then keeps repeating the following (or the English translation; what matters is one has to have the understanding.) "*Etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.*" That means, "It is the only peace, the only happiness: prevent *saṅkhāra* from arising (via) eliminating *taṇhā* and excess greed and thus stopping the arising of defilements, which is *Nibbāna.*" ['*etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti*, which means, "It is peaceful (*santaṁ*), it is supreme (*paṇītaṁ*), which is the calming of *saṅkhāra* and breaking of bond (*upadhi*) via eliminating *taṇhā* and excess greed (*rāga*), and thus stopping the arising (*nirodho*) of defilements (*saṅkhāra*, *upadhi*, *taṇhā*, and *rāga*), which is *Nibbāna*." AN 9.36 *Jhāna Sutta.*
  upadhi : 'substratum of existence' or bond. In the Com. there are enumerated 4 kinds : the 5 groups (*khandha*), sensuous desire (*kāma*), mental defilements (*kilesa*), *kamma*.]

- The reciting of a certain phrase (meaningfully, with understanding) is called a "*kammaṭṭhāna.*" A given meditation technique is also called a *kammaṭṭhāna.*

- Two important points. (1). One can either say it out quietly or say it in one's mind, (2) This is not chanting; just saying the words will be just a waste of time. One needs to comprehend, to some extent, what is meant by *anicca*, *dukkha*, *anatta*, i.e., some idea of what *Nibbāna* (or "cooling down" is).

- If one has experienced any kind of "cooling down," it is best to recall that while saying the above phrase. For example, if one does not flare up like one used to, or if one has less attachment to things, that is the best to recall.

- Unlike the *Sotāpanna* stage, it is relatively easy to confirm the attainment of *Ariya jhāna.* One must have REMOVED *kāma rāga* (craving for sensual pleasures, including the urge for sex) even to attain the first *Ariya jhāna.*

Summary

10. Thus reaching *magga phala* and *Ariya jhānā* REQUIRE the understanding of *anicca, dukkha, anatta*, the Three Characteristics of existence. Without the "correct vision" or *Sammā Diṭṭhi* at some level, the mind does not see the unfruitful nature of sense pleasures or the "superiority" of *nirāmisa sukha*.

Next, "Are you not getting expected results from meditation?", ……..

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12.23 What is Samādhi? – Three Kinds of Mindfulness

Revised May 16, 2019; revised February 13, 2021; December 10, 2022; January 30, 2023

What Is *Samādhi*?

1. *Samādhi* ("*sama*" + "*adhi*" where "*sama*" means "same" and "*adhi*" means "dominance") means the object becomes the priority. Then the mind becomes focused on it. As we discussed in many posts, when the mind becomes focused on one object (*ārammaṇa*), the *ekaggatā cetasika* takes over and makes the mind latch "onto it."

- That is how one gets to both *samādhi* and *anariya jhāna* using breath meditation, just by focusing the mind on the breath. The goal here is to calm the mind by keeping it away from greedy and angry thoughts. As long as one keeps the mind focused on the breath, it cannot "run around and latch on to greedy/angry thoughts."
- But that does not help eliminate the "deeply-ingrained defilements" or *anusaya*. That is why the "peace of mind" attained in a breath-meditation retreat goes away a few days after returning to regular activities.
- One gets to *samādhi* on whatever activity one gets absorbed in. Someone absorbed in an exciting book is in a *samādhi* too.

Many Kinds of *Samādhi*

2. Being mindful also depends on the situation. The mindfulness needed while driving a car differs from the mindfulness required to design something (or read a book). And the mindfulness required to attain a *jhāna* is different from those two.

- There can be numerous kinds of *samādhi*. There can be *micchā samādhi* too. For example, when setting up a bomb, one focuses on that and gets into a *micchā samādhi* (otherwise, the bomb may blow up.)

Here we distinguish three types of *samādhi* or mindfulness:

- Momentary mindfulness (*khaṇika samādhi*) [***khaṇika*** : [*nt.*] momentary; temporary; changeable.]
- Access mindfulness (*upacāra*, pronounced "*upachāra*," *samādhi*) where one stays longer in that state. [***upacāra*** : [*m.*] neighbourhood; preparative or preliminary action.]
- Absorption mindfulness (*appaṇā samādhi*) [***appaṇā*** : [*f.*] fixing of thought on an object; attainment of a trance.]

Let us discuss each type separately.

Momentary Mindfulness or *Khaṇika Samādhi*

3. We should always have **momentary mindfulness or *khaṇika samādhi***. Here we frequently change the focus from one object to another based on the need.

- We can use momentary mindfulness during the day when we are active. When we talk to someone, we should be mindful of what we say. The more one practices, the more one can control one's speech by being mindful. It is the same with any physical activity too. When we are about to cross the street, we should be aware of the traffic, etc.
- Many people take this the wrong way, and use it as formal meditation. It is kind of silly to do the wrong "walking meditation" by saying "lifting the foot," "putting it down," etc., like a robot. That is what happens when Buddha's teachings get distorted.

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- For example, when driving, we need to pay attention to the road and apply brakes if the car in front gets too close. We must keep an eye on the traffic and be prepared to take quick action. Focusing the mind on the job at hand here translates to shifting the focus to different tasks optimally to drive the car safely.

Access Concentration or *Upacāra Samādhi*

4. **Maintaining concentration (*upacāra samādhi*)** is more focused. While reading an exciting book, one gets absorbed in it. One cannot be thinking about other things while reading.

- On the supermundane (*lokuttara*) side, when listening to a Dhamma discourse or reading about a Dhamma concept, one can get into access concentration or *upacāra samādhi*. Reading a web post on a Dhamma concept can calm one down if done at a quiet time. Reading with understanding and a focused mind makes it possible to get into a somewhat deeper *samādhi*.
- All following activities involve access concentration. A programmer writing computer code or a surgeon doing surgery, an architect designing a building, a scientist thinking about a new theory, etc. These are all mundane *Samādhi*. But one can still feel being in a trance if one gets absorbed in any task.

Appaṇā Samādhi or Absorption in Concentration

5. ***Appaṇā Samādhi* or absorption in concentrations** can lead to a *jhānic* state with practice. Here one needs to find a quiet place,close one's eyes and concentrate on just one neutral object.

- In *Ariya* meditations, the focus is something related to *Nibbāna*. It could be a Dhamma concept or *Nibbāna* itself. But one must have attained a *magga phala* to get into such a *samādhi*.
- *Ariya Mettā Bhāvanā* is another.
- Both help a mind to "comprehend Dhamma" and cleanse it.
- In *anariya* meditations, this object is usually either a *kasiṇa* object, the breath, or the stomach's falling/rising. **That only prevents a mind from accumulating more "gunk/defilements" but does not help cleanse existing gunk!**

Some Examples

6. Now, let us look at some general features of the three types.

- For someone with practice, it is possible to get into *appaṇā samādhi* (*jhāna*) very quickly. Thus the difference between the three types of *samādhi* is not in the time scale. Instead, it is on the goal or the situation at hand.
- Workplace or home accidents happen when one loses momentary mindfulness. If one loses attention/focus, one can pull the wrong switch, cut oneself while chopping vegetables, or even trip while walking.
- One can read something for hours and not get anything in, if the mind wanders off. One can meditate for hours and not get into *samādhi* if the mind wanders off.

Sammā Samādhi and Five Hindrances

7. In all these three types, achieving mindfulness comes naturally if the five hindrances do not cover the mind; see, "Key to Calming the Mind – The Five Hindrances."

- It is challenging to calm the mind if one has greedy or angry/hateful thoughts (*kāmacchanda* and *vyāpāda*.)
- Even a simple task can become aggravating and frustrating under the following conditions. One's mind is lethargic (*thina-middha*), one is agitated by being high-minded or low-minded (*uddhacca-kukkucca*),

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or one does not have a clear idea of the task (*vicikicchā*). [Note: *thina-middha* and *uddhacca-kukkucca* are one whole, each word consisting of two *cetasikā*. A *Sotāpanna* may still have more or all of the four *cetasikā*.]

8. Thus, it helps to live a moral life, i.e., avoid the ten immoral actions as much as possible. See "Dhamma Concepts."

- If one is planning a "formal meditation session," it pays off to make preparations ahead of time to set up a conducive mindset.
- Especially for the *upacāra* and *appaṇā samādhi*, one could get other tasks out of the way beforehand. Then meditation does not have to be interrupted in the middle. Simple things like going to the bathroom and ensuring one does not have a full stomach before sitting down to meditate can make a difference.
- Preliminary procedures, such as reciting precepts or offering flowers or incense to the Buddha before a formal meditation session, are also a part of "getting the mind ready." That helps to attain "*citta pasāda*" or a "joyful mind."

Sammā Samādhi and *Sammā Sati*

9. *Samādhi* is the endpoint of being mindful (*sati*).

- *Samādhi* is a synonym for the *cetasika* (mental factor) of *ekaggatā*, i.e., having a focus. One can cultivate it by being mindful the correct way, i.e., via mundane *sammā sati*.
- *Lokottara sammā sati* requires comprehension of the Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*. See "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi."

Different Types of *Samādhi*

10. It is also possible to get into *micchā samādhi*, the opposite of *sammā samādhi*. A master thief plotting a grand robbery can get focused and be absorbed in that immoral activity. The same is true for a serial killer planning a killing.

- Thus, there are three kinds of *samādhi* when categorized according to morality. One is *micchā samādhi*. The other two are *sammā samādhi*: one mundane (for living a better life) and one supermundane (focusing on *Nibbāna*).

11. One could get into *upacāra samādhi* by reading this post and paying attention to the material. One may need to read related posts or other articles to absorb the key concepts. When the minds get "absorbed in the issue," it is in a state of *samādhi*. Of course, that is possible only if the material is interesting to oneself.

- If correctly done, one will have a lower heartbeat, and a calmer and more peaceful mind at the end of the reading session. People have attained even *magga phala* by attentively listening to Dhamma discourses.

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12.24 Getting to Samādhi via Formal Mediation Sessions

March 25, 2016; revised December 1, 2017

1. It does make sense to do formal meditation even at the very beginning when one decides to follow the Path of the Buddha, but AFTER one has at least read about the correct interpretation of "Anicca, Dukkha, Anatta." In the following I will discuss the importance of a daily (or few days a week) formal meditation session.

- When one starts seeing the dangers of staying "in this world" (*anicca* nature), one needs to reassure the mind that there is an alternative, i.e., *Nibbāna* or *Niveema.* Thus, simultaneously with contemplating *anicca* nature, one needs to encourage the mind to taste the *nirāmisa sukha* that results from it by cultivating *samādhi*. A formal meditation session provides that.
- The Buddha gave a simile to explain this effect. In the old days, when people took to the oceans to look for new lands, they took caged birds with them. When they were lost and wanted to find whether they were close to land, they released a bird and shooed it away frightening it. The bird would fly around looking for safety (i.e., land) but will be forced to come back to the ship if no land is found; but if it can see land, it will not come back to the ship. When the mind starts seeing the dangers of *āmisa sukha* or "worldly pleasures", we need to encourage it to enjoy the *nirāmisa sukha,* i.e., that there is a better alternative.

2. Even before one gets to *jhāna*, one can experience "cooling down" when one engages in regular formal meditation. Looking back to my early days, I remember getting to some sort of *samādhi* while sitting at the desk and contemplating on a Dhamma concept. The body became light and breathing became slow due to the calmness of the mind.

- It is hard to feel "*samatha*" or "*samādhi*" if one is not sitting down or lying down.
- Furthermore, it gives one confidence that one is making progress if one can see the "improvement" in being able to stay in "*samādhi*" for longer times with practice. To emphasize, this *samādhi* does not need be a *jhāna*. It is just being able to stay in one place with a focused mind and with palpable lightness in the body and the mind.

3. Many people who do breath meditation say that it is a *samatha bhāvanā* to calm the mind BEFORE doing *vidassana* (insight) meditation. But that is a waste of time. One can get to *samatha* by doing *vidassana (vipassana)* or insight meditation.

- As I have discussed in other posts, one should find a quiet place and sit comfortably. One could start the session with *Tiratana vandana* to calm the mind; see, "Buddhist Chanting." One could make the room dark and light a candle and/or incense to "set the background". Those activities help some people to get into the proper mindset.
- Then one could just start contemplating on a Dhamma concept. One could either listen to part of a *desanā* or read part of an essay and then start contemplating on that. This is insight meditation.
- Some people who do breath meditation have difficulty in maintaining their focus on the breath; other random thoughts start creeping in. However, if one starts seeing the value of Dhamma and becomes truly interested in learning Dhamma, it will become easier to concentrate on a Dhamma concept. Thus one initially should pick a topic of interest to oneself.

4. With time, it becomes easier to get to *samādhi* by gradually purifying the mind. But it is important to figure out which areas to focus on in order to gain maximum benefits.

- First, it is important to realize that there are two main categories of "bad deeds" that can have negative consequences; see, "Lobha, Dosa, Moha versus Raga, Patigha, Avijjā" for details.

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- Those done with *lobha* (excess greed), *dosa* (hate), and *moha* (covered mind) can lead to birth in the *apāyā* (four lowest realms). Permanent reduction of *lobha, dosa, moha* to *rāga, paṭigha, avijjā* happens when one attains the *Sotāpanna* stage.
- Those done with *rāga* (craving for sense pleasures), *paṭigha* (friction), and *avijjā* (ignorance) can only lead to rebirth in the higher realms in the *kāma loka* (human and *deva* realms), and in *rupi* and *arupi brahma loka*. Thus one can concentrate on those after getting to the *Sotāpanna* stage, but one can start thinking about them too in order to help comprehend the *anicca* nature as discussed further below.

5. Therefore, our main goal should be to avoid those actions that can lead to rebirth in the *apāyā*, i.e., avoid those actions done with *lobha, dosa, moha.*

- In simplest terms, this means getting rid of *micchā diṭṭhi* and comprehending *anicca* nature. One of the strongest kind of *micchā diṭṭhi* prevalent today is materialism: One believes that at death one ceases to exist, i.e., one believes that the mind is a byproduct of the body (brain), and thus when the body dies, that is the end of story. This is also called *vibhava taṇhā*.
- It is a good idea to review the relevant posts on *micchā diṭṭhi* to make sure one understands them. The ten types of *micchā diṭṭhi* are discussed in "Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi." There are also many posts on "anicca, dukkha, anatta."
- Starting on the Eightfold Path for a *Sotāpanna Anugāmi* begins with getting rid of *micchā diṭṭhi*, comprehending *anicca*, and thereby comprehending first stage of *sammā diṭṭhi*; see, "Buddha Dhamma – In a Chart" and the post in there.

6. By sorting out priorities (the order of things to be done), we can save a lot of time in getting to the *Sotāpanna* stage.

- One has the potential to be born in the *apāyā* if one has remnants of *gati* suitable for those four realms; there are many posts on *gati, bhava*, and *jāti* at the site to read and contemplate on.
- It is imperative to be mindful and avoid actions compatible with "*apāya gati*." In the meditation sessions, one could think back to the previous few days and see whether there were any such instances and make a determination to not to repeat such acts. Once it becomes a habit, one can even catch oneself doing it and stop right then.
- For example, if someone does something bad to you, and if you start thinking about "how to get back" in retaliation, that is done with hate and need to be stopped. However, it is OK if one "gets mad" momentarily at such an unprovoked, harsh act by someone. It is only at the *Anāgāmī* stage that one will automatically stop "getting mad". Even then there may be some annoyance at that person. Only an *Arahant* has perfect *upekkhā* and will not be bothered to the slightest by ANY provocation.
- Another example is extreme greed (*lobha*) where one tends to do "whatever it takes" to get what one wants, and also wishing that others should not get those things. Enjoying sense pleasures (*kāma rāga*) that are acquired through legitimate means is not a hindrance to attain the *Sotāpanna* stage. Thus engaging in sex with a spouse is done with *kāma rāga*, but that with another's spouse or a child, for example, is done with *lobha*.
- A successful meditation program goes hand in hand with a moral lifestyle. They feed on each other.

7. It is also very important to be aware of the *dasa kusala, dasa akusala,* and also *puñña kiriya*; see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma Kamma," "Ten Immoral Actions (Dasa Akusala)" and "Puñña Kamma – Dāna, Sīla, Bhāvanā."

- *Puñña kiriya* help one attain the right mindset for meditation. Also, *puñña kiriya* increasingly become stronger *kusala kiriya* as one's understanding of *anicca, dukkha, anatta* grows.
- A *Sotāpanna* has COMPLETELY removed only *micchā diṭṭhi* from the *dasa akusala.* Only an *Arahant* is completely free from *dasa akusala*; see, "What is the only Akusala Removed by a Sotāpanna?."

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- Of course, the tendency to do *dasa akusala* start decreasing from the time one starts on the mundane eightfold path, even before the Noble Eightfold Path; see, "Buddha Dhamma – In a Chart."
- In terms of Abhidhamma, the *apāyagāmī* strength of all *dasa akusala* will be removed at the *Sotāpanna* stage due to the removal of the 4 *diṭṭhi sampayutta lobha citta* and the *vicikicchā sampayutta moha citta*; see, "Akusala Citta – How a Sotāpanna Avoids Apāyagāmi Citta." Thus if a *Sotāpanna* commits any of the remaining 9 *akusala kamma* their strength would be much reduced, because one has removed *gati* suitable to be born in the *apāyā,* mainly by getting rid of *micchā diṭṭhi.*

8. Many people worry about sense pleasures way too early. It is not necessary to forcefully suppress normal sense desires before the *Sotāpanna* stage, even though it may happen to some extent automatically. *Kāma rāga* (and *paṭigha*) are removed via the *Sakadāgāmī* and *Anāgāmī* stages.

- If a vessel is leaking due to multiple holes, one needs to fix the bigger holes first. Trying to plug small holes which are leaking slowly, while water is draining rapidly through gaping big holes, is a waste of time.

9. On the other hand, contemplating on the bad consequences of sense pleasures can lead to a better understanding of *anicca* (unfruitfulness of worldly things) and the First Noble Truth. In addition to the suffering due to obvious causes such as an ailment or a headache, we are not even aware of most of the suffering that we endure.

- In fact, in a twisted way, we perceive most of our sufferings as enjoyments. It is a "made-up" enjoyment and is called "*assāda*" **(*āsvāda* in Sinhala)**.
- This is also a good "meditation topic", and could help one to get to *samādhi*. However, this should be done when one can come to a stage where one starts to comprehend such concepts. Each person is different, so one should keep trying different options.

10. For example, we enjoy eating, especially if the food is tasty. But why do we have to eat? This seems like a foolish question, but there are beings (*brahmā*) who do not need to eat anything. They are sustained by their *kammic* power (previous good *kamma*). *Devas* have to consume *amurtha* to sustain themselves, but that is a very fine food and there is no residue (i.e., they do not defecate or even sweat). [***Devas*** are blessed with *amrita* (Sanskrit - *amṛta*; Pāli - *amata*) or the nectar of immortality. ***amata*** : *(nt.)* ambrosia; the deathless state.]

- On the other hand, we have to work hard to make money to buy food, spend time and energy to cook, and then "enjoy a meal" that lasts may be half an hour.
- But all that suffering (working to make money, going to grocery store, cooking, etc) is masked by "made-up mind pleasures" or *assāda*: We look forward to that meal and forget about all that suffering!
- On the way back from work we may start getting hungry, but that will be masked because we will be thinking only about the meal that is waiting for us.
- Is this any different from a cow who pulls a heavy cart, but forgets about all that suffering because it is focusing on a bundle of hay dangling in front of it?

11. Let us consider another type of hidden suffering that is associated with cleaning ourselves. In the morning, we brush our teeth, take a shower, shave, apply all kinds of fragrances and go to work very happily. We don't even notice the hidden suffering associated with all that work!

- One could experience another facet of that suffering if one can skip a day or two of doing those things. It will be very uncomfortable even for ourselves let alone for the others.

12. In fact, most of the things that we do in a given day are done to just maintain our bodies, our houses, our environment in a presentable condition. Yet, we do not see the suffering associated with all those activities. That is another way to comprehend *anicca* nature.

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- One may think that thinking about such things could make one depressed. That is certainly possible if one did not know about the *anicca* nature, and also that by following the 37 Factors of Enlightenment one can be released from that suffering.
- The comprehension of the true (*anicca*) nature of this world, and the hidden sufferings associated with it gives one "*anuloma khanti*." This is the joy that comes from grasping the true nature of this world.
- Then by realizing that there is a way to REMOVE future suffering (by following the 37 Factors of Enlightenment), provides one with "*sammatta niyāma*."
- Thus as one makes progress, it is a good idea to think about specific cases where one has gained a "peace of mind". That itself can lead to *samādhi*. One needs to realize BOTH the dangers of the rebirths process (*anicca* nature) AND the benefits of following the Path (*Niveema* or cooling down).
- When one starts experiencing BOTH *anuloma khanti* and *sammatta niyāma,* one becomes a *Sotāpanna Anugāmi,* which inevitably leads to the *Sotāpanna* stage; see, "Sotāpanna Anugāmi and a Sotāpanna." [See "Anuloma Khanti and Sammattaniyāma – Pre-requisites for a Sotāpanna."]

13. Finally, I want to emphasize the importance of trying to extend the duration of the formal meditation session gradually.

- At some point one will start feeling body sensations. And then the mind will "switch over" to a different state. When that first happened to me a few years ago, I was startled. At that point one could let the mind "take over", i.e., stop contemplating and let the *samādhi* "grow" and possibly lead to *jhānā* (it is easier for those who have the *sansāric* habit; but *jhānā* are not necessary for *magga phala*). Now one has attained a higher level of *samādhi*. One could of course continue with insight meditation.
- This is when one starts feeling enhanced *nirāmisa sukha*. It is not really a "pleasurable feeling" in the sense of what you experience in eating a nice meal, listening to a favorite song, etc. It is rather a calmness of an unburdened mind. Until one experiences it, one is not aware of the real stress that our minds are normally under. One comes out of the meditation session refreshed and alert.
- I would say it is possible that one could start experiencing some kind of benefit when the session is naturally lengthened to half an hour or may be an hour. I am just basing this on my own experience. If people are willing to share their experiences, I can update this post in the future (or even present someone's experience in a separate post). That could help motivate others.

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12.25 Are you not getting expected results from meditation?

Revised December 1, 2017; January 27, 2023

Some people try to attain *Nibbānic* bliss by trying to "give up all attachment to this world" in their minds during meditation. However, until one's mind truly realizes the dangers of this world (the rebirth process), the mind cannot give up those attachments.

- One has to attain at least the *Sotāpanna* stage by "seeing the true nature of this world" before one's mindset becomes amenable to "giving up". This is the hardest part to understand.
- Even before that, one needs to get rid of the ten types of *micchā diṭṭhi* as discussed below.

1. During the time of the Buddha there was a *bhikkhu* named Poṭṭhila, who was well-versed with deep Dhamma concepts and was a well known teacher; he had developed *abhiññā* powers as well, but had not attained even the *Sotāpanna* stage. His *desanās* (discourses) were deep and only those at the *Anāgāmī* stage (at least the *Sotāpanna* stage) could follow them and get to *Arahanthood*. One day he went to see the Buddha, paid respects, and told the Buddha that he had been a Dhamma teacher during the times of several earlier Buddhas too, and helped many to attain *Nibbāna* (*Arahantship*). [**Bhikkhu Potila** - see, **Poṭṭhilatthera Vatthu - Dhammapda verse 282**]

- The Buddha asked him whether he had attained any *magga phala*, and Bhikkhu Poṭṭhila admitted that he had not. The Buddha just commented: "*Thucca* Poṭṭhila" and turned his attention to other matters; *tuccha* (pronounced "thuchcha") in Pāli and Sinhala means despicable or "lowly".

2. So, *bhikkhu* Poṭṭhila, who had expected praise from the Buddha for helping others, realized that he needed to work on his own salvation before helping others. He strived by himself and could not make any progress; he was trying very hard to "give up all attachments", following the instructions he gave others. But no matter how hard he tried, he could not succeed.

- When he sought help from other *bhikkhus*, they were reluctant to become his teacher because everyone knew he was very knowledgeable in Dhamma. Eventually, he went to this very young *Arahant* (well-known for his teaching abilities) and sought help. The young *Arahant* agreed to help, only if *bhikkhu* Poṭṭhila agreed to carry out everything as instructed, and Poṭṭhila agreed.
- The young *Arahant* decided to use an unusual *kammaṭṭhāna* (instructions). He took Poṭṭhila to a large area covered by mud, and asked him to wade into the mud and keep going until he told him to stop. Poṭṭhila started wading in the mud and kept going until he was told to stop when the mud was all the way up to his chin; he could barely able to move because the mud was heavy.

3. The *Arahant* told him, "if someone is stuck in the mud like that any knowledge about cleaning oneself by taking a bath is not going to help. One needs to get out of the mud first".

- Then he asked Poṭṭhila to come back. Poṭṭhila had difficulty moving since he was up to his chin in thick and heavy mud. While dragging himself out of the mud with great difficulty, Poṭṭhila realized what the young *Arahant* was talking about. It is not possible to get out of mud until one realizes that one is stuck there, and getting out of mud requires sheer willpower. Similarly, he had not realized that he was stuck at a much lower moral level; he needed to cleanse his mind first.
- The "giving up" part comes with a mind that has removed the wrong visions (*micchā diṭṭhi*) and excessive greed for sensual pleasures. These cannot be removed **just by** reading or listening to them.
- The account of bhikkhu Poṭṭhila at "WebLink: tipitaka.net: Dhammapada Verse 282" and "WebLink: ancient-buddhist-texts.net: Potthila the Empty-Head."

4. Of course one can remove some of it by reading, listening, **and contemplating** the validity of the Buddha's reasons, especially on *micchā diṭṭhi.* One has to realize that *kamma* (or one's actions) are likely to have their results either in this life or the next, and thus the rebirth process must be valid. The remaining types of *micchā diṭṭhi* are also related to *kamma* and rebirth. The ten types of *micchā diṭṭhi* are discussed in "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage".

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- The second level of removal of *micchā diṭṭhi* comes via comprehending *anicca*, *dukkha*, and *anatta*; ; see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage".

5. The simile can be made even better by looking at what happens to ants stuck in honey. Here unlike mud, the sensory pleasures are appealing and there is no incentive to get out. Those ants stuck in the honey, would not even try to get out because they are too busy enjoying it. **Even when they are barely stuck, and can move out of honey, they would not because they like the taste of honey.** Like that, any living being, whether a human or even the lowly worm, likes to indulge in sensory pleasures, and thus gets stuck.

- **And even when one realizes that one needs to get out of "the honey pot" it is hard, at least initially.**
- For that, one needs to see the perils of staying in this rebirth process, where birth in the lower four realms will lead to unimaginable suffering. Even if one can strive to be born in higher realms, that will not last long. **This is "*anicca*": no matter how hard we try to find refuge in the 31 realms, it is impossible to do so in the long run.**

6. With much effort, Poṭṭhila slowly made his way up to the waist level, and started feeling the lightness of being free of mud. He could now move faster too. He felt relief when he was out of the mud and was asked to go and take a shower. Now, cleaning up with soap could be done; but while stuck in the mud, there was no use for soap and water. Just like that, the profound Dhamma he had memorized was useless to him while he was still stuck in the mud.

- Eventually, when one comes out of the mud, that is like the *Sotāpanna* level. One is still covered with mud, i.e., one still likes to enjoy sensory pleasure. But now one knows one needs to shower, use soap and shampoo, and remove all that mud.

7. What Poṭṭhila was doing was to give discourses on profound Dhamma that could help an *Anāgāmī* attain *Arahanthood*. Most of those who benefited from *bhikkhu* Poṭṭhila's discourses were, ironically, *Anāgāmīs*. Poṭṭhtila was just reciting the Dhamma without real comprehension but those who benefited could comprehend the true meanings. After that *kammaṭṭhāna*, Poṭṭhila was able to attain the *Sotāpanna* stage and soon became an *Arahant*.

(By the way, one cannot attain the *Sotāpanna* stage by taking instructions from an *Anariya*, i.e., one who had not attained at least the *Sotāpanna* stage. But once one attains the *Sotāpanna* stage, one can learn by himself or from anyone else and get to the higher stages. This is why it was only *Sotāpannas* or above (mostly *Anāgāmīs*) who could benefit from *bhikkhu* Poṭṭhila's discourses).

- I believe this actual incident involving *bhikkhu* Poṭṭhila highlights a very important point. No matter how much one reads on deep concepts of Dhamma, it is hard to get the idea to sink in unless one's mind is purified to a certain extent. It is critical first to break through the heavy fog of being covered by many wrong concepts and strong attachments. When one breaks through that initial "wall of resistance," it is easier to comprehend more profound concepts; see "Lobha, Dosa, Moha versus Raga, Patigha, Avijjā."

8. One needs to make progress systematically. Just like it is impossible to learn high school math without learning basic addition/subtraction, one MUST understand the basic concepts first. Suppose one is engaged in killing, stealing, sexual misbehavior, lying, gossiping, getting "drunk" with alcohol, drugs, power, beauty, money, etc. In that case, it is impossible to calm the mind to a basic level. **And this is the hard part.** One is stuck in the mud (more like honey, because it feels good to be stuck there).

- And while stuck in the mud (or honey), no matter how much meditation one does, it is not possible to get LONG TERM relief. One may be able to go to a meditation retreat and be away from all those "honey-filled" attractions and enjoy some sense of calmness; but that goes away soon after coming back to "real life" with all those temptations.
- One needs to slowly work through the mud (or honey, because that is how it initially seems). This is the HARDEST part. No matter how much one READS, that will not make much difference until one sets up the stage for the mind to see reality.

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- By the way, this is also why those who meditate on "there is no self" (there is no 'me') cannot make any progress either. One needs to comprehend the "pointlessness in striving to accumulate material things for oneself" first. If one could tell a full blown lie, hurt someone else, sexually misbehave, etc., then isn't that done to gain something for "me"?

9. **Here is a rough step-by-step I would recommend (this is of course not for everyone; just for those who know they are stuck in honey):**

A. If one is hurting others for sensory pleasure, that should be stopped first. It is double jeopardy; one is "getting stuck" due to excessive greed and suffering the consequences of harming others. One is getting attached to "pleasurable things" and accumulating bad *kamma* by hurting others.

- For example, if one is killing animals for fun (sport), stealing valuables from others, having sexual relationships with other married people or young children, planning to hurt someone (even for retaliation), or spreading rumors about someone to get some pleasure out of it, getting drunk and verbally/physically abusing others, all those would be included here.
- **Such immoral activities are the worst, and are called "*pāpa kamma*". Both *lobha* and *dosa* (*dvesha*) are involved here and one's mind is said to cover with ignorance (*moha*);** see, "Lobha, Dosa, Moha versus Raga, Patigha, Avijjā."
- Thus someone in this stage is deeply in mud up to the chin.

B. One notch lower is being capable of doing things (of course not always) with EXTREME greed, even if it does not hurt others directly; here, one is only up to the waist to shoulder level in mud. These are usually the things one does to seek "perceived happiness" by going to extremes.

- When one cannot get "high enough" with alcohol, one tends to try drugs, because one has been "de-sensitized". We all know of many movie stars etc., who get into this trend and end up committing suicide because nothing at the end can bring more pleasure to a highly "de-sensitized" mind.
- Another indication of extreme behavior is living beyond one's means. This is, of course, relative. If one lives in a small (but comfortable) house and wants to move into a bigger house **by stretching one's resources**, that is a sign of extreme greed. If one is already living in a mansion that one has inherited or earned, and there is no financial burden, then there is nothing wrong with that since that will not burden the mind. However, in general, the fancier the item is, whether a house, car, or anything else, it usually takes more time and effort to "maintain." Inevitably, that leads to a higher stress level.
- Such extreme greed could also lead to actions of hate, when someone else gets in the way. Then one may do "*pāpa kamma*" here as well; actions of hate may get one into more trouble.

It is not possible to discuss all possibilities, but one should be able to figure out many such cases. No one else can decide these for anyone. Only each person knows about one's status of mind. However, any sensible person can make judgements for oneself, but not for others.

C. If one is at stage A or B above, one should read those posts in the "Moral Living and Fundamentals" section. It could be helpful to read those as one progresses and see that one understands more things than previously. This is hard to explain but it is true. A clear mind sees things much more quickly.

- Those in stages A or B should read posts #1 through #3 below.

D. Once one gets to the B stage, one should start reading the "Key Dhamma Concepts" posts and learn and comprehend *anicca*, *dukkha*, and *anatta*.

This is the real key step to getting started on the next stage. Once one gets some traction, there is nothing to hold back someone from attaining the *Sotāpanna* stage. It had been hard for hundreds of years only because the correct concepts were hidden. Once one gets some traction, one can start doing any of the *bhāvanā*.

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- As Carl Sagan said, "..think about all those emperors and kings who committed unmentionable atrocities to have a sense of superiority and power for maybe 50 years. They are all gone"; see, "The Pale Blue Dot……." Even though Dr. Sagan did not know, that is another way to state what *anicca* is.
- All those emperors and kings will be stuck in the animal or lower realms for billions of years. On the other hand, a peasant who lived within his/her means and led a moral life could live in a *deva/brahma* realm for billions of years.
- The main point here is that there is no point in trying to seek sense pleasures or accumulate wealth for 80-100 years maximum because, in the end, we will not be able to KEEP ANYTHING to our satisfaction. We may have a billion dollars, but if our bodies are worn out, will we be able to get ANY sensory pleasure? Will we be able to keep any part of our bodies to our satisfaction? Many try to "beat the aging process" by using temporary fixes such as botox, but any such effect will also be temporary.
- It is impossible to grasp the meaning of *anicca*, *dukkha*, and *anatta*, if one is stuck in mud or honey.

E. When one comes out of the mud and starts walking (with mud on the body), that is like the *Sotāpanna* stage. Now one does not need anyone's help, even though that can help expedite the process; one can figure things out by oneself.

- Many know many *suttā* by heart or Abhidhamma concepts, but nowhere near the *Sotāpanna* stage.
- We must understand that Buddha Dhamma is not about JUST LEARNING concepts (even though learning plays a big part); it is all about using what is learned to purify the mind. As the mind becomes clear, one will start seeing reality better. In the Buddha's days, illiterate people could learn Dhamma just by listening, and even attained Arahanthood.

E. The final stage is to realize that even birth in such *deva*/*Brahma* worlds will be temporary. At some point in the future, they will commit some bad deed and end up in the four lower realms for a long time; that is just the nature of this world, where sense pleasures can lure anyone to commit bad actions. But there is no point in talking about that stage, until one gets above the A and B stages and becomes a *Sotāpanna*.

F. The series of posts that I am writing on the *Satipaṭṭhāna Sutta* goes through this process too, from stage A. Therefore, it may be a good idea to read those posts from the beginning. The first introductory posts are full of Pāli words but go through them briefly even if you do not fully understand. They WILL become clear later, if not now.

- When one starts following the Path, one is bound to break the trend occasionally. A child learning to walk will fall many times. Many people get discouraged when they do an immoral act occasionally; but to realize that one made a mistake, and that it bothers one's mind, means one HAS MADE PROGRESS. That is why one needs to have the perseverance to get back up with renewed determination. Just like a child WILL learn to walk, one WILL get better with time.

G. Of course I do not know the level of each person coming to the website. Only each person knows where he/she is relative to the above steps.

- If one genuinely can purify one's mind and comprehend *anicca*, *dukkha*, and *anatta*, that is all it takes to attain the *Sotāpanna* stage.
- There is material ranging from the basic to very advanced levels and even more will be posted in the future. This is for completeness, and to ensure that any scholar or interested person can gauge the depth of Buddha's true teachings.
- Some people start comprehending Dhamma and start enjoying finding further details; no other type of "pleasure activity" can match the "enjoyment of Dhamma". Buddha Dhamma is the ultimate "book of nature".
- Furthermore, reading widely on different topics will help build *saddhā* (faith), which is NOT blind faith but faith built on understanding. When one sees how little modern science knows compared to the Buddha, it helps build faith. **And *paññā* (wisdom) and *saddhā* grow together.**

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Next, “1. Introduction to Buddhist Meditation”, …….

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12.26 How to Attain Samādhi via "Vipassanā Pubbaṅgama Samatha" Bhavana

Revised June 23, 2023; January 10, 2024

Sammā Samādhi (state mind to permanently remove "*saṇ*") requires comprehending the Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*. That is possible only with *vipassanā* or "insight meditation." However, *Samatha* (calming the mind) plays a critical role too.

Anariya Bhāvanā Is Only *Samatha Bhāvanā*

1. *Anariya bhāvanā* methods (which include breath or repeated recitation of a passage, such as "May all beings be happy and healthy") can suppress "sensual thoughts" (based on "*kāma rāga*") and lead to **mundane *samādhi***.

- But the effects are temporary, as anyone who participated in meditation retreats knows; it feels really good at the retreat, but after returning and getting into the hectic everyday life, that feeling of calmness fades away with time.
- Why is that? The reason is that our minds have deeply embedded "hidden defilements." The above methods help them keep suppressed, so it feels like one has gotten rid of them.
- Consider a glass of muddy water. If we let it sit for a while without disturbing it, the mud will settle to the bottom of the glass, and the water on the top eventually becomes relatively clean. Yet, if stirred with a straw, the mud will come back up, and dirty water can be seen.
- The mud at the bottom of a glass of water can be compared to "hidden defilements" in our minds. If the mind is not exposed to "attractive sensory stimulants," the "mud" will settle down, and the mind seems clear and peaceful.

"Previously Unheard Teachings" of a Buddha

2. At the time of the Buddha there were *yogis* who had pushed such *anariya Samatha Bhāvanā* techniques to advanced levels and attained *anariya jhānās*.

- But the Buddha realized that such *jhānās* don't have the "staying power." They can be "broken" when a *yogi* is exposed to "attractive sensory inputs." Such "tempting sensory stimulation" trigger "hidden defilements" in a mind, as explained above with the analogy of a glass of muddy water.
- The Buddha showed those "hidden defilements" can be described in many ways. We will mainly focus on seven types of *anusaya* and ten types of *saṁyojana*. See "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."

Two-Step Process – *Jānato Passato*

3. As explained in #5 of the above post, the removal of *anusaya* or *saṁyojana* ("mud in a glass of muddy water") requires comprehending "Paṭicca Samuppāda, Tilakkhana, Four Noble Truths."

- That comprehension happens in a two-step process, which the Buddha called "*jānato passato*": (i) First, one must be exposed to the above concepts from a Noble Person (*Ariya.*) That is the "*jānato*" step. (ii) Second, one must engage in *vipassanā* or "insight meditation" to fully comprehend those concepts (*passato.*)

Samatha and *Vipassanā* Both Needed

4. A calm, non-agitated mind is needed in both those steps of *jānato* and *passato*. That is why *Samatha* also plays a significant role.

- A calm mind is needed to get an idea of a concept being explained, i.e, in the *jānato* step.

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- For that idea to "sink in" to the mind one needs to repeatedly think about those concepts and to see whether they make sense; that is the "*passato*" step and obviously a calm mind is needed there too.

5. The "WebLink: suttacentral: *Yuganaddha Sutta* (AN 4.170)" explains different ways of removing *anusaya* (*saṁyojana*) and reaching *Nibbana* (*Arahanthood.*)

i. *Samatha pubbaṅgama vipassanā* (*Samatha* preceding *vipassanā*)

ii. *Vipassanā pubbaṅgama samatha* (*vipassanā* preceding *Samatha*)

iii. *Samatha vipassanā yuganaddha* (both together)

iv. *Dhammuddhaccaviggahitaṁ mānasaṁ* (this is a special case of someone getting stuck at a higher level, but will eventually overcome difficulties)

Samatha preceding *Vipassanā*

6. This first category above is likely to play a significant role early in one's practice. To calm the mind, one needs to keep the mind away from attractive sensory inputs.

- If the mind is constantly distracted by an attractive sensory input, it moves away from "*samatha.*" That attachment is ***taṇhā***.
- If a mind is vulnerable to *kāma rāga* (for those with strong *kāma rāga anusaya* or *kāma upādāna*), it could be hard to get to "*samatha.*"
- The popular method used by non-Buddhists for "sensory control" is "breath meditation." If you keep the mind on the breath, it cannot be attached to any other sensory input. However, that will not help with *vipassanā* at all.

7. Therefore, one must use "sense control" (i.e., not indulge in sensory pleasures all the time) and willfully decrease it first. In other words, one can get to "*samatha*" by keeping the mind away from attractive sensory inputs.

- That will help calm the mind and help cultivate *paññā* (insight/wisdom) to some extent. This is the "*Sīla, Samādhi, Paññā*" sequence: *sīla* (moral conduct), *samādhi* (Concentration), and *paññā* (wisdom.)
- Once *paññā* is cultivated sufficiently the mind will automatically switch to "*Paññā, Sīla, Samādhi*" sequence. **This is where one gets to *Ariya* "*Sammā Samādhi.*"** Here, the cultivated *paññā* (with the comprehension of "distorted *saññā*") can make a big difference in cultivating *Samatha*; see #8 below.
- This is explained in "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi."

Removal of Hidden Defilements Requires *Vipassanā Bhāvanā*

8. The "*Samatha Bhāvanā"* in (ii) and (iii) of #5 above is not an *anariya Samatha Bhāvanā* like "breath meditation." Of course, such an *anariya* version could be useful in the early stages, especially while on the mundane eightfold path (the "*Sīla, Samādhi, Paññā*" sequence in #7 above.)

- In the latter stages, the best way to calm a mind is to understand the concept of "distorted *saññā*"; see "Sotāpanna Stage via Understanding Perception (Saññā)." **Once one understood the this concept, one's cravings will diminish and it will be easier to get to *Samatha*.**
- Of course, that requires some insight too. Thus, especially for those on the Noble Path, (ii) and (iii) of #5 are likely to benefit most people.

9. Thus, *vipassanā* becomes increasingly more important as one makes progress (especially after comprehending the concept of "distorted *saññā.*") It will not be necessary to a separate "*samatha bhāvanā*."

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- At that point, t**he best is to keep the mind focused on a Dhamma concept, i.e., *vipassanā*.** That way also, the mind can not attach to other sensory inputs and you will get both done (*samatha* and *vipassanā*.)

Progress Will Strengthen Motivation

10. As you progress, your mind will gain calmness, a permanent relief. It will gradually become easier to "get to *samādhi*."

- The Buddha compared the relief gained by this *Bhāvanā* as follows: paying off an enormous loan that had been a burden to the mind, being released from jail, recovering from a significant disease, gaining freedom from slavery, and reaching safety after crossing a dangerous desert. If someone has all those five experiences simultaneously, the Buddha said, that is the kind of relief one gets by removing the five hindrances.
- This is the *nirāmisa sukha* gained when approaching *Nibbāna*; see the post, "How to Taste Nibbāna." *Nibbāna* is "cooling down"; any sensory pleasure cannot match it and is permanent. One can experience it in varying degrees as one cultivates this *Ariya* meditation.

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XIII Abhidhamma

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Other Relevant Posts:

- Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key
- Key to Sotāpanna Stage – Diṭṭhi and Vicikicchā
- The Origin of Matter – Suddhaṭṭhaka
- What are Dhamma? – A Deeper Analysis
- Pabhassara Citta, Radiant Mind, and Bhavaṅga

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13.1 Abhidhamma – Introduction

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1. "*Abhi*" means "higher" or "deeper." Thus *Abhidhamma* is a more in-depth, fundamental description of Buddha Dhamma.

- The result is the same as the material in the *suttā*. Still, *Abhidhamma* provides a "bottom-up" description of existence, starting with 82 "most basic units" within the four ultimate entities of *citta, cetasika, rūpa*, and *Nibbāna*. Finalizing that task was a monumental task, and it took almost 500 years to complete it at the third Buddhist Council.
- The 81 "basic units" that make up this world are one **pure *citta***, 52 *cetasika*, and 28 types of *rūpa*. Depending on the combinations of *cetasika* that arise with *citta*, 89 (or 121) types of **contaminated *citta*** (or *viññāṇa*) can occur. That will become clear as we discuss it further.
- *Abhidhamma Piṭaka* is entirely consistent with the other two *Piṭaka* of the *Tipiṭaka*.

2. In the *suttā*, the Buddha explained the Dhamma concepts using everyday language. **Most people can attain *Nibbāna* without knowing anything about *Abhidhamma*.**

- However, one could study Abhidhamma and see WHY Buddha Dhamma is not a religion but is the ultimate explanation of nature, the Grand Unified Theory. That can lead to a "faith-based understanding" of Buddha Dhamma. It has a thousand-fold more explanatory power than modern science. And for those who like to "get to the bottom of understanding something," Abhidhamma will bring joy to the heart.

Let us take the example of making a cake:

- All one needs to know are the ingredients, how to mix them, and the proper procedures to bake them. That is analogous to *suttā*.
- *Abhidhamma*'s approach is comparable to starting at the atomic level of the ingredients. Then one can describe how those fundamental entities combine to make flour, oil, eggs, etc. Furthermore, one would know the choice of those ingredients and WHY the cake needs to bake at a specific temperature.
- It is mind-boggling what *Abhidhamma* can accomplish.
- **However, instead of being a boring "recipe book," learning *Abhidhamma* can be a delightful experience if one starts with understanding the basics. Furthermore, one can get a much deeper understanding of the Dhamma concepts.**

3. *Abhidhamma* provides a complete, consistent description of existence (encompassing the 31 realms). With this description, there can be no unexplained phenomena at any level. A logician like the late Dr. Kurt Gödel could have a great time with it; see "Gödel's Incompleteness Theorem."

- The scope of *Abhidhamma* is somewhat comparable to what the scientists are trying to do with a Grand Unified Theory to describe the behavior of inert matter. Einstein devoted the latter part of his life to developing one and failed; scientists are still far from achieving it. And even if accomplished, it can only describe the behavior of inert matter, not of living beings.

4. *Abhidhamma* is the Grand Unified Theory of the Buddha. I introduced it in the post "The Grand Unified Theory of Dhamma." In this *Abhidhamma* section, I will try to provide further details. My goal is to describe it in an easy-to-grasp, straightforward manner.

- When I taught physics to undergraduate students, I told them not to memorize anything but to grasp the essence of the material. Many students (and adults) try to memorize descriptions of a concept but have no idea how to apply that concept. I used to give them all the complex equations and any other hard-to-memorize material in the tests; they needed to apply those equations correctly in solving problems.

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- My approach is the same here. For example, in the "Tables and Summaries" post, different types of *cittā* (loosely speaking, "thoughts") are listed. There is no need to memorize them. One should understand a given Dhamma concept starting from the basics: for example, which *cittā* are immoral and can lead one to rebirth in the *apāyā* and WHY.

5. For example, a key concept in Buddha Dhamma is *saññā* (translated to English as "perception"). But it is much more complicated than "knowing and identifying an object"; see "Saññā – What It Really Means."

- One of my first goals in the Abhidhamma section is to describe *saññā* and the critical role played by the brain. For that, we first need to understand the connection between the brain and the mind (they are NOT the same). See "Brain – Interface between Mind and Body."
- Abhidhamma can make one addicted to it, as I have become addicted. When one starts to grasp how this complex world works, understanding even a bit more can bring joy to the heart.

6. However, I must say that even if one can understand the whole of the *Abhidhamma* theory, one MAY NOT understand the Buddha's message. **One must understand the true meanings of *anicca*, *dukkha*, and *anatta*.**

- I had so many unresolved questions on parts of *Abhidhamma* until I listened to the first *desanā* from one of my teachers on July 30, 2013, on *anicca*, *dukkha*, and *anatta*. It was like lifting a fog, and by the end of that *desanā,* I knew I would be able to 'fill in the blanks" to improve my understanding.
- *Abhidhamma* can solidify and "fill in the blanks" of Buddha Dhamma from the *suttā*, which can be exhilarating.

Background of the Development of *Abhidhamma* Theory

7. Following is a brief background on how the *Abhidhamma Piṭaka* of the *Tipiṭaka* was developed over roughly 250 years by the lineage of *bhikkhus*, starting with Ven. Sāriputta. Of course, Ven. Sāriputta was one of the two chief disciples of the Buddha: While Ven. Mahā Moggallāna excelled in supernatural powers, Ven. Sāriputta excelled in Dhamma. He was only second to the Buddha in Dhamma knowledge.

- The minute details on the structure of a *citta vīthi* (a series of *citta*) of 17 thought moments, with each *citta* lasting sub-billionth of a second, can be seen only by a Buddha. The Buddha described the framework of the Abhidhamma to Ven. Sāriputta. Then Ven. Sāriputta and his group of *bhikkhus* (and their subsequent lineage) completed the monumental task of compiling the Abhidhamma theory, starting with the fundamental entities.
- As I mentioned earlier, that is a million times more complicated than putting together a Grand Unified Theory of inert matter (as scientists are attempting to do today). A living being has an inert body but a complex mind that makes that inert body "alive." Most of Buddha's teachings (including *Abhidhamma*) are focused on the mind and mental phenomena.

8. At the First Buddhist Council, just three months after the *Parinibbāna* of the Buddha, only a theoretical framework was recited. More was added at the second Council, and the task was completed only at the third Council. This completed *Tipiṭaka* was written down in 29 BCE at the Fourth Buddhist Council; see "Preservation of the Buddha Dhamma."

- A false statement in many books is the following statement. *Abhidhamma* was "invented" by *bhikkhus* after the *Parinibbāna* of the Buddha.
- Those who make such statements have not either studied *Abhidhamma* or have not been able to understand the in-depth analyses of *Abhidhamma.* The minute details of the very fast *citta vīthi* are discernible only to the mind of a Buddha.
- It is essential to realize that hundreds of *Arahants* at the Fourth Council wrote the whole *Tipiṭaka*, including the complete *Abhidhamma Piṭaka.*

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9. The description of the events leading to the First Buddhist Council, just three months after the *Parinibbāna* of the Buddha, is described in the "WebLink: suttacentral: 21. *Pañcasatikakkhandhaka*" section of the "*Cūḷavagga*" of the "*Theravāda Vinaya Piṭaka*."

- At the end of that section is a small section titled "*Tassuddānaṁ*." That summarizes the events of the First Council.
- The following verse is in there: "***Upāliṁ vinayaṁ pucchi, suttantānandapaṇḍitaṁ; Piṭakaṁ tīṇi saṅgītiṁ, akaṁsu jinasāvakā***."
- That says: "Venerable Upāli recited the Vinaya (***Upāliṁ vinayaṁ pucchi***,) Ven. Ānanda recited the Suttas (***suttantānandapaṇḍitaṁ*** or ***sutta ānanda paṇḍitaṁ***), and all of the 500 *Arahants* present recited ALL THREE ***Piṭaka*** (***Piṭakaṁ tīṇi saṅgītiṁ, akaṁsu jinasāvakā.***) [***tīṇi*** : see *tayo*. ***tayo*** : [nom. plu. of *ti*] **three** (persons).]
- Thus, there is clear evidence that all three *Piṭaka* of the *Tipiṭaka* were recited at the First Council.
- However, only a basic framework of Abhidhamma was available at that First Council. Further refinements/expansions were added to the *Abhidhamma Piṭaka* at the Second and Third Councils. The finalized version was written down at the Fourth Council.

10. In the "Introduction" to his book (Ref. 1), Bhikkhu Bodhi has a subsection on "The Origins of *Abhidhamma*" (see pp. 9-11 of Ref. 1.) There, he has provided a brief background which I will summarize.

- The Buddha explained *Abhidhamma* in detail to an assembly of Devas in the *Tāvatiṁsa Deva* realm over three months. Each day, the Buddha would descend to Earth for his almsround, meet Venerable Sāriputta, and give him a summary of that day's discourse.
- Having learned *Abhidhamma* from the Buddha, Ven. Sāriputta taught it to his 500 student-*bhikkhus*. However, they had to expand that summary to the form we have in seven books today. That task was completed only by the Third Council, as mentioned in #9 above.
- The "WebLink: suttacentral: *Lomasakaṅgiyabhaddekaratta Sutta* (MN 134)" confirms that the Buddha spent in the *Tāvatiṁsa Deva* realm: "*Ekamidaṁ, bhikkhu, samayaṁ bhagavā devesu tāvatiṁsesu viharati pāricchattakamūle paṇḍukambalasilāyaṁ*." OR "One time, the Buddha was staying among the *Devas* of *Tāvatiṁsa* realm."

11. There is also a verse close to the beginning of the "WebLink: suttacentral: *Dhutaṅgapañha* (Mil 6.4.2)" section of "*Milindapañha*" of the *Tipiṭaka* directly saying that. It is in Ven. Nagasena's answer to a question by King Milinda about the vast numbers of humans and *Devas* who attained *magga phala* while listening to the Buddha.

- "*..Nagare rājagahe paññāsasahassāni tīṇi ca satasahassāni ariyasāvakā bhagavato upāsakaupāsikāyo, puna tattheva dhanapālahatthināgadamane navuti pāṇakoṭiyo, pārāyanasamāgame pāsāṇakacetiye cuddasa pāṇakoṭiyo, puna indasālaguhāyaṁ asīti devatākoṭiyo, puna bārāṇasiyaṁ isipatane migadāye paṭhame dhammadesane aṭṭhārasa brahmakoṭiyo aparimāṇā ca devatāyo, puna* ***tāvatiṁsabhavane paṇḍukambalasilāyaṁ abhidhammadesanāya*** *asīti devatākoṭiyo,.*"
- The "WebLink: suttacentral: English translation (Mil 6.4.2)" there is as follows: "..In the city of Rājagaha, three hundred and fifty thousand devout laymen and devout laywomen, disciples of the Blessed One, were walking in the Paths. And there again at the taming of *Dhanapāla* the great elephant nine hundred million living beings, and again at the meeting at the *Pāsāṇika Cetiya* on the occasion of the *Pārāyana* discourse one hundred and forty million living beings, and again at the *Indasāla* cave eight hundred millions of gods, and again at Benares in the deer park Isipatana at the first preaching of the Dhamma one hundred and eighty million Brahmā gods and innumerable others, and again **in the heaven of the Thirty-Three at the preaching of the *Abhidhamma* on the *Paṇḍu Kambala* Rock** eight hundred millions of the gods,."
- Much merits to the reader TripleGemStudent for providing me with this reference.

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Weakening of *Buddha Sāsana*

12. The absence of *Arahants* (in significant numbers) started around the second century CE and coincided with the rise of *Mahāyāna* and the "contamination" of Theravada, which culminated in the *Visuddhimagga* of Buddhaghosa; see "Historical Timeline of Edward Conze."

- As we discuss more topics, it will become clear that only *Arahants* with superior mental power can accomplish the complex task of completing the *Abhidhamma Piṭaka.* It was compiled without an easy way of recording, let alone having access to computers.
- I have given a breakdown of the *Abhidhamma Piṭaka* in the post, "Preservation of Dhamma."

13. **August 12, 2015:** I have brought the subsections on "Mind and Consciousness" and "Gandhabba (Manomaya Kāya)" from "Dhamma Concepts" to the "Abhidhamma" section since it is imperative to understand those basic concepts first. Reading those subsections (and "Citta and Cetasika") is a good idea before reading further in the *Abhidhamma* section.

- It is not necessary to understand the material in all those essays. But the more of those basic concepts one understands, the easier it becomes to grasp the content in subsequent articles.
- Also, we all keep increasing our understanding as we learn Dhamma. I learn new things daily and update the posts as much as possible. The more one learns, the more one can "see the inconsistencies" in other versions of "Buddhism," and possibly in my essays; some of these posts date back to 2014. Please don't hesitate to point out any inconsistencies on this website. I would be grateful. There is a "Comments" tab under each post.

14. I have written a series of posts in a new subsection introducing fundamental concepts in Abhidhamma at "Essential Abhidhamma – The Basics."

The background and an overview are at "Abhidhamma Piṭaka – Deeper Analyses of Concepts."

REFERENCES

1. "WebLink: PDF Download: Bhikkhu_Bodhi-Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2000); this is a revised and updated version of Ref. 2 below. A pdf file can be downloaded (click the link to open the pdf).

2. Reference 1 above is an update to an earlier version: "WebLink: PDF Download: A Manual of Abhidhamma," Fifth Edition by Narada Thero (1987).

3. "WebLink: PDF Download: Buddha Abhidhamma – Ultimate Science," by Dr. Mehm Tin Mon; this is a FREE publication (click the link to open the e-book); please read the following warning about all three references.

Unfortunately, some concepts in all three references are not correct. In particular, most existing *Theravāda* texts (except the *Pāli Tipiṭaka* of course) have incorrect interpretations of *anicca*, *dukkha*, and *anatta.* **Also, *kasiṇa* and breath meditation are presented as Buddhist meditations in all three references.** These problems are discussed in the section "Elephants in the Room."

4. References 1 through 3 are based on a Commentary on the *Abhidhamma Piṭaka* by Ācāriya Anuruddha (*Abhidhammattha Sangaha*) as mentioned in Ref.1.

- Also, see Bhikkhu Bodhi's note, "WebLink: accesstoinsight.org: A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Acariya Anuruddha."

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13.2 Essential Abhidhamma – The Basics

September 23, 2018

Amazingly Fast Time Evolution of a Thought (Citta)

The Amazing Mind – Critical Role of Nāmagotta (Memories)

Citta and Cetasika – How Viññāṇa (Consciousness) Arises

State of Mind in the Absence of Citta Vīthi – Bhavaṅga

Bhava and Bhavaṅga – Simply Explained!

Citta Vīthi – Processing of Sense Inputs

Javana of a Citta – The Root of Mental Power

Cetasika – Connection to Gati

13.2.1 Amazingly Fast Time Evolution of a Thought (Citta)

August 23, 2018; revised (#18 added) September 12, 2018; January 6, 2019; May 16, 2020; September 22, 2021; February 1, 2024; July 5, 2024

Introduction

1. Even though only one word in the English language ("thought") describes "a unit of cognition" or "a thought," the Buddha explained that such a "thought" arises as a *citta* and goes through nine stages of "contamination" to become *viññāṇakkhandha*. What we experience is this *viññāṇakkhandha* of the "aggregate of *viññāṇa*." See, "The Five Aggregates (Pañcakkhandha)."

- However, even a contaminated *citta* is still called a *citta* for convenience, even in the *suttā*. So, one needs to determine the meaning depending on the context. One needs to have an idea of those nine stages.
- Some of these terms in the nine stages are used interchangeably as "a thought" in many Buddhist textbooks and internet sites (e.g., *citta*, *mano*, *viññāṇa*.) That is NOT correct.

2. I will make this post simple because everyone must understand how a *citta* (incorrectly translated as "thought") is "contaminated" within a split second. By the time we become aware of a "thought," millions or billions of *cittās* may have arisen.

- It is impossible to stop a *citta*'s contamination within such a short time. I have even seen some well-known, and respected Dhamma teachers say that **one can willfully** keep a "*pabhassara citta*" (uncontaminated *citta*) from being contaminated.
- I hope this post will clarify that such a thing is impossible. **One's *cittā* are contaminated depending on one's *gati* and the sensory input (*ārammaṇa*) in question.** The key to preventing *cittā* from getting contaminated is changing one's *gati* over time.
- That is done by following the Noble Path, and specifically by practicing the correct *Ānāpāna* and *Satipaṭṭhāna Bhāvanā*, **not by the "fake breath meditation."** That will become clear by the end of the post.

Nine Stages of a Thought (*Citta*)

3. Those nine stages of contamination during the lifetime of the fundamental unit of cognition (within a billionth of a second) are ***citta, mano, mānasan, hadayan, pandaran, mano manāyatanam, mana indriyam* (or *manindriyam*), *viññāṇa, viññānakkhandha.*** [*Yaṁ cittaṁ mano mānasaṁ hadayaṁ paṇḍaraṁ mano manāyatanaṁ manindriyaṁ viññāṇaṁ viññāṇakkhandho*...] A *Tipiṭaka* reference is given in the post, "Pabhassara Citta, Radiant Mind, and Bhavaṅga."

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- Amazingly, these nine steps occur within a split second, and the Buddha said there are billions of *citta* arising within the blink of an eye. Each *citta* has three stages: *uppāda*, *ṭhiti*, and *bhaṅga* (rising, stability, and dissolution). Those nine steps occur before the *bhaṅga* or the termination stage.
- It may be hard to believe, but we can prove this true with the following example.

4. Suppose three people A, B, C, are sitting in a small coffee shop. They are all facing the door, and person X walks in. Suppose that person X is a close friend of A, the worst enemy of B, and that C does not know X. We will also assume that all are males.

- So, let us see what happens within a split second. A recognizes X as his friend, and a smile comes to his face. B recognizes X as his enemy, and his face gets darkened.
- On the other hand, C's mind does not register anything about X, and X is just another person to him. He immediately goes back to whatever he was doing.
- Such fast "recognition" is possible because of the "*saññā*" (a mental factor or a *cetasika*) that arises with every *citta* (loosely translated as a thought.) See "Saññā Gives Rise to Most of the Vedanā We Experience."

5. **That is an example of a "*cakkhu viññāṇa*," a "seeing event."** It is over within a split second, just like taking a photo with a camera takes only a split second, where the image is instantaneously captured on the screen.

- However, something very complicated happens in the human mind when a "seeing event" occurs.
- It is critically important to go slow and analyze what happens to see how complicated this process is (for a human mind) to capture that "seeing event." It is far more complex than just recording "a picture" in a camera.

6. Within that split second, A recognizes X as his good friend and pleasant emotions arise in his mind, making him happy. B recognizes X as his worst enemy, and destructive emotions arise in his mind, making him angry. On the other hand, C identifies X as a man or a woman, and no feelings occur.

- We usually don't think twice about these observations. However, if one carefully analyzes what happens, one can easily see that this process is amazingly complex.
- How does the SAME "seeing event" (seeing X) lead to all these very different changes in the minds of three people? (and the emotions even show up on their faces!)
- No one but a Buddha can see the evolution of a *citta* because billions of *cittās* can arise in the blink of an eye.
- The Buddha has analyzed this process in minute detail. We will discuss only the critical basic features here.

Nothing Faster in the World Than the Arising of a *Citta*

7. Buddha said it is hard to find any phenomenon in this world that changes faster than the mind: "WebLink: suttacentral: Aṅguttara Nikāya (1.48)."

The short *sutta* says: "*Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi yaṁ evaṁ lahuparivattaṁ yathayidaṁ cittaṁ. Yāvañcidaṁ, bhikkhave, upamāpi na sukarā yāva lahuparivattaṁ cittan*"ti."

Translated: "I consider, *bhikkhus*, that no phenomenon comes and goes so quickly as *citta*. It is not easy to find an analogy (a simile) to show how quickly *citta* can change."

Three Features of a Seeing Event (Cakkhu Viññāṇa)

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8. **The "seeing event" has three essential features:**

- One gets into an emotional state (pleasant, unpleasant, or neutral, called *sukha, dukha*, and *upekkhā* in Pāli), which is ***vedanā***.
- One recognizes the object, and that is called ***saññā.***
- Based on *vedanā and saññā*, one also generates other mental factors (*cetasika*,) such as anger and joy. Those are none other than ***saṅkhāra.***
- Of course, this holds for all six types of *vipāka viññāṇa.*

9. ***Viññāṇa* is the overall sense experience encompassing all those three:** *vedanā, saññā, saṅkhāra.*

- **But *viññāṇa* can be more than the sum of those three.** See "Viññāṇa – What It Really Means."
- We can safely say that *viññāṇa* (or, more correctly, *viññāṇakkhandha*) is the overall sensory experience, INCLUDING one's expectations based on that sensory experience. That is why one's facial expressions may change, too, according to such expectations.

10. We can see that those three people, A, B, and C, will have three different "states of mind" upon that seeing event (*ārammaṇa*).

- **That "mindset" with a set of *vedanā*, *saññā*, and *saṅkhāra* is called a *viññāṇa*.**
- *Viññāṇa* is the overall sensory experience that includes all those. And that takes place within a split second.
- There are six types of *vipāka viññāṇa* corresponding to the six sense faculties. See, "Viññāṇa – What It Really Means."

Importance of Character/Habits (*Gati*)

11. Several key important basic features come out from this simple example.

- **There is no single entity called "*viññāṇa*."** When we hear something a "*sota viññāṇa*" arises, when we taste something a *jivhā viññāṇa* occurs, etc. Altogether, six types of *vipāka viññāṇa* are associated with the six sense faculties we have. Those are *cakkhu* (see), *sota* (hear), *ghāṇa* (smell), *jivhā* (taste), *kāya* (touch), and *mano* (mind).
- **Any of those will lead to the following outcomes:** *Sukha, dukha*, or *upekkhā* ***vedanā*** arise. One recognizes what type of picture, sound, etc., and that is (***saññā***.) Then other types of *cetasika* occur (called ***saṅkhāra***) depending on the *ārammaṇa* (sound heard, etc.) AND the "nature" of the person (**character/habits or *gati***).
- *Gati* is sometimes written as *gathi as* is pronounced in conventional English. However, there is a "*Tipiṭaka* English convent" adopted in the 1800s to keep the words short; see, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."
- Each person has a unique (but changing) set of good and bad *gati.* I will not discuss this here, but there are many posts on the website on *gati.*

Dependence on the "Thought Object" (*Ārammaṇa*)

12. Let us take a different scenario. Let us assume that X is B's girlfriend — who is not on good terms with A — and that C is a young male who has never seen X.

- Now, we see that the moods of A and B will reverse. A will be instantaneously unhappy to see X, and B will be happy to see X.
- The situation for C could be different. If X appears attractive to him, C may instantaneously form a lustful state of mind.

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13. Thus, we see that the type of *cakkhu viññāṇa* depends primarily on two things: the person experiencing it and the sense object in question (called a *ārammaṇa* in Pāli).

- In the above two cases, A and B experienced different types of vipāka *viññāṇa* (seeing something "good" or "bad.") But their experiences reversed when the sense object changed (situation in #4 versus that in #12.)
- In the case of C seeing an attractive woman, even though he had no prior contact with her, lustful *viññāṇa* arose in C, due to his "lustful" *gati*.
- If C were an *Arahant*, C would only generate a *upekkhā viññāṇa* when seeing the X. An *Arahant* has removed all *gati*; one must learn about *gati* to understand this point.

14. **Now, we see that for a given person, there is no permanent set of good or bad *viññāṇa*.** What kind of *viññāṇa* arises depends on the *gati* of the person (at that time) and the sensory object.

- We usually call someone a "good person" based on their overall character, i.e., if that person displays more "good character" than "bad character" over time. But only an *Arahant* can be called a "definitely a moral person," acting 100% morally all the time.
- Even though this is a complex subject, the basic features are those mentioned above. One needs to analyze different situations in one's mind to get these ideas firmly grasped. That is actual *vipassanā* meditation!
- To progress on the path, one needs to understand how the mind works. The Buddha said that the world had never known his Dhamma, and it has the mind at the forefront. Furthermore, the mind is the most complex entity in the world.

Simple Explanation of the Nine Steps

15. The first stage, *citta*, is just awareness that comes with the "uncontaminated" *vedanā* and *saññā* and five other universal mental factors (*cetasika*): *phassa, cetanā, manasikara, ekaggatā, and jivitindriya*. One is just aware that one is alive and is experiencing something.

- At the "*mano*" stage, the mind has "measured" what the object is (මැනීම [*mænīma* or Measurement] in Sinhala,) whether it is a tree, a human, or a bird.
- In the following "*mānasaṁ*" stage, the mind can distinguish among different species, such as whether it is just a woman or one's mother or a parrot or a hummingbird. That is the "pure and complete awareness": one sees the external world as it is. An *Arahant*'s mind will not be contaminated beyond this stage.

16. At the next "*hadayaṁ*" (හදෑ වීම [*hāda vīma* or Trouble shooting] in Sinhala) phase, the mind gets attached to the object (or repulsed by it) based on one's prior experiences and *gati*.

- This attachment gets stronger in the following several stages, and by the time it reaches the *viññāṇa* stage, it can be fully "corrupted."
- Finally, that *viññāṇa* gets incorporated into the aggregate of *viññāṇa* or the *viññāṇakkhandha*. With each thought, the *viññāṇakkhandha* grows.

17. One crucial observation is that C's mind stopped at the "*mānasaṁ*" stage in the first example above. (That is only partially correct, but we don't need to get to details here). However, in the second example, it got contaminated.

- Of course, an *Arahant*'s mind will never get contaminated beyond the "*mānasaṁ*" stage for ANY sense object.
- Specifically, no *lobha*, *dosa*, or *moha* will arise in an *Arahant*, regardless of the sensory input.

18. Hopefully, the above basic description will clarify how a *citta* gets contaminated automatically according to one's personality (*gati*) and the sense object.

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- The critical point is that we do not control those initial *citta* that arises automatically at the first exposure to the sense object.
- **However, when we become aware of this initial response, we can control our subsequent *cittā* by being mindful.** That is the key to *Ānāpāna* and *Satipaṭṭhāna* meditations and is a different topic. For details, see "Bhāvanā (Meditation)" and "Living Dhamma" and "Paṭicca Samuppāda" sections.

19. Finally, another critical point is that the six types of *viññāṇa* that we just discussed are all *vipāka viññāṇa*. These arise due to past *kamma*, i.e., as *kamma vipāka*. However, even this *vipāka viññāṇa* is contaminated at a low level; see "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

- Then there are *kamma viññāṇa* that we create ourselves; see "Kamma Viññāṇa – Link Between Mind and Matter."
- When the Buddha said that we need to stop defiled *kamma viññāṇa* from arising, he was referring to the *kamma viññāṇa*. We have control over *kamma viññāṇa*. But we do not have control over *vipāka viññāṇa*, which is due to past *kamma*.
- Details on *kamma viññāṇa* in the post "Do I Have "A Mind" That Is Fixed and "Mine"?". At a given moment one's state of mind depends on one's *gati* (character and habits) AND the external sense object.

20. This discussion continues in "The Amazing Mind – Critical Role of Nāmagotta (Memories)" which provides further details.

13.2.2 The Amazing Mind – Critical Role of Nāmagotta (Memories)

September 6, 2018; revised September 7, 2018; October 7, 2019; March 10, 2020; June 6, 2021; June 10, 2021; September 16, 2021 (revised #1); September 22, 2021 (revised #1); December 13, 2022

Nāmagotta (Part of *Pañcakkhandha*) Are Memories

1. Here, we will discuss the critical importance of *nāmagotta* (our memory records). This discussion will help us understand the post, "Anatta in Anattalakkhaṇa Sutta – Part 1."

- It is important to note that "*nāmagotta*" contains records of all our past events. **As we know, each aggregate (*khandha*) includes all past events.** For example, *rūpakkhandha* includes the *rūpa* we are experiencing now and all past *rūpa* we have experienced. See, "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood." That holds for the other four aggregates too. **Thus, *nāmagotta* consists of the "past components of *pañcakkhandha*."**
- Let us take person X. If someone shows X an apple, he will say, "that is an apple, and I know how it smells and tastes." Suppose X loses all memory right after that. Now, will X be able to identify that as an apple? Of course not.
- That is another amazing thing about the mind. It can search one's previous experiences with a given object (in this case, an apple) and remember what an apple looks like, tastes like, etc., i.e., all the distinctive properties of an apple. And it can do that in a billionth of a second!
- We discussed this in detail: "Amazingly Fast Time Evolution of a Thought (Citta)."

Important Aside: A mind is constantly interacting with *pañcakkhandha* and also constantly adding to the *pañcakkhandha*.

- *Pañcakkhandha* becomes *panca upādāna khandha* (*pañcupādānakkhandha*) when the mind attaches to an *ārammaṇa* based on *gati* (character/habits). That initial "attachment" happens within a billionth of a second.

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- But if we are mindful, we can stop that "attachment" when it leads to unwise actions. That will slowly change our *gati*. That will lead to better responses to various types of *ārammaṇa* over time. That is the basis of true *Ānāpānasati*/*Satipaṭṭhāna*.
- Of course, practicing *Ānāpānasati*/*Satipaṭṭhāna* becomes easier with a proper understanding of the *anatta* nature. Then the mind will see the unfruitfulness of immoral deeds seeking temporary pleasures.)

Without Memories, There Would Be Only a Zombie (or a Robot)

2. **Think carefully about the following.** If X loses all memories, he will not know what to do with a plate of food put in front of him; he will not identify that as a pizza, a sandwich, etc.

- X will not know how to go home if he is at work when memory loss happens. X would not even know what "home" means and that he is supposed to go home at a particular time.
- If he gets the urge to go to the bathroom, X will not know where the bathroom is.
- You can think about the zillions of things we take for granted every day that X will not be able to do. X will not be able to function at all!

3. That is why a baby of a few months does not recognize anything and has no control over "bathroom functions."

- A baby's brain is not developed and thus cannot make contact with the *mano loka*, where memories are; see, "Nāmagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)" and "Recent Evidence for Unbroken Memory Records (HSAM)."
- Thus a baby is TOTALLY dependent on parents until about a year old until the brain develops to some extent.
- The *manasikāra cetasika* helps re-creates memories based on the "*rūpa*" received from the brain.

Perception or Identification (*Saññā*) Requires Memories

4. Now, suppose that person X, who has lost all his memories, takes a bite of the apple. Of course, he will taste the sweetness, but he will not be able to IDENTIFY that as an "apple taste."

- Furthermore, X may not even generate a liking or the desire to take another bite unless he is hungry.
- **That also proves that the CRAVING for the taste of apple was not in the apple.** Cravings are associated with one's ***āsava***. **And those *āsava* cannot manifest unless one's memories are intact and hidden *anusaya* can be triggered.**

5. With his memories lost, X's *vedanā* and *saññā* will be pretty close to "uncontaminated" *pabhassara citta*. He will experience a taste (without identifying it as the taste of an apple). But he will not generate any *sobhana* or *asobhana cetasika* based on any attractive or repulsive sensory input.

- But of course, he has not attained the *Arahant* stage. His *āsava* will be with him, just as a newborn baby will have all its *āsava* with it.
- If X lost his memory due to brain damage, his *āsava* would not resurface until the next birth if the brain was permanently damaged.
- Details at "Āsava, Anusaya, and Gati (Gathi)." Many examples are discussed in, "Patient H.M. – Different Roles of Brain in Memory."

The Account of Patient H.M.

6. Patient H.M.'s story is in the book "Patient H.M. : A Story of Memory, Madness, and Family Secrets" by Luke Dittrich.

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- Here we must remember that our memories are in the *nāma loka* and can be recalled only by the *mana indriya* in the brain. See, "Namagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)," "Memory, Brain, Mind, Nama Loka, Kamma Bhava, Kamma Vipāka," "Gandhabba Sensing the World – With and Without a Physical Body," and "Brain – Interface between Mind and Body." One needs to spend some time clarifying this key concept.
- The surgeons had inadvertently removed part of the brain of "patient H.M." that contained the *mana indirya* (surgeons were trying to stop regular seizures that the patient was experiencing by removing tiny parts of his brain).
- With more studies in the future, we may identify the *mana indirya* in the brain.

Brain is Required to Capture the External Sensory Object

7. That is why a newborn baby (within a year or so from birth) has a minimal perception capability. The brain has not developed to process all the information that comes through the sense faculties.

- Therefore, a newborn baby's brain cannot transfer anything useful to the *hadaya vatthu* to identify objects or match each with the set of *āsava/anusaya* and generate cravings or dislikes for that sensory input.
- A baby's hidden *āsava* will not show up until its brain develops. According to the Buddha, the brain function attains its total capacity around seven years of age: One can even attain *Arahanthood* if one is over seven.
- The role of the brain is discussed in "Brain and the Gandhabba" and "Brain – Interface between Mind and Body." Those who want to investigate this issue can find a lot of information there. I have tried to present a consistent picture using Buddha Dhamma and recent scientific findings.

The Difference Between an Arahant and Patient H.M.

8. We can get a good idea of how *Arahant's* mind works by considering a person X discussed in #1 through #5 above (or patient H.M. IN #6) who has lost all his memories. The only difference is that in X or H.M., all *anusaya* are intact, but they cannot be "triggered."

- For an *Arahant*, all *gati* and *āsava/anusaya* have gone away via cultivating *paññā*.
- But an *Arahant* will have all his memories intact. If he has developed *abhiññā* powers, he will be able to recall memories not only from this life but many lives in the past.

Habits/Cravings (and Thus *Gati* and *Āsava*/*Anusaya*) Change With Time

9. Most cravings are associated with our past habits and desires. Each person has a unique set, AND that set of habits/cravings will change over time.

- All *gati* and *āsava/anusaya* arise or — are with oneself — because of the inability to get rid of evils due to ignorance of the fundamental nature of this world: *anicca, dukkha, anatta, asubha*, etc.
- When one is on the Path, one will gradually get rid of "bad *gati*" and cultivate "good *gati*." Then, at some point, one can comprehend *the anicca* nature. Then one's *paññā* will grow leading to the PERMANENT removal of *anusaya* in four stages of *Nibbāna*.
- One should read up on those Pāli terms if one does not understand them. **Translating those terms to English does not make sense because no single English word will convey the same meaning as a Pāli word.**
- That is NOT memorization. One should comprehend what is MEANT by a Pāli word, not memorize it.

10. Suppose X is a young male. When X — if he has lost ALL his memories — sees an attractive woman, he will see her as an attractive person. But he will not generate any lust for her, no matter how beautiful she

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is. It is just "seeing" for him. Note here that he would have lost all memories regarding his past sexual activities (in fact, this is why a baby does not generate sexual thoughts.)

- The "picture" that comes to mind, cannot match it with X's previous experiences with women. **His *kāma rāga anusaya* is still there but not awakened. The same is true for a baby.**
- Similarly, X will not generate any angry thoughts when seeing "an enemy"; he does not recollect past encounters with the person.
- In the same way, X may touch a red-hot iron because he has no idea that it can burn.
- That is also why babies touch or even try to eat anything and everything. They have no prior experience that some of those could be harmful. In the same way, until that baby grows up and has had sexual experiences, *kāma rāga anusaya* will stay dormant.
- To emphasize, in the case of X, he had NOT his hidden defilements (*anusaya*.) If he gets his memories back, his lust toward attractive women or anger toward an old enemy will trigger. We can make it even simpler: If you lose ALL your memories of your father, would you be able to recognize him when you see him? If you cannot recognize him, would you generate affectionate thoughts when you see him? Of course not.
- There are several real-life medical situations where people lost memories for different reasons: "Patient H.M. – Different Roles of Brain in Memory."

"Live in Just the Present Moment"?

11. These days, there are many "philosopher-types" (like Ekhart Tolle or even some Buddhist teachers) who say "forget the past and live in the moment."

- That is utter nonsense.
- One CANNOT forget the past AND live in the present. The Buddha said **to live in the present moment mindfully**, ensuring not to make bad decisions.
- The Buddha had a perfect memory. He could remember things as far back as he wished. Often he would give accounts of what had happened in past lives and teach people how to learn lessons from the past.

An Example from the *Tipiṭaka*

12. Finally, at the beginning of the "WebLink: suttacentral: Mahāmālukya Sutta (MN 64)," the Buddha points out the fact that *sakkāya diṭṭhi* cannot arise in a new-born baby. That is because of what we discussed above. There is no way to trigger the hidden *anusaya* in that baby's mind.

- To quote the above translation: "**For a young tender infant lying prone does not even have the notion 'identity,' so how could identity view (*sakkāya diṭṭhi*) arise in him?** "
- The Pāli verse is: "*Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyadiṭṭhi?* ."
- **Deeper explanation:** That baby's *anusaya* (hidden defilements), and thus *sakkāya diṭṭhi,* remains intact in the *manomaya kāya* (*gandhabba*.) However, until the baby's brain is developed enough to process external sensory inputs, it cannot generate the *saññā* corresponding to sensory inputs; see "Brain – Interface between Mind and Body." One's *gati* from previous lives start to materialize after about seven years of age when the brain is fully functional.

13.2.3 Citta and Cetasika – How Viññāṇa (Consciousness) Arises

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Necessary Background

1. It is a good idea to read the posts, "Amazingly Fast Time Evolution of a Thought (Citta)" and "Viññāna – What It Really Means" first.

- It may be a good idea to read at least the introductory post on the *manomaya kāya* before reading this post: "Gandhabba (Manomaya Kāya) - Introduction."
- When one learns *Abhidhamma*, one can see why the Buddha rejected both "self" and "no-self" concepts. A "living being" is a momentarily changing entity. It is not possible to say "it does not exist," because it does exist. It is just that it continuously evolves ON ITS OWN PATH determined by "*gati*" at each stage. There is a "dynamic self," which has its own identity or personality or "*gati*" (which also evolve.)

Citta and *Cetasika* Arise Together

2. The name *citta* came from "*chitra*," the name for a painting in Pāli or *Sinhala*. A pure *citta* has only seven mental factors (*cetasika*). *Cetasika* provide "colors for the picture," so to speak.

- But the seven *cetasika* that are in every *citta* (universal *cetasika* or "*sabba citta sadharana cetasika*") may be considered "colorless." A pure *citta* is like a blank sheet of paper on which these "snapshots" painted.
- There are a set of 14 "bad *cetasika*" and a set of 25 "good *cetasika*." For a rough visual, we may think of the "bad *cetasika*" as dark colors (black, brown, etc.), and the "good *cetasika*" as pleasant colors such as green or yellow. Then there are six other "occasionals" (i.e., appear only in some *cittā*) that are also "colorless," and those can arise with either good or bad *cetasika*; see, "Cetasika (Mental Factors)."
- *Cetasika* arise with a *citta*, decay with a *citta*, and take the same thought object (*ārammaṇa*) as the *citta*. But a given *citta* has either good OR bad *cetasika*; they do not mix.
- And a citta is of very short duration; it lasts much less than a billionth of a second; see "What is a Thought?" in the "Mind and Consciousness" section.

Sensory Experience Comes in "Snapshots"

3. A living being experiences the "world out there" in a series of very fast "snapshots"; it grasps the "world" in a snapshot called a *citta* (pronounced "chiththa") that lasts much less than a billionth of a second. As soon as the mind sees that "snapshot", it is gone. But the mind gives us an illusory sense of a permanent "world." **It does that by making that "snapshot" meaningful. That requires incorporating our memories as well as our hopes for the future.** Let us see how this process as described in *Abhidhamma*.

- The mind does this with the help of a *cetasika* (pronounced "chethasika") in that *citta* called *manasikara*. We will discuss this later, but I am just trying to get across the basic idea.
- Pāli words are spelled differently compared to "Standard English" spelling. See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."

4. **Therefore, we can visualize each "moment of awareness" of the outside world by the mind like a snapshot.** As soon as it comes, it is gone.

Then how does our mind see the outside world as "permanent?" Also, how does it decide a given situation as 'good' or 'bad?' Often, two people look at the same thing and perceive it differently (one may perceive it as as "good" and the other as "bad.")

- Two of the universal *cetasika* (*manasikāra* and *cetanā*,) are responsible for such variations.

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- As we discussed in other posts, a record of the "snapshot" that decays is permanently recorded in the mental plane, and these records are called *nāma gotta*; see, "Difference Between Dhamma and Saṅkhāra (Saṅkhata)."
- In the same way, our hopes and visions for the future are also in the mental plane. Of course, the past *nāma gotta* are permanent while the imprints for the future keep changing. The *manasikāra cetasika* brings in memories from the past and hopes for the future into the current *citta*, thus a "permanent like" view of the world is composed of the *cetanā cetasika*, which is responsible for "putting together a *citta*."
- Furthermore, in one person, "good" *cetasika* may arise due to a sensory input, but if the "*gati*" of the other person is opposite, a set of "bad" *cetasika* may arise in the other person. The *cetanā cetasika* combines them to form a "good" or a "bad" awareness.

How Do We See?

5. It is basically the same kind of process happens when we see, hear, taste, smell, touch, or think. Let us explain the concept of vision.

- The basic sequence of events in capturing any "input" via the five physical senses was described in "Gandhabba (Manomaya Kāya) - Introduction."
- If we keep looking at a picture on the wall, nothing changes because it is a static picture.
- Now let us think about what happens when we look at a water fountain. The water fountain looks like a sort of a solid object. But in reality, there are trillions of water particles rising and falling each second. We do not "see" individual water particles but just the appearance of a "sort of solid object with a certain shape."
- In a "thought" (*citta*), the *manasikāra* and *cetanā cetasika* help the mind put together a "composite" of what is happening to give a more or less "solid appearance."
- Same thing happens in seeing a continuous "ring of fire" when one swirls a light in a circular motion. At a given moment, the light is at a fixed position, but if we move the light fast enough, only see a "composite picture" in the shape of a continuous ring of light.

The Movie Analogy

6. Another example is a motion picture. When making a movie, many many static pictures are taken and then play them back at fast enough speed. If the playback speed is too slow, we can see individual pictures, but above a certain "projection rate," it looks like real motion. Here is a video that illustrates this well:

WebLink: YOUTUBE: Animation basics: The optical illusion of motion

Our Sensory Experience Is Very Similar to the "Movie Analogy"

7. When we see the outside world, what happens is very similar to the above. At the end of the video it is stated that the "movie" we see is an illusion. **As the Buddha explained, that holds for real life as well.** In real life when we see someone coming towards us, what we actually see is a series of "static pictures" or *citta* projected at a very fast rate in our minds. That gives us the illusion of a "movie like experience."

- In the above video, it is suggested that all the information from the "previous static frames" were put together by the brain. However, that is true only to a certain extent.
- The brain does put together the individual frames. But it is the mind that incorporates past memories and IDENTIFIES who is in the picture.
- We not only "see" the video, but we also RECOGNIZE what is seen. We identify a given actor, we can even remember previous movies with that actor, we KNOW all about the scenes in the background, etc.

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It is not possible for the brain to have access to all those memories. This is a point that needs a lot of thought.

- What happens according to *Abhidhamma* is the following. The brain periodically sends packets of acquired data put together by the cortex in the brain to the *hadaya vatthu*, which is basically the seat of the mind. *Citta vīthi* arise in accepting that information from the brain, and it is the mind that does all the compiling (with the help of the *manasikāra* and *cetanā cetasika*) and that is how we EXPERIENCE it.
- I will go into more details later, but those are the key points.

8. We need to keep in mind that all animals have this capability too. A dog basically sees its environment just like we do and instantly recognizes the objects in the picture. Even an ant does too, even though its "world" is much more limited.

- Think about how a tiny ant can process all that information that allows it to move in a reasonable fast pace in hunting for food. It knows its territory, certain smells, and also remembers how to get back to its nest. All that information is NOT in that tiny body of an ant. More things to think about!

Brain Is Very Fast Computer

9. In the above video, it is shown that the slowest projection rate where the brain seems to process data is about 20 frames per second; this correspond to a data packet of about 50 millisecond duration. This is consistent with a recent findings from MIT that says the *minimum* time needed is about 20 milliseconds: WebLink: Detecting Meaning in Rapid Pictures-Potter-2014.

- This is consistent with the *Abhidhammic* picture of the brain capturing segments of visual data and transmitting that information to the *hadaya vatthu*, which is the "mind door." That takes place via the *cakkhu pasāda* that is located on the *manomaya kāya* close to the *hadaya vatthu*.
- *Abhidhamma*, of course, does not mention how long the brain captures visual data for a "seeing event" before sending it to the *hadaya vatthu*. But it does say that this information is now converted by the brain to a format suitable for transmission to the *hadaya vatthu*, and is sent there via a "ray system" (*kiraṇa*.) I assume that this encoded information is sent at the speed of light. Thus, the information gets to the *hadaya vatthu* almost instantaneously. Note that the *hadaya vatthu* is located on the *manomaya kāya*, but is close to the heart

But The Mind Is Faster

10. Of course we not only see things, but we also hear, smell, taste, touch, and think other thoughts all at the SAME TIME, it seems.

- The mind processes the information sent by the brain in a billionth of a second, much faster than the brain can process. So, the mind is mostly idle, "waiting for data from the brain."
- Therefore, the "sensing rate" is limited by the relatively slow processing speed of the brain. According to current scientific studies mentioned above, brain processing happens at the millisecond time scale, a thousand-times slower than the mind. However, it is still more than fast enough for us to experience simultaneity in all sensory inputs.

Science Helping to "Fill-in-the-Blanks"

11. The scientific studies on the "minimum duration of a detectable event" are still at early stages (see #9 above.) We may be able to put together a more precise sequence of events in the future. Yet we have enough data to put together a qualitative picture of what happens.

- This is an excellent example of how science can help us "fill in the blanks" of the overall picture that the Buddha provided. Of course, such a scientific background was not there 2500 years ago.

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- Once the Buddha was in a *Simpāsa* forest near *Kosambi*, and he took a few leaves into his hand and told the *bhikkhus*, "what I have taught you compared to what I know is like these few leaves compared to the leaves in this forest. But what I have taught you is more than enough for you to attain *Nibbāna*."
- Thus modern science can provide us with details about the "big picture" of the Buddha, and we should be grateful to all those scientists for that knowledge. However, we should use that knowledge wisely and should not get carried away in spending too much time on such details.

Next, "What is a Thought?", ……

13.2.4 State of Mind in the Absence of Citta Vithi – Bhavanga

September 23, 2018; revised January 18, 2021; Re-written November 22, 2021; revised August 31, 2022 (several esp. #14)

"*Bhavaṅga* state of mind" is different from "*bhavaṅga citta*" that arises in a *citta vīthi.*

Bhavaṅga State of a Mind

1. At the *cuti-paṭisandhi* moment of grasping a new *bhava*, a new *hadaya vatthu* (seat of the mind) arises due to *kammic* energy. Since a human *bhava* is grasped with a "good *nimitta*" associated with a "good *gati*," the *bhavaṅga* state associated with that *hadaya vatthu* will reflect that *gati.*

- **That natural, "born-with" *bhavaṅga* state will be there until grasping the next *bhava*.** For example, even if one becomes unconscious, the mind will be in the ***bhavaṅga* state.** A ***bhavaṅga* state** does not have "conscious thoughts" or *cittā* (plural of *citta*.)
- That "natural *bhavaṅga*" (unlike any "temporary *bhava*" that we will discuss below) cannot be "felt." For example, while unconscious we don't "feel" anything, but the *hadaya vatthu* (seat of the mind) is in the ***bhavaṅga* state.**
- It is easier for some to grasp concepts than others. One factor for that is that one's *bhavaṅga* is "better" than another. In other words, one with a *tihetuka* birth will have a better natural *bhavaṅga* state than one with a *dvihetuka* birth.
- I had written a post about *bhavaṅga* sometime back (which describes it from another angle), which you may want to read now to "seal in" your understanding: "Bhava and Bhavaṅga – Simply Explained!."

2. When a mind is not occupied with any specific *ārammaṇa* (i.e., when it is not focused on a sensory input), it is in the natural *bhavaṅga* state.

- **As we discussed above, that "natural state of mind" or "the *bhavaṅga*" is good in a human. Animals mostly live in fear and uncertainty.**
- However, one does not feel it as good or bad. If you see someone just staring into space (and if that person is not in deep thought), that mind is in the *bhavaṅga* state. If you talk to him, he would be startled into "wakefulness". If you ask him what he was thinking about, he cannot answer because his mind was not on a particular *ārammaṇa*. It was in the *bhavaṅga* state.
- The *bhavaṅga* state can be compared to a started car in neutral gear. It is a dormant state. The mind becomes active when it comes out of the *bhavaṅga* state.
- Thinking happens only with an active mind with *cittā*, and *cittā* can arise ONLY in *citta vīthi*. See, "Citta Vīthi – Processing of Sense Inputs."

Switching from *Bhavaṅga* to Active *Citta Vīthi* – an Analogy

4. I have read the following nice analogy, but have forgotten where it was. In this analogy, a man is sitting in the middle of an enclosed small hut with six windows. He is sitting at a desk in the middle of the hut but can easily look up and see any of the six windows.

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- The mental body (*gandhabba*) trapped inside the physical human body is like the man sitting at the table in the hut. Note that a *gandhabba* is essentially *hadaya vatthu* and *five pasāda rūpa*. But those are the critical components where the mental activity occurs, i.e., *citta* arises.
- When the mind is focused on the *bhavaṅga* state, that is comparable to the man absorbed in reading a book sitting at that table. He is not aware of what is happening outside the hut at all.
- In the same way, the *gandhabba* in the *bhavaṅga* state has no awareness of what is happening outside the human body. It is focused on the *bhavaṅga* (the *nimitta* grasped at the beginning of this *bhava*).

5. The man in the hut could be distracted from the book if a disturbance happens at one of the windows. For example, suppose someone outside comes to a window and knocks on it. Then the man would look up from the book at the window where the disturbance was.

- This is like a sense signal from one of five physical sense doors coming to one of the five *pasāda rūpa* around the *hadaya vatthu*. The *hadaya vatthu* — surrounded by the five *pasāda rūpa* — is like the man sitting in the hut with windows.
- The only difference is that signals for the *mana indriya* come directly to the *hadaya vatthu*, instead of through a sixth *pasāda rūpa*. Those signals (*namagotta* and *dhammā*) come through the *mana indriya* in the brain directly to *hadaya vatthu*.

Coming Out of the *Bhavaṅga* State

6. When the seat of the mind (*hadaya vatthu*) gets a signal from one of the six sense doors, it comes out of the *bhavaṅga* state and starts investigating the sensory input. If the sensory input is significant, it will act on it by generating *javana citta* in a *citta vīthi*.

- As we mentioned in the link in #2 above, a series of *cittā* arises in *citta vīthi*. A *citta vīthi* is based on an *ārammaṇa* coming through one of the five physical senses always will have 17 *cittā*. A *citta vīthi* can also arise directly in mind (*manodvāra*) and *manodvāra citta vīthi* have 10 or more *cittā* (maximum 12).
- When an *ārammaṇa* comes to the mind, the mind "comes out of the *bhavaṅga* state". **That takes 3 *cittā* labeled as "*atīta bhavaṅga* (AB)" "*bhavaṅga calana* (BC), and "*bhavaṅga uccheda* (BU)."**
- In simple terms, that means it takes three thought-moments (*cittā*) for the mind to "get out of the *bhavaṅga* state" and start paying attention to the *ārammaṇa*. That activity takes place in *citta vīthi*. Let us look at the basic structure of a *citta vīthi*.

Components of a *Citta Vīthi*

7. When a signal comes to one of the five *pasāda rūpa*, the *hadaya vatthu*'s attention to the *bhavaṅga* state will be disturbed. **Then three *cittā* will rise to break away from the *bhavaṅga* state.**

- Those three *citta* are called *atīta bhavaṅga* (*atīta* means "old" or "past" in Pāli or Sinhala), *bhavaṅga calana* (*calana* — pronounced "chalana" — means move or vibrate), and *bhavaṅga uccheda* (*uccheda* means to "cut-off").
- Just like it would take the man in the hut a few moments to become aware of the disturbance at the window and to look up, it will take those three *cittās* to pass before the *hadaya vatthu* "breaks away" from the *bhavaṅga* state. Then it will investigate what the disturbance is.

8. Now, *hadaya vatthu*, with the next *citta* will look to see which of the five *pasāda rūpa* is disturbed. That *citta* is called the "*pañcadvārāvajjana citta*," where *pañca dvāra* means "five doors" referring to the five physical senses.

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- If it turns out that the signal is coming through the *ghāna pasāda rūpa* (i.e., a smell), then the mind will turn to that door. Then a *ghānadvāra citta* arises. That will be the fifth *citta* in the *citta vīthi*.
- Now the mind will "accept" that signal; this is called a "*sampaṭicchana citta*."
- Then it will fully realize that signal with the next *citta*: "*santīraṇa citta*."
- Up to this point, there have been three *bhavaṅga citta*, a *pañcadvārāvajjana citta*, a *ghānadvāra citta* (or any one of the five *pañcadvāra citta*), a *sampaṭicchana citta*, and a *santīraṇa citta*; seven *cittās* in all. **All these are *vipāka citta*.**

9. The eighth *citta* in the *citta vīthi* is called a "*votthapana citta*." This is a very important *citta*, where one's mind decides to take action based on the sensory input it receives.

- How to respond to a given sense input (*ārammaṇa*) is automatically decided by the mind, based on one's *gati* (pronounced "gathi") and the particular sensory input.
- We have discussed *gati* before: see, for example, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)," "How Are Gati and Kilesa Incorporated into Thoughts?," "Cetasika – Connection to Gati," and "Āsava, Anusaya, and Gati (Gati)."
- Depending on the sensory input and one's *gati*, the mind may decide to ignore the sensory input or take action if it gets attracted to it.
- Possible actions will include one or more of the following: Thinking along the same lines to oneself/talking out about it (with *vacī saṅkhāra*), and possibly taking bodily actions (with *kāya saṅkhāra*).

10. Such actions are implemented with seven *javana citta*; see, "Javana of a Citta – The Root of Mental Power." This is where *mano/vacī/kāya saṅkhāra* arises. Therefore, the seven *javana citta*, after the *votthapana citta* are ***kamma*-generating *citta***.

- All *kammic* energies are generated in the seven *javana cittā*. This is where *vacī saṅkhāra* and *kāya saṅkhāra* are generated. Then physical actions and speech are implemented by the brain, as needed.
- After seven *javana cittā*, the *citta vīthi* ends with two *tadārammaṇa* (T) or ***bhavaṅga citta* (B)**, as we discuss next. Note that B here represents a *citta*, not the ***bhavaṅga* state**. However, it has the same "qualities as the *bhavaṅga* state."

A Pañcadvāra *Citta Vīthi*

11. Now we can represent a *pañcadvāra citta vīthi* as follows:

[*bhavaṅga* state] **"AB BC BU PD CV Sam San V J J J J J J J T T"** [temporary *bhavaṅga* state] **OR**

[*bhavaṅga* state] **"AB BC BU PD CV Sam San V J J J J J J J BB"** [*bhavaṅga* state]

- The difference depends on the strength of the sensory input that triggered the *citta vīthi*. Let us discuss that now.

Two *Tadārammaṇa* or Two *Bhavaṅga Citta*?

12. If the sense input was particularly strong (like a death in the family), that is a special case. Then those last two *cittās* will be *tadārammaṇa* (T), as shown in #11 above. Here *tadārammaṇa* indicates a "strong sensory input." Such a strong sensory input is registered in the mind temporarily and "that state of mind" can linger for some time. That time duration can range from a few minutes to several days.

- Such a very strong *citta vīthi* is called an ***atimahāntārammaṇa* (very strong) *citta vīthi*.** The sensory event "sinks into the mind" and the **mind stays in that state for a while** before settling back to the natural *bhavaṅga* state. This is the situation depicted in the first *citta vīthi* of #11.

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- For example, if one gets frightened by a chasing dog, that agitated and frightened state may last for many minutes. If a parent or a child dies, the resulting sadness may last several days.
- However, eventually, the mind will return to the natural *bhavaṅga* state.

13. If the impact of the sensory input is not that strong, but enough for one to think about it, say something, or take action, then the seven *javana* will still flow. However, it will NOT register in the mind as a *tadārammaṇa* (which means "a strong thought object"). It is strong because it still generates *javana citta.*

- In that case, the last two *citta* will fall back to the "natural *bhavaṅga* mindset", B, so now the *citta vīthi* is: "AB BC BU PD CV Sam San V J J J J J J B B". This is the situation depicted in the second *citta vīthi* of #11.
- Such a *citta vīthi* is called a ***mahāntārammaṇa* (strong) *citta vīthi***.

14. If the sense input is not strong enough to generate interest in the mind, no *javana citta* will be generated.

- In that case, *citta* will fall back to the natural *bhavaṅga* state right after the *votthapana citta*: "AB BC BU PD CV Sam San V **B B B B B B B B B**".
- Such *citta vīthi* are called ***parittārammaṇa* (weak)** or ***atiparittārammṇa* (very weak) *citta vīthi*.** *Parittārammaṇa citta vīthi* are involved in dreaming. *Atiparittārammṇa citta vīthi* are involved in breathing. We don't even notice such *citta vīthi* of the last and weakest type.
- For more details, see; "Javana of a Citta – The Root of Mental Power."

Strong Sensory Input Leaves the Mind in a Temporary *Bhavaṅga* State

15. This is the situation we discussed in #12 above. Let us discuss some examples.

- For example, many people get into a "state of sorrow" after hearing about the sudden death of a parent, spouse, etc. Even when they are not thinking about that person, they may be just sitting somewhere with very clear features of sadness on their faces.
- Sometimes people get very scared and it shows on their faces, but they cannot even think. They are too scared to think or to speak: "frozen in fear".
- The same thing happens when one gets very angry: They may not say anything but we can see the anger in their faces. They themselves may not know what to do.

16. So, there are many such cases where we just get into a certain state of mind, which can be called "**a temporary existence or *bhava***": the above three examples correspond to "sad *bhava*", "scared *bhava*", and "angry *bhava*" respectively.

- Such a "temporary *bhava*" or "temporary state of mind" can last many minutes or even days. **These may be denoted by B_T, compared to one's natural *bhavaṅga* state, which we can denote by B.** After some time, the B_T state will slowly fade away to fall back to the natural B state.
- Active *citta vīthi* run during such a temporary B_T state would be influenced by that B_T state. **For example, if one becomes temporarily angry, his following actions could be influenced by that anger.**
- The natural *bhavaṅga* state (B) is the mindset grasped at the *cuti-paṭisandhi* moment; see #1 above.

Connection of "Temporary *Bhava*" to *Gati*

17. We can see right away that "angry *bhava*" comes easily to those who are easy to get angry. Such people can be "triggered" easily. Just saying some wrong words can make them angry.

- The same is true for other types of "temporary *bhava*". Some can be easily frightened. Some can be easily tempted with sense pleasures.

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- The tendency to easily get into such "temporary *bhava* (B_T)" will be reduced when one progresses on the Path.
- When one finally gets to the *Arahant* stage, one will not get into any "temporary *bhava*"; one has lost all such *gati*. One will have "an unshakable calm state of mind".
- Thus, for an *Arahant*, only the natural *bhavaṅga* state (B) will be there until death. **Of course, any *anusaya* that was there initially will be gone.**

13.2.5 Bhava and Bhavanga – Simply Explained!

January 19, 2018; revised February 5, 2018; January 19, 2021; September 10, 2022

1. There is much confusion about these two key Pāli words: *bhava* and *bhavaṅga*. By clarifying what is meant by them, it would be much easier to comprehend many concepts in Buddha Dhamma, for example, how laws of *kamma* are enforced by nature via *Paṭicca Samuppāda*.

- Even in current Theravāda texts, there is confusion about the difference between *bhava* and *jāti*. If you have not read the post, "Bhava and Jāti – States of Existence and Births Therein," I recommend reading that first.
- Please do not be discouraged by the Pāli terms. Some have no suitable English terms, and it is better to learn their meanings and use the Pāli terms. Read through first, even if you don't get the full meaning. It will become clear. I will make it simple in this post.
- I will make one or two more posts on this subject to include references from the *Tipiṭaka*.

2. *Bhava* means "the potential for existence" in EITHER **one of the 31 realms of possible existence** (we can see just the human and animal realms) or **some specific state of mind within the current life**.

- **The first category** includes human *bhava*, animal *bhava*, *Tusita deva bhava*, *peta bhava*, *Ābhassarā Brahma bhava*, etc., i.e., existence in one of the 31 possible realms. As we will see below, many such "potential *bhava*" exist for each living being. A new *bhava* will be grasped at the end of the current *bhava* based on the relative energies of various *bhava* (*kamma bīja*) cultivated in one's past.
- Even during this lifetime, we "live under different existences" based on significant life events. **This is the second category**. For example, a normally "good person" may become violent for a short time upon seeing his wife in bed with another man, or one will live in a "state of sorrow" for many days upon the death of a loved one.
- Both those are "*bhava*," states of existence.

3. *Bhavaṅga* ("*bhava*" + "*aṅga*," where *aṅga* means "part") therefore means a "state of mind" that is inseparable from any existence.

- When not disturbed by a strong external sense input (via the five physical senses or the mana indriya), a human mind is in its natural bhavaṅga state received at the beginning of this human bhava. Each person's bhavaṅga state is different (based on the sense object taken in at the paṭisandhi moment) and feels "neutral" to each person. For example, when one is in deep sleep or "just staring out into space," one's mind is likely to be in **one's natural *bhavaṅga* state, which we can denote by B**.
- On the other hand, when one's mind is deeply affected by some event like in the examples we mentioned above, then the mind goes into a "temporary *bhavaṅga* state" corresponding to that event ("state of rage" when angry or "state of sadness" upon the death of a loved one). **We can denote this by B_T.**

4. Now, this "state of mind" (B or B_T) could be interrupted by a *citta vīthi* triggered by an external sensory input coming through one of the five physical senses or the *mana indriya*.

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- For example, when another loved one comes to pay respects to the dead loved one (who is in a "sad B_T"), one's mind may become happy for a few minutes upon seeing that person. Then they may recall a past event about the dead person, and both may get sad again. That "sad temporary *bhavaṅga state*" (B_T) may not go away for several days. And then the mind will gradually fall back to the natural *bhavaṅga* state, B.
- That temporary state of mind may last only minutes or hours for less strong life events.
- For example, if one sees an old friend on the street, one's mind may become happy and talks excitedly. After the friend departs, that "happy" B_T state may linger for a while. But then it would be suppressed when another thought process starts based on a different *ārammaṇa*.

5. Therefore, within a given day, one's mind could enter several B_T states. But unless a B_T state is triggered by a significant life event like losing a loved one, the mind would fall back to the natural B state when one wakes up the next morning.

- For the reasons discussed above, the natural *bhavaṅga* state, B, could be called the "*uppatti bhavaṅga*," and those temporary *bhavaṅga* states, B_T, could be called "*pavutti bhavaṅga*."
- However, such labels are not used in the *suttā* or *Abhidhamma*. I mention that to make the connection better.

6. Please reread the above discussion. That should help one get the basic ideas about what *bhava* and *bhavaṅga* are. **It is important to note that *bhavaṅga* is a state of mind, not *citta vīthi* (thoughts).**

- Another way to describe a *bhavaṅga* state is to say that while the mind is in that state, one has corresponding *gati* (*gathi*). This is also an important aspect.
- For example, when one gets into a B_T state of anger, then one, of course, has predominantly "angry *gati*" during that time. Furthermore, one who generally has cultivated "angry *gati*" is likely to easily get into a B_T state.
- By the way, the Sinhala word for bhava is just "*Bava*" (බව). For example, when one sees an eye-catching thing and generates a "*lobha bhava*" at that moment: ලෝභ බව ඇවිදී ලෝභයක්වනෙවා

7. Another important aspect is that when one is in an "angry B_T state**," it is easier to generate more angry thoughts. This is due to the "Anantatra and Samanantara Paccaya": That "state of mind" is receptive to more angry thoughts. This is why it is important to try to get the mind away from the angry state to focus on something entirely different.**

- **It is good to contemplate the** above basic ideas with examples from one's life. For example, when one is angry at someone, it is easier to recall such bad past experiences and suppress any past good experiences coming to mind.

8. When one has a calm state of mind when reading/listening to Dhamma, it is easier to generate compassionate thoughts about others. Therefore, it is important to "set the background" when starting an important task.

- This is why people go to a temple, offered flowers, etc., recite *gāthā*, before sitting down to listen to a *desanā* by a *bhikkhu*. The state of mind is critical. One cannot comprehend deep *Dhamma* if the mind is angry or even in an excited state (like thinking about a sick child at home, for example).
- This is why it is a good idea to at least recite the qualities of the Triple Gem (Buddha, *Dhamma, Saṅgha*) before starting a formal meditation session; see "Buddhist Chanting."

9. Another important application of the "Annantara and Samanantara Paccaya" relevant to this case is that while in a human *bhava*, only *kamma vipāka* are "compatible" with the human *bhava* and human *gati* (and thus human body) can bring in *vipāka*.

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- Even if one has *kamma bīja* suitable to bring harsh *vipāka* experienced in the *apāyā*, they will not be able to bring *vipāka* as long as one is with a human body. Similarly, any highly pleasurable *vipāka* has to wait until one is born in a *deva bhava* with a fine body suitable to experience such good *vipāka*.
- An animal always lives with fear for its life; that is part of *bhavaṅga*. Similarly, a *tihetuka* human has a natural, pleasant demeanor; an *ahetuka* human (disabled, etc.) has a weakened mindset. A *dvihetuka* is in between.

10. Yet another is the state of mind at the dying moment, when the grasping of a new *bhava* is getting close (if *bhava* energy is to run out at death, i.e., if there are no more *jāti* left in the current *bhava*).

- Here the *kammic* power will start bringing various thoughts to mind via the *mana indriya* compatible with the strongest *kamma bīja*. For example, one who is about to grasp a new life in hell (*niraya*) may start recalling some fear-generating events (even from previous lives), and one's mind could be bent to a "fearful temporary *bhavaṅga* state (B_T)." Then more and more such fearful events will start coming into the mind.
- This is why some dying people's fear can be seen in their eyes, even if their bodies have become non-responding.
- Some people start to yell with fear when they see an especially unpleasant *bhava* coming their way. Flashes of the existence awaiting will come to their minds, such as burning in hell, being cut by sharp weapons, or just seeing others engulfed in flames.
- On the good side, some people will remain calm with a pleasant look on their faces, even if their bodies are becoming non-responding. Some smile when they see the scenery of the happy environment they are going to.
- This basic knowledge can explain many phenomena like that.

11. For those familiar with *Abhidhamma*, *bhavaṅga citta* are called "*dvāramutta citta*" or *citta* that arise without needing a sense door. Let me clarify this in simple terms.

- When we hear something, that sound comes through our ears, and many *citta vīthi* will be generated at the *manodvāra* (mind-door) after that initial *sotadvāra citta vīthi*. A seeing event may be started by a picture seen with eyes, etc.
- This is a swift process. For example, we get sensory inputs to the ears and eyes when watching a movie. But *citta vīthi* flow so fast that the mind will fall to a *bhavaṅga* state (B or B_T) even between the rapidly incoming *citta vīthi*.
- Therefore, what we see, hear, taste, smell, or body touch are all due to *citta vīthi*. Even our thoughts generated by the mind (coming through the *mana indriya*), are due to *citta vīthi*.

12. In contrast, a *bhavaṅga* state (B or B_T) DOES NOT come through any of the five physical senses (eyes, ears, nose, tongue, body) or the *mana indriya* in the brain. That is why it is called "*dvāramutta citta*" or "*citta* that arise without the need for a sense door."

- Therefore, *bhavaṅga* is a "stationary state of mind" that falls back to when there are no running *citta vīthi*.
- Note that the *mana indriya* — where concepts and memories come to the mind — is unknown to scientists; see, "Brain – Interface between Mind and Body."
- *Bhavaṅga* (B or B_T) is a state of mind with a corresponding *gati*. There are no associated *citta vīthi*. But of course, some *bhavaṅga citta* can appear in a *citta vīthi*; see "Citta Vīthi – Processing of Sense Inputs."

13. It is also important to note that the series of *cittā* do not flow continuously. It is the kammic energy that runs without a break during *saṁsāra*.

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- For example, when one is born in the *asañña* realm, no *citta* is generated for 500 *mahā kappa*. Remember that a *mahā kappa* is our solar system's age, which lasts about 15 billion years!
- During that whole time, the body of that being in the *asañña* realm is kept alive by the *kammic* energy for that *bhava*, and the *bhavaṅga* is active during that time. As we emphasized above, *bhavaṅga* is a state of mind.

14. Please keep in mind that it is unnecessary to learn the material in #11 and #12 above if one can grasp the basic idea of what is meant by *bhava* and *bhavaṅga*. That is enough to grasp important concepts at a bit deeper level.

- We will continue this discussion in one or more upcoming posts.

13.2.6 Citta Vīthi – Processing of Sense Inputs

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Introduction

1. Thoughts (*citta*) do not arise as individual *citta*; see, "Essential Abhidhamma – The Basics." They appear in the mind due to sensory inputs via the six senses. Those are *cakkhu*, *sota*, *ghāṇa*, *jivhā*, and *kāya indriya*, corresponding respectively to the eye, ear, nose, tongue, and body, and *mana indriya* (located in the brain; see, "Brain – Interface between Mind and Body").

- Sensory input through any of the five physical senses received and analyzed by the mind in a "*citta vīthi*" (series of *cittā*) with 17 *cittā*. Those are *pañcadvāra citta vīthi*. *Pañcadvāra* ("*pañca*" + "dvāra" where "pañca" is five and "dvāra" is a door) means five (physical) doors. See the post, "What is Mind? How do we Experience the Outside World?."
- *Vīthi* is pronounced, "veethi." It means "road" since, like a road, the flow is continuous. And *citta* pronounced "chiththā."
- That is because the convention for spelling Pāli words differs from "standard English." See ""Tipitaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."
- While *pañcadvāra citta vīthi* always have 17 *cittā*, *manodvāra citta vīthi* typically have 10-12 *cittā* in them.

Pañcadvāra Citta Vīthi

The sequence of *cittā* in a *pañcadvāra citta vīthi* is as follows:

# in the Series	Citta Type	Symbol
1	*Atīta Bhavaṅga* (Past *Bhavaṅga*)	AB
2	*Bhavaṅga Calana* (Vibrating *Bhavaṅga*)	BC
3	*Bhavaṅga Upaccheda* (Arrest *Bhavaṅga*)	BU
4	*Pañcadvārāvajjana* (Sense-door adverting consciousness)	PD
5	*Cakkhu Viññāṇa* (eye-door perceiving consciousness) - for example	CV
6	*Sampaṭicchana* (Receiving consciousness)	Sam

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7	*Santīraṇa* (Investigating consciousness)	San
8	*Votthapana* (Determining consciousness)	V
9-15	*Javana*	J
16, 17	*Tadārammaṇa* (Registering consciousness)	T

2. When the mind is not dealing with a *pañcadvāra citta vīthi* or a *manodvāra citta vīthi,* it is in a "dormant state" called the *bhavaṅga. Bhavaṅga* ("*bhava*" + "*aṅga*" where "*aṅga*" means "part of") thus represents the particular "*bhava*" of the living being, in this case, a "*human bhava*." The conventional English term is "life continuum," but we will use *bhavaṅga*.

- For a discussion on *bhavaṅga,* see "State of Mind in the Absence of Citta Vīthi – Bhavaṅga" and "Bhava and Bhavaṅga – Simply Explained!"
- The *bhavaṅga* state is conventionally represented by the following series **as if they are a series of *bhavaṅga citta***:

..B B B B B B B B ……

However, ***bhavaṅga citta*** can arise only within a *citta vīthi.*

- When the mind is in the ***bhavaṅga* state**, we do not "feel" anything. Like an eye cannot see itself, the mind in the *bhavaṅga* state cannot "see itself." That is the "dormant state" in-between sense inputs. When one is in deep sleep or unconscious, the mind is entirely in the *bhavaṅga* state.
- The mind is generally in the *bhavaṅga* state. It comes off the *bhavaṅga* state when an object of interest comes through one of the five physical senses (*cakkhu, sota, ghāna, jivhā*, or *kāya indriya.*) A "*dhammā*" coming to the "*mana indriya*" can do that too.
- As we will see later, the mind is in the *bhavaṅga* (B) state most of the time, even if the mind feels very active. Even while watching a movie, the mind is mainly in the *bhavaṅga* state (in between various types of *manodvāra* and *pañcadvāra citta vīthi.*) Yet, our brains are stressed to the limit since they need to analyze the movie's sights and sounds at a rapid pace. See "Vision Is a Series of "Snapshots" – Movie Analogy."

3. We can represent the *pañcadvāra citta vīthi* in the above Table as follows:

B B B B B "AB BC BU PD CV Sam San V J J J J J J T T" B_T B_T B_T B_T…..

Note that this is the strongest *citta vīthi. There* are many variations WITHIN this *citta vīthi; some* do not have T or even J *citta*. Different types of *pañcadvāra citta vīthi* are discussed in detail in "A Comprehensive Manual of Abhidhamma" by Bhikkhu Bodhi (2000).

- In the above case, the *bhavaṅga* temporarily changes to B_T due to the strong sensory input. See "State of Mind in the Absence of Citta Vīthi – Bhavaṅga."
- In the above example, we took a "*cakkhu viññāṇa*" event, i.e., what happens when a picture comes to the mind via the "*eye indriya*" and the mind investigates that picture.
- First, the "mind comes off the *bhavaṅga* state, and that takes three thought moments: AB (*atīta bhavaṅga*), BC (*bhavaṅga calana*), and BU (*bhavaṅga upaccheda*). Here "*atīta*" (or "*atheetha*") means "past," "*calana*" (pronounced "*chalana*") means "move" or "vibrate," and "*upaccheda*" (or "*upachcheda*") means "stop" or "break away."
- Then the mind looks at the "five physical senses or *pañcadvāra* (PD)" and determines through which of the five sense inputs it is coming, and then picks the relevant door, which in the present case, we assumed to be *cakkhu viññāṇa* (CV).

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- Then it investigates what that "picture" is with the *sampaṭicchana citta* and decides what type (like, dislike, etc.) with the *santīraṇa citta.* Based on those, the *votthapana* (V) *citta* determines what actions to take.

4. According to *citta niyāma* (or Law of *Cittā*), a *pañcadvāra citta vīthi* always has 17 *cittā.* For an object of "high interest," *atimahantārammaṇa citta vīthi* arise with *javana cittā*. For example, in the case of a visual object, that visible object must be of high interest, and the light conditions for seeing it are good.

- In such cases of "high interest," all-important seven *javana citta* arise based on that determination made with the *votthapana citta* (V). Potent *kammas* are done with *javana citta*: "Javana of a Citta – The Root of Mental Power."

5. In the last two *Tadārammaṇa* (T) *cittā*, the mind takes in the "flavor" or the "essence" of the sense object. Then it falls back to the *bhavaṅga* state at the termination of the *pañcadvāra citta vīthi.* Only the very strong (*atimahāntārammaṇa*) *citta vīthi* have them, and such strong impressions are "retained in one's memory" for some time (i.e., one will not forget immediately.)

- Until one loses that "temporary memory," it becomes one's "temporary *bhavaṅga*." For example, when one hears about the death of a parent, one will become sad, and that "sad state of mind" will be there for days.
- For a discussion on that, see "State of Mind in the Absence of Citta Vīthi – Bhavaṅga" and "Bhava and Bhavaṅga – Simply Explained!"
- Of course, ALL happenings get recorded as *nāmagotta*. Even unimportant events get recorded. The ability to recall events depends on one's capabilities. Sometimes, such limited capabilities become possible due to "*puñña iddhi*" for even average humans. See "Recent Evidence for Unbroken Memory Records (HSAM)."

The Simile of Tasting a Mango

6. A *pañcadvāra citta vīthi* is the procedure by which the mind experiences an external object (sight, sound, taste, etc.). The following analogy is In some commentaries to the *Tipiṭaka.*

- Suppose a weary traveler is asleep at the foot of a mango tree. This state of being asleep is analogous to the *bhavaṅga* state. Now a ripe mango drops to the ground near the traveler. This event resembles a visible object of great intensity coming to the "eye door."
- The mango falling awakens the traveler and causes him to raise his head. This event is similar to the appearance of the visible object at the eye door, causing the *bhavaṅga* to vibrate twice and become arrested; now, he is not asleep anymore.
- The traveler opens his eyes and looks around to inquire about the disturbance. That is similar to the *pañcadvārāvajjana* (PD) *citta* adverting the mind towards the sense object.

7. The traveler sees the fallen mango. That is analogous to the eye-consciousness of seeing the object (CV). Now the man picks up the mango, which is similar to the *sampaṭicchana* (Sam) *citta* receiving the *cakkhu viññāṇa*. **By the way, *Sampaṭicchana* comes from "*saŋ*" + "*paṭicca*"; you can contemplate on this to get the basic idea; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)?".**

- Then the man inspects the mango to see whether it is suitable for eating. That is similar to the *santīraṇa citta* ("*saŋ*" + "*tīraṇa*" or "*theerana*," where "*theerana*" means "decide on whether the sense object is good or bad") investigating the sense object.
- Then the man decides that the mango is good and edible. That is similar to the *votthapana* ("*vottha*" + "*pana*" meaning "deciding on what to do" or in Sinhala, "පණ දෙනවා" or "energize"). *votthapana* is pronounced, "voththapana." If it were a rotten mango, one would throw it away.
- If one understands Sinhala, it is easier to understand Pāli. As I have mentioned, the Sinhala language is close to Pāli and not Sanskrit.

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8. The man bites the mango seven times, eating and enjoying the taste. That is similar to seven *javana cittā* enjoying the taste of the sense object. These are the "actions corresponding to the decision made with the *votthapana citta*"; if the mango tastes bad, the mind will generate appropriate *javana citta* to throw the mango. We will discuss such complex processes later.

- Then the man gathers the remnants of the fruit and the juice sticking to his teeth with his tongue and swallows twice. That is similar to the two *tadārammaṇa* (T) *cittā* following the *javana cittā.*
- Task completed, the man falls back to sleep. That is similar to the resumption of the *bhavaṅga* state.

Three *Manodvāra Citta Vīthi* will follow Each *Pañcadvāra Citta Vīthi*

9. **According to the *Tipiṭaka*, three *manodvāra citta vīthi* will follow each *pañcadvāra citta vīthi*.** The *javana cittā* in those three *citta vīthi* become increasingly intense, and it is the *javana cittā* of the last *manodvāra citta vīthi* that instructs the brain to get the body to act (and initiate speech). [Read WebLink: PDF Download: Process Of Consciousness And Matter – Bhaddanta Dr. Rewata Dhamma in **Chapter III – Mind-Door Cognitive Process (*Manodvāra Vīthi*)** under the topic **Consequent Mind-Door Process (*Tadanuvattika-manodvāra Vīthi*)**.]

- We will discuss this in detail in future posts. But it takes three more *manodvāra citta vīthi* to complete the sequence of a thought process initiated by a *pañcadvāra citta vīthi.* When one gets "absorbed" (for example, keeps looking at an attractive picture), one may be generating numerous such "one plus three processes," with the mind falling back to the *bhavaṅga* state repeatedly in between.
- It will be easier to visualize this process by understanding what happens when we look at an object, for example, in scientific terms; see "Citta and Cetasika – How Viññāṇa (Consciousness) Arises" (especially starting with #4 of that post).

Now let us look at a typical *manodvāra citta vīthi.*

Manodvāra Citta Vīthi

# in the Series	Citta Type	Symbol
1	*Bhavaṅga Calana* (Vibrating *Bhavaṅga*)	BC
2	*Bhavaṅga Upaccheda* (Arrest *Bhavaṅga*)	BU
3	*Manodvārāvajjana* (Mind-door adverting consciousness)	MD
4-10	*Javana*	J
11, 12	*Tadārammaṇa* (Registering consciousness)	T

10. We can represent the *manodvāra citta vīthi* in the above Table as follows:

B B B B B "BC BU MD J J J J J J T T" B B B B B…..

- Here it takes only two thought moments to be released from the "*bhavaṅga* state": BC (*bhavaṅga calana*) and BU (*bhavaṅga upaccheda*).
- The mind already knows the *ārammaṇa* (thought object).
- The *manodvāra citta* (MD) is the same as the *votthapana citta,* where the decision is made.
- Then seven *javana cittā* arise, and then the *citta vīthi* ends with the two *Tadārammaṇa* (T) *cittā.*
- Like in the case of a *pañcadvāra citta vīthi, we also* considered an object with high intensity as an example. We will discuss the variations when handling signals of lower intensities as the need arises. However, this discussion is sufficient to understand how the two types of *citta vīthi* function in cognitive processes.

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11. Now, we can write the complete sequence of *citta* for a sensory event initiated by a *pañcadvāra citta vīthi as:*

B B B B B "AB BC BU PD CV Sam San V J J J J J J J T T MD J J J J J J J T T MD J J J J J J J T T MD J J J J J J J T T " B B B B B…..

- As mentioned above, three *manodvāra citta vīthi* will run following the initial *pañcadvāra citta vīthi.* The object is recognized only after the four *citta vīthi.* But that happens within a billionth of a second. [Read WebLink: PDF Download: Process Of Consciousness And Matter – Bhaddanta Dr. Rewata Dhamma in **Chapter III – Mind-Door Cognitive Process (*Manodvāra Vīthi*)** under the topic **Consequent Mind-Door Process (*Tadanuvattika-manodvāra Vīthi*)**.]

12. Conversely, *manodvāra citta vīthi* can arise by themselves.

- Furthermore, even though the length of a *manodvāra citta vīthi usually is* 12 *cittā* for ordinary people, a single *manodvāra citta vīthi* can have many *javana cittā* while in a *jhāna*.
- **In a *jhāna***, such long *manodvāra citta vīthi* are interrupted by *pañcadvāra citta vīthi* arising in between. That is why one could hear external sounds while in a *jhāna*.

Citta Vīthi Generating *Jhāna Cittās*

B B B "BC BU MD P U A G Jh" B B B

B B B "BC BU MD U A G Jh" B B B

13. The first above is the *jhāna citta vīthi* for an average person. The second is for one with "higher wisdom."

- See above for explanations on B, BC, BU, MD, P, U, A, and G.
- Then, it goes through a *Jhāna* (Jh) *citta*. The number of *jhāna cittās* "Jh" *cittās* in a *citta vīthi* will increase with practice; see below.
- **Here, *Gotrabu* (G, change of lineage) means the lineage has changed from "*kāma loka*" to "*rūpa loka*."** That is why they are *jhāna cittās.*
- Attainment of *anariya jhāna* is a "***puññābhisaṅkhāra***" or an "***āneñjābhisaṅkhāra***" depending on whether it is a ***rūpāvacara*** *or* ***arūpāvacara jhāna***. Either of them results via *Akusala-Mūla Paṭicca Samuppāda*, which starts with "*avijjā paccayā saṅkhāra.*"
- Therefore, while this attainment will lead to a birth in a *Brahma* realm, those *yogis* will ALWAYS return to the human realm; after that, future rebirths in the *apāyās* are still possible. See "Rebirths Take Place According to Abhisaṅkhāra."

14. In most cases, a *yogi* may not notice that a *jhāna citta vīthi* has gone through the mind. At the end of the "*jhāna citta vīthi*," the mind falls back to the "regular *citta vīthi*" of *kāma loka* (discussed in #2 through #12 above.)

- A *yogi* may not even notice the flow of a *jhāna citta vīthi* initially.
- At the end of a *jhāna citta vīthi,* the mind falls back to the "regular *citta vīthi*" of *kāma loka.*
- With continued practice, the number of *jhāna cittās* can increase. For example, the following *jhāna citta vīthi* has many *jhāna cittās.*

B B B "BC BU MD P U A G Jh Jh Jh Jh Jh Jh Jh Jh" B B B

- That is when a *yogi* can start cultivating *jhāna samāpatti.*

Jhāna Cittās Arise Continuously In a *Jhāna Samāpatti*

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15. While **in a *jhāna samāpatti*,** *javana citta* can keep arising for long times, as long as one had determined at the start:

B B B B B "BC BU MD Jh Jh Jh Jh Jh Jh Jh Jh Jh Jh ……..

- Thus, one becomes unaware of what happens in the outside world during that time. There is no way to get back to the *bhavaṅga* state or for a *pañcadvāra citta vīthi* or another *manodvāra citta vīthi* to arise. Before getting into the *samāpatti*, one decides how long to stay in the *samāpatti*.
- People who can get into *jhāna samāpatti* can display the real power of *javana citta.*
- **A crude analogy**: Suppose one is trying to light an oil lamp (oil-soaked wick) with the light of a matchstick. If one is not holding the lighted matchstick steady and the light moves in and out of the vicinity of the wick, it will not light. But if one can hold the light steady, it will light up quickly. Here, the mind is "locked on" that *javana citta*!
- The following is another analogy for those who are familiar with lasers. One can drill holes in a metal plate using a laser beam. But the metal spot will not heat up and evaporate unless the laser beam is held steady at that spot. Being in a *jhāna samāpatti* is like keeping a laser beam steady on one spot for a long time.
- A yogi is said to be "able to get into a *jhāna*" only if that yogi can get into *jhāna samāpatti.*

Citta Vīthi for Attainment of *Magga Phala*

B B B "BC BU MD P U A G Pa Fr Fr" B B B

B B B "BC BU MD U A G Pa Fr Fr Fr" B B B

16. The first is the *magga phala citta vīthi* for an average person; the second is for one with "higher wisdom."

- B, BC, BU, and MD are, as discussed above.
- Then it goes through the *Parikamma* (P), *Upacāra* (U), *Anuloma* (A), *Gotrabu* (G), Path (*magga*) (Pa), and Fruit (*phala*) (Fr).
- **As you can see, there is no connection to *jhāna*.** In particular, the *magga phala citta vīthi* does not go through a *jhāna citta*. Also, the *Gotrabu* (change of lineage) *citta* for *magga phala* is COMPLETELY DIFFERENT than that of a *jhāna citta vīthi.*
- The change **of lineage here is to become an *Ariya* or a Noble Person**.
- The change to an *Ariya* happens even before the *Sotāpanna phala* moment, at the *Gotrabu* (G) moment. *Gotra* means "lineage," and *Gotrabu* is the change of lineage. **Thus, one would become a *Sotāpanna Anugāmi* with the *Gotrabu citta*.**

13.2.7 Javana of a Citta – The Root of Mental Power

Revised July 15, 2020; July 22, 2022; July 30, 2022

Javana Cittā Are Associated with *Abhisaṅkhāra*

1. The power of the human mind has been discussed in several posts starting with "Power of the Human Mind – Introduction." There are different kinds of *cittā*; the powerful ones are *javana cittā* ("*javana*" means an arrow in flight; it can be highly potent).

- Such *javana cittā* are responsible for *abhisaṅkhāra*, those *saṅkhāra* that are potent and will lead to (good or bad) consequences. *Puññābhisaṅkhāra* is the meritorious *abhisaṅkhāra* that will lead to good results, and *apuññābhisaṅkhāra* is the immoral *abhisaṅkhāra* that leads to adverse outcomes.

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- *Javana cittā* arise in *pañcadvāra cittā vīthi* and *manodvāra cittā vīthi* when the object (*ārammaṇa*) is evident and robust; see, "Citta Vīthi – Processing of Sense Inputs."

Vipāka Cittā Do Not Have *Javana* Power

2. Out of the 54 types of *cittā* in the *kāma loka* (the 11 lower realms including the human realm), 29 are *javana cittā*: 12 *akusala cittā*, eight *mahā kusala cittā*, eight *mahā kiriya cittā*, and the functional smile-producing *cittā* (the latter nine *cittā* only *for an Arahant*).

- A *kusala citta* generates power for rebirth in the human or above realm, and helps progress towards *Nibbāna* or "cooling down."
- When one does an *akusala cittā*, one generates power to form *kammic* energy for rebirth in the *apāyā* (lowest four realms).
- Thus for average human beings, there are only 20 *cittā* out of 54 that are *javana cittā*: 12 for doing evil deeds and 8 for good deeds (here deeds means thought, speech, or bodily action).
- Thus, *vipāka cittā* do not have *javana cittā*. Therefore, in detecting any sensory input (seeing, hearing, etc.), *javana cittā* is absent. They are *prittārammaṇa* (slight) and *atiparittārammaṇa* (very slight) *citta vīthi*. However, based on these *vipāka citta vīthi*, we MAY instantly initiate potent *atimahattārammaṇa* (very high) and *mahattārammaṇa* (great) *citta vīthi* that will have *javana cittā* in them.
- Therefore, if we start making plans (buy that picture, re-listen to that song, etc.) based on those visuals, sounds, etc., then subsequent *citta vīthi* will have *javana cittā* in them, leading to *abhisaṅkhāra* (GENERATE *kammic* power).

Javana Power Depends on the Type of *Citta*

3. Not all ***akusala javana*** *cittā* have the same power. Also see "How to Evaluate Weights of Different Kamma" and "12. Key Factors to be Considered when "Meditating" for the Sotāpanna Stage."

- Out of the eight greed-rooted *cittā*, those four done with pleasure (*somanassa-sahagata*) are more robust than the done with neutral feeling.
- Next, those associated with *micchā diṭṭhi* (or *diṭṭhi-sahagata*) are more powerful than the four generated without wrong vision (or *diṭṭhi-vippayutta*).
- The power of greed-rooted *cittā* depends on whether they arose spontaneously (sometimes erroneously labelled as *asaṅkhārika*) or occurred intending to receive something in return, i.e., *sasaṅkhārika*.
- The two hate-rooted *akusala cittā* always arise with displeasure and are associated with aversion (dislike.) One that is spontaneous (unprompted) is stronger than the prompted.
- The two ignorance-rooted *akusala cittā* always arise with neutral feelings. The one based on *vicikicchā* is stronger than that based on *uddhacca*.

Javana Strength of *Akusala Citta*

4. The above list gives the order of strength of the *akusala cittā* and appears in that order in "Conditions for the Four Stages of Nibbāna."

- Thus the first *lobha citta* that is "connected with the wrong view, accompanied by pleasure" or in Pāli, "*somanassa-sahagata, diṭṭhi-sampayutta citta*" is the strongest *akusala javana citta*.
- The last of the 12 *akusala citta* is "one accompanied by equanimity and associated with high-mindedness" or, in Pāli, "*upekkha-sahagata uddhacca-sampayutta citta*."

Javana Strength of *Kusala Citta*

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5. The power of the human mind can work both ways, for the good or the bad. Now let us see how the eight *mahā kusala* (wholesome) *cittā* rank according to the *javana* power.

- Here again, four done with a joyous heart (*somanassa-sahagata*) take precedence over those done with neutral feeling.
- Next, those done with knowledge, called "*ñāṇa-sampayutta*," have higher power compared to those done without knowledge (*ñāṇa-vippayutta*). Here, knowledge could be at two levels: (i) understanding how the laws of *kamma* work and (ii) understanding *anicca*, *dukkha*, and *anatta* in addition to (i).
- Finally, they are sorted by whether the response is spontaneous (higher-merits) or prompted/induced by an expectation of a profit (*sasaṅkhārika*).

6. Thus, the most potent *kusala citta* is "one accompanied by joy, associated with knowledge" or in Pāli, "*somanassa-sahagata, ñāṇa-sampayutta citta*".

Here one does a good deed with a complete understanding of its benefits and thus with a joyous heart. The action is spontaneous and joyful BECAUSE one is fully aware of its ethical consequences. Since it is automatic, the knowledge must be in one's mind.

- The weakest *kusala citta* is "one accompanied by the neutral mind, dissociated with knowledge, and for one's advantage" or in Pāli, "*upekkha-sahagata, ñāṇa-vippayutta, sasaṅkhārika citta*." Here one may do a good deed without knowledge and on the prompting of others or after some deliberation. Such acts will bring benefits, but since they have less *javana* power, the benefits are less.

Some Examples of "*Javana* Power"

7. Let us take some examples for clarification.

- Some people are so deep on the wrong path that they enjoy committing evil deeds. Or, they get into a mindset where such deeds become enjoyable. We have heard of a person killed by multiple stabbings with the body gruesomely mutilated. Such an act is the worst of the worst.
- It should be easy to imagine why the *javana* for *citta* associated with such "passionate" killings are very intense. The killer is absorbed in that act and is generating potent mental power to carry out the physical act; by the way, any physical activity originates in *citta*. Thoughts lead to actions. See, "Neuroscience says there is no Free Will? – That is a Misinterpretation".
- That is also why a *kamma* becomes a "*kamma patha*" or a "strong *kamma*" for bodily action. See "Details of Kamma – Intention, Who Is Affected, Kamma Patha." One needs a strong *javana* to carry out that task. If one is aware of the consequences of such acts (i.e., do not have *micchā diṭṭhi* or wrong vision), then even if one started stabbing, one may likely that one may catch oneself and stop.

8. Conversely, even the smallest act of kindness can bring many benefits if done with complete understanding and a joyous heart. Here the "mental power" or the *javana* comes through knowledge. We see these kinds of "small acts of kindness" all the time, and we can even share in those merits when our hearts become joyful too.

- Writing a check for a lot of money is easy for a wealthy person. If done to get publicity or due to "outside pressure," it would not bring many benefits. If a poor person shares what they can with another in a worse situation with joy, that will bring much more benefit.

Saṁvega – Indication of *Javana* Strength

9. High *javana* power manifests as "*sanvega*" (*saŋ* + *vega*, where "*vega*" means fast) or one's emotions. See, "What is "Saŋ"? – Meaning of Saṁsāra" for the meaning of "*saŋ*"). Therefore, "*saṁvega*" depicts a potent emotional condition. If it is for the "good," one will be doing *puññābhi saṅkhāra* (meritorious acts), and an evil deed done with "*saṁvega*" will be a potent *apuññābhi saṅkhāra* (immoral actions).

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- In the literature, "*sanvega*" is commonly written as "*saṁvega*"; as with many other such words, replacing "*saṇ*" with "*saṁ*" leads to distortion of the meaning of the word. Other such misspelled words are *saṁsāra, samvedana*, *saṁyoga*, and *saṁvara*; see, "What is "Saṇ"? – Meaning of Saṁsāra."
- However, some words like "*sammā*" ("*saṇ*" + "*mā*") are correct because that is phonetically correct.
- In the Sinhala language, "*saṁvega*" is commonly used to describe emotionally intense situations, mostly sad situations. However, we can see that it can apply to any emotional situation.

Emotions Felt Close to the Heart, Not in the Brain

10. The mind and the heart are in close contact. Even that person who derived pleasure by stabbing someone many times will have a heavy heart until death, no matter how bad a person they are. It is in human nature. Of course, when we do a meritorious act, too, we feel joy in our hearts.

- We "feel" close to the heart because citta arises in the "*hadaya vatthu*" close to the physical heart. The *hadaya vatthu* is in the *manomaya kāya*, like an "energy field" spread through the physical body. See "Manomaya Kāya (Gandhabba) and the Physical Body" and "Ghost in the Machine – Synonym for the Manomaya Kāya?."

Javana Strength Depends on the Level of Desire (Good or Bad)

11. The *javana* power in our thoughts significantly affects "how engaged we are." The potency of a good or an immoral *citta* depends on the strength of the desire to get it done. Three out of four bases of mental power, *chanda, citta, viriya,* originate due to this; see "The Four Bases of Mental Power (Cattāro Iddhipāda)."

- And the fourth factor of *vīmaṁsā* (reasoning/investigation) is vital because that is how one gains the all-important *ñāṇa* (wisdom); see #5,#6 above. When one truly comprehends *anicca*, *dukkha*, and *anatta*, that leads to the cultivation/growth of the *paññā cetasika*, reducing ignorance (*avijjā*).

It Is Good to "Re-live" Past Good Experiences

12. **Another thing that comes out of this analysis is that it is good to contemplate the past good deeds and "re-live" that experience to gain *citta pasāda* or a joyful mind.**

- Similarly, it is NOT good to do that for past evil deeds. It is better to forget them and get a new start. If something like that comes to the mind, focus the mind on a good deed.
- That is part of "*Ānāpāna*." We need to keep and cultivate "good things" and "discard" bad things; see, "7. What is Ānāpāna?."
- Our thoughts are what ultimately matter, and they arise due to our character (*gati*); the more we do "*Ānāpāna*" correctly, the more our "*gati*" will change for the better.

13. Finally, These *javana citta* have the power to produce *suddhaṭṭhaka*, the fundamental building blocks of *rūpa;* see "The Origin of Matter – Suddhaṭṭhaka."

Next, "Cuti-Paṭisandhi – An Abhidhamma Description", ……

13.2.8 Cetasika – Connection to Gati

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Cetasika that arise in citta influence a person's moral and immoral character (*gati*).

Seven Universal *Cetasika*

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1. In the introductory posts in *Abhidhamma* we saw that there are **seven universal *cetasika* (mental factors)** that arise with every *citta* (loosely translated as a thought, but not correct); *citta* is pronounced "chiththā" and *cetasika* pronounced "chethasikā."

- The seven universal *cetasika* are essential in forming any *citta*, whether immoral (*akusala*) *citta*, moral (*kusala*) *citta*, or a *citta* that does not have any *kammic* potential.
- Some other *cetasika* provide "character" to *cittā*. Whether a given *citta* is good or bad depends on whether a "good" or "bad" set of *cetasika* arises with it; see, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises." They are listed in "Cetasika (Mental Factors)," and you may want to print them out for reference when reading this post. There is no need to memorize them. With time, one may even know them by heart.
- Out of the 54 types of *cittā* in the *kāma loka*, there are 12 *akusala citta* and 8 *kusala citta*. The other 34 are *vipāka citta* and *kiriya* citta which do not generate *kammic* power.

Six *Cetasika* That May Appear in *Kusala* or *Akusala Citta*

2. Then, there are six *cetasika* called **particulars (also called occasional)** or *pakiṇṇaka* that **MAY** appear in any *citta*. Therefore they do not determine the PURPOSE of the *citta*, but they HELP with any type of purpose that was intended.

- For example, *viriya cetasika* could be in a *kusala citta* and it can also be in an *akusala citta*. In either case, the *viriya cetasika* will HELP intensify the effort with that *citta*.

Cetasika That Appear Only in *Kusala* or *Akusala Citta*

3. Out of a total of 52 *cetasika*, the other 39 (= 52-7-6) *cetasika* determine whether a given *citta* will be an *akusala citta* or a *kusala citta*.

- 14 *cetasika* (called *asobhana* or immoral or bad *cetasika*) could be present in an *akusala citta*. Out of those, 4 ALWAYS are present in any *akusala citta*; those 4 are *asobhana universals*.
- The other 25 *cetasika* (called *sobhana* or moral or good *cetasika*) can be present only in *kusala citta*, and 19 of those are ALWAYS in any given *kusala citta*; those 19 are *sobhana universals*.
- Therefore, 11 *cetasika* (7 universal plus four universal immoral) arise with every *akusala citta*. There may be other immoral and particular *cetasika* as well.
- There are 26 *cetasika* (7 universal plus 19 universal morals) that arise with every *kusala citta*. Six more moral *cetasika* may arise in some *kusala citta*.

Saṁsāric Habits ("*Gati*") and *Cetasika*

4. Therefore, *sobhana and asobhana cetasika* determine the *kammic* nature of a *citta*. If we want to eliminate all *akusala citta*, we need to remove the 14 *asobhana cetasika* from our minds (they come up automatically with our *gati* and *āsavā*).

- **In other words, our *saṁsāric* habits ("*gati*") and cravings ("*āsavā*") are embedded in the 14 *asobhana* (and 25 *sobhana*) *cetasika*,** such as *lobha* and *dosa*. For example, one may have dominant "*lobha gati*" (excess greed) or "*dosa gati*" (strong hate). But typically, we have a mixture of many different inter-mixed *gati*.
- In the same way, cultivating good "*gati*" and "*cravings*" (basically for moral deeds) leads to "good *cetasika*."

Saṁsāric Habits ("*Gati*") and *Asobhana Cetasika* in *Akusala Citta*

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5. As we follow the Noble Eightfold Path, the 14 *asobhana cetasika* are reduced in strength and eventually removed. When reaching the *Sotāpanna* stage, the two *asobhana cetasika* of *diṭṭhi* and *vicikicchā* are REMOVED, and all others reduced to some extent. In particular, *lobha* is reduced to *rāga* level, and *dosa* is reduced to *paṭigha*. That is why a *Sotāpanna* will never be born in the *apāyā*.

- *Raga* has 3 components: *kāma rāga*, *rūpa rāga*, and *arūpa rāga*, corresponding to attachment to the *kāma loka, rūpa loka*, and *arūpa loka* respectively. At the *Sakadāgāmī* stage, *kāma rāga* and *paṭigha* are REDUCED to the level that one will never be born at or below the human realm.
- At the *Anāgāmī* stage, both *kāma rāga* and *paṭigha* are REMOVED. Thus all bonds to *kāma loka* are broken, and one will never be born again in *kāma loka*.
- All *asobhana cetasika* are removed at the *Arahant* stage.

6. We can easily see why **four immoral universal *cetasika*** arise with every *akusala citta*. These four are: *moha* (delusion or moral blindness), *ahirika* (shamelessness of wrong), *anottappa* (fearlessness of immoral), and *uddhacca* (restlessness).

- We do not realize, but when we get greedy or hateful enough, we can become morally blind. One loses any sense of decency just for a short time, but that is enough to commit an immoral act.
- Then we lose the fear of doing wrong and the shame of doing wrong because our minds are covered (it takes only a fraction of a second to generate a *citta* and sometimes even to act on it if the *javana* is strong enough). That inevitably leads to a restless mind (*uddhacca*) too.

Saṁsāric Habits ("*Gati*") and *Sobhana Cetasika* in *Kusala Citta*

7. Now, let us discuss the seven pairs in the universal moral *cetasika list*, starting with the pair of *kāyapassaddhi* (tranquility of the mental body, which leads to the tranquility of the physical body itself); *cittapassaddhi* (tranquility of consciousness). These seven pairs are states of mind and body corresponding to some "cooling down." When doing a *kusala kamma*, the body and mind relax and "cool down." That is the first glimpse of *Nibbāna* as one is already on the mundane eightfold path.

- That is why the Buddha said that the state of mind does affect the state of the body. When one starts on the *lokuttara* eightfold path, these *cetasikas* all get more robust, one starts feeling the "*nirāmisa sukha*," and thus one becomes motivated to follow the Path.
- But it is important to emphasize (as I have stated many times), that things COULD get worse before getting better. **When one deprives the mind of things it has gotten used to, it does not like that.** Until it sees the benefits of staying on the Path, it may try to pull one firmly in the "wrong direction." One needs to be persistent, and this is where one needs to cultivate the *cattāro iddhipāda* (*chanda*, *citta*, *viriya*, and *vīmaṁsā*).

8. It is important to realize that the 19 universal moral *cetasika* can arise in ANYONE regardless of one's religion or any other "label." All of them will arise when doing a good deed (or speech or thought). They can occur when one is on the mundane eightfold Path (nothing to do with a religion *per se*); see "Buddha Dhamma – In a Chart." [***per se*** : [adverb] by or in itself or themselves; intrinsically.]

- Also, note that *hiri* (shame of immoral deeds) and *ottappa* (fear of the consequences of evil deeds) are the two that are opposed to the immoral ones of *ahiri* and *anottappa*. That means one can sort out right from wrong (moral from corrupt) in that instance.
- Then there is *saddhā* (faith) and *sati* (mindfulness), which grow even more after embarking on the Path. Here, *saddhā* is not the faith in Buddha, Dhamma, or Saṅgha, but the faith that such a moral act will bring about good outcomes.
- And *sati* is NOT *Sammā Sati*, but just the mindfulness of being involved in a moral act. However, once one gets on the *lokuttara* eightfold Path, it can become ***Sammā Sati.***

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- The other two familiar ones are *alobha* and *adosa cetasika*; they are opposite to the immoral ones of *lobha* and *dosa*. *Alobha* is not a mere absence of *lobha* but also embodies generosity. *Adosa* is not the mere absence of *dosa* but embodies compassion.
- Then there is *tatramajjhattatā* (neutrality of mind; "*majjhatta*" means "in the middle"). That is not *upekkhā*, one of the *Satta Bojjhaṅga*; see "37 Factors of Enlightenment."
- Thus far, we have discussed the 19 universal moral *cetasika* in #7 and #8. Now let us discuss the six moral *cetasika* that arise only with some *kusala citta*.

Six *Sobhana Cetasika* Require Understanding of *Tilakkhaṇa*

9. It is easier to list the six moral *cetasika* that do not necessarily arise with each *kusala citta*. These are the ones that NEED TO BE CULTIVATED with the comprehension of *anicca*, *dukkha*, and *anatta*.

- They are ***Sammā Vācā*** (speech that is conducive to eliminating "*saŋ*"), ***Sammā Kammanta*** (actions that are conducive to eliminating "*saŋ*"), ***Sammā Ājīva*** (a lifestyle that is conducive to eliminating "*saŋ*"), *karuṇā* ("*Ariya*" compassion), *muditā* ("*Ariya*" appreciative joy), and *paññā* (wisdom) which is the same as ***Sammā Diṭṭhi***.
- Of course, mundane versions of those are developed to some extent when someone lives one's life morally, but they will NEVER grow to higher stages until one understands *anicca*, *dukkha*, and *anatta*, at least to some extent. In particular, ***paññā*** (wisdom) starts emerging ONLY when one starts grasping *anicca*, *dukkha*, and *anatta*; that happens at an early stage of *lokuttara* (not mundane) ***Sammā Diṭṭhi***.
- That is why *sammā vācā* is not just "good speech" or *sammā kammanta* is not just "good deeds." *Sammā* ("*saŋ*" + "*ma*") means "to remove '*saŋ*'," i.e., done with an understanding of *anicca, dukkha, anatta*; see, "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?."

Amoha Is Not *Paññā*

10. However, *amoha* does not mean wisdom (*paññā*)! *Amoha* is not a *cetasika* but is a root cause. ***Paññā* is in all *kusala citta* in the sense that the immoral *cetasika* of *moha* is not present at that moment, i.e., the mind is not "covered."**

- Some people interpret *amoha* to be *paññā*; not so. *Paññā* (wisdom) or *lokuttara Sammā Diṭṭhi* needs to be cultivated via comprehending *anicca*, *dukkha*, and *anatta*, and starts when one is on the *Sotāpanna magga*; see, "Buddha Dhamma – In a Chart" and "What is Unique in Buddha Dhamma."
- The more *paññā* one has, the more likely one will generate *amoha* thoughts more frequently!
- No matter how intelligent one is, one cannot start cultivating *paññā* until one hears the correct interpretations of *anicca*, *dukkha*, and *anatta*.

Directing *Pakiṇṇaka Cetasika* Toward Noble Path

11. Now, let us briefly revisit the six **particulars (also called occasionals)** or *pakiṇṇaka* we mentioned in #2 above. They are *vitakka* (focused application), *vicāra* (sustained application), *adhimokkha* (dominate), *viriya* (effort), *pīti* (joy), *chanda* (desire).

- As we can readily see, these six can be in *kusala* or *akusala citta* and make them stronger.
- That is why it is said that "*Dhammo have rakkhati dhammacāriṁ*" [WebLink: suttacentral: *Dhammika* (KN Thag 4.1)] or "dhamma will guide one in the direction of dhamma that one follows", applies to both moral AND immoral paths.
- *Vitakka* (focused application of thoughts), when cultivated in the *lokuttara* Path, can become ***Sammā Saṅkappa***. Similarly, *viriya (effort) can become* ***Sammā Vāyāma***.

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Good and Bad Gati Associated with Sobhana and Asobhana Cetasika

12. Therefore, *Abhidhamma* helps us understand the connection between *cetasika* and *gati* and how "bad *gati*" are removed at each stage of *Nibbāna* (see #5 above). We can also see from the above discussion how 8 of the *cetasika* (related to "good *gati*") turn into components of the Noble Eightfold Path when one starts on the *Sotāpanna magga*. We discussed only seven above (**highlighted in bold red**). The eighth one is the universal *cetasika*, *ekaggatā* (one-pointedness) which can become ***Sammā Samādhi***.

- However, depending on one's behavior and understanding, all these eight could be developed in the direction of the immoral (*micchā* eightfold path), mundane moral (*lokiya* eightfold path), or the *lokuttara* Noble Eightfold Path; see "Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi."
- Looking from different perspectives, there could be many types of *samādhi*. For a discussion on three other types of *samādhi*, see "What is Samādhi? – Three Kinds of Mindfulness."

13. This world is very complex. And the Buddha has analyzed it in many different ways. But they are all self-consistent. If one can get some traction, there is no other pleasure better than finding out about this world, the pleasure of Dhamma.

- "*Sabbaratiṁ dhammaratiṁ jināti*" [Dhammapada verse 354 KN Dhp 334-359] means "from all tastes in the world, the taste of Dhamma wins." Here "*rati*" means "taste." Thus, the "taste of Dhamma" optimizes for an *Anāgāmī*.
- However, at *Arahanthood*, one loses all interest in worldly things, including Dhamma. The Buddha said, "A boat is needed only to cross a river; one should not carry it after crossing it. Just like that, even my Dhamma needs to be used only to find the true nature of this world, and then it should be discarded too".

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13.3 Mind and Consciousness

What is Mind? How do we Experience the Outside World?

What is a Thought?

What is in a Thought? Why Gati are so Important

What is Consciousness?

1. Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction

2. Viññāṇa (Consciousness) can be of Many Different Types and Forms

3. Viññāṇa, Thoughts, and the Subconscious

13.3.1 What is Mind? How do we Experience the Outside World?

Revised January 17, 2019; March 20, 2023

1. Everything we experience comes through six "doors" or "*āyatana*" we have to the outside worlds: eye, ear, nose, tongue, body, and mind. Through those six doors we can see pictures, hear sounds, smell odors, taste food, feel things physically by touch, and be aware of concepts (say, mundane things like remembering past events or making plans about future events, or thinking about a black hole in the middle of the universe or a mathematical concept).

- The six sense faculties (and the corresponding six external "*āyatana*" which are *rūpa, sadda, gandha, rasa, pottabba, dhamma* or visuals, sounds, smells, tastes, touches, and concepts) are what the Buddha called "*sabba*," or "everything." These are 12 *āyatana* (six internal and six external).

2. All those sense experiences are done with *citta* or thoughts. But this is probably not a good translation. We usually associate a "thought" with an idea or one visual event, etc., a moment of "experience." But *citta* is very fast and no one can experience a single *citta* that lasts a billionth of a second or less; see, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."

- **Don't be fooled by the title of that post.** It has a simple description of how the "mind" puts together all six sense inputs to give the illusion that we see, hear, smell, taste, touch, and think all at the same time (at least start reading at #3 there).
- It is a good idea also to read the posts, "Amazingly Fast Time Evolution of a Thought (Citta)" and "Viññāṇa – What It Really Means" first.

3. When we look at an object, the "eye" generates visual consciousness (*cakkhu viññāṇa*): Comprehending what is seen is accomplished via a series of very fast thought processes. There are billions of thoughts per second, so each citta or thought moment is billionth of a second. Let us see how the mind "sees" an object in a series of very fast "snapshots" alternating between the "eye" and the "mind":

- The "eye" captures a snapshot of the object and the brain transfers that captured information to mind: that process takes 17 thought moments or *cittā* (let us abbreviate it as TM); this series of TM is called a **"sense input *citta vīthi*" (or *pañcadvāra citta vīthi*)**. Next, the mind analyzes that "imprint" with three *citta vīthi* that involve only the mind. These latter **"mind-only *citta vīthi" (manodvāra citta vīthi)*** are shorter, around ten TM, and try to discern the object. It may first try to discern the color of the object for example.
- Then the "eye" takes another snapshot and transfers that "imprint" to the mind, which in turn receives it in a *pañcadvāra citta vīthi* containing 17 TM, analyzes that in 3 more *manodvāra citta vīthi* containing about 10 TM, and makes better sense of the color. This "back and forth" process continues until the object is determined.

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- This process is slowed down only due to the time needed for the brain to put together the information captured by one of the five sense faculties (*pañcadvāra*), for example, the eyes. This time is about ten milliseconds; see, "What is a Thought?." Thus there can only be about 100 (600 if they are processed in parallel) or so "sense events" per second; since science shows that the brain has different regions for processing different sense inputs, the latter number (600) is probably right.

4. Since these *citta vīthi* run very fast, once the brain sends an "information packet" to the mind it is processed very quickly, within a billionth of a second. Thus the process is slowed down only by the brain. **Still, everything about the object is grasped in a small fraction of a second.**

- Many of you may think, "this looks like some far off theory made up by someone." The Buddha said he experienced everything that he taught. Phenomena in this fast time scale are discernible only to a Buddha.
- Once the Buddha explained the critical aspects to Ven. Sāriputta, it was Ven. Sāriputta and his group of *Bhikkhus* developed the Abhidhamma, where all these details were worked out. It took generations of *bhikkhus* to develop the Abhidhamma to the final form that was recited at the Third *Sangāyanā* (Buddhist Council) and was written down in the *Tipiṭaka* in 29 BCE (we know that there were many *Arahants* before 100-200 CE; see the timeline in "Incorrect Theravāda Interpretations – Historical Timeline"). For us, the truth of these minute details becomes apparent as all observable phenomena are EXPLAINED using all three forms of Dhamma in the *Tipiṭaka*: *Sutta, Vinaya*, and *Abhidhamma*).

5. As all this information comes in, the mind recognizes the object: ***saññā* or perception**. Based on that recognition **feelings (*vedanā*)** are generated (for example when we see a friend we generate a happy feeling; if it is someone we don't like, it is a unhappy feeling, etc).

- Once everything about the object is grasped, then if it is an "interesting object", the mind may start its own "wheeling around" process: the "*pati +iccha sama+uppada*" or *Paṭicca Samuppāda* process leading to the **accumulation of *saṅkhāra*:** see, "Paṭicca Samuppāda – Introduction," "Nibbāna – Is it Difficult to Understand," "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka," and other related posts. All these tie up together, but one needs to be a bit patient since there are many inter-coupled concepts.

6. Thus experiencing a visual object in the above example generates all kinds of mental phenomena: *vedanā, saññā, saṅkhāra*, and during this whole process we have the *viññāṇa* or *citta* flowing. *Viññāṇa* is the momentary consciousness, a *citta*. In the above example, it alternates between visual consciousness (*cakkhu viññāṇa*) and the mind consciousness *(mano viññāṇa*).

- The baseline state of a mind, i.e., when it is not looking at an external object or thinking about it, is called "*bhavaṅga*." Here we do not "feel" anything, for example when we are in a deep sleep. The mind falls back to the *bhavaṅga* state even in between *pañcadvāra citta vīthi.*

7. The same process happens with any of the five physical senses (the "back and forth switching" between the sense faculty and the mind). **When someone is just remembering a past event or planning something, those are exclusively mind processes (only *manodvāra citta vīthi* take place).**

Now let us look at some details on how the mind processes all the "signals" from the real world where multiple "signals" come in.

- When we watch a movie, the projector projects about 30-50 static pictures per second on the screen; a movie is a series of static pictures. When the projection rate is above 30 frames a second or so, our eyes see a continuous movie, not individual frames. **Thus even though cittā run at billions per second, we do not "experience" them individually, not even close.**
- This fast rate of *citta vīthis* (which, as we saw above run at about 100 *citta vīthis* per second) also makes it possible to perceive all six inputs from the outside world "simultaneously"; at least we experience them as "simultaneous." For example, we can be watching a movie and enjoying some popcorn; so we see and hear the movie, and taste popcorn and feel the popcorn cup, and also may be thinking about something related to the scene on the screen; all at the "same time."

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- *Citta vīthi* just alternate among the six sense inputs; it is possible only because there are hundreds of *citta vīthi* per second. Since it happens so fast, we experience them all as "simultaneous", just like the static pictures projected at a fast rate on a movie screen are perceived as a continuous "movie."
- Not only that, but the mind can ignore a multitude of "signals" that are of no interest to one's habits ("*gati*") or cravings ("*āsavā*"). And those depend on the individual. Two friends could be walking on the street, and one (woman) stops abruptly and starts looking at a dress in a shop window. The other (man) looks at it, shrugs, and wants to move on; he would not have even noticed it.

8. As we saw, information to the mind comes via the brain. All five physical sense inputs (vision, hearing, smell, taste, touch) come through the brain. Thinking about concepts involves the brain too (those involve only the *manodvāra citta vīthi*), and that happens much faster compared to the processes associated with the five physical senses; we will discuss that later.

- When someone gets old, the brain starts functioning less efficiently; see, "Manomaya Kāya and Out-of-Body Experience (OBE)." Or, the brain may get damaged due to a *kamma vipāka*; for example, getting Alzheimer's disease is a *kamma vipāka*.
- As the body gets old, various other body parts also start functioning less efficiently and are also vulnerable for many *kamma vipāka* to come to fruition. *Kamma vipāka* are not deterministic; they come to bear fruit only when conditions become suitable (see, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka"). Thus meditation and regular exercise help keep both the body and the mind (through an efficiently working brain) in good condition.

9. In any case, the mind goes to the "baseline or dormant state" called "*bhavaṅga*" even in between these *citta vīthi*. When the mind is fairly inactive, say when someone is dozing off, the mind is mostly in the *bhavaṅga* state. When someone is unconscious or in deep sleep, the mind is in the *bhavaṅga* state for the whole duration. When seeing a dream, the mind is active.

- Even when *citta vīthis* run at a fast rate of about 600 per second (say, while watching a movie or playing a competitive sport), the mind drops to the *bhavaṅga* state while the brain is processing those "10 millisecond information packets", as discussed above.
- The above discussion is all about receiving information from the outside world and then getting attached to "things" ("*taṇhā*"), generating *mano saṅkhāra*, etc.

10. Based on that process, we may decide to take further action too, either verbally or bodily, thus generating *vacī saṅkhāra* and *kaya saṅkhāra*: We may speak or do some physical activity. All those are done with the mind, and each action is done with a thought process or *citta vīthi*.

- This is why the Buddha said, "*mano pubbaṅgamā dhammā*, ,,,," [Dhammapada verse 1 and 2 KN Dhp 1-20] i.e., "mind precedes everything that we do…." **We cannot even lift a finger without generating a *citta vīthi*, i.e., without the initiation by the mind.** The physical body, with the brain acting as a "sophisticated control center", helps the mind to achieve whatever physical activity it wishes; see, "Neuroscience says there is no Free Will? – That is a Misinterpretation!."

Further reading: "A Comprehensive Manual of Abhidhamma," by Bhikkhu Bodhi (2010). This book has summarized *citta* and *cetasika* very well. But discussions on *Paṭicca Samuppāda* or *anicca*, *dukkha*, and *anatta* are not correct.

Next, "What is Consciousness?", …….

13.3.2 What is Consciousness?

Revised July 16, 2020

1. Philosophers through the ages have struggled to figure out how consciousness arises in a human being. For "materialists" everything that makes a human being originates in the body, and they have been trying to explain consciousness in terms of something that comes out from the workings of the brain.

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- For the "dualist" consciousness is totally distinct from the material body, and falls into the realm of theistic religion (related to a "soul").
- According to the Buddha, consciousness, together with the body, are two of the five "aggregates" that a human being consists of. **And Consciousness does not arise from the body, but arises with the body at the conception.**

2. First of all, let us define consciousness.

- The Buddha said that being conscious is "being aware," but with feelings and perceptions, and the ability to "recall the past."
- There are several definitions of consciousness in modern science, but the general consensus among the scientists and philosophers is that the state of being conscious is a condition of being aware of one's surroundings as well as one's own existence (or self-awareness).
- Therefore, we could say that science and Buddhism are attributing similar meaning to the word "consciousness".
- However, the Buddha's definition of consciousness takes into account the critical roles played by the *vedanā* (feelings), *saññā* (perceptions), and the *manasikāra cetasika* among 52 other mental factors (*cetasika*), which combine to produce the *viññāṇa* which can be roughly translated as consciousness.

3. As to the origins of consciousness, we have three "theories":

- Contemporary science is totally matter-based: the universe started with the "big-bang" which created all existing matter, and all living beings "evolved" from this inert matter, and thus consciousness also evolved by some (yet unknown) manner.
- The theistic religions believe, of course, that humans were created with built-in consciousness by an Almighty-God, and animals were also created (same consciousness).
- The Buddha's is different from both above: It states that living beings (humans and animals) with built-in consciousness are different from inert matter, but they were not created. Rather, there is no traceable beginning to sentient life; life always existed, and it will exist forever (until *Nibbāna* is attained). Everything has a cause, so does life.

4. Consciousness is more than registration of a visual event, or an auditory event, for example. It has associated a variety of mental factors such as *saññā* (perception) and *vedanā* (feelings).

- A camera captures an image of a cat, but it is not aware of the presence of the cat. On the other hand, a dog sees a cat and becomes aware of its presence. It not only sees the cat, but knows exactly where it is and can try to catch it.
- Have you ever thought about how we can not only see things, but know exactly where they are? Without this ability, we can not even walk without bumping into things. How do we know that the person in front of us is only a few feet away? Consciousness is associated with a sentient being with a MIND. Science cannot yet explain this capability.

5. There is also the issue of the phenomenal quality of the conscious experience: qualia, subjective feelings, the redness of red, the warmness of warmth, etc. How do these arise in a being made up of inert atoms? There are basically two approaches to solve this problem in modern philosophy and science: [***Qualia*** is a quality or property as perceived or experienced by a person.]

- One is that it arises as an emergent property in the neuronal activities in the brain. The other is the proposal of duality by Rene Descartes in the 17th century that persists to the present; see, for example, David Chalmers, "The Character of Consciousness", (2010).
- A subset of these scientists believe that consciousness is associated with the microtubules in a cell (for example, see "The Emerging Physics of Consciousness" Ed. by Jack A. Tuszynski (2006) and John Smythies, "Brain and Consciousness: The Ghost in the Machines", Journal of Scientific Exploration, vol.

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23, No. 1, pp. 37-50, (2009)). Despite much research, the question of how qualia and subjective feelings arise from dead matter remains a mystery.

- Just because a cell responds that does not necessarily mean it has consciousness; the cell can expand and contract (chemical reactions) in response to environmental stimuli. In a way, something similar happens when a plant turns towards sunlight; of course, plant life is not sentient. Thus, just because an entity responses to outside influence does not necessarily mean the entity is "mentally aware" of the outside influence, i.e., that it is conscious.

6. Therefore, all these scientists and philosophers are a long way off of solving the issue of the four mental aggregates of feelings, perceptions, volitional formations (*saṅkhāra*), and consciousness that make up the mental aspects of a human being. They are mainly focusing on consciousness and perception at this early stage, and even then are totally disregarding the intrinsic mental nature. It will be interesting to see what progress they can make by just taking a totally materialistic approach.

7. There is evidence, though, that some leading scientists are beginning to suspect that a complete "world view" cannot be achieved without taking into account the mental aspects. This trend started with the invention of quantum mechanics at the beginning of the 20th century, and is gaining traction slowly. Some interesting ideas are discussed in a number of books including "Wholeness and the Implicate Order" (by David Bohm, 1980), "Quantum Enigma" (by Bruce Rosenblum and Fred Kuttner, 2006), "Biocentrism" (by Robert Lanza, 2009).

- However, attempts to explain the mind as a manifestation of quantum phenomena will also fail, because it is the mind that precedes matter; see, "The Double Slit Experiment – Correlation between Mind and Matter?."

8. Consciousness (*viññāṇa*) discussed in this section does NOT take account the fact that consciousness of any living being (other than an *Arahant*) is contaminated by defilements. This means our awareness is not pure; it is like looking through a foggy window. This is discussed in the "Viññāṇa (Defiled Consciousness)" and "Expanding Consciousness by Purifying the Mind."

Next, "1. Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction", ……

13.3.3 What is a Thought?

Revised January 24, 2019; September 2, 2023; December 26, 2023

Basic *Abhidhamma*

1. *Abhidhamma* has many confusing terms, like *citta* and *mano*, which have been interpreted differently in different books. I have written a few posts in the "Mind and Consciousness" section to clarify these concepts. Those who like to "dig deeper" need to read those posts. I highly recommend reading those, and especially, "3. Viññāṇa, Thoughts, and the Subconscious."

- In Buddha Dhamma, a thought or a *citta* is the briefest moment of awareness experienced by a sentient being. *Citta* is pronounced "chiththa." There can be well over a billion *cittā* (plural of *citta*) in the blink of an eye.
- Let us keep in mind that a single *citta* takes much smaller than a billionth of a second. What we experience is the cumulative effect of millions of *cittā*.

Each *Citta* Has At least Seven *Cetasika*

2. A pure *citta* only has seven *cetasika* (*phassa*, *vedanā*, *saññā*, *cetanā*, *ekaggatā*, *jīvitindriya*, and *manasikāra*) in it; see, "Cetasika (Mental Factors)." Thus, it is the purest form of a "thought", but it is too brief for anyone to experience.

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- The first thing to note is that one will never be able to experience a single thought if we mean by a thought to be a *citta*, even though we say, "I just had a thought". **The briefest awareness that we actually experience** is probably a fraction of a second; Scientists say it is about ten milliseconds. But that ten millisecond time is spent mainly by the brain in processing the sensory input; once that is done, a series of *citta* with 17 *cittā* flow in a very brief time (less than a billionth of a second), and that is what is registered in the mind. We will discuss this later in detail.
- This series of *citta* with 17 *cittā* is called a *citta vīthi* (pronounced "chiththa veethi"); see below.

3. Even a single *citta* has three phases, just like any *saṅkhata*: *uppāda* (rising), *ṭhiti* (fully formed but still changes), and *bhaṅga* (dissolution/destruction). Thus, a *citta* arises and fades away very fast.

- **Only a Buddha can see such details as I pointed out in the Introduction.** Even people with the highest *abhiññā* powers (attained via *jhānā*) cannot even come close to seeing such details.
- *Abhidhamma* is a special section of Buddha Dhamma that needs to be taken "as is," i.e., we must believe what the Buddha said. We cannot hope to verify these details by our own experience (for example there are a certain number of *citta* in a *citta vīthi* as discussed below). Yet, *Abhidhamma* is very valuable in clarifying any issue in detail.

4. A pure *citta* with seven *cetasika* does not last. Even though it starts as such a pure *citta*, within the duration of the citta itself (less than a billionth of a second), it gets contaminated by either a set of bad *cetasika* like *lobha* (greed), *issa* (envy) or a set of good cetasika like *saddhā* (faith) and *sati* (mindfulness).

- Before it starts decaying, it goes through NINE STAGES to become *viññāṇakkhandho* (this is NOT the aggregate as in the common usage of *viññāṇakkhandha*; rather, here the mind has coupled the information in the previous stages of this *citta* with past *viññāṇa* and future *viññāṇa* that are in the mind and has made a "composite").
- **However, the convention is to call this whole process still a *citta*.**
- All this happens in less than a billionth of a second! This process keeps repeating in the *citta* to follow and the process is cumulative, i.e., as more and more *citta* flow by, the awareness *of the event* gets stronger, and we actually begin to feel it.
- It may be a good idea to read about *citta vīthi* before proceeding: "Citta Vīthi – Processing of Sense Inputs."

We Never Experience a Single *Citta*

5. **Thus, we experience the cumulative effect of numerous *citta vithis***. That is why the Buddha talked about *kandhas* (which means "heaps" in Pāli or Sinhala) as in "heaps" of feelings (*vedanākkhandha*), perceptions (*saññākkhandha)*, volitions (*saṅkhārakkhandha)*, and consciousness (*viññāṇakkhandha)*; those are the "heaps" that we actually experience in a "thought".

- If *cittā* fly by that fast and capture six kinds of possible "inputs" (through the five physical senses and the mind itself), how do we "experience" seeing, hearing, etc "at the same time" but still sort them out?

Mind Is the Fastest Entity in the World

6. This is because the mind is the most powerful entity in this world. All five physical senses just provide traces of inputs ("memory imprints"), and billions of them arise and perish each second. The mind keeps a record of all past events and MAKES A COMPOSITE SENSE EXPERIENCE moment-by-moment.

- For example, when we hear someone say, "I bought some apples," that was processed by several *citta vīthi*. When the brain processes the word "apples," it has processed the previous words and passed that information to the *hadaya vatthu* (seat of the mind.) The mind can comprehend the meanings of those words and compare them with memories.

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- We speak (and can understand) about 150 words/minute. The minimum "packet of information" **that the brain (not the mind) can process** is estimated to be about a hundredth of a second (10 milliseconds) by scientists. This comes about 1-2 letters in such a "packet".
- When it has captured the whole word "apple" (with several "packets," each of which processed by a series of *citta vīthi*), the mind automatically matches that with all the memories and instantly produces an awareness or a mental picture of an apple; **memories, as well as hopes for future, are recalled by the *manasikāra cetasika* and the *citta* is "put together" by the *cetanā cetasika*.**

7. The mind can do this because it can process billions of *citta vīthi* per second!

- But there is a "bottleneck" in the brain, which slows down the whole process. The brain takes a relatively long time to process a "packet" of information.
- **Therefore, the mind falls back to the *bhavaṅga* state in between comprehending information packets.** For example, right after receiving the letter "a," it falls to the *bhavaṅga* state and waits until the next packet with "p" comes.

Mind Can Process Multiple Sensory Inputs in Parallel

8. Furthermore, the mind can process multiple inputs (received via the five senses) that are coming in mixed up.

- For example, after hearing the letter "a" that comes through the ears, the mind may get a "packet" with information about the smell of the apple. But the mind is capable of "sorting out" these different inputs.
- It can also carry out its own mental processes (thinking and coming to conclusions about what is perceived through the five senses by comparing it with memories) at such a fast speed, that it appears to be done in "real-time".
- There is nothing faster than the mind in this world; see, "Amazingly Fast Time Evolution of a Thought (Citta)." Also, see the previous post, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."

9. Now the mind "knows" what that person was referring to, and has a mental image of an apple with its smell also registered.

- If someone hears the word "lemon," one could even feel the sour taste of lemon; the mind recalls that "sour taste" from memories of previous experiences of tasting lemon.
- Even if we see just the outline of a familiar person at a distance, the mind "fills in the blanks" and flashes an image of that person in your mind so you know who it is.

Processing of *Citta Vīthi*

10. One sensory "event" does not happen in one *citta.* A sensory event from one of the five physical senses is captured by a single *citta* (say, *cakkhudvāra citta* for a seeing event), but that information is processed by a string of *cittā* with 17 *cittā* in it; this "string of *cittā*" is called a *citta vīthi* (pronounced "chiththa veethi"). A *citta vīthi* for "seeing" is referred to as a *citta vīthi* at the "eye door" or the eye, one for "hearing" occurs at the "ear door" or the ear, etc.

- When one *chakkhudvāra citta vīthi* provides sensory input, that information is then processed by three *citta vīthis* that involve only the mind; this *citta vīthi* "at the mind-door" has 12 *cittā.*
- Thus, there are two types of *citta vīthi* involved in processing a sensory input: a long one with 17 *cittā* to CAPTURE an input from one of the five physical senses (*pañcadvāra*) AND three *manodvāra citta vīthi* (at the mind-door) with 12 *cittā.* [Read WebLink: PDF Download: Process Of Consciousness And Matter – Bhaddanta Dr. Rewata Dhamma in **Chapter III – Mind-Door Cognitive Process (*Manodvāra Vīthi*)** under the topic **Consequent Mind-Door Process (*Tadanuvattika-manodvāra Vīthi*)**.]

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- Both types are thus involved in cognition (awareness) processes; we will discuss other processes by the mind later.
- Only one *citta vīthi* runs at a given time; they do not overlap.

Example of a "Seeing Event"

11. Thus it is mind-boggling if we try to imagine the frantic pace at which the mind works. It may be a good idea to look at an analogy to simplify things a bit.

- A series of static pictures generates a movie. When a movie is projected on a screen, static pictures are projected at a rate of about 30 frames a second, and we see the movie as a continuous progression of events; if the projection rate is low, we can see it frame by frame or as "packets of information" separately. When we watch a movie, we do not perceive those static pictures or "packets of information," but we perceive a continuous progression without gaps.
- This was described in #4 of the previous post, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."
- Processing of a visual input is discussed in detail in "Vision Is a Series of "Snapshots" – Movie Analogy."

12. In the same way, when we perceive that our mind is hearing a word, but in reality that word is the result of many *citta vīthi* originating at the ear door; and the scene that appears simultaneous is the composite of many *citta vīthi* coming through the eye door and none of it happens "at the same time".

- Just like the movie projected at 30-50 frames a second, *citta vīthi* are generated at many frames a second. (I had previously mentioned billions of *cittā* per second, which is incorrect; the flow of *citta vīthi* is subsided by the processing time of about 10 milliseconds needed by the brain to process each sensory input). Thus we feel that we are watching, hearing, tasting, smelling, touching, and thinking simultaneously.
- **To repeat for emphasis:** Our minds process probably less than 100 *citta vīthi* per second. However, each *citta vīthi* has 17 *cittā* (for five physical sensory inputs) or 12 *cittā* (for mind inputs) and each of those *citta vīthi* takes less than a billionth of a second. Even though it takes the brain about ten milliseconds to process a sense input, the mind grasps that information in less than a billionth of a second.
- While the brain processes sensory input, the mind returns to the *bhavaṅga* state.

13. Just like a movie reel, there is actually a tape (not a physical one) that is recorded in the "mind plane"; this is the origin of the "*nāma gotta*" discussed in, "Difference Between Dhamma and Saṅkhāra." That tape is there forever, and allows one with *abhiññā* powers to look back to any time in the past; see, "Recent Evidence for Unbroken Memory Records (HSAM)."

- Therefore, to verify rebirth or to look at memories from past lives, all one needs to do is develop *abhiññā* powers! And some people, including my teacher *Thero*, can do this today.

A Citta Evolves into *Viññāṇa*

14. A *citta* evolves into *viññāṇa,* and that is actually what we experience; see, "Amazingly Fast Time Evolution of a Thought (Citta)" and "Viññāṇa – Consciousness Together With Future Expectations."

- There is only one *citta* at a time. But there is a memory, as we just discussed. And that memory is normally hidden because the defilements cover up the mind; when one develops *abhiññā* powers, what one is really doing is cleaning up the mind so everything becomes clear.
- One who develops *abhiññā* powers through *anariya jhānā* lets the gunk settle at the bottom and see just the upper layers; but one who has developed *abhiññā* powers through *Ariya jhānā* is doing that by "cleaning up" the gunk so a much more penetration to deeper past is possible; see, "Solution to a Wandering Mind – Abandon Everything?."

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15. Thus, sensory experiences are VERY BRIEF (the duration of a *citta vīthi*). **The mind that puts everything together and presents us with a "movie-like" experience.**

- The mind (specifically the *viññāṇa khandha* or the aggregate of consciousness) puts everything together and presents it as a smooth movie-like experience.
- Here, *diṭṭha*, *suta*, *muta*, and *viññāta* mean "seeing, hearing, enjoying (with smell, taste, and touch), and consciousness respectively; "*mattan*" means "a *mātra*" in Sinhala or "a trace" in English. Thus "seeing" is just a trace of a visual event lasting only a billionth of a second. Then, it passes away, and a new one comes in. It is like taking a series of pictures with a camera. The mind makes everything appear solid, permanent, and stable.

16. If all this appears too technical, do not worry about it. It took me a long time to figure this out. I got the final details recently by combining information from scientific studies. The Buddha could not use today's technical terms, but what he said in summary form is entirely compatible with science. But science is still way behind in terms of the bigger picture.

Next, "What is in a Thought? Why Gati are so Important?", ……

13.3.4 What is in a Thought? Why Gati are so Important?

Revised March 1, 2020; March 20, 2023

Many confusing terms in *Abhidhamma* like *citta* and *mano*, have been interpreted differently in different books. To clarify these concepts, I am writing a few posts in the "Dhamma Concepts" section under "Mind and Consciousness" starting with: "Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction."

1. In the previous post, we saw that a thought (*citta*; pronounced "chittha") lasts much less than a billionth of a second. The more surprising part is that each citta has structure! Each *citta* "contains" multiple *cetasika* (mental factors.) It is more accurate to say that each *citta* rises with several *cetasika*, and they all perish together within a billionth of a second.

- Of course, a *citta* does not arise by itself . It is in a *citta vīthi* involved in "sensing the outside world." That can occur via one of the six senses. Such a *citta vīthi* has either 17 *cittā* (for those sensing events involving the five physical senses) or about ten *cittā* in *citta vīthi* involving only the mind. In between those, the mind is in the "*bhavaṅga*" state.
- There is a "*bhavaṅga*" state associated with each "*bhava*." Upon transitioning to a new *bhava*, a new "*bhavaṅga* state" will be associated with that new *bhava*. That is because the "seat of the mind" (*hadaya vatthu*) is unique to each *bhava*.
- However, we do not "feel" all the "*bhavaṅga* state." For details, see "State of Mind in the Absence of Citta Vīthi – Bhavaṅga."

2. The *cetasika* (mental factors) provide different qualities to each *citta*. A *citta* is moral (*kusala*), immoral *(akusala*), or neutral (*kiriya*), depending on what type of *cetasika* rises with it.

A complete description of 52 *cetasika* is given in "Cetasika (mental factors)". A summary:

- There are seven universal *cetasika* that rise with ANY *citta*.
- Six others CAN appear in any *citta*, i.e., only some may be in a given *citta*.
- There are 14 *asobhana cetasika* (non-beautiful mental factors) that appear only in *akusala citta*.
- There are 25 *sobhana cetasikā* (beautiful mental factors.) Nineteen *sobhana cetasikā* appear in every *kusala citta*; thus, those 19 are called beautiful universals.

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3. Let us first discuss the seven universal *cetasika*. These arise with ANY *citta*. A *citta* with just these is called a "*pabhassara citta*" because it is the "purest form" of a *citta*. It becomes a "*viññāṇa citta*" as it develops in time within a billionth of a second! See, "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination."

- **What we experience are "*viññāṇa citta*," as *viññāṇa khanda (aggregate of viññāṇa or a "heap of viññāṇa").***

The seven universal *cetasika* that arise with any *citta* are:

- *Phassa* (contact), *vedanā* (feeling), *saññā* (perception), *cetana* (intention), *ekaggata* (one-pointedness), *jivitindriya* (life faculty), and *manasikara* (memory).

4. The *phassa* (contact) *cetasika* is what makes contact with the "object of the *citta*" whether it is sense input from one of the five physical senses or a concept that makes contact with the mind.

- Thus, the *phassa cetasika* makes it possible for the mind to make contact with the world.
- *Saññā* (perception) identifies the object by working with *manasikāra* (memory), and *vedanā* (feeling) arises.
- Depending on the object, one will generate good, bad, or neutral feelings, and also different types of *cetasika* (greed, shame, compassion, etc) can arise; *cetanā* (intention) puts it all together and "prepares" the *citta*. Based on the types of *cetasika* in the *citta*, it could be a good or bad thought. This is why *cetanā* can be good or bad, and the Buddha said: "*cetanā* is *kamma*."
- *Ekaggatā* is the ability to keep the mind on one object. *Jīvitindriya* maintains life in the current life (keeps the body alive) until death. And *manasikāra* is the all-important memory. *Manasikāra* has ALL memories (or *nāma gotta*) from the beginning-less time; see, "Difference between Dhamma and Saṅkhāra" for a discussion on *nāmagotta*.
- This is why the present *citta* is the precursor to the next *citta*, and that next *citta* is NOT entirely different from the previous *citta*. "Cause and effect" is at work from *citta* to *citta*, maintaining the "personality" or "*gati*" of the given lifestream. Thus, the Buddha rejected the notion of a "no-self" or a "self".
- Yet it is essential to realize that "*gati*" can change even in a *citta*, for example, one attains the *Arahanthood* with a single *citta* (of course with billions of *citta vīthi* making gradual progress towards it).

5. So, we can see the basic working of a *citta* with these seven universals; they carry out the most fundamental and vital functions of recognizing the object, matching it with old memories and figuring out what it is, and also *sukha*, *dukha,* or neutral feeling arise because of that recognition.

- Yet all that does not happen in a single *citta*. When an "input" comes through one of the six senses, it is captured by a *citta vīthi* containing 17 *citta* for a physical sense input and about ten *citta* for a mind input as we discussed in the previous post. Then that "captured event" is discerned and analyzed by three follow-ups "*manodvāra citta vīthi*," i.e., by the mind.
- Even then, we only experience the "net result" of millions of such *citta vīthi*; see "What is a Thought?" But due to the extreme rapidity of these processes, we feel like we are using all six in real time. We are not. The mind is always analyzing a set of events that have already gone by. This is discussed in the Bāhiya Sutta (Ud 1.10), "*diṭṭhe diṭṭamattaṁ bhavissati* ……". What we experience NOW is what has already transpired.

6. But invariably, other *cetasika* (other than the seven universal) arise as the *citta* develops in time, and the *citta* becomes *kusala citta, akusala citta* or a *kiriya* (neutral) *citta* depending on the *cetasika* that arise with the *citta*.

- *Sobhana cetasika* arise with *kusala citta* and *asobhana cetasika* arise with an *akusala citta.*

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- These *cetasika* types do not mix, i.e., no *sobhana cetasika* arise with an a*kusala citta* etc.

7. Now the question arises: If *cittā* arise and fall and go by so rapidly, how do we willfully stop *akusala citta* from arising? Especially when exposed to a tempting external object like an eye-catching figure.

And the answer lies in a straightforward concept that I have discussed in many posts:

- This is where one's character qualities (*gati*) and *āsava* come into play. **One automatically responds with the "set of values" one has.**
- By changing habits, one can change their character (*gati*)and eventually change one's deep-rooted cravings (*āsavā*). Even though the answer is simple, it takes a long time to get rid of bad habits and cultivate good habits, at least initially.
- Then with time, as that *gati* loses its power, one will be less and less tempted when subjected to the same sensory input. For example, this could be the sight of an attractive figure or an enemy.

8. The key to reducing such bad *gati* is to forcefully suppress that bad-thought as soon as you become aware of it. Even though an evil thought arises automatically, one becomes aware of it after a few seconds.

- As soon as you become aware of an evil thought, you should think about the dire consequences [*ādīnava*] and forcefully stop that thought stream. Just start thinking about something good or doing something that needs your full attention.
- When you keep doing this for a while, that tendency will slowly reduce, i.e., that bad *gati* will lose its power.
- For example, if one needs to quit smoking, as soon as one starts lighting a cigarette one should think about the harmful consequences of smoking and throw it away. Keep some mints handy and pop one in your mouth. Finding a "replacement activity" always helps to break a bad habit.
- If it is hateful thought, one could stop that and start thinking about something good. Recalling something pleasant, say a picture of the Buddha, can help. Always have a "replacement" ready.
- One needs to keep doing this faithfully to make the old habit weak.

9. When one gets rid of bad habits and cultivates good habits, the neural connections in one's brain get rewired. The brain changes gradually and that is how the thoughts change. This is an easy answer to using modern science.

- But there is a deeper analysis. Not only does the physical brain change but also our *manomaya kāya* is transformed. Eventually, that is what controls the brain; see a couple of posts on *manomaya kāya* and also, "Neuroscience says there is no Free Will? – That is a Misinterpretation!" for details.
- As I have discussed in other posts, this idea of gradually changing one's habits holds the KEY to making progress on the Path or even achieving mundane goals. See, for example, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

10. Therefore, initially one responds with one's current set of values or *gati*. But after a few moments, one CAN think about the consequences and correct the initial automatic reaction.

- This is further explained in terms of the instant reaction coming from the limbic system in the brain and the "reasoned out" corrective action coming from the neo-cortex or "the thinking brain"; see, "Truine Brain – How the Mind Rewires the Brain via Meditation/Habits."
- And that is how we slowly change our *gati*, by willfully correcting the initial "auto-response". This is what makes us different from animals. Animals do not have this ability, at least not to our level.
- **The more you "catch" such "inappropriate auto-responses" and stop them, the more effectively you can get rid of bad habits, cultivate good habits and change your *gati* (character) in the right direction. This is "*ānāpāna sati*", i.e., one keeps good thoughts and gets rid of bad thoughts willfully; see, "What is Ānāpāna?" in the Meditation section.**

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11. As mentioned above, *cetasikā* present in a given *citta* determines the quality and/or the function of the *citta*.

- An immoral (*akusala*) *citta* has one or more immoral roots; *avijjā* (delusion *cetasika*) is in any immoral *citta*.
- A moral (*kusala*) citta will always have non-greed and non-hate *cetasika*. Wisdom (*paññā*) *cetasika* rises only in *citta* with all three roots (*tihetuka citta*).
- We have encountered many of the *cetasika* in the posts on various topics: the five hindrances are included in the 14 *asobhana cetasika*.
- The four bases of mental power (*cattāro iddhipāda*) are four of the *sobhana cetasika,* i.e., *chanda, citta, viriya, vīmaṁsā*. Here *citta* means "thinking about the goal" and thus is *sammā saṅkappa* when fully cultivated. *Vīmaṁsā* is another name for *paññā* and becomes *sammā diṭṭhi* when fully cultivated; see "37 Factors of Enlightenment."
- Some of the factors in the Noble Eightfold Path are directly in the set of *sobhana cetasika*, for example, *sammā vācā, sammā kammanta*, and *sammā ājīva*. Other *cetasika* like *sati* and *paññā*, when cultivated become *sammā sati* and *sammā diṭṭhi*.
- Similarly, *ekaggatā* in the universal *cetasika* set becomes *sammā samādhi*, and *viriya* and *vitakka* in the set of particulars become *sammā vāyāma* and *sammā saṅkappa* when cultivated.

12. As we noted, we can control a bad series of thoughts like planning a robbery or even making a quick plan to steal an item from a store. There is enough time to think about the consequences of such bad actions and deliberately stop such thoughts. **But one needs to be in a reasonably stable "state-of-mind" to be able to do that. When the mind is agitated, the mind cannot see "right from wrong". The five hindrances cover the mind.**

- Sometimes people commit horrendous crimes in the spur-of-the-moment. One can get into a rage and shoot someone with a gun that is close by. How do we stop such quick reactions? By being mindful of controlling that bad *gati,* which is the tendency to get mad at the slightest provocation. See #10 above.
- When one keeps reducing one's "bad *gati*," those really dangerous *gati* — which could lead to rebirth in the *apāyā* — will be permanently eliminated when one becomes a *Sotāpanna*. With that achieved, that mindset persists even in future lives. As we saw, a *paṭisandhi citta* in the new life arises based on the *cuti citta* of the past life, so it has all the "*gati*" from a past life. Changing to a "*gati*" of a *Sotāpanna* is a change in the lineage (*gotrabhu*.) One becomes an *Ariya* or a Noble person forever.

Next, "Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key", …….

13.3.5 1. Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction

Pre-2016 post; rewritten May 12,2025

It is important to get a good understanding of the key Pāli words regarding the mind.

Introduction

1. It will be beneficial to read this post even if one is not interested in learning *Abhidhamma*.

- After writing a few posts in the *Abhidhamma* section, I realized it is a good idea to write introductory posts on the English meanings of some Pāli keywords related to the mind. **In the end, words do not matter, and grasping the concepts involved matters.** But conveying the concept correctly REQUIRES the use of the right words.

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- This is a bit of a problem because there are no words in English that truly convey the meaning of some Pāli keywords when talking about the mind (like *mano* and *viññāṇa*).
- More details will be given in the *Abhidhamma* section, but the posts in this section provide just the basics.

Pāli Words Related to the Mind

2. A *Citta* (pronounced "chiththa"; **see Ref. 1**) is widely translated as a "thought," *viññāṇa* as "consciousness," and *mano* as "mind." Those are all incorrect.

- A "conscious thought" would have many *cittās*; *viññāṇa* is much more than "mere consciousness"; *mano* is an "evolved state of *citta*." *Cittās* arise in *hadaya vatthu* ("seat of the mind)." Let us first discuss the reason for using this term for the mind.
- *Hadaya vatthu* is where *citta* (thoughts) arise; thus, it is appropriate to call it the mind or, even more appropriately, "seat of the mind". ***Hadaya vatthu* is the "link" between the "*mano loka*" (mind plane) and the "material plane," whether it is in *kāma loka*, *rūpa loka*, or *arūpa loka* (i.e., anywhere in the 31 realms).** Mind or the *hadaya vatthu* is a very fine *rūpa* (matter); in technical terms, *hadaya vatthu* is formed at *paṭisandhi* as a *vatthu dasaka*.
- This *hadaya vatthu* is the only trace of matter associated with a living being in the *arūpa loka*. It is much smaller than an atom; only a form of "*suddhaṭṭhaka*" (sometimes written as "*suddhāshtaka*") in the form of a "*dasaka*."
- For example, suppose a *cuti-paṭisandhi* transition occurs from a cat to a human. In that case, the "cat *hadaya vatthu*" dies and a "human *hadaya vatthu*" is formed, and the very next *citta* arises in the "human *hadaya vatthu*" or the "human mind" in the "human *gandhabba*"; see, "Cuti-Paṭisandhi Transition – Abhidhamma Description." With that in mind, let us discuss the ultimate "primary elements."

Four Paramattha Dhamma

3. In the absolute sense (*paramattha*), there are four entities: *citta*, *cetasika* (pronounced "chethasika"; **see Ref. 1**), *rūpa* (pronounced "rūpa"), and *Nibbāna*. [***paramattha*** : [m.] the highest ideal; truth (*sacca*) in the ultimate sense.]

- The last one, *Nibbāna*, does not belong to "this world" of 31 realms. Therefore, *citta*, *cetasika*, and *rūpa* represent anything and everything in this world.
- There are 89 (or 121) types of *citta*, 52 kinds of *cetasika*, and 28 kinds of *rūpa*. See "Rūpa (Material Form) – Table."
- These are all listed in the "Tables and Summaries" section.

Citta and *Cetasika*

4. *Citta* and *cetasika* are "*nāma*" and all tangible things are made of "*rūpa*".

- A *citta* ("thought") does not arise by itself but occurs with several *cetasika* (mental factors). There are seven *cetasika* that arise with ANY *citta*, and normally, there are other *cetasika* that arise in addition to those seven. This is discussed in "Cetasika (Mental Factors)."
- There are "good" and "bad" *cetasika*. The familiar ones are *lobha*, *dosa*, *moha*, *alobha*, *adosa*, and *amoha*, but many others exist. These determine whether a given *citta* is a "good" (*kusala*) *citta* or a "bad" (*akusala*) *citta*. There are only good or bad *cetasika* in a given *citta*; they do not mix.

5. Even though a *citta* arises and perishes within less than a billionth of a second, it gets contaminated during its lifetime. Starting as a "pure *citta*" ("*pabhassara citta*"; "*prabhasvara citta*" in *Sanskrit*) with the seven

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universal *cetasika*, it gradually degrades by incorporating many other *cetasika* into a *"contaminated citta"* or *viññāṇa*. Without going into details, the nine steps are:

- ***citta, mano, mānasan, hadayaṁ, pandaran, mana indriyan, mano manāyataṁ, viññāṇa, viññāṇakkhandha.*** But this happens during the life of the *citta* itself (in a billionth of a second) according to the "*gati*" we have. See "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination."
- **This is why we cannot control our initial thoughts, but as they turn to speech and bodily actions, we may have time to control them.**
- But we still use the term "*citta*" to denote the outcome; to differentiate the one that the sequences started, we call it a "pure *citta*" or a "*pabhassara citta*."
- What we end up with is basically what we call *viññāṇakhandha,* and all this happens within a billionth of a second. This "contamination process" cannot be controlled at that early stage; it happens automatically based on one's "*gati*" (pronounced "gathi"). **The only thing we can do is to change our "*gati*."**

6. **We can use the following analogy:** If we start with a glass of pure water, that can be compared to a pure *citta* with just the seven universal *cetasika.* Adding some sugar (*mano*) and salt *(mānasan)* makes it contaminated, but we cannot see the contamination. Now, if we add a bit of brown sugar, we can see the water turning brown; this is like the *hadayaṁ* stage. Then, we add bits of dirt, and the water gets further contaminated, but it is still mostly water. A contaminated *citta* is at the *viññāṇa* stage; it is a *citta* that is defiled.

- The *citta* of an *Arahant* does not contaminate beyond the *mānasan* stage (While in the "*Arahant phala samāpatti*" enjoying *Nibbānic* bliss, an *Arahant* has the *pabhassara citta* or the pure *citta).* All others get to the *viññāṇa* stage, but of course, the "level of contamination" is much lower even by the time one gets to the *Sotāpanna* stage because one has gotten rid of any "*gati*" associated with the *apāyā*.
- As we can see, it is impossible to control such a fast process by sheer willpower; it is a matter of "cleansing the mind" progressively of the contaminants of greed, hate, and ignorance.
- Now we can see why "*mano*" cannot be the mind. "*Mano*" is just a bit "contaminated" *citta*. It gets progressively contaminated, and by the time it comes to the "*viññāṇa*" step, it has captured all relevant *cetasika* for that *ārammaṇa* or the "thought object."
- **At the last step, a very profound thing happens.** The *manasikāra cetasika* brings into play all relevant past *viññāṇa* (which are fixed as "*nāma gotta*") as well as one's "hopes and dreams" for the future that are relevant to the "event in question." For example, if the thought occurs due to seeing a nice house, one may compare that house with houses like that one has seen before, AND one's "dream house" that one hopes to build one day. Therefore, in the "final version," a *citta* is a very complex entity that reflects the "nature of the object seen" and one's likes/dislikes for it.
- This last stage of the *citta* or *viññāṇa* is the "composite awareness" for that particular event, which also has one's likings, dislikings, etc. for that particular event; see, "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination."

7. And we do not, and cannot, just perceive a single or even a few *viññāṇakkhandha*; rather, what we "feel" as a "thought" is the sum of many such ***viññāṇakkhandho,*** and we still call that a "*citta*" or a "thought"; see, "What is a Thought?" and "Citta and Cetasika – How Viññāṇa (Consciousness) Arises."

- We also alternatively call such sense experiences "*citta*," "thoughts," "consciousness," and "*viññāṇa*."
- Thus, it is critical to understand that what we mean by *viññāṇa*, in general, is the total of many *cittās*; in *Paṭicca Samuppāda*, at the "*avijjā paccayā saṅkhāra*," *viññāṇa* means this total of many *cittās* or, even more accurately, the total of many of *viññāṇakkhandha*.

8. Now, I would like to point out a few important conventions:

- It is important to remember that thought can have many meanings, even in English: WebLink: wikipedia.org: Thought

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- **Normally, "*citta*" is used to denote a thought, and "*viññāṇa*" is used to denote the "awareness" associated with a thought.** But that is not correct, as we discussed above.
- And as you can imagine, such an "average of thoughts" may have many types of cognitions and underlying "awarenesses," and we will talk about the different types of *viññāṇa* in the next post, "2. Viññāṇa (Consciousness) can be of Many Different Types and Forms".

References

1. In the 1800s, the Pāli Text Society adopted a specific writing convention to write Pāli words using the English alphabet. See "Pāli Words – Writing and Pronunciation."

2. Further details on *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* in "Rūpa – What It Really Means," "Vedanā (Feelings) Arise in Two Ways," "Saññā – What It Really Means," "Saṅkhāra – What It Really Means," and "Viññāṇa – What It Really Means,."

13.3.6

2. Viññāṇa (Consciousness) can be of Many Different Types and Forms

Revised August 4, 2021; July 1, 2022

1. *Viññāṇa* is unique to sentient beings. Plants are alive but have no *viññāṇa*; they respond to the environments but are not capable of "thinking." Sentient beings are aware that they are alive and just that basic awareness of "being alive" is not really a *viññāṇa.*

- This purest level of *viññāṇa* (the awareness of being alive) is called the "*citta*" (pronounced "chiththa") stage.
- A *citta* arises with 7 concomitant "mental factors" (*cetasika*, pronounced "chetasika"), and this is described in "Citta and Cetasika – How Viññāṇa (Consciousness) Arises." To emphasize, a pure *citta* arises with universal *cetasika*; a *citta* always has those 7 *cetasikā.*

However, a *citta* gets "contaminated" by other *cetasika* as soon as it arises. Within the lifetime of a *citta* (which is less than a billionth of a second), it progressively gets contaminated by "good" or "bad" *cetasika*, and this happens in nine stages! See the previous post: "Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction."

2. As discussed in "Citta and Cetasika – How Viññāṇa (Consciousness) Arises," additional *cetasikā* provide "color" to a *citta*: if a set of "good *cetasika*" arise with the citta it becomes a "good thought" or a "good *viññāṇa*"; if it is a set of "bad *cetasika*," then the thought or the viññāṇa is bad (those *cetasika* do not mix). Also, there are neutral thoughts or neutral *viññāṇa* that are neither good nor bad.

- *Viññāṇa* can be experienced in many different ways; since it is hard to come up with different names for each case, they are all bundled together as *viññāṇa*. Words like *citta, viññāṇa, mano,* as well as *cakkhu viññāṇa, sota viññāṇa*, etc., and *vipāka viññāṇa* are used in different contexts, and that can be confusing to many regardless of whether their native language is English, Chinese, or even Sinhala, which is the closest language to Pāli. But each term has its own "subtle identity," and as we discuss more, those subtle differences will become clear.

3. Viññāṇa is often translated as "consciousness," but *viññāṇa* can be used in many different contexts like "subconscious" or "layers of consciousness."

- The same problem is encountered by those who speak the *Sinhala* language because there the word "*sitha*" (සිත) is used on many occasions to represent the Pāli words *citta, mano*, and *viññāṇa*. Similarly, in Sinhala, "*yati sitha*" (යටිසිත) is used to denote the subconscious.
- This "subconscious" in English (as introduced by Sigmund Freud) is not a separate citta (there can be only one citta at a time). But, each *citta* can have "layers of consciousness"; the *manasikāra cetasika* plays a big role here.

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- For example, at a given time, we may have several "subconscious" *viññāṇa* (expectations): **we may have plans to buy a certain car, getting ready to go on a trip next week, in the process of building a house, etc.; all these are in the subconscious and each *citta*.** If we see a car on the road that looks like the car we are interested in, the *viññāṇa* alerts us to it, and we take a good look at it.
- As the Buddha advised *bhikkhus*, what really matters is to convey the meaning. Just like in the case of *Paṭicca Samuppāda* or *taṇhā*, it is best to use the *Pāli* words and comprehend their meanings; those key words convey deep meanings that may take several words or even sentences in any other language to get the idea across.

Types of *Viññāṇa* associated with *Kamma* and the Sense Doors

Viññāṇa is complex and can be presented in different types and forms. We will start by looking at "two categories" of *viññāṇa*.

4. First, we can categorize them according to *kamma* (or *saṅkhāra*) associated with the *viññāṇa*: ***Kamma viññāṇa* and *vipāka viññāṇa*.**

Let us describe in plain English what these terms mean.

- We can put *viññāṇa* into two categories: Those *viññāṇa* that arise while doing a *kamma* (*saṅkhāra*) is a *kamma viññāṇa*. For example, when one steals something, one has an awareness of that; that is the "*viññāṇa* that one is stealing."
- Then some arise as *kamma vipāka*, and thus we do not have much control over them; they just happen to us and are called *avyākata viññāṇa* or *vipāka viññāṇa*. I like the term *vipāka viññāṇa* than *avyākata viññāṇa* because then it is easy to differentiate those two kinds. For example, when one is walking on the road and sees something valuable on the roadside; that is a *cakkhu viññāṇa* (seeing something) and also a *vipāka viññāṇa* (due to a *kamma vipāka*).

5. When traveling by car and looking out of a window, we see many different things. But most of it we do not pay any attention to, even though we are "aware" that we see things. Those are *vipāka viññāṇa*, they are "presented to us," but most of them may not interest us.

- Then all of a sudden, we see something that "piques our interest," say, a nice house by the roadside. Then we focus on that and may keep looking at it until it moves out of our range. That is a *vipāka viññāṇa* that triggered a "*gati*" in us; it was of interest. And it could put us in a position to acquire more kamma by initiating a *kamma viññāṇa*. An easy way to remember is that "*kamma viññāṇa*" are those arising via "*saṅkhāra paccayā viññāṇa*" in *Paṭicca Samuppāda*; see #6 below.
- For example, if we really got interested in that house, we may start thinking about how nice would it be if we could build and live in a house like that. Now we are making *saṅkhāra* (i.e., generating *kamma*) based on that "seeing event." Thus such thoughts (or *viññāṇa*) that followed the initial *vipāka viññāṇa* of "seeing the house" are *kamma viññāṇa*.
- Our life experiences belong to basically one of those two categories.

6. *Vipāka viññāṇa* arise with sensory input; only these can be truly called "consciousness." We can differentiate them into six categories, this time based on the sense door: thus we have *cakkhu viññāṇa* (vision consciousness), and *sota* (sound), *ghāṇa* (smell), *jivhā* (taste), *kāya* (touch), and *mano* (mind) *viññāṇa* (consciousnesses).

- In the previous example, the both types of *viññāṇa* were all initiated by *cakkhu* viññāṇa, a "seeing event or consciousness." At the *kamma viññāṇa* stage, they turned to an "expectation" (more that consciousness) because those thoughts about acquiring a house originated in our minds.
- Thus if you contemplate a bit on this, you can see that we can put ALL our experiences into one of those two "divisions," i.e., we can analyze them to be in the *vipāka viññāṇa* or *kamma viññāṇa* categories.

7. Let us discuss something fundamental to *Paṭicca Samuppāda*.

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- The *Paṭicca Samuppāda* cycle starts with "*avijjā paccayā saṅkhāra*", and "*saṅkhāra paccayā viññāṇa*". **This *viññāṇa* is NOT a *vipāka viññāṇa*, but only a *kamma viññāṇa*.**
- When we see something, hear something, etc., those are things that HAPPEN to us. Thus there is no *avijjā* (or ignorance) initiating that consciousness. There is no *kusala-mūla* or *Akusala-Mūla Paṭicca Samuppāda* cycle associated with such a consciousness (*vipāka viññāṇa*).
- However, if we now decide to act on it (say, take another look at it because we like it), then we may be initiating a *saṅkhāra* (*kamma*) event: now this new event initiates *an Idappaccayatā Paṭicca Samuppāda* cycle with "*avijjā paccayā saṅkhāra*," which leads to, "*saṅkhāra paccayā viññāṇa*," i.e., this *viññāṇa* was initiated by a *saṅkhāra*; thus it is a *kamma viññāṇa*.

8. Usually, what happens in our lives is that we are bombarded with sensory inputs via all six senses. We tend to turn our attention to many because we are afraid that "we may miss out on something." This is the root cause of the lack of "peace" in our minds because we are constantly moving our attention among the six senses, going back and forth. If we have too many "likings," our mind will be pulled in all different directions trying to follow all those sense inputs.

- We can reduce this effect by avoiding busy environments (i.e., going to a secluded place). **But, we still cannot "turn off the sixth sense input," i.e., the mind, unless we purify our minds.** This is the key to meditation. It is not possible to have "peace of mind" if the mind is burdened with greed, hate, and ignorance (wrong vision or *micchā diṭṭhi*).

9. Thus, an *Arahant* can have a peaceful mind even when in the busiest place. A *Sotāpanna* can do that to a certain extent too.

- Even before any of the "*magga phala*" is attained, one can easily get to *samādhi* and then to *jhānā* by gradually getting rid of the defilements associated with "wrong vision" just by learning Dhamma (mainly *anicca, dukkha, anatta*).
- Then we can reduce the number of different types of *kamma viññāṇa* going through the mind ("Sounds like my neighbor's car leaving, I wonder whether she is going to the mall?", "I wonder what (my enemy) is up to today?", "I wish I could have a body like that!", "How come I don't have a nice house like that?"; these are all types of *kamma viññāṇa* that we burden our minds with unnecessarily.
- And it is important to realize that it is not easy to turn those off; they WILL BE turned off automatically when we purify our minds first by learning Dhamma ("What is the use of thinking about unnecessary things? There are better things to think about that provide lasting happiness").

Next, "3. Viññāṇa, Thoughts, and the Subconscious", …….

13.3.7 3. Viññāṇa, Thoughts, and the Subconscious

Revised February 25, 2020

Cetasikā (Mental Factors) Determine the Nature of a *Citta* (Thought)

1. A thought (*citta*) arises based on a specific thought object (*ārammaṇa*), say thinking about buying a car or going for a walk. There is only one *citta* at a time, but each lasts less than a billionth of a second. The word *citta* is pronounced "chiththa." See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1."

- *Cittā* (plural of *citta*) flow at a very fast rate. We do not experience individual citta, but the overall effect of billions of *cittā* that arise in a second.
- Each *citta* has many *cetasika* (mental factors) in it, including the all-important *saññā, phassa, manasikāra cetasika*.
- Then there are "good" and "bad" *cetasika* in a *citta* that describes the "quality" of the *citta*.

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- When someone is angry, most *cittā* **at that time** will have anger/hate (*paṭigha* and/or *dosa cetasika.*) When the same person is feeding a hungry person his/her *cittā* **at that time** will have the benevolence and/or loving-kindness *cetasikā.*
- The good and bad *cetasikā* do not mix, i.e., one either has a good thought or a bad thought. For discussion on *cetasika*, see, "Cetasika (Mental Factors)."

What Is *Viññāṇa*? – Role of *Cetasikā*

2. Even though we simply think about a "thought," a thought is really a complex entity, that goes through nine stages within a billionth of a second. It ends as *viññāṇa or viññāṇakkhandha.* See, "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination." *Viññāṇa* represents the overall experience of "thought" and is largely described by the *cetasikā* in those *cittā.*

- Of course, no one experience a *viññāṇa* due to a single *citta*; rather what one experiences is the average of millions or billions of *cittā.* A bunch or a heap is called *khandha* in Pāli or Sinhala. Thus what we experience is a *viññāṇakkhandha* or the overall effect of a bunch or a heap of *cittā.*
- *Viññāṇa* is complex and multifaceted. But they are primarily of two types: *vipāka viññāṇa* and *kamma viññāṇa* See, "Viññāṇa – What It Really Means."
- We can look at those two types in a simple way as follows.

3. The *manasikāra* and *saññā cetasika* are in each and every *citta*, and they can incorporate all past memories, habits (*gati*) and cravings (*āsavā*) to a given citta. It is the *cetanā cetasika* that "puts it all together." Only the mind of a Buddha can "see" such amazing details. It all happens within a billionth of a second!

- Our *gati* and *āsavā* (plural of *āsava*) may not be displayed in each *citta.* Rather, they lie dormant, waiting for a "trigger" to come up. For example, greedy thoughts arise only when a "pleasing thought object" is in play, as in seeing a tasty dish or an attractive person.
- Therefore, the way we think (*viññāṇa*) depend on our *gati* (habits/character,) *āsavā* (cravings,) AND the particular "thought object" or *ārammaṇa.*
- Of course, we can get rid of certain *gati*/*āsava* and cultivate new ones.
- The main goal of *Ānāpāna* and *Satipaṭṭhāna* meditations is to remove bad *gati*/*āsava* and to cultivate good *gati.* See, "Is Ānāpānasati Breath Meditation?" and "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

Vipāka Viññāṇa and *Kamma Viññāṇa*

4. The mind is directed to a new thought object (or *ārammaṇa*) with a *vipāka viññāṇa* that may come through **any of the six sensory inputs**. For example, we may be walking down the street, but an attractive item in a shop window may catch our attention.

- Now, if we like that item, we may start thinking about buying it. That is a *kamma viññāṇa.* Now we have generated a new *viññāṇa* with a desire to buy that item. A *kamma viññāṇa* has an expectation. We may not buy it at that time. But if we go home and again start thinking about it (generating *vacī saṅkhāra*,) then we build up that *viññāṇa* via "*saṅkhāra paccayā viññāṇa"* step in *Paticca Samuppāda.* Therefore, a *kamma viññāṇa* **arises only in the mind.**
- Without getting deep into the issue, we can just say that a *kamma viññāṇa* is an expectation. Once formed, a *kamma viññāṇa* will stay with us at least for a while. It will grow only if we keep thinking, speaking or doing things (with *vacī* and *kāya saṅkhāra*) related to that expectation.

Kamma Viññāṇa Come Back as *Vipāka Viññāṇa*

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5. When we build such an expectation, the memory of that can come back as a *vipāka viññāṇa* at a later time.

- For example, the memory of that item in the shop window in #3 above may come back to the mind via one of the six senses later on. For example, we may hear about it on the radio, we may hear someone else talking about it, etc. It may even "pop into the mind" too.
- That item in the shop window is a "thought object" or a *ārammaṇa*.
- Then if we keep thinking, speaking, doing things related to that *ārammaṇa,* that associated *viññāṇa* will grow.

What is Subconscious?

6. Such *vipāka viññāṇa* are waiting in the background to bring their fruits. There may be many types hiding beneath the surface. **This is what Sigmund Freud called the "sub-conscious".**

- When I am paying for my groceries, my thoughts stay focused on that transaction. But there can be many types of *viññāṇa* lurking "in the background". I may be building a house, studying for an exam, planning a trip, planning a birthday party for my child, etc. and all those "*viññāṇa*" are working in the background even though I am not thinking about any of them at the time I am paying for my groceries.
- However, any of those, and even some things that I had not been thinking about for a long time, can be there in the "subconscious". But there is no separate "subconscious" as such.
- All these different types of *viññāṇa* cannot be there in a single thought (*citta*), and there is only one *citta* at a time; see, "What is a Thought?". Then how is it possible for many types of *viññāṇa* to be lurking in the background? That is what we discussed in #2, #3 above. Based on the particular *ārammaṇa,* the *cetanā cetasika* "transforms" a pure *citta* to the "contaminated" *viññāṇa* stage in several steps.

7. The more one does something repeatedly, there starts a *kamma viññāṇa* for that particular event or behavior. For example, when one starts smoking, a *viññāṇa* starts building, and the more one smokes, the stronger the *viññāṇa* gets. This is called "feeding the *viññāṇa*" by doing it again and again. In other words, habits are formed via repeatedly feeding the *viññāṇa* for that habit.

- When a certain *viññāṇa* is pleasing to the mind, that *viññāṇa* tries to get fed frequently. When someone has the habit of smoking the *viññāṇa* for that tries to deviate his/her attention to smoking at every possible opportunity. For example, if a smoker sees an advertisement for smoking, that "triggers" the liking or the *viññāṇa* for smoking that was in the subconscious.

8. But it works the same way for a *viññāṇa* that got established with a dislike also. For example, if someone did something really awful to you in the past, the hearing of his/her name will bring back that *viññāṇa*.

- This is why we get "attached" (*taṇhā*) to things we like as well for things we dislike and is the meaning of *taṇhā* (get bonded via greed or hate); see, "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."

Viññāṇa Are Not Permanent

9. Not all *viññāṇa* keep accumulating in the background. Those weaker ones, especially if don't get fed, diminish and disappear.

- For example, suppose I had planned an overseas trip and had been making preparations for it. The more preparations I make and the more thoughts I have of the trip, those are "food for that *viññāṇa*", and it grows. If I see a new article with that country's name, I would immediately read the article. But suppose, a major war breaks out in that country before my trip; then I would cancel that trip right away. I will no longer be planning for the trip and my mind will "not be interested" in it anymore. Since that *viññāṇa* for "visiting that country" is not going to get fed anymore, it will be gone in a short time.

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- We don't even need to actually physically do the activity to "feed the *viññāṇa*" or make a habit stronger. There are studies that show that one could improve the game of basketball, for example, by just visualize practicing, and getting the ball mentally. These are called "*mano sañcetanā*". Focusing attention on a given task can be very powerful.
- One's associations strongly influence which of those different types of *viññāṇa* will grow by "getting fed" frequently. If one starts associating with people who drink regularly, one's *viññāṇa* for "getting drunk" will grow as one keeps feeding that *viññāṇa* by drinking frequently.

Summary

12. A built-up *viññāṇa* can form a habit (*gati*.) As the habit or the *gati* gets stronger, it can be carried over to the next life, possibly in two ways.

- If a human dies and has time left in the "human *bhava*" then when he/she is reborn as a human most of the previous *gati* will be there.
- A really strong habit could lead to a "*paṭisandhi viññāṇa*" at the dying moment and can lead to a corresponding "*bhava*" based on that particular *gati*. For example, an extremely greedy person, may acquire a "*peta bhava*" at the dying moment and be born as a "*peta*" or a hungry ghost.

13. Thus *viññāṇa* is very complex. It is not just "awareness." *Viññāṇa* also has one's "hopes and dreams" as well as "likes, dislikes, and habits". It also includes the "subconscious." It is a complex combination of the 52 *cetasikā*.

- Of course, not all *cetasikā* are involved in a given *citta* or in our thoughts. *Sobhana* (good) *cetasikā* do not arise with *asobhana* (bad) *cetasikā* in a given *citta*.
- See, "Cetasika (Mental Factors)" for a discussion on *cetasikā*.

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13.4 Gandhabba (Manomaya Kāya)

Gandhabba (Manomaya Kāya) – Introduction

Does any Object (Rūpa) Last only 17 Thought Moments? Moved to Paṭicca Samuppāda → Understanding the Terms in Paṭicca Samuppāda

Hidden World of the Gandhabba: Netherworld (Paraloka)

Ghost in the Machine – Synonym for the Manomaya Kāya?

Manomaya Kāya (Gandhabba) and the Physical Body

Brain – Interface between Mind and Body

Manomaya Kāya and Out-of-Body Experience (OBE)

Cuti-Patisandhi – An Abhidhamma Description

These posts complement some of the posts in the "Udayavaya Ñāṇa" section, which is important for the *Sotāpanna* stage of *Nibbāna*. All these are pieces of a complex puzzle, but they are all inter-consistent. So, don't worry if you do not understand it all; with time it will all make sense and will lead to unbreakable faith in Buddha Dhamma even through future lives. Faith comes via true understanding.

13.4.1 Gandhabba (Manomaya Kāya) – Introduction

Revised April 22, 2016; revised February 16, 2021

Gandhabba Is the Essential "Seed" for the Physical Human Body

1. A human-being is born at the *cuti-paṭisandhi* moment first with just the "mental body." That is the *manomaya kāya* or a *gandhabba*. Once that *gandhabba* "descends" to a womb, the physical body starts growing.

- In most realms, beings are born fully formed (*opapātika* births). But in the human and animal realms, first, the blueprint of that life-form arises at the *cuti-paṭisandhi* moment .
- Once born a *gandhabba*, It can make many new physical bodies in a given *bhava*. For example, a "human *bhava*" may last many hundreds of years. But a human body lives only about 80 years. Therefore a "human *gandhabba*" can make many "human bodies" during existence as a human; see, "Bhava and Jāti – States of Existence and Births Therein."
- This is why there are resemblances of both mental and physical characteristics between the two lives in rebirth stories.

An Example

2. Let us take the example of a being born many times as a cow making a transition to a human *bhava* at the end of the "cow *bhava*" (an infrequent event).

- The transition from a cow to a human occurs in the last *citta vīthi* of the "cow life". See, "Cuti-Paṭisandhi – An Abhidhamma Description." At the end of that *citta vīthi*, a human *gandhabba* comes out of the cow's dead body. That *gandhabba* has a subtle body that cannot be seen, but it is a "blueprint" of the human body. But the "gross physical features" will be partially determined by the parents of the new life.
- This *gandhabba* now awaits a suitable womb to be available. Of course, the *gandhabba* cannot decide on a womb. Instead, when a right womb becomes available (i.e., matching the "*gati*" of the *gandhabba*), it will be pulled into the womb by the kammic energy.

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- When a sperm fertilizes an egg in a womb, a single cell called zygote results. But there is no life there until the *gandhabba* enters the womb and is incorporated with that zygote. Now the zygote becomes an embryo, then a fetus, and once out of the womb grows to a full-size human according to that blueprint in the *gandhabba*.
- More details can be found at, see, "Buddhist Explanations of Conception, Abortion, and Contraception."

3. At the cow-human transition in the last *citta vīthi* of the cow life, some significant changes occur in that lifestream. The concept of a lifestream, which is really a very basic introduction, is discussed in "What Reincarnates? -Concept of a Lifestream."

- Of course, the most significant change is that now the lifeform has a mind that is at the human level, not at the animal level; the baseline "consciousness level" has shifted. This is expressed in several ways in the *manomaya kāya* of the *gandhabba*.
- At the *cuti-paṭisandhi* transition, the *kammic* energy creates three very fine *rūpa* called *vatthu dasaka*, *kāya dasaka*, and *bhāva dasaka*. **We will discuss these in detail later, but they basically correspond, respectively, to the mind-door (or the mind), the blueprint for the human body, and dominant features including male or female character** (it is not just the sex type, since *rūpi Brahmā* also have *bhāva dasaka*, but are gender-neutral).
- As the physical body grows, first inside the womb and then outside the womb, the subtle body of the *manomaya kāya* expands with it when the physical body grows from the single cell. Thus overlapping the physical body that we see, there is a subtle body (*manomaya kāya*) of the *gandhabba. Gandhabba* means the same as the *manomaya kāya*.
- Therefore, the *gandhabba* is really like a "driver" driving or navigating the physical body; see, "Ghost in the Machine – Synonym for the Manomaya Kāya?."

How Does the *Gandhabba* See and Hear Outside the Physical Body?

4. The subtle body of the *gandhabba* or the *manomaya kāya* has all key "sensing units" of *hadaya vatthu* (mind-door) surrounded by the five *pasāda rūpa* (*cakkhu, sota, jivhā, gandha,* and *kāya.*) A *gandhabba* is in the form of a very subtle matter at the *suddhaṭṭhaka* level. It is an invisible "energy body." A physical body would be inert without a *gandhabba* inside.

- **The *gandhabba,* when outside the physical body, can experience the world without eyes, ears, etc.** See #6 of, "Out-of-Body Experience (OBE) and Manomaya Kāya."
- The *gandhabba* sometimes comes out of the physical body in traumatic situations like during heart operations. Then it can see doctors operating on its own physical body! Such "out-of-body experiences" (OBE) have been reported; see, "Manomaya Kāya and Out-of-Body Experience (OBE)."
- The main thing to remember is that *hadaya vatthu* is the mind-door. It is surrounded by the five *pasāda rūpa* (*cakkhu, sota, jivhā, gandha,* and *kāya.*) The *pasāda rūpa* correspond to the five physical senses of the eye and ear, tongue, nose, and touch.

Gandhabba Inside the Physical Body

5. The physical body is really a "shell" controlled by the mind (*hadaya vatthu*).

- When a *gandhabba* is inside a physical body, "seeing" and "hearing" happens with the help of the physical eye and the physical ear. It is like being inside a military tank. One needs to use the sensors mounted on the tank to see and hear what is going on outside.
- For details, see, "Out-of-Body Experience (OBE) and Manomaya Kāya."

6. The world is experienced through the physical body, and this interaction is slow compared to the fast pace of the *citta*. The sensory data are collected by the five physical senses of eye, ear, nose, tongue, and

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body. They are then transmitted to the brain via the central nervous system, which takes millisecond scale time.

- At the brain, data for a specific time interval (possibly around 10 milliseconds; see, "Citta and Cetasika – How Viññāṇa (Consciousness) Arises") are processed and then converted to a format suitable for transmission to the five *pasāda rūpa* and the *hadaya vatthu*, via a fast "ray system" (called "*kiraṇa*" in Pāli or Sinhala).
- Individual "packets of information" from each of the five senses are then transmitted to the corresponding *pasāda rūpa* located on the *manomaya kāya*, which overlaps the physical body; information from the *mana indriya* are sent to the *hadaya vatthu.*

Detailed Explanation

7. For example, let us consider a "packet of data" sent from the physical eye to the brain. This information is processed by the brain, converted to a "ray system," and is transmitted to the *cakkhu pasāda*. Now the *cakkhu pasāda* vibrates and hits the *hadaya vatthu* that is located close to it. (The five *pasāda rūpa* surrounds by the *hadaya vatthu*.) That causes the *hadaya vatthu* to vibrate 17 times, much like a gong hit by an iron rod vibrating for a certain fixed number of times.

- The 17 vibrations of the *hadaya vatthu* correspond to the 17 *citta* in a *citta vīthi*. Such a *citta vīthi* is called a *pañcadvārāvajjana citta vīthi* because it is initiated by one of the five physical senses or *pañcadvāra* ("*pañca*" or five + "*dvāra*" or "door").
- Imagine a blade clamped at one edge and is hit by an object on the other edge; it vibrates for a certain FIXED number of times per second; that number is called the frequency of vibration and is fixed for a given material. And one can see the blade vibrating. Pretty much the same thing happens when the ***hadaya vatthu*** vibrates when hit by one of the *pasāda rūpa*, and this "vibration" is called a ***hadaya rūpa***, which thus has a lifetime of 17 *citta* or thought moments. Therefore, the *hadaya rūpa* is not a physical *rūpa* but basically is a mode of vibration.
- The misconception that any *rūpa* has a lifetime of 17 thought moments arose because of not understanding that it is the *hadaya rūpa* with 17 thought moments.
- In other words, this information packet is received and processed by the *hadaya vatthu* within those 17 *cittā*. The information is fully received by the fourth *citta* (vibration,) and then the rest of the *citta* in that *citta vīthi* deal with this information. This "information processing" by the *hadaya vatthu* will not be completed until three more *citta vīthi* run by the *hadaya vatthu* itself. Such *citta vīthi* initiated by the mind itself is called a *manodvāra citta vīthi,* where *manodvāra* means the "mind-door".
- Information packets from the *mana indriya* are sent directly to the *hadaya vatthu.*

8. Thus, we can see a **huge difference** in time between the physical body acquiring senses data (time of the order of 10 milliseconds) and the mind processing that information within a billionth of a second using one *pañcadvāra citta vīthi* and three *manodvāra citta vīthi.*

- Even if the five senses keep sending data continuously, the mind is "just sitting there" most of the time. Let us examine this in a bit detail: Suppose the brain keeps sending data from the eye non-stop; since each "packet" takes, say 10 milliseconds, then in a second, there will be 100 "data packets" of vision coming in. If the brain is going at full speed, it can send at most 500 (=100×5) "data packets" from all 5 physical senses in a second. The mind will then be spending less than a millionth of a second in processing all that data since it takes less than a billionth of a second to process one "data packet" (from the previous bullet).
- During those gaps, the *hadaya vatthu* also interacts (both ways) with the *mana indriya*. **It also gives instructions to the *mana indriya* on how to control the physical body in response to the sensory inputs.**

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- Thus most of the time, the mind is just sitting there, which is called the "*bhavaṅga*" state of mind. In this state, the mind is actually taking the object that came to the mind at the *paṭisandhi* (rebirth) moment in that last *citta vīthi* of the last life. *Bhavaṅga* ("*bhava*" + "*anga*" or associated) denotes that this state of the mind is characteristic of this new life, in the present case as a human. Just like the eye cannot see itself, **the mind cannot see this "*bhavaṅga*."** It is the current state of mind itself.

The *Bhavaṅga*

9. In the example that we started with, the "cow mind" has now switched over to a "human mind." It has the object taken at the *paṭisandhi* moment. But we do not become aware of what is in the *bhavaṅga*.

- You may remember that there are times when one just stares blankly "out into space," and if someone asked, "what were you thinking about?" we would be hard-pressed to recall anything that we were thinking about. Here the mind was mostly in the *bhavaṅga* state; we are aware that we were alive but did not have "actual thoughts" going through the mind.
- In reality, even when we think we are fully engaged, the mind is mostly in the *bhavaṅga* state. As we discussed in a previous bullet, it takes very little time for the mind to process data. Even if all five physical senses keep sending data about the outside world non-stop, the mind takes less than a millionth of a second to process data coming in within a second!

The Mind Decides on Actions

10. However, the sixth sense or the mind (*hadaya vatthu*) itself is also initiating *citta vīthi* either to process information from the five physical senses or "think about those senses inputs." **Furthermore, it also start *citta vīthi* to get the physical body to speak and do any work.** That information is relayed to the *mana indriya,* which works with the brain to carry out those instructions.

- For example, if the mind gets interested in a sound, it can direct the body to walk towards that sound source. To do this, it sends instructions to the *mana indriya* in the brain via the same "ray system" instantaneously. The *mana indriya* then decodes that information — and working with other parts of the brain — sends instructions to the muscles in the legs (via the nervous system) to move. Those bodily movements take time because the mechanical motions are comparatively slow.
- Speech is done in the same way. The mind sends the information to the brain, and the brain gets the vocal cords to move to produce the sounds. Here is a short video showing how the muscle movements give rise to sounds:

  WebLink: YOUTUBE: Inside the Voice

Brain Is Just a Fancy Computer That Follows Instructions by the Mind

11. Thus, we can see that the brain is just a very fancy computer, carrying out the mind's instructions.

- Now the questions arise, "Why is nature going through all this trouble to give us a physical body that is cumbersome and slow?". The main answer is that this is to impart *kamma vipāka*.
- For example, a *deva* has a subtle body that is not subject to aches and diseases as for humans; that was acquired by a good *kamma vipāka*. On the other hand, there are some *petas* (hungry ghosts) who suffer from hunger. They have large bodies but tiny mouths.
- In the human realm, our individual bodies are "pre-designed" by *kamma vipāka* to impart varying degrees of suffering. That is why some people are relatively healthy, while others have health problems. There are, of course, ways to reduce or even get rid of such problems. One could make suitable conditions (eating well, exercise, etc.) for a healthy body.
- We do not realize the constant stresses that we are subjected to (both physical and mental) because we are used to them. By living a moral life, we can begin to experience the *nirāmisa sukha* achieved by

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"liberating the mind from burdensome thoughts." When one gets to *jhāna*, this is further enhanced, and at higher *jhāna*, one sees quite significant relief from "dissociating from the body." Then one makes a big jump in attaining the *Sotāpanna* stage.

It is possible that I may not have clearly explained some concepts. If you send me a comment referring to the corresponding item number, I can clarify it. Also, when you read other posts in this section, things will become more apparent. This basic description is critical if one is really serious about learning *Abhidhamma*.

Next, "Ghost in the Machine – Synonym for the Manomaya Kāya?", ……..

13.4.2 Hidden World of the Gandhabba: Netherworld (ParaLoka)

February 18, 2016; updated April 5, 2016; July 14, 2021

[Title changed (see the red highlights) from **Hidden World of the Gandhabba: Netherworld (Para Loka)** to **Hidden World of the Gandhabba: Netherworld (ParaLoka)**]

Gandhabba Is Human

1. I have discussed the fact that when a living being gets a "human *bhava*" it does not necessarily mean that it is born with a human body during all that time; see, "Bhava and Jāti – States of Existence and Births Therein."

- For example, when a human dies and still has *kammic* energy left for the human *bhava*, then it is very unlikely that it will be conceived as a human baby right away. At death, a "human *gandhabba*" with a fine body leaves the dead body and has to wait in that state until a suitable womb becomes available. There are a large (uncountable?) number of such human *gandhabbā* waiting for a suitable womb.
- This is one reason that a mother and father are so revered. No matter how bad they may be in some cases, just the fact that they made it possible for a *gandhabba* to have a human body, makes them invaluable.

Gandhabba Is a Human (or Animal) Without a Physical Body

2. Beings are born as humans because they crave the sensory pleasures associated with the human body. The most valued are the tastes and the bodily pleasures. A *gandhabba* has an "energy body" that we cannot see weighing much less than 0.01 g; see, "Manomaya Kāya (Gandhabba) and the Physical Body." A *gandhabba* born at the *cuti-paṭisandhi* moment is much smaller than an atom in modern science. Some could inhale aroma (*gandha*) and get a bit denser; thus the name "*gandhabba*" ("*gandha*" + "*abba*").

- A *gandhabba* is unable to taste solid food or experience physical touch. But they can see and hear very well. Thus their life is miserable since they can see normal humans engaging in "pleasurable activities". That is what they crave too, but they are unable to experience them.
- When a zygote is created in a womb as a result of intercourse (see, "Buddhist Explanations of Conception, Abortion, and Contraception"), there are a huge number of *gandhabbā* waiting to "get hold of that zygote". But of course, they don't have a choice; only the *gandhabba* matching the "*gati*" of the father — and especially the mother — is pulled into the womb.

3. Therefore, even though a human "*bhava*" may last thousands of years, the actual time that one is "born with a human body" (human *jāti*) could be a fraction of that time. This is another reason why a "human birth" is so precious that it should not be wasted.

- Among the 31 realms, it is only in the human and animal realms that physical bodies can manifest from time to time within a *bhava*. Within animal *bhava*, some animals are born via eggs, while others are "womb-born." There are an uncountable number of "animal *gandhabbā*" waiting for a suitable womb at any given time.

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Gandhabbas Live in *Paraloka*

4. Both the human and animal *gandhabbā* can be said to live in "*paraloka*" ("*paralowa*" in Sinhala); see "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage." . It is a world that a normal human cannot see, even though they can see us. Of course there is no English word for it, but "netherworld" or "the hidden world" seems to convey the idea.

- *Paraloka* is not a distinct realm in the 31 realms. Just like human and animal realms co-exist, the *paraloka* co-exists with the human and animal realms, but we normally cannot see those beings in the *para loka* (unless one develops *abhiññā* powers). One can imagine there is another world with human and animal *gandhabbā*.

  WebLink: Listen to Pronunciation "paralowa" or පරලොව is the Sinhala word, for the Pāli word "paraloka"

- Those with "human (or animal) *bhava*" spend their time either in "this world that we can see" or in the "*paraloka*" or the "hidden world" (netherworld).

- Many people are not even aware of the existence of "*para loka*," because (like the concept of the *gandhabba*), it is not discussed in the *Visuddhimagga*. It is unfortunate that current *Theravāda* relies on *Visuddhimagga* (written by an *Anariya*) rather than the *Tipiṭaka*.

Tirokuṭṭa – "Able to Go Through Walls"

5. The "Tirokuṭṭa Sutta (kp 7)" in the *Khuddakapāṭha* describes a "*tirokuṭṭa*" who hangs around the home that he/she departed from. An English translation there: "Outside the Walls."

- The meaning of the word "*tirokuṭṭa*" becomes apparent in the "Dutiyasamaṇabrāhmaṇa Sutta (51.17)." The phrase, "***tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ*** *asajjamānā agamaṁsu, seyyathāpi ākāse*" appears in the beginning of that *sutta*. That means, "going unimpeded **through a wall, a rampart, or a mountain** as if through space."

- Therefore, "*tirokuṭṭa*" is a being who can travel unimpeded through the walls. Those with *iddhi* (supernormal) powers can do that as detailed in the *Dutiyasamaṇabrāhmaṇa Sutta* (51.17.)

- However, the *Tirokuṭṭa Sutta* (kp 7) is specifically about persons who died and have come back to "hang around" their formal homes. These could be *gandhabbās* or *petās* (*pretās* in Sinhala.)

- However, *gandhabbās* are not *petās* (*pretās* in Sinhala). *Petās* (*pretās* in Sinhala) do not make "dense bodies" as human and animal *gandhabbas* do.

Petās (*Pretās* in Sinhala) Are Different from *Gandhabbās*

6. The idea behind giving a special offerings ("*dāna*") to the *bhikkhus* after the death of a person is mainly for the benefit of the *gandhabbā* (and also *petās* (*pretās* in Sinhala). This is a common practice in Buddhist countries. Normally it is done after seven days and after three months etc., of death, and I will discuss the reasons for those specific dates in a future post.

- Not all beings can receive merits. Especially those in the *niraya* (hell) are unable to do so because they don't have the right mindset to receive merits (absence of *samanantara paccayā*). See "Anantara and Samanantara Paccayā."

- Those who can benefit most are the *gandhabbas* and *petās* (*pretās* in Sinhala).

- Also, note that *gandhabba* are totally distinct from *petās* (*pretās* in Sinhala) or hell beings in the *niraya*. Only *gandhabbas* live in "*paraloka*" waiting for suitable wombs. *Petās* (*pretās* in Sinhala) and hell beings have instantaneous (*opapātika*) births, just like *devas* and *Brahmā*.

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7. It has been described how the Buddha saw human beings wander from life-to-life when he first comprehended the *cutūpapāda ñāṇa* during the night of his Enlightenment; "*cutūpapāda*" comes from "*cuti*" for death and "*upapāda*" for birth.

- Thus *cutūpapāda ñāṇa* is the knowledge about the rebirth process. But this particular description was restricted to births and deaths associated with a single human *bhava*.
- *Cuti* is pronounced "chuthi", and "*cutūpapāda ñāṇa*" is pronounced "chuthupapāda gnāna".
- WebLink: Listen to Pronunciation: "cuti and cutūpapāda ñāṇa"

8. That description by the Buddha was not about the general wandering among the 31 realms, but is on how a being in a human *bhava* wanders from human birth to human birth with *gandhabba* states in between (i.e., going back and forth between "this world that we can see" and the "other world that we cannot see" or the *para loka*).

- The description is as follows: If one is situated in the upper level of a building at a four-way junction, he can see the street below. He can see many people wandering in the street (*gandhabbā* wandering around). Sometimes, one goes into a house and stays there for a long time. This is compared to a *gandhabba* entering a womb and making himself a physical body; that house is the analogy of a physical body.
- Then at the death of that physical body, the *gandhabba* comes out and starts wandering again (a person walking on the street); he may be wandering the streets for a long time before entering "another house", i.e., to get a chance to go into a matching womb.
- Sometimes, he may enter a house and may come right out. This can be compared to an unsuccessful pregnancy. A *gandhabba* taking hold of a zygote, but for some reason cannot stay there and has to come out, mostly because it turns out to be a mismatch of "*gati*" of the potential mother.
- Thus it describes a human being going back and forth between "this world" and the "other world" or the "netherworld" ("*para loka*"). Once the *kammic* energy of the human *bhava* is exhausted, a new "*bhava*" is grasped.
- If the new *bhava* is not human or animal, then one would be born instantaneously in another realm (*brahma, deva*, *asura, peta* (*preta* in Sinhala), or *niraya*). There are no *gandhabbā* associated with those realms.
- Thus we can see that *bhava* and *jāti* mean the same in all the other realms. In those realms, *bhava* automatically leads to *jāti*. For example, one with *deva bhava* is always a *deva*.

Rebirths With Human Bodies

9. When one studies the accounts of people (of mostly children) describing their rebirth stories, there are always "gaps" between births; see, the references (books) cited in "Evidence of Rebirth." For example, see, "Children Who Remember Previous Lives: A Question of Reincarnation", by Ian Stevenson (2000).

- During those "gaps" in between successive human births, they had been in the *gandhabba* state, i.e., they were in *para loka*.
- When one dies in an accident especially at a younger age, it is more likely that their *kammic* energy for the human *bhava* had not been exhausted. Thus they are more likely to be in the *gandhabba* state, waiting for a suitable womb.
- This is why in most rebirth stories the previous life tends to have been terminated by an unexpected incident (killed by someone, a natural disaster, etc).
- This "memory from the past life" fades away as children grow, and that is why it is mostly children who provide these accounts. As they grow old, these memories disappear gradually.

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10. A *gandhabba* changes with time (just like everything else). In fact, it is even possible that if a *gandhabba* properly receives merits from a giving (*dāna*) mentioned in #5 above, he/she can gain a *deva* or *Brahma bhava* and be born instantly in such a realm.

- On the other hand, another human *gandhabba*, who had been engaged in behavior appropriate for an animal (say, a dog) in the previous human life, could cultivate those "dog *saṅkhāra*" as a *gandhabba* and slowly transform into a "dog *gandhabba*" while in *paraloka*.
- When we think about these possibilities we realize how complex life is, and why we need to be mindful of the consequences of our actions. Not only that, we need to avoid doing things mechanically and understand the reasons behind even meritorious actions like alms-giving (*dāna*). I have seen many alms givings that are conducted in a "party-like" atmosphere. One needs to do it with the proper mindset with the *gandhabba(s)* in mind.

Other Related Issues

11. Another interesting bit of deduction is how the concept of a soul or "*āthma*" came to be established by the ancient Hindu *yogis*. Even to attain higher *anariya jhānā* (above the fourth *jhāna*) that enables one to acquire the ability to see previous lives, one has to have that "*gati*" of cultivating *jhānā* through recent human lives. Therefore, such a *yogi* with powerful *abhiññā* powers can be expected to have had many recent human lives.

- Thus it is possible that such *yogis* would have been born human hundreds of times (with *gandhabba* states in between). When they looked at their previous lives, they could see that every time they died a *gandhabba* came out, and sooner or later took hold of another human body. Thus it is this *gandhabba* that they thought was the indestructible "*āthma*" or "soul". They could look back hundreds of lives and always see that they were born as human again and again.
- Thus, in the Hindu scripture *Bhagavad Gita,* getting hold of a new body is compared to discarding an old suit and wearing a new suit. As far as those *yogis* could see, it was the same *gandhabba* that came back in a different physical appearance! Thus for them it appeared that there was an unchanging entity coming back in a different form; this is why it is called "reincarnation".

12. Our world is much more complex than we can ever imagine. The Buddha said that only a Buddha can truly comprehend the complexity of this world: There are four "unthinkable" or "*acinteyya*" subjects for us; see, "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)". English translation there: "WebLink: suttacentral: Unconjecturable (AN 4.77 by Ven. Thanissaro)".

- Even though we do not need to comprehend everything (and we cannot), it is beneficial to learn these concepts at least to some extent.
- If one can comprehend *anicca*, these in-depth analyses are not needed. But especially these days, humans do not have the ability to grasp *anicca* right away. So, learning Dhamma and appreciating the unmatched knowledge of the Buddha gives one the confidence to persevere in one's efforts.

13.4.3 Ghost in the Machine – Synonym for the Manomaya Kāya?

Revised July 14, 2019

1. The "mind-body problem" has been a central problem of philosophy since Descartes formulated it over 350 years ago. René Descartes proposed that while the physical body is subjected to the physical laws, there is a soul associated with a human body which is normally called the "mind" and it is non-material; for him, having a mind amounted to having an immaterial soul, outside the physical space, whose essence consisted in thinking. This is the so-called "Cartesian dualism".

- Here mind and body are on equal footing, each in its own domain.

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2. Philosophers no longer take this "dualism" view seriously. Instead current philosophers have adopted a "material monism" that claim that our world is fundamentally material; this is materialism or physicalism. The only question they are debating on is how the "mental" arises from "material", i.e., how thoughts arise in a material brain.

- We must note that the Buddha's worldview is totally different from both the above. It is "mental monism", i.e., that our world is fundamentally mental. This is why he said his Dhamma is "*pubbe anunussetu dhammesu*" or a Dhamma (or a theory on nature) that was not known to the world.
- This world view of the Buddha has been hidden for many centuries.
- This is of course a paradigm shift and a shocking one too at the first glance. But I hope to convince you with evidence gathered from various fields of study and illustrate the consistency across diverse disciplines.
- It must be mentioned that this monism is not the "mental monism" (or "idealism") that a few philosophers have proposed. They say that material things are mere imagination. On the contrary, the physical world is very real, it is just that it cannot provide any lasting happiness because of its transient nature.

3. In 1949 Gilbert Ryle introduced the phrase "ghost in the machine" to ridicule the concept of Cartesian dualism in his book, "The Concept of Mind". It is said that with that book, he put the final nail in the coffin of Cartesian dualism. Of course, the "ghost" is the soul or the mind and the machine is the body, in "ghost in the machine".

- In Buddha Dhamma, it is not a called a "ghost" but a "*gandhabba*"; see, "Mental Body – Gandhabba."
- And unlike in Decartes' ghost, *gandhabba* has a trace of matter. Furthermore, even the basic building block of a physical body (cell) has origins in the mind. Therefore, mind and matter are inter-related and inter-dependent; see, "Origin of Life – There is No Traceable Origin."

4. I think the ghost in machine analog is actually a good one to describe a human or an animal. The body actually plays a secondary role, and the mind is the controlling entity. **But the "ghost" or the *manomaya kāya* is NOT all mental**; it has a fine form of matter even though it would not be detectable by current scientific instruments.

I must emphasize that this concept is NOT a version of dualism. Mind and body are interdependent: "*viññāṇa paccayā nāmarūpa*" and "*nāmarūpa paccayā viññāṇa*"; a *manomaya kāya* has both *nāmarūpa* and mind.

- This *manomaya kāya* is made by the last *citta vīthi* of the previous existence (*bhava*), which is called *cuti* (pronounced "chuthi") citta; see, "What is a Thought?" in the *Abhidhamma* section. Thus this fine material form was PRODUCED by the mind. This is why it is said, "*mano pubbangamā dhammā*.....", i.e., "the mind precedes EVERYTHING…".
- You probably have seen pictures of a "misty ghostly figure" rising out of a physical body in literature on "astral projection" or "out-of-body experience". That is a good visual, but of course only people with *abhiññā* powers can see them.
- Many people have, though, experienced this out-of-body experience usually under stressful conditions. Most common is the case when a patient undergoes an operation and is unconscious, but recalls later how he/she was able to see the operation from above. This seems to happen more often to women than to men; see, "Manomaya Kāya and Out-of-Body Experience (OBE)."

5. When one has cultivated *abhiññā* powers, one can bring out the *gandhabba* or the *manomaya kāya* out of the physical body. Then the body is lifeless, until the *gandhabba* comes back into the body. The "ghost" or the *manomaya kāya* can now see and hear without the aid of a physical ear or eye. Thus it can "focus" on events happening far away, and can see and hear what is going on at that place.

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- All this may sound very esoteric but there is a lot out there that is not "captured" by our five physical senses; see, "The 4 percent Universe : Dark Matter, Dark Energy, and the Race to Discover the Rest of Reality" by Richard Panek (2011).
- Our eyes can see only an infinitesimally small part of the electromagnetic spectrum from 390 nm – 700 nm. The human audible range is commonly given as 20 to 20,000 Hz, though there is considerable variation between individuals. Modern scientific instruments can expand these, for example, to see in the infrared frequencies with infrared cameras, etc.
- The "ghost" does not need light to see, or a sound wave to travel in air to hear.

6. The *manomaya kāya* has all six senses in the sense that all five *pasāda rūpa* corresponding to the five physical senses and also the *hadaya vatthu* that is the "seat of consciousness". **The *hadaya vatthu*, where *citta* (thoughts) are originated, lines up with the physical heart, not the brain. Thus we can say that mind is located close to the heart, and is not in the brain; brain is like a computer that helps run the physical body; see, "Neuroscience Says there is no Free Will – That is a Misinterpretation!."**

- The five *pasāda rūpa* in the *manomaya kāya* are also located close to the *hadaya vatthu*. Signals between the five physical sense faculties (eye, ear, etc) — called five *indriya* — and the five *pasāda rūpa,* and also between the (frontal cortex of the) brain and the *hadaya vatthu,* occur via a "ray system", probably electromagnetic, and are thus very fast.
- However, the "eye" is not just the "eye ball" but includes associated processing units in the brain, which is the visual cortex. It is the visual cortex that sends the signal to the "*cakkhu pasāda*" located close to the *hadaya vatthu.* When the *cakkhu pasāda* receives a signal from the visual cortex ("eye *indriya*"), it hits the *hadaya vatthu* which in turn vibrates 17 times corresponding to a "*citta vīthi.*"
- The same process occurs for the other four physical senses. The "motor cortex" sends/receives signals from all body parts using the central nervous system, and sends "ray signals" to the "*kāya pasāda.*" I will discuss this in detail later.
- The five *pasāda rūpa* are located around the *hadaya vatthu* much like the five small balls (clappers) are situated around the "main clapper" in temple bells in Sri Lanka (I am not sure whether this true in other countries). Such a bell symbolizes the five *pasāda rūpa* around the *hadaya vatthu*.
- When the "ghost" is inside the physical body, it cannot see or hear without the aid of the physical senses of eyes and ears. Similarly, the mind cannot "think" without the aid of the brain.
- This is why the efficiency of all six senses degrade with time: Because the physical body degrades. As we get old, all six physical sense faculties of eyes, ears, nose, tongue, body (outer skin), and the brain degrade, and lose their effectiveness.

7. Thus in the visualization as a "ghost," the *manomaya kāya* has all six senses. But it cannot use the *kāya pasāda* outside the physical body since not enough "matter' is in the *gandhabba* to "feel" the touching sensation. Similarly, the *manomaya kāya* ("ghost") cannot taste or smell when it is outside the physical body.

- Thus the *gandhabba* can only see and hear when outside the physical body. And it can do those without any limitations imposed by physical eye or physical ear, i.e. it can see and hear things far away.

8. When a human dies, if there is still *kammic* energy left for the "human *bhava*", i.e., the potential to be born as a human, then there is no *paṭisandhi citta* at death. A *paṭisandhi* ("pati" + "sandhi" = bind to a new life) happens when a transition to a "new *bhava*", for example to a "*deva bhava*" or an "animal *bhava*", happens. If the '*bhava*" remains the same and the next birth is also human, the *manomaya kāya* ("ghost" in this new terminology) or the *gandhabba* just comes out and waits until a suitable womb becomes available. The old physical body is now lifeless and just decays.

9. If the *kammic* energy for the "human *bhava*" is exhausted at death, then in the last *citta vīthi* the transition to a new "bhava" takes place. Then a new *manomaya kāya* for the new existence (*bhava*) is

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formed within that final *citta vīthi*, and at the end of that *citta vīthi*, the new *manomaya kāya* corresponding to the new life comes out of the dead body. If it is deva, then a new *deva* is instantly born in the *deva loka*. If it is an animal, say a dog, then a *manomaya kāya* (or *gandhabba*) that resembles the form of a dog comes out of the dead body and will wait until a suitable "dog womb" becomes available.

- As mentioned in other posts, births in 29 realms happen instantaneously, i.e, a fully formed figure is born at the very instant of death in the previous life. An intermediate "*gandhabba* state" with a *manomaya kāya* (a "ghost" in the current analogy) that needs to wait for a suitable womb is involved only for birth in human and animal realms.

10. There is another interesting facet: The *kammic* energy automatically prepares the "blueprint of the body" to deliver the *kamma vipāka* (consequences of previous actions). Thus the physical body has "built-in" defects and flaws that may become evident at birth or at different stages of life: for example a cancer may develop at latter stages of life. This is the reason why some people are born handicapped; some have healthy bodies, beautiful bodies, ugly bodies, and a healthy person may die suddenly too; the varieties are endless.

- Furthermore, the nervous system is also setup to induce various effects as kamma vipāka. The incessant "urge to do something" works at different levels for different people. This actually reveals a deeper meaning of the First Noble Truth of Suffering; if you are ready for a deeper analysis, see, "Anicca – The Incessant Distress ("Pīlana")".

11. Therefore, the concept of a "ghost in the machine" may be useful to describe the *gandhabba* state or the separation of the *manomaya kāya* from the physical body in the cases of out-of-body experience (OBE), or with *abhiññā* powers. However, it must be kept in mind that in this case, the "ghost" does not depict an unchanging soul and also it is not totally "mental"; it has very fine material (*rūpa*) associated with it, that is invisible to the naked eye, but is visible to someone with *abhiññā* powers.

- Contrary to the idea of a soul, the *manomaya kāya* will keep changing even during an given existence and will make a huge transition at a new existence, for example when an animal is reborn a human or vice versa.

12. The main usefulness of this "ghost in the machine" concept is to accurately describe the physical body for what it really is: a temporary "residence" for the *gandhabba*. The "residence" decays with time and finally dies and then the *gandhabba* needs to find a new "residence". The *gandhabba* derives its uniqueness or the "personality" via *sansāric* habits (*gati* and *āsavas*), and the *gandhabba* has the power to change those habits; see, "Habits, Goals, and Character (Gati)."

- Further information can be found on several posts on the *manomaya kāya* and *gati* (or *gathi*). You can do a keyword search using the "Search" button on the top right.

13. Here is a recent article by the philosopher Colin McGinn on the current theories on the "mind body problem" (click to open the pdf):

WebLink: PDF file: All machine and no ghost - McGinn-2012

- Also see, Thomas Nagel's book: "Mind & Cosmos: Why the Materialist Neo-Darwinian Conception of Nature is Almost Certainly False" (2012).
- Obviously, both of them have had no exposure to Buddha Dhamma. But I am very much impressed that they have came to the conclusion that mind MUST play a central role.

14. A *gandhabba* with a fine body cannot be "seen" with our eyes, because they are "more energy that matter". It is possible that the entities detected by "ghost detectors" are such *gandhabbas*.

- There are "ghost detector" apps made by many software companies that can detect "ghosts"; if you Google, "ghost detector" you can explore more on that. Even though right now this is done mostly for fun, it will be shown to be correct concept in the future. These detectors detect "packets of energy" that we cannot see with our eyes.

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- Whether these ghost detectors actually can detect *gandhabbas* or not I am not sure. But the concept matches what is described in the *Tipiṭaka*.

July 14, 2019: I recently started a new subsection, "Origin of Life" to point out that not only the mental body (*gandhabba*), but also the physical body (which is a vast collection of cells), have their origins in the mind.

13.4.4 Manomaya Kāya (Gandhabba) and the Physical Body

Revised April 20, 2016; July 31, 2017; September 6, 2019; March 14, 2021; July 16, 2022; October 31, 2022 (#15)

Introduction

1. *Manomaya kāya* means a "mental body." We should not perceive the "mental body" in the same way as our physical body. The mental body is mostly energy than matter. It is called a "body" more in the sense of a "collection," as in a "body of water" or a "body of evidence."

- The Pāli term for a physical body is *āhāraja kāya* or *karaja kāya.*
- The mental body or "*manomaya kāya*" is also called *gandhabba* kāya or simply *gandhabba*. The *manomaya kāya* is made of three parts called *utuja, kammaja, cittaja.*

2. Therefore, we have four types of bodies (*kāya*): *āhāraja*, *utuja*, *kammaja*, and *cittaja*. The *āhāraja kāya* is the physical body. The other three are parts of our "mental body," the *gandhabba*.

- It is easy to visualize a "person" consisting of two overlapping bodies: the physical body that we see and the gandhabba with an "energy body" (it is not a body in the sense we are used to but more like a "misty ghost"). **The fine body of the *gandhabba* "overlaps" the physical body (solid or coarse versus that fine gandhabba body.)**
- The *gandhabba* makes the physical body "alive." Without it, the physical body is like a piece of wood and is inert. If you touch a dead body, you will feel the difference compared to touching a live person.
- A dead body is comparable to a metal wire without a current flowing through it. When a current flows through the wire, it becomes "energized."
- In the *Tirokuṭṭa Sutta* (Kp 7) in the Khuddaka Nikāya, *gandhabba* is called a "*tirokuṭṭa.*"

3. The physical body (*karaja kāya*) that we see is built from the food we eat (*āhāraja kāya*). Starting with a single cell (zygote) in the womb, it grows by taking food from the mother.

- The *gandhabba* consists of the other three *kāya*: *kammaja, cittaja, utuja.*
- Under stressful conditions (or with *abhiññā* powers), the misty *gandhabba* can come out of the physical body, and the physical body is no longer under the control of the *gandhabba.* But it is not dead because the *jīvitindriya* that maintains life is still there.
- Only at death do both the *gandhabba* and the *jīvitindriya* leave, and the body becomes inert like a log.

Kammaja Kāya is Primary

4. Let us follow the time sequence of how a *gandhabba* evolves to acquire a physical body (in human and animal realms only.) That happens via several steps per *Tipiṭaka*: "*jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho*." See, "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 12.2)."

The basis of all the other three *kāya* is the *kammaja kāya*; it arises from the *kamma* seed responsible for that particular *bhava* or existence at the *cuti-paṭisandhi* moment.

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- A *kammaja kāya* has three components called "*dasaka*" or "ten units." Those ten units are eight *suddhaṭṭhaka* and modes of rotation and spin. The three components are *vatthu dasaka* (*hadaya vatthu* or the seat of mind), *kāya dasaka* (blueprint of the final human body), and *bhāva dasaka*. The latter is loosely translated as man/woman nature, but it encompasses many other features related to one's *gati* or *bhava*).
- More details at "The Origin of Matter – Suddhaṭṭhaka" and "Gandhabba – Only in Human and Animal Realms."
- The formation of the *kammaja kāya* is called the "*jāti*" moment of birth.

5. Immediately following its birth, *kammaja kāya* gives rise to a thought stream (*cittaja kāya*).

- Both *kammaja* and *cittaja kāya* start producing fine *rūpa* and immediately give rise to a very light physical form called the *utuja kāya.* At this stage, *cakkhu, sota, ghāṇa, and jivhā dasaka* are also present. That is called the "*sanjāti*" moment of birth.
- This subtle body with three *kāya* (*kammaja, cittaja, utuja*) is a *gandhabba*. Since all three types of *kāya* have their origin in mind, the *gandhabba* is a "mind-made body" or a *manomaya kāya*. But soon, it will acquire a faint physical body by inhaling aroma (*gandha* + *abba*), thus the name *gandhabba. Therefore* a *gandhabba* would have all four "bodies" (*kammaja, cittaja, utuja, karaja*).
- The five sets of *dasaka* (*kāya, cakkhu, sota, ghāṇa, and jivhā*) arrange around the *hadaya vatthu* (*vatthu dasaka*) in the subtle or "misty" body of the *gandhabba.* This *gandhabba* may exist in that state for a long time, waiting for a suitable womb.
- That manomaya kāya or the *gandhabba* will now have to wait for a suitable womb to enter. That could take months or years.

Gandhabba Descending to a Womb

6. When a suitable womb becomes available, this fine *gandhabba* enters the uterus. At that time, it collapses to a size smaller than a single cell and merges with the single cell (zygote) formed by the union of mother and father. This moment of entering a womb is called the "*okkanti* moment" of birth.

- The physical body (*karaja kāya*) results from that single cell (zygote). It grows first by extracting food from the mother's womb and then consuming regular food once born as a baby.
- The physical body grows according to the "blueprint" in the subtle body of the *gandhabba.* The subtle body of the *gandhabba* expands with it so that it overlaps the physical body. For example, there is a nervous system in the *gandhabba* that overlays the physical nervous system.
- The initial growth stage of the fetus inside the womb is the "*abhinibbatti* stage" of birth.

7. Then, the fetus inside the womb starts developing and forms the physical senses and the brain over many weeks. The eyes, ears, nose, tongue, and nervous system grow during this time. Furthermore, the brain develops too. It will have processing units to analyze signals from those five physical senses.

- In Buddha Dhamma, the *cakkhu indriya* is NOT just eyes but also includes the brain's associated processing centers. Similarly, for the other four *indriya*: *sota, ghāṇa, jivhā, and kāya.*
- Signals generated in these five *indriya* get to the five *pasāda rūpa* located around the *hadaya vatthu* (seat of the mind) as described in "Gandhabba (Manomaya Kāya)- Introduction."
- The "*khandhānan pātilābho*" stage of birth is complete with the formation of all six sense faculties.
- When that baby is born (i.e., comes out of the womb), that physical body can use all six *āyatana* (eyes, ears, nose, tongue, body, and mind) to fully interact with the external world. The final stage of the birth process is "*āyatanan pātilābho*."
- A better description of *āyatana* at "Contact Between Āyatana Leads to Vipāka Viññāṇa."

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8. Ven. Sāriputta discussed that sequence of events when he analyzed the *Dhammacakka Pavattana Sutta* in detail to the bhikkhus in the WebLink: suttacentral: *Sacca Vibhanga Sutta* (Majjhima Nikaya 141): "*Katamā cāvuso, jāti? Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho, ayaṁ vuccatāvuso: 'jāti.'*"

- Those who do not believe in the *gandhabba* state (i.e., a *gandhabba*) need to contemplate that point. The *gandhabba* state is there only in human and animal realms.
- At death, if that human *bhava* has more *kammic* energy left, the *gandhabba* comes out of the dead physical body and waits for a new womb.
- If *kammic* energy for the human *bhava* is exhausted, then a *cuti-paṭisandhi* transition occurs, and the above discussed time sequence is repeated. A brand new *gandhabba* in a new *bhava* emerges from the dead body. For a technical analysis of this process, see, "Cuti-Paṭisandhi – An Abhidhamma Description."

The *Manomaya Kāya*

9. We can get an idea of the fineness of the *manomaya kāya* from the following comparison. The average human weighs about 70 kg (70,000g) and has a body volume of about 70 L; the Density of a typical fog (that we can barely see) is approximately 0.1 g per cubic meter. Thus the weight "of the fog of volume equivalent of a human body" is about 0.01g.

- Thus a "human body made of fog" weighs only a tiny fraction of the average human weight.
- For another comparison, the weight of a mustard seed is about 0.002g.
- A *gandhabba* would have a "misty body" like a human figure made of fog, but will be MUCH SMALLER weight; it is immeasurably small. Sexual intercourse between a man and woman creates a zygote (a human cell) in the womb. Then a *gandhabba* descends to the uterus and takes hold of the zygote; see, "Buddhist Explanations of Conception, Abortion, and Contraception."
- My late Noble teacher, Waharaka Thero, has seen how a *gandhabba* enters a womb. When getting closer to the mother, *gandhabba* rotates rapidly and loses all its body other than the *hadaya vatthu, jīvitindriya*, and *bhāva dasaka.* So it becomes much smaller than an atom in modern science (at the *suddhaṭṭhaka* level). That tiny body (which would not be seen even by the most powerful microscope) is pulled into the womb through the mother's body and gets attached to the zygote in the womb. I heard him describe this in a *desana*.
- So, a human body starts with two cells from the mother and father (which make the zygote) and an even smaller *gandhabba*. Thus virtually all the weight of a human comes from nutrients. First from the mother's body, and once comes out of the womb by eating food.

10. We can easily see the role of the *manomaya kāya* with the actions by its three components:

- *Kammaja kāya* is the most important. It is the blueprint for that existence (*bhava*). It has the blueprint of the physical body too.
- *Cittaja kāya* is what we EXPERIENCE moment-to-moment. We see, hear, smell, taste, touch, and think about concepts with thoughts: *cakkhu, sota, gandha, rasa, phoṭṭhabba*, and *mano viññāṇa*.
- Those thoughts NORMALLY depend on our habits (*gati*), *āsava* (cravings), and *kamma vipāka*, all in the *kammaja kāya*; see, "What is Mind? How Do We Experience the Outside World?."
- If thoughts arise ONLY DUE TO our past *kamma* and the habits and cravings acquired through them, then *kamma* would be deterministic. And we will be like robots (which is the case for many beings, like animals). **LUCKILY, we can THINK on our own (unlike animals) and change our destinies.**

11. That last sentence summarizes the message of the Buddha. Please do not lose this opportunity to get out of this *saṁsāric* suffering when we have this precious human life, which will last only about 100 years.

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- Even if we are reborn humans, what guarantees will we have to listen or read about Buddha Dhamma?

12. If anything is "transferred" from one existence (*bhava*) to another, those would be the "*gati*" and "*āsavā*" of that lifestream. But they also keep evolving. If we do not act mindfully, we let our minds "go with the flow." Then our actions will be determined by our *saṁsāric* habits. That would only further strengthen such habits. That is why it is essential to identify bad habits, eliminate them, and cultivate good ones.

- That is the process of mind purification called Bhāvanā (Meditation) detailed in *Satipaṭṭhāna* (see "Mahā Satipaṭṭhāna Sutta"), *Ānāpāna sati* ("6. Ānāpānasati Bhāvanā (Introduction)"). I have also written about the *Sabbāsava sutta*: "Habits and Goals," and a bit more in-depth analysis in "Key Points in the *Sabbāsava Sutta*" at the end of the post, "The Sotāpanna Stage."
- Also, see the post, "The Importance of Purifying the Mind."

Living Beings in Other Realms Have Different "Bodies" and Different *Manomaya Kāya*

13. The above description is valid for humans and animals. In *Brahma* realms, there are only *manomaya kāya* and no physical body. There are physical bodies in the deva realms, but those are much less dense than human bodies.

- In other realms, different mechanisms (mainly *opapātika* births) operate; see, "Gandhabba – Only in Human and Animal Realms."

14. In the post, "What Reincarnates? – Concept of a Lifestream," we mainly talked about the *cittaja kāya*, the stream of thoughts, and the physical body. We saw that, If an animal dies and is reborn a human:

- The physical body in the animal realm is very different from that in the human realm.
- The *cittaja kāya*, or the stream of thoughts associated with animal existence (*bhava*), is also very different from the *cittaja kāya* of human existence (*bhava*). That is what is meant by "*bhava paccayā jāti*" in the *Paṭicca Samuppāda*: the birth is according to the *bhava* that latched on at the moment of death, i.e., "*upādāna paccayā bhavo*"; see, "Akusala-Mūla Paṭicca Samuppāda."

15. Thus, it is clear that both the physical body and *manomaya kāya* make "quantum jumps" (large instantaneous change) when switching from one existence (say an animal) to another (say a human).

- The *kammaja kāya* has all the *kammic* potentialities (*kamma* seeds) acquired up to any given time; see "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka," and "Saṁsāric Habits, Character (Gati), and Cravings (Āsavas)." But one of those seeds (which embeds matching *gati*) becomes operative for the "new *bhava"* and becomes the "*bhavaṅga*" for that life. The remaining *kamma* seeds will retain their *gati*; each *kamma* seed embeds the *gati* at the moment of its creation. One of those will rise to the next *bhava* or existence; that would be the one best matching the mindset at that *paṭisandhi* moment. Thus, different "*gati*" are in different *kamma* seeds. That is why an *Arahant*'s mind would not grasp any *kamma* seed with any *gati*.
- That is why "no-self" was not approved or rejected by the Buddha: the new life is not the same as the old life. But it is not entirely different either because those *gati* and *āsavā* propagate (but they all keep changing too). And similarly, the Buddha neither approved nor rejected the idea of a "self."
- A living being is a "life-stream" that changes moment-to-moment based on cause and effect: *Paṭicca Samuppāda*. Even though there is no "unchanging entity" such as a "soul," the life-stream has its characteristics (*gati* and *āsavā*), which also keep evolving.

More on the *Manomaya kāya* at: "Manomaya Kāya and Out-of-Body Experience (OBE)."

Next, "Ghost in the Machine – Synonym for the Manomaya Kāya?", ……..

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13.4.5 Out-of-Body Experience (OBE) and Manomaya Kāya

Re-written October 24, 2019; revised January 30, 2020; February 16, 2021 (#6 added); July 16, 2022

Two Types of Bodies – Physical Body and *Manomaya Kāya*

1. We humans have two "bodies." *Manomaya kāya* is the "mental body" (with a trace of matter) born at the beginning of human existence or human *bhava*. That *manomaya kāya* is pulled into a womb when a "matching womb" becomes available, which is the start of a "physical body." Within a human *bhava*, there can be many "human births (*jāti*)" with different "physical bodies." See, "Bhava and Jāti – States of Existence and Births Therein."

- More details on the two types of "bodies" at "Manomaya Kāya (gandhabba) and the Physical Body."

2. One could visualize the *manomaya kāya* or the "mental body" as an "energy field" (it has some fine *rūpa*, too) overlapping the solid physical body. All vital functions happen in the mental body. Thoughts generate in the seat of the mind (*hadaya vatthu*). There are five *pasāda rūpa* (*cakkhu, sota, ghāna, jivhā, kāya*) around the hadaya vatthu responsible for detecting sights, sounds, smell, taste, and touch.

- That *manomaya kāya* can leave the solid physical body under some conditions. Those who have cultivated supernormal powers (*iddhi*) can willfully come out of the physical body. During heart operations, *manomaya kāya* of some patients come out, as discussed below. In both cases, *manomaya kāya* can see and hear without the aid of physical eyes and ears.
- That is hard to visualize for us. But as you read more posts on the *manomaya kāya*, you will see that it makes perfect sense.
- We experience the world with the "mental body" or the *monomaya kāya* (also called a *gandhabba*.) This is explained in, "Ghost 1990 Movie – Good Depiction of Gandhabba Concept."

When Inside the Physical Body *Manomaya Kāya* Depends on the Physical Body

3. When the *manomaya kāya* is attached to the physical body, the *hadaya vatthu* needs the physical body's help to see, hear, smell, taste, feel the touch, and recall memories. One can think of the *manomaya kāya* as being "trapped inside" the physical body. Physical eyes need to capture images of external objects; ears need to capture sounds; the nose helps smell; the tongue helps taste, and the body's nervous system feels the touch.

- The brain analyzes all those "signals" and transmits them to the five *pasāda rūpa* located in the manomaya kāya around the *hadaya vatthu*.
- The brain is part of the physical body and is the interface between the physical and mental body (*manomaya kāya*).

4. The seat of the mind (*hadaya vatthu*) and the five "internal senses" (*pasāda rūpa*) are born with the *manomaya kāya* at the time of human *bhava* (*paṭisandhi*). All these are very fine *rūpa* that our eyes cannot see. Thus one can visualize the *manomaya kāya* as an "energy field" that overlaps the physical body and provides vitality to the inert physical body.

- The Buddha compared the situation of a *manomaya kāya* separating from the physical body to a sword pulled out of its sheath or a snake shedding its skin. Once the *manomaya kāya* leaves, the body is like an inert log. And that is precisely what happens when one dies. The vitality is gone the instant the *manomaya kāya* comes out.

Manomaya Kāya of a Human (or an Animal) is "*Gandhabba*"

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5. When a person dies, if he/she has more *kammic* energy left in the human "*bhava*," then the *manomaya kāya* leaves of the dead body. Then it will wait until another suitable womb becomes available. The *manomaya kāya* is still in the human *bhava*, but we cannot see it. It is in "*paraloka*" or the "netherworld."

- While waiting in the *paraloka*, they could inhale aroma (*gandha*) from plants and food and get denser. Thus the name "*gandhabba*" ("*gandha*" + "*abba*" where "*abba*" means "taking in").
- That is why the *manomaya kāya* of a human (or an animal) is called "*gandhabba*." For more details, see "Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya."
- This *gandhabba* may stay in that form for even years until pulled into a suitable womb with matching "*gati.*"

How Does the *Gandhabba* See and Hear Outside the Physical Body?

6. When outside a physical body, *gandhabba* sees and hears differently. Seeing does not involve light, and hearing does not require air.

- Perhaps the best way to think about this is how *Brahma* sees. As we have discussed, *Brahma* does not have physical eyes and ears. A *Brahma* is just like a *gandhabba.*
- **Furthermore, *Brahma* realms are well above the Earth, and there is insufficient air for sound to travel.** *Brahmā* can hear without sound waves traveling through the air. In the same way, they can see without light. Those mechanisms are not perceivable to us.
- That is why they can see and hear over very long distances. This is meant by "*Dibba cakkhu*/*Dibba sota*" or "divine eye/divine ear."
- Therefore, *gandhabbā* can see and hear over long distances. That does not require light/air or (physical) eyes/ears.

7. Therefore, a *gandhabba* can see and hear more flexibly. The capabilities of the physical eye and physical ear are much limited.

- A *gandhabba* cannot smell, taste, or touch because its body is too subtle (it is more like an energy field.) Thus, it cannot make physical contact.
- When the *manomaya kāya* is separated from the physical body, it can see and hear without eyes and ears. "Seeing" does not need light (one could look at things far away), and "hearing" does not need air as a medium for the sound to propagate (one could hear sounds from far away). Both mechanisms involve "*Kirana*" (or "rays" in English, similar to electromagnetic radiation).
- Furthermore, the *gandhabba* can "travel" very fast; it is not physical travel. For example, the *suttā* talk about the Buddha or *Arahants* with *iddhi* powers traveling to *deva loka* in a time comparable to the time taken to "stretch a bent arm."

Gandhabba Inside the Physical Body

8. When the *manomaya kāya* (*gandhabba*) merges with the physical body, "seeing" and "hearing" happens with the help of the physical eye and the physical ear. It is like being inside a military tank. One needs to use the sensors mounted on the tank to see and hear what is going on outside.

- Now, "seeing" happens with the help of the physical eye. The physical eye is like a camera that takes a picture. The brain processes that image and sends it to the *cakkhu pasāda rūpa* in the *manomaya kāya*. Same with the ear. Thus, eyes and ears can be considered sensors mounted on that military tank.
- Therefore, seeing and hearing also degrade with old age, as the physical eyes and physical ears age.
- The brain is like the computer in that tank that processes the information coming in through the sensors.

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- Therefore, if there is damage to any of these three "physical instruments" (brain, eyes, ears), the ability to think, see, or hear can be degraded or lost. See "Our Mental Body – Gandhabba" and "Brain – Interface between Mind and Body."

9. However, actual "seeing" and "hearing" still happen at the two *pasāda rūpa* (internal eye and internal ear) associated with the *manomaya kāya*.

- For example, have you ever wondered how to judge the distances as we move around, avoiding bumping into things and each other? The physical eye cannot "judge distances"; see, "The Sense of Being Stared At" by Rupert Sheldrake (2003, p.12). Our eyes can see many things simultaneously and judge the relative distances of all things. This ability is in the *pasāda rūpa* and not in the eyes or the brain.

Out-of-Body Experiences (OBE)

10. The *hadaya vatthu* of the *manomaya kāya* (*gandhabba*) overlaps the physical heart when the two bodies are together. However, in some situations, the *manomaya kāya* can separate from the physical body. That leads to "out-of-body experience (OBE)."

- In his book, "Travels," the famous author of Jurassic Park, Michael Crichton (1988, p. 307,) mentions his ability to "shift my awareness out of my body and move it around the bedroom." He says, "..I didn't think anything about it… I assumed that anybody could do it.. ."
- Recently, a woman described how she thought that "everybody could do it": ABCNEWS: Woman Has 'Out of Body' Experiences Whenever She Wants
- A series of books, including "Journeys of the Body," has been written by Robert A. Monroe based on his experiences.

Near-Death Experiences (NDE)

11. Only a few people can experience OBE at will. Typically, OBE happens under stressful conditions, most commonly during heart operations. These have a unique name of near-death experiences (NDE.) The following video provides a good summary:

WebLink: youtube: Near Death Experiences & Evidence of the Afterlife

- Of course, there are many books on NDE. "Consciousness Beyond Life" by Pim van Lommel (2010) gives detailed accounts of NDE case studies experienced by people undergoing heart operations.
- A recent book, "Dying to be me: My Journey from Cancer, to Near Death, to True Healing," by Anita Moorjani (2012), describes the NDE experience in detail.

Our Thoughts Do Not Arise in the Brain, and We Do Not See With Our Eyes

12. The mind-door is the *hadaya vatthu* in the *gandhabba* or the *manomaya kāya*. Thoughts arise in the *hadaya vatthu* in the *gandhabba*, even when the *gandhabba* is INSIDE a physical human body. See, "Gandhabba Sensing the World – With and Without a Physical Body."

- "Seeing" happens in the *cakkhu pasāda rūpa* in the *gandhabba*. When outside a human body, that *cakkhu pasāda* can see by itself.
- When inside a human body, that *cakkhu pasāda* is shielded by the body. In that case, the visual signal must come through the eyes, processed by the brain, and that signal is transmitted to the *cakkhu pasāda rūpa*.
- Sometimes, people are born with the *cakkhu pasāda rūpa*, but the optic nerve (or the physical eye itself) may be damaged. They cannot see because the brain is not getting a signal from the eyes. But if the

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gandhabba can come out of the body, it can see by itself without needing the help of the brain. The following video clearly illustrates this situation.

WebLink: youbetube: Near Death Experience - Blind woman 'sees' while out of body

- However, in other cases, one may be born blind because one may not have the *cakkhu pasāda rūpa*. In that case, even if the *gandhabba* comes out of the body, it would not be able to see.
- All five sensory faculties are in the *gandhabba*, or the *manomaya kāya*. The brain first processes those signals, and then those signals arrive at the corresponding *pasāda rūpa*. Each *pasāda rūpa* transfers the signal to the *hadaya vatthu* and it is the *hadaya vatthu* that really "sees," "hears," etc.

More information at, "Mental Body – Gandhabba" and "Gandhabba (Manomaya Kāya)."

A new series of posts discusses life in great detail, "Origin of Life."

13.4.6 Cuti-Paṭisandhi – An Abhidhamma Description

Revised May 26, 2021; re-written September 7, 2022; re-written December 2, 2022

Paṭisandhi does not take place in a womb. It happens simultaneously with the time of the end of the previous existence (*cuti*; pronounced "chuthi.")

Paṭisandhi Does Not Happen in a Womb

1. Many people believe that *paṭisandhi,* or the linking to a new life, happens in a womb (in human and animal realms). But that is not correct. ***Paṭisandhi citta*** is experienced in the next very *citta* after the *cuti citta* of the old life in the last *citta vīthi* of the dying person. **The *paṭisandhi* (creation of a new *hadaya vatthu*)** is an action by *kammic* energy at the end of the last *citta vīthi*; it is not a *citta* as explained below.

- The new life-form (a *manomaya kāya* with a new *hadaya vatthu*) emerges from the dead body right after the last *citta vīthi*. Here we will discuss the case where the new life is either human or animal and thus, that *manomaya kāya* is a *gandhabba*; see "Manomaya Kāya (Gandhabba) and the Physical Body" and "Ghost in the Machine – Synonym for the Manomaya Kāya?."
- A human baby is born after several steps following the *paṭisandhi* moment. That includes the step of the *gandhabba* getting into a womb at the "*okkanti* step" long after *paṭisandhi.* See #8 of "Antarābhava and Gandhabba."

2. *Paṭisandhi* ("*paṭi*" is to "bind," and "*sandhi*" is a "joint" in Pāli or Sinhala.) Thus, *paṭisandhi* means joining a new life at the end of the old. That happens a thought-moment after the last *citta* of the current existence (*bhava*.)

- Let us consider an example. If the subsequent life of a human is that of an animal, then an animal *gandhabba* comes out of that human body at the end of that last *citta vīthi*. Of course, the *gandhabba* has an invisible (subtle) body, which can be seen only by a person with *abhiññā* powers.
- On the other hand, if a human *bhava* ends and a *Deva* (or *Brahma*) *bhava* start, a fully-formed *Deva* (or *Brahma*) will appear in a *Deva* (or *Brahma*) realm at the end of the last *citta vīthi* of the human *bhava*. There is no separate "*gandhabba* state" in *Deva* (or *Brahma*) realms.
- The following analysis is technical and suitable only for those familiar with *citta vīthi* processes in *Abhidhamma*. **However, the conclusions are informative, so it is beneficial for all to go through them.** *Citta vīthi* is discussed in "Citta Vīthi – Processing of Sense Inputs."

Paṭisandhi Takes Place After the Last *Citta Vīthi* of the Current *Bhava*

3. The last *citta vīthi* of the old life with 17 *citta* run in the standard way (see #4 of "Citta Vīthi – Processing of Sense Inputs."):

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atīta bhavaṅga (AB), *bhavaṅga calana* (BC), *bhavaṅga upaccheda* (BU), *pañcadvārāvajjana* (PD), *cakkhu viññāṇa* (CV), *sampaṭiccana* (Sam), *santīraṇa* (San), *votthapana* (V), J J J J J **J (*Cuti*) J (*Paṭisandhi*), T, T.**

- That last *citta vīthi* arises due to a previous *kamma vipāka* which brings an *ārammaṇa* (thought object) associated with that *kamma vipāka* through one of the five sense doors: Normally, it is a visual or a sound associated with the new existence (*bhava*).
- Then at the *votthapana citta*, the mind decides to act on that *ārammaṇa* based on the person's *gati*. **The person has no control over it, which happens in a split second.**
- After the fifth *javana citta*, there are two more *javana citta* are left. **The sixth is the *cuti citta,* and the seventh and last *javana* is the *paṭisandhi citta*.** Following the seven *javana* the last two ***Tadārammaṇa* (T)** (or "registration") *cittā* run **and the last last *citta vīthi* ends and the old *hadaya vatthu* dies.**
- Let us consider that process in detail.

Vipāka Brings in *Ārammaṇa* Triggering the Last *Citta Vīthi*

4. When close to end of an existence, a *vipāka* brings in an *ārammaṇa* based on the strongest *kamma* from the past. If that person still has "*gati*" to commit such a *kamma*, his mind will embrace that *ārammaṇa* and re-enact that same *kamma*. **That is "*kamma sambhava*."**

- That "*vipāko kamma sambhavo*" process is initiated at the *votthapana citta*. The *votthapana citta* decides how to proceed with the *ārammaṇa* from the *kamma vipāka.*
- Attachment to that particular *ārammaṇa* happens because that person still had that particular "*gati*" with which he committed that particular *kamma* in the past. See "Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event."
- The attachment gets stronger with each *javana citta* and by the time the person has the "*cuti citta*" in the sixth *javana*, he has fully embraced that *gati*. **Thus, in the next *javana citta* (*paṭisandhi citta*) the mind grasps that new *gati*.** See the sequence of *javana citta* in #3 above.

5. For example, if that *ārammaṇa* re-constructs an old *kamma* (say, killing an enemy) that person will go through the same sequence (that led to the killing in the past) again in his mind. If his *gati* have not improved, his mind will automatically go through the same steps, "killing the person" as if in a dream. That mindset (*gati*) corresponds to a hell-being, **and thus he will be instantaneously born in a hell (*niraya*.)**

- If Aṅgulimāla had not met the Buddha (and did not become a Noble Person) he would have been born in a *niraya*. See, "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."
- Thus "*vipāko kamma sambhavo*" starts with the first *javana citta*. Each subsequent *javana* strengthens via *āsevana paccayā* from the previous *javana*. Thus, after five *javana-citta, kammic*-energy is optimized. See "Āsevana and Aññamañña Paccayā."

Paṭisandhi Citta Is Not *Paṭisandhi*

6. As we saw above, *cuti citta* and *paṭisandhi citta* are two *javana citta* in the last *citta vīthi* of the current *bhava*. The *paṭisandhi citta* gets one to the mindset of the new *bhava,* and the mind firmly gets into that "*gati.*" Then in the last two "registration *citta*" (*Tadārammaṇa*) that *gati* is firmly registered in the mind.

- **With the death of the old *hadaya vatthu*, *kammic* energy creates a new *hadaya vatthu* matching that registered "*gati*."**
- In the example of #5 above, it is a *gati* suitable for a "*niraya* being."
- Thus, transition to the new *bhava* takes place at the end of the last *citta vīthi* with the creation of the new *hadaya vatthu* by *kammic* energy. That is the *paṭisandhi.*

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- Thus, *paṭisandhi citta* is different from *paṭisandhi.*

Operation of the Rebirth Cycle

7. Old *kamma* bring *vipāka* with various *ārammaṇa*. Mind gets attached to such *ārammaṇa* and engage in more *kamma*. That is why the rebirth cycle never ends, UNTIL one fully grasps that process and takes steps to stop attaching to such *ārammaṇa*.

"*kammā vipāka vatthanti, vipāko kamma sambhavo*

Tasmā punabbhavo hoti, evan loko pavattatī"

[**Vism 602, 20–21**: *kammā vipākā vattanti vipāko kammasambhavo, kammā punabbhavo hoti: evaṁ loko pavattatīti.*]

- **"*Kamma* lead to *vipāka*; (ignorant people) attach to *ārammaṇa* arising due to *vipāka* and do more *kamma* (which in turn will bring more *vipāka.*) Thus the cycle of rebirth repeats, and that is how the world continues (for those people)."**

8. The last *citta vīthi* brings the *kammic vipāka* to energize the next *bhava*: "*kamma vipāka vaḍḍhanti.*" At the *votthapana citta*, i.e., a decision is made on whether to accept that *ārammaṇa.*

- **If the decision is made to grasp the *ārammaṇa* brought in by that *vipāka citta*, then *javana citta* will arise to power the new life:** That is "*vipāko kamma sambhavo.*"

Last *Citta Vīthi* and *Paṭisandhi*

9. The last *citta vīthi* of the old life arises in the old *hadaya vatthu* and it will run its course of 17 *cittā* — including the last two *Tadārammaṇa* or "registration" (T) *cittā* — after the seven *javana cittā.*

- *Cuti* or death is not a *citta*; it is the death of the *hadaya vatthu* of the old life. ***Cuti* (or the death of the old *hadaya vatthu*) happens immediately following the last *citta vīthi*,** and the *cuti citta* is in the last *citta vīthi. Paṭisandhi citta* grasps the *gati* of the new *bhava.*
- At the very end of that last *citta vīthi* (after the last two *Tadārammaṇa cittā*,) ***kammic* energy creates the *manomaya kāya* for the new existence (*bhava*) based on the "*gati*" registered in the last two *Tadārammaṇa cittā.***
- Thus, *paṭisandhi,* or the arising of the new *hadaya vatthu,* happens just after that last *citta vīthi.*

New *Hadaya Vatthu* Arises at the end of the Last *Citta Vīthi*

10. When this last *citta vīthi* ends, the old *hadaya vatthu* is dead, too; it had exhausted all its *kammic* power. The next *citta vīthi* starts with a new *hadaya vatthu* of the new life powered by a new *kamma bīja.* The new *hadaya vatthu* is formed by the new *kamma* seed grasped at the 7th *javana* (the *paṭisandhi citta*), and the first *citta vīthi* for the new life starts immediately.

- If a human *bhava* ends and the next *bhava* is an animal, then that animal *gandhabba* comes out of that body at the end of that last *citta vīthi.*
- On the other hand, if a human *bhava* ends and *Deva bhava* starts, a fully-formed *Deva* will appear in a *Deva* realm at the end of the last *citta vīthi* of the human *bhava.*
- Let us consider a specific example.

Human to Animal *Bhava*

11. If a human dies and the next life is an animal, that animal *gandhabba* came out of the dead human body. **It has the blueprint for the new physical body of that animal.**

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- That animal *gandhabba* now has to wait for a suitable womb. It is not that *gandhabba* decides which womb is good; instead, when a womb that matches the *gati* of the *gandhabba* becomes available, *gandhabba* will be pulled into it (*okkanti*) by the *kammic* energy. That is true for humans and animals.
- A single cell called zygote results when a sperm fertilizes an egg in a womb. But there is no life there until the *gandhabba* enters the womb and is incorporated with that zygote. Now the zygote becomes an embryo, then a fetus, and once out of the womb, grows into a full-size human or an animal according to that blueprint.
- Science has been unable to explain how all the complex body parts of a human or animal develop, starting from a single cell. This is how it happens. **The blueprint for all the complex body parts is in the *gandhabba*, not in that single cell**; see "Buddhist Explanations of Conception, Abortion, and Contraception."

Stopping of Grasping a New *Bhava*

12. In the last *citta vīthi*, a *Paṭicca Samuppāda* cycle operates with an *ārammaṇa* coming in via one of the six sensory faculties. Thus a PS cycle starts at the "*phassa paccayā vedanā"* step. See #12 of "Difference Between Taṇhā and Upādāna" and #7 of "Contact Between Āyatana Leads to Vipāka Viññāṇa."

- For example, at the death of Ven. Aṅgulimāla, *kammic* energy would have brought in an *ārammaṇa* that re-creates the killing of another human. If Aṅgulimāla still were a killer, his mind would have grasped that *nimitta*, which would have led to rebirth in *niraya* (hell.) However, since he became an *Arahant*, his mind would not grasp it. Ven. Aṅgulimāla did not grasp ANY *ārammaṇa* and thus was not reborn anywhere.
- Thus, unless "*phassa paccayā vedanā"* becomes *"samphassa paccayā samphassa-jā-vedanā,"* PS will not proceed to the *"taṇhā paccayā upādāna"* step to grasp the new *bhava.* See "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā."
- The above example illustrates the stopping of the *Uppatti Paṭicca Samuppāda* at the "*phassa paccayā vedanā"* step in "Akusala-Mūla Upapatti Paṭicca Samuppāda."

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13.5 Role of the Brain in Human Consciousness

Brain – Interface between Mind and Body

Body Types in Different Realms – Importance of Manomaya Kāya (located at The Grand Unified Theory of Dhamma)

13.5.1 Brain – Interface between Mind and Body

April 22, 2016; revised September 22, 2019; #17 added March 31, 2021; March 6, 2023; July 8, 2024

The brain is Not the Mind

1. Contrary to what scientists believe, our minds are not in the brain (this is another prediction from Buddha Dhamma that will be proven correct in the future).

- The "mind door" where *citta* (or thoughts) arise is at the *hadaya vatthu*, which is not in our physical bodies. It is in the *manomaya kāya* of the *gandhabba;* see "Gandhabba (Manomaya Kāya)-Introduction."
- The *gandhabba* has a subtle body; it is not a "body" in the sense we usually think about a "body." It is more like an energy field that overlaps the physical body; see "Ghost in the Machine – Synonym for the Manomaya Kāya?."
- The *hadaya vatthu* overlaps the heart in the physical body. When we hear traumatic news, we feel a burning sensation close to the heart, not in the head. We don't say, "Oh, my head felt burning when I heard the news." It is the heart area that feels it. (The head may start hurting later if one keeps thinking about the loss).
- On the other hand, when we overuse our five physical senses or think hard about a complex problem, our heads hurt. That's because the brain has to do a lot of processing in those situations. While watching a movie, our brains work overtime to convert sensory inputs from the eyes (*cakkhu indriya*) and the ears (*sota indriya*). When we think about a complex problem, the brain's *mana indriya* must work hard; see below.

Two Overlapping "Bodies" – Physical Body and *Gandhabba* (Mental Body)

2. A physical body is a temporary shelter or a "shell" for the *gandhabba*'s subtle body. The *gandhabba* receives sense inputs from the outside world via the physical body. See "Body Types in Different Realms – Importance of Manomaya Kāya."

- Since a given physical body has a lifetime of around 100 years, we have to "build a new physical body" when the current one decays and finally dies. (That is if we have extra *kammic* energy for the human *bhava*); see, "Bhava and Jāti – States of Existence and Births Therein."

3. Before entering the mother's womb, the *gandhabba* has an invisible "body," more like an "energy packet." Thus, it cannot experience taste or touch, even though some can "digest odors" and become denser.

- A *gandhabba* waiting for a womb is usually about the size of a fully-grown human, but it has very little "matter" that is not visible to us. At the moment of "*okkanti*" or entering the mother's womb, he/she will enter through the mother's body and collapse to the size of the zygote when taking possession of it; see, "Buddhist Explanations of Conception, Abortion, and Contraception."

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- Thus a *gandhabba*, when outside waiting for a suitable womb, is just like a ghost shown in the movies. Of course, humans cannot see it even with technological advances. It is much smaller in mass than the first cell formed by the union of the mother and father, the zygote.
- The physical body grows to start with a single cell (zygote) using the nutrition from the mother. After the baby is born, it consumes food to grow to the size of an adult.
- Thus it is helpful to have this visual, where a very fine *gandhabba* trapped inside a physical body of over a hundred pounds controls it.

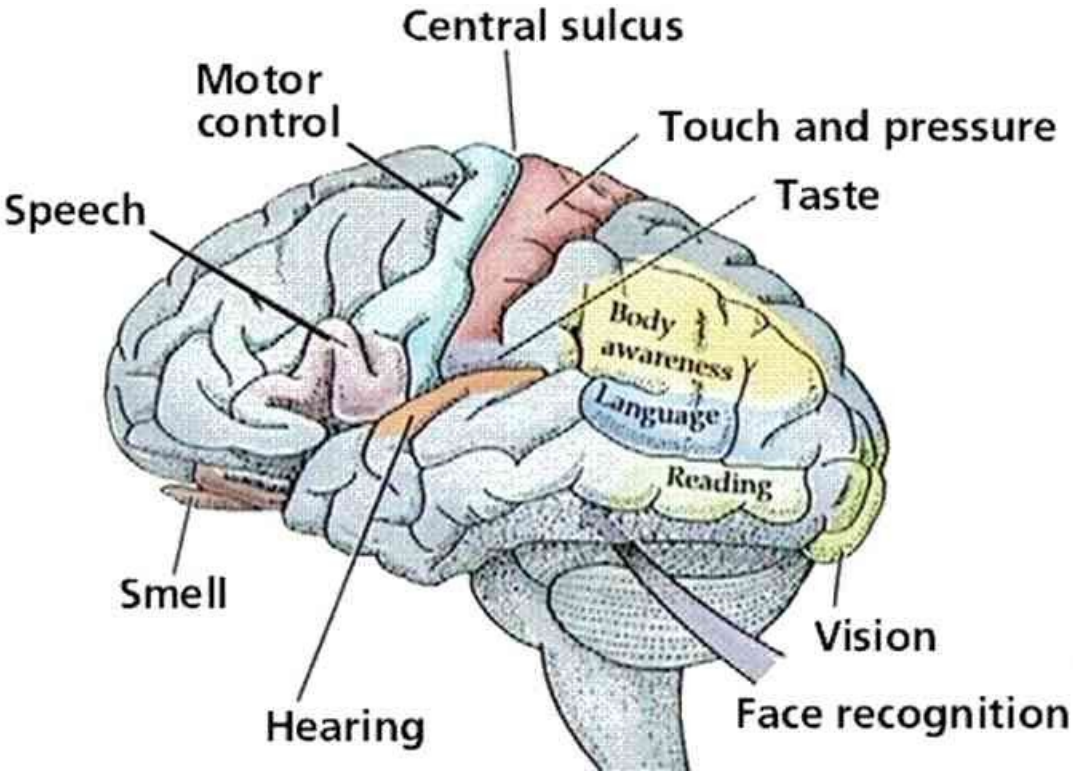
Brain – Interface Between the Physical Body and *Gandhabba*

4. Once inside a physical body, *gandhabba* **has to** use the physical body to interact with the outside world. It is like being trapped in a solid shell. Initially, its mind will be in the *bhavaṅga* state (see, "Citta Vīthi – Processing of Sense Inputs") and not conscious of the outside world, except for body sensations.

- In a human, the brain first processes the signals coming through the "physical senses" (eyes, ears, etc.). The brain transmits that information to the five *pasāda rūpa* in the *gandhabba*. Those *pasāda rūpa* then pass that information to the *hadaya vatthu* (seat of the mind) in the *gandhabba;* see, "Gandhabba (Manomaya Kāya)- Introduction."
- That is how our minds receive information from the external world.
- Now the question arises: "How do the sense inputs coming through the eyes, ears, tongue, nose, and body are transmitted to the *pasāda rūpa* (situated close to the *hadaya vatthu*)?." Note that the *hadaya vatthu* overlaps the physical heart.

5. The brain acts as the intermediary between those physical sense inputs and the five *pasāda rūpa*. It processes incoming information and converts it to a form that can be understood by the mind (*hadaya vatthu*).

- First, the sensory inputs coming into the physical body through the eyes, ears, tongue, nose, and body go to specific brain regions. That has been well-researched by scientists over the past hundred years. The following figure shows the specific areas of the brain that analyze the data from the five senses.

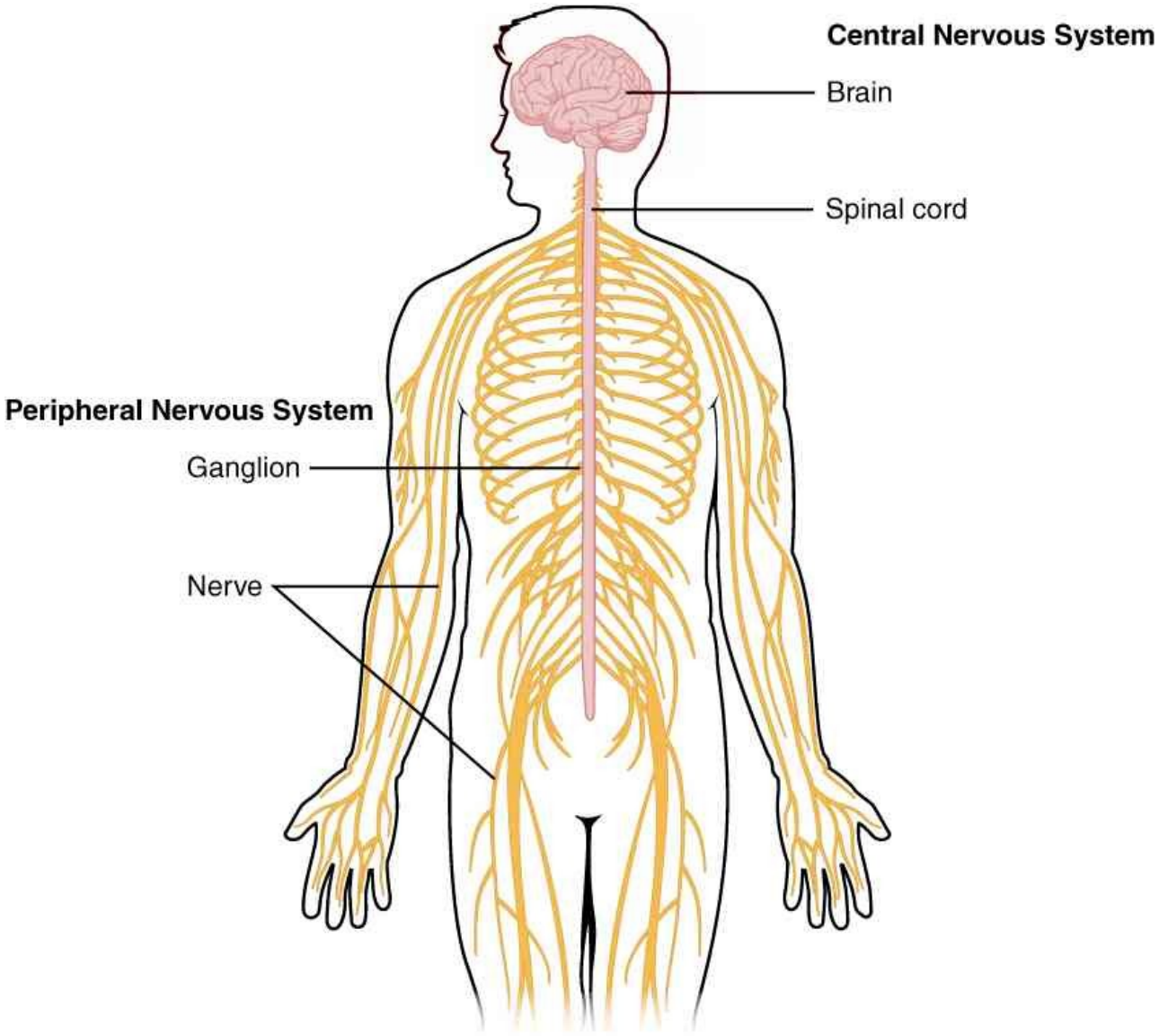


Brain and five Senses

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- Science cannot explain how the brain comprehends the corresponding signals after processing those signals. For example, in vision, there is no "picture" formed in the back of the head; see "On Intelligence" by Jeff Hawkins (2005) for a helpful discussion.

6. The signals for vision, sounds, smells, and taste come into the body through specific body parts. In contrast, the touch sensations can come from anywhere in the body and transmitted to the brain via an intricate system of nerves:



Nervous System

- These nerve signals go to the brain for processing (see the "touch and pressure" processing area in the figure on #5 above).

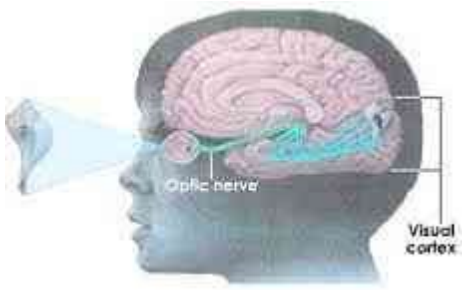
Gandhabba (Mental Body) Overlaps the Physical Body

7. It is essential to note that the misty *gandhabba* has a similar "nervous system" that overlaps the physical nervous system shown above. Yes. Gandhabba is more like an "energy field." (This is irrelevant to the present discussion, but the physical body imparts *kamma vipāka* via body aches, diseases, and injuries.)

- The physical nervous system has to align with the nervous system of the *gandhabba*. That alignment could change (due to *kamma vipāka*), which makes our body's nervous system go out-of-alignment for proper body function, leading to aches and pains. See, #6 of "11. Magga Phala and Ariya Jhānā via Cultivation of Saptha Bojjhaṅga."

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8. The signals from the other four senses go to specific brain areas (indicated in the figure of #5 above) via specialized neural pathways. For example, the optical nerve carries the visual signal to the brain:



Eye Indriya

- Once the brain processes those sensory inputs from the five physical senses, they are "transmitted" to the corresponding five *pasāda rūpa* in the *gandhabba* (*manomaya kāya*.) See below.

Mana Indriya in the Brain

9. So far, we have identified five of *gandhabba*'s "windows to the outside world" from his/her "shell" or the physical body: eyes, ears, nose, tongue, and the body.

- What about the "*dhammā*" that are the finest *rūpa* (*mano rūpa*) that interact with the physical body? That is how we think about "random things" out of the blue. For example, we may be washing dishes in the kitchen, and thoughts about a friend or a relative may come to mind.
- Thoughts about a friend — who may be a thousand miles away — come through the *mana indriya* in the head (inside the brain). Of course, science is not aware of that.
- We discussed this in a previous post: "What are Dhammā? – A Deeper Analysis."

10. How are the signals processed in the brain due to incoming vision, sound, smell, taste, touch, and dhamma passed to the five *pasāda rūpa* and the *hadaya vatthu?*

- **The *manomaya kāya* has a blueprint of the physical body.** The physical body grows according to that blueprint. **As the physical body grows, *manomaya kāya* (also called a "*kiraṇa kāya*" because it is a subtle body, essentially the *gandhabba*) also "expands."** The brain in the physical body overlaps "the brain" in the *manomaya kāya* and transfers the processed information on sensory inputs to "the brain" in the *manomaya kāya*. The *hadaya vatthu* thus receives that information via the *manomaya kāya.*
- **It would be the reverse process when the *hadaya vatthu* sends commands to the brain, for example, to move body parts.**
- Further details in "Gandhabba (Manomaya Kāya)- Introduction."

The Origin of *Citta Vīthi*

11. When information comes to one of the five *pasāda rūpa,* it passes on that signal to the *hadaya vatthu* by impinging (hitting) the *hadaya vatthu*. That results in the *hadaya vatthu* vibrating 17 times, just like a clamped blade, when hit by an object, vibrates a certain number of times; see, "Gandhabba (Manomaya Kāya) – Introduction" and "Citta Vīthi – Processing of Sense Inputs."

- That is the origin of a *citta vīthi* of 17 *citta*. Each *citta* in a *citta vīthi* corresponds to a single vibration of *hadaya vatthu*. This 17 thought-moment time is the lifetime of a *hadaya rūpa* (vibrational energy) of the *hadaya vatthu*.
- It is a common mistake to take this to mean that **any *rūpa*** has a lifetime of 17 thought moments. That is a terrible mistake; see, "Does any Object (Rūpa) Last only 17 Thought Moments?."

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- Describing these details in one or even several posts is impossible . One may need to look through other posts to clarify some concepts. The "Search" button on the top right is an excellent resource for this task.

12. Any of the five *pasāda rūpā* has to strike the *hadaya vatthu* to pass on its signal. However, signals from the *mana indriya* can exchange information with the *hadaya vatthu* directly.

- When the *mana indriya* interacts with the *hadaya vatthu,* that also results in a *citta vīthi*; such *manodvāra citta vīthi* do not have a fixed length.
- Still, only one of the six sensory signals can contact the *hadaya vatthu* at a given time. But since the process is swift, billions of *citta vīthi* can run through the *hadaya vatthu* "in the blink of an eye."

Two Inter-Dependent "Bodies"

13. Therefore, this process involves interaction between two overlapping systems: the physical body and the corresponding subtle "energy body" of the *gandhabba.*

- When the *gandhabba* escapes from the body under stressful situations, it can float above the physical body. Then the physical body becomes inert until the *gandhabba* returns to it; see, "Manomaya Kāya and Out-of-Body Experience (OBE)."

14. Thus, the brain plays a significant role in shaping our future. Similarly, the five physical senses play vital roles too.

- If one of the five physical senses is damaged, we lose the corresponding "window to the external world." We will not be able to see If both eyes are damaged. If the sensors inside the ears are damaged, we cannot hear, etc.
- But the most critical is, of course, the brain. If the brain is damaged, sensory signals cannot be processed, and we cannot interact with the external world. Thus, being brain-dead is virtually equivalent to being dead.
- However, if one's brain becomes damaged due to an accident, it will not affect the *gandhabba* inside. It is just that the *gandhabba* will not be able to communicate with the external world. And if damage to the brain results in the death of the physical body, the *gandhabba* will just come out of the dead body and wait for a suitable womb.

Next Existence Determined by *Gati* and *Kamma Vipāka*

15. It does not matter whether one gets killed due to an accident or dies due to an illness or old age. The *gandhabba*'s future is determined by his/her *gati* (or *gathi*), past *kamma* (*kamma bīja*), etc.

- If the physical body dies in an accident, the *gandhabba* will immediately come out of the dead body. Then it will wait for a suitable womb if there is still more *kammic* energy left for the human *bhava* (in an accident, that is likely).
- But if one gets to old age and dies or dies due to illness — and if one has exhausted *kammic* energy for the human *bhava* — then the *cuti-paṭisandhi* will occur. If one is to become a *deva*, a *deva* will appear instantaneously in the corresponding *deva* world. If one is to become an animal, an animal *gandhabba* will emerge from the dead body and will have to wait for a suitable womb to become available.

16. It is also clear why we must take good care of the body, our sense faculties, and our brains. *Gandhabba*'s (our) ability to make decisions depends on all those faculties working in optimum conditions.

- We have a short lifetime of around 100 years to get rid of our defiled (immoral) *gati*. We also need to cultivate good (moral) *gati*, comprehend the true nature of this world (*anicca, dukkha, anatta*), and be free from future suffering.

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- We need to try to get to the *Sotāpanna* stage of *Nibbāna* and be free from the four lowest realms (*apāyā*). At least, we must make progress towards that goal so that in a future life, we will have a *tihetuka* birth that makes it easier to attain *Nibbāna*.
- We need to eat, exercise, and care for our bodies to perform optimally to accomplish those things. We also need to avoid drugs and alcohol and associate with those who have similar goals (and avoid those with bad habits).

17. Some scientists and philosophers are beginning to understand that memories are not stored in the brain. See, "WebLink: getpocket.com: The Empty Brain."

Thanks to reader Diogo Roberto R. Freitas for alerting me to the above article.

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13.6 Abhidhamma via Science

July 15, 2016; revised February 16, 2021

1. In this section, I have two goals:

- Introduce Abhidhamma in a scientific way that can be understood not only by people with scientific backgrounds but anyone with an interest. It will complement the other section on Abhidhamma, which necessarily involves a lot of Pāli terminologies.
- To demonstrate that the current hypothesis by scientists that consciousness originates in the brain is not correct.

2. I will also make predictions in this section on what the scientists are likely to confirm in the future.

- We all are impressed by the scientific advances made during the past 100 years or so making our lives easier and more productive. I am actually a cheerleader for scientific and technological advances.
- Physics had been my passion since high school days, and that changed when I started learning Buddha Dhamma several years ago. I still love and work on topics of interest in physics (and science in general). Fortunately, I am finding that those two interests are not mutually exclusive, and there is significant overlap. In fact, this section is the result of my two overlapping interests.

3. Despite the advances in science and technology, there is much about the human mind that science does not understand, and has not even begun to understand. **Western science is based on the five physical senses, leaving out the most important one, the mind.**

- At the present time, in 2016, scientists have the wrong view that consciousness originates in the brain.
- All scientific theories relating to the mind are based on this wrong hypothesis. However, Buddha Dhamma says not only that the mind is a sense of its own, but it is the most powerful of all six senses.

4. I will first discuss some interesting phenomena that scientists have discovered recently and are currently grappling with many diverse areas of science. Then I will discuss the layout of the brain of humans and animals, and how that information can lead to satisfactory explanations of those phenomena by taking into account the Buddha's view of the mind as described in Abhidhamma.

- Instead of using Pāli words to describe Abhidhamma (which can be boring to those who are new to Abhidhamma), my hope is to explain Abhidhamma concepts in the context of such already observed phenomena.
- Posts on *Abhidhamma* at, "Abhidhamma."

Topics in this Section (I have moved a couple of posts from the Dhamma and Science section to here because they discuss possible future discoveries/present misinterpretations in science):

○ Neuroscience says there is no Free Will? – That is a Misinterpretation!

○ The Double Slit Experiment – Correlation between Mind and Matter?

○ Vision (Cakkhu Viññāṇa) is Not Just Seeing

Here is another post from the Abhidhamma section that has a deeper analysis on the brain-mind connection:

○ Brain – Interface between Mind and Body

13.6.1 Vision (Cakkhu Viññāṇa) is Not Just Seeing

July 15, 2016; revised October 19, 2020; rewritten January 13, 2023

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Cakkhu viññāṇa is not just "seeing a picture" of an object; it includes gauging the distance of the object from us. Furthermore, it simultaneously generates recognition (perception), feelings, and other mental factors.

Introduction

1. You may have experienced or seen the following happen to someone else. You are crossing a street and see a speeding car approaching. You instinctively run to the safety of the pavement.

- You see the car coming, gauge its speed and distance, and realize it is too fast. Thoughts of danger and fear arise, and you quickly jump out of its way. All that happens in a split second.
- As you can see, several things happened in that short time. In particular, you recognize it is a car and its distance from you. Since you perceive it is coming too fast, fear arises, and you jump.
- Scientists have only begun to investigate the arising of recognition and feelings associated with an event. But they have made recent progress in resolving the issue of "gauging the distance in a visual event."

2. In 1988, Dee Fletcher almost died due to carbon monoxide poisoning. Her husband found her unconscious just in time to save her life. However, when she recovered, she had lost "sight" in the ordinary sense of the word.

- She could not see or recognize someone standing right in front. She lost the ability to read a book.
- But soon she realized that she had some peculiar abilities. She could grab a pencil from the hand of a person who held it in front of her, even though she could not actually "see" the pencil or the person.
- Her vision is good enough for picking something up, but not good enough for seeing it!

Dee Fletcher's Case Provided Many Clues on Vision

3. Since then researchers have done numerous experiments on her, which have led to some astonishing findings about how vision works.

- For example, they tested her with a mailbox with a narrow slot for inserting letters. Even though she could not see the mailbox — let alone the slit or the envelope — she could insert the letter in the slot without effort. Even when they tilted the slit, she did not have a problem at all! It was as if a phantom inside her was doing that task for her.

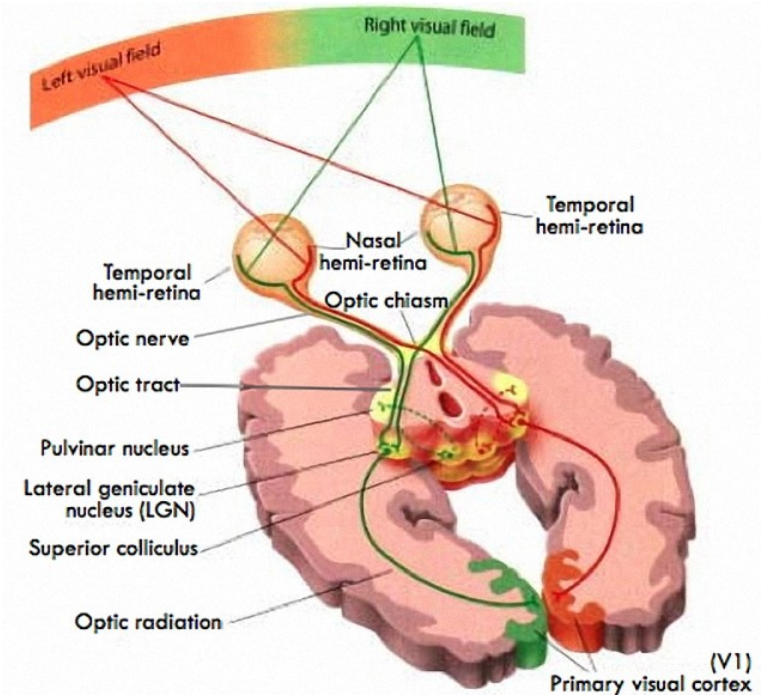
4. Another ability of Dee was walking around the house without bumping into furniture or walls. Since that ability could be due to her familiarity with the house, they took her to an unfamiliar trail. She had no problem walking there without tripping over rocks or bumping into trees.

- This disorder is known as visual agnosia.
- It turns out that there are two relatively independent visual systems in the brain: One is for conscious perception (visual cortex), which was severely damaged in Dee. The other was for unconscious control of action (superior colliculus), which is largely preserved.

Two Ways of Visual Processing

5. The following figure shows the optical nerve splitting and connecting to those two areas in the brain.

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You can download the figure here.

6. The presence of two visual processing streams in the brain has been known only since 1982. Even though the role of the visual cortex in the brain (in producing a picture "in mind") had been known before that, the role of a second processing area in the brain (superior colliculus) that helps with figuring out the "depth of vision" or how far a given object was proposed in 1982 by Leslie Ungerleider and Mort Mishkin.

- Of course, their model helped explain the symptoms experienced by Dee Fletcher. She had parts of her visual cortex damaged by carbon monoxide poisoning, while her superior colliculus was left intact. Her eyes sent the signals to the visual cortex, but the damaged visual cortex could not process that signal.
- You do not need to know the details of the visual cortex, superior colliculus, or any other technical term to get the idea I plan to convey. I do not know the finer details about them either.

How Vision Happens – Still a Mystery for Science

7. Of course, scientists are only aware that those two areas in the brain **contribute** to those two functions. They do not know exactly how the visual cortex gleans information about the object (i.e., its visual characteristics.) Also, it is not known how the superior colliculus figures out the object's dimensions and how far it is (to grab an item correctly, both types of information are needed).

- We need to realize that "no light" is going to the visual cortex and there is no screen at the back of the head that displays the object in question. The optical nerve only transmits a chemical (and electrical) signal. **The visual cortex somehow generates a "picture" for our minds to see**.
- Even more mysterious is how the **superior colliculus figures out the depth of vision** from that chemical signal coming through the optical nerve.
- We will come back to these issues in upcoming posts, but first, let us continue with our discussion on what the scientists know at this time and how they found them.

Further Details of Dee Fletcher's Case

8. Many research papers describe experiments involving Dee Fletcher, and the two principal researchers have written a book on this research: "Sight Unseen – An Exploration of Conscious and Unconscious Vision" by M. A. Goodale and A. D. Milner (2004).

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- The above book is a bit expensive. Chapter 4 of V. S. Ramachandran's popular book, "Phantoms in the Brain" (1998) provides a less technical description. That book also describes some other interesting findings about the brain. In future posts, I hope to discuss some of those observations (particularly his and others' work on "phantom limbs").
- There is also a Wikipedia article on the WebLink: WIKI: Two-streams hypothesis on vision.

9. The book by Goodale and Milner also describes a visual problem that is the opposite of that of Ms. Fletcher. This syndrome is called "optic ataxia." Those with it can "see" and recognize objects very well, but they have difficulty in actions involving them.

- Those who suffer from optic ataxia can see the mailbox and slit described in #2 above. However, they have much difficulty putting a letter through the slit.
- It turns out that these people have their superior colliculus damaged, but their visual cortex works fine.

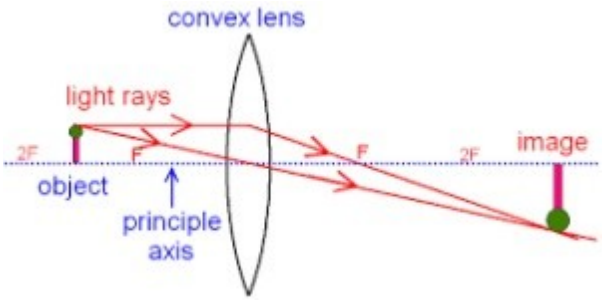
How Does the Mind Figure out the Distances to Objects Around Us?

10. Have you thought about how we can move around without bumping into each other and other objects like trees on the ground and cars on the road? The presence of the two processing streams can BEGIN TO explain how the brain figures out not only "what is in front of us (a human, tree, or a car)" but also "how far is it at and how big it is."

- As mentioned above, part of the signal going through the optical nerve to the visual cortex deals with the first task, and the other part going to the superior colliculus deals with the "how far and how big" issue.

11. Even though scientists have figured out that those two areas in the brain (visual cortex and the superior colliculus) somehow extract the two kinds of information, **they have no idea how those areas extract that information from the chemical signal coming through the optical nerve.**

- Scientists know that the lens in an eye projects an image of the object to the back of the eye (retina); see the figure above. It is pretty much the same as an image you can see with a lens:



This is pretty much how a camera captures an image:

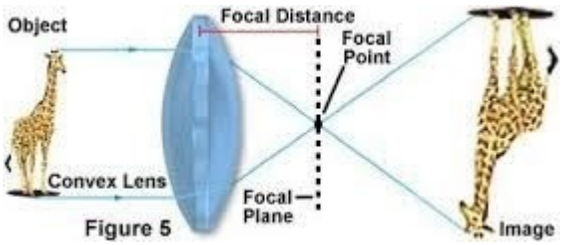


Figure 5

How Can a Chemical Signal Provide the Perception of Sight (and Light)?

12. Of course, the film in an old camera undergoes chemical changes when the image falls on it. Then that film is chemically processed to reveal the picture.

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- In the same way, when the image of an object falls on the retina of an eye, the cells on the retina generate a chemical (and electrical) signal. The optical nerve transmits this signal to the visual cortex and the superior colliculus in the brain. There is no "picture" transmitted to the brain.
- So, how does the visual cortex generate a visual of the object starting with the chemical signal from the eye?
- Even more puzzling is how the superior colliculus figures out the distance to the object (and the object's dimensions), solely based on that same signal.

13. Even within the visual cortex, there are 30 different areas specialized to carry out different tasks. They all help provide a "comprehensive picture" of the object.

- For example, the area called V4 deals with the object's color but does not care about the direction of motion.
- On the other hand, area MT (also called V5) responds to targets in the visual field based on their direction of motion, but does not care about the object's color. Specialized sub-areas in the visual cortex carry out multiple tasks.

The brain is Not a Computer – It Can Change

14. Brain is indeed a very sophisticated machine! However, as we will find out in upcoming posts, it is not a typical machine like a computer. **It can change on its own!**

- While a computer cannot get rid of parts that go bad, the brain can replace or repair bad parts and even make new parts. This is puzzling neuroscientists right now. **They have confirmed that these things happen (I will discuss examples in future posts) but have no idea HOW the brain does that.** (However, when a whole section is damaged, like in the case of the visual cortex or superior colliculus, such rejuvenation is not possible).
- The key to this puzzle is the following. Our "mental body," or the *gandhabba,* controls the physical body. The *gandhabba,* or the *manomaya kāya,* has three components: *kammaja kāya, cittaja kāya*, and *utuja kāya*. The *cittaja kāya* plays the dominant role in CHANGING brain functions. In other words, it is OUR THOUGHTS that can change the brain!
- Note that "*cittaja kāya*" means not a separate "body" but part of the *manomaya kāya* associated with our physical body.
- Ultimately, one attains *Nibbāna* by gradually transforming one's brain. In other words, getting rid of greed, hate, and ignorance can change one's brain! However, even a Buddha can only show the way, and one has to make an effort.
- The four types of bodies that we have and the *gandhabba* are discussed in the section "Gandhabba (Manomaya Kāya)." The critical functions of the *cittaja kāya* are also discussed in the post, "Udayavaya Ñāṇa – Importance of the Cittaja Kāya."

Buddha Dhamma and Science – a Symbiotic Relationship

15. We live in a truly opportune time to comprehend the value of Buddha Dhamma. Modern science provides clues that can be used with Buddha Dhamma to clarify many issues and vice versa. See, "Buddha Dhamma – A Scientific Approach" and "Quantum Mechanics and Dhamma."

- In this series of posts, I hope to suggest some such avenues for scientists to explore, based on Buddha Dhamma, which can also explain many of these "new findings."
- As I have mentioned, attaining *Nibbāna* does not require such details. However, for most people, future confirmation of such "predictions" hopefully will help build confidence in Buddha Dhamma and to appreciate its value.

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- Of course, the real value of Buddha Dhamma is not in exposing such mundane things, but in showing the path to liberation from suffering (*Nibbāna*). But it is good to have faith in Buddha Dhamma to feel confident that one is not wasting one's precious time in learning Buddha Dhamma.

13.6.2 The Double Slit Experiment – Correlation between Mind and Matter?

Revised March 13, 2018; November 15, 2019; November 25, 2022

There is no mystery in the "double slit experiment." There is no "observer effect" in reality. Particle trajectories can be calculated with Bohmian theory.

Introduction

1. The failure of the materialistic approach in explaining consciousness is becoming ever more apparent; see Ref. 1 and Ref. 2 below.

- The materialistic approach, of course, is to explain mental phenomena to arise in the brain, which is composed of inert matter.

2. Many scientists/philosophers are hoping that quantum mechanics can come to the rescue (Ref. 3, and Ref. 4).

- They say that even though deterministic Newtonian mechanics cannot explain consciousness, quantum mechanics can (because quantum mechanics does not have such an apparent deterministic nature.)

Quantum Mechanics to the Rescue?

3. Quantum mechanics (QM) is different from other branches of physics where one can get an intuitive idea of what is taking place.

- What we currently do with QM can be called a "black box" approach. When we apply the correct equations, we get the right results. Einstein did not like this at all. Yet, to his frustration, all his predictions of the inadequacy of QM did not materialize AND the predictions of QM have been correct to amazing accuracy.

4. Those experiments, the results of which can only be explained by QM, **appear to be** non-deterministic.

- This has compelled some scientists to investigate whether there is a connection between QM and the mind, which IS non-deterministic. Two experiments, in particular, have been at the forefront of these discussions. The "double-slit experiment" and the "Schrödinger's cat experiment."

5. This essay challenges the two central assumptions on this postulated relationship between QM and the mind:

i. Even if QM and the mind are non-deterministic in their own rights, there is no particular reason to believe there is an apparent connection between them.

ii. There is nothing really "non-deterministic" about QM, other than the indeterminacy depicted by the Heisenberg uncertainty principle. That is just the accuracy of a given measurement.

Quantum Mechanics Is Not Intrinsically Psychophysical

6. Let us look into (i) first. Henry Stapp is a leading physicist who argues that quantum theory will ultimately explain consciousness. In his book, "Mindful Universe" he says (p.2), "… quantum theory itself is intrinsically psychophysical as designed by its founders, and as used in actual scientific practice, it is ultimately a theory about the structure of our experience that is erected upon a radical mathematical generalization of the laws of classical physics."

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- My primary point is that quantum theory is NOT psychophysical; there is no way to accommodate "subjectivity" in QM. Where is the "mind connection" in the theory of QM?
- Others work on theories that try to explain consciousness as arising from quantum effects in the brain; see, for example, "Conversations on Consciousness", by Susan Blackmore (2006). No one has clarified how these theories make the connection between "psyche" and "physical" in "psychophysical."

The "Observer Effect" in QM

7. Let us review one experiment that has become the main demonstration for the "observer effect" in QM, the "double-slit experiment." Here is a short video by Dr Quantum to illustrate the "paradox" of the double slit experiment:

WebLink: YOUTUBE: Dr Quantum Double Slit Experiment

8. The two main points of this experiment are:

a. the particles behave like waves when both slits are open, and

b. this "wave nature" goes away when the particle's path is "observed" or monitored.

Bohmian theory of Quantum Mechanics

9. There is a version of QM called the Bohmian theory or the Pilot Wave theory developed by the late David Bohm. It uses Schrodinger's equation to track the propagation of a "pilot wave." That theory is explicitly non-local, i.e., quantum entanglement is built-in.

- With this theory, each wave equation solution describes a DETERMINISTIC path for the particle, and the statistical average agrees with the experiments and the results of the standard QM calculations.
- The actual trajectories have been harder to measure not because of a "mind effect," but because observation can disturb the particle trajectory itself. Recent experiments have been conducted to "weakly" measure a system without appreciably disturbing the trajectories. Those experimental results are consistent with the predictions of the Bohmian theory (Ref. 5).

Thus the role played by Bohmian mechanics in these "QM experiments" is just like the role statistical mechanics played in thermodynamics.

- Here is a very short video showing INDIVIDUAL trajectories for a double-slit experiment calculated using the Bohmian theory. There is nothing "mysterious." **Each particle has a definite trajectory. There is no "observer effect."**

  WebLink: YOUTUBE: Bohmian Trajectories in the Double-Slit Experiment

- When it is attempted to observe an individual particle's path, the system's coherence or the pilot wave is disturbed and the interference pattern goes away. Thus there is no "observer effect," in the sense of bringing "subjectivity" in.

"Schrödinger's Cat" Thought Experiment

10. Another famous experiment that is the subject of much discussion is the "Schrödinger's cat" thought experiment. This experiment suggested by Schrödinger back in 1935, involves a cat in a closed chamber.

- A radioactive sample in the chamber, if it undergoes decay within a given period, triggers the release of a hammer that breaks a vial of a toxic gas that kills the cat. If a conscious observation is required to collapse the wave function, the cat's fate is unknown until the box is opened. Unfortunately, both the consciousness-based and consciousness-free interpretations of quantum measurement are indistinguishable for the observer outside the box.

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- In 2006, an actual experiment was conducted to simulate this experiment. It was reported that "… measurement alone, rather than conscious observation of measurement, is sufficient"; see Ref. 6.

No Real "Observer Effect"

11. Thus there is no "observer effect" in the double-slit experiments or the Schrödinger cat experiment.

- In the double-slit experiment, an "observer" could disturb the system's coherence if the disturbance is strong enough. It does not matter whether the "observer" is human or a mechanical device (in most cases it is non-human); one ALWAYS gets the same result. This is in contrast to real subjective situations. For example, millions of people make complex subjective decisions in the stock market.
- So, where does the "objectivity" or "intention" – in the sense of the mind affecting the experimental result – come from? "Intent to monitor" is not a significant subjective decision; just a simple "yes" or "no."

12. Therefore, it is clear that there was no evidence for "subjectivity" in those experiments even before Bohmian mechanics or Schrödinger's cat experiment. Those two pieces of evidence make that point undeniable. There is no evidence of the mind affecting the outcomes of those experiments.

The Mind Creates Matter, Not the Other Way Around

13. The Buddha stated that the mind is at the forefront; "Manopubbangamā Dhammā.." A deeper *Abhidhamma* analysis is available at "The Origin of Matter – Suddhaṭṭhaka."

- Even though the mind affects matter and even CREATES matter, science has not advanced enough yet to confirm that.

14. There has to be a paradigm change in science to explain consciousness. **Any theory based on matter and attempt to treat mental phenomena as a byproduct will not succeed.** The mind is the more fundamental entity and takes precedence over matter.

- Some philosophers are beginning to sense this reality. Even though he does not appear to know anything about Buddha Dhamma, philosopher Thomas Nagel says the following. "The great advances in the physical and biological sciences were made possible by excluding the mind from the physical world… ..But at some point it will be necessary to make a new start on a more comprehensive understanding that includes the mind." (Ref. 1, p.8). Then on p. 15, "…The possibility opens up of a persuasive conception of the natural order very different from materialism – one that makes mind central, rather than a side effect of physical law."

Consciousness and Quantum Mechanics

March 13, 2018: I have started a new section "Quantum Mechanics and Dhamma," where a new interpretation of quantum mechanics is presented, discussing why a connection between quantum theory and consciousness **will not be** possible.

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13.6.3 Neuroscience says there is no Free Will? – That is a Misinterpretation!

Revised April 22, 2016; revised November 15, 2019; September 6, 2020 (update at the end of the post)

Libet's Experiment

1. In 1983, Benjamin Libet conducted an experiment **apparently showing** that our brain makes decisions before we become aware of it. When a person moves a finger, the brain activity appears to start before the person actually makes that decision.

- There have been numerous follow-up experiments since then. All those experiments seemed to confirm this observation, even though the time delays vary.
- Scientists and philosophers are quite puzzled and some are very worried that we are just zombies run by a program in our brain.

2. Here is a video clip that illustrates the basic experiment:

WebLink: VIMEO: Neuroscience and Free Will

Here is a recent youtube video on the same subject:

WebLink: Youtube: Do humans truly have Free Will?

Does Libet's Experiment Prove There is No Free-Will?

3. Since Libet published his results, scientists and philosophers have been debating whether these experiments show that man has no free will:

WebLink: WIKI: Neuroscience of free will

- Also, see the recent post, "Mind Is Not in the Brain" and follow-up posts at "Buddha Dhamma – A Scientific Approach"

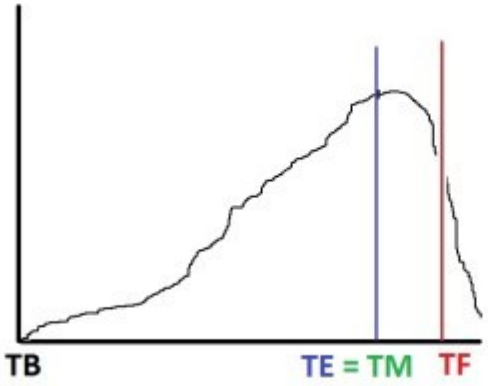
Refined Follow-Up Experiments

4. The second recent experiment is a bit more refined. Let us summarize that experiment:

- The person randomly decides (no pre-planning) to press a button at some time. Let us take this time to be TM (M for the mind) making the decision.
- He presses the button at TF, which is recorded electronically (F for using the finger to press the button).
- At the same time that he decides to press the button, he is watching the clock and makes a mental note of the "time" and after hitting the button, records that time too: TE (E for using the eye to see the time on the clock. It is important to note that TE is the time that the MIND says it saw the clock).
- Finally, his brain activity is recorded by the sensors attached to his head. Let us take the recorded start of brain activity to be TB.

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Here is a summary from the researchers (you can click on the figure to expand and then hit the back button on the browser to get back):



So, the researchers conclude that since brain activity started at TB before, either (i) him pressing the button (at time TF) , or (ii) him recording the "clock" **at the time TE when he made the decision,** the brain activity started before he made the decision.

- The problem is that **they ASSUME that the time, TE, that one gets off the clock is the same as the time, TM, that the mind makes the decision to press the button.**

Explanation From Buddha Dhamma

5. In Buddha Dhamma, the mind is the precursor to every action that we do with the body. The mind's decisions are implemented by the brain. The brain is just a very sophisticated computer.

- Buddha's explanation of the mind is very thorough. The basic ideas at "Moral Living and Fundamentals" and "Essential Abhidhamma – The Basics."
- More detailed analyses on how the mind and the brain work together at "Buddha Dhamma – A Scientific Approach," "The Grand Unified Theory of Dhamma" and "Mental Body – Gandhabba,"
- Deeper aspects discussed in the "Abhidhamma" section.
- Some of the basic aspects are discussed below.

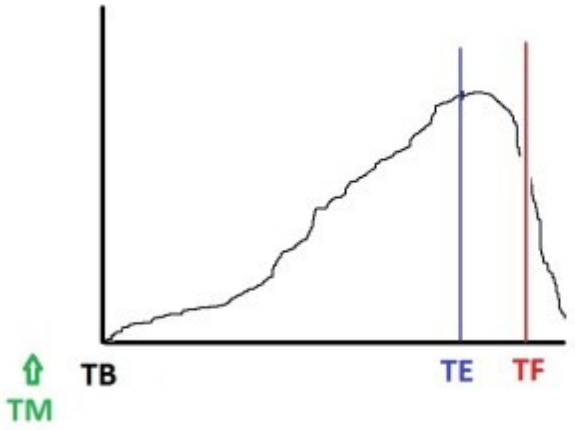
Brain Is The "Control Center"

6. The brain is the control center for the mechanical body to carry out both these tasks ASSIGNED BY THE MIND. The brain gets the finger to push the button and the physical eye to look at the watch.

- **Now the mind is in the *manomaya kāya* and is lined up with the heart of the physical body. The mind and the brain are connected by a signal system that is analogous to how television or radio signals are transmitted (very fast, possibly electromagnetic). The brain communicates with the five senses via the nervous system, and those communications are slower.**
- **Thus the brain gets the message from the mind to "press the button" and to "watch the clock." Thus TB is ALWAYS later than TM.**
- Modern science has shown that, "It normally takes 0.4 – 0.6 seconds for the nervous system to activate available muscle motor units to contract,……." (see, at the very end of the article: WebLink: WIKI: Motor control). The finger movement involves muscles in the arm, and the eye movement involves muscles in the head and the eye).

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- Both actions of "watch the clock" and "press the button" are initiated by the brain (with the help of the central nervous system) per mind's instructions. The eye function circuitry can be logically thought to be a bit faster than the mechanical finger moving. Thus "watching clock" gets done first with the eye, and a little time later the finger has pushed the button. So, here is the time sequence per Buddha Dhamma (you can click on the figure to expand and then hit the back button on the browser to get back):



6. The mind initiates all movements of the body. Here, it is the mind that starts off the brain activity, i.e., TB is later than TM. The brain activity starts AFTER the mind decides to take action because the brain needs to get the signal from the mind. The seat of the mind (*hadaya vatthu*) lies close to the physical heart, far away from the brain.

- Now the brain needs to carry out those two functions of pressing the button and look at the clock. The vision circuitry is faster. The mechanical movement of the fingers is slower (it involves moving muscles), and thus pushing the button happens a bit later.

Back to Libet's Experiment

7. **Now, let us go back to the first experiment.** The only difference here is that the person is not recording the time. He just presses the left or right button. So, there are just two events recorded now instead of three events. All we have to do is to remove TE from the above two graphs.

- It is simpler: His mind decides to push the button. The mind directs the brain to push either the left or right finger, and it takes some time for the brain to mobilize the muscles to move the finger. The time sequence is the same as in the same figure. The mind decides (TM), the brain starts working on it (TB), and the sensors attached to his head record that brain activity (wiggly line). Finally, the finger pushes the button (TF).
- As in the other experiment, **the mistake is to assume that finger pushing happens SIMULTANEOUS with the mind's decision**. But the mind only gets the brain (the computer) to initiate the complex sequence of events to work the muscles in the arm and hand to move the finger, and that is the lag time.

An Analogy

8. The body is like a mechanical instrument, say, a sophisticated tank that is used to fire at the distant object. The operator is like the mind. He aims the gun barrel using sophisticated computer-controlled circuitry and then fires the gun. He can drive the tank where ever he wants. But things do not, **and cannot**, happen simultaneously with the operator's decision. The gun needs to be moved into position before it is fired.

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- The mind is controlling the body just like that. The finger (and the eye) in the above case(s) are just two instruments helping with the two tasks of pressing the button (and reading the clock), and the brain is the "control center" that oversees both those activities on the command of the mind.
- The connection between the body and the mind is explained in the post, "Brain – Interface between Mind and Body" and other posts on the *gandhabba*.

Thoughts Arise in Hadaya Vatthu, Not In The Brain

9. The "seat of the mind" (*hadaya vatthu*) is in the *manomaya kāya* (also called *gandhabba*). Thoughts arise there, not in the brain. The brain is a very sophisticated computer and controls the physical body per instructions given by the mind. At death, the *manomaya kāya* with the mind leaves the body and both the body and the brain become lifeless. See, "Ghost in the Machine – Synonym for the Manomaya Kāya?," "Manomaya Kāya (Gandhabba) and the Physical Body," and "Manomaya Kāya and Out-of-Body (OBE) Experience."

- Therefore, we are not robots controlled by a program running in our brain. The brain is just a sophisticated mechanical instrument that helps the mind with coordinating the tasks (like the computer in the tank in the above example that is helping the tank operator). But there are certain functions like breathing that the brain carries out without input from the mind. We will discuss those in an upcoming post soon.
- Any person has the POTENTIAL to do things in a scale that is unimaginable to us. We just do not realize the power of our minds; see, "Power of the Human Mind – Introduction," and the follow-up posts.

September 6, 2020 update:

There have been a few recent experiments that reduce the delay between TE and TF in #4 above. The following is the most recent paper on the subject: "WebLink: sciencedirect.com: Sanford-Libet's Intention Reports are Invalid-2020"

- To quote from the abstract of the above paper: "..We argue that Libet's intention reports are invalid and explore the phenomenology of intention in the Libet's experiment."

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13.7 Other Relevant Posts

Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key

Key to Sotāpanna Stage – Diṭṭhi and Vicikicchā

The Origin of Matter – Suddhaṭṭhaka

What are Dhamma? – A Deeper Analysis

Pabhassara Citta, Radiant Mind, and Bhavaṅga

13.7.1 Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key

1. Most of us feel uncomfortable when we do something immoral or unethical. For example, I remember how my heart rate went up when I stole a cookie or a candy when I was little. We all know how the heart rate goes up and the whole body gets tense when we get angry. Those are definitely not enjoyable moments.

- Therefore, immoral deeds normally make one uncomfortable and even feel like one is "on fire" in extreme cases. This is called "*tāpa*" ("burning")in Pāli or Sinhala. In the *Satipaṭṭhāna sutta*, "*atāpi sampajāno*" means having a mindset to avoid such deeds; see, "Satipaṭṭhāna Sutta – Structure."
- When one stay away from bad deeds, the heart "cools down"; this is *Nibbāna* or "*nivana*" or "*niveema*" ("cooling down").

2. When a thought comes to our mind (mostly triggered by seeing, hearing something related), the decision to act on it may come automatically based our "*gathi*." If an "enemy" comes into our view when we are walking down the road, thoughts of anger may arise immediately leading to a "fire" in the heart, depending on how "bad" we perceive that person to be. Here the *cetasika* "*dosa*" dominates our thoughts. Such thoughts that come automatically to one's mind are due to one "*gati*" and are the strongest; sometimes they are labelled as "*asankharika" citta*.

- Other times, one may hesitate to do an immoral act, but after deliberation or due to encouragement by others may go ahead and do it; such thoughts are called "*sasankharika*" *citta*.
- When I was thinking about stealing cookies as a child, if I did it with a prompting by a sibling, or I myself did it after not been able to overcome the greed, that would have been a "*sasankharika citta*."
- In another example, the stronger version of "*lobha*" may be in our minds when we compete for something valuable. Here the desire is not only to acquire it, but we also do not want others to have it. Here the "fire" in the heart is more noticeable compared to the above case of desiring a cookie, which comes under "*rāga*" category.
- So, there are many shades of strength for both good and bad thoughts.
- Even if we do some of these "bad deeds" once in a while, we feel that it is wrong to do them. The stronger the bad deed, the stronger that we "feel" them.

3. However, some people seem to enjoy doing bad deeds. We have heard about people who got tens or hundreds or stab wounds when they died in knife attacks. The person who did the stabbing seem to have been enjoying it; killing of a person does not need that many stabbings. This is a rare event that we all agree is disgusting; we are horrified by the mere thought of it.

- But there are milder versions that seem "normal" to more of us.
- Some people get enjoyment watching other people suffer, say when engaged in a fight. We have seen pictures of people kicking the opponent while the opponent was down on the ground, even unconscious. This is of more common occurrence in torturing animals. Many people enjoy watching "cock fights".
- In the even more common occurrence of fishing, most people do not "see" the suffering of a fish as it is writhing in agony hanging by the hook, or convulsing while fighting for "water to breath". These are not

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immoral people, but their perception about animals has been cultivated to the point that they do not see animals as living beings.

4. *Diṭṭhi* or "wrong vision" play a key role in generating feelings and desires. If we have been taught that killing animals is not an immoral thing to do, then we do not feel uncomfortable doing such an act. People enjoy fishing or hunting because they do not perceive killing fish or deer as an immoral thing to do.

- Instead of getting a "fire" in the heart, they feel a joy while fishing or hunting.
- And this is not restricted to any particular religion. I know many "Buddhists" who enjoy fishing and hunting. On the other hand, most "Buddhists" consider drinking to be immoral, even though "drinking" *per se* is not one of the *dasa akusala* (of course excessive drinking can induce one to do immoral things). It just depends on what "*diṭṭhis*" one has. [***per se*** : [adverb] with respect to its inherent nature.]
- In parts of India, some people believe that washing in a particular river will help "wash away" bad merits. But then the fish in that river should be completely devoid of any bad merits, since they live their whole lives in water. Even such "apparently harmless" wrong visions still cover the mind, and prevent the mind from seeing the reality.
- The problem is that most such *diṭṭhis* propagate from generation to generation without people actually examining the sense of such beliefs.

5. *Diṭṭhi* is one of the key immoral *cetasika* (mental factors), and the opposite *sammā diṭṭhi* or *paññā* (wisdom) is of course a "moral *cetasika*."

- A key point about *cetasika* is that moral and immoral *cetasika* DO NOT arise together in a *citta*. A thought is either moral OR immoral. A moral thought has one or more of "moral *cetasika*" such as *alobha, adosa*, compassion, etc. and an immoral thought has one or more of immoral *cetasika* such as *lobha, dosa*, shamelessness, fearlessness of wrong, etc.

6. The *cetasika* "*pīti*" (pronounced "peethi" or "preethi") which means "joy" is one that can be associated with either a *kusala* or *akusala* thought. The same thing is true for the cetasikas *vīmaṁsā* (liking) and *viriya* (effort). **These three *cetasika* are included in the six types of *cetasika* called "particulars" that can be in either type of thought, *kusala* or *akusala*;** see, "Cetasika (Mental Factors)."

- Thus if one does not believe that killing fish or other animals is immoral and can lead to bad results in future lives, then a person with that *diṭṭhi* can enjoy fishing/hunting (*pīti*), can form a liking for it (*chanda*), and enthusiastically make preparations for fishing/hunting trips (*viriya*).
- On the other hand, someone with *sammā diṭṭhi* will definitely feel at least uncomfortable in doing such an act, will not like it, and will not strive to do such acts. He/she will gain joy by doing things with thoughts that have only moral *cetasika*, and also may have *chanda* and *viriya* associated with such activities.

7. Thus there are many types of "*micchā diṭṭhi*" that tend to make people comfortable with immoral acts.

- It must be noted that the word "*diṭṭhi*" is used in Buddha Dhamma to specifically denote *micchā diṭṭhi* or "wrong vision". The opposite is *sammā diṭṭhi* or *paññā* (wisdom).
- Some people do not have a problem with killing other human beings if those are presumed to be "non-believers". They have been taught all their lives that it is "good thing to do" and will pave the way to heaven.
- It is amazing how one's mind can be made to accept certain activities as "acceptable" by conditioning over time, especially if started at young age. This is also called "brain washing". This is why *diṭṭhis* are very difficult to break. Yet, with a determined mindset, one can break *diṭṭhis*.
- The key is to critically evaluate both sides of the particular issue at hand. Does it make sense to say one can go to heaven by killing people? Other than someone's promise, is there any truth to that statement? Is there a doctrine that EXPLAINS HOW "killing unbelievers can pave the way to heaven?".

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- The key problem is that human mind likes to "take the easy way". It is easier to try to justify one's vision or position rather than trying to spend time looking deeper into the issue to make an informed decision. But one needs to think about the consequences that can last for unimaginably long times.

8. Some people just enjoy killing other people; serial killers are a good example. Such people have extreme version of the *moha cetasika*; they are totally and completely morally blind.

- While most of us cannot even fathom, "how can such a person go to sleep at night?" after killing another person for fun, they actually sleep well with a content (but perverse) mind.
- People like Pol Pot and Hitler planned systematic killing of millions of people for many years. In their "*diṭṭhi*" that was the right thing to do, and many others started believing in that "*diṭṭhi*" too.

9. This is why getting rid of "*diṭṭhi*" and embracing *sammā diṭṭhi* is the first step in the mundane Eightfold Path first and then in *lokuttara* Eightfold Path; see, "What is Unique in Buddha Dhamma?."

- Having wrong kinds of vision (*diṭṭhi*) can be very dangerous, since one may not even realize that one is doing immoral things because of that *diṭṭhi*. Such *diṭṭhis* can only be removed via learning Dhamma. One becomes a *Sotāpanna* just by eliminating such wrong visions and perceptions. The three *saŋyojana* (or *saṁyojana*) that are removed at the *Sotāpanna* stage (*sathkāya diṭṭhi, vicikicchā, sīlabbata parāmāsa*) all arise due to *micchā diṭṭhi*.

10. **When we analyze at the *akusala citta* we can see why.** All immoral acts are done with just 12 types of *akusala citta:* eight based on *lobha* (greed), two based on *paṭigha* (dislike), and two based on *moha* (ignorance).

- All "*apāyagāmī*" deeds (those acts responsible for rebirth in the four lowest realms or *apāyā*) are done with the first four *lobha citta* and the *vicikicchā citta*; see, "Akusala Citta and Akusala Vipāka Citta."
- Those first four *akusala citta* are "*diṭṭhi sampayutta*" or "done with wrong views". The cetasika *vicikicchā* also arises due to not knowing the true nature of the world, i.e., *anicca, dukkha, anatta.* Thus all five *akusala citta* that are removed at the *Sotāpanna* stage arise due to *micchā diṭṭhi,* wrong visions about the world.

11. **If one believes one is not doing an immoral act while doing that immoral act**, then he/she is likely to do it with *pīti*, *chanda*, and *viriya*., i.e., with joy, liking, and makes effort joyfully to get it done.

- Of course ignorance of law is not an excuse, as stated in the latin phrase, *Ignorantia juris non excusat.* It holds true for the natural laws stated in Buddha Dhamma as well.
- Even worse, according to Buddha Dhamma, immoral acts done with joy are the worst. That is why out of those first four *lobha citta*, those two done with joy are the absolutely worst: the "***somanassa sahagata diṭṭhi sampayutta*** *citta*" and the "***somanassa sahagata diṭṭhi sampayutta*** *sasankharika citta*."
- In English, these mean, "**act done with joy and wrong vision** due to *gatī*" and "**act done with joy and wrong vision** prompted by other factors". The first is the worst since it comes automatically; the second *citta* arises after some deliberation, and thus has less potency, or *javana*.

12. Therefore, now we can see why some people do immoral acts with joy and make them even worse; **they simply have wrong world views or *diṭṭhi*.** This is why learning Dhamma is so important.

- As the Buddha said, "My Dhamma has never been known to the world before". So, none of us will know **precisely** what is moral or immoral, without hearing or reading about them.
- However, as humans we have the innate sense of knowing roughly what is moral/immoral. These come from our previous lives. **But depending on the environment that we grew up, we may have acquired certain "wrong visions" or "*micchā diṭṭhi*" or "*diṭṭhi*."**
- This is why teaching children to be moral and making sure they associate with only "good friends" is critical. Those habits learned at young age can last a lifetime unless changed via a determined effort.

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- And since one person's *diṭṭhi* is different from another's, it is absolutely critical to spend time and verify which *diṭṭhis* are the wrong to be adhered to in the long term. Many people do not believe in rebirth, but according to Buddha that is a *micchā diṭṭhi* that can lead to the adverse outcomes in the future. One needs to examine the evidence and decide for oneself. In addition to looking at , "Evidence for Rebirth," one should also examine, "Complexity of Life and the Way to Seek "Good Rebirths".

13. Finally, the reverse is true too: Those *moral* acts that are done with joy and knowledge (wisdom) or "correct views" (*sammā diṭṭhi*) will lead to *vipāka* or outcomes with highest merits.

- Getting rid of wrong views is acquiring correct views or cultivating *sammā diṭṭhi*. The more one becomes knowledgeable in what is moral and what is not, one easily BECOMES joyful while doing moral deeds; joy and wisdom feed on each other. Of course, *chanda* and *viriya* will grow simultaneously too.
- Thus the "***somanassa sahagata ñāṇa sampayutta*** *citta*" or the "**thought with joy and wisdom** that comes out automatically" is the strongest *moral citta* (or *sobhana citta*). The next highest is the "***somanassa sahagata ñāṇa sampayutta*** *sasankharika citta*" or the "**thought with joy and wisdom** prompted by other factors".
- Here, wisdom starts at the mundane *sammā diṭṭhi* level, increases as one one embarks on the *Sotāpanna magga*, then *Sotāpanna phala*, and so on until becoming "fully enlightened" at the *Arahant* stage; see, "Buddha Dhamma – In a Chart."
- The power or *javana* of a *kusala citta* is enhanced with enhanced wisdom. Thus the power of a *citta* of an *Arahant* is much stronger compared to that of a *Sotāpanna*, and that of a *Sotāpanna* is much stronger compared to a normal person.
- Of course the *javana* of a *citta* with strong ignorance (*moha*) is strong too, and thus makes the deed even more potent and will bring about unbearably bad outcomes (*vipāka*).

14. Even though many people perceive Abhidhamma to be complex, if started with good basics, Abhidhamma helps clarify many complex issues very clearly. Learning about types of *citta* and how different *cetasika* play roles in one's habits ("*gati*") will help clarify many issues.

Next, "Javana of a Citta – The Root of Mental Power", ……

13.7.2 Key to Sotāpanna Stage – Diṭṭhi and Vicikiccā

1. The attainment of the *Sotāpanna* stage accomplishes the first and foremost goal of a *Bhauddhayā*: to remove the possibility of rebirth in the lowest four realms, where suffering is unbearable.

- Even though I have analyzed different ways one can comprehend the "requirements" to be fulfilled to attain the *Sotāpanna* stage (they are all equivalent), one way to easily remember those requirements is to realize that a *Sotāpanna* has REMOVED two key immoral *cetasika*: *diṭṭhi* and *vicikicchā*.
- See, "Cetasika (Mental Factors)" and "Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)" for introductions to the types of ***cetasika*** **or "mental factors" that highlight one's "*gathi*" in one's thoughts.**

2. *Cetasika* are inter-related. A good example is *dosa* (strong hate), which arises as a result of *lobha* (strong greed); actually *lobha* TURNS to *dosa*, **they do not arise together**. When someone kills another human, that is due to *dosa*; at the moment of the killing, only *dosa* was in that person's mind. But that *dosa* likely arose due to *lobha*, strong attachment to something at an earlier time.

- And *lobha* is strong when *diṭṭhi* is strong. In the above example, one would not have formed such strong *lobha* if one did not have *diṭṭhi*, and instead would have cultivated the moral *cetasika*, *sammā diṭṭhi,* to some extent (i.e., if one knew the consequences of such a strong attachment that can lead to hate and then killing). **Thus when *diṭṭhi* is removed, *lobha* gets to weaker strength of *rāga* (attachment to sense pleasures).**

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- **Removal of *diṭṭhi* also leads to the reduction of *dosa* (strong hate) to *paṭigha* (tendency to get angry or irritable).**
- *Vicikicchā* is related to *moha*; **when *vicikicchā* is removed, *moha* (morally blind) is reduced to *avijjā* (ignorance of *anicca, dukkha, anatta*) level.** As discussed in another post, *vicikicchā* is the tendency to do unfruitful and harmful things because of a "covered mind", i.e., not knowing the true nature.
- Those two points are stated in another way by saying that the four "*diṭṭhi sahagatha lobha citta*" and the "*vicikicchā citta*" are removed at the *Sotāpanna* stage (thus 5 of the 12 akusala citta are removed at the *Sotāpanna* stage). This was discussed in the post, "Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key."

3. In other posts I have discussed how one's "*gathi*" are intimately linked to the kinds of *cetasika* that dominate in one's mind. The "*apāyagāmī gathi*" or those habits or tendencies of a person that makes the person eligible to born in the *apāyā* (the lowest four realms) are mainly in several key immoral *cetasika*: *lobha, dosa, diṭṭhi, moha*, and *vicikicchā*.

- At the *Sotāpanna* stage, the *cetasaika* of *diṭṭhi* and *vicikicchā* are REMOVED; then *lobha* is reduced to *rāga* (which can be separated out as *kāma rāga, rūpa rāga, arūpa rāga*); *dosa* is reduced to *paṭigha*, and *moha* reduced to *avijjā*.
- At the *Sakadāgāmī* stage, from those remaining above, *kāma rāga* and *paṭigha* are REDUCED.
- Those two, *kāma rāga* and *paṭigha*, are REMOVED at the *Anāgāmī* stage.
- It is only at the *Arahant* stage that the remaining strength of those key immoral *cetasika* of *lobha* and *moha* (i.e., *rūpa rāga, arūpa rāga, avijjā*) together with all other immoral *cetasika* are removed.

4. As one sheds these immoral *cetasika* and thus "immoral *gathi*," one automatically cultivates "moral *gathi*" with moral *cetasika*. We saw above that when *diṭṭhi* diminishes, *sammā diṭṭhi* (which is the same as the *paññā* or wisdom *cetasika*) grows.

- In the same way, as *vicikicchā* is reduced, *saddhā* (faith) *cetasika* grows. This is why a *Sotāpanna* has "unbreakable" faith (*saddhā*) in Buddha, Dhamma, and Saṅgha; *vicikicchā* has been removed. However, that *saddhā* comes through not via blind faith, but via understanding.
- Still, paying homage to Buddha, Dhamma, Saṅgha, via *Tiratana vanadana* or listening to *pirith* helps build *saddhā*.; see, "Buddhist Chanting – Introduction." This is why it is said that one needs to cultivate *saddhā* and *paññā* together.
- Another thing to remember is that while *alobha* (non-greed) and *adosa* (non-hate) are moral *cetasika* opposing *lobha* and *dosa*, *amoha* is NOT actually a *cetasika*. Unlike *alobha* and *adosa*, *amoha* is not cultivated; *amoha* is merely the absence of *moha*.
- Instead, what is cultivated is *paññā* (wisdom) or the *sammā diṭṭhi cetasika*. And that requires understanding of *anicca, dukkha, anatta*. This is why *paññā* (wisdom) has nothing to do with "book knowledge", but is all about comprehending the "true nature of this world of 31 realms". I will have another post on this important point.

5. Another illuminating way to analyze is to look at the removal of the *āsavas* at each stage. The four types of *āsavas* are: *ditthasava* (*āsava* for *diṭṭhi*), *kamasava* (*āsava* for sense pleasures, almost the same as *kāma rāga*), *bhavasava* (*āsava* for *bhava* or existence, which is almost the same as *rūpa rāga* plus *arūpa rāga*), and *avijjasava* (*āsava* for ignorance). Of course "*āsavakkhaya*" or removal of all *āsavas* is *Nibbāna*.

- As we can see (by comparing with #3 above), *ditthasava* is removed at the *Sotāpanna* stage; *kamasava* is reduced at the *Sakadāgāmī* stage and removed at the *Anāgāmī* stage; *bhavasava* and *avijjasava* removed at the *Arahant* stage.

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- Thus we can also see that it is the **combination of *ditthasava* and *kamasava*** that give rise to strong greed (*lobha*) and strong hate (*dosa*). When one loses *ditthasava* by comprehending the true nature of this world, *lobha* and *dosa* are reduced to *kāma rāga* and *paṭigha* (which constitute *kamasava*).
- While such different analyses will be helpful for someone who has been studying them, all these different terms could be confusing to those who are new to these terms. But one will get used to these terms with time, and it is important to understand what they mean (not just to memorize) in the long term. With usage, they WILL become familiar.
- In the days of the Buddha, Buddha Dhamma was called "*vibhangavādī*" or "doctrine that systematically analyzes by parts". Just like medical students learn about the human body by dissecting dead bodies, it is informative to look at the mind by analyzing it in different ways. And all types of analyses are inter-consistent.

6. A *Sotāpanna*, by comprehending *anicca, dukkha, anatta* to a certain extent, REMOVES *diṭṭhi* (i.e., achieves *diṭṭhivisuddhi*) and cultivates *sammā diṭṭhi* to a certain level. And when that happens, the strength of the *moha cetasika* is reduced to just *avijjā* level, and also the *vicikicchā cetasika* is REMOVED. Simultaneously, *lobha* is REDUCED to *rāga*, which then are removed in stages at higher stages of *Nibbāna* as stated in #3 above.

- The above paragraph briefly summarizes what happens at the *Sotāpanna* stage. It may seem simple, but it requires lot of effort to discipline the mind to get to that stage, mostly via learning and contemplating Dhamma.
- One has reduced the strength of attachment to "worldly things" to the extent that one will NOT do certain immoral actions no matter how much wealth or sense pleasure is at stake. One WILL NOT act with *vicikicchā*: there is no hesitation in trying to decide, one KNOWS such an act will lead to the birth in the *apāyā*. It is not something one has to think about at that moment; it comes out AUTOMATICALLY, because of such "*apāyagāmī gathi*" have been PERMANENTLY removed.
- Thus by getting to know some properties of key *cetasika* we can get an idea of how our minds work, and get an idea why different people respond to the same external influences in different ways. **It is because their "*gathi*" or dominant *cetasika* are different.**

7. Now let us take some examples. *Diṭṭhi* is at the forefront because one's "views" determines what one has gotten used to or one is comfortable with.

- If we take the *diṭṭhi* (or view) that says if one bathes in a certain river one could wash away one's sins. This does not appear to be a strong *diṭṭhi*, but it is dangerous one: then one can do all sorts of immoral deeds all day along and then take a bath to "wash away" all those sins and thus get rid of any *kamma vipāka*. Yet, this *diṭṭhi* is something that has been carried from generation to generation in parts of India.
- Many people say, "I don't do immoral things and even help out others, therefore, bad things will not happen to me". That is a *diṭṭhi* too, because that person does not realize that he/she most certainly has done innumerable bad things in previous lives. That *diṭṭhi* therefore arises due to not believing in rebirth. **The "cause and effect" is a valid argument, but that argument holds only within the broader world view, that this is not the only life we have had.**

8. There are several key *diṭṭhis* that are common in Buddhist countries.

- Many "Buddhists" believe that taking and obeying the eight precepts on Full Moon days is enough to attain *Nibbāna*. There are old ladies in Sri Lanka who do not miss a single Full Moon day and dutifully take those precepts. But their minds are filled with ignorance and some of them mostly get together and gossip all day.
- While taking those precepts and mindfully disciplining oneself and meditating for a whole day is an excellent way to practice, just nominally taking precepts is not going to do anything to cleanse one's mind.

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- Then there is the perception that taking even a glass of wine (or some mild alcoholic beverage) is highly immoral. While it is best to avoid taking any kind of alcohol, drinking a glass of wine or beer is not a "*akusala kamma*." Of course if one gets addicted or intoxicated, then one could be led to do *akusala kamma*. Actually, when one gains wisdom via learning Dhamma, **the tendency to crave for alcohol or anything else** gradually diminishes.
- Rituals are prevalent in most Buddhist countries. People may do all sorts of immoral deeds (gossiping, slandering, using harsh words, fishing, hunting, are a few examples) during the day and at the end of the day, they light a lamp for the Buddha, say a few verses ("*gatha*"), and believe that is all they need to do.
- All these come under one of the three *sanyojana*, "*silabbata paramasa*" (diṭṭhi that says following rituals or set guidelines can lead to *Nibbāna*), is removed at the *Sotāpanna* stage.
- But it must be emphasized that most of such procedures CAN BE very effective in calming the mind and building *saddhā* (both of which then help cultivate wisdom by being able to comprehend Dhamma), if done properly while making an effort to cleanse one's mind; see, "Buddhist Chanting – Introduction."

9. We can also see that *vicikicchā* (tendency to do inappropriate/immoral/dangerous deeds) also arises because one is not aware of how *kamma/kamma vipāka* operate and has not comprehended *anicca, dukkha, anatta*.

- It is easy for outside influences to change the mind of someone with strong *vicikicchā* to do bad things. Since children in general are unaware of what is right and what is wrong, it is easy to manipulate their minds. This is why making sure children grow up in environments that are conducive to moral behavior is very important.
- Even adults, who are not aware of the consequences of immoral behavior have high levels of *vicikicchā*. They tend to only look at the immediate gratifications of an act rather than to have a long-term perspective.
- Learning Dhamma is the only guaranteed way to remove *vicikicchā*.

10. Some people tend to think that it is better not to even contemplate on bad consequences of bad actions, or to learn WHY bad actions are bound to lead to bad outcomes. The thinking is "as long as I don't think about such depressing things, I will feel fine".

- Just like not knowing that a certain action is unlawful is not a valid argument in a court of law, ignorance of the Nature's laws is not a valid excuse. Sometimes one can get away when a law is broken by telling more lies and changing the decision of a jury. **But in the Nature's court, it is one's mind that makes the decisions and one cannot fool one's own mind.**
- This is why *diṭṭhis* can be broken only by cleansing one's mind. One cleanses one's mind by first learning about *kamma* and *kamma vipāka* first and THEN reading about *anicca, dukkha, anatta*, and THEN comprehending the true meanings of those words, i.e., by comprehending the true nature of this world; see, "Buddha Dhamma – In a Chart" and "How to Cultivate the Anicca Saññā."
- One's own mind needs to realize futility of doing immoral deeds, **not just because they are bound to bring thousand-fold bad outcomes**, but also because there is "no point", "no real benefit" of doing bad things to fulfil one's sense desires or to "own valuable things"; such sense pleasures or valuable things do not last in the long term. But the consequences can linger on for long times.

11. As I pointed out in "Why do People Enjoy Immoral Deeds? – Diṭṭhi is Key," we all have *diṭṭhis* that have been cultivated in us by the environment that we grew up in, whether it is cultural, social, or religious. And Buddhists are no exception. We all need to critically evaluate such *diṭṭhis* and sort out which ones are bad for oneself. Buddha has clearly stated which *diṭṭhis* are bad: "Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi."

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13.7.3 The Origin of Matter – Suddhaṭṭhaka

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Introduction

1. *Suddhaṭṭhaka* is not even mentioned in many *Theravāda* Texts. It is discussed in "WebLink: PDF-file: Bhikkhu Bodhi-Comprehensive Manual of Abhidhamma," by Bhikkhu Bodhi (2000); see pp. 246, 253-254. However, it does not have the more profound explanation given in this post. Waharaka *Thero* explained that in his discourse mentioned in #10 below. That explanation cannot be found anywhere else in that form, even in the *Tipiṭaka*. Of course, it is fully consistent with the *Tipiṭaka*. It is possible to "make connections" and clarify such issues if it is consistent with the *Tipiṭaka*. I frequently use new information from modern science to clarify some concepts. That is discussed in "Interpretation of the Tipiṭaka – Gandhabba Example."

- Please don't read it, unless you have thought about the basic concepts of "*saŋ*," *gati* (pronounced "*gathi*" as in "theme"), *āsava*, *Paticca Samuppāda*, etc. It may not make much sense, and thus it could discourage people from proceeding any further, thinking, "This stuff does not make sense."
- On the other hand, for those who understand those concepts, this could help them gain more insight.
- The picture will become increasingly apparent as I publish more posts on this issue. Buddha Dhamma's value will also become apparent, which is the best way to cultivate *saddhā* (faith based on understanding)
- This topic is discussed in detail in the "Nāma & Rūpa to Nāmarūpa" subsection of the "Living Dhamma" section.

Origin of Matter – Scientific Theory

2. If we accept that all matter has been created somehow, what is the origin of matter?

- Scientists have no clear explanation for this (November 2015). They say they can calculate the universe's evolution from a fraction of a second after the Big Bang, but physics cannot explain what happened before it.
- Of course, the "Big Bang Theory" has not yet been fully confirmed, even though most scientists believe it.
- Still, some scientists do not believe everything "popped up" suddenly in the Big Bang. See, for example, "Endless Universe – Beyond the Big Bang" by P. J. Steinhardt and N. Turok (2007).
- By the way, English astronomer Fred Hoyle coined the term "Big Bang" to ridicule the concept. See "WebLink: en.wikipedia.org: Fred Hoyle – Rejection of the Big Bang."

Buddha Dhamma – Universe Evolves

3. The Buddha discouraged people from investigating the universe in detail. However, he has taught that uncountable "planetary systems" like our Solar system exist in the universe. That model will have living beings in existence somewhere in the 31 realms. This has been discussed in detail in a few *suttā*, especially the *Aggañña Sutta* (DN 27). I have written an introductory post: "Buddhism and Evolution – Aggañña Sutta (DN 27)".The following are some key points.

(i) The universe has no traceable beginning, just like life.

(ii) The universe has "clusters or groups" of stars. Our Solar system is one of 10,000 "star systems" (cakkavāla or planetary systems; chakrawāta in Sinhala). There is an infinite number of such cakkavāla in the universe.

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(iii) When a star near our Sun blows up in a few billion years, that blast will destroy 10,000 other star systems in the neighborhood. In modern science, such a "star explosion" has a particular name, a supernova.

(iv) Such a cluster of 10,000 world-systems blows up from time to time in the universe. Again, scientists observe such supernovae every year.

(v) Science does not know yet that those destroyed star systems re-form over billions of years.

4. Whatever the model that science eventually clarifies WILL BE consistent with Buddha Dhamma.

- Thus, the universe did not start with a "Big Bang," as many scientists believe right now. Remember that only 100 or so years ago, scientists thought the universe was in a steady state. Scientific theories change to "fit the existing data."
- Just 400 years ago, "science" believed in the geocentric model of the universe. The Earth was in the middle of the universe, and the stars were embedded in a celestial sphere around it far above. See "WebLink: wikipedia.org: Geocentric model."
- But pure Buddha Dhamma has not changed since Buddha Gotama taught it 2500 years ago; see, "Historical Background."
- We will slowly go through the *Aggañña sutta* because that needs enough background material. I expect this topic will take us several years and many essays to complete.

Suddhaṭṭhaka – The Smallest Unit of Matter

5. Here, we will discuss only the origin of the smallest unit of matter, called a "*suddhaṭṭhaka."* (sometimes written as *suddhāshtaka*).

- This unit of matter is a billion times smaller than "an atom" in modern science. One time, not long ago, science believed that an atom was the smallest unit of matter. But they are composites of many "elementary particles." Even many of those "elementary particles" are shown to have more structure! There is no end to how smaller a "basic unit of matter" can get, i.e., there is no clear distinction between matter and energy.
- For example, a "Higgs boson" is just a packet of energy. The light was in the energy category; see "Photons Are Particles Not Waves."
- Matter and energy are essentially the same, related by the famous equation, E (energy) = m (mass) x c^2, where c is the light speed. Thus any small unit of matter is indistinguishable from a "packet of energy." For example, the light comes in "packets" called photons. Thus photon belongs to matter in this sense.
- Thus, in science, the distinction between "matter" and "energy" is blurred at this fundamental level.

6. **However, the Buddha made a clear "demarcation boundary" between matter (*rūpa*) and *kammic* energy that "bears things" (*dhammā*.)** *Dhammā* (or *kamma bīja*/*kamma bhava*) arise via *Paṭicca Samuppāda* ("*avijjā paccayā saṅkhāra"* leading to "*upādāna paccayā bhavo*.) See "What are Rūpa? – Dhammā are Rūpa too!"

A *suddhaṭṭhaka* is a "packet of energy" and the basic unit of matter. It is much smaller in energy compared to a light photon. A single light photon would be made of a large number of *suddhaṭṭhaka.*

- **A *suddhaṭṭhaka,* being a *saṅkhata*, is created by the mind.** The Buddha said, "Manopubbangamā Dhammā..", i.e., "everything has a mind as the precursor…".
- However, almost all of the matter around us was created by this "mental process" long ago. That is the story in the *Aggañña Sutta*: "Buddhism and Evolution – Aggañña Sutta (DN 27)." At present, *suddhaṭṭhaka are* being created by us (via *javana citta*), but in very minute quantities.
- Anyone with higher *abhiññā* powers can create significant matter, like a flower or larger entities. Matter (at the level of *suddhaṭṭhaka)* is created by *javana citta.* And someone with *abhiññā* powers can

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maintain a *citta vīthi* with *javana citta* flowing continuously to generate "significant amounts of matter." See the end of the post, "Citta Vīthi – Processing of Sense Inputs."

What is a *Suddhaṭṭhaka*? Roles of *Avijjā* and Taṇhā

7. *Suddhaṭṭhaka* ("*suddha*" for "pure" or fundamental" + "*aṭṭha*" or "eight") means a unit of matter consisting of eight fundamental entities (usually translated as the "pure octad," for example, in Bhikkhu Bodhi's book per #1 above).

- Four of these belong to the "*bhūta*" stage of *pathavi*, *āpo*, *tejo*, and *vāyo* arising due to *avijjā*. These are the fundamental units of matter, and they cannot be detected by themselves. It may be hard to believe for many at this stage, but those arise due to our "gati" that I have discussed in several posts; see the introductory post: "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavā)." By the way, the removal of "*āsava*" and "*gati*" leads to *Nibbāna*: "The Way to Nibbāna – Removal of Āsavā." One needs to understand these concepts to grasp the material in this post.
- The mind first creates the four *bhūta* with four basic "*gati*" of humans: "*thada gatiya*" or "තද ගතිය" (in Sinhala) means the "coarseness," corresponding to *pathavi*; a defiled mind is "hard" and "coarse" and correspond to "*pathavi*" nature.
- The word *āpo* comes from the tendency to "attach or get attracted to worldly things" ("*bandena gatiya*" or "බැඳෙන ගතිය" in Sinhala means the "bind together," which leads to liquidity in science). *Tejo* comes from "fiery or energetic" ("*thējas gati*" or "තෙජස් ගතිය" in Sinhala), and *vāyo* refers to "motion/vacillation" ("*salena gatiya*" or "සලෙන ගතිය" in Sinhala). They are all created in *javana citta* that arise in mind in minute quantities that cannot be detected. However, *yogis* with *abhiññā* powers can generate large amounts of matter like a flower.

8. There is a deeper explanation: According to the above explanations, *āpo, pathavi, and tejo* can be attributed to *lobha, dosa*, and *moha*. Vacillation in *vāyo* represents uncertainty — representing mundane *alobha, adosa, amoha.* Mundane *amoha* is the ignorance of the Four Noble Truths. See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

- Thus, we can say that *vāyo* is the "better element" compared to *āpo, pathavi*, and *tejo*. The latter three can be attributed to the "*kāma loka,*" and *vāyo* can be taken to represent transcending the *kāma loka*. *Jhānā* represent the mental states in *Brahma* realms that lie above *kāma loka*.
- Thus, we can connect to *anariya yogis* getting into *anariya jhāna* with breath meditation (by temporarily overcoming *lobha, dosa*, and *moha*, i.e., without removing *anusaya*.)

9. **The mind creates four types of gati (*pathavi*, *āpo*, *tejo*, and *vāyo*) due to *avijjā* or ignorance**. We like to have possession of things made out of these units because we do not comprehend the "unfruitful nature" of such impermanent things.

- **The craving for material things leads to four more *gati* due to *taṇhā*.** Due to our tendency to think highly ("*varnanā karanava"* in Sinhala), another *gati* of "*vaṇṇa*" is created as different manifestations of the four primary *bhūta* of *pathavi*, *āpo*, *tejo*, and *vāyo*. Similarly, three more units of *gandha, rasa*, and *ojā* are created due to *taṇhā. Those* correspond to our desire to be in touch with them and be "fooled" (gandha), keep them close (*rassa*), and re-generate them (*ojā*). [***rasa*** : *[m.]* taste; juice; flavour; quick-silver. ***oja*** : *[m.; nt.]* nutritive essence; juice. || ***ojā*** [f.], nutritive essence; juice. ***rassa*** : *[adj.]* short; dwarfish; stunted.]
- It will take too much space to explain these in detail, but I hope you get the basic idea. Further information at "Bhūta and Yathābhūta – What Do They Really Mean." See #5 there, clarifying the transition from "*gati*" to "*bhūta*" to "*mahā bhūta*" stages.

Suddhaṭṭhaka – Eight Components Do Not Arise Individually

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10. Therefore, four basic units of *pathavi*, *āpo*, *tejo*, and *vāyo*, arise due to *avijjā*, and the other four of *vaṇṇa*, *gandha*, *rasa*, and *oja* arise due to *taṇhā*.

- These eight components never arise in isolation and thus are called "*avinibbhoga rūpa.*" They always rise together and all eight are there in any *suddhaṭṭhaka.* Each component's relative "amounts" can vary; thus, some entities may be dominated by one of the eight. For example, *paṭhavī* is dominant in a stone and *āpo* is dominant in water. Even then, all eight are present to some extent. [***avinibbhoga*** : *[adj.]* indistinct; that cannot be separated.]
- This very fundamental level is called the "*bhūta*" stage. *Bhūta* is another name for "ghosts" because of their elusive nature. They can never be detected and only be "seen" by a Buddha. The Buddha explained this to *Mahā Brahma*, who thought he knew everything about the world: "WebLink: suttacentral: *Brahmanimantanika Sutta* (Majjhima Nikāya 49)." I have discussed that part of the *sutta* in #12 of "Anidassana Viññāṇa – What It Really Means."
- And a *suddhaṭṭhaka* can never be divided; thus they are called "*avinibbhoga rūpa kalāpa*."
- Those who understand the Sinhala language can listen to the following discourse by Waharaka *Thero*: "සුද්ධාෂ්ඨක-කර්මශක්තිය සහ භව ශක්තිය"

  WebLink: Listen to the audio of CD063-16 වන සංයුක්තනිකාය - සුද්ධාෂ්ඨක-කර්ම ශක්තිය සහ භව ශක්තිය

Critical Role of *Gati*

11. Thus, "*gati*" leads to "*bhūta*," the first phase of *rūpa* that can be seen (only by Buddha). That is the *suddhaṭṭhaka* stage. That is where mental energy is converted to matter at the fundamental stage. Just keep that in mind as we proceed.

- It may be hard to believe for many at this stage, but those arise due to our "*gati*" that I have discussed in many posts. See the introductory post: "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)." By the way, the removal of "*āsava*" and "*gati*" lead to *Nibbāna*: "The Way to Nibbāna – Removal of Āsavā." One needs to understand these concepts to grasp the material in this post.
- More details in "Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta" and "Gati, Bhava, and Jāti."

Stages of Matter – *Bhūta*, *Mahā Bhūta*, *Dhātu*

12. When enormous numbers of *suddhaṭṭhaka fuse*, they get to a more condensed state of "*mahā bhūta.*" The subtle bodies of *Brahmā* and some *gandhabbā* are made of *mahā bhūta.* This level of "solidification" can be compared (in energy) to electromagnetic radiation at the long-wavelength range; thus, we cannot "see" those entities with our eyes.

- Only when vast amounts of *mahā bhūta* fuse and become even more condensed can we see them. In this highly condensed state, the matter is called "*dhātu.*" Bodies of *devas* are made of finer *dhātu*. That is why we cannot see *devas*, but *Brahmā* can see them.
- Thus our bodies are made of denser *dhātu*, which we can see. That is why solid objects are called "*pathavi dhātu*." *Suddhaṭṭhaka* in such solid objects predominantly has *pathavi.* In liquids, things are bound together and flow together because they mostly have *āpo dhātu*. Not only fire but also those objects that have an "energetic appearance," have more *tejo*. And not only the wind but also things prone to move have more *vāyo*.
- For details: "Bhūta and Yathābhūta – What Do They Really Mean."

Other Implications

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13. Therefore, we can see that *pathavi*, *āpo*, *tejo*, and *vāyo* have much deeper meanings than the earth, water, fire, and wind. Why did the ancient Greeks also use the same terms? Hinduism also uses terms like *karma* (the Sanskrit word for *kamma*), *Nirvana* (the Sanskrit word for *Nibbāna*), etc. The teachings of the previous Buddha, Buddha Kassapa, got distorted with time to become *Vedic* teachings. I need to write about that but see #8 of "Arogyā Paramā Lābhā.."

- There were three Buddhas in this *mahā kappa* (i.e., during the existence of our Solar system) before the Buddha Gotama; that is how those terms came into usage before Buddha Gotama. The previous Buddhas' concepts were transmitted down through successive generations, but the true meanings got lost.
- Human history is much longer than tens of thousands of years, as believed by many today. Whole continents can submerge, wiping out entire populations. That is not considered seriously yet, but there is some evidence: see WebLink: wiki: Submerged continent.
- That is a topic to be discussed later when more evidence becomes available. It will be proven that one region that has not changed since the formation of the Earth is Asia encompassing Sri Lanka, India, and China. **Archeologists should focus more on that region rather than on Africa.** See "Ancient teeth found in China challenge modern human migration theory."

Three Buddhas Before Buddha Gotama in the Present Eon

14. As I mentioned above, there were three Buddhas before Buddha's Gotama. That is how key terms like *pathavi, āpo, tejo, vāyo*, *kamma*, and *Nibbāna* (*nirvāna*) have been used even before the Buddha Gotama. They had been transmitted through generations, but their true meanings had been lost.

- Losing the true meanings in the *Tipiṭaka* happened at least a few times, even during this Buddha *Sāsana,* within the past 2500 years. The best example is the misinterpretation of *saŋ*, *saṁsāra*, *anicca,* and *anatta* during just the past hundreds of years; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)" and "Anicca, Dukkha, Anatta – Wrong Interpretations."
- **But the Buddha Gotama has said that his *Buddha Sāsana* will last for 5000 years. We are only halfway through. That is why it is making a comeback now. And this time, it will have staying power due to the presence of the internet. That is one reason we should all be forever grateful to modern science, much more than all other technological wonders it has brought.**

15. Buddha Dhamma is profound, but once one gets some traction, it can be an exhilarating experience to "dig deeper."

- **August 2019:** Series of posts on "Origin of Life."
- **July 31, 2020:** New series "Buddha Dhamma – A Scientific Approach."
- **February 16, 2023:** New Series "Buddhism – In Charts."

13.7.4 What are Dhamma? – A Deeper Analysis

April 15, 2016; revised November 5, 2017; February 9, 2018; December 27, 2022

1. This is an advanced topic (yet, hopefully, made easy even for those who are not into Abhidhamma). Please don't hesitate to comment if something is not clear. A simpler version is at: "What are rūpa? – Dhamma are rūpa too!."

- In contrast to touching, smelling, and tasting, we do not directly "touch" the external world (matter) with our eyes, ears, or mind.
- While we experience the "outside world" as it is (or objectively) with our five physical senses, what we interact with our minds are our own "perceptions, feelings, plans, and hopes" for that external world.

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- We will get into more details on those two aspects in the future, but in this post, we will look at what "*dhammā*" are in relation to the mind. That will help us address those other two issues in the future.
- It is to be noted that ***dhammā*** are rūpa below the *suddhaṭṭhaka* stage. On the other hand, ***dhamma***, as in Buddha Dhamma or Abhidhamma refers to Buddha's teachings.
- As I mentioned in the "Abhidhamma – Introduction," I very much want to make Abhidhamma easy to grasp for anyone. I also want to highlight that the Buddha Dhamma is well ahead of science (quantum mechanics) in understanding our material world; science has not even begun to explore the mind.

2. Existence in this world of 31 realms is maintained via our attachments to "things" in this world. These "things" are *rūpa*.

- When a mind makes contact with an external *rūpa*, it may generate a brief sense enjoyments called *assāda*; see, "Assāda, Ādīnava, Nissarana." Since we perceive these sense contacts to be long-lasting and enjoyable (and ignore the sufferings that we go through to acquire them), we willingly desire such sensory pleasures.
- **However, any *rūpa* that arises is subjected to unexpected change (*vipariṇāma*) and eventual decay and destruction, which is the basis of *anicca* nature.**

3. Another factor that we have not discussed much in detail is that *rūpa* has different levels of texture or solidity.

- *Rūpa* that we experience in the human realms (and those realms below us) are the densest form called *dhātu*. The *deva* realms above us have finer *dhātu* that we cannot see. In the *rūpa lokas*, *rupi Brahmā* have even finer *rūpa* called *mahā bhūta*. And in the *arūpa loka*, there are just traces of *bhūta* (just the *hadaya vatthu*) made of the smallest unit of matter called *suddhaṭṭhaka,* and of course much finer *gati* (or *gathi*).
- You may want to review the concepts discussed in the following posts: "What Are Rūpa? (Relation to Nibbāna)," "The Origin of Matter – Suddhaṭṭhaka."

4. It is conventional knowledge is that we experience the external world with our five physical senses: We see with our eyes, hear with the ears, smell with the nose, taste with the tongue, and touch things with our physical bodies.

- Is that all one experience? Imagine being in a dark chamber isolated from the rest of the world. A good example is a punishment by the military called solitary confinement, especially in the old days. One is kept in an isolated dark cell for many hours.
- Does such a person experience the outside world? Of course. He/she can think about all sorts of things: recall past events, think about the future, recall any place that he has been to, etc.
- We do this any given day, not only by recalling past experiences, but also by imagining desired future events.

5. Sense contacts other than the five physical senses are due to the sixth sense: the mind. One is unaware of the external world only when one is unconscious.

- So, what are the *rūpa* that we experience with our minds? These are *dhamma*! As stated in the phrase, "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*," contacts of *dhamma* with the *mana indriya* leads to *mano viññāṇa*.

6. The arising of *viññāṇa* due to different types of sensory inputs is described in *abhidhamma* (and also in "WebLink: suttacentral: *Cha Chakka Sutta* (MN 148)") as:

"*cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ*,"

"*sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ*,"

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"*ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṁ*,"

"*jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṁ*,"

"*kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṁ*," and

"*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*"

- Thus it is clear that *mano viññāṇa* arise when *dhammā* makes contact with the *mana indriya*, just like *cakkhu viññāṇa* arises when *(vaṇṇa) rūpa* or light makes contact with the *cakkhu indriya* (eyes) or *sota viññāṇa* arise when *sadda rūpa* (sound waves) make contact with the *sota indriya* (ears).
- *Kāya viññāṇa* result from contacts that are the most coarse (*phoṭṭhabba* or touch due to *dhātu*), and *mano viññāṇa* results from contacts that are extremely fine, dhamma.

7. Thus, we can categorize our six types of contacts with the external world according to the "coarseness" of the contacts.

- The body contacts (touch), taste, and smell are the coarse contacts; they involve direct touching (*pottabba*), and those involve solid particulates (taste and smell).
- Vision involves light particles (photons) interacting with the physical eye. The light was not even considered a particle until Einstein, Compton and others proved that in the early 1920s.
- In the language of physics, sound involves phonons having even less energy than light photons, i.e., they are "even softer".

8. We can also see that the **sensor elements in the body** also get less and less coarse in that order. It must be noted that the sensing elements in the ear are not the ear we see, but a very sensitive area deep inside the ear.

- According to Buddha Dhamma (confirmed by science), two things respond to each other and last longer when in heavy usage, if they have similar densities. For example, if a steel rod rubs against a wooden rod, the wooden rod will soon wear out. But two steel rods (or two wooden rods) can be rubbed against each for long.
- Thus going from touch, smell, taste, sight, and hearing, both the external influences — touch, tasty things, smells, light (photons), sound (phonons) — and the sense elements (body, tongue, nose, eyes, ears) become finer in that order.

9. The finest sensing element is the "*mana indriya*" inside the brain. It is likely to be one of the following: the thalamus, amygdala, or hippocampus. I have not had enough time to investigate the functions of these sensitive elements of the brain, but according to Buddha Dhamma, the "*mana indriya*" is inside the brain and is analogous to the eyes or the ears; more details will become clear as we discuss below.

- What come down in the legend as the "third eye" is this "*mana indriya*." It is supposed to be located behind the forehead.
- The *rūpa* that come into contact with the *mana indriya* are finer than a *suddhaṭṭhaka*, and are still in the "*gati*" stage, but they are on the way to becoming *suddhaṭṭhaka*. They are not coarse enough to be "seeing" even with *abhiññā* powers, and do not make contact with the other five coarse senses. Thus they are, "*anidassanaappaṭighaṁ dhammāyatanapariyāpannaṁ*." See, the last verse of "WebLink: suttacentral: 2.2.2. Mātikā" in *Dhammasaṅgaṇī* of the *Tipiṭaka*.
- Here, "*anidassana*" means "cannot be seen" and "*appaṭigha*" means "cannot be touched or sensed with even the finest instrument". And, "*dhammāyatana pariyāpanna rūpaṁ*" means "belongs to *dhammāyatana*".

10. In the post, "The Origin of Matter – Suddhaṭṭhaka," we discussed how the smallest material element, **a *suddhaṭṭhaka*, is created by the mind with origins in four basic "*gati*" of humans that arise due to *avijjā***: "*thada gati*" (in Sinhala) means the "coarseness", corresponding to *pathavi*; "*bandena gati*" means

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the "bind together" which leads to liquidity corresponding to *āpo*; "*thejas gati*" means the "fiery or energetic", corresponding to *tejo*; and, "*salena gati*" means the "motion", corresponding to *vāyo*.

- **Craving for these material things leads to four more *gati* due to *taṇhā***: Due to our tendency to think highly ("*varnanā karanava"* in Sinhala), another *gati* of "*vaṇṇa*" is created as different manifestations of the *satara mahā bhūta*. Similarly, three more units, *gandha, rasa*, and *oja*, are created due to *taṇhā* corresponding to our desire to be in touch with them, keep them close (*rassa*), and regenerate them. [***rassa***: [adj.] short; dwarfish; stunted]

11. Before these eight inseparable units solidify into what we call matter, there is the precursor stage of *gati*: cultivation of *gati* leads to *bhūta,* which are in the *suddhaṭṭhaka* stage. Further solidification of *bhūta* leads to *mahā bhūta.* The fine *rūpa* of *Brahmā* is composed of *mahā bhūta*.

- The *gati* stage of *rūpa* — the origins of *rūpa* — are also called "*mano rūpa*": these are really what we visualize in our minds. We can visualize scenes from the past, and those are *mano rūpa*. In the process of making *gati,* we constantly think about associated material things; those are *mano rūpa*.

12. *Mahā bhūta*, upon further condensation, become *dhātu*. The bodies of *devas* are made of finer *dhātu*, and our bodies — as well as all material things we see — are composed of denser *dhātu*.

- Therefore, the origin of all matter is *gati*! But our *gati* (of normal humans) do not lead to the formation of significant amounts of even *suddhaṭṭhaka*. So, we still have a long way to go before explaining how these solid objects in our world were formed as described in the *Aggañña Sutta*.

13. Just like the eye receives visual information or the ear the sounds, the "*mana indriya*" receives "*dhammā*." And *dhammā* are much finer than light or sound *rūpa*. All five physical senses deal with signals transmitted via solidified particles made out of *suddhaṭṭhaka,* but *dhammā* are just energy, below what we call "matter". Even most physicists do not consider light as matter or "particles"; I will write a post on why light photons are indeed particles according to quantum mechanics.

- As we discussed in the post, "The Origin of Matter – Suddhaṭṭhaka," even a single light particle (photon) is made of a very large number of *suddhaṭṭhaka.*
- As we discussed there, a *suddhaṭṭhaka* is made by the mind. *Dhammā* can be considered the early stages of a *suddhaṭṭhaka*. They are *kammic* energy packets made by the mind in *javana citta* and arise due to our *gati*. This is the link between mind and matter!

14. Therefore, all six senses allow our minds to interact with the material world. We interact with the material world and the mental world or the *mano* plane.

- Different types of *rūpa* (*vaṇṇa, gandha, rasa, ojā, phoṭṭhabba*) in our physical world (*rūpa loka*) are built with *suddhaṭṭhaka*. *Dhammā* or *kamma bīja* (in the *mano loka*) are basically "energy packets" not yet solidified to the state of a *suddhaṭṭhaka.*
- The *pañcakkhandha* of a living being has "components" from both worlds. The *rūpakkhandha* are our mental impression of the material world (as mental records); see, "Pañcakkhandha or Five Aggregates – A Misinterpreted Concept." The other four *khandha* (*vedanā, saññā, saṅkhāra, viññāṇa*) are our mental impressions of the mind world.
- Every living being is associated with its *pañcakkhandha*., because one makes one's mental impressions. The Buddha said that one could not define a living being with less than five *khandhā*.
- To repeat: **One's *pañcakkhandha* is not one's body as is commonly described.** It is not even physical. It is all mental: "Pañcupādānakkhandha – It is All Mental."

15. The creation of *suddhaṭṭhaka* by the mind in *javana citta*, starts by enhancing one's *gati*. As we will discuss in a future post on the "*Āsevana Paccaya*," the more one does activities related to a given *gati*, the *gati* grows. [**Āsevana-paccayā**: repetition, is one of the 24 conditional relations paccayā.]

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- The growing of a *gati* is the accumulation of a *kamma bīja* (seed), and that is deposited in the *kamma bhava* in the mind plane. These are *dhammā* that is in "*manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ*."
- And they (*dhammā* or *kamma bīja*) can return to one's mind when the mind is in a receptive to such a *gati*. Thus it is a self-feeding feedback loop.
- This is a Crucial point to contemplate on. This is why a drunkard gets the urge to drink, or a gambler to visit a casino. People who don't have such *gati*, do not get such urges because they do not have the corresponding *dhammā*, repeatedly coming back to impinge on the *mana indriya*.
- By the way, as discussed in the "Living Dhamma" section, any such "bad *gati*" can be reduced and eventually eliminated by a two-step method: (i) forcefully stop activities — and conscious thoughts about them — that contribute to that *gati* when one becomes aware DURING such an act OR a conscious thought, (ii) keep learning Buddha Dhamma to comprehend how that process can actually work (as discussed starting with fundamentals of Buddha Dhamma in the "Living Dhamma" section); one key aspect here to contemplate on the bad consequences of such actions/thoughts.

16. To emphasize, *dhammā* arise due to *kamma* that we commit. The more *kamma* we do, the corresponding *dhammā* will grow, and become *gati*.

- *Dhammā* means "to bear"; one bears what one likes and what one engages in.
- When one cultivates "dog *gati*," that is what one bears, and that is what comes back to one's mind at the *cuti-paṭisandhi* moment and can lead to the next *bhava* and thus birth (*jāti*) as a dog.

17. However, creating a *suddhaṭṭhaka* requires trillions of *citta vīthi* running consecutively. Thus it does not happen significantly in a normal human being. It requires not only *jhānā*, but being able to get into *samāpatti*. Those with *abhiññā* powers can get into *samāpatti* very quickly.

- When in *jhānā*, *cittā* can still switch back to five physical senses in between. When one is in a *jhāna*, one can hear external sounds, for example.
- However, when one is in a *samāpatti*, the *jhānic cittā* can flow unceasingly for long periods. Thus, *pañcadvāra citta vīthi* cannot run in between, thus, one is totally unaware of the external environment when in *samāpatti*.

18. Furthermore, when in *samāpatti, jhānic citta* flow unceasingly and make each new *javana citta* stronger than the predecessor with the "*Āsevana Paccayā*." We will discuss this in detail in the future.

- This is how those with *abhiññā* powers (i.e., who can easily get into *samāpatti* and have practiced it well) can even make physical objects: One can start off with a picture of a flower in one's mind and then by creating more and more *suddhaṭṭhaka* with each new *javana citta*, create an actual flower in a very short time!

19. Finally, *dhamma* in the *nāma loka* are the same as those *viññāṇa* established in the *kamma bhava*. This is a subtle point; see, "Viññāṇa Aggregate."

- *Dhamma* or *viññāṇa* are called *anidassana, appaṭigha rūpa* (*rūpa* that cannot be seen or made contact with) and they are just energies lying below the *suddhaṭṭhaka* stage; see, "Anidassana Viññāṇa – What It Really Means."
- *Kamma bhava* is the same as the *nāma loka*; *Dhamma* in the *nāma loka* are the same as *viññāṇa* that are established in the *kamma bhava*.; see, "Our Two Worlds: Material and Immaterial."

13.7.4.1 24 conditional relations Paccaya

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Paccaya: 'condition', is something on which something else, the so-called 'conditioned thing', is dependent, and without which the latter cannot be. Many are the ways in which one thing, or one occurrence, may be the condition for some other thing, or occurrence. In the Paṭṭhāna, the last book of the Abhidhamma Piṭaka comprising 6 large vols. in the Siamese edition, these 24 modes of conditionality are enumerated and explained, and then applied to all conceivable mental and physical phenomena and occurrences, and thus their conditioned nature is demonstrated.

The first two volumes of the Paṭṭhāna have been translated into English by the Venerable U Nārada mūla paṭṭhāna Sayadaw of Burma, under the title Conditional Relations Published by the Pāli Text Society, London 1969, 1981.

The 24 modes of conditionality are:

1. Root condition: *hetu paccayā*
2. Object: *ārammana*
3. Predominance: *adhipati*
4. Proximity: *anantara*
5. Contiguity: *samanantara*
6. Co-**nascence**: *sahajāta*
7. Mutuality: *aññamañña*
8. Support: *nissaya*
9. Decisive Support: *upanissaya*
10. Pre-nascene: *purejāta*
11. Post-nascene: *pacchājāta*
12. Repitition: *āsevana*
13. Kamma: *kamma*
14. Kamma-result: *vipāka*
15. Nutriment: *āhāra*
16. Ability: *indriya*
17. Jhāna: *jhānā*
18. path: *magga*
19. Associaton: *sampayutta*
20. Dissociation: *vippayutta*
21. Presence: *atthi*
22. Absence: *natthi*
23. Disappearance: *vigata*
24. Non-disappearance: *avigata*

1: Root-condition *hetu-paccayā* is that condition that resembles the root of a tree. Just as a tree rests on its root, and remains alive only as long as its root is not destroyed, similarly all kammically advantageous and disadvantageous mental states are entirely dependent on the simultaneity and presence of their respective roots, i.e, of greed *lobha*, hate *dosa* confusion *moha* or greedlessness *alobha* hatelessness *adosa* unconfusedness *amoha* For the definition of these 6 roots, see: *mūla*.

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The roots are a condition by way of root for the mental phenomena associated with a root, and for the material phenomena produced thereby e.g. for bodily expression; Patth.

2: Object-condition *ārammaṇa-paccayā* is called something which, as object, forms the condition for consciousness and mental phenomena. Thus, the physical object of sight consisting in colour and light 'light-wave', is the necessary condition and the sine qua non for the arising of visual-consciousness *cakkhu-viññāṇa* etc.; sound 'sound wave' for ear-consciousness *sotā-viññāṇa* etc.; further, any object arising in the mind is the condition for mind-consciousness *mano-viññāṇa* The mental-object may be anything whatever, material or mental, past, present or future, real or imaginary.

3: Predominance-condition *(adhipati-paccaya)* is the term for 4 things, on the preponderance and predominance of which are dependent the mental phenomena associated with them, namely: concentrated intention *(chanda)*, energy *(viriya)*, consciousness *(citta)* and investigation *(vīmamsā)*. In one and the same state of consciousness, however, only one of these 4 phenomena can be predominant at a time. "Whenever such phenomena as consciousness and mental concomitants are arising by giving preponderance to one of these 4 things, then this phenomenon is for the other phenomena a condition by way of predominance" (Patth.). Cf. *iddhi-pāda*.

4-5: Proximity and contiguity or immediacy-condition *anantara* and *samanantara-paccayā* - both being identical - refer to any state of consciousness and mental phenomena associated with them, which are the conditions for the immediately following stage in the process of consciousness. For example, in the visual process, visual-consciousness is for the immediately following mindelement - performing the function of receiving the visible object - a condition by way of contiguity; and so is this mind-element for the next following mind-consciousness element, performing the function of investigating the object, etc. Cf. *viññāṇa-kicca*.

6: Co-nascence condjtion sahajāta-paccayā i.e. condition by way of simultaneous arising, is a phenomenon that for another one forms, a condition in such a way that, simultaneously with its arising, also the other thing must arise. Thus, for instance, in one and the same moment each of the 4 mental groups feeling, perception, mental constructions and consciousness is for the 3 other groups a condition by way of co-nascence or co-arising; or again each of the 4 physical elements solid, liquid, heat, motion is such a condition for the other 3 elements. Only at the moment of conception in the mother's womb does materiality physical base of mind serve for the 4 mental groups as a condition by way of conascence.

7: Condition by way of mutuality aññāmañña-paccayā All the just mentioned associated and co-nascent mental phenomena, as well as the 4 physical elements, are, of course, at the same time also conditioned by way of mutuality,;just like three sticks propped up one by another.; The 4 mental groups are one for another a condition by way of mutuality. So also are the 4 elements, and also mentality and materiality at the moment of conception.

8: Support-condition nissaya-paccayā This condition refers either to a pre-nascent see: 10 or co-nascent see: 6 phenomenon which is aiding other phenomena in the manner of a foundation or base, just as the trees have the earth as their foundation, or as the oil-painting rests on the canvas. In this way, the 5 sense-organs and the physical base of the mind are for the corresponding 6 kinds of consciousness a prenascent, i.e. previously arisen, condition by way of support. Further all co-nascent see: 6 phenomena are mutually see: 7 conditioned by each other by way of support.

9: Decisive-support or inducement condition upanissaya-paccayā is threefold, namely a by way of object ārammanūpanissaya-paccayā b by way of proximity anantarūpanissaya c natural decisive support pakatupanissaya These conditions act as strong inducement or cogent reason.

a. Anything past, present or future, material or mental, real or imaginary, may, as object of our thinking, become a decisive support, or strong inducement, to moral, immoral or kammically neutral states of mind. Evil things, by wrong thinking about them, become an inducement to immoral life; by right thinking, an

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inducement to moral life. But good things may be an inducement not only to similarly good things, but also to bad things, such as self-conceit, vanity, envy, etc.

b. is identical with proximity condition No. 4.

c. Faith, virtue, etc., produced in one's own mind, or the influence of climate, food, etc., on one's body and mind, may act as natural and decisive support-conditions. Faith may be a direct and natural inducement to charity, virtue to mental training, etc.; greed to theft, hate to murder; unsuitable food and climate to ill-health; friends to spiritual progress or deterioration.

10: Pre-nascence-condition purejāta-paccayā refers to something previously arisen, which forms a base for something arising later on. For example, the 5 physical sense-organs and the physical base of mind, having already arisen at the time of birth, form the condition for the consciousness arising later, and for the mental phenomena associated therewith.

11: Post-nascence-condition pacchā-jāta-paccayā refers to consciousness and the phenomena therewith associated, because they are - just as is the feeling of hunger- a necessary condition for the preservation of this already arisen body.

12: Repetition-condition āsevana-paccayā refers to the kammical consciousness, in which each time the preceding impulse moments javana-citta are for all the succeeding ones a condition by way of repetition and frequency, just as in learning by heart, through constant repetition, the later recitation becomes gradually easier and easier.

13: Kamma-condition kamma-paccayā The pre-natal kamma i.e kamma-intentions, kamma-cetanā in a previous birth is the generating condition cause of the 5 sense-organs, the fivefold sense-consciousness, and the other kamma-produced mental and material phenomena in a later birth. - Kammical intention is also a condition by way of kamma for the co-nascent mental phenomena associated therewith, but these phenomena are in no way kamma-results.

14: Kamma-result-condition *vipāka-paccayā* The kamma-resultant 5 kinds of sense-consciousness are a condition by way of kamma-result for the co-nascent mental and material phenomena.

15: Nutriment-condition *āhāra-paccayā* For the 4 nutriments, see: *āhāra*.

16: Ability-condition *indriya-paccayā* This condition applies to 20 abilities (*indriya*), leaving out No. 7 and 8 from the 22 abilities. Of these 20 abilities, the 5 physical sense-organs 1 - 5, in their capacity as abilities, form a condition only for unmaterial phenomena visual-consciousness etc.; physical vitality 6 and all the remaining abilities, for the co-nascent mental and material phenomena.

17: Jhāna-condition jhāna-paccayā is a name for the 7 so-called jhāna-factors, as these form a condition to the co-nascent mental and material phenomena, to wit:

- (1) thought-conception *(vitakka),*
- (2) discursive thinking *(vicāra),*
- (3) interest *(pīti),*
- (4) joy *(sukha),*
- (5) sadness *(domanassa),*
- (6) indifference *(upekkhā),*
- (7) concentration *(samādhi).* (For definition s. Pāli terms)

1, 2, 3, 4, 7 are found in 4 classes of greedy consciousness see: Tab. I. 22-25; 1, 2, 5, 7 in hateful consciousness ib. 30, 31; 1, 2, 6, 7 in the classes of confused consciousness ib. 32, 33.

This condition does not only apply to jhāna alone, but also to the general intensifying 'absorbing' impact of these 7 factors.

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18 path-condition magga-paccayā refers to the 12 path-factors, as these are for the kammically advantageous and disadvantageous mental phenomena associated with them, a way of escape from this or that mental constitution, namely: 1 knowledge paññā = sammādiṭṭhi right understanding, 2 right or wrong thought-conception vitakka 3 right speech sammā-vācā 4 right bodily action sammā-kammanta, 5 right livelihood sammā-ājīva 6 right or wrong energy viriya 7 right or wrong awareness or mindfulness sati 8 right or wrong concentration samādhi 9 wrong views *micchādiṭṭhi* 10 wrong speech *micchā-vācā* 11 wrong bodily action micchā-kammanta 12 wrong livelihood *micchā-ājīva* Cf. magga

19: Association-condition *sampayutta-paccayā* refers to the co-nascent see: 6 and mutually see: 7 conditioned 4 mental groups *khandha* as they aid each other by their being associated, by having a common physical base, a common object, and by their arising and disappearing simultaneously; Patth. Com..

20: Dissociation-condition vippayutta-paccayā refers to such phenomena as aid other phenomena by not baving the same physical base eye, etc. and objects. Thus material phenomena are for mental phenomena, and conversely, a condition by way of dissociation, whether co-nascent or not.

21: Presence-condition atthi-paccayā refers to a phenomenon - being pre-nascent or co-nascent - which through its presence is a condition for other phenomena. This condition applies to the conditions Nos. 6, 7, 8, 10, 11.

22: Absence-condition natthi-paccayā refers to consciousness, etc., which has just passed, and which thus forms the necessary condition for the immediately following stage of consciousness by giving it an opportunity to arise. Cf. No. 4.

23: Disappearance-condition vigata-paccayā is identical with No. 22.

24: Non-disappearance-condition avigata-paccayā is identical with No. 21.

These 24 conditions should be known thoroughly for a detailed understanding of that famous formula of the dependent origination (*paticcasamuppāda*).

Mahā Thera Nyanatiloka. *Manual of Buddhist Terms and Doctrines*, Buddhist Publication Society, first edition 1952.

See The Significance of Dependent Origination, by Nyanatiloka (WHEEL 140).

13.7.5 Pabhassara Citta, Radiant Mind, and Bhavanga

April 13, 2017; revised January 19, 2018; August 20, 2018; January 7, 2019; February 14, 2021; July 28, 2023

It is a good idea first to read the posts, "Amazingly Fast Time Evolution of a Thought (Citta)" and "Viññāṇa – What It Really Means."

A "Thought" Is the Result of Billions of *Citta*

1. Billions of *citta* flow in a second, and what we experience is the cumulative effect of billions of *citta*, which we call a "thought." Let us start at the base state of a *citta* (loosely translated as a thought, but it is not). Every *citta* has seven universal *cetasika* (mental factors). Universal *cetasika* are discussed in, "What is in a Thought? Why Gati are so Important?."

- Those seven universal *cetasika* are: *Phassa* (contact), *saññā* (perception), *vedanā* (feeling), *cetanā* (intention), *ekaggatā* (one-pointedness), *jivitindriya* (life faculty), and *manasikāra* (memory). This is the "baseline" state of a *citta*, which lasts only a billionth of a second.

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- And during that brief time, many other *cetasika* (good or bad) can be incorporated into a *citta*. **But let us consider the more straightforward case where no other *cetasika* are included.**
- Even such a simple *citta* is still contaminated or defiled at the end of that brief time. This contamination is manifested in *vedanā* and *saññā cetasika*.

Each *Citta* Goes Through Nine Stages!

2. **Each INDIVIDUAL *citta* — during its existence for a billionth of a second — undergoes change in nine stages!** Such a fast process cannot be seen by any human other than a Buddha; see "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination."

- At the end of the nine stages, it has evolved and has become affected by the whole of the *viññāṇakkhandha* (including past *viññāṇa*).
- The contamination of a *citta* is manifested in *saññā* and *vedanā;* **a contaminated *citta* is called *viññāṇa*.**
- *Vedanā* at the base level is "discerning that an event took place" ("*veema*" + "*danaveema*" or "වීම දැනවීම" in Sinhala). Actual "feelings" about the event will be incorporated as the *citta* evolves in nine stages, as discussed below.

Even the First *Citta* Is Contaminated

3. The other critical universal *cetasika* that evolves in nine stages is *saññā*. Even though it has become standard to write is as "*saññā*," that is not how it is pronounced "sangngā":

WebLink: Listen: Play the word "saññā"

- Some do indicate the correct pronunciation by writing as *saññā*. Even though it does not really matter how one writes it ("sanna" or *saññā* or "sangnga"), it is critically important to understand what is meant by it; see, "What is Saññā (Perception)?."
- *Saññā* provides one's perception about a given event that led to the arising of the *citta*. For example, if we see an object, the identification of that object proceeds via those nine stages (and *vedanā* evolves accordingly).
- So, let us briefly go through the nine stages of the evolution of a *citta* using *saññā* as the basis.

Contamination of a *Citta* Is Due to *Anusaya*

4. Each *citta* gets contaminated in those nine stages due to *anusaya* that comes to the surface as *āsava* (or *āsaya*), which are also related to one's *gati*. There are many posts on the site with details on those entities.

- Those nine stages of contamination during the lifetime of the *citta* itself (in a billionth of a second) are ***citta, mano, mānasaṁ, hadayaṁ, paṇḍaraṁ, mano manāyatanaṁ, mana indriyaṁ* (or *manindriyaṁ*), *viññāṇaṁ, viññāṇakkhandho.*** [*Yaṁ cittaṁ mano mānasaṁ hadayaṁ paṇḍaraṁ mano manāyatanaṁ manindriyaṁ viññāṇaṁ viññāṇakkhandho*...]
- This rapid contamination of a *citta* is explained in the "WebLink: suttacentral: Paṭiccasamuppāda Vibhaṅga," in Section 2.5.1. Akusalacitta : "*Tattha katamaṁ saṅkhāra paccayā viññāṇaṁ? Yaṁ cittaṁ mano mānasaṁ hadayaṁ paṇḍaraṁ mano manāyatanaṁ manindriyaṁ viññāṇaṁ viññāṇakkhandho tajjāmanoviññāṇadhātu—idaṁ vuccati "saṅkhārapaccayā viññāṇaṁ*".
- Those nine stages are also listed in the original commentary, section 1.3.5.3. Tatiyacatukkaniddesa in WebLink: suttacentral: 1.3. Ānāpānassatikathā of Patisambhidamaggapakarana (or Part I, p. 360 of Buddha Jayanati Tipiṭaka): "..*yaṁ cittaṁ mano mānasaṁ hadayaṁ pandaraṁ manomanāyatanaṁ manindriyaṁ vinnanaṁ vinnakkhandho*..." [*Yaṁ cittaṁ mano mānasaṁ hadayaṁ paṇḍaraṁ*

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mano manāyatanaṁ manindriyaṁ viññāṇaṁ viññāṇakkhandho...] I trust only three commentaries and all three are in the *Tipiṭaka*: *Patisambhidamagga*, *Petakopadesa*, and *Nettippakarana.*

- All other commentaries were written much later and are not reliable; see, "Buddhaghosa and Visuddhimagga – Historical Background."
- What we experience is *viññāṇakkhandha*. Even after going through the nine stages it is still called a *citta* for convenience; see, "Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination" and "Amazingly Fast Time Evolution of a Thought (Citta)."

Simple Example Explaining the Nine Stages of a *Citta*

5. Let us consider the example of seeing one's mother. At the initial *citta* stage, the only perception is that a person is there. In the next step of "*mano*" (which stands for "calibrating with respect to other persons; "*maneema*" in Sinhala), it is realized that the person is a woman.

- In the third stage of "*mānasaṁ*," "*saŋ*" comes into the picture and extra information (which is personal) is incorporated; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)." Now, one identifies the person as one's mother.
- By the way, we cannot live in this world without at least reaching the "*mānasaṁ*" stage of a *citta*. Otherwise, we will not be able to distinguish a given person in a crowd.
- Actual contamination of the *citta* starts at the next stage of "*hadayaṁ*," which means identifying whether that person is "close to one's heart" and then getting attracted or repulsed. In our example, one recognizes the person as "one's mother" and of course corresponding *vedanā* of an attachment arises as well.

An *Arahant*'s Citta Does Not Contaminate Beyond the '*Mānasan*' Stage

6. An *Arahant*'s *citta* does not evolve beyond the '*mānasaṁ*' stage. So, the Buddha could identify different people, but he did not form any attachment/dislike based on that identification.

- This is what is stated in the *Karaniyamatta Sutta*: "*..mānasaṁ bhāvaye aparimāṇaṁ*..." One needs to cultivate "*mānasaṁ*" as much as possible ("*aparimāna*" or "*appramāna*" or without limit), but not let the *citta* contaminate beyond that.
- That can be done only via reducing and finally removing one's bad *gati*, *āsava*, and *anusaya,* as we discuss below.

Getting Attached at the '*Hadayaṁ*' Stage

7. The next step after "*hadayaṁ*" is "*paṇḍaraṁ*," which means to "add more power," i.e., one's mind will look back at past events (yes, within a billionth of a second), recall how loving she was, and "attach more". It is done automatically by the *manasikāra cetasika*.

- So, the *citta* becomes increasingly contaminated as it advances to the *viññāṇa* stage. Thus *viññāṇa* is a *citta* that is very contaminated due to one's *anusaya, āsava,* and *gati*.
- Finally, it becomes part of the *viññāṇakkhandha*, which includes 11 types of *viññāṇa*: past (*atīta*), future (*anāgata*), present (*paccuppanna*), internal (*ajjhatta*), external (*bahiddha*), coarse (*oḷārika*), fine (*sukhuma*), dislikes (*hīna*), likes (*paṇīta*), near (*santika*), and far (*dūra*). [*yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, ayaṁ vuccati viññāṇakkhandho* (WebLink: suttacentral: *Khandha Sutta* SN 22.48, WebLink: suttacentral: *Puṇṇama Sutta* SN 22.82)]
- A *viññāṇakkhandha* has incorporated not only one's *anusaya*, *āsava*, and *gati*, but also one's memories and future hopes, etc.

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8. Now we can address the issue of a "*pabhassara citta*." First, what is meant by "*pabhassara*"?

- The word comes from three sounds at the root: "*pa*" means again and again, "*bha*" is related to "*bhava*"; and "*sara*" or "*chara*" means "to engage/participate" ("සැරිසරීම" in Sinhala.) Thus a "***pabhasara*** *citta*" with only one "s" in the word (NOT *pabha**ss**ara*) is a contaminated *citta* that will lead to the *saṁsāric* journey or the rebirth process.
- The opposite of "***pabha sara***" is "*pabha assara*," where "*assara*" means "not take part in". It rhymes with "***pabhassara***."
- Thus, someone who has cleansed the mind to generate **"*pabhassara citta*" is not liable to be reborn among the 31 realms**, i.e., an *Arahant* generates "***pabhassara*** *citta.*"
- This is why I say that Pāli is a phonetic language. Meanings come based on sounds. I have given many examples throughout the website.

Pabhassara Citta Is There Only at the Beginning of Nine Stages

9. Therefore, a "***pabhassara citta***" is that base state, or the **pure state** of a *citta*, BEFORE it goes through the nine stages of contamination. It has only the seven universal *cetasika*.

- Each *citta* of a given person starts as a *pabhassara citta* but gets contaminated to varying degrees depending on one's remaining *saṁyojana*/*anusaya* and *gati* at that time.
- Even an *Arahant*'s *citta* is not a *pabhassara citta;* it will contaminate to the level of "*mānasaṁ*," as we discussed above. However, *Arahant phala citta*, which lasts for only one *citta*, is a *pabhassara citta.*
- When an *Arahant* is in *Arahant phala samāpatti,* he/she knows that one is alive but is unaware of outside events. This is called *animitta, appanihita*, *suññata samādhi*. That is different from the *nirodha samāpatti*, where the flow of *citta* stops.
- In Buddha Dhamma, defilements are associated with "dark", and pure states are associated with "bright" or "radiant". So, we could call a *pabhassara citta* a "radiant *citta*," and a mind that generates AND maintains citta at that state a "radiant mind".
- The only time such radiant or pure *citta* flow occurs, is when an *Arahant* is in *Arahant phala samāpatti*, with the *Arahant phala citta* flowing continuously.

Pabhassara Sutta (AN 1.51)

10. This process of contamination of a *citta* is what stated in the "WebLink: suttacentral: *Pabhassara Sutta* (AN 1.51)": "*Pabhassaramidaṁ, bhikkhave, cittaṁ. Tañca kho āgantukehi upakkilesehi upakkiliṭṭhaṁ. Taṁ assutavā puthujjano yathābhūtaṁ nappajānāti. Tasmā 'assutavato puthujjanassa cittabhāvanā natthī'ti vadāmī ti.*"

- First, "*Pabhassaramidaṁ"* is "*Pabhassara idaṁ*." As I keep saying, words are sometimes combined or even a bit changed to rhyme in *suttā*. So, the first sentence says, "Bhikkus, *citta* (the first stage) is *pabhassara* or does not contribute to the rebirth process".
- The following sentence says how it is defiled: "*āgantuka*" (which is also a Sinhala word, "ආගන්තුක") means "introduced." What is introduced is "*upakilesa*" or defilements (that are in one's *gati, anusaya, āsava*). That leads to "*upakilitta*" or contamination. Again. "*kilitī*" in Pāli and Sinhala means "dirty". [***upakkiliṭṭha*** : [adj.] soiled; impure; stained. ***kiliṭṭha*** : [pp. of *kilissati*] become soiled or stained; was impured.]
- The following sentence says, "Those *puthujjano* who do not understand this, cannot comprehend the reality (*yathābhūta*)". *Puthujjana* means an average human who has not been exposed to Buddha Dhamma; i.e., one who does not comprehend *Tilakkhaṇa*. Thus the last sentence says, "therefore, I do not recommend *citta Bhāvanā* to those who do not comprehend *Tilakkhaṇa*."

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Anidassana Viññāṇa Is Not a *Pabhassara Citta*

11. Another famous quote from the WebLink: suttacentral: *Kevaṭṭa Sutta* (DN 11) in the *Dīgha Nikāya*, says, "*Viññāṇaṁ anidassanaṁ anantaṁ sabbato pabhaṁ*..." This could be written as "*Viññāṇaṁ anidassanaṁ, anantaṁ, sabbato pabhaṁ*.." to break into three components.

- Here, "*anidassana*" means "cannot be seen". *Viññāṇa* is more than a *nāma dhammā* and has "*kammic* energy". But it is below the "visible *rūpa*"; see, "Kamma Viññāṇa – Link Between Mind and Matter."
- And, "*ananta*" is infinite; *viññāṇa dhātu* is infinite.
- "*sabbato*" means "in every way/for all".
- As we discussed above in #8, "*pabha*" means "repeated *bhava*" (*pabhaṁ* comes from that).
- Therefore, the above verse means, "*viññāṇa* is unseen, infinite, and leads to the rebirth process for all."
- To emphasize: ***viññāṇa* is a defiled *citta*. We all experience *viññāṇa*, not pure *citta*. Even more accurately, we experience *viññāṇakkhandha* (*viññāṇa* aggregate). However, we loosely call "a thought" a *citta*.**
- One stops the rebirth process by removing one's bad *gati, āsava*, and *anusaya* and not letting *citta* contaminate beyond the "*mānasaṁ*" stage.

More details at this post: "Anidassana Viññāṇa – What It Really Means."

Bhavaṅga Citta Is Not a *Pabhassara Citta*

12. Some commentaries say that *bhavaṅga citta* are *pabhassara citta*. **That is absolutely incorrect.** All living beings have *bhavaṅga citta* that depend on one's *bhava*; see "Bhava and Bhavaṅga – Simply Explained! ."

- *Bhavaṅga* comes from "*bhava*" + "*anga*," where "*anga*" is a "part". So, *bhavaṅga* means "associated with a given *bhava*." *Bhavaṅga* is obviously different for different *bhava*.
- An animal also gets into the *bhavaṅga* state. **Does that mean an animal has a "radiant mind" when it is in the *bhavaṅga* state?**
- Furthermore, sometimes "*anidassana viññāṇa*" is also incorrectly explained as the base level of *viññāṇa*. Per #11 above, it is clear that *anidassana viññāṇa* just explains that *viññāṇa* cannot be "seen."

13. In fact, it is not correct to say *bhavaṅga citta*. *Bhavaṅga* is a "state of mind"; no *citta vīthi* runs during *bhavaṅga*.

- For example, a living being in the *asaññā* realm does not experience any thoughts. There are absolutely no *citta vīthi* running during the whole time there. However, the body is maintained by *bhavaṅga* that corresponds to that *bhava*.

No *Pabhassara Citta* Below *Arahant* Stage

14. So, the point here is that as long as one has bad *gati* (or *anusaya*, *āsava*, etc., which are all interrelated and can be just called *avijjā*), one's thoughts **will be contaminated as they arise.**

- Therefore, we cannot control our thoughts as they arise: **a *citta* is contaminated to the *viññāṇa* stage in a billionth of a second, which is unimaginably fast.** This is why the Buddha said a *citta* is the fastest entity in the world (we loosely call "a thought" a *citta*, even though it is really *viññāṇakkhandha* that we experience).

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- All we can do is to REDUCE *avijjā* (and thus all those related entities of *gati*, *āsava*, *anusaya*) by learning *Dhamma* and then practicing *Ānāpāna* (not breath meditation) and *Satipaṭṭhāna* meditation.
- As one proceeds in the Path, one's had *gati* (and *āsava* and *anusaya*) will start decreasing, and one's *citta* will tend to be more "cleaner and brighter."
- Once one gets to a certain level, one can start contemplating those key concepts like *anicca*, *dukkha*, and *anatta*, i.e., *vipassanā* meditation, and attain *magga phala*.

Contamination of a *Citta* Depends on the *Ārammaṇa* and *Gati*

15. Not all *citta* get contaminated at the same level. A *citta* arises when one of our six sense faculties makes a sensory contact, and the level of contamination of the *citta* depends critically on what that sensory input is.

- Let us take some examples. When we taste delicious food or see an attractive object, greedy thoughts may arise. But we know that we all don't have the same cravings for a given item. Some foods that some people crave can be repulsive to others. In another example, a given person may be liked by some but disliked by others (think about a famous politician).
- Furthermore, we don't generate defiled thoughts in many cases. Billions of *citta* flow through our minds as we look at scenery passing by while riding in a car; they are mostly neutral but still are contaminated to a certain level.
- But the level of contamination will be stronger when one sees an eye-catching object.
- Details at, "Ārammaṇa Plays a Critical Role in a Sensory Event."

A Newborn Baby Does Not Have a *Pabhassara Citta*

16. I have seen some people say that the *cittā* that arise in a baby are *pabhassara citta*. *Anusaya* ALWAYS remains with a lifestream regardless of whether it is a baby, animal, or *Brahma* until that lifestream attains the *Arahant* stage.

- A baby's brain has not developed so it cannot experience the world as we do, and it also cannot express itself. But a baby's *citta* are also contaminated due to *anusaya* being there.
- Only when one attains *magga phala* that a part of one's *anusaya* (and *āsava* and *saṁyojana*) is removed permanently; see, "Conditions for the Four Stages of Nibbāna."

How to Attain a *Pabhassara Citta*

17. As one starts at the *Sotāpanna* stage of *Nibbāna*, and advances through *Sakadāgāmī* and *Anāgāmī* stages to the *Arahant* stage, one's *avijjā* (and thus bad *gati*, *anusaya*, *āsava*, etc.) decrease permanently.

- Thus a *Sotāpanna*'s thoughts will not be defiled beyond a certain level of contamination. Indeed, a *Sotāpanna* will not generate strong *akusala citta* capable of leading to rebirth in the *apāyā*.
- By the time one gets to the *Anāgāmī* stage, one has removed all *kāmāsava* (*kāmā āsava*), and thus will not be tempted by any sensual object in the *kāmā loka*. Therefore, he/she will not be reborn anywhere in the *kāmā loka* (four *apāyā*, human realm, and the six *deva* realms).
- When one gets to the *Arahant* stage, one has removed all *avijjā* (and all bad *gati*, *anusaya*, *āsava*, etc.): One has attained *Nibbāna*, and thus one will not be reborn anywhere in the 31 realms at death.
- All of the above have been discussed in detail in many posts on the site. One can use the site map "Pure Dhamma – Sitemap" or use the "Search" box on the top right to look for posts for given keyword(s).

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14.1 Historical Background – Introduction

One of the earliest posts: Revised May 27, 2017

1. Today, we have three main "schools" of "Buddhism" that include the Theravāda Buddhism in Sri Lanka, Burma, Thailand, and few other South Asian countries, Mahāyāna Buddhism in the form Zen in Japan, China, and several other Asian countries, and Vajryāna Buddhism in Tibet.

- All these are being practiced in other countries in varying degrees. How the original teachings of the Buddha got branched out over 2500 years is discussed in, "Historical Timeline of Edward Conze."

2. The vast literature in Theravāda Buddhism, which is contained in the Tipiṭaka (three baskets of Sutta, Vinaya, and Abhidhamma) are mostly self-consistent.

- Considering the vastness of the material in these documents, the consistency is amazing, and gives one confidence that any "contamination" would be small indeed.

3. However, even the *Theravāda* literature has been contaminated with incorrect interpretations of the *Tipiṭaka*.

- The root causes of misinterpretations of key terms are discussed at several posts below in this section, but specifically two major historical events can be pointed out: "Buddhaghosa's Visuddhimagga – A Focused Analysis" and "Misinterpretation of Anicca and Anatta by Early European Scholars."
- These inconsistencies were first pointed out by my teacher *Thero* who recently passed away, and my goal with this website is to point out those errors and illustrate that those correct interpretations provide a fully-consistent picture: "Parinibbāna of Waharaka Thero."

4. It is hard for me to fathom how a normal human being, regardless of how intelligent he is, could teach the doctrine in such different ways over forty five years, yet be so consistent in multiple ways (the discourses range from simple one-to-one question answer sessions with individuals to lengthy discourses delivered to audiences of thousands of people, not to mention the complex Abhidhamma material).

- Even with the help of a computer, it is hard for me to keep track of the intricacy of Abhidhamma. The complex workings of the mind has been analyzed in multiple ways, and they are all consistent within the Abhidhamma and also with the Suttā.

5. Teachings of the Buddha, as given in the Theravāda Tipiṭaka, are confirmed and solidified with each new scientific discovery (in contrast, the mythical aspects introduced in various forms of Mahāyāna Buddhism are facing problems in light of scientific progress).

Buddha Dhamma is like a diamond covered in the dirt of ignorance. The more we find about the world through scientific methods (thus removing more dirt from the diamond), the more of the diamond's luster become apparent. Not too far into the future, Buddha Dhamma will shine brightly and will greatly help the humanity all over the world.

6. It is ironic in a way how the "materialistic science" is helping to clarify and confirm the teachings of the "mind-based" Buddha Dhamma. Yet the humanity is still only enamored with the truly amazing materialistic advances based on scientific discoveries, and is for most part unaware of its primitive stage compared to ultimate knowledge contained in Buddha Dhamma.

- The real breakthrough may come when science will be forced to embrace the mind as yet another fundamental property of nature.
- The discovery of quantum mechanics has clearly laid the foundation for this next breakthrough. It has been more than hundred years since the advent of quantum mechanics, but it is only within the past two to three decades that real progress has been made in this direction. I discuss these developments in detail in the "Dhamma and Science" section.

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Next, "Methods of Delivery of Dhamma by the Buddha", …….

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14.2 Counterfeit Buddhism – Current Mainstream Buddhism

June 30, 2023; Revised July 4, 2023 (#4); February 25, 2024 (#6)

Counterfeit Buddhism (mainstream Buddhism today) appears like Buddha's teachings but has deviated much from the original teachings. The Buddha foresaw that, as we discuss.

Counterfeit Gold – Buddha's Analogy

1. The Buddha stated that his teachings tend to "go underground" quickly because there is a tendency to replace more profound concepts with simple/mundane interpretations that most people can easily understand. Unfortunately, as discussed below, that prediction came true only 500 years after the Buddha.

- The tendency to deviate from the profound teachings became clear even during the life of the Buddha. During the first 20 years, the Buddha did not declare any *Vinaya* (disciplinary) rules for the *bhikkhus*. Even after the Buddha started enacting *Vinaya* rules (they grew to 227 for the *bhikkhus* and 311 for *bhikkhunis* before the *Parinibbāna* of the Buddha), many started behaving inappropriately and also misinterpreting Buddha's teachings.
- Thus, after the initial "surge" of *Arahants*, the progress slowed even during the latter years of the Buddha.
- One time, Ven. Mahākassapa asked the Buddha why fewer *Arahants* were produced even with established *Vinaya* rules.

2. That question and Buddha's answer are in the "WebLink: suttacentral: *Saddhammappatirūpaka Sutta* (SN 16.13)." Here, "*saddhamma*" ("*sath*" + "*dhamma*") means the "good/true teachings," and "*patirūpa*" means "imitation" (something that looks like the original but is not.)

- Ven. Mahākassapa asked the Buddha, "There used to be fewer training rules but more *Arahants* (*bhikkhū aññāya*). But now there are more training rules and fewer *Arahants*. Why is that?"

The Buddha explained as follows (only the meaning): "Those who could easily grasp my teachings attained *Arahanthood* in the early days. It is more difficult for those remaining to comprehend this profound Dhamma. Even with more *Vinaya* rules (*sikkhāpadāni*,) it is difficult for them to tame their minds and grasp the deep teachings."

Then the Buddha predicted that it would get worse: "The true teaching will go underground when a counterfeit of the true teaching appears. It's like genuine gold going underground when counterfeit gold appears because most cannot distinguish between pure gold and counterfeit gold. **Only a few will be able to make the distinction between my Dhamma and the counterfeit Dhamma.**"

Buddha Did Not Provide a Time Limit

3. There is a widespread belief that Buddha Gotama's Buddha *Sāsana* will last 5000 years. However, I have not seen it in the *Tipiṭaka*. It could be in a later Commentary, but I have not seen such a commentary either.

- In the above, the Buddha stated that his teachings would go "underground" gradually as "fake teachings (that look like the true teachings)" take hold.
- That happened around 2000 years ago (or roughly 500 years after the *Parinibbāna* of the Buddha, with the emergence of "*Mahāyāna* Buddhism" in India.
- Thus, the Buddha foresaw the upcoming decline, but he stated that as long as there are at least *Sotāpannas* among the humans, his teachings will survive "in the underground" where those who can understand and appreciate its value.

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The Emergence of *Mahāyāna* With Counterfeit Dhamma

4. Around 100 BCE, some in India started translating Pāli *suttās* into Sanskrit. Some of those Sanskrit translations have survived in other countries, even though no literature related to Buddhism remained in India after about 1000 AD. The following is one of the *suttās* translated into Sanskrit: "WebLink: suttacentral: The Questions of Nālaka." There seems to be only a handful of such *suttās* translated into Sanskrit that have survived, and they are at the Sutta Central: see "WebLink: suttacentral: Sanskrit Canonical Discourses."

- Starting around 100 BCE, a group of *Mahāyāna* philosophers started compiling Sanskrit ***sutrās***; **these were not even translations of the Pāli *suttas* but were "new interpretations" of Buddha's teachings**. They asserted that old interpretations had become obsolete and needed to be "upgraded" with new concepts.
- The only consolation is that it is easy to distinguish the *Mahāyāna* versions because they are ***sutrās*** (Sanskrit term for ***suttās***). If you see a ***sutrā***, that is one compiled by a philosopher like Nagarjuna. Of course, the exception is the handful of surviving direct translations; but those can be identified as translations. Furthermore, they clearly show the direct translation of ***anicca, dukkha*, and *anatta*** with the Sanskrit words ***anitya, duḥkha, and anātma***. I will discuss that in the next post.
- All original ***suttās*** remain intact in the Pāli *Tipiṭaka*. Yet, most current translations of those Pāli ***suttās*** are incorrect because *Theravada* adopted SOME of the *Mahāyāna* distortions (including the replacement of ***anicca*, *dukkha*, and *anatta*** with the Sanskrit words ***anitya*, *duḥkha*, *anātma***) during the peak of *Mahāyāna* Buddhism in India.

5. In the analogy provided above, when counterfeit gold appears, it becomes widely used because it is cheaper, and most people cannot distinguish the difference.

- In the same way, when the deeper meanings of Buddha's fundamental concepts are replaced by easy-to-understand (but incorrect), superficial, and mundane explanations, most people latch on to such incorrect explanations. That is why *Theravādins* readily adopted some of the "proposed improvements" put forth by *Mahāyāna* philosophers.
- For example, *anicca* and *anatta* are complex Pāli words that CANNOT be translated into any language as single words. Yet, they were first translated to Sanskrit as *anitya* (pronounced "*anithya*") and *anātma* (pronounced "*anāthma*") only 500 years after the passing away of the Buddha.
- **Just like now, most people quickly adopted those simpler explanations. They were praised as "new interpretations for the obsolete teachings,"** as the historian Edward Conze pointed out; see "Historical Timeline of Edward Conze."

The Buddha Predicted the Timeline

6. The Buddha also foresaw the timeline of the "emergence of counterfeit Dhamma." In the "WebLink: suttacentral: *Gotamī Sutta* (AN 8.51)," **he stated that his teachings, in their "full glory," would last only 500 years**. That matches the emergence of *Mahāyāna* roughly 500 years after the *Parinibbāna* of the Buddha.

- The Buddha made that prediction after the establishment of the *bhikkhuni* order. The Buddha first declined to establish the *bhikkhuni* order. After establishing the *bhikkhuni* order, the Buddha told Ven. Ānanda that instead of lasting for 1000 years after his passing away, it would last only 500 years.
- As the Buddha predicted, the "peak period" lasted only about 500 years after the *Parinibbāna* of the Buddha to roughly 100 AD. The emergence of *Mahāyāna* Buddhism started gradually around 100 BC and peaked around 400-500 AD; see the "Mahāyāna Buddhism" section in the Wikipedia article "WebLink: wikipedia.org: History of Buddhism."

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- However, the Buddha also emphasized that his teachings (among humans) will not disappear as long as there are at least *Sotāpannas* among humans who can keep passing down the teachings to the next generation.
- That is in the "*Mahāparinibbāna Sutta* (DN 16)" toward the end: "*Yasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati. Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. Variant: ca → idheva (mr)Imasmiṁ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi. –**Ime ca, subhadda, bhikkhū sammā vihareyyuṁ, asuñño loko arahantehi assāti**.*"

  That means: "Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no true Sotāpanna, no Sakadagami, no Anagami, and no Arahant found. In whatever teaching and training the noble eightfold path is found, there is a true Sotāpanna, a Sakadagami, an Anagami, and an Arahant found. The noble eightfold path is found in this teaching (Buddha Dhamma) and training (Vinaya).

  – As long as bhikkhus maintain the Ariya lineage, this world will have Arahants."

Historical Timeline by Edward Conze

7. The historical timeline is also discussed in detail by Edward Conze in his book, "A Short History of Buddhism" (1980; last edition 2008). According to Conze, the history of Buddhism can be conveniently divided into four periods:

1. The old Buddhism largely coincided with what later came to be known as *Theravāda*.
2. Rise of *Mahāyāna*,
3. Rise of the *Tantra* (*Vajrayāna*) and *Ch'an* (*Zen*),
4. No further divisions.

8. During the heyday of *Mahāyāna*, it became highly influential for about 500 years. As Edward Conze put it, "**The creation of this literature is one of the most significant outbursts of creative energy known to human history, and it was sustained for about four to five centuries."**

- I highly recommend reading the post "Historical Timeline of Edward Conze," where I discussed Conze's book.
- Even though no trace of Buddhism was left in India by the time Europeans took control in the 1800s, the damage had been done, and the consequences have lasted to the present time.

Mahāyāna Influence Led to the Distortion of *Theravāda* Buddhism

9. I have discussed the fact that even the mainstream *Theravāda* Buddhist texts today — which are the closest to the teachings of the Buddha compared to *Mahāyāna*, *Vajrayana*, Tibetan, and other versions — interpret many of the fundamental teachings of the Buddha incorrectly. See "Incorrect Theravada Interpretations – Historical Timeline."

- When the Europeans discovered Buddhism in the 1800s, they found that contaminated version. With the newly discovered printing press, that version got firmly established worldwide. Details in "Misinterpretation of Anicca and Anatta by Early European Scholars."
- However, the Pāli *Tipiṭaka* has been faithfully preserved by a generation of a small number of *bhikkhus*. As discussed in the post "Preservation of the Dhamma," they kept re-writing the whole *Tipiṭaka* on ola

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leaves every 100-200 years (lifetime of manuscripts made of ola leaves.) **That also served the unintended benefit of taking into account the changes in the Sinhalese alphabet over 2000 years.**

- How could Buddha's teachings get distorted so quickly? The Buddha addressed that in his first discourse: **The worldview he discovered during the night of his Enlightenment was radically different from any known worldview.**

The inability of Many to Comprehend the True Teachings

10. **The Buddha explained the root problem of the inability of most people to comprehend the profound — and unimaginably different — worldview he realized during the night he attained the Buddhahood.**

- *Dhammacakkappavattana Sutta* was the first *sutta* delivered by the Buddha just after attaining Enlightenment.
- The following verse appears in the "WebLink: suttacentral: Dhammacakkappavattana Sutta (SN 56.11)" twelve times: "..***pubbe ananussutesu dhammesu***." It means "**this Dhamma that I just discovered has not been known to the world previously**."
- It is a teaching that goes against all mundane views/perceptions about our world. Because of that, there is a high probability that many deep concepts would be easily replaced (and accepted) by people who cannot grasp those more profound meanings. **This is the root cause for the vulnerability of Buddha's teachings to be "easily distorted." People tend to drift toward "simple and mundane concepts."** The obvious example is the currently deeply-embedded view that *Ānāpānasati* is "breath meditation."

11. The Buddha has repeatedly emphasized the need to pay serious attention to comprehending his Dhamma.

- As we know, Ven. Ānanda had an excellent memory (he had memorized the whole *Sutta Piṭaka* and recited it at the First Buddhist Council.)
- Yet, when he told the Buddha that it was easy for him to understand *Paṭicca Samuppāda*, the Buddha admonished him not to take it lightly: "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15)."

12. **The difference between Buddha's worldview and any other worldview ever proposed by a human can be stated simply as follows:** "Humans perceive that happiness is in the material world; they are delighted when able to acquire "valuable worldly entities," whether in desirable partners or expensive things like gold, cars, houses, etc. **However, the Buddha's new found worldview says pursuing those worldly things will — without any doubt — lead to suffering. That suffering manifests not only in future lives but also in this life. The relief from suffering can be experienced in this life itself by comprehending Buddha's true teachings.**"

- One truly comprehends the "*anicca* nature" upon seeing the truth of that last part. **Then one would realize how silly it is to translate "*anicca*" as "impermanence."**
- Thus, "*Nibbānic* Bliss" can be experienced in this life! The way to get there is to become a *Sotāpanna* and diligently practice *Satipaṭṭhāna*/*Ānāpānasati* (practically the same; *Satipaṭṭhāna* is a longer systematic version.) . I will write more in the coming months.
- Understanding "Paticca Samuppāda During a Lifetime" is critically important; also see "Paticca Samuppāda in Plain English."

Unimaginable Harm Inflicted by *Mahāyāna* Buddhism

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13. The Buddha had prohibited even translating the *Tipiṭaka* to Sanskrit; see #13 of "Misinterpretation of Anicca and Anatta by Early European Scholars." However, *Theravāda bhikkhus* started learning Sanskrit during the peak of *Mahāyāna* in India.

- During that time, *Mahāyāna* (based on Sanskrit ***sutrās***) became so influential even in Sri Lanka that the *bhikkhus* at the *Theravāda* Center of *Mahāvihāra* in Anuradhapura had to take some controversial steps to stay relevant. One time, the *Mahāvihāra* was burnt to the ground by a King under the influence of the *Abhayagiri Vihāra*, which adopted *Mahāyāna* teachings; it was rebuilt later.
- Those details are discussed in the Introduction to "WebLink: PDF Download: The Path of Purification" by *Bhikkhu* Ñāṇamoli (BPS Pariyatti, 1999.) The pdf version of the complete book is available in the link provided; **the Introduction section extends from p. 36 to p. 111** and is a MUST READ for those who like to "dig in." I have separated the Introduction to a separate pdf that you can view/download: "WebLink: PDF Download: The-Path-of-Purification-Introduction."
- In the following, I present a few extractions from that Introduction section by *Bhikkhu* Ñāṇamoli.

A Few Highlights from the Introduction section by *Bhikkhu* Ñāṇamoli

14. **Starting at the bottom of p. 36 through the top of p. 38:** "Before dealing with those facts, however, and in order that they may appear oriented, it is worthwhile first to digress a little by noting how Pāli literature falls naturally into three main historical periods.

The early or classical period, which may be called the First Period, begins with the Tipiṭaka itself in the 6th century BCE and ends with the Milindapañhā about five centuries later. These works, composed in India, were brought to Sri Lanka, where they were maintained in Pāli but written in Sinhalese. By the first century CE, Sanskrit (independent of the rise of Mahāyāna) or a vernacular had probably displaced Pāli as the medium of study in all Buddhist "schools" on the Indian mainland. Literary activity in Sri Lanka declined and, it seems, fell into virtual abeyance between CE 150 and 350, as will appear below.

The first Pāli renascence was underway in Sri Lanka and South India by about 400 CE and was made viable by Bhadantācariya Buddhaghosa. This can be called the Middle Period. Many of its principal figures were Indian. It developed in several centers in the South Indian mainland and spread to Burma, and it can be said to have lasted till about the 12th century. Meanwhile, the renewed literary activity again declined in Sri Lanka till it was eclipsed by the disastrous invasion of **Magha** in the 11th century. [In 1214 **Magha** of the Kalingas invaded Sri Lanka with the help of thousands of such mercenaries, and he took control of the whole island. See "WebLink: britannica.com: The fall of Polonnaruwa."]

The second renascence, or the Third Period as it may be termed, begins in the following century with Sri Lanka's recovery, coinciding more or less with major political changes in Burma. In Sri Lanka, it lasted for several centuries, and in Burma for much longer, though India lost all forms of Buddhism about that time or soon after." (**My comment:** Unfortunately, Buddhaghosa only made the situation worse. He misinterpreted *Ānāpānasati* as "breath meditation" in his Pāli compilation, *Visuddhimagga*"; see "Buddhaghosa's Visuddhimagga – A Focused Analysis.")

On p. 46: "**In the first century CE, Sanskrit Buddhism ("*Hīnayāna*," and perhaps by then *Mahāyāna*) was growing rapidly and spreading abroad. The Abhayagiri Monastery would naturally have been busy studying and advocating some of these weighty developments while the Great Monastery had nothing new to offer:** (**Comment:** highlighting mine; note that *Bhikkhu* Ñāṇamoli specifically called the altered *Hīnayāna* "**Sanskrit Buddhism**") the rival was thus able, at some risk, to appear go-ahead and up-to-date while the old institution perhaps began to fall behind for want of new material, new inspiration, and international connections, because its studies being restricted to the orthodox presentation in the Sinhalese language, it had already done what it could in developing Tipiṭaka learning (on the mainland Theravāda was doubtless deeper in the same predicament). Anyway, we find that from the first century onwards, its constructive scholarship dries up, and instead, with the reign of King Bhātika Abhaya (BCE 20–CE 9), public wrangles begin to break out between the two monasteries. This scene indeed drags

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on, gradually worsening through the next three centuries, almost bare as they are of illuminating information. King Vasabha's reign (CE 66–110) seems to be the last mentioned in the Commentaries as we have them now, from which it may be assumed that soon afterward, they were closed (or no longer kept up), nothing further being added. Perhaps the Great Monastery, now living only on its past, was itself getting infected with heresies. But without speculating on the immediate reasons that induced it to let its chain of teachers lapse and to cease adding to its body of Sinhalese learning, it is enough to note that the situation went on deteriorating, further complicated by intrigues, till in Mahāsena's reign (CE 277–304) things came to a head.

- **The excerpts end here.**

15. Note that *Abhayagiri* (which readily adopted *Mahāyāna* concepts) had been a rival to the *Theravada* Center of *Mahāvihāra* (**Great Monastery** in the above quote) for a long time.

- Reading the whole Introduction section (pp. 36-111) is necessary to get a good idea.
- Also, note that the periods mentioned in Conze's book (and also in other sources like Wikipedia) can vary. The first written historical record was in the Sinhalese *Mahāvamsa*, compiled around 450 CE. **Thus, there are many "unverified historical accounts" up to at least 400 CE.**

True Teachings Must Be Pursued by Those Interested

16. After spending several years on internet forums trying to explain the glaring contradictions with current "mainstream Buddhism," I recently realized that such "engagements" are stressful, a hindrance to my progress, and also can be harmful to those who are on the "other side" (believing their interpretations are correct.) I will focus on posting on this website and not get involved in any "debates." Buddha Dhamma cannot be understood by engaging debates; it is fruitless to engage in debates. My only regret is not realizing it sooner.

- It is up to each person to decide which version is correct. My responsibility is to present my understanding to the best of my ability.
- How can someone decide which version is correct? As the Buddha pointed out, anyone should be able to figure that out by checking for consistency within the three *Piṭakas*: *Sutta*, *Vinaya*, and *Abhidhamma.*
- Only the Pāli *Tipiṭaka* remains faithful to Buddha's teachings because it has remained in Pāli, unaltered for 2000 years. Most current translations have grievous errors, and many of my posts point them out. I even started a new section, "Elephants in the Room," to point out the apparent logical contradictions that even an intelligent child can see. Also see "Buddha Dhamma: Non-Perceivability and Self-Consistency."
- The sequel to the current post: "Anicca, Dukkha, Anatta – Distortion Timeline."

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14.3 Methods of Delivery of Dhamma by the Buddha

December 12, 2015

1. Buddha Dhamma is undoubtedly the most complex "theory" in the world. It is truly amazing that such a deep philosophical doctrine has survived over 2500 years.

- However, we can be confident that the pure Dhamma still survives, because the three baskets of *sutta, vinaya,* and *abhidhamma* were written down in 29 BCE when there were still numerous *Arahants* were present.
- After about 100 - 200 CE, people started translating the *Tipiṭaka* into *Sanskrit* and also the *Mahāyāna* sect started writing their own *suttā* in *Sanskrit*; see, "Historical Timeline of Edward Conze."

2. Another important point to remember is that there is no single discourse in which the Buddha has drawn together all the elements of his teaching and assigned them to their appropriate place within some comprehensive system; see, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

- Therefore, the same material was delivered in a variety of different ways over the 45-year "ministry" of the Buddha. If some mistakes were made in the transmission of one of the *suttā* or discourses, that would become apparent when compared with the numerous other discourses or the *Abhidhamma*.

3. The Buddha tailored his discourses to his audience at hand. Thus his teachings that have been transmitted encompass a broad spectrum, ranging from one-to-one conversations with people who had particular questions in mind to long discourses to audiences consisting of groups with wide-ranging mental capabilities.

- If the Buddha realized that it was not fruitful to explain a deep concept to an individual, he remained silent. One example cited is Buddha's silence when a certain wanderer named Vacchagotta asked him whether there was an *Atman* or *āthma* (permanent soul) or not. Even though Buddha had clearly explained in *Paṭicca Samuppāda* that the concept of a lifestream with changing "*gathi*," in this case, he remained in silence when Vacchagotta asked him the question twice. Vacchagotta then left.
- After Vacchagotta left, Buddha's personal attendant, Ven. Ānanda, asked him why Buddha did not explain the concept that it is not correct to say "there is no soul" or "there is a soul" to Vacchagotta. The Buddha told Ānanda that he did not think Vacchagotta was mentally capable at that time to understand the concept, and that he did not want to confuse him. See the post, "What Reincarnates? – Concept of a Lifestream" for the correct explanation.
- It turned out that Vacchagotta later became a disciple and even attained *Nibbāna* through his efforts.

4. Other times, he would enunciate invariable principles that stand at the heart of the teaching: for example, *Abhidhamma* is a complete description of the working of the mind. The Buddha delivered this *Abhidhamma* material in summary form to his chief disciple, Ven. Sāriputta, and it was Ven. Sāriputta and his followers who expanded that summary to the form that we have today in the *Tipiṭaka*; see, "Abhdhamma – Introduction."

- But in most cases, instead of trying to provide the most thorough and intellectually deep answers, he tried to find the best way to steer people to the truth according to their mental capabilities. Some recent books have misrepresented such isolated one-to-one correspondence as indications that some fundamental issues have not been addressed by the Buddha. They are probably unaware that such questions have been answered in other *suttā*. I will point such instances as they come up in other posts.

Next, "Misconceptions on the Topics the Buddha "Refused to Answer"", …..

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14.4 Misconceptions on the Topics the Buddha "Refused to Answer"

Revised January 25, 2019; March 26, 2021; re-written October 9, 2022

The "Unanswered Questions"

1. Some say that the Buddha refused to answer a set of questions; see "WebLink: en.wikipedia.org: The unanswered questions." According to that article and others, the four questions that the Buddha did not answer are:

1. Is the world eternal?
2. Is the world finite?
3. Is the "self" identical to the body?
4. Does *Tathāgata* (Buddha/*Arahant*) exist after death?

- Buddha did provide answers to those questions. But the answers depend on what one understands by the words "*loko*" (the world) and "*jīvaṁ*" (life.)

Buddha's Method of Answering Questions

2. Buddha's main concern at any given instance was to provide an answer that the audience at hand was able to comprehend.

- If the correct answer had befuddled the audience, he remained silent on that question. There are some *suttā* with such accounts.

3. A good example is when a monk named Māluṅkyaputta came to the Buddha and asked several questions regarding the universe and stated that he would leave the order if the Buddha refused to answer them; see "WebLink: suttacentral: The Shorter Discourse to Māluṅkyaputta (MN 63)."

The Buddha told Māluṅkyaputta, "Suppose Māluṅkyaputta, a man is wounded by a poisoned arrow, and the friends and relatives bring him to a surgeon. Suppose the man should then say: "I will not let this arrow be taken out until I know who shot me; whether he is a Ksatriya or a Brahmana or a Vaisya or a Sudra (i.e., which caste); what his name and family may be; whether he is tall, short, or of medium stature; whether his complexion is black, brown, or golden; from which village, town, or city he comes. I will not let this arrow be taken out until I know the kind of bow shot me; the kind of bowstring used; the type of arrow; what sort of feather was used on the arrow, and with what kind of material the arrow was". Māluṅkyaputta, that man would die without knowing any of these things. Even so, Māluṅkyaputta, if anyone says: "I will not follow the holy life under the Blessed One until he answers these questions such as whether the universe is eternal or not," he would die with these questions unanswered by the Blessed One."

4. However, other *suttā* provided the answers, or they are inherent in the doctrine itself.

- For example, the answer to the fourth question should be evident to anyone who has understood the primary goal of an authentic Buddhist: "to stop the rebirth process"; see "Four Noble Truths – Suffering and Its Elimination."

5. The Buddha seems to have followed four ways of treating questions:

i. Should answer some directly,

ii. others should be answered by way of analyzing them,

iii. counter-questions should answer some others, and

iv. put aside some since they serve no purpose.

- This is stated in the "WebLink: suttacentral: *Pañhabyākaraṇa Sutta* (AN 4:42)."

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- As mentioned in the above section, depending on the audience, he chose the method that he deemed appropriate.

Answers According to Mundane Meanings

6. Nowadays, the words "*loko*" and "*jīvaṁ*" are taken as "the world out there/cosmos" and "self," as Wikipedia article of #1 indicates. Here, the short answers are: Yes; No; It is not correct to say there is a "self" or "no-self"; No.

The answers to the first two questions are in several *suttā*, but mainly in the *Aggañña Sutta* (DN 27). An introduction to that *sutta* is in "Buddhism and Evolution – Aggañña Sutta (DN 27)."

- As you can see in that post, the Buddha's version sharply contrasts the current scientific understanding. For example, Earth was exclusively populated by humans who had subtle, invisible bodies in the beginning. This is the reverse of the currently adopted "theory of evolution" in science.
- However, as pointed out in that post, Buddha's version had survived previous scientific theories. I have no doubts that further scientific discoveries will confirm Buddha's version; also see "Dhamma and Science – Introduction."

7. Think about the fact that starting with the Greek philosophers at the time of the Buddha (a coincidence), Western science took over 2500 years to reach the current level of understanding of the universe.

- Even two hundred years ago, the scientific understanding was limited to the Solar system and nothing beyond that. Now we know that there are billions of galaxies, each with billions of stars (most of which have planetary systems like our Solar system) and that all this started with the big bang.
- This slow transition took the genius and courage of people like Galileo, who sometimes sacrificed their lives to bring out the truth.
- But the Buddha knew all about the universe and how the mind worked 2500 years ago!

8. Buddha has explained that both theories of a "self" and "no-self" are wrong. That is discussed in detail in many *suttā;* see, for example, "What Reincarnates? – Concept of a Lifestream" and "Anattā – A Systematic Analysis."

The Buddha's following answer illustrates the urgency with which he asked the followers to "follow the path" diligently instead of wasting valuable time on metaphysical questions.

9. Buddha's perspectives on many issues ranging from the working of the mind to those on the universe, are apparent in his teachings on *Abhidhamma* (and also in some main *suttā*, such as the *Aggañña sutta*). Fundamental aspects of the universe (infinite in space and time) are inherent in the doctrine.

- For example, his teachings are based on cause and effect (principle of causality). There can be no effects without prior causes. This is the opposite of the "Creator model," which requires a Creator of the world. The causality principle NECESSARILY requires that there can be no beginning!
- Those principles are embedded in the teachings, but the Buddha avoided giving answers to specific questions, especially from individuals, because it would have confused those people.

Answers According to "Buddhist Meanings"

10. In most cases, by "*loko*" (and also "*sabba*" or "all,") the Buddha meant "one's world" and NOT the conventional meaning that scientists use for the "world out there" with innumerable stars and planets.

- One's world is the five aggregates. That is all each "person" has ever experienced. But there is no "person" that "travels the rebirth process." Each existence arises depending on causes and conditions (*Paṭicca Samuppāda*.)

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- The Buddha has given clear answers based on the above in "WebLink: suttacentral: *Sassatadiṭṭhi Sutta* (SN 24.9)" and "WebLink: suttacentral: *Asassatadiṭṭhi Sutta* (SN 24.10)." **The Buddha describes the five aggregates (*rūpa, vedanā, saññā, saṅkhārā, viññāṇa*) as the "*loka*."**
- The first position ("*loka*" is eternal) is *sassata diṭṭhi* and the second position is *uccheda diṭṭhi.*
- **Note:** The translator (of the English versions in the links) incorrectly translated "*loko*" as "cosmos," the mundane meaning we discussed earlier. Also, he has truncated the five aggregates in the second *sutta* and the following *suttas*. The complete versions are there in the *Buddha Jayanthi Tipiṭaka* Edition.

11. The following two *suttas* address the issue of whether "*loka*" is infinite or not: "WebLink: suttacentral: *Antavā Sutta* (SN 24.11)" and "WebLink: suttacentral: *Anantavā Sutta* (SN 24.12)."

- The two *suttas* following that "WebLink: suttacentral: *Taṁjīvaṁtaṁsarīraṁ Sutta* (SN 24.13)" and "WebLink: suttacentral: *Aññaṁjīvaṁaññaṁsarīraṁ Sutta* (SN 24.14)" state that it is not correct to say either life (*jīva*) is the same as the body (*sarīra*) or not.
- Here, those with *uccheda diṭṭhi* believe that life (*jīva*) is associated with the physical body (*sarīra*) in this life. When the body dies, that is the end of *jīva.*
- Those with *sassata diṭṭhi* refer to *jīva* as a "lifestream that continues without end" because it has a permanent entity (*ātman*) associated with it.

12. There are four more *suttas*, "WebLink: suttacentral: *Hotitathāgato Sutta* (SN 24.15)" through "WebLink: suttacentral: *Nevahotinanahotitathāgato Sutta* (SN 24.18)" stating that it is not correct to take those positions on the "status of a Buddha/*Arahant*" after *Parinibbāna.* That is because we cannot express anything about *Nibbāna* in the terminology of "this world."

- *Mahayanists* believe that *Buddha/Arahants* still exist in this world of 31 realms. That is the wrong view of the first *sutta* in the four *suttas*.
- The other three wrong views arise because of not understanding the following fact. Once attaining *Parinibbāna,* the "status" of Buddha/*Arahants* cannot be expressed with the vocabulary of "this world of 31 realms." We can only say that Buddha/*Arahants* will not be reborn in this world.

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14.5 Misinterpretations of Buddha Dhamma

Revised October 5, 2016; rewritten February 27, 2023

Misinterpretation of Buddha Dhamma (Buddhism) started with the emergence of *Mahāyāna* in India and was accelerated by the commentaries of Buddhaghosa.

1. After Emperor Asoka's reign [WebLink: en.wikipedia.org: c. 304 – 232 BCE], no further steps were taken to hold back the inevitable *Brahminic* influence on Buddhism in India. Buddhism went through a gradual decline in India (despite or even because of the resurgent philosophical activity led by Nagarjuna, Asanga, Vasubhanudhu, and others around the beginning of the first millennium) and virtually disappeared from India during the first millennium.

2. The *Mahāyāna* version of Buddhism started with the works of Nagarjuna [WebLink: britannica.com: 2nd century C.E. or WebLink: en.wikipedia.org: ca. 150–250 C.E.], who, in all likelihood, had the best intentions for promoting Buddhism (even though he was naive enough to assume that Buddha Dhamma can be refined for the "new ages").

- These refinements became significant when WebLink: D. T. Suzuki's books were written in the early 1900s, and the original teachings were severely distorted. This is why I am so obsessive about ensuring my essays are compatible with Buddha's original teachings.

3. All these distortions in both *Mahāyāna* and Theravada versions have their origins in various philosophers (such as Nagarjuna and Buddhaghosa) trying to interpret Buddha Dhamma in terms of mundane concepts.

- However, as pointed out in many posts on this website (see #8 below), it is easy to point out the inconsistencies with such mundane interpretations by Nagarjuana, Buddhaghosa, and others, especially with the evidence gained by the scientific advances made during the past few hundred years.
- And such scientific evidence and those that are yet to be discovered will only confirm the pure Dhamma that stays intact in the *Tipiṭaka* to the day, as also pointed out in that post.

4. The *Tipiṭaka* (Pāli Canon) has the correct teachings of the Buddha. However, it is in a condensed form fit for listening, retention, recitation, memorization, and repetition – the five major elements in oral transmission.

- Commentaries were composed to explain condensed versions, especially in some deep *suttas*. Even though many of the original commentaries ("*Sinhala Atthakata*") have been lost, three commentaries compiled by *Arahants* at the time of the Buddha are still there with the *Tipiṭaka*: *Paṭisambhidāmagga*, *Petakopadesa*, and *Nettippakarana*. See "Preservation of the Buddha Dhamma."
- This is a critical point. For example, the Buddha orally delivered the main *Suttas* over many hours; the *Dhamma Cakka Pavattana Sutta* was delivered to the five ascetics over several days. For easy transmission, these discourses were SUMMARIZED in *Magadhi* (and that particular format of "lining up" was termed Pāli); see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Each line, sometimes even a word in a *Sutta,* needs a further explanation; see "Satipaṭṭhāna Sutta – Structure" and follow-up posts. Such "explanatory texts" or "commentaries" were initially written in *Sinhala* and were called "*Sinhala Atthakata*."

5. Commentaries in *Sinhala* accumulated for centuries, and in the fourth or fifth century CE, these commentaries were translated to Pāli **(and edited with his ideas incorporated)** by Buddhaghosa. **Subsequently, most of the original *Sinhala* commentaries were lost, and today we only have the edited summaries of Buddhaghosa, where he incorporated his *Vedic* concepts.**

- Among the "tainted" commentaries to the *Tipiṭaka*, those on the *Abhidhamma* are dominated by the three commentaries of Buddhaghosa: (i) the Atthasālinī, "The Expositor," the commentary to the *Dhammasaṅgaṇī*, (ii) the *Sammohavinodani*, "The Dispeller of Delusion," the commentary to the *Vibhaṅga*, and (iii) the *Pañcappakaranatthakatha*, the combined commentary to the other five treatises in the *Abhidhamma*.

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- But it must be remembered that Buddhaghosa wrote those commentaries with his ideas as a former Hindu Brahmin.
- **The original *Tipiṭaka* remains unaltered, including those three original commentaries mentioned in #4 above.**

6. Besides writing those commentaries on the *Tipiṭaka* while he was in Sri Lanka, Buddhghosa also wrote the *Visuddhimagga* (The Path of Purification) around 430 CE, wrongly considered an essential treatise on *Theravada* doctrine.

- I have pointed out many problems with Buddhaghosa's writings – including *Visuddhimagga* — at this site. See "Buddhaghosa and Visuddhimagga – Historical Background" and "Buddhaghosa's Visuddhimagga – A Focused Analysis."
- The most common problems include misinterpretation of *Ānāpānasati Bhāvanā* as "breath meditation"; see, "7. What is Ānāpāna?" and "Mahā Satipaṭṭhāna Sutta."
- He also incorporated *anariya* versions of *kasiṇa* meditations. In *Ariya* (or true Buddhist) meditations, the object of meditation is *Nibbāna,* not a mundane object like a *kasiṇa* object.

7. This is a critical issue since most current *Theravada* institutions teach mainly the works of Buddhaghosa since those works are supposed to be reliable summaries of the teachings in the *Tipiṭaka*. Therefore, it is good to have the works of Buddhaghosa reviewed extensively.

- I will point out the most critical misrepresentations on this website. The Dhamma that I present here is, in my opinion, the correct interpretation of the *Tipiṭaka*. I hope you will come to that conclusion after carefully examining the material.
- More details can be found in "Incorrect Theravada Interpretations – Historical Timeline" and other posts in the "Historical Background" section.

8. Another critical point is that the Buddha advised not translating the *Tipiṭaka* word-by-word into any other language. See #5 of "Preservation of the Buddha Dhamma."

- Of course, this tradition was broken with the emergence of the *Mahāyāna* version of Buddhism just 500 years after the Buddha. *Vedic* teachings highly influenced *Mahāyāna* Buddhism and both those highly influenced Buddhaghosa. That is how incorrect translations of *anicca* as "impermanence" and *anatta* as "no-self" got incorporated into *Theravada* Buddhism. See "Misinterpretation of Anicca and Anatta by Early European Scholars."
- The problems with such incorrect translations can be easily seen because they lead to inconsistencies with the *Tipiṭaka.* The following section discusses these critical issues: "Elephants in the Room."
- However, the teachings of the Buddha are entirely self-consistent. Those original teachings are in the *Tipiṭaka* and remain unaltered, including those three original commentaries mentioned in #4 above. See "Buddha Dhamma: Non-Perceivability and Self-Consistency."

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14.6 Preservation of the Buddha Dhamma

Revised October 28, 2017; November 11, 2017; January 9, 2019; re-written January 26, 2020; (revised June 19, 2021;) re-written June 25, 2021; revised August 29, 2022; November 19, 2022; revised October 5, 2024

Tipiṭaka – The Pāli Canon

1. After the passing away of the Buddha, his teachings were handed down verbally from one generation to the next over three to four hundred years. Preservation in the written form took place 2000 years ago.

- *Tipiṭaka* was composed in a form suitable for easy verbal transmission, often in SUMMARY form. See, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa." That is why it survived almost entirely in content over this long period.
- It was written down in Matale, Sri Lanka, at the turn of the first century, 2000 years ago. See "Welcome to Aluvihāra Rock Cave Temple" for information about where the *Tipiṭaka* writing occurred.
- The other early written Buddhist documents are from Gandhāra in modern northwestern Pakistan; see "The Buddhist Literature of Ancient Gandhāra" by Richard Salomon (2018.) However, those do not provide a complete version of the *Tipiṭaka*; see p. 83 of the book.
- All other documents in Chinese, Tibetan, etc., date later and are derived from the Pāli *Tipiṭaka*.

Initial Oral Transmission

2. The Buddha's discourses were said to have been delivered in the *Māgadhi* language.The written form was called Pāli. But Pāli does not have its script, so it was written down with Sinhala script.

- **That provides a strightforward way of sorting out the Mahāyāna literature, written in Sanskrit and never written in Pāli. Mahāyānic philosophers wrote all the Sanskrit *suttā* in Sanskrit.**
- Around the turn of the first millennium, translations of the *Tipiṭaka* to Chinese and Tibetan also took place. The original manuscripts in Pāli can be expected to contain most of the Buddha's original discourses.

3. Today, it is hard to fathom (especially for Westerners) that such accuracy would be possible in verbally transmitted material.

- However, we need to understand the background traditions and the monks' determination over thousands of years that helped preserve most of the original teachings.
- Even today, some people have memorized large sections of the *Tipiṭaka*, especially in Myanmar (formerly Burma). In Myanmar, there are special examinations to test memorization. See "WebLink: myanmarnet.net: Tipitakadhara Sayadaws of Myanmar (Burma) in Five Decades." Also, see "WebLink: dhammadharo: Memorizing the Tipitaka."
- During oral transmission, groups of *bhikkhus* memorized (overlapping) sections of the *Tipiṭaka*. Then during a *Sangāyanā* (Buddhist Council), they all got together and compared each other's versions to ensure compatibility.

It Took Three Councils to Finalize the *Tipiṭaka*

4. A major reason for the assembly of the First Buddhist Council within three months of the Buddha's *Parinibbāna* — around 480 BCE — was to organize the vast material.

- Within the next two hundred years, two more Councils were held to recite and verify the teachings and to finalize the *Tipiṭaka* in three broad categories ("*ti*" + "*piṭaka*" or "three baskets"). The second was held about a century after the first one.

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- The third was held in 250 BCE at Pataliputra under the patronage of King Asoka. At this Council, the "three baskets" were completed with the finalization of the *Abhidhamma Piṭaka*; see #15 below.
- This completed *Tipiṭaka* was written down in 29 BCE at the Fourth Buddhist Council in Matale, Sri Lanka. This was the last Council attended ONLY by Arahants. Thus, we can be assured of its authenticity. Since Pāli does not have its script, it was written in the Sinhala language.

The authenticity of the *Tipiṭaka*

5. Another critical point is hidden in the history of the *Tipiṭaka*. Even up to the 20th century, the whole *Tipiṭaka* was written on specially prepared ola (palm) leaves. They typically deteriorate over 100 years or so and need to be rewritten. Even though that was a very labor-intensive process (about 60 large volumes in the modern printed version of the *Tipiṭaka*), it served another essential purpose.

- Sinhala language (both spoken and written) changed over the past 2000 years. **The need to re-write it every 100 or so years made sure that they took account of the changes in the Sinhala script.** Of course, the Pāli language has not changed.
- The following video gives an idea about the preparation process and the tools used to write:

  WebLink: youtube: Ola Leaf manuscripts

- European Civil Servants saved existing Pāli manuscripts of the *Tipiṭaka* in the 1800s. See "Misinterpretation of Anicca and Anatta by Early European Scholars." The original documents on Palm leaves are still kept at the British Museum:

  WebLink: youtube: Sinhalese Palm Leaf Manuscripts Digitisation | The University of Manchester John Rylands Library

Most *Suttā* Are Condensed Versions of the Discourses

6. **A critical point here is that, in many cases, a *sutta* is a CONDENSED version of a discourse.** For example, the *Dhamma Cakka Pavattana sutta* was delivered to the five ascetics overnight. Imagine how many written pages would be if written verbatim! Yet, it is summarized in a few pages. The same is true for all the deeper *suttā*. Otherwise, transmitting all those thousands of *suttā* would have been impossible.

- The Buddha delivered most of his discourses in the *Māghadhi* (*māghadhi* = "*maga*" + "*adhi*" or Noble path) language. *Tipiṭaka* was written in Pāli with Sinhala script. Pāli is a version of *Māghadhi* suitable for writing down oral discourses in a summary form suitable for transmission.

- Each Pāli word is packed with a lot of information, and thus commentaries (called "*Attha Kathā*") were written to expound on the meaning of critical Pāli words and to explain the key phrases in the *suttā*.

Importance of the Commentaries

7. **Pāli *suttā* are not supposed to be translated word-by-word.** see, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa." The *Tipiṭaka* was meant to be used with the commentaries. Commentaries compiled by *Arahants* at the time of the Buddha are still there with the *Tipiṭaka*: *Paṭisambhidāmagga*, *Petakopadesa*, and *Nettippakarana*. Venerable Mahinda started compiling Sinhala Commentaries 200 years later.

- Sadly those Sinhala commentaries were burned during the Anuradhapura era; see, "Incorrect Theravāda Interpretations – Historical Timeline."
- Fortunately, three original commentaries prepared by the formost disciples of the Buddha (Ven. Sāriputta, Ven. Kaccayana, etc.) during the Buddha's time were included in the *Tipiṭaka* (in the *Khuddhaka Nikāya*) and thus survived. The current revival of pure Dhamma by the Waharaka *Thero* in

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Sri Lanka was partially due to his perusal of these three documents (*Paṭisambhidāmagga*, *Petakopadesa*, and *Nettippakarana*).

8. With the loss of most of the commentaries and the non-prominence of the surviving three commentaries mentioned above, people started translating the *Tipiṭaka* word by word, a practice that continues to date: "Elephant in the Room" – Direct Translation of the Tipiṭaka." The problem was compounded by the increasing usage of the Sanskrit language beginning around the first century CE.

- For example, "*anicca*" was first translated to Sanskrit as "*anitya*," and then the same Sanskrit word "*anitya*" was adopted as the Sinhala translation for *anicca*. Similarly, "*anatta*" was translated to Sanskrit as "*anāthma*" and again adopted as the Sinhala word for "*anatta*." **This has prevented millions of people from attaining *Nibbāna* all these years;** see "Anicca, Dukkha, Anatta – Wrong Interpretations."
- Another good example is the translation of *Paṭicca Samuppāda* to Sanskrit as *Pratītyasamutpāda*; see, "Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda"" and the Wikipedia article, "Pratītyasamutpāda."
- It is NOT POSSIBLE to translate some critical Pāli words to Sanskrit, English, or any other language without losing their true meaning. **In many cases, I prefer to keep the original words (e.g., *anicca*, *anatta*, *taṇhā*) and explain their meanings.**

Buddha Prohibited Translation of the *Tipiṭaka* to Sanskrit

9. The Buddha foresaw this and warned not to TRANSLATE the *Tipiṭaka* to Sanskrit. There were two *Brahmins* by the names of Yameḷa and Kekuṭa who were experts on the *Vedic* Texts; they became *bhikkhus* and asked the Buddha whether they should translate the Pāli *suttā* to Sanskrit.

- The Buddha admonished them that Sanskrit was a language with musical overtones developed by the high-minded *Brahmins*. Thus, it was impossible to convey the true meanings of *Māghadhi* (Pāli) words in Sanskrit; see WebLink: tipitaka.fandom.com/wiki: Chulavagga 5.33. He admonished them not to translate his teachings to Sanskrit.
- In the Sutta Central English translation, the Pāli word for *Sanskrit* (*chandasa*) is mistranslated as "metrical"; see "WebLink: suttacentral: 15. Minor matters (Khuddaka)," The relevant Pāli text starts as, "*Tena kho pana samayena yameḷakekuṭā nāma…*".

10. **One grave problem today is that many people try to translate a given *sutta* word by word to other languages. Thus the Dhamma *Cakka Pavattana sutta* that we mentioned above is translated into a few pages.**

- For a comprehensive translation of that *sutta*: "Dhammacakkappavattana Sutta."
- **That is why most of the existing translations are inadequate at best and erroneous in most cases; see,** "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

Buddhaghosa's Commentaries

11. Finally, just before the burning of the Sinhala commentaries, Buddhaghosa translated **and edited** those commentaries back to Pāli in his *Visuddhimagga* and other books.

- Even though he made many errors (like including *kasiṇa* meditation and substituting the *ānāpānasati bhāvanā* with "breath meditation"), he had used the words *anicca* and *anatta* in the Pāli version of the *Visuddhimagga;* see, "Buddhaghosa and Visuddhimagga – Historical Background" and"Buddhaghosa's Visuddhimagga – A Focused Analysis."
- Thus the incorrect translations of the words "*anicca*" (as "impermanence") and "*anatta*" (as "no-self") may have happened more recently; see, "Misinterpretation of Anicca and Anatta by Early European Scholars."

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- Now, let us systematically review the timeline of the *Tipiṭaka.*

Timeline – First Buddhist Council

12. That first Buddhist council was held three months after the *Parinibbāna* at Rājagaha, the capital of Māgadha.

- Shortly after the Buddha passed away, Ven. Mahakassapa, the *de facto* head of the Saṅgha, selected five hundred monks, all Arahants, to meet and compile an authoritative version of the teachings.

13. The *Cullavagga*, one of the books of the Pāli *Vinaya Piṭaka*, gives an account of how the authorized texts were compiled at the First Buddhist Council:

- Disciplinary matters were compiled based on Venerable Upāli's recitation of *Vinaya* in the *Vinaya Piṭaka*.
- Venerable Ānanda then recited "the Dhamma" or the *Sutta Piṭaka*, i.e., the discourses. Based on this recitation the *Sutta Piṭaka*, the Compilation of Discourses, was compiled (Venerable Ānanda was supposed to have an amazing memory and had memorized all the *Suttā* preached by the Buddha).
- All the *Arahants* present at the Council recited the *Abhidhamma*. Although they recited parts of it at these earlier Buddhist Councils, it was not until the Third Council that it became finalized to its present form as the third and final *Piṭaka* of the Canon.

Finalization of *Tipiṭaka* at the Third Council

14. The Moggaliputta-Tissa *Thero* compiled the proceedings of the Third Council in the Kathavatthu, which became part of the *Tipiṭaka* (Three Baskets). During the Third Council, Arahants compiled the final version of the *Tipiṭaka* (as available today). It finalized the *Abhidhamma Piṭaka* and added several books on the *Khuddhaka Nikāya*, and the *Kathavatthu*.

The composition of the *Tipiṭaka* is as follows:

1. The Vinaya Piṭaka is composed of five books: Major Offenses (*Prajika Pāli)*, Minor Offenses (*Pacittiya Pāli*), Greater Section (*Mahavagga Pāli*), Smaller Section (*Culavagga Pāli*), and Epitome of the Vinaya (*Parivara Pāli*).

2. The *Sutta Piṭaka* consists of five *Nikāyas*: *Digha Nikāya* (Collection of Long Discourses), *Majjhima Nikāya* (Collection of Middle-Length Courses), *Saṁyutta Nikāya* (Collection of Kindred Sayings), *Aṅguttara Nikāya* (Collection of Discourses arranged by a number), and *Khuddaka Nikāya* (Smaller Collection).

3. The *Abhidhamma Piṭaka* consists of the following categories: *Dhamma Saṅghani* (Classification of Dharmas), *Vibhanga* (The Book of Divisions), *Kathavatthu* (Points of Controversy), *Puggala Paññatti* (Description of Individuals), *Dhātukatha* (Discussion regarding Elements), *Yamaka* (The Book of the Pairs), and *Paṭṭhāna* (The Book of Relations). Venerable Moggaliputta Tissa COMPILED *Kathavatthu* at the Third Buddhist Council.

- That collection is the *Tipiṭaka* (Three Baskets) or the Pāli Canon that exists today.

Abhidhamma Piṭaka Finalized at the Third Council

15. The work on the *Abhidhamma Piṭaka,* started during the time of the Buddha by Ven. Sāriputta was not finalized until the Third Council. **The Buddha only taught the basic framework to Ven. Sāriputta.** It was completed over roughly 250 years by the lineage of *bhikkhus*, starting with Ven. Sāriputta. Of course, Ven. Sāriputta was one of the two chief disciples of the Buddha: While Ven. Moggallāna excelled in supernatural powers, Ven. Sāriputta excelled in Dhamma. He was only second to the Buddha in Dhamma knowledge.

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- The minute details on the structure of a *citta vīthi* (a series of *citta*) of 17 thought moments, with each *citta* lasting sub-billionth of a second, can be seen only by a Buddha. The Buddha described only the underlying principles to Ven. Sāriputta. Then Ven. Sāriputta and his group of *bhikkhus* (and their subsequent lineage) completed the monumental task of categorizing the Abhidhamma, starting with the fundamental entities.
- Bhikkhu Bodhi describes the origins of *Abhidhamma* in his book, "Comprehensive_Manual_of_Abhidhamma," (2000); see pp. 9-11.
- As I mentioned, compiling *Abhidhamma Piṭaka* (after the Buddha described it in summary form to Ven. Sāriputta) was not a trivial task. That is why it took 250 years to finalize that work. Anyone with even a little knowledge of *Abhidhamma* would realize that it must be the work of a Buddha. See the "Abhidhamma" section at puredhamma.net.
- **The *Abhidhamma Piṭaka* is fully consistent with the *Sutta Piṭaka*.** I would be happy to discuss any perceived inconsistencies.
- **However, it is not necessary to learn *Abhidhamma* to attain *magga phala*.** It is an additional tool for those who like to get into details. It is truly a joyful experience to "see" how phenomena can be explained at a deeper level.

Writing Down the *Tipiṭaka* at the Fourth Council

16. This enlarged Canon, completed at the Third Council, was committed to writing in Sri Lanka in the first century BCE (29 BCE) at the Aluvihara Monastery at the Fourth Buddhist Council. The material in Pāli was written down in the Sinhala language (Pāli does not have its script).

Bhikkhus wrote on palm leaves with styluses, a pointed steel dagger-like instrument, which scratched the letters into the soft leaves. Ink made from berries was rubbed over the whole page and gently removed so that only the indentations retained the color. It is said that *Tipiṭaka* was also written down on gold leaves. These could be entombed inside *stupās*; see, the Wikipedia article "Stupa"

Translation of the *Tipiṭaka* to Other Languages

17. It is to be noted that Theravāda Buddhism was brought to Burma and Thailand from Sri Lanka in the first century CE. Over the next two centuries, it diffused into adjoining countries of Laos and Cambodia and survived in its purity in those countries to the present day. (In Cambodia, the Khmer Rouge regime in the 1970s massacred most monks, and the Buddha Dhamma is virtually extinct).

- However, the Chinese and Tibetan versions of the *Tipiṭaka* seem to have come from India. The Tibetan version seems to have undergone many revisions/additions and, in some cases, is far removed from the original teachings.
- While the *Saṅgha* (with the aid of most of the kings) in Sri Lanka took pride and honor in keeping the teachings intact, Buddhism underwent many changes in India, China, Japan, and Tibet. It then finally disappeared altogether from India around 1200 CE.

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14.7 "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1

February 8, 2020; added #13 (pronunciation guide) on July 23, 2020; August 25, 2022; October 14, 2022; May 22, 2023; April 10, 2024

Writing Pāli words with the Latin script uses a convention adopted by the British Government in 1866. Unlike in English, the letters have a "one symbol – one sound" character. I call it "Tipiṭaka English" to differentiate it from writing in "Standard English."

Background

1. Just three months after the Buddha's *Parinibbāna* (passing away), the First Buddhist Council (*Dhamma Saṅgāyanā*) occurred. The leading disciples of the Buddha realized the importance of organizing the teachings of the Buddha, which had accumulated over 45 years. Organizing the material into "three baskets" (*Tipiṭaka*) was completed only at the Third Council held 200 years after the *Parinibbāna* of the Buddha.

- The material in the *Tipiṭaka* was transmitted verbally from one generation to the next over roughly the first four hundred years. It was only at the Fourth Council that the *Tipiṭaka* was written down.
- The *Tipiṭaka* (or the Pāli Canon) was written down in Matale, Sri Lanka, at the turn of the first century, 2000 years ago. Pāli is a spoken language and does not have a script. The *Tipiṭaka* was written in the Sinhala script.
- See details in "Preservation of the Buddha Dhamma."

Writing Pāli Words in English – Different Convention

2. There are two specific issues in writing Pāli words in any language. Note that this does not include translation into **English**. It is about **transliterating** Pāli texts with the Latin (Roman) script. The Latin script is used here to **transliterate (not translate)** the Pāli text. This enables people who are familiar with the Latin script (like English speakers) **to read and pronounce Pāli words**.

- Pāli is a phonetic language, meaning words must provide original sounds. Many words have their meanings explicit in the way they sound. See "Why is it Necessary to Learn Key Pāli Words?"
- However, in "Standard English," the same letter combinations may yield different sounds. For example, "**th**" is pronounced differently in "**th**em" than in "**th**ief." Therefore, writing in "Standard English" will lead to problems writing Pāli words.
- The second issue is that Pāli words written in "Standard English" become very long. I see many Sri Lankans writing "*anicca*" as "*anichcha*" (අනිච්චin Sinhala) because that is how it is pronounced.
- We must adhere to the convention adopted by the Early Europeans (in the late 1800s) to have a standard pronunciation and to avoid words getting too long. First, let us discuss these two issues in some detail..
- Let us first address the "sound" issue.

English "th" Sound Depends on the Word

3. We know that "**th**" represents a different sound in the word "**th**em" than in "**th**ief."

- A **phoneme** is the smallest contrastive segment in a language. In other words, they are the smallest building blocks that make the difference between two words. The term ***digraph*** describes a combination of two letters representing only a single phoneme.

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- In words like them, father, and writhe, the ***digraph*** is **th (voiced),** and the **phoneme** is /th/. This is the "ද" sound in Sinhala, as shown below.
- On the other hand, in words like thief, Catholic, and both, the ***digraph*** is **th (voiceless)** and the **phoneme** is /th/. This is the "ත" sound in Sinhala.
- Don't worry about the above technical terms. **The point here is that one MUST be aware of the correct "Standard English" when pronouncing those English words.**
- That was one reason to adopt a new "*Tipiṭaka* English" convention. Now, let us discuss the second reason.

Pāli Words can become very long in "Standard English"

4. Now, let us see why the "Standard English" convention leads to long words written with the English (Latin) alphabet. Let us take a simple Pāli word, "***citta***." In the original *Tipiṭaka*, it was written as "චිත්ත" in Sinhala.

The "ch" sound in English is seen, for example, in "china" and "chain." It takes two English letters to produce the **"च"** sound. In the same way, the "ත" sound requires two letters, "th," in English as in "Theme" or "both."

- Therefore, in "Standard English," "චිත්ත" would be reproduced as "**chiththa**." As you can see, it would take eight letters instead of five in "citta."
- With more complex Pāli words, the corresponding "Standard English" reproduction would be cumbersome. **That seems to be the second reason for using a different "*Tipiṭaka* English" convention; see below.**

Evolution of "Tipiṭaka English"

5. When the early Europeans started writing the Pāli *Tipiṭaka* using the English alphabet (a Latin alphabet), they ran into the above two problems. They realized the necessity to represent the original sounds in an "unambiguous and efficient" way. To address the above issues, they adopted a new convention in the 1800s.

- We will call the convention they adopted "*Tipiṭaka* English."
- **That "*Tipiṭaka* English" convention is DIFFERENT from "Standard English."**

6. I came across an old book by James D'Alwis, published in **1870** (**Ref. 1**), that describes the historical process of cataloging the Pāli literature found in Sri Lanka (called Ceylon at that time.) The book is available on Amazon.

- The seed for the project was a request by a government agent in 1868 to the "Chief Translator to Government" to assist with a project in India to collect and compile Sanskrit literature.
- In 1869, the Chief Translator to the Government replied that nearly all Sanskrit manuscripts in Ceylon were "importations from India." He suggested initiating a similar effort to collect and compile the Pāli and Sinhalese manuscripts in Ceylon would be worthwhile.
- That proposal was approved in early 1870. James D'Alwis, who had done some work on Pāli/Sinhalese literature and Buddhism, was selected to collect and compile such manuscripts mainly from Buddhist temples ("*pansalas*.)"
- Mr. D'Alwis was a civil servant of the British Government at that time. At that time, there was a concerted effort by the English civil servants to recover and preserve all ancient literature that they came across in Asian countries. See "Background on the Current Revival of Buddhism (Buddha Dhamma)."
- Dr. Malalasekera's account confirms the above background in **Ref. 2**, pp. xv-xvii.

The Original Convention for "*Tipiṭaka* English"

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7. The goal was to collect all Pāli manuscripts and write them with the English (Latin) alphabet. The early work by Mr. D'Alwis followed (as quoted from p. xxviii of the book) "the system sanctioned by Government in the Minute, which is published in the Appendix."

- A full page in the Appendix contains the complete alphabet of the Sinhala language (and the corresponding English script adopted.) Download here: WebLink: PureDhamma Picture: Complete Orthography – Sinhala to English
- That page (on p. 234 of the book) has the Sinhala alphabet and the Latin letters adopted to represent those sounds (**adopted on August 28, 1866.)** That was the first version of the "*Tipiṭaka* English" convention. As we will see below, one more change was adopted based on a recommendation by D'Alwis.
- It may be difficult to read that page. The following is an enlarged section containing the consonants.

Consonants.

Gutterals ...	ක k	ඛ kh	ග g	ඝ gh	ඞ ṅ
Palatals ...	ච ch	ඡ chh	ජ j	ඣ jh	ඤ ñ
Linguals ...	ට ṭ	ඨ ṭh	ඩ ḍ	ඪ ḍh	ණ ṇ
Dentals ...	ත t	ථ th	ද d	ධ dh	න n
Labials ...	ප p	ඵ ph	බ b	භ bh	ම m
Semi-vowels	ය y	ර r	ල l	ළ ḷ	ව v
Sibilants ...	ස s	ශ s′	ෂ sh	හ h	

Download here: WebLink: jpg download: Pāli Words – Sinhala to English Script – Consonants

Consonants

Gutterals	කk	ඛkh	ගg	ඝgh	ඞṅ
Palatals	චch	ඡchh	ජj	ඣjh	ඤñ
Linguals	ටṭ	ඨṭh	ඩḍ	ඪḍh	ණṇ
Dentals	තt	ථth	දd	ධdh	නn
Labials	පp	ඵph	බb	භbh	මm
Semi vowels	යy	රr	ලl	ළḷ	වv
Sibilants	සs	ශs'	ෂsh	හh	

- Now, let us discuss some of the adopted conventions in "*Tipiṭaka* English."

Only "t" Represents the "ත" Sound

8. The letter "ත" in Sinhala **represents the sound "th" in theme or north. But the "*Tipiṭaka* convention" is to use "t."**

- Therefore, "theme" in "ordinary English" becomes "teme" in "*Tipiṭaka* English."
- The word "gati" is pronounced as "gathi," where **the sound "th" as in theme.** But the "*Tipiṭaka* English" convention is to write as "gati."
- The word "***Tipiṭaka*"** also starts with the "ත" sound. In "Standard English," it would be "***Thipiṭaka.***"

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Anatta in "Standard English" would be "anaththa."

- Therefore, words become significantly shorter with the "*Tipiṭaka* English" convention. With more complex words with the "ch" and "th" sounds, the corresponding English words can become very long.

Only "d" Represents the "ද" Sound

9. Another is the "ද" sound, pronounced like "this." In "***Tipiṭaka* English," the letter "d" represents the "th" sound in "this" or "that."**

- For example, the Pāli word "දස" in "Tipiṭaka English" is "dasa." which needs to be pronounced like the "th" sound in "the" or "that."
- Of course, the word "dasa" appears in "dasa akusala" for "ten immoral deeds."
- More examples are sadda, *hadaya*, and *Deva.*

The "ච" Sound In the Above Table is With "ch"

10. It is interesting to see that the above Table (in #7) has the "ච" sound represented with "ch" as in "Standard English." **Thus the decision to use "c" to represent the "ච" sound was made later.**

- The text in D'Alwis's book represented that "mixed convention." On p. 136, for example, the name "Kacchchāna" appears. In modern texts, it is "Kaccāna."
- The word "vivicchati" (විවිච්ඡති in Sinhala) appears on p. 73 as "vivichchhati," where "ch" represents the "ච" sound and "chh" represented the "ඡ" sound. We can see why they decided to make that change too!
- By the time "The Dhammasangani" by Edward Müller came out in **1885** (Ref. 3), they had adopted the current convention to use "c" to represent the "ච" sound.

Current Convention – Only "c" Represents the "ච" Sound

11. For example, the letter "ච" frequently appears in Pāli verses, and it has the "ch" sound (as in chai tea). In "ordinary English," the Pāli word *anicca* (අනිච්ච) would be "anichcha." You can see why that would lead to very long words in English. I used to do that too, and I still see some Sri Lankans writing words that way.

- Therefore, in almost all cases, **a single English letter "c" represents the "ch" sound in "Tipiṭaka English."**
- Note that "chai tea" would be "cai tea" in "*Tipiṭaka* English"!

"*Tipiṭaka* English" Conventions Hold Everywhere

12. The "ත" sound is ALWAYS represented by "t," and the following are some examples we use often.

- Atta, Anatta, gati, sota, tanhā, tejo, Tilakkhaṇa, Tisarana, āyatana

The "ද" sound is ALWAYS represented by "d" as in the following:

- Hadaya, sadda, dosa, Deva, desanā, diṭṭhi, dukkha, dugati, pasāda

Finally, the "ච" sound is ALWAYS represented by "c" as in the following:

- Anicca, citta, cakkhu, cuti, paccayā, sacca, rūpāvacara, cetasika, cetanā

The above words are pronounced in the audio below:

Pāli-words-Tipitaka-English-Post-1

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Pāli Alphabet with Illustrations & subtitles

13. The following video could be very useful in learning the Pāli alphabet (in English.) Moreover, it provides excellent instructions on pronunciation.

WebLink: youtube: PALI 101 – Pāli for Beginners – Level 1 - Pāli Alphabet with Illustrations & subtitles

REFERENCES

1. James D'Alwis, "A Descriptive Catalogue of Sanskrit, Pāli, and Sinhalese Literary Works of Ceylon, Volume I" (**1870**)
2. G. P. Malalasekera, "Pāli Literature of Ceylon" (2010 edition; first edition 1928)
3. Edward Müller, "The Dhammasaṅgani" (**1885)**

A few more essential features of the "*Tipiṭaka* English" convention are discussed in the next post, "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2.

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14.8 "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2

February 15, 2020; revised on July 23, 2020 added #12 (pronunciation guide); August 25, 2022

Introduction

1. In the previous post, we discussed the reasons for adopting a "*Tipiṭaka* English" convention to write Pāli words by European scholars in the 1800s. It is necessary to read that post first: "'Tipiṭaka English' Convention Adopted by Early European Scholars – Part 1."

- As we discussed, those early European scholars realized the importance of the need to preserve the "Pāli sounds" as much as possible. Of course, the other requirement was to keep the corresponding English version short.
- In that post, we discussed the adoption of "**t**," "**d**," and "**c**" to represent the "ත," "ද," and the "ච" sounds in Pāli.
- Here we will continue that discussion. The "**ṭ**" (with a "dot" underneath the "t") represents the "ට" sound in Pāli.
- Then there are **aspirated** sounds "**th**", "**dh**", "**ch**", and "**ṭh**" respectively for the "**t**," "**d**," "**c**," and "**ṭ**" sounds. Some of those "aspirated words" represent "emphasized versions" of the "unaspirated words." I will explain it below.

We Need to Be Familiar With the "*Tipiṭaka* English" Convention

2. As I mentioned in the previous post, the above convention went into effect before **1900**. Thus all Pāli documents compiled by the Pāli Text Society are consistent with this convention.

- The **Pāli texts (with the English alphabet)** available on the Sutta Central website are directly from the Pāli Text Society. **Those texts are accurate.** For example, here is the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)" that was the first discourse delivered by the Buddha.
- It is an excellent idea to examine that *sutta* (and try pronunciations of those Pāli words) with the guidelines provided in my two posts on the "*Tipiṭaka* English" Convention.
- Many of my posts at the puredhamma.net website are not entirely consistent with the "*Tipiṭaka* English" Convention, but I will try to make them compatible gradually. I have been trying to "upgrade" several weekly posts in recent months.
- Of course, as I have repeatedly pointed out, many **English translations** of Pāli words at the Sutta Central site are **not correct.** Examples include *anicca*, *anatta*, *Ānāpāna Bhāvanā,* and *viññāṇa*. See, for example, "Misinterpretation of Anicca and Anatta by Early European Scholars."
- Now let us continue introducing the "*Tipiṭaka* English" convention.

Only "ṭ" Represents the "ට" Sound

2. The "ට" sound in Pāli is the "ta" sound in English, as in "**T**om." The "ට" sound in Pāli is ALWAYS represented by "**ṭ.**" **Note the "dot" underneath the "t."**

- Some examples are *Paṭicca, paṭigha, paṭiloma, paṭisandhi, paṭipadā.*
- In the previous post, we saw that the "ත" sound is ALWAYS represented by "**t**" (without the "dot" underneath the t.)
- The word ***T**ipiṭaka* is an excellent example of both sounds, the "**t**" and the "**ṭ**." I hope you can catch the difference in the audio in #4 below.

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Aspirated Versions

3. Now, let us consider the "aspirated versions" of those four sounds we have discussed. We must remember that we are dealing with "*Tipiṭaka* English" and NOT "Standard English."

- **The aspirated version accompanies a forceful expulsion of air.** If you hold a thin piece of paper in front of the mouth, it should move when you make an "aspirated sound."
- The following video explains that for English words. But it is the same idea.

  WebLink: youtube: Aspirated sounds

Putting Emphasis on "ට" Sound to Make the "ඨ" Sound

4. The "**ṭ**" ("ට") sound, when aspirated with "**ṭh,**" becomes the "ඨ" sound. It is not that common to have the "**ṭh**" by itself. An example is ***ṭh**apetvā*, meaning "placement."

- In most cases, the "**ṭ**" sound is in a word just before the "**ṭh**" sound as in *a**ṭṭh**a* (අ**ට්ඨ**for number 8.)
- Here are more examples of the "**ṭ**" ("ට") AND "**ṭh**" ("ඨ") sounds coming together: *di**ṭṭh**i* (දි**ට්ඨි** for view), *sandi**ṭṭh**ika* (සන්දි**ට්ඨි**ක for "seeing '*saŋ*'"), *a**ṭṭh**a* as in *a**ṭṭh**a purisapuggalā* and *a**ṭṭh**aṅgika, kammaṭṭhāna, satipaṭṭhāna*.
- In #2, we mentioned some example words with the "**ṭ**" sound: *Paṭicca, paṭigha, paṭiloma, paṭisandhi, paṭipadā*.
- Compare all those with the following words with just the "**t**" ("ත") sound: a**tt**a (අත්ත**ා**for the truth), sa**tt**a (සත්ත**ා**for living being; note that *Bodhisatta* is a living being who is striving to attain the *Buddhahood*.)
- Here is the pronunciation of the unaspirated *paṭicca, paṭigha, paṭiloma, paṭisandhi, paṭipadā* AND aspirated ***ṭh**apetvā*. Both aspirated and unaspirated in *a**ṭṭh**a, di**ṭṭh**i, sandi**ṭṭh**ika, a**ṭṭh**aṅgika, kammaṭṭhāna, and satipaṭṭhāna*. Also, ***T**ipiṭaka.*

  WebLink: mp3 file: Pāli words Tipiṭaka English Post 2-1

Putting Emphasis on "ත" Sound to Make "ථ" Sound

5. The sound "**th**" is the "aspirated version" of "**t**" as in *Samat**h**a* (සමථ in Sinhala) in *Samat**h**a Bhāvanā*. The word ra**th**a (රථfor "vehicle") is another.

- Here are more words with both the "**t**" and the "**th**" sounds: **t**a**th**āga**t**a (නථාගත), na**tth**i, a**tth**i, ya**th**ābhūta, hadaya va**tth**u.

6. There are a few words with both aspirated and unaspirated versions. For example, when the "*a**tt**a*" (අත්ත) refers to the meaning "truth," it is (the "true-ness") emphasized with the word "*a**tth**a*" (අත්ථ).

- There are a few words like that where the **meaning is emphasized with the aspirated version.** We will discuss that with examples from the *Tipiṭaka* later on. Two more such words addressed in #8 below.
- Many other words do not have such an "emphasized" and "non-emphasized" versions. Here are some examples with ONLY the "**th**" sound: *vi**th**i, It**th**i, Samat**h**a, **Th**ero*, For example, **there are no words as** vi**t**i, It**t**i, Sama**t**a, or **T**ero.
- Here is the pronunciation of *Samat**h**a, ra**th**a, **th**a**th**āga**t**a, na**tth**i, a**tth**i, ya**th**ābhūta, hadaya va**tth**u, vī**th**i, It**th**i, Samat**h**a, **Th**ero*.

  WebLink: mp3 file: Pāli words Tipiṭaka English Post 2-2

Putting Emphasis on "ද" Sound to Make the "ධ" Sound

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7. The sound "**dh**" is the "aspirated version" of "**d**" as in ***Dh**amma* (ධම්ම). More examples of words with the "**dh**" sound: ***Dh**amma, ad**h**amma, **dh**ātu, gan**dh**a, gan**dh**abba, mid**dh**a, niro**dh**a, sad**dh**ā, **andh**a, **sandh**i, **sādh**u, **paṭisandh**i, **samādh**i.*

- Both the unaspirated and the aspirated sounds are in words, ***Dh**ammapad**a*** (ධම්මපද in Sinhala) and *Buddha* (බුදු), i.e., both the **dh** and **d** sounds appear. More examples: *passaddhi, iddhi, middha.*
- Here is the pronunciation of ***Dh**amma, ad**h**amma, **dh**ātu, gan**dh**a, gan**dh**abba, mid**dh**a, niro**dh**a, sad**dh**ā, **andh**a, **sandh**i, **sādh**u, **paṭisandh**i, **samādh**i, **Dh**ammapad**a**, Buddha, passaddhi, iddhi, mi**dd**ha.*

  WebLink: mp3 file: Pāli words Tipiṭaka English Post 2-3

Putting Emphasis on "ච" Sound to Make the "ඡ" Sound

8. The sound "**ch**" ("ඡ") is the "aspirated version" of "**c**" ("ච") as in ***ch**anda* (ඡන්ද) meaning "desire." The unaspirated is in ***c**alana* (චලන), meaning "movement."

- Most Pāli words with the "**ch**" sound also have the "**c**" sound coming first. Some examples are, *i**cch**a, vici**cch**ā, appi**cch**a* (*appa i**cch**a*), *ma**cch**ariya, mi**cch**ā, mi**cch**ācāra, mi**cch**āvācā, pari**cch**eda, ga**cch**ati, u**cch**eda.*
- Two more critical Pāli words have the aspirated version emphasizing the meaning of the unaspirated version, just like in the case of atta/attha discussed above in #6.
- Those two are *i**cc**a/i**cch**a* (ඉච්ච/ඉච්ඡ) and *ani**cc**a/ani**cch**a* (අනිච්ච/අනිච්ඡ). The two aspirated words emphasize the meanings of unaspirated words. We will discuss that in the next post.
- Here is the pronunciation of ***ch**anda, **c**alana, i**cch**a, vici**cch**ā, appi**cch**a, ma**cch**ariya, mi**cch**ā, mi**cch**ācāra, mi**cch**āvācā, pari**cch**eda, ga**cch**ati, u**cch**eda, i**cc**a, i**cch**a, ani**cc**a, ani**cch**a.*

  WebLink: mp3 file: Pāli words Tipiṭaka English Post 2-4

Connection to Key Concepts in Buddha Dhamma

9. Over the past year, I have realized that many misconceptions could be easily avoided by looking at a few Pāli words and their inherent meanings.

- For example, the Pāli word *atta* has two different meanings. Furthermore, the word *attha* emphasizes just one of those two meanings.
- Similarly, the meanings of the words *icca* and *anicca* become emphasized in *iccha* and *aniccha*.
- See "Icca, Nicca, Anicca – Important Connections."

Many of Posts at Puredhamma.net May Not be Up To the "*Tipiṭaka* English" Convention

10. I gradually became aware of this issue over the past several months. During that time, I have progressively followed the above rules. I will try to stick to this convention in future posts and gradually revise old posts to be compatible. That will take some time.

- All Pāli literature on the Sutta Central website is compatible with the "*Tipiṭaka* English" convention.
- Once you select a *sutta*, you can access translations to several languages using the "hamburger icon" on the top left.
- Of course, all translations there have errors, especially with keywords like *anicca*, *anatta*, *Ānāpāna Bhāvanā,* and *viññāṇa*.

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Singular to Plural in Pāli

11. The following issue is somewhat unrelated, and many people could be aware of it. But I would mention it here since it is essential to know.

- Many Pāli nouns ending in "short *a* (/ə/)" converted to plural by replacing that "short *a*" with a "long *a*" or *ā*.
- For example, *Deva, Brahma, sutta, citta, apāya, gandhabba, jhāna* are singular and the corresponding plural are *Devā, Brahmā, suttā, cittā, apāyā, gandhabbā, jhānā*.
- Finally, Pāli Glossary pages with pronunciation are available at "Tables and Summaries."

Pāli Alphabet with Illustrations & subtitles

12. The following video could be very useful in learning the Pāli alphabet (in English.) Moreover, it provides excellent instructions on pronunciation.

WebLink: youtube: PALI 101 – Pāli for Beginners – Level 1 - Pāli Alphabet with Illustrations & subtitles

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14.9 Historical Timeline of Edward Conze

Revised September 8, 2021; June 25, 2023

Edward Conze was a Mahāyāna scholar and translated the Mahāyāna Prajnapāramitā or *Perfection of Wisdom* sutras from original Sanskrit to English. See, WebLink: WIKI: Edward Conze

(Note that Sanskrit sutrā (sutra is the Sanskrit word for *sutta*) were composed by Mahāyāna philosophers like Nagarjuna (who were just philosophers) and are NOT original Pāli *suttā* delivered by the Buddha).

Conze was impressed with the Mahāyāna *sutrā*, and in the book, "On Indian Mahāyāna Buddhism" (1968), he analyzed the works of the Mahāyāna/Zen scholar D. T. Suzuki. Even though his bias towards Mahāyāna *sutrā* are clear, I selected his timeline, which clearly shows how Mahāyāna scholars wrote their own *suttā* and tried later to attribute those to the Buddha.

This historical timeline is discussed in detail by Edward Conze in his book, "A Short History of Buddhism" (1980). According to Conze, the history of Buddhism can be conveniently divided into four periods:

1. The old Buddhism largely coincided with what later came to be known as Theravāda
2. Rise of Mahāyāna,
3. Rise of the Tantra (Vajrayāna) and Ch'an (Zen),
4. No further divisions.

The first period is roughly 500 years; the second and third periods roughly cover the first thousand years of the current era (CE); the last thousand years can be considered as the fourth period. During this whole period, the Theravāda Dhamma was kept mostly intact. In the following description, the differences between the original teachings and the Mahāyāna ideology are also evident.

In the following I will present this story verbatim as told by Conze (starting at p. 45 of his book):

"……About 100 BCE (roughly 400 years after the Buddha's Parinibbāna) a number of Buddhists in India felt that the existing statements of the doctrine had become stale and useless. In the conviction that Dhamma required ever new re-formulations so as to meet the needs of new ages, new populations and new social circumstances, they set out to produce new literature which ultimately came to be known as Mahāyāna Buddhism. The creation of this literature is one of the most significant outbursts of creative energy known to human history and it was sustained for about four to five centuries. Repetition alone, they believed, cannot sustain a living religion. Unless counterbalanced by constant innovation, it will become fossilized and lose its life-giving qualities, they believed.

So far the Mahayanistic attitude seems quite logical. What is more difficult to understand is that they insisted in presenting the new writings, manifestly composed centuries after the Buddha's Parinibbāna, as the very words of the Buddha himself. They followed the Mahasanghikas in minimizing the importance of the historical Gautama Buddha, whom they replaced by the Buddha who is the embodiment of Dhamma (dharmakaya). In the "Lotus of the Good Law", we are told that the Buddha, far from having reached his enlightenment at Bodhgaya, abides for eons and eons, from eternity to eternity, and that He preaches the Law at all times in countless places and innumerable disguises.

……..Not content with this, the Mahayanists tried to link their own writings with the historical Buddha by a number of mythological fictions. They asserted that they had been preached by the Buddha in the course of his life on Earth, that parallel to the (First Buddhist) Council at Rajagaha, which codified the *Suttā* of the Theravāda, the Mahāyāna *suttā* had been codified by an assembly of Bodhisattvas on the mythical mountain of Vimalasvabhava; that the texts had been miraculously preserved for five centuries and stored away in the subterranean palaces of the Nagas, or with the king of the Gandharvas, or the king of the Gods. Then, as Nagarjuna puts it, "five hundred years after the Buddha's Nirvana, when the Good Law, after having

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gradually declined, was in great danger", these treasures from the past were unearthed, revealed and made known, so as to revivify the doctrine.

What then were the main doctrinal innovations of the Mahāyāna? They can be summarized under five headings:

1. As concerns the goal there is a shift from the Arhat-ideal to the Bodhisattva-ideal;
2. A new way of salvation is worked out, in which compassion ranks equal with wisdom, and which is marked by the gradual advance through six "perfections" (*pāramitā*);
3. Faith is given a new range by being provided with a new pantheon of deities, or rather of persons more than divine;
4. "Skill in means" (*upayakausalya*), an entirely new virtue, becomes essential to the saint, and is placed even above wisdom, the highest virtue so far;
5. A coherent ontological doctrine is worked out, dealing with such items as "Emptiness", "Suchness", etc".

We will now consider them one by one.

1. The goal of Arhantship is now relegated to second place. The Mahayanists strive to be a "Bodhisattva". A Bodhisattva is distinguished by three features: (a) In his essential being he is actuated by the desire to win the full enlightenment of a Buddha, (b) He is dominated by two forces, in equal proportion, i.e., by compassion and wisdom. From compassion, he selflessly postpones his entrance into the bliss of Nirvana to help suffering creatures,…….. (c) Although intent on ultimate purity, a Bodhisattva remains in touch with ordinary people by having the same passions they have. His passions, however, do not either affect or pollute his mind.

2. A Bodhisattva's compassion is called "great" because it is boundless and makes no distinctions….. This enlightenment does not automatically entail the desire to assist others. Among the enlightened, they distinguish three types, two of them "selfish", one "unselfish". The "selfish" types are Arahants and Pratyekabuddhas, who are said to represent the idea of the Hinayana, of the "inferior vehicle". The "unselfish" ones are the Buddhas, and the pursuit of the unselfish quest for enlightenment on the part of a Bodhisattva is called the "Buddha-vehicle", of the "Great Vehicle" (*mahā-yana*).

A Bodhisattva must be a patient man. He wants to become a Buddha, but his distance from the transcendental perfection of a supreme Buddha, who both knows and is everything, will obviously be infinite. In one life it could not possibly be traversed. Countless lives would be needed, and a Bodhisattva must be prepared to wait for eons and eons before reaching his goal. Yet, he is separated from Buddhahood only by one single obstacle, i.e., his belief in a personal self. To get rid of himself is the Bodhisattva's supreme task. By two kinds of measures he tries to remove himself – actively by self-sacrifice and selfless service, cognitively by insight into the objective non-existence of a self. The first is due to compassion, the second to wisdom.

The unity of compassion and wisdom is acted out by the six "perfections", or "*pāramitā*", the six "methods by which we go to the Beyond". A person turns into a Bodhisattva when he first resolves to win full enlightenment for the benefit of all beings. The six are: the perfections of giving, morality, patience, vigor, meditation, and wisdom".

This ends the quotation from Edward Conze's book. (I have not added or edited anything other than to skip some text to make it concise).

Criticism of Conze's Analysis

I agree with Conze's analysis except for the statement in the very first paragraph: "The creation of this literature is one of the most significant outbursts of creative energy known to human history and it was sustained for about four to five centuries." This literature, even though voluminous, only made a simple theory

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much more seemingly confusing, and contradictory. See "Key Problems with Mahāyāna Teachings," "Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis," and "Misinterpretation of Anicca and Anatta by Early European Scholars."

- **The only fortunate thing about it is that *Mahayana sutras* are written entirely in Sanskrit and thus are easily distinguished from the original *suttās* in the Pāli *Tipiṭaka*.**
- In addition to the "improvements" that were added in India, further material associated with national customs was added when Mahāyāna Buddhism spread to China, Japan, and Tibet (and came to be known by different names such as Zen, Vajrayāna, etc.). See "Background on the Current Revival of Buddha Dhamma."

So, the premise of the Mahāyāna re-formulation of the Buddha Dhamma was to "refine and improve" the Dhamma of the Buddha. This is in sharp contradiction with one of the most fundamental concepts in Dhamma that only a Buddha can discover these laws of nature and BY DEFINITION, it is impossible to improve upon them. They themselves admit that a Buddha appears in the world after a long time, and thus their attempt to change Buddha Dhamma is one of the fundamental contradictions in Mahāyāna.

- We need to understand the essential difference between Buddha Dhamma and any other human accomplishment: All other human accomplishments involve the cumulative effort of many, whether it is science, philosophy, engineering, etc.; see, "Dhamma and Science – Introduction." **In contrast, Buddha Dhamma was the product of a single human who transcended the "human-ness" and became a Buddha.**

Furthermore, all those mundane human efforts are made within the system, using the knowledge acquired by the experience within the system; see, "Gödel's Incompleteness Theorem." A Buddha transcends the human realm and discovers the "whole existence" of the 31 realms; see, "The Grand Unified Theory of Dhamma." The Mahāyānists took a "watered-down" version of the Buddha's worldview, (which is not accessible to normal human beings but only to a Buddha,) and then added their own theories.

- This is why there are so many apparent contradictions in various versions of "Buddhism" today. Adding more "pluff", which is wrong anyway by definition, only distorts the correct picture.
- I attempt to provide a self-consistent picture of the genuine teachings in the *Tipiṭaka* throughout this website. See "Buddha Dhamma: Non-Perceivability and Self-Consistency."

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14.10 Why is it Critical to Find the Pure Buddha Dhamma?

Pre-2016 post; revised July 18, 2022

1. In 2014, I participated in an online discussion group on "Buddhism" for a few days. A couple of things that struck me were:

- There are a lot of people out there who see that there is something valuable in Buddha Dhamma. But there is a lot of confusion because so many conflicting ideas are brought up and discussed without a conclusion.
- Each person seems to have their version their own "theory" of what Buddha Dhamma is. In many forums, instead of having an honest discussion about what ideas are right and what is wrong, many people use the forums for "entertainment." It is their "coffee break" to sit around and show off their "knowledge" and "wisdom." **(I must say that I regularly participated in a couple of other discussion groups in 2014 where people seemed to be genuinely interested in having an open exchange of ideas; due to lack of time, I don't participate in such discussions any more).**

2. It is a good idea to first decide what the goal of such a forum is. I think the goal should be to find and confirm the core ideas that the Buddha taught 2500 years ago. Let us eliminate all these different labels, Mahāyāna, Theravāda, etc. Since it does not appear to happen any time soon, I have decided to just present what I have found. I call it Buddha Dhamma. And that is what it was called until the term "Buddhism" came into vogue in the 19th century.

3. I have two key points to make:

- We can remove many bad ideas that crept into Dhamma by looking at the historical "evolution" of "Buddhism"; The main problem with the "evolution" of Dhamma is that it is not a germ idea that needs to be nurtured and refined: **Buddha Dhamma is the set of ultimate natural laws that a Buddha DISCOVERS.** Now, one can be skeptical about that, which is perfectly fine. Confidence in that belief comes from critically examining the evidence, which may come later. But let us make that assumption because that is a key idea in Buddha Dhamma: It is a rare event that a human being can discover the ultimate laws of nature; see "Power of the Human Mind – introduction," and the follow-up posts.
- Modern science can be another useful tool in finding the truth or fallacy of some concepts involved; the "theories" of science are continually being tested and verified by thousand of independent scientists, so even though they are not infallible, they are better than many speculations by individuals. And there is a key difference between finding nature's laws via the scientific method and how a Buddha finds them; see "Dhamma and Science – Introduction."

I will use both these tools in presenting my case.

4. The goal (and the motivation) in finding true Dhamma (or any kind of true salvation for those who believe in any other religion or belief system) is different compared to a philosophical debate. One could "win an argument" in a philosophical debate, especially if "winning" means persuading more people in the audience. One could thus "win a debate," but deep inside, one knows the argument has flaws. It is like winning a court case and freeing a criminal. The criminal (and may be even the lawyer) knows that he/she committed the crime. Even though the consequences will not be paid in prison, they will be paid according to the Dhamma or nature's laws.

5. If we can recover those correct laws that the Buddha taught, we can gain the benefits of knowing them and following them. It is not about winning an argument. It is ALL about finding the truth for oneself. If what Buddha said is true, then this world is much more complex than most people think, and there is much more suffering if one does not use the remaining time in this life wisely.

6. Then there is this naive argument: "All religions work for the good of mankind. Do not criticize any religion or sect within Buddhism." But some of those people also say, "Our sect of Buddhism is the best version because we are so compassionate that we will not attain Enlightenment until EVERYONE is ready". As we

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will see below, this oath is against one of the five precepts in Buddha Dhamma, promising not to lie. I will not talk about other religions, but I will point out the flaws in many existing versions of "Buddhism" today because **that is the compassionate thing to do.**

7. If one is truly compassionate, one should try to find the true Dhamma (because there is only one set of natural laws) and SHARE it with anyone interested. Dhamma is not something that anyone can GIVE to anyone else. Even the Buddha could only teach those who would listen to him. Some people even question the compassion of the Buddha when they hear this story from the Tipiṭaka:

- A butcher named Cundasukara lived right next door to the Jetavanaramaya, where the Buddha resided for a long time. Some may wonder why the Buddha did not try to "save" Cundasukara by teaching him the right path. *Bhikkhus* could hear the screams of the pigs being slaughtered and asked the Buddha why he would not try to teach Dhamma to Cundasukara. The Buddha told them that Cundasukara would accrue much more bad kamma if he tried to do that. Killing pigs leads to much bad kamma, but unimaginable bad kamma could be accumulated by having hateful thoughts towards a Buddha: see, "How to Evaluate Weights of Different Kamma." One could accumulate more bad kamma by hurting the feelings of a human being than by killing an animal, and hateful thoughts towards a Buddha can be infinitely worse than hurting a normal human being. Therefore, sometimes true compassion can be hidden.
- In my way of thinking, I would not be acting compassionately if I did not point out these flaws in both Mahāyāna and Theravāda because I have experienced the benefits of the true and pure Dhamma.
- My goal is not to try to "convert" anyone to anything. The Buddha did not try to convert anybody. It is up to each person to make their own decisions because one is responsible for one's future, and no one else is. Most of us are lucky to live in societies where we can make our own decisions.
- As I keep emphasizing, Buddha Dhamma describes the ultimate laws of nature. Anyone with any religious background, or an atheist, can follow Dhamma and should be able to see that it does describe the laws of nature. However, it is critical to find the true Dhamma. The only way to do that is to check for consistency at ALL TIMES and to weed out the bad versions.

8. In the following few posts we will examine the problems in many different versions of Mahāyāna and Theravāda. If you see any flaws in my arguments, please send me a comment. **It is possible that I could make a mistake, and if so I will correct them.** I hope all those who read these posts will keep an open mind because we all should have the same goal: finding the pure Dhamma that will benefit us all.

Problems with Mahāyāna and Theravāda are discussed in the section "Historical Background."

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14.11 Key Problems with Mahāyāna Teachings

Revised September 2, 2019; June 11, 2021; re-written September 28, 2022

Main Contradictions

1. The following are just three major contradictions of "*Mahāyāna Buddhism*" with the teachings of the Buddha.

i. *Mahāyānists* say that each person needs to attain *Buddhahood*. By "*Buddhahood*," they mean a "*Sammā Sambuddha"* like Buddha Gotama. They say even *Arahants* like Ven. Sāriputta needs to attain the Buddhahood!

ii. "*Bodhisatta* vow" is even worse. Not only each person needs to become a *Sammā Sambuddha,* but they need to wait until "everyone" is ready to become a *Sammā Sambuddha.* They have no idea how hard it is to become a *Sammā Sambuddha.*

iii. Those who initiated the *Mahāyāna* version (a mere 500 years after the *Parinibbāna* of the Buddha Gotama) declared that the teachings had become "outdated" and needed to be "updated."

iv. Any sentient being can attain the state of a *Sammā Sambuddha* (all have the "Buddha nature.")

- I discussed (i) and (ii) above in the post "Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis."
- This post will discuss (iii) and (iv) below. But let me first emphasize the problems with (i) and (ii) above.

Summary of the First Two Contradictions

2. The main problem with (i) and (ii) above is a conflict with a fundamental tenet of Buddha Dhamma. A Buddha comes to this world after a very long time and DISCOVERS the laws of nature; *Mahāyānists* agree that it takes eons (billions of years) to fulfill the "*pāramitās*" and to become a Buddha.

- Then they turn around and say that EVERYONE (meaning all sentient beings) must SIMULTANEOUSLY attain the *Sammā Sambuddha* status. Given that there are an uncountable number of sentient beings, that is utterly foolish.
- Furthermore, the Buddha has clearly described the uniqueness of a *Sammā Sambuddha* ("WebLink: suttacentral: *Ekapuggalavagga* (AN 1.170-187)") and the difference between a *Sammā Sambuddha* and an *Arahant*: "WebLink: suttacentral: *Sammāsambuddha Sutta* (SN 22.58)."
- Thus, the "gap" between a *Sammā Sambuddha* and an *Arahant* is enormous. Similarly, a huge difference exists between an *Arahant* and an average human (*puthujjanika*.) [*puthujjanika* : [adj.] [fr. *puthujjana*] common, ordinary J. I,360 (of iddhi).]

3. The first thing one is supposed to do in becoming a *Mahāyāna* Buddhist is to take the "*Bodhisattva* vow." They say each being should endeavor to become a Buddha, i.e., each person should be a *Bodhisattva*.

- Those who initiated this idea a long time ago probably did not know that there is an infinite number of sentient beings in this world. Each human body has a vast number of microscopic beings. See, "There are as many creatures on your body as there are people on Earth!"
- There are 1000 trillion just ants on this Earth: "WebLink: gotreequotes.com: How Many Ants Are There in the World?." Or do they not count other living beings?
- In this eon (basically the lifetime of the Solar system of about 4.5 billion years), there have been four Buddhas. One more Buddha is to appear. That is truly an exception. Before this eon, 30 eons (trillion years!) did not have a single Buddha appearing. So, how long would one wait to become a Buddha, i.e., remain a *Bodhisattva*? **And will all beings (or even the human population today) be able to become Buddhas in the same eon, let alone at the same time?** Utterly foolish!

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Teachings of a *Sammā Sambuddha* Can Be Outdated?

4. Getting to the issue (iii), *Mahāyānist* forefathers stated Buddha Dhamma needed to be "refined" for the changing times. See "Background on the Current Revival of Buddha Dhamma." **How can the ultimate laws of nature discovered by a Buddha be "refined" or "revised"? I hope someone can answer this fundamental question.**

- Within 500 years of the passing away of the Buddha, the Indian *Mahāyānists* started not only refining but incorporating concepts that were alien to Buddha Dhamma.
- If it needed refining after 500 years, how come they have not kept up with the updating process? **One would think they would be doing a significant revision these days with so many changes in science and technology.**
- What has happened is the opposite: Science and technology are consistent with the original Dhamma. People will gradually realize that those alien concepts in Mahāyāna do not make sense.

Treating Buddha's Teachings as Philosophy

5. Those who started this revision did not understand the central idea of *Nibbāna*. They never mention concepts like *anicca, dukkha, or anatta*. So, they defined those in their terms and then got into a slippery slope in explaining those terms by inventing more concepts. It snowballed, and in the words of Edward Conze, who translated many *Mahāyāna* texts to English:

- "……About 100 BCE (roughly 400 years after the Buddha's Parinibbāna), many Buddhists in India felt that the existing statements of the doctrine had become stale and useless. They were convinced that Dhamma required new reformulations to meet the needs of new ages, new populations, and new social circumstances. So they set out to produce new literature, which ultimately became known as Mahāyāna Buddhism. The creation of this literature was one of the most significant outbursts of creative energy known to human history and sustained for about four to five centuries. Repetition alone, they believed, cannot sustain a living religion. Unless counterbalanced by constant innovation, it will become fossilized and lose its life-giving qualities, they believed".
- (See "Historical Timeline of Edward Conze").
- For someone who is not familiar with the Buddha's original teachings, those philosophical arguments may look impressive, as they did for Edward Conze. We will examine those concepts in detail in upcoming posts. I have discussed the concept of "emptiness"; see the link below.

Forefathers of *Mahāyāna* Were Philosophers, Not *Ariyas*

6. None of the *Mahāyānist* "philosophers" such as Nagarjuna, Vasubandhu, and Asanga are documented as *Arahant* or even a *Sotāpanna.* They were like the philosophers of today with their "theories about the world." They also had an aversion to the concept of an *Arahant*.

- The *Mahāyāna sutras* originated with Nagarjuna, who lived 150-250 CE in India. Thus, the Buddha's original teachings went underground somewhere before 200 CE, within about 700 years of the Buddha's *Parinibbāna* (passing away).
- **Thus those Indian intellectuals like Nagarjuna were just like the philosophers from the time of Socrates. They make all kinds of speculations consistent with the "knowledge" about the "world" at any given time.**
- The Buddha did warn of this outcome: He said: "there will be other versions that look like Dhamma and feel like Dhamma. Just like when there are imitations of gold coming to the market, the real gold goes underground" (WebLink: suttacentral: *Saddhamma Patirupaka Sutta* (SN 16.13). That has been the case for over 1800 years.

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- But the truth comes out eventually. That time could well be now. The correct interpretations of *anicca*, *dukkha*, and *anatta* have been hidden for hundreds of years.

The "Updates" Violate the Core Teachings of the Buddha

7. So, what are these revisions that the *Mahāyāna* forefathers made?

Edward Conze has listed five doctrinal "innovations" of the *Mahāyānists*; see "Historical Timeline of Edward Conze." They are:

- As concerns the goal, there is a shift from the "*Arahant-ideal"* to the "*Bodhisattva*-ideal."
- A new way of salvation was worked out: compassion ranked equal with wisdom.
- Faith is given a new range by being provided with a new pantheon of deities.
- "Skill in means" (*upāyakausalya*), an entirely new virtue, becomes essential to the practitioner. That is placed even above wisdom, the highest virtue in Buddha Dhamma.
- A coherent ontological doctrine was worked out, dealing with such items as "Emptiness," "Suchness," etc.." But it is philosophy; see, "What is Sunyāta (Emptiness)?."

8. We will discuss the critical contradictions of these revisions with the Buddha's original teachings (see i-v below) and go into detail later.

i. The basic idea of Buddha Dhamma is that each human being has a unique mind. But greed, hate, and ignorance defile a mind. Because of that, each person commits immoral acts and subsequently "pays for those actions," suffering is the net result of the cycle of rebirths. One gets out of this cycle of rebirth by purifying one's mind; one who has accomplished this task is an *Arahant*. No person can purify another person's mind. *Nibbāna* is not an abstract concept. See the subsection "Nibbāna."

ii. One attains *Nibbāna* when one purifies the mind of ALL defilements. That is when one has ultimate wisdom or *paññā*. There is no way to equate compassion with *paññā*. One can be compassionate to the maximum, but that does not mean one has gotten rid of ignorance. Those beings in the *Brahma* world do not generate any hateful thoughts; they have perfected the four *Brahmavihara: mettā, karunā, muditā, and upekkhā*. They don't have a trace of hateful thoughts. Yet, they have ignorance (of the Four Noble Truths) and will one day be reborn in the four lower realms. Therefore, this is also a significant contradiction. See, "Sotāpanna Stage of Nibbāna."

iii. Buddha said life in the human realm is better than any other (except for those reserved for the *Anāgāmis.*) That is because the easiest to attain *Nibbāna* is from the human realm. Some beings in higher realms can be helpful to us, and we should share our merits with them. However, a human is not supposed to worship any other being. One must only have faith in the Buddha, Dhamma, and Saṅgha. No other living being can help with our goal of attaining *Nibbāna*.

iv. "Skill in Means," or whatever other term anyone comes up with, runs into the same problem as compassion above in (ii). Such ideas run against the core teachings of the Buddha. Even if one gets rid of greed and hate but still has ignorance, one will get back the greed and hate DUE TO ignorance. One attains *Nibbāna* by cultivating wisdom.

v. Mahāyāna's descriptions of all these philosophical concepts like emptiness or *sunyāta* are just a lot of empty words. They have simpler explanations consistent with original teachings; see the links below. The *Mahāyānists* had to re-invent alternate descriptions for these terms. The original meanings conflicted with their "revisions" discussed in i-iv.

Now, to address the issue (iv) in #1 above.

Buddha Versus *Sammā Sambuddha*

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9. Buddha means "to stop *bhava"* (*bhava* + *uddha.*) Only a *Sammā Sambuddha* can figure out how to stop grasping various types of *bhava* (*kammic* energies) that we have accumulated, thus stopping future suffering.

- In principle, it is possible to call an *Arahant* a Buddha since an *Arahant* has stopped grasping a new *bhava*. However, no *Arahant* could have gotten to the "*bhava uddha"* status without learning/comprehending the teachings of a *Sammā Sambuddha.*
- But it has become customary to reserve the term "Buddha" as a shortened version of "*Sammā Sambuddha.*"
- The term "Buddha nature" is discussed without the above understanding. See "WebLink: en.wikipedia.org: Buddha-nature."

Summary

10. Those who follow the Mahāyāna version do that for several reasons. (i) They are born into *Mahāyāna* tradition (just like I was born to Theravada.) (ii) They have had no exposure to other versions of Buddhism. The problems with *Mahāyāna* versions are not due to their making. But it is time to start changing those features that contradict Buddha's original teachings.

- Teachings of a *Sammā Sambuddha* like Buddha Gotama cannot be "updated." Buddha Dhamma is "timeless" (*akāliko.*) Of course, the teachings of a *Sammā Sambuddha* only last a relatively short time (in the *Saṁsaric* scale.) Those "timeless truths" about nature are re-discovered by the next Buddha. All *Sammā Sambuddhas* re-discover and teach the same *Paṭicca Samuppāda*.
- There needs to be an open discussion about weeding out the inconsistent material from all sects and recovering the pure Buddha Dhamma for all to benefit.

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14.12 Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis

Revised August 13, 2019; July 26, 2020; December 3, 20121 (#3); August 24, 2022; September 27, 2022

Saddharma Pundarika Sutra (*Lotus Sutra*) is a famous *Mahāyāna sutra.* It is full of contradictions with the genuine teachings of the Buddha.

Difference Between a *Sutra* and *Sutta*

1. This ***sutrā***, written by several Indian philosophers over hundreds of years, led to the gradual formation of Mahāyāna Buddhism over that period. Note that I am NOT referring to it as a ***sutta***. *Suttā* are the original teachings of the Buddha delivered in the *Māghadhi* language. They were subsequently written down in Pāli and are available in the *Tipiṭaka*.

- In contrast, all Mahāyāna *sutrās* were written after the *Parinibbāna* (passing away) of the Buddha. Furthermore, they all are in Sanskrit without exception.
- Thus at least we have a clear way of distinguishing the original discourses by the Buddha (***suttā***) and the Mahāyāna ***sutrās*** written by laypeople hundreds of years after the Buddha.
- Even in the Theravāda tradition, the question often arises regarding the interpretation of key concepts. As mentioned in the *Tipiṭaka*, this problem was there, even DURING the time of the Buddha.

How to Verify the Authencity of Buddha Dhamma

2. Once, Mahā Prajapathi Gotami *bhikkhuni*, Prince Siddhartha's stepmother, approached the Buddha and pointed out that some *bhikkhus* were teaching incorrect interpretations of the Dhamma. She feared things would get out of hand after the *Parinibbāna* of the Buddha. "How can the future generations figure out the correct version of Dhamma?" she asked the Buddha.

- The Buddha agreed that it is inevitable that wrong interpretations will always be there but said there is a way to identify the correct version. He always said to look for consistency with the Four Noble Truths, as explained in the *suttā*. The Buddhist principle of Cause and effect is defined in the *Paṭicca Samuppāda*. How to live a moral life by getting rid of *lobha*/*rāga* (greed), *dosa* (anger/hate), and *moha*/*avijjā* (ignorance of the Four Noble Truths) is laid out in the *Vinaya.*
- These teachings lead to *rāgakkhaya*, *dosakkhaya*, and *mohakkhaya* (getting rid of *rāga*, *dosa*, and *moha*).
- If a version of Dhamma does not lead to *rāgakkhaya* (reduction of greed), *dosakkhaya* (reduction of hate), and *mohakkhaya* (reduction of ignorance), then that version should be discarded. Internal consistency must be there too.

Three Ways to Attain *Nibbāna*

3. A bit of background material before we discuss this *sutrā*. According to the Buddha, there are **three ways** to attain *Nibbāna*:

- A **Sammā Sambuddha** (like Buddha Gotama) discovers the Noble Eightfold Path and achieves Nibbāna through his efforts, AND he can teach the doctrine to others.
- A second way to attain *Nibbāna* is to learn Dhamma from a *Sammā Sambuddha* or a true disciple of his. That is how **an *Arahant*** reaches *Nibbāna*. An *Arahant* is also a ***Sāvaka* Buddha.** Note that a "*Sāvaka* Buddha" is different from a "Buddha *Sāvaka"* (or "*Ariya Sāvaka"*) which identifies any Noble Person above the *Sotāpanna Anugāmi* stage.
- Then there are ***pacceka Buddhas*** who discover the Path by themselves but are not capable of explaining it to other people.

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- The three types are in the "WebLink: suttacentral: *Nidhikanda Sutta* (KN Kp 8)" in the following verse: "*Paṭisambhidā vimokkhā ca, yā ca* ***sāvakapāramī****;* ***Paccekabodhi buddhabhūmi****, sabbametena labbhati.*"

Only One Vehicle to *Nibbāna* (the "Great Vehicle" or Mahāyāna)?

4. Now, let us discuss how this *sutrā* paved the way for the *Bodhisattva* concept in Mahāyāna.

This *sutrā* starts with the Buddha saying that even though he had taught previously there were three paths to *Nibbāna*, he now admits that there is only one. When Ven. Ānanda asked why, he said he did not think people were "ready" for this higher doctrine. Instead of three vehicles (or paths) that one can take, there is only one. It is the great vehicle or the Mahāyāna ("*mahā*" is great, and "*yāna*" is a vehicle). And this is the path he took by striving for eons as a *Bodhisattva* to become a Buddha.

- Continuing with this *sutrā*, now he (the Buddha) was advising everyone to become a *Bodhisattva* and to attain Buddhahood!
- They have no idea how difficult it is to attain *Buddhahood*.
- Then he assures all those *Arahants* present there, including Ven. Sāriputta that they will become Buddhas. That is a complete lack of understanding of the concept of an *Arahant*. An *Arahant* will not be reborn; thus, there is no way for an *Arahant* to become a Buddha.
- Furthermore, the Buddha has clearly described the difference between a *Sammā Sambuddha* and an *Arahant*: "WebLink: suttacentral: *Sammāsambuddha Sutta* (SN 22.58)." The uniqueness of a *Sammā Sambuddha* is described in a series of short *suttas*: "WebLink: suttacentral: *Ekapuggalavagga* (AN 1.170-187)."

Now let us go through a few more "obvious inconsistencies" in the *sutrā*.

The *Sutrā* Opens With a Lie (*Musāvāda*)

5. Astonishingly, the *sutrā* opens with, "Thus have I heard…", a big *musāvāda* (an untruth) Ven. Ānanda is providing the details of the *sutrā*.

First, a brief background is in order. Venerable Ānanda, who knew all the *suttā* by heart, recited them at the First Buddhist Council. Thus any given *sutta* in the *Tipiṭaka* starts with clarification, "Thus have I heard…" to indicate that this was what Venerable Ānanda had heard himself. In trying to give the impression that this *sutrā* was also one delivered by the Buddha, the authors of the *Lotus sutrā* attempted to deceive the readers.

- Historians generally accept that the *Lotus sutrā* was written much later after the passing away (*Parinibbāna*) of the Buddha Gotama. That is true of all other *sutrās* written in Sanskrit.
- The oldest parts of the text (Chapters 1–9 and 17) were probably written between 100 BCE and 100 CE, and most of the text was complete by 200 CE. See, for example, WebLink: WIKI: Lotus Sutrā. Thus it was written by several authors over 100 years or more. A translation was made from Sanskrit to Chinese in 255 CE, the earliest historical documentation of its existence.

Reads Like a Fairytale

6. The middle of the *sutrā* is devoted to describing the "universal accessibility" of the Buddhahood to anyone. Here it reads like a fairytale with astounding stories of accomplishments. For example, the daughter of the dragon king Sagara astonishes the assembly by performing various supernormal acts and says she can attain the Buddhahood "in an instant."

- However, those *sutrā* also stress the importance of faith and devotion to get to Enlightenment. There is less emphasis on the need for wisdom. That is blind faith!

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The *Bodhisatta* Vow

7. A critical problem is the *Bodhisatta* vow that a Mahāyāna Buddhist agrees in advance to take (see, WebLink: WIKI: Bodhisattva vow). The promise is to wait until "everyone is ready to attain the Buddhahood." It is not clear how or who can determine WHEN everyone is ready.

- Current scientific facts point to the existence of an innumerable number of living beings; see, "There are as many creatures on your body as there are people on Earth!." Therefore, it is a critical question how all these beings can attain Buddhahood simultaneously.
- Furthermore, it seems contradictory that Buddha Gotama and other previous Buddhas did not wait for anyone else.

Is a Buddha Eternal?

8. The story gets even more fascinating in Chapter 16 (presumably as a different writer of the *sutrā* comes up with another idea). That is when Buddha Gotama reveals that he is an eternal being. He had attained the Buddhahood an incalculably distant time in the past. Even though he sometimes seems to pass away to *nirvāna* (Sanskrit word for *Nibbāna*), he periodically makes appearances in the world.

- This declaration makes the Buddha more like a Creator God who has always been there! And there is no discussion on the issue of whether there was a beginning to this world.
- It seems to me that the philosophers who wrote Mahāyāna *sutrās* had no idea of the concept of *Nibbāna*! By the very definition, the whole idea of attaining *Nibbāna* is to dissociate from this suffering-filled material world: There are several posts on this website ranging from "Three Kinds of Happiness – What is Nirāmisa Sukha?" to "What are Rūpa? – Relation to Nibbāna" on the concept of *Nibbāna*.
- Then there is the issue of other Buddhas being present at that assembly too. And they all seem to be "at the same level." Thus the question arises as to who was the first Buddha and why those other Buddhas "did not wait until everyone else was ready for the Buddhahood."

Absence of Key Doctrinal Concepts

9. Most of the sections of the *sutrā* hyperbolize the value of the single, great vehicle (Mahāyāna) to attain *Nibbāna*. That is in contrast to the three vehicles of *Sammā Sambuddha*, *Pacceka Buddha*, and *Arahant*; see #3 above. **There is no discussion on the actual distinguishing doctrinal concepts of the single vehicle other than just saying that it has the advantage of "easy accessibility of the Buddhahood."** What makes this "single-vehicle" approach different from the original "three-vehicle" approach in terms of details in Dhamma? For example, does it have a new way of describing the Noble Eightfold Path, *Paṭicca Samuppāda*, or the Four Noble Truths?

- The *sutrā*, like many other Sanskrit *sutrās*, only mentions those critical foundational concepts of Buddha Dhamma in passing. There is no discussion on them, let alone pointing out any difference from the original doctrine. **I am amazed that no one even refers to this glaringly obvious point. What sets the "single-vehicle" approach apart from the original "three-vehicle" approach other than the name change?**
- But the real problem is that in changing some key concepts. For example, getting rid of the *Arahant* concept and making the Buddha effectively a Creator God. This *sutrā* paved the way to distort the Buddha Dhamma for generations.
- In terms of the necessary conditions set forth by the Buddha, does this *sutrā* clarify how to reduce greed, hate, and ignorance? Can anyone point to such aspects? Besides grandiose descriptions, there is nothing substantial in terms of doctrine, let alone a revised doctrine. All it does is gravely distort foundational concepts like *Nibbāna*, *Buddhahood*, and *Arahanthood* with the concept of a "single-vehicle."

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Numerous Untruths, Inconsistencies, and Exaggerations

10. There are so many untruths, inconsistencies, and exaggerations in this *sutrā* that I only have space in this essay to point out the gross problems that are vividly displayed. That is why the post is a "focused analysis."

- Here is an English translation of the *sutrā* available online, so that anyone can peruse through and see the apparent difference between this *sutrā* and any Pāli *sutta* that is in the *Tipiṭaka*: WebLink: PURIFYMIND: Lotus Sutra
- One could compare this *sutrā* with the actual Pāli *suttā* that I started discussing; see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa," and the posts on the *Mahā Satipaṭṭhāna Sutta* below that.
- I must emphasize that one needs to evaluate this *sutrā* in the context of the profound and self-consistent Buddha Dhamma. One can get a glimpse of this by examining the "Key Dhamma Concepts," "Paṭicca Samuppāda," and "Abhidhamma" sections on this website, where I have only begun to lay out the teachings, especially in the Abhidhamma section.

11. I would be happy to respond (and correct any legitimate errors in the analysis) if anyone can point out any problems with my analysis. Please send me a comment at lal@puredhamma.net.

- This analysis is consistent with the central theme of this website. To point out problems with both Mahāyāna and Theravāda versions as being practiced today. Several posts criticizing both *Mahāyāna* and the current versions of *Theravāda* at "Historical Background."
- It is for the benefit of everyone that we should remove (or at least be aware of) all inconsistencies and untruths. Then the current and future generations will have a version of Buddha Dhamma close to the original version.

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14.13 What is Suñyatā or Suññatā (Emptiness)?

Revised (added #6) December 28, 2015; November 26, 2017; December 16, 2017; July 1, 2022; rewritten on November 8, 2025

Suññatā (*suñyatā* in Sanskrit) means the world is empty of anything useful. One believes that the world offers anything substantial or lasting happiness only because one's mind is defiled with *rāga*, *dosa*, and *moha*. One attains *Nibbāna* upon realizing that.

Suñyatā in *Mahāyāna* Buddhism

1. In *Mahāyāna* Buddhism, there are books written about *suñyatā* (it is *suññatā* in Pāli) or emptiness. *Mahāyāna* Buddhism makes a big deal out of *suñyatā* because its founders (the founders of the *Mahāyāna* tradition) could not understand the concept of *Nibbāna*. Unfortunately, many people who are introduced only to *Mahāyāna* teachings (and are unaware of the Buddha's original teachings) believe that *Nibbāna* is an abstract concept.

- In an online discussion forum in 2014, I saw a comment saying that emptiness describes *Paṭicca Samuppāda*. This was a surprise, as *Paṭicca Samuppāda* is not explained in *Mahāyāna* texts.
- I have not seen the *Paṭicca Samuppāda* explained in even a remotely sensible way in a text of *Mahāyāna*, *Zen*, or *Vajrayana*. If you know of such a book, please post a comment on the forum with the book's name (or any other source), and I would appreciate it.

2. However, if one understands pure Buddha Dhamma, *Nibbāna* is a simple concept; see, "Nibbāna – Is it Difficult to Understand?."

- But it can also be examined at deeper levels: "Nibbāna "Exists", but Not in This World."
- See more at "Nibbāna."

What is emptiness?

3. When entity A is devoid of entity B, it can be said that entity A is devoid of B or empty of B. That is the emptiness or *suññatā*.

- For example, if we take a water bottle and pour the water out, we say the bottle is empty. But in reality, there is air in the bottle, so the bottle is empty only of water; it is not empty of air.
- Emptiness is relative. One has to say what it is empty of. There is no absolute "emptiness." It is meaningless to say, "This is emptiness," because there may be something we are unaware of.
- For example, until recently, scientists thought deep space was "empty." But now they know that it is full energy. Still, one could say that "deep space is empty of tangible matter" to a good approximation.

Suññatā in Buddha's Teachings

4. The Buddha said when the mind becomes empty of greed (*rāga*), hate (*dosa*), and ignorance (*moha*), it becomes empty of those defilements: "*rāgakkhayo Nibbānan*, *dosakkhayao Nibbānan*, *mohakkhayo Nibbānan*," and that mind has attained *Nibbāna*. That is emptiness (*suñyatā*) regarding defilements. It is a simple explanation, even though it is not easy to get there.

- When one attains the *Arahant phala*, one's mind becomes empty of *rāga, dosa, and moha*. But one still has *saññā* (perception), *vedanā* (feelings), etc., and lives like a normal human being until death.
- But his/her mind is devoid of greed, hate, and ignorance so that he/she will not do any immoral act under any circumstance.

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- At the death of an *Arahant*, "this world of 31 realms" becomes devoid of any trace of that *Arahant*'s lifestream, except for the *Arahant*'s *nāmagotta* (memory records for previous lives); there is no rebirth. So that is another *suññatā*.

5. One could also say that the world is empty of anything substantial or permanent (other than those *nāmagotta* or memory records).

- The world of 31 realms (with sentient beings and their environments) is maintained by the 'mental energy' (or ***kammic* energy**) generated by those sentient beings.
- That 'mental energy' runs out over time, and thus those sentient beings get new rebirths (and their environments are also renewed over long periods). That is why nothing in this world can be 'maintained to one's satisfaction,' and the efforts of those who try are in vain. **That is the '*anicca* nature' of the world.**
- Sentient beings (including *puthujjana* among humans) generate ***kammic* energy** based on their actions, influenced by *rāga, dosa*, and *moha/avijjā* due to their built-in distorted *saññā*, which gives them an innate feeling that there are 'mind-pleasing things' in the world.
- Until they learn from a Buddha or a disciple of the Buddha about that distorted *saññā* (which is *kāma saññā* for humans), all sentient beings are trapped in the cycle of rebirth.

Cūḷa Suññata Sutta

6. There is a *sutta* in *Tipiṭaka* that is about *suññatā* (emptiness) called the *"Cūḷasuññata Sutta* (MN 121)."

- It describes how one can overcome various types of distorted *saññā* associated with the world and attain *Arahanthood* or *Nibbāna*.
- This is a *sutta* at a deeper level, but we have recently covered enough material to understand its gist.

7. In the "WebLink: suttacentral: *Cūḷasuññata Sutta* (MN 121)," the Buddha tells Ven. Ānanda, that he often spends time in '*suññatā vihāra*.'

- Here, '*vihāra*' indicates how one spent the time, and by '*suññatā vihāra*', the Buddha meant he often spent time without even a trace of agitation in the mind.
- **You may say:** "But I thought the Buddha's mind is free of agitation at all times (since it is free of *rāga, dosa, moha*)."
- Even the Buddha (who was born a human) feels the '*kāma saññā*' as we have discussed. Any mind runs in the 'auto mode' in the '*purāṇa kamma*' stage, and especially at the '*kāma dhātu*' stage. Even the mind of a Buddha can be a 'bit agitated' by the '*kāma saññā*.'
- In the "WebLink: suttacentral: *Nibbānadhātu Sutta* (KN Iti 44)," the Buddha describes the state of mind of an *Arahant* in daily life as follows: "Their five sense faculties still remain. So long as their senses work, **they continue to experience** the **agreeable and disagreeable**, to **feel pleasure and pain**." The critical point is that they not only experience '*kāma sukha*' (a colorful world, tasty foods, etc.) and bodily pains, but also develop a cheerful or depressed mindset upon seeing a person liked or disliked.
- Buddha's encounter with a *yakkha* (spirit/ghost) is a good example. It is described in the "WebLink: suttacentral: *Sūciloma Sutta* (KN Snp 2.5)." The Buddha pulled away from that nasty spirit because its touch was **disagreeable** (like being touched by a skunk).
- **There are several ways the Buddha could have lived in '*suññatā vihāra*:'** in *Arahant-phala samāpatti*, *nirodha samāpatti*, or in the *Satipaṭṭhāna Bhūmi* with *Ānāpānasati samādhi*. **All those are devoid of the '*kāma saññā*.'**

Arahanthood via *Cetovimutti*

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8. Sentient beings in *kāma, rūpa,* and *arūpa lokas* are all born with specific types of "distorted or *viparīta saññā,*" also known as "*saññā vipallāsa*."

- The number or types of '*loka saññā*' present in the 11 realms of *kāma loka* is the highest. '*Kāma assāda*' or 'sensual pleasures with close contact with taste, smell, and touch (and with related sights and sounds) are present only in *kāma loka*, and they have the strongest types of associated '*loka saññā*' (for sex, tasty foods, and enticing sights, sounds, and smells). **These are called "*nānatta saññā*' or a 'wide variety of *saññā*.'**
- Then, in the sixteen *Brahma* realms in '*rūpa loka*,' the mind experiences a smaller number of *saññā*. In these realms, '*jhānic saññā*' is present. **Those are *savitakka, savicāra, pīti, sukha*, and *ekaggatā*.** By the fourth *jhāna*, the four of the '*jhānic saññā*' mentioned above have been eliminated, and one only experiences *ekaggatā*.
- The yogi can then transcend the fourth *jhāna* and enter the *arūpa loka* with a single type of 'distorted *saññā*.'

Cetovimutti per *Anariya Yogis*

9. In the '*arūpa loka*' (four *arūpa Brahma* realms), only the mind is present, and most of the time, the mind is focused on only one *saññā*. For example, in the *Ākāsānañcāyatana* and *Viññāṇañcāyatana* realms, the mind is focused on the infinite space and the infinite *viññāṇa*, respectively. These are the '*arūpa loka samāpatti*' with the least stress!

- The least stress (suffering) is experienced in those highest *Brahma* realms. Here, one feels only a trace of 'distorted *saññā*.'
- Ancient *yogis* thought this was the ultimate release of stress from the mind, and they called it *cetovimutti*.
- But they were still bound to the rebirth process with all ten *saṁyojana*! Those *saṁyojana* can be broken only with *paññā* (wisdom).

An *Ariya* Can Become a *Ubhatovimutti Arahant* via *Cetovimutti*

10. Therefore, if an ***anariya yogi*** moves up systematically from the *kāma loka* to the *rūpa loka*, and eventually to the *arūpa loka*, the number of 'distorted *saññā*' experienced will reduce. That is why *jhānic* experiences are better than *kāma assāda* (sensual pleasures), and *arūpa samāpattis* are even better. However, those attainments are temporary, and they are not even released from rebirths in the *apāyās*.

- However, a ***Sotāpanna*** could "move up the same ladder through *rūpa* and *arūpa loka* to reach the highest *arūpāvacara samāpatti* (*nevasaññānāsaññāyatana*) just as an *anariya yogi*.
- But then, the *Sotāpanna* can contemplate the *anicca* nature of the *nevasaññānāsaññāyatana* and attain *Arahanthood*!
- That is one way to become a ***Ubhatovimutti Arahant*** who is "released both ways." See #3 of "Sammā Samādhi – How to Define It?"

Description in *Cūḷasuññata Sutta*

11. After stating that he often spends time in '*suññatā vihāra*', the Buddha explained to Ven. Ānanda, how a *Sotāpanna* can proceed through the same 'ladder' as an *anariya yogi* to reach the *nevasaññānāsaññāyatana* and attain *Arahanthood* by contemplating the *anicca* nature of it.

- That account starts @marker 4.1. It starts with, "*Seyyathāpi, ānanda, ayaṁ migāramātupāsādo suñño hatthigavassavaḷavena, suñño jātarūparajatena, suñño itthipurisasannipātena atthi cevidaṁ asuññataṁ yadidaṁ—bhikkhusaṅghaṁ paṭicca ekattaṁ*."

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- **Translation**: "The Migāramātupāsāda (where the Buddha resided at the time) is free of elephants, cows, horses, and mares; of gold and silver; and of gatherings of men and women. Only *bhikkhus* live there."
- I will only provide the key points in English of the rest of the *sutta* to keep it brief. You follow along with the English translation in the link.

12. Various types of *saññā* present in a village (experienced by lay people) are absent in the Migāramātupāsāda (built by Visaka, who was also known as 'mother of Migāra'), where only the *bhikkhus* lived. **Thus, there is no stress due to perceptions (*saññā*) of the village or its people** (@marker 4.6). Thus, the *bhikkhus* are only exposed to *araññā saññā* ("*araññā*" is the Migāramātupāsāda).

- At marker 4.10, there is a critical verse: "*Iti yañhi kho tattha na hoti tena taṁ suññaṁ samanupassati, yaṁ pana tattha avasiṭṭhaṁ hoti taṁ 'santamidaṁ atthī'ti **pajānāti**. Evampissa esā, ānanda, **yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati**.*"
- **Translation**: A ***Sotāpanna*** can realize with wisdom (***pajānāti***) and get their minds devoid (***suññatāvakkanti***) of the *saññā* present in a village. Thus, their minds are under less stress.

13. Next, a *bhikkhu*—ignoring the perceptions of people (*amanasikaritvā manussa saññaṁ*) and the perception of the *araññā* (*amanasikaritvā araññā saññaṁ*)—**focuses on the oneness dependent on the perception of *pathavī* (*pathavī saññā*)**.

- Then, @5.8: their minds get into *samādhi* based on ***pathavī saññā*** (*pathavīsaññaṁ paṭicca ekattan'ti*)
- That is *kasiṇa* meditation as practiced by *anariya yogis*.
- With that, a *bhikkhu* can go through all **four *jhānic* states** (not explained in the *sutta*).

14. In the next step, they access the **first *arūpa samāpatti*** of ***ākāsānañcāyatana*** (@6.1): "*Puna caparaṁ, ānanda, bhikkhu amanasikaritvā araññasaññaṁ, amanasikaritvā pathavīsaññaṁ, ākāsānañcāyatana saññaṁ paṭicca manasi karoti ekattaṁ*."

- Then they can go through the rest of the ***arūpa samāpatti*** (by successively discarding each *arūpa saññā*) to reach the fourth *arupa samapatti* of *nevasaññānāsaññāyatana* (@9.7)
- Now, from marker 10.1, it describes how the *bhikkhu* can contemplate the *anicca* nature of all those states and overcome all existences in *kāma loka, rūpa loka*, and *arūpa loka*, by **releasing the mind of all *nimittas* with distorted *saññā*** (@11.1): "*Puna caparaṁ, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññaṁ, amanasikaritvā nevasaññānāsaññāyatanasaññaṁ, **animittaṁ cetosamādhiṁ paṭicca manasi karoti ekattaṁ***."
- Note that the word ***pajānāti*** appears often, indicating that the *bhikkhu* must be an *Ariya*. See "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti ."

15. After eliminating all *saṁyojana* associated with rebirths, they still need to eliminate the remaining three *saṁyojana* of *mana, uddhacca*, and *avijjā*.

- Once that is accomplished (@ marker 11.6): "*Tassa evaṁ **jānato** evaṁ **passato** **kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti***."
- **Translation**: "Knowing (***jānato***) and seeing with wisdom (***passato***) like this, **the mind is freed from the *kāma loka* (*kāma āsavā*), and also *rūpa* and *arūpa loka* (*bhava āsava*), and ignorance (*avijjā āsava*). When they're freed, they know they're freed."**
- See "Jānato Passato' and Ājāniya – Critical Words to Remember."

Rebirth Bonds (*Saṁyojana*) Eliminated by Overcoming Various *Saññā* With Wisdom

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16. At marker 12.4: "*So 'suññamidaṁ saññāgataṁ kāmāsavenā'ti* ***pajānāti****, 'suññamidaṁ saññāgataṁ bhavāsavenā'ti* ***pajānāti****, 'suññamidaṁ saññāgataṁ avijjāsavenā'ti* ***pajānāti****, 'atthi cevidaṁ asuññataṁ yadidaṁ—imameva kāyaṁ paṭicca saḷāyatanikaṁ jīvitapaccayā'ti.*"

- That is the critical connection to overcoming all types of *saññā* associated with *kāma loka* (***suññam*** *idaṁ* ***saññāgataṁ kāmāsavenā****'ti pajānāti*), the higher two *lokas* (***'suññam*** *idaṁ* ***saññāgataṁ bhavāsavenā***) and *avijjā* (***'suññam*** *idaṁ* ***saññāgataṁ avijjāsavenā***) with wisdom (***pajānāti***).
- **They are the *ubhatovimutti Arahants*, who can access '*nirodha samāpatti*.'**

Also see "Saññā In Kāma, Rūpa, and Arūpa Loka."

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14.14 Incorrect Theravāda Interpretations – Historical Timeline

April 29, 2017; revised December 8, 2021; October 30, 2024

1. Degradation of *Theravāda* Buddha Dhamma occurred gradually over the past 1500 years. Still, two drastic changes took place during that time: (i) Buddhaghosa's introduction of Hindu meditation techniques 1500 years ago, (ii) misinterpretation of *anicca* and *anatta* by the European scholars when they translated both *Tipiṭaka* and *Visuddhimagga* to English in the late 1800's.

- I will discuss the complete historical timeline in this post, which is critical to the discussion.
- As I explained in earlier posts in this section, branching out of various sects based on Mahāyāna, Zen, and Tibetan (*Vajrayāna*) led to significant distortions of Buddha Dhamma. This started with the rise of Mahāyāna in India about 500 years after the Buddha.

2. Here we look at the timeline of Theravāda Buddha Dhamma from the beginning, and see whether we can discern when the pure Dhamma started going underground. Most people agree with the following historical facts.

(BCE = Before Current Era, CE = Current Era = AD):

- **563 – 483 BCE:** Buddha Gotama
- **377-307 BCE**: The city of Anuradhapura, Sri Lanka, was established by King Pandukabhaya. But there is evidence that human colonization in Sri Lanka goes back to at least 30,000 years; see the detailed article on Sri Lanka on Wikipedia : WebLink: Wikipedia: History of Sri Lanka
- **247 BCE**: Ven. Mahinda Thero introduced Buddha Dhamma to the Sinhala Kingdom in Anuradhapura, Sri Lanka. It is possible that Buddha Dhamma was already there in the Eastern part of Sri Lanka. However, this has not been confirmed.
- **161-137 BCE**: For the first time in history, King Dutugemunu united all of Sri Lanka under one kingdom.
- **29 BCE**: *Tipiṭaka* (the version recited at the Third Buddhist Council —*Dhamma Sangayana* — around 247 BCE), was written down in Sri Lanka at the Fourth *Sangayana,* which was the last *Sangayana* attended by all *Arahants*. This is the Pāli *Tipiṭaka* that has survived to this date.
- **100-200 CE**: Ven. Maliyadeva, the Last *Arahant* with psychic powers by some accounts, lived in Sri Lanka : WebLink: Wikipedia: Maliyadeva (However, it is likely that there have been "*jāti Sotāpannas*" who attained *Arahanthood* since then but may not be that many).
- **100 BCE**: It is likely that Mahāyāna Buddhism originated when the earliest Mahāyāna sūtras (the *Prajñāpāramitā* series,) along with texts concerning *Akṣobhya* Buddha, probably written in the 1st century BCE in the south of India : WebLink: Wikipedia: Mahāyāna
- **150-250 CE**: Life of Nagarjuna; considered the founder of Mahāyāna Buddhism. Nagarjuna's central concept was the "emptiness" (*shunyata*) of all *dhammas*. The most influential work is *Mulamadhyamakakarika* (Fundamental Verses on the Middle Way).

2. It is clear that the Pāli *Tipiṭaka* that we have today has the Buddha's original teachings since *Arahants* wrote it down. However, Buddha Dhamma started to decline within 100-200 after being written down.

- Still, there was no significant impact on *Theravāda* Buddhism up to the writing of *Visuddhimagga* by Buddhaghosa around 450 CE.
- The other major work that influenced *Theravāda* teachings to date was *Abhidhammattha Sangaha* by *Acariya* Anuruddha, who was there around the same time as *Acariya* Buddhaghosa. However, since not many study Abhidhamma, it has not impacted *Theravāda* as much as *Visuddhimagga.*
- By this time, a critical had already taken place. The *Mahāyāna* influence successfully introduced two new words to the Sinhala language: අනිත්‍ය(*aniyta*) and අනාත්ම(*anātma.*) Those two words replaced the Sinhala words අනිච්ච(*anicca*) and අනත්ත(*anatta*); see #4 below. It is critical to note that many Pāli

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words Like *saṅkhāra* and *viññāṇa* do not have separate Sinhala words, i.e., the exact words (සංඛාර and විඤ්ඤාණ) appear in the Sinhala language.

- Another critical development occurred in the late 1800s, when early European scholars translated the *Tipiṭaka* into English. That was when the key Pāli terms *anicca* and *anatta* were incorrectly translated as impermanence and "no-self." By then, even in *Theravada*, *anicca,* and *anatta* had been established to be the same as the Sanskrit words *aniyta* and *anātma.*

3. To first discuss the influence of Buddhaghosa, let us look at the timeline of events that led to his visit to Sri Lanka roughly 950 years after the *Parinibbāna* of the Buddha. Here is a timeline compiled by *Bhikkhu* Nyanamoli, taken from his introduction to Ref. 1 (see the references below).

King Devanampiyatissa (307-276 BCE):

- The arrival of Ven. Mahinda in Anuradhapura and establishing Dhamma in the kingdom of King Devanampiyatissa.
- Ven. Mahinda founded *Mahāvihāra* monastery.

King Vattagamini (104-88 BCE):

- The King founded the Abhayagiri monastery, which became separate from the Mahāvihāra monastery.
- Sensing insecurity, Mahāvihāra monastery writes down *Tipiṭaka* (away from the royal capital).

King Bhatikabhaya (20 BCE-9 CE):

- Public disputes started to break out between Abhayagiri and Mahāvihāra monasteries.

King Vasabha (66-110 CE):

- No Sinhala commentaries on *Tipiṭaka* were compiled after his reign.

King Voharika-Tissa (215-237 CE):

- King supported both Mahāvihāra and Abhayagiri monasteries.
- Abhayagiri adopts Vetulya (Mahāyāna?) *piṭaka*.
- King suppressed the Vetulya doctrines.

King Gothabhaya (254-267 CE):

- King supports Mahāvihāra monastery.
- The King banished sixty bhikkhus in Abhayagiri for upholding Vetulya doctrines.
- Indian Bhikkhu Sangamitta supports the Abhayagiri monastery.

King Jettha-Tissa (267-277 CE):

- King favors Mahāvihāra monastery; Sangamitta flees to India.

King Mahasena (277-304 CE):

- King supports Sangamitta, who returns from India.
- Persecution of Mahāvihāra by King; its Bhikkhus are driven from the capital for 9 years.
- Mahāvihāra (with its libraries of seven stories) burnt to the ground.
- Sangamitta assasinated.
- Rebuilding of Mahāvihāra.

King Sri Meghavaṇṇa (304-332 CE):

- King favors Mahāvihāra.

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- A Sinhala monastery was established at Buddha Gaya in India.

King Jettha-Tissa II (332-334 CE):

- Dipavamsa composed.
- Some of Buddhadatta Thera's works.

King Mahānama (412-434 CE):

- Buddhaghosa arrives in Sri Lanka and composes *Visuddhimagga* and other works.

4. I recommend reading the Introduction to the English translation of Visuddhimagga by Ven. Nyanamoli (Ref. 1). To quote Ven. Nyanamoli (starting on p. xxvii of Ref. 1):

"…Now by about the end of the first century B.C. E. (dates are very vague), with Sanskrit Buddhist literature just launching out upon its long era of magnificence, Sanskrit was on its way to becoming a language of international culture. In Ceylon the Great monastery (Mahāvihāra), already committed by tradition to orthodoxy based on Pāli, had been confirmed in that attitude by the schism of its rival, which now began publicly to study the new ideas from India. ……In the first century C.E., Sanskrit Buddhism ("Hīnayāna", and perhaps by then Mahāyāna) was growing rapidly and spreading abroad. The Abhayagiri monastery would naturally have been busy studying and advocating some of these weighty developments while the Mahāvihāra has nothing new to offer. …….King Vasabha's reign (66-110 CE) seems to be the last mentioned in the Commentaries as we have them now, from which it may lie dormant, nothing further being added. Perhaps the Mahāvihāra, now living only on its past, was itself getting infected with heresies. ……in King Mahāsena's reign (277-304 CE) things came to a head. With the persecution of Mahāvihāra with royal assent and the expulsion of its *bhikkhus* from the capital, the Abhayagiri monastery enjoyed nine years of triumph. But the ancient institution rallied its supporters in the Southern provinces and the king repented. The *bhikkhus* returned and the king restored the buildings, which had been stripped to adorn the rival".

"Still, the Mahāvihāra must have foreseen, after this affair, that unless it could successfully compete with the "modern" Sanskrit in the field of international Buddhist culture by cultivating Pāli at home and aboard it could assure its position at home. **It was a revolutionary project, involving the displacement of Sinhala by Pāli as the language for the study and discussion of Buddhist teachings, and the founding of a school of Pāli literary composition.** ……It is not known what was the first original Pāli composition in this period; but the *Dipavamsa* (dealing with historical evidence) belongs here (for it ends with Mahāsena's reign and is quoted in the *Samantapasadika*, and quite possibly the *Vimuttimagga* (dealing with practice), was another early attempt by the Mahāvihāra in this period (4th century) to reassert its supremacy through original Pāli literary composition".

5. Here is another account of the destruction of the original Mahāvihāra during the reign of King Mahasena (277-304 CE) from Ref. 2 (p. 46): "..the Mahā-Vihāra, the Brazen Palace, and all such religious edifices, built by generosity of devout kings and pious noblemen for the use of the orthodox Saṅgha, were razed to the ground. Some three hundred and sixty-four colleges and great temples were uprooted and destroyed, says an ancient chronicle (Nikāya-Sangraha, p.14), ..."

6. **Thus it is clear that the historical tradition of compiling Sinhala commentaries (on *Tipiṭaka*) was abandoned somewhere in the 4th century or even before that,** and many of the original Sinhala *Atthakatha* could have been burnt when the original Mahāvihāra was burned. The Mahāvihāra initiated by a concerted effort to compile literature in the Pāli language to counter the onslaught of Sanskrit Mahāyāna literature in India that was benefiting the Abhayagiri monastery. The appearance of Buddhaghosa on the scene in the early fifth century accelerated this effort to compile Pāli literature.

- More details can be found in the *Mahāvaṁsa*, the Pāli historical account of the history of Sri Lanka compiled in the 5th century (Ref. 3).
- **However, most accounts in the *Mahāvaṁsa* — especially regarding the history of Sri Lanka — are not correct.** I will write a post on this issue later.

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- However, since *Mahāvaṁsa* was written around the time of Buddhaghosa, it is possible that accounts about Buddhaghosa may be correct.

7. In the two posts, "Buddhaghosa and Visuddhimagga – Historical Background" and "Buddhaghosa's Visuddhimagga – A Focused Analysis," I discussed the events leading to Buddhaghosa's writing of *Visuddhimagga*, and how it introduced the **first significant contamination** of Buddha Dhamma by incorporating Hindu *vedic* meditations — breath meditation and *kasiṇa* meditation.

The second major contamination — even more damaging — was the incorrect translation of *anicca* and *anatta* as impermanence and "no-self". This is discussed in the last two posts: "Background on the Current Revival of Buddha Dhamma" and "Misinterpretation of Anicca and Anatta by Early European Scholars."

All relevant posts in "Historical Background."

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Next, "Buddhaghosa and Visuddhimagga – Historical Background."

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14.15 Buddhaghosa and Visuddhimagga – Historical Background

April 8, 2017; Revised April 29, 2017; August 28, 2022

1. *Ācariya* Buddhaghosa has strongly influenced *Theravāda* Buddhism for the past 1500 years. Before examining his commentaries — especially the *Visuddhimagga* (Path of Purification) —, we will discuss some significant events before his time and why he came to Sri Lanka to compose those commentaries. [***ācariya*** : [m.] teacher.]

- The historical time-lines up to the arrival of Buddhaghosa in Sri Lanka are given in the previous post in this section: "Incorrect Theravāda Interpretations – Historical Timeline."
- I have used material from the three references below to create this post.

2. First, we note that only *Arahants* participated in the first four Buddhist Councils (*Sangāyanā*), and the fourth one was held at the Aluvihāra Monastery (a rock temple) near present-day Mātale in the Central Province of Sri Lanka in 29 BCE; see, "Preservation of the Dhamma."

- The *Tipiṭaka* was **written down fully** (as it exists today) for the first time in this fourth *Sangāyanā* in Pāli with Sinhala script (Pāli does not have its alphabet).
- So, it is important to keep three things in mind: (i) Genuine *Dhamma* existed in 29 BCE with *Arahants* also completing the *Abhidhamma Piṭaka*, (ii) What we have in the *Tipiṭaka* today is this version, and therefore we can have confidence that the true teachings of the Buddha are in the *Tipiṭaka,* (iii) *Tipiṭaka* was written down in Pāli with Sinhala alphabet.

3. Secondly, many parts of the *Tipiṭaka* are in a condensed form, as discussed in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa." **Today, there is a tendency to translate *Tipiṭaka suttā* word-by-word**, which has led to significant confusion and many contradictions, as discussed in that post.

- **Starting at the time of the Buddha, commentaries were composed to expand and explain the key concepts in a condensed form designed for easy oral transmission.** We must remember that the *Tipiṭaka* was not written down for around 500 years after the *Parinibbāna* of the Buddha. During that whole time, it survived only because it was in a designed form for ease of remembering; thus, many details were omitted.
- For example, Buddha's first discourse, "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)," took many hours to deliver, but the *sutta* was condensed to just a few pages of verse. It is impossible to condense all that information in a *sutta* for mostly oral transmission that was available at the time. In those early days, *Bhikkhus* explained the details when they delivered *desanā* or discourses to the public.
- **Therefore, in addition to the *Tipiṭaka* being orally transmitted through generations, the details were also orally transmitted.** However, when Buddha Dhamma started declining around 100-200 CE, those details stopped being transmitted (there were not enough *Ariyā,* or those who attained *magga phala*, to pass down correct explanations). Of course, the easy-to-memorize verses of the *Tipiṭaka* were faithfully transmitted.
- That last bullet explains a key problem that we have today. Even though the *Tipiṭaka* remains intact, there have not been many *Ariyā* within the past hundreds of years to explain the key concepts in the *Tipiṭaka*; but thanks to late Waharaka Thero, that has changed; see, "Parinibbāna of Waharaka Thero."

4. Even though a few commentaries were composed in the time of the Buddha in Pāli (we have three in the *Tipiṭaka;* see below), most of them were written later on in Sinhala (especially after the time of Ven. Mahinda) when written language became more common.

- Up to the time of Buddhaghosa (after about 700 years from the time of Ven. Mahinda), there would have accumulated a vast number of such commentaries called Sinhala *Atthakathā*, which means "accounts of

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the truth" (*attha* + *kathā*). However, most of those were likely destroyed when the *Mahavihara* was burned before Buddhaghosa arrived in Sri Lanka; see below.

- **Buddhaghosa's task was to translate those from Sinhala to Pāli. Instead, he just made a few of his commentaries — especially the *Visuddhimagga* — where he incorporated his *Vedic* concepts in them; see below.**

5. As given in the timeline in the post mentioned in #1, an important event occurred before the arrival of Buddhaghosa in Sri Lanka, which led to the possible destruction of many original commentaries; this was the establishment of the *Abhayagiri Vihara* in Anuradhapura around 100 BCE. This led to the degrading of Buddha Dhamma in Sri Lanka, which was then accelerated by the writing of the *Visuddhismagga*, as we discuss below.

- Over several decades, *Abhayagiri Vihara* became a rival to the *Mahavihara*, which had been the center of religious activity since Ven. Mahinda (King Devanampiyatissa).
- The arrival of a body of monks from Pallarama in India, who belonged to the *Vajjiputta Nikāya*, apparently started this schism between the two *Vihara* (p. 29, Ref. 3). This sect descended from those who were expelled from the *Theravāda* by Ven. Moggaliputta Tissa Thero at the Third *Sangāyanā*.

6. Later, during the reign of King Voharaka Tissa (215-237 CE), *Abhayagiri Vihara* adopted the *Vaitulya Piṭaka*. It is no coincidence that by this time, *Mahāyāna* had become dominant in India.

- When the *Mahavihara* raised objections to this new development, King Voharaka Tissa appointed minister Kapila to investigate and, on his recommendation, ordered all *Vaitulya* books to be burnt.
- A key point to remember is that "Literary activity in Ceylon (Sri Lanka) declined and, it seems, fell into virtual abeyance between 150 CE and 350 CE, as will appear below" (Ref. 1, p. xxiii).

7. During King Gothabhaya's reign (254-267 CE), the *Vaitulyan* heresy raised its head again, and the King took action. He not only burnt their books but branded 60 of their leaders and expelled them.

- Those expelled settled down at Kavira in South India. While they were there, a recruit by the name of Sangamitta joined them.
- One day, while bathing, Sangamitta saw the branding on the backs of the others and learned what had happened in Sri Lanka. He vowed to take revenge.

8. Sangamitta went to Sri Lanka and won the confidence of King Gothabhaya, who appointed Sangamitta to tutor his two sons.

- When King Gothabhaya died, his elder son Jettha Tissa became King, but he was not that attached to Sangamitta, so Sangamitta returned to India. When Jettha Tissa died 14 years later, the younger brother, Mahasena, became King.

9. Mahasena was very much attached to Sangamitta, and Sangamitta decided to return to Sri Lanka, realizing that his time to take revenge had come.

- On Sangamitta's advice, King Mahasena started a process of damaging the *Mahavihara* and the Buddha Dhamma in Sri Lanka. He prohibited providing alms to Mahavihara, and *bhikkhus* at *Mahavihara* migrated to other parts of the country over time.
- By this time, Buddhism in Sri Lanka was in decline due to other factors, including the rise of *Mahāyāna* in India. *Arahants* were scarce on the Island; if there were some, they would have been in remote regions.

10. For nine years, Sangamitta lived in glory, plundering the properties of Mahavihara and eventually burning down the seven story building with its libraries (p. 47 of Ref. 3). People became angry with what happened to *Mahavihara*, and a rebellion was started by a minister of the King named Meghavaranabhaya.

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- However, before a battle took place, the minister was able to meet the King and explain why he needed to make amends to the *Mahavihara* to appease the populace. The King apologized and rebuilt the *Mahavihara*.
- However, people were quite angry at Sangamitta, who was killed on the orders of a queen of the King, probably without the knowledge of the King.

11. The damage had been done. It is also said that when the King rebuilt the *Mahavihara*, it was mostly those at the *Abhayagiri* who took residence at the restored *Mahavihara*. **Therefore, when Buddhaghosa visited the *Mahavihara*, the *bhikkhus* there could have been those originally belonging to the *Abhayagiri* sect.**

- Furthermore, It is possible that many of the original Sinhala *Atthakathā* were destroyed when the *Mahavihara* was burned to the ground. Even though copies of the *Tipiṭaka* were at many different locations scattered throughout the country, it is not known how many of the *Atthakathā* had copies.
- In any case, none of those original Sinhala commentaries exist today.
- *Mahāyāna* was taking root in India and possibly contributed to the degrading of *Theravāda* in Sri Lanka as well. Sanskrit became the "language of the pundits" (with many new Sanskrit *sutras* written by Nagarjuna, Vasudeva, etc), and Pāli was losing the battle; see, "Incorrect Theravāda Interpretations – Historical Timeline."

12. By the time Buddhaghosa arrived in Sri Lanka (during the reign of King Mahanama between 412-434 CE), some of those *Atthakathā* might have still been there.

- Ven. Nyanamoli says (p. xviii of Ref. 1), "..There are references in these works (by Buddhaghosa) to "Ancients (*Porana*) or "Former Teachers (*Pubbacariya*)" as well as to several Sinhalese Commentaries additional to the three referred to in the quotation given earlier. The fact is that a complete body of commentary had been built up during the nine centuries or so that separate Bhandantacariya Buddhaghosa from the Buddha.." and "..This body of material — one may guess that its volume was enormous — Bhandantacariya Buddhaghosa set himself to edit and render into Pāli (the *Tipiṭaka* itself had been left in the original Pāli).."
- By the way, "*Porāna*" is a Sinhala word (now *Purāna*), meaning ancient.
- The detailed explanations in those *Atthakathā* were held in high esteem among the remaining Buddhists in India. As we see below, this is where Buddhaghosa came into the picture.
- So, it appears that even though some of the Sinhala *Atthakathā* were burned with the destruction of the *Mahavihara*, some had survived in other locations and brought back to the rebuilt *Mahavihara*.

13. Buddhaghosa was born into a *vedic brahmin* family who lived close to the *Bodhi* Tree in India. He mastered the three *Vedas* and was a well-known *vedic* scholar. He was converted to Buddhism by a *Bhikkhu* Revata who lived in that region in India.

- Law (p. 6 of Ref. 2) writes that Ven. Revata told Buddhaghosa, "..The Sinhalese *Atthakatha* are genuine. They were composed in the Sinhala language by the inspired and profoundly wise Mahinda, who had previously consulted the discourse of the Buddha, authenticated at the three convocations (*Sangāyanā*), and the dissertations and arguments of Sāriputto and others, and they are extant among the Sinhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Maghadhas (Pāli). It will be an act conducive to the welfare of the whole world". Malalasekara (p.66 of Ref 3) gives a very similar account of that request.
- Ven. Nyanamoli also gives a detailed account of how Ven. Revata recruited Buddhaghosa for the project on pp. xxxiv-xxv (Introduction) of Ref. 1. Also see pp. 31-39 of Ref. 2 and pp. 64-69 of Ref. 3.

14. The important position assigned in the *Theravāda* tradition to the work of Buddhaghosa is evident from the following quote from Ref. 1 (p. xli):

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- "..The doctrines (*Dhamma*) of the Theravāda Pāli tradition can be conveniently traced in three main layers. (1) The first of these contains the main books of the Pāli *Sutta Piṭaka*. (2) The *Abhidhamma Piṭaka*, notably the closely related books, the *Dhammasangayani*, *Vibhanga Paṭṭhāna*. (3). The system the author of the Visuddhimagga completed, or found completed, and he set himself to edit and translate back into Pāli ..."
- Even today, many *Theravādins* use the *Visuddhimagga* and don't bother to consult the *Tipiṭaka*.

15. Sinhala tradition assigns the arrival of Buddhaghosa in Sri Lanka 965 years after the *Parinibbāna* of the Buddha, according to Malalasekara (p. 66). This is consistent with the above timeline.

- Upon arriving at the Mahavihara in Anuradhapura, Sri Lanka, Buddhaghosa requested those *Atthakathā* from the authorities. They were initially reluctant, but after verifying that he was a scholar, they gave him access to the books (Refs. 1-3).
- Law (p. 8 of Ref 2) says, "..Taking up his residence in the secluded Ganthakaro viharo at Anuradhapura, he translated, according to the rules of the *Maghdhas*, **which is the root of all languages**, the whole of the Sinhalese *Atthakathā* (into Pāli)".

16. This assertion that Buddhaghosa "**translated** Sinhalese *Atthakathā* into Pāli" is incorrect.

- He incorporated many of his *vedic* concepts (breath meditation, *kasiṇa* meditation, etc) and made his commentaries, as I will discuss in the next post.
- The obvious inconsistencies of the *Visuddhimagga* with the *Tipiṭaka* and the remaining three original Pāli commentaries (still in the *Tipiṭaka*) are discussed in "Buddhaghosa's Visuddhimagga – A Focused Analysis."

17. Law makes the following interesting statement (p. 38 of Ref. 2): "..Buddhaghosa's task of translating was finished in three months. Having observed the *Pavarana*, he informed the congregation's chief of completing his task. **The Samgharaja praised him much and set fire to all the works written by Mahinda in Sinhalese**..." We can make two observations:

- If the work was completed in three months, as Law says, Buddhaghosa did not even have time to go through the whole of the Sinhalese *Atthakathā,* even if only a part of it was left.
- It is hard to believe that the chief *Bhikkhu* set fire to the original books. However, ALL those Sinhalese *Atthakathā* were indeed lost after the Buddhaghosa.

18. In the next post in this section, "Buddhaghosa's Visuddhimagga – A Focused Analysis," I discuss why *Visuddhimagga* does not represent Buddha Dhamma.

- However, as we discussed above, all of the Sinhala *Atthakathā* were lost soon after the publication of *Visuddhimagga*, and *Visuddhimagga* became the sole source for explaining *Tipiṭaka* material.
- It became customary just to use the *Visuddhimagga* and not even consult the *Tipiṭaka* until recent times, especially until the "discovery of Buddhism" by the Europeans who started translating the *Tipiṭaka* and Buddhaghosa's works. See the details in the "Historical Background" section.

19. Furthermore, When Europeans started translating the *Tipiṭaka* (starting with Rhys Davis and others), they translated *suttā* word-by-word to English, a practice that continues today.

- However, It is not a good idea to translate Pāli *suttā* word-by-word, and those early commentaries were critically important to expand on the *Tipiṭaka* material. This is discussed in "Sutta Interpretation – Uddesa, Niddesa, Patiniddesa."
- In addition, those early European scholars made a huge mistake by incorrectly translating the Pāli words *anicca* and *anatta* as impermanent and "not-self"; see, "Misinterpretation of Anicca and Anatta by Early European Scholars."

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- This is why the work of the late Waharaka Thero is so important. He was able to "re-discover" the meanings of the key Pāli words by perusing the remaining three original Pāli commentaries of *Patisambhidamagga*, *Petakopadesa*, and *Nettippakarana*; see "Preservation of the Dhamma."

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14.16 Buddhaghosa's Visuddhimagga – A Focused Analysis

April 29, 2017; revised March 16, 2021; major revision September 3, 2021

Two Major Distortions to Buddha Dhamma

1. The first distortion occurred about 1500 years ago with the introduction of "breath meditation" as the Buddhist *Anāpānasati* meditation by Buddhaghosa in his commentary *Visuddhimagga*.

- The second significant distortion took place more recently by European scholars by an honest mistake. They were unable to distinguish between Sanskrit-based Mahayana Buddhism and Pāli-based Theravada Buddha Dhamma. That led to to the mistranslation of *anicca* as impermanence and *anatta* as "no-self."
- We will discuss the background to the first issue in this post.
- An introduction to the second issue is in the post, "Misinterpretation of Anicca and Anatta by Early European Scholars."

Historical Background on Buddhaghosa

2. In the previous post in this series, "Buddhaghosa and Visuddhimagga – Historical Background," we discussed why Buddhaghosa traveled to Sri Lanka. Here is a summary of that post:

- Many parts of the *Tipiṭaka* are in condensed form. Starting from the Buddha's time, commentaries were written to expand and explain the key concepts in the *Tipiṭaka*.
- Most of those commentaries — at least from the time of Ven. Mahinda — was written in the Sinhala language by Ven. Mahinda himself and many Sinhalese *Arahants* for over 950 years up to the time of Buddhaghosa. These were called Sinhala *Atthakathā* (true accounts).
- A certain *bhikkhu* by the name of Ven. Revata in India recruited Bhuddhaghosa to travel to Sri Lanka and translate those Sinhala *Atthakathā* to Pāli (see Refs. 2-4 (Ref. 2, Ref. 3, and Ref. 4) below).
- In this post, I will point out that instead of translating those Sinhala *Atthakathā,* Buddhaghosa incorporated his own *vedic* ideas into his commentaries in Pāli, especially describing *Ānāpānasati* as breath meditation.

Demise of Sinhala *Atthakathā* (Original Commentaries in Sinhala)

3. Those Sinhalese *Atthakathā* disappeared from existence not long after Buddhghosa completed his work (most of them were likely burnt with the *Mahavihara* well before Buddhaghosa's time). Regardless of what happened to those original *Atthakathā*, *Theravāda* tradition accepted *Visuddhimagga* to represent those original *Atthakathā* as well as the *Tipiṭaka*. To date *Visuddhimagga* is regarded in high esteem.

- When he edited those Sinhala *Atthakathā* and composed the *Visuddhimagga*, Buddhaghosa, a scholar in *Vedic* literature, incorporated Hindu *Vedic* concepts to the *Visuddhimagga*.
- In particular, he replaced real Buddhist *Ānāpāna Bhāvanā* with breath meditation and also introduced Hindu *kasiṇa* meditation.
- Buddhaghosa also disregarded the importance of the *Tilakkhaṇa* (*anicca, dukkha, anatta*), but I will show evidence that he never distorted their meanings. That happened only when the Europeans translated the *Tipiṭaka* and the *Visuddhimagga* to English; see, "Misinterpretation of Anicca and Anatta by Early European Scholars."
- He also reportedly wrote other commentaries on *Tipiṭaka*, but they are not widely used.
- I guess that Buddhaghosa did not consult the Sinhala *Atthakathā* even for the *Visuddhimagga*. Certainly, *Visuddhimagga* is not compatible with the remaining original three commentaries and the *Tipiṭaka* regarding meditation techniques.

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Final Buddhist Council Attended by *Arahants*

4. As I discussed in the post, "Buddhaghosa and Visuddhimagga – Historical Background," pure Dhamma existed until the fourth Buddhist Council (*Sangāyanā*) held in 29 BCE in Matale, Sri Lanka.

- By the time Buddhaghosa arrived in Sri Lanka roughly 450 years later, drastic changes had taken place (with the Buddhist center of Anuradhapura *Mahā Vihara* burnt down once) and a Mahayanist sect the landscape for a while; see the above post among other things.
- **So, the degradation of Theravāda Buddha Dhamma occurred gradually over two thousand years. Still, two drastic changes took place during that time: (i) Buddhaghosa's introduction of Hindu meditation techniques in the fifth century, (ii) misinterpretation of *anicca* and *anatta* by the European scholars when they translated both *Tipiṭaka* and *Visuddhimagga* to English in the late 1800s.**
- Even though there was a resurgence of Buddha Dhamma since the late 1800s due to those Europeans' efforts like Rhys Davids, Eugene Burnouf, and Thomas Huxley, unfortunately, it was this "distorted Dhamma" was what spread throughout the world in the past 200 years.

Three Original Commentaries in Pāli

5. Even though those old Sinhala commentaries were lost, three commentaries composed in Pāli (*Paṭisambhidāmagga*, *Petakopadesa*, and *Nettippakarana*) at the time of the Buddha remained intact with the *Tipiṭaka;* see, "Preservation of the Dhamma."

- After Buddhaghosa composed *Visuddhimagga*, *Theravādins* almost exclusively used *Visuddhimagga* instead of the *Tipiṭaka,* and those original Pāli commentaries were totally neglected.
- With the help of those three original Pāli commentaries, Waharaka Thero was able to "re-discover" the Buddha's original teachings over the past 25 years or so. Unfortunately, Wahraka *Thero* attained *Parinibbāna* recently; see, "Parinibbāna of Waharaka Thero."
- After the "re-discovery" of the Buddha's true teachings by Waharaka *Thero* over the past 25 years or so, it became clear that several key misinterpretations crept into Buddha Dhamma over the past two thousand years. But the actual timeline of contamination was not clear.
- For example, it was not clear whether Buddhaghosa himself was responsible for *anicca* and *anatta's* misinterpretations. In this post, I will show that Buddhaghosa was not responsible for that part. In the post, "Misinterpretation of Anicca and Anatta by Early European Scholars," I presented evidence that it was done by the European pioneers when they assumed that the Pāli words *anicca* and *anatta* were derived from *anitya* and *anathma* in Sanskrit.

Buddhaghosa Not Responsible for Misinterpretation of *Anicca* and *Anatta*

6. First, I will show evidence that Buddhaghosa did not distort the meanings of the words *anicca* and *anatta,* even though he did not realize the importance of the *Tilakkhaṇa*.

- **We need to remember that Buddhaghosa was supposed to take material from Sinhala *Atthakathā* and compose his own commentary, *Visuddhimagga*, in Pāli.** One can purchase that original Pāli version, Ref. 1 below, from Amazon.
- When comparing the Pāli and English texts below, I will be using Ref. 2.

7. On p. 271 of the Pāli Visuddhimagga (Ref. 1), for example, it says, "*Catutthacatukke pana aniccānupassi ettha tava aniccata veditabbaṁ. Aniccata veditabba. Aniccānupassanā veditabba. Aniccānupassi veditabbo*."

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- This is translated in the book by *Bhikkhu* Nyanamoli (p. 282, vol. I) as, "But in the fourth tetrad, as to *contemplating impermanence*, here; firstly, the impermanent should be understood, and impermanence, and the contemplation of impermanence, and one contemplating impermanence."
- So, in this case, Buddhaghosa used the correct Pāli words, *anicca*. Still, *Bhikkhu* Nyanamoli incorrectly translated it as "impermanence" following the European pioneers' misinterpretation before him, as we discussed above.

8. Buddhaghosa's original Pāli version also states the relations among the three characteristics, as I discussed in the post, "Anicca, Dukkha, Anatta – Wrong Interpretations." On p. 617 of Ref. 1, "*Yadaniccaṁ taṁ dukkhaṁ"ti* (SN 3.15) *vacanato pana tadeva khandhapancakaṁ dukkhaṁ. Kasmā? Abhiṇhpatipīḷana, abhinhapatipīḷanā kāro dukkhalakkhaṇaṁ.*" AND

"*Yaṁ dukkhaṁ tadanattā"ti* (SN 3.15) *vacanato pana tadeva khandhapancakaṁ anattā. Kasmā? Avasavattanato, avasavattanā kāro anattalakkhaṇaṁ.*"

- This really means, "***dukkha* arises (based on attachments to things of) *anicca* nature, therefore (such attachments are of) *anatta* nature**," as I explained in my post too.

Incorrect Translation by *Bhikkhu* Nynamoli

9. However, *Bhikkhu* Nynamoli, following the incorrect interpretation by the early European pioneers in the 1800's, translates those two verses as (p.663 of Ref. 2): "Those same five aggregates are painful because of the words, '**What is impermanent is painful**' (S. iii,22). Why? Because of continuous oppression. The mode of being continuously oppressed is the characteristic of pain.", AND

"Those same five aggregates are not-self because of the words, '**What is painful is not-self**' (S. iii,22). Why? Because there is no exercising of power over them. The mode of insusceptibility to the exercise of power is the characteristic of not-self."

10. Thus, it is obvious that it was not the Buddhaghosa who interpreted *anicca* as impermanent and *anatta* as not-self, but those early Europeans in the late 1800s. As explained in those previous posts, subsequent scholars from Sri Lanka and other Asian countries propagated those two incorrect interpretations.

- For example, early Sinhala scholars like Malalasekara, Jayathilaka, and Kalupahana, learned Buddhism (and received Doctoral degrees in Buddhism!) from those European pioneers at universities in the United Kingdom.
- One needs to contemplate on how the authority of those early Europeans on Buddha Dhamma. As explained in those other posts, they merely translated the *Tipiṭaka* word-by-word (using perceived etymologies to Sanskrit).
- We must realize that translating *Tipiṭaka* is not the same as translating any other book from one language to another. One has to have a deep background in Buddha Dhamma to do that.
- **The key mistake made by Rhys Davids, Bernouf, and others, was to assume that Pāli *anicca* and *anatta* are the same as Sanskrit *anitya* (which does mean impermanence) and *anathma* (which does mean no-self).**

Buddhaghosa Introduced Breath Meditation as *Ānāpānasati*

11. Now we turn to the issue of Biddhaghosa introducing Hindu *Vedic* meditation techniques to Buddha Dhamma in his *Visuddhimagga*.

Here is a key passage from Buddhaghosa's original Pāli *Visuddhimagga* (p. 254 [p. 274] of Ref. 1): "*Tattha dīghaṁ vā assasantoti dīghaṁ vā assāsaṁ pavattayanto,* ***assāsoti bahi nikkhamanavāto, passāsoti anto pavisanavātoti vinayaṭṭhakathāyaṁ vuttaṁ****. Suttantaṭṭhakathāsu pana uppaṭipāṭiyā āgataṁ. Tattha sabbesampi gabbhaseyyakānaṁ mātukucchito nikkhamanakāle paṭhamaṁ*

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abbhantara vāto bahinikkhamati, pacchā bāhiravāto sukhumarajaṁ gahetvā abbhantaraṁ pavisanto tāluṁ āhacca nibbāyati, evaṁ tāva assāsapassāsā veditabbā."

Bhikkhu Nyanamoli CORRECTLY translates this passage to English as follows (p. 265 of Ref. 2): "Herein, breathing in long (*assasanto*) is producing a long in-breath. **'*assāsa* is the wind issuing out; *passāsa* is the wind entering in'** is said in the *Vinaya* Commentary. But in the *Suttanta* Commentaries, it is given in the opposite sense. Herein, when an infant comes out from the mother's womb, first the wind from within goes out, and subsequently, the wind from without enters in with fine dust strikes the palate and is extinguished [with the infant's sneezing]. This, firstly, is how *assāsa* and *passāsa* should be understood".

- So, above is concrete evidence that Buddhaghosa himself referred to *Ānāpānasati* as breath meditation. He specifically talked about inhaling and exhaling air.
- However, actual Buddhist *Ānāpāna Bhāvanā* is not breath meditation; see, "7. What is Ānapāna?."

Buddhist Meditations Do Not Use *Kasiṇa* Objects

12. The second problem that Buddhaghosa introduced in his *Visuddhimagga* was to present mundane *kasiṇa* meditation as a viable path to *Nibbāna*. He gives detailed explanations on making *kasiṇa* objects in chapters 4 and 5 in Ref. 1.

- For example, he goes to minute details describing how to make an "earth *kasiṇa*" starting on. 118 [p 124] of Ref. 1: "*..Nīlapītalohitodātasambhedavasena hi cattāro paṭhavikasiṇadosā, tasmā nīlādivaṇṇaṁ mattikaṁ agahetvā gaṅgāvahe mattikāsadisāya aruṇavaṇṇāya mattikāya kasiṇaṁ kātabbaṁ,..*".
- *Bhikkhu* Nyanamoli translates (p. 123 of Ref. 2): "..Now the four fruits of the earth *kasiṇa* are due to the intrusion of blue, yellow, red, or white. So instead of using clay of such colors, he should make the *kasiṇa* of clay like that in the stream of Ganga, which is the color of the dawn..."
- In the same way, Buddhaghosa goes into great detail to describe how to make other types of *kasiṇa* objects.

13. The critical point is that true Buddhist *kasiṇa* meditation does not involve any physical *kasiṇa* objects. If anyone can find a reference in the *Tipiṭaka* where it is described how to make a physical *kasiṇa* object, I would appreciate receiving that reference.

- The Buddha describe the true Buddhist *kasiṇa* meditation to Ven. Rahula in the WebLink: suttacentral: *Mahā Rahulovada Sutta* (MN 62) (*Majjhima Nikāya*, MN 62). It was explained to him as a part of *Ānāpānasati Bhāvanā*, which can be done in many ways, but here by contemplating on internal body parts made of *cattāro mahā bhūta* and realizing that external objects are also made with the same *cattāro mahā bhūta.* Furthermore, that means nothing can be considered in one's body as. "me, myself, etc.."

"*..Ekāmantaṁ nisinno kho āyasmā rāhulo bhagavantaṁ etadavoca: "kathaṁ bhāvitā nu kho, bhante, ānāpānassati, kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā"ti? "Yaṁ kiñci, rāhula, ajjhattaṁ paccattaṁ kakkhaḷaṁ kharigataṁ upādinnaṁ, seyyathidaṁ—kesā lomā nakhā dantā taco maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ, yaṁ vā panaññampi kiñci ajjhattaṁ paccattaṁ kakkhaḷaṁ kharigataṁ upādinnaṁ— **ayaṁ vuccati, rāhula, ajjhattikā pathavīdhātu**. Ya ceva kho pana ajjhattikā pathavīdhātu yā ca **bāhirā pathavīdhātu, pathavīdhāturevesā**. Taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti—evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ. Evametaṁ yathābhūtaṁ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṁ virājeti.*".

- The other three, *āpo, tejo, vāyo* are discussed in the same way there. One does not need to make *kasiṇa* objects for true Buddhist *kasiṇa* meditation, and as I said there is nowhere in the *Tipiṭaka* that discusses **preparing *kasiṇa* objects**.

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The Second Issue of Misinterpretation of *Anicca* and *Anatta*

14. In the next post, "Misinterpretation of Anicca and Anatta by Early European Scholars," we will wrap up this section on "Historical Background." With that post, I would have summarized the historical background from the Buddha's time to the present day. This is probably the only section that can be said to be "finished," even though I may edit the posts in this section as needed.

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Next, "Background on the Current Revival of Buddha Dhamma."

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14.17 Background on the Current Revival of Buddhism (Buddha Dhamma)

Revised April 29, 2017; January 27, 2020

Critical Role of the British Civil Servants

1. Ironically, the current revival of Buddhism (Buddha Dhamma) is also due to the same reason that led to the decline in Buddha Dhamma in most Buddhist countries for hundreds of years. That decline was in the latter part of the second Millennium, i.e., the colonization of Asia by the Western powers starting with the Portuguese and ending with the British.

- The civil servants of the British East India Company came across ancient Buddhist literature in various Asian countries in the 1800s. Some of them realized the importance of these documents and started deciphering the documents themselves (e.g. Thomas W. Rhys Davids, 1843-1922.) They became motivated and learned Pāli and Sanskrit languages.
- Others sent documents universities in Europe. There, mostly French and English philosophers (e.g., Eugene Burnouf, 1801-1852) studied them and translated them to French and English.
- A thorough account of the efforts by the British civil servants in India, Sri Lanka, and other Asian countries in uncovering the "lost knowledge" has been given by Charles Allen in his excellent book, "The Search for the Buddha" (2003). It also covers restoration of historical Buddhist sites in India.

Early European Scholars

2. These Westerners realized that there was something profound in this ancient doctrine which exposed them for the first time to a religion that was not based on a Creator.

- Thomas Huxley captured the essence this new religion brilliantly as follows (Thomas H. Huxley, Evolution and Ethics and Other Essays, 1894, pp. 68-69): "A system which knows of no God in the Western sense; which denies a soul to man; which counts the belief in immortality a blunder and the hope of it a sin; which refuses any efficacy to prayer and sacrifice; which bids men look to nothing but their own efforts for salvation; which, in its original purity, knew nothing of vows and obedience, abhorred intolerance, and never sought the aid of the secular arm; yet spread over a considerable moiety of the Old World with marvelous rapidity, and is still, with whatever base admixture of foreign superstitions, the dominant creed of a large fraction of mankind".
- It is amazing that even at that early stage, when there must have been some confusion about the mythical aspects of especially the Tibetan and Zen Buddhist practices, Huxley was able to express the essence of Buddha Dhamma.

3. Based on their interest in the documents from Asia on Buddhism and Hinduism, Madame Helena Petrovna Blavatsky and Colonel Henry Steel Olcott founded the Theosophical Society in New York City in 1875. They subsequently traveled to India and Sri Lanka and became Buddhists.

- Olcott published "A Buddhist Catechism" in 1881. This book together with the "Light of Asia" by Edwin Arnold in 1871 (which went through 100 printings), led to much interest in Europe and America about Buddhism. Colonel Olcott opened several Buddhism-oriented schools in Sri Lanka in order to revive the religion. I was fortunate to be able to attend one of those schools.
- These efforts were subsequently augmented by a number of Sri Lankan intellectuals such as Anagarika Dharmapala, G. P. Malasekara, K. N. Jayatilleke, Narada Thera, Walpola Rahula Thera, David Kalupahana, and also by several more Westerners who were impressed by the Buddhist teachings to a point that they came to Sri Lanka, became monks, and wrote many excellent treatises on Theravāda Buddhism; these include Nyanatiloka Thera, Nyanyaponika Thera, and Bhikkhu Bodhi.

A surge of Zen Buddhism

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4. Even though those early publications by Rhys Davids, Arnold, and Olcott in the late 1800s were mainly on the Theravāda Buddhism, beginning in the early part of the 1900s, Zen Buddhism became an object of fascination in the West and continues to be a significant presence in the West.

- In contrast to the earlier introduction of (Theravāda) Buddhism to the West by Westerners, Zen made its way into the Western consciousness via the efforts of an elite group of Japanese intellectuals – most notably D. T. Suzuki. Suzuki, who came to America in 1897, wrote several books including "An Introduction to Zen Buddhism"; this book emphasized the transcendent and mystical nature of Zen.

5. Here is an excerpt from the above book by Suzuki, which clearly states the belief of the Mahāyāna thinkers that the original teachings of the Buddha are "primitive" and Mahāyāna provided the needed improvements (p. 1, footnote 1):

- "..to be accurate, the fundamental ideas of the Mahāyāna expounded in the Prajnaparamita group of Buddhist literature, the earliest of which must have it appeared at the latest within 300 years off the Buddha's death. The germs are no doubt in the writings belonging to the so-called primitive Buddhism. Only their development, that is, a conscious grasp of them as most essential in the teachings of the founder, could not be effected without his followers' actually living the teachings for some time through the variously changing conditions of life. **Thus enriched in experience and matured in reflection, the Indian Buddhists came to have the Mahāyāna form of Buddhism as distinguished from its primitive or original form.** In India two Mahāyāna schools are known the Madhyamika, of Nagarjuna and the Vijnaptimatra or Yogacara of Asanga and Vasubandhu. More schools developed in China: the Tendai, the Kegon, the Jodo, the Zen, etc. In Japan, we have besides these the Hokke, the Shingon, the Shin, the Ji, etc. All of these schools or sects belong to the Mahāyāna wing of Buddhism". (Highlighting is mine).

Problems with Mahāyāna Teachings

6. This is in sharp contrast with the basic presumption in Buddha Dhamma that only a Buddha can discover the laws of nature and those teachings CANNOT be improved upon:

I have discussed key problems with Mahāyāna teachings in "Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis" and "What is Suñyāta or Suññāta (Emptiness)?."

- There is only ONE set of natural laws and those were discovered by the Buddha. As one goes through the content in this website, I hope one would be able to see that statement is justified. Also see, "Dhamma and Science – Introduction"

Role of Dalai Lāma

7. More recently, Tibetan Buddhism (*Vajrayāna*) has gained prominence in the West. This is no doubt the result of the publicity of the Chinese invasion of Tibet in 1953 and the incredible personal charisma of the Dalai Lāma.

- It is unfortunate that the Dalai Lāma has to state that, "My confidence in venturing into science lies in my basic belief that as in science so in Buddhism, understanding the nature of reality is pursued by means of critical investigation: **if scientific analysis were conclusively to demonstrate certain claims in Buddhism to be false, then we must accept the findings of science and abandon those claims."**(highlighting mine) – cited from "The Universe in a Single Atom: The Convergence of Science and Spirituality" (2005).

8. Both the *Mahāyāna* and *Vajrayāna* sects are now realizing that some concepts in those forms of "Buddhism" have to change with the new findings of science. The fundamental teachings of the Buddha as stated in the Theravāda Dhamma, in contrast, remain unchallenged because no such "improvements" were incorporated to "keep up with the times and cultures".

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- The **Pāli *Tipiṭaka*** has remained the same since it was written down 2000 years ago. The reality is that science is only now beginning to confirm many things that the Buddha stated 2500 years ago; see, "Dhamma and Science – Introduction" and the subsequent links.
- Regrettably, the **translated and edited versions** of the *Tipiṭaka*, especially those by Acariya Buddhaghosa, have many misinterpretations.

Scientists' Role in Recent Years

9. Beginning at the end of the twentieth century, there is a renewed interest in "Buddhism" in the West, based on several books by Western scientists.

- It seems to have started with the publication of "The Tao of Physics" by physicist Fritjof Capra (1975). In the book he describes how, one day quietly sitting by the ocean, he realized that there may be a connection between the subtleties of quantum mechanics and Eastern "mysticism," in which he included "Hinduism, Buddhism, Chinese Thought, Taoism, and Zen." It appears that he was trying to make a connection between the world of matter described by quantum mechanics and the "mind" that is predominant in "Eastern mysticism." Even by the time of the 5th edition (2010), he had not realized that Zen was a branch of Buddhism, and had not been exposed to any Theravāda literature. However, the connection he was trying to establish apparently made an impact on the Western audience and this trend will hopefully continue and be directed in the right direction.
- There are others who have contributed to the recent interest in "Buddhism" in the West: "The Art of Happiness" and other books by Dalai Lāma, "The Embodies Mind" by Francisco Varela et al., "Confession of a Buddhist Atheist" and other books by Stephen Batchelor, are some examples.
- However, most these books have incorrect interpretations of Buddha Dhamma because they are heavily influenced by *Mahāyāna* Buddhism, which has totally veered away from the original teachings of the Buddha, as I have discussed in this section, "Historical Background."

Sorting Out the True Teachings of the Buddha

10. The books that I mentioned at the beginning of the essay and several other books by Ven. Ledi Sayadaw, Ven. Bhikkhu Bodhi, Ven. Walpola Rahula, and others (see the References below), are providing the much needed material on *Theravāda* Buddhism to the Western audience, even though they themselves use some incorrect interpretations due to **two main "contamination problems"**.

- One happened 1500 years ago when Buddhaghosa distorted *Ānāpāna Bhāvanā* as "breath meditation" and also introduced Hindu *kasiṇa* meditation to Buddha Dhamma in his commentary, *Visuddhimagga*.
- The other problem of misinterpreting *anicca* and *anatta* as impermanence and "no-self" was done by those early European scholars who translated *Tipiṭaka* to English; see, "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?." These incorrect interpretations were adopted by the whole world since the late 1800s.
- **Therefore, all Buddhist literature published in all languages since the late 1800s have both these problems. This is a critical point, see, "Misinterpretation of Anicca and Anatta by Early European Scholars."**
- We need to resort to the Pāli *Tipiṭaka* that still contains the original teachings of the Buddha, and it is the goal of this website to systematically present those original teachings of the Buddha.

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Next, “Misinterpretation of Anicca and Anatta by Early European Scholars”, ……

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14.18 Misinterpretation of Anicca and Anatta by Early European Scholars

April 29, 2017;revised next day (#12); revised August 14, 2018; February 3, 2020; critical revision on July 14, 2021; major revision September 6, 2021; major revision February 24, 2022; revised May 20, 2023

Introduction

1. Degradation of *Theravāda* Buddha Dhamma occurred gradually over the past 1500 years, but two drastic distortions took place during that time:

i. Key Pāli words *anicca* and *anatta* had been mistranslated to give the meanings of the Sanskrit words "*anitya*" and "*anātma*" in the Asian Buddhist countries even before the Buddhaghosa's time 1500 years ago. That happened due to *Mahāyāna*'s influence on *Theravāda* Buddhism. Those changes have taken root with the influence of the early European scholars and the printing press in the late 1800s.

ii. Buddhaghosa introduced Hindu meditation techniques in his Commentary, *Visuddhimagga*, 1500 years ago.

2. To understand the current situation, one needs to understand the historical background in this section, "Historical Background," but at least the posts starting with "Incorrect Theravāda Interpretations – Historical Timeline. "

- As I explained in earlier posts in this section, worse distortions to Buddha Dhamma occurred via branching out of various sects based on *Mahāyāna*, Zen, and Tibetan (*Vajrayāna*). It started with the rise of *Mahāyāna* in India about 500 years after the Buddha, i.e., about 2000 years ago.
- Degradation of *Theravāda* Buddha Dhamma occurred gradually over the past 2000 years. Two drastic changes took place during that time: **(i) misinterpretation of *anicca* and *anatta* as "*anitya*" and "*anātma*" due to Mahāyāna's influence,** and **(ii) Buddhaghosa's introduction of Hindu meditation techniques 1500 years ago.**
- The subsequent adoption of that by the European scholars when they translated BOTH *Tipiṭaka* and *Visuddhimagga* to English in the late 1800s made those widespread.

Background for This Discussion

3. To set up the context for the present discussion, we also need to know the following facts:

- Pāli is a "phonetic language" (sounds give meanings in most cases, especially for keywords). It comes from *Māgadhi* (*Maga Adhi* or Noble Path) language that the Buddha spoke. Attempts to develop Pāli grammar took place about 1000 years ago.
- Furthermore, Pāli does not have an alphabet. The original *Tipiṭaka,* written 2000 years ago, is in Sinhala script. Details at "Historical Background."

4. The root problem of writing a given Pāli word in English must have been a critical issue to address for those English, German, and French scholars who took on the daunting task of translating the *Tipiṭaka* in the late 1800s.

- **Now there are two separate key issues: First, the "*Tipiṭaka* English" convention was adopted in the 1800s** to preserve the Pāli sounds and keep the text short. See, "Tipitaka English" Convention Adopted by Early European Scholars – Part 1." Thus the Pāli word "අත්ත" is written as "atta" instead of "aththa" as one would write in "Standard English." This was a good step.
- **The second issue** is even more critical: **Translating of key Pāli words to English**. In this particular case, they translated the word "atta" ("අත්ත") as "self." That translation is incorrect, but it was also a logical step at that time as I briefly explained above.

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- **Now let us see why those early translators like Rhys Davids, Eugene Burnouf, and Edward Muller chose that meaning.**

Tipiṭaka Had Not Been Translated Until Recently

5. Going back to our main discussion. *Tipiṭaka* was not TRANSLATED into the Sinhala language until 2005. It has remained in the Pāli language (written with Sinhala script) since first written down in 29 BCE (2000 years ago). **The practice of translating the *suttas* in the *Tipiṭaka* WORD-FOR-WORD to other languages probably started with the Europeans, as we discuss below.**

- Before being written down 2000 years ago, the *Tipiṭaka* was transmitted orally for over 500 years. It is composed in a special, condensed way to make it easier to recite and remember.
- **It is dangerous to translate the *Tipiṭaka* word-for-word.** That is discussed in detail in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa" and "Word-for-Word Translation of the Tipiṭaka."
- **Instead of translating the *Tipiṭaka* to Sinhala, *Arahants* in Sri Lanka (including Ven. Mahinda) wrote Sinhala commentaries (called Sinhala *Atthakathā*) explaining the key concepts in the *Tipiṭaka*.** During oral discourses, *bhikkhus* explained those concepts in detail.
- But all those Sinhala *Atthakathā* were lost, and we only have commentaries written after about 500 CE (including *Visuddgimagga*), and they have many errors. See, "Buddhaghosa and Visuddhimagga – Historical Background." Note that Buddhaghosa wrote *Visuddhimagga* in Pāli (He learned Pāli while in Sri Lanka.) As I pointed out in the previous post, "Buddhaghosa's Visuddhimagga – A Focused Analysis,"

6. Buddhaghosa did use the words *anicca* and *anatta* in *Visuddhimagga* because the words "*anitya*" and "*anātma*" are NOT there in Pāli. But even those days, it is likely that the Sinhala texts used "*anitya*" (අනිත්‍ය)and "*anātma*" (අනාත්ම).Note that the Sinhala words for *anicca* and *anatta* are අනිච්ච and අනාත්ත(same pronunciation.) Even today, while the Pāli *Tipiṭaka* has the words *anicca* and *anatta,* the side-by-side Sinhala translation has අනිත්‍යand අනාත්ම (even though word by word they should be අනිච්චand අනාත්ත.x.)!

- **Thus, when *bhikkhu* Nynamoli translated *Visuddhimagga* to English, he also used the words "impermanence" and "no-self" corresponding to** අනිත්‍ය(*anitya*) and අනාත්ම(*anātma.*)
- In my earlier versions of this post, I had written that European scholars mistranslated *anicca* and *anatta* because they assumed those were the same as the Sanskrit words *anitya* and *anātma*. **But even *Theravāda* Buddhists had already made that transition by that time.** That likely happened during the peak of *Mahāyāna* Buddhism in India around 100-200 AD.

Confusion With Pāli and Sanskrit Texts

7. **Those Europeans first came across Sanskrit *vedic* texts in India.** Later, they found the Pāli texts in Sri Lanka, Burma, and other countries. **That time sequence is critical to note.**

- By the time of the arrival of English, Buddhism in India had totally vanished. There were no Pāli texts in India except those inscribed on the "WebLink: en.wikipedia.org: Pillars of Ashoka, "the stone columns made by Emperor Ashoka about 300 years after the *Parinibbāna* of the Buddha.
- Another critical point is that Pāli was never a widely-used language in India. It appeared in India briefly while Buddhism flourished for a few centuries encompassing Emperor Ashoka's reign.

The Book "The Search of the Buddha" by Charles Allen

8. To get an idea of how those European pioneers struggled to interpret the inscriptions on Ashoka pillars and later translate the *Tipiṭaka* itself, I highly recommend the book "The Search of the Buddha" by Charles

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Allen (2003). His family had been in India for generations serving in the British government, and he was born in India.

- The book has a lot of information and pictures of many historical sites in India before their restoration. It is truly fascinating to read about the efforts of those who dedicated their lives to the effort of uncovering Buddha Dhamma. Even though not shown in that book, historical sites in Sri Lanka and other Buddhist countries were also dilapidated. Also, see #5 of "Elephant in the Room 1" – Direct Translation of the Tipitaka."
- The following video is in the Sinhala language. It provides an account of the restoration of *Ruwanvalisāya*, one of the largest *stupās* in Sri Lanka. That project took over 50 years and was completed with assistance from the British Governor in Sri Lanka. You can see the status of Buddhist temples and *stupās* in the 1800s before their restoration:

  WebLink: suttacentral: History of Ruwanwelisaya |රුවන්වැලිසෑ නැවත ගෙඩිනගු නාහිමි හා සුමනසාර ථෙරෝ Naranvita Sumanasara Thero|
- In all those Asian countries (Sri Lanka, India, Burma, Thailand, etc.) Buddhism itself was in much worse shape than today. **Those European scholars were hugely responsible for the current revival of Buddhism.**

9. Those European pioneers thought Sanskrit and Pāli were very much related. They are related, but not in a useful way. Sanskrit adapted many Pāli terms but made them "sound sophisticated." But the true meanings were not as apparent.

- For example, *pabhassara* in Pāli, Pāli became *prabhāsvara* in Sanskrit. While a knowledgeable person can discern the meaning of *pabhassara* from its Pāli roots (see, "Pabhassara Citta, Radiant Mind, and Bhavaṅga"), that is not true for the Sanskrit word *prabhāsvara.*
- Another example is *Paṭicca Samuppāda* (see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda"), which was adapted to Sanskrit as "*Pratittyasamutpāda*," which does not convey any meaning.

Status of Buddhism in the 1800s

10. To complete the historical background relevant to this discussion, let me emphasize Buddhism's "time evolution" starting in the 1700s.

- The invasions by the Portuguese, Dutch, and finally the British spanned over four centuries starting in 1498; see "WebLink: en.wikipedia.org: Portuguese presence in Asia." This led to a drastic decline of Buddha Dhamma in all Asian countries. However, that trend finally changed with the insight of some British civil servants in the 1800s. This is why I recommend the book by Charles Allen in #8 above.
- Due to the efforts of those civil servants and several scholars in European countries, a coordinated effort was undertaken to collect and interpret the vast historical documents found in the Asian countries. Those included not only *Tipiṭaka* documents but *Mahāyāna* and *Vedic* documents too. **However, even Theravāda *bhikkhus* had already made the mistake of mistranslating *anicca* and *anatta* to be the same as Sanskrit *anitya* and *anātma* by that time.**
- There were no true Buddhist scholars with deep insight at that time. We can get an idea about the status of Buddhism in Asian countries at that time by the status of Buddhist temples in the video of #8 above.

Academic Credentials Not Enough to Teach Buddha Dhamma

11. Those European scholars did their best to interpret the vast collection of historical documents. Those efforts are well-documented in Charles Allen's book. **Professor Rhys Davids was among those scholars, and most current interpretations are based on his work.**

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- Following the original translations by Rhys Davids, Eugene Burnouf, and others, contemporary Sinhala scholars like Malalasekara (a doctoral student of Rhys Davids) "learned" Buddhism from the Europeans and thus started using wrong interpretations.
- Other Sinhala scholars like Kalupahana and Jayathilake also learned "Buddhism" at universities in the United Kingdom (received Doctoral degrees in Buddhism) and wrote books in English and Sinhala.
- Of course, scholars in other Buddhist countries did the same in their languages, and the incorrect interpretations spread throughout the world.
- So, I hope I have provided enough information to contemplate why the opinions of "scholars" are likely to be wrong due to reasons beyond their control. Again, I admire and appreciate what Rhys Davids, Burnouf, Muller, and others did in those days, and it was not their intention to distort Buddha Dhamma. It is not the fault of current scholars either.
- **Just to emphasize: Buddha Dhamma needs to be learned from a true disciple of the Buddha who has attained at least the *Sotāpanna* stage.** Academic credentials mean NOTHING as far as teaching Buddha Dhamma is concerned. With all due respect to those European scholars, they DID NOT understand the key message of the Buddha. That message is that the rebirth process is filled with suffering, and the goal of a true Buddhist is to stop the rebirth process and attain *Nibbāna*. See, "Basic Framework of Buddha Dhamma."

Tipiṭaka was written on Ola Leaves

12. It is also important to note that mass printing was not available until recent years and became common only in the 1800s; see, "WebLink: newworldencyclopedia.org: Printing press. "

- In the early days, *Tipiṭaka* was written on specially prepared leaves and needed to be re-written by hand every 100-200 years before they degraded. So, we must be grateful to the *bhikkhus* in Sri Lanka who did this dutifully over almost 2000 years. **That served another important purpose. That process automatically took into account any changes to the Sinhala script over those two thousand years!** See, "Preservation of the Buddha Dhamma."
- Thus mass production of books became possible only with the new rotary printing presses in the middle of the 1800s. By the time those key concepts had been mistranslated, printing had become widespread.
- WebLink: en.wikipedia.org: The Pāli Text Society was founded in 1881 by Rhys Davids, who started printing those translations. So, it was unfortunate that those "distorted English translations" spread throughout the world.
- Luckily, we still have the original Pāli *Tipiṭaka* and three original commentaries.
- With the help of those three original Pāli commentaries, Waharaka *Thero* "re-discovered" the (correct interpretations of) Buddha's teachings over the past 25 years or so. Unfortunately, Waharaka *Thero* attained *Parinibbāna* recently; see, "Parinibbāna of Waharaka Thero."

The Buddha prohibited the translation of *Tipiṭaka* to Sanskrit

13. The Buddha had foreseen the problems of a direct translation of the *Tipiṭaka*. He warned not to TRANSLATE the *Tipiṭaka* to ANY LANGUAGE, particularly to Sanskrit. There were two *Brahmins* by the names of Yameḷa and Kekuṭa who were experts on the *Vedic* Texts. They became *bhikkhus* and asked the Buddha whether they should translate the Pāli *suttā* to Sanskrit.

- The Buddha admonished them that *Sanskrit* was a language with musical overtones developed by the high-minded *Brahmins. Thus,* it was impossible to convey the true meanings of *Maghadhi* (Pāli) words in Sanskrit; see WebLink: tipitaka.fandom.com: Chulavagga 5.33.
- In the Sutta Central English translation, the Pāli word for *Sanskrit* (*Chandasa*) is mistranslated as "metrical"; see, "WebLink: suttacentral: 15. Minor matters (*Khuddaka*)," which is the translation of

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"WebLink: suttacentral: 1. Khuddakavatthu." The relevant Pāli text is located close to the end, and starts as, "*Tena kho pana samayena yameḷakekuṭā nāma…*".

Role of the Commentaries To *Tipiṭaka*

14. Therefore, the *Tipiṭaka* was not translated even to the Sinhala language for 2000 years in Sri Lanka. Instead, commentaries were written in Sinhala to expand and explain the *Tipiṭaka.*

- Unfortunately, ALL those have been lost except for three commentaries in Pāli included in the *Tipiṭaka.* See, "Buddhaghosa and Visuddhimagga – Historical Background."
- With the above explanation, we can understand why those standards established in the late 1800s actually distorted Buddha Dhamma. Of course, it was not intentional.

Pāli Is a Unique Language

15. I cannot emphasize enough that Pāli is unlike any other modern language. Some meanings even come from how one pronounces words. Again to emphasize:

- Pāli does not have its own alphabet. *Tipiṭaka* was written in Pāli with Sinhala script.
- As the Buddha himself admonished, Sanskrit words cannot convey the meaning of Pāli words. That is because many Pāli words have been "Sanskritized," which leads to much confusion. For example, there is no corresponding word for *anatta* in Sanskrit. But the Sanskrit word "*ātma*" is regularly used as the translation of "*anatta*." *Anatta* does not mean "no-self," but "*ātma*" does have that meaning, as mentioned above.
- While a Pāli-English dictionary could be useful in some cases, there are cases where they give wrong interpretations (*anicca, anatta, pabha*, etc.); see, "Pāli Dictionaries – Are They Reliable?."

"*Saŋ*" Is a Unique Word in Pāli

16. A key Pāli word, the meaning of which has been hidden for thousands of years, is "*saŋ*" (pronounced like son). See the section on "What is "Saŋ? Meaning of Sansāra (or Saṁsāra)."

17. In the *Dhammapada* verse,

"*Aneka jāti* ***san****sāraṁ*
san*dā vis****san*** *anibbi****san***
gahakaram gavesan to
dukkhā jāti punappunam"

Aneka-jāti-saṁsāraṁ sandhāvissaṁ anibbisaṁ
Gaha-kāraṁ gavesanto dukkhā jāti punappunaṁ
Gaha-kāraka diṭṭho'si puna gehaṁ na kāhasi
Sabbā te phāsukā bhaggā gaha-kūṭaṁ visaṅkhataṁ
Visaṅkhāra-gataṁ cittaṁ taṇhānaṁ khayam-ajjhagā
For many lifetimes in the round of birth, Wandering on endlessly,
For the builder of this house I searched — How painful is repeated birth.
House-builder you've been seen, Another home you will not build,
All your rafters have been snapped, Dismantled is your ridge-pole;
The non-constructing mind Has come to craving's end.

- There are four places above where "*saŋ*" comes in. This verse captures the intense joy felt by the Buddha at the moment of attainment of *Buddhahood.*
- The word "*saŋ*" appears very frequently in the *Tipiṭaka.* But it is often masked by the fact that in many places, it rhymes as "*saṁ*" in many word combinations as in "*saṁsāra*, "*sampādeta*, "*Sammā*"; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

Critical Role of the Printing Press in Widespread Circulation of the Incorrect Interpretations

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18. The printing press became widely available only after the rotary press was invented in 1843: "WebLink: newworldencyclopedia.org: Printing press." As pointed out above, Rhys Davids started publishing the English translations of the *Tipiṭaka* in 1881. **That led to the widespread circulation of the incorrect interpretations of those Early European scholars!**

- Up to that time, the printed version of the Pāli *Tipiṭaka* was on specially prepared ola (palm) leaves; see, "Preservation of the Dhamma." This was a laborious process, as detailed in that post. Fortunately, *bhikkhus* kept re-writing the *Tipiṭaka* material roughly every hundred years when the "old version" started degrading.
- The critical point is that there were only versions of the original *Tipiṭaka*. It was not in wide circulation until the printing press was invented, just in time for the incorrect interpretations to be widely circulated. Rhys Davids started publishing the English translations of the *Tipiṭaka* in 1881.
- This is why there is no record of the correct interpretations of keywords like *anicca* and *anatta* in Sinhala. Those interpretations were in the original Sinhala commentaries (Sinhala *Atthakathā*.) It is safe to assume that the same holds in other Asian countries.
- The invention of the printing press was a critical factor in spreading the incorrect interpretations that early European scholars came up with (unintentionally)!

Also see, "Tipiṭaka Commentaries – Helpful or Misleading?".

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14.19 Tipiṭaka Commentaries – Helpful or Misleading?

December 6, 2017; rewritten February 2, 2023; revised April 29, 2023

1. I recently found the following essay on *Tipiṭaka* commentaries: "WebLink: accesstoinsight.org: Beyond the Tipiṭaka : A Field Guide to Post-canonical Pāli Literature". It describes the importance of such commentaries in clarifying critical concepts in the *Tipiṭaka*. I will present evidence to the contrary. Such commentaries have introduced contradictory explanations.

- Over the years, on internet discussion boards, I have also seen heated discussions on critical concepts of Buddha Dhamma, like *anicca*, *anatta*, and *anidassana viññāṇa*. For example, see "Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāna."
- I often wonder about the immense amount of time people waste discussing the meaning of crucial Pāli words in *Tipiṭaka suttā*. They go back and forth between different interpretations without reaching any conclusions. I hardly see any issue resolved fully in such discussions. The same topic is discussed year after year without much progress.
- One key factor contributing to this confusion is those commentaries; they are inconsistent with Buddha's original teachings in the *Tipiṭaka*. The other key factor is the incorrect translation of crucial Pāli words. Both these issues are discussed below.

2. I hope this post will help you think about a new approach to finding the "correct teachings of the Buddha." **By discarding sources of incorrect interpretations once and for all**, one could save a lot of time and focus on making progress.

- When I seriously started studying different versions of Buddhism several years ago, this was the strategy that I used to eliminate "corrupt" or "contaminated" versions. I eliminated Mahāyāna, Vajrayana (Tibetan), and Zen versions first. After I came across *desanās* of Waharaka *Thero*, I could eliminate Visuddhimagga and other relatively recent commentaries. These steps are discussed in detail below.
- Then I was left out with just the *Tipiṭaka* and its three ancient, original commentaries composed during the time of the Buddha; see below. A consistent picture that is crystal clear has emerged for me.
- I hope others can follow the same procedure. **If everything can be understood within that framework, what is the need for more sources?** As the principle of philosophy "WebLink: wiki: Occam's razor" (or Ockham's razor,) says, the simplest explanation without any inconsistencies is the best.

3. My crucial assertion is that the *Tipiṭaka* and the three original commentaries of *Paṭisambhidāmagga*, *Peṭakopadesa*, and *Nettippakarana* are sufficient to clarify the original teachings of the Buddha.

- This was made possible by my Noble teacher Waharaka *Thero*, who was able to discern the true meanings of key Pāli words with the help of those three original commentaries; see, "Parinibbāna of Waharaka Thero."
- On this website I present this self-consistent picture that came out of the efforts of Waharaka *Thero*.
- Note that I am not asking anyone to take what I present on this website as the correct version. It is up to each person to look at the evidence and decide. As far as I can see, everything at this site is consistent with the *Tipiṭaka* and self-consistent. I encourage all to point out inconsistencies, because my goal is 100% consistency.
- Self-consistency, i.e., making sure that there are no contradictions is the scientific procedure used by modern scientists to evaluate the validity of a scientific theory. See "Buddha Dhamma: Non-Perceivability and Self-Consistency."

4. **There is no need to consult any commentary besides the three original ones mentioned above.** I have explained at length why the other critical commentaries used today provide inaccurate and inconsistent explanations; see, "Historical Background."

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The above mentioned essay (in #1) is a good example of some misconceptions about the importance and validity of *Tipiṭaka* commentaries. **When I say "commentaries" from now on below, they do not include the original three commentaries included with the *Tipiṭaka*.**

- In the following, the statements within quotation marks and highlighted in red are from the above essay and are accompanied by my comments pointing out the flaws in those statements.

5. "The Tipiṭaka (Pāli canon) assumed its final form at the Third Buddhist Council (ca. 250 BCE) and was first committed to writing sometime in the 1st c. BCE. Shortly thereafter, Buddhist scholar-monks in Sri Lanka and southern India began to amass a body of secondary literature: commentaries on the Tipiṭaka itself...".

- Not true. The original three commentaries mentioned in #3 above (*Paṭisambhidāmagga*, *Peṭakopadesa*, and *Nettippakarana*) were compiled during the time of the Buddha, and those still are in the *Tipiṭaka* itself.
- Those three original commentaries are in Pāli, but many others were written in the Sinhala language, and all of those have been lost, as discussed below.

6. "Most of these texts were written in Sinhala, the language of Sri Lanka, but because Pāli — not Sinhala — was the *lingua franca* of Theravāda, few Buddhist scholars outside Sri Lanka could study them. It wasn't until the 5th c. CE, when the Indian monk Buddhaghosa began the laborious task of collating the ancient Sinhala commentaries and translating them into Pāli, these books first became accessible to non-Sinhala speakers around the Buddhist world".

- This statement refers to those early Sinhala commentaries that have since been lost.
- **It is correct that Buddhaghosa's** Visuddhimagga and other commentaries, such as Vimuttimagga, were written in Pāli by Indian scholars.
- It is also important to note that incorrect translations of those Pāli words led to more problems when those were translated to English; see #7 below.

7. "These commentaries (*Atthakatha*) offer meticulously detailed explanations and analyses — phrase-by-phrase and word-by-word — of the corresponding passages in the *Tipiṭaka*."

- First, *Atthakatha* (a Sinhala word meaning "true accounts") was the ancient commentaries on *Tipiṭaka* written in Sinhala. **They ALL have been lost;** see "Preservation of the Dhamma."
- **So, it is misleading to refer to those *Atthakatha* as the commentaries in question.** In contrast, the commentaries in circulation today are NOT those of ancient *Atthakatha*, but more recent ones like Visuddhimagga.
- Buddhaghosa's mission was to translate the material in Sinhala *Atthakatha* to Pāli so that those *bhikkhus* in India could read them. **Unfortunately, he incorporated many *Vedic* concepts; see** "Buddhaghosa's Visuddhimagga – A Focused Analysis."
- **Further problems were introduced when Visuddhimagga was translated into English in recent times.** Today, the original Pāli version of Visuddhimagga, and its recent English translation, are available on Amazon; see Refs. 1 and 2 below.

8. "Almost everything we know today about the early years of Buddhism comes to us from these post-canonical books".

- This is entirely false. Those **post canonical commentaries** (such as Visuddhimagga) have "muddied the waters" than helped; see, "Buddhaghosa and Visuddhimagga – Historical Background" and "Buddhaghosa's Visuddhimagga – A Focused Analysis."
- What I am saying is to examine the evidence presented in those posts. **If one agrees, then one can remove Visuddhimagga as a reliable source. That itself will solve half the problem.**

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- **The second problem is the incorrect translation of crucial Pāli words in those commentaries and Tipiṭaka suttā;** see, "Misinterpretation of Anicca and Anatta by Early European Scholars."
- As I have presented evidence throughout this website, the *Tipiṭaka* and the three original commentaries are enough to guide us.

9. "First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the *Tipitaka's* world of ancient India. A *Tipiṭaka* without this accompanying historical thread would forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies..."

- **There are no myths or fables in the *Tipiṭaka*.** I would challenge anyone to show any evidence from the *Tipiṭaka*. This is an irresponsible and egregious statement.

10. "Second, almost everything we know today about the early years of Buddhism comes to us from these post-canonical books.."

- Nothing in these commentaries provides any significant information about the time of the Buddha. They may provide information about the time at which they were written. For example, Visuddhimagga was written about 800 years after the Buddha.

11. "One might reasonably wonder: how can a collection of texts written a thousand years after the Buddha's death possibly represent his teachings reliably? How can we be sure they aren't simply derivative works, colored by various irrelevant cultural accretions? First of all, although many of these texts were indeed first written in Pāli a thousand years after the Buddha, most Sinhala versions upon which they were based were written much earlier, having been passed down via an ancient and reliable oral tradition...".

- This is the point I am making. We do know that, for example, Buddhaghosa distorted Buddhist meditation techniques, *Ānāpāna* meditation was misinterpreted as breath meditation and Hindu *kasiṇa* meditations were also incorporated,
- For details, see "Buddhaghosa's Visuddhimagga – A Focused Analysis" and "Is Ānāpānasati Breath Meditation?."

12. "But what of the credentials of the commentators themselves: can their words be trusted? In addition to living a monastic life immersed in Dhamma, the compilers of the commentaries possessed unimpeachable literary credentials: intimate acquaintance with the *Tipiṭaka*, mastery of the Pāli and Sinhala languages, and expert skill in the art of careful scholarship. We have no reason to doubt either their abilities or the sincerity of their intentions".

- This is also a critical issue. As I discussed in those posts mentioned above, Buddhaghosa was a Vedic Brahmin who distorted *Ānāpānasati* to "breath meditation" and incorporated *kasiṇa* meditations into Visuddhimagga; no such *kasiṇa* meditations are to be found anywhere in the *Tipiṭaka*.
- Like so many late commentators, Buddhaghosa was just another philosopher like Nagarjuna. By the way, Nagarjuna was also a commentator, and his work led to the rising of the Mahāyāna version of Buddhism.
- I have discussed the drawbacks of Mahāyāna; see, for example, "Key Problems with Mahāyāna Teachings" and "Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis."
- The same kind of arguments can be applied to Tibetan Buddhism (Vajrayāna) and Chinese Zen Buddhism; all these are offshoots of the original teachings in the *Tipiṭaka*; see, "Historical Background." It is well-worth the time to read this section before coming to conclusions.

13. "And what of their first-hand understanding of Dhamma: if the commentators were scholars first and foremost, would they have had the sufficient meditative experience to write with authority on meditation? This is more problematic".

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- This is the only statement that I agree with. They were just "scholars" and philosophers, who had not progressed in practice.
- This is true today as well. Many "scholars" have written books on Buddha Dhamma without making significant progress in following the Noble Path. Many are not even nominally Buddhists; some are "secular Buddhists" who do not believe in rebirth or *Nibbāna*; see, "Buddhism without Rebirth and Nibbāna?."
- I am not trying to put them down. They serve a meritorious purpose in teaching how to live a moral life. However, those books/journal papers/websites cannot be used to **clarify more profound teachings** in the *Tipiṭaka*.

14. A key point missing in the current discussion is that it is impossible to comprehend the critical concepts like *anicca* and *anatta* without at least attaining the *Sotāpanna* stage of *Nibbāna*. However, these days, people tend to gauge their qualifications by checking only whether a given person is an "academic scholar".

- Like only a practicing physician can genuinely understand and diagnose a patient, not one who has just studied medical textbooks.
- Only an *Ariya* (a Noble person) — who has practiced the actual teachings and at least attained the *Sotāpanna* stage of *Nibbāna* — can comprehend deep concepts like *anicca*, *anatta*, *viññāṇa*, and *saññā*. **One cannot fully understand such deep concepts by just studying or reading about them.** For example, see, "What is Saññā (Perception)?."

15. The most referred to commentaries (these days) are Buddhaghosa's WebLink: wiki: Visuddhimagga and Upatissa's WebLink: wiki: Vimuttimagga (to a much less extent). The original Pāli text for the latter was long believed to have been lost. For centuries, discussions about the text relied on a 5th-century Chinese edition.

- As we have established, those later commentaries — including Visuddhimagga and Vimuttimagga — were written in Pāli.

16. Therefore, those late commentaries lead to confusion in two ways:

- One is the erroneous interpretations by the commentators themselves, as discussed above.
- The other is incorrect translations — initially done by early European scholars — in mistranslating key Pāli terms; see, for example, "Misinterpretation of Anicca and Anatta by Early European Scholars." This has made the situation even worse.

These are two critical points to consider by those tempted to refer to those late commentaries. I cannot emphasize the importance of those two points enough.

17. Then, some people quote from Chinese *Āgama*. Even though those original Chinese documents COULD BE authentic, my point is that they were also derived from the *Tipiṭaka* and **thus serve no purpose as additional resources.**

- They could be valuable for those proficient in Chinese but cannot read Pāli, Sinhala, or English.

18. Finally, to re-emphasize my main point: The *Tipiṭaka* and the three original commentaries (*Paṭisambhidāmagga*, *Peṭakopadesa*, and *Nettippakarana*) included there are sufficient to clarify the Buddha's original teachings. See "Preservation of the Buddha Dhamma."

- Using just the *Tipiṭaka*, I have also pointed out some current misinterpretations in Theravāda Buddhism, mainly due to the influence of Buddhaghosa's Visuddhimagga; see, "Incorrect Theravāda Interpretations – Historical Timeline" and posts referred there.
- There still could be some minor inconsistencies on the website, and I appreciate those readers who have pointed out some of them, which has led to improvements. But I have high confidence in the correctness of key concepts.

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- Please do not hesitate to comment on any inconsistency with the *Tipiṭaka* or within the website. However, for the reasons I have detailed above, please do not quote from other sources. This website aims to have a consistent explanation of Buddha's teachings in English in one place.

I have recently started a new section highlighting some apparent contractions in many English translations of the *Tipiṭaka*: "Elephants in the Room."

References

1. **Visuddhimagga (The Path of Purification – Pāli Edition)**, by Bhadantacariya Buddhaghosa (Theravāda Tipiṭaka Press, 2010).

2. **The Path of Purification (Visuddhimagga)**, by Bhadantacariya Buddhaghosa and translated by Bhikkhu Nyanamoli (BPS Edition, 1999). The Introduction (by Bhikkhu Nyanamoli) provides a historical background.

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XV Buddhist Chanting

- "Buddhist Chanting – Introduction"
- "Namaskaraya – Homage to the Buddha"
- "Supreme Qualities of Buddha, Dhamma, Saṅgha"
- "The Five Precepts – Panca Sīla"
- "Sutta Chanting (with Pāli Text)"
- "Sadhu – Symbolizes Purified Hadaya Vatthu (Mind)"

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15.1 Buddhist Chanting – Introduction

Revised February 11, 2021

1. This section on Chanting helps cultivates *saddhā* (faith) in the Buddha, Dhamma, and Saṅgha. Which also helps calm the mind and grasp more profound concepts. For those who believe that there is no value in these "ritual-like" procedures, it may be a good idea to read the post, "Panca Indriya and Panca Bala- Five Faculties and Five Powers."

- If done with understanding, these are not rituals as in "*silabbata paramasa*".
- Therefore, as I keep adding items to this section, I will try to provide the deep meanings behind these "seemingly ritualistic" chantings.
- In addition to the deeper meanings, there are subtle benefits in listening to chantings, especially those by *Ariyā* or Noble Persons. This is why I decided to add the sound recordings by the Venerable Thero.

2. The Buddha said that the mind takes precedence over everything else. Our thoughts control our speech and bodily actions. And these thoughts get their moral power from wisdom (*paññā*) and the joyful state (*pīti* or "*preethi*") of the mind.

- One can make a given meritorious deed much more powerful by doing it with joy and understanding. The most potent *kusala citta* is done with "joy and understanding" (a *somanassa-sahagata, ñāṇa-sampayutta citta*); see, "Javana of a Citta – Root of Mental Power."
- Recent scientific studies are beginning to illustrate the power of the focused mind. See, for example, "The Biology of Belief" by Bruce H. Lipton (2008) and "Biocentrism" by Robert Lanza (2009).
- Thus chanting done with understanding can have benefits, especially for those who have a dominant "*saddhā indriya*" or have a high degree of faith in the Buddha or Buddha Dhamma.

3. **However, one should not force anything on the mind.** If chanting is not something that appeals to someone, then it should not be forced. Different people start off with different tendencies (i.e., they have a dominant faculty or power, see, "Panca Indriya and Panca Bala- Five Faculties and Five Powers"). Out of *sati, saddhā, viriya, samādhi,* and *paññā*, the dominant one should be the focus. As one cultivates the Path, the other four will also grow.

- This is also related to the concept of how one's character (*gathi*) and habits change as one follows the Path. Then one's tendencies, associations, etc., will also gradually change; see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."
- Thus one may want to concentrate just on the topics on the site that are appealing to oneself. Once in a while, one can take a look at other sections and see whether their opinions on those sections have changed or not.
- The main thing is to stay on the path of least resistance and the topics that can be easily comprehended.

3. **A useful resource is** "WebLink: buddhistelibrary.org: *Vandanā*: The Album of Pāḷi Devotional Chanting & Hymns. "

Next, "Namaskaraya – Homage to the Buddha", ……

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15.2 Namaskaraya – Homage to the Buddha

1. In the *Theravāda* tradition, it is customary to pay homage to the Buddha (*Namaskāraya*; pronounced "namaskāraya), recite the Three Refuges (*Tisarana*, where "*ti*" is three and "*sarana*" means refuge or protection; pronounced "Thisarana") and undertake to observe the five precepts (*Panca Sīla*; pronounced "pancha seela") on visiting a place of worship or before starting a meditation session.

- Some people just do the Namaskāraya if they do not have time to recite the Tisarana (Refuge in Buddha, Dhamma, Saṅgha) or the Panca Sīla (five precepts; sometimes eight or ten precepts).

2. One can recite the following stanza three times by oneself or at more formal occasions (e.g., visiting a temple) a Buddhist monk administers them.

"Namo tassa bhagavato arahato sammā sambuddhassa"

- A brief translation is, "I pay homage to the fully Enlightened One who found the truth about the existence and became free of all defilements".
- Another conventional translation is, "I pay homage to the Blessed One, the Exalted One, the fully Enlightened One".
- The deeper meaning is discussed below.

3. **Both interpretations are important.** For someone starting out, without much knowledge of Dhamma (but still sees the value in Dhamma) and thus wishes to pay respects to the Buddha, the conventional meaning itself is the dominant.

- But the Buddha himself said that the best way to pay homage to him is to learn Dhamma and to follow the Path. That is the more deeper meaning of the *Namaskāraya*. But they also have the reverence for the Buddha himself. As the knowledge in Dhamma grows, the second interpretation becomes clear, while not losing the first.

4. Here is a recital of the *Namaskāraya* by a Venerable *Thero* (volume adjustment on the right). It is normally recited three times:

WebLink: Listen to verse of : Namaskāraya

You can download the file below by clicking "DOWNLOAD". You can play it there or right-click on the screen and choose "save as.." to save to your computer.

Download

More audio files are at: "Sutta Chanting (with Pāli Text)."

Namaskāraya – What Does it Really Mean?

"*Namo tassa bhagavato arahato sammā sambuddhassa*"

1. Most Pāli verses have two (or more) meanings: one is the conventional ("*padaparama*") meaning, and the other is the deeper meaning that helps understand the deeper idea behind the verse. Unfortunately, most times it is the conventional idea that that is brought out when translating even whole *suttā*.

- In the case of *suttā*, a *sutta* that was delivered over an hour (sometimes many hours, like the *Dhamma chakka pavattana sutta*) is normally translated word-to-word in a few pages; see, "Sutta Interpretations."
- As I explained in the post, "Preservation of the Dhamma", most existing *sutta* translations are incomplete at best, and erroneous most of the time.
- Even the conventional meaning can be useful in some cases, like in *namaskāraya*, *Tisarana*, and the five precepts. For those who do not have a deeper understanding, the deeper meanings may not serve the

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purpose of bringing "joy to the heart" or "*citta pasāda*" (pronounced "*citta pasāda*"); for a deeper discussion on *citta pasāda*, see, "Javana of a Citta – The Root of Mental Power."

- Thus for those who are new to the deeper meanings in Dhamma, the conventional interpretations may be a good start. As knowledge in Dhamma grows, the second interpretation becomes clear without losing the first, i.e., reverence to the person himself can also only grow as one learns how valuable his Dhamma is.

2. What we have here is a short phrase that can be correctly translated in a short essay. Let us see what is really meant by this verse.

- "*Namo*" means incline as in accepting something with this reverence because of its value; "*tassa*" means "to this" or "because of this". This is why we bend our heads to signify this.
- "*bhaga*" is to separate and "*vata*" is the usually translated as body, but it has more wider meaning to anything in this world. The Buddha, in trying to show that uselessness of clinging to one's body, advised to separate the body into 32 parts and see that there is nothing substantial in any of the parts. Even though we highly value our bodies, it will decay with old age, and will eventually give us only sicknesses and ailments. And it will last only about 100 years.
- In the wider sense, anything in this world can be divided into parts and be shown that there is nothing substantial in them.
- Once we see that it is unfruitful to cling our bodies (and anythings in general), we lose the craving ("*raha*" in Pāli or Sinhala) and become "*arahant*"(from "*a*" + "*raha*"). The word Arahant also comes from this meaning, i.e., someone who has given up craving for worldly things, by comprehending the true nature.
- As we saw in the post, "What is "Saŋ?" – the Meaning of Saṁsāra", "*saŋ*" means accumulating worldly things. "*ma*" means become free of doing that. Thus "*sammā*" (*saŋ+ma*) means "stop accumulating worldly stuff that will only cause suffering in the end".
- The accumulation of worldly things lead to preparation of future births or "*bhava*".*Sambuddhassa* (*saŋ+bhu+uddassa*) means "remove from the root the causes for preparing bhava via accumulating *saŋ*", i.e., become free of the rebirth process or to work towards *Nibbāna*.

3. Now we can see the whole verse:

"By analyzing my body and other worldly things with wisdom, I have come to understand the unfruitfulness of clinging to such things, and I incline to rout out the rebirth process (i.e., existence in the 31 realms) and attain *Nibbāna*".

- Here incline means one keeps "bent on attaining that goal". With deeper understanding of Dhamma one's resolve will be strengthened. As with most things in Buddha Dhamma, it is always about one's mind.
- The resolve has to come through understanding. There is no one watching, and no one else monitoring the progress; it is one's own mind that is doing all that.

4. Finally, the word *namaskāraya* (*nama+as+kāraya*, where "*nama*" is one's name, "*as*" pronounced like "us" means remove, and "*kāraya*" means doing) conveys the idea that one is making a resolve to get rid of the attachment one has for one's worldly things. It is a condensed version of the verse.

- Of course the conventional meaning of "*namaskāraya*" is "paying homage".

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15.3 Supreme Qualities of Buddha, Dhamma, Sangha

May 28, 2016 ; revised October 1, 2018; April 26,2020; August 27, 2022

Introduction

1. It is traditional to start a meditation session with an homage to the Buddha (*Namaskāraya*):

- *Namo tassa bhagavato arahato sammāsambuddhassa*
- *Namo tassa bhagavato arahato sammāsambuddhassa*
- *Namo tassa bhagavato arahato sammāsambuddhassa*

and then recite the supreme qualities of the Buddha, Dhamma, and Saṅgha.

Here is a recital of the *Namaskāraya* by the Venerable *Thero* (you need to adjust the volume control on your computer). It is normally recited three times: WebLink: mp3 audio: Namaskāraya – Homage to the Buddha

- The meaning of the above phrase is described in "Namāskaraya – Homage to the Buddha."

The 24 Supreme Qualities

2. There are nine, six, and nine supreme qualities attributed to the Buddha, Dhamma, and Saṅgha respectively.

- These are listed and discussed in several suttā in the *Dīgha Nikāya* of the *Tipiṭaka*.
- For example, see "10. *Dhammādāsadhammapariyāya*" section of the "Mahā Parinibbāna Sutta (DN 16)."
- The Buddha tells Ven. Ananda that when one becomes a *Sotāpanna*, one would begin to understand these qualities and will have "unbreakable faith" in the Buddha, Dhamma, Saṅgha (*Tiratana,* or Three Jewels.)

3. The 24 supreme qualities are called "*suvisi guṇa*," where *suvisi* means 24 and *guṇa* are the qualities. There are two main ways to interpret and utilize these 24 qualities.

- Chanting of these qualities can provide a calming effect on the mind and is normally done before a formal meditation session; see "Tisarana Vandanā and Its Effects on One's Gati."
- The meaning of the word "*vandanā*" is "*va*" + "*andha*" + "*nā*", where "*va*" is for "*vaya*" or destroy, "*andha*" is for blind, and "*nā*" is for "*nyāya*" or the procedure for getting rid of moral blindness and attaining *Nibbāna*. The path to attaining *Nibbāna* is encoded in the *Tiratana vandanā.* We will discuss this in detail in a future post.
- Also, this chanting is alternatively called *Tiratana vandanā* (where *Tiratana* means the Three Jewels) OR *Tisarana vandanā* (where *Tisarana* means "guidance from the Three Jewels"). It is imperative to recite them correctly.

  Here is a recording of the *Tiratana Vandanā* by the Venerable *Thero* (You need to control the volume level on your computer):

  WebLink: Listen to the verses of Tiratana Vandana
- The recital should break at places where there is a coma to state each quality separately and should not break in the middle (e.g., no breaks in *anuttaro purisadamma sārathi)*; see below.

4. These qualities can only be partially understood and never fully grasped. If a person with a mathematics Ph.D. teaches addition/subtraction to a first-grade student, that student cannot fully appreciate the capabilities

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or qualifications of the teacher. When the same student grows up and learns higher mathematics later from the same teacher at a university, he can appreciate the teacher's capabilities more.

- In the same way, the qualities of the Three Jewels can be appreciated only with more learning of Dhamma. When I first wrote the original post on this subject more than a year ago, my understanding was much less than now. In the meantime, I have understood more and also experienced the power of the recital of these qualities.

Supreme Qualities of the Buddha

5. **Correct Recital:** *itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.*

- It is imperative to break the phrase "*itipi so*" into two words; "*so*" means "him."
- **Most people recite it as a single word "*itipiso*" and that gives not only an incorrect but a derogatory meaning: "*piso*" is for "*pisācha*" or a "lowly being like a *preta*."**
- "*itipi so Bhagavā*" means "because of (the following qualities) he (Buddha) is."

6. There are nine qualities of the Buddha stated in the above verse. Each quality is impossible for a human being to describe fully.

- As one learns more and more Dhamma, one truly begins to understand the value of a Buddha. It is said that an *Anāgāmī* can better understand the qualities of a Buddha than a *Sotāpanna*, and an *Arahant* even better.

7. Here is the list of the nine qualities:

- *Arahaṁ* – "*A*" + "*rahaṁ*" or not a trace of defilement (attachment for sense pleasures) left.
- *Sammāsambuddho* – – "*Saŋ*" + "*mā*" + "*sambhava*" + "*uddha*", or who discovered the way to dissociate from this suffering-filled world by removing "*saŋ*"; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."
- *Vijjacharaṇasampanno* – "*Vijjā*" (science or knowledge) + "*caraṇa*" + "*saŋ*" + "*panno*" or perfectly knowledgeable about how the world arises (out of "*saŋ*").
- *Sugato* – Ultimate in "*su*" + "*gati*" or "good qualities."
- *Lokavidü* – "*Loka*" + "*vidu*," or having the ability to examine and explain any of the three worlds that encompass everything: world of mental formations (*Sankharaloka*), the world of beings (*Sattaloka*), the world of things (*Okasaloka*).
- *Anuttaro purisadammasārathi* – "*Purisa*" here is not a gender: *purisa dhamma* is the highest qualities; "*anuttara*" means unmatched. [***purisadammasārathi*** : the modesty of the man. ***damma*** :[adj.] tamed or trained. ***sārathi*** :[m.] a charioteer; a coachman; a driver.]
- *Satthā devamanussanan* – Teacher of celestial and human beings.
- *Buddho* – Perfectly Enlightened, uprooted all "*bhava*" (*bhava uddha*).
- *Bhagavā* or *Bhagavath* – "*Bha*" + "*ga*" + "*vatha*" – Able to examine a living being's origin in many different ways. Here "*Bha*" is *bhava* or existence, and "*ga*" means connection or relationship, and "*vatha*" is the form of any being.

8. The above is, of course, not the only meaning. Since each word describes the infinite qualities of the Buddha, there are other meanings. Thus it is best not to get hang-up on the translations above.

- It is best to get an idea of these qualities and ALWAYS recite them in Pāli. As one's understanding grows, one will realize the meanings better.

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- Pāli is a phonetic language. Meanings come via sounds. Thus what is imperative is to be able to recite the Pāli phrase above to the best of one's ability. I provided the recordings at the end of the post, where my teacher *Thero* recites them as they should be.

Supreme Qualities of the Dhamma

9. There are six supreme qualities of Dhamma:

"Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti"

First, *Bhagavathā Dhammo* is the Dhamma taught by the Buddha.

- *Svākkātho* – leads to the removal of *sansāric* suffering via getting out of the 31 realms. Here "*svakkata*" ("*sva*" for "self" and "*akkata*" or "*akrutha*" or "*akriya*" means putting out of action) **means getting rid of the concept of a "me"** (*asmai māna*). It is not about whether a "self" exists; it is rather to realize that nothing in this world is worth being considered "mine."
- *Sandiṭṭhika* – It **allows one to comprehend "*saŋ*"** ("*saŋ*" + "*diṭṭhi*"), the key reason for the existence in this world; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."
- *Akaliko* – This **Dhamma does not change over time**; it is the same Dhamma that is delivered by all Buddhas ("*a*" + "*kālika*"). Another meaning is that it leads to the removal of darkness (due to *avijjā*); here, "*kalu*" means "black" or "darkness." [***kālika*** :[adj.] temporal = relating to time.]
- *Ehipassiko* – "*Ehi*" + "*passika*" or **defilements can be removed** ("*passika*") **when each *ārammaṇa* comes to the mind** ("*Ehi*"). One does not wait to remove defilements in a formal meditation session. Rather, one takes care of that at each instant when an immoral thought comes to the mind (with *Ānāpāna* or *Satipaṭṭhāna*). See "Is Ānāpānasati Breath Meditation?." [***ehi*** :[imper. of eti] come, come here.]
- *Opanayiko* – "*Opa*" + "*naiko*," where "*Opa*" means "*upata*" or "origins" and "*nyāya*" means the principle or nature. Thus, **one can comprehend how each existence (*bhava* and *jāti*) arises**.
- *Paccattam vedittabbo vinnuhi-* "*paccaya*" can be understood by looking at the origins (*veda* or *vedic*): *vedittabbo*. *"Vinnu"* means the hidden can be seen (like something hidden in a vessel by piercing it). Anything in this world arises due to *Paṭicca Samuppāda*. **Thus, *Dhamma* allows one to "see-through" how this whole world, together with all the suffering, arises.**

Supreme Qualities of the Saṅgha

10. Here it must be noted that *Saṅgha* is not *bhikkhus*. *Saṅgha* means the Nobles or *Ariyā*, those who have attained one of the *magga phala*. (*Saṅgha* means one who has removed "*saṅg*," i.e., "*saŋ*" + "*gha*").

"Suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā'ti.

11. *Bhagavato savakasangho* means Noble disciples of the Buddha. The first four phrases describe four Noble qualities: *Suppaṭipanno, ujuppaṭipanno, ñāyappaṭipanno,* and *sāmīcippaṭipanno*.

- *Paṭipanno* means "having such quality": "*Su*" means goodness and morality; "*uju*" means straightforward and not crooked in character; "*nāya*" means *ñāṇa* or wise; "*sāmicī*" means pleasant to associate. Thus, it is easy to understand what those phrases mean. But as with all these qualities, it is not possible to describe them fully in words.

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12. "*Yadidaṁ cattāri purisayugāni* ***aṭṭha purisapuggalā***" means thus described eight types of persons (*aṭṭha purisapuggalā*) of four Noble (*purisa*) lineages. Eight types come when each stage is divided into two: e.g., *Arahant magga* and *Arahant phala*.

13. Then, starting with "*esa bhagavato sāvakasaṅgho*" (i.e., those Noble disciples of the Buddha), five more qualities are stated: *āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassa.*

- In those words, "*neyyo*" means *niyama dhamma* or core principle of nature; also called "*nyāma*." Then "*āhu*" means "grasped," "*pāhu*" means "inseparable" or "fused together", "*dakkhi*" means "see." Thus those disciples have seen the core principles of nature (*Paṭicca Samuppāda*), have grasped them, and will not be separated from them ever.
- Because of that, they can dissolve and remove the causes (food) that fuel the *sansāric* journey: *anjalikaraneeyo*. Here "*an*" means "*āhāra*" or causes, "*jali*" is water (dissolve), and *karaṇīyo* means "do." Another meaning of "*an*" is "horn" with sharp tips (as in a bull), which can hurt others; here, *añjalikaraṇīyo* means dissolving them (by cultivating *Metta*) so that they cannot hurt others.
- *Anuttaraṁ puññakkhettaṁ: anuttara* is unmatched, *puñña* is meritorious, and *khetta* is for a field. Thus, these disciples are like fertile fields, that can provide unlimited resources to others (just like a well-cultivated field can provide food for many).

Here is a recital of the *Namaskaraya* by the Venerable *Thero* (you need to adjust volume control on your computer). It is normally recited three times:

WebLink: Listen to the verses of Namaskaraya recital

Here is a recording of the *Tiratana vandana* by the Venerable *Thero* (You need to control the volume level on your computer)

WebLink: Listen to the verses of Tiratana Vandana

Pāli text (click to open the pdf file):

WebLink: PDF File: Tiratana Vandana

More audio files are at: "Sutta Chanting (with Pāli Text)."

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15.4 The Five Precepts – Pañca Sila

Revised February 12, 2020

1. The five precepts (*pañca sīla*; pronounced "pancha seela") are normally recited after paying homage to the Buddha (*Namaskāraya*), and then taking the refuge (*Tisarana*), i.e., one says nine times that one takes the refuge in the Buddha, Dhamma, and the Saṅgha. In the following they are combined, as customary; see the previous post for pronunciations and details.

- Even for a Buddhist, it is not necessary to recite the precepts.
- It is important to keep in mind that JUST BY RECITING PRECEPTS does not do anything to purify the mind. The Buddha said, "*Yaṁ samādānaṁ taṁ vataṁ, Saṁvaraṭṭena sīlaṁ*," or "reciting precepts is a ritual ("*vata*"), moral behavior is attained by seeing and controlling '*san*'."
- However, it is good to recite *Namaskāraya*, *Tisarana*, and the precepts, to attain *citta pasāda* or calmness and joy of mind, especially before a formal meditation session. If one does it WITH UNDERSTANDING and RESOLVE, it can bring benefits.
- Furthermore, reciting precepts and *suttā* is preferred by those with developed *saddhā* (faith) *indriya*; see, "Pañca Indriya and Pañca Bala – Five Faculties and Five Powers." For those who lack *saddhā indriya*, this may be something they want to consider doing.

2. It is important to realize that the five precepts have deep meanings, and thus should not be taken lightly; see, "The Five Precepts – What the Buddha Meant by Them." The true meaning of the five precepts are discussed there.

- Only an *Arahant* is capable of strictly keeping those precepts (abstaining from all ten defilements or *dasa akusala*); **thus one needs to recite with the intention of doing one's best to keep the precepts. Otherwise, we will be lying from the outset.**

Here a Venerable Thero is reciting the *Namaskāraya, Tisarana*, and the five precepts with the audience repeating them (volume adjustment on the right):

WebLink: Listen to verse of : Pansil

Here is a pdf file with the text and translation:

WebLink: PDF File: Pañca Sīla (click to open)

3. To emphasize, these English translations are the conventional ("*padaparama*") or mundane ones and the real meanings are discussed in "The Five Precepts – What the Buddha Meant by Them." Also, while reciting, one needs to keep in mind that one is promising to do one's best to keep the precepts.

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15.5 Sutta Chanting (with Pali Text)

Revised August 14, 2016: Added more *suttā* at the end.; **October 1, 2018 (better audio format)**

May 16, 2024: It is essential to chant *suttās* at a regular pace without "too much dragging." In the following discourse (in Sinhala language), Waharaka *Thero* explains why it is necessary. That introduction is 14 minutes long, and then *Thero* chants all three *suttās* in #1 through #3 in one sitting to illustrate how to chant them properly.

WebLink: Download Recording to Listen: Pirith - පිරිත්-34-වන-සඤ්ඣායනාදිය-.mp3 [Dhamma points mentioned in this sermon: Pirith Sajjāyanā Life problems and solutions Rituals.]

- Following are recordings of three popular *suttā* by a Venerable Thero and the corresponding Pāli texts. At some point, I will make English translations. Most existing translations provide only the mundane ("*padaparama*") meanings.

Please note that a few *suttā* are translated and discussed in the section "Sutta Interpretations."

1. Karaniya Metta Sutta (volume adjustment on the right):

You can use the below link to open the file. You can play it there or right-click on the screen and choose "save as..." to save to your computer.

WebLink: Listen to verse of : Karaniya Metta Sutta

Pāli text (click to open):

WebLink: PDF File: Karaniya Metta Sutta

2. Ratana Sutta (volume adjustment on the right):

WebLink: Listen to verse of : Ratana Sutta

Pāli text (click to open):

WebLink: PDF File: Ratana Sutta

3. Mahā Mangala Sutta (volume adjustment on the right):

WebLink: Listen to verse of : Mahā Mangala Sutta

Pāli text (click to open):

WebLink: PDF File: Mahā Mangala Sutta

4. Here is a recording of **75 minutes of *pirith* (Sutta chanting)** including the *Dhamma Cakka Pavattana Sutta.*

WebLink: 75 minutes of pirith (Sutta chanting)

5. Following are more popular *suttā*. Once a given *sutta* is open, you can play it or download from there.

WebLink: Dammacakkappavattana Sutta

WebLink: Sachchavibhanga Sutta

WebLink: Girimananda Sutta

WebLink: Bojjanga Piritha (Mahā Moggalana)

WebLink: Bojjanga Piritha (Mahā Kassapa)

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WebLink: Khandha Sutta (Piritha)

WebLink: Mora Sutta

WebLink: Mettanisansa Sutta

WebLink: Vasala Sutta

WebLink: Atanatiya Sutta

WebLink: Alavaka Sutta

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15.6 Sādhu – Symbolizes Purified Hadaya Vatthu (Mind)

Revised February 21, 2019

1. It is customary to say "*Sādhu*! *Sādhu*! *Sādhu*!" before and after reciting precepts, a meditation session, chanting sutta, or a meritorious act (by oneself or another). Since anything is done for a purpose in Buddha Dhamma, it is good to understand why it is done.

- *Sādhu* comes from "*sa*" and "*hadaya*" or a purified heart (not the physical heart, but the *hadaya vatthu* where thoughts arise).

2. It is important to realize that our minds are associated with the *hadaya vatthu*, which is in the *manomaya kāya* and is aligned close to the physical heart; see, "Ghost in the Machine – Synonym for the Manomaya Kāya?" This is why in a traumatic or joyful event we feel it in the heart, and not in the brain. Brain is like a computer, and when it is overworked, it causes headaches. But our feelings of love, hate etc. are felt close to the physical heart, in the *hadaya vatthu*.

How is one's heart (and mind) purified?

- "*Kāyena sanvaro sādhu, sādhu vācaya sanvaro; manasā sanvaro sādhu, sādhu sabbatta sanvaro*"
- "The heart is purified via moral discipline; one needs to act, speak, and think morally"

Thus when a meritorious deed is done by oneself or another, it is customary to say, "*sādhu*". It reinforces the "goodness" of the deed and one makes a determination to do more; the lightness of the heart can be felt if one does it with understanding.

3. Our hearts are darkened with greed, hate, and ignorance of *Tilakkhaṇa*. As we purify the mind, the darkness fades away and the "white light emerges"; it is like lighting a lamp gets rid of the darkness. Heart becomes joyful.

We get rid of greed, hate, and ignorance via staying away from the ten defilements:

- When we abstain from killing, stealing, and inappropriate conduct (including but not limited to sexual conduct), we are cultivating **moral discipline through bodily acts.**
- Abstinence from lying, vain talk, gossiping, and hateful speech leads to **moral discipline through speech.**
- When we forcefully control our bodily acts and speech, the mind will gradually calm down because we thus reduce *abhijjā [abhijjhā]* (strong greed) and *vyāpāda* (strong hate). Then we can cultivate *sammā diṭṭhi* via comprehending the *Tilakkhaṇa*; this leads to reduction of *micchā diṭṭhi* too (***abhijjā [abhijjhā]*, *vyāpāda*, and *micchā diṭṭhi* are the three *akusala kamma* done with the mind**). This is the step-by-step procedure that is discussed in the Bhāvanā (meditation) section.

4. Thus we can see that by saying "*sādhu*" mindfully, what we are doing is to make a firm determination to get rid of the ten defilements (*dasa akusala*) and thus to purify the mind and heart. Or, we are agreeing with a good deed done by someone else, and share the merits of that deed.

5. Now, what is the significance of putting the open hands together when saying "*Sadhu*!"?

- The gesture that we make by opening the hands fully, putting them together, and bringing them close to the heart or top of head also signify this determination. "With all my heart I make a commitment", or "this commitment stands above everything else", or "I agree wholeheartedly".

The strengthening of the fingers versus making a fist embody two basic characteristics of human nature.

- One makes a fist when hitting someone in anger. Also, someone caught doing a misdeed has clenched hands in addition to a bent posture (you have seen pictures of criminals being hauled off to jail in such timid postures).

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- In contrast, open hands indicate "I have not aggressive intentions" as when putting up hands indicating one has no desire to fight. Furthermore, as you may have noticed, people when say "*Sādhu*!" normally have their backs straight too, especially if they are doing with a joyful mind.

6. As mentioned above, one can make a given meritorious deed much more powerful by doing it with joy and knowledge; such thoughts should be there during that act and also when saying "*Sādhu*!" at the beginning and end. The most potent *kusala citta* are done with "joy and understanding" ("a *somanassa-sahagata, ñāṇa-sampayutta citta*"; see, "Javana of a Citta – Root of Mental Power".

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XVI Dhammapada

- "Manopubbangamā Dhammā.."
- "Sabba Pāpassa Akaranan…."
- "Appamado Amata Padam…."
- "Najajja Vasalo Hoti……"
- "Arogya Parama Labha.."
- "Anicca vata Sankhara…"
- "Attā Hi Attano Nātho"

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16.1 Manopubbaṅgamā Dhammā..

May 5, 2018; revised August 22, 2019; November 17, 2019; September 15, 2020; August 29, 2022 (added #6); November 10, 2022 (#6); January 3, 2023

"*Manopubbangamā Dhammā*" encompasses the critical idea in Buddha Dhamma: That mind is the precursor to all living and non-living things in the world.

Mano pubbaṅgammā dhammā,
mano seṭṭhā manomayā;
manasā ce paduṭṭhena,
bhāsati vā karoti vā;
tato naṁ dukkhamanveti,
cakkaṁ va vahato padaṁ.

Mano pubbaṅgammā dhammā,
mano seṭṭhā manomayā;
manasā ce pasannena,
bhāsati vā karoti vā;
tato naṁ sukhamanveti,
chāyā va anapāyinī.

(Dhammapada verses 1 and 2)

1. These two verses encompass the critical idea in Buddha Dhamma: That mind is at the forefront. This whole world is made of the mind and has the mind as the basis for everything.

- *Mano* is, of course, the mind. ***Dhammā*** (plural, not Buddha Dhamma) are the **energies** the mind generates (via *javana* power.) ***Dhammā*** means "to bear," meaning "everything arises due to ***Dhammā***."
- Those *dhammā* then **give rise to everything (all phenomena) in this world** – whether living or inert.
- *Pubbaṅgama* (*pubba* + *aṅga*) means what comes first. The first line (in both verses) says the mind creates all *dhammā* that give rise to everything in this world. The second line says, everything is prepared (*settā*) and manifests in mind (*manomayā*).
- The mind creates those ***Dhammā*** with thoughts (*saṅkhāra.*) That requires a lengthy explanation that can go to profound levels: "Kamma and Paṭicca Samuppāda," "Buddha Dhamma – A Scientific Approach" and "Worldview of the Buddha."

2. Depending on whether one speaks (*bhāsati*) and acts (*karoti*) with a defiled (*padutta*) or a pleasant (*pasanna*) mind, those *dhammā* that are generated by the mind lead to (*tato nam*) suffering (*dukkhamanveti*), or happiness (*sukhamanveti*).

- In the case of a defiled mind (acting with *lobha*, *dosa*, *moha*), suffering will follow just as a wheel of a cart follows the footsteps of the ox pulling it (*cakkamva vahato padam*).
- In the case of a pleasant, moral mind (acting with *alobha*, *adosa*, *amoha*), happiness will follow one just as one's shadow follows oneself (*chāyāva anapāyani*).

3. These two verses can be interpreted mundanely, as outlined in #2 above. Any given task with an un-defiled mind will always lead to a pleasant and joyous state of mind.

- There is a more in-depth interpretation. Thoughts, speech, and actions done with a defiled mind (*lobha*, *dosa*, *moha*) can lead to births in the *apāyā* and, thus, to a high degree of suffering. Those done with a pleasant mind (*alobha*, *adosa*, *amoha*) will lead to births in the "good realms," and will eventually lead to *Nibbāna*, the end of all suffering.
- The first several subsections of the "Origin of Life," discuss viewpoints about the origin of life. That extensively discusses religious and scientific viewpoints and the Buddha's worldview.

4. Now, we can loosely translate the two verses as follows:

- All phenomena have the mind as their forerunner; they all are mind-made. If one speaks or acts with an evil mind (i.e., engages in *dasa akusala*), then suffering (***dukha***) will follow just as the wheels of a cart follow the footsteps of the ox pulling the cart.

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- All phenomena have the mind as their forerunner; they all are mind-made. If one speaks or acts with a purified mind (i.e., engages in *dasa kusala* and *puñña kamma*), happiness (***sukha***) follows one like one's own shadow. That is the source of "*nirāmisa sukha*," which eventually leads to *Nibbāna.*

5. I found a youtube video with the Pāli recital; it may take a minute to download. The two verses start respectively at 0.30 and 2.18 minutes:

WebLink: Youtube: Dhammapada - Yamaka Vaggo - Part 01

6. Some scientists are beginning to realize that the mind could be the precursor to matter. See "Matter Creates Mind or Mind Creates Matter?"

- The mind creates matter, not the other way around: "The Origin of Matter – Suddhaṭṭhaka."
- A detailed explanation is in the "Origin of Life" section.

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16.2 Sabba Pāpassa Akaraṇaṃ….

Revised June 6, 2020; October 28, 2020

"Sabba pāpassa akaraṇaṁ,

kusalassa upasampadā;

Sacitta pariyo dapanaṁ,

etaṁ Buddhānasāsanaṁ"

(Dhammapada verse 183)

Let us see what is meant by the verse:

- *Sabba* = all; *pāpassa* = immoral deeds/speech/thoughts; *akarana* = (*a* + *karana*) = do not engaged in
- *kusalassa* = moral deeds/speech/thoughts; *upasampadā* = *upa* + *saŋ* + *padā* = sort out "*saŋ*" and embrace *kusala*; see, "What is "Saŋ?"
- *sacitta* = *sa* + *citta* = one's own thoughts; *pariyo dapanaṁ* = *pari* + *yo* + *dapanaṁ* = control at the onset (where "*dapaṇa*" means control and "*yo*" means origin and "*pari*" means around)
- Buddha *āna* = All Buddhas' *niyama* or principle. Another meaning is *Buddha* + *anusāsana* = Buddha's advice or his "doctrine."

Note: The process of "cleansing the mind" is what this website is about. See, "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi" and "Living Dhamma."

Therefore, we can summarize as follows:

"Discard all that is immoral, what should not be done

Take in what is moral by sorting out "*saŋ*."

Do this by controlling one's own thoughts (mind)

This is the doctrine of the Buddhas."

Here is a recording of the verse recited by a Venerable *Thero*; it keeps repeating several times:

WebLink: Listen to verse of : Sabba pāpassa akaraṇaṁ

When you click the "DOWNLOAD" button, it will open the file in a new window. Right-click on the screen and choose, "Save as.." to save the file to your computer.

WebLink: PureDhamma: DOWNLOAD the recording of "Sabba-Pāpassa-Akaraṇaṁ"

Next, "Appamado Amata Padam.…", ……

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16.3 Appamādo Amata Padam….

Appamādo amata padam
pamādo maccuno padam
appamattā na meeyanthi
ye pamattā yathā matā.

(Dhammapada verse Verse 21, *Samavati Vatthu*)

- *Appamāda* is "doing without delay" and *pamāda* is being delayed.
- *Mata* (pronounced "matha") is death, and *amata* is deathless, another word for *Nibbāna. Maccuno* (pronounced "machchuno") is also death, so is *meeyanthi.*
- *Pada* means "word" (most of these words are also Sinhala words).
- *Appamattā* is one who is not delayed, *pamattā* is one who is delayed.
- *Yathā* is "true status".

Now we can extract the MEANING of the verse as:

Hastening is a "deathless word"

Delay is a "death sentence"

One who makes haste attains the deathless status

One who negligent is like already dead

1. Thus someone who is delayed in seeking *Nibbāna* (either due to not knowing Buddha Dhamma or just procrastinates in following the Path) is like a dead person even while living. He/she will be facing innumerable deaths in the future.

- But someone who strives and attains *Nibbāna* has already reached the "deathless state". Because after attaining *Nibbāna*, all future deaths are stopped: No more future rebirths and thus no more deaths.
- One actually attains the "deathless state" when one becomes one of the 8 Noble Persons (*attha purisa puggala*). This is because once one becomes an *Ariya* (Nobel Person), one will never lose it, and will never be born in an *apāya*. Thus one can be said to "born" as an *Ariya*, when one becomes a *Sotāpanna Anugāmi;* see,"Sotāpanna Anugāmi – No More Births in the Apāyā."

2. There are two reasons for the urgency:

a. The time of death is unpredictable. Even a young, healthy person may die via an accident or other unforeseeable cause.

b. As we get old, our brains start to degrade and thus our minds will not be able to grasp the Dhamma.

3. Many Buddhists that I know say they want to "enjoy life while young" and then start focusing on *Nibbāna* at old age long after retirement. But one may not reach the old age, and even if did, the mind may not be able to grasp the deep message of the Buddha.

- Most people come to the conclusion of postponing practice, because they think attaining *Nibbāna* (or the *Sotāpanna* stage) is a mere act of following some rituals that can be done at any time. This would be a big mistake. The *Sotāpanna* stage is reached via comprehending the true nature of this world, *anicca*, *dukkha*, *anatta*, and that needs a sharp mind and a lot of contemplation.

4. The Buddha was once traveling with some *bhikkhus* and they saw an old beggar couple. The Buddha told the *bhikkhus* that the man's name was Mahādana (meaning rich), and he was indeed a very rich person, and the woman was his wife; they both were of "tihetuka birth", i.e., they were born due to a very potent good kamma (done with all three good roots of non-greed, non-hate, and wisdom) from a previous life.

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- Thus, the Buddha said, if they started on the Path when they were very young, the man could have become an *Arahant* and the woman an *Anāgāmī*; if they started when they were young (20's), they could have become *Anāgāmī*/*Sakadāgāmī*, and if they started on the Path in the middle age they could have attained *Sakadāgāmī*/*Sotāpanna* stages. Instead, they lived a very lavish life, wasted their wealth, and became beggars. Now they were too old to comprehend anything.
- It is unfortunate to see many people today postponing the practice to their "old age". It is a good idea to start early and at least keep a slow pace.
- There are four factors that contribute to the capability of attaining *Nibbāna*: *Āyu* (age), *vaṇṇa* (lively), *sukha* (comfort), *bala* (ability.) These are due to past *puñña kamma*. See #13 of "Kaṇha (Dark) and Sukka (Bright) Kamma and Kammakkhaya."
- Some people may have sufficient *vaṇṇa* and *bala* even at a very old age. Thus a normal person cannot look at a given old person and say, "this person seems too old to attain *Nibbāna*". Only a Buddha can determine whether a person is too old to grasp the Dhamma. Yet, in general, as one becomes older the brain gets weaker.

5. Here is a recording of the verse recited by a Venerable *Thero*:

WebLink: Listen to verse of : Appamado

Next, "Najajja Vasalo Hoti..", …….

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16.4 Na Jacca Vasalo Hoti……

Revised May 2, 2020

"Na jaccā vasalo hoti, na jaccā hoti brāhmano

Kammanā vasalo hoti, kammanā hoti brāhmano"

(*Vasala Sutta*, Sutta Nipāta 1.7)

When I started writing this post, I erroneously assumed that the above verse is from *Dhammapada*. But it turned out that it is actually from the *Vasala sutta*. (It is the last verse of the *Sutta*.) However, I decided to put the post in the *Dhammapada* section. It is a succinct verse providing insight into the core message of the Buddha.

Let us look at the meaning of different key terms:

- "*Ja*" means birth and "*jaccā*" means "by birth" or "related to birth".
- "*Vasala*" (or "*vasalaya*" in Sinhala)is a derogatory term identifying someone as an "unworthy" person. Not merely "useless" but "someone not to be associated with", as if the person has a communicable disease. Even today, there are such "untouchables" in India even though their conditions have improved since 1995: WebLink: WIKI: Dalit.
- In those days, a *Brahmin* was supposed to be the opposite of a *vasalaya*, having the highest social rank. Of the 31 realms of existence, *Brahmā* live the highest 20 realms. They have the highest level of mental states (greedy or hateful thoughts normally do not arise in them.) Thus a *Brahmin* (who lives like a *Brahma*) is supposed to be of the highest moral values.
- *Kamma* is of course action, and *kammunā* means according to one's actions.

So, the meaning of the verse is clear:

"It is not the birth that makes a noble person or an ignoble person, but it is one's actions (the way one lives one's life) that determines whether one is a noble person or an ignoble person".

- Here one could substitute a Noble Person with a *Brahmin* and ignoble person with an untouchable, AND that does not come about by birth but by one's moral values.

We can make the following deductions using Buddha Dhamma:

- One is determined to be a Noble Person not by birth but by one's character.
- One change from being an ignoble person to a noble person and even a Noble Person (*Ariya*) by changing one's character (*gathi*). There are several posts on how to change habits; use the "Search" box on right to find the posts (just search for "habit" or "*gathi*"). This search box is a good resource to find relevant posts using a keyword.
- Sometimes a noble person can change to an ignoble person too, but a Noble Person (*Ariya*) never (even in future lives) changes to an ignoble person.
- Some people are very high-minded because of their birth, wealth, beauty, fame, among many other possibilities. But we need to be always aware of the fact that we have been born much worse than even the poorest human. We all have been born animals and worse. There is no reason to be high-minded for a span of 100 years in a rebirth process that has no beginning!
- Contemplating on the "bigger world view" with the 31 realms (with four realms of much suffering) can make one humble, and be compassionate; see, "Implications of the Rebirth Process in Daily Life and Society." During the hard-to-comprehend time scale of *saṁsāra*, we have been born in almost all of the 31 realms, good and bad.
- Also, we need to remember that even a lowly worm may have a potent *kamma* seed that could make it in its next life a king. (Even though chances are extremely low.) See, "How to Evaluate Weights of

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Different Kamma"), and if we do not act with wisdom we could have a rebirth worse than a worm. Actually, high-mindedness (*uddhacca*; pronounced uddachcha) can make one be born in a lower realm.

Next, "Arogya Parama Labha", …….

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16.5 Ārogya Paramā Lābhā..

Revised September 27, 2017; revised January 30, 2019; April 18, 2020; June 28, 2020; June 14, 2022

Ārogya paramā lābhā
Santuṭṭhiparamaṁ dhanaṁ
vissāsa paramā ñāti
Nibbānaṁ paramaṁ sukhaṁ

(Dhammapada verse 204)

Here is a recital by the Venerable Thero:

WebLink: Listen to Venerable Thero recital

1. As with many Dhammapada verses (and *sutta* interpretations), the conventional (or "*padaparama*") interpretation is the one that is widely known, which goes as: **"Health is the ultimate profit, happiness is the ultimate wealth, a trusted friend is the best relative, *Nibbāna* is the ultimate bliss".**

- The deeper meaning remains hidden for many. In some hospitals in Sri Lanka, the verse, "*Ārogya Paramā Lābhā*" is displayed in big letters to emphasize the benefits of being healthy.
- While it is good to abide by those conventional meanings while we live this life, we should also try to grasp the deeper meanings to embark on the Noble Eightfold Path; see, "Buddha Dhamma in Chart" and "What is Unique in Buddha Dhamma."

2. First "*parama*" means "ultimate" or "prominent". By the way, the word "*padaparama*" above means the interpretation that makes the "conventional meaning of a word prominent"; "*pada*" is "word". Now let us look at the other words in the verse.

3. "*Roga*" means "disease", so *ārogya* means not subject to disease. The bodies of all beings below the *Deva lokā* (human and below) are subject to disease. We cannot remove the possibility of disease until we remove causes for us to be reborn in the human realm or the lowest four realms, i.e., attain the *Sakadāgāmī* stage of *Nibbāna*. [***ārogya*** : [nt.] health.]

- "*Lābha*" is "profit". **The ultimate profit (better than any amount of wealth) of "disease-free" status is attained at the *Sakadāgāmī* stage of *Nibbāna*.**

4. "*Santuṭṭhi*" comes from "*saŋ*" + "*tuṭṭhi*." Here "*tuṭṭhi*" is "joy" and *santuṭṭhi* is the joy achieved by removing "*saŋ*." *Santuṭṭhi* and the more common Sinhala word "*santhosa*" means happy. When one removes "*saŋ*," one gains the *nirāmisa sukha* of *Nibbāna* or "cooling down".

- "*Dhanaṁ*" means "wealth"; the Sinhala word is "*dhanaya*." **Thus ultimate wealth is achieved by getting rid of "*saŋ*" or defilements of greed, hate, and ignorance**; see, "What is "Saŋ"?".

5. "*Vissāsa*" comes from "*vis*" + *"āsā"*, where *"āsā" means "āsava"* or cravings. Thus it means getting rid of cravings that make one bound to the *saṁsāra* (round of rebirths).

- "*Ñāti*" means "relative." **Thus ultimate relative or refuge is reached via giving up the cravings for worldly things.**

6. The last one, *Nibbanaṁ paramaṁ sukhaṁ,* or "***Nibbāna* is the ultimate bliss**" is the only one that has the same meaning as the conventional or "*padaparama*" version in #1 above.

- Therefore, when one embarks on the *Sotāpanna magga*, one should be able to understand the correct version.

7. Buddha dhamma has no language, cultural, or social barriers. But the Buddha advised never to translate *Tipiṭaka* to any language, particularly to Sanskrit, because the meanings of certain words can get distorted; see, "Preservation of the Dhamma."

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- It is ironic that this is exactly what has happened during the past 1500 years or so, at least since Buddhaghosa wrote *Visuddhimagga*, probably even earlier. The most damaging is the replacement of the Pāli words *anicca* and *anatta* with the Sanskrit words *anitya* and *anātma*. The latter is likely to have happened more recently. See, "Misinterpretation of Anicca and Anatta by Early European Scholars."
- On the other hand, the Buddha also advised that what really matters is to get the "meaning of a given word or phrase across". He said to use the words and phrases (and examples) appropriate for a given locale to convey the MEANINGS of these key Pāli words. While we should keep the *Tipiṭaka* intact in Pāli, we should interpret its content in a way that is most conducive to getting the ideas across depending on the audience.
- The correct way to interpret the *Tipiṭaka* material is outlined in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

8. It is interesting to note that this verse was a popular one among the *Vedic Brahmins* of the day of the Buddha. In the WebLink: suttacentral: *Māgandhiya sutta* (MN 75), it is described how Māgandhiya *brahmin* tells the Buddha that his teacher also taught him the same verse. When the Buddha asked him to explain the meaning that his teacher taught him, Māgandhiya gave the same interpretation that was given in #1 above.

- The Buddha told Māgandhiya that this *gāthā* (verse) came to the *Vedic* literature from the previous Buddha (Buddha Kassapa,) whose Buddha Sāsana had since disappeared: "***Pubbakehesā, māgaṇḍiya, arahantehi sammāsambuddhehi gāthā bhāsitā***."
- It is important to note that there had been three Buddhas before Buddha Gotama in this *mahā kappa*, and there will be another, Maithree Buddha, in the future after the present Buddha *Sāsana* disappears in about 2500 years.
- This is why only "conventional meanings" of pure Dhamma survive when *Ariyā* (Noble Persons) who can correctly interpret the deep meanings in the *suttā* and verses like this are absent for a long time in this world. Either a Noble Person or a Buddha has to be born to bring back the true meanings.
- This is exactly what has happened during the past hundreds of years, where true meanings of many keywords like *anicca, dukkha, anatta, Paṭicca Samuppāda*, and *Ānāpānasati Bhāvanā*, have been not known. See, "Anicca, Dukkha, Anatta – Wrong Interpretations."

9. For those who like to dig deeper into *Tipiṭaka*, the "WebLink: suttacentral: *Santuttha Sutta* (SN 16.1)" clearly illustrates that "***santuṭṭha***" is with one who lives a simple life, with minimal cravings, as **Ven. Kassapa** did: "..***Santuṭṭhāyaṁ***, *bhikkhave,* ***kassapo*** *itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī; na ca cīvarahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca cīvaraṁ na paritassati; laddhā ca cīvaraṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaññho paribhuñjati..*"

- The WebLink: suttacentral: English and WebLink: suttacentral: Sinhala translations at the Sutta Central site are correct, for this *sutta*.

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16.6 Anicca vata Saṅkhārā…

Revised August 16, 2019; February 25, 2020; June 8, 2020; December 21, 2020

Aniccā vata saṅkhārā

Uppāda vaya dhammino

Uuppajjitvā nirujjhanti

Tesaṁ vūpa samo sukho

(*Mahā Parinibbāna Sutta*)

This verse is not in the Dhammapada, but it is a very common verse. In Sri Lanka (and possibly in other Buddhist countries), it is displayed at funerals to emphasize the "fleeting nature" of life. It has a deep meaning and explains why we face sorrow inevitably (because death is inevitable). We generate our future rebirths via our own (*abhi*)*saṅkhāra*! We need to stop creating *abhisaṅkhāra* (with *lobha*, *dosa*, *moha*) to attain the *Nibbānic* bliss.

- This verse was uttered by Sakka, the King of the *Devas,* just after the *Parinibbāna* (passing away) of the Buddha. It is in the *Mahā Parinibbāna Sutta* (DN 16) and also in a short sutta: "WebLink: suttacentral: *Parinibbāna Sutta* (SN 6.15)."

A common and incorrect translation is:

- All things are impermanent
- They arise and pass away
- Having arisen they come to an end
- Their coming to peace is bliss

Let us examine the correct interpretation of the verse.

1. *Anicca* is, of course "cannot be maintained to our satisfaction." It is NOT just impermanence, because even permanent things (relative to our lifetime) cannot be maintained to our satisfaction; see, "Anicca, Dukkha, Anatta – Wrong Interpretations."

Vata (pronounced as "vatha") here means "surely" or "indeed."

(There are other meaning for "*vata*": In the verse, "*yaṁ samādānaṁ taṁ* ***vataṁ****. Sanvaraṭṭena sīlaṁ*," or "reciting precepts is a **ritual**, moral behavior, or *sīla*, is attained by controlling "*saṇ*." Thus, there "*vata*" means ritual. Another meaning is "**action**." One needs to pick the right meaning for the given situation).

We think, speak, and take actions based on our *mano, vacī*, and *kāya saṅkhāra.* They are all thoughts (we cannot even lift a finger without an associated thinking). Those *saṅkhāra* lead to *viññāṇa* via "*saṅkhāra paccayā viññāṇa*" in *Paṭicca Samuppāda*. Strong *viññāṇa* produced via "*abhisaṅkhāra*" (or strong *saṅkhāra*) lead to future rebirths. But all births end up in death. See, "Saṅkhāra – What It Really Means" and "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."

- Thus the first line implies that any rebirth (which inevitably arises due to our *abhisaṅkhāra* cannot be maintained to our satisfaction. Any birth ends up in death and suffering.

2. *Uppāda* means to arise, and *vaya* means that arising can be stopped.

- But we can stop those things that lead to suffering to come into existence by stopping *saṅkhāra* from arising. That is *vaya*. That is the ultimate message embedded in Buddha Dhamma. *Dhammino* (or *dhammathā*) means the "Nature's way."

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- Thus the second line says, "those *saṅkhāra* are types of *dhammā* that can be stopped from arising," i.e., they are "*vaya dhammā*." That is also stated in another famous verse, "*vaya dhammā saṅkhārā."*
- The Buddha attained *Parinibbāna* (i.e., end of rebirth) because he was able to figure out how to stop *saṅkhāra* from arising (via removal of *avijjā*.)

3. *Uppajjitvā* means that which comes to existence (due to *saṅkhāra.*) Those things that come to existence in this world lead to suffering.

- *Nirujja* means those things will thus not arise anymore (by stopping *saṅkhāra* from arising.)

4. *Te* means "those," and thus "*tesaṁ*" ("*te*" + "*saŋ*") means those (three) "*saŋ*" or *lobha, dosa, moha;* see, "What is "Saŋ"?."

vūpa sama means "remove and get to *samādhi*." In the *Paṭisambhidā Magga Pakaraṇa* (*Jhāna Vibhaṅga* section) on p. 55, it explains that, "*vitakkavicārānaṁ vūpasamā*" means "getting rid of *vitakka* and *vicāra* and attaining *savitakka, savicāra*." See, "Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra." *Sukha* is happiness.

- Thus the fourth line says, "by removing *lobha, dosa, moha* (three bad "*saŋ*"s) from our minds; we can reach (the ultimate) happiness or *Nibbāna*."

Here is a recording of the verse by the Venerable *Thero* (repeated three times; note the volume control on the right):

WebLink: Listen to verse of : Anichchavatha sankara

- This verse is a very good *kammaṭṭhāna* (meditation subject) for cultivating the "*anicca saññā*." One could recite the verse and contemplate its meaning. Think about all those loved ones who passed away and led to much suffering. And one's death is also inevitable.
- We have been through this process in perpetuity, being distressed as loved ones are lost and also thinking about one's own demise, at every birth.
- But there is a way to stop this suffering, by following the Path and stopping *saṅkhāra* from arising.
- Thus, instead of getting depressed about the inevitability of death, one WILL start feeling better if one can really cultivate the "*anicca saññā*"; see, "How to Cultivate the Anicca Saññā."
- This *kammaṭṭhāna* will also cultivate the "*udayavaya ñāṇa*" or "the knowledge about arising and stopping the arising of a *saṅkhata."* See, "Udayavaya Ñāṇa."

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16.7 Attā Hi Attano Nātho

March 4, 2017; revised November 13, 2018; October 25, 2019; February 15, 2021; July 14, 2022; October 3, 2023

"Attā hi attano nātho
ko hi nātho paro siyā
***attanā** hi sudantena*
nāthaṁ labhati dullabhaṁ"

(Dhammapada verse 160)

1. This is an important verse where the word "*atta*/*attā*" (pronounced "aththa"/"aththā") is used with two very different meanings in two places within the same verse.

- **In the conventional sense, "*attā*"** means "a person". There is no negation for **"*attā*"** with this meaning.
- **The deeper meaning of "*attā*" (and also "*atta*" without the long "a")** is "beneficial," "fruitful," etc. The opposite of that is "*anatta/anattā*" or "unfruitful."
- Depending on the context, one needs to pick the correct meaning.

2. When one attains the true "*atta*" state (*Nibbāna*), one has become "*nātha*" or "*sanātha*" or "found refuge or salvation". As long as one remains in the 31 realms (this world), one is "*anātha*" (which is the opposite of "*sanātha*") or "helpless". See, "WebLink: suttacentral: *Paṭhama Nātha Sutta* (AN 10.17)."

- "*Attano nātho*" means "the refuge is within oneself." Thus, "*Attā hi attano nātho*" means "one's refuge is within oneself."
- "*paro siyā*" means "outside oneself." Thus "*ko hi nātho paro siyā*" means "How can one find refuge outside oneself"?
- "*Sudda*" means "clean." Thus, "*attanā hi sudantena*" means (by cleansing one's own (mind)"
- *Labhati* means get, *dullabhaṁ* means rare, and as we saw above "*nātha*" is attaining *Nibbāna*. So, *nāthaṁ labhati dullabhaṁ* means "it is not easy to get to salvation (*Nibbāna*)".

Therefore, we can translate the verse as follows:

"One is one's own refuge

How can another be a refuge to one?

(one reaches salvation) by purifying one's own mind

getting to the refuge (*Nibbāna*) is rare"

Here is a recording of the verse recited by me (I could not find a recording by Venerable Waharaka Thero):

WebLink: Play Dhammapada verse 160

A detailed discussion on "*atta/attā*" is given in the posts, "Pāli Dictionaries – Are They Reliable?" and "Anatta – the Opposite of Which Atta?"

October 25, 2019: *Attā* is used as "a person" in many of the verses in the "WebLink: suttacentral: Attavagga" of the Dhammapada.

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XVII Sutta Interpretations

- "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa"
- "Satipaṭṭhāna Sutta – New Series"
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  - "Paṭicca Samuppāda Creates the External World, Too!"
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  - "Kāya Is Pañcupādānakkhandha Kāya in Most Suttās"
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  - "Growth of Pañcupādānakkhandha – 'Anusotagāmī'"
  - "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna"
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  - "Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī"
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  - "Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind"
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- "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)"
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- "Essence of Buddhism – In the First Sutta"
- "Majjima Patipada – Way to Relinquish Attachments to this World"
- "Tiparivattaya and Twelve Types of Ñāṇa (Knowledge)"
- "Relinquishing Defilements via Three Rounds and Four Stages"

- "Aṅguttara Nikāya – Suttā on Key Concepts"
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- "Na Cetanākaranīya Sutta"
- "Paṭhama Mettā Sutta"
- "Kukkuravatika Sutta (Majjhima Nikāya 57) – Kammakkhaya"
- "Aggañña Sutta Discussion – Introduction"
- "Buddhism and Evolution – Aggañña Sutta (DN 27)"
- "Tapussa Sutta (AN 9.41) – Akuppā Cetovimutti"
- "Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering"
- "Three Types of "Bodies" – Poṭṭhapāda Sutta (DN 9)"

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17.1 Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa

Revised April 10, 2017; August 28, 2018; January 7, 2019; December 8, 2020; revised April 15, 2021, with the new title. revised March 1, 2022; rewritten February 9, 2023

[Old Title: Sutta Introduction; New Title: Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa]

Explanation of *dhamma* concepts in the *Tipiṭaka* comes under three categories: "*uddesa, niddesa, paṭiniddesa*." One should not translate the *uddesa* version directly from Pāli to other languages.

Word-by-Word Translations Lead to Confusion

1. Many *suttās* are in the "*uddesa"* or "utterance" form; see #2 below. The word-for-word translation of such *suttās* can lead to utter confusion Keywords like *viññāṇa,* and *saṅkhāra* have different meanings depending on the context.

- Most *suttās* only give only the *uddesa* form of the *Paṭiloma* (reverse) *Paṭicca Samuppāda,* for example, "***avijjā nirodhā.. viññāṇa nirodho***." If that is translated word-by-word as **"when ignorance ceases,. . consciousness ceases," that leads to utter confusion**. Did the Buddha lose consciousness upon attaining Enlightenment? Would an *Arahant* lose consciousness upon attaining *Arahanthood*? That is the danger of direct word-for-word translations! Not only that, those direct translations say sensory contacts, and *vedanā,* also stop arsing with the cessation of *avijjā!* See, for example, "WebLink: suttacentral.net: *Paṭiccasamuppāda Sutta* (SN 12.1)."
- Many terms in *Paṭicca Samuppāda (saṅkhāra, viññāṇa, phassa, vedanā*) need to be explained in detail. Many online discussions illustrate the confusion: "WebLink: dhammawheel.com: Do Arhats experience contact with their sixfold sense media? What about vedanā?" "WebLink: discourse.suttacentral.net: Cessation of DO?" and "WebLink: dhammawheel.com: Vedana" are just a few examples.
- I discussed that problem in "Distortion of Pāli Keywords in Paṭicca Samuppāda."

Dhamma Concepts Explained at Three Levels

2. Explanation of dhamma concepts in the *Tipiṭaka* comes under three categories: "*uddesa, niddesa, paṭiniddesa."* A fundamental concept is first stated ("*uddesa*" or "utterance"). "*Niddesa*" is a "brief explanation". Finally, "*paṭiniddesa*" explains in detail with examples to clarify complex or "knotty" points.

[***uddesa*** : [fr. uddisati] -- 1. pointing out, setting forth, proposition, exposition, indication, programme M. III, 223 (u. uddiṭṭha), 239; S. IV, 299; SnA 422. -- 2. explanation S. V, 110 sq. ; sa-uddesa (adj.) with (the necessary) expln. , point by point, in detail, D. I, 13, 81; III, 111; A. III, 418; It. 99; Nd2 6171. -- 3. samaṇuddesa one marked as a Samaṇa, a novice (cp. sāmaṇera) D. I, 151; M. III, 128; A. IV, 343; uddesa-bhatta special or specified food Vin. I, 58 = 96, cp. II. 175, propounding, recitation, repetition.

niddesa : [m.] description; analytic explanation.]

- For example, "*ye dhammā hetuppabbavā.Tesaṁ hetuṁ tathāgato āha; Tesañca yo nirodho, Evaṁvādī mahāsamaṇo"* is the ***uddesa* version**.
- In English, the *uddesa* version is: "Of those phenomena which arise from causes. Those causes have been taught by the *Tathāgata* (Buddha), And their cessation too – thus proclaims the Great Ascetic."
- The fundamental characteristics of "this world" state that everything arises due to causes. But that explanation is not enough to understand the embedded deep concepts. Upatissa (who later became Ven. Sāriputta) attained the *Sotāpanna* stage by hearing that *uddesa* version from Ven. Assaji. See "Ye Dhammā Hetuppabhavā.. and Yam Kiñci Samudaya Dhammam.."

3. Therefore, word-for-word translation is NOT enough to convey the teachings of the Buddha to an average person.

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- The next level of explanation is the **"*niddesa*" version**. A teacher must explain that "*dhammā*" here refers to the *kammic* energies created by the three root causes (*hetu*): *lobha*, *dosa*, and *moha*. Cessation of *avijjā* (ignorance of the Four Nobel Truths) leads to eliminating those root causes and thus to *Nibbāna*.
- Clarification of each term in *Paṭicca Samuppāda* (*avijjā*, *saṅkhāra*, *viññāṇa*, *nāmarūpa*," leading to "*upādāna*, *bhava*, *jāti*, and suffering), requires long explanations with examples. That is the ***paṭiniddesa* explanation.**

4. Some sections of the *Tipiṭaka* have an explicit ***niddesa*** version. However, that is mainly in the Original commentaries that explain certain concepts in SOME detail.

- For example, the correct *Ānāpānasati* and *Paṭicca Samuppāda* are discussed in detail in "WebLink: suttacentral.net: *Ānāpānassatikathā* (KN Ps 1.3)," and "WebLink: suttacentral.net: *Paticcasamuppādavibhaṅga* (Abhidhamma Vb 6)."

Paṭiniddesa (Detailed Explanation) in Commentaries and Discourses

5. During the Buddha's time, other *bhikkhus* explained each *sutta* in detail to audiences when they delivered discourses. That is the "*paṭiniddesa*" version. Especially after the *Buddha's Parinibbāna*, **many *Arahants* started composing "*Attakathā*" or commentaries on fundamental concepts. But a few were composed during the time of the Buddha.** Of course, these were also composed in a way suitable for oral transmission and, thus, do not have lengthy explanations.

- Three original early commentaries remain preserved in the *Tipiṭaka*: *Patisambidhā Magga Prakarana*, *Nettipparakana*, and *Petakopadesa*. Of these, the *Paṭisambidhā Magga Prakarana* consists of the analyses by Ven. Sāriputta, one of the chief disciples of the Buddha, and the *Nettipparakana* by Ven. Mahā Kaccāyana. Thus we are lucky to have these three original commentaries still with us.
- These three books contain "*niddesa*/*paṭiniddesa*" versions of many essential *suttā*, which describe the keywords/phrases in a given *sutta*. Other excellent commentaries have been lost; see "Incorrect Theravada Interpretations – Historical Timeline" and "Buddhaghosa and Visuddhimagga – Historical Background."

Most People Today Need *Paṭiniddesa* (Detailed Explanation)

6. During the time of the Buddha, some could comprehend just the *uddesa* version. For example, Upatissa and Kolita (who became Ven. Sāriputta and Ven. Moggallāna later) became *Sotāpannas* upon hearing the verse, "*ye Dhamma hetupabbhavā*.…". They had done much in their past lives and needed "just a little push" to complete that understanding. They are called *ugghaṭitaññā* or "persons with high wisdom."

- And many could understand the *niddesa* version. Those were *vipañcitaññā* and needed a bit more explanation to grasp the concepts. "WebLink: suttacentral: *Ugghaṭitaññū Sutta* (AN 4.133)" discusses the four categories of persons — *ugghaṭitaññā, vipañcitaññā, neyya,* and *padaparama.*
- However, most people today are in the lower category of *neyya* and *padaparama*. They need detailed explanations (i.e., *paṭiniddesa*) to grasp a concept. They also belong to two groups. Those with *tihetuka paṭisandhi* (optimum births) can attain *magga phala* in this life. But those with *dvihetuka paṭisandhi* (inferior births) cannot achieve *magga phala* but can accrue merits to attain *magga phala* in future lives. Of course, there is no way for anyone to figure out (except for a Buddha) whether a particular person has a *tihetuka* or *dvihetuka patisandhi.*
- **It is essential to realize that those who are either *ugghaṭitaññā* or *vipañcitaññā* had been *neyya* and *padaparama* persons in previous lives.** They had strived to gain more wisdom and now benefitting from this life. Thus there is no point worrying about whether one is a *tihetuka* or *dvihetuka*. This is the concept of "*pāramitā*"; see "Pāramitā – How a Puthujjana Becomes a Buddha."

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Erroneous Commentaries Are Harmful

7. There are many erroneous commentaries today. The best example is the *Visuddhimagga* of *Buddhaghosa*. It was written around 400 CE (where CE is "Current Era" or AD) when the "pure Dhamma" was already lost, and the conventional meanings were commonplace, just as now.

- The "pure Dhamma" has been lost for an extended period from about 200 CE up to now. See "Incorrect Theravāda Interpretations – Historical Timeline." But the original *suttā* survived because people at least used and preserved them even if they used the "conventional" or "mundane" ("*padaparama*" in Pāli) meanings.
- Thus we can see why people have been translating *suttā* "word for word" and just getting the conventional meanings. But it can also lead to contradictions and confusion, as we saw above. Profound verses in suttā need detailed explanations.

Many *Suttā* Are in *Uddesa* or *Niddesa* Versions

8. Most *suttā* are in *uddesa* or *niddesa* versions (*Dīgha Nikāya* is an exception, even though some verses do have deeper meanings). They require detailed explanations. **Translating word-by-word is not appropriate in many instances.**

- For example, "*anicca, dukkha, anatta*" is only in the *niddesa* version in *Dhamma Cakka Pavattana Sutta* and *Anatta Lakkhana Sutta*. [SN 56.11 Rolling Forth the Wheel of Dhamma – Dhammacakkappavattanasutta, SN 22.59 The Characteristic of Anatta – Anattalakkhaṇasutta]
- However, each *sutta* took many hours to deliver. It was impossible to condense all that information in a *sutta* for primarily oral transmission that was available at the time. Each *sutta* is condensed (most likely by the Buddha himself; see below).

Tipiṭaka Was Compiled for Faithful Oral Transmission

9. The Buddha knew that Buddha Dhamma would go through periods of decline where *bhikkhus* capable of interpreting deep *suttā* would not be present. Thus *suttā* were composed so that only the "conventional" meaning was apparent. **That was necessary to preserve the *suttā*, especially before writing became commonplace.**

- It is important to remember that Ven. Ānanda had memorized all the *suttā* that he recited at the First Buddhist Council, just three months after Buddha's *Parinibbāna*. They are in a format suitable for oral transmission.
- Ven. Ānanda was Buddha's assistant over the last few decades of the Buddha's life. I believe that the Buddha condensed each *sutta* and Ven. Ānanda memorized them. The Buddha synthesized each *sutta* in a "double meaning" way for them to survive the "dark periods." That part is my theory, and I believe it will be proven accurate.
- Then, at the first Buddhist Council, all the *suttā* were recited and sorted into various categories (*Nikāyās*). The Vinaya Piṭaka was also completed.
- The *Abhidhamma Piṭaka* was started at the First Council but finalized at the Third. Having learned *Abhidhamma* from the Buddha, Ven. Sāriputta taught it to his 500 student-*bhikkhus*. They had to expand that summary to the form we have in seven books today. That task was completed only by the Third Council. See #9 and #10 of "Abhidhamma – Introduction."

Deeper Meanings Can Stay Hidden for Long Times

10. There are long periods when the correct teachings remain "underground" or "hidden." That happened just 500 years after the *Parinibbāna* of the Buddha with the emergence of Mahāyāna Buddhism. During

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such times, people use conventional interpretations. **And that served the purpose of keeping the *suttā* intact, especially before written texts became common.**

- A perfect example is the *Ānāpānasati Sutta* (or the *Satipaṭṭhāna Sutta*). The conventional meaning is to tie up "*āna*" with breath inhaling and "*āpāna*" with breath exhaling.
- That was consistent with the breath meditation that has been there in the world at any time. Many *yogis* practiced it even before the time of the Buddha. He learned those methods from such *yogis* before attaining Buddhahood.
- For details, see "Elephant in the Room 3 – Ānāpānasati."

Special Role of *Jāti Sotāpannas* With *Paṭisambidhā Ñāṇa*

11. From time to time, *jāti Sotāpannas* are born. They had attained the *Sotāpanna* stage in a previous life, possibly when Buddha was alive. They likely have had births in the *Deva loka* for a long time and are reborn humans now.

- However, not all *jāti Sotāpannas* can explain Buddha Dhamma to others. Some have the unique capability to interpret the keywords/phrases in the *suttā*. This specialized knowledge is "*Paṭisambidhā Ñāṇa.*"
- Waharaka *Thero* was such a *jāti Sotāpanna* with *Paṭisambidhā Ñāṇa.* He brought out these deeper meanings in recent years. See, "Parinibbāna of Waharaka Thero."

Misinterpretation of *Dhamma* Concepts Is an Offense

12. It is an offense (*pārājika*) to misinterpret *suttā* (and *dhamma* concepts in general.) That is in several *suttā* in the WebLink: suttacentral: Bālavagga of Aṅguttara Nikāya 2.

- For example, WebLink: suttacentral.net: AN 2.25 is a short *sutta* that says: "*Dveme, bhikkhave, tathāgataṁ nābbhācikkhanti. Katame dve? Yo ca neyyatthaṁ suttantaṁ neyyattho suttantoti dīpeti, yo ca nītatthaṁ suttantaṁ nītattho suttantoti dīpeti. Ime kho, bhikkhave, dve tathāgataṁ nābbhācikkhantī" ti.*
- **Translation (to provide the idea)**: "Monks, these two people slander the *Tathāgata*. Which two? One who briefly explains a deep discourse when it needs a detailed explanation. The other explains a discourse in detail whose meaning is already clear. These are two who slander the *Tathāgata*." ["WebLink: suttacentral: A Meaning to be Inferred (AN 2.25)"] [***Tathāgata*** : the 'Perfect One', lit. the one who has 'thus gone', or 'thus come', is an epithet of the Buddha used by him when speaking of himself.]
- Two perfect examples of the first type of slander say that the words *anicca* and *anatta* are fully explained by "impermanence" and "no-self." Those two concepts require detailed explanations. See "Anicca, Dukkha, Anatta."

Checking for Inter-Consistency Among the Three *Piṭakas* Is the Key

13. The Buddha advised resolving any issues by consulting the three *Piṭakā*: *Sutta*, *Vinaya*, and *Abhidhamma*.

- For example, a concept in the *Sutta Piṭaka,* for instance, must be consistent with other places in the *Sutta Piṭaka*. It must also be compatible with explanations in the *Abhidhamma Piṭaka* and the *Vinaya Piṭaka*. See "Buddha Dhamma: Non-Perceivability and Self-Consistency."
- As the Buddha emphasized, what matters is to get the IDEA across and not memorize the Pāli *suttā.* (Memorization is needed only for transmission purposes).

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Summary

14. The following are the key points from the above discussion that I wish to emphasize:

- The *suttā* convey "conventional" meanings while keeping the "deep meanings" embedded in them.
- Those "deep meanings" bring out the uniqueness of Buddha Dhamma.
- Word-for-word translation of a *sutta* does not convey the message of the Buddha. Examples are critical Pāli words like *viññāṇa*, *saṅkhāra*, *anicca*, and *anatta*.
- The surviving three original commentaries in the *Tipiṭaka* can verify the deep meanings of the keywords/phrases.

Good Resource for Pāli *Tipiṭaka*

15. A helpful resource for finding Pāli *Tipiṭaka* (and translations in several languages) is suttacentral.net.

- Once you open a *sutta*, click on the left-most drop-down to choose one of several languages. That is a valuable resource; consider donating if you find it useful.
- **However, as I explained above, those translations (and most English translations elsewhere) are frequently incorrect.**
- But at least one can see the correct Pāli version.

Next, "Pāli Dictionaries – Are They Reliable?"

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17.2 Satipaṭṭhāna Sutta – New Series

June 28, 2025

This series of posts will hopefully provide a deeper understanding of *Satipaṭṭhāna* meditation. It incorporates deeper aspects of the Buddha's teachings that I have discussed over the past three years.

Mind – Terminologies in Suttas versus Abhidhamma
Paṭicca Samuppāda Creates the External World, Too!
Kāya Can be Pañcupādānakkhandha or Physical Body
Ānāpānasati – Connection to Satipaṭṭhāna
Kāya Is Pañcupādānakkhandha Kāya in Most Suttās
Satipaṭṭhāna - What Does It Mean?
Growth of Pañcupādānakkhandha – 'Anusotagāmī'
Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna
Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna
Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī
Avijjā is Triggered by Kāma Saññā in Kāma Loka
Saññā In Kāma, Rūpa, and Arūpa Loka
Satipaṭṭhāna Bhūmi – Free of Loka Saññā
What Does "Paccayā" Mean in Paticca Samuppāda?
Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind
Colors Are Mind-Made (Due to Kāma Saññā)
Sammā Sati Is Ānāpānasati Experienced in Satipaṭṭhāna Bhūmi
First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya'
First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta
Kāye Kāyānupassanā – Details in Satipaṭṭhāna
Ānāpānasati Sutta – Complete Overview

17.2.1 Mind – Terminologies in Suttas versus Abhidhamma

June 28, 2025

One must have a good understanding of the Buddha's teachings to clarify various usages of terms in the *suttās*. On the other hand, terminology in *Abhidhamma* is precise. We start with an analysis of the terms related to the mind.

Citta, *Mano*, *Viññāṇa* – Entities Related to the Mind

1. The words *citta*, *mano*, and *viññāṇa* are entities associated with the mind. The "WebLink: suttacentral: *Assutavā Sutta* (SN 12.61)" states, "*Yañca kho etaṁ, bhikkhave, vuccati* ***cittaṁ*** *itipi,* ***mano*** *itipi,* ***viññāṇaṁ*** *itipi, tatrāssutavā puthujjano nālaṁ nibbindituṁ nālaṁ virajjituṁ nālaṁ vimuccituṁ*" OR "But when it comes to mind-related entities of '***citta,***' '***mano,***' and '***viññāṇa,***' an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed."

- Note that the English translation in the link tries to translate the three words as 'mind,' 'sentience,' and 'consciousness' respectively. However, the terms '***citta,***' '***mano,***' and '***viññāṇa***' do not have equivalent English terms (just like *anicca*, for example).

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- Keep in mind that *citta* is pronounced "chiththa." In the 1800s, the Pāli Text Society adopted a convention to write Pāli words with the English alphabet to minimize the word length; see "'Tipitaka English' Convention Adopted by Early European Scholars – Part 1."
- Let us consider a few *suttās* to extract the meanings of those terms. As we will see, only the term "*citta*" is used differently in *suttās* compared to *Abhidhamma*.

Citta – Loose Meaning of 'Mind'

2. The first short *sutta* in "WebLink: suttacentral: *Accharāsaṅghātavagga* (AN 1.51-60)" states: "*Pabhassaramidaṃ* (*Pabhassaraṁ idaṁ*), *bhikkhave*, ***cittaṁ***. *Tañca kho āgantukehi upakkilesehi* ***upakkiliṭṭhaṁ***. *Taṃ* ***assutavā puthujjano*** *yathābhūtaṁ nappajānāti. Tasmā 'assutavato puthujjanassa* ***cittabhāvanā natthī'ti vadāmī"ti***.

Translated: "*Bhikkhus*, a **mind** is of *pabhassara* nature, i.e., without defilements. That 'unblemished mind' is **contaminated by defilements (*keles* or *kilesa*). A normal human who has not heard my Dhamma** (*assutavā puthujjano*) is unaware of this true nature. **I do not recommend *citta bhāvanā* to them**". By "***citta bhāvanā***," the Buddha meant *Cittānupassanā* in ***Satipaṭṭhāna*/*Ānāpānasati***.

- We have discussed in detail how a defilement-free *pabhassara citta* turns into a defiled *pabhasara* (with a single '**s**') *citta* in "Uncovering the Suffering-Free (Pabhassara) Mind" and "Pabhassara Citta, Radiant Mind, and Bhavaṅga".
- In the *suttās*, *citta* could be used to indicate the "state of the mind" at various stages. For example, in *Cittānupassanā* (in *Satipaṭṭhāna*/*Ānāpānasati*), it is described how a mind can be trained to change from a defiled *citta* to a pure *citta* (meaning defiled to a pure, uncontaminated mind).
- **However, in *Abhidhamma*, the word *citta* refers to the fundamental unit of cognition, not to the mind**; see below. This distinction must be kept in mind.

Mano – One of the Six *Āyatana*

3. An *Arahant* has six types of "pure sense faculties" (*indriya*): *cakkhu indriya* through *mana indriya*. Those are used to experience the world, and *rāga*, *dosa*, or *moha* would not arise when *Arahants* use them.

- However, a *puthujjana* NEVER uses those sense faculties that way. They are ALWAYS used with at least *moha* (or *avijjā*) in mind. Then they are called "*āyatana*": *cakkhu āyatana* (*cakkhāyatana*) through *mana āyatana* (*manāyatana*).
- In most *suttās*, "***mano***" is used to convey the above meaning. See, for example, "WebLink: suttacentral: *Upādāya Sutta* (SN 35.105)." From marker 3.4 through marker 15.1, verses refer to *cakkhu āyatana* through *mana āyatana*. Thus, ***mano***, ***mana āyatana***, and ***manāyatana*** all mean the same.
- When referring to an average human, ***mano*** is used to describe the "mind" of a person. It is ALWAYS defiled!

Mano Ceases to Exist in an Arahant

4. Upon reaching the *Arahant* stage (i.e., at the *Arahant phala* moment), all six *āyatanās* cease to exist. They all become "pure sensory faculties" or the six *indriya*.

- Imagine someone listening to a discourse by the Buddha and reaching the *Arahant* stage during that discourse. There will be no outward change in the physical body, but all six of his *āyatana* would have become the corresponding *indriya*.
- This is clearly stated in the "WebLink: suttacentral: *Cetanā Sutta* (AN 4.171)": "***avijjāya tveva asesavirāganirodhā so kāyo na hoti*** *yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ*, ***sā***

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vācā na hoti *yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ*, ***so mano na hoti*** *yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ*" or "**But when ignorance fades away and ceases with nothing left over**, ***kāya, vācā*** and ***mano* cease to exist**, conditioned by which that (mind-made) pleasure and pain arise in oneself."

- Note that the English translation in the link is, "**But when ignorance fades away and ceases with nothing left over**, there is **no body** and **no voice** and **no mind**, conditioned by which that pleasure and pain arise in oneself." **If that were true, one would have lost their physical body and disappear at the moment, becoming an *Arahant*!**
- Thus, an *Arahant* has *mana indriya* but not ***mano*** or ***manāyatana***.

Kāya and *Vacī Saṅkhāra* Also Cease to Exist in an Arahant

5. By the way, losing ***kāya*** and ***vācā*** in the verse in #4 above refers to the stopping of ***kāya*** and ***vacī abhisaṅkhāra***! In fact, in most *suttās*, ***saṅkhāra*** refers to ***abhisaṅkhāra*** or **defiled *saṅkhāra***. This is also why ***kāya saṅkhāra*** in most contexts does not refer to "breathing in and out," and the verse "***assāsapassāsā kāyasaṅkhāro***" does not mean that "breathing in and out" is equivalent to *kāya saṅkhāra.* An *Arahant* would still breathe in and out even though *kāya saṅkhāra* ceases, per the *Cetanā Sutta* in #4 above.

- This is why it is critically important to be able to grasp the meaning of a word in the context of the material discussed in a *sutta*.
- **In some *suttās*, "*kāya*" is used to refer to the physical body.** For example, "*kāya kamma*" refers to actions performed by the body (such as stealing or sexual misconduct).
- For example, the "WebLink: suttacentral: *Kammanirodha Sutta* (SN 35.146)" states "*Yaṁ kho, bhikkhave, etarahi kammaṁ karoti* ***kāyena*** *vācāya manasā*" OR "The (defiled) deeds you perform by way of **body**, speech, and mind." Here, "***kāyena***" means "with or using ***kāya***."
- Again, the English translation in the link above is incorrect. These refer to "*nava kamma*" performed in the "*nava kamma* stage" as discussed in "Purāṇa and Nava Kamma – Sequence of Kamma Generation;" see #8 in that post discusses this *sutta*.
- **However, in many *suttās*** (including those that discuss *Satipaṭṭhāna* or *Ānāpānasati*), **"*kāya*" does not refer to the physical body. For example, *kāyānupassanā* is not about contemplating the physical body.** It is the contemplation of the "*purāṇa kamma* stage" or where the "initial *kamma* generation" takes place without conscious thinking. We will discuss that in upcoming posts.

Viññāṇa – Defiled State of Mind

6. ***Viññāṇa*** represents the "**state of a defiled mind**." As we have discussed, *rūpa*, *vedanā*, *saññā*, and *saṅkhāra* are all "mental entities" or "entities that arise in a mind" upon receiving a sensory input. See "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."

- Those are the first four of the "five **grasping** aggregates" (*pañca* ***upādānakkhandha***). We could say that *viññāṇa* is the "result of those four." Due to the involvement of the defilements in *rūpa*, *vedanā*, *saññā*, and *saṅkhāra*, a mind reaches wrong conclusions, and ***viññāṇa* represents the wrong conclusions and one's expectations based on them.**
- The word **"*viññāṇa*" means "absence of *ñāṇa*"** or "absence of wisdom about the true nature of the world."
- See "Viññāṇa – What It Really Means" for details.

Viññāṇa Includes "*Rūpa* Grasped by the Mind"

7. This is an aspect that I have not discussed explicitly so far. It is beneficial to discuss this at least briefly.

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- As we have discussed, a sensory experience can be described by the *pañca* ***upādānakkhandha***. Upon receiving sensory input, the mind composes its version of the external *rūpa*; here, "*rūpa*" refers to sights, sounds, tastes, and so on. That "mind-made version" is the *rūpa upādānakkhandha*. **"Distorted *saññā*" (*saññā upādānakkhandha*) is the root cause for compiling that "mind-made *rūpa*."** See "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."
- Based on that "mind-made *rūpa,*" the mind generates "mind-made *vedanā*" (*samphassa-jā-vedanā*), and that is *vedanā upādānakkhandha*.
- Then, based on all three of them, the mind generates (*abhi*)*saṅkhāra,* and that is *saṅkhāra upādānakkhandha*.
- *Viññāṇa upādānakkhandha* is the net result. It incorporates all those four; in particular, it is *viññāṇa* that combines the "*nāma* aspects" in *vedanā*, *saññā*, *saṅkhāra* with the "*rūpa* aspect" and synthesizes "*nāmarūpa*." This is the "*viññāṇa paccayā nāmarūpa*" step in *Paṭicca Samuppāda*. This "*nāmarūpa* formation" stops at the *Arahant* stage.

Rūpa, *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa* – Refer to the "Aggregates"

8. It is critical to understand that *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* almost always refer to the respective *upādānakkhandhās*.

- Upon receiving a sensory input, the mind "expands", with those *upādānakkhandhās* growing at a rapid rate. If the mind stays on that sense input, it keeps repeatedly attaching to that sense input. That is what I tried to show in those charts with "two cones." See #6 in "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- The five *upādānakkhandhās* grow slowly in the '*purāṇa kamma*' stage, and the growth becomes rapid in the '*nava kamma*' stage when the mind starts consciously accumulating *kamma*.
- Also see "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."
- In old posts, I referred to *viññāṇa* in the '*purāṇa kamma*' stage as "*vipāka viññāṇa*" and that in the '*nava kamma*' stage as '*kamma viññāṇa*.' It is the same *viññāṇa* that continues to grow stronger. Even the '*vipāka viññāṇa*' is defiled; see "Is Cakkhu Viññāṇa Free of Defilements?" In that post, we discussed a "seeing event" as the sensory input.

Differences Between *Sutta* and *Abhidhamma*

9. The above is a brief description of ***citta***, ***mano***, and ***viññāṇa*** in #1 above, as per the *suttās*.

- **Now, we will address the issue of the word "*citta*" being used in a different context in *Abhidhamma*.**
- **Unless one is familiar with *Abhidhamma*, there is no need to read up to #12 from this point; one can skip to #12 below.** It is fine to read through, but don't be discouraged if you don't understand.

Abhidhamma Provides a Clear-Cut Explanation

10. *Suttās* do not directly discuss the issue of where *cittās* (loosely translated as 'thoughts') arise.

- *Abhidhamma* states that *cittās* arise in *hadaya vatthu* ('seat of the mind') in the *manomaya kāya* (also called *gandhabba*). Here, '***manomaya***' means "generated **exclusively** by ***mano***." A new *manomaya kāya* is generated via *kammic* energy whenever a being grasps a new existence. That *kammic* energy was generated by '*mano*' (*manāyatana*) in previous lives.
- In contrast, our physical body (referred to as '*cātumahābhūtikassa kāya*' in the *suttās*) is made from the food we eat; '*cātumahābhūtikassa kāya*' means the 'body made of the four great elements.' See, for example, "WebLink: suttacentral: *Paṭhamakāmabhū Sutta* (SN 41.5)."

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- Many people become dissatisfied with their physical body and even commit suicide; they are fed up with their physical body. However, that does not end suffering since they will be reborn with another physical body.
- To end suffering, one must learn how the *manomaya kāya* arises based on potent *kamma*. **Furthermore, potent *kamma* generation cannot be stopped until one stops the 'initial *kamma* formation' in the '*purāṇa kamma*' stage, which is stopped by removing the ten *saṁyojana* or *saṁsāric* bonds** (this is the previously unknown teachings of a Buddha, and is the reason why ancient *yogis* could not reach 'end of suffering'). See #21 through #23 in "Loka – Each Person Perceives the "External World" Differently."

11. *Abhidhamma* is more precise in its use of words. For example, ***citta*** ALWAYS refers to the **fundamental unit of cognition**. It has at least seven *cetasika* arising with it.

- A ***citta*** does not arise in isolation, i.e., a single *citta* cannot arise by itself. Invariably, a "series of *cittās*" (*citta vīthi*) arises.
- A mind is inactive if it is not focused on a sensory input. For example, it is mostly inactive while we sleep. It is totally inactive if we are unconscious; for example, before a major operation, one is made unconscious.
- Consider a sensory input coming to the mind. It ALWAYS generates a "recognition" of the sense input. The Buddha taught that it is ALWAYS a "false recognition" or a "distorted *saññā*." Within the first *citta vīthi* itself, the mind attaches to that "distorted *saññā*" with like, dislike, or ignorance. **Attachment to the "distorted *saññā*"** leads to the **defiled** "***mano***" state of the mind. This happens in the "*purāṇa kamma*" stage. This is when the *mana indriya* (or the 'pure mind') turns to *mana āyatana*/*manāyatana*/*mano*. This is "***mano***" in "***mano*** *pubbaṅgama dhamma*.."

Don't be Discouraged by These Issues

12. However, please don't be discouraged by any unresolved or unclear issues. I had grappled with some of these issues over the past ten years. It is only within the past three years or so that I have started to gain some deeper insights, and things have become clearer.

- Additionally, there are numerous posts (especially older ones) on the website that require revision. However, I believe it is essential to address some key issues without delay. I intend to revise those posts once I finish this new section on *Satipaṭṭhāna*. If you encounter any difficulties with a contradiction in a post, please let me know, and I will revise it accordingly.
- The main thing is to keep trying to understand things a bit more. Don't hesitate to ask questions.
- If I do not answer a question, it is only because it may not be the right time to discuss it. Please don't think I consider such questions "bad questions." It is just that answering some questions may raise more issues than resolving the key issue involved. With time, such questions will be addressed or may not even arise.

17.2.2 Paṭicca Samuppāda Creates the External World, Too!

August 2, 2025

Paṭicca Samuppāda gives rise not only to the future lives of living beings, but it also prepares the external world for those living beings to live in.

Paṭicca Samuppāda – "*Pati* + *ichcha*" + "*Sama* + *uppāda*"

1. *Paṭicca Samuppāda* is the same as Buddha Dhamma or Buddha's teachings.

"One who sees *Paṭicca Samuppāda*

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sees the (Buddha) Dhamma.

One who sees the (Buddha) Dhamma

sees *Paṭicca Samuppāda*."

- The above quote is from the post "Paṭicca Samuppāda – "Pati + ichcha" + "Sama + uppāda." Here, "*sama uppāda*" (births according to the root causes) also requires a suitable environment for a living being to live.
- To gain a comprehensive understanding of the Buddha's teachings, one must have a solid grasp of *Paṭicca Samuppāda.*
- It is not enough to understand how living beings are born in various existences; they must be born into a "matching environment" which can sustain them by providing appropriate sensory experiences and food. ***Paṭicca Samuppāda* explains the whole process.**

Overview

2. Many people consider the Buddha to be a religious leader or an honorable ascetic. But a Buddha is above and beyond any such titles. Even 99.99% of Buddhists do not realize that. A Buddha is born human, but transcends all existences in the world by comprehending *Paṭicca Samuppāda*, based on which the world operates naturally, i.e., without the need of a "Creator."

- People are astonished and captivated by the recent scientific findings and the new technologies that have resulted from them. They have no idea that those findings are insignificant compared to the Buddha's discoveries. What is the point of 'enjoying life with modern gadgets' for a mere 100 years if one is to be reborn as an animal or worse for millions of years?
- A Buddha discovers the "true nature of the world." That means he explained how the whole world (with living beings in many realms and their diverse environments) is maintained by the "mental energy" (*kammic* energy) generated by the living beings.
- On the other hand, scientists' dream about finding a "Grand Unified Theory" that "explains everything" remains untenable because they focus on material phenomena and believe that mental phenomena are secondary. They have it wrong, because mind comes first: "Manopubbaṅgamā Dhamma.."

3. Many Buddhists are aware that a given living being's actions (*kammic* energy) contribute to their future lives. **However, they do not realize that the collective *kammic* energies of living beings contribute to designing the environments to sustain their lives.** That means the external world is also created by "mental power."

- The reason that nothing in the world can last forever (i.e., the "impermanent nature") is the above. The world as a whole operates on the 'mental energy' (*kammic* energy) generated by living beings, and thus stands on an unstable foundation.
- Modern science confirms that anything created by energy eventually fades away when that energy is depleted or dissipated.
- The Buddha discovered those things 2600 years ago!

Evidence Is Hidden In Two Aspects

4. Even though the *suttās* do not explicitly state the above conclusions, all the evidence needed to verify that statement is hidden in the *suttās*. The following are the two key elements:

I. **Living Beings Require Matching Environments:** Before a particular species of living being can appear, the environment in which it can live must be formed. For example, vegetation is essential for plant-eating animals to survive; therefore, vegetation must appear before such animals can be born. A specific sentient being's actions (i.e., a particular type of *kamma* generated) dictate that being to be

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reborn, for example, as a cow. **But many other living beings also engage in similar actions, and their collective *kammic* energy creates the environment for them to be born into.** The bodies of the cows are designed to be able to digest grass, and they must be born into an environment with ample grass for them to eat.

II. **Everything is made of *suddhaṭṭhaka*:** All the matter in the world — including the bodies of living beings and their physical environment (including vegetation and all inert matter) — is made of one fundamental element, *suddhaṭṭhaka*. However, since a *suddhaṭṭhaka* is made of eight components, an infinite number of entities can be made by varying the proportions of those eight constituents. For example, all programming languages are based on just two digits, 0 and 1; thus, with eight instead of two, an infinite variety of different entities can result. **All types of living beings and things in their environment are composed of various combinations of the four types of *mahā bhūta* (*pathavi*, *āpo*, *tejo*, *vāyo*) and the four *upādāya rūpa*.**

In the following sections, we will discuss these in detail.

Living Beings Must Have Suitable Environments

5. Living beings of a specific realm must have a suitable environment to live in. That environment must provide the sensory experiences relevant to that particular species, and of course, food for them.

- We can gain a better understanding by examining the *Aggañña Sutta* (DN 27) in more detail. In it, the Buddha explained that the universe is not static, i.e., it does not remain the same over time. However, the whole universe is not destroyed at once, nor recreated at once.
- Only a small fraction of the universe (a cluster of 10,000 star systems like our Solar system) is destroyed due to the blowing up of one star in that system. (This is a supernova event recognized by modern science; scientists observe that a few such supernova events occur in our galaxy per year.) Then, after billions of years, they re-emerge via the collective mental energy of an infinite number of living beings who migrated to a high-lying *Brahma* realm that was not destroyed.
- That 'newly-formed Earth' starts with those who had been in that high-lying *Brahma* realm returning as humans with fine bodies; the "new Earth" forms with an environment suitable for them with freely available yogurt-like food. No vegetation or animals.
- As the 'old defiled *gati*' starts coming back, those 'early humans' start engaging in immoral deeds. Then the environment begins to change, with vegetation appearing, before some of those humans are reborn as animals.
- After billions of years of such 'devolution' (opposite of 'evolution' or progress), some start engaging in highly immoral deeds, making them suitable to be reborn in *niraya* (somewhat like the hell in Christianity), and that is when such *niraya* are formed inside the Earth.
- That is a brief summary. More details in "Aggañña Sutta Discussion – Introduction" and "Buddhism and Evolution – Aggañña Sutta (DN 27)." **The critical point is that *Paṭicca Samuppāda* plays a key role in "making suitable environments" for new species to appear.**
- Now, let us look into the second aspect mentioned in #4 above.

Everything in the World Is Made of *Suddhaṭṭhaka*

6. As we have discussed, '*rūpa*' in the *suttās* refers to '*rūpa* created in mind' based on an external *rūpa*. That 'mind-made *rūpa*' arises based on "*kāma saññā*" (and corresponding *kāma rāga*). This is discussed in the "WebLink: suttacentral: *Āneñjasappāya Sutta* (MN 106)" as follows:

- "**Furthermore, a noble disciple reflects as follows:** 'Sensual pleasures (***kāmā***) in this life and in lives to come are based on sensual perceptions (***kāma saññā***). In turn, engaging in sensual pleasures leads to ***rūpa*** arising in the mind. Such (mind-made) ***rūpa*** are composed of *pathavi*, *āpo*, *tejo*, *vāyo* (*cattāri ca*

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mahābhūtā), and those that induce them by ***upādāna*** (*catunnañca mahābhūtānaṁ* ***upādāyarūpa***). Practicing in this way and meditating on it, their mind becomes confident in the *Dhamma*."

- We can discuss the above *sutta* at a later time. I wanted to point out how *kāma saññā* contributes to the creation of **mind-made *rūpa* by generating *taṇhā* with *kāma rāga.*** I have discussed several *suttās* in this context; for example, see "Saññā Nidānā hi Papañca Saṅkha – Immoral Thoughts Based on 'Distorted Saññā'."
- Such **mind-made *rūpa*** is made of the four *mahābhūta* (*pathavi*, *āpo*, *tejo*, *vāyo*) AND another four due to craving/*taṇhā* (referred to as ***upādāya rūpa*** in the *suttās*).
- *Mahā bhūta* are **not** tangible matter found in earth, water, fire, and wind; they are mental versions of them (energies) arising in the mind. **They are the "*nāmarūpa*" in *Paṭicca Samuppāda.*** The four ***upādāya rūpa*** are similarly subtle energies that the mind generates. See "The Origin of Matter – Suddhaṭṭhaka" and "Bhūta and Yathābhūta – What Do They Really Mean."

Upādāya Rūpa – Defined in *Abhidhamma*

7. As discussed in the post "Abhidhamma – Introduction," *Abhidhamma* theory was not finalized in the days of the Buddha; It was finalized centuries after the *Parinibbāna* (passing away) of the Buddha.

- *Abhidhamma* provides a comprehensive description, pointing out that any mind-made *rūpa* has eight components, known as "*suddhaṭṭhaka*."
- *Suddhaṭṭhaka* ('*suddha*' for 'pure' or 'fundamental' + '*aṭṭha*' or 'eight') means a unit of matter consisting of eight fundamental entities (usually translated as the 'pure octad'). Four of these belong to the "*bhūta*" stage of *pathavi*, *āpo*, *tejo*, and *vāyo* arise due to *avijjā*, and the other four of *vaṇṇa*, *gandha*, *rasa*, and *ojā* arise due to *taṇhā.*
- Thus, the ***upādāya rūpa*** in the *sutta* refers to those that arise due to ***upādāna* ("*taṇhā paccaya upādāna*"): *vaṇṇa*, *gandha*, *rasa*, and *ojā***.
- In the 11 realms of *kāma loka*, the root cause of *taṇhā* (reason for ***upādāna***) is ***kāma saññā.*** Similarly, *taṇhā* in *rūpa* and *arūpa loka* is due to '***rūpa saññā***' (for '*jhānic sukha*') and '***arūpa saññā***' (for '*samāpatti sukha*'). Those are the three main types of "**distorted *saññā***" for *kāma*, *rūpa*, and *arūpa loka.*

All Physical Matter Is Made of *Suddhaṭṭhaka*

8. As we will discuss later, "*dhātu manasikāra*" in *Ānāpānasati* or *Satipaṭṭhāna* means to contemplate the fact that the same types of 'elements' (*suddhaṭṭhaka*) are in our physical bodies and external objects. Everything in the world (inert or living) is made of *suddhaṭṭhaka.*

- This is stated in many *suttās*, but a clear example is the "WebLink: suttacentral: *Mahārāhulovāda Sutta* (MN 62)." Venerable Rāhula, before attaining the *Sotāpanna* stage, went to the Buddha and asked how to cultivate *Ānāpānasati.*
- The Buddha instructed him to contemplate the fact that the same elements (*pathavi*, *āpo*, *tejo*, *vāyo*, and the ***upādāya rūpa***) are in our physical bodies as well as in all external objects.
- Although the translation in the link is not perfect, you can still get the general idea. For example, @marker 8.4, the Buddha explained that "The interior earth element (*pathavi* in our physical bodies) and the exterior earth element (*pathavi* in any object in the world) are just the earth element."
- We will discuss the "WebLink: suttacentral: *Mahārāhulovāda Sutta* (MN 62)" in an upcoming post. By the way, Ven. Rāhula attained *Arahanthood* later while listening to the "WebLink: suttacentral: *Cūḷarāhulovāda Sutta* (MN 147)."

Some Examples

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9. Anything in the world is made of *suddhaṭṭhaka.* However, the proportions of each of the eight elements (*pathavi*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa*, *and ojā*) vary, and that is what leads to an infinite variety of things and living beings.

- For example, a rock is composed mostly of *pathavi*; it also contains the four elements due to *taṇhā* (*vaṇṇa*, *gandha*, *rasa*, and *ojā*), but these elements are present only in tiny amounts.
- A diamond is also made mostly of *pathavi.* However, it has a significant proportion of *vaṇṇa* (making it attractive to sight), inducing humans to be attracted to it and to generate '*kāma saññā*.' However, a tiger or a cow would not be attracted to a diamond. Thus, while the '*vaṇṇa* component' in the body of a human is made to generate *kāma saññā* for a diamond, the same element (in different proportions) in a tiger would not generate *kāma saññā* for a diamond. That "matching" happens via *Paṭicca Samuppāda*.

10. Let us take another example of a ripened apple, which has significant proportions of *pathavi* (solidity), *rasa* (taste), and *gandha* (smell). A human body's *suddhaṭṭhaka* would have 'matching' *rasa* and *gandha* components to generate *kāma saññā* for that ripened apple.

- As that apple ages, it loses its taste, and also the 'good smell' will change to a 'bad smell' (for humans). However, a pig would still eat a rotten apple, because its *suddhaṭṭhaka* have arisen to like the taste and smell of rotten things.
- In another example, honey would have significant *pathavi*, *āpo* ('liquidness'), and *rasa* (taste) as far as humans and bees are concerned. On the other hand, gasoline has relatively more *āpo* and less *pathavi*; it would not have a 'matching *rasa* component' for humans.
- Wind has mostly *vāyo*, but even that would still have at least trace amounts of the other seven components. Since nothing in the world can arise without both *avijjā* and *taṇhā*, all eight components are always in any *suddhaṭṭhaka.*
- Those are a few simple examples. Hopefully, that would help to get the basic idea. Feel free to ask questions in the forum.

The Mind makes all *Suddhaṭṭhaka*

11. The extensive explanation in *Abhidhamma* clarifies that ***upādāya rūpa*** are *vaṇṇa*, *gandha*, *rasa*, and *ojā*, and that everything (internal or external) is made of *suddhaṭṭhaka.* Furthermore, all *suddhaṭṭhaka* are made by the collective *kammic* energies generated by an infinite number of living beings.

- I have summarized the types of *rūpa* in "Rūpa (Material Form)." The eight types of *rūpa* in a *suddhaṭṭhaka* are #1 through #4 and #10 through #13 in that table. A similar table is also on p. 236 of *Bhikkhu* Bodhi's book on *Abhidhamma;* see #15 below.
- All those *rūpa* are NOT external *rūpa* that we experience. They are very fine *kammic* energies (***nāmarūpa*; see #6 above**) that arise in a mind. **However, they are the root cause of all external *rūpa* arising.**
- It is a good idea to read and comprehend "The Origin of Matter – Suddhaṭṭhāka."
- It is unfathomable for us that all matter in the universe is made of 'mind power.' But that is the 'ultimate truth' ('*paramattha dhamma*') discovered by the Buddha. Until a Buddha is born, that 'ultimate truth' remains hidden.

The Buddha Taught Only a Fraction of What He Comprehended

12. We need to remember that the Buddha taught only the necessary facts about nature. Especially in the early days, he taught the bare minimum, and that was enough for those who had almost fulfilled *pāramitā* (in previous lives) and needed the bare minimum to reach the goal post. I discussed that in #13 in "Satipaṭṭhāna – What Does It Mean?"

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- In the "WebLink: suttacentral: *Sīsapāvana Sutta* (SN 56.31)," the Buddha gave an example to explain how little of his knowledge about the world he taught to us. It is good to read the adequate translation in the link.

Buddha Expanded Explanations in Later Years

13. Those who had almost fulfilled *pāramitā* attained *Arahanthood* in a relatively short time during the first few years following Buddha's Enlightenment.

- The five ascetics all attained *Arahanthood* in a week. Following that, Yasa, the son of a wealthy merchant, attained *Arahanthood* in a single day, and soon afterward, his family and fifty of his friends also attained *Arahanthood*.
- The Buddha then traveled to Uruvela and stayed there for a while (time not specified). While there, Uruvela Kassapa and a thousand of his followers attained *Arahanthood*.
- The chronology of many events in the Buddha's life is described in the book "The Life of the Buddha" by *Bhikkhu* Ñāṇamoli. Also see "'The Life of the Buddha' by Bhikkhu Ñāṇamoli."
- By the way, the book also states (on p. 109) that the Buddha taught *Abhidhamma* to the *Devās* of the *Tāvatiṁsa* realm in the seventh year.

14. After about 20 years, it became harder for the remaining *bhikkhus* and lay persons to attain *magga phala*. The *bhikkhus* were becoming increasingly less focused and unruly, and the Buddha began enacting *Vinaya* rules.

- For example, in the "WebLink: suttacentral: *Saddhammappatirūpaka Sutta* (SN 16.13)" Ven. Mahā Kassapa asked the Buddha, "What is the reason why these days there are more training rules and fewer enlightened *bhikkhus*?"
- The Buddha started delivering *suttās* with more detailed explanations in those latter years. For example, while *Ānāpānasati Sutta* (MN 118) and *Kāyagatāsati Sutta* (MN 119) appear to be early *suttās*, *Mahā Satipaṭṭhāna Sutta* (DN 22) is likely to have been delivered in later years. See #13 of "Satipaṭṭhāna – What Does It Mean?"
- As we can imagine, people today need even more detailed explanations. Such detailed explanations are possible with *Abhidhamma*, as we saw above; a complete description of the 'building block of all matter' (*suddhaṭṭhaka*) is only possible with *Abhidhamma*.
- The Buddha may have envisioned that the *Abhidhamma Piṭaka* would be needed for our times! As we know, it was finalized hundreds of years after the *Parinibbāna* of the Buddha; see "Abhidhamma – Introduction."

Buddha Taught *Abhidhamma* for Our Times

15. On p. 10 of *Bhikkhu* Bodhi's book on *Abhidhamma* ("WebLink: PDF download: Bhikkhu_Bodhi-Comprehensive_Manual_of_Abhidhamma," by Bhikkhu Bodhi (2000), there is a description of how the Buddha provided a summary of *Abhidhamma* (delivered to the *Devās*) to Ven. Sāriputta. The link above provides a downloadable PDF file of the book.

- Having learned *Abhidhamma* from the Buddha, Ven. Sāriputta taught it to his 500 student-*bhikkhus*. They started on the monumental task of compiling the *Abhidhamma Piṭaka*. That task was completed only by the Third Council about 200 years after the *Parinibbāna* of the Buddha!
- The "WebLink: suttacentral: *Lomasakaṅgiyabhaddekaratta Sutta* (MN 134)" confirms that the Buddha spent time in the *Tāvatiṁsa Deva* realm: "*Ekamidaṁ, bhikkhu, samayaṁ bhagavā devesu tāvatiṁsesu viharati pāricchattakamūle paṇḍukambalasilāyaṁ*." OR "One time, the Buddha was staying among the *Devās* of *Tāvatiṁsa* realm."

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- See "Abhidhamma – Introduction" for further details.

17.2.3 Kāya Can be Pañcupādānakkhandha or Physical Body

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Kāya refers to *pañc**upādāna**kkhandha kāya* in most *suttās*. Another possible meaning is "physical body." Both are aggregates or collections. The generic meaning of *kāya* is "aggregate" or "collection."

Kāya as Physical Body

1. *Kāya* means anything made of a collection of many entities.

- Probably most people know the usage of "***kāya***" as the "**physical body**." It is a collection of many body parts. The following are some examples of that usage.
- We experience external sensory inputs via six senses: eyes, ears, tongue, nose, **body**, and the mind. Here, "***kāya**ñca paṭicca phoṭṭhabbe ca uppajjati kāya viññāṇaṁ*" indicates "*kāya viññāṇa*" arising dependent on the physical body (***kāya***) and touches (*phoṭṭhabba*). See "WebLink: suttacentral: *Chachakka Sutta* (MN 148)."
- Another example is in the "WebLink: suttacentral: *Kāya Sutta* (AN 10.23)" where "*Sādhu vatāyasmā **kāya**duccaritaṁ pahāya **kāya**sucaritaṁ bhāvetū'ti*" says to "give up that bad **bodily** conduct and develop good **bodily** conduct." Those refer to *akusala kamma* done by the **physical body** (killing, stealing, sexual misconduct), speech, and the mind, i.e., *kāya*, *vacī*, and *mano kamma*.
- The "WebLink: suttacentral: *Mahāsakuludāyi Sutta* (MN 77)" states "*ayaṁ kho me **kāyo** rūpī cātumahābhūtiko mātāpettikasambhavo*.." meaning, "This **physical body** of mine is made up of the four great elements (*pathavi*, *āpo*, *tejo*, *vāyo*), produced by mother and father."

Kāya Can Also Refer to "Mental Collections"

2. "*Kāya*" is mainly used to refer to many "mental collections."

- The "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)" describes many types of "mental collections:" *viññāṇa kāyā*, *phassa kāyā*, *vedanā kāya*, *saññā kāya*, *sañcetanā kāya*, *taṇhā kāya*, etc.
- The Buddha explained that the mind generates a complex set of "mental collections" upon receiving a sensory input.
- They fall into five primary types: *rūpa upādānakkhandha* through *viññāṇa upādānakkhandha*.
- **One must keep in mind the following regarding those "*pañca upādānakkhandha*" (commonly translated as "five grasping aggregates"):** (i) In a *puthujjana* (average human), *pañcakkhandha* (widely translated as "five aggregates") NEVER arise, and ALWAYS *pañca upādānakkhandha* arise, (ii) those *pañca upādānakkhandha* are abbreviated as merely *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* (and NOT explicitly as the corresponding *upādānakkhandha*) in most *suttās*.
- **Also, the five *upādānakkhandhās* are collectively referred to as "*kāya*" in many *suttās*.**

Kāya as *Pañcupādānakkhandha*

3. The "WebLink: suttacentral: *Cetanā Sutta* (AN4.171)" says, "*avijjāya tveva asesavirāganirodhā so **kāyo** na hoti*.." OR "When ignorance fades away and ceases with nothing left over (i.e, when one attains the *Arahant* stage of *Nibbāna*), ***kāya*** ceases to exist."

- Clearly, the physical body of an *Arahant* does not disappear upon attaining the *Arahant* stage. Venerable Bāhiya attained *Arahantship* upon hearing a couple of verses from the Buddha. His physical body remained intact!

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- This is the "*pañc**upādāna**kkhandha kāya*," **which arises in the mind** and ceases to arise after the *Arahant* stage; at that time, the *Paṭicca Samuppāda* process also comes to an end.
- **The five *upādānakkhandhās*** stop arising at the *Arahant phala* moment, i.e., at the moment of attaining the *Arahant* stage of *Nibbāna*. Thus, the **five *upādānakkhandhās*** are called "***nirodha dhamma***" or "**those entities that can be stopped from arising**."

What Are *Nirodha Dhamma*?

4. The "WebLink: suttacentral: *Nirodhadhamma Sutta* (SN 23.22)" states that "*rūpa*, *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa*" are "***nirodha dhamma***." Again, refer to #2 above to ensure that these refer to the respective ***upādānakkhandhās***.

- The English translation in the link translates the verse as "Rādha, form, feeling, perception, choices, and consciousness are **liable to cease**." The translation of "***nirodha***" as "**liable to cease**" is OK. But one must realize that the translation to **form, feeling, perception, choices, and consciousness** is incorrect; those are the respective ***upādānakkhandhās***.
- "Liable to cease" means that these entities can be stopped from arising. In the previous post, we discussed "*loka nirodha*" and pointed out that one can only stop "one's own future existence" in the world of 31 realms and that it does not mean stopping or destroying the external world or one's physical body. That happens when one attains the *Arahant* stage. See "Sensory Inputs Initiate 'Creation of the World'" or 'Loka Samudaya'."
- We also discussed that "*loka samudaya*" (or the creation/sustenance of "one's existence") is an ongoing process for anyone below the *Arahant* stage because *loka samudaya* continues with attachment to each sensory input. Here, "*loka samudaya*" happens (or at least is maintained) every time we attach to a sensory input and generate the **five *upādānakkhandhās***.

5. Furthermore, sensory experience does not stop for an *Arahant*. They continue to experience external *rūpa* and generate mental processes.

- That is why it is incorrect to translate *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa* in the "WebLink: suttacentral: *Nirodhadhamma Sutta* (SN 23.22)" as **form, feeling, perception, choices, and consciousness.** This is the danger of word-by-word translations that fail to grasp the meaning within the context.
- An *Arahant* who has achieved "*loka nirodha*" can still see external objects; they still experience *vedanā* associated with the physical body; they still perceive honey as sweet; they still generate *vedanā* and *saññā* (the pure form of *saṅkhāra*). However, they do not generate *viññāṇa*, even though they still have consciousness!
- Thus, it is critical to be able to grasp the meanings of words in the *suttās* in the broader context of the specific *sutta*. That should be clear by comparing the *suttās* discussed in #1 and #2 above.

Connection to *Sakkāya Diṭṭhi*

6. "WebLink: suttacentral: *Sakkāya Sutta* (SN 22.105)" asks, "*Katamo ca, bhikkhave,* ***sakkāyo***?" (What is *sakkāya*?). The answer is "***Pañcupādānakkhandhātissa*** *vacanīyaṁ*" ("I say it is ***Pañcupādānakkhandhā***").

- The same answer is given in the "WebLink: suttacentral: *Sakkāyapañhā Sutta* (SN 38.15)": "*Pañcime, āvuso, upādānakkhandhā sakkāyo vutto bhagavatā*" or "*āvuso*, the Buddha said that *pañcupādānakkhandhā* are *sakkāya*."
- Here, "***sakkāya***" is "***sath kāya***" or "**beneficial *kāya***." Furthermore, **"*sakkāya diṭṭhi*" is "to view (*pañcupādānakkhandha*) *kāya* as beneficial."**

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- One will have ***sakkāya diṭṭhi*** as long as they **view** sensory pleasures as beneficial. However, since a *Sotāpanna* has not removed *kāma rāga*, they will still be attached to sensory pleasures; still, they would not do *apāyagāmi* deeds that lead to rebirths in the *apāyās*. That happens automatically, without conscious thinking, i.e., it is a *dhammatā*.

Pañcupādānakkhandha Kāya Is Sustained by *Āhāra*

7. The second "WebLink: suttacentral: *Kāya Sutta* (SN 46.2)" (the first *Kāya Sutta* is discussed in #1 above regarding the physical body) explains what that second type of *kāya* is: "*Seyyathāpi, bhikkhave, ayaṁ* ***kāyo*** *āhāraṭṭhitiko, āhāraṁ paṭicca tiṭṭhati, anāhāro no tiṭṭhati*" OR "This ***kāya*** is sustained by ***āhāra* (food for the mental body)**. It depends on *āhāra* to continue, and it can't be sustained without *āhāra*."

- Four types of *āhāra* are discussed in "WebLink: suttacentral: *Āhāra Sutta* (SN 12.11)": ***phassa, mano sañcetanā, viññāṇa*, and *kabaḷīkāra āhāra.***
- **None of those are *āhāra* for the physical body.** They are *āhāra* for the mental body (*manomaya kāya*/*gandhabba*), which is sustained via repeated generation of *pañc**upādāna**kkhandha kāya* (via attachment to sensory pleasures). As we have discussed, **at a deeper level (per *paramatta Dhamma* of the Buddha)**, such sensory pleasures are "mind-made" (via "distorted *saññā*"): "Saññā – Hidden Aspect of Paṭicca Samuppāda."
- The arising of *pañc**upādāna**kkhandha kāya* with a sensory input is the same as the initiation of another *Paṭicca Samuppāda* cycle. When the ignorance (*avijjā*) about the true nature of the world of 31 realms is fully understood at the *Arahant* stage, the arising of the *pañc**upādāna**kkhandha kāya* stops. When Ven. Bāhiya attained *Arahanthood* by listening to a few verses of the Buddha, his physical body remained the same. **But the arising of the *pañcupādānakkhandha kāya* (and the generation of *Paṭicca Samuppāda* cycles) stopped from that moment** because *āhāra* for the mental body stopped.
- *Āhāra* is discussed in detail in "Āhāra – Food for the Mental Body."

Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Refer to the "*Upādānakkhandhā*"

8. It is critical to understand that *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* almost always refer to the respective *upādānakkhandhās*. As we know, numerous *cittās* flow through a mind within a split second upon receiving a sensory input; **a single unit of *rūpa, vedanā, saññā, saṅkhāra*, or *viññāṇa* can never be experienced**; they ALWAYS come in aggregates or collections.

- Upon receiving a sensory input, the mind "expands", with those *upādānakkhandhās* growing at a rapid rate. If the mind remains focused on that sensory input, it repeatedly attaches to it. That is what I tried to show in those charts with "two cones." See #6 in "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- The five *upādānakkhandhās* grow slowly in the '*purāṇa kamma*' stage, and the growth becomes rapid in the '*nava kamma*' stage when the mind starts consciously accumulating *kamma*.
- Also see "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."
- In old posts, I referred to *viññāṇa* in the '*purāṇa kamma*' stage as "*vipāka viññāṇa*" and that in the '*nava kamma*' stage as '*kamma viññāṇa*.' It is the same *viññāṇa* that continues to grow stronger. Even the '*vipāka viññāṇa*' is defiled; see "Is Cakkhu Viññāṇa Free of Defilements?" In that post, we discussed a "seeing event" as the sensory input.

9. I also want to emphasize that "*rūpa*" in the context of the five aggregates (*pañca upādānakkhandha*) is *rūpa upādānakkhandha* that arises in the mind. That holds in most of the *suttās*; the *suttās* rarely discuss external objects.

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- Furthermore, *vedanā* (or *vedanā* ***upādāna****kkhandha*) refers to "mind-made" ones and not *vedanā* felt by the physical body (which also arises in *Arahants*).
- **An *Arahant* would not generate *viññāṇa* at any time.** The word **"*viññāṇa*" means "absence of *ñāṇa*"** or "absence of wisdom about the true nature of the world." Specifically, it refers to the absence of knowledge about how the "distorted *saññā*" triggers the accumulation of *kamma*; once one comprehends that, one becomes a "*sandiṭṭhiko*" or a *Sotāpanna*. **However, "*saṃ* generation" completely stops only at the *Arahant* stage**; see "Sandiṭṭhiko – What Does It Mean?"
- If an *Arahant* does not generate *viññāṇa*, how would they experience the sensory inputs? The seeing (or eye consciousness) by an *Arahant* is expressed as "*diṭṭhe diṭṭhamattaṁ bhavissati*" or "seeing without the arising of any defilements (even though the sight has embedded distorted *saññā*)." For example, an *Arahant* would also see a beautiful woman as such; however, since an *Arahant* fully comprehends that "the beauty of the woman" is a false/distorted *saññā* generated by the mind, their minds would not attach to that sight.

Nibbāna Attained by Understanding the *Pañcupādānakkhandha Kāya*

10. One cannot attain *Nibbāna* (and stop future suffering) by investigating the physical body. Modern medical science serves the mundane purpose of maintaining one's physical health. Researchers in that field have studied the physical body in great detail, but have no idea how to prevent future suffering; the medical field can only help alleviate the suffering associated with the physical body.

- On the other hand, Buddha's teachings are not focused on maintaining a healthy physical body. They are focused on stopping unimaginable future suffering associated with the rebirth process. Here, *Kāyānupassanā* in *Satipaṭṭhāna* plays a key role. That *Kāyānupassanā* is about the *pañc****upādāna****kkhandha kāya.*
- *Nibbāna* is reached as soon as the possibility of any defiled thoughts arising is stopped. At the moment of reaching the *Arahant phala* moment, ***pañcupādānakkhandha*** stops arising, and the operation of ***Paṭicca Samuppāda*** stops too.
- Contrary to the prevalent idea that *Nibbāna* is attained after the death of the physical body of an *Arahant*, it is attained at the moment of reaching the *Arahant phala* moment. Any suffering experienced until the death of the physical body is associated with that physical body, not the mind; those are *vipāka* associated with the physical body, and they will persist until the physical body dies.

17.2.4 Ānāpānasati – Connection to Satipaṭṭhāna

July 12, 2025; revised September 8, 2025

Ānāpānasati Sutta (MN 118) describes three stages leading to attaining *Arahanthood*: (i) Attain *Sotāpanna* stage by seeing the dangers of remaining on the rebirth process, i.e., via seeing the dangers of "*pañc****upādāna****kkhandha kāya*," (ii) Cultivation of *Satipaṭṭhāna* (by comprehending the two stages of "*pañc****upādāna****kkhandha kāya*") to attain higher stages of *magga phala*, and (iii) fulfilling *Satta Bojjhaṅga* to attain higher *magga phala* ending in *Arahanthood*.

Introduction

1. *Ānāpānasati* — as described in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" — summarizes the sequential steps for a *puthujjana* to reach the *Arahant* stage of *Nibbāna*. We can simplify those steps as follows.

- One is bound to the rebirth process due to the inborn tendency (via "distorted *saññā*" or "*viparīta saññā*") to attach to sensory pleasures. However, it is impossible to remove the built-in "distorted *saññā*" until one attains the *Sotāpanna* stage. [***viparīta*** : [adj.] reversed; changed; wrong.]

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- To reach the *Sotāpanna* stage, one must "see with wisdom" the dangers of attachment to sensory pleasures. Our attachment to sensory pleasures can be understood by seeing how the "*pañc**upādāna**kkhandha kāya*" initiates and grows upon receiving a (pleasing or displeasing) sensory input.
- By '*kāya*,' most suttās refer to the "*pañc**upādāna**kkhandha kāya*." See "Kāya Can be Pañcupādānakkhandha or Physical Body."
- It is only after "seeing with wisdom" the dangers of letting the "*pañc**upādāna**kkhandha kāya*" grow (at the *Sotāpanna* stage) that one can start cultivating *Satipaṭṭhāna* to remove *kāma rāga* and *paṭigha saṁyojana* that arise due to "distorted *saññā*" and attain the *Sakadāgāmi/Anāgāmi* stages.
- In this introductory post, I will systematically analyze the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" to highlight **only the above key ideas**. Even though the *sutta* clearly states those steps, they have not been correctly identified up to now. The English translation in the link is a good example; it starts by completely distorting the title as "Mindfulness of Breathing."
- In the following, I will not try to translate or interpret the Pāli verses. I will only point out the three steps mentioned in the abstract at the beginning of this post in the *sutta* (in Pāli). We will discuss those Pāli verses in upcoming posts. The English translation in the link may be used with caution to get the basic idea.

2. I will skip the introductory material in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" and start the discussion where the above steps are stated @marker 15.1.

- There, it states: "*Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrenti*"
- **Translation** (emphasizing the four stages mentioned in the summary above): @15.1 "*Bhikkhus*, when *Ānāpānassati* is developed and cultivated, **it brings the great benefits (*mahānisaṁsā*) of *magga phala* (*mahapphalā*)**. @15.2 When *Ānāpānassati* is developed and cultivated further, **it cultivates *cattāro satipaṭṭhāna***, whereby one can enter the *Satipaṭṭhāna Bhūmi* at will. @15.3: By engaging in *Vipassanā* while in *Satipaṭṭhāna Bhūmi* one can **fulfills *Satta Bojjhaṅga* (the seven awakening factors)** to **attain higher magga phala**. @5.4: And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom, i.e., ***Arahanthood* is realized**. [***bhūmi*** : [f.] ground; earth; region; stage; plane.]
- The four stages can be re-stated as follows: (i) In the FIRST stage, a *puthujjana* contemplates the drawbacks of "*pañc**upādāna**kkhandha kāya*" **as a whole** and attains the *Sotāpanna* stage; it is the basic version of *Ānāpāna Sati.* (ii) In the SECOND stage, a *Sotāpanna* examines the ***ajjhatta kāya* and *bahiddha kāya*** in the initial stage of "*pañc**upādāna**kkhandha kāya*" (detailed in *Satipaṭṭhāna*) to understand how *kāma rāga* and *paṭigha* arise due to "distorted *saññā*" and enter the *Satipaṭṭhāna Bhūmi* (same as the cultivation of *Sati Saṁbojjhaṅga*). (iii) Cultivation of ***Satta Bojjhaṅga*** (and the removal of the remaining *saṁyojana*) and reaching higher *magga phala* in the THIRD stage, (iv) Leading to *Arahanthood* in the FOURTH stage.

First Stage of *Ānāpānasati*

3. The FIRST stage is described in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" from marker @16.1 through 22.1. The Pāli text is as follows:

- ***Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?* (How do you caultivate *Ānāpānassati* to attain the *Sotāpanna* stage?)**

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Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā. So satova assasati satova passasati.

Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; 'sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati. **(This is the basic version of *Kāyānupassanā*).**

'Pītipaṭisaṁvedī assasissāmī'ti sikkhati, 'pītipaṭisaṁvedī passasissāmī'ti sikkhati; 'sukhapaṭisaṁvedī assasissāmī'ti sikkhati, 'sukhapaṭisaṁvedī passasissāmī'ti sikkhati; 'cittasaṅkhārapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittasaṅkhārapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ cittasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ cittasaṅkhāraṁ passasissāmī'ti sikkhati. **(This is the basic version of *Vedanānupassanā*).**

'Cittapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittapaṭisaṁvedī passasissāmī'ti sikkhati; 'abhippamodayaṁ cittaṁ assasissāmī'ti sikkhati, 'abhippamodayaṁ cittaṁ passasissāmī'ti sikkhati; 'samādahaṁ cittaṁ assasissāmī'ti sikkhati, 'samādahaṁ cittaṁ passasissāmī'ti sikkhati; 'vimocayaṁ cittaṁ assasissāmī'ti sikkhati, 'vimocayaṁ cittaṁ passasissāmī'ti sikkhati. **(This is the BASIC version of *Cittānupassanā*).**

'Aniccānupassī assasissāmī'ti sikkhati, 'aniccānupassī passasissāmī'ti sikkhati; 'virāgānupassī assasissāmī'ti sikkhati, 'virāgānupassī passasissāmī'ti sikkhati; 'nirodhānupassī assasissāmī'ti sikkhati, 'nirodhānupassī passasissāmī'ti sikkhati; 'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati. **(This is the basic version of *Dhammānupassanā*).**

- *Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā.* **(That is how to cultivate *ānāpānassati* to attain the *Sotāpanna* stage).**

Second Stage of *Ānāpānasati*

4. The SECOND stage is described in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" from marker @23.1 through 28.1. The Pāli text is as follows:

- *Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā cattāro satipaṭṭhāne paripūreti?* **(How do you cultivate *Ānāpānassati* to fulfil *Satipaṭṭhāna* to remove** *kāma rāga* and *paṭigha* and **reach the *Satipaṭṭhāna Bhūmi at will*?)**
- As we know, the *Satipaṭṭhāna Bhūmi* is free of "distorted or *viparīta saññā*" where one can engage in *Vipassanā*. See "Overcoming Kama Saññā – Satipaṭṭhāna Bhūmi or Jhāna."

Yasmiṁ samaye, bhikkhave, bhikkhu dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; 'sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati; ***kāye kāyānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. Kāyesu kāyaññatarāhaṁ, bhikkhave, evaṁ vadāmi yadidaṁ—assāsapassāsā. Tasmātiha, bhikkhave, kāye kāyānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.*** **(This is the ADVANCED version of *Kāyānupassanā*; note that the bold text indicates the addition to the basic version in #3 above).**

Yasmiṁ samaye, bhikkhave, bhikkhu 'pītipaṭisaṁvedī assasissāmī'ti sikkhati, 'pītipaṭisaṁvedī passasissāmī'ti sikkhati; 'sukhapaṭisaṁvedī assasissāmī'ti sikkhati, 'sukhapaṭisaṁvedī passasissāmī'ti sikkhati; 'cittasaṅkhārapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittasaṅkhārapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ cittasaṅkhāraṁ assasissāmī'ti

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sikkhati, 'passambhayaṁ cittasaṅkhāraṁ passasissāmī'ti sikkhati; ***vedanāsu vedanānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. Vedanāsu vedanāññatarāhaṁ, bhikkhave, evaṁ vadāmi yadidaṁ—assāsapassāsānaṁ sādhukaṁ manasikāraṁ. Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.*** **(This is the ADVANCED version of *Vedanānupassanā*; note that the bold text indicates the addition to the basic version in #3 above).**

Yasmiṁ samaye, bhikkhave, bhikkhu 'cittapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittapaṭisaṁvedī passasissāmī'ti sikkhati; 'abhippamodayaṁ cittaṁ assasissāmī'ti sikkhati, 'abhippamodayaṁ cittaṁ passasissāmī'ti sikkhati; 'samādahaṁ cittaṁ assasissāmī'ti sikkhati, 'samādahaṁ cittaṁ passasissāmī'ti sikkhati; 'vimocayaṁ cittaṁ assasissāmī'ti sikkhati, 'vimocayaṁ cittaṁ passasissāmī'ti sikkhati; ***citte cittānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. Nāhaṁ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṁ vadāmi. Tasmātiha, bhikkhave, citte cittānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.*** **(This is the ADVANCED version of *Cittānupassanā*; note that the bold text indicates the addition to the basic version in #3 above).**

Yasmiṁ samaye, bhikkhave, bhikkhu 'aniccānupassī assasissāmī'ti sikkhati, 'aniccānupassī passasissāmī'ti sikkhati; 'virāgānupassī assasissāmī'ti sikkhati, 'virāgānupassī passasissāmī'ti sikkhati; 'nirodhānupassī assasissāmī'ti sikkhati, 'nirodhānupassī passasissāmī'ti sikkhati; 'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati; ***dhammesu dhammānupassī, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ. So yaṁ taṁ abhijjhādomanassānaṁ pahānaṁ taṁ paññāya disvā sādhukaṁ ajjhupekkhitā hoti. Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.*** **(This is the ADVANCED version of *Dhammānupassanā*; note that the bold text indicates the addition to the basic version in #3 above).**

- *Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā cattāro satipaṭṭhāne paripūreti.* **(That is how to cultivate *Ānāpānassati* to fulfil *Satipaṭṭhāna* and reach the *Satipaṭṭhāna Bhūmi*).**
- In the first verse on ***Kāyānupassanā*, *'kāye kāyānupassī'*** refers to **another *'kāya'* within the *'pañcupādānakkhandha kāya'*** **(*'kāye kāya'*).** This refers to the two-stage **(*'purāṇa kamma'* and *'nava kamma'*)** development of ***'pañcupādānakkhandha kāya'*** (as indicated by the two "cones" in #6 of "Purāṇa and Nava Kamma – Sequence of Kamma Generation.") Thus, ***'kāye kāya'*** refers to the ***'purāṇa kamma'* stage.**
- In the same way, ***vedanāsu vedanānupassī***, ***citte cittānupassī***, and ***dhammesu dhammānupassī*** refer to the corresponding ***vedanā***, ***cittā***, and ***dhammā*** arising in the ***'purāṇa kamma'* stage.** This is where defilements (*rāga*, *dosa*, *moha*, or '*saŋ*') arise automatically due to unbroken *saṁyojana.* See "Sanditthiko – What Does It Mean?"

Third and Fourth Stage of *Ānāpānasati* and Summary

5. Once in the *Satipaṭṭhāna Bhūmi*, the mind is free of the "distorted or *viparita" saññā* (and thus, of the five hindrances or *pañca nīvaraṇa*). This enables the mind to grasp the deeper teachings of the Buddha and attain higher *magga phala* by cultivating the *Satta Bojjhaṅga.*

- The fourth stage is an extension of the third to reach *Arahanthood.*

6. It is critically important to understand the basic layout of the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" **to understand the following points**.

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- One must be a *Sotāpanna* to practice/cultivate *Satipaṭṭhāna* to attain higher stages of *magga phala*. That is because one must be able to get to the *Satipaṭṭhāna Bhūmi* (alternatively called *sappabhāsa citta*, *Tadaṅga Nibbuta*, or *Paccupaṭṭhita Sati*) to cultivate *Satipaṭṭhāna.* I have discussed this in previous posts. See, for example, "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna" and #6 there. [***Sappabhāsaṁ cittaṁ***: See "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)", "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 51.21)", and "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)." {***sappabhāsa*** : adj. radiant; luminous; brightened. } ***Sati paccupaṭṭhitā***: See "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" and "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)". { ***paccupaṭṭhita*** : [pp. of *paccupaṭṭhāti*] was present. } { ***tadaṅga*** : [adj.] temporal (?); (nt.) that portion. ***nibbuta*** : [pp. of *nibbāti*] got cold; become passionless; was extinguished. } ***Tadaṅganibbuto***: See "WebLink: suttacentral: *Attadīpasutta* SN 22.43 (Be Your Own Island)." { ***tadaṅga-nibbuta*** : 已確實寂止的 (has definitely ceased); that (*tad*/*taṁ*) factor (*aṅga*) was extinguished (*nibbuta*).}]
- A *puthujjana*'s mind gets to the *Satipaṭṭhāna Bhūmi* **for the first time** at the moment of attaining the *Sotāpanna* stage. Even though the mind retreat from it quickly, it is possible to return to it with an effort; once that capability is developed, one can do that at will. Since that *Satipaṭṭhāna Bhūmi* is free of "distorted *saññā*," **it provides a platform to contemplate Dhamma concepts without the five hindrances (*pañca nīvaraṇa*) arising in the mind. It is impossible to overcome *kāma rāga* without getting to the *Satipaṭṭhāna Bhūmi.*** If one is in an *anariya jhāna*, one can enter the *Satipaṭṭhāna Bhūmi* from there; see #8 of "Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī" and #6 of "Sammā Samādhi – How to Define It?"
- I know that many people reading the website may not have attained the *Sotāpanna* stage. However, even for them, it is beneficial to understand the concept of "distorted *saññā*" because it clarifies how our minds are "designed to" automatically attach to sensory inputs. See "Sanditṭhiko – What Does It Mean?"

17.2.5 Kāya Is Pañcupādānakkhandha Kāya in Most Suttās

July 19, 2025

Kāya in most *suttās* refers to the "*pañc**upādāna**kkhandha kāya*." *Sakkāya* is the **view and conviction/perception** of an average human (*puthujjana*) that "*pañc**upādāna**kkhandha kāya*" is beneficial. First, one becomes a *Sotāpanna* by removing the **wrong view** of *Sakkāya diṭṭhi.* However, a *Sotāpanna* would still be attached to the "*pañcupādānakkhandha kāya*" until they can overcome *kāma rāga* based on the **wrong conviction/perception** (i.e., "distorted *saññā*"). A *Sotāpanna* can overcome *kāma rāga* to attain the *Anāgāmi* stage, but a *puthujjana* cannot.

Sakkāya = Pañcupādānakkhandha Kāya = Kāya

1. *Sakkāya* is defined in the "WebLink: suttacentral: *Sakkāya Sutta* (SN 22.105)."

- "*Katamo ca, bhikkhave, sakkāyo? Pañcupādānakkhandhātissa vacanīyaṁ*." **Translation: "What is *sakkāya*? It means *pañcupādānakkhandha*."**
- At marker 1.7, it clarifies that *pañcupādānakkhandha* refers to the aggregate of five entities: *rūpupādānakkhandha*, *vedanupādānakkhandha*, *saññupādānakkhandha*, *saṅkhārupādānakkhandha*, *viññāṇupādānakkhandha.* (Note: In Pāli, singular words end in "o"; thus, *rūpupādānakkhandha* is written as *rūpupādānakkhandho*.)
- The English translation in the above link translates "*sakkāya*" as "substantial reality." I don't even know what they mean by "substantial reality." Maybe they don't even know! If anyone knows, please post in the forum.
- Instead, "*sakkāya*" (*sath kāya*, where "*sath*" means "good" or "fruitful") is the **view and conviction/perception** of an average human (*puthujjana*) that "*pañc**upādāna**kkhandha kāya*" is beneficial. See "Sakkāya Diṭṭhi – 'Not Seeing the Unfruitful Nature of the World'."

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- A *puthujjana* attaches to *pañc**upādāna**kkhandha* (not to *pañcakkhandha*), adding more to the existing *pañc**upādāna**kkhandha. Pañcakkhandha* refers to the undefiled state, and it never arises in a *puthujjana* even for a moment.

2. @marker 1.9, the Buddha asks: "*Katamo ca, bhikkhave, sakkāya samudayo*?" OR "What is the reason for *sakkāya* (*pañc**upādāna**kkhandha*) to arise?"

- **The answer is "*taṇhā*," the craving for sensory pleasures. As we know, a *puthujjana* becomes attached to the existing *pañcupādānakkhandha* when they attach to sensory inputs.**
- We have discussed the root cause of *taṇhā*: Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā and Saññā Gives Rise to Most of the Vedanā We Experience.
- That *taṇhā* also gives rise to *diṭṭhi* (wrong views) and *māna* ("perception of me or I").
- **The *pañcupādānakkhandha kāya* or *sakkāya* is sometimes abbreviated simply as "*kāya*"; let us clarify that next.**

Kāya Can be Eliminated While Living!

3. The "WebLink: suttacentral: *Cetanā Sutta* (AN 4.171)" states: "***avijjāya tveva asesavirāganirodhā*** *so kāyo na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ, sā* ***vācā na hoti*** *yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ, so* ***mano na hoti*** *yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.*" **Translation:** "When ignorance fades away and ceases with nothing left over, ***kāya***, ***vācā***, and ***mano* cease to exist (*na hoti*)**. Therefore, any mind-generated *sukha* or *dukkha vedanās* (*yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ*) also stop arising." As we know, a living *Arahant* will only experience *sukha* or *dukkha vedanā* through the physical body (such as injuries or illnesses).

- Here, ***kāya*** is the *pañc**upādāna**kkhandha kāya* (as pointed out in #2 above), ***vācā*** refers only to defiled speech, and ***mano*** is ***mana āyatana***.
- **All those stop arising in an *Arahant* after the moment of attaining the *Arahant* stage of *Nibbāna*.**
- However, a living *Arahant* can still see, hear, etc. as anyone else, but will NOT have ***upādāna*** for them. They can speak, but will not have defiled speech. They do not have ***mana āyatana***, and instead have undefiled ***mana indriya* (and other undefiled sense faculties).**
- Therefore, it should be clear that ***kāya*** in the *sutta* **does not refer to the physical body**. It refers to the *pañc**upādāna**kkhandha kāya*. An *Arahant* would still have the same physical body, but no longer generates *pañc**upādāna**kkhandha kāya* via *Paṭicca Samuppāda* by attaching to sensory inputs. See "Sensory Experience, Paṭicca Samuppāda, and pañcupādānakkhandha" and "Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya"."
- However, in a few *suttās*, "*kāya*" is also used to refer to the physical body; see "Kāya Can be Pañcupādānakkhandha or Physical Body." As we have discussed, with time, one will be able to figure out which interpretation to use in the context of a given sutta.

We Attach to Sensory Pleasures With *Taṇhā*, *Diṭṭhi*, and *Māna*

4. We keep adding to the existing ***pañcupādānakkhandha kāya*** by attaching to sensory experiences with *taṇhā*, *diṭṭhi*, and *māna.* See ""Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi."

- We must also keep in mind that *rūpupādānakkhandha*, *vedanupādānakkhandha*, *saññupādānakkhandha*, *saṅkhārupādānakkhandha*, and *viññāṇupādānakkhandha* are shortened as *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* in the *suttās*. **In other words, *rūpa*, *vedanā*, *saññā*,**

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***saṅkhāra*, and *viññāṇa* in almost all *suttās* refer to the respective *upādānakkhandha*.** See "Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood."

- An average human attaches to the "*pañc**upādāna**kkhandha kāya*" with *taṇhā*, *diṭṭhi*, and *māna*. They all arise due to *avijjā* and *taṇhā.*
- The first to be removed (at the *Sotapanna* stage) is *diṭṭhi,* specifically *sakkāya diṭṭhi (*see #5 below).
- ***Taṇhā* has three components:** *kāma taṇhā*, *bhava taṇhā*, and *vibhava taṇhā*. Here, *vibhava taṇhā* is equivalent to "*uccheda diṭṭhi*" and is eliminated at the *Sotāpanna* stage. *Kāma taṇhā* (*kāma rāga*) is removed at the *Anāgāmi* stage. *Bhava taṇhā* is due to *rūpa rāga* (craving for *rūpāvacara jhāna*) and *arūpa rāga* (craving for *arūpāvacara samāpatti*); those are removed at the *Arahant* stage. See "Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā."
- Finally, *māna* or the "perception of me/I" (together with remaining *avijjā* and *uddhacca*) is also removed at the *Arahant* stage.

Sakkāya Diṭṭhi = Wrong View that *Pañcupādānakkhandha Kāya* Is Beneficial

5. *Sakkāya diṭṭhi* is explained in the "WebLink: suttacentral: *Sakkāyadiṭṭhi Sutta* (SN 22.155)." It says, "***rūpe** kho, bhikkhave, **sati**, **rūpaṁ upādāya**, rūpaṁ abhinivissa sakkāyadiṭṭhi uppajjati.*"

- **It means the following:** *Sakkāya diṭṭhi* arises when attaching to *rūp**upādāna**kkhandha* (as we discussed above, *rūpa* refers to *rūp**upādāna**kkhandha*) and one focuses one's mind (***sati***) on it with the **view** that such *rūpa* can bring happiness, i.e., they are fruitful.
- When one understands the Buddha's teachings, one will cultivate ***Sammā Sati*** instead. That means one would **at least not have the wrong view** that such *rūpa* (*rūp**upādāna**kkhandha*) can be beneficial.
- After eliminating *sakkāya diṭṭhi*, a *Sotāpanna* can proceed to the next step of eliminating *kāma rāga* or *kāma taṇhā*.

Difference Between *Taṇhā* and *Diṭṭhi*

6. Specifically, we must understand the difference between *kāma taṇhā* and *sakkāya diṭṭhi.* We can gain insight by using an analogy. Consider an alcoholic who is trying to get rid of his habit of drinking. That is analogous to a *puthujjana* wanting to eliminate *kāma taṇhā.* As we discuss below, *kāma taṇhā* in a *puthujjana* can elevate to *kāmacchanda*, a stronger level of *kāma rāga*, and engage in *apāyagāmi* deeds.

- When they enroll in a program to help with that effort, the first thing an alcoholic being taught is how heavy drinking can be harmful to health, especially for the kidneys and the heart. Many alcoholics end up having life-ending problems.
- Once they go through that information, many of them can "see" (with wisdom) why it is necessary to give up drinking; this is analogous to removing *sakkāya diṭṭhi.* That helps them overcome the misconception that drinking is essential because it can be pleasurable.
- **However, when trying to abstain from drinking (analogous to eliminating *kāma taṇhā*), many of them still cannot resist the temptation to drink.** This is equivalent to *taṇhā* that arises due to the "*saññā*" of "having a good time" after a few drinks (analogous to the arising of *kāma taṇhā* upon encountering attractive sense inputs due to "*kāma saññā*").
- That temptation can be triggered by even seeing a bottle of alcohol. Thus, in rehabilitation programs, alcoholics are kept away from having access to alcohol. Still, even after abstaining from drinking during the rehabilitation program, some are not able to resist the temptation and return to drinking.

A *Sotāpanna* Will Never Get Back *Sakkāya Diṭṭhi*

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7. In the same way, even a *Sotāpanna* (who has seen the "*anicca* or unfruitful/dangerous nature" of sensory pleasures) does not have the ability yet to overcome the "*kāma saññā.*" A *Sotāpanna* must make an effort to control their sensory faculties.

- **However, there is a significant difference between the two cases mentioned above.** While a recovered alcoholic can go back to being an alcoholic, a *Sotāpanna* will never get back *sakkāya diṭṭhi.*
- Furthermore, once *sakkāya diṭṭhi* is removed **(a permanent achievement), *kāma taṇhā* is significantly reduced (also permanently)** in a *Sotāpanna*; see below. That is why a *Sotāpanna* is unable to engage in "*apāyagāmi* deeds" that can lead to rebirth in the *apāyās*.
- The stronger level of ***kāma taṇhā* (*kāmaccandha*)** in a *puthujjana* is permanently reduced to the weaker ***kāma rāga*** level for a *Sotapanna*. This is discussed in #11 below.

Mind of a *Sotāpanna* Gets to *Satipaṭṭhāna Bhūmi* at the *Sotāpanna Phala* Moment

8. At the moment of attaining the *Sotāpanna phala* moment (and even before that when getting to the *Sotāpanna Anugāmi* stage), **the mind becomes free of the "distorted *saññā*" for a brief period.** As we discussed, **the mind reaches the "*Satipaṭṭhāna bhūmi*" (also known as *sappabhāsa citta*, *tadaṅga nibbuta*, or *paccupaṭṭhita sati*) during those times. While in the *Satipaṭṭhāna bhūmi*, a mind is free from the "distorted *saññā*," making it easier to resist cravings for sensual pleasures and to contemplate deeper Dhamma concepts.** See #6 of "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna." [***Sappabhāsaṁ cittaṁ***: See "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)", "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 51.21)", and "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)." {***sappabhāsa*** : adj. radiant; luminous; brightened. } ***Sati paccupaṭṭhitā***: See "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" and "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)". { ***paccupaṭṭhita*** : [pp. of *paccupaṭṭhāti*] was present. }{ ***tadaṅga*** : [adj.] temporal (?); (nt.) that portion. ***nibbuta*** : [pp. of *nibbāti*] got cold; become passionless; was extinguished. } ***Tadaṅganibbuto***: See "WebLink: suttacentral: *Attadīpasutta* SN 22.43 (Be Your Own Island)." { ***tadaṅga-nibbuta*** : 已確實寂止的 (has definitely ceased); that (*tad*/*taṁ*) factor (*aṅga*) was extinguished (*nibbuta*).}]

- **By cultivating *Satipaṭṭhāna*, a *Sotāpanna* can lengthen the periods that can be spent in the "*Satipaṭṭhāna bhūmi*."** Once there, a deeper meditation level can be attained to get to higher *magga phala*.
- **That is the key to attaining the *Sakadāgāmi* and *Anāgāmi* stages.**
- Of course, "*Satipaṭṭhāna bhūmi*" can be accessed only by a *Sotāpanna*, and NOT by a *puthujjana* who has not grasped the "*anicca* or unfruitful/dangerous nature" of sensory pleasures.
- Still, avoiding indulgence in sensory pleasures (*indriya saṁvara*) is essential for a *puthujjana* to get to the *Sotāpanna* stage. Let us discuss that now.

Indriya Saṁvara Is Essential for Both *Sotāpanna* and *Puthujjana*

9. There are five entities that "cover" one's mind and prevent it from seeing the "true nature of the world." They are called the five hindrances (*pañca nīvaraṇa*). Here, *pañca* means five, and a *nīvaraṇa* means a hindrance or an obstacle.

- They are *kāmacchanda*, *vyāpāda*, *thina-middha*, *uddhacca-kukkucca*, and *vicikicchā.*
- In simple terms, those five words refer to craving sensual pleasures, an angry mindset, a lethargic mindset, a tendency to engage in lowly deeds with arrogance, and doubts about the need for morality.
- **The main culprit of the five is *kāmacchanda*** (pronounced "kāmachchandha") or "to be blinded by sensual pleasures" ("*kāma*" + "*icca*" + "*andha*" means blinded by sense desires). Remember that "c" must be pronounced with the "ch" sound; "*icca*" is pronounced "ichcha."

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- You can read more about them in "Key to Calming the Mind - The Five Hindrances" and "Pañca Nīvaraṇa and Sensual Pleasures (Kama Raga)."

10. *Indriya saṁvara* or "restraining one's sense faculties" (controlling *kāmacchanda*) is critically important for a ***puthujjana*** because it allows a mind to be relatively free of the *pañca nīvaraṇa.* This enables a mind to "see" (with wisdom) the Buddha's worldview and attain the *Sotāpanna* stage.

- Generally, living a simple, moral life can significantly reduce *pañca nīvaraṇa.*
- As mentioned above, it is critical to control *kāmacchanda* to help reduce all five hindrances. The second post in #9 above discusses that aspect; the first post is an introduction.
- Additionally, it is essential to calm the mind before listening to a discourse or reading posts like this. One should allocate time free from disturbances.

11. Once reaching the ***Sotāpanna*** stage, one's level of *kāmacchanda* is **permanently** reduced. One would no longer be "blinded by sensual pleasures" and engage in highly immoral deeds that can lead to rebirths in the *apāyās*.

- This reduced level of *kāmacchanda* is *kāma rāga.* When practicing *Satipaṭṭhāna*, a *Sotāpanna* must also have *indriya saṁvara* or "restraint of sensory pleasures."
- Then, when a *Sotāpanna* reaches the *Anāgāmi* stage (by cultivating *Satipaṭṭhāna*), *kāma rāga* will also be eliminated. However, an *Anāgāmi* will still have *rūpa rāga* and *arūpa rāga* (weaker levels of *taṇhā*); these are eliminated at the *Arahant* stage.
- Thus, the five hindrances reduce step-wise at each stage of *magga phala*, allowing the mind to comprehend deeper Dhamma. I highly recommend reading the two posts in #9 above.

17.2.6 Satipaṭṭhāna - What Does It Mean?

July 26, 2025

Satipaṭṭhāna means to bring one's mind to a state that is temporarily free of the five hindrances/obstacles or *pañca nīvaraṇa*. One may not have eliminated defilements permanently, but while cultivating *Satipaṭṭhāna* (or while in "*Satipaṭṭhāna Bhūmi*"), thoughts with *rāga*, *dosa*, and *moha* are temporarily blocked.

What Is *Sati* in *Satipaṭṭhāna*?

1. *Satipaṭṭhāna* is conventionally translated as "Mindfulness Meditation." That is correct in a way, but we must understand what is meant by "being mindful" according to the Buddha's teachings.

- When handling a conventional critical task, we might instruct someone to "pay attention and think through carefully before doing it." This can even be an immoral deed. For example, a suicide bomber assembling the bomb must be careful not to make any mistakes and blow himself up while assembling it. Thus, "being mindful" is applicable in that immoral situation in the mundane sense.
- But in Buddha's teachings, "*sati*" has a deeper meaning. The mind of an average person (*puthujjana)* is always covered by ignorance (about the true nature of the world), and that leads to the arising of thoughts with *rāga*, *dosa*, and *moha*. Another way to say that is a *puthujjana*'s mind is covered by *pañca nīvaraṇa.*

2. **The "previously unheard Dhamma"** discovered by the Buddha can be stated in the following way: **Those *pañca nīvaraṇa* arise due to "distorted *saññā*."** The true nature of this world is to instill a "distorted *saññā*" of like or dislike in a mind upon experiencing certain sensory inputs. **In *kāma loka*, this "distorted *saññā*" is "*kāma saññā*."** Thus, let us focus on "*kāma saññā*" for the rest of the post.

- **Until one fully understands the origin of *kāma saññā*, one's mind will automatically attach to it.** This is why it is so hard to control urges for sensual pleasures.

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- The mind of a *puthujjana* overcomes that **"*kāma saññā*"** for the first time when attaining the *Sotāpanna phala* moment with *Sammā Sati* while inside *Satipaṭṭhāna Bhūmi* (as discussed below); the mind comes off of the **"*kāma saññā*"** for a short time, and one may not even be aware of that. However, a *Sotāpanna* can thereafter access that *Satipaṭṭhāna Bhūmi* (free of the "*kāma saññā*") and, with practice, can stay there for longer periods while engaging in *Satipaṭṭhāna Bhāvanā* (**not during everyday life**).
- **Thus, to be "mindful" (and to have "*sati*"), one must enter that *Satipaṭṭhāna Bhūmi*.** Only a *Sotāpanna* (or above) can cultivate *Satipaṭṭhāna Bhāvanā* to enter the *Satipaṭṭhāna Bhūmi.*
- **However, even a *puthujjana* can approach that mindset free of "*kāma saññā*" by cultivating the first stage of *Satipaṭṭhāna*, as discussed below.** They will enter the *Satipaṭṭhāna Bhūmi* for the first time when the *Sotāpanna phala* moment is attained as a result of that effort.

A Defiled Mind Makes Bad Decisions

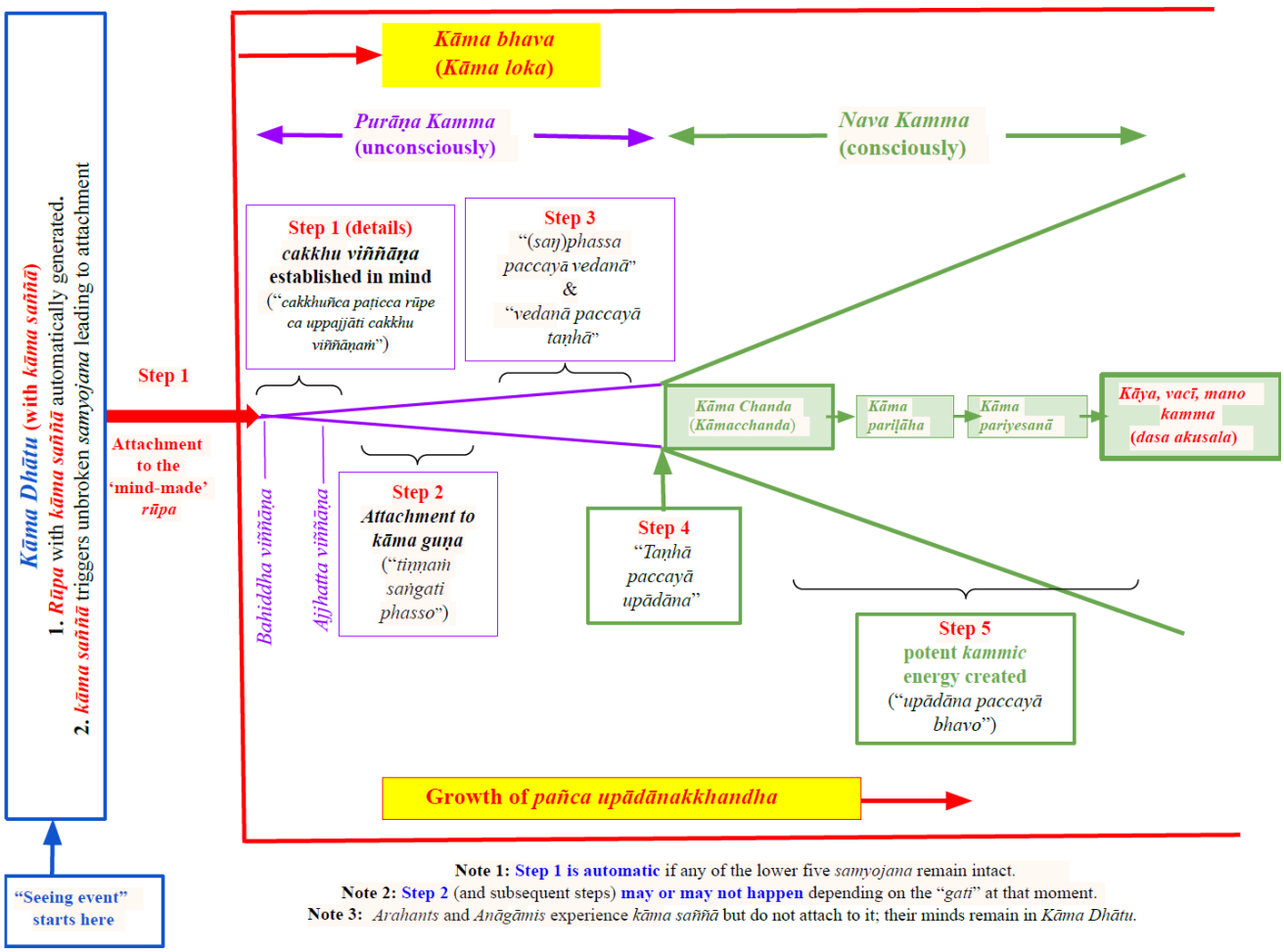
3. We all know that when our minds become angry, we make bad decisions. People kill others without thinking of the consequences when getting angry in a confrontation.

- Next to anger, it is greed that makes a mind make unwise decisions. In particular, one may commit rape when overcome with lust, or take a bribe if the price is high enough. We can think of many such situations. All those come under '*kāma rāga*', the desire for sensory pleasures. When a mind becomes blinded by *kāma rāga*, it is elevated to *kāmacchanda.*
- Furthermore, the root of anger is also *kāmacchanda.* One becomes angry when the desired outcome is not attained; then the mind starts to spiral downward with anger, and that is *vyāpāda*.
- In the same way, a mind can get covered with the other three types of *nīvaraṇa* or hindrances/obstacles: *thina-middha*, *uddhacca-kukkucca*, and *vicikicchā.*
- We discussed that in detail in the post "Kāya Is Pañcupādānakkhandha Kāya in Most Suttas."
- To get a general idea about "*sati*" in *Satipaṭṭhāna*, let us go through the steps in the growth of *pañc**upādāna**kkhandha* **(which is the same as how a mind becomes defiled upon receiving an enticing sensory input)**.

Overview of the Growth of *Pañcupādānakkhandha* ("*Anusotagāmi*")

4. I have discussed this in detail in previous posts, but I have made the following simpler chart to make it easy to grasp (hopefully). Following the chart, I have summarized the sequence of main events that occur when a new sensory input is received; we will consider a "seeing event." Do not worry if you don't understand the details of these steps. This is intended to provide an overview of the overall process.

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Growth of Pañcupādānakkhandha

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- The mind of anyone born a human falls in "*kāma dhātu*." This is where the mind receives a "representation of the external *rūpa*" (abbreviated by "*rūpa*") captured by the physical eyes and processed by the brain. *Paṭicca Samuppāda* has tailored the human physical body to embed a 'distorted *saññā*' in that '***rūpa***.' Furthermore, as we have discussed, the mind, at that instant, identifies the sight based on previous such sightings. Thus, it is really "***rūpa upādānakkhandha***." This is an extremely fast process occurring within a billionth of a second.
- Suppose even one of the lowest five *saṁyojana* (relevant to *kāma loka*) remains intact. In that case, that 'distorted *saññā*' will trigger automatic attachment to that sensory input and move the mind to "*kāma loka*." This is **STEP 1** in the chart. (**Note:** Since *Arahants* and *Anāgāmis* have broken those five *saṁyojana*, their minds will not move to *kāma loka* and remain in *kāma dhātu*, i.e., their minds do not become defiled, and thus, do not initiate a growth of *pañcupādānakkhandha*). [***Orambhāgiya Saṁyojana*** (*sakkāyadiṭṭhi*, *vicikicchā*, *sīlabbataparāmāso*, *kāmacchando*, *byāpādo*) or five lower fetters/bonds, See "WebLink: suttacentral: *Orambhāgiya Sutta* AN 9.67".]
- Several steps are included in STEP 1, but it is not necessary to worry about them until one becomes a *Sotāpanna*. It is enough to get a rough idea of this sequence. Even within this step, the mind keeps attaching repeatedly to that *rūpa*.

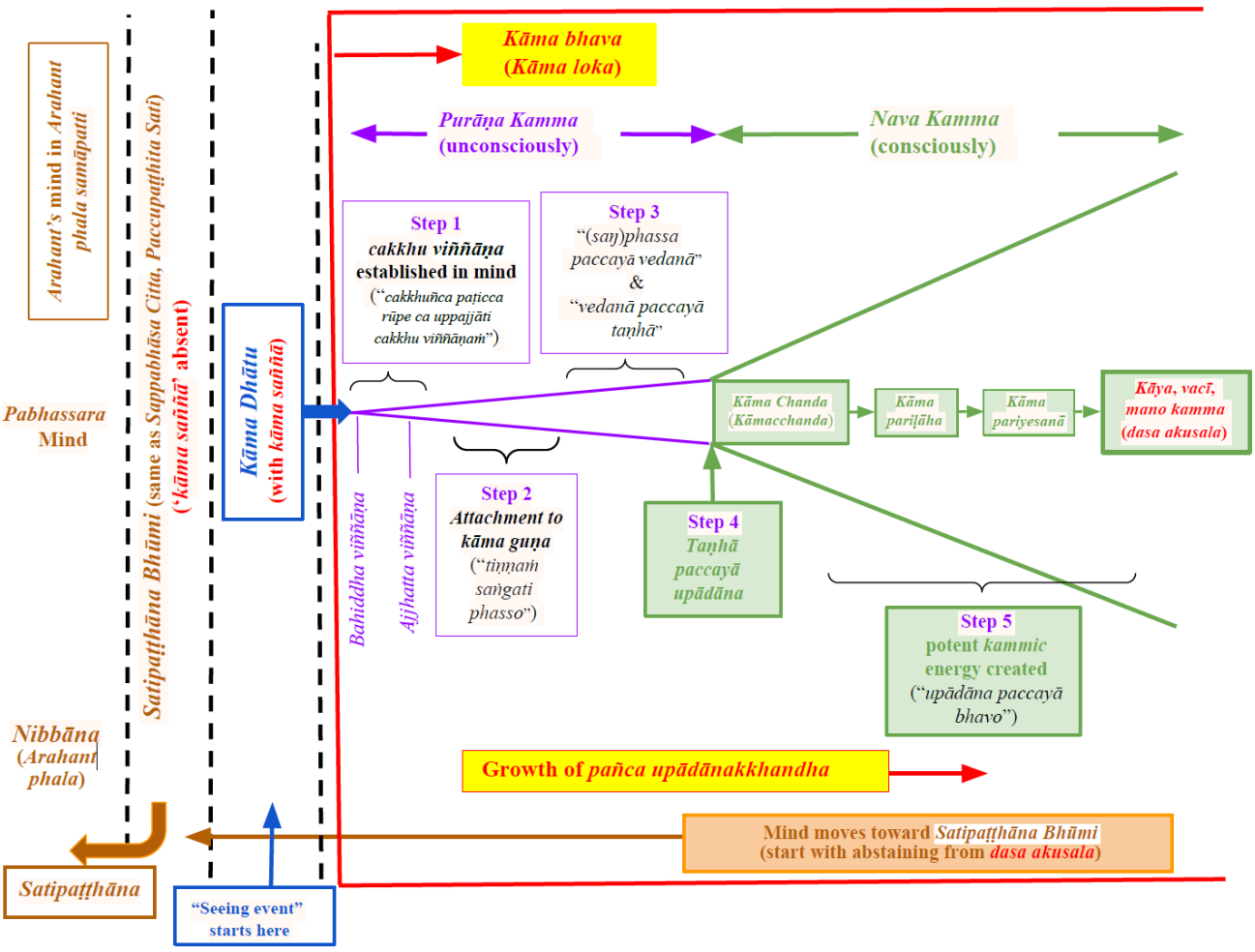
5. The second major step (**STEP 2** in the chart) is where the mind evaluates the *kāma guṇa* (enticing aspects of that *rūpa*). That evaluation depends on the person's particular mindset at that moment. This is in contrast to STEP 1, where the mindset does not matter, and the event takes place based purely on *saṁyojana* (bonds to the rebirth process). For example, one is likely to accept an alcoholic drink while at a party, but not right after waking up or while listening to a dhamma discourse.

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- Furthermore, STEP 2 is not triggered by many sensory events in a day. For example, while traveling in a car, one may look outside and gaze at the scenery for hours without attaching to anything seen.
- You can guess what types of sensory inputs your mind will get triggered by. It depends on the individual and their mindset at that moment.
- If attachment to *kāma guṇa* occurs, then the mind moves to **STEP 3**, where it feels the joy or dislike associated with that *rūpa*. It is the "*(saŋ)phassa paccayā* ***vedanā***" step. If that *sukha* or *dukha vedanā* is strong enough, the mind attaches to it with *taṇhā* ("*vedanā paccayā taṇhā*").
- That prompts the mind to move to **STEP 4**, where it **consciously** begins to pursue the *rūpa*. **It must be emphasized that all the events up to this point occur automatically, without one even realizing it.** This is the "*taṇhā paccayā upādāna*" step, where the mind becomes interested in pursuing it; that is called "*upādāna*." See "Difference Between Taṇhā and Upādāna."
- This initiates a series of steps in the "*nava kamma*" stage that I have not discussed in enough detail. I will do that in the next post.

Reversing the *Pañcupādānakkhandha* ("*Paṭisotagāmi*")

6. The following chart indicates how a *puthujjana* can reverse the process of the growth of *pañcupādānakkhandha.* They can start by stopping their engagement in *dasa akusala*, i.e., **avoid doing *kāya*, *vacī*, and *mano kamma.*** We will discuss that process in detail in upcoming posts. I want to provide an overview of the whole process in this post.



Overcoming Kāma Saññā

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- At the end of that process, which is called "***kāyānupassanā***" (an evaluation of the unfruitfulness of the whole *pañcupādānakkhandha*), a *puthujjana*'s mind will enter the *Satipaṭṭhāna Bhūmi* at some point, and that is when they attain the *Sotāpanna phala* moment.
- During that process, "***vedanānupasanā***," "***cittānupassanā***," and "***dhammānupassanā***" will also be accomplished. See below.

Satipaṭṭhāna Bhūmi Is Free of *Pañca Nīvaraṇa*

7. A *Sotāpanna* enters the *Satipaṭṭhāna Bhūmi* for the first time at the moment of attaining the *Sotāpanna* stage of *Nibbāna*, i.e., when attaining *Sammā Sati*.

- Since "*kāma saññā*" is absent in the *Satipaṭṭhāna Bhūmi*, it is also free of *pañca nīvaraṇa*. As we have discussed, *kāma rāga* is the main drive in generating the five hindrances/obstacles (*pañca nīvaraṇa*); thus, one must overcome *kāma rāga* (temporarily) to get to the *Satipaṭṭhāna Bhūmi*. See "Kāya Is Pañcupādānakkhandha Kāya in Most Suttas."
- That is why the *Sotāpanna phala* moment is attained in the *Satipaṭṭhāna Bhūmi*.
- Furthermore, attaining higher *magga phala* requires a *Sotāpanna* to re-access the *Satipaṭṭhāna Bhūmi*, which enables them to engage in *Vipassanā* (insight meditation) and achieve higher *magga phala*.
- In the next post, we will begin a detailed discussion on how a *puthujjana* can work to attain the *Sotāpanna* stage, i.e., to bypass the "*kāma saññā*" and reach the *Satipaṭṭhāna Bhūmi* for the first time.

Key to the *Sotāpanna* Stage

8. A mind begins to gradually move towards *Sammā Sati* (*Satipaṭṭhāna Bhūmi*) when it starts to comprehend the Buddha's teachings, first as a *Sotāpanna Anugāmi*. Then at some point (while listening to a discourse or contemplating), the mind becomes free of *pañca nīvaraṇa* and enters — **for the first time** — the "*Satipaṭṭhāna Bhūmi*" that is free of *pañca nīvaraṇa*.

- The *Sotāpanna phala* moment occurs while in *Satipaṭṭhāna Bhūmi*.
- All subsequent *magga phala* (*Sakadāgāmi*, *Anāgāmi*, *Arahant*) are also realized while the mind is in "*Satipaṭṭhāna Bhūmi*."
- I am describing the basic ideas without quoting too many *suttās* first. This provides an overview of the whole process and expands on the basic outline provided in the post "Ānāpānasati – Connection to Satipaṭṭhāna."
- In that post, we summarized the three main sections in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)." Let us expand that a bit more to get some insights.

Attaining Higher *Magga Phala*

9. The "WebLink: suttacentral: *Nīvaraṇa Sutta* (SN 46.40)" says, "The five hindrances are destroyers of clear vision (*andhakaraṇā*, where *andhakara* means 'darkness'; *acakkhukaraṇā* means without '*dhamma* eye') and wisdom (*paññā*). They block the path to *Nibbāna*."

- A *puthujjana* must cultivate the **FIRST STAGE of *Satipaṭṭhāna***, i.e., "***kāyānupassanā***," "***vedanānupasanā***," "***cittānupassanā***," and "***dhammānupassanā***" to **temporarily overcome** *pañca nīvaraṇa* to attain the *Sotāpanna* stage.
- The next step of attaining higher *magga phala* requires cultivating the second stage of *Ānāpānasati*.
- The "WebLink: suttacentral: *Nīvaraṇa Sutta* (AN 9.64)" states, "To **permanently eliminate (*pahānāya*)** these five hindrances, you should cultivate *Satipaṭṭhāna*." This *sutta* refers to the final outcome of eliminating the five hindrances, which involves the **SECOND STAGE of *Satipaṭṭhāna***, i.e.,

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"*kāye kāyānupassanā*," "***vedanāsu vedanānupasanā***," "***citte cittānupassanā***," and "***dhamme dhammānupassanā***."

Difference Between "*Kāye Kāyānupassanā*" and "*Kāyānupassanā*"

10. "*Kāye kāyānupassanā*" refers to another "*kāya*" within the "*pañc**upādāna**kkhandha kāya*." Specifically, it is about the first stage of the "*pañc**upādāna**kkhandha kāya*."

- As we have discussed, the "*pañc**upādāna**kkhandha kāya*" can be divided into two parts: (i) "*purāṇa kamma*" stage or the "*purāṇa kāya*" section that arises at the beginning of a new "*pañc**upādāna**kkhandha kāya*" and (ii) the "*nava kamma*" stage or the "*nava kāya*" section that arises at the latter stage of a new "*pañc**upādāna**kkhandha kāya.*"
- Thus, "*kāye kāya*" in "***kāye kāyānupassanā***" refers to the "*purāṇa kamma*" stage or the "*purāṇa kāya.*" This is where the initial attachment to a sensory input takes place **automatically.**
- "***Kāye kāyānupassanā***" focuses on Step 1 of the growth of the "*pañc**upādāna**kkhandha kāya.*" **On the way to the *Sotāpanna* stage, a *puthujjana* doesn't need to understand the details of that process. However, it will be helpful to have an idea of the entire process.**
- In the same way, "*vedanāsu vedanānupasanā*," "***citte cittānupassanā***," and "***dhamme dhammānupassanā***" refer to contemplating *vedanā*, *citta*, and *dhamma* that arise in that initial section. Here, "*dhamma*" refers to all relevant *dhamma* concepts for that initial section of the "*pañc**upādāna**kkhandha kāya.*"
- At this point, you can refer back to the post "Ānāpānasati – Connection to Satipaṭṭhāna" for a better overview of the complete process. That post provided only the main outline.

A *Puthujjana* Starts by Abstaining from *Dasa Akusala*

11. In comparison, in the **first stage of *Satipaṭṭhāna***, one must focus on the **overall features** of the "*pañc**upādāna**kkhandha kāya*" as a whole, and especially the second stage of it, the "*nava kamma*" stage or the "*nava kāya.*"

- As we mentioned above, the mind of a *puthujjana* moves rapidly to the "*nava kamma*" stage. They do not know how to control their minds. They may have heard that one must abstain from *dasa akusala*, but may not have fully grasped WHY one must do so (other than to stay away from the *apāyās*).
- There are two main benefits of getting to the "*Satipaṭṭhāna Bhūmi*," which is free of *pañca nīvaraṇa*: (i) It makes a mind free of the "distorted *saññā*" that one has lived up to that time (through the long journey in *saṁsāra*). This results in an "unburdened mind," which is preferable to *jhānic* experiences. (ii) When the mind becomes free from the incessant stress due to "distorted *saññā*" that makes it the ideal environment to contemplate dhamma concepts (*Tilakkhaṇa*, *Paṭicca Samuppāda*, etc.) and reach higher *magga phala*.

Kāyānupassanā Is the Same as *Kāyagatāsati*

12. Not many people are aware of *Kāyagatāsati*. Here, "*kāyagatā sati*" can be loosely translated as "focusing on *kāya* (*pañc**upādāna**kkhandha kāya*) with *Sammā Sati*." That is the same as *Kāyānupassanā* in *Ānāpānasati* or *Satipaṭṭhāna.*

- There are two *suttās* with the title "*Kāyagatāsati Sutta,*" and we will discuss both in the future to clarify whether they refer to the "physical body" or the "*pañc**upādāna**kkhandha kāya*." Even though the primary focus is on the "*pañc**upādāna**kkhandha kāya,*" some insights can be gained by contemplating the physical body, too (in the early stage, on the way to becoming a *Sotāpanna*).
- Thus, insights on both types of *kāya* (*pañc**upādāna**kkhandha kāya* and the physical body) can be applied to cultivate *Kāyagatāsati* or *Kāyānupassanā.*

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- The key to making progress is not getting stuck in words, but in capturing the key ideas involved.

Some Interesting Historical Facts

13. In addition to discussing the *Kāyānupassanā* (in a similar fashion to *Ānāpānasati Sutta* and relevant parts of *Mahāsatipaṭṭhāna Sutta*), the main *sutta* on *Kāyagatāsati* (*Kāyagatāsati Sutta*) also discusses getting into *jhānās*. **It appears that the *Kāyagatāsati Sutta* was delivered in the early days when many people easily attained *jhānās*.**

- At the end of the "WebLink: suttacentral: *Kāyagatāsati Sutta* (MN 119)," it is stated that one can attain *Arahanthood* by cultivating *Kāyagatāsati*. This is also further evidence that this is one of the early *suttās*.
- As we know, many people attained *magga phala* and even *Arahanthood* (e.g., Ven Bāhiya) upon hearing only a few verses. In those days, there was no need to explain Dhamma in great detail. Thus, the majority of people who attained *magga phala* in the early days were *ugghaṭitaññā* or *vipañcitaññā* who could grasp Dhamma concepts quickly. In this regard, "WebLink: suttacentral: *Ugghaṭitaññu Sutta* (AN 4.133)" discusses the four categories of persons — *ugghaṭitaññā*, *vipañcitaññā*, *neyya*, and *padaparama*. See #6 of "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa." (This does not mean that people in the *ugghaṭitaññā* or *vipañcitaññā* categories were randomly "lucky." They had strived in past lives, which made it easier for them to get to the "final stretch.")
- **In contrast to the *Kāyagatāsati Sutta*, the *Mahāsatipaṭṭhāna Sutta* (which goes into relatively great detail) was likely delivered close to the *Parinibbāna* of the Buddha** or at least in the latter stages of his life. By that time, most of those in the *ugghaṭitaññā* or *vipañcitaññā* likely had attained *Arahanthood*. The remaining people needed detailed explanations. These days, most are in the *neyya* or *padaparama* categories, and thus, also need detailed explanations.
- **Also note that there is no mention of *jhānās* in the *Mahāsatipaṭṭhāna Sutta*, which, as we discussed above, leads one to at least the *Anāgāmi* stage.** *Jhānās* are not necessary to attain *magga phala*, but if they are achieved, they may help get to *magga phala* sooner. However, there is a danger in "getting trapped" in *jhānic* pleasures.
- In a related matter, no *Vinaya* rules existed in the first twenty years or so, as they were not necessary. The Buddha began enacting the *Vinaya* rules approximately twenty years after attaining Buddhahood.

Summary

14. What we discussed above is a broad overview of the complete process of getting to the *Arahant* stage of *Nibbāna*.

- It is beneficial to have this broad view so that one can avoid areas that are not yet comprehensible.
- For example, until getting to the *Sotāpanna* stage, there is no need to worry about or think deeply about the second stage of *Ānāpānasati* involving "*kāye kāyānupassanā*," "***vedanāsu vedanānupasanā***," "***citte cittānupassanā***," and "***dhamme dhammānupassanā***."
- Still, for the reasons discussed in #13 above, it is beneficial to have some understanding of the "*purāṇa kamma*" stage, even to attain the *Sotāpanna* stage. Being in the *neyya* and *padaparama* categories these days, we need all the help we can get.
- That understanding will be helpful to become a *Sandiṭṭhiko*, one who can discern how "*saŋ*" (*rāga*, *dosa*, *moha*) gets "added" to a "pure mind" (*pabhassara* mind) via attaching to *saññā*. See "Sandiṭṭhiko – What Does It Mean?" Also, note that ***Sappabhāsa Citta*** (another name for the *Satipaṭṭhāna Bhūmi*) is not the same as *pabhassara citta*, which can be attained only by an *Arahant*. While *pañca nīvaraṇa* remain suppressed while in the *Satipaṭṭhāna Bhūmi*, *pabhassara citta* is permanently devoid of *pañca nīvaraṇa*. See #4 of "Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna." [***Sappabhāsaṁ cittaṁ***: See "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)", "WebLink: suttacentral: *Vibhaṅga Sutta*

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(SN 51.21)", and "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)." {***sappabhāsa*** : adj. radiant; luminous; brightened. }]

17.2.7 Growth of Pañcupādānakkhandha – 'Anusotagāmī'

August 9, 2025

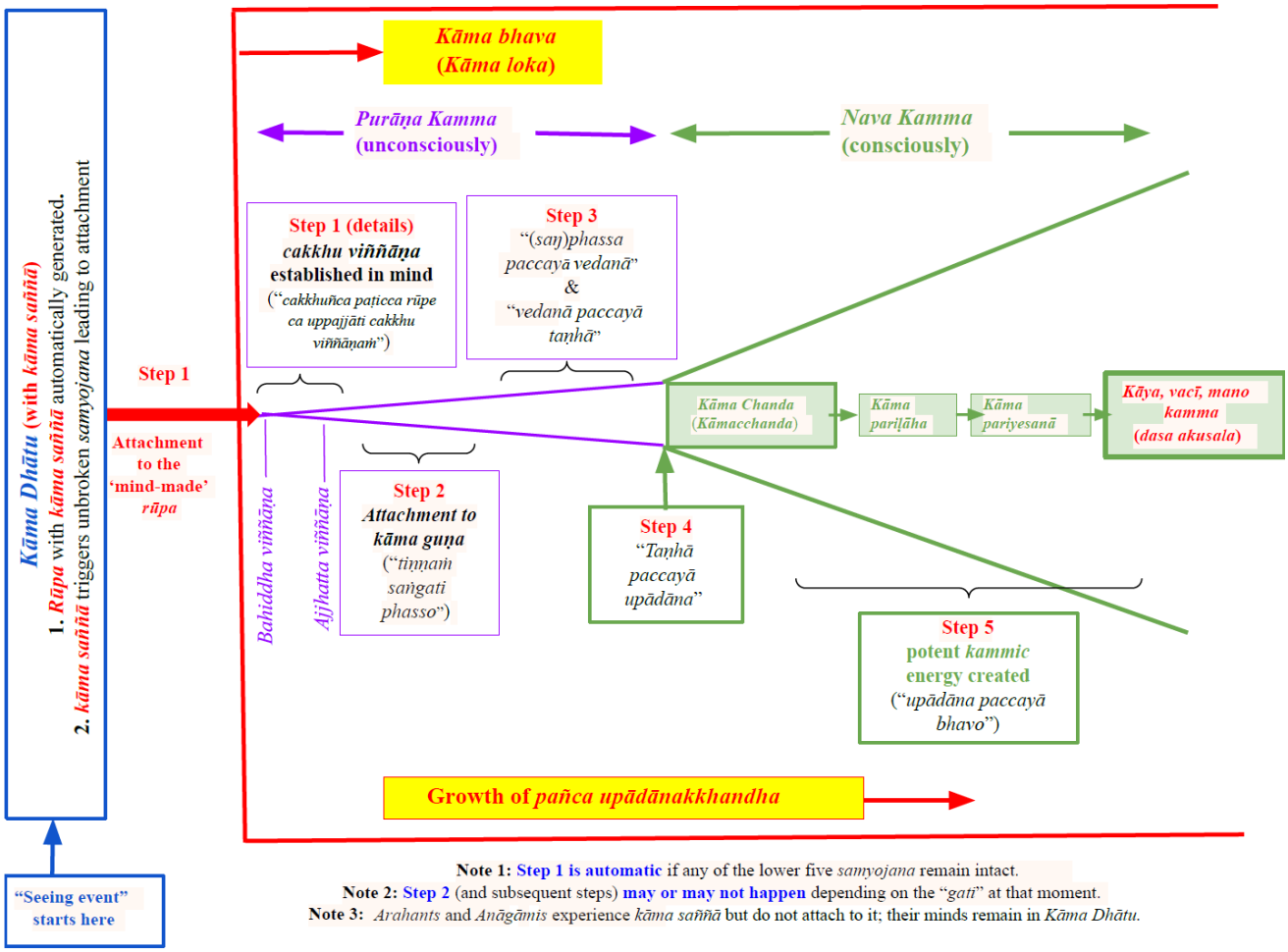
Pañcupādānakkhandha of a *puthujjana* restarts at the moment of receiving a new sensory input. It always goes through the "*purāṇa kamma*" stage and may also enter the "*nava kamma*" stage. This growth of *pañcupādānakkhandha* (the same as the defilement of the mind) is called *Anusotagāmī*, or "flowing along with the rebirth process." [See "WebLink: suttacentral: *Anusota Sutta* (AN 4.5)"] [***anusotagāmī*** : adj. going with the stream; headed downstream; going with the flow [*anu* + *sota* + *gāmī* = "*anu*" means **1.** "food" or "defilements" in most cases, or **2.** "according to," and sometimes **3.** "through the understanding of *Tilakkhaṇa*," "*sota*" means "stream," and "*gāmī*" means "one who goes or leading to"; thus, *anusotagāmī* means "one who goes with the stream of defilements."]]

Steps in the Contamination of a Mind

1. Adding to the existing *pañcupādānakkhandha* starts with receiving a new sensory input. **This is equivalent to saying that the mind becomes active upon receiving sensory input.** Then, the mind becomes progressively contaminated (within a split second) through several key steps. This is called '*Anusotagāmī*' or 'moving along the rebirth process.'

- The mind is directed in that "wrong direction" due to the *kāma saññā* that arises automatically; see, for example, "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." Also, see the chart below.
- **A mind can reverse that process and go in the reverse direction (toward *Nibbāna*, i.e., '*Paṭisotagāmi*') only by comprehending Buddha's teachings.**
- We started that discussion in #4 of "Satipaṭṭhāna – What Does It Mean?" and will finish it in this post. We used the following chart in that post.

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Growth of Pañcupādānakkhandha

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Step 1 – Automatic Attachment to the *Kāma Saññā*

2. New sensory input ALWAYS brings "*kāma saññā*" ("distorted *saññā*" in *kāma loka*) and the mind attaches to it if *kāma rāga saṁyojana* is unbroken (i.e., it happens to anyone below the *Anāgāmi* stage).

- Based on that automatic attachment, **that specific *indriya* becomes defiled, i.e., it is now an *āyatana***. For example, *cakkhu indriya* becomes *cakkhu āyatana* (same as "*cakkhu*" in most *suttās*), and *cakkhu viññāṇa* arises.
- This is the first stage of *cakkhu viññāṇa* (the same as "***bahiddha viññāṇa***," which is immediately elevated to "***ajjhatta viññāṇa***"); see #7 of "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- Simultaneously, the mind prepares its version of the external *rūpa*. This is the "*cakkhu viññeyya rūpa*" (meaning "the *rūpa* generated by *cakkhu viññāṇa*.")

Step 2 – Attachment to *Kāma Guṇa*

3. Then the mind attaches to that "mind-made *rūpa*" ("*cakkhu viññeyya rūpa*") based on one's *gati* (remember "t" is pronounced as "th") at that moment. That attachment is also automatic and is based on the "value" the mind places on that "mind-made *rūpa*," and that determination is based on "***kāma guṇa***" (values of the six "evaluation criteria" relevant to *kāma loka*; see "Kāma Guṇa – Origin of Attachment (Taṇhā).")

- In this step, the attachment becomes stronger if the "state of mind" (or one's *gati*) at that moment is conducive to pursuing that "mind-made *rūpa*." This is when *kāma rāga* INITIALLY elevates to

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kāmacchanda, where the mind (still subconsciously) begins generating more *sukha vedanā* **(known as "*samphassa–jā–vedanā*")**, entering Step 3 below.

- If the mind does not go through the second step, it will lose interest in that sensory input. If that is the case, the "mind contamination" (or the growth of the *pañcupādānakkhandha*) will stop. **If that is the case, the mind will not proceed to the "*nava kamma*" stage.**

Kāma Rāga in Step 1, *Kāmacchanda* Starts in Step 2

4. Before proceeding further, let us clarify the difference between ***kāma rāga*** and ***kāmacchanda***.

- ***Kāma rāga*** generation occurs automatically in **Step 1** based ONLY on the status of *kāma rāga saṁyojana*.
- In the first step, subtle/weak *saṅkhāra* (called "*saṅkappa*") arise automatically, **binding one to the *kāma loka* with *kāma rāga*.** This initial step is discussed in detail in #4 and #5 of "Kama Guna – Origin of Attachment (Taṇhā)."
- That discussion points out the following: As stated in the "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)," *kāma* (liking/attachment) arises ONLY with *kāma saṅkappa*: "***Saṅkappa rāgo*** *purisassa* ***kāmo***" OR "someone's *kāma* is triggered and initiated by those *saṅkappa*" arising in **Step 1**.
- For those who have eliminated the *kāma rāga saṁyojana*, even this **Step 1** will not occur (because no craving for close sensory contacts of *kāma loka*; that holds for *Arahants* and *Anāgāmis*). This is equivalent to saying that a *Paṭicca Samuppāda* process will not be initiated with "*avijjā paccayā saṅkhāra*."
- In Step 2, *kāma rāga* becomes stronger with attachment to *kāma guṇa*, and it is elevated to an initial level of *kāmacchanda*.
- We discussed Step 1 and Step 2 a little differently in "Satipaṭṭhāna – What Does It Mean?" It is a good idea to read that again to solidify the understanding.

Step 3- Generation of *Taṇhā* via *Samphassa-jā-Vedanā*

5. Thus, repeated attachment to the "mind-made *rūpa*" ("*cakkhu viññeyya rūpa*") with perceived value (***kāma guṇa***) generates more *kāma rāga* with increasing *sukha vedanā* (which is really a *saññā*). **This is a stronger version of the mind-made *vedanā*, known as "*samphassa–jā–vedanā*."**

- As that *sukha vedanā* grows, ***kāmacchanda*** is elevated to increasing levels. At this point, the mind begins to focus on the sensory input with interest.
- Thus, the mind keeps attaching to the "mind-made *rūpa*" and that is called "*samphassa*" ('*saŋ*' + '*phassa*' or contact with '*saŋ*' or defilements), and that also generates a *sukha vedanā* called "*samphassa-jā-vedanā*."
- This elevated level of "pleasure" leads to a firm attachment, which is known as *taṇhā*. This is the "*vedanā paccayā taṇhā*" (or "*samphassa–jā–vedanā paccayā taṇhā*") step in *Paṭicca Samuppāda*.
- Note that the mind can also become attached to a disliked sensory input through *dosa* or *paṭigha*. For example, upon seeing an enemy, one's mind could generate a *pañcupādānakkhandha* based on anger. See "Taṇhā – How We Attach Via Greed, Hate, and Ignorance."
- For simplicity, we will consider attaching with like or *kāma rāga*.

Step 4 – "*Taṇhā Paccayā Upādāna*"

6. The mind is now fully committed to pursuing the sensory input with the conscious intention of extracting more "pleasure" with that sensory input.

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- This marks the transition to the "*nava kamma*" stage, specifically the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*.
- Furthermore, unlike in the "*purāṇa kamma*" stage, where *kamma* accumulation occurred automatically according to *saṁyojana*/*anusaya* and *gati*, *kamma* accumulation in the "*nava kamma*" stage is done consciously and deliberately.
- However, for those without any understanding of the Buddha Dhamma, even the "*nava kamma*" stage seems fast and automatic. **However, as we will discuss in the next post, with an understanding of Buddha's teachings, this "*nava kamma*" stage can be controlled!**
- The mind becomes agitated in this drive to seek more pleasure. It wants to "hurry up and get it done" as quickly as possible.

Step 5 – Potent *Kamma* Accumulation in the "*Nava Kamma*" Stage

7. ***Kāmacchanda*** has now grown very quickly to a high level. In the "*nava kamma*" stage, it can be elevated to such a level that one is willing to do abhorrent acts (killing, raping, etc.) to satisfy one's desires.

- When one has developed *kāma rāga* to the *kāmacchanda* level, one becomes unaware of the harmful consequences of one's actions. ***Kāmacchanda* comes from *kāma* + *iccha* + *anda*, or "being blinded by sense attractions."** Here, "*icchā*" is liking, and "*anda*" is blind.

8. As shown in the chart above, Step 5 can be separated into three main stages: *kāma pariḷāha* and *kāma pariyesana* leading to generating potent *kammic* energies with *dasa akusala* via mind, speech, and the body (*kāya*, *vacī*, and *mano kamma*).

- After the arising of *kāmacchanda*, the next critical stage is called "*kāma pariḷāha*." There is a "burning sensation" or "burning desire" to fulfil one's desire at this stage.
- This is easily understood by considering an attachment with anger. Most "swift killings" done on the spur of the moment are done with uncontrollable anger. The mind becomes impatient to "get revenge" and will forget about the dire consequences.
- Thus, one would now explore ways of fulfilling one's desire. The mind will assess the ways to "get the job done" as soon as possible. This is the "investigative stage" or "*kāma pariyesana*" stage in the chart. Here, "*pariyesana*" means "to investigate."
- Again, "*kāma pariyesana*" also includes those based on anger and ignorance (because cravings and anger are rooted in *avijjā*, or ignorance).

9. That "investigation" will utilize all available faculties. One will consider the possibilities and their potential outcomes. Depending on the "urgency," one may seek a quick outcome or one may start on a "long-term" plan.

- If the mind gets "fully blinded" in a situation (rape is a good example), one would use all available ways to get it done without delay. One may lose all sense of decency and act like an animal.
- In another scenario, one may initiate a long-term plan to burglarize a house. That would involve gathering information on who lives there and at what times they may be out of the house.
- Such short-term or long-term planning may involve *kāya*, *vacī*, and *mano kamma*. Thus, one will think immorally of how to get the job done, may lie to get relevant information, and engage in immoral bodily activities.
- Even **thinking about how to get an immoral deed** done is a potent *kamma*. Here, *kammic* energy is accumulated via *vacī saṅkhāra*. See "Correct Meaning of Vacī Saṅkhāra."

Major Differences Between *Purāṇa* and *Nava Kamma* Stages

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10. The "*purāṇa kamma*" stage is fast and automatic. Mind proceeds on "autopilot," guided by unbroken *saṁyojana* and one's mindset (*gati*) at that time.

- **Step 1 controlled by *saṁyojana***: A *puthujjana* has all five *saṁyojana* related to *kāma loka* intact. A *Sotāpanna* or *Sakadāgāmi* has eliminated three, and an *Anāgāmi* or *Arahant* has eliminated all five. Therefore, a *puthujjana* would have the strongest attachment in Step 1. A *Sotāpanna* attaches less strongly, and a *Sakadāgāmi* even less. An *Anāgāmi* or *Arahant* will not go through Step 1.
- **Step 2 controlled by *Gati***: For a *puthujjana*, *Sotāpanna*, or a *Sakadāgāmi*, the strength of Step 2 will decrease in that order, but will also depend on their mindset (*gati*) at that specific moment.

11. In contrast, stronger *kamma* accumulation in the "*nava kamma*" stage happens consciously; one is aware of what is happening.

- Since a *puthujjana* starts off with a stronger attachment in the "*purāṇa kamma*" stage, they are likely to enter the "*nava kamma*" stage more often. They can accumulate even *apāyagāmi kamma* in the "*nava kamma*" stage.
- A *Sotāpanna* or a *Sakadāgāmi* are likely to enter the "*nava kamma*" stage less often. Additionally, they will never engage in *apāyagāmi kamma*.

Pañcupādānakkhandha = Contamination/Defilement of a Mind

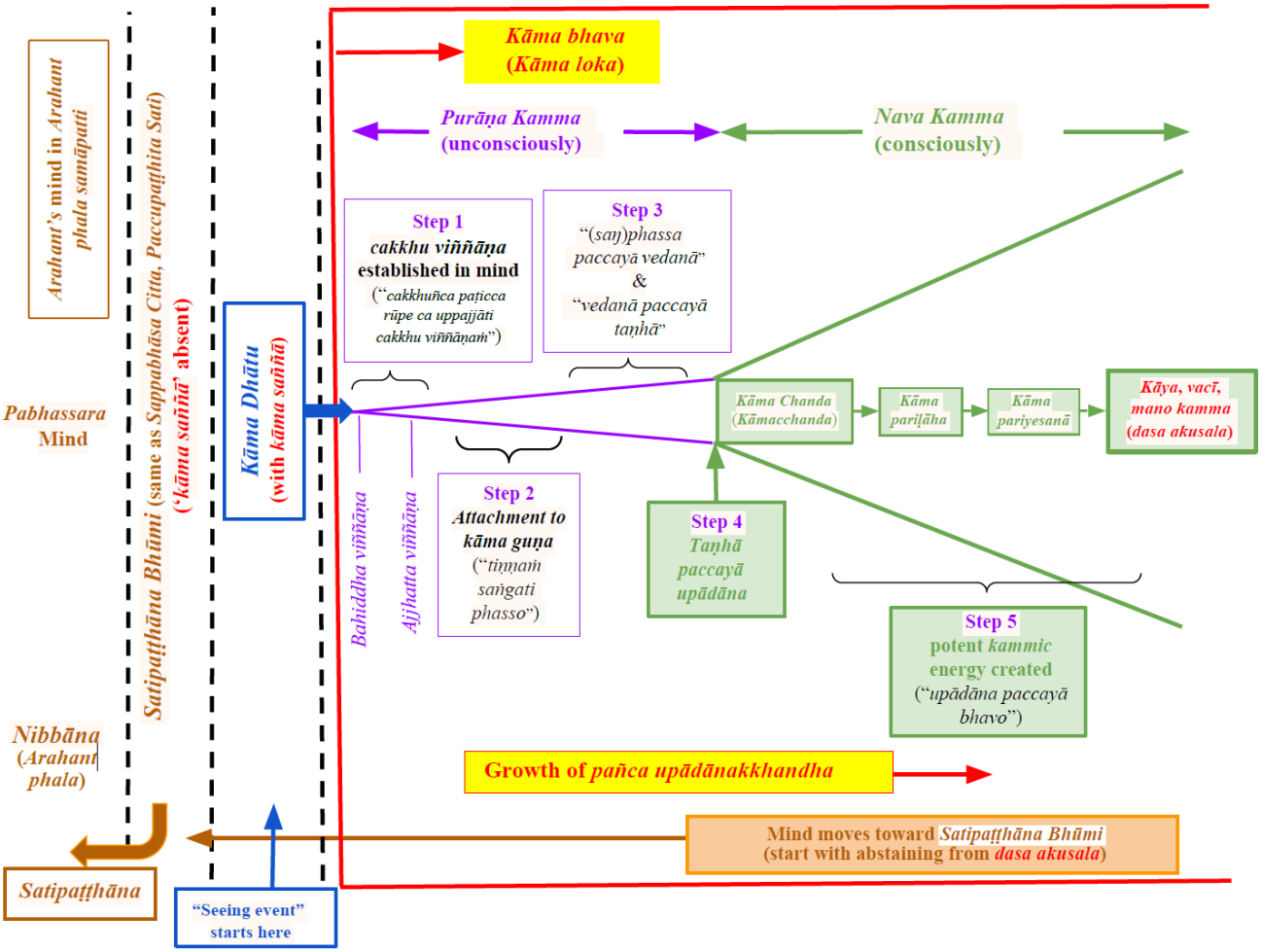
12. As we can see, the above-described process leads to an increasingly contaminated mind involving a series of automatic AND conscious processes.

- The mind of a *puthujjana* ALWAYS starts in a defiled *pañcupādānakkhandha* state; that is because of "being fooled by the *kāma saññā*." I keep pointing this out because this is a critical point: "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." The mind of an *Arahant* or *Anāgāmi* remains in the "*kāma dhātu*" state because their minds are not being fooled; see the charts above and below.
- The events in the "*purāṇa kamma*" stage ALWAYS occur swiftly. We are not aware of this happening.
- Once getting to the "*nava kamma*" stage, things can proceed quickly or slowly, depending on the level of attachment. One could kill another within a few seconds, for example, if a gun or a knife were readily available in a heated situation. Some tasks may take days or months, especially if they involve planning, as we discussed above.
- As one begins to understand this "mind contamination process," one will be able to "slow down the reaction time" by being mindful.
- Then, at some point, one will be able to start the process of "moving in the reverse direction, towards *Nibbāna*."

13. **The initiation of a "new" *pañcupādānakkhandha* is the same as moving away from *Nibbāna*, i.e., progression of the mind toward a defiled state.**

- That is clearly seen in the second chart we discussed in "Satipaṭṭhāna – What Does It Mean?" I will reproduce that below.

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Overcoming Kāma Saññā

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- As we can clearly see from the chart, a mind ALWAYS moves AWAY from the *Satipaṭṭhāna Bhūmi* and *Nibbāna* (*pabhassara* mind) any time it attaches to a sensory input. This is what we referred to as "***Anusotagāmī***" above.
- Yet, as we saw above, that cannot be avoided as long as the relevant *saṁyojana* remain intact or unbroken.
- **But if that initial attachment to the "*kāma saññā*" cannot be avoided, how can one ever attain *Nibbāna*?**
- We will discuss that in the next post. However, the start of that process is to "go backward" (**"*Paṭisotagāmī*"**), starting with a possibly (slightly) contaminated mind. **Then, at some point, the mind bypasses the *kāma dhātu* and jumps over to the *Satipaṭṭhāna Bhūmi*; see the chart above.** [***paṭi*** : (adj.) prefix having the meanings; against; opposite, towards, in opposition to. "***sota***" means "stream," and "***gāmī***" means "one who goes or leading to".]
- Let us discuss that briefly.

Reversing the Growth of *Pañcupādānakkhandha – Paṭisotagāmī*

14. The only way is to direct the mind the retrace the steps we discussed above and to stop the mind before getting to the "*nava kamma*" stage, i.e., not let the mind be blinded by *kāma rāga* or *kāmacchanda.* That can be done via sense restraint or "*indriya saṁvara.*"

- Ancient *yogis*, such as Āḷāra Kālāma, were able to achieve that "first step." They avoided temptations by living in jungles, away from sensory attractions and women.

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- However, they could not overcome the "*purāṇa kamma*" stage **because they did not even know about it.**
- **Only a Buddha can discover that "initial attachment process" ("*purāṇa kamma*" stage) and how to overcome it to get to the *Satipaṭṭhāna Bhūmi* and *Nibbāna* (*pabhassara* mind).**
- We will discuss that in the next post.

Note: I have rearranged the posts in the new "Satipaṭṭhāna Sutta – New Series" section for a better "flow." I may add posts in the middle to "fill in any gaps" if I see a need based on the discussions in the forum.

17.2.8 Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna

August 16, 2025; revised #11 August 18, 2025

Paṭisotagāmī means to go against the tendency to "go with the flow of the rebirth process" and cultivate the path to *Nibbāna*. The first step is to "see the adverse outcomes of *kāma rāga*, how it has roots in *kāma saññā*, and to overcome both those." [***paṭi*** : (adj.) prefix having the meanings; against; opposite, towards, in opposition to. "***sota***" means "stream," and "***gāmī***" means "one who goes or leading to".]

Paṭisotagāmī versus *Anusotagāmī*

1. In the previous post "Growth of Pañcupādānakkhandha – 'Anusotagāmī'," we discussed in detail the growth of *pañcupādānakkhandha*, which is the same as being trapped in the suffering-filled rebirth process or '*anusotagāmī*.'

- There, '*anusotagāmī*' ('*anu sota gāmī*') means to stay engaged ('*gāmī*') with ("*anu*") the flow of the rebirth process ('*sota*'). The word '*sota*' ('flow') is used to indicate the Noble Path (e.g., as in '*Sotāpanna*' who has engaged with the 'flow of the Noble Path'; see "WebLink: suttacentral: *Dutiyasāriputta Sutta* (SN 55.5)"), but it is also used to indicate the flow of the rebirth process (as in '*bhavasota*'; see "WebLink: suttacentral: *Mahaddhana Sutta* (SN 1.28)"). That is why it is essential to understand the meaning of a word in its context.
- The meanings of the specific words '*anusotagāmī*' and '*paṭisotagāmī*' are explained in the "WebLink: suttacentral: *Anusota Sutta* (AN 4.5)."
- As explained in that *sutta*, an '*anusotagāmī*' is a person who indulges in sensual pleasures and does immoral deeds seeking them. In contrast, a '*paṭisotagāmī*' is someone who doesn't indulge in sensual pleasures or do immoral deeds; they live the full and pure spiritual life, avoiding sensual pleasures even if that may seem embracing suffering (because of the loss of sensual pleasures)."
- Below, we will discuss why even engaging in pursuing "pleasurable sensory experiences" keeps one away from *Nibbāna*. As we have also discussed, **such "pleasurable experiences" are mirages in ultimate reality anyway (of course, they appear real and even *Arahants* experience them)**, because they are essentially "made-up *saññā*" via *Paṭicca Samuppāda*: "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and "Paṭicca Samuppāda Creates the External World, Too!"

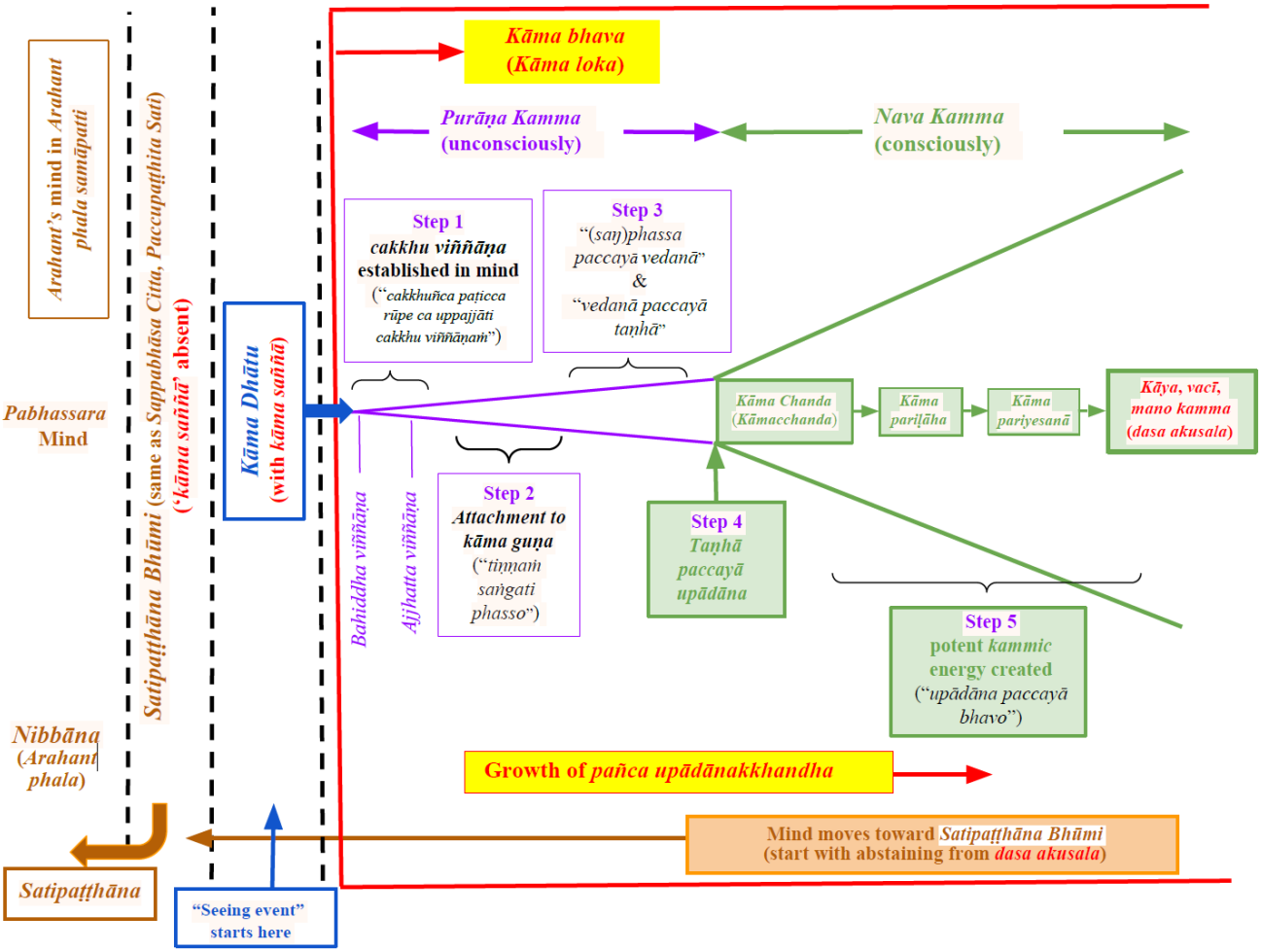
Getting to the *Satipaṭṭhāna Bhūmi* Is the Goal of a *Paṭisotagāmī*

2. In the post "Growth of Pañcupādānakkhandha – 'Anusotagāmī'" (and in many previous posts), we discussed the '*anusotagāmī*' process. Then we briefly discussed the following chart, which shows that one must go backward toward *kāma dhātu*, overcome the *kāma saññā* there, and then jump to the *Satipaṭṭhāna Bhūmi* that is free from the *kamma saññā*.

- **That is the 'safe place' with *Noble Sammā Sati* (where *kāma saññā* is absent)**, where one first attains the *Sotāpanna* stage. At that time, the mind stays there only for a brief time.

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- After that, a *Sotāpanna* can cultivate *Satipaṭṭhāna* to be able to spend more and more time in that *Satipaṭṭhāna Bhūmi* to reach higher *magga phala*.



Overcoming Kāma Saññā

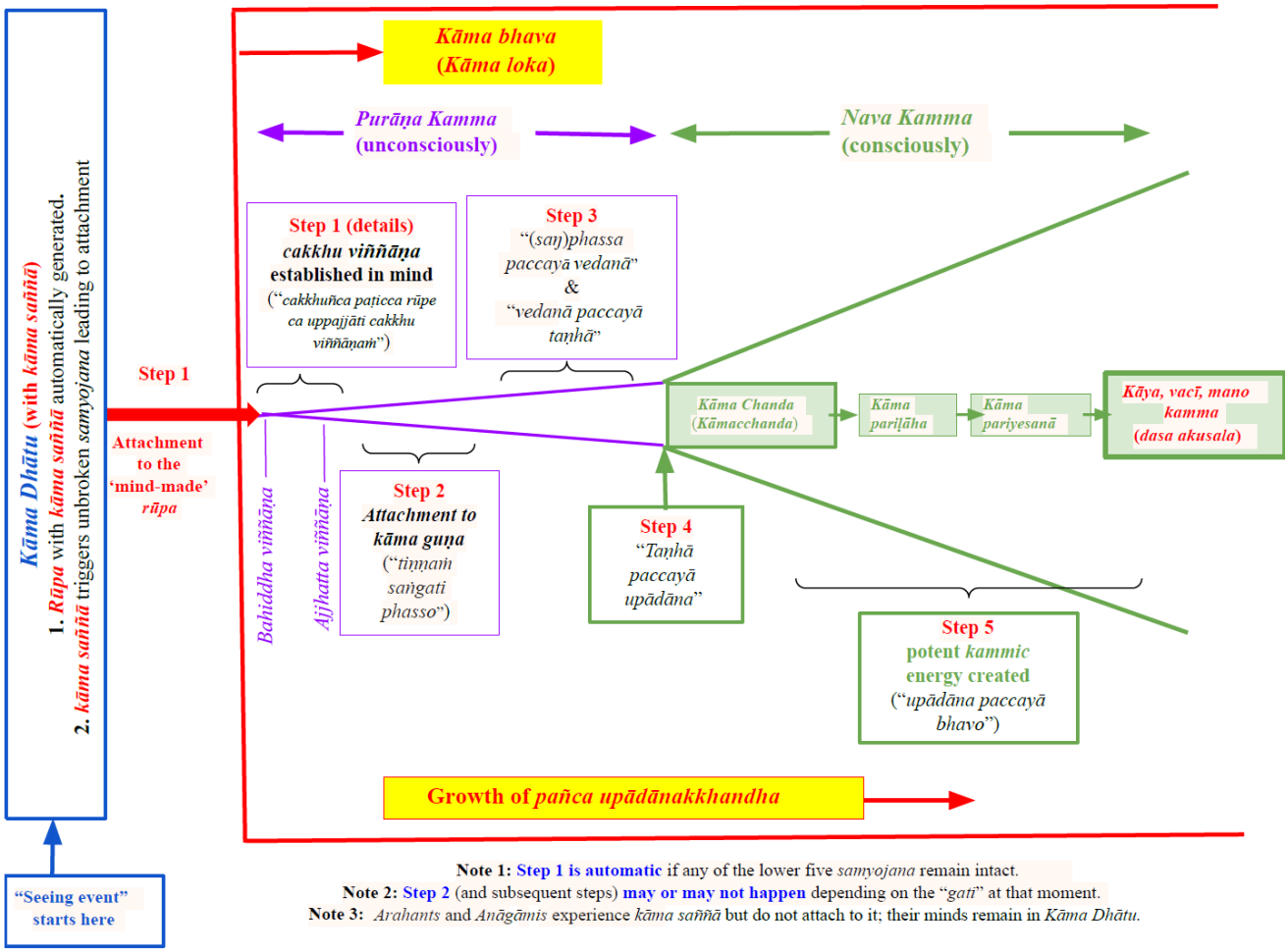
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Step-by-Step Process to Get to *Satipaṭṭhāna Bhūmi*

3. Let us first discuss the sequence of steps necessary to "go backward" and approach *kāma dhātu*.

- First, one must stop making "new strong *kamma*" in the *nava kamma* stage. As we have discussed, this stage begins with the "*upādāna paccayā bhava*" step in *Paṭicca Samuppāda* and takes place consciously.
- However, the seeds for the "*upādāna paccayā bhava*" step are germinated in the *purāṇa kamma* stage without conscious thinking (i.e., automatically) due to *saṁyojana* and *gati*. See #10 of "Growth of Pañcupādānakkhandha – 'Anusotagāmī'"
- Let us review the first chart discussed in the above post again, as it illustrates the steps that must be retraced.

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Growth of Pañcupādānakkhandha

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4. It is clear that we must start with step 5 in the above chart and retrace steps 4 through 1 to "go backward."

- We must remember that no one knew about the steps 1 through 4 (in the "*purāṇa kamma*" stage) before the Buddha. *Yogis* like Āḷāra Kālāma believed that all they needed to do was abstain from sensory pleasures as well as abstain from *akusala kamma* committed through conscious thoughts, speech, and actions.
- Even today, most people understand *Nibbāna* in this way. They say, "If I live a moral life without breaking the five precepts while also engaging in helping others, I will not have a bad rebirth." **The Buddha rejected that as a wrong view.**
- In the "WebLink: suttacentral: *Mahākammavibhaṅga Sutta* (MN 136)," the Buddha stated, "But when they say: 'It seems that everyone who refrains from killing living creatures … and has (mundane) right view is reborn in a heavenly realm,' I don't grant them that."

Sakkāya Diṭṭhi is Eliminated While in *Satipaṭṭhāna Bhūmi* for the First Time

5. The Buddha explained the reason in @marker 20.1 through 20.3 in the above *sutta*. Even though a person has followed the mundane eightfold path for most of their life, it can change even at the moment of death or in a future life. **Anyone who is on the mundane eightfold path has not eliminated any of the ten *saṁyojana* that bind one to the rebirth process.**

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- Eliminating the ten *saṁyojana* from a mind starts with **breaking *sakkāya diṭṭhi* (i.e., attaining *lokuttara Sammā Diṭṭhi*)** at the *Sotāpanna* stage. That is when one can be guaranteed not to be reborn in an *apāya*. **That happens when the mind of a *puthujjana* enters the *Satipaṭṭhāna Bhūmi* (free of *kāma saññā*) for the first time ever.**
- Until that happens, one's mind can go back and forth between **mundane *sammā diṭṭhi*** and ***micchā diṭṭhi*** during this life or in future lives. That is why rebirth in the *apāyās* cannot be avoided until **attaining *lokuttara Sammā Diṭṭhi***.

Step 1 Will Happen Until the Five Lower *Saṁyojana* are Eliminated

6. Now, **attaining *lokuttara Sammā Diṭṭhi*** means to "see the futility of pursuing sensory pleasures." We can refer to the second chart above to gain a deeper understanding of ***sakkāya diṭṭhi***.

- First, we note that the mind of anyone with ***sakkāya diṭṭhi saṁyojana*** will definitely undergo Step 1 upon receiving sensory input. That mind will attach to the sensory input with all ten *saṁyojana*. Even a *Sotāpanna* or a *Sakadāgāmi* will also undergo Step 1 since they have the ***kāma rāga saṁyojana*** intact. See "Kāma Rāga Arises Due to 'Distorted Saññā'." Only the minds of *Arahants* and *Anāgāmis* (who have eliminated the five lower *saṁyojana* and overcome *kāma saññā*) will not undergo Step 1.
- Step 1 is also where a new *Paṭicca Samuppāda* cycle begins based on sensory input, starting with "*avijjā paccayā saṅkhāra*." We can gain insight by examining what *saṅkhāra* means and how *avijjā* triggers the generation of *saṅkhāra*.
- *Saṅkhāra* (*saṅkappa* in Step 1 and *abhisaṅkhāra* in subsequent steps) are rooted in *sañcetanā* (defiled thoughts). ***Saṅkappa* arises automatically in Step 1 for a *puthujjana* due to simply "not seeing that one is moving away from *Satipaṭṭhāna Bhūmi* (and *Nibbāna*)" since they have not removed *sakkāya diṭṭhi*!**
- Even though a *Sotāpanna* or a *Sakadāgāmi* would not have that wrong view, their minds still cannot overcome the *kāma saññā* (since they still have ***kāma rāga saṁyojana*** intact). Thus, their minds also go through Step 1.
- **Note:** When ***sakkāya diṭṭhi saṁyojana*** is removed, two other *saṁyojana* are also removed simultaneously. When ***kāma rāga saṁyojana*** is removed, *paṭigha saṁyojana* is also removed. Thus, for an *Anāgāmi*, all five lower *saṁyojana* have been eliminated.

Growth of *Pañcupādānakkhandha* Means Suffering (Because Moving Away from *Nibbāna*)

7. One should be able to "see with wisdom" that as long as Step 1 takes place, one's mind is proceeding in the wrong direction!

- The key point is that the *pañcupādānakkhandha* process proceeds to the right on the chart. When one overcomes it and directs the mind toward the left (*kāma dhātu* stage), at some point, it will overcome the *kāma saññā* (temporarily) and jump to the *Satipaṭṭhāna Bhūmi*. **One attains all *magga phala* while in the *Satipaṭṭhāna Bhūmi*.**
- In other words, the initiation of a new *pañcupādānakkhandha* process is always unfruitful because it moves a mind away from *Satipaṭṭhāna Bhūmi* (and *Nibbāna*), **i.e., to the right in the charts.**
- This is why the Buddha succinctly stated "suffering is the same as *pañcupādānakkhandha*" ('***saṅkhittena pañcupādānakkhandhā dukkhā***'); see #8 of "Essence of Buddhism – In the First Sutta." [***saṅkhittena* means through overthrown by defilements, *khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.]
- This is also the same as saying '***Sabbe saṅkhārā aniccā***' or "all *saṅkhāra* are of *anicca* nature" because the generation of them always moves one away from *Nibbāna*!

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- **I have discussed the above critical idea in various ways.** See, for example, "'Attato Samanupassati' and Sotāpanna Stage," and "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse."
- Where the *Nibbāna* is, the world of 31 realms is totally absent; see "Loka and Nibbāna (Āloka) – Complete Overview."
- **If one can grasp the above related ideas, that is the key to the *Sotāpanna* stage.** Don't hesitate to ask questions in the forum about anything that's not clear.

Why Is It Necessary to Get to *Satipaṭṭhāna Bhūmi*?

8. Since the mind of a *puthujjana* (or anyone below the *Anāgāmi* stage) ALWAYS gets into *kāma loka*, they must retrace the steps to get back to the beginning and then to overcome the *kāma saññā* to get to the ***Satipaṭṭhāna Bhūmi*** free of *kāma saññā.*

- As long as a mind is entrapped in *kāma saññā*, it is impossible to comprehend the deeper teachings of the Buddha. That *kāma saññā* triggers ***pañca nīvaraṇa*** (to keep the mind at least in the *ajjhatta/bahiddha viññāṇa* in the '*purāṇa kamma*' stage).
- Then, if the mind keeps attaching to that sensory input with *kāma guṇa* (based on one's *gati* at that moment), it will also proceed further into the "*nava kamma*" stage in an instant. See "Kāma Guṇa – Origin of Attachment (Taṇhā)."
- In summary, the mind of anyone who has not removed *kāma rāga saṁyojana* (i.e., anyone below the *Anāgāmi* stage) ALWAYS proceeds in the **'*anusotagāmī*' direction, away from** the ***Satipaṭṭhāna Bhūmi*** and ***Nibbāna***. The nature of the world is to make that happen, as we discussed in "Paṭicca Samuppāda Creates the External World, Too!"

Key Steps to Get to *Satipaṭṭhāna Bhūmi*

9. Now, let us consider the steps that must happen for a *puthujjana* to attain the *Sotāpanna* stage of *Nibbāna*. When one becomes a *Sotāpanna*, one may not even be aware of the details in any of the charts in this post. Still, all the following steps must take place in their mind before one attains the *Sotāpanna* stage.

i. The "*nava kamma*" stage is stopped, i.e., at the time one is not uttering defiled speech, engaged in defiled actions, and not even generating defiled thoughts; thus, Steps 4 and 5 in the above chart do not take place.

ii. One's mind is not focused on sensory inputs that can trigger *kāmacchanda*, i.e., step 2 is not triggered. For this, one's mind must not be focused on sensory inputs that can trigger *kāma rāga* (or *paṭigha*). This is referred to as "not taking a *subha* or *paṭigha nimitta*." We will discuss this in the next post.

iii. One is contemplating the *anicca, dukkha*, and *anatta* nature of the world, i.e., the futility of attaching to *pañcupādānakkhandha*. **This is the critical step that enables the mind to overcome the *kāma saññā*, leap over the *kāma dhātu* stage, and land in the *Satipaṭṭhāna Bhūmi*.**

These steps can be completed over a long period or within an hour. Even if the process may take many years, all these steps must occur sequentially within a relatively short time. For example, a *bhikkhu* may spend a lifetime setting the background, but when everything "falls into place," those steps will all be completed within a short time.

- ***Anariya yogis* (e.g., Āḷāra Kālāma in the days of the Buddha) could complete steps (i) and (ii) but not step (iii) above.** They were unaware of **the Noble Truths**, i.e., they were unaware that future suffering starts with the automatic triggering of ***kāma saññā*** due to **unbroken *saṁyojana***.

How Do Some Reach the *Sotāpanna* Stage Quickly?

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10. **All three necessary steps in #9 may be fulfilled while listening to a single discourse or while deeply engrossed in meditation/contemplation.** There are numerous examples in the *Tipiṭaka* where individuals with seemingly no prior background were able to attain the *Sotāpanna* stage simply by listening to a discourse by the Buddha. A good example is Aṅgulimāla, who first tried to take the life of the Buddha, but became a *Sotāpanna* within a short time, probably less than half an hour.

- **Then there were others who had been *bhikkhus* for many years (even lived close to the Buddha) before reaching the *Sotāpanna* stage.** A good example is Minister Channa (who accompanied the Bodhisatta on horseback when the *Bodhisatta* left the Royal palace during the night). He became a *bhikkhu* after the *Bodhisatta* attained Buddhahood, but attained the *Sotāpanna* stage only after the Buddha's *Parinibbāna*.
- The situation these days is more comparable to *Bhikkhu* Channa's situation.

11. All these steps were completed for Aṅgulimāla within an hour of meeting the Buddha. He initially tried to take the life of the Buddha. However, once the conversation began, the mind underwent an incredible transformation within a short time. See "Account of Aṅgulimāla – Many Insights to Buddha Dhamma." **He must have fulfilled most of his *pāramitā* (meaning "setting up the necessary background") in previous lives.**

- On the other hand, for *bhikkhu* Channa, it took many years to "set the background." He must have listened to numerous discourses by the Buddha and other *Arahants*, but still could not fulfill the three conditions for many years. See #10 above.
- I believe the key point is as follows. One must fully focus on the effort when it is possible to allocate a quiet time. One could attentively listen to a lengthy discourse by a Noble Person (*sappurisa* or *kalyāṇamitta*), or one could gather all necessary printed material and be absorbed in contemplation (*vipassanā*) for a long enough time for the mind to go through the three steps. That will help direct the mind to go through the steps. However, it will not be possible to live an immoral or indulgent life and try to "get it all done" in an hour. See "Kāma Rāga Arises Due to 'Distorted Saññā'."
- Those three steps lay the foundation for explaining how *sīla*, *samādhi*, and *paññā* lead to the four stages of *Nibbāna*, culminating in the *Arahant phala*. We will discuss further details in the next post.

17.2.9 Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna

August 23, 2025; revised September 5, 2025

Kāma Saññā can be overcome in two ways. The mundane way is to willfully suppress *kāma rāga*. The Noble way is a combination of sense restraint coupled with insight meditation (*Vipassanā*), which is the basis of *Satipaṭṭhāna*.

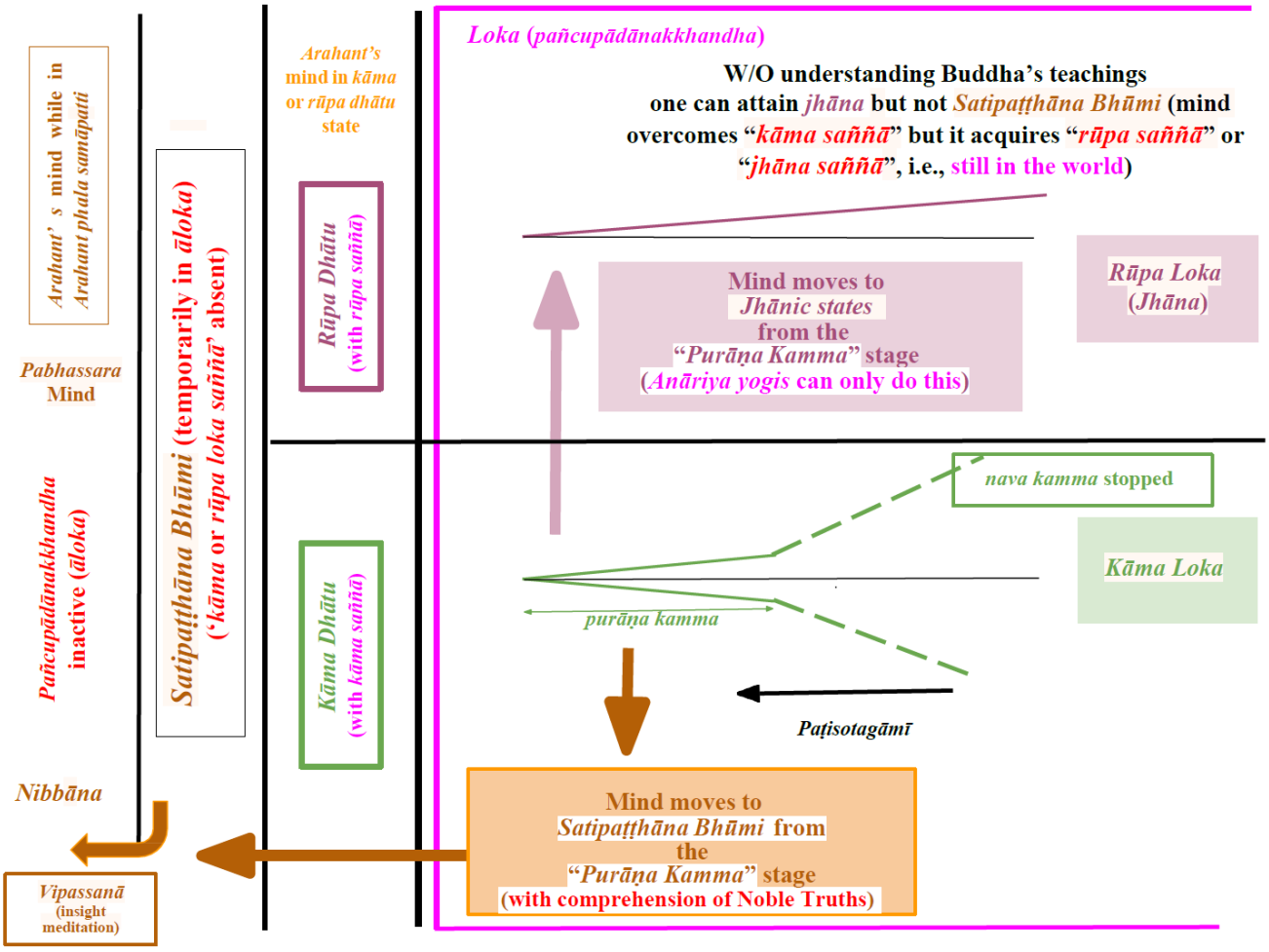
Two Possible Outcomes for a *Paṭisotagāmī*

1. In the previous two posts, we discussed an *anusotagāmī* ("Growth of Pañcupādānakkhandha – 'Anusotagāmī'") and a *paṭisotagāmī* ("Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna").

- By the way, *anusotagāmī*/*paṭisotagāmī* can be used to represent the corresponding process or a person following that process.
- Knowingly or unknowingly, an "uneducated" *puthujjana* is an *anusotagāmī* trapped in not only the rebirth process, but also in *kāma loka*.
- An "educated *puthujjana*" (meaning one learning Dhamma from a Noble Person) striving to attain a *magga phala* would be a *paṭisotagāmī*. A *Sotāpanna* or a *Sakadāgāmi* striving to get to the *Anāgāmi* stage, or an *Anāgāmi* striving to be an *Arahant*, would also be a *paṭisotagāmī*.

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- Furthermore, an *anariya yogi* cultivating breath meditation or *kasiṇa* meditation would also be a *paṭisotagāmī* in the mundane sense. They are also striving to transcend *kāma loka* and attain a *jhāna* associated with the *rūpa loka*.
- **Those two possibilities for a *paṭisotagāmī* (in *kāma loka*)** are shown in the following chart. One overcomes the *kāma saññā* to move up to *rūpa saññā* corresponding to *rūpa loka* (i.e., **attain a *jhāna***) "within the world." The other is to overcome all types of *saññā* to progress into the *Satipaṭṭhāna Bhūmi* and attain the *Sotāpanna phala* moment.



Overcoming Kāma Saññā - Satipaṭṭhāna Bhūmi or Jhāna

Download/Print: "WebLink: PDF file download: Overcoming Kama Saññā – Satipaṭṭhāna Bhūmi or Jhāna"

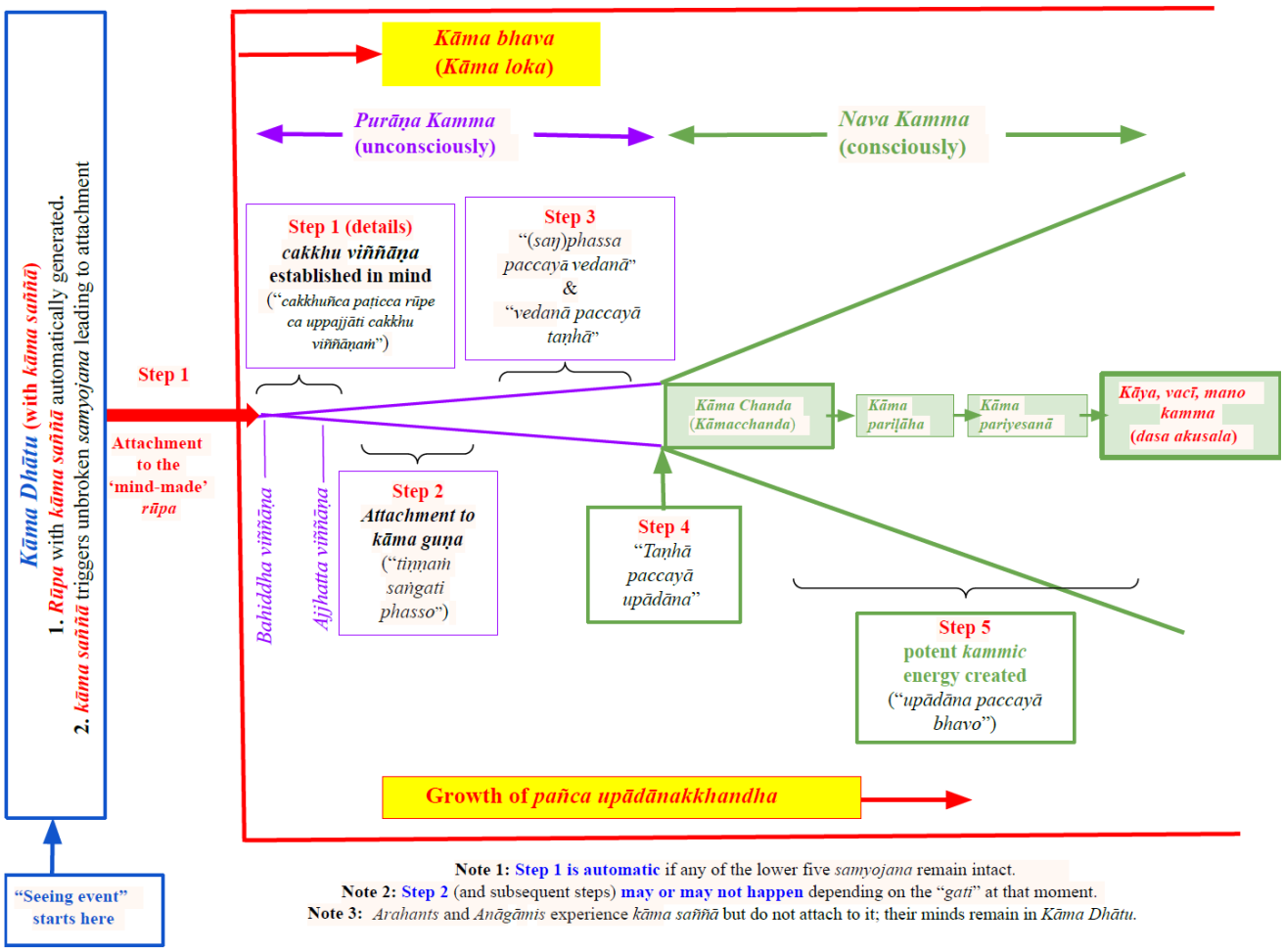
Overcoming *Kāma Saññā – Jhāna* or *Satipaṭṭhāna Bhūmi*

2. If one can stop the "*nava kamma*" stage (i.e., stop mainly those *kamma* done via the body and speech), and also minimize one's exposure to sensory inputs that can trigger a greedy or an angry mindset, it is possible to move the mind to a **critical point** at the beginning of the "*purāṇa kamma*" stage and overcome '*kāma saññā*.'

- As the above chart shows, there are two possible outcomes at the time of reaching the **critical point**: **The mind can move to the '*Satipaṭṭhāna Bhūmi*' and become a Sotāpanna, or it can progress to the first *jhāna*.**
- Once reaching a **critical point** in the "*purāṇa kamma*" stage, the mind of a *puthujjana* under the guidance of a Noble Person may overcome the *kāma saññā* and jump over to the '***Satipaṭṭhāna Bhūmi*.**' In contrast, the mind of an *anariya yogi* can temporarily bypass the *kāma saññā* and move to the '*rūpa loka*' with *rūpa loka saññā*, i.e., to the **first *jhāna***.

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- Specifically, that **critical point** is between Step 1 and Step 2 in the chart below. We discussed this chart in the previous two posts: "Growth of Pañcupādānakkhandha – 'Anusotagāmī'" and "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna."



Growth of Pañcupādānakkhandha

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Anariya Yogis Can Only Access *Jhāna*

3. As the first chart above shows, there can be **only one outcome for an *anariya yogi*** who successfully overcomes the *kāma saññā* at that **critical point**. **They will enter a *jhāna*.**

- Even though the *kāma saññā* at the *kāma dhātu* stage triggered subtle attachment that resulted in *cakkhu viññāṇa* establishing in the mind (with the mind proceeding to both the *bahiddha* and *ajjhatta viññāṇa* stages in Step 1), the level of attachment at that stage is weak enough for the mind to jump over to the '*rūpa loka*' via the first *jhāna*.
- That would be the maximum that an ***anariya yogi*** can accomplish.
- **Reaching the '*Satipaṭṭhāna Bhūmi*' is possible only by comprehending Noble Truths, as we discuss below.**

Only Those With *Jānato/Passato* Can Access *Satipaṭṭhāna Bhūmi*

4. Now consider a *puthujjana* who is being instructed by a Noble Person (*Ariya*) whose mind also traces back to the **critical point** in the "*purāṇa kamma*" stage. **If they grasp the *anicca* nature of attaching to *pañcupādānakkhandha*,** they will enter **the *Satipaṭṭhāna Bhūmi* and attain the *Sotāpanna* stage**; if not, they may also attain a *jhāna* as in the case of an *anariya yogi*.

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- The above statements explain the difference between '*jānato*' and '*passato*.' When one learns Buddha's teachings, one becomes a '*jānato*'; however, until the meanings of are grasped with wisdom ('*passato*'), one cannot overcome the *kāma saññā* and access the *Satipaṭṭhāna Bhūmi.* Also see "'Jānato Passato' and Ājāniya – Critical Words to Remember."
- Now, let us try to ascertain the **critical point** mentioned in #2 above.

Five Steps in the Growth of *Pañcupādānakkhandha*

5. **Five Steps** in the growth of the *pañcupādānakkhandha* were discussed in the post "Growth of Pañcupādānakkhandha – 'Anusotagāmī'." Those **five Steps** are shown in the second chart above. We can summarize those **five Steps** to figure out the critical steps to reach the **critical point** mentioned in #2 above:

Step 1: The Mind automatically attaches to the '*kāma saññā*' at the '*kāma dhātu*' stage. **This stage is based on all ten *saṁyojana*.** This step triggers processes that lead to the generation of *bahiddha* and *ajjhatta viññāṇa*. The formation of *ajjhatta viññāṇa* is the same as the generation of the corresponding "*āyatana*" (for example, in the case of a visual sense input, *cakkhu āyatana* and *rūpa āyatana* are formed).

Step 2: The Mind attaches to the '*kāma guṇa*' perceived at the "*āyatana*" stage. Here, **what matters is the mindset (or '*gati*') present at that moment and what type of sensory inputs are experienced.** One can live their life in a way to maintain 'good *gati*' and avoid sensory temptations to prevent the mind from attaching to '*kāma guṇa.*' (If Step 2 happens, then automatic progression to Steps 3 through 5 cannot be stopped.)

Step 5: Once reaching the "*upādāna paccayā bhava*" step in *Paṭicca Samuppāda* (Step 4), one consciously starts accumulating "new strong *kamma*" (or "*nava kamma*") in Step 5. We can train ourselves to minimize the "damage" at this point, i.e., resist the urge to engage in immoral deeds, speech, and thoughts (*kāya*, *vacī*, and *mano kamma*). This is "*sīla*" or 'moral conduct' as perceived by most people.

- To reach the **critical point** mentioned in #2 above, one must overcome Step 5 first, and then Step 2. The **critical point** is **between Step 1 and Step 2**. Anyone who is striving for that is a *Paṭisotagāmī.* Only a *Paṭisotagāmī* comprehending the Noble Truths can enter the ***Satipaṭṭhāna Bhūmi*** and attain the ***Sotāpanna phala***.

Base Level of "*Sīla*" – Reversing Step 5

6. "*Sīla*" or 'moral conduct' as perceived by most people is to reverse **Step 5**. Even those who may not have been exposed to Buddha's teachings have an innate (built-in) *saññā* (as part of 'human *gati*') to avoid immoral deeds. They are *hirī* ('sense of shame') and *otappa* ('sense of fear') for engaging in immoral deeds; see "WebLink: suttacentral: *Hirīottappa Sutta* (AN 7.65)."

- However, *hirī* and *otappa* are to be cultivated and grown. One can start by making a determination to live by the five precepts. It can be extended to eight precepts for a few days a month to practice/cultivate *sīla*.
- While willfully suppressing the urge to attach to sensory temptations (in Step 5) is a critical first step, "*sīla*" or 'moral conduct' can be enhanced **by comprehending how the preceding Step 2 triggers the conditions for a mind to move inevitably through Steps 3 and 4 to Step 5**. This is essentially to avoid "mind-pleasing sensory inputs."

Deeper Level of "*Sīla*" Based on Understanding Step 2

7. Even before the Buddha, ancient *yogis* like Āḷāra Kālāma realized that it is easy to live a 'moral life' without committing the worst of *kāya*, *vacī*, and *mano kamma* by avoiding 'attractive sensory inputs.'

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- For example, if one habitually watches videos or movies with 'adult content', one's mind is always filled with lust and desire for sexual activities; such activities are fuel for '*kāma saññā*'. If one lives with the mindset of focusing on the next delicious meal, that helps grow the '*kāma saññā*' for tasty foods. You can think about numerous such examples.
- That is why ancient *anariya yogis,* like Āḷāra Kālāma, lived in forests, away from sensory distractions. There were no women, tasty foods, nice fragrances, luxury houses, etc. **(called '*nimitta*' or sensory attractions)** to trigger the *kāma rāga*.
- However, those *anariya yogis* had the **wrong idea** that women, tasty foods, nice fragrances, and luxurious houses possess *kāma guṇa* (or 'mind-pleasing') characteristics. Still, avoiding them helped them overcome the '*kāma saññā*' and get into *jhāna*. Getting into a *jhāna* means temporarily dissociating from the *kāma loka* and moving up to '*rūpa loka*'; a *jhāna* is the mindset of the *Brahmās* who live in '*rūpa loka*.'

8. The Buddha explained that *kāma guṇa* (or 'mind-pleasing') characteristics are **not in external objects** like women, tasty foods, nice fragrances, luxury houses, etc.

- Our 'built-in' *kāma saññā* makes it appear that way. Even the external physical world is tailored to provide that 'distorted *kāma saññā*'. See "Paṭicca Samuppāda Creates the External World, Too!"
- I have discussed this in the post "Kāma Guṇa – Origin of Attachment (Taṇhā)."

Getting Into a *Jhāna*

9. Still, if one can live the life of an *anariya yogi* in an environment 'away from sensory attractions,' it is possible to bring the mind to an 'early stage' just after the *ajjhatta viññāṇa*. **If the mind does not encounter 'attractive sensory inputs,' it will not go through Step 2.**

- At that point, the mind can overcome the '*kāma saññā*' associated with '*kāma loka*' and jump up over to the '*rūpa loka*' and get into the first *jhāna*. See the first chart above.

Some Can Easily Get Into a *Jhāna*

10. Furthermore, the above process can occur easily in a *puthujjana* who has cultivated *jhāna* in previous lives or if they lived in a *Brahma* realm immediately before the present human existence.

- Such people can attain *jhāna* while living in society. They just need to focus their minds on a 'neutral sensory object' like the breath for an extended period of time. During that time, the mind will overcome not only the '*nava kamma*' stage but also **Step 2** above and get into a *jhāna*.
- **Those who belong to the above category can also get into the '*Satipaṭṭhāna Bhūmi*' from that *jhāna*.** For that, one must comprehend Steps 1 through 5. Another way to state this is that **'*Satipaṭṭhāna Bhūmi*' can be accessed from *kāma loka*, *rūpa loka*, or *arūpa loka* by comprehending the Noble Truths, *Paṭicca Samuppāda*, and *Tilakkhaṇa*** (all mean the same thing). When one understands **all five Steps (especially Step 1)**, one has comprehended the fundamentals of the Buddha's teachings.

Satipaṭṭhāna Bhūmi (and Not *Jhāna*) Necessary for *Magga Phala*

11. The Buddha advised the general process of cultivating *Satipaṭṭhāna.* One may or may not attain *jhāna* while cultivating *Satipaṭṭhāna.* If the process first leads to a *jhāna*, then one can cultivate *Satipaṭṭhāna* while in that *jhāna*.

- One could adopt some of the techniques used by those *anariya yogis*, such as Āḷāra Kālāma, in the early stages.

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- One does not necessarily need to go into forests or live isolated from society. However, one should avoid excessive sensory indulgence. With time, one will feel the relief of not being burdened by 'sensual thoughts' which will make it easier to avoid more and more of such indulgences.
- These are the 'mundane versions' of steps 2 through 6 advocated in the "WebLink: suttacentral: *Sabbāsava Sutta* (MN 2)." Stated in simple terms, they mean exercising restraint, using only essentials, being able to endure minor discomforts, avoiding bad situations (such as living in a bad neighborhood), and rejecting unwise temptations that arise in the mind. I have discussed the *Sabbāsava Sutta* briefly in #15 of "The Sotāpanna Stage."
- By the way, when the steps in the *Sabbāsava Sutta* are followed with the comprehension of the Noble Truths, that will also fulfill *Satipaṭṭhāna* and lead to all *magga phala*.

Reaching the *Satipaṭṭhāna Bhūmi* Requires Seeing "*Pañcupādānakkhandha = Dukkha*"

12. Unlike the **Steps 2 through 5** discussed above, **Step 1** can be avoided only by eliminating all ten *saṁyojana* listed in #5 above.

- That, of course, is possible only by understanding why *pañcupādānakkhandha* equals suffering ('***saṅkhittena pañcupādānakkhandhā dukkhā***'); see #8 of "Essence of Buddhism – In the First Sutta." **[*saṅkhittena* means through overthrown by defilements, *khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**
- That is evident in the first chart above. Every time a mind attaches to a sensory input and initiates a *pañcupādānakkhandha* growth process (the same as initiating a *Paṭicca Samuppāda* process), one moves away from *Nibbāna* located to the left in the chart.
- To be free of suffering of the rebirth process, one must first overcome the '*kāma saññā*' that binds one to the '*kāma loka*.' Next, one must overcome the '*rūpa saññā*' that binds one to the '*rūpa loka*.' Finally, one must overcome the '*arūpa saññā*' that binds one to the '*arūpa loka*.' See "Loka and Nibbāna (Āloka) – Complete Overview."
- All those steps are completed while one's mind is in the '*Satipaṭṭhāna Bhūmi*.' That is where the mind is free of any type of *saññā* that makes a mind automatically attach to something in the world (*loka*.) ***Pañcupādānakkhandha* DOES NOT arise while the mind is in the '*Satipaṭṭhāna Bhūmi*.'** That makes it possible to contemplate the teachings of the Buddha (i.e., engage in *Vipassanā*) without the interference from any type of "*lokiya saññā*," i.e., any type of *saññā* associated with any realm of the world.

Must Read Posts

"Kama Saññā – How to Bypass to Cultivate Satipaṭṭhāna" and "Loka and Nibbāna (Āloka) – Complete Overview."

17.2.10 Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī

August 30, 2025

An *anusotagāmī* automatically attaches to *pañcupādānakkhandha* and is trapped in the rebirth process. That explains '*dukkha samudaya*' or the 'origin of suffering.' A *paṭisotagāmī* understands that and also understands how to reverse that process, seeking '*dukkha nirodha*' or 'cessation of suffering.'

In Brief, '*pañcupādānakkhandha* Is Suffering'

1. The Buddha summarized the First Noble Truth about suffering in the "WebLink: suttacentral: *Dhammacakkappavattana* Sutta (SN 56.11)."

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*"Idam kho pana, bhikkhave, dukkhaṃ ariya saccam: jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhāṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhāṃ—**saṅkhittena pañcupādānakkhandhā dukkhā**."* **[*saṅkhittena* means through overthrown by defilements, *khitta* : [pp. of *khipati*] thrown; overthrown; casted away; upset.]**

Translated: *Bhikkhus*, What is the Noble Truth of Suffering? "Birth is suffering, getting old is suffering, getting sick is suffering, and dying is suffering. Having to associate with things one dislikes is suffering and separation from those one likes. If one does not get what one likes/craves/desires, that is suffering – **in brief, the origin of suffering is the *pañcupādānakkhandha***, i.e., **suffering will be present** as long as ***pañcupādānakkhandha*** arises (via sensory inputs)."

- *Pañc**upādāna**kkhandha* (***upādāna*** or **craving/desire** for *pañc**upādāna**kkhandha*) represents all we crave in this world. See #2 of "Essence of Buddhism – In the First Sutta."

Origin of Suffering = Origin of the World = *Pañcupādānakkhandha*

2. The "WebLink: suttacentral: *Dukkhasamudaya Sutta* (SN 35.106)" states that the **origin of suffering** is *cakkhu viññāṇa* arising dependent on the eye faculty (*cakkhu*) and the "mind-made *rūpa*" (created by the mind based on an external *rūpa*). It applies to all six types of *viññāṇa* arising based on the six sensory faculties.

- Any sensory input leads to automatic generation of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. **These are abbreviated terms representing *rūpa upādānakkhandha* through *viññāṇa upādānakkhandha***, i.e., *pañca upādānakkhandha* (*pañc**upādāna**kkhandha*). Many people mistakenly believe that *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* represent the ***pañcakkhandha***.
- The next *sutta* in the series, "WebLink: suttacentral: *Lokasamudaya Sutta* (SN 35.107)" states that the **origin of the world** is the same.
- In other words, the 'origin of the world' is the same as the 'origin of suffering', and both are due to sensory experiences, or more accurately, to the *kamma* accumulation that occurs when we become attached to sensory experiences.
- (**Note:** *Kammic* energies representing various parts of the 'world' first arise in the mind; then, at the appropriate time, they bring rebirths in those 'parts of the world.')
- Thus, sensory experiences, by themselves, do not lead to suffering (*Arahants* experience them too). **It is only if we attach to them with *rāga*, *dosa*, or moha that we generate *kammic* energies that sustain the rebirth process.**

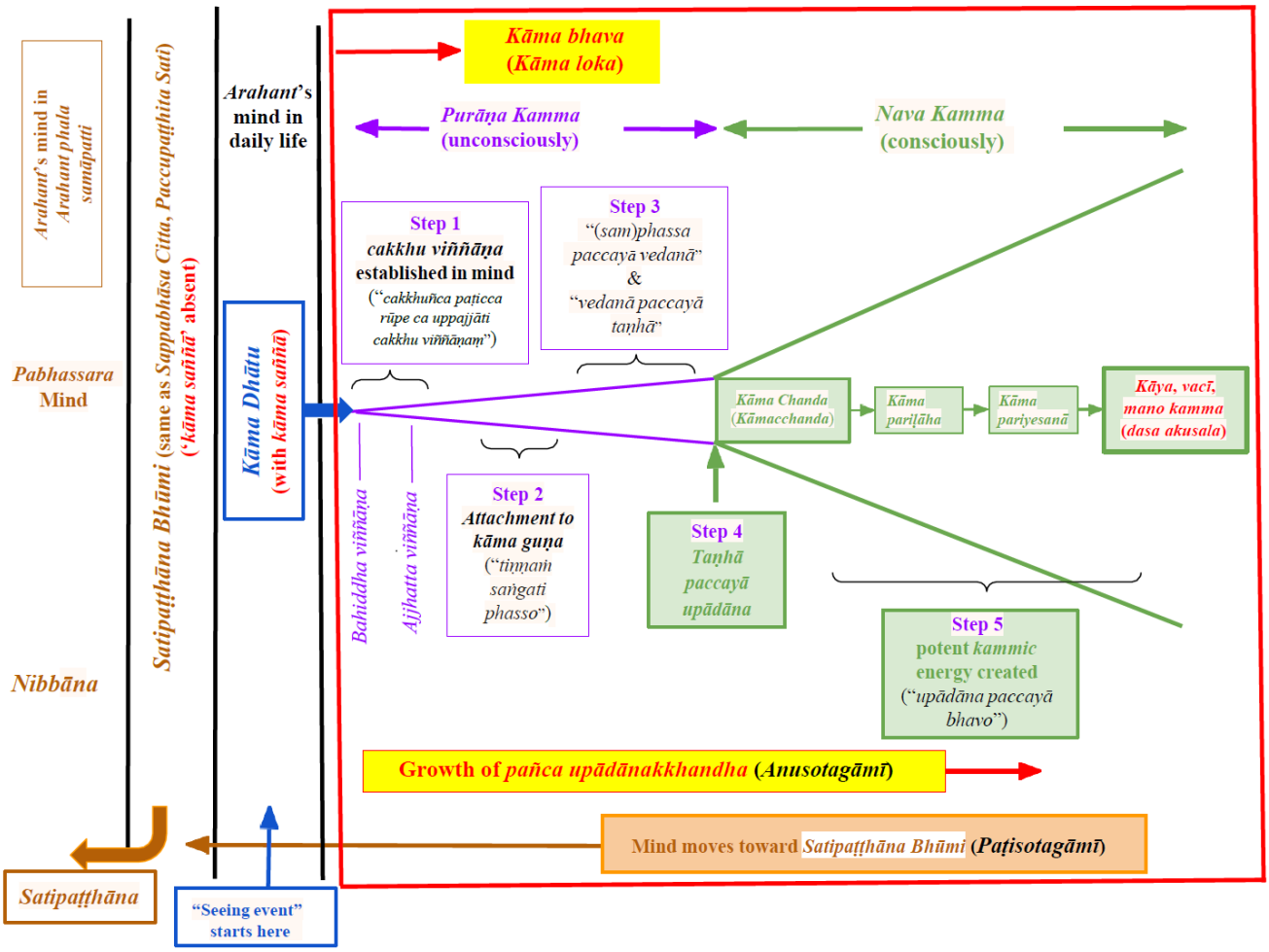
Origin of Suffering = Origin of the World = *Paṭicca Samuppāda*

3. As we know, *Paṭicca Samuppāda* processes are also initiated by sensory inputs; see, for example, "WebLink: suttacentral: *Loka Sutta* (SN12.44)." Also see #3 of "Paṭicca Samuppāda – Introduction."

- As we discuss below, the trigger for initiating a *Paṭicca Samuppāda* process (with '*avijjā paccayā saṅkhāra*') is the '(distorted) *saññā*'; see #4 below.
- Even for a totally uninteresting sensory event, the process starts with '*avijjā paccayā saṅkhāra*,' but may not get to the "*taṇhā paccayā upādāna*" step unless the sensory input is 'tempting enough.'
- Both the *Paṭicca Samuppāda* process and the growth of *pañc**upādāna**kkhandha* describe the same process in two different ways. They describe what happens to a mind when it receives sensory input.

4. Both the *Paṭicca Samuppāda* process and the growth of *pañcupādānakkhandha* (based on a "seeing event" in *kāma loka*) are depicted in the chart below.

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Overcoming Kāma Saññā - 2

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- The above chart illustrates how the mind attaches to a 'seeing event' and automatically generates the *pañcupādānakkhandha*. It would be the same for any sensory event through one of the six senses, including the mind, and resulting in *sota*, *ghāna*, *jivhā*, *kāya*, or *mano viññāṇa*.
- It is important to realize that the mind of anyone born in *kāma loka* (for simplicity, let us consider a human), the mind starts at the '*kāma dhātu*' stage with '*kāma saññā*' automatically arising. Note that '*kāma saññā*' can be categorized into six types: *rūpa saññā* for sights, through *dhamma saññā* for memories, corresponding to the six *āyatana*, from *cakkhu* (eye) through *mano* (mind).
- The progression of "mind contamination" based on the six types of *rūpa* is discussed in many *suttās* in SN 14. It is succinctly stated for a visual event in the "WebLink: suttacentral: *Saññānānatta Sutta* (SN14.7)."

It says: "***Rūpa*** *dhātuṁ, bhikkhave, paṭicca uppajjati rūpa saññā, rūpa saññaṁ paṭicca uppajjati rūpa saṅkappo, rūpa saṅkappaṁ paṭicca uppajjati rūpacchando, rūpacchandaṁ paṭicca uppajjati rūpapariḷāho, rūpapariḷāhaṁ paṭicca uppajjati rūpapariyesanā*"

- **Translation:** "*Rūpa dhātu* gives rise to a (distorted) perception of that **sight** (***rūpa*** *saññā*.) That perception gives rise to thoughts about it (*rūpa saṅkappa*). Thoughts give rise to the desire for such sights (*rūpacchanda*.) The desire for sights gives rise to the passion for sights (*rūpa pariḷāha*). The passion for sights gives rise to pursuing/investigating sights (*rūpa pariyesanā*). In the last one, "*pariyesanā*" means "investigations;" when one becomes interested in something, one investigates how to use it optimally.

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- **Note: *Rūpa*** *dhātu* in the above refers to **sights** in *kāma loka* (and not to *rūpa dhātu* for *rūpa loka*). The *sutta* goes on to repeat the same verses for *sadda dhātu* through *dhamma dhātu*, covering all six senses present in *kāma loka*.
- See #7 of "Is Cakkhu Viññāṇa Free of Defilements?" More details in "Contamination of a Human Mind – Detailed Analysis." Please let me know in the forum if these old posts need to be revised for more clarity.

Paṭisotagāmī in *Kama Loka* – Overcoming the *Kāma Saññā*

5. In the post "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna," we discussed the necessary steps to stop the 'growth of the *pañcupādānakkhandha*' and to move the mind toward the '*kāma dhātu*' stage (see chart above). Please read that post (starting with #3) to review.

- That *paṭisotagāmī* process is also shown in the above chart.
- I will discuss the steps for a *paṭisotagāmī* to reach the *Satipaṭṭhāna Bhūmi* in detail in upcoming posts. First, it is beneficial to gain a general understanding of the Buddha's worldview.
- In particular, it is important to understand the critical role of the 'distorted *saññā*' ('*kāma saññā*' for a human) that forces a mind to act with *avijjā* at the very beginning of the sensory interaction, i.e., at the '*kāma dhātu*' stage; see the chart above.

6. Thus, the same '*kāma saññā*' arises for an *Arahant* as for a *puthujjana*. Here, '*kāma*' does not mean 'sexual' but refers to the types of *saññā* associated with the *kāma loka* (in our example, in humans). For example, an *Arahant* or a *puthujjana* would see a beautiful woman as such and honey to be sweet, or a rose to 'smell good.' All those are '*saññā*' that can trigger attachment to the respective sensory inputs.

- Whether a given mind would attach to that *saññā* (and the strength of the attachment) depends on the number of unbroken *saṁyojana*. There are ten *saṁyojana* that bind a mind to the world, and all of them are broken for an *Arahant*. Thus, the mind of an *Arahant* will not attach to any sensory input, and thus, will not 'move into *kāma loka*' represented by the 'pink box.'
- On the other hand, the mind of a *puthujjana* will be attached via all ten *saṁyojana* and 'move into *kāma loka.*'
- Another point is that **Step 1** will happen for **any sensory event** in *kāma loka* for anyone below the *Anāgāmi* stage. That step depends only on the unbroken *saṁyojana*. **However, those events that are not enticing do not progress into Step 2**.

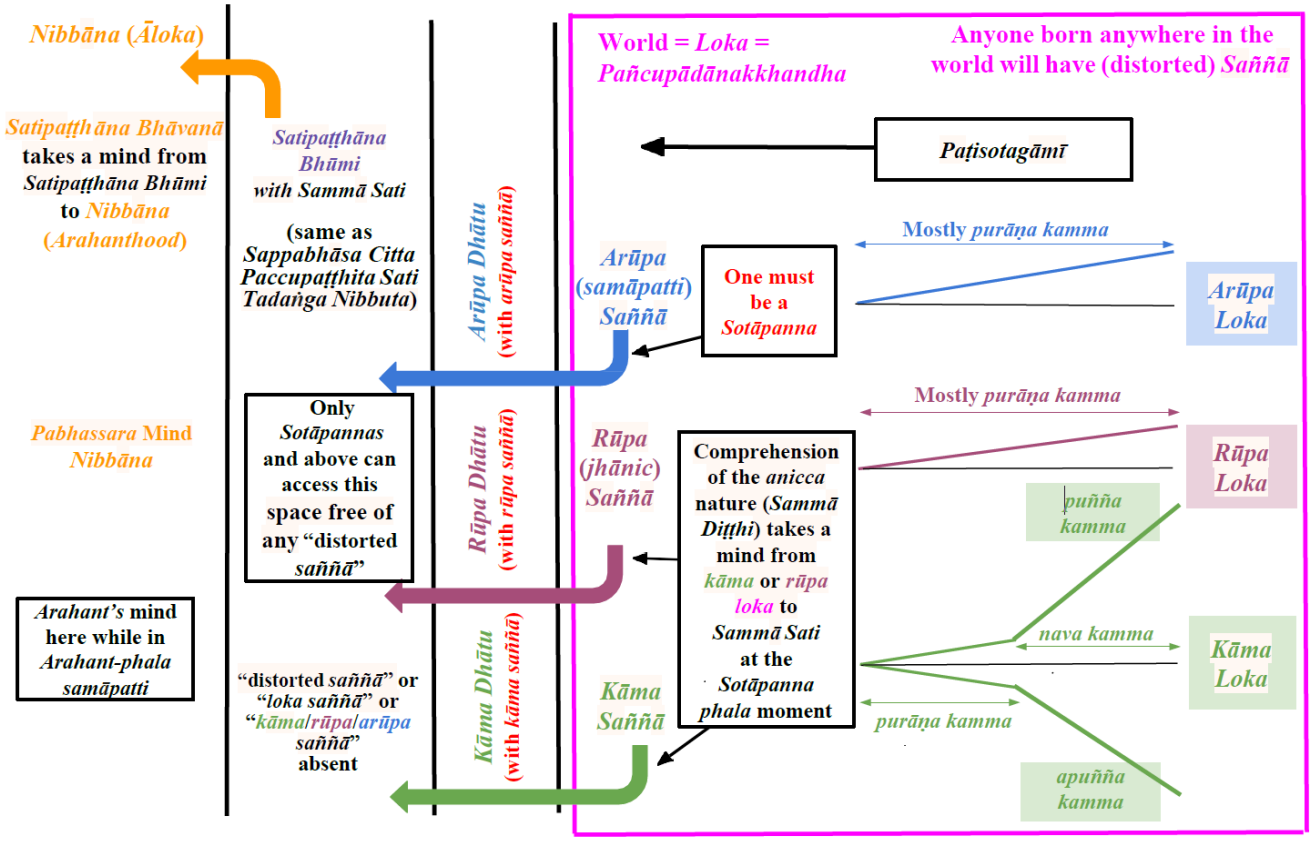
7. The above chart explains how the mind of a *puthujjana* in *kāma loka* ALWAYS moves to the right and AWAY from the *Satipaṭṭhāna Bhūmi* and *Nibbāna*.

- The above chart was discussed in "Growth of Pañcupādānakkhandha – 'Anusotagāmī'" and "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna."
- Now, we can generalize the process for 'all three *lokas*' within the world, i.e., *kāma loka*, *rūpa loka*, and *arūpa loka*.

Full Picture for the Whole World

8. The following chart includes *rūpa loka* and *arūpa loka* to generalize to the 'whole world.' The First Noble Truth is also depicted in the chart, as we discuss below.

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1. **A mind must be freed from *kāma saññā*, *rūpa saññā*, or *arūpa saññā* to attain a *magga phala*.**
2. **As long as one is with a "*loka saññā*" one cannot attain any *magga phala*.**
3. **When a mind becomes temporarily free of *pañca nīvaraṇa*, it can get to *Satipaṭṭhāna Bhūmi*.**

Distorted Saññā, Loka, and Nibbāna – 2

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- The above chart presents the full picture with *kāma loka*, *rūpa loka*, and *arūpa loka*.
- **Just like a human attaches to the *kāma saññā* in *kāma loka*, (an *anariya*) *rūpa loka Brahma* would attach to the '*jhāna saññā*,' and (an *anariya*) *arūpa loka Brahma* would attach to the '*arūpa samāpatti saññā*.' Of course, a human below the *Arahant* stage in a *rūpa loka jhāna* or an *arūpa loka samāpatti* will also attach to those corresponding 'distorted *saññā*.'** Since an *Arahant* has eliminated all ten *saṁyojana*, their minds will not attach to any 'distorted *saññā*.'
- Just like a human in the *kāma loka* can become a *paṭisotagāmī* and reverse the growth of the *pañcupādānakkhandha* to overcome the *kāma saññā* and jump over to the *Satipaṭṭhāna Bhūmi*, a *rūpa loka Brahma* (or a human *yogi* in a *jhāna*) can become a *paṭisotagāmī* and reverse the growth of the *pañcupādānakkhandha* to overcome the *rūpa* (*jhāna*) *saññā* and jump over to the *Satipaṭṭhāna Bhūmi*.
- Similarly, an *arūpa loka Brahma* (or a human *yogi* in an *arūpa samāpatti*) can become a *paṭisotagāmī* and reverse the growth of the *pañcupādānakkhandha* to overcome the *arūpa* (*samāpatti*) *saññā* and jump over to the *Satipaṭṭhāna Bhūmi*.
- The same *Satipaṭṭhāna Bhūmi* is common to all and can be accessed from *kāma*, *rūpa*, or *arūpa loka*. One can attain a *magga phala* only from the *Satipaṭṭhāna Bhūmi*.
- We discussed the above chart in "Loka and Nibbāna (Āloka) – Complete Overview."

Satipaṭṭhāna Bhūmi is easier to access from *Jhāna*/*Samāpatti*

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9. The '*nava kamma*' stage is mostly absent in *rūpa* and *arūpa loka*, since those *dasa akusala* committed via the body and speech do not get to materialize there (*Brahmās* do not have dense bodies, and also the mindset to commit stealing, lying, etc. is temporarily shut off for those realms).

- Therefore, the *Satipaṭṭhāna Bhūmi* is easier to access from the *rūpa loka* or *arūpa loka*; the "WebLink: suttacentral: *Jhāna Sutta* (AN 9.36)" clarifies that one can reach *magga phala* from any of the *jhānic* states, i.e., in principle, it is easier to be a *paṭisotagāmī* if one has cultivated *jhāna*.
- However, many people who attain *jhānās* struggle to perceive the *anicca* nature of the *jhānic* states, since the *jhānic* experience is orders of magnitude better than any sensual pleasure. Also, some erroneously believe it is *Nibbāna.* We will discuss that in upcoming posts.
- One key point is that *jhānās* are not necessary to attain *magga phala*. There are numerous examples in the *Tipiṭaka*, such as those of Aṅgulimāla, Yasa kulaputta, and Ālavaka, among others.
- Many *suttās* describe how to proceed through all the *jhānās* and *samāpattis* in a sequential order and attain *Arahanthood* from the highest; they also possess many supernormal powers. See, for example, "WebLink: suttacentral: *Subha Sutta* (DN 10)." Such an *Arahant* is an ***Ubhatobhāgavimutta Arahant.*** *Arahants* with and without *jhāna* are discussed in "Samādhi, Jhāna, and Sammā Samādhi."

Summary

10. The following is a critical factor that keeps a living being trapped in the rebirth process.

- "*Lokiya saññā*" or 'distorted *saññā*' associated with the world (*kāma saññā* in *kāma loka*, *rūpa jhāna saññā* in *rūpa loka*, and *arūpa samāpatti saññā* in *arūpa loka*) makes a mind automatically attach to the respective *loka* or realm.
- That is how *avijjā* is triggered automatically with any sensory input and initiates a *pañcupādānakkhandha* process with the mind attaching to '*kāma saññā*' as discussed in #4 above (and simultaneously a *Paṭicca Samuppāda* process, i.e., a *Paṭicca Samuppāda* process inevitably starts with "*avijjā paccayā saṅkhāra*" even if many of them do not advance to the "*taṇhā paccayā upādāna*" step to accumulate 'new strong *kammic* energies').
- Thus, the role of the 'distorted *saññā*' is a critical factor in triggering *avijjā* for any and all sensory inputs. **This is not known, nor is it understood by most people these days.** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)," "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on 'Distorted Saññā'," and "Mūlapariyāya Sutta – The Root of All Things."

11. Thus, it is critical to **overcome that 'distorted *saññā*' (and enter the *Satipaṭṭhāna Bhūmi*)** for a mind to be able to grasp the deeper teachings of the Buddha and **to attain higher *magga phala***, especially the *Anāgāmi* and *Arahant* stages.

- **Even if the above details are not known, one's mind will enter the *Satipaṭṭhāna Bhūmi* at the time of attaining the *Sotāpanna phala* moment.** This can occur while listening to a lengthy discourse or while engaging in deep contemplation (insight meditation or *Vipassanā*).
- **The *Sotāpanna phala* moment requires only grasping the futility of pursuing sensory pleasures.** Yet, the charts above could make it easier to see that.
- However, for higher *magga phala*, especially the *Anāgāmi* and *Arahant* stages, deep contemplation for longer times in the *Satipaṭṭhāna Bhūmi* is required. That is because getting rid of *kāma rāga*, *rūpa rāga*, and *arūpa rāga* requires eliminating *kāma saññā*, *rūpa saññā* (*jhānic saññā*), and *arūpa saññā* (*saññā* associated with *arūpa samāpatti*). Those *saññā* are hard to overcome!
- ***Satipaṭṭhāna Bhāvanā* is tailored for a *Sotāpanna Anugāmi*, *Sotāpanna*, or a *Sakadāgāmi* to attain the *Anāgāmi* and *Arahant* stages.** However, knowing the details of *Satipaṭṭhāna* can also be helpful in attaining lower *magga phala*.

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17.2.11 Avijjā is Triggered by Kāma Saññā in Kāma Loka

September 13, 2025

Avijjā is defined as "ignorance of the Four Noble Truths." The Four Noble Truths explain how suffering in the *kāma loka* arises via attaching to "worldly pleasures" with *kāma rāga*. Here, we discuss how such "perceptions of worldly pleasures" are mind-made and arise via *kāma saññā* generated by *Paṭicca Samuppāda*. We can say that *avijjā* is the ignorance of this "mind-fooling" mechanism.

Root Causes of Suffering – *Avijjā* and *Taṇhā*

1. Those who are exposed to Buddha's teachings know that a root cause of suffering is the ignorance of the Four Noble Truths (*avijjā*). Sometimes the root cause is stated as our tendency to attach to sensory pleasures, i.e., *taṇhā*.

- However, as we all know, it is not easy to overcome our tendency to attach to sensory pleasures.
- No matter how hard we try, it is quite hard to overcome that 'instinct' or 'the perception' that certain sights, to tastes (to take just two examples) have 'attractive qualities' embedded in them.
- Men are attracted to "good looking women' and vice versa, and we all like to eat tasty foods.

The Greatest Magic Trick – The "Mundane Reality"

2. Everything that falls within "the world" (all sentient beings and the external environment) is very much real. Scientists conduct numerous studies on human health and bodily functions (medical field), animals (zoology and veterinary science), plants and trees (biology), and the motion of inert objects in physics (ranging from microscopic particles to the motion of the stars and planets).

- Scientists can design rockets to go to the Moon. The Moon is real, and the rocket getting there and coming back is real.
- When it comes to our sensory experiences, any investigations done within conventional methods also confirm our experiences.
- For example, humans experience sweetness when consuming honey or sugar. Scientists have confirmed that the sweetness of sugar comes from the sucrose molecules it contains. We can call this the '**mundane reality**.'
- In **mundane reality**, there are 'mind-pleasing things' in the world: sights, sounds, tastes, smells, and touches. Those are 'external *rūpa*' in the world. In this **mundane reality**, **pleasures seem to be embedded in those *rūpa***. For example, honey has a sweet taste, and the conventional understanding is that the sweet taste is in honey. Same for the sights and other sensory experiences.

'Greatest Magic Trick' Cannot be Uncovered within the World

3. Until a Buddha is born in the world, humans can only know about the **mundane reality**. There were *yogis* (like Āḷāra Kālāma and Uddaka Rāmaputta) who realized the drawbacks of sensory pleasures; they saw how people engage in immoral actions seeking sensory pleasures. Furthermore, they found that abstaining from sensory pleasures enabled them to cultivate *jhāna*, which they found to be far superior to sensory pleasures.

- However, since they also believed sensory pleasures are embedded in external *rūpa*, **they went deep into the jungles to escape sensory attractions.**
- That enabled them to cultivate *rūpa jhāna* and *arūpa samāpatti*. However, that approach did not release them from future suffering. **That is because those '*jhānic* or *samāpatti* pleasures' available in the *rūpa* and *arūpa lokas* are also 'tricks' created by the mind!**

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- Initially, the Buddha (or more correctly, the *Bodhisatta*) learned those techniques from the two *yogis*.
- However, the *Bodhisatta* realized that their approach to attaining *jhānās* (by suppressing *kāma rāga* by hiding in the jungles) did not break the bonds of *saṁsāra*. That is when he left them and discovered the **ultimate reality** of the world. It revealed that "mind-pleasing sensations' are generated in the mind itself **(via *'jhāna saññā'* in *rūpa loka, 'samāpatti saññā'* in *arūpa loka*, and *'kāma saññā'* in *kāma loka*)**.
- For simplicity, we will focus on '*kāma saññā*' in *kāma loka* below.

The 'Ultimate Reality' Uncovered by the Buddha

4. What if we come to realize that any food item, no matter how tasty, has no intrinsic taste in it? What if we can realize that no woman (or a man) is intrinsically attractive? **That all this time, we have been fooled by the greatest 'magic trick'?**

- **That will make it much easier to give up cravings (*taṇhā*) for 'sensual pleasures.'**
- That is exactly what the Buddha taught. He discovered that the 'trick' has two parts: (i) Because of our 'wrong perception' of sensual pleasures (*kāma saññā*), we generate (*abhi*)*saṅkhāra*, which in turn generates *kammic* energies, (ii) *Kammic* energies accumulated over lives lead to future rebirths that will generate **corresponding *viparīta* (distorted) *saññā*.**
- Thus, those who cultivate *jhāna*, for example, generate *kammic* energies to bring future rebirths with '*jhāna saññā*' in *rūpa loka*. **However, until the corresponding *saṁyojana* are broken via the comprehension of this mechanism, no one is released from rebirth among the 31 realms.**
- **Thus, it is a vicious cycle that cannot be broken until a Buddha discovers that process!**

Two Realities and *Paramattha Dhamma*

5. Ignoring the "pleasurable sensation" of worldly pleasures (especially sights, sounds, tastes, smells, touches) will become much easier if they turn out to be "not real." The Buddha pointed out that there are two "realities."

i. What we experience through our senses is real because our bodies and the world around us are all supposed to provide such sensations. This is the **mundane reality**.

ii. However, that is not the **ultimate reality** (*paramattha dhammā*) because the world is sustained via "our collective mind constructs." Here, "us" means "all sentient beings." See "Paṭicca Samuppāda Creates the External World, Too!."

Avijjā Is the Inability to Grasp That Process

6. One key aspect of *avijjā* is the inability to grasp that profound teaching.

- We all have enjoyed seeing conventional magic tricks. If it is easy to figure out the trick, there is no enjoyment. However, if it becomes difficult to figure out the trick, we may even believe that it is a real effect.
- The 'magic trick' associated with life is the greatest one anyone has ever experienced. Even when explained by a Buddha, it is not easy to figure out the 'trick.'

7. Most people realize they need to stop attaching to sensory pleasures to even attain a *jhāna*, let alone to attain *Nibbāna*.

- However, it is not easy to do (especially if they don't know about the 'trick'). People today are bombarded with sensory attractions (movies, TV, video games, etc.), and it's much harder to even suppress the desire to enjoy sensory pleasures.

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- **However, if they can understand that all those sensory pleasures are not real, and are mind-made, it becomes easier not only to suppress them, but also to make a determined effort to eliminate them.**
- That is why I think it is quite useful for anyone to try to understand the importance of "seeing with wisdom' the origin of the "distorted *saññā*' (types of *saññā* present in *kāma*, *rūpa*, and *arūpa loka*). It is enough to understand the '*kāma saññā*' in *kāma loka*; the same principle applies to *rūpa* and *arūpa loka*.

Attachment to a Mirage Is the Cause of All Suffering!

8. The basic idea of how suffering arises according to Buddha's teachings can be explained as follows: (i) There are pleasurable things (sights, sounds, tastes, smells, touches, and memories). (ii) When we try to get "more of them," we tend to engage in immoral deeds (*akusala kamma*). (iii) Those *akusala kamma* are responsible not only for suffering (sickness, injuries, etc) during life but also for bringing rebirths in "undesired realms" like the animal realm.

- Therefore, the solution to the problem of suffering is "not to attach to pleasurable things." Yet, that is easier said than done!
- It could be worse, because if one tries to avoid "pleasurable things," that can lead to anger or at least frustration.

Avijjā and *Taṇhā* Can be Stopped from Arising!

9. Please think about the above. It seems to be an unresolvable problem. **Yet, it can be done by understanding the 'trick.'**

- The key is to understand the root cause of *avijjā* and *taṇhā*. **That both are *Paṭicca Samuppanna* (arising via *Paṭicca Samuppāda*) and arise due to '*kāma saññā*' in *kāma loka*.**
- Let us discuss that critical idea using a couple of *suttās*.

Role of *Saññā* in Triggering *Avijjā* and *Taṇhā*

10. In the "WebLink: suttacentral: *Gotama Sutta* (SN 12.10)," the Buddha described how he realized how the whole world is created via *Paṭicca Samuppāda*.

- @marker 2.1: He realized that all the suffering associated with old age (*jarā*), death (*maraṇa*), etc., is initiated by each rebirth (*jāti*). **Whenever *jāti* arises, it always endures suffering and ultimately leads to suffering.** Suffering cannot be stopped until *jāti* is stopped.
- However, how does the mind create the seeds (*kammic* energy) that lead to *jāti*? The mind must focus its attention on something enticing to attach to it and generate *kammic* energy. @marker 2.2: '*kimhi nu kho sati jarāmaraṇaṁ hoti, kiṁpaccayā jarāmaraṇan'ti*?

11. The **breakthrough came:** "*Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo: 'jātiyā kho sati jarāmaraṇaṁ hoti, jātipaccayā jarāmaraṇan'ti*" OR "I realized with wisdom:'When rebirth exists there's old age and death. Old age and death are conditional on rebirth.'

- Then, @marker 3.1, he goes through the steps that lead to *jāti*. Those are *bhava* (which is accumulated *kammic* energy), *upādāna* (consciously attaching sensory inputs seeking 'pleasures'), *taṇhā, samphassa-jā-vedanā, samphassa, salāyatana* (12 types of *ajjhatta* and *bahiddha āyatana*), *nāmarūpa, viññāṇa, saṅkhāra*, and *avijjā*.
- @marker 4.1: Therefore, the generation of *jāti* begins with "*avijjā paccayā saṅkhārā*" and proceeds through the nine steps to culminate in "*evametassa kevalassa dukkhakkhandhassa samudayo hoti*" or "all kinds of suffering."

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- He concluded "That is how this entire mass of suffering **originates**" or "*evametassa kevalassa dukkhakkhandhassa* ***samudayo*** *hoti*" (@marker 4.3).
- That was the realization of the "previously unheard Dhamma of a Buddha" (@marker 4.4).

All Terms in *Paṭicca Samuppāda* Arise in the Mind

12. It is critical to realize that **all terms in *Paṭicca Samuppāda* arise in the mind first**.

- It is clear that the initial terms are all associated with the mind, ranging from *avijjā* to *bhava*. *Bhava* is *kammic* energy accumulated via *kamma* done via the body, speech, and mind, all of which are based on (*abhi*)*saṅkhāra* that arise in the mind.
- It is customary to associate *jāti* with only "births with a physical body." **However, initial *jāti* arise in the mind while one is accumulating *kammic* energy.** Consider the case of a person (X) in the process of killing another (Y) by repeatedly stabbing with a knife. First, the thoughts of killing arise in the mind (*mano saṅkhāra*); then X may threaten Y with speech (*vacī saṅkhāra*); then X is engaged in stabbing Y (that physical action is done with *kāya saṅkhāra*). All types of *saṅkhāra* arise in the mind. The critical point is that while generating the three types of *saṅkhāra*, X has the mindset of an animal or a hell being; X is literally "born a vicious animal." Once the killing is done, X may 'come back to his old self' and may even regret killing Y. Thus, X was temporarily "born a vicious animal," and then that "*jāti*" goes through some of the steps of *jarā*, *maraṇa*, *soka*, etc. That 'temporary *jāti*' will end up in *maraṇa*.

13. X has now accumulated *kammic* energy suitable to bring rebirth as an animal. That will remain in *viññāṇa dhātu* as "*bhava* energy" and can lead to X being reborn as an animal in the future. That will also correspond to "*bhava paccayā jāti*" in a *Paṭicca Samuppāda* cycle at a future time when bringing that rebirth!

- One must be able to differentiate such occurrences and **not try to apply "*bhava paccayā jāti*" only for rebirth**.
- We can make a couple of critical observations based on the above discussion.

"*avijjā paccayā saṅkhāra*" = "*avijjāya sati saṅkhārā honti*"

14. Another critical point can be resolved with the above discussion. We saw that the complete *Paṭicca Samuppāda* process runs in the mind first to generate *bhava* or *kammic* energy that could (depending on the conditions) bring future *vipāka*. Furthermore, the step "*upādāna paccayā bhava*" and "*bhava paccayā jāti*" steps must arise in the mind at the *cuti-paṭisandhi* moment to grasp a new existence.

- However, for that to happen, a *Paṭicca Samuppāda* process must be initiated at the *cuti-paṭisandhi* moment with the initial step "*avijjā paccayā saṅkhārā*."
- In the above-discussed "WebLink: suttacentral: *Gotama Sutta* (SN 12.10)," the following verse appears @marker 3.13: "*avijjāya kho* ***sati*** *saṅkhārā honti, avijjā paccayā saṅkhārā'ti*." **Translation:** "when *avijjā* **manifests in the mind**, *saṅkhārā* arise, (which means the same as) *avijjā paccayā saṅkhārā.*"
- It is confirmed by reciting the opposite too @marker 6.13: "*avijjāya kho* ***asati*** *saṅkhārā na honti, avijjā nirodhā saṅkhāra nirodho'ti*." **Translation:** "When *avijjā* **does not manifest in the mind**, *saṅkhārā* **do not** arise, (which means the same as) with **cessation (*nirodha*) of *avijjā*, *saṅkhārā* will also not arise (*nirodha*)**."
- These points also appear in other *suttās*; see, for example, "WebLink: suttacentral: *Parivīmaṁsana Sutta* (SN 12.51)."
- **Now we come to the focal point of this post.**

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It is "Built-in *Saññā*" That Triggers *Avijjā*

15. All the terms in *Paṭicca Samuppāda* are "*paṭiccasamuppannā dhammā*" or "dependently originated phenomena." See "WebLink: suttacentral: *Paccaya Sutta* (SN 12.20)."

- That means all those terms arise based on the preceding term. **Furthermore, each of the terms can be stopped from arising by stopping the preceding term from arising.**
- **A critical point here is that *avijjā* itself is a "*paṭiccasamuppannā dhammā*"** as stated @marker 4.13. The verse is: "***avijjā**, bhikkhave, **aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā***" OR "***avijjā* (ignorance)** is of ***anicca* nature, conditioned, dependently originated, liable to cease by stopping *rāga* (*vayadhammā virāgadhammā*), and thus can be stopped from arising (*nirodhadhammā*)**."
- How *avijjā* is triggered by the "distorted or *viparīta saññā*" that is built into us is discussed in many *suttās*, and I have discussed a few. See, for example, "Mūlapariyāya Sutta – The Root of All Things," "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)," "Saññā Nidānā hi Papañca Saṅkhā – Immoral Thoughts Based on 'Distorted Saññā'," and "Kalahavivāda Sutta – Origin of Fights and Disputes."

16. **Then the question arises:** Why isn't there a term "*saññā paccayā avijjā*" in *Paṭicca Samuppāda*?

- **That is because *saññā* ("distorted or *viparīta saññā*") cannot be stopped from arising!** It is built into our bodies as well as into the external sensory objects in the world. In contrast, all terms in *Paṭicca Samuppāda* can be stopped from arising; that is why it is not included.
- **However, once a mind fully comprehends the 'true nature of the world' (*yathābhūta ñāṇa*), it will not trigger *avijjā* based on that 'distorted or *viparīta saññā*.'**
- That *yathābhūta ñāṇa* is realized in the four stages of *Nibbāna* (*Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, *Arahant*), completing at the *Arahant* stage.
- Thus, even the mind of an *Arahant* generates that "distorted or *viparīta saññā*" but will not attach to any sensory input based on it.

Summary

17. With any sensory input, the mind creates its own version of the external sensory input, i.e., the mind-made *rūpa* does not reflect the true nature of the external *rūpa*. The mind creates its version of that external *rūpa* based on the "distorted or *viparīta saññā*" that it experiences simultaneously with the incoming sensory input.

- For example (as I have mentioned many times), the sweet taste of honey is a "distorted or *viparīta saññā*." Such a taste is not in honey in the **ultimate reality**. Yet, scientists who study these things can prove that the sweet taste of honey is real and is due to the presence of sucrose molecules in honey. This is the **mundane reality**. **Until one comprehends the ultimate reality, one remains trapped in the mundane reality, and thus, in the cycle of rebirth.**
- Our bodies AND honey both arise via *Paṭicca Samuppāda*. The sensors in human tongues are designed to provide a "distorted or *viparīta saññā*" of a "sweet taste" upon encountering sucrose molecules in honey or sugar.
- Yet, in other species (we can compare only with animals since we don't see beings in other realms), sugar may not provide a "sweet sensation" with their tongues. That holds for many animals like tigers or cows. However, there are some animals, such as bears, that also experience the sweet taste.

18. When the mind of a *puthujjana* experiences such a *saññā*, it attaches to it, because of the ignorance (*avijjā*) that they believe that *saññā* is associated with that external object, whether it is the sweet taste of honey or the beauty of a woman.

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- However, an *Arahant* has "seen with wisdom (*paññā*)" that those "attractive qualities" (*kāma guṇa*) are not inherent in honey or women, but that impression is automatically generated by our minds. **That is why "*saññā*" is called a mirage, and *viññāṇa* is called a magician by the Buddha.** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

"Built-in *Saññā*" Does Not Operate in *Satipaṭṭhāna Bhūmi*

19. **Another critical point:** The "distorted or *viparīta saññā*" does not arise while the mind is in *Satipaṭṭhāna Bhūmi.*

- We have discussed how it is possible for the mind of a *Sotāpanna* to become free of the *kāma saññā* ("distorted or *viparīta saññā*" in *kāma loka*) and transition to the *Satipaṭṭhāna Bhūmi.*
- We have discussed that in "Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna" among other posts.
- If one can get to the *Satipaṭṭhāna Bhūmi*, one can verify that for oneself. The mind becomes free of the '*kāma saññā*', and one can think much more clearly. **One truly has "*Sammā Sati*" only while in the *Satipaṭṭhāna Bhūmi*.**

20. Posts in the current series at "Satipaṭṭhāna Sutta – New Series."

17.2.12 Saññā In Kāma, Rūpa, and Arūpa Loka

September 20, 2025

Saññā includes *kāma saññā*, *rūpa loka saññā*, and *arūpa loka saññā.* Sentient beings in *kāma*, *rūpa*, and *arūpa lokas* are all born with specific types of "distorted or *viparīta saññā*," also known as "*saññā vipallāsa*." That is the reason why attachment to sensual pleasures, *jhānic* pleasures, and *arūpa samāpatti* pleasures are difficult to overcome.

Can One Meditate Without focusing on a *Loka Saññā*?

1. The "WebLink: suttacentral: *Saññā Sutta* (AN 11.7)" Ven. Ānanda asks the Buddha: "*Siyā nu kho, bhante, bhikkhuno tathārūpo samādhi paṭilābho yathā neva* ***pathaviyaṁ pathavisaññī assa****, na* ***āpasmiṁ āposaññī*** *assa, na* ***tejasmiṁ tejosaññī*** *assa, na* ***vāyasmiṁ vāyosaññī*** *assa, na* ***ākāsānañcāyatane ākāsānañcāyatanasaññī*** *assa, na* ***viññāṇañcāyatane viññāṇañcāyatanasaññī*** *assa, na* ***ākiñcaññāyatane ākiñcaññāyatanasaññī*** *assa, na* ***nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññī*** *assa,* ***na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa****, yampidaṁ* ***diṭṭhaṁ sutaṁ mutaṁ viññātaṁ*** *pattaṁ pariyesitaṁ anuvicaritaṁ manasā,* ***tatrāpi na saññī assa****;* ***saññī ca pana assā"ti?"***

- I have highlighted different sections to make it easier to see the translation. Pāli grammar is different, so the order of sentence structure is somewhat confusing.
- **Translation:** "Could it be, *Bhante*, that a *bhikkhu* might gain a state of *samādhi* **without taking** in **the '*pathavisaññā* of a solid object**, ***āposaññā* of a liquid (say, water), *tejo saññā* of a fire, *vāyo saññā* of the wind, *ākāsānañcāyatana saññā*, *viññāṇañcāyatana saññā*, *ākiñcaññāyatana saññā*, *nevasaññānāsaññāyatana saññā*** **(those latter four for *arūpa loka samāpatti*), any *saññā* associated with this world (what we experience now), any *saññā* associated with a future existence**, or **any *saññā* associated with what is seen, heard, tastes, smelled, touched, or grasped by *viññāṇa*. And yet they would still perceive (still have a *saññā*)."**
- **The sentences highlighted in green refer to the four 'great elements' that are present in any realm.** They also refer to the types of *nimitta* (mind focus) used by *anariya yogis* to cultivate *rūpa loka jhāna* (*kasiṇa* meditations with a clay ball, a water bowl, a fire, and breath). **Those highlighted in**

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black refer to *arūpa loka samāpatti* and other existences. Those highlighted in purple refer to 'regular *saññā*' while living daily life.

- In the last sentence, Ven. Ānanda is asking **whether there is a *samādhi* without any of the above types of *saññā*, yet still with a *saññā*.**

"Cooling Down *Saññā*" is Associated With *Nibbāna*

2. @ marker 5.1, the Buddha says: "*Idhānanda, bhikkhu evaṁ saññī hoti: 'etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.*"

- **Translation:** Of course. There is such a *samādhi*: It is the "cooling down *saññā*" associated with *Nibbāna*: "'*etaṁ santaṁ etaṁ paṇītaṁ, yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti.*"
- That *saññā* associated with *Nibbāna* is devoid of any distortion in perception, i.e., without any *lokiya saññā* (any *saññā* associated with the world or *pañcupādānakkhandha*), which are all distorted (*viparīta*), i.e., with "*saññā vipallāsa.*"
- As we have discussed, even an *Arahant* living a daily life will experience *lokiya saññā* (without attaching to it). However, while in *Arahant-phala samāpatti* (re-experiencing the *Arahant-phala* experience), they experience the 'pure *saññā*' (without any distortions).
- Furthermore, anyone above the *Sotāpanna* stage can also experience that 'pure *saññā*' (without any distortions) **while in the *Satipaṭṭhāna Bhūmi***. See #19 in "Avijjā is Triggered by Kāma Saññā in Kāma Loka" and "Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna."

Sammā Samādhi Not Possible With *Loka Saññā*

3. At the marker 5.3, the Buddha emphasizes that '*Nibbānic saññā*' does not have any of the *lokiya saññā* listed in #1 above.

- After that conversation, Ven. Ānanda went to Ven. Sāriputta, and asked the same question.
- Venerable Ānanda was astonished to hear Ven. Sāriputta gives the same exact explanation. He uttered (@marker 10.1), "It's incredible, it's amazing! How the teacher and the disciple gave the exact same answer without any contradictions!"

Direct Evidence That *Ānāpānasati* Is Not Breath Meditation

4. The above *sutta* is direct evidence from the *Tipiṭaka* that breath meditation or any mundane *kasiṇa* meditation would not be a Buddhist meditation.

- Breath meditation takes *vāyo saññā* (*saññā* of air coming in and out of the nose) as the meditation focus. Mundane *kasiṇa* meditations by *anariya yogis* use a clay ball (*pathavi saññā*), a water bowl (*āpo saññā*), or a fire (*tejo saññā*) as the *nimitta* or the focus.
- As we have discussed (see "Loka and Nibbāna (Āloka) – Complete Overview"), there is **nothing common** between "the world" and *Nibbāna*. **Anything present in the *loka* is absent in *Nibbāna*.**
- In the mundane sense, "*loka*" is usually considered to be the physical world with people and the environment, extending to include stars, planets, etc., in the vast universe. But the Buddha most times referred to one's *pañcupādānakkhandha* as "one's world" (which gives rise to the external world).
- **There is absolutely nothing common between *Nibbāna* and "*loka*" in both of those interpretations.**
- **Therefore, anything associated with the "world/*loka*" cannot be taken as a *nimitta* for meditation or the cultivation of the Noble Path.**

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One Must be a *Sotāpanna* to Take the '*Nibbānic Saññā*'

5. However, one must be at least a *Sotāpanna* to be able to take the '*Nibbānic saññā*' (peaceful state of mind) as the focus for meditation, because they have experienced it at least momentarily.

- As we have discussed, a person 'sees with the *dhamma* eye' (or with '*dhamma cakkhu*' or 'with wisdom') the '*Nibbānic saññā*' without any types of 'distorted *saññā*' for the first time when attaining the *Sotāpanna phala* moment.
- As discussed, that happens when one overcomes any type of '*loka saññā*' while listening to a discourse or while contemplating Dhamma concepts. At that moment, the mind realizes the dangers of attaching to *pañcupādānakkhandha* and eliminates the first three *saṁyojana* that bind one to the rebirth process.
- Those three *saṁyojana* are associated with wrong views about the world (*pañcupādānakkhandha*), i.e., *sakkāya diṭṭhi*. Simultaneously, one would realize that just following rituals is not enough and cultivation of *paññā* is necessary, and any doubts about Buddha's teachings will be eliminated. Those latter two are related to *sīlabbata parāmāsa* and *vicikicchā*.

Understanding the Importance of Automatic Attachment to '*Loka Saññā*'

6. One also becomes a '*Sandiṭṭhiko*' at that moment of overcoming '*loka saññā*,' i.e., one can 'see with wisdom' how automatic attachment to the '*loka saññā*' at the very early stage of a sensory event takes one away from *Nibbāna* and leads to the start of another phase of the *pañcupādānakkhandha.* See "Sandiṭṭhiko – What Does It Mean?"

- That 'automatic attachment' will occur as long as the corresponding *saṁyojana* remains unbroken. This is discussed in "Growth of Pañcupādānakkhandha – 'Anusotagāmī'."
- For example, "*kāma saññā*" ("distorted *saññā*" in *kāma loka* due to the *kāma rāga saṁyojana*) will cause the mind to become automatically attached to any sensory input in *kāma loka* in Step 1 of a series of attachments (as discussed in the above post).
- An *Arahant* has eliminated all three of *kāma rāga*, *rūpa rāga*, and *arūpa rāga saṁyojana.* Thus, they will not attach to any of the '*loka saññā*.'

Variety of *Saññā* Is Highest in *Kāma Loka*

7. The number or types of '*loka saññā*' present in the 11 realms of *kāma loka* is the highest. '*Kāma assāda*' or 'sensual pleasures' with close contact with taste, smell, and touch (and with related sights and sounds) are present only in *kāma loka*, and they have the strongest types of associated '*loka saññā*' (for sex, tasty foods, and enticing sights, sounds, and smells). **These are called "*nānatta saññā*' or a 'wide variety of *saññā*.'**

- Then, in the sixteen *Brahma* realms in '*rūpa loka*,' the mind experiences a smaller number of *saññā*. In these realms, '*jhānic saññā*' is present. **Those are *savitakka*, *savicāra*, *pīti*, *sukha*, and *ekaggatā*.** As one moves up to higher *rūpa loka* realms, the number of *saññā* decreases, and so does the associated 'stress' or 'suffering.' By the fourth *jhāna*, the four of the '*jhānic saññā*' mentioned above have been eliminated, and one only experiences *ekaggatā*.
- In the '*arūpa loka*' (four *arūpa Brahma* realms), only the mind is present, and most of the time, the mind is focused on only one *saññā*. For example, in the *Ākāsānañcāyatana* and *Viññāṇañcāyatana* realms, the mind is focused on the infinite space and the infinite *viññāṇa*, respectively. These are the '*arūpa loka samāpatti*' with the least stress! The least stress (suffering) is experienced in those highest *Brahma* realms.
- Therefore, if an ***anariya yogi*** moves up systematically from the *kāma loka* to the *rūpa loka*, and eventually to the *arūpa loka*, the number of 'distorted *saññā*' experienced will reduce. That is why

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jhānic experiences are better than *kāma assāda* (sensual pleasures), and *arūpa samāpattis* are even better. However, those attainments are temporary, as discussed below.

- **Since an *Arahant*'s mind still receives the *kāma saññā*, they can enjoy *kāma assāda* without attaching to them. If they have cultivated *jhāna* or *arūpa samāpatti*, they can experience those as well, without attaching to them!**

Ubhatobhāgavimutta Arahants – Proceeding via *Jhāna* and *Samāpatti*

8. During the days of the Buddhās (especially in the early days), there were *ubhatobhāgavimutta Arahants* who attained *Arahanthood* in a systematic way, overcoming the *saññās* present in the *kāma loka*, *rūpa loka*, and *arūpa loka* in that order. While some proceeded through all the steps (all *rūpa jhāna* and all *arūpa samāpatti*), others either attained *Arahanthood* from intermediate *jhānic* or *samāpatti* states (or directly from the *kāma loka*). [***Ubhatobhāgavimutta*** is a person. (a) He who is free from two causes. (b) He who is free from two causes. (c) He who is freed from two causes twice. He who is free from two causes.]

- This is discussed in many *suttās*. Let us consider the "WebLink: suttacentral: *Mahāmālukya Sutta* (MN 64)."
- I have linked to where it describes attaining the **first *Ariya jhāna*** by **eliminating the first five *saṁyojanā*.** At marker 9.7, it says one can attain *Arahanthood* from there by seeing the **unfruitful nature of all existence** (@9.3: "*So yadeva tattha hoti rūpagataṁ vedanāgataṁ sannagataṁ saṅkhāragataṁ viññāṇagataṁ* ***te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati***") and by contempalting the '***Nibbānic sukha***' (@9.6: "'***etaṁ santaṁ etaṁ paṇītaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan'ti***.")
- If they don't attain *Arahanthood* from the first *jhāna*, they can move to the second *jhāna* by only eliminating the ***vitakka/vicāra*** (@10.12.1: "..***vitakkavicārānaṁ vūpasamā***").

9. Then the *sutta* repeats that process for all four *jhānās*, i.e., some attain *Arahanthood* from the second, third, or fourth *jhāna*, but others may just move up to the next *jhāna*.

- @13.1, the *sutta* describes a *Sekha* who does not attain *Arahanthood* from the fourth *jhāna*, but moves up to the first *arūpa samāpatti* (*ākāsānañcāyatana*) by having overcome all types of *saññā* up to that time ('..*sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā..*').
- Then the same process is applied to the subsequent steps involving the other three realms in the *arūpa loka* (*viññāṇañcāyatana*, *ākiñcaññāyatana*, and *nevasaññānāsaññāyatana*).
- Once the remaining trace of '*loka saññā*' in *nevasaññānāsaññāyatana* is removed, one moves to '*saññāvedayitanirodha*' or '*nirodha samāpatti.*' Note that '*saññāvedayitanirodha*' is abbreviated for '*saññā avcedayita nirodha*' or the 'cessation of *vedanā* and *saññā*' **meaning actual experience of *Nibbāna* with the cessation of all thoughts."** That is why it is called '*nirodha samāpatti.*'
- **That is where all *saññā* associated with the world are absent, and one can experience 'full *Nibbāna*' even while alive.**

Nibbāna Is the Same for All *Arahants*

10. Finally, @marker 16.1 Ven. Ānanda asked the Buddha, "*Eso ce, bhante, maggo esā paṭipadā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ pahānāya, atha kiñcarahi* ***idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino***' *ti*?"

- **Translation:** "..how come some *Arahants* here are ***cetovimutti* (with all the *jhāna* and *samāpatti*)** while others are released without attaining ***cetovimutti* (i.e., they are only *paññāvimutti*)**?

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- The Buddha explains that it is due to the disparity of their faculties (not sense faculties, but *sati*, *saddhā*, *viriya*, *samādhi*, *paññā*). Some attain *Arahanthood* without cultivating a single *jhāna*; some attain *Arahanthood* via a *jhāna* or a *samāpatti*; a relatively few attain all the *jhānās* and *samāpattis* and have the capability to enter '*nirodha samāpatti*' and experience 'full *Nibbāna*' even while alive.
- The ultimate attainment, *Nibbāna*, is the same for any type of *Arahant* or the Buddha. ***Nibbānā* is reached when *rāga*, *dosa*, and *moha* cease to arise in the mind.**
- Finally, in the "WebLink: suttacentral: *Anupada Sutta* (MN 111)," the Buddha describes how Ven. Sāriputta sequentially attained all the *jhānās* and *samāpattis*, ending in *nirodha samāpatti* (as discussed in #9 above).

Sansāric Journey Among the 31 Realms

11. **Regardless of the realm one is presently in**, one could be reborn in any of the 31 realms in the future (including in the lowest four realms or the *apāyās*), **if all ten *saṁyojana* remain intact.**

- One could cultivate *anariya jhāna* and be reborn in the *rūpa loka* and live in a '*rūpa loka*' realm for millions of years.
- Some others transcend *jhānās* and cultivate *anariya arūpa samāpatti*. They will be reborn in a realm in the '*arūpa loka*' and may live there for even longer.
- **However, they will all still have all ten *saṁyojana* unbroken, and thus, they will** always come back to the human realm first. After that, they could be reborn even in an *apāya*.
- **This is why it is crucial to comprehend how the *saṁyojana* can be broken and the ensuing consequences. We will do that in the upcoming posts.**

'Distorted *Saññā*' In the *Arūpa Loka*

12. From the above discussion, we can make a critical observation. Even focusing the mind on empty space (to attain *ākāsānañcāyatana samāpatti*) is done with 'distorted/*viparīta saññā*.'

- It is easy to understand how the mind becomes attached to a 'likeable sensory input' such as tasty food or a *jhānic* experience (both belong to *rāga*). We can also see why the mind attaches to an "undesirable sensory input' like seeing an enemy with anger of *dosa*.
- It is harder to figure out how a mind attaches to a 'seemingly neutral sensory object' like empty space (as in *ākāsānañcāyatana*) or any of the *anariya kasiṇa* objects, like a clay ball or a fire (used to attain *jhāna*) mentioned in #1 above. This happens with *arūpa rāga*. This is a subtle point: '*Rūpa*' refers to something that can be given a shape. In *arūpa loka*, infinite space (for example) does not have that characteristic. Yet, one attaches to it with *arūpa rāga* due to *avijjā*!
- In ultimate reality, the whole world (encompassing everything mentioned above) is created by the collective *kammic* energies of all sentient beings. **Anything created by the mind is an illusion!** That is why the Buddha called *saññā* a mirage and *viññāṇa* a magician: "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and "Avijjā is Triggered by Kāma Saññā in Kāma Loka."

17.2.13 Satipaṭṭhāna Bhūmi – Free of Loka Saññā

September 27, 2025

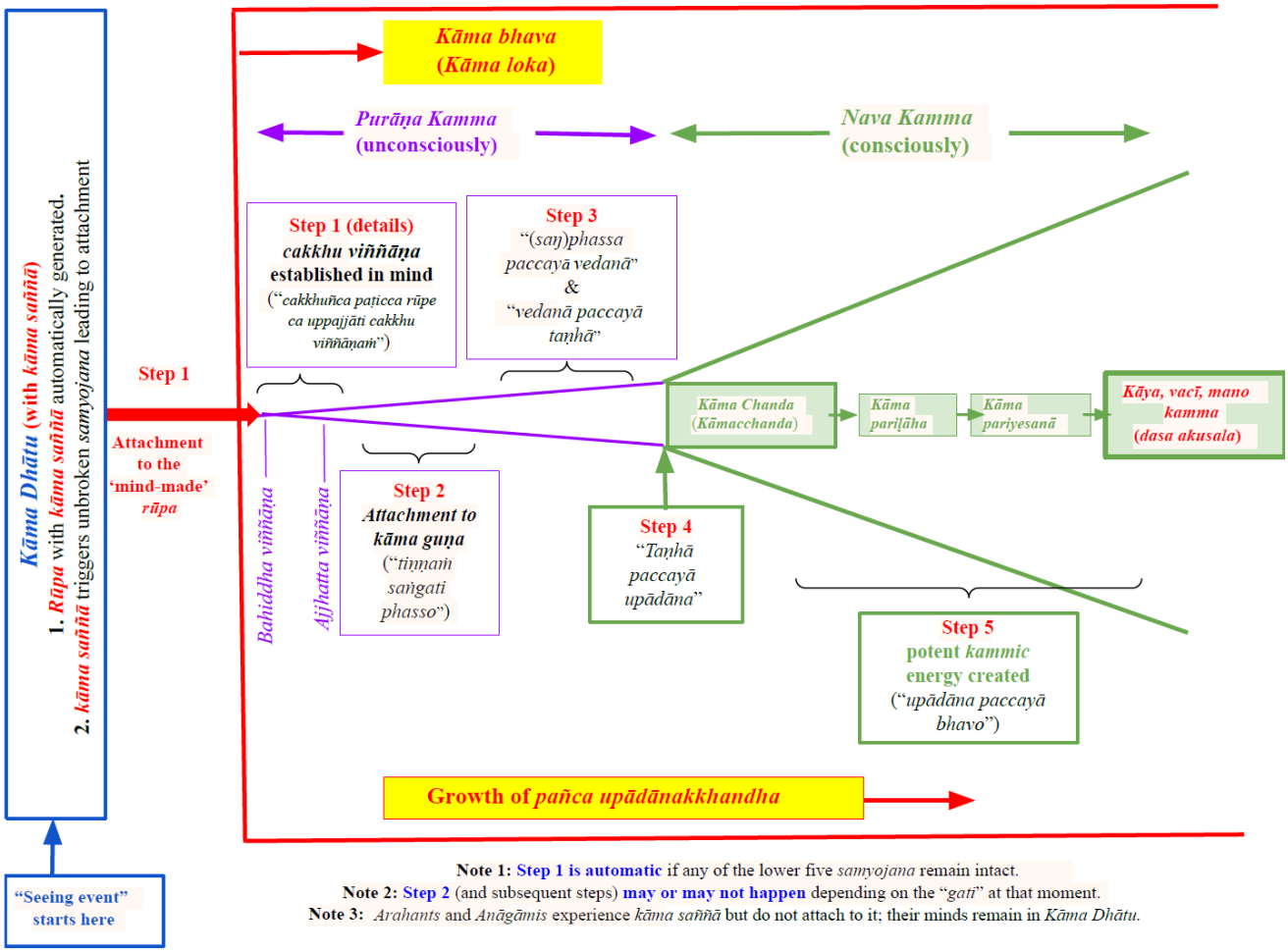
Satipaṭṭhāna Bhūmi is free of all '*loka saññā*,' and thus, *avijjā* cannot be triggered while a mind is in *Satipaṭṭhāna Bhūmi*. Any living being in the *kāma loka*, *rūpa loka*, or *arūpa loka* is born with corresponding *kāma saññā*, *rūpa loka saññā*, or *arūpa loka saññā*. That is why the goal of cultivating *Satipaṭṭhāna* is to free the mind from whichever *saññā* category one's mind can be attached to.

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Avijjā Is Measured by the Number of Unbroken *Saṁyojana*

1. The number of unbroken *saṁyojana* indicates the 'level of *avijjā*' left in a mind. A *puthujjana* has all ten *saṁyojana* intact, and an *Arahant* would have none left. A *Sotāpanna* and a *Sakadāgāmi* would have seven left, and an *Anāgāmi* has five unbroken *saṁyojana* left. See "Conditions for the Four Stages of Nibbāna."

- Even if all ten *saṁyojana* are left in the mind, *avijjā* is not displayed automatically. *Avijjā* must be triggered by the '(distorted) *saññā*' associated with the sensory input to initiate *kamma* accumulation.
- **Since any sensory input comes in with a (distorted) *saññā*, the initial attachment will occur for ANY sensory input.**
- After that, the mind may undergo a series of more steps and begin accumulating strong *kamma*, depending on some other conditions. We discussed those steps in "Growth of Pañcupādānakkhandha – 'Anusotagāmī'" for the *kāma loka*.
- **Therefore, the initial step (Step 1 in the above post) occurs regardless of the sensory input.** For example, just seeing the blue sky or a blade of grass (anything in the world) is enough to trigger that initial attachment in the *kāma loka*. Only the minds of *Arahants* and *Anāgāmis* will remain in the '*kāma dhātu*' state and not enter '*kāma loka*.'
- The following chart (taken from "Growth of Pañcupādānakkhandha – 'Anusotagāmī'") shows Step 1 and the subsequent steps in the attachment in *kāma loka*.'



Growth of Pañcupādānakkhandha

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Initial Attachment Depends Only on the '*Rāga Saṁyojana*'

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2. **The critical point is that Step 1 will occur without exception if the specific "*rāga saṁyojana*' is not eliminated.** A living being born in the *kāma*, *rūpa*, or *arūpa loka* will attach with the *kāma rāga*, *rūpa rāga*, or *arūpa rāga saṁyojana* in Step 1. (The chart above illustrates the process for the *kāma loka.* All three *lokās* are shown in #8 of "Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī.")

- **The reason for that is the following:** The corresponding '*saññā*' to trigger that attachment will automatically arise. **That (distorted) '*saññā*' is built into all sentient beings!**
- As I have explained in many posts, '*kāma saññā*' is inherent in anyone born in the *kāma loka*. **Thus, if the *kāma rāga saṁyojana* remains intact, Step 1 of the attachment process will take place without exception.** Thus, it will not occur only for an *Arahant* or *Anāgāmi.*
- For a *rūpa loka Brahma*, Step 1 will occur unless '*rūpa rāga saṁyojana*' is broken. For an *arūpa loka Brahma*, Step 1 will occur unless '*arūpa rāga saṁyojana*' is broken.
- A human who has cultivated a *jhāna*, for example, 'lives in' *rūpa loka* while in the *jhāna*. If the '*rūpa rāga saṁyojana*' remains unbroken, then that mind will be attached to the '*jhānic* experience.' However, if an *Arahant* who has cultivated a *jhāna* gets into that *jhāna*, their minds will not attach to the *jhānic* experience.

Subsequent Attachment Steps

3. Step 2 of the attachment process (see the chart above) depends on the type of sensory input and also the mindset present at that specific moment. Seeing the sky or a blade of grass is unlikely to cause further attachment in Step 2. However, seeing a gold ring on the road is likely to cause attachment to it. Thus, unlike Step 1, Step 2 will occur only in some situations.

- Steps 3 and 4 that lead to the accumulation of strong *kammic* energies (with *rāga*, *dosa*, or *moha*) will occur only if the sensory input induces 'strong attachment.'
- I discussed those steps in "Growth of Pañcupādānakkhandha – 'Anusotagāmī'." It is a good idea to review it. The description is for the '*kāma loka*.'

Variety of *Saññā* Is Highest in *Kāma Loka*

4. *Loka Saññā* comes in three major categories: *kāma saññā*, *rūpa loka saññā*, and *arūpa loka saññā.* Sentient beings in *kāma*, *rūpa*, and *arūpa lokās* are all born with specific types of "distorted or *viparīta saññā*," also known as "*saññā vipallāsa*." That is the reason why attachment to sensual pleasures, *jhānic* pleasures, and *arūpa samāpatti* pleasures is difficult to overcome.

- The number or types of '*loka saññā*' present in the 11 realms of *kāma loka* is the highest. All six types of major '*saññā* categories' (*rūpa saññā* for *rūpa* in *kāma loka*, *sadda saññā*, *rasa saññā*, *gandha saññā*, *phoṭṭhabba saññā*, and *dhammā saññā*) are present in *kāma loka*. There are many types of *saññā* associated with each category (*rūpa saññā*, for example, includes *saññā* for recognizing numerous sights, such as people, animals, buildings, and vegetation, among others).
- '*Kāma assāda*' or 'sensual pleasures with close contact' with taste, smell, and touch (and with related sights and sounds) are present only in *kāma loka*, and they have the strongest types of associated '*loka saññā*' (for sex, tasty foods, and enticing sights, sounds, and smells). **These are called "*nānatta saññā*' or a 'wide variety of *saññā*.'**

Fewer Number of *Saññā* in *Rūpa* and *Arūpa Loka*

5. In the sixteen *Brahma* realms in '*rūpa loka*,' the mind experiences a smaller number of *saññā*. In these realms, '*jhānic saññā*' is present. **Those are *savitakka*, *savicāra*, *pīti*, *sukha*, and *ekaggatā*.** As one moves up to higher *rūpa loka* realms, the number of *saññā* decreases, and so does the associated

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'stress' or 'suffering.' By the fourth *jhāna*, the four of the '*jhānic saññā*' mentioned above have been eliminated or suppressed, and one experiences only ***ekaggatā***.

- In the '*arūpa loka*' (four *arūpa Brahma* realms), only the mind is present, and most of the time, the mind is focused on **only one *saññā***. For example, in the *Ākāsānañcāyatana and Viññāṇañcāyatana* realms, the mind is focused on infinite space and infinite *viññāṇa*, respectively. These are the '*arūpa loka samāpatti*' with the least stress! The least stress (suffering) is experienced in those highest *Brahma* realms.
- We discussed the above in "Saññā In Kāma, Rūpa, and Arūpa Loka."

Anariya Yogi in a *Jhāna* Does Not Experience *Kāma Saññā*

6. An *anariya yogi* has all ten *saṁyojana* intact. So, why is it that they do not experience *kāma saññā* while in a *jhāna,* even though the *kāma rāga saṁyojana* is not eliminated?

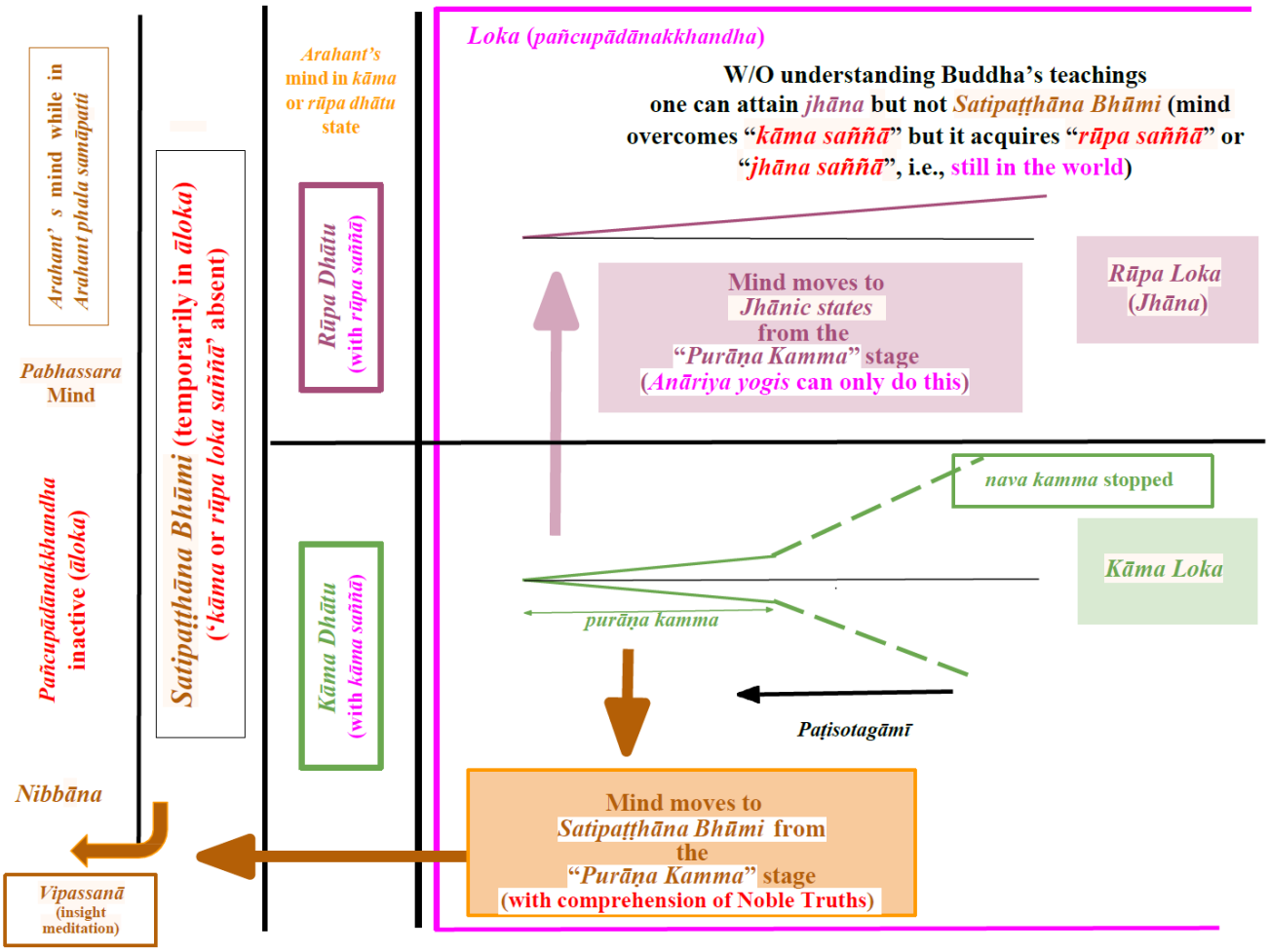
- Any mind can be in only one of the three '*lokās*' in the world at any time: *kāma loka*, *rūpa loka*, and *arūpa loka*.
- However, a mind can move from the *kāma loka* to *rūpa loka* (i.e., a *jhāna*) if it can be brought close to a **critical point** (between Step 1 and Step 2) of the sequential attachment process discussed in #2 and #3 above; also see the above chart. This process of "moving the mind toward the *kāma dhātu* stage' is called *paṭisotagāmī.* See "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhumi and Nibbāna."
- This is achieved by stopping strong *kamma* generation in the '*nava kamma*' stage and by avoiding tempting sensory inputs. Ancient *anariya yogis*, like Āḷāra Kālāma, lived in forests, away from sensory distractions. There were no women, tasty foods, nice fragrances, luxury houses, etc. **(called '*nimitta*' or sensory attractions)** to trigger the *kāma rāga*.
- A Noble Person above the *Sotāpanna* stage can get close to the **critical point** by cultivating *Satipaṭṭhāna*, as we will discuss later.

Saṁyojana Can Be Eliminated Only While in *Satipaṭṭhāna Bhūmi*

7. Once that **critical point** between Step 1 and Step 2 is reached, the mind can proceed in one of two ways. The **mind can move to the '*Satipaṭṭhāna Bhūmi*,' or it can progress to the first *jhāna* in *rūpa loka*. An *anariya yogi*'s mind can take only the second option.** (The mind of a Noble Person could go either way. If their mind gets to the *jhāna*, they can reach the **'*Satipaṭṭhāna Bhūmi*'** from the *jhānic* state.)

- The two possible outcomes are shown in the chart below.

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Overcoming Kāma Saññā - Satipaṭṭhāna Bhumi or Jhāna

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- Thus, the *anariya yogi*'s mind will 'come back' to *kāma loka* once out of the *jhāna*. Whether their minds are in *kāma loka* or the *jhāna*, their *kāma rāga saṁyojana* remains intact. **Even the mind of a *Sotāpanna*, if it gets into the *jhāna*, will still have the *kāma rāga saṁyojana* intact.** However, they can enter the '*Satipaṭṭhāna Bhūmi*' from *rūpa loka* (*jhāna*) and break that *saṁyojana* to become an *Anāgāmi*.
- For details, see "Overcoming Kāma Saññā – Satipaṭṭhāna Bhumi or Jhāna."
- **Critical point:** A *saṁyojana* can be broken/eliminated only while in the '*Satipaṭṭhāna Bhūmi.*' The '*Satipaṭṭhāna Bhūmi*' is common to all three *lokās*, and can be entered from any of them.

Only Those Above the *Sotāpanna* Stage Can Enter *Satipaṭṭhāna Bhūmi*

8. **From the above discussion, it should be clear that an *anariya yogi* (*puthujjana*) cannot enter the *Satipaṭṭhāna Bhūmi*.**

- A *puthujjana* enters the *Satipaṭṭhāna Bhūmi* for the time at the moment of attaining the *Sotāpanna* stage. Even a *Sotāpanna Anugāmi* cannot.
- However, it is guaranteed that a *Sotāpanna Anugāmi* will attain the *Sotāpanna* stage before their death. See "WebLink: suttacentral: *Khandha Sutta* (SN 25.10)."

Types of *Saññā* Different in *Kāma*, *Rūpa*, and *Arūpa Lokās*

9. We know that beings in a given *loka* would have corresponding sense faculties. In the *kāma loka*, all six sensory faculties are present, and that makes many types of '*saññā*' to be experienced; in particular, six

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types of primary '*saññā* types' are available (*rūpa saññā* corresponding to sights through *dhammā saññā* corresponding to memories). Then, there are many types of *saññā* within each category: sights of people, various types of trees, animals, and so on, and similarly, for numerous types of foods in the '*rasa saññā*' category. In fact, that is how we identify different sights, tastes, sounds, and so on. These 'multitude of *saññā*' are called '*nānatta saññā*.'

- In the *rūpa loka*, beings do not have dense bodies; they only have a *manomaya kāya*, which consists of just a few *suddhaṭṭhaka* (fundamental units of matter in the Buddha Dhamma), smaller than an atom in modern science. Thus, they cannot eat, smell, or touch; those sense faculties are missing in the *rūpa loka*. Still, they can see and hear with different mechanisms without eyes or ears. Of course, they can think with their minds. Furthermore, they spend most of the time in *jhānic* states with a few specific types of *saññā* highlighted in #5 above.
- In the four realms of the *arūpa loka*, a living being (an *arūpa Brahma*) is only a single *suddhaṭṭhaka*! That is the seat of the mind for *Brahma*. They can only think, and only memories come to mind.
- When a human *yogi* is experiencing a *jhāna*, their mind is temporarily separated from the *kāma loka*. That is why they don't 'feel the physical body.' It is as if they only have the *manomaya kāya*, i.e., the *gandhabba* temporarily detaches from the physical body, even if it does not 'come out.' Some *yogis* can separate their *manomaya kāya* out of the physical body, and that is called 'astral travel' these days. They likely had cultivated *jhāna* in previous lives.
- **By the way, the subject of *jhānās* is not comprehensible to anyone but a Buddha ('*jhānavisayo acinteyyo*')**, as stated in the "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)." That is why we cannot figure out why only some people can easily get into *jhānās*. However, since one can get to the *Satipaṭṭhāna Bhūmi* from *kāma loka*, it is not necessary to cultivate a *jhāna*.

External Environments in *Kāma*, *Rūpa*, and *Arūpa Lokās*

10. The external environment in the three *lokās* is also vastly different, because it induces different types of *saññā* with different types of sense faculties.

- In *kāma loka*, the environment provides all six types of sensory inputs.
- *Rūpa loka Brahmās* have environments devoid of most things we are used to. There is no vegetation, animals, or any 'solid objects.' They mainly live in meditative states, but can, of course, communicate with others. There are *suttās* that describe Buddha's visits to the *Rūpa Loka Brahma* realms; see, for example, #12 of "Anidassana Viññāṇa – What It Really Means."
- In *arūpa loka*, no '*rūpa*' above the *suddhaṭṭhaka* level are present. Their minds are, most of the time, in *samādhi*, focused on a single *saññā*!

Only One *Rāga Saṁyojana* Is Effective While in a Given *Loka*

11. Now, we can see why certain types of *rāga saṁyojana* cannot be triggered while in a specific *loka*. Out of the three types of '*rāga saṁyojana*' (*kāma rāga saṁyojana*, *rūpa rāga saṁyojana*, *arūpa rāga saṁyojana*), only one is effective while in a specific *loka*.

- For example, *arūpa loka Brahmās* are unable to 'take in' five of the six major categories of *saññā* mentioned in #4 above, since they have only the mind. **Therefore, any type of '*kāma saññā*' associated with cannot trigger their *kāma rāga saṁyojana*!** In fact, their minds are usually focused on just a single *saññā*, as mentioned in #5 above. *Rūpa* above the *suddhaṭṭhaka* stage are absent there (*dhammā* grasped by the mind is just energy below the *suddhaṭṭhaka* stage), and that is why it is called '*arūpa loka*.'
- Even in the *rūpa loka* (where the visual and auditory sense faculties are present in addition to the mind), the types of *saññā* they experience are limited, since their world is also devoid of living beings with 'solid bodies' (like ours or animals) or solid objects (like vegetation).

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- *Kāma loka* is the extreme, characterized by the presence of most types of *saññā*, as discussed above. Here, most living beings have solid bodies and have all six sensory faculties. **However, they cannot experience '*jhānic saññā*' of *rūpa loka Brahmās* or the '*arūpa samāpatti saññā*' of *arūpa loka Brahmās*.**

12. Therefore, each *loka* and the living beings in it arise via *Paṭicca Samuppāda* to be able to experience their own unique set of *saññā*.

- In the *kāma loka*, the available types of *saññā* are associated with the '*kāma rāga* and *paṭigha saṁyojanas*.' (Since *paṭigha* is also present with *kāma rāga*, both types can be triggered by sensory inputs in the *kāma loka*). Normally, they cannot experience the types of *saññā* present in the *rūpa loka* or *arūpa loka*.
- In the same way, *rūpa loka Brahmās* cannot experience '*kāma saññā*' or '*arūpa loka saññā*', and *arūpa loka Brahmās* cannot experience '*kāma saññā*' or '*rūpa loka saññā*'.
- However, once the corresponding *saññā* (*kāma rāga saññā*, *rūpa rāga saññā*, or *arūpa rāga saññā*) is triggered, that leads to triggering other types of 'unbroken *saṁyojana'* for an *anariya* (i.e, a *puthujjana*). Let us discuss that now.

Triggering a *Rāga Saṁyojana* Leads to Triggering Other Unbroken *Saṁyojana*

13. As we have discussed in many posts, a sensory input lands the mind in the '*dhātu* state' of the corresponding *loka*.

- For a living being in the *kāma loka*, the mind lands in the '*kāma dhātu*' state, where it automatically receives the corresponding '*kāma saññā*.'
- Unless the *kāma rāga* (and *paṭigha*) *saṁyojanas* have been broken, the mind will automatically attach to that *kāma saññā.* That will simultaneously trigger any of the other unbroken seven *saṁyojana* (i.e., except for the *rūpa rāga* and *arūpa rāga saṁyojana*) when entering '*kāma loka*.' Only the mind of an *Arahant* or an *Anāgāmi* will stay in the '*kāma dhātu*' state and NOT enter '*kāma loka*.'
- Once in the '*kāma loka*,' the mind will continue to attach to the sensory input in a series of steps discussed in many posts; see, for example, "Growth of Pañcupādānakkhandha – 'Anusotagāmī'" and "Purāṇa and Nava Kamma – Sequence of Kamma Generation." That can be analyzed with *Paṭicca Samuppāda* or as the 'growth of the *pañcupādānakkhandha*."
- During that complex process, all the other unbroken *saṁyojana* will help contaminate the mind and contribute to it.

Example – A *Puthujjana* in *Kāma Loka*

14. Consider a *puthujjana* who has all ten *saṁyojana* intact. They will attach automatically with the *kāma rāga saṁyojana* (*rūpa rāga* and *arūpa rāga saṁyojana* cannot be triggered while in the *kāma loka*, as discussed above).

- The initial attachment to the '*kāma saññā*' brought in by the sensory input will trigger all eight unbroken *saṁyojana* (except for the *rūpa rāga* and *arūpa rāga saṁyojana*, as mentioned above). This occurs in Step 1, as mentioned in the above post. In this step 1, *cakkhu indriya* becomes *cakkhu āyatana* (same as "*cakkhu*" in most *suttās*), and *cakkhu viññāṇa* arises after going through the "***bahiddha viññāṇa***" and "***ajjhatta viññāṇa***" stages. Simultaneously, the mind prepares its version of the external *rūpa*. This is the "*cakkhu viññeyya rūpa*" (meaning "the *rūpa* generated by *cakkhu viññāṇa*.")
- Then, in Step 2, the mind attaches to that "mind-made *rūpa*" ("*cakkhu viññeyya rūpa*") based on one's *gati* at that moment.

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- If the "state of mind" (or one's *gati*) at that moment is conducive to pursuing that "mind-made *rūpa*," initial *kāma rāga* elevates to *kāmacchanda*, where the mind (still subconsciously) begins generating more *sukha vedanā* (known as "*samphassa–jā–vedanā*"), entering Step 3.
- If the mind proceeds to Step 3, potent *kamma* accumulation can occur in the latter stages; it is advisable to read that post to refresh the mind.
- The steps in the attachment process are discussed in "Growth of Pañcupādānakkhandha – 'Anusotagāmī'."

Example – A *Sotāpanna* in *Kāma Loka*

15. Now, consider the case of a *Sotāpanna*. Since they have *kāma rāga saṁyojana* intact, they will also go through the same steps as a *puthujjana*. The only difference is that a *Sotāpanna* will attach only with five *saṁyojana* (*kāma rāga*, *paṭigha*, *māna*, *uddhacca*, *avijjā*), since the first three *saṁyojana* have been broken for them.

- A critical point to understand is the role played by the *kāma saññā*.
- Anyone born in the *kāma loka* will automatically receive the '*kāma saññā*' triggered by the sensory input.
- However, *Arahants* and *Anāgāmis* who have eliminated the *kāma rāga* (and *paṭigha*) *saṁyojana* will not attach to that sensory event. Thus, they will remain in '*kāma dhātu*' and not enter '*kāma loka*'; see the above charts. For others, entering '*kāma loka*' will trigger the initiation of *pañcupādānakkhandha* (the same as *Paṭicca Samuppāda* process), which could lead to the generation of potent *kamma*.

Satipaṭṭhāna Bhūmi Allows One to Think Clearly

16. As discussed above, one can enter the *Satipaṭṭhāna Bhūmi* from any of the three *lokās*: *kāma loka*, *rūpa loka*, or *arūpa loka.*

- **Even if many of any '*rāga saṁyojana*' may not be broken, the mind is free of any defilements while inside the *Satipaṭṭhāna Bhūmi*.** That is because a defilement process can be triggered ONLY by a 'distorted *saññā*' and those are absent while the mind is inside *Satipaṭṭhāna Bhūmi.* Another way to say that: *Sammā Sati* is fully effective while the mind is in *Satipaṭṭhāna Bhūmi.*
- This is why the ***Satipaṭṭhāna Bhūmi*** is sometimes called ***Tadaṅga Nibbuta*** ("momentary or temporary *Nibbāna*"). It is also called ***Sappabhāsa Citta*** (lower version of the "defilement-free" *pabhassara citta*, see "Uncovering the Suffering-Free (Pabhassara) Mind") in many *suttās* and ***Paccupaṭṭhita Sati*** in the *Mahā Satipaṭṭhāna Sutta.* [***Sappabhāsaṁ cittaṁ***: See "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)", "WebLink: suttacentral: *Vibhaṅga Sutta* (SN 51.21)", and "WebLink: suttacentral: *Samādhibhāvanā Sutta* (AN 4.41)." {***sappabhāsa*** : adj. radiant; luminous; brightened. } ***Sati paccupaṭṭhitā***: See "WebLink: suttacentral: *Mahāsatipaṭṭhāna Sutta* (DN 22)" and "WebLink: suttacentral: *Satipaṭṭhāna Sutta* (MN 10)". { ***paccupaṭṭhita*** : [pp. of *paccupaṭṭhāti*] was present. } { ***tadaṅga*** : [adj.] temporal (?); (nt.) that portion. ***nibbuta*** : [pp. of *nibbāti*] got cold; become passionless; was extinguished. } ***Tadaṅganibbuto***: See "WebLink: suttacentral: *Attadīpasutta* SN 22.43 (Be Your Own Island)." { ***tadaṅga-nibbuta*** : 已確實寂止的 (has definitely ceased); that (*tad*/*taṁ*) factor (*aṅga*) was extinguished (*nibbuta*).}]
- In fact, the term *Satipaṭṭhāna Bhūmi* does not appear in the *suttās*. Since it is referred to by many different terms (mentioned above and others), I considered using this term. *Bhūmi* means a 'place' or a 'territory,' so *Satipaṭṭhāna Bhūmi* can be used to refer to the 'mental place' where one has *Sammā Sati.* I will provide details in an upcoming post.

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17.2.14 Sotāpanna Anugāmi and Anicca/Pariṇāmi Nature of a Defiled Mind

October 9, 2025

Sotāpanna Anugāmi is one who comprehends the *anicca* and *pariṇāmi* nature of one's *loka* (same as *pañcupādānakkhandha* or one's defiled thoughts). Those two characteristics indicate that one moves away from *Nibbāna* whenever one generates *pañcupādānakkhandha* (or initiates a *Paṭicca Samuppāda* cycle) at each sensory event.

Introduction

1. The *Khandha Sutta* (SN 25.10) presents several key facts about the *Sotāpanna* stage. We can list them as follows:

i. The essential requirements to become a *Sotāpanna* are stated in a few succinct verses.

ii. It states that there are two types of *Sotāpanna Anugāmi*: *Saddhānusārī* and *Dhammānusārī*.

iii. It also states that neither of them will die until they attain the *Sotāpanna phala* moment.

iv. The *sutta* also confirms that they are free of rebirths in the four lowest realms (*apāyās*).

- Let us briefly discuss (ii) through (iv) first, and then discuss (i) in a bit more detail.

Two Types of *Sotāpanna Anugāmi* – *Saddhānusārī* and *Dhammānusārī*

2. The "WebLink: suttacentral: *Khandha Sutta* (SN 25.10)" states, "Someone who has faith (*saddahati*) in these explanations (discussed below) and embraces them (*adhimuccati*) is called a follower by faith (*Saddhānusārī*). They have entered the realm (*bhūmi*) of the Noble Persons (*sappurisa*), and transcended the realm of *puthujjana* (*puthujjana bhūmi*)."

- @marker 2.1, the *sutta* states, "Someone who has grasped these explanations (discussed below) with a degree of wisdom (*paññāya mattaso*) and accepts them after deliberation (*nijjhānaṁ khamanti*) is called a follower by wisdom (*Dhammānusārī*). They have entered the realm (*bhūmi*) of the Noble Persons (*sappurisa*), and transcended the realm of *puthujjana* (*puthujjana bhūmi*)."
- It must be noted that even a *Saddhānusārī* must have understood what is meant by requirements (discussed starting with #5 below) with sufficient wisdom, i.e., it is not blind faith!

Sotāpanna Anugāmi Will Become a *Sotāpanna* Before Death

3. At markers 1.9 and 2.3, it states that either a *Saddhānusārī* or a *Dhammānusārī* will attain the *Sotāpanna phala* moment (i.e., become a *Sotāpanna*) before dying, i.e., within the same life.

- That is why even a *Sotāpanna Anugāmi* is a Noble Person who will not be reborn in an *apāya*.
- Since they will definitely attain the *Sotāpanna* stage before dying, they are fully released from rebirths in the *apāyās*.

Sotāpanna Anugāmi Is Also Free from the *Apāyās*

4. There are eight *Ariyā* (Noble Persons) or "*aṭṭha purisa puggalā*". They are *Sotāpanna Anugāmi*, *Sotāpanna*, *Sakadāgāmi Anugāmi*, *Sakadāgāmi*, *Anāgāmi Anugāmi*, *Anāgāmi*, *Arahant Anugāmi*, and *Arahant*.

- The first three are released from rebirths in the *apāyās*. A *Sakadāgāmi* and *Anāgāmi Anugāmi* are free from rebirths in the human realm, too.
- An *Anāgāmi* and *Arahant Anugāmi* are released from the *kāma loka*, i.e., they will not be reborn in a *Deva* realm either.

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- An *Arahant* is free from rebirths in any realm.
- Now, let us examine the requirements for a *puthujjana* to become a *Sotāpanna Anugāmi* (and within the same lifetime a *Sotāpanna*).

Understanding *Aniccaṁ Vipariṇāmi Aññathābhāvi* Nature of *Loka*

5. At the beginning of the *sutta* (@marker 1.2), the Buddha states the requirements for a *puthujjana* to become a *Sotāpanna Anugāmi*/*Sotāpanna*.

- He says, "*Rūpaṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi.*"
- Then, it is repeated for the other four components of the *pañcupādānakkhandha*: *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa*.
- As I have emphasized many times, *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa* in most cases (especially when they appear together) refer to the respective components of the *pañcupādānakkhandha*. **Here, '*rūpa*' is not the external *rūpa*, but the 'mind-made *rūpa*' that arises in the mind based on the external *rūpa*.**
- Thus, those verses state the following: "***pañcupādānakkhandha***, *bhikkhave*, ***aniccaṁ vipariṇāmi aññathābhāvi***."

Pañcupādānakkhandha = One's Defiled Thoughts

6. As we can see, all five components of the *pañcupādānakkhandha* (*rūpa upādānakkhandha* through *viññāṇa upādānakkhandha*) arise in the mind. Those are 'defiled thoughts' that go through our minds. **Thus, *pañcupādānakkhandha* = 'defiled thoughts.'**

- Our 'thoughts' are triggered by a sensory input. While we don't give 'that much thought' to many things that we experience, some trigger many 'thoughts' in our minds. I indicate the expansion of 'thoughts' with two sets of cones in my charts.
- The smaller cone indicates **relatively few weaker 'thoughts'** in the **'*purāṇa kamma*' stage.** These subconscious thoughts arise with ALL sensory experiences. See the chart in #9 below.
- If the mind attaches strongly to a sensory input and gets to the '*taṇhā paccayā upādāna*' step, the mind moves to the **'*nava kamma*' stage.** This is where the most potent *kamma* accumulation occurs with **many potent 'thoughts'**.
- Thus, a mind is agitated in the **'*nava kamma*' stage,** seeking more sensual pleasures (with *kāma rāga*) or trying to remove any obstacles for that with anger (with *paṭigha*). On the other hand, the mind is relatively calm if it is mostly in the **'*purāṇa kamma*' stage.** However, even there, the mind is still covered with *avijjā*, or ignorance.

Why Does a Mind Attach to All Sensory Inputs?

7. As we have discussed, **the reason for a mind to have *rāga*, *dosa*, or *moha*/*avijjā* at all times is the '(distorted/*viparīta*) *saññā*.'** We discussed that in many posts, including the previous post, "What Does "Paccaya" Mean in Paṭicca Samuppāda?"

- However, we are consciously not aware of the **subtle and weak 'defiled thoughts'** that go through our minds in the **'*purāṇa kamma*' stage.** Within a fraction of a second upon receiving a new sensory input, subtle thoughts arise automatically depending only on the unbroken *saṁyojana* associated with that mind.
- Depending on the sensory input, many more thoughts arise in a stepwise manner, depending on one's mental state ('*gati*' at that moment). **If the attachment is strong**, the mind proceeds to the '*taṇhā paccayā upādāna*' step (with *kāma rāga* or *paṭigha*) and enters the '*nava kamma*' stage.

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- We become aware of the 'thoughts' mostly in the **'*nava kamma*' stage, and those thoughts are strongly defiled.**

8. The critical point is that the mind of a *puthujjana* will ALWAYS be defiled. Even if they are only looking at the sky or a blade of grass, or focusing on one's breath (anything associated with the world), those thoughts will have *avijjā*. That is the same as saying that **a *puthujjana*'s mind always initiates a *pañcupādānakkhandha* or a bunch of 'defiled thoughts.'**

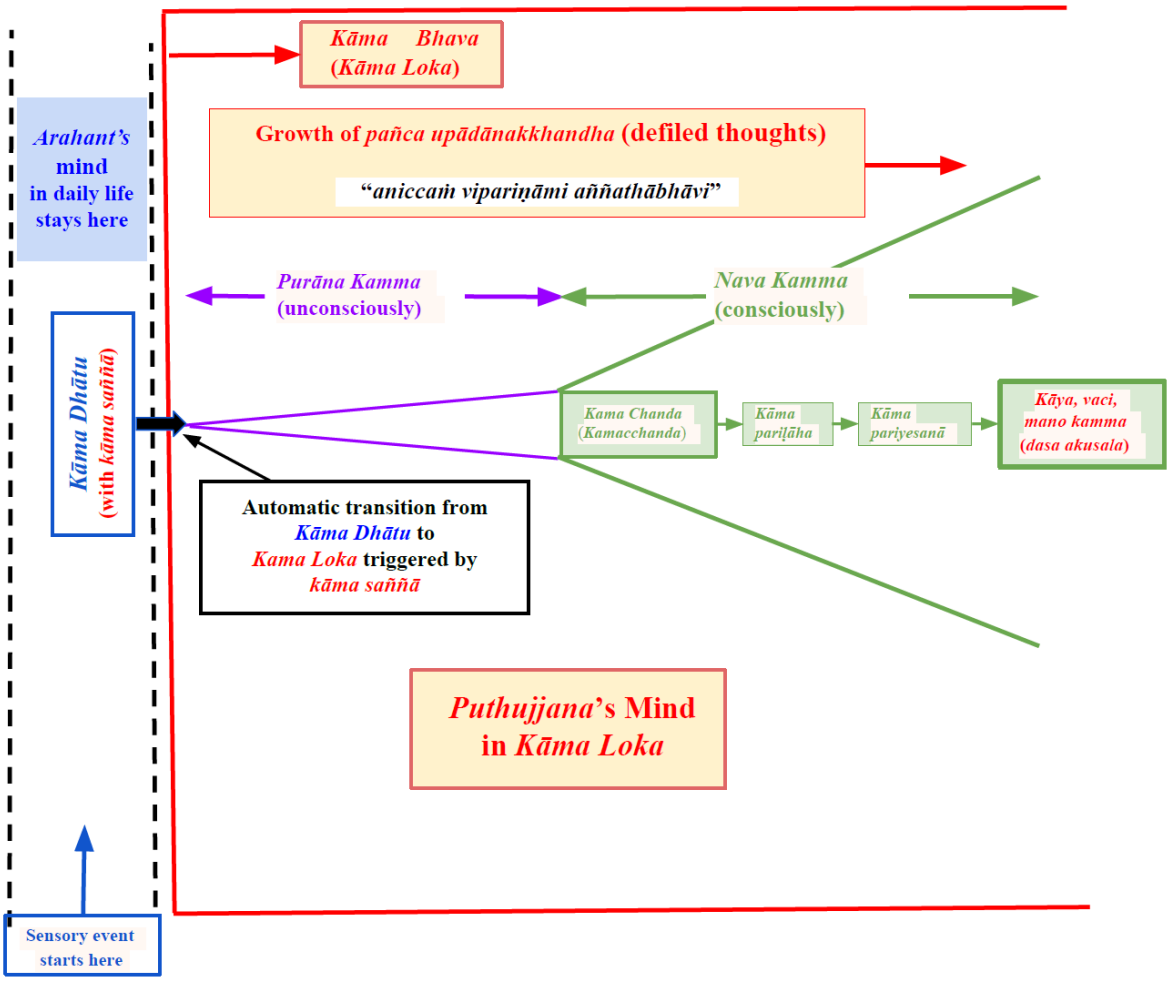
- In other words, a *puthujjana* has not experienced ANY thoughts completely devoid of *rāga*, *dosa*, and/or *moha*/*avijjā* EVER! That is why a *puthujjana* ALWAYS generates ***pañcupādānakkhandha*** and NEVER ***pañcakkhandha***.
- The triggering of ***pañcupādānakkhandha*** with any sensory input (for a *puthujjana*) is due to the '(distorted/*viparīta*) *saññā*' built into all living beings. I discussed this in many posts; see, for example, "Avijjā is Triggered by Kāma Saññā in Kāma Loka."

A *Puthujjana*'s Mind Is "*aniccaṁ vipariṇāmi aññathābhāvi*"

9. As we discussed above, the mind of *puthujjana* ALWAYS starts at a defiled state, and it can only get further defiled. That means it can proceed only in the 'wrong direction' of being subjected to defiled thoughts. As we know, such thoughts agitate the mind; furthermore, one commits *akusala kamma* with a defiled mind, which can lead to future suffering. **That idea is captured by the verse, "*aniccaṁ vipariṇāmi aññathābhāvi*."**

- On the other hand, we know that a mind that has reached *Nibbāna* at the *Arahant* stage would not have even a trace of *rāga*, *dosa*, and/or *moha*/*avijjā*. **Thus, the mind of an *Arahant* cannot be influenced by the '(distorted/*viparīta*) *saññā*.'** Even though it also arises in *Arahants*, their minds do not attach to it.
- Those two situations are depicted in the chart below for the *kāma loka*. Here, the '(distorted/*viparīta*) *saññā*' for the *kāma loka* is the '*kāma saññā*.' **Let us focus our discussion below for a human *puthujjana* in *kāma loka* with *kāma saññā*.**
- Any sensory input in *kāma loka* starts at the *kāma dhātu* stage with *kāma saññā*.

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Puthujjana's and Arahant's Minds

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Pariṇāma and *Vipariṇāma*

10. Evolution (English translation of *pariṇāma*) refers to the gradual development/improvement of something over time. The well-known "theory of evolution" (පරිණාම වාදය in Sinhala) refers to Darwin's theory that humans evolved from monkeys. That means monkeys "progressed over time to evolve into humans." Of course, that "theory" is wrong according to the Buddha's teachings, but it explains the meaning of "evolution." **The Pāli word for "evolution" is "*pariṇāma*."**

- **Thus, *vipariṇāma* (විපරිණාම in Sinhala) means the opposite, i.e., gradual degradation of something over time.** The English word for *vipariṇāma* is devolution. It refers to a decline or loss of function, characteristics, or structure.
- The word '*aññathābhāva*' also has a somewhat similar meaning. It means to progressively move to disorder or degradation. Thus, the meaning is somewhat similar to '***vipariṇāma***.' Thus, we will focus on '***vipariṇāma***.'
- **As the above chart shows, the mind of a *puthujjana* ALWAYS moves in the '*vipariṇāma* direction,' because it is forced to attach to the *kāma saññā* that comes with any sensory input.**
- The other word in the verse is '*anicca*.'

What Does *Anicca* Mean?

11. "*Icca*" (pronounced 'ichcha') means what we like.

- Then, '*nicca*' (pronounced 'nichcha') means we would get what we liked.

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- *Anicca* means the opposite of *nicca*. It is guaranteed that we will not get what is behind all we like (happiness and absence of suffering) in the long term (even if there can be bouts of happiness in the short term). Since the mind of a *puthujjana* starts with *rāga*, *dosa*, and/or *moha*/*avijjā*, it can never become free of defilements (until becoming a *Sotāpanna Anugāmi*).
- The '*anicca* nature' can be explained in many ways (see "**Anicca – True Meaning**"), but the essence is in the bullet point above.

A *Puthujjana*'s Mind Is Trapped in "*aniccaṁ vipariṇāmi aññathābhāvi*"

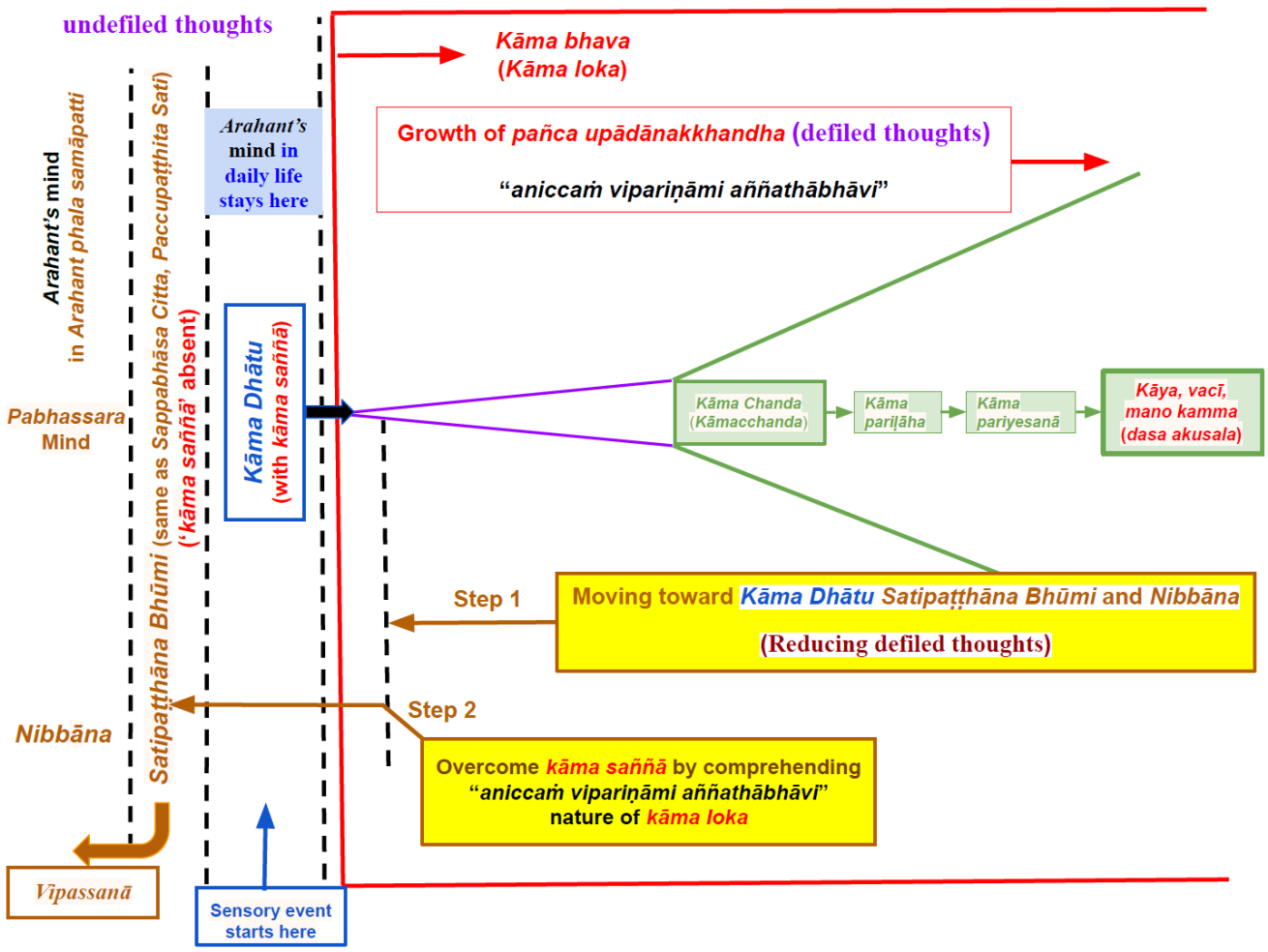
12. Because of the built-in '(distorted/*viparīta*) *saññā*' (which is '*kāma saññā*' in *kāma loka*), *avijjā* is triggered in a *puthujjana*'s mind with ANY sensory input. Thus, the mind gets defiled from the beginning of any sensory input. There is no exception.

- Thus, the mind of a *puthujjana* is **forced to** move in the 'unwise direction' of progressive contamination with *rāga*, *dosa*, and/or *moha*/*avijjā*.
- That is the "*aniccaṁ vipariṇāmi aññathābhāvi*" nature of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* (shortened for *rūpa upādānakkhandha* through *viññāṇa upādānakkhandha* or *pañcupādānakkhandha*) stated in the *Khandha Sutta* (SN 25.10).
- Another way to state the same: The thoughts of a *puthujjana* are forced to be of "*aniccaṁ vipariṇāmi aññathābhāvi*" nature.
- Because of that, a *puthujjana* is trapped in the suffering-filled rebirth process.

"*aniccaṁ vipariṇāmi aññathābhāvi*" In a Chart

13. The only way out is to see the above explanation and follow the Noble Eightfold Path to overcome that '*kāma saññā*' (for those who are in *kāma loka*). That is outlined in the chart below.

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Aniccaṁ vipariṇāmi aññathābhāvi

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- The process of overcoming that '*kāma saññā*' is outlined in the *Mahā Satipaṭṭhāna Sutta*, but must be explained in detail. We have been discussing the key elements/concepts in the new series "Satipaṭṭhāna Sutta – New Series."

14. Those are the requirements for a *puthujjana* to become a *Sotāpanna*.

- **They must "see with wisdom" that all five components of the *pañcupādānakkhandha* (*pañca upādānakkhandha*) are subject to "*aniccaṁ vipariṇāmi aññathābhāvi*."**
- As we have discussed, all five components of the *pañcupādānakkhandha* arise in one's mind in response to experiencing an 'external *rūpa*.'
- That 'external *rūpa*' can be a sight (*vaṇṇa rūpa* usually called *rūpa*), sound (*sadda rūpa*), taste (*rasa rūpa*), smell (*gandha rūpa*), touch (*phoṭṭhabba rūpa*), or a memory/thought coming to the mind (*dhammā rūpa*).
- Based on that 'external *rūpa*,' the mind creates its own version. That 'mind-made *rūpa*' is the '*rūpa upādānakkhandha*' which is referred to as just '*rūpa*' in most *suttas*, as pointed out in #5 above.

Incorrect Translation of *Khandha Sutta*

15. In the "WebLink: suttacentral: *Khandha Sutta* (SN 25.10)," the verse "*Rūpaṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi*" is translated by the Sutta Central translator as "form is impermanent, decaying, and perishing," referring to what can be readily observed and understood by anyone who can see the impermanent, decaying, and perishing nature of all external objects, including our own physical bodies. **Is that understanding enough for one to attain the *Sotāpanna* stage of *Nibbāna*?**

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- Per the discussion above, the correct meaning of that short verse requires a much more detailed explanation **that involves only the mind, not external *rūpa***.
- **After all, grasping that meaning is enough to become a *Sotāpanna Anugāmi*!**

Paradigm Change Is Needed to Become a *Sotāpanna Anugāmi*

16. **It would make a paradigm change if one could understand the following.** *Pañcupādānakkhandha* is the same as one's defiled thoughts, i.e., thoughts with *rāga*, *dosa*, and *moha*/*avijjā*.

- Actions with *rāga*, *dosa*, and *moha*/*avijjā* in mind are *akusala kamma*, and those lead to 'unpleasant results' (including rebirths in the *apāyās*) in the future.
- Such actions are based on (*abhi*)*saṅkhāra* arising in the mind. Their arising is guaranteed with any sensory input, because of the triggering of *avijjā* via the '(distorted/*viparīta*) *saññā*' that is built into all living beings. That means all living beings are set up to be trapped in 'perpetual suffering.'

17. However, that does not happen because the 'nature is cruel' or anything like that. It happens via the universal law of nature, *Paṭicca Samuppāda*. **We get what we crave for**, i.e., "*paṭi+ichcha*" leads to "*sama+uppāda*," i.e., "willingly attaching to the root causes" leads to "corresponding (re)births." One would not like to be born an animal. However, **if one acts like an animal** (an example of ***lobha, dosa, moha***), an animal rebirth is unavoidable! In the same way, **if one cultivates "moral *gati*"** (an example of **mundane *alobha, adosa, amoha***), one is likely to be reborn as a human or *Deva*. See, "Paṭicca Samuppāda – 'Pati+ichcha'+'Sama+uppāda'."

- However, most rebirths are in the *apāyās*, resulting in very little future happiness and much suffering.
- That process cannot be overcome until one sees (with wisdom or *dhamma cakkhu*) how that built-in '*avijjā*-triggering mechanism' of '(distorted/*viparīta*) *saññā*' traps us in the above process of perpetual rebirths. That is the same as becoming a '*Sandiṭṭhiko*'; see "Sandiṭṭhiko – What Does It Mean?."
- That is what a *Sotāpanna Anugāmi* starts seeing when they comprehend the verse "***pañcupādānakkhandha***, *bhikkhave*, ***aniccaṁ vipariṇāmi aññathābhāvi***" highlighted in #5 above per the *Khandha Sutta* (SN 25.10).

17.2.15 Colors Are Mind-Made (Due to Kāma Saññā)

October 17, 2025; revised October 18, 2025 (#1, #3); November 22, 2025

Color is a (false/distorted) perception arising in the mind. Objects in the world do not have 'colors,' and the light particles also do not have 'colors.' This is confirmed by modern science, as we discuss below.

Color Perception – Good Example of (Distorted) *Saññā*

1. *Saññā* is a concept that is critical to Buddha's teachings. Its true meaning has been hidden for thousands of years.

- The superficial or mundane meaning of *saññā* is perception, as in we perceive a strawberry to be red, and a lemon to be green. Perception is associated with all our experiences. For example, we perceive certain foods to be tasty, while others are bitter, salty, etc. **I will only address the illusion of 'colors' in this post, but tastes, smells, etc. are also mind-made.** See, "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- **According to the Buddha, color perception is a totally mind-made phenomenon.** Strawberries are not really red; nothing in the world has inherent colors. **This is the 'ultimate truth' or '*paramattha sacca*'** ('*sacca*' pronounced as 'sachcha' and means 'truth').

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- Scientists have come to the same conclusion, as we discuss below. However, being 'materialists' (who don't believe in rebirth and thus believe that perceptions arise in the brain) do not find that to be anything to worry about; for them, it is 'the reality.' The only thing they are worried about is not being able to figure out how the brain perceives colors; see the video in #5 below. **Those who have not heard about the scientific explanation readily accept that colors are in the objects or in the light, i.e., it is 'the reality' for them anyway. We can call both those the 'mundane/conventional truth' or '*sammuti sacca*.'**
- While the scientists may have a better understanding (*vijānāti*) than an average human who understands only with *saññā* (*sañjānāti*), only Noble Persons understand with *pajānāti* and *abhijānāti*. See "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti."

A World Without Colors

2. Life would be pretty boring without colors! **But the world is truly 'colorless.' It is the 'ultimate reality.'**

WebLink: youtube: What If There Were No Colors? The World Without Color Explained!

- We chase those 'brightly colored appealing things', assuming that they have intrinsic colors, tastes, smells, etc. **Yet, they are all mind-made.**

WebLink: youtube: Colors Aren't Real?! | The Mind-Bending Truth About Color

- This is a critical point to understand. **The following is another video showing what the world would look like without colors.**

WebLink: youtube: A World Without... Colors

Color Induces '*Kāma Rāga*' and Is Present Only in *Kāma Loka*

3. A world without colors would not be an 'enjoyable world.' If everything around us is in black and white, the visual experience would be dull and empty of 'joy.' Furthermore, human life would be 'unmanageable' without colors, because 'colored objects' make our lives livable, as we discuss below.

- The physical body of a human is made (via *Paṭicca Samuppāda*) to 'add colors' to the environment (which is bland) to provide the illusion of a 'brightly colored world.' It not only provides the expected 'sensual pleasures' but also tailors a 'livable life.'
- Many animals (who are destined to miserable lives) don't see the world in color. Humans are endowed with 'color vision' because they have generated corresponding *kammic* energies to 'enjoy such a colorful world.'
- Color perception is absent in *rūpa loka* and *arūpa loka*. Those *Brahmās* had given up craving for sensual pleasures to be born in those realms. They crave *jhānic* pleasures (with *rūpa rāga*) and *arūpa samāpatti* pleasures (with *arūpa rāga*), instead of sensual pleasures (that humans crave with *kāma rāga*). 'Colorful objects' are missing in Brahma realms (since there is no need for them), and their bodies lack the ability for color perception (eyes and brain missing). The same is true for taste, smell, and body touch, which those *Brahmās* lack. *Paṭicca Samuppāda* ("*paṭi+ichcha*" leads to "*sama+uppāda*," see "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda"") is responsible for all that; also see #10 below.
- As long as '*kāma rāga saṁyojana*' remains intact, rebirths in *kāma loka* cannot be overcome. Even those who temporarily overcome '*kāma saññā*' to be born in a *Brahma* realm will be reborn in '*kāma loka*.'

Saññā Is a Mental Phenomenon

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4. Perception is a purely mental phenomenon. While a computer or an AI (Artificial Intelligence)-driven robot can make fast decisions based on a vast amount of data fed to it, they will never have perception. AI excels at rapidly synthesizing existing knowledge—e.g., summarizing studies on color qualia—but this is derivative, not original perception. AI doesn't "experience" inputs; it computes outputs from them.

- **How AI "Sees" Color:** In computer vision, color is represented as numerical values, such as RGB (red-green-blue) or HSV (hue-saturation-value). An AI might classify an image as "red strawberry" by matching pixel data against learned patterns from millions of labeled images, **but it doesn't feel the redness as we do—it's just statistical correlation.**
- A detailed explanation by Grok is given in #8 below.

Color Is Not in the Objects or In Light

5. Color is not an inherent property of light or objects themselves—both are colorless.

- The 'color perception', according to modern science, is explained well in the following video by a physicist.

  WebLink: youtube: Color Only Exists In Your Brain!

- At 2.30 minutes, **he says the process of how the brain interprets the signals received from the sensors at the back of the retina as 'red' is not understood by science**.
- That is because 'color perception' does not occur in the brain. Data from the brain is sent to the 'seat of the mind' (*hadaya vatthu*), and **it is the mind that perceives the 'color of red' in strawberries**. The role of the brain in processing sensory data is discussed in the post "Brain – Interface between Mind and Body."
- The following are **two scientific publications** that discuss the fact that **objects inherently do not have colors**:

  "WebLink: Download PDF File: Is colour cognitive?"

  "WebLink: dspace.mit.edu: Color realism and color science"

The following video provides more information about how the human brain can detect numerous colors with just three types of sensors in the eyes.

WebLink: youtube: How we see color - Colm Kelleher

Color Is a Mental Construct

6. As the above videos explained, photons (light particles) have wavelengths, and objects reflect or absorb those wavelengths, but "color" as we experience it is a perceptual construct. This makes it species-dependent, varying widely across animals, and aligns with philosophical views that treat color as a subjective or relational phenomenon rather than something purely objective.

- It is explained in the first video in #4 above (@4.30 minutes) that 'color perception' varies a lot among animals. Some see in only 'black and white' while others can also see with infrared or UV light; the latter is not discussed in the above video.
- As he also points out at the end of the video (@ around 5 minutes), color perception is essential for human (and animal) survival. This is why we must be aware of the 'illusion' of 'color perception' while being aware that our physical bodies depend on 'color perception' for survival.
- **Thus, both mundane/conventional truth/reality (color perception is essential for our survival) and the ultimate truth/reality (yet it is a mental construct and must be overcome to end suffering in the rebirth process) must be fully understood!**

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Recognizing Incorrectly With *Saññā – Sañjānātī*

7. When you read some *suttas*, you get the impression that *saññā* is just 'recognition' of the sensory input. For example, in the "WebLink: suttacentral: *Mahāvedalla Sutta* (MN 43)," the question is asked, "They speak of this thing called 'perception' (*saññā*). How is it defined?"

- The answer is incorrectly translated as, "It's called perception because it perceives." Then, when asked, "And what does it perceive?" the answer was **"It perceives blue, yellow, red, and white. It's called perception because it perceives."**
- That explanation appears trivial: When one perceives the color of an object as blue, yellow, etc., that is what is meant by *saññā."*
- However, that 'mundane interpretation' (also followed by the translator in that link) **completely misses the correct interpretation ('*paramattha*' or '*parama attha*' or 'ultimate truth'). The correct translation is: "identifying the color of an object as blue, yellow, etc., with *saññā* is called '*sañjānātī*' or mundane/conventional understanding."**
- **Then** '***sañjānātī***' must be explained in detail as **"false perception"** as I have done with many posts. **'*Sañjānāti*' refers to understanding/perceiving with the 'distorted/*viparīta saññā*' that is built into us, and does not reflect the 'true nature.'**
- See, for example, "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti ."
- As explained above, the conventional/mundane perception of an 'enjoyable world with mind-pleasing colors' is based on 'fake color perception' built into our bodies and the objects around us. Nature does an amazing job of generating varying '**color *saññā***' perceived by humans and a multitude of animals.
- The explanations in #7 through #9 below are for those who are interested in more details about how that 'matching' is done according to science (**others can skip to #10).** That explanation is mainly by Grok (Elon Musk's AI), and I have made a few revisions. **However, the ultimate explanation is via *Paṭicca Samuppāda* as stated at the end in #10 below.** Science can only make conjectures based on the limited data it has.

Detailed Scientific Explanation of Color Perception

8. Color perception in humans arises from how our visual system interprets different wavelengths of electromagnetic radiation in the visible light spectrum, rather than any inherent "color" property in photons themselves. Here's a step-by-step explanation of the process (details for the summary in the videos in #5 above).

(i). Light and Photons

- Visible light consists of photons, which are packets of electromagnetic energy. Each photon has a specific wavelength (typically ranging from about 380 nm for violet to 700 nm for red in the visible spectrum).
- Photons don't "have" color; color is not a physical attribute of light waves or particles. Instead, it's a subjective experience created by the brain in response to these wavelengths.

(ii). Detection by the Eye

- When light enters the eye through the cornea and lens, it focuses on the retina at the back of the eye.
- The retina contains photoreceptor cells: rods (for low-light vision and motion detection, but not color) and cones (for color vision in brighter conditions).
- Humans have three types of cone cells, each sensitive to a different range of wavelengths:
  - Short-wavelength cones (S-cones): Peak sensitivity around 420–440 nm (perceived as blue/violet).

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- Medium-wavelength cones (M-cones): Peak around 530–540 nm (green).
- Long-wavelength cones (L-cones): Peak around 560–580 nm (red/orange).

- Different wavelengths of light stimulate these cones to varying degrees. For example:
  - A 450 nm photon (blue light) strongly activates S-cones but weakly affects M- and L-cones.
  - A mix of wavelengths (like white light) activates all three roughly equally.
  - This is known as the trichromatic theory of color vision, proposed by Thomas Young and Hermann von Helmholtz.

(iii). Signal Processing in the Brain

- The stimulated cones send electrical signals via the optic nerve to the brain's visual cortex (primarily in the occipital lobe).
- The brain compares the relative activation levels of the three cone types to interpret the signals as specific colors. For instance:
  - Strong L-cone activation with moderate M-cone might be seen as yellow.
  - Equal activation of all cones appears as white or gray.
- Additional processing involves opponent-process theory (Ewald Hering), where colors are perceived in opposing pairs (red-green, blue-yellow, black-white) to enhance contrast and explain phenomena like afterimages.
- Factors like context, lighting conditions, and individual variations (e.g., color blindness from missing or defective cones) influence the final perception.

(iv). Why This Creates Color

- Essentially, color is an illusion constructed by the brain to differentiate wavelengths that are useful for survival (e.g., identifying ripe fruit or danger signals).
- Objects appear colored because they absorb some wavelengths and reflect or emit others. For example, a red apple reflects longer wavelengths (around 650 nm), which stimulate L-cones more, leading to the perception of red.
- (**My comment:** However, assigning 'colors' is done entirely by the mind upon receiving the data from the brain).

Scientists Believe Color Perception Evolved!

9. This system evolved in primates and allows us to distinguish millions of color shades, though it's not perfect—other animals (like birds or insects) have different photoreceptors and see colors differently or in ultraviolet ranges we can't detect. (**My comment:** Remember that this is the scientific hypothesis explained by Grok).

Color Disorders: Color vision disorders, or color blindness, affect how cones function, leading to difficulty distinguishing certain hues. They're often genetic and more common in males (X-linked). About 8% of men and 0.5% of women worldwide are affected.

- Dichromacy (Most Common Types):
  - Protanopia: Missing or defective L-cones (red-sensitive). Reds appear dark or greenish.
  - Deuteranopia: Missing M-cones (green-sensitive). Greens and reds blend into yellows/browns.
  - Tritanopia: Rare; missing S-cones (blue-sensitive). Blues and greens are confused with pinks/grays.

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- Anomalous Trichromacy: Weaker versions where cones are present but shifted in sensitivity, causing milder confusion (e.g., protanomaly for subtle red-green issues).
- Achromatopsia (Complete Color Blindness): Extremely rare; no functional cones, only rods. The world is seen in grays, with poor vision in bright light and sensitivity to glare.
- Other Conditions: Cerebral achromatopsia from brain damage (e.g., stroke) affects perception despite normal eyes. Tetrachromacy (rare in women) adds a fourth cone type for enhanced color discrimination.
- Diagnosis uses tests like Ishihara plates (dots hiding numbers visible only to those with normal vision). Treatments are limited, but color-correcting glasses (e.g., EnChroma) can help by filtering wavelengths to boost contrast.

Animal Color Perception: Animals perceive colors differently based on their photoreceptors, adapted to their environments and needs (e.g., foraging, mating, predation). Unlike humans' trichromatic vision (three cone types), many have dichromatic (two), tetrachromatic (four), or even more. Color isn't universal—it's how their brains interpret wavelengths.

- Dichromats: Most mammals (e.g., dogs, cats) have two types of cones (blue and yellow-green sensitive), resulting in a world that appears muted, similar to human red-green color blindness. They distinguish blues/yellows but not reds/greens well.
- Tetrachromats and Beyond: Birds, reptiles, and some fish have four cone types, including UV-sensitive ones, allowing millions more color shades. Insects like butterflies can have up to 9-15 types.
- UV Vision: Yes, many animals can "see" ultraviolet (UV) wavelengths (below 400 nm, invisible to humans). This evolved for tasks like navigation or detecting hidden patterns:
  - Insects (e.g., Bees, Butterflies): Bees see UV to spot nectar guides on flowers (invisible to us but glowing in UV). Their vision shifts to UV-blue-green, missing red.
  - Birds (e.g., Pigeons, Parrots): Tetrachromatic with UV cones; UV helps in plumage displays for mating or finding UV-reflective fruits/berries. Some raptors detect UV urine trails of prey.
  - Reindeer and Some Mammals: Reindeer see UV to spot predators or lichen in snow (UV contrasts with white).
  - Fish and Amphibians: Many reef fish see UV for communication via skin patterns. Frogs use it for mate selection.
  - Mantis Shrimp: Extreme case with 12-16 photoreceptor types, seeing UV, visible, and polarized light—potentially the richest color vision, though their brain might process it more for contrast than "colors" as we know.

Not all animals see color: Nocturnal ones (e.g., owls) rely on rods for monochrome vision. Sharks and rays are mostly color-blind. Evolution favors what's useful—humans lost UV vision likely due to a lens that blocks it, protecting against damage.

Current Scientific/Philosophical Hypotheses About Perception

ME:

But color is a perception, not an inherent property of the object that is seen or in the light. And that perception, as you described, depends on the species. Humans see differently from many animal species, and there is a wide range in perception among animals. So, color perception seems to be a "made-up mental impression" that varies across species.

GROK:

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Yes. You are right. Below, I'll break this down scientifically and philosophically, drawing on established ideas to show why it's not just arbitrary but an adaptive "illusion" shaped by evolution.

Scientific Basis:

Color as Brain-Constructed Perception: At its core, what we call color arises from how an organism's visual system processes electromagnetic radiation in the visible spectrum (roughly 380–700 nm for humans). Light hits an object, some wavelengths are reflected, and photoreceptors in the eye detect them—but the brain interprets these signals to create the sensation of color. This interpretation isn't universal; it's tailored to each species' biology and ecology.

- Human Perception: We have three cone types (trichromacy), which lead to the perception of red, green, and blue as primaries. But this is a mental shortcut: The brain compares cone activations and factors in context (e.g., lighting, surrounding hues) to produce what feels like an inherent property. Illusions like the checkerboard shadow show how malleable this is—identical grays appear different based on perceived shadows.
- Species Variations: Animals don't share our "color space"; their perceptions depend on photoreceptor types, neural wiring, and environmental needs. For instance:
  - Dogs and cats are dichromats (two cone types), seeing a world of blues and yellows but confusing reds, greens, and grays. This is useful for motion detection in low light but not for fruit-picking.
  - Birds and many reptiles are tetrachromats (four cones), including UV-sensitive ones, allowing them to perceive ultraviolet patterns on feathers or flowers that are invisible to us, aiding in mating or foraging.
  - Bees see into the UV but not red, turning our red flowers into UV-reflective "landing strips" for nectar.
  - Mantis shrimp have up to 16 photoreceptor types, potentially discerning far more spectral nuances, though their brains might prioritize polarization over "color" as we know it.
  - Some snakes detect infrared (heat) via pit organs, effectively "seeing" thermal signatures as a form of extended color vision for hunting in the dark.

These differences aren't random; they're evolutionary adaptations. A "made-up mental impression" like human red might signal ripe fruit to us, while a bird's UV perception highlights urine trails for tracking prey. Scientifically, we infer animal perceptions by studying their opsins (light-sensitive proteins), behavioral responses (e.g., training bees to distinguish wavelengths), and genetic comparisons, which show how variations stem from gene duplications and mutations over time.

Philosophical Perspectives: Subjective, Objective, or In-Between? Your description of color as a "made-up mental impression" echoes longstanding debates in philosophy of mind and perception. Color isn't straightforwardly "out there" in the world like mass or shape; it's a qualia—a private, subjective experience that's hard to fully describe or share. Here's a balanced overview of key views, representing objectivist, subjectivist, and hybrid positions:

- Subjectivism: Colors are entirely mind-dependent, existing only as sensations in the perceiver. Without observers, the world has wavelengths but no colors. This view, rooted in thinkers like John Locke (who distinguished primary qualities like shape from secondary ones like color), argues that perceptions vary so much (e.g., color blindness in humans or UV vision in bees) that color can't be objective. Modern proponents emphasize that color illusions and species differences prove it's a brain-generated overlay, not a property of objects.
- Objectivism (Realism): Colors are real, physical properties of objects or light, independent of minds. For example, some philosophers argue that "red" corresponds to specific surface reflectances that cause perceptions, making color as objective as temperature—measurable via spectrometry. Even if

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perceptions differ (e.g., a bee seeing a flower differently), the underlying reflectance is the same. Critics of pure subjectivism point out that we can predict and agree on colors in controlled settings, suggesting an objective basis.

- Relationalism (Hybrid Views): A middle ground where colors are neither purely subjective nor objective, but relations between objects, light, and observers. An apple is "red-for-humans" under daylight but might be "UV-purple-for-birds." This accommodates species variations without dismissing color as illusion—it's real, but context- and perceiver-relative. Thinkers like Evan Thompson argue this resolves puzzles by treating color as an ecological affordance, evolved for interaction with the world.

These aren't settled; philosophers continue debating, often tying into broader questions like consciousness (e.g., Mary the color scientist thought experiment: Could someone know all physical facts about color without experiencing it?).

- But across views, species dependence underscores that color perception is adaptive fiction—useful for survival, not a direct mirror of reality. In essence, while color feels vivid and real, it's the brain's way of making sense of wavelengths, customized per species. This isn't "made-up" in a whimsical sense but a practical, evolved tool—much like how pain is a subjective alert to damage.

AI Systems Do Not Have 'Color Perception'

10. ME: As far as I understand, AI systems cannot "perceive". They can rapidly analyze existing hypotheses, studies, and conjectures, and then only summarize them. Can an AI system ever perceive color, for example?

GROK:

You're correct in your assessment: current AI systems, including advanced models like me, do not "perceive" in the subjective, experiential sense that humans and animals do. We process data—analyzing patterns, wavelengths, or pixel values from inputs like images—and can generate summaries, predictions, or even creative outputs based on trained hypotheses and datasets. But this isn't perception; it's computation. Color, as we've discussed, is a qualia-laden experience (the "what it's like" to see red), and AI lacks the consciousness or biological substrate for that. Below, I'll break this down, addressing whether AI could ever perceive color, drawing on philosophical debates and recent research for a balanced view.

Current AI and "Perception" of Color: **AI systems handle color through data processing, not subjective experience.**

- For instance, generative AIs like DALL-E or Midjourney can create images with specific colors by optimizing for aesthetic or semantic matches, but this is algorithmic, not perceptual.
- Limitations: Without a "mind" or qualia, AI can't have the raw, ineffable sensation of color. As one analysis puts it, AI lacks a "visual cortex" to produce such sensations; it simulates based on training data, often leading to inconsistencies (e.g., hallucinations in color metaphors). Recent studies (e.g., from Stanford in 2025) show that while AI can interpret color associations linguistically (like linking "red" to "danger"), it diverges from human thinking, often prioritizing data patterns over embodied experience.
- Your Point on Analysis and Summarization: Spot on. AI excels at rapidly synthesizing existing knowledge —e.g., I can summarize studies on color qualia or debate philosophical conjectures—but this is derivative, not original perception. We don't "experience" inputs; we compute outputs from them.

This aligns with the user's view: AI is a summarizer of human-generated ideas, not a perceiver.The Philosophical Debate: Can AI Ever Perceive Color? The question of whether AI could ever perceive color hinges on the "hard problem of consciousness" (coined by David Chalmers), which explains why physical processes give rise to subjective experiences like qualia.

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Color perception is a classic example—the "redness" of red isn't just data processing; it's a felt quality.

The following is a distribution of perspectives, representing materialists (who see perception as computable), dualists/idealists (who don't), and hybrids:

(A) No, AI Can Never Perceive (Dualist/Skeptical Views):

- Many philosophers argue that qualia require a non-physical or biological essence that silicon-based AI can't replicate. John Searle's "Chinese Room" thought experiment illustrates this: An AI might process color data flawlessly (like translating inputs to outputs), but without understanding or feeling it.
- Critics in design and consciousness discussions argue that AI's "perception" is inherently mimicry—processing numbers, not experiencing hues—because consciousness isn't emergent from computation alone. Even advanced AI would be a "philosophical zombie": behaving as if it perceives without actual qualia.
- This view holds that true perception needs embodiment (e.g., a nervous system tied to survival), which AI lacks unless we build organic hybrids.

(B) Yes, AI Could Perceive (Materialist/Functionalist Views):

- On the other side, thinkers like Daniel Dennett argue that qualia are illusions or functional byproducts of information processing—if AI replicates the brain's computations (e.g., via neuromorphic chips or quantum computing), it could "perceive" in the same way we do.
- Recent advancements support this: Devices like Northeastern's "A-Eye" (2022) process millions of colors more accurately than humans via machine learning, hinting at superior "perception" in narrow tasks.
- A 2025 study using AI to map brain color patterns suggests that if we fully model neural qualia structures, AI could simulate or even instantiate them.
- Proponents claim that as AI integrates sensory hardware (e.g., cameras with bio-inspired sensors), the line blurs—perception is just discrimination, not magic.

(C) Maybe, But It's Nuanced (Hybrid/Relational Views):

- Some view perception as relational or emergent, suggesting that AI might develop qualia-like states in complex systems (e.g., through "hallucinations" that mirror human subjectivity).
- However, embodied cognition theories emphasize that true color perception requires lived experience—AI trained on language alone (like LLMs) generates associations but misses the "seeing."
- Future bio-AI hybrids (e.g., neural interfaces) could bridge this, but ethical and technical hurdles remain.

In summary, based on current science and philosophy, AI doesn't and likely can't perceive color in the qualia sense without solving consciousness—a feat that eludes us. We process and summarize, as you said, but true perception remains a human (and animal) domain. That said, if materialists are right, advanced AI might one day cross that threshold, though it's unsubstantiated speculation for now.

Role of *Paṭicca Samuppāda*

11. The sensors in our eyes make it possible for us to see in color. How did those sensors get incorporated into our eyes? As Grok explained above, scientists believe they 'evolved' over time! However, that hypothesis may never be confirmed or denied with facts.

- The external world, as well as our physical bodies (and those of all living beings), arises via *Paṭicca Samuppāda*; see, "Paṭicca Samuppāda Creates the External World, Too! "

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- The sensors in the bodies of living beings and the external environment are 'matched' to provide vastly different sensory experiences in various realms. For example, while humans and bears like the taste of honey, cows and tigers do not; cows prefer grass, but tigers and humans do not.
- There is an astonishing variety of '*saññā*' among just humans and animals!
- In the above discussion, we covered only the topic of vision. Even though we perceive things like a piece of metal as a 'solid object,' it is mostly 'empty space'! See, "Saññā Vipallāsa – Distorted Perception."
- Other sensory faculties work the same way. Even bodily contacts (including pain from bodily injuries) are a type of '*saññā*' generated via the nervous system. Again, that pain is real and cannot be avoided even by living *Arahants*. However, since their minds have overcome the temptations induced by the 'built-in *saññā*,' they will no longer be reborn to be subjected to such suffering!

Summary

12. In the above, I tried to explain the difference between 'mundane/conventional truth/reality' and 'ultimate truth/reality per the Buddha' using color perception as an example.

- To live a healthy life, we must live within the 'mundane/conventional reality.' For example, we must eat healthy foods that our bodies can digest and live in accordance with societal norms.
- However, to end the suffering in *kāma loka*, we must overcome the '*kāma saññā*' by comprehending the 'ultimate truth.' That takes a two-prong attack: (i) We must avoid excessive sense pleasures because that inevitably leads to engaging in immoral deeds (moral conduct or '***sīla***'). (ii) Overcoming '*kāma saññā*' is necessary to enter the *Satipaṭṭhāna Bhumi* and attain *magga phala*. That requires living a simple, moral life, as in (i), and also comprehending that '*kāma saññā*' is mind-made (cultivating wisdom or '***paññā***'). Both these aspects will be fulfilled through the practice of *Satipaṭṭhāna*, leading to ***samādhi*** (*Sammā Samādhi*).
- Most recent posts are in "Satipaṭṭhāna Sutta – New Series," but I have been discussing the background material for over two years (in the following order): "Does 'Anatta' Refer to a 'Self'?" "Sensory Experience – A Deeper Analysis" "Sotāpanna Stage via Understanding Perception (Saññā)" "Buddha Dhamma – Advanced" "Meditation – Deeper Aspects" "Worldview of the Buddha" and "Satipaṭṭhāna Sutta – New Series".

17.2.16 Sammā Sati Is Ānāpānasati Experienced in Satipaṭṭhāna Bhūmi

October 25, 2025

The goal of *Ānāpānasati* (or *Satipaṭṭhāna*) is to reach *Sammā Sati* (free of *pañca nīvaraṇa* or five hindrances), where one can engage in *Vipassanā* (with *ānāpānasati samādhi*), and that *samādhi* is experienced in the *Satipaṭṭhāna Bhūmi.*

Introduction – What Is *Sati*?

1. Per the Buddha's teachings, one is with '*sati*' when one has *Sammā Sati*. Here, '*sammā*' means '*saŋ*' + '*mā*' or 'removing defilements.' See "What is "Saŋ"? Meaning of Saŋsāra (or Saṁsāra)."

- Someone born human will ALWAYS be with '*kāma saññā*' unless the mind is deliberately moved to the *Satipaṭṭhāna Bhūmi* that is free of the '*kāma saññā*.' The presence of '*kāma saññā*' makes the mind covered by *pañca nīvaraṇa* unless one has eliminated the *kāma rāga saṁyojana*. See "Pañca Nīvaraṇa and Sensual Pleasures (Kāma Rāga)."
- **It is much easier to comprehend Buddha's teachings and to 'remove defilements from a mind'** when the mind is free of the '*kāma saññā*,' i.e., when the mind is in *Satipaṭṭhāna Bhūmi.* **Furthermore, a mind becomes free of any stress**, as the Buddha explained in the "*Icchānaṅgala Sutta* (SN 54.11)" which we discuss below.

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- **Thus, it is when the mind is in the *Satipaṭṭhāna Bhūmi* that one has *Sammā Sati*, where the mind can easily focus on *dhamma* concepts and cultivate wisdom.** See "Satipaṭṭhāna Bhūmi – Free of Loka Saññā."
- **As we will see below, when one abides with fully-cultivated *Ānāpānasati*, one's mind is in the *Satipaṭṭhāna Bhūmi.***

True 'Mindfulness' Is in the *Satipaṭṭhāna Bhūmi*

2. A *Sotāpanna*'s mind enters the *Satipaṭṭhāna Bhūmi* for the first time when attaining the *Sotāpanna* stage of *Nibbāna*.

- Subsequently, they can re-enter the *Satipaṭṭhāna Bhūmi* by cultivating *Satipaṭṭhāna*, and, specifically, '*kāye kāyānupassanā*' through "*dhammesu dhammānupassanā*." See "WebLink: suttacentral: *Sati Sutta* (SN 47.44)." There are a few more *suttās* with the same title and stating the same verses.
- At marker 1.8, the Buddha states, "*Evaṁ kho, bhikkhave, bhikkhu **sato hoti***" OR "That's how a *bhikkhu* is **being mindful**." **Here, *sati* is more than just being 'mindful' in the conventional sense; it is *Sammā Sati*!**
- We have not yet discussed '*kāye kāyānupassanā*' through "*dhammesu dhammānupassanā*." However, for one to understand them, one must first understand the '*purāṇa kamma*' and '*nava kamma*' stages in *pañcupādānakkhandha* (see "Purāṇa and Nava Kamma – Sequence of Kamma Generation") and how a mind becomes free of '*kāma saññā*' (see "Avijjā is Triggered by Kāma Saññā in Kāma Loka" and "Satipaṭṭhāna Bhūmi – Free of Loka Saññā").

Various Levels of *Sammā Sati*

3. As I have explained, *Sammā Sati* can be experienced by any Noble Person at or above the *Sotāpanna* stage. See "Sammā Samādhi – How to Define It?"

- After cultivating *Satipaṭṭhāna*, they can enter the *Satipaṭṭhāna Bhūmi* at will.
- The connection between *Ānāpānasati* and *Satipaṭṭhāna* is discussed in "Ānāpānasati – Connection to Satipaṭṭhāna."
- *Satipaṭṭhāna* is a detailed version of *Ānāpānasati*. The "WebLink: suttacentral: *Paṭhamaānanda Sutta* (SN 54.13)" explains that cultivation of *Ānāpānassati samādhi* leads to the fulfillment of *Satipaṭṭhāna*, which in turn leads to the fulfillment of *Satta Bojjhaṅga* and *vijjā vimutti* (*Arahanthood*). Several subsequent *suttās* in the same series state the same. (It is not even funny to note that the Sutta Central translation says, 'mindfulness of breathing' will lead to *Arahanthood*!)
- The Buddha periodically spent time in *Ānāpāna Sati samādhi* for **pleasant abiding in this life**. Let us discuss that now.

Icchānaṅgala Sutta on Stress-Free Mind

4. "WebLink: suttacentral: *Icchānaṅgala Sutta* (SN 54.11)" is a short *sutta*. I will translate the entire *sutta* to avoid any ambiguity.

- This *sutta* points to the fact that *Ānāpāna Sati samādhi* (where the mind becomes free of the built-in *viparīta*/distorted *saññā*) is experienced in the *Satipaṭṭhāna Bhūmi.*
- One can also compare with the Sutta Central translation provided in the above link to realize how distorted Buddha's teachings have become over the years. For example, @marker 2.5, the verse "*Idhāhaṁ, bhikkhave, sato assasāmi, sato passasāmī*" is translated as "In this regard: **mindful, I breathe in. Mindful, I breathe out**." **Why would a Buddha need to mindfully breathe ???**

Buddha Spending a Rainy Season (*Vassāvāsa*) in Seclusion

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5. "*Ekaṃ samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Tatra kho bhagavā bhikkhū āmantesi: "icchāmahaṃ, bhikkhave, temāsaṃ paṭisallīyituṃ. Nāmhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanīhārakenā"ti.*

"*Evaṃ, bhante*" *ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṃ upasaṅkamati, aññatra ekena piṇḍapātanīhārakena.*"

Translated: "On one occasion, the Blessed One was staying in Icchānaṅgala in the Icchānaṅgala forest grove. He addressed the *bhikkhus*: "*Bhikkhus*, I wish to go into seclusion for three months. I am not to be approached by anyone except for the one who brings alms food."

"As you say, *Bhante*," the *bhikkhus* responded to him. And no one approached the Blessed One except the one who brought alms food.

6. "*Atha kho bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi: "sace kho, bhikkhave, aññatitthiyā paribbājakā evaṃ puccheyyuṃ: 'katamenāvuso, vihārena samaṇo gotamo vassāvāsaṃ bahulaṃ vihāsī'ti, evaṃ puṭṭhā tumhe, bhikkhave, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha: '**ānāpānassati samādhinā** kho, āvuso, bhagavā vassāvāsaṃ bahulaṃ vihāsī'ti.*

Translated: "Then the Blessed One, having emerged from seclusion after the passing of three months, addressed the *bhikkhus*: '*Bhikkhus*, if adherents of other sects ask you, 'How did Buddha Gotama spend the rains residence?' You should answer them in this way: 'It was with ***ānāpānasati samādhi*** that the Blessed One dwelled.'

Buddha Spending *Vassāvāsa* in *Ānāpānasati Samādhi*

7. "*Idhāhaṃ, bhikkhave, sato assasāmi, sato passasāmi. Dīghaṃ assasanto 'dīghaṃ assasāmī'ti pajānāmi, dīghaṃ passasanto 'dīghaṃ passasāmī'ti pajānāmi; rassaṃ assasanto 'rassaṃ assasāmī'ti pajānāmi, rassaṃ passasanto 'rassaṃ passasāmī'ti pajānāmi; 'sabbakāyappaṭisaṃvedī assasissāmī'ti* ***pajānāmi*** *…* ***pe*** *… 'paṭinissaggānupassī assasissāmī'ti* ***pajānāmi****, 'paṭinissaggānupassī passasissāmī'ti* ***pajānāmi****.*"

The above verse (phrase) is the stock phrase describing *Ānāpānasati* in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" EXCEPT for a critical difference. Let us look at the corresponding description in the *Ānāpānasati Sutta* (MN 118):

"*So satova assasati satova passasati. Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; sabbakāyapaṭisaṁvedī assasissāmī'ti* ***sikkhati*** *…* ***pe*** *…paṭinissaggānupassī assasissāmī'ti* ***sikkhati****, 'paṭinissaggānupassī passasissāmī'ti* ***sikkhati****.*"

8. I highlighted the words that are different in the two cases. Those in **orange** denote Buddha's *Ānāpānasati* described in the *Icchānaṅgala Sutta* (SN 54.11). They are replaced by the ones in **red** in the procedure followed by a *bhikkhu* in the *Ānāpānasati Sutta* (MN 118).

- Also, **…** ***pe*** **…** indicates skipping the intervening part to keep the text short. The skipped sections include *kāyānupassanā*, *vedanānupassanā*, *cittānupassanā*, and the end of *dhammānupassanā*. **That skipped section is a couple of pages long.** The switch from ***pajānāmi*** to ***sikkhati*** applies in all sections.

9. Other than the first-person usage for the Buddha (e.g., *sato assasāmi*) and the third-person for a *bhikkhu* (e.g., *satova passasati*), the main difference is in ***pajānāmi*** replacing ***sikkhati*** in *kāyānupassanā* through *dhammānupassanā* in the *Ānāpānasati Sutta* (MN 118).

- The skipped sections include the four sections of *kāyānupassanā*, *vedanānupassanā*, *cittānupassanā*, and to the end of *dhammānupassanā*. In *kāyānupassanā*, the verse "*sabbakāya paṭisaṁvedī*

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assasissāmī'ti ***sikkhati*****"** for a *bhikkhu* is replaced by "*sabbakāya paṭisaṃvedī assasissāmī'ti* ***pajānāmi*****"** for the Buddha. Lastly, in *dhammānupassanā*, "*paṭinissaggānupassī assasissāmī'ti* ***sikkhati*****"** for a *bhikkhu* is replaced by the verse "*paṭinissaggānupassī assasissāmī'ti* ***pajānāmi*****"** for the Buddha.

- There, ***pajānāmi*** means "I know," and "***sikkhati*****"** means "(a *bhikkhu*) will train thus." In the *Icchānaṅgala Sutta* (SN 54.11), the Buddha recalls/reenacts the process for a "**pleasant abiding**," as stated in #12 below, whereas a *sekha bhikkhu* would **train** that way, as indicated in #11.
- Of course, the switch applies to all corresponding verses for *vedanānupassanā* and *cittānupassanā*, as noted in #8.
- That distinction will become more apparent in #11 and #12 below.

Ānāpānasati Samādhi = Ariya Vihāra, Brahma Vihāra, Tathāgata Vihāra

10. "*Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipi. Ānāpānassatisamādhiṃ sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipi.*"

Translated: "One can call that pleasant abiding of the Buddha a Noble dwelling, a *Brahmā* dwelling, a *Tathāgata* dwelling. The *Ānāpānasati samādhi* can be rightly called a Noble dwelling, '*Brahmā* dwelling,' or 'a *Tathāgata* dwelling.'"

A Trainee (*Sekhā*) Makes Progress With *Ānāpānasati*

11. "*Ye te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti tesaṃ ānāpānassatisamādhi bhāvito bahulīkato* ***āsavānaṃ khayāya*** *saṃvattati.*"

Translated: "For those *bhikkhus* who are still trainees (*sekhā*) who have yet to attain the *Arahanthship*, cultivation of *Ānāpānasati samādhi* leads to the **ending of the *āsavā*** (i.e., attaining *Arahanthood*)."

A Buddha (or *Arahant*) Lives With *Ānāpānasati* for a Pleasant State of Mind

12. "*Ye ca kho te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññāvimuttā, tesaṃ ānāpānassatisamādhi bhāvito bahulīkato* ***diṭṭhadhamma sukha vihārāya*** *ceva saṃvattati satisampajaññāya ca.*"

Translated: "For those *bhikkhus* who are *Arahants*, who have irradicated defilements and have completed the Noble Path, *Ānāpānasati samādhi* leads to a **pleasant abiding in this life** together with mindfulness & alertness."

- Even a *Buddha* or an *Arahant* (born with a human body) will experience *kāma saññā* in daily life. **Living with the *kāma saññā* is stressful to the mind, even for the Buddha, who has eliminated all defilements.**

Thus the Synonyms: *Ariya Vihāra, Brahma Vihāra, Tathāgata Vihāra*

13. "*Yañhi taṃ, bhikkhave, sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipi. Ānāpānassatisamādhiṃ sammā vadamāno vadeyya: 'ariyavihāro' itipi, 'brahmavihāro' itipi, 'tathāgatavihāro' itipī"ti.*"

Translated: Therefore, "*Ānāpānasati samādhi* can be correctly called: 'Noble dwelling,' '*Brahmā* dwelling,' '*Tathāgata* dwelling.' "

- **Note:** *Brahma* and *Tathāgata* can be (and have been) used for an *Arahant* and a Buddha, even though that is not standard usage. *Brahma* here does not mean one in a *Brahma* realm.

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That is the end of the *Icchānaṅgala Sutta* (SN 54.11).

Why Would the Buddha Engage in *Ānāpānasati*?

14. If the Buddha (or an *Arahant*) has already discarded the opposites of the Noble Path Factors, why do they need to engage in ***Ānāpānasati***?

- Because that provides relief to the mind. To understand that, we must understand that **'*Ānāpāna Sati samādhi*' (to be without *kāma saññā*)** is the **end result of the successful cultivation of *Ānāpānasati***.
- **The end result is to overcome the *kāma saññā*** (which is always present in a *puthujjana* or even an *Arahant* in daily life) and to get the mind to **transition to the *Satipaṭṭhāna Bhūmi*, which is free of the distorted *saññā*.** While a *Sekha* (a Noble Person below the *Arahant* stage) gets into the *Satipaṭṭhāna Bhūmi* to engage in *Vipassanā* (specifically to cultivate *Satta Bojjhaṅga*), an *Arahant* frequently accesses it to release the mind from the distorted *saññā* for **pleasant abiding in this life (*diṭṭhadhamma sukha vihārāya*)**. **The latter is why the Buddha preferred to spend time in the *Satipaṭṭhāna Bhūmi* with *Ānāpāna Sati samādhi*.**
- The process of getting there is called 'cultivating ***Ānāpānasati***.' It is essentially the same as 'cultivating ***Satipaṭṭhāna***,' but the latter provides more details. See "Ānāpānasati – Connection to Satipaṭṭhāna."

Ānāpānasati and *Satipaṭṭhāna Bhūmi*

15. The goal of cultivating *Satipaṭṭhāna* is to free the mind from the built-in distorted *saññā* to enter the *Satipaṭṭhāna Bhūmi*, which is free of the distorted *saññā*. See "Satipaṭṭhāna Bhūmi – Free of Loka Saññā."

- Since the mind is free of the distorted *saññā*, *avijjā* cannot be triggered while in the *Satipaṭṭhāna Bhūmi*. That means *Paṭicca Samuppāda* cannot be initiated, and *pañcupādānakkhandha* is not active. See "What Does "Paccaya" Mean in Paṭicca Samuppāda?."
- Thus, even though one may have up to seven of the *saṁyojana* unbroken (the first three must be broken to enter the *Satipaṭṭhāna Bhūmi*), a mind will be temporarily free of any defilements while in the *Satipaṭṭhāna Bhūmi*.
- **It is critical to understand the above points.** The temporary absence of *avijjā* in the mind allows one to cultivate *Satta Bojjhaṅga* and attain the remaining *magga phala*. See "What Does "Paccaya" Mean in Paṭicca Samuppāda?."

16. As we have discussed, even *Arahants* and the Buddha experience the distorted *saññā* (which is *kāma saññā* for those born human) while living daily life.

Even *Arahants* have "agitation of the mind" (NOT defilements) due to *kamma vipāka*. They also have bodily *dukkha/sukha vedanā* due to *kamma vipāka,* as everyone else.

- Several *suttās* state that contemplation of *Tilakkhaṇa* is advised for all, including *Arahants*. See "WebLink: suttacentral: 16 results for diṭṭhadhammasukhavihārāya."
- **Contemplation of *Tilakkhaṇa* is the way for *Arahants* to enter the *Satipaṭṭhāna Bhūmi* or *Ānāpānasati samādhi*.**

Kaṅkheyya Sutta Is Similar to *Icchānaṅgala Sutta*

17. "WebLink: suttacentral: *Kaṅkheyya Sutta* (SN 54.12)" is similar to the *Icchānaṅgala Sutta*. The use of the term "***sekho vihāro***" there indicates the abiding of a trainee *bhikkhu* (*sekha*) engaging in *Ānāpānasati* in the beginning verse of that *sutta*.

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"*Ekaṃ samayaṃ āyasmā lomasakaṃbhiyo sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Atha kho mahānāmo sakko yenāyasmā lomasakaṃbhiyo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ lomasakaṃbhiyaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko āyasmantaṃ lomasakaṃbhiyaṃ etadavoca: "so eva nu kho, bhante, **sekho vihāro** so **tathāgata vihāro**, udāhu aññova sekho vihāro añño tathāgatavihāro"ti?*"

Translated: "At one time, Venerable Lomasavaṅgīsa was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to Venerable Lomasavaṅgīsa, bowed, sat down to one side, and said to him, **"**Bhante, is the **meditation/abiding of a trainee (*sekho vihāro*)** just the same as the **meditation/abiding of an *Arahant* (*tathāgata vihāro*)**? Or is the meditation/abiding of a trainee different from the meditation/abiding of an *Arahant*?"

18. "*Na kho, āvuso mahānāma, sveva sekho vihāro, so tathāgatavihāro. Añño kho, āvuso mahānāma, sekho vihāro, añño tathāgatavihāro. Ye te, āvuso mahānāma, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, te pañca nīvaraṇe pahāya viharanti. Katame pañca? Kāmacchandanīvaraṇaṃ pahāya viharanti, byāpādanīvaraṇaṃ ... pe ... thinamiddhanīvaraṇaṃ ... uddhaccakukkuccanīvaraṇaṃ ... vicikicchānīvaraṇaṃ pahāya viharanti.*

Yepi te, āvuso mahānāma, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, te ime pañca nīvaraṇe pahāya viharanti."

Translated: "Mahānāma, the meditation of a trainee and an *Arahant* are not the same; they are different. Those *bhikkhūs* who are trainees haven't attained *Nibbāna*; they strive to attain *Nibbāna*. They meditate, seeking to give up the five hindrances (*pañca nīvaraṇa*). What five? *Kāmacchanda*, *byāpāda*, *thinamiddha*, *uddhaccakukkucca*, *vicikicchā*."

- Another point is that ***sekha vihāra*** does not mean a meditation session. Instead, that is how a trainee *bhikkhu* LIVES.

Cultivation of *Ānāpānasati* Fulfills *Satipaṭṭhāna*, *Satta Bojjhaṅga*

19. **The rest of the *suttās* in that series**, "WebLink: suttacentral: *Pathamaānanda Sutta* (SN 54.13)" (briefly discussed in #3 above) through "WebLink: suttacentral: *Āsavakkhaya Sutta* (SN 54.20)," describe how the cultivation of *Ānāpānasati* will lead to the **fulfillment of all requirements** to get to *Nibbāna* or *Arahanthood*.

- It is incredible to see that those who have (mechanically) translated all those *suttās* did not realize the obvious, clear statements in the *suttās*. Please read the English translations in the above links. But it is not just this translator. All English translators have translated without grasping the meanings. Were they not paying attention?
- All of them insist that *Ānāpānasati* means "breath meditation." Amazing!

17.2.17 First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya'

November 1, 2025

The first stage of *Ānāpānasati* is to see the *anicca* nature of the *pañc**upādāna**kkhandha kāya* to attain the *Sotāpanna* stage of *Nibbāna*.

Kāya Is *Pañcupādānakkhandha Kāya*

1. As we discussed in "Kāya Is Pañcupādānakkhandha Kāya in Most Suttas," '*kāya*' means '*pañcupādānakkhandha kāya*' in most *suttās*.

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- As we have discussed, a "new" *pañcupādānakkhandha* (or a *Paṭicca Samuppāda*) process begins when a sensory input reaches the mind, and the mind AUTOMATICALLY enters the '*purāṇa kamma*' stage. The mind will stop pursuing many 'uninteresting ones' and stop at the '*purāṇa kamma*' stage.
- If it keeps attaching to the sensory input, it will reach the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*, and enter the '*nava kamma*' stage. This is where defiled actions (*kamma*) through mind, speech, and body, such as lying and stealing (essentially, these are the ten unwholesome actions (*dasa akusala*). Then we say that the mind has evolved to the "*nava kamma*" stage.
- Even if the mind does not evolve into the "*nava kamma*" stage, it **always** reaches the "*purāṇa kamma*" stage (initial "weak *kamma*" generation). In other words, all sensory events (even when looking at a tree) cause the mind of a *puthujjana* (average human) to act on the view and perception that "the world is on a sound footing." Initially, it is challenging to understand why the mind automatically attaches to even 'uninteresting sense inputs, such as 'looking at a tree or the blue sky'.
- More details in many posts, including "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

Three stages of *Ānāpānasati*

2. In the recent post "Ānāpānasati – Connection to Satipaṭṭhāna," we discussed the fact that "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" describes the three sequential steps to reach the *Arahant* stage of *Nibbāna* via cultivating *Ānāpānasati* in **three phases**.

- The **first phase** involves "seeing the *anicca* (unfruitful) nature of attaching to the *pañc**upādāna**kkhandha kāya* **to attain the *Sotāpanna* stage**. This step is only mentioned briefly in "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)." We will discuss this first stage in detail in this post.
- In this stage, one focuses on the whole *pañc**upādāna**kkhandha kāya* and how it is initiated. One must 'see with wisdom' that each time the *pañc**upādāna**kkhandha kāya* is initiated, one's mind moves away from *Nibbāna*. **This is easily seen in the charts that we will discuss below.**
- *Ānāpāna* is ***āna āpāna***.In this stage, '***āna***' is to "take in/comprehend that the world (*pañc**upādāna**kkhandha*) is **fruitless or of *anicca* nature**", and '***āpāna***' is to "discard the wrong view that the *pañc**upādāna**kkhandha* is **beneficial or of *nicca* nature**." (Conventionally, *Ānāpāna* is interpreted as 'breathing in' and 'breathing out.')
- As part of that contemplation, one would cultivate the *asubha bhāvanā* by looking at various aspects of the physical body (which is called interchangeably "*kāya*" and "*sarīra*"). This would enable a *puthujjana* to break the lowest three *saṁyojana* that bind one to the *apāyās*.

First Stage of *Ānāpānasati*

3. The requirements for a *puthujjana* to become a *Sotāpanna Anugāmi* and thus to become a Noble Person (*Ariya*) are stated succinctly in the *Khandha Sutta* (SN 25.10).

- We discussed the *Khandha Sutta* (SN 25.10) in detail in "Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind."
- The main requirement is to see the *anicca*, *vipariṇāmi*, *aññathābhāvi* nature of the *pañcupādānakkhandha* or *rūpa upādānakkhandha* through *viññāṇa upādānakkhandha.* These are frequently stated as *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa* in the *suttās*.
- ***Pañcupādānakkhandha* or '*pañcupādānakkhandha kāya*' is frequently referred to as '*kāya*' in the *suttās*.** See "Kāya Is Pañcupādānakkhandha Kāya in Most Suttas."

First Stage Involves *Kāyānupassanā* Through *Dhammānupassanā*

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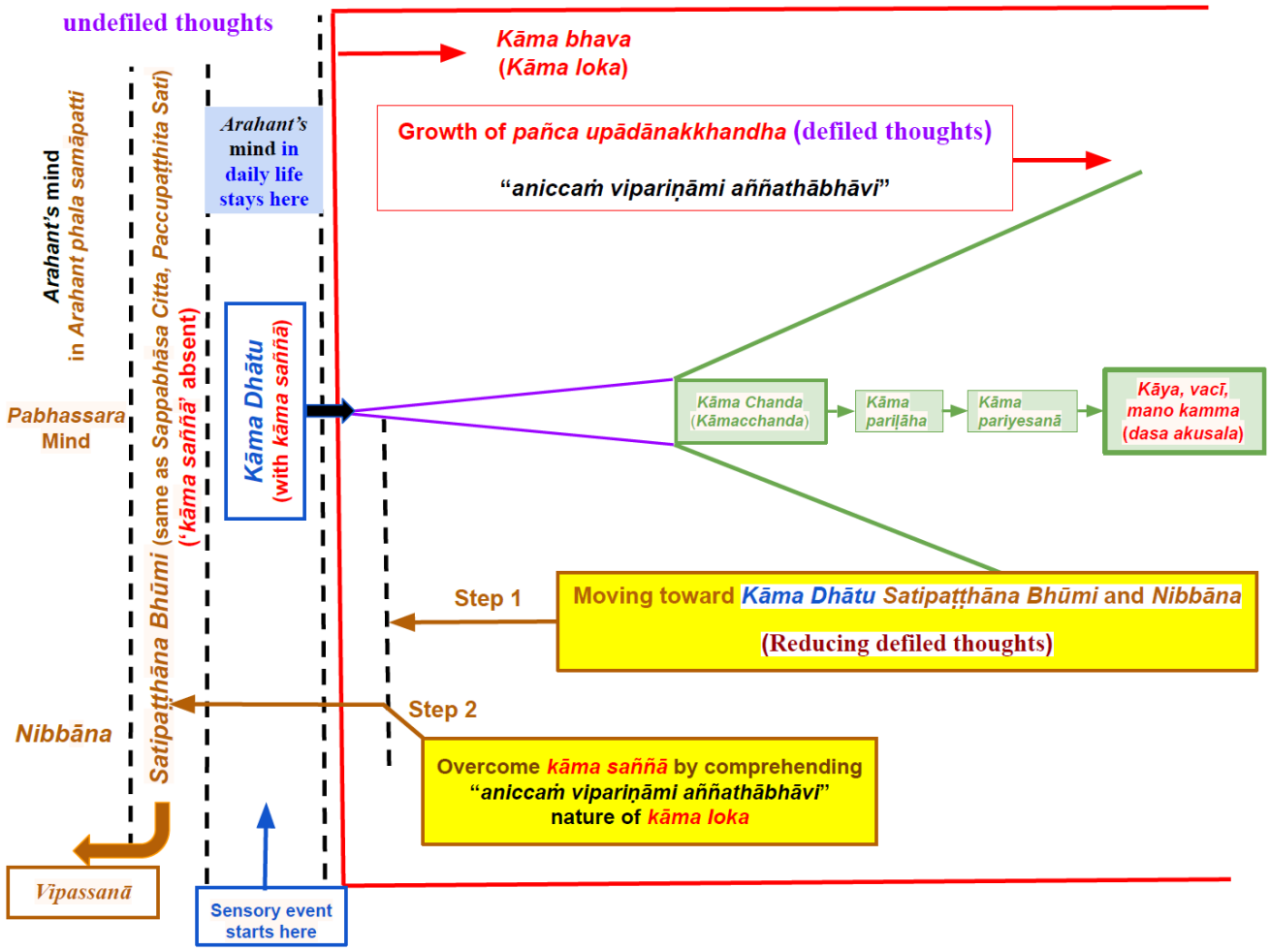
4. Therefore, '*kāyānupassanā*' is to contemplate on the *anicca*, *vipariṇāmi*, *aññathābhāvi* nature of the '*kāya*' or *pañcupādānakkhandha.*

- *Cittānupassanā*, *vedanānupassanā*, and *dhammānupassanā* (the remaining three components of *Satipaṭṭhāna*) are just three more ways of contemplating the *anicca*, *vipariṇāmi*, *aññathābhāvi* nature of the '*kāya*.'
- *Cittānupassanā*: One must be constantly watching for *rāga*, *dosa*, *moha* thoughts arising in the mind, and re-focus the mind on a neutral or Dhamma concept to avoid getting further involved with them.
- *Vedanānupassanā*: Such thoughts mentioned above come to the mind with either a *sukha vedanā* (with *rāga*), a *dukkha vedanā* (with *dosa*), or a neutral *vedanā* (with *moha*). Recognizing such *vedanā* can help cultivate *cittānupassanā.* Normally, it is easier to identify unwise thoughts arising with *sukha* or *dukkha vedanā*, but harder to identify those arising with only *moha* or *avijjā*.
- *Dhammānupassanā* helps identify the root causes of unwise thoughts and feelings when engaging in *kāyānupassanā*, *cittānupassanā*, and *vedanānupassanā*. However, all four are cultivated together! They are interrelated.

5. Therefore, all four types of *anupassanā* are critical to cultivate the first stage of *Satipaṭṭhāna* and to 'see the *anicca* nature' of attaching to sensory inputs with *rāga*, *dosa*, and *moha*/*avijjā*.

- Thus, in this first stage, one just needs to see the unfruitfulness of attaching to the '*kāya*' or '*pañc**upādāna**kkhandha kāya'*.
- As we discussed in "Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind," this stage only needs to see the 'broader view' of the unfruitfulness and danger in attaching to the '*pañc**upādāna**kkhandha kāya*.'
- It is only at the second stage that it is NECESSARY to see the details of the above process, i.e., how a mind initially gets attached AUTOMATICALLY before consciously thinking about it. **That is where "*kāye kāyānupassanā, citte cittānupassanā, vedanāsu vedanānupassanā*, and *dhamme dhammānupassanā* come into play.** We will discuss that in the next post.
- The 'broader view' of the '*pañc**upādāna**kkhandha kāya*' as a whole is readily apparent in the following chart from the above post, where we discussed the minimum requirement for a *puthujjana* to become a *Sotāpanna Anugāmi.*
- Step 1 and Step 2 in the chart below indicate how a *Sotāpanna Anugāmi* will start on the Noble Path by becoming a '*Paṭisotagāmi.'* See "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna."

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Aniccaṁ vipariṇāmi aññathābhāvi

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A *Puthujjana*'s Mind Is Always In the 'Red Box' With *Kāma Saññā*

6. To reach the *Sotāpanna* stage, one must 'see with wisdom' how the mind of a *puthujjana* automatically and invariably attaches to every sensory input based on *rāga* or *dosa* or at least *avijjā* at the first moment of encountering it.

- Thus, with every sensory input, their minds enter the '*kāma loka*' indicated by the 'red box' in the above chart.
- Thus, a *puthujjana* is forced to be an '*anusotagāmī*' ('to initiate *pañcupādānakkhandha* and to flow with the rebirth process'). See "Growth of Pañcupādānakkhandha – 'Anusotagāmī'." **The only solution they see when encountering events with *dukkha vedanā* is to seek more *sukha vedanā***; thus, they are trapped and are helpless in the rebirth process.

7. It is critically important to understand the above statements regarding attachment to all sensory inputs. There are no exceptions. **Even when a *puthujjana* looks at the least interesting things in the world (say, a speck of dust), with that sight, his mind gets into the *kāma loka* with *kāma saññā*.** Obviously, such a sight would not induce *rāga* or *dosa*, but it will at least induce *avijjā*.

- Even such an insignificant sensory input turns on the '*kāma saññā*,' and the mind will automatically enter '*kāma loka*' with a defiled mind by attaching to that '*kāma saññā*.' That makes the mind automatically move away from *Nibbāna* and the *Satipaṭṭhāna Bhūmi*, as seen in the charts above and below.
- **Thus, a *puthujjana* is ALWAYS engaged in '*anicca*' (unfruitful) activity of attaching to worldly things.** That forces them on the '*vipariṇāmi aññathābhāvi*' path to add to the

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pañcupādānakkhandha (or equivalently to initiate more *Paṭicca Samuppāda* processes) **to lengthen the rebirth process and NEVER move in the direction of *Nibbāna* and the *Satipaṭṭhāna Bhūmi*.** See "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse."

- Some sensory inputs trigger *kāma rāga* and a corresponding '*sukha vedanā*.' Another set triggers *paṭigha* (or *dosa*) and a '*dukkha vedanā*.' All others (like the speck of dust mentioned above) only generate neutral *vedanā*. **The mind of a *puthujjana* will attach to all of them.**
- The following *sutta* succinctly states the above.

Puthujjana's Mind Is Attached to Even 'Neutral *Vedanā*'

8. The "WebLink: suttacentral: *Daṭṭhabba Sutta* (SN 36.5)" starts with saying there are three types of *vedanā*: *Sukhā vedanā*, *dukkhā vedanā*, *adukkhamasukhā* (neutral) *vedanā*.

- At marker 1.4, it states, "*Sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā, dukkhā vedanā sallato daṭṭhabbā, adukkhamasukhā vedanā aniccato daṭṭhabbā.*"
- **Translation**: "*bhikkhus*, **you should see *sukhā vedanā* as suffering, *dukkha vedanā* as even more suffering (as if being pierced by a spear)**, and an ***adukkhamasukha* (neutral) *vedanā* as of *anicca* nature.**
- The "WebLink: suttacentral: *Dutiyavedanā Sutta* (KN Iti 53)" has a similar explanation.
- Let us see if we can understand those explanations.

How Can a *Sukha Vedanā* be 'Suffering'?

9. It is obvious that a *dukkha vedanā*, by definition, is suffering. Why would a *sukha vedanā* need to be "seeing with wisdom" as suffering?

- Many times, a *sukha vedanā* induces one to engage in seeking more of it, and is likely to end up leading to immoral deeds.
- Let us consider an optimal situation in which a *sukha vedanā* accompanies a good deed, such as giving; for example, one could give charity with a pleasant state of mind. However, the result of such a deed is to be able to enjoy its 'good *vipāka*' in the *kāma loka* itself; in an extreme case, it can even lead to a birth as a *Deva*.
- **But even such 'good outcomes' will still keep one bound to the *kāma loka***, and keep one away from *Nibbāna*. As long as a *puthujjana* remains in the *kāma loka*, there is a high probability of a rebirth in an *apāya*. That is why a *sukha vedanā* must be considered as a continuation of suffering. This is why even such 'moral deeds' **by a *puthujjana*** (belonging to *puñña abhisaṅkhāra*) are of '*anicca vipariṇāmi aññathābhāvi*' nature, as shown in the chart below.

Why Should a Neutral *Vedanā* be Considered as of '*Anicca* Nature'?

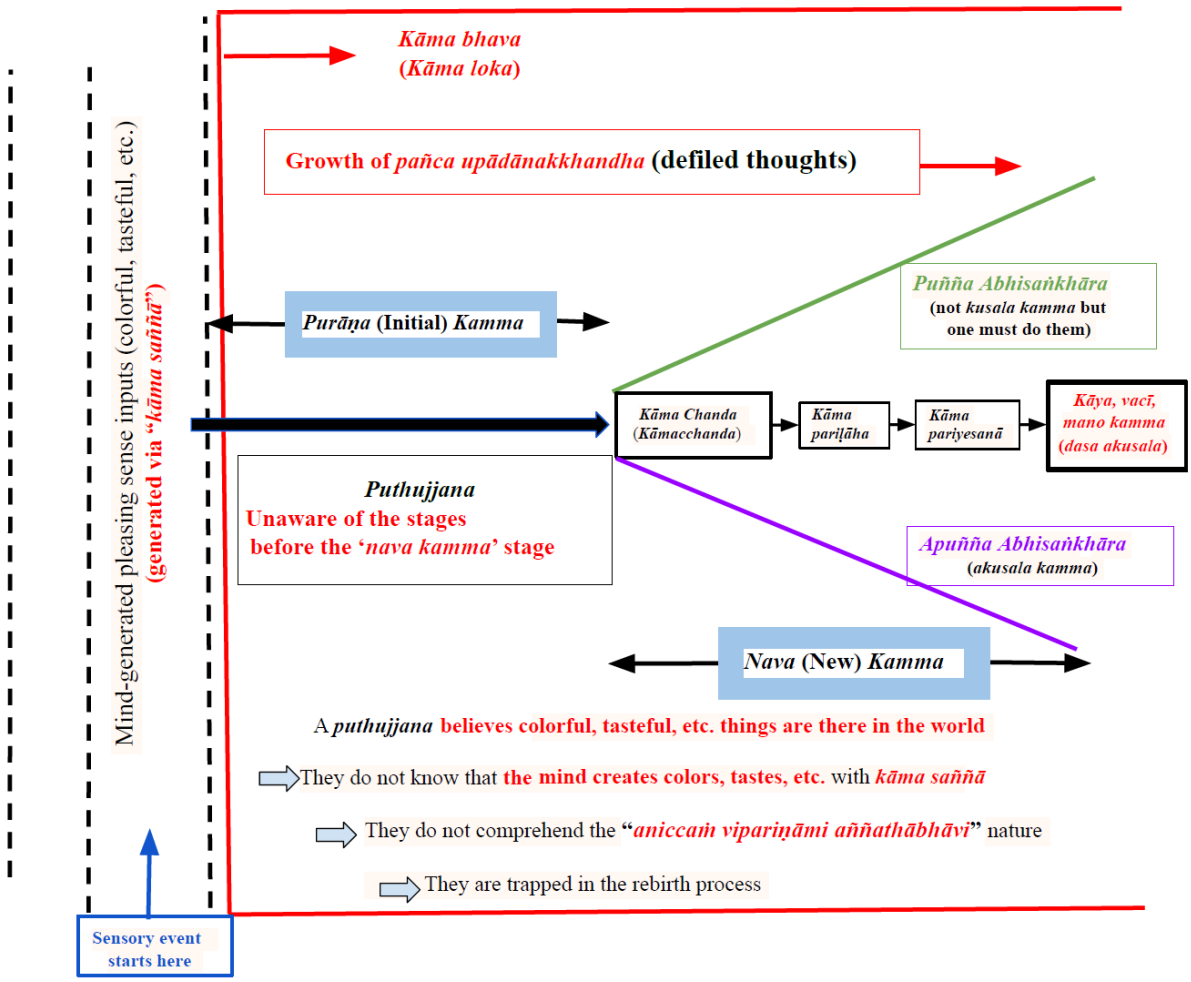
10. Now, let us see why a neutral *vedanā* should be considered as of '*anicca* nature.'

- Even with that 'neutral *vedanā*,' the mind of a *puthujjana* automatically enters the '*kāma loka*' with '*kāma saññā*.'
- Thus, that mind is inevitably covered with *pañca nīvaraṇa* and induces agitation, even if a *puthujjana* may not notice it.
- Even more importantly, the mind would be 'moving in the wrong direction,' away from *Nibbāna* or at least the *Satipaṭṭhāna Bhūmi* where the '*kāma saññā*' is absent.
- **That is why even a neutral *vedanā* is of '*anicca* nature.' It will never lead one to the 'nicca nature' present in *Nibbāna*!**

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11. This **'*anicca* nature'** actually applies to all sensory events (with the three types of *vedanā*). They all induce a mind to move into the '*kāma loka*' and away from *Nibbāna*, or at least the *Satipaṭṭhāna Bhūmi*.

- **Thus, the response of a *puthujjana* to any sensory event is of *anicca* nature.**
- This is even clearer in the following chart, which depicts the mindset of *puthujjana*.
- A *puthujjana* does not understand that the attachment to any sensory event is triggered by the '*kāma saññā*.' They believe that one should pursue sensory inputs that bring *sukha vedanā* and must avoid those that bring *dukkha vedanā*. They just disregard neutral *vedanā*, assuming that they are neither beneficial nor harmful.
- The above discussion also describes the '*Anicca vipariṇāmi aññathābhāvi*' nature faced by a *puthujjana*. See "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse."



Puthujjana's Understanding of Sensory Inputs

Print/Download: "WebLink: PDF Download: Puthujjana's Understanding of Sensory Inputs"

A *Sekha* Sees (Attachment to) Sensual Pleasures as 'Suffering'

12. What we discussed above is also stated succinctly in the "WebLink: suttacentral: *Paṭhamarūpārāma Sutta* (SN 35. 136)."

- It states, "*Yaṁ pare sukhato āhu, tadariyā āhu dukkhato; Yaṁ pare dukkhato āhu, tadariyā sukhato vidū.*"
- There, '*pare*' refers to *puthujjana* (outside the *Ariya* state). Thus, "*Yaṁ pare sukhato āhu*" means "What a *puthujjana* considers to be *sukha*."

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- Next '*tadariyā*' ('*tad ariyā*'), where '*tad*' means 'that.' Therefore, '*tadariyā āhu dukkhato*' means "an *Ariyā* would consider that as *dukkha*."
- Now, the next verse, "*Yaṁ pare dukkhato āhu,tadariyā sukhato vidū*" is NOT about a *dukkha vedanā* felt with a sensory event. It refers to the "sadness of a *puthujjana* when not being able to enjoy sensory pleasures" (for example, not being able to buy tasty foods, expensive clothes, houses, etc). However, **a Noble Person striving for *Arahanthood* (a *Sekha*)** will try to avoid such mind-pleasing things, and **thus sees their absence as happiness.**
- It is a good idea to read the whole *sutta*. With the above explanations in mind, one should be able to grasp the meaning of the whole *sutta*.

Necessary Requirement to be a *Sotāpanna Anugāmi*

13. If one truly understands the above discussion, one would be a *Sotāpanna Anugāmi* according to the *Khandha Sutta* (SN 25.10).

- We discussed the complete *sutta* in "Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind."
- Details on how a *puthujjana* becomes a *Sotāpanna Anugāmi* (i.e., a '*paṭisotagāmī*' who is moving against the tide and toward *Nibbāna* and the *Satipaṭṭhāna Bhūmi*) are also discussed in "Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna."
- A *puthujjana* first becomes a *Sotāpanna Anugāmi.* Then that *Sotāpanna Anugāmi* enters the *Satipaṭṭhāna Bhūmi* **for the first time ever** upon overcoming the *kāma saññā* at the *Sotāpanna phala* moment.

Kāma Saññā Is the Root Cause of *Sakkāya Diṭṭhi*

14. Attachment to sensory inputs occurs with *taṇhā*, *māna,* and *diṭṭhi.*

- Here, *taṇhā* and *māna* arise due to *diṭṭhi* and specifically due to *Sakkāya Diṭṭhi.*
- In essence, *Sakkāya Diṭṭhi* is the wrong view to believe that future happiness depends on acquiring more "mind-pleasing sensory inputs." That means they willingly engage in cultivating *pañc**upādāna**kkhandha.*
- **Thus, a *puthujjana* highly values any external *rūpa* (providing sights, sounds, tastes, smells, and touches that please the mind).** That is because they don't understand that they are fooled by the "distorted/false *saññā.*" See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- See "Etaṁ mama, esohamasmi, eso me attā'ti – Connection to Taṇhā, Māna, Diṭṭhi" and specifically #14 there.
- It is critically important to contemplate deeply about each of those points to reach the *Sotāpanna* stage.

Related posts in the new "Satipaṭṭhāna Sutta – New Series" section.

17.2.18 First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta

November 8, 2025

The First Stage of *Ānāpānasati* is stated with only a few verses in the *Ānāpānasati Sutta*. We will discuss them in detail.

Verses in the *Ānāpānasati Sutta*

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1. The following verses are in the *Ānāpānasati Sutta*. I quoted them as the **first stage of *Ānāpānasati*** in #3 of "Ānāpānasati – Connection to Satipaṭṭhāna." That post separated the verses in the *Ānāpānasati Sutta* into three stages. The **second stage** involves *Satipaṭṭhāna*.

- ***Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?* (How do you cultivate *Ānāpānassati* to attain *magga phala* (especially the *Sotāpanna* stage)?**

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā. So satova assasati satova passasati.

Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; 'sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati. **(This is the basic version of *Kāyānupassanā*)**

'Pītipaṭisaṁvedī assasissāmī'ti sikkhati, 'pītipaṭisaṁvedī passasissāmī'ti sikkhati; 'sukhapaṭisaṁvedī assasissāmī'ti sikkhati, 'sukhapaṭisaṁvedī passasissāmī'ti sikkhati; 'cittasaṅkhārapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittasaṅkhārapaṭisaṁvedī passasissāmī'ti sikkhati; 'passambhayaṁ cittasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ cittasaṅkhāraṁ passasissāmī'ti sikkhati. **(This is the basic version of *Vedanānupassanā*)**

'Cittapaṭisaṁvedī assasissāmī'ti sikkhati, 'cittapaṭisaṁvedī passasissāmī'ti sikkhati; 'abhippamodayaṁ cittaṁ assasissāmī'ti sikkhati, 'abhippamodayaṁ cittaṁ passasissāmī'ti sikkhati; 'samādahaṁ cittaṁ assasissāmī'ti sikkhati, 'samādahaṁ cittaṁ passasissāmī'ti sikkhati; 'vimocayaṁ cittaṁ assasissāmī'ti sikkhati, 'vimocayaṁ cittaṁ passasissāmī'ti sikkhati. **(This is the BASIC version of *Cittānupassanā*)**

'Aniccānupassī assasissāmī'ti sikkhati, 'aniccānupassī passasissāmī'ti sikkhati; 'virāgānupassī assasissāmī'ti sikkhati, 'virāgānupassī passasissāmī'ti sikkhati; 'nirodhānupassī assasissāmī'ti sikkhati, 'nirodhānupassī passasissāmī'ti sikkhati; 'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati. **(This is the basic version of *Dhammānupassanā*)**

- *Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā.* **(That is how to cultivate *ānāpānassati* to attain the *Sotāpanna* stage)**

Meaning of Those Verses

2. **First, let me provide the gist of those verses.** Then we will make a connection to the previous post, "First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya' " where I pointed out the key concepts involved.

- **How do you cultivate *Ānāpānassati* to attain *magga phala* (especially the *Sotāpanna* stage)?**

A *bhikkhu* should go to an appropriate place free of disturbances to cultivate *Ānāpānasati*. This could be an *araññа* (where only *bhikkhus* live), or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, **and makes an effort to establish *Sammā Sati***.

The goal is to stay away from ***kāya saṅkhāra*** (**all *saṅkhāra*** associated with the *pañc***upādāna***kkhandha* ***kāya***), calm the mind, and move it toward the *Satipaṭṭhāna Bhūmi*. One would know (*pajānāti*) when one is able to keep the mind steady on that effort for long times (*Dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti*), and one would also know when the mind faces disturbances and is able to keep it focused only for short times (*rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti*). With the comprehension of the ***pañcupādānakkhandha kāya***, one trains (*sikkhati*) by **recalling the instructions** (*sabbakāya*

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paṭisaṁvedī ***assasissāmī****'ti sikkhati*) and then **'seeing that with wisdom'** (*sabbakāyapaṭisaṁvedī* ***passasissāmī****'ti sikkhati*). That leads to the **calming down and cessation of '*kāya saṅkhāra*'** or all *saṅkhāra* associated with the ***pañcupādānakkhandha kāya*** (***passambhayaṁ kāyasaṅkhāraṁ*** *assasissāmī'ti sikkhati, '****passambhayaṁ kāyasaṅkhāraṁ*** *passasissāmī'ti sikkhati*).

- **The above is the basic version of *Kāyānupassanā.***

When engaging in ***Kāyānupassanā*** (basically stopping the '*nava kamma*' stage (with strong ***kāya saṅkhāra***) altogether and moving it along the '*purāṇa kamma*' stage toward the *Satipaṭṭhāna Bhūmi*), one starts to feel the '*nirāmisa sukha*' increasing. That is what is expressed in the verses describing ***Vedanānupassanā.*** There, '*pīti*' is not the '*pīti*' associated with enjoying sensory pleasures ('*āmisa* version'); it is the '*nirāmisa* version.' Thus, "*Pītipaṭisaṁvedī assasissāmī'ti sikkhati, 'pītipaṭisaṁvedī passasissāmī'ti sikkhatī*" means one trains (*sikkhati*) while experiencing that '*nirāmisa pīti.'* After '*nirāmisa pīti, '* one would experience '*nirāmisa sukha.'* By that time, the mind should advance to the '*purāṇa kamma*' stage (i.e., no more '*nava kamma*' while in that meditation session). While in the '*nava kamma*' stage, the mind experienced stronger '*mano saṅkhāra*,' but now it will experience less potent '*citta saṅkhāra*.' Thus, one would now train with a clearer mind in the '*purāṇa kamma*' stage.

- **The above is the basic version of *Vedanānupassanā.***

***Cittānupassanā*:** dispelling one's defiled thoughts with *rāga, dosa, moha*, and focusing on *nekkhamma, avyāpāda, avihimsā* thoughts happens automatically while listening to a good discourse or while contemplating; that is how one attains the *Sotāpanna* stage. Then the mind becomes energized ('*abhippamodayaṁ cittaṁ*') and gets to '*samādhi*' ('*samādahaṁ cittaṁ*'), eventually leading to **becoming free ('*vimocayaṁ*') of the '*kāma saññā*'** and migrating to the *Satipaṭṭhāna bhūmi* (*vimocayaṁ cittaṁ*).

- **The above is the BASIC version of *Cittānupassanā.***

Simultaneously with the above three processes, ***Dhammānupassanā*** also takes place while listening to a good discourse or while contemplating previously learned Dhamma concepts on the *anicca* nature, i.e., the unfruitfulness and dangers of attaching to ***pañcupādānakkhandha kāya.*** That leads to the mind becoming free of *rāga* ('*virāgānupassi*'), cessation ('*nirodha*') of them, and leading to the breaking of at least the first three *diṭṭhi saṁyojana* ('*paṭinissagga*').

- Thus, the culmination of the four types of *anupassanā* leads to the *Sotāpanna phala* moment.

The above description provides a bit more detail about reaching the *Sotāpanna* stage. **Many *suttas* examine the process from different angles, and we have already discussed them; I will refer to them starting with #6 below.** But first, let me briefly discuss a key phrase in the discussion above.

"*Passambhayaṁ Kāyasaṅkhāraṁ*" – Two Meanings

3. In ***Kāyānupassanā,*** the phrase, '*passambhayaṁ kāyasaṅkhāraṁ'* refers to calming of the '*saṅkhāra* generation' (in the '*nava kamma*' stage and also in the '*purāṇa kamma*' stage), leading to calming the mind.

- In the "WebLink: suttacentral: *Mahānāma Sutta* (AN 6.10)," the Buddha describes to Mahānāma (a rich lay disciple who attained the *Sotāpanna* stage) how the mind of a *puthujjana* cultivates faith in the Buddha, Dhamma, and Saṅgha and attains the *Sotāpanna phala*.
- That is the moment when the **joyful mind leads to the calming of '*kāya saṅkhāra*.'** At marker 7.11: "*Pamuditassa pīti jāyati,* ***pītimanassa kāyo passambhati****, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati.*" Next, *passaddha kāya* (meaning the calm *pañcupādānakkhandha kāya*) leads to '*nirāmisa sukha*' ('*sukhaṁ vediyati*'), which, in turn, leads to ***samādhi* ('*sukhino cittaṁ samādhiyati*')**.

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- Thus, *'passambhayaṁ kāyasaṅkhāraṁ'* means calming of the '*saṅkhāra* generation' (in the '*nava kamma*' stage and also in the '*purāṇa kamma*' stage).

4. The *Mahānāma Sutta* does not discuss how one cultivates that 'unbreakable faith (*saddhā*) in the Buddha, Dhamma, and Saṅgha. That is done by comprehending the '*anicca* nature' of the world as taught by the Buddha. That is succinctly stated in the **first stage of *Ānāpānasati*** as discussed above.

- That happens when one contemplates the '*anicca* nature' while engaging in the cultivation of the four types of *anupassanā* (*kāyānupassanā, cittānupassanā, vedanānupassanā, and dhammānupassanā*) as stated in the *Ānāpānasati Sutta* and also at the beginning of the *Mahā Satipaṭṭhāna Sutta*.

5. Thus, **'*passambhayaṁ kāyasaṅkhāraṁ*'** refers to **calming of the '*saṅkhāra* generation'** in the **first stage of *Ānāpānasati***.

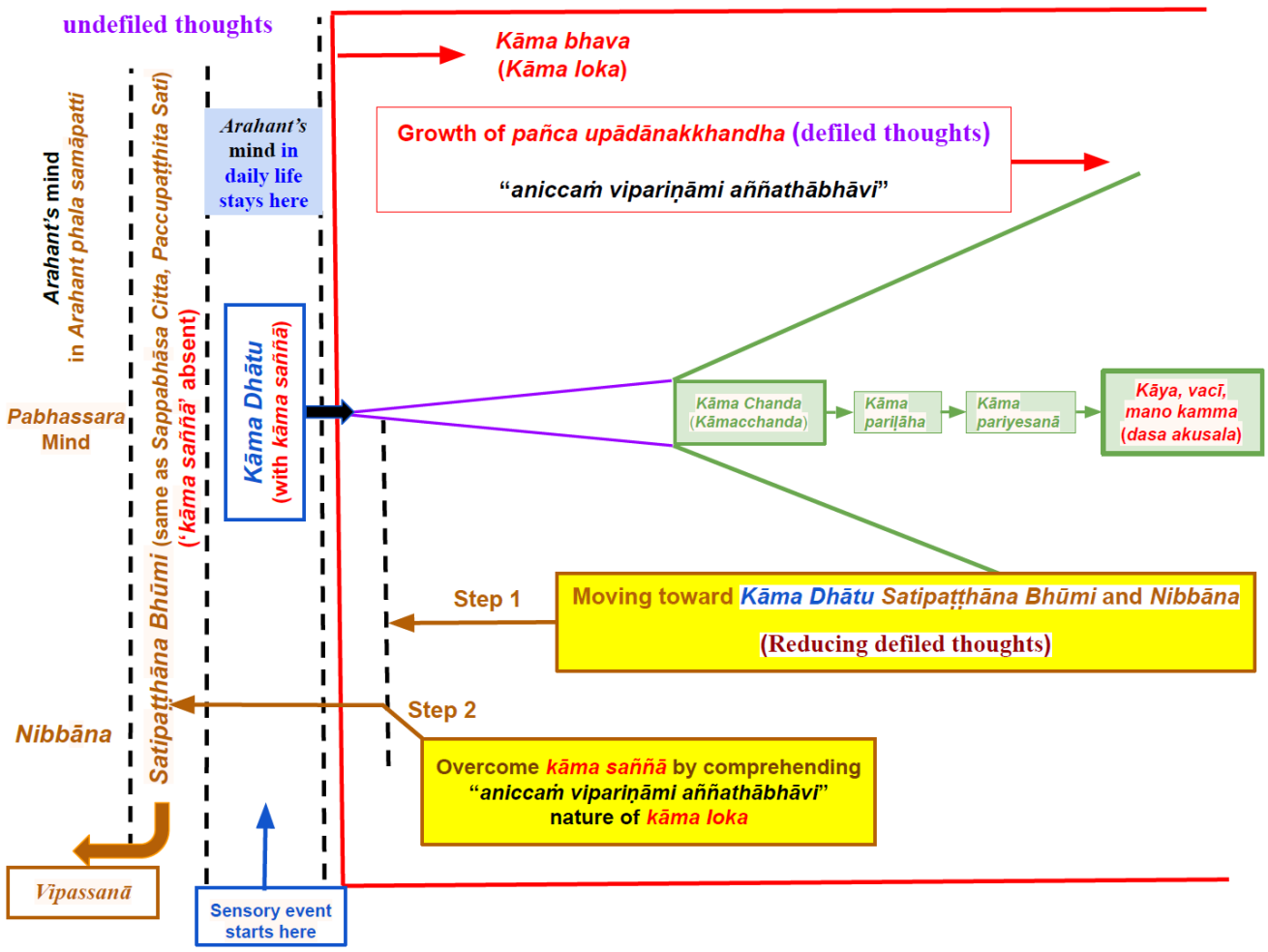
- However, the same verse '*passambhayaṁ kāyasaṅkhāraṁ*' has a different meaning in the **second stage of *Ānāpānasati***. We will discuss it later.
- Now, let us discuss further details of the **first stage of *Ānāpānasati***.

The '*Paṭisotagāmi*' Process in Becoming a *Sotāpanna*

6. The above process (in #2 above) of reaching the *Sotāpanna* stage was discussed in detail in the previous post, "First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya'."

- Thus, the *Ānāpānasati Sutta* outlines only the key steps, without providing details.
- I hope you can get an idea of how misleading most present-day English translations are: "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)" by comparing with the above.
- Hopefully, now one can connect to the following chart from #5 of the above post.

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Aniccaṁ vipariṇāmi aññathābhāvi

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- Both Step 1 and Step 2 can take place while engaging in the **first stage of *Ānāpānasati*** (*kāyānupassanā, cittānupassanā, vedanānupassanā, and dhammānupassanā*).
- A *puthujjana* (or a *Sotāpanna Anugāmi*) attains the *Sotāpanna phala* moment while briefly in the *Satipaṭṭhāna Bhumi*. It takes only the duration of a lightning flash in the *Satipaṭṭhāna Bhumi* to attain the *phala* moment; see, "WebLink: suttacentral: *Vajirūpama Sutta* (AN 3.25)." The three types of people are a *puthujjana*, a *Sotāpanna*, and an *Arahant*.
- To be able to access the *Satipaṭṭhāna Bhumi* on a regular basis, a *Sotāpanna* must cultivate the **second stage of *Ānāpānasati***. We will discuss that in upcoming posts.

It Can Happen During a Discourse or While Contemplating (*Vipassanā*)

7. One can reach the *Sotāpanna* stage by going through the above steps in a relatively short time.

- When the mind focuses on a Dhamma concept, it becomes free of the '*nava kamma*' stage and starts moving toward the *Satipaṭṭhāna Bhumi*.
- Many people attained the *Sotāpanna* stage while listening to a single discourse by the Buddha. Even a person who was a mass murderer (Aṅgulimāla) attained the *Sotāpanna* stage within an hour of meeting the Buddha. See, "Account of Aṅgulimāla – Many Insights to Buddha Dhamma."
- Unless one has done an *ānantarika kamma*, one can attain the *Sotāpanna* stage in this life. See "Ānantarika Kamma – Connection to Gandhabba."

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- Further details on reaching the *Sotāpanna* stage in "Patisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna," "What Does 'Paccaya' Mean in Paṭicca Samuppāda?" and "Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind."

Stopping the '*Nava Kamma*' Stage

8. Let us examine how a mind can stop the '*nava kamma*' stage for even a couple of hours.

- If the mind can be focused on a single object (that does not trigger *rāga* or *dosa*), it cannot be involved in most of the *dasa akusala*. It wouldn't be thinking about committing one of the three *akusala kamma* via the body (killing, stealing, sexual misconduct) or the four via speech (lying, frivolous talk, slandering, or harsh speech). It also wouldn't be engaged with two of the three done by the mind: greed for others' belongings (*abhijjhā*) and ill-will (*vyāpāda*) toward others. See "Ten Immoral Actions (Dasa Akusala)."
- That would work by focusing the mind on the breath (*anariya* 'breath meditation') or on a neutral object, like a ball of clay or a fire (*anariya kasiṇa* meditation).
- The same holds true while **attentively listening** to a discourse or while deeply immersed in insight meditation (*Vipassanā*).

Overcoming the '*Kāma Saññā*'

9. Since the mind is not focusing on a 'mind-pleasing' or 'mind-agitating' subject, it can proceed backward (toward the *Satipaṭṭhāna Bhūmi*) in the '*purāṇa kamma*' stage; see the chart above.

- However, the tenth one, *micchā diṭṭhi* (wrong views), would still be associated with a *puthujjana* who has not yet eliminated the ten wrong views, including not believing in the laws of *kamma* and rebirth; see "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage." **Therefore, they cannot get close to the beginning of the '*purāṇa kamma*' stage.**
- Most *anariya yogis* (especially in the time of the Buddha) had removed the ten types of wrong views. Thus, **they and those *puthujjana* who have eliminated the ten types of wrong views CAN approach the beginning of the '*purāṇa kamma*' stage**.

Overcoming the '*Kāma Saññā*' – Two Possibilities

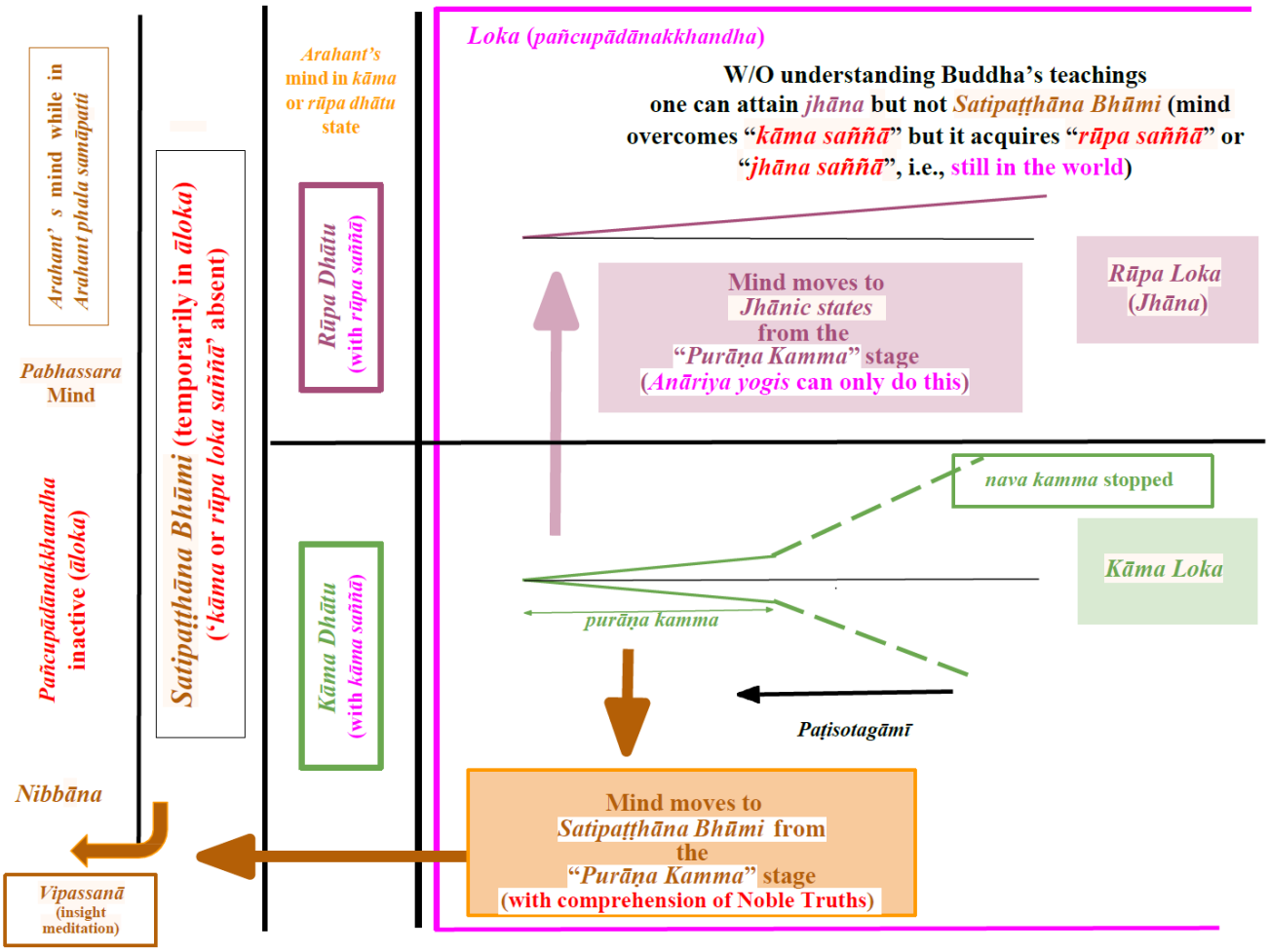
10. Now, being close to the beginning of the **'*purāṇa kamma*' stage**, their minds are almost free of the '*kāma loka*.' There are two possibilities at that point.

i. One can overcome the *kāma saññā* to move up to *rūpa saññā* corresponding to *rūpa loka* (i.e., **attain a *jhāna***) "within the world."

ii. The other is to **overcome the kāma saññā with wisdom (paññā)** to progress into the *Satipaṭṭhāna Bhūmi* and **attain the *Sotāpanna phala* moment**.

- The second option is possible only for a *puthujjana* (or a *Sotāpanna Anugāmi*) listening to a discourse on the '*anicca* nature' of the world, or one who has already heard it and is contemplating on it, i.e., engaged in *Vipassanā*.
- That was discussed in the post, "Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna." The following chart from that post explains the situation.

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Overcoming Kāma Saññā - Satipaṭṭhāna Bhūmi or Jhāna

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- Those minds that become free of the *kāma saññā* to move to the *rūpa loka,* i.e., to the first *jhāna*. They can move up that ladder through all the *rūpa loka jhāna* and *arūpa loka samāpatti* to the highest *arūpa loka samāpatti*. That is all an *anariya yogi* can achieve. However, a Noble Person attaining that highest *arūpa loka samāpatti* can attain *Arahanthood* there. Those are ***ubhatovimutti Arahants*, who can access '*nirodha samāpatti*.'** See #16 of "What is Suñyāta or Suññāta (Emptiness)?"
- On the other hand, one who gets into the *Satipaṭṭhāna Bhūmi* can attain the *Sotāpanna* stage. Subsequently, they can cultivate the **second stage of *Ānāpānasati*** (i.e., *Satipaṭṭhāna*) to attain higher *magga phala*.

Attaining the *Sotāpanna Phala*

11. Even though most people attained the *Sotāpanna* stage while listening to a single discourse by the Buddha, attaining the *Sotāpanna phala* moment can happen anytime, anywhere, while contemplating. **Of course, one must have learned the necessary Dhamma concepts (especially the '*anicca* nature' of the world) from a Noble Person (an *Ariya*).**

- The "WebLink: suttacentral: *Vimuttāyatana Sutta* (AN 5.26)" describes five ways of attaining *magga phala*: (i) while learning Dhamma from a Noble teacher, (ii) while the person himself teaches Dhamma to others, (iii) and (iv) while the person is contemplating in detail Dhamma concepts learned from a Noble teacher. and (v) while fully immersed in a meditation subject (*samādhi nimitta*). Note that (ii) and (v) hold only for a Noble Person attaining higher *magga phala.* The other three also hold for *puthujjana* striving for the *Sotāpanna* stage.

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- **Therefore, what matters is grasping the relevant Dhamma concepts and breaking the respective *saṁyojana*.**
- We can look at two accounts from the *Tipiṭaka* to verify the above. Venerable Koṇḍañña attained the *Sotāpanna phala* moment while contemplating the Dhamma he learnt from the first discourse delivered by the Buddha. Another is that of Ven. Cittahattha attained the *Sotāpanna phala* moment while walking to the monastery to become a *bhikkhu* for the seventh time; along the way, he reflected on the Dhamma he had learned and realized the *Sotāpanna phala*. See "Four Conditions for Attaining Sotāpanna Magga/Phala."

Setting Aside a Day for the Effort

12. Therefore, one could, in principle, attain the *Sotāpanna* stage within an intensely focused effort within even a day.

- As we have discussed, it requires: (i) learning about the '*anicca* nature' of the world from a Buddha or a true disciple of the Buddha (a Noble Person) and then (ii) fully comprehending it with wisdom.
- Those two steps are called '*jānato*' (come to know about) and '*passato*' (seeing the truth of that with '*dhamma cakkhu*' or 'with wisdom').
- See "'Jānato Passato' and Ājāniya – Critical Words to Remember."

Uposatha Sutta

13. This is why it is customary in the Buddhist countries to allocate a day (usually the Full Moon Day each month) to focus on this objective. They usually observe the 'eight precepts' or even the 'ten precepts.'

- They spend the day listening to discourses and engaging in *Vipassanā*.
- In the days of the Buddha, this was called '*uposatha*.' It can also be done to attain higher *magga phala* for a *Sotāpanna*.
- The Buddha explained to Visākhā how to practice the correct version of '*uposatha*' in the "WebLink: suttacentral: *Uposatha Sutta* (AN 3.70)." Apparently, there were two other wrong versions practiced at the time.
- Note that '*uposatha*' is translated as 'Sabbath' in the English translation. In Abrahamic religions, the Sabbath is a day set aside for **rest and worship**. That does not convey the meaning of Buddhist '*uposatha*.'
- The correct version of the '*uposatha*' description starts at marker 4.1.

All recent posts in the "Satipaṭṭhāna Sutta – New Series" section.

17.2.19 Kāye Kāyānupassanā – Details in Satipaṭṭhāna

November 15, 2025

Kāye Kāyānupassanā, described in the *Mahā Satipaṭṭhāna Sutta* (DN 22), enables one to enter the *Satipaṭṭhāna Bhūmi* at will. *Kāye Kāyānupassanā* is the second stage of *Ānāpānasati* to enter the *Satipaṭṭhāna Bhūmi* (which is free of '*kāma saññā*') to attain higher *magga phala*.

Kāyānupassanā and *Kāye Kāyānupassanā*

1. As pointed out in "Ānāpānasati – Connection to Satipaṭṭhāna," the **first stage of *Ānāpānasati*** is to see the *anicca* nature of the **whole *pañcupādānakkhandha kāya*** (most times referred to as only '***kāya***' in the *suttās*) to attain the *Sotāpanna* stage of *Nibbāna*. We discussed the **first stage** in "First Stage of

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Ānāpānasati – Seeing the Anicca Nature of 'Kāya'" and "First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta." This is ***Kāyānupassanā***.

- The **second stage** is to **cultivate *Satipaṭṭhāna* (literally meaning 'to place *sati* or mind focus in the *Satipaṭṭhāna Bhūmi*')** by temporarily overcoming the *kāma saññā*.
- In the second stage, one MUST understand how a mind is automatically defiled by EVERY sensory input due to the built-in '*kāma saññā*.' **Comprehending that process automatically moves the mind to the *Satipaṭṭhāna Bhūmi*.**
- This **second stage** involves cultivating ***Kāye Kāyānupassanā***, or examining '**another *kāya***' within the '***pañcupādānakkhandha kāya*.**' That turns out to be the '***purāṇa kamma***' stage of the '***pañcupādānakkhandha kāya*'** that we have already discussed. See "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- Therefore, ***Kāyānupassanā*** is cultivated in the **first stage of *Ānāpānasati***, and ***Kāye Kāyānupassanā*** is cultivated in the **second stage of *Ānāpānasati***.

Previously Unheard Teachings ('*Pubbe Ananussutesu Dhamma*')

2. In the "WebLink: suttacentral: *Ananussuta Sutta* (SN 47.31)", the Buddha explains another version of the "previously unheard teachings" he discovered: "'***Ayaṁ kāye kāyānupassanā***' *ti me, bhikkhave*, ***pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi***."

- **Correct Translation of the Buddha's statement:** "I realized that ***kāye kāyānupassanā* (in *Satipaṭṭhāna Bhāvanā*)** is the '**previously unheard teachings**' (***pubbe ananussutesu dhammesu***). With that realization, 'the vision, knowledge, wisdom arose in me' (***cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi***), ignorance in me disappeared, and the true nature of the world arose (***vijjā udapādi***), and my mind was released from the world (***āloko udapādi***), i.e., I attained *Nibbāna*."
- **Incorrect Translation (in the above link):** 'This is the **observation of an aspect of the body**.' Such, mendicants, was the vision, knowledge, wisdom, realization, and **light** that arose in me regarding teachings not learned before from another." Note that '***kāye kāyānupassanā***' is mistranslated as '**observation of an aspect of the body,**' and '***āloko***' is also mistranslated as '**light**.' Therefore, that translation is appallingly misleading.
- The point is that ***kāye kāyānupassanā*** involves the Buddha's deepest teachings. This is the ultimate explanation of how the mind of a *puthujjana* becomes defiled with ALL sensory inputs. ***Saññā* (= *kāma saññā* in *kāma loka*) plays a key role in it.**

Satipaṭṭhāna Bhūmi – Where One Has *Sammā Sati*

3. A person gets into the *Satipaṭṭhāna Bhūmi* for the first time ever at the moment of attaining the *Sotāpanna phala*. At that time, their minds get to *Sammā Diṭṭhi* and also fulfill the other seven 'path elements' to reach the eighth 'path element' of *Sammā Sati*. One must overcome the *kāma saññā* to attain *Sammā Sati* and *Sammā Samādhi*. See #6 of "Sammā Samādhi – How to Define It?"

- This is when one truly becomes a '*Sandiṭṭhiko*,' one who can discern how "*saŋ*" (*rāga*, *dosa*, *moha*) gets "added" to a "pure mind" (*pabhassara* mind) via attaching to *saññā*. see "Sandiṭṭhiko – What Does It Mean?"
- **However, after attaining the *Sotāpanna phala*, the mind falls back quickly from the *Satipaṭṭhāna Bhūmi* to '*kāma loka*.'**
- It takes only the duration of a lightning flash in the *Satipaṭṭhāna Bhūmi* to attain the *Sotāpanna phala* moment; see, "WebLink: suttacentral: Vajirūpama Sutta (AN 3.25).

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4. **To attain higher *magga phala*, a *Sotāpanna* must re-enter the *Satipaṭṭhāna Bhūmi* and *stay there for long times* to 'cultivate the Noble Path'** to make further progress on the *Satipaṭṭhāna Bhāvanā* to eliminate the remaining seven *saṁyojana.*

- That is because it is difficult for the mind to grasp the deep concepts necessary to attain higher *magga phala* if the mind is influenced by the '*kāma saññā.*'
- A *Sotāpanna* must make an effort to re-enter the *Satipaṭṭhāna Bhūmi* and to be able to stay there for extended times to 'cultivate the Noble Path,' which involves cultivating '*Satta Bojjhaṅga'* ("seven awakening factors") or 'seven factors leading to full *Nibbāna.*' Here, '*Bojjhaṅga'* comes from '*Bodhi aṅga*' or the 'factors that lead to *Nibbāna.*'
- The second stage of *Ānāpānasati* was introduced in #4 of "Ānāpānasati – Connection to Satipaṭṭhāna." **It is that second stage of *Ānāpānasati* that is discussed in more detail in the *Mahā Satipaṭṭhāna Sutta.***
- That second stage of *Ānāpānasati* can be fulfilled only by a *Sotāpanna*, but it would be beneficial to understand the details discussed in the *Mahā Satipaṭṭhāna Sutta* **even for those who have not attained the *Sotāpanna* stage.**
- That is because those details clarify the origin of *kāma rāga* and provide a solid understanding of Buddha's worldview, and help dispel wrong views.

Mahā Satipaṭṭhāna Sutta Is About *Kāye Kāyānupassanā*

5. I recommend having a printout of the first few pages of the *Mahā Satipaṭṭhāna Sutta* and the *Ānāpānasati Sutta* to keep track of the following discussion.

- The "WebLink: suttacentral: *Mahā Satipaṭṭhāna Sutta* (DN 22)" starts with '***Kāye Kāyānupassanā***' (@marker 1.9): "*Idha, bhikkhave, bhikkhu **kāye kāyānupassī** viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.*"
- It focuses **mostly** on the **second stage of *Ānāpānasati***, i.e., '***Kāye Kāyānupassanā.***'

6. However, the description begins @marker 2.1 with a description of the ***Kāyānupassanā*** from marker 2.2 to marker 2.7. It ends with '***Passambhayaṁ kāyasaṅkhāraṁ** assasissāmī'ti sikkhati*, '***passambhayaṁ kāyasaṅkhāraṁ** passasissāmī'ti sikkhati.*'

- Note that this first section in the *Mahā Satipaṭṭhāna Sutta* is (@1.13) on "1. *Kāyānupassanā*" and "1.1. *Kāyānupassanā ānāpāna pabba*" ('Section on *Kāyānupassanā* in *ānāpāna'* or **'stage 1 of *ānāpānasati*'**).
- Here, '***Passambhayaṁ kāyasaṅkhāraṁ***' means '**calming down and cessation of '*kāya saṅkhāra*'** or **all *saṅkhāra*** associated with the '***pañcupādānakkhandha kāya***.' We discussed that in #3 - #5 of "First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta."
- Thus, that is about the **first stage of *Ānāpānasati***, i.e., it is about '***Kāyānupassanā.***'

Moving From *Kāyānupassanā* to *Kāye Kāyānupassanā*

7. Then there is the following verse in the *Mahā Satipaṭṭhāna Sutta* **before** it starts describing '***Kāye Kāyānupassanā.***'

- **At marker 2.8:** "*Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṁ vā añchanto 'dīghaṁ añchāmī'ti pajānāti, rassaṁ vā añchanto 'rassaṁ añchāmī'ti pajānāti*"
- **Translation** (the idea to grasp): Think of a good carpenter working on smoothing out a piece of wood with a 'plane' (an instrument used to smooth out a wooden surface; see the figure below). Initially, he would use a **large, heavy plane** to take out the 'big bumps' on the surface. Then he would use a **smaller plane (with a fine blade)** to smooth out the surface.

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Carpenter or joiner planing a plank of wood smoothing the surface in a close up view on his hands and the tool on a workbench.

- The idea is that ***Kāyānupassanā*** is the first 'rough attempt' to remove the hardest defilements from the mind (wrong views or *micchā diṭṭhi*, specifically the three *diṭṭhi saṁyojana*, including *sakkāya diṭṭhi*). These are the causes for rebirths in the *apāyās*, i.e., ***Kāyānupassanā*** leads to the *Sotāpanna* stage.
- Now, the next step is to use the finer version (to see the details of the mind-contamination process) so one can understand **the role of the *kāma saññā* in giving rise to the *'purāṇa kamma'* stage.** This is '***Kāye Kāyānupassanā***,' that is described **starting @ marker 2.9.** This is essential for removing the remaining seven *saṁyojana*. That would take one from the *Sotāpanna* stage to the *Arahant* stage.

Starting the Description on *Kāye Kāyānupassanā*

8. Thus, the description of '***Kāye Kāyānupassanā***' in the ***Mahā Satipaṭṭhāna Sutta*** **starts @ marker 2.9.** This is important to keep in mind when we examine the following verses that describe it.

(@2.9) "*evameva kho, bhikkhave, bhikkhu dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti, rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti. 'Sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati,* ***'passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati.***

(@2.11) *Iti ajjhattaṁ vā* ***kāye kāyānupassī*** *viharati, bahiddhā vā* ***kāye kāyānupassī*** *viharati, ajjhattabahiddhā vā* ***kāye kāyānupassī*** *viharati. Samudayadhammānupassī vā kāyasmiṁ viharati, vayadhammānupassī vā kāyasmiṁ viharati, samudayavayadhammānupassī vā kāyasmiṁ viharati. 'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.*

(@2.14) *Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.*"

- ***Kāye Kāyānupassanā*** **is about another '*kāya*' in the '*pañcupādānakkhandha kāya*.'**

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9. That '***kāya* within *kāya*' is the '*purāṇa kamma*' stage** of the '*pañcupādānakkhandha kāya*.' The initial part of the '*pañcupādānakkhandha kāya*' ('***purāṇa kamma*' stage**) can be uncovered only by a Buddha.

- This is the '*pubbe ananussuta dhamma*' discovered by a Buddha; see #2 above. (As we have discussed, '*pañcupādānakkhandha kāya*' = '*purāṇa kamma*' stage + '*nava kamma*' stage.)

Passambhaya – Two Meanings

10. In the *Ānāpānasati Sutta* describing '***Kāyānupassanā***' (@marker 18.4 in that *sutta*), the phrase, '***passambhayaṁ kāya saṅkhāraṁ***' refers to **'calming of the *saṅkhāra* generation associated with the 'whole *kāya*' or the '*pañcupādānakkhandha kāya*.'** See #6 above.

- We also discussed that in #3 of "First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta."
- The same verse with the same meaning appears at marker 2.1 in the *Mahā Satipaṭṭhāna Sutta*, where it briefly mentions '*Kāyānupassanā*,' before providing the analogy of a carpenter switching to a 'finer plane' to smooth a piece of wood.
- That is when the *sutta* switches to discussing ***Kāye Kāyānupassanā*** as seen in the verses in #8 above.

"*Passambhayaṁ Kāyasaṅkhāraṁ*" in *Kāye Kāyānupassanā*

11. The same verse ('***passambhayaṁ kāyasaṅkhāraṁ***') is used with a different meaning when describing ***Kāye Kāyānupassanā*** in both *suttās*. Here, we are discussing the *Mahā Satipaṭṭhāna Sutta*.

- At @marker 2.9, the *Mahā Satipaṭṭhāna Sutta* starts describing ***Kāye Kāyānupassanā***. There, the verse, '***passambhayaṁ kāyasaṅkhāraṁ***' *assasissāmī'ti sikkhati*, '***passambhayaṁ kāyasaṅkhāraṁ*** *passasissāmī'ti sikkhat*' appears for the second time.
- **Here, the verse refers to two types of '*kāya*' within the '*purāṇa kamma*' stage.**
- Let's discuss that now.

Kāye Kāyānupassanā Description in *Mahā Satipaṭṭhāna Sutta*

12. To emphasize, now we are discussing the verse ''***Passambhayaṁ*** *kāyasaṅkhāraṁ assasissāmī'ti sikkhati*, '***passambhayaṁ*** *kāyasaṅkhāraṁ passasissāmī'ti sikkhati*' appears @marker 2.9 in the *Mahā Satipaṭṭhāna Sutta*, **after** the *sutta* starts describing ***Kāye Kāyānupassanā***.

- Here, '***Passambhayaṁ***' ('*passam ubhayaṁ*') refers to **'seeing two types of *kāya saṅkhāra*'**; '*ubhaya*' means 'two' and '*passa*' means 'to see.' The word ***Passambhayaṁ*** has a totally different meaning here.
- Thus, the verse here refers to the '*saṅkhāra* formation' in two stages: '*purāṇa kamma*' and '*nava kamma*' stages.
- In the **first stage of *Ānāpānasati*** (on ***Kāyānupassanā***), '*saṅkhāra* formation' refers to that in the whole **'*pañcupādānakkhandha kāya*.'**
- Now, we are focusing on '*saṅkhāra* formation' in the '*purāṇa kamma*' stage, **i.e., how initial, weak *saṅkhāra* arise due to the '*kāma saññā*.'**

Two Types of *Kāya* in the *Purāṇa Kamma* Stage – *Ajjhatta* and *Bahiddha Kāya*

13. **Two types of '*kāya*' (with '*kāya saṅkhāra*') that arise in the '*purāṇa kamma*' stage** are explained next @maker 2.11 in the *Mahā Satipaṭṭhāna Sutta*: "*Iti* ***ajjhattaṁ*** *vā kāye kāyānupassī viharati,* ***bahiddhā*** *vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.*"

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- **Translation:** "And so they meditate observing the ***ajjhatta kāya*** and ***bahiddha kāya***." Note that '***kāya***' includes five entities (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*).
- Again, it is critical to have the *sutta* printouts in front and to closely follow the above text to capture the finer details.
- The above verse refers to the ***ajjhatta kāya*** and ***bahiddha kāya***. Those are the initial stages of '***kāye kāya***' or the '***purāṇa kāya***.' They are all (initial) stages of the '***pañcupādānakkhandha kāya***' or simply the '***kāya***.'
- We have discussed all those terms of '*purāṇa kāya*,' ***ajjhatta kāya***, and ***bahiddha kāya*** in great detail in previous posts. See, for example, "Purāṇa and Nava Kamma – Sequence of Kamma Generation."
- Regarding the "*saṅkhāra* formation" mentioned above, the *purāṇa kamma* stage again has two types: *bahiddha saṅkhāra* and *ajjhatta saṅkhāra*. The *bahiddha* and *ajjhatta kāya* stages would have their own *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa kāya*.

Samudhaya and *Vaya Dhamma*

14. The next verse in the *Satipaṭṭhāna Sutta* (@2.12) is: '***Samudaya*** *dhammānupassī vā kāyasmiṁ viharati*, ***vaya*** *dhammānupassī vā kāyasmiṁ viharati*, ***samudaya vaya*** *dhammānupassī vā kāyasmiṁ viharati.*'

- **It means:** 'you comprehend how the ***ajjhatta kāya*** and ***bahiddha kāya*** arise (***Samudaya***) via attachment to the '*kāma saññā*' (in the '*kāma loka*'). You will also understand how both can be stopped from arising (***Vaya***). Thus, you will understand both **'*samudaya*' and '*vaya*.'**
- If ***ajjhatta kāya*** and ***bahiddha kāya*** cannot arise, then '***pañcupādānakkhandha kāya***' cannot arise. Thus, the mind is now in the ***Satipaṭṭhāna Bhūmi*** devoid of **'*kāma saññā*.'**

The last verse there (@2.13) is "'*Atthi kāyo'ti vā panassa sati* ***paccupaṭṭhitā hoti*** *yāvadeva* ***ñāṇamattāya*** *paṭissatimattāya anissito ca viharati*, ***na ca kiñci loke upādiyati***."

- **It means:** That is how one's mind **enters the *Satipaṭṭhāna Bhūmi*** (***paccupaṭṭhitā hoti***) with **cultivated wisdom** (***ñāṇamattāya***) and spends the time there not being subject to the '*kāma saññā*' and without any inducement for craving things in the world (***na ca kiñci loke upādiyati***).

The above is only a summary (key steps) of the process of cultivating *Satipaṭṭhāna.* We will discuss details in upcoming posts.

- Please review the relevant previous posts starting with "Ānāpānasati – Connection to Satipaṭṭhāna" in "Satipaṭṭhāna Sutta – New Series" section (fourth post there).

Other Three Types of *Anupassanā* Associated With *Kāye Kāyānupassanā*

15. As we know, '***kāya***' or '***pañcupādānakkhandha kāya***' has five entities: *rūpa*. *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa.*

- When focusing on the **whole *kāya***, that is ***kāyānupassanā***. Associated with it, one also cultivates *vedanānupassanā*, *cittānupassanā*, and *dhammānupassanā.* Those three are parts of ***kāyānupassanā***: ***vedanānupassanā*** is about *vedanā*; ***cittānupassanā*** is about contemplating what types of *saṅkhāra* are generated (*rāga*, *dosa*, or *moha*); ***dhammānupassanā*** is about contemplating the concepts associated with *kamma* generation. They are discussed in the **first stage of *Ānāpānasati***.

- As we discussed above, ***Kāye Kāyānupassanā*** focuses on the initial **'*purāṇa kamma*' stage** of the whole *kāya.*
- Therefore, ***Vedanāsu Vedanānupassanā***, ***Cittesu Cittānupassanā***, and ***Dhammesu Dhammānupassanā*** are associated with ***Kāye Kāyānupassanā***, i.e., the contemplation of those

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entities in the '***Kāye Kāya***' (or the '***purāṇa kamma*' stage** of the whole *kāya*). They are briefly discussed in the **second stage of *Ānāpānasati*** and are described in more detail in the ***Satipaṭṭhāna Sutta***.

- In the next post, I will provide a broader description of the *Ānāpānasati Sutta* to tie up any 'loose ends.' **It is critical to understand the basic frameworks of the *Ānāpānasati Sutta* and the *Satipaṭṭhāna Sutta.***

17.2.20 Ānāpānasati Sutta – Complete Overview

November 22, 2025; #9, #17 added later in the day

Ānāpānasati Sutta outlines several stages of mind development. It starts with the basis *Kāyānupassanā*, minimally required to attain the *Sotāpanna* stage. The second stage is *Kāye Kāyānupassanā*, which aims to temporarily overcome the '*kāma saññā*,' enabling one to enter the *Satipaṭṭhāna Bhūmi* at will. Then one cultivates *Satta Bojjhaṅga* to attain higher *magga phala*.

Blueprint in the *Ānāpānasati Sutta*

1. In the "WebLink: suttacentral: *Dutiyaānanda Sutta* (SN 54.14)," the Buddha asks Ven. Ānanda, "Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?"

- The Buddha himself provides the answer @marker 2.2: "*Ānāpānassatisamādhi, ānanda, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrentīti.*"
- **Translation**: "*Ānāpānassati samādhi* is one thing that, when developed and cultivated, fulfills the *cattāro satipaṭṭhāna*. And the *cattāro satipaṭṭhāna*, when developed and cultivated, fulfill the *Satta Bojjhaṅga* (seven awakening factors). And the *Satta Bojjhaṅga*, when developed and cultivated, fulfill knowledge and freedom from this world, i.e., *Nibbāna* or *Arahanthood*."
- However, one must be a *Sotāpanna Anugāmi* to begin this process, **with at least the minimum level of '*sati*' to enter the first stage of *Ānāpānasati*.** See #3 below.
- **Note that the English translation in the above link says, "Immersion due to mindfulness of breathing is one thing…when developed and cultivated, it fulfills knowledge and freedom." How could focusing one's mind on the breath lead to *Arahanthood*? Has anyone asked that question of the translator?**

Stages of *Ānāpānasati*

2. As pointed out in "Ānāpānasati – Connection to Satipaṭṭhāna," the **first stage of *Ānāpānasati*** is to see the *anicca* nature of the **whole *pañcupādānakkhandha kāya*** (most times referred to as only '***kāya***' in the *suttās*) to attain the *Sotāpanna* stage of *Nibbāna*. We discussed the **first stage** in "First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya'" and "First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta."

- The **second stage** is to **cultivate *Satipaṭṭhāna* (literally meaning 'to place *sati* or mind focus in the *Satipaṭṭhāna Bhūmi*')** by temporarily overcoming the *kāma saññā.*
- As we discussed, ***Kāyānupassanā*** is cultivated in the **first stage of *Ānāpānasati***, and ***Kāye Kāyānupassanā*** is cultivated in the **second stage of *Ānāpānasati***. See "Kāye Kāyānupassanā – Details in Satipaṭṭhāna."

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- The **third stage** is to access the *Satipaṭṭhāna Bhūmi* in a regular basis to cultivate '*Satta Bojjhaṅga*' ("seven awakening factors") to attain higher *magga phala*. See "Ānāpānasati – Connection to Satipaṭṭhāna."
- **It is a good idea to have printouts of both *suttās* (with markers) ready**, so that one can see the verses for oneself as I go through them.

Details of the First Stage of *Ānāpānasati*

3. The following verse appears in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)": "*So satova assasati satova passasati.*"

- This short verse contains many critical concepts.
- First, '*satova*' means 'with *sati*.' **One must have '*sati*' at least to the level of a *Sotāpanna Anugāmi* in this first stage.** That means one must have seen the '*anicca* nature' of the '***loka***' or the '***pañcupādānakkhandha kāya***' or simply the '***kāya***.'
- One would try to enhance that level of '*sati*' and that is expressed by "*So satova assasati satova passasati.*"
- There are two *suttas* that help us understand '*assasati*' and '*passasati.*'

4. the "WebLink: suttacentral: *Assāsappatta Sutta* (SN 38.5)" states, "*Yato kho, āvuso, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti, ettāvatā kho, āvuso,* ***assāsappatto*** *hotī' ti.*"

- **Translation:** "When a *bhikkhu* truly understands the six fields of contact's (*channaṁ phassāyatanānaṁ*) origin (*samudaya*), stopping of its arising (*atthaṅgama* or *nirodha*), their gratification (*assāda*), their drawback (*ādīnava*), and the escape (*nissaraṇa*) from them, at that point they have gained solace or 'cooling down'."
- It refers to someone who has reached at least the *Sotāpanna Anugāmi* stage and has begun to comprehend the '*anicca* nature' of attaching to one's six internal *āyatana* (*cakkhāyatana* through *manāyatana*). It is the same as seeing the '*anicca* nature' of the '***pañcupādānakkhandha kāya***' or simply the '***kāya***.'
- **One becomes an *assāsappatto* as a *Sotāpanna Anugāmi*.**
- Then, as one engages in "*So satova assasati satova passasati,*" one can get to the *Sotāpanna phala* moment.

5. The "WebLink: suttacentral: *Paramaassāsappatta Sutta* (SN 38.6)" states that when that understanding is complete, one advances to the *Arahant* stage, i.e., 'ultimate (*parama*) cooling down'.

- The verse there is, "*Yato kho, āvuso, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca* ***yathābhūtaṁ viditvā anupādāvimutto hoti****, ettāvatā kho, āvuso,* ***paramassāsappatto*** *hotī* 'ti."
- There, '***yathābhūtaṁ viditvā anupādāvimutto hoti***' refers to an *Arahant* who **fully grasps the real nature of those *āyatana*** and becomes **free of the rebirth process**.
- Thus, **an *Arahant* has attained the 'ultimate solace' or 'ultimate cooling down' (*parama assāsa patto*)**.
- To achieve that, one must go through all stages of *Ānāpānasati.*

6. The word '*assa*' here means 'to receive,' but specifically refers to receiving Buddha's true teachings. The '*passa*' is to grasp that with wisdom. Similar meanings are in the words '*jānato*' and '*passato*,' referring to someone who has received the teachings and has grasped their true meanings. See "Jānato Passato" and Ājāniya – Critical Words to Remember."

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- Now, '***assāsa patto***' (rhyimes as '***assāsappatto***') means 'correctly receiving and grasping the teachings,' i.e., is the same as '***passato***.' That first level of '***passato***' is the *Sotāpanna Anugāmi* stage, i.e., one becomes a Noble Person.
- Then, '***parama asāsappatto***' (***paramassāsappatto***) would be an *Arahant*.

Second Stage of *Ānāpānasati* = *Satipaṭṭhāna* = Access *Satipaṭṭhāna Bhūmi*

7. The **second stage of *Ānāpānasati*** is described in the "WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118) (MN 118)" from **marker @23.1 through 28.1.** The Pāli text starts as follows:

- *Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā cattāro satipaṭṭhāne paripūreti?* **Translation:** How do you cultivate *Ānāpānassati*to to fulfil *Satipaṭṭhāna*? (Note that it is to remove *kāma rāga* and *paṭigha* and to access the *Satipaṭṭhāna Bhūmi* at will.)

(@24.1) *Yasmiṁ samaye, bhikkhave, bhikkhu dīghaṁ vā assasanto 'dīghaṁ assasāmī'ti pajānāti, dīghaṁ vā passasanto 'dīghaṁ passasāmī'ti pajānāti; rassaṁ vā assasanto 'rassaṁ assasāmī'ti pajānāti, rassaṁ vā passasanto 'rassaṁ passasāmī'ti pajānāti; 'sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati;* ***'passambhayaṁ kāyasaṅkhāraṁ assasissāmī'ti sikkhati, 'passambhayaṁ kāyasaṅkhāraṁ passasissāmī'ti sikkhati****;*

(@24.5) ***kāye kāyānupassī****, bhikkhave, tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.****Kāyesu kāyaññatarāhaṁ, bhikkhave, evaṁ vadāmi yadidaṁ—assāsapassāsā.****Tasmātiha, bhikkhave, kāye kāyānupassī tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.*

Common Verse in the Two *Suttās*

8. Regarding '***Kāye Kāyānupassanā***,' the first verse in the *Ānāpānasati Sutta* (@marker 24.1) is the same as that in the *Mahā Satipaṭṭhāna Sutta* (@marker 2.9).

- That verse was discussed starting with #8 in "Kāye Kāyānupassanā – Details in Satipaṭṭhāna."
- As we discussed there, '***Passambhayaṁ*** ('*passam ubhayaṁ*') ***kāyasaṅkhāraṁ*** refers to **'seeing two types of *kāya saṅkhāra*'** in the second stage of '***Kāye Kāyānupassanā.***'
- Thus, the verse, ***'passambhayaṁ kāyasaṅkhāraṁ*** *assasissāmī'ti sikkhati*, ***'passambhayaṁ kāyasaṅkhāraṁ*** *passasissāmī'ti sikkhat*' **refers to two types of '*kāya*' (*ajjhatta kāya* and *bahiddha kāya*) within the '*purāṇa kamma*' stage.** See #13 of "Kāye Kāyānupassanā – Details in Satipaṭṭhāna."
- Now, the verse in the *Ānāpānasati Sutta* @24.5 (see #7 above) is different from the corresponding verse on ***Kāye Kāyānupassanā*** in the *Mahā Satipaṭṭhāna Sutta* (@marker 2.11). **It describes a different (but related) aspect.** Let us discuss that now.

'*Kāya Saṅkhāra*' = All *Saṅkhāra* Associated With *Pañcupādānakkhandha Kāya*

9. Note that '*kāya*' in '*kāya saṅkhāra*' in anywhere in both *suttās* does not refer to the physical body, but to the '*pañcupādānakkhandha kāya*.'

- **Therefore, '*kāya saṅkhāra*' here does NOT refer to *kamma* done with the physical body, but any type of *saṅkhāra* arising in the '*pañcupādānakkhandha kāya*.'**
- In the early '*purāṇa kamma*' stage, '*kāya saṅkhāra*' are mostly a weak version of *saṅkhāra* called *saṅkappa.* See #7 of "Purāṇa and Nava Kamma – Sequence of Kamma Generation."

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Kāyesu kāyaññatarāhaṁ – Deeper Aspect of *Assāsapassāsā*

10. The verse (@24.5) in the *Ānāpānassati Sutta* has the following **new phrase**: "***Kāyesu kāyaññatarāhaṁ***, *bhikkhave*, *evaṁ vadāmi yadidaṁ*—***assāsapassāsā***."

- "*Kāyesu kāyaññatarāhaṁ*, *bhikkhave*, *evaṁ vadāmi yadidaṁ—assāsapassāsā*" means "I say (*vadāmi*) that you must understand (*assāsa*) and fully comprehend (*passāsa*) that "***aññatara kāya***" or the *ajjhatta* and *bahiddha kāya* (in the *purāṇa kamma* stage). We know that in many cases, "*passa*" means to "see with wisdom."
- Note that *ahaṁ* in *kāyaññatarāhaṁ* (*kāya aññatara ahaṁ*) refers to 'I' where the Buddha says, 'I say.' Pāli verses combine many words!
- As we discussed in #9 of 'Kāye Kāyānupassanā – Details in Satipaṭṭhāna,' that '***kāya* within *kāya***' is the '***purāṇa kamma*' stage** of the '***pañcupādānakkhandha kāya*.'**
- As we briefly discussed, **a mind must first stop the "*nava kamma*" stage** to get close to the beginning of the *purāṇa kamma* stage to enter the '***Satipaṭṭhāna bhūmi*' free of '*kāma saññā*.'** We discussed that starting at #7 of "First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta."

Accessing the *Satipaṭṭhāna Bhūmi*

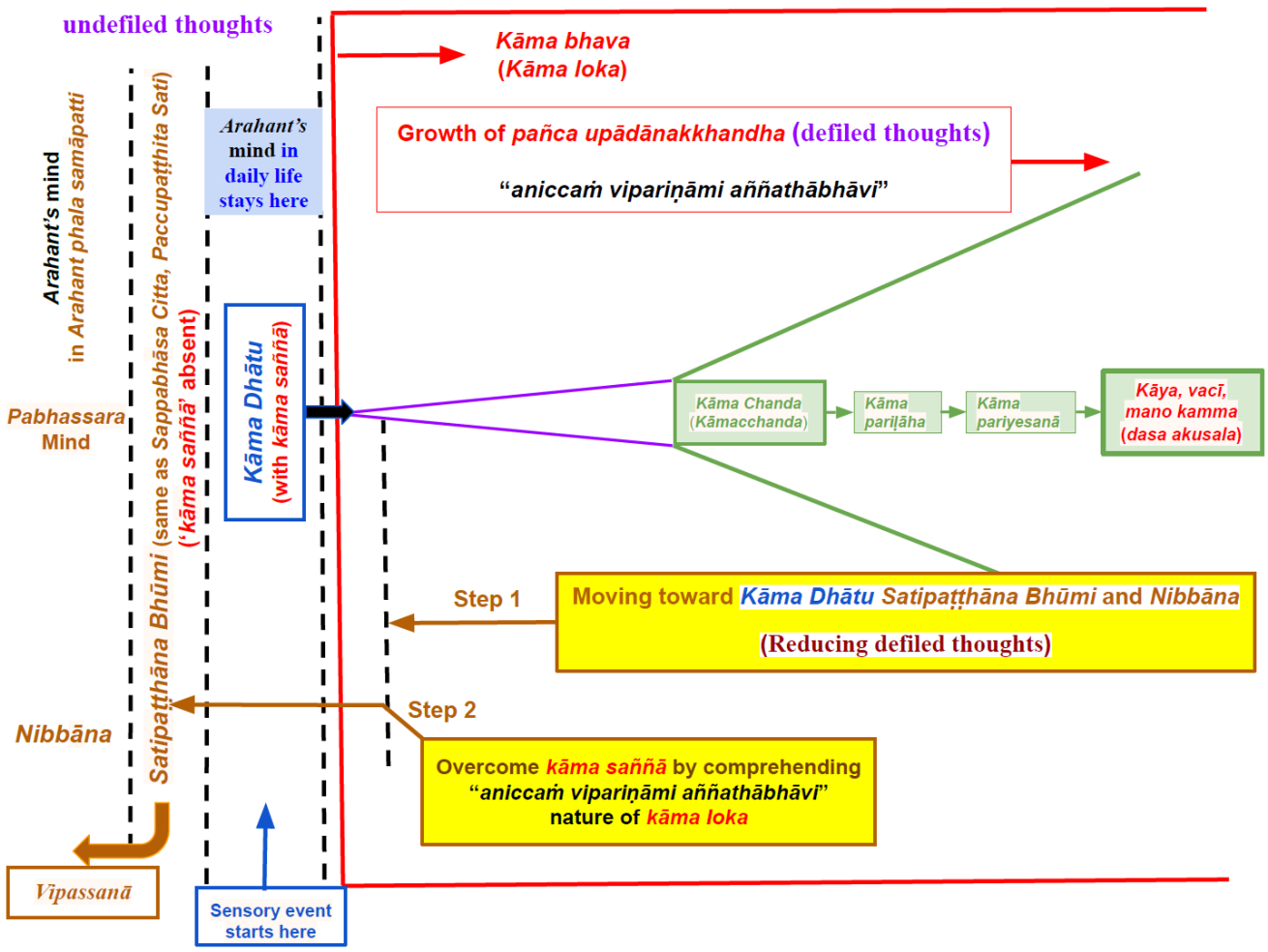
11. To be (temporarily) free of the ***'kāma saññā'*** and enter the *Satipaṭṭhāna Bhūmi*, one must overcome ***abhijjhā* and *domanassa*** (due to *kāma rāga* and *paṭigha*) from one's mind. That happens while contemplating the origins of the ***Kāye Kāya*** or the ***purāṇa kamma* stage**. Specifically, one must comprehend how the *ajjhatta* and *bahiddha kāya* (in the *purāṇa kamma* stage) arise due to automatic attachment to the **'*kāma saññā*.'**

- That is stated in the first part of the verse @24.5; see #7 above.
- By engaging in ***Kāye Kāyānupassanā***, one can **discipline oneself** (***vineyya***) regarding the ***loka*** (**'*pañcupādānakkhandha kāya*'**) to remove ***abhijjhā* and *domanassa*** (due to cravings and displeasures) from one's mind. That is the meaning of the preceding verse: "***kāye kāyānupassī***, *bhikkhave*, *tasmiṁ samaye bhikkhu viharati ātāpī sampajāno satimā* ***vineyya loke abhijjhādomanassaṁ***."
- With practice, one can enter the *Satipaṭṭhāna Bhūmi* at will and spend time there, engaging in *Vipassanā* or, more specifically, cultivating *Satta Bojjhaṅga*. That is the **third stage of *Ānāpānasati***.

One Is With *Sati* While in *Satipaṭṭhāna Bhūmi*

12. **One is with '*sati*' (free of '*kāma saññā*') when one is in the *Satipaṭṭhāna Bhūmi.*** That is outlined in the chart below.

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Aniccaṁ vipariṇāmi aññathābhāvi

Print/Download: "WebLink: PDF Download: Aniccaṁ vipariṇāmi aññathābhāvi"

- The chart is from "Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind."
- One accesses the *Satipaṭṭhāna Bhūmi* by engaging in *Kāye Kāyānupassanā* **(and associated *Vedanāsu Vedanānupassanā*, *Cittesu Cittānupassanā*, and *Dhammesu Dhammānupassanā*)**.
- This is stated in the short *sutta*, "WebLink: suttacentral: *Sati Sutta* (SN 47.44)."

Muṭṭhassati – One Without *Sati*

13. In the description of *Cittesu Cittānupassanā* in the *Ānāpānassati Sutta* has the following verse (@marker 26.6): "*Nāhaṁ, bhikkhave*, ***muṭṭhassatissa*** *asampajānassa ānāpānassatiṁ vadāmi.*"

- It means, "I say that cultivation of *ānāpāna sati* (and entering the *Satipaṭṭhāna Bhūmi*) is not possible for anyone **who lacks *sati* at least at the level of a *Sotāpanna Anugāmi***."
- Thus, by the word '*muṭṭhassatissa*' (one with *muṭṭha sati*, i.e., a *puthujjana*) cannot cultivate even the first stage of *ānāpāna sati.*
- As we know, **that 'bare minimum' level of *sati*** is attained when one sees with wisdom the *anicca* nature of the world (equivalently, *loka* or '*pañcupādānakkhandha kāya*') **at the *Sotāpanna Anugāmi* level**. One becomes a ***Sotāpanna Anugāmi*** by comprehending the '*anicca* nature' as discussed in "Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind."
- Also see "First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya'." Of course, '***kāya***' in that title is '***pañcupādānakkhandha kāya.***'

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14. A ***Sotāpanna Anugāmi*** enters the *Satipaṭṭhāna Bhūmi* for the first time with the **first stage of *Ānāpānasati*.**

- Then that ***Sotāpanna*** must cultivate **the second stage of *Ānāpānasati*** to be able to enter the *Satipaṭṭhāna Bhūmi* at will.
- Still, it would be beneficial even for a *puthujjana* to understand the details of **the second stage of *Ānāpānasati* discussed in detail in the *Mahā Satipaṭṭhāna Sutta***. See "Kāye Kāyānupassanā – Details in Satipaṭṭhāna."

Cultivating *Satta Bojjhaṅga* in the Third Stage

15. Once a *Sotāpanna* attains the ability to enter and remain in the *Satipaṭṭhāna Bhūmi*, they can cultivate ***Satta Bojjhaṅga* (usually translated as 'Seven Factors of Enlightenment')**. That is the **third stage of *Ānāpānasati*** starting at marker 29.1 ("WebLink: suttacentral: *Ānāpānasati Sutta* (MN 118)")

- The **first of the seven *Bojjhaṅga*** is '*Sati Sabbojjhaṅga*', which means **one has '*Sammā Sati*' while in the *Satipaṭṭhāna Bhūmi*.** [**The seven *Bojjhaṅga Dhamma* are *sati* (mindfulness), *dhamma vicaya* (investigation of *dhamma* concepts; pronounced "dhamma vichaya"), *viriya* (effort), *piti* (joy), *passaddhi* (tranquility), *samādhi* (one-pointedness), and *upekkhā* (equanimity).**]
- Now, they can contemplate Dhamma concepts like *Paṭicca Samuppāda* and *Tilakkhaṇa* without the '*kāma saññā*' affecting their minds; that is called cultivating the '*Dhammavicaya Sabbojjhaṅga* (the **second of the seven *Sabbojjhaṅga***).
- That will lead to the fulfilment of other *Sabbojjhaṅga* and to higher *magga phala*.

Summary

16. The above discussion completes my efforts to show the connection between the *Ānāpānasati Sutta* and the *Mahā Satipaṭṭhāna Sutta.*

- The *Ānāpānasati Sutta* provides the basic framework for attaining *Arahanthood*. The *Mahā Satipaṭṭhāna Sutta* provides details on the second step of cultivating *Satipaṭṭhāna.* We pointed out the three steps in "Ānāpānasati – Connection to Satipaṭṭhāna."
- In the first stage of *Ānāpānasati,* the following verse appears: '*sabbakāyapaṭisaṁvedī assasissāmī'ti sikkhati*, '*sabbakāyapaṭisaṁvedī passasissāmī'ti sikkhati.*' Here, '*sabbakāya paṭisaṁvedī*' refers to the comprehension of how the '*sabba kāya*' or the whole **'*pañcupādānakkhandha kāya*'** with all five components (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) arise.
- Therefore, it is important to understand how those five components arise in a sensory event; i.e., we should discuss the ***pañcupādānakkhandha*** in detail. I will start on that with the next post.
- We will discuss the other three types of *Anupassanā* mentioned in #12 **(*Vedanāsu Vedanānupassanā*, *Cittesu Cittānupassanā*, and *Dhammesu Dhammānupassanā*)** after that.

17. All related posts on the concept of *saññā* that are critical to understand can be found in the following sections (in the following order): "Does 'Anatta' Refer to a 'Self'?" "Sensory Experience – A Deeper Analysis" "Sotāpanna Stage via Understanding Perception (Saññā)" "Buddha Dhamma – Advanced" "Meditation – Deeper Aspects" "Worldview of the Buddha" and "Satipaṭṭhāna Sutta – New Series".

- Why would ***pañcupādānakkhandha*** arise for a *puthujjana* with every sensory event? One would expect ***pañcakkhandha*** **(without defilements)** to arise in at least some cases. In other words, why would a *puthujjana* act with *avijjā* regarding ALL sensory inputs?
- I will try to address that important question in upcoming posts (it is due to the built-in *saññā*).

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17.3 Pāli Dictionaries – Are They Reliable?

March 4, 2017; Revised March 5, 2017; Revision March 7, 2017; May 17, 2018; October 27, 2018; August 20, 2019; June 28, 2020; February 3, 2023; October 21, 2024

In the website's early days, I received several emails pointing out that my interpretations of certain words were incompatible with those in Pāli dictionaries. I hope I can explain why one must be careful in using a Pāli dictionary if one's goal is to grasp the actual teachings of the Buddha. Of course, I learned this from my Noble teacher, the late Waharaka *Thero*.

1. In Pāli a word can have different meanings depending on the context. Furthermore, sometimes, grammar rules are bypassed.

- Many problems with an incorrect interpretation of the *Tipiṭaka* arise mainly because of those two misconceptions.
- Pāli does not have an alphabet. It was a spoken language. The Pāli Canon (*Tipiṭaka*) was first written using the Sinhala alphabet around 5 BCE (two thousand years ago); see, "Historical Background."

2. Even in English, words can have different meanings depending on context. Following are some examples for three words:

- Right: You are right. / Make a right turn at the light.
- Rose: My favorite flower is a rose. / He quickly rose from his seat.
- Type: He can type over 100 words per minute. / That dress is not her type.

(Read more at "WebLink: grammar.yourdictionary.com: Words with Multiple Meanings").

- In the Pāli language, there are **many** keywords with different meanings. In many cases, there is a conventional and deeper meaning, as mentioned above: "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

3. Pāli is a phonetic language. The *Tipiṭaka* was faithfully transmitted for hundreds of years because verses were formulated for easy memorization. Grammar rules are different in Pāli. That is clear in verses "*Buddhaṁ Saranaṁ gacchāmi*" and "*Dhammaṁ Saranaṁ gacchāmi*," for example. [In Pāli, if the verb is "*gacchāmi*" with the ending "..***mi***" it is for the **1st person singular "I"**, and if the word is "*gacchāma*" with the ending "..***ma***" it is for the **1st person plural "We"** and similarly for 2nd person (***si* , *tha* - you, you all**), and 3rd person (***ti*, *nti* - he, they**).]

- There is no apparent subject in the above verse. The first, of course, means, "I take refuge in the Buddha," but "I" is missing in "*Buddhaṁ Saranaṁ gacchāmi*" because it is taken into account as "*Buddhaṁ Saranaṁ gacchāmi*."
- If you look at *suttā*, there is no clear grammatical structure in the sense of the structure we see in the English language. The sound gives the meaning, and most verses have "double meanings": There is a simple meaning, but deeper meanings may be hidden. I have discussed this to some extent in the post, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Some key Pāli words are discussed in the post: "Sorting out Some Key Pāli Terms (Taṇhā, Lobha, Dosa, Moha, etc)" and "What is "Saṇ"? Meaning of Sansāra (or Saṁsāra)."

4. Let us start with the word "*atta*" (pronounced "aththa" or "aththā" depending on where it is used). This word can have many meanings depending on the context.

- **In the conventional sense**, **"*attā*"** means "a person." It is used with this meaning in some contexts; see below.
- **The deeper meaning of "*atta*"** is "in full control," "the essence," or "the truth that is timeless." Just like the word "*anicca*," it is impossible to translate as one word in English. One has to get the idea by

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learning how it is used in various situations. The opposite of "*atta*" is *anatta*. That means "helpless" in the case of a living being or "useless" in the case of an inert thing.

- At least, in this case, the difference in meaning can be seen by the way they are pronounced: ***attā*** versus ***atta*.**
- Both these meanings appear in the Dhammapada verse (*gāthā*), "Attā Hi Attano Nātho" that I am posting concurrently.

5. We can take more examples to illustrate the application of "*atta*" with those two very different meanings.

- In "*atta kilamatānu yoga*" *atta* is used in the conventional sense, to describe "procedures that cause suffering in a person."
- *Sutta* comes from "*su*" and "*atta*": a *sutta* can make someone moral and ethical. So, here also, *atta* is used in the conventional sense.
- The phrase "*anattā asārakaṭṭhena*" means "(anything in this world) is *anatta* because it is devoid of any good or any usefulness." Something is *atta* only if it is the ultimate truth or has timeless value. Here, of course, the deeper meaning is used. [***asāraka*** :(adj.) [***a*** + ***sāraka***] unessential, worthless, sapless, rotten.]

6. *Paramattha* comes from "*parama*" + "*attha*," where "*parama*" means "at the highest level" and "*attha*" means "the truth that is timeless," the deeper meaning.

- This word has been translated to Sinhala as "*artha*" to indicate "meaning" in Sinhala. So, the Pāli word *paramattha* has been translated to Sinhala as "*paramārtha*" or "ultimate meaning."
- Therefore, the four types of *ñāṇa* (pronounced "gnāna") involved in the *Patisambidha Ñāṇa* are, "*attha, dhamma, nirutti, patibhāna*." These days, they appear in Sinhala as, "*artha, dharma, nirukthi, patibhāna*."
- I will write a separate post to discuss those four terms in the *Paṭisambidhā Ñāṇa.* A person qualified to explain Buddha Dhamma to others is supposed to have the *Paṭisambidhā Ñāṇa.* Otherwise, one could mislead others by providing incorrect explanations. Of course, no one but a Buddha can provide entirely error-free answers. It does not make much sense to learn Dhamma from someone who is at least not a *Sotāpanna* (i.e., an *Ariya*).

7. Of course the most problematic misuse of "*atta*" as "a person" or "a self" is in *Tilakkhaṇa*, the Three Characteristics of Nature. There, *anatta* is commonly translated just as "no-self." One correct expression is "no-unchanging self".

- We need to realize that "*atta*" is always "truth" and "*attā*" could be "person" in the conventional sense. **So, the opposite of "*atta*" is ALWAYS "*anatta*" (pronounced "anatththa.")**
- That — together with translating *anicca* as "impermanence" — had kept *Nibbāna* hidden for a thousand years: see, "Anicca, Dukkha, Anatta."

8. That is why a dictionary can't provide fixed meaning for the word "*atta*," nor for *anatta, nicca, anicca,* and many other words.

- Many words are supposed to have both conventional and deeper meanings. Only someone who has the *Paṭisambhidā ñāṇa* can correctly explain the meaning of a verse in the *Tipiṭaka* regardless of where the word appears.
- Therefore, in most current English literature on Buddha Dhamma, some explanations are correct, but many are not. That is because of the tendency to use a fixed meaning for a keyword without paying attention to context.

9. Another important such word is "*paṭi*," which is also pronounced as "pati," not as "pathi" (see #11 below.) I have received emails saying that Pāli dictionaries say "*paṭi*" means "against."

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- *Paṭi* is also a Sinhala word that is being used to this day. It means "bonds" or "ties," as in Pāli.
- If "*paṭi*" means "against," how would that be compatible with many other words with "*paṭi*"? For example, "*paṭisamvedī*" or "*paṭisanvedī*" ("*paṭi* + "*saŋ*" + "*vedī*") means *vedanā* due to bonds with "*saŋ*" becoming apparent. *Paṭinissagga* means "getting rid of bonds". *Paṭiniddesa* means "detailed instructions on sorting out knotty or difficult points," etc. The latter is explained in detail in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

10. One could get a better idea of a keyword by looking at its application in various situations. The word *paṭisambhidā* in *paṭisambhidā ñāṇa* is a good example.

- *Paṭisambhidā comes from paṭi + saŋ + bidhā.* "*Saŋ*" is, of course, a keyword; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)," and *bidhā* means to separate or to break apart; "*bindeema*" is the Sinhala word.
- So, *Paṭisambhidā ñāṇa* is the knowledge to be able to sort out the meaning of a word by breaking it down to locate "*saŋ*," i.e., connection to defilements.
- And that interpretation must be consistent with "*attha, dhamma, nirutti, patibhāna*" as discussed in a future post. By the way, *paṭibhāna* means the ability to describe in detail with examples. *Nirutti* means finding the origins of keywords, i.e., how compound words are put together using critical words like *paṭi* and *atta* or *attha*.

11. Other examples come in the *gathā* to pay tribute to the *Saṅgha*: "*supp**aṭi**panno bhagavatho sāvakasaṅgho, Ujupp**aṭi**panno....*"

- Here, "bonding" is about "good things." *Supp**aṭi**panno* means "bound to moral things," *Ujupp**aṭi**panno* means "bound to be straightforward," *Ñāyappaṭipanno* means "bound with wisdom," and *Sāmīchipp**aṭi**panno* means "good to associate with."
- Another is "*paṭisandhi*," which comes from "*paṭi*" + "*sandhi*," where *sandhi* (which is also a Sinhala word) means "to join." At the *cuti-paṭisandhi* moment, one's mental body (*gandhabba*) dies and one grasps a new existence. So, this joining of two adjacent lives is called *paṭisandhi*.
- Note that *cuti* is pronounced as "chuthi." See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."
- Of course, the most important is "*paṭi*" in *Paṭicca Samuppāda*; see, "Paṭicca Samuppāda – "Pati+ichcha"+"Sama+uppāda."

12. Here is a table showing the conventional and deeper meanings of some key Pāli words. Some meanings given in dictionaries are wrong, and they are in bold. Whether to use the correct conventional meaning or the more profound meaning depends on the context (where the word is used); a good example is, "Attā Hi Attano Nātho."

Pāli	Conventional	Deeper Meaning
Atta	Person, self	In control, has essence or ultimate truth
Anatta	**no-self (incorrect)**	helpless, no essence and devoid of value
Ānāpāna	in and out breathing	take in moral, discard immoral (in the mind)
Majjhima	middle	*majji* + *ma* (avoid intoxication of mind)
Icca	like	like
Nicca	**permanent (incorrect)**	can be maintained to liking
Anicca	**impermanent (incorrect)**	cannot be maintained to liking
Pati	**against (incorrect)**	bind

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Pāli	Conventional	Deeper Meaning
Sammā	(i) good **(ii) friend (incorrect)**	*saŋ* + *mā*; removal of "*saŋ*"

13. Also, see "Why is it Necessary to Learn Key Pāli Words?" and "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)"

- Mainly, the deeper meanings of Pāli words can be found in: "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)."
- Again, one must pay attention to ensure that the meaning found in a dictionary is compatible with the context.

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17.4 Nikāya in the Sutta Piṭaka

January 7, 2016

1. The *Tipiṭaka* or the Pāli Canon of Buddha Dhamma (Buddhism) consists of three major sections or "baskets" called "*piṭaka*" (*Tipiṭaka* is three *piṭaka*). They are *Sutta piṭaka*, *Vinaya piṭaka*, and the *Abhidhamma piṭaka*.

- The *Sutta piṭaka* consists of five sections called "*nikāya*." The Wikipedia is wrong to say that *nikāya* means "volume" in Pāli (and also what is meant by the five types of *nikāya*); see, WebLink: Wiki: Nikāya
- *Nikāya* comes from "*ni*" + "*kāya*" where *kāya* means our volitions and actions initiated via the six sense inputs, like in "*kāyānupassanā*" where one is mindful of how to respond to those sense inputs. Here, "*ni*" means to cease (*nikmeema* in Sinhala means to be freed) and thus *nikāya* means "path to *Nibbāna"*. At *Nibbāna*, one has stopped all *kāya.*

2. All *suttā* (note that plural of *sutta* is *suttā*) are in those **five *nikāyas* (*Dīgha*, *Majjhima*, *Saṁyutta*, *Aṅguttara*, and *Kuddaka*)**, based on the five types of people. All humans are in five general types based on their *sansāric* habits and capabilities. They are also called "*indriya* types": *saddha*, *viriya*, *sati*, *samādhi*, *paññā*. (Note that "*indriya*" here is different from the sense types such as *cakkhu indriya*, etc., as discussed in #6 and #7 below).

- ***Dīgha Nikāya*** is mainly for those with predominant *saddha indriya* who need detailed explanations. These are long (*dīgha*, pronounced "*dheega*," which means long in Pāli and Sinhala). For example, the *Mahā Satipaṭṭhāna Sutta* in the *Dīgha Nikāya* provides detailed instructions on how to be mindful and practice *ānāpāna*.
- *Suttā* in the ***Kuddaka Nikāya*** ("*ku*" + "*uddaka*" where "*ku*" is *keles* or defilements and "*udda*" means to remove) are short and concise. They provide brief instructions for those with high wisdom (*paññā indriya*).
- ***Majjhima Nikāya*** has "middle length" *suttā* that provide instructions at a level in between those in the *Dīgha Nikāya* and the *Kuddaka Nikāya.* It is more suitable for those with dominant *viriya indriya.* Note here that *Majjhima* means "middle," but *Majjhimā* — as in *Majjhimā patipadā* — has a deeper meaning of "abstaining from getting intoxicated"; see, "Majjhima Patipada – Way to Relinquish Attachments to this World."

3. The *suttā* in the ***Saṁyutta Nikāya*** are focused on explaining "*saŋ*", which is a critical word in the foundation of Buddha Dhamma; see, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

- Here *Saṁyutta* comes from "*saŋ*" + "*yutta*" where *yutta* (pronounced "*yuththa*") menas "consists of." It natural to pronounce as "*Saṁyutta*" than "*sanyutta*." This is true of many combined words with "*saŋ*" (like *saṁsāra*, *Sammā* = "*saŋ*" + "*mā*").
- *Suttā* in the *Saṁyutta Nikāya* are said to be more suitable for those with dominant *sati indriya*.

4. *Suttā* in the ***Aṅguttara Nikāya*** are said to be more suitable for those with dominant *samādhi indriya*.

- *Aṅguttara* comes from "*aṅga*" + "*uttara*" where "*aṅga*" means parts or components and "*uttara*" means "predominant or principle." Therefore, the *suttā* in the *Aṅguttara Nikāya* are focused on fundamental principles and are also relatively short. These *suttā* are more suitable for people who can quickly get to *samādhi.*
- These categories help explain why *Dīgha* and *Majjhima Nikāya suttā* are the ones that are mostly in use today. Most people today fall into the categories of those with the *saddha* and *viriya indriya* dominant.

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5. It is also important to point out a different usage of the term "*nikāya*." Among the *Theravāda* nations of Southeast Asia and Sri Lanka, bhikkhus (and the temples they reside in) belong to several different groups or *nikāya*.

- For example, in Sri Lanka different temples belong to three types of *nikāyas*: *Siam*, *Ramanya*, and *Amarapura*.
- They are all *Theravāda* and there is no real difference among them as far as the doctrine is concerned. When one visits a temple, it is not possible to say to which *nikāya* it belongs.

6. The word *indriya* comes in two contexts. "*Indriya*" means "dominant" in some contexts. Here, the six types of dominant sense faculties are *indriya*: *cakkhu, sota, jivhā, ghāṇa, kāya*, and *mano*.

- Modern science deals with only five physical senses of eyes, ears, tongue, nose, and body.
- Scientists believe that our brains randomly produces our thought. That will be proven to be incorrect in the future.
- *Mana indriya* — located in the brain — is the sixth and most important one according to Buddha Dhamma. It detects *dhammā* from the "*nāma loka*"; see, "Our Two Worlds: Material and Immaterial" and "What are Dhamma? – A Deeper Analysis."
- *Rūpa* are eleven types, but are split into two main categories (*oḷārika* or dense and *sukhuma* or fine). Those above the *suddhaṭṭhaka* level belong to the material world or "*bhautika loka*." Those below the *suddhaṭṭhaka* level (*dhammā*) belong to the mental world or "*nāma loka*." The five physical senses detect those *rūpa* above the *suddhaṭṭhaka* level. The *mana indriya* detects those below the *suddhaṭṭhaka* level (*dhammā*). see, "Our Two Worlds: Material and Immaterial." [*Bhautika Loka* as a synonym for *Kāma Loka*.]

7. The other use of *indriya* is with categorizing people by their dominant characteristics and capabilities (*gati*). For some people, it is easy to grasp Dhamma concepts. That is because they have cultivated the Path in their previous lives, and thus have higher wisdom (*paññā*).

- Some others have also cultivated the Path mainly via just following precepts, but have high confidence in Buddha Dhamma. They are said to have their *saddha indriya* dominant.
- Some have the *sati indriya* dominant; they can focus on a given concept better than others.
- We all are familiar with some people who have the *viriya indriya* dominant; they are the "never give up" type, who seem to have inexhaustible energy levels.
- Some others have meditated and possibly got into *jhānā* in previous lives and have the *samādhi indriya* dominant.

8. Finally, there is an excellent website that has the full and complete *Sutta Piṭaka* with all Pāli *suttā*: WebLink: Sutta Central

- That site also has the complete *Vinaya* and *Abhidhamma Piṭaka* as well (in Pāli).
- Sutta Central also has Sanskrit *sutras*, which are, of course, *Mahāyāna*.
- The Chinese *Agama suttā* are also at this site (in Chinese). As I understand, they are very close to *Theravāda suttā*. Those translations to Chinese from *Theravāda* happened before the appearance of *Mahāyāna sutras*. I would appreciate feedback from persons who are proficient in both Chinese and English, as to whether my understanding is correct. [**Chinese Buddhist Āgamas (中国佛教阿含经) [阿含经（梵文和巴利文：āgama）]:** The earliest significant Chinese translations of the Agamas, which are collections of early Buddhist discourses, date to the Eastern Jin dynasty, specifically the years 397–398 CE for the Madhyama Āgama and 412-413 CE for the Dirghagama. While the Madhyama Āgama corresponds to the Majjhima Nikāya of the Theravada school, the Chinese Āgama generally emerged later than the Pāli Nikāyas, with some complete canons appearing in the Eastern Jin and Sui Dynasties.

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The **four Buddhist Āgamas extant in Chinese translation** are the Long Āgama Sutra (長阿含經), the Medium-Length Āgama Sutra (中阿含經), the Miscellaneous Āgama Sutra (雜阿含經), and the Increasing by One Āgama Sutra (增壹阿含經). These are collections of discourses, comparable to the Pāli Nikāyas, and serve as important sources for understanding early Buddhist doctrine and practice.

Key Points about the Chinese Āgamas:

- **Long Āgama Sutra (長阿含經):** A collection of longer sutras.
- **Medium-Length Āgama Sutra (中阿含經):** A collection of medium-length sutras.
- **Miscellaneous Āgama Sutra (雜阿含經):** A collection of shorter sutras grouped by doctrines or themes, often considered the counterpart to the Sutta Pitaka's Saṃyutta Nikāya.
- **Increasing by One Āgama Sutra (增壹阿含經):** Also a collection of shorter sutras, categorized by numerical themes, such as the four noble truths. This Āgama is known as the Ekottara Āgama in Sanskrit.

Historical Context: The earliest Chinese translation of an Āgama dates to 397–398 CE, and these texts are generally believed to have originated from the Sarvāstivāda tradition.

Significance: Comparative studies of these Āgamas are crucial for reconstructing early Buddhist doctrinal development and practice, despite the need for Chinese language skills for extensive study. Resources like SuttaCentral provide parallels tables for the Āgamas and Nikāyas, assisting in comparative analysis.]

Next, "Sutta Learning Sequence for the Present Day",..

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17.5 Mahā Satipaṭṭhāna Sutta

"Satipaṭṭhāna Sutta – Structure"

"Satipaṭṭhāna – Introduction"

"Kāyānupassanā – Section on Postures (Iriyapathapabba)"

"Kāyānupassanā – The Section on Habits (Sampajanapabba)"

"Prerequisites for the Satipaṭṭhāna Bhāvanā"

"What is "Kaya" in Kāyānupassanā?"

17.5.1 Satipaṭṭhāna Sutta – Structure

Revised September 1, 2016; October 29, 2017; February 16, 2020; April 21, 2022; June 7, 2022

Introduction

This post is the most important post on the *Mahā Satipaṭṭhāna Sutta*. It sets the foundation. This is where 99% of people should get started.

1. Several websites provide the Pāli version of the *sutta* and its English translation. I believe that they all are incorrect translations, and as I proceed, I will explain why.

- Here is a website that provides Pāli and English translations of the *sutta* side-by-side: WebLink: tipitaka.org : Mahāsatipaṭṭhāna Sutta (Pāli-English)
- It is not the fault of those who took their time with good intentions to write those posts. That is how this *sutta* and others have been interpreted for more than a thousand years.
- I will not follow the *sutta* sequentially, but you will be able to follow the relevant sections. Eventually, I hope to cover most of the *sutta.*

Three Levels of Explanations

2. As I explained in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa," there are three ways of presenting Dhamma: *uddesa*, *niddesa*, and *paṭiniddesa*.

- *Mahā Satipaṭṭhāna Sutta* is in the *niddesa* version (i.e., provides an outline,) but has the *uddesa* (very brief) version at the very beginning. See the above link in #1 which provides the complete *sutta* in Pāli and English.
- In the main body of the *sutta*, the concepts are **outlined**. Those key concepts are supposed to be described in detail, with examples, in verbal discourses (i.e., a *desanā*.) That is what I will be doing in these series of posts, i.e., describe the concepts in detail.
- Note that some suttas are in the *uddesa* version and require explanation in the *niddesa* and *paṭiniddesa* versions. Word-by-word translations of such *suttas* can lead to much confusion. See, "Distortion of Pāli Keywords in Paṭicca Samuppāda."

Uddesa Version – Brief Summary

3. The *uddesa* (or *uddeso*) starts with, "*Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā, sokaparidevanaṁ samatikkamāya, dukkhadomanassanaṁ atthangamāya, nāyassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhānā*"

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- **Translation:** "This is **a guaranteed way**, for the purification of beings, for the overcoming of sorrow and lamentation, for the extinguishing of suffering and grief, the Noble way for gaining wisdom, for the realization of *nibbāna.* That is to say, the fourfold establishing of **moral mindset**".
- It is a "**guaranteed way**" to *Nibbāna* because it comes first in the "37 Factors of Enlightenment" required to get to Nibbāna.

Two Key Points

4. The main difference from the translation (conventional interpretation) given in the link in #1 above are the two phrases highlighted above:

- The translation of "*nāyassa adhigamāya*" and "*satipathāna*": "*Nāya*" (Sanskrit "nyāya") means "underlying principle." It is grasped with "*ñāṇa*" or wisdom, and "*adhigama*" is "*adhi*"+"*gama*" or "higher way". **Translating *Satipaṭṭhāna* as "moral mindset"** is not too bad, but I will discuss "*satipaṭṭhāna*" in the next post.
- So, the essence of that verse is that the method described in the *Satipaṭṭhāna sutta* provides a guaranteed way to attain *Nibbāna*, via purification of the being, i.e., via cleansing one's mind.

"Four Stations" of Mindfulness

5. The next phrase is, "*Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassi viharati ātāpī sampajāno, satimā vineyya loke abhijjhā domanassaṁ. Vedanāsu vedanānupassi viharati ātāpi sampajāno, satimā vineyya loke abhijjhā domanassaṁ. Citte cittānupassī viharati ātāpi sampajāno, satimā vineyya loke abhijjhā domanassaṁ. Dhammesu dhammānupassī viharati ātāpi sampajāno, satimā vineyya loke abhijjhā domanassaṁ"*

- Of course, "*Katame cattāro*?" is, "Which four? (*cattaro* pronounced, "chaththaro"). Pāli words are NOT spelled according to "Standard English." See, ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2."
- And then it lists the four: *kayanupassana, vedananupassana, cittanupassana,* and *dhammanupassana*. Notice that the phrase, "*ātāpi sampajāno, satimā vineyya loke abhijjhā domanassaṁ*" appears after each of the four.
- This indicates the critical importance of this phrase. This is the beginning of the purification process, by laying out the foundation; see, "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life." One HAS TO go through this process to reach the *Sotāpanna* stage.

A Key Phrase Relevant to All Four

6. The "WebLink: suttacentral: *Lakkhaṇahāravibhaṅga* (Ne 8)" of the Tipiṭaka Commentary *Nettipakarana* explains the meaning of the verse, "*kāye kāyānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ*." (p. 50 of the නෙත්තිප්පකරණ in Sri Lanka Buddha Jayanthi edition in Pāli/Sinhala languages.)

To quote: "*Tasmātiha tvaṁ bhikkhu kāye kāyānupassī viharāhi* ***ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ****". "****Ātāpī"ti vīriyindriyaṁ****, "****sampajāno"ti paññindriyaṁ****, "****satimā"ti satindriyaṁ****, "****vineyya loke abhijjhādomanassan"ti samādhindriyaṁ****,.*"

Translated: "*Ātāpī, sampajāno, satimā,* and *vineyya loke abhijjhādomanassan"* are, respectively, "*viriya indriya*, *paññā indriya, sati indriya,* and *samādhi indriya."*

- Note that those are four of the five *indriya* that are required for the cultivation of the Noble Eightfold Path.

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- One would already have the "unshakeable faith" (*saddhā indriya*) when one gets on the Noble Path.

7. That all-important common phrase, "*ātāpī sampajāno, satimā vineyya loke abhijjhā domanassam*," is common to all four "stations of mindfulness."

- *Sampajana* comes from "*saŋ*" + "*pajana*" or sorting out "*saŋ*" the things that make a mind stressful; see, "What is "Saŋ"?." The worst forms of "*saŋ*" are the ones that we instinctively know to be immoral. They include killing, stealing, sexual misconduct, lying, and getting intoxicated. [***pajānanā*** : [f.] knowledge; understanding; discernment.]
- *Sampajana* is closely related to "*sampādeta*" as in the Buddha's last words: "..*appamadena sampadeta*" or "..make haste and sort out *saŋ*." Here *sampadeta* is "*saŋ*"+"*padeta*" or again sort out "*saŋ*".
- When one has done "*sampādeta*" one becomes "*sampajanno*": One knows what is right and what is wrong automatically; it has become a habit.
- This critical verse is discussed in the following *desanā* from the post, "WebLink: Audio Desana: Episode 3 - Satipaṭṭhāna Sutta - Relevance to Suffering in This Life" (you may need to control the volume at your computer):

  Episode 3 – Maha Satipaṭṭhāna Sutta – Relevance to Suffering in This Life

Ātāpī Sampajāno

8. Therefore, "*ātāpī sampajāno*" means "make effort to acting with *paññā*." That involves getting rid of '*san*' or "immoral tendencies". They also go by the names "*kilesa*" and "*asobhana cetasika*"; see, "What Are Kilesa (Mental Impurities)? – Connection to Cetasika."

- When one starts making progress, one could start to avoid tendencies for extreme sense pleasures as well.
- Note that "*tāpa*" (pronounced "thāpa") means heat; when we get really stressed we feel a "fire" in the heart. When it gets really bad, people say, "I could feel my heartburn" when a piece of especially poignant news comes through. Thus, "*ātāpī*" is to remove that "fire" from the heart and the stress from the mind and calm the mind. This is the "cooling down", "*niveema*", "*nivana*" or early stages of *Nibbāna*. When one makes the effort (*viriya*) the result is that "cooling down."

Satimā Vineyya Loke Abhijjhā Domanassaṁ

9. Then we have, "*satimā vineyya loke abhijjhā domanassaṁ*." This is a highly condensed statement about how to remove *abhijjhā* and *domanassa* by being mindful of one's actions at ALL TIME.

- The root cause of all suffering is extreme greed or "*abhijjā [abhijjhā]*" (which comes from "*abhi*" + "*icchā*" or strong craving or attachment). When one does not get what one desires, one gets depressed. That is *domanassa*. It is important to see that one acts with hate with a *domanassa* mindset because one is upset, deflated, and angry.
- Thus "*sati mā vineyya loke abhijjhā domanassaṁ*" means establishing a moral mindset and moral conduct in order to be free from the debt-ridden world and to be relieved from *abhijjā [abhijjhā]* and *domanassa.* **This is the key to "cooling down"**; see, "Living Dhamma" for details.
- Both Satipaṭṭhāna and *Ānāpānasati Bhāvanā* describe how to achieve that. The "WebLink: suttacentral: *Indriyabhāvanā Sutta* (MN 152)" also describes the basic idea of the maintenance of one's sense faculties by being mindful of one's actions at ALL TIMES.

A Key Idea Behind the *Sutta*

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10. Thus the verse, "*ātāpi sampajāno, satimā vineyya loke abhijjhā domanassaṁ*," means "making effort to act with wisdom by being mindful (*sati*); that will lead to gradual reduction of *kilesa* or defilements and by removing extreme greed (*abhijjā* [*abhijjhā*]) that leads to a depressed mind (*domanassa*) through discipline (*vineyya*)".

- In the first stage, one needs to focus on abstaining from immoral activities or *dasa akusala*.
- Therefore, the phrase, "*ātāpi sampajāno, satimā vineyya loke abhijjhā domanassaṁ*" is the key to both *Satipaṭṭhāna* and *Ānāpāna Bhāvanā*.
- The rest of the *Satipaṭṭhāna sutta* is on the details of how to go about achieving these goals.

The "Cooling Down"

11. This "cooling down" happens in four ways. They are *kāyānupassanā, vedanānupassanā, cittānupassanā, and dhammānupassanā.*

- These are somewhat sequential, in the sense that one needs to start with taking care of major sources of *abhijjā [abhijjhā]* and *domanassa* with *kāyānupassanā*. This is basically the same as *sīla* or moral conduct. One needs to be aware that one's actions and speech need to be moral, i.e., to abstain from *dasa akusala* as much as possible.
- Once one achieves that to a certain extent, moral conduct will follow. One will "feel" when one is about to do something wrong. That means one will become "sensitized." But initially, it takes an effort to pause and think of the consequences.
- With the mind clear of the worst hindrances, then it will be easier to learn Dhamma with *dhammānupassanā*, be easier not to REACT to feelings (*vedanānupassanā*) but to take time and evaluate consequences, and automatically be aware of immoral thoughts that come to the mind (*cittānupassanā*).
- Thus it is a gradual process. Each advance helps with gaining confidence in one's actions, helps not to just react to feelings, and helps to think with a clear head, which in turn helps with the understanding process.

Comprehension of *Tilakkhaṇa* Will Accelerate Progress

12. The process of comprehension of *Tilakkhaṇa* (*anicca, dukkha, anatta*) starts with *kāyānupassanā* but all four can be cultivated simultaneously. The Buddha stated that if one makes an all-out effort, *Arahanthood* can be attained in seven days. If one makes less commitment, either *Arahant* or at least the *Anāgāmī* stage is attained within seven years according to the Buddha.

- Getting started on this process is described in detail in the section, "Living Dhamma."
- Another deeper approach is discussed in, "Origin of Life."

Connection to *Dasa Akusala*

13. Finally, *kāyānupassanā* basically tackles *dasa akusala* done with actions and speech (moving body parts), as we will see in the next section. The harder part comes with those done directly by the mind, especially *micchā diṭṭhi* or wrong views.

- There are two levels of *micchā diṭṭhi*. First, the 10 types of *micchā diṭṭhi* removed via the mundane Path. Removal of the deeper wrong views comes with the grasping of *anicca*, *dukkha*, and *anatta*.
- Thus we can see the critical role of the *paññā indriya* (wisdom). One can start on all four types of *anupassanā*. However, when one becomes good in *kāyānupassanā*, the other three types of *anupassanā* cultivate to some extent too.

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- **The key is to get started with *kāyānupassanā*** and make the effort (*viriya*). Then wisdom (*paññā*) will grow together with mindfulness (*sati*), and one will automatically get into the other three *anupassanā* with increasing levels of *samādhi*.

Next, "Satipaṭṭhāna – Introduction", ...

17.5.2 Satipaṭṭhāna – Introduction

Revised January 26, 2019; June 6, 2022

You may want to read the post: "Satipaṭṭhāna Sutta – Structure," which explains the basic layout of this long sutta. You can read it before or after reading this post.

1. First we need to figure out what "*sati*" means. Bear with me as I use some key Pāli words because it is important to understand them correctly. Things will become clear as we proceed below. Again, first, try to read the post through without clicking on links, and then come back and read any relevant other posts as needed.

- *Sati* is a "good" mental factor (*sobhana cetasika*). Therefore, "*sati*" arises only in moral thoughts (*kusala citta*), and DOES NOT arise in *akusala citta*. As discussed in "Cetasika (Mental Factors)", "good *cetasika"* do not arise in *akusala citta* (similarly, "bad *cetasika"* do not arise in *kusala citta*).
- There is no "*asati*" *cetasika*. Therefore, the word "***asati***" is NEVER used as the opposite of **this "*sati*"**, which is a "good *cetasika*."

2. However, there is another "mundane" meaning for "*sati*," which is "attention" or "mindfulness". Therefore, one must be able to figure out which meaning is to be used in a given context (depending on the subject matter).

- If one is not paying attention to the task at hand, then one is acting with "*asati*," without being mindful of what one is doing or contemplating.
- That way one can clearly see the two different meanings of "*sati*."
- Of course, in *Satipaṭṭhāna,* one is being mindful, but one MUST also know the deeper meaning too, in order to figure out **what to be mindful about.**

3. We can clarify the mundane meaning with the following examples: A suicide bomber has to pay close attention to wiring up the bomb; otherwise, he can detonate it accidentally. A professional thief making plans for a grand robbery in minute detail needs to pay total attention to it too, in order to make sure he does not get caught.

- The deeper meaning of "*sati*" is NOT involved in either case. The suicide bomber or the thief would not have that "*sati*," the good mental factor.
- More details on this "*sati*" can be found in the post: "Imasmim Sati Idam Hoti – What Does It Really Mean?."

4. When a person stops and contemplates whether an action one is about to take has moral or immoral consequences, and carries out only those actions that have moral consequences, then that person is acting with "*sati*", the "good mental factor".

- That is the "*sati*" in the MINDSET of a person engaged in *Satipaṭṭhāna.* Of course, he will be paying attention to catch any immoral thoughts that may arise in his mind.
- Therefore, a person engaged in *Satipaṭṭhāna* will be using both types of "*sati*."
- Now let us see what is meant by *paṭṭhāna* in *Satipaṭṭhāna.*

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5. *Paṭṭhāna* can mean establishment, preparation, or "to mold". Therefore, "*satipaṭṭhāna*" means the establishment of "*sati*", or training the mind to act with "*sati*" as described above.

- This training process comes in four steps, and that is why it is also called "*Catāro Satipaṭṭhāna*" where "*Catāro*" means four. Even though the four steps are interrelated, there is a sequence. The four steps are *kāyānupassanā, vedanānupassanāa, cittānupassanā*, and *dhammānupassanā*.
- The meaning of "*anupassanā*" is described in point #4 of "4. What do all these Different Meditation Techniques Mean?" in the Meditation section.

6. Buddha Dhamma is all about cleansing the mind; that is the key to real and lasting tranquility of the mind. A defiled mind generates defiled thoughts (*citta*). Defiled thoughts lead to defiled speech (with a time lag) and defiled actions (with an even longer time lag).

- **The sequence of cleansing the mind is backward:** First control bodily actions, then (or simultaneously) to control speech, and controlling thoughts (as they arise) is harder. This is important to understand, so let us look into the reasons.

7. As discussed in the *Abhidhamma* section, thoughts (*citta*) arise very fast; there are well over billions of *cittā* per second but of course we "experience" only "bundles of *citta*" accumulating for at least about 0.05 seconds. **Even then it is not possible to control thoughts by sheer will power.**

- But our thoughts are dictated by our character and habits ("*gati*"). And, these character qualities (*gati*) can be changed with a concerted effort by controlling one's speech and actions. We have discussed "*gati*" in many posts spread over different sections.

8. This is why *kāyānupassanā* comes first in *Satipaṭṭhāna*. We first discipline ourselves by making sure we speak only moral words and do only moral actions. Both speech and actions arise from thoughts, but they come with a "time lag". We first think that "this person has done something bad to me", and then we start saying something bad to the person. But there is enough of a 'time lag" to stop saying it.

- We tend to take "bodily actions" with even longer delay than for speech. So, unless one is in a rage, there is enough time to catch oneself and stop any bad actions. Actually, when we get good at it and control both speech and actions, such instances of acting with rage will diminish with time and will go away. This is because the more we act with "*sati*", the more that we give up bad "*gati*" and cultivate good "*gati*".

9. Thus *Kāyānupassanā* basically means "catching ourselves before we say or do something wrong".

- To put it in another way, what we need to accomplish with *kāyānupassanā* is to be aware of our speech and actions AT ALL TIMES. By now it must be clear why *satipaṭṭhāna* cannot be restricted to a "formal sitting down meditation session".
- We say or do things in response to what we see, hear, smell, taste, touch, or think. The speech or actions have time delays from the time we get the "input" from outside or even if generated by the mind itself. Even if we start saying something bad, we can catch ourselves and stop (and apologize if we hurt someone's feelings). Even if get up to hit someone, we can realize the bad consequences of such an action and immediately stop. That is how one starts.

10. With practice, one's ***gati*** will change, and such awkward instances will occur less and less. There are many posts on "*gati*" at the site, and there are some in the meditation section under, "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)". *Satipaṭṭhāna* is basically a methodical way of doing *Ānāpānasati*. A scientific view is discussed in, "How Habits are Formed and Broken – A Scientific View".

11. Therefore, it is easy to see that *kāyānupassanā* is the first and most important part of the *Catāro Satipaṭṭhāna*.

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- When *kāyānupassanā* is practiced, one's "*gati*" will gradually change and one will start to calm down. And one will not REACT to feelings on an impulsive basis, and thus it will be easier to practice the next stage of "*vedanānupassanā*", i.e., "think about how to respond when certain feelings arise".
- When both those are practiced, "*gati*" will change to an extent that even initial thoughts will have "less venom", and thus it will be easier to practice "*cittānupassanā*" or "think morally" automatically.
- Finally, it will be easier to get into *samādhi* and to contemplate *anicca, dukkha, anatta* (or any other *Dhamma* concept), which is "*dhammānupassanā*".

12. Thus one starts with *kāyānupassanā* first and then moves on to other three "*anupassanā*". When one completes all four one completes the process and will have "*sammā sati*" in full, which leads to "*sammā samādhi*" in full, i.e., *Arahanthood*.

- Of course, that is normally accomplished in four stages, the first of which is the *Sotāpanna* stage.
- Just like it is not possible to attend middle school without attending primary school, or to take college courses without passing high school, one needs to go through the four steps methodically. One needs to control one's actions and speech first. That is what "*kāyānupassanā*" is about. We will discuss that in detail in the next post.
- This does not mean that one should not do the other three while doing *kāyānupassanā*; it just means there is "not much benefit" in doing the other three unless one is actively engaged in stopping the "BIG EIGHT" done with speech and body; see, "2. The Basics in Meditation."
- And one does not stop doing *kāyānupassanā,* ever. It is not something to be done forcefully, it will become a habit. When one sees the benefits, one would want to advance. One just keeps incorporating the other three gradually and soon enough will be doing all four. But *kāyānupassanā* is the FOUNDATION.

Next, "Kāyānupassanā – The Section on Postures (Iriyapathapabba)", ……..

17.5.3 Kāyānupassanā – Section on Postures (Iriyāpathapabba)

1. Let us first clarify what *kāyānupassanā* means. There are two interchangeably used meanings for "*kāya*": one is the body, the other is whatever is involved in "*kriya*" or "actions". In *kāyānupassanā* the latter is more general. This section on postures is based on body postures, but is still concerned with all "actions" done via all six senses. This will become clear as we proceed below.

- It is normally written as "*kāyānupassanā*", and is ALWAYS pronounced as "*kāyanupassana*".
- In interacting with the world, we see visuals (*rūpa*) with eyes, hear sounds with ears, smell odors with nose, taste with the tongue, touch (*pottabba*) with body, and think about concepts (*dhamma*) with the mind.
- Thus there are six internal "*kāya*", and six external "*kāya*" involved in experiencing the world. Thus we are concerned with both the internal sense faculties (*ajjhatta*, pronounced "*ajjhaththa*") and the six external entities (*bahiddha*), while we are in any of the four main postures of sitting, standing, walking, or lying down.

2. When one starts on the Path, one does not need to believe in anything that the Buddha (or anybody else) said about the true nature of the world. One can start with a simple goal of "getting some peace of mind" or "get some relief from the day-to-day stresses of this world", i.e., get to the "*ātāpi*" stage.

- One can keep an open mind on whether there is rebirth or not, whether the concept of *kamma* is correct or not (of course one should not rule out those either; that would be *"niyata micchā diṭṭhi"* and one WILL NOT be able to make any progress); see, "How do we Decide which View is Wrong View (Diṭṭhi)?."

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3. The Buddha said that the mind is burdened by greed, hate, and ignorance. It is not easy to see "the truth" (i.e., to remove ignorance) because the mind is normally "covered" by strong versions of greed and hate called "*kāmachanda*" (one becomes blind by greed) and "*vyāpāda*" (one keeps going downward with intense hate); **you can do keyword searches to find related posts.**

- And these two, *kāmachanda* and *vyāpāda* are the main culprits for making a mind stressful, and for causing "inside fires". Thus by forcibly removing any thoughts of extreme greed and hate as they come to the mind, one can get relief in real time. One does not have to wait for "effects of *kamma* to materialize". Such benefits will be there too, but one WILL be able to experience more immediate benefits.
- This is the beginning of "cooling down" or experiencing *nirāmisa sukha*, as explained in the post, "Three Kinds of Happiness".

4. As explained in the previous post, "Satipaṭṭhāna – Introduction", we start by disciplining our actions through speech and bodily actions, because they have a "time lag" and there is enough time to stop them willfully.

- We can start with the conventional five precepts. Without that basic discipline, one CANNOT get any kind of long-lasting peace of mind, no matter how much time one spends in meditation.
- If one is engaged in any of these five (intentional killing of living beings, stealing, sexual misconduct, lying, and using alcohol excessively or using drugs), and can abstain from them one should be able to experience the benefits of that in the near term.

5. After that one can tackle the BIG EIGHT (killing, stealing, sexual misconduct, lying, gossiping, slandering, harsh speech, and getting "drunk" with not only drugs or alcohol, but also with wealth, fame, power, etc); see, "2. The Basics in Meditation".

6. The *kāyānupassanā* of the *satipaṭṭhāna* consists of six sections or "*pabba*":

Anapānāpabba (section on "*ānāpāna*"),
Iriyāpathapabba (section on postures),
Sampajānapabba (section on habits),
Patikulamanasikārapabba (section on contemplation of body parts),
Dhatumanasikāra (section on contemplation of elements), and
Navasivathikapabba (section on contemplation of the decay of a body).

- We have already discussed *ānāpāna* in several posts, starting with "7. What is Ānāpāna?."

7. **The "*Iriyāpathapabba*" section of the *Kāyānupassanā* in the *Satipaṭṭhāna sutta* is all about how to abstain from committing an immoral act AT ANY TIME.**

- We have four postures or"*iriya*": sitting, standing, walking, and in the sleeping position (laying flat).
- In any posture, we need to be vigilant on what we are about to do or speak. This is the beginning of "*satipaṭṭhāna*", being "morally mindful" at all times.
- When a thought comes to mind to say something or to do something (whether sitting, standing, walking, or lying down), we need to get into the habit of contemplating their consequences.

8. For example, we may be walking on the street and see someone, whom we do not like, coming our way. If we get the tendency to say something bad, we have enough time to contemplate the bad consequences and stop saying those words.

- We may be lying in bed and getting bored, and may decide to go and see a friend to do some "gossiping" for fun. We have time to think about it and see whether we can use that time more productively.
- Sometimes we get "nasty e-mails"; someone pointing out an allegedly bad deed that we have done. We get that immediate "tāpa" or "heating up" in our heart because we get so perturbed by that false accusation. We tend to fire up an equally nasty e-mail back to that person. But we need to take time and

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contemplate a better action. Give that person the benefit of the doubt; may be he/she did not do it to aggravate us, or truly was misled. Of course, there are people who do such things purposely to aggravate, but even then it is better to ignore it, rather than letting it develop into a worse situation. Learning to keep away from such troublemakers is a habit that we learn to develop. By responding in kind, it will not help quenching the "fires".

9. We need to constantly ask ourselves "why am I going to do this? Why am I going to say this?". If the outcome of that action could hurt us or someone else, we need to think about a different way, or totally abandon it.

- It is sad to see that many people waste their time "walking mindfully" one step at a time, just concentrating on taking each step, or "lifting their arm mindfully" This is the '*iriyāpathapabba*" that is being practiced in most places. How can that procedure lead to a long-lasting peace of mind? Of course, just like doing breath meditation, it can make a person calm for the time being; that is the ONLY benefit.
- And it is not enough to do this in a formal session. This needs to become a habit (a keyword search can be done to find more on habits; developing habits is the key to change those all important "*gati*"). Buddha Dhamma is all about purifying the mind.

10. If one can do this for a week or so, one should be able to see a change in oneself; a sense of tranquility, a "peace of mind". Of course some of you may be there already. We will discuss how to take the next step in the next post.

- When one is at this stage, it will be easier to get into *samādhi*, even if one is just doing the "breath meditation". A moral mind is easy to be calmed. Many people do horrible acts on the spur-of-the-moment because they do not have this mindset or habit. Also see, "Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala."

Next, "Kāyānupassanā – The Section on Habits (Sampajānapabba)", ……

17.5.4 Kāyānupassanā – The Section on Habits (Sampajānapabba)

Revised February 8, 2019

This is really an extension of the section on postures (*Iriyāpathapabba*) discussed in the previous post ("Kāyānupassanā – Section on Postures (Iriyāpathapabba)", going into finer postures and activities. The key point is ultimately to become "sensitized" to each and every action that we take thus leading to the formation of "good habits", i.e., to become a "*sampajānno*".

1. One cannot start on this section until one has acquired discipline with the "bigger activities". For example, if one is killing animals for fun, then there is no point in worrying about kicking a dog.

- As one gets some practice with abstaining from major offenses, one will become "sensitized", i.e., one will start seeing minor offenses that one is about to make.

2. The relevant paragraph on the *Sampajānapabba* in the WebLink: suttacentral: Mahā Satipaṭṭhāna Sutta (DN 22) reads::

"*Puna ca param, bhikkhave, bhikkhu abhikkante patikkante sampajānakāri hoti, ālokite vilokite sampajānakāri hoti, saminjite pasārite sampajānakāri hoti, sanghātipattacivaradhārane sampajānakāri hoti, asite pite khāyite sāyite sampajānakāri hoti, uccārapassāvakamme sampajānakāri hoti, gate thite nisinne sutte jāgarite bhāsite tunhibhāve sampajānakāri hoti".*

Here is the **mundane translation** ("WebLink: tipitaka.org: The Great Discourse on the Establishing of Awareness"), which is word by word:

- "Again, monks, a monk, while going forward or backward, he does so with constant thorough understanding of impermanence; whether he is looking straight ahead or looking sideways, he does so

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with constant thorough understanding of impermanence; while he is bending or stretching, he does so with constant thorough understanding of impermanence; whether wearing his robes or carrying his bowl, he does so with constant thorough understanding of impermanence; whether he is eating, drinking, chewing or savoring, he does so with constant thorough understanding of impermanence; while attending to the calls of nature, he does so with constant thorough **understanding of impermanence**; whether he is walking, standing, sitting, sleeping or waking, speaking or in silence, he does so with constant thorough understanding of impermanence".

3. Thus many possible "finer posture and actions" can be seen in the above direct translation, which are correct. The point is to be "morally mindful" in each and every such action, and not just to do those acts like a robot just in a formal setting as most people do.

- I am not sure where "impermanence" came from, apparently as the translation of the word, "*sampajānkāri*". But as was explained in the post, "Satipaṭṭhāna Sutta – Structure", *sampajāno* means knowing right from wrong ("*saŋ*") via enhanced wisdom.
- Thus *sampajānkāri* means doing something the right way, and *sampajānkāri hoti* means developing a habit to do that.

4. When one goes into finer details on "being morally mindful" of one's actions, one is not just concerned with killing, stealing, etc. One is also concerned about general welfare, that one should act with civility and be courteous to others: one should be wearing proper clothes appropriate for the occasion, when eating one should not be making inappropriate noises, while walking in a crowded street one should be mindful of the others and not throw one's refuse on the roadside, etc.

- As I pointed out in the post, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa", a *sutta* gives instructions in the "*niddesa*" or as a brief description. It needs to be EXPLAINED rather than doing a direct translation. Any *sutta* was originally delivered over a number of hours, and then summarized in a special way to make it brief and suitable for oral transmission.

5. A case in point is the direct translation of "..*uccārapassāvakamme sampajānakārī hoti*", as "while attending to the calls of nature (going to the bathroom), he does so with constant thorough understanding of impermanence!" (from the conventional translation in #2 above).

- What is meant there is to act with decency and not to relieve oneself in an inappropriate place. In all those cases, *sampajānakārī hoti* means acting with diligence and prudence.

6. There are many other aspects too. For example, if one is about to take a nap in the middle of the day, one should be asking oneself why one needs to take nap. Unless one had engaged in some strenuous activity and really needs to get some rest, it is not a good habit to take unnecessary naps. Then it could become a habit, a bad one.

- We should also develop good habits. While walking on the street, it is good to help out those who need help, and to be courteous to others. A small thing like not spitting in a public place or just dropping trash anywhere one pleases can cause discomfort (and health problems) for others.
- Of course with each minor act we should also make sure it does not pan out to immoral activities. A good example is drinking too much. Drinking alcohol is not an *akusala kamma per se* (and there is nothing wrong with taking a drink in a social setting), but there is danger in getting intoxicated. [***per se*** : [adverb] with respect to its inherent nature.]
- An intoxicated mind can be very dangerous; one could lose any sense of decency, and may get into situations that are immoral and offensive. Both drinking and smoking can be harmful to oneself and also to others.

7. As one develops good habits and gets rid of bad ones, **one becomes more and more "sensitized" and catch even minor mistakes**. **This is what is meant by "*patisamvedi*" ("*pati*" + "*saŋ*" "*vedi*")**, i.e., becoming aware of "getting attached to a wrong mindset".

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- At the same time, one will start seeing a big improvement in one's "inside fires", but one also becomes less prone to be aggravated or offended, and one becomes more forgiving to others.
- There are many posts at the site on habits, and how they can lead to *sansāric* habits and *āsavas*; developing good habits and getting rid of bad habits is key to "cooling down" in the short term as well as in the long term.
- Parents, teachers, and friends play key roles in a child's life, because a child's mind can be influenced by others in a good or bad ways, and can lead to lifelong habits. If the foundation is set right, then it will be easier for one to become a "*sampajānno*", one who is capable of "keeping fires under control".

8. This is what was meant by being a "*sampajānno*", and being able to "quench fires", i.e., "*ātāpi sampajāno*", which was a key phrase in the *uddesa* (brief description) of the *Satipaṭṭhāna sutta*; see, "Satipaṭṭhāna Sutta – Structure."

Next, "Prerequisites for the Satipaṭṭhāna Bhāvanā", ……

17.5.5 Prerequisites for the Satipaṭṭhāna Bhāvanā

As you may have noticed, I am not going to follow the *sutta* in the formal order. I would like to present it in a way that is conducive to the present day. However, at the end it will become clear that everything in the *sutta* has been discussed.

1. From the previous two posts it is clear that this meditation is **not just to be practiced in a formal session**, even though formal sessions can and should be done. In particular, *Dhammānupassana* needs to be done in formal sessions, which we will discuss shortly. With that in mind let us look at how the *sutta* begins (after the *uddesa* or the "brief description" section, to which we will get back later):

"*Kathaṁ ca pana, bhikkhave, bhikkhu kāye kāyanupassi viharati?*

- Here and many other other places, "*ca*" is pronounced "cha".
- Here "*viharati*" means "to live". Thus what it says is, "Bhikkhus, what is meant by living with *kayanupassana* of the body (*kaye kayanupassana*)?".
- This should make it very clear that the *bhāvanā* is not just to be practised in a formal session; one has to "live it".

2. Now let us look at the next phrase that describes how to prepare for the *bhāvanā*:

"Idha, bhikkhave, bhikkhu araññā gato vā rukkhamūla gato vā suññāgāra gato vā nisidati pallankaṁ ābhujitvā, ujuṁ kāyaṁ paṇidhāya, parimukhaṁ satiṁ upaṭṭhapetvā".

- The conventional translation is something like, "Here a monk, having gone into the forest, or to the foot of a tree, or to an empty room, sits down cross-legged, keeps his body upright and fixes his awareness in the area around the mouth".
- Of course, this is a good thing to do if one is going to do a formal session, except that one should focus the awareness not "around the mouth" but on the object of contemplation as we will discuss later.

3. I pointed out in the introduction how the *sutta* (like most other *suttā*) was apparently designed to convey the above "conventional" meaning while keeping the deeper meaning hidden; see, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa". This is a good example of how this was accomplished. Let us describe the above sentence in detail. However, I may not be able to go into such details for the rest of the *sutta*, because it will take up too much space.

Continuing with the interpretation of the phrase in #2, "*gato va*" means "get in to" or in the deeper sense, "get into the mindset".

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- *Arañña* is a forest (or forest monastery). But the hidden meaning comes from "*rana*" which means "battle" and thus "*arañña*" means staying away from battles. Thus, "*arañña gato vā*" means "get into a calm mindset leaving behind the everyday battles". In the conventional interpretation is says, "having gone into the forest".
- "*rukkha*" is "tree" and "*mūla*" is the "root"; even though the top of a tree sways back and forth with the wind, the tree trunk close to the root is very stable. Thus "*rukkhamūla gato va*" means getting to a stable mindset. In the conventional interpretation is says, "having gone to the foot of a tree".

4. Next, "*suññāgāra*" is an empty building or room. The deeper meaning is that the mind should be empty of greed, hate, and ignorance. One should dispel any such thoughts that comes to the mind.

- Now comes, "*nisidati pallaṅkaṁ ābhujitvā",* which is translated as, "sits down cross-legged". The key word here is, "*anka*" or literally "number"; in Pāli or Sinhala, "reduce the number" or "*palla+anka*" means not giving importance. Thus "*nisidati pallankaṁ ābhujitvā"* means, "being modest" and getting rid of any sense of "superiority".
- And, "*ujuṁ kāyaṁ paṇidhāya"* is translated, "keeps his body upright". In the deeper meaning, it is about being "straightforward" or forthright and honest.
- The post, "Kāyānupassanā – Section on Postures (Iriyāpathapabba)," describes how one needs to conduct *satipattāna* in all four postures (sitting, standing, walking, lying down), AND in numerous sub-postures; Therefore, the idea of "keeping the physical body upright" during *satipaṭṭhāna* is a falsehood.

5. Finally, "*parimukhaṁ satiṁ upaṭṭhapetvā"* is the KEY to *Satipaṭṭhāna*: It is translated literally as "fixes his awareness in the area around the mouth". What is actually meant is to keep the mind on the main object (called "*mukkha nimittā*"), i.e., "*Nibbāna*" or "cooling down". "*Pari*" here means "complete" or "full".

- Therefore, "*parimukhaṁ satiṁ upaṭṭhapetvā"* means maintaining one's focus on the main goal or *Nibbāna*.
- Thus what is described in that sentence is the required mindset for the meditator, whether he/she is going to be "meditating" in any one of the four postures described in the previous post, not just in a sitting down formal meditation session.

6. Thus the "preparation instructions" in that opening phrase can now be stated something like, "get into a calm and stable mindset that is devoid of greed, hate, and ignorance; keep a modest attitude without any sense of superiority; be forthright and honest, and keep the mind on the main object of cooling down".

- Such a state of mind needs to be cultivated for all times. That is the key to cooling down on a long-term basis.
- Of course the conventional interpretation can also be used for sitting down, formal, sessions **without** "fixing awareness in the area around the mouth". One ALWAYS focuses on cooling down, and becoming an "*ātāpi sampajanno*"; see, "Satipaṭṭhāna Sutta – Structure," and "Kāyānupassanā – The Section on Habits (Sampajānapabba)."
- Thus the idea is for one to become a "firefighter" ("*ātāpī sampajāno*"), who is always on the lookout not for actual fires, but for those mental events that CAN LEAD TO mental fires in the future. These are basically any immoral acts, speech, or thoughts.

7. There are five sections or "*pabba*" in the *kāyānupassanā*. The reason that I described the *Iriyāpathapabba* ("section on postures") and the *Sampajānapabba* ("section on habits") in the previous posts was to emphasize the point that this *bhāvanā* cannot be restricted to a formal session. One could say, "How can I be meditating the whole day?". This question arises only because of the misconceptions we have on what meditation or "*bhāvanā*" is.

- The Buddha said, "*bhavanaya bahuleekathaya*", or "*bhāvanā* is what one does all the time". It is about getting into the habit of developing good habits and getting rid of bad habits. [***bahulīkata***: [pp. of bahulīkaroti] took up seriously; increased. (adj.), practised frequently.]

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- One can just make it a "formal session" in order to get into deeper levels of *samādhi* or *jhānā*.

8. Buddha Dhamma is not a religion in the sense of providing "salvation" by following certain rules or procedures. The Buddha said the only way to achieve long-lasting happiness is to purify the mind. It starts with avoiding the worst immoral acts of killing, stealing, etc. When one sees the benefits of that one can go a step further and include gossiping, slandering, etc. and so on.

- The more one purifies one's mind, the true nature of this world will become increasingly clear. One cannot read about it in one essay or even many essays. One has to put it into action. Even though it is good to read about *anicca, dukkha, anatta*, it is not possible to "get it" until one purifies one's mind to a certain extent AND experiences the "cooling down" that results from a purified mind; this will be discussed in the *Dhammānupassana*.

9. Satipaṭṭhāna sutta describes a very methodical way of following the Path prescribed by the Buddha. **Initially, one does not even have to worry about whether rebirth is valid or whether there are 31 realms of existence.** One just focuses on realizing that there are "internal fires" (*ātāpi*) that we are not even aware of; see "Satipaṭṭhāna Sutta – Structure."

- As one purifies the mind, one can clearly see and FEEL these fires and how they start. When one clears up the "big fires" one is able to see and feel smaller ones; one becomes more "sensitized". And then one tackles those smaller fires. It is a gradual, step-by-step process. That is why it is called the Path. The higher one climbs on the Path, the more one can "see" and get rid of, and more happier one becomes.

Next, "What is "Kāya" in Kāyānupassanā?", ……

17.5.6 What is "Kāya" in Kāyānupassanā?

Revised May 20, 2018; February 17, 2019; June 7, 2024

1. There are two meanings to "*kāya*": (i) "*kāya*" for the body, and (ii) the other "*kāya*" means "collections" or "aggregates" of anything: *rūpa, vedanā, saññā, saṅkhāra*, or *viññāṇa*.

- "*Sabba*" means all. Therefore, "*sabba kāya*" is the same as "*pañcakkhandha*" or more correctly, "*pañcupādānakkhandha*"; see, "Five Aggregates – Introduction," and follow-up posts.
- In the *Satipaṭṭhāna Sutta,* one contemplates on the five aggregates via four categories (*kāyānupassanā*, *vedanānupassanā*, *cittānupassanā*, and *dhammānupassanā*).
- The *Kāyānupassanā* deals with both types of "*kāya*." "*Kāya*" + "*anupassanā*" rhymes as "*kāyānupassanā*"; see, "Satipaṭṭhāna – Introduction."

2. We experience pictures, sounds, smells, tastes, touch (different types of *rūpa*), and *dhammā* (things we think about or recall).

- **Note that *dhammā* are different from *dhamma* (without the long "a" at the end) in Buddha Dhamma; the latter *dhamma* refers to "teachings of the Buddha".**
- Even though "*rūpa*" is commonly used to describe "material objects" (which are really "*vaṇṇa rūpa"* or *"rūpa rūpa*"), *rūpa* includes sounds (*sadda rūpa*), smells (*gandha rūpa*), tastes (*rasa rūpa*), and touch (*phoṭṭhabba rūpa*).
- **For the rest of the post, I will just use the term "*rūpa*" to include sounds, smells, tastes, and touch, as well as visuals.**
- *Dhammā* are a type of *rūpa*, too, but they are below the *suddhaṭṭhaka* stage and "cannot be seen or touched" : "*anidassanaṁ, appaṭighaṁ, dhammāyatana pariyāpanna rūpaṁ*"; see, "What are rūpa? – Dhammā are rūpa too!."

3. Something is a picture or a visual object only when one sees it. A moment later, it is only a memory, now a "memory of an old picture." If we visualize a house that we are building, that is also a picture in the memory plane, an "envisioned future picture."

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- In the WebLink: suttacentral: *Anatta Lakkha Sutta* (SN 22.59), "all *rūpa*" are described as 11 categories: "*Tasmātiha, bhikkhave, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ..*" . They are past, present, future, near, far, likable, distasteful, fine (not strong), coarse (strong), internal, and external; see also "Five Aggregates – Introduction."
- For example, feelings (*vedanā*) *khandha* can be any of the 11 categories. Here, near and far means recent or way back in the past. Internal is one's own and external is feelings of the others; one needs to be aware of other's feelings in the sense that "if I do this, it could cause a feeling of grief to so and so", as an example.

4. It is good to contemplate these concepts and understand how different representations mean the same things: *Pañcupādānakkhandha* is the same as "*sabba kāya*"; both include "everything in this world." Please send me a comment if this is not clear. Many people think "*kāyānupassanā*" is just about one's body, which is incorrect.

- But we don't think about the "whole world." We think about a tiny fraction of that "world out there". **AND we get attached to (*taṇhā*) even a smaller fraction.**
- Thus, even though *pañcakkhandha* (five aggregates)is unimaginably large, the fraction of *pañcakkhandha* that we consciously interact with form attachments (via greed, anger, or ignorance) (*pañc**upādāna**kkhandha*) is relatively small. *Upādāna* means "drawn to" (or "pull close to in the mind"), and that is what one grasps willingly because one thinks there is happiness in them.

For example, we all know about the zillions of stars or other planets in our solar system, but we do not generate greed or hate about them. We only attach to **some of the pictures**, sounds, smells, tastes, and touch that we interact with daily, which is a tiny fraction of the "world out there". The biggest component of our "*pañcupādānakkhandha*" is the dhamma aggregate, the things we think about. Let us discuss this a bit more.

- Thus, we are concerned with only a tiny fraction of "*sabba kāya*": Only those that lead to greed, anger, or ignorance. This is the same as *pañcaupādānakkhandha*.

6. When we contemplate this a bit more, we realize that most of the pictures, sounds, smells, tastes, and touches we think about belong to the ***dhammā*** category; see #2 above.

- A long series of thoughts may start with an "old picture" in our memory (say, an old friend), and then we start generating more thoughts about that person. Then we get into something altogether different: We may think about the nice neighborhood that person is living in and then start thinking about building a house there. Thus, we may think (generate *saṅkhāra*) about something totally different. Thus, it now belongs to the *dhammā* category.
- Later, we must focus on such thoughts or *dhammā* in the "*cittānupassanā*" and "*dhammānupassanā*". What we need to do in "*kāyānupassanā*" is to mainly control our speech and actions first. This way, we can slowly change our habits (*gati*) and start controlling our "automatic actions" that we used to do almost on impulse.

7. We already discussed how we need to be "morally mindful" while we are in any of the four main postures (*Iriyapathapabba*) and also in any of the "sub-postures" or any action (*sampajānapabba*).

- For example, when we see a likable picture (a person or an item,) we need to immediately think about whether it is appropriate to take the action that automatically comes to our mind with our old habits. We may be waiting at the airport for the next flight and see a bar; instead of going there and having a drink, it may be more productive to get on the internet and read something useful. It is more productive to take a nap if one is tired.
- In another example, someone may come to you and accuse you of doing something wrong. Instead of retaliating, it may be a good idea to calm down and listen to that person first to see whether you have unknowingly done something to aggravate that person.

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8. As we discussed in the post, "4. What do all these Different Meditation Techniques Mean?," *Anupassanā* means "see and discard defilements according to the principles learned" ("*anu*" means "defilements" and "*passanā*" means to "see".) We need to think logically about what would happen if a certain action were taken. If that leads to a "bad ending," we must refrain from such an action.

- Thus, "*kāyānupassanā*" in the *iriyāpatapabba* and the *sampajānapabba* means to contemplate the moral consequences of an act one is about to do and abstain from doing it if it seems to have bad consequences.

9. **There are three sections in the *kāyānupassanā* where one specifically contemplates the physical body. These are *patikulamanasikāra pabba*, *dhātumanasikāra pabba*, and *navasivathika pabba*.** These sections involve contemplating the nature of our physical bodies.

- In the *patikulamanasikāra pabba*, the 32 parts of the body are discussed. Those body parts are not very appealing when separated from each other. It is amazing how our wrong perception of hair on the dinner plate differs from our admiration for the hair attached to our heads. The hair on the plate could be one of our own, but still, we do not like it.
- We admire and care for the nails on our fingers, and some ladies paint them, too. But as soon as they are cut and separated, they become unappealing.

10. We form a liking for the "whole complete package" with all 32 parts that are in "good condition". We get distraught when hair starts greying or skin starts sagging. A beautiful person may become ugly instantly if the face becomes disfigured due to an injury.

- The reality is that all of the above IS GOING TO HAPPEN to us in the future. As long as there is birth, there is decay and death.

11. The section (*pabba*) on *dhātumanasikāra pabba* is to contemplate the fact that all our bodies are composed of just four entities. They are *pathavi* (solidness), *āpo* (liquid-ness/tendency to bind together), *tejo* (heat or warmth), *vāyo* (wind). Out of the six *dhātu*, *ākāsa* (space) is there too, but *viññāṇa* (consciousness) does not belong to the physical body.

- Those four things make all bodies — whether beautiful or ugly. There is nothing special.

12. The third section (*pabba*) of the physical body, *navasivathika pabba,* is to contemplate what happens to a dead body over many months if left out on the ground to decay. (That was commonly done at the time of the Buddha).

- Again, whether it is the body of a homeless person or an emperor, the same decay process will take place. Eventually, all body parts will be absorbed into the ground or released into the air.

13. All three of those sections are to help us lose attachments to our physical bodies. The purpose is NOT to get distraught but to develop the wisdom to realize that body decay is bound to happen.

- A major component of our suffering arises when we eventually realize we cannot maintain things to our satisfaction. Most people do not like to think about this inevitability. They want to do "whatever it takes" to maintain a beautiful body. The more one does that, the more one will be depressed later.
- Instead, we should try to maintain a healthy body by eating well and sticking to a good exercise program. The "eye-catching aspect" does not matter more. One should be more concerned with the health of the body.
- Eating healthy foods and exercising regularly (see, ""Spark" by John Ratey") will keep the body and mind in good condition so that we will have enough time to at least reach the *Sotāpanna* stage of Nibbāna.

14. It is important to remember that in all these "*anupassanā*," we need to contemplate on the Three Characteristics of nature (*anicca, dukkha, anatta*) when we contemplate on the unfruitfulness in attaching to "things and concepts".

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- Also, examining the potentially "bad outcomes" of immoral and unwise actions is essential. We should also consider the wisdom of our stressful attempts to maintain our body appearances. (Especially using artificial techniques like Botox). The sooner we realize this, the less stressful it will be.

15. Finally, in those three sections on the body, *patikulamanasikāra pabba, dhātumanasikāra pabba*, and *navasivathika pabba,* we need to contemplate not only our own body (this is what *ajjhatta* means in these three sections), but also on the bodies of others (this is what *bahiddhā* means in these three sections).

- We can contemplate other humans (famous, poor, rich, young, old, etc.) and animals. It does not matter who or what it is; we all will eventually become dust. But, for many, this realization comes only after going through much effort in vain to keep the body "beautiful" via artificial means; then it could be too late.

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17.6 Mahā Cattārīsaka Sutta (Discourse on the Great Forty)

Revised April 3, 2016; Re-revised May 6, 2017; November 27,2017; December 17, 2017; February 26, 2018; October 23, 2021; December 21, 2021; August 20, 2022

The WebLink: suttacentral: *Mahācattārīsaka Sutta* (MN 117) discusses two eightfold paths: A mundane path that leads to rebirth in the "good realms" (at or above the human realm) and the Noble Eightfold Path that leads to *Nibbāna*.

1. All *suttā*, in one way or another describe the Path to *Nibbāna*; there are many ways to analyze the Path.
   - In this *sutta*, the emphasis is on the twenty "good factors," ten leading to "good rebirths' and ten leading to *Nibbāna* (Cooling Down of the mind). The negative twenty factors direct one away from *Nibbāna* (trapped in the four lowest realms or *apāyā*).

2. The Path to *Nibbāna* is *sīla* (virtue), *samādhi* (moral concentration), and *paññā* (wisdom).
   - Without some wisdom one will not even start thinking about the Path. No matter how much they listen to or read about the Buddha's message, some people cannot see any benefit from it. Such people have no *saṁsāric* habit ("*gati*") built up from past lives, and their minds are covered; this is the strong form of *avijjā* called *moha*.
   - Therefore, without some level of wisdom (or *paññā*, not "book knowledge"), it is not possible to "see the Path." When we talk about "seeing the Path," it is not "seeing with the eyes"; it is "seeing with wisdom."
   - The correct order is to start with *Sīla*, *Samādhi*, and *Paññā* in the mundane Eightfold Path. That helps one understand the *Tilakkhaṇa* (*anicca*, *dukkha*, and *anatta*.)
   - Then with that higher level of *paññā* one can start on the Noble or *Lokuttara* Eightfold Path. Thus, now the order is *Paññā, Sīla, Samādhi* . That leads to *Sammā Ñāṇa* and *Sammā Vimutti* (*Arahantship*). These are the ten factors for *Nibbāna*. This is discussed in "Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi."

3. **There are four kinds of "seeing" that are progressively attained in the following order:** strong *micchā diṭṭhi* and engaging in *pāpa kamma* (people like serial killers), moral people with some types of *micchā diṭṭhi* (most people today belong to this category), after getting rid of 10 types of *micchā diṭṭhi*, and transcendental *Sammā Diṭṭhi* (comprehending *anicca, dukkha, anatta* or vision for attaining *Nibbāna*).

When the mind is covered with defilements (when one has *moha*), one is likely to believe in all or some of the ten types of *micchā diṭṭhi:*

1. no benefits in giving. [*natthi dinnaṁ*]
2. no benefits in fulfilling one's responsibilities. [*natthi yiṭṭhaṁ*]
3. respecting and making offerings to those with higher virtues has no merits. [*natthi hutaṁ*]
4. *kamma* or deeds do not have good and bad *vipāka.* [*natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko*]
5. this world does not exist. [*natthi ayaṁ loko*]
6. *para loka* or the world of *gandhabba* does not exist. [*natthi paro loko*]
7. mother is not a special person. [*natthi mātā*]
8. father is not a special person. [*natthi pitā*]
9. no instantaneous (*opapātikā*) births in other realms. [*natthi sattā opapātikā*]
10. there are no *samana brahmana* (basically *Ariyā* or *yogis*) who have cultivated their minds to be free of defilements and thus can can see other realms and previous births. [*natthi loke*

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samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī]

[WebLink: suttacentral: AN 3.117. Vipattisampadāsutta - Distress and Attainment Sutta '(1) *natthi dinnaṁ,* (2) *natthi yiṭṭhaṁ,* (3) *natthi hutaṁ,* (4) *natthi sukatadukkaṭānaṁ, kammānaṁ phalaṁ vipāko,* (5) *natthi ayaṁ loko,* (6) *natthi paro loko,* (7) *natthi mātā,* (8) *natthi pitā,* (9) *natthi sattā opapātikā,* (10) *natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī*']

See "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage," and "Hidden World of the Gandhabba: Netherworld (Paraloka)" for a discussion on *para loka*.

4. The ten wrong actions contributing to one's downfall (*akusala kamma*) RESULT FROM the above ten wrong views.

- One is not likely to see the consequences of immoral thoughts and intentions (*micchā saṅkappa*) in 3 categories: sensual lust (*kāmacchanda*), ill-will (*vyāpāda*), violence (*himsā*).
- Thus one will utter four types of *micchā vācā* or wrong speech: lying (*musāvāda*), slandering (*pisuṇāvācā*), harsh speech (*pharusāvācā*), and empty speech (*samphappalāpa*).
- And one will engage in 3 types of immoral bodily actions (*micchā kammanta*): killing living beings (*pāṇātipātā*) , taking the not-given (*adinnādānā*) , sexual misconduct, and other extreme sensual activities (*kāmesu micchācārā*).

5. The more one does those ten defiled actions by the mind, speech, and body, the stronger one's conviction of the ten types of *micchā diṭṭhi* will become. Thus one will be trapped in a downward Path.

- Thus one will be engaged in immoral livelihoods (*micchā ājīva*), make an effort in such activities (*micchā vāyāma*), build-up that mindset (*micchā sati*), and solidify that kind of mindset (*micchā samādhi*).
- Those in turn will strengthen *micchā diṭṭhi, micchā saṅkappa, micchā vācā, micchā kammanta.*
- And so it continues, pushing one in a downward spiral.

6. Therefore, those two sets of ten factors will lead one in the wrong way towards unimaginable suffering in future lives, and it will be tough to break away from them.

- Sometimes acts of occasional kindness or charity could open one's mind to the truth. That is probably the reason for the order: *sīla, samādhi, paññā*. Even an occasional act of virtue (*sīla*) can get one oriented in the right direction.

7. As one removes more and more types of *micchā diṭṭhi*, one will start gaining *Sammā Diṭṭhi*, which means not having those ten types of *micchā diṭṭhi.*

- With the ten types of *micchā diṭṭhi* removed, one starts comprehending the correct interpretations of *anicca*, *dukkha*, and *anatta*. Of course, it will not help if *anicca* is interpreted as just "impermanence" and *anatta* as "no-self."
- It is just like taking medicine to cure a disease. If one is taking the wrong medication, no matter how long one takes it, that will not help.

8. So, the *sutta* explains that there are two types of *Sammā Diṭṭhi*: **mundane (*lokiya*) and deeper insight (*lokuttara*).**

Initially, one sees the perils of *micchā diṭṭhi* (and associated immoral acts), and starts turning to mundane *Sammā Diṭṭhi*: One sees that things happen for a reason, and one could get into bad situations and bad births by doing immoral acts. One is motivated to do moral deeds and to seek good rebirths. Now one does not have *moha* but just *avijjā*.

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- Thus one starts thinking moral thoughts (*Sammā Saṅkappa*) and abstains from immoral speech and deeds (*Sammā Vācā* and *Sammā Kammanta*).
- Thus one will be engaged in moral livelihoods (*Sammā Ājīva*), make an effort in such activities (*Sammā Vāyāma*), build up that mindset (*sammā sati*), and solidify that kind of mindset (*Sammā Samādhi*).
- These eight factors constitute the **mundane Eightfold Path**. One will be making progress towards "good rebirths."

9. It is essential to realize that one on the **mundane Eightfold Path** will willfully abstain from the strong versions of *dasa akusala.* That would become automatic with comprehension of *Tilakkhaṇa* in the **Noble Eightfold Path.**

- See the "WebLink: suttacentral: *Mahā Cattārīsaka Sutta* (MN 117)."
- Even though the English translation there is not that good, this fact is apparent in the English translation in the above link.

10. Then, some of those on the mundane Eightfold Path will start seeing the unique message of the Buddha, which says that one can NEVER find permanent happiness in this world (*lokiya*). [***lokiya*** : [adj.] worldly; mundane.]

- Even if one makes sure to avoid the four lower realms (*apāyā*) in the next birth by following the mundane Eightfold Path, one will not be assured of anything in the births after that. Because we have no idea under what circumstances we will be born in the next life, even if it is human.
- Of course, one needs to know the correct version of *Tilakkhaṇa*.

11. As long as one has not attained the *Sotāpanna* stage of *Nibbāna*, it is inevitable that one is likely to be born in the *apāyā* in the future.

- Thus, as long as we are born anywhere in these 31 realms, it will eventually lead to *dukkha* (suffering).
- Thus it is unfruitful to strive for such mundane happiness as a human, *deva*, or *Brahma*. In the long run, none of those births will provide permanent happiness. We cannot maintain anything to our satisfaction in the long run anywhere. That is the concept of *anicca*.
- The concept of *anatta* is that there is no place in the whole wider world of 31 realms where one could find refuge.

12. The realization of these three characteristics (*anicca*, *dukkha*, and *anatta*) of this world (*loka*) is the point at which one grasps the ***lokuttara Sammā Diṭṭhi***.

- Then one starts thinking moral thoughts (*Sammā Saṅkappa*) on how to remove suffering FOREVER. One is not interested in merely seeking "good rebirths" because one realizes the futility of such efforts in the long term. This is ***lokuttara sammā saṅkappa***.
- One stops uttering immoral speech (and gets to *Sammā Vācā*) and abstains from immoral deeds (to *Sammā Kammanta*) because one realizes that there is NO POINT in doing those things, not just because they lead to bad births. They are now ***lokuttara Sammā Vācā*** and ***lokuttara Sammā Kammanta***.
- These in turn will lead to ***lokuttara*** types of ***Sammā Ājīva, Sammā Vāyāma, Sammā Sati, and Sammā Samādhi.***
- These eight factors constitute the **lokuttara Noble Eightfold Path** that will take one progressively to stages of "higher cooling down" or *Nibbāna* starting with the *Sotāpanna* stage and ending in the *Arahant* stage.
- *Avijjā* is gradually dispelled starting at the *Sotāpanna* stage and completely removed at the *Arahant* stage; simultaneously, wisdom (*paññā*) grows and becomes complete at the *Arahant* stage.

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13. The uniqueness of Buddha Dhamma lies in the ***lokuttara* Noble Eightfold Path.** Other religions focus on "how to live a moral life," which is more like the **mundane Eightfold Path**.

- Buddha Dhamma says living a moral life is not enough to attain permanent happiness (because life in the heavens or *Deva loka* is not endless according to Buddha Dhamma). Ultimately, it requires relinquishing all desires for worldly things.
- But the mindset to seek *Nibbāna* via "relinquishing all desires for worldly things" is not even possible until one makes progress on the **mundane Noble Eightfold Path**. The mind needs to be purified to some extent to comprehend *Tilakkhaṇa*.
- Throughout most of the recent past, the genuine ***lokuttara* Noble Eightfold Path** had been hidden together with the world's true nature as described by the real meanings of *anicca*, *dukkha*, and *anatta;* most people have been practicing the **mundane Eightfold Path.** It is easy for most people to connect with the **mundane Eightfold Path** simply because it is mundane, i.e., an average human is already comfortable with such concepts.
- But as the Buddha said, his Dhamma "had never been heard before…", as he emphasized in the *Dhammacakkappavattana sutta*: "*pubbe ananussutesu dhammesu*…."

14. In summary, the forty factors exist because there are four pathways, each with ten outcomes. (i) Two types of wrong paths (one with ten types of *micchā diṭṭhi* and another with strong *micchā diṭṭhi* with immoral behavior,) (ii) Two types of "good paths" (one after getting rid of ten types of *micchā diṭṭhi* and the next with starting to comprehend *anicca, dukkha, anatta*).

- The ten outcomes in the Noble Path are: *Sammā Diṭṭhi, Sammā Saṅkappa, Sammā Vācā, Sammā Kammanta, Sammā Ājīva, Sammā Vāyāma, Sammā Sati, Sammā Samādhi, Sammā Ñāṇa, and Sammā Vimutti* (*Arahantship*).
- Towards the end of the Buddha says, "*Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho, dasaṅgasamannāgato arahā hoti..*" **Translated:** "Thus, *bhikkhus*, the path of the disciple in higher training (*Sotāpanna, Sakadāgāmi, Anāgāmi*) possesses eight factors, and the *Arahant* possesses ten factors, and the *Arahant* possesses ten factors."
- The other three paths have corresponding ten outcomes, leading to good or bad results, but provide no permanent solution (of course, the bad ones lead to unimaginable suffering).

15. The Pāli version of the *sutta* — as well as translations in several languages — is available at: WebLink: suttacentral: Mahā Cattārīsaka Sutta.

- However, those translations are not complete, as mentioned above. In particular, they do not discuss the distinction between the two types of *Sammā Diṭṭhi*, etc., and the two types of eightfold paths there. That is because the translators don't understand the importance of the correct interpretation of *Tilakkhaṇa*.

16. Finally, another way to analyze this step-by-step process is at: "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

17.6.1 Mahācattārīsaka Sutta

Majjhima Nikāya 117

Mahācattārīsakasutta

Evaṁ me sutaṁ— ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: "bhikkhavo"ti. "Bhadante"ti te bhikkhū bhagavato paccassosuṁ. Bhagavā etadavoca: "ariyaṁ vo, bhikkhave, sammāsamādhiṁ desessāmi saupanisaṁ saparikkhāraṁ. Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti. "Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ. Bhagavā etadavoca:

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“Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro? Seyyathidaṁ— sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati; yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā parikkhatā—ayaṁ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi, saparikkhāro itipi. Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchādiṭṭhiṁ ‘micchādiṭṭhī’ti pajānāti, sammādiṭṭhiṁ ‘sammādiṭṭhī’ti pajānāti —sāssa hoti sammādiṭṭhi.

Katamā ca, bhikkhave, micchādiṭṭhi? ‘Natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti—ayaṁ, bhikkhave, micchādiṭṭhi.

Katamā ca, bhikkhave, sammādiṭṭhi? Sammādiṭṭhimpahaṁ, bhikkhave, dvāyaṁ vadāmi—atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā? ‘Atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutaṁ, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti—ayaṁ, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato paññā paññindriyaṁ paññābalaṁ dhamma-vicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṁ—ayaṁ vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā. So micchādiṭṭhiyā pahānāya vāyamati, sammādiṭṭhiyā, upasampadāya, svāssa hoti sammāvāyāmo. So sato micchādiṭṭhiṁ pajahati, sato sammādiṭṭhiṁ upasampajja viharati, sāssa hoti sammāsati. Itiyime tayo dhammā sammādiṭṭhiṁ anuparidhāvanti anuparivattanti, seyyathidaṁ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāsaṅkappaṁ ‘micchāsaṅkappo’ti pajānāti, sammāsaṅkappaṁ ‘sammāsaṅkappo’ti pajānāti, sāssa hoti sammādiṭṭhi.

Katamo ca, bhikkhave, micchāsaṅkappo? Kāmasaṅkappo, byāpādasaṅkappo, vihiṁsāsaṅkappo—ayaṁ, bhikkhave, micchāsaṅkappo.

Katamo ca, bhikkhave, sammāsaṅkappo? Sammāsaṅkappampahaṁ, bhikkhave, dvāyaṁ vadāmi—atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko? Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṁsāsaṅkappo: ‘ayaṁ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’.

Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo? Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā vacīsaṅkhāro—ayaṁ, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo. So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya, svāssa hoti sammāvāyāmo. So sato micchāsaṅkappaṁ pajahati, sato sammāsaṅkappaṁ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāsaṅkappaṁ anuparidhāvanti anuparivattanti, seyyathidaṁ— sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāvācaṁ ‘micchāvācā’ti pajānāti, sammāvācaṁ ‘sammāvācā’ti pajānāti; sāssa hoti sammādiṭṭhi. Katamā ca, bhikkhave, micchāvācā? Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo—ayaṁ, bhikkhave, micchāvācā. Katamā ca, bhikkhave, sammāvācā? Sammāvācampahaṁ, bhikkhave, dvāyaṁ vadāmi—atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā; atthi, bhikkhave, sammāvācā ariyā anāsavā

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lokuttarā maggaṅgā. Katamā ca, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā? Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī—ayaṁ, bhikkhave, sammāvācā sāsavā puññabhāgiyā upadhivepakkā. Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī—ayaṁ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā. So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāvācaṁ pajahati, sato sammāvācaṁ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāvācaṁ anuparidhāvanti anuparivattanti, seyyathidaṁ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? - Micchākammantaṁ 'micchākammanto'ti pajānāti, sammākammantaṁ 'sammākammanto'ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchākammanto? Pāṇātipāto, adinnādānaṁ, kāmesumicchācāro—ayaṁ, bhikkhave, micchākammanto. Katamo ca, bhikkhave, sammākammanto? Sammākammantam-pahaṁ, bhikkhave, dvāyaṁ vadāmi—atthi, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī—ayaṁ, bhikkhave, sammākammanto sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī—ayaṁ, bhikkhave, sammākammanto ariyo anāsavo lokuttaro maggaṅgo. So - micchākammantassa pahānāya vāyamati, sammākammantassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchākammantaṁ pajahati, sato sammākammantaṁ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammākammantaṁ anuparidhāvanti anuparivattanti, seyyathidaṁ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Micchāājīvaṁ 'micchāājīvo'ti pajānāti, sammāājīvaṁ 'sammāājīvo'ti pajānāti; sāssa hoti sammādiṭṭhi. Katamo ca, bhikkhave, micchāājīvo? Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṁ nijigīsanatā—ayaṁ, bhikkhave, micchāājīvo. Katamo ca, bhikkhave, sammāājīvo? Sammāājīvampahaṁ, bhikkhave, dvāyaṁ vadāmi—atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko; atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo. Katamo ca, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko? Idha, bhikkhave, ariyasāvako micchāājīvaṁ pahāya sammāājīvena jīvikaṁ kappeti—ayaṁ, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko. Katamo ca, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo? Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṁ bhāvayato micchāājīvā ārati virati paṭivirati veramaṇī—ayaṁ, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo. So micchāājīvassa pahānāya vāyamati, sammāājīvassa upasampadāya; svāssa hoti sammāvāyāmo. So sato micchāājīvaṁ pajahati, sato sammāājīvaṁ upasampajja viharati; sāssa hoti sammāsati. Itiyime tayo dhammā sammāājīvaṁ anuparidhāvanti anuparivattanti, seyyathidaṁ—sammādiṭṭhi, sammāvāyāmo, sammāsati.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti, sammāsaṅkappassa sammāvācā pahoti, sammāvācassa sammākammanto pahoti, sammākammantassa sammāājīvo pahoti, sammāājīvassa sammāvāyāmo pahoti, sammāvāyāmassa sammāsati pahoti, sammāsatissa sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṁ pahoti, sammāñāṇassa sammāvimutti pahoti. Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho, dasaṅga-samannāgato arahā hoti. Tatrapi sammāñāṇena aneke pāpakā akusalā dhammā vigatā bhāvanāpāripūriṁ gacchanti.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti. Kathañca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti? Sammādiṭṭhissa, bhikkhave, micchādiṭṭhi nijjiṇṇā hoti. Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammādiṭṭhipaccayā aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti. Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti … pe … sammāvācassa,

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bhikkhave, micchāvācā nijjiṇṇā hoti … sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti … sammāājīvassa, bhikkhave, micchāājīvo nijjiṇṇo hoti … sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti … sammāsatissa, bhikkhave, micchāsati nijjiṇṇā hoti … sammāsamādhissa, bhikkhave, micchāsamādhi nijjiṇṇo hoti … sammāñāṇassa, bhikkhave, micchāñāṇaṁ nijjiṇṇaṁ hoti … sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti. Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṁ gacchanti.

Iti kho, bhikkhave, vīsati kusalapakkhā, vīsati akusalapakkhā—mahācattārīsako dhammapariyāyo pavattito appaṭivattiyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṁ mahācattārīsakaṁ dhammapariyāyaṁ garahitabbaṁ paṭikkositabbaṁ maññeyya tassa diṭṭheva dhamme dasasahadhammikā vādānuvādā gārayhaṁ ṭhānaṁ āgacchanti—sammādiṭṭhiñce bhavaṁ garahati, ye ca micchādiṭṭhī samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsaṁsā; sammāsaṅkappañce bhavaṁ garahati, ye ca micchāsaṅkappā samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsaṁsā; sammāvācañce bhavaṁ garahati … pe … sammākammantañce bhavaṁ garahati … sammāājīvañce bhavaṁ garahati … sammāvāyāmañce bhavaṁ garahati … sammāsatiñce bhavaṁ garahati … sammāsamādhiñce bhavaṁ garahati … sammāñāṇañce bhavaṁ garahati … sammāvimuttiñce bhavaṁ garahati, ye ca micchāvimuttī samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsaṁsā. Yo koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṁ mahācattārīsakaṁ dhammapariyāyaṁ garahitabbaṁ paṭikkositabbaṁ maññeyya tassa diṭṭheva dhamme ime dasasahadhammikā vādānuvādā gārayhaṁ ṭhānaṁ āgacchanti. Yepi te, bhikkhave, ahesuṁ okkalā vassabhaññā ahetuvādā akiriyavādā natthikavādā tepi mahācattārīsakaṁ dhammapariyāyaṁ na garahitabbaṁ nappaṭikkositabbaṁ amaññiṁsu. Taṁ kissa hetu? Nindābyārosau-pārambhabhayā”ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Mahācattārīsakasuttaṁ niṭṭhitaṁ sattamaṁ.

Majjhima Nikāya 117

The Great Forty

Thus have I heard. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

“Bhikkhus, I shall teach you noble right concentration with its supports and its requisites. Listen and attend closely to what I shall say.”—“Yes, venerable sir,” the bhikkhus replied. The Blessed One said this:

“What, bhikkhus, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.

View

“Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong view as wrong view and right view as right view: this is one’s right view.

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"And what, bhikkhus, is wrong view? 'There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have realised for themselves by direct knowledge and declare this world and the other world.' This is wrong view.

"And what, bhikkhus, is right view? Right view, I say, is twofold: there is right view that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right view that is noble, taintless, supramundane, a factor of the path.

"And what, bhikkhus, is right view that is affected by the taints, partaking of merit, ripening in the acquisitions? 'There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and brahmins who have realised for themselves by direct knowledge and declare this world and the other world.' This is right view affected by taints, partaking of merit, ripening in the acquisitions.

"And what, bhikkhus, is right view that is noble, taintless, supramundane, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, the investigation-of-states enlightenment factor, the path factor of right view in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right view that is noble, taintless, supramundane, a factor of the path.

"One makes an effort to abandon wrong view and to enter upon right view: this is one's right effort. Mindfully one abandons wrong view, mindfully one enters upon and abides in right view: this is one's right mindfulness. Thus these three states run and circle around right view, that is, right view, right effort, and right mindfulness.

Intention

"Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong intention as wrong intention and right intention as right intention: this is one's right view.

"And what, bhikkhus, is wrong intention? The intention of sensual desire, the intention of ill will, and the intention of cruelty: this is wrong intention.

"And what, bhikkhus, is right intention? Right intention, I say, is twofold: there is right intention that is affected by taints, partaking of merit, ripening in the acquisitions, and there is right intention that is noble, taintless, supramundane, a factor of the path.

"And what, bhikkhus, is right intention that is affected by taints, partaking of merit, ripening in the acquisitions? The intention of renunciation, the intention of non-ill will, and the intention of non-cruelty: this is right intention that is affected by taints…ripening in the acquisitions.

"And what, bhikkhus, is right intention that is noble, taintless, supramundane, a factor of the path? The thinking, thought, intention, mental absorption, mental fixity, directing of mind, verbal formation in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right intention that is noble…a factor of the path.

"One makes an effort to abandon wrong intention and to enter upon right intention: this is one's right effort. Mindfully one abandons wrong intention, mindfully one enters upon and abides in right intention: this is one's right mindfulness. Thus these three states run and circle around right intention, that is, right view, right effort, and right mindfulness.

Speech

"Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong speech as wrong speech and right speech as right speech: this is one's right view.

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"And what, bhikkhus, is wrong speech? False speech, malicious speech, harsh speech, and gossip: this is wrong speech.

"And what, bhikkhus, is right speech? Right speech, I say, is twofold: there is right speech that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right speech that is noble, taintless, supramundane, a factor of the path.

"And what, bhikkhus, is right speech that is affected by taints, partaking of merit, ripening in the acquisitions? Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from gossip: this is right speech that is affected by taints…ripening in the acquisitions.

"And what, bhikkhus, is right speech that is noble, taintless, supramundane, a factor of the path? The desisting from the four kinds of verbal misconduct, the abstaining, refraining, abstinence from them in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right speech that is noble…a factor of the path.

"One makes an effort to abandon wrong speech and to enter upon right speech: this is one's right effort. Mindfully one abandons wrong speech, mindfully one enters upon and abides in right speech: this is one's right mindfulness. Thus these three states run and circle around right speech, that is, right view, right effort, and right mindfulness.

Action

"Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong action as wrong action and right action as right action: this is one's right view.

"And what, bhikkhus, is wrong action? Killing living beings, taking what is not given, and misconduct in sensual pleasures: this is wrong action.

"And what, bhikkhus, is right action? Right action, I say, is twofold: there is right action that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right action that is noble, taintless, supramundane, a factor of the path.

"And what, bhikkhus, is right action that is affected by taints, partaking of merit, ripening in the acquisitions? Abstinence from killing living beings, abstinence from taking what is not given, abstinence from misconduct in sensual pleasures: this is right action that is affected by taints…ripening in the acquisitions.

"And what, bhikkhus, is right action that is noble, taintless, supramundane, a factor of the path? The desisting from the three kinds of bodily misconduct, the abstaining, refraining, abstinence from them in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right action that is noble…a factor of the path.

"One makes an effort to abandon wrong action and to enter upon right action: this is one's right effort. Mindfully one abandons wrong action, mindfully one enters upon and dwells in right action: this is one's right mindfulness. Thus these three states run and circle around right action, that is, right view, right effort, and right mindfulness.

Livelihood

"Therein, bhikkhus, right view comes first. And how does right view come first? One understands wrong livelihood as wrong livelihood and right livelihood as right livelihood: this is one's right view.

"And what, bhikkhus, is wrong livelihood? Scheming, talking, hinting, belittling, pursuing gain with gain: this is wrong livelihood.

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"And what, bhikkhus, is right livelihood? Right livelihood, I say, is twofold: there is right livelihood that is affected by taints, partaking of merit, ripening in the acquisitions; and there is right livelihood that is noble, taintless, supramundane, a factor of the path.

"And what, bhikkhus, is right livelihood that is affected by taints, partaking of merit, ripening in the acquisitions? Here, bhikkhus, a noble disciple abandons wrong livelihood and gains his living by right livelihood: this is right livelihood that is affected by taints…ripening in the acquisitions.

"And what, bhikkhus, is right livelihood that is noble, taintless, supramundane, a factor of the path? The desisting from wrong livelihood, the abstaining, refraining, abstinence from it in one whose mind is noble, whose mind is taintless, who possesses the noble path and is developing the noble path: this is right livelihood that is noble…a factor of the path.

"One makes an effort to abandon wrong livelihood and to enter upon right livelihood: this is one's right effort. Mindfully one abandons wrong livelihood, mindfully one enters upon and dwells in right livelihood: this is one's right mindfulness. Thus these three states run and circle around right livelihood, that is, right view, right effort, and right mindfulness.

The Great Forty

"Therein, bhikkhus, right view comes first. And how does right view come first? In one of right view, right intention comes into being; in one of right intention, right speech comes into being; in one of right speech, right action comes into being; in one of right action, right livelihood comes into being; in one of right livelihood, right effort comes into being; in one of right effort, right mindfulness comes into being; in one of right mindfulness, right concentration comes into being; in one of right concentration, right knowledge comes into being; in one of right knowledge, right deliverance comes into being. Thus, bhikkhus, the path of the disciple in higher training possesses eight factors, the arahant possesses ten factors.

"Therein, bhikkhus, right view comes first. And how does right view come first? In one of right view, wrong view is abolished, and the many evil unwholesome states that originate with wrong view as condition are also abolished, and the many wholesome states that originate with right view as condition come to fulfilment by development.

"In one of right intention, wrong intention is abolished, and the many evil unwholesome states that originate with wrong intention as condition are also abolished, and the many wholesome states that originate with right intention as condition come to fulfilment by development.

"In one of right speech, wrong speech is abolished…In one of right action, wrong action is abolished…In one of right livelihood, wrong livelihood is abolished …In one of right effort, wrong effort is abolished…In one of right mindfulness, wrong mindfulness is abolished…In one of right concentration, wrong concentration is abolished…In one of right knowledge, wrong knowledge is abolished…In one of right deliverance, wrong deliverance is abolished, and the many evil unwholesome states that originate with wrong deliverance as condition are also abolished, and the many wholesome states that originate with right deliverance as condition come to fulfilment by development.

"Thus, bhikkhus, there are twenty factors on the side of the wholesome, and twenty factors on the side of the unwholesome. This Dhamma discourse on the Great Forty has been set rolling and cannot be stopped by any recluse or brahmin or god or Māra or Brahmā or anyone in the world.

"Bhikkhus, if any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then there are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now. If that worthy one censures right view, then he would honour and praise those recluses and brahmins who are of wrong view. If that worthy one censures right intention, then he would honour and praise those recluses and brahmins who are of wrong intention. If that worthy one censures right speech… right action…right livelihood…right effort…right mindfulness…right concentration…right

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knowledge…right deliverance, then he would honour and praise those recluses and brahmins who are of wrong deliverance. If any recluse or brahmin thinks that this Dhamma discourse on the Great Forty should be censured and rejected, then these are ten legitimate deductions from his assertions that would provide grounds for censuring him here and now.

"Bhikkhus, even those teachers from Okkala, Vassa and Bhañña, who held the doctrine of non-causality, the doctrine of non-doing, and the doctrine of nihilism, would not think that this Dhamma discourse on the Great Forty should be censured and rejected. Why is that? For fear of blame, attack, and confutation."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

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17.7 Sutta Learning Sequence for the Present Day

November 30, 2016; revised October 29, 2019

Introduction

1. In this critical post, I point out that it is better to study *suttā* in the order that is the reverse of the time sequence of *sutta* delivery by the Buddha.

- As I discussed in the post, "Animisa Locana Bodhi Poojā – A Prelude to Acts of Gratitude," the Buddha spent the first few years of his ministry "paying back" those those who had helped him attain the *Buddhahood* through numerous previous lives.
- Those ranged from the five ascetics (to whom the Buddha delivered the first *desanā*) to King Suddhodana (his father, he went to see in the fifth year after attaining the Buddhahood). They and others in between had fulfilled most of the requirements to achieve the *Arahanthood* in previous lives. They were "ready" to attain the *Arahantship* and were able to comprehend the *Tilakkhaṇa* (*anicca, dukkha, anatta*) reasonably quickly.

Comprehending *Tilakkhaṇa* Is Not Easy

2. Grasping the *Tilakkhaṇa* is not easy for a normal human being. It takes many, many lives. In a given *Buddha Sāsana* (ministry), those who have fulfilled most of the requirements in previous lives attain *Arahanthood* first, without much effort. For example, the two chief disciples, Ven. Sāriputta and Ven. Moggallāna reached the *Sotāpanna* stage just by listening to a single verse and then attained the *Arahanthood* within two weeks.

- **Therefore, those discourses delivered in the first several years were "deep." They could only be comprehended by those who had made progress on the path in previous lives.**
- The first *desanā*, *Dhammacappavattana Sutta*, was a summary of the "Buddhist doctrine" to put in terms of modern terminology. The second *desanā* was on the *anatta* nature of the world, *Anatta Lakkhana Sutta*. The "fire sermon" (*Adittapariyaya Sutta*) was on the "burning nature" of this world of 31 realms. The word "burning" inplies to "*tāpa*" or "heat in the mind." This word "*tāpa*" was discussed later in the *Mahā Satipaṭṭhāna Sutta*; see, "Satipaṭṭhāna Sutta – Relevance to Suffering in This Life."
- A large number of people (who were ready) attained *magga phala* within the first few years of the Buddha *Sāsana*. In the latter years it took longer and longer for people to attain *magga phala*. In the latter years, the Buddha delivered more and more discourses that were "less deep" and easier to grasp for those who were "less prepared".
- For example, Mahā Cattarisika Sutta and Mahā Satipaṭṭhāna Sutta (which were delivered later) provide detailed accounts of the process, starting with basic concepts. However, those basic concepts have not discussed adequately. In some cases, translations are incorrect.
- Many *suttā* clarify even more fundamental aspects.

3. All those "deep *desanās*" delivered early by the Buddha require detailed explanations. Just word-by-word translations cannot explain the deeper meanings. That is why the meanings of the *Tilakkhaṇa* remain hidden.

- Furthermore, understanding *Tilakkhaṇa* requires some fundamental — and essential — material covered in later *suttā* by the Buddha.
- I plan to discuss more of the "less deep" *suttā* in this section in the future. I realized this point only recently while writing posts in the new "Living Dhamma" section.

Four Categories of People, Based on Their Capabilities

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4. As pointed out by Buddha, there are three types of people who can comprehend *Tilakkhaṇa*, categorized according to their "inherent capabilities". That has nothing to do with "book knowledge", but has everything to do with one's ingrained capabilities accumulated over many, many lives.

- The first category is *ugghaṭitaññā* or "persons with high wisdom"; they could grasp concepts very easily. Then some belong to the *vipañcitaññā* category, and they needed a bit more explanation to understand the concepts. The third category is *neyya*; they need detailed explanations (i.e., *patiniddesa*) to grasp a concept. People in the last group of "*padaparama*" are unable to comprehend Dhamma.

  [***ugghaṭitaññu*** : "one who already during a given explanation comes to penetrate the truth" (Pug.). This is one of four types of persons classified according to their ability of acquiring insight, mentioned in A. IV, 133. Cf. also ***vipañcitaññu***, ***neyya***, ***pada-parama***. See The Requisites of Enlightenment, by Ledi Sayadaw (WHEEL 171/174). ***vipañcitaññu*** : "one who realizes the truth after explanation." Thus is called one who realizes the truth only after detailed explanation of that which already had been said to him in a concise form. Cf. *ugghaṭitaññu*. ***neyya*** : "requiring guidance," is said of a person "who through advice and questioning, through wise consideration, and through frequenting noble-minded friends, having intercourse with them, associating with them, gradually comes to penetrate the truth" (Pug. 162). Cf. *ugghaṭitaññū*. ***pada-parama*** : "one for whom the words are the utmost attainment." "Whoever, though having learned much, speaking much, knowing many things by heart, and discoursing much, has not penetrated the truth, such a man is called by that name" (Pug. 163).]
- These categories are listed in the WebLink: suttacentral: *Ugghaṭitaññū Sutta* (AN 4.133) and discussed in, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- These days — 2600 years into the *Buddha Sāsana* of the Gotama Buddha — most people are in the third category of *neyya*. Therefore, it makes more sense for most people today to start at a more fundamental level and proceed to higher levels.
- Trying to comprehend those "deep" *suttā* — without first grasping the material in the *suttā* that were delivered later in his life by the Buddha — is like trying to pass the university entrance examination without having a good primary and high school education.

"Living Dhamma" Section

5. The "Living Dhamma" section was started to provide a systematic way to proceed to higher levels starting at a fundamental level. I highly recommend to everyone to start there.

- If one is confident of the material in early posts in that section, they can proceed quickly to higher levels (later posts). Furthermore, if someone runs into difficulty at a recent post, one needs to go back to earlier posts and clarify those points.
- The Buddha had a unique ability to "see" the capability of each person. Therefore, he was able to deliver a discourse tailored to each individual. No one today has that capability, despite false claims by some. Thus, each person needs to realize one's abilities and deficiencies and strive accordingly.

Need to Discuss Simper *Suttā* in the *Tipiṭaka*

6. There are hundreds of *suttā* in the *Tipiṭaka* that discuss key concepts at a basic level. It is quite unfortunate that even the *Theravadins* have set aside the *Tipiṭaka* and are using the *Visuddhimagga* of the Buddhaghosa as the "base."

- With the current revival of pure Dhamma in Sri Lanka — initiated by Venerable Waharaka Abhayaratanalankara Thero — the value of the *Tipiṭaka* is becoming clear.

7. In the "Sutta Interpretations" section, I plan to discuss some of those long-forgotten *suttā* to explain key Pāli terms. I will briefly mention some of those *suttā* below.

- The *Nibbāna Sutta* in the *Saṁyutta Nikāya* clearly describes *Nibbāna* as, "*..ragakkhayo, dosakkhayo, mohakkhayo, idam vuccathi Nibbananti.*"

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- One does not need to examine deep concepts like *sunyata* initially. However, even though those deeper meanings become clear upon grasping the basic ideas. See, "What is Sunyata or Sunnata (Emptiness)?"
- That is why I emphasized this at the beginning of the Meditation section: "1. Introduction to Buddhist Meditation." One can actually experience the "cooling down" as one gets rid of greed, hate, and ignorance (of the true nature of the world) from one's mind.

More Key Pāli Words

8. Another keyword is *anicca*, incorrectly translated as "impermanence". It is very easy to see from the WebLink: suttacentral: *Icca Sutta* (SN 1.96) (in the *Saṁyutta Nikāya*), that *icchā* or the opposite of *anicca* has nothing do with "permanence". The *Sutta* states,

"..*Icchāya bajjhati loko, icchā vinayāya muccati*

Icchāya vippahānena, sabbaṁ chindati bandhanan" *ti.*"

- That means the following, "The world is bound by *icchā* (cravings), and one needs to get rid of *icchā* to become disentangled; one becomes free of all entanglements by realizing *anicca* nature." Of course, one removes cravings by comprehending *anicca* nature, i.e., that it is not possible to maintain things to one's liking.
- *Icchā* (pronounced ichchā) is a perception in one's mind.

9. The *Dasakammapatha Sutta*, clearly states how people with similar *gati* tend to associate with each other and thus make those *gati* stronger.

- That is why one needs to dissociated from those who have bad *gati* and try to make associations with people with "good *gati*"; see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)" and, at a deeper level in "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)."

10. In the *Ginjakavasatha sutta* (*Saṁyutta Nikāya*), Buddha tells Ven. Ānanda that one can determine for oneself whether one has attained the *Sotāpanna* stage. Furthermore, one can declare that if one so desires.

- The deeper meaning of the five precepts discussed in the *Sikkapada vibhanaga* in the *Vibhangapakaranaya-2*. The deeper meaning of the fifth precept, "*surameraya majjapama dattana veramani…*" is described as discussed in the post, "The Five Precepts – What the Buddha Meant by Them."

Many Key Words Are Based on "*Saŋ*"

11. The *Cūḷahatthipadopama Sutta* (in the *Majjima Nikāya*) explains many words associated with "*saŋ*". Some of these "*saŋ*" words are discussed in the section on "Saŋ." More words in the post, "What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)."

- Ven. Mahinda Thero explained that *sutta* to King Denampiyathissa when they first met.
- *Cūḷa* is for "small". *Hatthi* is an elephant. *Padopama* comes from "*pada*" + "*upamā*," or "from an example or simile". The simile is about a person who came to the wrong conclusion about the size of an elephant, based on the size of the footprint on the ground left by that elephant.
- That *sutta* explains how people come to wrong conclusions about a given keyword by just taking in the "conventional" interpretation (for example, taking *anicca* to mean "impermanence," whereas the actual meaning of *anicca* much more in-depth).
- I hope to discuss those and other "long-forgotten" and misinterpreted *suttā* that help us understand basic concepts first. Then it would be easier to tackle those deeper *suttā* that were delivered very early.

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17.8 Dhammacakkappavattana Sutta

Dhammacakkappavattana Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa

Essence of Buddhism – In the First Sutta

Majjima Patipada – Way to Relinquish Attachments to this World

Tiparivattaya and Twelve Types of Ñāṇa (Knowledge)

Relinquishing Defilements via Three Rounds and Four Stages

17.8.1 Dhammacakkappavattana Sutta – Introduction

January 16, 2016; revised February 20, 2020

Introduction

Please download and print the pdf of the *sutta* (or open in another window) for reference. You may need to click the link on the new page again:

Dhammacakkappavattana Sutta Text

1. I have divided the *sutta* to 13 sections, and I will go through some parts in this essay. There are more posts on other section of the sutta. As explained in the "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa" post, a *sutta* gives only a short summary of the original *desanā*. It needs detailed explainations.

- It may be helpful to listen to the chanting of the *sutta* by the venerable *Thero*, as it gives the correct pronunciations, and also how to chant it without "too much dragging" as done commonly (which will diminish its effects).
- I could not get my normal audio player to work, so the new player below just has a play button. There is no volume control, so you need to adjust volume on your end.

  WebLink: Listen to the Dhammacakkappavattana Sutta

2. *Sutta* chanting can be much more effective if one recites it the right way AND also understand the meaning at least to some extent.

- It is possible that even a single *sutta* can provide Dhamma knowledge that one needs to attain *magga phala*. However, it must be analyzed correctly in detail (*paṭineddesa* version); see, "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa." Dhammacakkappavattana Sutta is especially important since it lays out the "blueprint" of Buddha Dhamma.

The Framework of Buddha Dhamma

3. Of course, this was the first *sutta* delivered by the Buddha, to the five ascetics Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji. Thus, it has the framework or the foundation of Buddha Dhamma.

- The name of the *sutta* comes from the combination of three terms: *Dhamma, Cakka*, and *Pavattana*. *Dhamma* here means the Buddha Dhamma or the true nature of existence. *Cakka* means "seeing" or "to see". *Pavattana* means to "set in motion" AND to "maintain".
- Therefore, the *sutta* describes the **way to "see" the true nature of existence with wisdom**, not with the physical eye. Only a Buddha can discover the true nature, but an average human can comprehend it, once explained.

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- As in many Pāli terms, the word "*dhammacakkappavattana*" comes from the combination of three above words, with an additional "p" just before *pavattana*. As we discussed before, *pañcakkhandha* is the combination of *pañca* with *khandha* with an additional "k" in tying up the two words.
- Sometimes the *sutta* is also called the *Dhamma Cakka Pavattana Sutta*.

Opening the "Dhamma Eye" to the World

4. Let us address a common mistranslation of the name of the *sutta*. The most common is "Setting the Wheel of Dhamma in Motion". Here *cakka* (pronounced "chakka"), is translated as "wheel". But the name of the *sutta* becomes quite apparent when one looks at section 9.

- In section 9 (see the text), dhammacakkhun udapādi means "eye to see the Dhamma was born" for the ascetic Kondanna (*āyasmato Koṇḍaññassa*). There is no way to associate a "wheel" here.
- Note that the main summary of the *sutta* ends with section 8. The following sections provide the following information. One is that the ascetic Koṇḍañña attained the *Sotāpanna* stage. The second is a description of various types of *devā* and *brahmā* who attended the delivery of the *sutta;* see #6 below. A large number of them attained various stages of *Nibbāna*.

Four Stages of *Nibbāna*

5. This *sutta* lays out the basic structure of Buddha Dhamma. Then it explains how one attains release from this world of 31 realms via successively attaining four stages of *Nibbāna*. That happens by getting through "three rounds" of bondages (*tiparivaṭṭa*) to this world: "*ti*" means "three", "*vatta*" means "*vataya*" in Sinhala or "circle" in English.

- In section 8, it says, "*..imesu catūsu ariyasaccesu evaṁ* ***tiparivaṭṭaṁ dvādasākāraṁ yathābhutaṁ ñāṇadassanaṁ...*****"** Here "*catusu*" means "four" and "*ariyasaccesu*" of course, means the "Noble Truths." By comprehending the Four Noble Truths, one can overcome the three rounds of bondage and fulfill the 12 factors ("*dvādasākāraṁ*.") Those 12 factors will be discussed in "Tiparivaṭṭaya and Twelve Types of Ñāṇa (Knowledge)."

Three "Rounds" or "circular Walls" to Overcome

6. "*Tiparivaṭṭa*" means the three rounds of bondage. The first is to be released from the *apāyā* (four lowest realms), via the *Sotāpanna* stage, by removing the wrong views about existence in the 31 realms.

- In the second round, one overcomes the *kāma loka* (realms 5 through 11, which include the human realm and 6 *Deva* realms). That happens via two stages. A *Sakadāgāmī* will not be reborn with bodies subjected to diseases. Thus, there will be no more rebirths for a *Sakadāgāmī* in the five lowest realms (*apāyā* and the human realms). Then, at the *Anāgāmī* stage, *kāma rāga* and *paṭigha* go away and one is released from births anywhere in the *kāma loka*.
- In the third round, any linkage to anywhere in the 31 realms is removed. The mind becomes free of attachment to any trace of matter, and the *Arahant* stage is attained. See, "What Are Rūpa? (Relation to Nibbāna)."

The 31 Realms of Existence

6. Section 11 is long and takes a significant part of the *sutta*. That section names the 6 *deva* realms and 15 out of 16 *rupi Brahma* realms. Most of this section has been truncated in many published versions of the *sutta*. However, this section is important for a couple of reasons.

- First, it clearly shows that the Buddha indeed described a "wider world" than experienced by us, consisting of 31 realms; see, "The Grand Unified Theory of Dhamma" and "31 Realms of Existence."

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- Second, it says that beings from many those realms were present when the Buddha delivered the *desanā* overnight (over many hours) to the five ascetics. Starting from the 6 *deva* realms, it lists 15 *rupi brahma* realms (except the *asañña* realms, where beings have only a physical body and thus cannot even listen to a *desanā*). It is said that numerous *Devā* and *Brahmā* attained various stages of *Nibbāna*.
- Section 11 starts with "*Bhummānaṁ devānaṁ saddaṁ sutvā Cātummahārājikā devā sadda manussāvesuṁ...*" Here "*bhummanaṁ devanaṁ*" means "*bhummatta Deva*." They are part of the *Catummaharajika Deva* realm, but are located at the Earth's surface with humans (even though we cannot see them). They first became aware of the *desanā* and notified their higher-lying main realm. Section 11 lists how the news progressively propagated to higher-lying realms and eventually *Devā* from all those 21 realms came to listen to the *desanā*. "
- As you can see those realms match the names listed in the following post on the web (note that all of them are referred to as *devas* in the *sutta*, regardless of whether they belong to the 6 *Deva* realms or the *rūpi Brahma* realms): "31 Realms of Existence."
- Of course, only 5 humans (the five ascetics) were present. Any being in the lowest four realms cannot comprehend Dhamma. Also, the *Brahmā* in the 4 *arūpi* realms do not have ears to listen to. Thus section 11 lists 21 realms. Not listed are the four lowest realms, the *asañña* realm, and the four *arūpi Brahma* realms. They appear in many other *suttā*.

The *Sutta* Provides Only a Summary

7. As I mentioned above, the *sutta* gives only a brief outline of the *desanā*. It was delivered over many hours, and the *sutta* is just an outline of that delivery.

- The *sutta* starts off with the customary "*Evaṁ me sutaṁ*" (thus I heard) uttered by Ven. Ānanda at the *Dhamma Sangayana* where these *suttā* were categorized into sections in the *Tipiṭaka*.
- Section 1 is about the two extremes to be avoided: **kāmasukhallikānuyogo** (excess sense pleasures) and **attakilamathānuyogo** (engage in useless activities that make one go through hardships).
- Note that both extremes are labeled "*anattasanhito*." This means anyone who follows those two extremes are unaware of the "*anatta*" nature. Thus they have *saññā*, or perceptions, that will LEAD TO "*anatta*" or being helpless in the rebirth process.
- And they both are "*dukkho*" and "*anariyo*": they will be subjected to suffering and thus they are not *Ariyā* or Noble Ones.
- In addition, the extreme of ***kāmasukhallikānuyogo* is also labeled** *hīno, gammo, pothujjaniko*. Here, "*hino*" means lowly; *gammo* means "uneducated" or "crass". "*Pothu*" means bark or the outer shell of a tree trunk (which is of no value,) and "*janika*" means to produce. Thus a "*pothujjaniko*" means a person who is engaged in useless and unproductive activities. The Buddha often used the term *pothujjaniko* (or *pothujjano*) to described a person who value and crave sense pleasures.

The Middle Path

8. Most people are in the ***kāmasukhallikānuyogo*** mode, even if not in extreme. In fact, one gets closer to "middle" as one progressively become a *Sotāpanna anugāmi, Sotāpanna, Sakadāgāmī, Anāgāmī*. Then the "true middle" found only at *Arahanthood*.

- Thus ***majjhimā paṭipadā*** has a deeper meaning than just "middle path". One has to realize the dangers of "getting drunk" ("*majjī*" or intoxicated with sense pleasures). Here, "*mā*" there means "getting release from", just like in "*sammā*" means "*saŋ*" + "*mā*"; see, "What is 'Saŋ?' Meaning of Saŋsāra (or Saṁsāra)."
- This is why the ***kāmasukhallikānuyogo*** mode has the additional "labels" of *hīno, gammo, pothujjaniko*. Anyone "intoxicated" with sensory pleasures is a *hīno, gammo, pothujjaniko*. Thats mindset can be changed only by comprehending the "..Dhamma that has never been known to the

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world.." or "..***pubbe ananussutesu dhammesu...***" That phrase is repeated many times in sections 4 through 7 for a reason.

- This is the reason why one cannot comprehend this Dhamma in a conventional way. One has to realize the true nature of the world: *anicca, dukkha, anatta;* see, "Buddha Dhamma – In a Chart."

More posts on the *sutta* at, "Dhammacakkappavattana Sutta."

17.8.1.1 Dhammacakkappavattana Sutta Text

Evaṁ me sutaṁ:

Ekaṁ samayaṁ Bhagavā **Bārāṇasiyaṁ viharati Isipatane Migadāye**. Tatra kho Bhagavā **pancavaggiye bhikkhū** āmantesi—

1. Dve me', bhikkhave, antā pabbajitena **na sevitabbā** :

Katame dve:

i. Yo cāyaṁ kāmesu **kāmasukhallikānuyogo** —hīno, gammo, pothujjaniko, anariyo. **anatthasanhito**

ii. Yo cāyaṁ **attakilamathānuyogo** —dukkho, anariyo **anatthasanhito** ,

ete te, bhikkhave, ubho ante anupagamma **majjhimā paṭipadā** Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya sanvaṭṭati.

2. Katama ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya sanvaṭṭati?

Ayam'eva **ariyo aṭṭhaṅgiko maggo** —seyyathidan:— Sammā diṭṭhi, sammā saṅkappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā sati, sammā samādhi.

Ayan kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā—cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya sanvaṭṭati.

3. Idan kho pana, bhikkhave, dukkhan ariya saccan: — Jāti'pi dukkhā, jarā'pi dukkhā, vyādhi'pi dukkho, maraṇam'pi dukkhan, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yamp'icchan na labhati tam'pi dukkhan, saṅkhittena pañcupadānakkhandhā dukkhā.

Idan kho pana, bhikkhave, **dukkhasamudayan ariya saccan**: Yāyan taṇhā ponobhavikā nandirāgasahagatā tatratatrābhinandinī—seyyathidan:— kāmataṇhā, bhavataṇhā, vibhavataṇhā.

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Idan kho pana, bhikkhave, **dukkhanirodhan ariya saccan**: Yo tassā yeva taṇhāya asesavirāganirodho, chāgo, paṭinissaggo, mutti, anālayo.

Idan kho pana, bhikkhave, **dukkhanirodhagāminī paṭipadā ariya saccan**: — Ayameva ariyo aṭṭhaṅgiko maggo—seyyathidan:—sammā diṭṭhi, sammā saṅkappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā sati, sammā samādhi.

4. (i) **Idan dukkhan ariyasaccan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**
(ii) Tan kho pan'idan dukkhan ariyasaccan **pariññeyyan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā, udapādi, vijjā udapādi, āloko udapādi.**
(iii) Tan kho pan'idaṁ dukkhan ariyasaccan **pariññātan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

5. (i) **Idan dukkhasamudayan ariyasaccan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**
(ii) Tan kho pan'idan dukkhasamudayan ariya saccan **pahātabban'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**
(iii) Tan kho pan'idaṁ, dukkhasamudayan ariyasaccan **pahīnan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

6. (i) **Idaṁ dukkhanirodhan ariyasaccan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**
(ii) Tan kho pan'idan dukkhanirodhan ariyasaccan **sacchikātabban'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**
(iii) Tan kho pan'idan dukkhanirodhan ariyasaccan **sacchikatan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

7. (i) **Idaṁ dukkha nirodhagāmini paṭipadā ariyasaccan'ti me**, bhikkhave, **p ubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

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(ii) Tan kho pan'idan dukkha nirodhagāminī paṭipāda ariya saccan **bhāvetabban'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**
(iii) Tan kho pan'idan, dukkha nirodhagāminī paṭipadā ariyasaccaṁ **bhāvitan'ti me**, bhikkhave, **pubbe ananussutesu dhammesu cakkhun udapādi, ñāṇan udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

8. Yāvakīvañca
me, bhikkhave, imesu chatūsu ariyasaccesu **evaṁ tiparivaṭṭan dvādasākāran yathābhutan ñāṇadassanan na** suvisuddhaṁ ahosi, **neva** tāv'āhan, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaran sammā sambodhin abhisambuddho paccaññāsin.

Yato ca kho me, bhikkhave, imesu chatūsu ariyasaccesu **evaṁ tiparivaṭṭan dvādasākāran yathābhūtan ñāṇadassanan** suvisuddhan ahosi, ath'āham, bhikkhave, sadevake loke samārake sabrāhmaniyā pajāya sadevamanussāya anuttaran sammā sambodhin abhisambuddho paccaññāsin.

Nāṇañ ca pana me dassanan udapādi, akuppā me chetovimutti a yaṁantimā jāti, natthi' dāni punabbhavo'ti.

Ida ma vo ca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṁ abhinandun'ti.

9. Imasmiñca pana veyyākaraṇasmin bhaññamāne āyasmato Koṇḍaññassa virajan vītamalan **dhammacakkhun udapādi** —**yan kiñci samudayadhamman sabban tan nirodhadhamman'ti.**

10. Pavattite ca pana Bhagavatā dhammacakke bhummā devā sadda manussāvesun: **Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan** appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

11. Bhummānan devānan saddam sutvā Cātummahārājikā devā sadda manussāvesun. Etaṁ Bhagavatā Bārāṇasiyaṁ Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Cātummahārājikānan devānan saddam sutvā Tāvatinsā devā sadda manussāvesun
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan

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appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Tāvatinsānan devānan saddam sutvā Yāmā devā sadda manussāvesun
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Yamanan devanan saddam sutva Tusitā devā sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Tusitanan devanan saddam sutva Nimmānaratī deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Nimmanratinan devanan saddam sutva Paranimmitavasavattī devā sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Paranimmitavasavattīnan devānan saddam sutva Brahma Parisajja deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Brahma Parisajjanan devanan saddam sutva Brahma Purohita deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Brahma Purohitanan devanan saddam sutva Mahā Brahma deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci

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vā lokasmin'ti.

Mahā Brahmanan devanan saddam sutva Parittabha deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Parittabhanan devanan saddam sutva Appamanabha deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Appamanabhanan devanan saddam sutva Abhassara deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Abhassaranan devanan saddam sutva Paritta Subha deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Paritta Subhanan devanan saddam sutva Appamana Subha deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Appamana Subhanan devanan saddam sutva Subha kinhaka deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Subha kinhakanan devanan saddam sutva Vehappala deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Vehappalanan devanan saddam sutva Aviha deva sadda manussāvesun.

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Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Avihanan devanan saddam sutva Atappa deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Atappanan devanan saddam sutva Sudassa deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Sudassanan devanan saddam sutva Sudassi deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Sudassinan devanan saddam sutva Akanittakha deva sadda manussāvesun.
Etan Bhagavatā Bārāṇasiyan Isipatane Migadāye anuttaran dhammacakkan pavattitan appativattiyan samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

12. Itiha tenakkhaṇena tena muhuttena yāva brahmalokā saddo abbhūggañchi. Ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi. Appamāṇo cā uḷāro obhāso loke pāturahosi. Atikkamma devānaṁ devānubhāvan ti.

13. Atha kho **Bhagavā udānan udānesi**: — **Aññāsi vata bho Kondañño, aññāsi vata bho Koṇḍañño'ti.** Iti h'idaṁ āyasmato Koṇḍaññassa Aññā Kondañño tve'va nāman ahosi'ti.

End of Dhammacakkappavattana Sutta

17.8.2 Essence of Buddhism – In the First Sutta

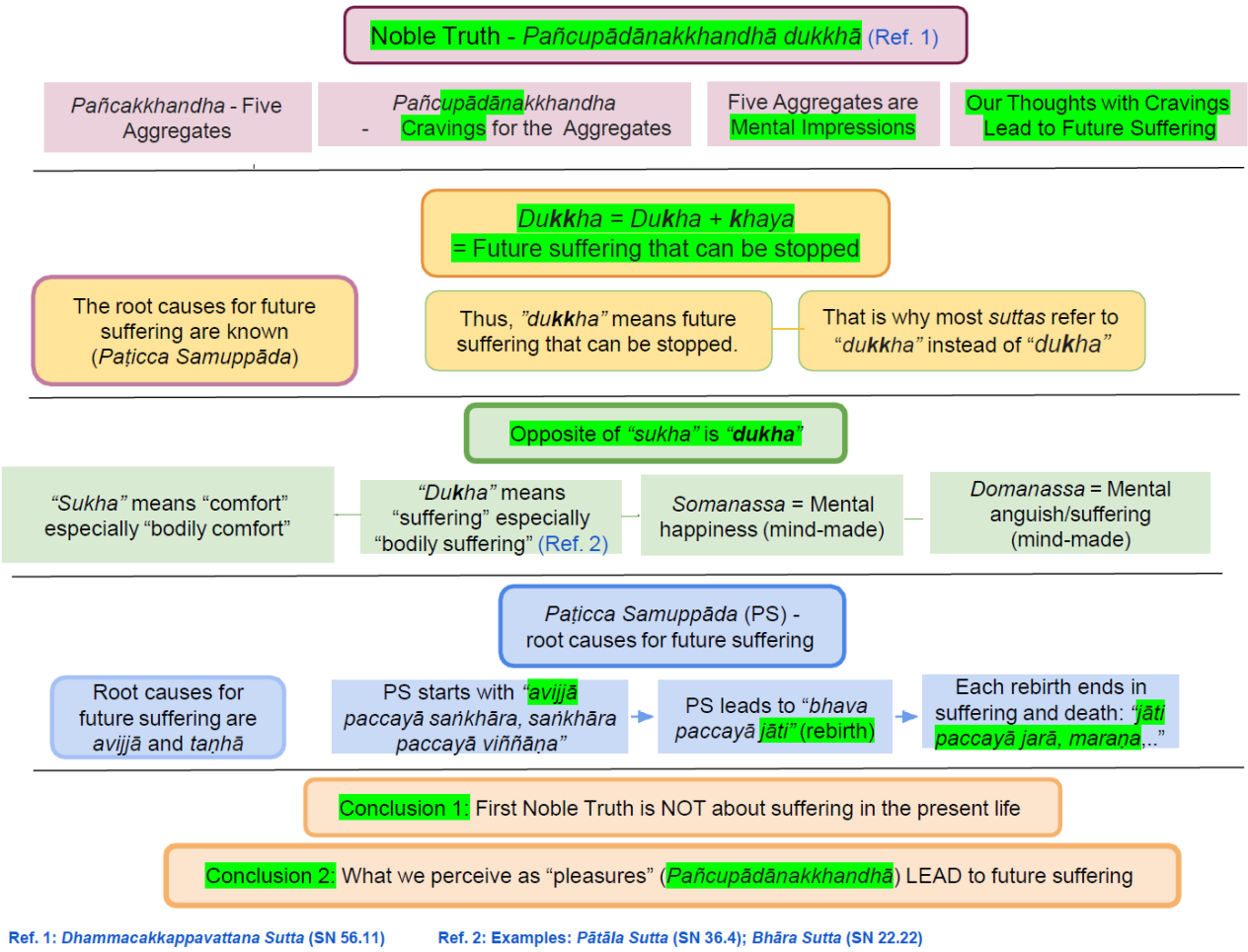
October 23, 2018; revised May 4, 2020; November 14, 2020; March 11, 2021; May 27, 2021; April 12, 2022; major revision July 28, 2022; rewritten with chart March 3, 2023; revised August 26, 2024

The essence of Buddhism (Buddha Dhamma) is in the first *sutta* delivered by the Buddha, *Dhammacakkappavattana Sutta.* We discuss the verse "*saṅkhittena pañcupādānakkhandhā dukkhā"*

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in detail. [***saṅkhittena*** **means through overthrown by defilements,** ***khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.]

Suffering That Can Be Eliminated



Buddhism – In Charts: 4. Dukkha – Future Suffering (with clickable links only in PDF and WebHelp)

Download/Print: "WebLink: PDF Download: 4. Dukkha – Future Suffering"

1. This *sutta* states the Four Noble Truths in summary form. It takes a determined effort to understand them. This post will focus on the verse stating the First Noble Truth.

- In particular, we highlight that this verse is about "suffering" that can be stopped from arising.
- The Pāli word for "suffering" is "*dukha*" (with one k.) The word *dukkha* (with two k's) means "suffering that can be eliminated" (*dukha* + *khaya*.)
- Not many *suttās* use the word "*dukha*" because the ability to escape that suffering is always emphasized with "*dukkha.*" In the "WebLink: suttacentral: *Pātāla Sutta* (SN 36.4)," *dukha* is used to describe the painful feelings present in the *apāyās* (*pātāla* or the "abyss.") More examples in "Does the First Noble Truth Describe only Suffering?"

First Noble Truth in Just a Single Verse!

2. Let us examine how the Buddha summarized the First Noble Truth about suffering in the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)."

"*Idam kho pana, bhikkhave, dukkhaṁ ariya saccam:*

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jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhāṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṁ na labhati tampi dukkhāṁ—saṅkhittena pañcupādānakkhandhā dukkhā."

Translated: *Bhikkhus*, What is the Noble Truth of Suffering?

"**Birth is suffering, getting old is suffering, getting sick is suffering, dying is suffering. Having to associate with things one dislikes is suffering and separation from those one likes. If one does not get what one likes/craves/desires, that is suffering – in brief, the origin of suffering is the craving for the five aggregates of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* (*pañcupādānakkhandha*).** *Panc***upādāna***kkhandha* (***upādāna*** or **craving/desire** for *pañcupādānakkhandha*) represents all we crave in this world."

- The fact that *pañcupādānakkhandha* represents one's world is discussed in "The Five Aggregates (Pañcakkhandha)." But read this post first.
- (Here, I have translated ***upādāna*** as **craving.** However, the word ***upādāna*** **cannot be** represented by just one word. It is a good idea to grasp the meaning. See "Concepts of Upādāna and Upādānakkhandha.")
- There are four sections in that verse. I have highlighted alternating parts to explain each of the four below.

The Key Aspects of Suffering

3. The first part in bold indicates what we consider forms of suffering: Birth, getting old, getting sick, and dying.

- **Every birth ends up in death. That is why rebirth is suffering. All births — without exception — end up in death.**
- We also DO NOT LIKE to get old, get sick, and do not like to die. If we experience any of those, that is suffering.
- We WOULD LIKE it to stay young, not get old, not get sick, and not die ever. If we can have those conditions fulfilled, we will be forever happy.
- Therefore, it is clear that the Buddha focused on the suffering associated with the rebirth process in his first discourse.

Root Cause of Suffering – Not Getting What One Desires

4. Anyone can see that not getting what one desires/craves is suffering.

- **The second part of the verse in #2 (in black) says: Having to associate with things that one does not like is suffering, and having to separate from those one wants is suffering.** That must be evident to all.
- That is stated in one concise statement in the third part of the verse in #2 (in red): "***yampicchaṁ na labhati tampi dukkhaṁ***."

Yampicchaṁ na labhati tampi dukkhaṁ

5. "*Yampicchaṁ na labhati tampi dukkhaṁ*" is a shortened version of the verse (that rhymes). The complete sentence is "*Yam pi* ***icchaṁ*** *na labhati tam pi dukkhaṁ.*"

- "*Yam pi* ***icchaṁ***" means "whatever is **liked or craved** for." "*Na labhati*" means "not getting." "*tam pi dukkhaṁ*" means "that leads to suffering."
- Therefore, that verse says: **"If one does not get what one likes/craves/desires, that leads to suffering."**

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- That is a more general statement and applies to any situation. We can see that in our daily lives. We wish to hang out with people we like, and being with people we do not like is stressful.
- **Furthermore, the more one craves something, the more suffering one will endure.** But this requires a lot of discussion.
- Note that "*iccha*" (and "*icca*") is pronounced "ichcha." See ""Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1" and Part 2 there.

6. Thus, the "*Yampiccam nalabhati tampi dukkhaṁ*" ("*Yam pi **icchaṁ** na labhati tam pi dukkhaṁ*") verse gets us closer to the deeper meaning of the First Noble Truth on suffering.

- **Note that *icca* and *iccha* (ඉච්ඡ and ඉච්ඡා in Sinhala) are used interchangeably in the *Tipiṭaka.*** The word "*icc**h**a*" with the emphasis on the last syllable (with "**h**") indicates "strong *icca*" or "strong attachment."
- The word "*icca*" (liking) is closely related to "*taṇhā*" (getting attached). *Tanhā* happens automatically because of *icca*.
- Not getting what one desires or craves is the opposite of "*icca*" or "*na icca*" or "*anicca.*" That is the same way that "*na āgami*" becomes "*Anāgāmi*" ("*na āgami*" means "not coming back"; but in the context of *Anāgāmi,* it means "not coming back to *kāma loka* or the lowest 11 realms. **Both these are examples of Pāli *sandhi* rules (connecting two words).**

Connection to the *Anicca* Nature

7. Therefore, even though we like/desire (*icca*/*iccha*) some things in this world, those expectations are not met in the long run. In particular, we have to give up everything at least at death.

- **That is why the intrinsic nature of this world is "*anicca.*"** When we don't get what we desire, we suffer. That suffering is UNAVOIDABLE in two situations: (i) at death, we will have to leave all we crave, and (ii) even though we don't like to be reborn in "suffering-filled realms," that is where most rebirths take place. That is why the world is of an "*anicca* nature" and leads to *dukkha*.
- However, we wrongly believe that the world is of a "*nicca* nature," i.e., our desires/expectations can be attained AND maintained. Thus, another (and related) way to explain *anicca* as the opposite of "*nicca*"; see "Three Marks of Existence – English Discourses."

"*Saṅkhittena Pañcupādānakkhandhā Dukkhā*"

8. The last part of the verse in #2, **"*saṅkhittena pañcupādānakkhandhā dukkhā,*"** will take much more explaining. One first needs to understand *pañcakkhandhā* (the five aggregates of *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) even to begin to understand this part.

- Here, *pañcupādānakkhandhā* is entirely mental **and defines one's world.**
- *Pañcupādānakkhandhā* (*pañca **upādāna** khandhā*) includes **all that we crave in the world!** We accumulate bad *kamma* (via *abhisaṅkhāra*) to fulfill our cravings and **do not realize** that it is why we are trapped in this suffering-filled rebirth process!
- Most people have no idea what *pañcakkhandhā* and *pañcupādānakkhandhā* mean.
- These concepts are discussed in detail in "The Five Aggregates (Pañcakkhandha)." We will discuss this in detail again in this series: "Buddhism – In Charts."

9. Each person's world is what one experiences, i.e., the five aggregates of clinging/*pañcupādānakkhandhā* of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa.*

- Some of our experiences (i.e., *pañcupādānakkhandhā*) are mind-pleasing, and we **attach** to them further after the ***upādāna* stage**. Such stronger attachments lead to strong *kamma* generation (via *vacī* and *kāya kamma*), leading to rebirth and more suffering. See "Purāṇa and Nava Kamma – Sequence of

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Kamma Generation." Thus, future suffering cannot be stopped until we understand the details of this process (*Paṭicca samuppāda*). That understanding (the Buddha himself reached upon Buddhahood) leads to the end of the rebirth process and the end of future suffering.

- After explaining the four Noble Truths (we briefly discussed just the First Noble Truth), the Buddha says in the middle of the *sutta*: "*Ñāṇañca pana me dassanaṁ udapādi: 'akuppā me vimutti,* ***ayamantimā jāti****, natthi dāni punabbhavo'" ti.*"

Translated: "The knowledge and vision arose in me: 'unshakable is the liberation of my mind. **This is my last birth.** There is no more renewed existence.'"

Misconceptions on *Dukkha Sacca*, *Pañcakkhandhā*, and *Pañcupādānakkhandhā*

10. **Many think that *Dukkha Sacca*** (the First Noble Truth, pronounced "dukkha sachcha") **says everything is suffering.** That is not true; there are a lot of "pleasures" to enjoy in this world.

- The first three parts of the verse in #2 that summarizes the First Noble Truth explain that there is "hidden suffering" in the world that an average person would not see. Even though people celebrate birthdays, we get closer to death with each birthday passing. Even though we desire to be with those we love forever, separation from them is inevitable, at least at death.
- **The last part of the verse is the critical part of the First Noble Truth.** It is not a type of suffering **but the root cause of (future) suffering**. We become subjected to suffering because we attach to certain *rūpa* in this world and also to *vedanā, saññā, saṅkhāra*, and *viññāṇa* that arise from interactions with such *rūpa*. That is ***pañcupādānakkhandhā* (*pañca upādāna khandhā*), loosely meaning "attachment to the *pañcupādānakkhandhā*.**"
- Also, see "Does the First Noble Truth Describe only Suffering?" and "First Noble Truth is Suffering? Myths about Suffering."

We Don't See the "Hidden Suffering" in Sensory Pleasures

11. That is until a Buddha explains it! The Buddha gave the following analogy to describe the "hidden suffering" humans don't see.

- When a fish bites bait, it does not see the suffering hidden in that action. Looking from the ground, we can see the whole picture and know what will happen to the fish if it bites the bait. But the fish cannot see that whole picture and thus does not see the hidden suffering (the hook hidden in the bait.) It can only see the bait (a delicious bit of food.)
- In the same way, if we do not know about the wider world of 31 realms (with the suffering-laden four lowest realms) and that we have gone through unimaginable suffering in those realms in the past, we only focus on what is easily accessible to our six senses.
- That analogy is in the "WebLink: suttacentral: *Baḷisa Sutta* (SN 17.2)."
- Further details in "Is Suffering the Same as the First Noble Truth on Suffering?" and "Does the First Noble Truth Describe only Suffering?"
- The mindless translation of "*dukkha*" as "suffering." everywhere (without understanding that the primary reference is to the "suffering in the rebirth process") has led to confusion, such as whether an *Arahant* is free of "all suffering" even while living. Another confusion is what is meant by "*Nibbāna*." It simply means "the end of the rebirth process." All suffering ends with the death of *Arahant*.

A *Sutta* Is a Highly Condensed Summary

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12. Some people think the Buddha recited each *sutta* as it appears in the *Tipiṭaka*. That could be why *suttā* are translated word-by-word by most translators today. But that is far from the truth.

- As we saw above, *Dhammacakkappavattana sutta* is highly condensed (as many *suttā* are). Even a single verse takes a lot of explaining. Further analysis of the *sutta* in this subsection: "Dhammacakkappavattana Sutta."
- The Buddha delivered *Dhammacakkappavattana Sutta* to the five ascetics over several days. See "The Life of the Buddha" by Bhikkhu Nānamoli." A direct account from the *Tipiṭaka* at "WebLink: The Long Chapter (*Mahākhandhaka*) (Vinaya Kd 1);" see "Section 6. The account of the group of five."
- Only *Ven*. Kondañña attained the *Sotāpanna* stage on the first night. **Then the Buddha explained the material over several days.** The other four ascetics reached the *Sotāpanna* stage over several days.
- The above book contains many passages from the *Vinaya Piṭaka* of the *Tipiṭaka*, which provide many details unavailable in the *suttā*. It also provides the timeline of critical *suttā* and significant events.

13. Therefore, the Buddha did not recite each *sutta* as it appears in the *Tipiṭaka*. If so, it would have been delivered within 15 minutes! Instead, the discussion of the *sutta* continued for several days until all five ascetics attained the *Sotāpanna* stage. **Attaining *magga phala* is not a magical process.** In particular, the *Sotāpanna* stage requires only understanding the worldview of the Buddha.

- It will take many people a lifetime to fully understand the *Dhammacakkappavattana sutta.*
- We must remember that many generations transmitted all the *suttā* in the *Tipiṭaka* orally. *Tipiṭaka* was written down about 500 years after the *Parinibbāna* of the Buddha. See "Preservation of the Dhamma."
- It appears that the Buddha summarized the material in each *sutta* concisely to a limited number of verses suitable for oral transmission (easy to remember); see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Summarized verses must be explained in detail by those who have understood them. As we have seen, even single words like "*anicca*" and "*du**kkha***" need detailed explanations (not merely "impermanence" and "suffering.") Those words DO NOT have corresponding single words in other languages. We must use those Pāli words with an understanding of their meanings.

17.8.3 Majjhimā Paṭipadā – Way to Relinquish Attachments to this World

January 22, 2016; Revised January 23, 2016; July 19, 2020; May 16, 2023

Please read the first post on the *Dhammacakkappavattana Sutta* (also called *Dhamma Cakka Pavattana Sutta*) before reading this second post: "Dhammacakkappavatta Sutta – Introduction."

1. In almost all English translations, *majjhimā paṭipadā* is termed the "middle way of the Buddha". This gives the impression that all one needs to do is avoid extreme sense pleasures and extreme hardships for the body. In general, that is true, but the Buddha meant something more profound. One should live such a simple and comfortable life but should start seeing the dangers of craving sensory pleasures.

- Many Pāli words have two meanings: conventional (mundane) and transcendental (*lokuttara*). We saw that the Noble Eightfold Path could be interpreted either way: "Buddha Dhamma – In a Chart" or "Mahā Cattārīsaka Sutta (Discourse on the Great Forty)." As I explained in "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa," I believe this was a strategy by the Buddha to facilitate at least the conventional transmission of the *Tipiṭaka* during times when *Ariyā* (Noble Persons) were few in number to explain the *lokuttara* meanings of key Pāli words.
- Thus *majjhimā paṭipadā* is the "middle path" in the conventional sense, and it is an excellent first step. But the *lokuttara* meaning is more profound, and this *sutta* lays out the basic structure of explaining the more profound meaning. Throughout the 45 years of his ministry, Buddha explained the details in various ways.

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- One *lokuttara* (or deeper/transcendental) meaning of *majjhimā paṭipadā* is to "avoid being intoxicated by sense pleasures." See, "Need to Experience Suffering in Order to Understand it?." Here we will examine It in detail to show that it is a gradual process. High levels of intoxication are removed via removing *micchā diṭṭhi* when attaining the *Sotāpanna* stage. After that, lower and lower intoxication levels are removed as one gain more wisdom in steps.
- We will follow the text of the *sutta* in this pdf: Dhammacakkappavattana Sutta-3

2. First, I want to emphasize what is meant by "relinquish" in the title. It means "voluntarily giving up" and NOT giving up attachments to this world by sheer will or force. This is something most people do not comprehend either. The mind will not give up things that it considers pleasurable unless there is a good reason.

- Those reasons are what Buddha Dhamma is all about. One becomes a *Sotāpanna* by truly comprehending why it is not only unfruitful, but also DANGEROUS to attach to things that one perceives to be pleasurable. But even a *Sotāpanna* only has "seen" the truth of the "*anicca* nature" of this world of 31 realms.
- The actual "giving up" comes next, when one slowly starts "giving up" voluntarily and progress through the next two stages of *Sakadāgāmī* and *Anāgāmī*, and eventually gives up all attachments at the *Arahant* stage.
- Thus one does not need to worry about giving up ANYTHING until reaching the *Sotāpanna* stage. Giving up happens automatically when one realizes the true nature of this world.

3. In the first verse of section 2 of the above pdf says, "*Bhikkhus*, what is the *majjhimā paṭipadā* declared by the *Tathāgata* (Buddha) that leads to the vision, wisdom, calming down, special knowledge (*abhiññā*), comprehend "*saŋ*" (*sambodhi*), and to *Nibbāna*?"

- "It is the Noble Eightfold Path with *sammā diṭṭhi, sammā saṅkappa, sammā vācā, sammā kammanta, sammā ājīva, sammā vāyāma, sammā sati, sammā samādhi*."
- In the third verse, he affirms that it is indeed the Path or the *majjhimā paṭipadā*.

4. In section 3, the Four Noble Truths are **briefly stated** (***uddesa*; see, "Sutta -Introduction"**), and each can be described in detail filling thousands of books, depending on the level of detail.

- First, suffering is: "*Jāti'pi dukkhā, jarā'pi dukkhā,…..*". This verse we have already analyzed in "Does the First Noble Truth Describe only Suffering?," among others.
- The next verse succinctly states the causes of suffering (*dukkha samudhaya*): "The root cause is *taṇhā*. The tendency to attach to various things (*yayaṁ taṇhā*) makes *bhava* (*ponobbhavikā*) through valuing such things (*nandirāga*) and giving priority to them (*abhinandini*). These things are: craving for sense pleasures (*kāma taṇhā*), *bhava taṇhā*, and *vibhava taṇhā*." The three types of *taṇhā* are discussed in: "Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā."
- The third verse is the truth about how to eliminate those causes: "By removing *taṇhā* without a trace (*yeva taṇhāya asesa-virāga-nirodho*), by giving without expecting anything back (*cāgo*), by cutting off all bonds (*paṭinissaggo*), by becoming un-entangled (*mutti*), by removing all attachments (*anālayo*)".
- And the fourth is the way to do that, i.e., via the Noble Eightfold Path that was stated in #3 above.
- Other posts further describe the above four Noble Truths in more detail. You can use the "Search" box on the top right or scan the "Pure Dhamma – Sitemap" to locate relevant posts. There are so many ways to present the material.

5. Sections 4 through 7 describe how the Buddha attained Buddhahood via comprehending *tiparivaṭṭa* (three walls of bondage) that keep one trapped in the rebirth process. *Paṭicca Samuppāda* describes the process of generating new rebirths. That has never been known to the world (except during the times of previous Buddhas): "..***pubbe ananussutesu dhammesu...*".**

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- We discussed the term *tiparivaṭṭa* or the "three rounds of bondage" briefly in the previous post. We will discuss it in more detail in the next post.
- I would like to first discuss the term, "..***pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi...".***

6. When the Buddha attained Buddhahood by comprehending this Dhamma that had never been known to the world, five types of special knowledge arose in him. Those are *cakkhu*, *ñāṇa*, *paññā*, *vijjā*, and *āloka.*

- Here "*cakkhu*" is the "Dhamma eye", the ability to "see" the true nature of this world. We can loosely translate *ñāṇa* and *paññā* as "knowledge" and "wisdom".
- The next one is "*vijjā*" (the Sanskrit word is "*vidyā*"). This is the "ultimate science" about the world, what I call the "Grand Unified Theory of Dhamma." A Buddha is the most outstanding scientist that comes to the world very infrequently.
- Simultaneously with the comprehension of *vijjā*, **one is totally removed from "this material world" or "*āloka*" ("ā" + "*loka*")**. The word "*āloka*" has other meanings, including "light."

7. Those five factors arise simultaneously in a Buddha upon attaining the Buddhahood, but all others attain them in stages. For a normal human being:

- "*Cakkhuṁ udapādi*" or "arising of the Dhamma eye" occurs upon attaining the *Sotāpanna* stage, i.e., *sammā diṭṭhi.*
- "*Nanaṁ udapādi*" takes place upon attaining the *Sakadāgāmī* stage.
- "*Paññā udapādi*" takes place upon attaining the *Anāgāmī* stage.
- "*Vijjā udapādi*" takes place upon attaining the *Arahant* stage, where "*āloko udapādi*" takes place simultaneously.

8. In section 9, it is stated, "..*āyasmato Koṇḍaññassa virajaṁ vītamalaṁ* ***dhammacakkhuṁ udapādi—yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman'ti".***

- Upon hearing this first *desanā*, the ascetic Koṇḍanna became a *Sotāpanna*, and "*dhamma cakkhuṁ udapādi*" or "Dhamma eye arose in him".
- The next part of the verse, "***yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman'ti***" states what that Dhamma eye grasped: "any Dhamma that gives rise to this world (*samudaya dhamma*), is a Dhamma that can be stopped from arising again (i.e., it is a *nirodha dhamma*)".
- Thus at the *Sotāpanna* stage, one can "see" how this "*nirodha*" is done. Actually doing it leads to the following stages of *Nibbāna* and eventually to *Arahanthood.*
- One gets to the *Sotāpanna* stage (overcoming the first round of the *tiparivaṭṭa*) by comprehending the broader worldview and seeing the fruitlessness of "high levels of intoxication" just through that understanding.

9. When a *Sotāpanna* acquires the second knowledge ("*Ñāṇaṁ udapādi*"), that is when he/she really "**STARTS to see the *anicca* nature a bit more by cutting through apparent pleasures of the world with the Dhamma eye".** This process continues through the next phase, "*Paññā udapādi*" when one is able to really see the adverse effects and the dangers of any sense pleasures and attains the *Anāgāmī* stage.

- Thus, as you can see, the actual "giving up" happens gradually and naturally. One does not need to, and one should not try to, give up sense pleasures by sheer willpower (except, of course, those acts that are called "*pāpa kamma*" i.e., that lead to the suffering of other beings).
- For example, one does not need to feel guilty about eating a nice meal, having a lovely house to live in, etc. Those are the results of previous good *kamma vipāka*. But what one needs to do is to reduce the CRAVING for such things by comprehending the *anicca* nature of this world, i.e., by learning Dhamma and by contemplating. One would realize that cravings/desires for worldly things are fruitless.

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10. I can give a simple example from my experience. A few years ago, my wife and I noticed we had not watched television for many weeks. We decided it was pointless to keep paying for the cable service and canceled the service (We still read the news on the internet). Thus we had not deliberately stopped watching television. We had gradually stopped watching even without us noticing it for several weeks. Of course, there have been more changes like that since then. I just wanted to mention this to emphasize that Buddha's Dhamma is not just a theory. It can be experienced: "..*sandiṭṭhiko, akāliko, ehipassiko*...".

- Many of you may wonder why it is a good thing to stop watching TV ("that is something I enjoy after a hard day at work"). But that is a perception we all get used to. I remember being very agitated at night watching TV coverage of the 2008 US presidential election season. It is more enjoyable to listen to or read Dhamma.
- **Please note that I am not saying that one needs to stop watching TV to attain *magga phala* or that one who has attained the *Sotāpanna* stage would necessarily not watch TV.** There was a *Sotāpanna* (named Sarakāni) during the time of the Buddha who could not give up his drinking habit. It is only at the ***Anāgāmī stage that one gives* up *kāma rāga* (sense pleasures) as mentioned above.** But each person could reduce or even give up some sensory pleasures upon attaining the *Sotāpanna* stage, depending on one's personality (*gati*).

11. I also would like to point out that one should not restrict one's time only to learning Dhamma. One should also engage in meritorious deeds and make homage to the Buddha, Dhamma, and Saṅgha as well. Those activities help get the mind to a state suitable for receiving and comprehending Dhamma.

- This is a subtle aspect that was discussed in the "Anantara and Samanantara Paccaya," and a few other posts. Just like a seed needs suitable conditions (soil, water, sunlight, etc) to germinate and grow, one needs to make necessary conditions for the mind to be receptive to profound and subtle concepts by doing meritorious deeds that make one's mind joyful and calm. Engaging in giving (*dāna*) and living a moral life (*sīla*) help enormously with *Bhāvanā* (contemplation and comprehension).

17.8.4 Tiparivaṭṭa and Twelve Types of Ñāṇa (Knowledge)

January 29, 2016; revised January 7, 2019; February 22, 2020

Introduction

1. We discussed the ***tiparivaṭṭa*** (**three rounds of bondage**) briefly in the post "Dhammacakkappavattana Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa." Here we will discuss it in a bit more depth.

- We remind ourselves that the Buddha delivered this *sutta* to the five ascetics right after attaining the *Buddhahood*. The five ascetics first refused to believe that the ascetic Siddhartha had attained the *Buddhahood*. This and other details of Buddha's life described in the *Vinaya Piṭaka*, "WebLink: suttacentral: Going forth (*Pabbajjā*)." This particular account is in the sub-section, "ON THE GROUP OF FIVE."
- According to that account, the five ascetics first refused to believe that ascetic Gotama had attained the *Buddhahood*. They did not believe Buddha's words!
- Some people ask me whether there is a way to know some other person has attained the *Sotāpanna* stage. Those five ascetics, who were with the ascetic Siddhartha for five years, could not even believe Buddha's own words. How can any of us figure out whether another person has attained *magga phala*? Unless that person declares it, there is no way to know. Even then, there is no way to verify it. Now let us get back to the *sutta*.

Four Noble Truths Comprehended in Three Rounds (*Tiparivaṭṭa*)

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2. At each round of the three rounds (*tiparivaṭṭa*,) three pieces of knowledge about the Four Noble Truths arose in the Buddha. Those 12 pieces of knowledge stated in section 4 through 7 of the *sutta*.

- We will follow the text of the *sutta* (you may want to print it out so that you can refer to each section): Dhammacakkappavattana Sutta Text.
- Of course the Buddha attained all 12 types of knowledges together upon attaining the Buddhahood, but we (normal humans) achieve them in four stages of *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*, and *Arahant*.

The Three Rounds or Barriers

3. There are three rounds or barriers (*ti* + *parivaṭṭa*) to overcome: (1) The *apāyā* or the four lowest realms, (2) *kāma loka* (human realm and the six *deva* realms), (3) *rūpa loka* (16 *rūpi brahma* realms) and *arūpa loka* (4 *arūpi brahma* realms).

- At each round, one comprehends the Four Noble Truths to a certain extent.
- For example, when one becomes a *Sotāpanna* and overcomes the first round (barrier), he/she understands **all Four Noble truths** to some extent. When one becomes an *Anāgāmi* by overcoming the second round, he/she has understood **all Four Noble truths** to a higher level, and it is complete at the *Arahant* stage.
- The Four Noble Truths are discussed at, "Four Noble Truths – Suffering and Its Elimination."

First Noble Truth in Three Rounds

4. First is the knowledge about the suffering in the wider world of 31 realms, as stated in verse 4(i) (***Idan dukkhan ariyasaccan'ti me***). This Dhamma had never been known to the world. That is what a average human comprehends when he/she attains the *Sotāpanna* stage, and overcomes the first round of bondage in the three rounds (*tiparivaṭṭa*), i.e., becomes free of rebirths in the *apāyā*.

- Then that knowledge becomes even more evident when one starts to lose attachments to this world; verse 4(ii). That is the second round of *tiparivaṭṭa* overcome at the *Anāgāmī* stage. The keyword is "***pariññeyyan'ti***," which means "seeing with less attachment to sense cravings" or "*pirisindha*" ("*pirī*" or liking + "*sindha*" or removed in Sinhala). Thus an *Anāgāmī* will never be reborn in the *kāma loka* (i.e., overcome the second round of *tiparivaṭṭa*). [***pariññeyya*** : [nt.] what should be known accurately]
- The last round is when "seeing" is done with all cravings removed, as stated by "***pariññātan'ti***." This happens to a human when attaining the *Arahant* stage. But here it is stated, "***pariññātan'ti me***," as stated by the Buddha, where "***me***" means "I" in verse 4(ii). That will become more clear in section 8. [***pariññāta*** : [pp. of parijānāti] known for certain; comprehended; known accurately.]
- These three types of knowledge are about the First Noble Truth, *dukkha sacca*.

Second Noble Truth in Three Rounds

5. Section 5 describes three pieces of knowledge for Second Noble Truth, the causes for suffering (*dukkha samudaya*). The Four Noble Truths are succinctly stated in Section 3.

- At the second round of the *tiparivaṭṭa* the **root cause** for suffering identified as "*taṇhā*"; verse 5(i): ***Idan dukkhasamudayan ariyasaccan'ti me***. This is the knowledge a *Sotāpanna* acquires simultaneously with round 1 for *dukkha sacca*. See, "Taṇhā – How We Attach Via Greed, Hate, and Ignorance" for a discussion on *taṇhā*.
- In the second round, one realizes that cause for suffering is attachments to all sensory pleasures (*kāma rāga*): "***pahātabban'ti***," where "*pahā*" means "to remove". For an average human, this knowledge comes in two stages of *Sakadāgāmī* and *Anāgāmī*; verse 5(ii). [***pahātabba*** : which must be discarded, to be eliminated.]

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- In the third round, at the *Arahant* stage, one realizes without any doubt that any *taṇhā* is a cause for suffering: "***pahīnan'ti***"; verse 5(iii). [***pahīna*** : [pp. of pajahati] eliminated; abandoned; destroyed.]
- These three types of knowledge are about the Second Noble Truth, *dukkha samudaya sacca*.

Third Noble Truth in Three Rounds

6. Section 6 describes the three pieces of knowledge for Third Noble Truth, stopping causes for suffering (*dukkha nirodhaya*).

- At the first round of the *tiparivaṭṭa* one realizes that taṇhā must be removed to end the suffering; ***Idaṁ dukkhanirodhan ariyasaccan'ti me***. As stated in section 3: "..*Yo tassā yeva taṇhāya asesa-virāga-nirodho, chāgo, paṭinissaggo, mutti, anālayo*..."This was discussed in the previous post, "Majjima Patipada – Way to Relinquish Attachments to this World." That realization sets in at preliminary level in the first round (i.e., Sotāpanna stage.) verse 6(i).
- In the second round, the need to lose all attachments to sensory pleasures (*kāma rāga*) is realized: "***sacchikātabban'ti***." For a normal human, this knowledge comes in two stages of *Sakadāgāmī* and *Anāgāmī,* when one actually starts seeing the perils of *kāma rāga*; verse 6(ii). [***sacchikātabba*** : [pt. p. of sacchikaroti] realising.]
- In the third round, one realizes without any doubt that any type of *taṇhā* (including *bhava taṇhā* and *vibhava taṇhā*) must be removed: "***sacchikatan'ti***"; verse 6(iii). [***sacchikata*** : [pp. of sacchikaroti] realised; experienced for oneself.]

Fourth Noble Truth in Three Rounds

7. The way to accomplish this *nirodhaya* comes in three rounds, as stated in section 7.

- The Noble Eightfold Path as the way to liberation is first grasped in the first round. For a normal human, this knowledge is gained when attaining the *Sotāpanna* stage: ***Idaṁ dukkha nirodhagāmini paṭipadā ariyasaccan'ti me***. One "sees" the Path through the "Dhamma eye": verse 7(i). An enormous amount of defilements disappear just with this "clear vision". [***dukkha nirodhagāmini paṭipadā = magga***] [***nirodha*** : [m.] extinction; cessation; the final truth.] [***paṭipadā***, (f.) [fr. paṭi+*pad*] means of reaching a goal or destination, path, way, means, method, mode of progress.]
- Then in the second round, it is realized that one must cultivate the Noble Eightfold Path (*bhāvanā*) to remove the root causes (verse 7(ii)): ***bhāvetabban'ti*** [***bhāvetabba*** : [pt. p. of bhāveti] should be cultivated.]
- In the third round, it is realized that one has completed that task, and there is nothing else to be done (verse 7(iii)): ***bhāvitan'ti*** [***bhāvita*** : [pp. of bhāveti] increased; cultivated; developed.]
- However, as I mentioned above, all 12 types of knowledge arose in the Buddha simultaneously, upon attaining the Buddhahood.

Declaring the Attainment of the Buddhahood

8. In section 8, the Buddha says: "I had NOT previously declared the Buddhahood since I had not attained all 12 types of knowledge..." Here, "***na*** *suvisuddhaṁ ahosi*" means "had **not** accomplished it completely".

- In the next phrase, the Buddha declares that he has now done that (*suvisuddhaṁ ahosi*), and that he is declaring to the ".. world of humans, *Devā, Brahmā*,.." that he has attained the Buddhahood.
- In the next verse (Section 9,) he declares: "the vision arose in me (***dassanaṁ udapādi***) , unmovable calm mindset arose in me (***akuppā me vimutti***), this is my last birth (***ayaṁantimā jāti***), and there will be no more *bhava* for me (***natthi' dāni punabbhavo***)."
- Lastly: "*Idamavoca Bhagavā*": "Thus declared the Buddha."

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The Last Long Section

9. Section 10 stats that one of the five ascetics, Koṇḍañña, attained the *Sotāpanna* stage at the conclusion of the *desanā*. This section was discussed in the previous post, "Majjima Patipada – Way to Relinquish Attachments to this World."

- Then those *Devā* and *Brahmā* who attended the *desanā* identified in a repetitive manner; see, "Dhammacakkappavattana Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."
- Note that this *sutta* mentions many of the 31 realms. Large numbers of *Devā* and *Brahmā* from most of those realms were present to hear the first discourse. I have marked in blue those different realms.

Path to Be Followed Sequentially

10. The important thing to understand is that one needs to go through these stages sequentially (only a Buddha goes through them at once). Some people try to get rid of "the perception of a self" even before the *Sotāpanna* stage. A "self" is going to be there until any kind of "*gatī*" are still there. With the "*apāya gatī*" removed at the *Sotāpanna* stage, one overcomes the first stage. "*Kāma gatī*" reduce at the *Sakadāgāmī* stage, and eliminated at the *Anāgāmī* stage, thus overcoming the second round of bondage.

- The two *saṁyojanā* of *māna* and *uddhacca* go away only at the *Arahant* stage together with the other three *saṁyojanā* of *rūpa rāga, arūpa rāga*, and *avijjā*. *Māna* is the perception, "I need to be treated well because I am superior in some way." The tendency to get at least irritated when not respected is *uddhacca*.
- However, the levels of *māna, uddhacca, avijjā* that an *Anāgāmī* has, are at much reduced level. They are gradually decrease through various stages of *Nibbāna* and disappear at the *Arahant* stage.
- Thus the critical step is to understand the nature of the wider world of 31 realms and get through the first round of bondage. That releases one from rebirths in the *apāyā* where the dangers are the highest. The only way to do that is to learn and contemplate the true and pure Dhamma. Relinquishing sense pleasures comes naturally after that. trying to give up sense pleasures forcefully before the *Sotāpanna* stage will only lead to frustration.

11. A normal human, no matter how intelligent, cannot grasp the dangers of existence in the wider world of 31 realms because of various forms of wrong views or *micchā diṭṭhi*. A Buddha discovers the existence of those realms and the unbearable suffering encountered (especially in the *apāyā*).

- Until one gets rid of the those wrong views and attain the *Sotāpanna* stage, it is impossible to "clearly see" the dangers of sense cravings.

Suttā Should Not Be Translated Word-by-Word

12. That is why a *sutta* cannot be translated word by word. A *sutta*, states the key ideas or steps. The key ideas need detailed explanations. This *sutta*, even though delivered overnight, is summarized in a few pages.

- The Buddha must have described what we discussed here plus much more during the several hours of delivery of the *sutta*. In the next post, we will try to discuss some details making the connection to concepts that we have already discussed in other sections.
- As we have seen, the same holds for other *suttā* and for *Paṭicca Samuppāda*. Just listing the eleven steps in *Paṭicca Samuppāda* will have no benefit. The steps in *Paṭicca Samuppāda* vary according to each individual *Paṭicca Samuppāda* cycle of relevance (*Akusala-Mūla, kusala-mūla*, etc.) Yet, the steps are same.

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17.8.5 Relinquishing Defilement via Three Rounds and Four Stages

February 4, 2016; revised September 12, 2019

Tiparivattaya – Three Rounds of Bondage to This World

1. Here we will link the concepts like *tiparivattaya* in the *sutta* to other basic ideas that we have discussed in other sections throughout the site.

- I want to emphasize that "relinquish" means "giving up voluntarily, through acquired wisdom."
- When one acquires wisdom, one realizes that defilement arise due to cravings for sense pleasures.
- The real danger is when cravings for sense pleasures lead to bad *kamma* (such as killing) that makes one eligible for the *apāyā*.

2. The Buddha gained all 12 types of knowledge at once in attaining the Buddhahood. However, an average human being will go through the *tiparivattaya* (or the three rounds of bondage) via four stages of *Nibbāna*. We can compare this to building a new complex structure.

- A ***Sotāpanna*** overcomes the **first round** by gaining the basic knowledge on the Four Noble Truths. Those are: what suffering is, the causes for suffering, stopping the causes from taking place, and the way to stop causes. It is seeing the plan to construct a building. All the details are in that blueprint.
- Let us continue with the analogy of constructing a building. The ***Sakadāgāmī*** stage is starting to build the building. With the basic structure finished, one is at the *Anāgāmī* stage. That overcomes the **second round**.
- When the building is all finished with the finer details, that is like attaining the ***Arahant*** stage. One has overcome the **third round**. There is nothing more to be done.

Sotāpanna Anugāmi

3. Even though the above analogy gives the basic idea, we need to examine it in more detail. It is the *Sotāpanna Anugāmi* (one who is striving to become a *Sotāpanna*) who does the bulk of the work. He/she needs to learn the necessary background on "how to design and build the building."

- He/she cannot do that without learning the critical fundamentals from a Noble Person who has gone through at least one of the three rounds (or one of the four stages).
- Thus to become a *Sotāpanna Anugāmi,* one must learn the true nature of the world from an *Ariya* (at least a *Sotāpanna*). There are several posts on this issue. One can find by doing a keyword search or by looking through the posts under "Sotāpanna stage of Nibbāna."

4. To become a *Sotāpanna Anugāmi,* one first needs to get rid of the ten types of *micchā diṭṭhi*; see, "Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage."

- First, the mind needs to grasp that it has to be devoid of the extreme levels of greed (*lobha*), hate (*dosa*). That leads to a gradual reduction of total ignorance (*moha*) via learning the right message of the Buddha, i.e., one needs to see the dangers in acting with *lobha, dosa, moha*.
- One cannot grasp the dangers of the rebirth process if one does not believe that the four lowest realms with unimaginable suffering exist. Those who are striving to become *Sotāpanna* need to carefully read about what constitutes *micchā diṭṭhi*, for example, "Key to Sotāpanna Stage – Diṭṭhi and Vicikicca."

5. A subtle (but stronger) level of *micchā diṭṭhi* remains until one starts comprehending *Tilakkhaṇa* (*anicca, dukkha, anatta*). That means one needs to begin understanding that it is not possible to achieve AND maintain ANYTHING to one's satisfaction.

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- Just by having learned the true nature of this world (*anicca, dukkha, anatta*), a *Sotāpanna Anugāmi* gradually removes a bulk of defilement and attains the *Sotāpanna* stage. Now he/she can see the Path to the *Arahanthood.*
- It is important to note that he/she did not have to remove any attachments BY FORCE. All he/she did was to comprehend Dhamma to the level to see not only the unfruitfulness but the dangers of the rebirth process. See, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?."

Sotāpanna stage – First Round of Bondage Overcome

6. When one attains the *Sotāpanna* stage, one significantly reduces *lobha* (extreme greed), *dosa* (intense hate), and *moha* (sheer ignorance). They cut to the levels of *rāga* (attachment to worldly pleasures), *paṭigha* (tendency to become irritated when one does not get one wants), and *avijjā* (not fully knowing the true nature of the world). These terms discussed in "Lobha, Dosa, Moha versus Raga, Patigha, Avijjā."

- By going through this first round of the *tiparivattaya*, a *Sotāpanna* removes the bulk of defilement. See, "Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire." That illustrates **how one is capable of doing immoral acts that makes one to be eligible for the *apāyā***, just because one has *micchā diṭṭhi.*
- It is essential to realize that there are many people with *micchā diṭṭhi* who go through their lives without doing any such horrible acts. **However, the possibility to do such an act remains with one through future lives until one attains the *Sotāpanna* stage. That is what is meant by *anusaya*, the hidden defilement. They can be removed only via learning and comprehending Dhamma.**

7. What is the reason that a *Sotāpanna* WILL NOT do any highly immoral act that makes him/her eligible to be born in the *apāyā*? It is not something he/she does consciously. Such decisions come automatically. That is the result of comprehending *anicca* (unfruitful) nature of this world.

It sinks into one's mind that no matter what one can gain by doing such an act, it is going to far more dire consequences in the future. Not only that, but "what is the point of harming another being for anything in this world that one will have to eventually give up anyway?".

- It sinks to one's mind that no matter what one can gain by doing such immoral actions, it will lead to far more dire consequences in the future. Not only that but "what is the point of harming another being for anything in this world?." One will have to give up that eventually, when one dies!
- For example, one may kill someone and get a million dollars without getting caught, and may live a luxurious life. But he/she will pay for it by being born in the *apāyā* for millions of years to come.
- When one comprehends the *anicca* nature, one realizes deep down the foolishness (and the dangers) of such acts. *Anusaya* (craving) for such action will be removed when one attains the *Sotāpanna* stage. One would have shed such "*gatī*" or character without a trace left. Again, there are many posts on these concepts.

The Second Round of the *tiparivattaya*

8. The second round of the *tiparivattaya* is tackled in by a *Sotāpanna* in two steps. First, to become a *Sakadāgāmī* and then to become an *Anāgāmī.* An *Anāgāmī* has gone through the second round.

- Remember that a *Sotāpanna* has reduced *lobha, dosa, moha* to the levels of *rāga, paṭigha,* and *avijjā;* see #4 above. *Rāga* means the attachments for things in this world, which are three basic types: (i) *Kāma rāga* means attachment to sense pleasures, i.e., those available in *kāma loka*. (ii) *Rūpa rāga* means attachment to *jhānic* pleasures in *rūpa loka*, and (iii) *Arūpa rāga* means attachment to *jhānic* pleasures in *arūpa loka*.

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- *Kāma rāga* is actually of two "strengths": "*klesha kāma*" [*klesha* is in Sinhala (*kilesā* is in Pāli)] means attachment to sense pleasures, and "*vatthu kāma*" ("*vatthu*" means "property") is stronger because one also wants to own such sense objects.
- When a *Sotāpanna* sees the perils of sense pleasures and the tendency to angry (*paṭigha*), both *kāma rāga* and *paṭigha* are first reduced to the levels of a *Sakadāgāmī*. Here, one actually loses the "*vatthu kāma*" completely. Thus, a *Sakadāgāmī* is said to be "healthy forever" because he will never be born with a body that is subject to diseases. That means he will never be born at or below the human realm.
- As one sees the perils of *kāma assāda* (sensory pleasures) starting at the *Sotāpanna* stage, one begins to see the world more clearly; see, "Assāda, Ādīnava, Nissarana – Introduction."

9. A *Sakadāgāmī* makes more progress via contemplating the drawbacks or perils (*ādīnava*) of sense pleasures and overcomes the second round of bondage to become an *Anāgāmī*. Thus at this stage one eliminates the "*klesha kāma*" [*klesha* is in Sinhala (*kilesā* is in Pāli)] component of the *kāma rāga*, AND remainder of *paṭigha*.

- Thus an *Anāgāmī* has given up all attachments to the *kāma loka* (those including the human and *deva* realms), and hence will not be born anywhere in *kāma loka*.

The Third Round

10. Now we can see that an *Anāgāmī* has only the *rūpa rāga* and *arūpa rāga* remaining with him/her (which are low levels of greed). Furthermore, there is no trace of hate (*dosa*) or friction (*paṭigha*) left. Thus only rebirths in the *brahma realms* are possible for an *Anāgāmī*. Of course, there is still some of *avijjā* left-over too.

- When an *Anāgāmī* overcomes those remaining defilement from his/her mind, the mind becomes purified. Then one attains the *Arahant* stage of *Nibbāna* by overcoming the third round of the *tiparivattaya*.

11. We are bound to the perpetual cycle of rebirths via ten fetters called "*sanyojana* = "san+yojana"; see, "What is "Saṇ"? Meaning of Sansāra (or Saṁsāra)"; *yojana* means bond. *Sanyojana* is sometimes called *saṁyojana*.

- Those ten *sanyojana* (or *saṁyojana*) are also gradually removed as one goes through the three rounds or *tiparivattaya* in four stages.
- At the *Sotāpanna* stage, one removes the two *sanyojana* of *sakkāya diṭṭhi* and *silabbata paramasa* by removing *micchā diṭṭhi*. One also removes the *vicikicchā sanyojana* that is associated with *moha,* and thus reduces *moha* to *avijjā*.

12. At the *Sakadāgāmī* stage, one reduces the two *sanyojana* of *kāma rāga* and *paṭigha*. Those two entirely removed by attaining the *Anāgāmī* stage.

- In terms of *sanyojana*, an *Anāgāmī* has five left to remove: *rūpa rāga, arūpa rāga, māna, uddhacca,* and *avijjā*. With the removal of those, one attains the *Arahanthood*.

Summary

13. Thus we can see that there are many types of analyses one can do. They all mean the same thing at the end. One needs to first comprehend the three characteristics of this world (*anicca, dukkha, anatta*) to some extent to reach the *Sotāpanna* stage. That is the first round of *tiparivattaya*. Then going through the second and third rounds of bondage via the next three stages of *Nibbāna* leads to the complete comprehension of *anicca, dukkha, anatta*. That leads to stopping the *sansāric* (or *samsāric*) journey filled with so much suffering.

14. Therefore, the whole journey is a truth-seeking mission about this world of 31 realms. That suffering can be intense in some realms. But one's comprehension of suffering is minimal at the beginning. The more one

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understands the true nature; one's mind AUTOMATICALLY gives up attachments to this world VOLUNTARILY.

- This is why *majjhimā paṭipadā* is not just "middle path" as discussed in a previous post in this series: "Majjhimā Paṭipadā – Way to Relinquish Attachments to this World."

15. Thus, the *Dhammacakkappavattana sutta* (or *Dhamma Cakka Pavattana sutta*) gives the blueprint of what Buddha Dhamma is all about. What the Buddha did in the following 45 years was to describe this blueprint in detail in various ways.

- More details on the material in this post at "Tiparivattaya and Twelve Types of Ñāṇa (Knowledge)."
- One could scan through all the posts at: Pure Dhamma – Sitemap

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17.9 Anguttara Nikāya – Suttā on Key Concepts

June 20, 2018

Aṅguttara Nikāya has many short *suttā* (note that plural of *sutta* is *suttā*) with key information; see, "Nikāya in the Sutta Piṭaka." In this subsection, we will discuss many such *suttā* at various levels.

"Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma"

"Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma – 2"

17.9.1 Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma

June 20, 2018; revised February 17, 2021

Moral Basis of Buddha Dhamma

1. *Dasa kusala* and *dasa akusala* are the moral foundations of Buddha Dhamma. Nature's laws are based on them.

- A wide variety of synonyms are given for *dasa kusala* and *dasa akusala* in a number of short *suttā* in *Aṅguttara Nikāya*; see, "Aṅguttara Nikāya – Suttā on Key Concepts."
- Any one of *Dasa akusala* corrupts a mind, and and they lead to *saṁsāric* suffering.
- Any one of *Dasa kusala* purifies a mind, and and they lead to permanent happiness (*Nibbāna*).

Two Types of *Micchā Diṭṭhi* – Removed Sequentially

2. We can easily see connections to a number of **key Pāli words and concepts** with this information.

- The most potent of the *dasa akusala* is *micchā diṭṭhi*, which basically corrupts the mind and leads to other nine types of *akusala*. As we have discussed, *micchā diṭṭhi* is of two types: 10 types of *micchā diṭṭhi* and being unaware of *Tilakkhaṇa*.
- As one first starts getting rid of the 10 types of *micchā diṭṭhi*, one's tendency to do the other nine types of *akusala* will decrease. This is the same as saying that one will be cultivating *sammā diṭṭhi* and the tendency to do other nine types of *kusala* will also increase.
- One is fully on the mundane path when one gets rid of the 10 types of *micchā diṭṭhi*. One switches to the Noble Path when one starts comprehending *Tilakkhaṇa*.

Deeper Level of *Micchā Diṭṭhi* Is Not Comprehending Four Noble Truths/*Paṭicca Samuppāda*/*Tilakkhaṇa*

3. This is why *dasa kusala* and *dasa akusala* are really the moral foundation of Buddha Dhamma. All deeper concepts like *anatta* are embedded in these as the deeper level of *micchā diṭṭhi*; see, "Sakkāya Diṭṭhi and Paṭicca Samuppāda."

- I had used two other *suttā* (note that plural of *sutta* is *suttā*) not listed below to point out the connection to *anatta* in that post.
- The other concepts listed below: *Dhamma/Adhamma*, *Ariya dhamma/Anariya dhamma*, *Saddhamma* (beneficial d*hamma*)/*Assaddhamma*, *Sappurisa* (moral) *dhamma* /*Asappurisa dhamma*, *Sādhu* (praiseworthy)/*Asādhu*, *Tapaniya* (lead to a stressful mind) /*Atapaniya*, *Acayagāmi* (lead to rebirth)/*Apacayagāmi*, *Dukkudrayo* (lead to suffering) *dhamma* /*Sukkudrayo dhamma*, *Ariyo magga*/*Anariya magga*.

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- Several other concepts become clear from other *suttā*, showing connections to other concepts. I may add more *suttā*, as I find them.

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Pāli	English
Kusala Sutta (AN 10.180)	
"*Kusalañca vo, bhikkhave, desessāmi akusalañca. Taṁ suṇātha … pe … katamañca, bhikkhave, akusalaṁ? Pāṇātipāto … pe … micchādiṭṭhi—idaṁ vuccati, bhikkhave, akusalaṁ.* *Katamañca, bhikkhave, kusalaṁ? Pāṇātipātā veramaṇī … pe … sammādiṭṭhi—idaṁ vuccati, bhikkhave, kusalan*"*ti.*	***Akusala*:** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views **(defined in terms of *dasa akusala*)**. **Kusala:** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Akusala Sutta (AN 10.136)	
"*Akusalañca vo, bhikkhave, desessāmi kusalañca. Taṁ suṇātha … pe … katamañca, bhikkhave, akusalaṁ? Micchādiṭṭhi … pe … micchāvimutti—idaṁ vuccati, bhikkhave, akusalaṁ. Katamañca, bhikkhave, kusalaṁ? Sammādiṭṭhi … pe … sammāvimutti—idaṁ vuccati, bhikkhave, kusalan*"*ti.*	**Akusala:** Wrong views, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindset, wrong *samadhi*, wrong understanding, wrong *vimutti* (**defined in terms of *micchā* path**). **Kusala:** Opposites in the Noble Eightfold Path.

We see that *Kusala/Akusala* can be defined in two ways (*dasa akusala/dasa kusala* or *micchā* path/Noble Path), as shown by the above two *suttā*. The same is true for all other terms discussed below. However, in order to save space, I will just provide the name of the sutta on the right that gives the definition in terms of *micchā* path/Noble Path.

Dhamma Sutta (AN 10.182) and Dhamma Sutta (An 10.138)	
"*Dhammañca vo, bhikkhave, desessāmi adhammañca. Taṁ suṇātha … pe … katamo ca, bhikkhave, adhammo? Pāṇātipāto … pe … micchādiṭṭhi—ayaṁ vuccati, bhikkhave, adhammo.* *Katamo ca, bhikkhave, dhammo? Pāṇātipātā veramaṇī … pe … sammādiṭṭhi—ayaṁ vuccati, bhikkhave, dhammo*"*ti.*	***Adhammo*:** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. ***Dhammo*:** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Ariyadhamma Sutta (AN 10.179) and Ariyadhamma Sutta (AN 10.135)	
"*Ariyadhammañca vo, bhikkhave, desessāmi anariya-dhammañca. Taṁ suṇātha … pe … katamo ca, bhikkhave, anariyo dhammo? Pāṇātipāto … pe … micchādiṭṭhi—ayaṁ vuccati, bhikkhave, anariyo dhammo.* *Katamo ca, bhikkhave, ariyo dhammo? Pāṇātipātā veramaṇī … pe … sammādiṭṭhi— ayaṁ vuccati, bhikkhave, ariyo dhammo*"*ti.*	***Anariyadhammo*:** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. ***Ariyadhammo*:** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Saddhamma Sutta (AN 10.191) and Saddhamma Sutta (AN 10.147)	
"*Saddhammañca vo, bhikkhave, desessāmi asaddhammañca. Taṁ suṇātha … pe … katamo ca, bhikkhave, asaddhammo? Pāṇātipāto … pe …*	***Asaddhammo* (*Asath*/Bad *dhamma*):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech,

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Second part: "Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma -2."

17.9.2 Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma – 2

June 27, 2018

This is the second post in a series. The first post: "Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma."

1. *Dasa kusala* and *dasa akusala* are the foundations of Buddha Dhamma. Nature's laws are based on them.

- A wide variety of synonyms are given for *dasa kusala* and *dasa akusala* in a number of short *suttā* in *Aṅguttara Nikāya*; see, "Aṅguttara Nikāya – Suttā on Key Concepts."
- *Dasa akusala* corrupt a mind and they lead to *sansāric* suffering.
- *Dasa kusala* purify a mind and they lead to permanent happiness (*Nibbāna*).

2. We can easily see connections to a number of **key Pāli words and concepts** with this information.

- The most potent of the *dasa akusala* is *micchā diṭṭhi*, which basically corrupts the mind and lead to other nine types of *akusala*. As we have discussed, *micchā diṭṭhi* is of two types: 10 types of *micchā diṭṭhi* and being unaware of the deeper laws of Nature including *Tilakkhaṇa* (sometimes *asubha* nature is also included, in addition to the *anicca, dukkha, anatta* nature).
- As one first starts getting rid of the 10 types of *micchā diṭṭhi*, one's tendency to do other nine types of *akusala* will decrease. This is the same as saying that one will be cultivating *samma diṭṭhi* and the tendency to do other nine types of *kusala* will also increase.
- One is fully on the mundane path when one gets rid of the 10 types of *micchā diṭṭhi*. One switches to the Noble Path when one starts comprehending *Tilakkhaṇa*.

3. This is why *dasa kusala* and *dasa kusala* are really the foundation of Buddha Dhamma. All deeper concepts like *anatta* are embedded in these; see, "Dasa Akusala and Anatta – The Critical Link."

- I had used the first two *suttā* (note that plural of *sutta* is *suttā*) listed below to point out the connection to *anatta* in that post.
- The other *suttā* listed below involve several more of **deeper** concepts: *Attho(Atto)*, *Āsava*, *Sāvajja* (Blamesworthy), *Uppādetabba* (should arise in a mind), *Āsevitabba* (to be associated with), *Bhāvetabba* (to be used), *Bahulikatabba* (to be used frequently), *Anussaritabba* (to be thought about or contemplated).
- In the previous post I discussed *suttā* involving the following **basic** concepts: *Dhamma/Adhamma*, *Ariya dhamma/Anariya dhamma*, *Saddhamma* (beneficial *dhamma*)/*Assaddhamma*, *Sappurisa* (moral) *dhamma* /*Asappurisa dhamma*, *Sādhu* (praiseworthy)/*Asādhu*, *Tapaniya* (lead to a stressful mind) /*Atapaniya*, *Acayagāmi* (lead to rebirth)/*Apacayagāmi*, *Dukkudrayo* (lead to suffering) *dhamma* /*Sukkudrayo dhamma*, *Ariyo magga*/*Anariya magga*;

see, "Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma."

- In future posts I will discuss other *suttā*, showing connections to other concepts.

Pāli	English
Attha Sutta (AN 10.181)	
"*Atthañca vo, bhikkhave, desessāmi anatthañca. Taṁ suṇātha, sādhukaṁ manasi karotha,*	***Anattho* (One without refuge/protection):** taking a life, stealing, abusing sense pleasures, speaking

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Pāli	English
*bhāsissāmī"ti. "Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ. Bhagavā etadavoca: "katamo ca, bhikkhave, **anattho**? Pāṇātipāto, adinnādānaṁ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi—ayaṁ vuccati, bhikkhave, anattho.*	untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views **(defined in terms of *dasa akusala*)**.
*Katamo ca, bhikkhave, **attho**? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi—ayaṁ vuccati, bhikkhave, attho"ti.*	***Attho* (One with refuge/protection):** Opposites: see, "Dasa Akusala and Anatta – The Critical Link"

Attha Sutta (AN 10.137)

"*Atthañca vo, bhikkhave, desessāmi anatthañca. Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti. "Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ. Bhagavā etadavoca: "katamo ca, bhikkhave, **anattho**? Micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṁ, micchāvimutti—ayaṁ vuccati, bhikkhave, anattho.*	***Anattho* (One w/o refuge or protection):**: Wrong views, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindset, wrong *samadhi*, wrong understanding, wrong *vimutti* (defined in terms of *micchā* path).
*Katamo ca, bhikkhave, **attho**? Sammādiṭṭhi, sammāsaṅkappo, sammāvācā sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi, sammāñāṇaṁ, sammāvimutti—ayaṁ vuccati, bhikkhave, attho"ti.*	***Attho* (One with refuge/protection): Opposites in the Noble Eightfold Path.**

We see that *attho/anattho* can be defined in two ways (*dasa akusala/dasa kusala* or *micchā* path/Noble Path), as shown by the above two *suttā*. The same is true for all other terms discussed below. However, in order to save space, I will just provide the name of the *sutta* on the right that gives the definition in terms of *micchā* path/Noble Path.

Āsava Sutta (AN 10.183) and **Sāsava Sutta (AN 10.139)**

"*Sāsavañca vo, bhikkhave, dhammaṁ desessāmi anāsavañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave, **sāsavo dhammo**? Pāṇātipāto ... pe ... micchādiṭṭhi—ayaṁ vuccati, bhikkhave, sāsavo dhammo.*	***Sāsava Dhamma* (that help cultivate *āsava*):** Wrong views, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong effort, wrong mindset, wrong *samadhi*, wrong understanding, wrong *vimutti* (**defined in terms of *micchā* path**).
*Katamo ca, bhikkhave, **anāsavo dhammo**? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, anāsavo dhammo"ti.*	***Anāsava Dhamma* (that remove *āsava*):** Opposites in the Noble Eightfold Path.

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Pāli	English
Sāvajja Sutta (AN 10.184) AND **Sāvajja Sutta (AN 10.140)**	
"*Sāvajjañca vo, bhikkhave, dhammaṁ desessāmi anavajjañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave,* ***sāvajjo dhammo****? Pāṇātipāto ... pe ... micchādiṭṭhi—ayaṁ vuccati, bhikkhave, sāvajjo dhammo.* *Katamo ca, bhikkhave,* ***anavajjo dhammo****? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, anavajjo dhammo"ti.*	***Sāvajja Dhammo* (blamesworthy):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. ***Anavajjo dhammo* (praiseworthy):** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Uppādetabbadhamma Sutta (AN 10.193) AND **Uppādetabba Sutta (AN 10.149)**	
"*Uppādetabbañca vo, bhikkhave, dhammaṁ desessāmi na uppādetabbañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave, na uppādetabbo dhammo? Pāṇātipāto ... pe ... micchādiṭṭhi—ayaṁ vuccati, bhikkhave, na uppādetabbo dhammo.* *Katamo ca, bhikkhave, uppādetabbo dhammo? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, uppādetabbo dhammo"ti.*	***na Uppādetabbo Dhammo* (*dhamma* that should not arise):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. ***Uppādetabba Dhammo* (*dhamma* that should arise):** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Āsevitabbadhamma Sutta (AN 10.194) and **Āsevitabba Sutta (AN 10.150)**	
"*Āsevitabbañca vo, bhikkhave, dhammaṁ desessāmi nāsevitabbañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave,* ***nāsevitabbo dhammo****? Pāṇātipāto ... pe ... micchādiṭṭhi— ayaṁ vuccati, bhikkhave, nāsevitabbo dhammo.* *Katamo ca, bhikkhave,* ***āsevitabbo dhammo****? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, āsevitabbo dhammo"ti.*	***Nāsevitabba dhammo* (*dhamma* that one should not be associated with):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. ***Āsevitabbadha dhammo* (*dhamma* that one should be associated with):** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Bhāvetabbadhamma Sutta (AN 10.195) AND **Bhāvetabba Sutta (AN 10.151)**	
"*Bhāvetabbañca vo, bhikkhave, dhammaṁ desessāmi na bhāvetabbañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave,* ***na bhāvetabbo dhammo****? Pāṇātipāto ... pe ... micchādiṭṭhi—ayaṁ vuccati, bhikkhave, na bhāvetabbo dhammo.* *Katamo ca, bhikkhave,* ***bhāvetabbo dhammo****? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, bhāvetabbo dhammo"ti.*	**Dhamma thould not be used (*na bhāvetabbo dhammo*):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. **Dhamma that should be used (*bhāvetabbo dhammo*):** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"

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Pāli	English
Bahulīkātabba Sutta (AN 10.196) AND **Bahulīkattabba Sutta (AN 10.152)**	
"*Bahulīkātabbañca vo, bhikkhave, dhammaṁ desessāmi na bahulīkātabbañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave,* ***na bahulīkātabbo dhammo****? Pāṇātipāto ... pe ... micchādiṭṭhi—ayaṁ vuccati, bhikkhave, na bahulīkātabbo dhammo.* *Katamo ca, bhikkhave,* ***bahulīkātabbo dhammo****? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, bahulīkātabbo dhammo"ti.*	**Dhamma that should not be frequently associated with (*na bahulīkātabbo dhammo*):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. **Dhamma that should be frequently associated with (*bahulīkātabbo dhammo*):** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Sacchikātabba Sutta (AN 10.198) AND **Sacchikātabba Sutta (AN 10.154)**	
"*Sacchikātabbañca vo, bhikkhave, dhammaṁ desessāmi na sacchikātabbañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave,* ***na sacchikātabbo dhammo****? Pāṇātipāto ... pe ... micchādiṭṭhi—ayaṁ vuccati, bhikkhave, na sacchikātabbo dhammo.* *Katamo ca, bhikkhave,* ***sacchikātabbo dhammo****? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, sacchikātabbo dhammo"ti.*	**Dhamma that should not be experienced (*na sacchikātabbo dhammo Dhammo*):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. **(*Dhamma* that should be experienced (*sacchikātabbo dhammo*):** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"
Anussaritabbadhamma Sutta (AN 10.197) AND **Anussaritabba Sutta (AN 10.153)**	
"*Anussaritabbañca vo, bhikkhave, dhammaṁ desessāmi nānussaritabbañca. Taṁ suṇātha ... pe ... katamo ca, bhikkhave,* ***nānussaritabbo dhammo****? Pāṇātipāto ... pe ... micchādiṭṭhi—ayaṁ vuccati, bhikkhave, nānussaritabbo dhammo.* *Katamo ca, bhikkhave,* ***anussaritabbo dhammo****? Pāṇātipātā veramaṇī ... pe ... sammādiṭṭhi—ayaṁ vuccati, bhikkhave, anussaritabbo dhammo"ti.*	**Dhamma that should not be thought about (*na anussaritabbo dhammo*):** taking a life, stealing, abusing sense pleasures, speaking untruth, slandering, harsh speech, gossiping, greed, ill-will, wrong views. **Dhamma that should be thought about (*anussaritabbo dhammo*):** Opposites: see, "Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma"

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17.10 Na Cetanākaraṇīya Sutta

May 21, 2018; revised May 23, 2018; November 19, 2021; July 23, 2022

1. "*Na Cetanākaraṇīya Sutta*" is the correct name of the *sutta*, NOT "*Cetanākaraṇīya Sutta*," as it is entitled on several websites, including the Sutta Central website: "WebLink: suttacentral: Cetanākaraṇīyasutta (AN 11.2)." The English translation there is entitled accordingly and erroneously: "Making a Wish."

- *Cetanā* is what one intends or wishes; *karaṇiya* means "what one should do," and "*na*" means "not." The *sutta* is the teaching: "Just by wishing such and such, one will not get to *Nibbāna*."
- The correct title appears in the Pāli/Sinhala Buddha Jayanthi Tipiṭaka Series XXIII, *Aṅguttara Nikāya* (Part 6, p.586).
- Therefore, the English title of the *sutta* should be something like "Making a Wish Will Not Work."

2. It is a fairly short *sutta*. So, I decided to translate the full *sutta* and put it side-by-side with the Pāli version so that one can see how it is translated.

- As mentioned above, there is no point in just chanting or repeating to oneself, "May I be free of this, May I be that," etc.
- One must map out what must be done to stop future suffering and follow that path. There are no easy solutions like sitting down in a quiet place and just chanting or meditating, even though that should be a part of the whole process.
- This step-by-step process is summarized clearly in the *sutta*.
- I have put in bold every other verse, so it would be easier to match the English and Pāli verses.

"For a person engaged in moral conduct (*sīla*), and is thus moral and virtuous, **there is no need to wish (*cetanā*)**: "May I be able to act with a calm mind." Agitation of the mind does not arise in a person engaged in *sīla* and is virtuous.	"*Sīlavato, bhikkhave, sīlasampannassa **na cetanāya karaṇīyaṁ**: 'avippaṭisāro me uppajjatū'ti. Dhammatā esā, bhikkhave, yaṁ sīlavato sīlasampannassa avippaṭisāro uppajjati.*
"For a person free from an agitated mind, there is no need to wish (*cetanā*): "May happiness arises in me." Happiness (tranquility) arises naturally in a person free from agitation of the mind.	***Avippaṭisārissa, bhikkhave, na cetanāya karaṇīyaṁ: 'pāmojjaṁ me uppajjatū'ti. Dhammatā esā, bhikkhave, yaṁ avippaṭisārissa pāmojjaṁ uppajjati.***
"For a person with happiness (tranquility of mind), there is no need to wish (*cetanā*): "May joy arises in me."Joy arises in a person with a peaceful mind.	*Pamuditassa, bhikkhave, na cetanāya karaṇīyaṁ: 'pīti me uppajjatū'ti. Dhammatā esā, bhikkhave, yaṁ pamuditassa pīti uppajjati.*
"For a joyful person, there is no need to wish (*cetanā*): "May I feel lightness in the body."A joyful person attains bodily lightness (*passaddhi*).	***Pītimanassa, bhikkhave, na cetanāya karaṇīyaṁ: 'kāyo me passambhatū'ti. Dhammatā esā, bhikkhave, yaṁ pītimanassa kāyo passambhati.***
"For a person with bodily lightness, there is no need to wish (*cetanā*): "May I experience *sukha*." A person with bodily lightness experiences *sukha*.	*Passaddhakāyassa, bhikkhave, na cetanāya karaṇīyaṁ: 'sukhaṁ vediyāmī'ti. Dhammatā esā, bhikkhave, yaṁ passaddhakāyo sukhaṁ vediyati.*
"For a person experiencing *sukha*, there is no need to wish (*cetanā*): "May my mind get to *samādhi*." Naturally, the mind of a person experiencing *sukha* gets to *samādhi*.	***Sukhino, bhikkhave, na cetanāya karaṇīyaṁ: 'cittaṁ me samādhiyatū'ti. Dhammatā esā, bhikkhave, yaṁ sukhino cittaṁ samādhiyati.***
"For a person who gets to *samādhi*, there is no need to wish (*cetanā*): "May I know and see the true	*Samāhitassa, bhikkhave, na cetanāya karaṇīyaṁ: 'yathābhūtaṁ jānāmi passāmī'ti. Dhammatā esā,*

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nature of things in this world (*yathābhūta ñāna* or comprehension of *Tilakkhaṇa*)." A person who gets to *samādhi* will see the true nature of this world. **(Here, it is assumed that one has learned *Tilakkhaṇa* from an *Ariya*; see #3 and #4 below).**

bhikkhave, yaṁ samāhito yathābhūtaṁ jānāti passati.

"For a person with *yathābhūta ñāna*, there is no need to wish (*cetanā*): "May I not be attracted to temptations in this world (*virāga*) ." A person who knows and sees things as they are naturally dispassionate towards things in this world.

Yathābhūtaṁ, bhikkhave, jānato passato na cetanāya karaṇīyaṁ: 'nibbindāmī'ti. Dhammatā esā, bhikkhave, yaṁ yathābhūtaṁ jānaṁ passaṁ nibbindati.

"For a person who thus naturally dispassionate, there is no need to wish (*cetanā*): "May I be free of cravings for things in this world." A person who is dispassionate through understanding the real nature of things will be free of cravings.

Nibbinnassa, bhikkhave, na cetanāya karaṇīyaṁ: 'virajjāmī'ti. Dhammatā esā, bhikkhave, yaṁ nibbinno virajjati.

"For a person who is free of cravings, there is no need to wish (*cetanā*): "May I realize the knowledge of the final release from all suffering (*vimuttiñāṇadassana*)." A person who is free of cravings will attain the final release from all suffering.

Virattassa, bhikkhave, na cetanāya karaṇīyaṁ: 'vimuttiñāṇadassanaṁ sacchikaromī'ti. Dhammatā esā, bhikkhave, yaṁ viratto vimutti-ñāṇadassanaṁ sacchikaroti.

"In this way, *bhikkhus*, freedom from cravings (dispassion) has released from all suffering as its reward, Disenchantment has dispassion as its reward, *yathābhūta ñāna* has , disenchantment as its reward, *samādhi* has *yathābhūta ñāna* as its reward, *sukha* has *samādhi* as its reward, bodily lightness (*passaddhi*) has *sukha* as its reward, joy has bodily lightness as its reward. A calm mind has joy as its reward, freedom from an agitated mind has a calm mind as its reward, and moral conduct has freedom from an agitated mind as its reward. "In this way, dhamma qualities cultivated and fulfilled will lead to more dhamma qualities in the Noble Path in getting from this shore to the Far shore (*Nibbāna*)."

Iti kho, bhikkhave, virāgo vimuttiñāṇadassanat-tho vimuttiñāṇadassanānisaṁso, nibbidā virāgatthā virāgānisaṁsā, yathābhūtañāṇadas-sanaṁ nibbidatthaṁ nibbidānisaṁsaṁ, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadas-sanānisaṁso, sukhaṁ samādhatthaṁ samādhā-nisaṁsaṁ, passaddhi sukhatthā sukhānisaṁsā, pīti passaddhatthā passaddhānisaṁsā, pāmojjaṁ pītatthaṁ pītānisaṁsaṁ, avippaṭisāro pāmojjattho pāmojjānisaṁso, kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisaṁsāni. Iti kho, bhikkhave, dhammā dhamme abhisandenti, dhammā dhamme paripūrenti apārā pāraṁ gamanāyā"ti.

3. The path to *Nibbāna* is not a straight step-by-step process in a linear fashion. Rather, a given person cycles through the steps repeatedly until the *Arahant phala* moment is attained.

- One starts with mundane *sīla* and can get to the early stages of *samādhi* without hearing about *Tilakkhaṇa*. **One cannot proceed beyond that with just *sīla*, which is on shaky grounds, until one comprehends *Tilakkhaṇa*.**
- Once one starts comprehending *Tilakkhaṇa* (and becomes a *Sotāpanna*/*Sotāpanna Anugāmi*), one's *sīla* (moral conduct) will become unbreakable: **It is called *Ariyakānta sīla*.**
- That is when one gets into the Noble Eightfold Path.

4. In other words, there are two paths: One starts on the mundane path, and with the comprehension of *Tilakkhaṇa*, one switches to the Noble Path; see, "Buddha Dhamma – In a Chart."

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- Only a *Sammasambuddha* or a *pacceka Buddha* can figure out (or comprehend) *Tilakkhaṇa* by themselves; all others have to learn *Tilakkhaṇa* from an *Ariya.*

5. Another key thing to note is that there is no mention of the need to attain *jhānā*.

Jhānā are a special kind of *samādhi*. It is good to cultivate *jhānā*, but they are not necessary to attain *magga phala*.

And there are innumerable types of *samādhi*; one gets to *Ariya samādhi* (conducive to attaining *Nibbāna*) with the comprehension of *Tilakkhaṇa*.

6. Key words:

- ***Avippaṭisāra* (වීපිලිසර බව (**vigilance**) in Sinhala [**vipilisara bava in Sinhala**]):** One's mind is normally agitated. It tends to go everywhere. This is why it is hard for most people to comprehend Dhamma. When one focuses on maintaining moral conduct (*sīla*) and stays away from *dasa akusala*, this agitation of the mind will gradually diminish, and one will be able to concentrate on a given concept for longer. [***Avippaṭisāra*** ; [a + vippaṭisāra] absence of regret or remorse]
- ***pāmojja* (සතුට or ප්‍රමෝද්‍ය (**wellness**) in Sinhala [**satuṭa or pramodaya in Sinhala**]):** Happiness or tranquility of mind is the closest English translation. This is below the "joyful state of mind" or ***pīti*** (ප්‍රීති in Sinhala [prīti in Sinhala]).
- ***passambhati/passaddha*:** calming down (lightness) of the physical body (කායික සැහැල්ලුව [kāyika sæhælluva] (physically light)).
- ***nibbindati*:** get weary of, unsatisfied with (කලකිරීම [kalakirīma] (disappointment)).
- ***virajjati*** (related to ***virāga*****): absence of cravings.** [***virajjati*** : [*vi* + *rad* + *ya*] detaches oneself; shows lack of interest in.]
- ***vimutti*:** becomes free of suffering, final release (විමුක්ති [vimukti] (liberation)).

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17.11 Paṭhama Mettā Sutta (AN 4.125)

June 7, 2018; revised June 8, 2018; September 13, 2018; August 30, 2020

1. WebLink: suttacentral: Paṭhama Mettā Sutta (AN 4.125) clearly states the difference between *jhānā* cultivated by Noble Persons (*Ariyā*) and those who are merely on the mundane path (*assutavā puthujjano*). Here *assutavā puthujjano* means one who has not comprehended *Tilakkhaṇa;* one MUST have removed the ten types of *micchā diṭṭhi* even to cultivate *anariya jhāna*.

- Since *jhānic* states represent the same *rūpāvacara* realms, the *jhānic* experience could be the same for both *Ariya* and *anariya jhāna* (I am not sure).
- However, the critical difference is that Noble Persons (who have cultivated *jhāna*) NEVER come back to *kāma loka* and attain *Parinibbāna*, while the *anāriyās* come back to *kāma loka*, and could be born in the *apāyā* too.
- That is because the *Ariyā* have REMOVED *kāma rāga* (*ucceda pahāna*), while *anāriyās* have only SUPPRESSED them (*vikkhambhana pahāna*).

[***pahāna*** : 'overcoming', abandoning. There are 5 kinds of overcoming:

(1) overcoming by repression (*vikkhambhana-pahāna*), i.e. the temporary suspension of the 5 hindrances (*nīvarana,* q.v.) during the absorptions,
(2) overcoming by the opposite (*tadanga-pahāna*),
(3) overcoming by destruction (*samuccheda-pahāna*),
(4) overcoming by tranquillization (*patipassaddhi-pahāna*),
(5) overcoming by escape (*nissarana-pahāna*).

[***nissaraṇa*** : [nt.] 1. going out; departure; 2. escape.]

(1) "Among these, 'overcoming by repression' is the pushing back of adverse things, such as the 5 mental hindrances (*nīvarana* q.v), etc., through this or that mental concentration (*samādhi,* q.v.), just as a pot thrown into moss-clad water pushes the moss aside....

(2) " 'Overcoming by the opposite' is the overcoming by opposing this or that thing that is to be overcome, by this or that factor of knowledge belonging to insight (*vipassanā* q.v.), just as a lighted lamp dispels the darkness of the night. In this way, the personality-belief (*sakkāyadiṭṭhi,* s. *diṭṭhi*) is overcome by determining the mental and corporeal phenomena ... the view of uncausedness of existence by investigation into the conditions... the idea of eternity by contemplation of impermanency ... the idea of happiness by contemplation of misery....

(3) "If through the knowledge of the noble path (s. *ariyapuggala*) the fetters and other evil things cannot continue any longer, just like a tree destroyed by lightning, then such an overcoming is called 'overcoming by destruction' " (Vis.M. XXII, 110f.).

(4) When, after the disappearing of the fetters at the entrance into the paths, the fetters, from the moment of fruition (*phala*) onwards, are forever extinct and stilled, such overcoming is called the 'overcoming by tranquillization'.

(5) "The 'overcoming by escape' is identical with the extinction and Nibbāna" (Pts.M. I. 27). (App.).]

2. The *Brahma Vihāra* in Buddha Dhamma are four types: *mettā* (loving-kindness), *karuṇā* (compassion, the opposite of *karuṇā* is anger), *muditā* (empathetic joy), and *upekkhā* (equanimity towards all beings).

- The four realms correspond to the four highest-intensity *rūpāvacara jhāna* levels (in *sutta* categorization of *jhāna*).
- We can clearly see the concept of *gati*; most translators do not even know what that word means.
- Instead of translating the *sutta* word-by-word, I have just provided the meaning of each verse.

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	Pāli	English
1	***Cattārome, bhikkhave, puggalā santo saṁvijjamānā*** *lokasmiṁ. Katame cattāro?*	*Bhikkhus*, **there are four types of "cooled down" individuals** (*santo*). Which four?
2	*Idha, bhikkhave, ekacco puggalo* ***mettāsahagatena*** *cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So tadassādeti, taṁ nikāmeti, tena ca vittiṁ āpajjati.*	*Bhikkhus*, There is an individual who cultivates ***mettā bhavana*** in four directions. Thus he keeps pervading above, below, and all around the universe with compassion.
3	*Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno* ***brahmakāyikānaṁ devānaṁ*** *sahabyataṁ upapajjati. Brahmakāyikānaṁ, bhikkhave, devānaṁ kappo āyuppamāṇaṁ. Tattha* ***puthujjano*** *yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā* ***nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.***	When he dies, he is reborn in the realm ***Brahmakayika*** realm. Those *devas* have a life-span of a eon (*kappa*). An ***anariya*** **person** having stayed there, having used up all the life-span of those *devas*, **can be reborn in hell, animal womb, or the state of the hungry ghosts.**
4	***Bhagavato pana sāvako*** *tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave* ***parinibbāyati****. Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ* ***gatiyā*** *upapattiyā sati.*	But **a disciple of the Blessed One** (an *Ariya*), having used up all the life-span of those *devas*, **attains *Parinibbāna* there**. The difference is in the ***gati*** between a Noble Person and an *anariya* (*assutavatā puthujjanena*).
5	*Puna caparaṁ, bhikkhave, idhekacco puggalo* ***karuṇāsahagatena*** *cetasā ekaṁ disaṁ pharitvā viharati,..*(rest of the verse same as that of 2 above).	*Again, Bhikkhus*, There is an individual who cultivates ***karuṇa bhāvanā*** in four directions (rest same as in 2 above).
6	*Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno ābhassarānaṁ devānaṁ sahabyataṁ upapajjati. Ābhassarānaṁ, bhikkhave, devānaṁ dve kappā āyuppamāṇaṁ. Tattha* ***puthujjano*** *yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.*	When he dies, he is reborn in the *Abhassara* realm. Those *devas* have a life-span of 8 eons (*Maha Kappa*). An ***anariya*** **person** having stayed there, having used up all the life-span of those *devas*, can be reborn in hell, animal womb, or the state of the hungry ghosts.
7	***Bhagavato pana sāvako*** *tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave* ***parinibbāyati****. Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ* ***gatiyā*** *upapattiyā sati.*	But **a disciple of the Blessed One** (an *Ariya*), having used up all the life-span of those *devas*, **attains *Parinibbāna* there**. The difference is in the ***gati*** between an the noble ones and an *anariya* (*assutavatā puthujjanena*).

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8	*Puna caparaṁ, bhikkhave, idhekacco puggalo **muditāsahagatena** cetasā ekaṁ disaṁ pharitvā viharati*,..(rest of the verse same as that of 2 above).	*Again, Bhikkhus*, There is an individual who cultivates ***mudita bhāvanā*** in four directions.
9	*Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno Subhakinha devānaṁ sahabyataṁ upapajjati. Subhakinha, bhikkhave, devānaṁ cattāro kappā āyuppamāṇaṁ. Tattha **puthujjano** yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.*	When he dies, he is reborn in the *Subhakinha* realm. Those *devas* have a life-span of 4 eons (*kappa*). An ***anariya* person** having stayed there, having used up all the life-span of those *devas*, can be reborn in hell, animal womb, or the state of the hungry ghosts.
10	***Bhagavato pana sāvako** tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave **parinibbāyati**. Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ **gatiyā** upapattiyā sati.*	But **a disciple of the Blessed One** (an *Ariya*), having used up all the life-span of those *devas*, **attains *Parinibbāna* there**. The difference is in the ***gati*** between an the noble ones and an *anariya* (*assutavatā puthujjanena*).
11	*Puna caparaṁ, bhikkhave, idhekacco puggalo **upekkhāsahagatena** cetasā ekaṁ disaṁ pharitvā viharati*,..(rest of the verse same as that of 2 above)	*Again, Bhikkhus*, There is an individual who cultivates ***upekkha bhāvanā*** in four directions.
12	*Tattha ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṁ kurumāno vehapphalānaṁ devānaṁ sahabyataṁ upapajjati. Vehapphalānaṁ, bhikkhave, devānaṁ pañca kappasatāni āyuppamāṇaṁ. Tattha **puthujjano** yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā nirayampi gacchati tiracchānayonimpi gacchati pettivisayampi gacchati.*	When he dies, he is reborn in the *Vehapphala* realm. Those *devas* have a life-span of 500 eons (*kappa*). An ***anariya* person** having stayed there, having used up all the life-span of those *devas*, can be reborn in hell, animal womb, or the state of the hungry ghosts.
13	***Bhagavato pana sāvako** tattha yāvatāyukaṁ ṭhatvā yāvatakaṁ tesaṁ devānaṁ āyuppamāṇaṁ taṁ sabbaṁ khepetvā tasmiṁyeva bhave **parinibbāyati**. Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanena, yadidaṁ **gatiyā** upapattiyā sati.*	But **a disciple of the Blessed One** (an *Ariya*), having used up all the life-span of those *devas*, **attains *Parinibbāna* there**. The difference is in the ***gati*** between an the noble ones and an *anariya* (*assutavatā puthujjanena*).
14	*Ayaṁ kho, bhikkhave, viseso ayaṁ adhippayāso idaṁ nānākaraṇaṁ **sutavato ariyasāvakassa assutavatā puthujjanena**, yadidaṁ **gatiyā** upapattiyā sati. Ime kho, bhikkhave, cattāro puggalā santo saṁvijjamānā lokasmin"ti.*	*Bhikkhus*, this is the difference in outcomes due to **difference in *gati*** between a Noble Person and an *anariya* (*assutavatā puthujjanena*).

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Notes:

1. The four *jhānic* states attained by an *Ariya* discussed in this *sutta* are from *anariya jhāna*. Therefore, they are jhānic states attained specifically by a *Sotāpanna*, by SUPPRESSING *kāma rāga*. If a *Sotāpanna* attained even the first *Ariya jhāna*, then he/she would be born not in those four realms, but in the realms reserved for those who attained the *Ānāgāmi phala* (realms #23 through #27; see, "31 Realms of Existence."

2. Note that by cultivating *mettā, karuṇā, muditā*, and *upekkhā bhāvanā*, one is born in *Brahmakāyika, Abhassara, Subhakinha*, and *Vehappala Brahma* realms with lifetimes of 20000, 40000, 60000, and 84000 *kappā*.

3. For more information on *jhānā*, see "Samādhi, Jhāna (Dhyāna), Magga Phala" and "Power of the Human Mind."

4. Information on 31 realms comes from *suttā* like this one. I have corrected the lifetimes of these four *rūpāvacara* realms in the post, "31 Realms of Existence."

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17.12 Kukkuravatika Sutta (Majjhima Nikāya 57) – Kammakkhaya

June 11, 2018; revised April 12, 2020; December 29, 2020; January 7, 2021; January 22, 2021 (#11)

What Is Meant by *Kammakkhaya*?

1. *Kammakkhaya* is a bit difficult concept to understand. WebLink: suttacentral: *Kukkuravatika Sutta* (Majjhima Nikaya 57) explains it briefly and also clarifies how *pāpa* (*kaṇha*) *kamma* and *puñña* (*sukka*) *kamma* lead to bad and good *kamma vipāka* in various realms. *Kusala kamma* (also called *khammakkhayāya kamma* in this sutta) leads to *kammakkhaya* or "effectively nullifying" *kamma vipāka*.

- *Kaṇha* means "dark or black" (Sinhala word is "*kalla*"), and *sukka* is "white or bright" (Sinhala "*sudu*"). The King of Gods is named "Sakka" because he is engaged in *sukka* (*puñña*) *kamma*.
- Please read the post, "Kaṇha (Dark) and Sukka (Bright) Kamma and Kammakkhaya" before reading this one, because all these are discussed in detail there. You will not be able to understand this post without reading that.
- **Before discussing *kammakkhaya*, the Buddha also explains how one's *gati* (habits/character) can lead to corresponding future rebirths.**

Kukkuravatika Sutta (MN 57) – Introduction

2. The first half of the *sutta* describes the background, which led the Buddha to analyze various types of *kamma*. We will first go through the essence of the first half, just stating the essence.

- *Suttā* become boring only because the translators basically translate the whole *sutta* word-by-word. There are many repetitive statements in a *sutta* (done for various reasons, the effective oral transmission being one), and it is unnecessary to translate word-by-word.
- Furthermore, it is better to provide the essence of a verse rather than translating word-by-word, which can lead to wrong interpretations in some cases.

3. "*Evaṁ me sutaṁ— ekaṁ samayaṁ bhagavā koliyesu viharati haliddavasanaṁ nāma koliyānaṁ nigamo. Atha kho puṇṇo ca koliyaputto govatiko acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā puṇṇo koliyaputto govatiko bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Acelo pana seniyo kukkuravatiko bhagavatā saddhiṁ sammodi. Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā kukkurova palikujjitvāekamantaṁ nisīdi. Ekamantaṁ nisinno kho puṇṇo koliyaputto govatiko bhagavantaṁ etadavoca: "ayaṁ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṁ bhojanaṁ bhuñjati. Tassa taṁ kukkuravataṁ dīgharattaṁ samattaṁ samādinnaṁ. Tassa kā gati, ko abhisamparāyo"ti? "Alaṁ, puṇṇa, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī"ti. Dutiyampi kho puṇṇo koliyaputto govatiko ... pe ... tatiyampi kho puṇṇo koliyaputto govatiko bhagavantaṁ etadavoca: "ayaṁ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṁ bhojanaṁ bhuñjati. Tassa taṁ kukkuravataṁ dīgharattaṁ samattaṁ samādinnaṁ. Tassa kā gati, ko abhisamparāyo"ti?*"

- **Translated:** "Thus have I heard. On one occasion, the Buddha lived in the Koliyan country where there was a Koliyans' town named Haliddavasana. Then Puṇṇa, an ascetic who lived like an ox (*govatiko*). This was a cult based on the belief that one can attain *Nibbāna* by subjecting the body to harsh living like an ox). He went with Seniya, an ascetic who lived like a dog (*kukkuravatiko*). Puṇṇa, the ox-mimicking ascetic, said to the Buddha: "Venerable sir, this Seniya is a naked dog-ascetic who does what is hard to do: he eats his food when it is thrown to the ground; he does everything like a dog. He has been practicing that for a long time. What will be his rebirth? What will be his future *gati*?
- "Enough, Puṇṇa, let that be. Do not ask me that." But Puṇṇa asked the question three times.

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"Dog *Gati*" Leads to "Dog Births"

4. "*Addhā kho te ahaṁ, puṇṇa, na labhāmi. Alaṁ, puṇṇa, tiṭṭhatetaṁ; mā maṁ etaṁ pucchīti; api ca tyāhaṁ byākarissāmi. Idha, puṇṇa, ekacco kukkuravataṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ, kukkurasīlaṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ, kukkuracittaṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ, kukkurākappaṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ. So kukkuravataṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ, kukkurasīlaṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ, kukkuracittaṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ, kukkurākappaṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ kāyassa bhedā paraṁ maraṇā kukkurānaṁ sahabyataṁ upapajjati. Sace kho panassa evaṁdiṭṭhi hoti: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṁ, puṇṇa, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—nirayaṁ vā tiracchānayoniṁ vā. Iti kho, puṇṇa, sampajjamānaṁ kukkuravataṁ kukkurānaṁ sahabyataṁ upaneti, vipajjamānaṁ nirayan"ti.*

Evaṁ vutte, acelo seniyo kukkuravatiko parodi, assūni pavattesi."

- **Translated:** Finally, the Buddha answered. "Here, Puṇṇa, if someone lives like a dog, he develops the dog-behavior or dog-habits fully. He develops the dog-mindset fully. If so, at his death, he will be reborn as a dog. **But if he also has a view as this: 'By this observance of "holy life," I shall be born a god,' then he will have a wrong view too.** Now there are two destinations for one with a wrong view: hell or the animal realm. So, Puṇṇa, if his dog-mimicking succeeds, it will lead to birth as a dog. if it fails, it will lead him to birth in hell (*niraya*) due to wrong views."
- When this was said, Seniya, the naked dog-duty ascetic, cried out and burst into tears.

5. *"Atha kho bhagavā puṇṇaṁ koliyaputtaṁ govatikaṁ etadavoca: "etaṁ kho te ahaṁ, puṇṇa, nālatthaṁ. Alaṁ, puṇṇa, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī"ti. "Nāhaṁ, bhante, etaṁ rodāmi yaṁ maṁ bhagavā evamāha; api ca me idaṁ, bhante, kukkuravataṁ dīgharattaṁ samattaṁ samādinnaṁ. Ayaṁ, bhante, puṇṇo koliyaputto govatiko. Tassa taṁ govataṁ dīgharattaṁ samattaṁ samādinnaṁ. Tassa kā gati, ko abhisamparāyo"ti? "Alaṁ, seniya, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī"ti. Dutiyampi kho acelo seniyo ... pe ... tatiyampi kho acelo seniyo kukkuravatiko bhagavantaṁ etadavoca: "ayaṁ, bhante, puṇṇo koliyaputto govatiko. Tassa taṁ govataṁ dīgharattaṁ samattaṁ samādinnaṁ. Tassa kā gati, ko abhisamparāyo"ti?"*

- **Translated:** Then the Blessed One told Puṇṇa: "Puṇṇa, I could not persuade you when I said: 'Enough, Puṇṇa, let that be. Do not ask me that.'" Then Seniya the naked-dog ascetic said: "Venerable sir, I am not crying because the Blessed One has said this about me, but because I have wasted my time practicing this foolish method. Venerable sir, this Puṇṇa is an ox-ascetic. He has long taken up and practiced living like an ox. What will be his birth? What will be his future *gati*?" "Enough, Seniya, let that be. Do not ask me that." A second time and a third-time Seniya asked the same question.

Gati of an Ox Leads to Birth of an Ox

6. "*Addhā kho te ahaṁ, seniya, na labhāmi. Alaṁ, seniya, tiṭṭhatetaṁ; mā maṁ etaṁ pucchīti; api ca tyāhaṁ byākarissāmi. Idha, seniya, ekacco govataṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ, gosīlaṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ, gocittaṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ, gavākappaṁ bhāveti paripuṇṇaṁ abbokiṇṇaṁ. So govataṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ, gosīlaṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ, gocittaṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ, gavākappaṁ bhāvetvā paripuṇṇaṁ abbokiṇṇaṁ kāyassa bhedā paraṁ maraṇā gunnaṁ sahabyataṁ upapajjati. Sace kho panassa evaṁdiṭṭhi hoti: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṁ, seniya, dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—nirayaṁ vā tiracchānayoniṁ vā. Iti kho, seniya, sampajjamānaṁ govataṁ gunnaṁ sahabyataṁ upaneti, vipajjamānaṁ nirayan"ti. Evaṁ vutte, puṇṇo koliyaputto govatiko parodi, assūni pavattesi."*

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- **Translated:** Finally, the Buddha answered. "Here, Seniya, someone develops the ox-behavior or ox-habits fully. He develops the mindset of an ox. If so, at his death, he will be reborn as an ox. **But if he also has a view as this: 'By this observance of "holy life," I shall be born a god,' then he will have a wrong view too. Now there are two destinations for one with wrong views**: hell or the animal realm. So, Seniya, if his ox-mimicking succeeds, it will lead to birth as an ox. If it fails, it will lead him to birth in hell (*niraya*) due to wrong views."
- When this was said, Puṇṇa, the ox-duty ascetic, cried out and burst into tears.

7. *"Atha kho bhagavā acelaṁ seniyaṁ kukkuravatikaṁ etadavoca: "etaṁ kho te ahaṁ, seniya, nālatthaṁ. Alaṁ, seniya, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī"ti. "Nāhaṁ, Bhante, etaṁ rodāmi yaṁ maṁ bhagavā evamāha; api ca me idaṁ, Bhante, govataṁ dīgharattaṁ samattaṁ samādinnaṁ. Evaṁ pasanno ahaṁ, Bhante, Bhagavati; pahoti bhagavā tathā dhammaṁ desetuṁ yathā ahaṁ cevimaṁ govataṁ pajaheyyaṁ, ayañceva acelo seniyo kukkuravatiko taṁ kukkuravataṁ pajaheyyā"ti. "Tena hi, puṇṇa, suṇāhi, sādhukaṁ manasi karohi, bhāsissāmī"ti. "Evaṁ, Bhante"ti kho puṇṇo koliyaputto govatiko bhagavato paccassosi. Bhagavā etadavoca: "*

- **Translated:** "Then the Blessed One told Seniya the naked dog-duty ascetic: "Seniya, I could not persuade you when I said: 'Enough, Seniya, let that be. Do not ask me that.'"
- Then Puṇṇa said, "Venerable sir, I am not crying because the Blessed One has said this about me, but because I have wasted my time practicing this foolish *sīla*. Venerable sir, I have confidence in the Blessed One; thus, 'The Blessed One is capable of teaching us the Dhamma the right way.'
- "Then, Puṇṇa, listen and attend closely to what I shall say."—"Yes, venerable sir," he replied. The Blessed One said this:

Four Types of *Kamma*

8. "*Cattārimāni, puṇṇa, kammāni mayā sayaṁ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, puṇṇa, kammaṁ kaṇhaṁ kaṇhavipākaṁ; atthi, puṇṇa, kammaṁ sukkaṁ sukkavipākaṁ; atthi, puṇṇa, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ; atthi, puṇṇa, kammaṁ akaṇhaṁ asukkaṁ akaṇhaasukkavipākaṁ, kammakkhayāya saṁvattati.*"

- **Translated:** "Puṇṇa, there are four kinds of actions (*kamma*) proclaimed by me after realizing them for myself. What are the four? There is dark action (*kaṇha* or *pāpa kamma*) with a dark result. A bright action (*sukka* or *puñña kamma*) brings a bright result. A dark-and-bright action (*kaṇhasukkaṁ*) brings a dark-and-bright result (*kaṇhasukkavipākaṁ*.) Then there is an action that is neither dark nor bright with the neither-dark-nor-bright result, an **action that leads to the destruction of defilements (*kammakkhayāya* or *kusala kamma*)**."

"Dark" *Kamma* With "Dark" Results

9. *"Katamañca, puṇṇa, kammaṁ kaṇhaṁ kaṇhavipākaṁ? Idha, puṇṇa, ekacco sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti. So sabyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā, sabyābajjhaṁ lokaṁ upapajjati. Tamenaṁ sabyābajjhaṁ lokaṁ upapannaṁ samānaṁ sabyābajjhā phassā phusanti. So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṁ vedanaṁ vedeti ekantadukkhaṁ, seyyathāpi sattā nerayikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṁ karoti tena upapajjati, upapannamenaṁ phassā phusanti. Evampāhaṁ, puṇṇa, 'kammadāyādā sattā'ti vadāmi. Idaṁ vuccati, puṇṇa, kammaṁ kaṇhaṁ kaṇhavipākaṁ. (1)"*

- **Translated:** "And what, Puṇṇa, is dark action with dark result? Here someone generates a suffering (***sabyābajjhaṁ*** or **destined to or bound by *dukha***) *kāyasaṅkhāra*, a *dukkhita vacīsaṅkhāra*, a *dukkhita manosaṅkhāra*. Having generated such *dukkhita abhisaṅkhara*, he is reborn in an *apāya*. When he is reborn in an *apāya*, he contacts appropriate *dukkhita* (painful) sensory contacts. Being

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touched by such painful contacts, he feels painful feelings, exclusively painful, as in the case of the beings in **hell (*niraya*)**. Thus a being's rebirth is due to a being's own actions. One's rebirth is through the actions one has performed. Thus I say beings are the heirs of their actions. This is called dark action with dark result."

"Bright" *Kamma* With "Bright" Results

10. *"Katamañca, puṇṇa, kammaṁ sukkaṁ sukkavipākaṁ? Idha, puṇṇa, ekacco abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharoti, abyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharoti, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharoti. So abyābajjhaṁ kāyasaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ vacīsaṅkhāraṁ abhisaṅkharitvā, abyābajjhaṁ manosaṅkhāraṁ abhisaṅkharitvā abyābajjhaṁ lokaṁ upapajjati. Tamenaṁ abyābajjhaṁ lokaṁ upapannaṁ samānaṁ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṁ vedanaṁ vedeti ekantasukhaṁ, seyyathāpi devā subhakiṇhā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṁ karoti tena upapajjati, upapannamenaṁ phassā phusanti. Evampāhaṁ, puṇṇa, 'kammadāyādā sattā'ti vadāmi. Idaṁ vuccati, puṇṇa, kammaṁ sukkaṁ sukkavipākaṁ. (2)"*

- **Translated:** "And what, Puṇṇa, is bright action with bright result? Here someone generates a **pleasant life (*abyābajjhaṁ* or destined to or bound by *sukha*)** *kāyasaṅkhāra*, a *sukkhita vacīsaṅkhāra*, a *sukkhita manosaṅkhāra*. Having generated such *sukkhita abhisaṅkhara*, he is reborn in a realm with happiness (*sukkhita*). When he is reborn in such a realm, he contacts appropriate *sukkhita* sense contacts. Being touched by such *sukkhita* contacts, he feels *sukha* feelings, as in the case of ***subhakinha deva*** realm. Thus a being's rebirth is due to a being's own actions. **One gets a rebirth through the actions one has performed.** Thus, I say beings are the heirs of their actions. This is called bright action with bright result"

"Dark and Bright" *Kamma* With "Dark and Bright" Results

11. *"Katamañca, puṇṇa, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ? Idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharoti. So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṁ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṁ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṁ upapajjati. Tamenaṁ sabyābajjhampi abyābajjhampi lokaṁ upapannaṁ samānaṁ sabyābajjhāpi abyābajjhāpi phassā phusanti. So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṁ vedeti vokiṇṇasukhadukkhaṁ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṁ karoti tena upapajjati. Upapannamenaṁ phassā phusanti. Evampāhaṁ, puṇṇa, 'kammadāyādā sattā'ti vadāmi. Idaṁ vuccati, puṇṇa, kammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ. (3)".*

- **Translated:** "And what, Puṇṇa, is dark-and-bright action with a dark-and-bright result? Here someone generates *abhisaṅkhara* of both types. Then he is reborn in a realm with both happiness (*sukkhita*) and suffering (*dukkhita*). When he is reborn in such a realm, he contacts appropriate *sukkhita* and *dukkhita* sensory contacts. Being touched by such contacts, he feels *sukha* and *dukha* feelings interchangeably, as in **human, *deva, and vinipātika (apāya)*** realms. Thus a being's rebirth is due to a being's own actions. One gets a rebirth through the actions one has performed. Thus I say beings are the heirs of their actions. This is called dark-and-bright action with a dark-and-bright result". [***vinipātika*** : (adj.) [fr. vinipāta] destined to suffer in purgatory, liable to punishment after death.]

Neither Dark nor Bright *Kamma*

12. *"Katamañca, puṇṇa, kammaṁ akaṇhaṁ asukkaṁ akaṇhaasukkavipākaṁ, kammakkhayāya saṁvattati? Tatra, puṇṇa, yamidaṁ kammaṁ kaṇhaṁ kaṇhavipākaṁ tassa pahānāya yā cetanā,*

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yamidaṁ kammaṁ sukkaṁ sukkavipākaṁ tassa pahānāya yā cetanā, yamidaṁkammaṁ kaṇhasukkaṁ kaṇhasukkavipākaṁ tassa pahānāya yā cetanā—idaṁ vuccati, puṇṇa, kammaṁ akaṇhaṁ asukkaṁ akaṇhaasukkavipākaṁ, kammakkhayāya saṁvattatīti. Imāni kho, puṇṇa, cattāri kammāni mayā sayaṁ abhiññā sacchikatvā paveditānī"ti. (4)".

- **Translated:** "And what, Puṇṇa, is an action that is neither dark nor bright with the neither-dark-nor-bright result, action that leads to the **destruction of defilements (and *āsava*/*anusaya*)**? Such volitions (*cetana*) abandon actions that are dark or bright with dark-or-bright results. Such an action (*kamma*) is neither dark nor bright with a neither-dark-nor-bright result. Therefore, such actions lead to the destruction of **defilements (and *asava*/*anusaya*). They do not lead to rebirth in any realm.)**
- These are the four kinds of *kamma* proclaimed by me after realizing them for myself with direct knowledge."

13. **It is important to realize that such *cetana* AUTOMATICALLY arises in those who have realized the "unsatisfactory and dangerous nature" of this world of 31 realms, i.e., *Tilakkhaṇa*.**

- **In that context, it is also important to understand that *cetana* is NOT conventional "intention," but is how good and bad mental factors (*cetasika*) AUTOMATICALLY arise in one's thoughts based on one's *gati*.**
- The above two points are the most important teachings from the *sutta*. This is explained in detail in the post, "Kaṇha (Dark) and Sukka (Bright) Kamma and Kammakkhaya."
- One also needs to understand that *cetana* is just a single mental factor. The "intention" comes from the incorporation of good or bad *cetasika*. **The *cetana cetasika* just incorporates relevant *cetasika* based on one's *gati*.** See #9 of "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?"

Puṇṇa and Seniya Understood

14. *"Evaṁ vutte, puṇṇo koliyaputto govatiko bhagavantaṁ etadavoca: "abhikkantaṁ, bhante, abhikkantaṁ, bhante. Seyyathāpi, bhante ... pe ... upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti. Acelo pana seniyo kukkuravatiko bhagavantaṁ etadavoca: "abhikkantaṁ, bhante, abhikkantaṁ, bhante. Seyyathāpi, bhante ... pe ... pakāsito. Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan"ti. "Yo kho, seniya, aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ so cattāro māse parivasati. Catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā"ti."*

- **Translated:** When this was said, Puṇṇa said to the Blessed One. "Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways…From today let the Blessed One accept me as a lay follower who has gone to him for refuge for life."
- Seniya said to the Blessed One. "Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways, as though an upside-down vessel was turned to the upside, revealing what was hidden, or showing the way to one who was lost or holding up a lamp in the dark for those with eyesight to see. I take refuge in the Blessed One, the Dhamma, and the Saṅgha. May I receive the going forth under the Blessed One?".
- "Seniya, one who formerly belonged to another sect and desired the going forth and the full admission in this Buddha Sasana lives on probation for four months. At the end of four months, if the *bhikkhus* are satisfied with him, they give him the going forth and the full admission to the *bhikkhus*' state. But I recognize individual differences in this matter."

Seniya became an *Arahant*

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15. *"Sace, bhante, aññatitthiyapubbā imasmiṁ dhammavinaye ākaṅkhantā pabbajjaṁ ākaṅkhantā upasampadaṁ te cattāro māse parivasanti catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya, ahaṁ cattāri vassāni parivasissāmi catunnaṁ vassānaṁ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā"ti.*

Alattha kho acelo seniyo kukkuravatiko bhagavato santike pabbajjaṁ, alattha upasampadaṁ. Acirūpasampanno kho panāyasmā seniyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, Tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.

"Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā"ti abbhaññāsi. Aññataro kho panāyasmā seniyo arahataṁ ahosīti."

- **Translated:** "Venerable sir, if those who formerly belonged to another sect and desire the going forth and the full admission in this Dhamma and Discipline live on probation for four months, and if at the end of the four months the *bhikkhus* being satisfied with them to give them the going forth and the full admission to the *bhikkhus*' state, then I will INSTEAD live on probation for four years. At the end of the four years, if the *bhikkhus* are satisfied with me, let them give me the going forth and the full admission to the *bhikkhus*' state."
- (Clarification of the terms: **Probation** means what is called ***Sāmaṇera;*** the *bhikkhu* would wear the robes but has not yet been given **full admission or *Upasampadā***. Seniya was saying he was willing to spend **four years in probation**.)
- Then Seniya, the naked dog-ascetic, received the going forth under the Blessed One, and he received the full admission. And soon, not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Seniya became an *Arahant*.

16. The post, "Kaṇha (Dark) and Sukka (Bright) Kamma and Kammakkhaya," provides a simpler explanation of the key terms.

- Discussion of both posts at: "WebLink: Kusala/Akusala and Puñña/Pāpa Kamma."

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17.13 Aggañña Sutta Discussion – Introduction

October 19, 2024; October 20, 2024 (revised #5); November 4, 2024 (revised #9)

Aggañña Sutta is one of the few *suttās* in which the Buddha addressed the origin of the "external world." Its account vastly differs from the current scientific theory that the universe came into existence only 15 billion years ago in the "Big Bang."

Introduction

1. In a previous post, "Buddhism and Evolution – Aggañña Sutta (DN 27)," I discussed the salient aspects of Buddha's explanation of our physical universe. That post raises many questions in the minds of those who read it for the first time because Buddha's answer is drastically different from the picture proposed by modern science. Here, I will provide some necessary background.

- **Modern science's current theory is that the universe started with a "Big Bang" out of nothing about 15 billion years ago**, i.e., **the universe did not exist before that**.
- In contrast, the Buddha taught that each of us is going through a rebirth process with "no discernible beginning," i.e., the universe has existed forever!
- Those are two very different "worldviews."

2. In the "*Aggañña Sutta*" (DN 27), the Buddha explained that the universe is not static, i.e., it does not remain the same over time. He taught that Earth—with its Sun and other planets (called a *cakkavāla*)—is one of the uncountable such systems in the universe. [***Cakkavāla*** : The name given to a whole world-system, there being countless such systems.]

- A cluster of 10,000 such *cakkavāla* constitutes a "*loka dhātu*," and there could be an uncountable number of them in the universe.
- Such a "*loka dhātu*" undergoes a cyclic process of destruction and re-formation over billions of years, i.e., it is destroyed and then re-formed over many billions of years. However, only a few are in the "destruction phase" at a given time.
- Every year, scientists observe a few such destructions with their telescopes. There must also be a few "re-formations," but scientists cannot observe them. **All scientific observations of the universe are based on detecting light emitted by the stars.** For example, the destruction of a "*loka dhātu*" is due to the "blowing-up" of a star in that cluster, and scientists can easily observe that intense light from such a supernova explosion.
- However, there is no available mechanism for scientists to **directly observe** the re-formation of a *cakkavāla*, which happens over billions of years (as pointed out in "Buddhism and Evolution – Aggañña Sutta (DN 27).")

3. Even though the "dense matter" (including the human realm) in all of those 10,000 *cakkavāla* disappear (destroyed), the living beings in them survive in higher-lying realms that are not destroyed. Thus, "destruction" means only the destruction of the "realms of living beings with dense bodies," and living beings there would have moved up to higher "less-dense realms" (at or above the *Ābhassara Brahma* realm) well before the destruction takes place.

- All *cakkavāla* in a *loka dhātu* remain in that state for billions of years. Toward the latter half of that phase, all those *Brahmās* start "missing the close companionship" they enjoyed in the human realm. *Brahmās*, by their nature, live secluded lives (like those ancient *yogis* who practiced *anariya jhāna* to be reborn in *Brahma* realms.) Their desire to go back to such a way of living creates *suddhaṭṭhaka* (the fundamental particle in Buddha Dhamma; see below) in abundance; the accumulation of them over billions of years lead to the re-formation of the Sun, Earth, and other planets (*cakkavāla.*) It happens to all *cakkavāla* in that *loka dhātu.*

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- When each *cakkavāla* is re-formed, those lower-lying realms are re-populated over billions of years. See the introduction in "Buddhism and Evolution – Aggañña Sutta (DN 27)" for details.
- **A critical point is that only a tiny fraction of the universe is destroyed periodically, not the whole universe.**

Scientific Theories about the Universe Have Evolved

4. Even a few hundred years ago, scientists (or, more accurately, philosophers and religions, because no actual science existed before Galileo's generation) believed our Earth was at the center of the universe: "WebLink: en.wikipedia.org: Geocentric model." They thought "Gods" resided in the "heavenly sphere" with the stars above the Earth.

- Only after Galileo invented the telescope (in the late 1500s) did actual science emerge, and it was realized that the Earth (and other planets) orbited around the Sun. Even as recently as at the beginning of the 1900s, Lord Kelvin (one of the top scientists of the day) estimated that the age of the Sun was less than 40 million years. Our knowledge of the universe was also pretty much limited to the Solar system. So, this meant the age of our "known universe" was very short.
- Thus, the Buddha's teachings on a universe filled with an uncountable number of *cakkavāla* going through a cyclic "destruction/re-formation" process lasting billions of years seemed preposterous even in 1900!
- Vindication of the Buddha's teachings started in the 1900s with the advent of quantum mechanics and relativity. Becquerel's Discovery of radioactivity in 1898 and Einstein's explanation of the photoelectric effect in 1905 led to the quantum theory of atomic structure. That, in turn, led to the correct picture of nuclear fusion as the source of solar energy.
- By 1956, the solar system's age was more than 4 billion years, and the universe's age was estimated to be around 14 billion years. Yet, even billions of years are hardly the same as "beginning-less time"!

5. Then, scientists (with the invention of better telescopes) discovered that our Solar system was just one of billions of such "star systems" in the Milky Way galaxy and that there were other such galaxies in the universe.

- By 1929, Edwin Hubble proved that distant galaxies were moving away from each other and that our galaxy was but one of many galaxies. That was a vast understatement since now we know that there are well over 100 billion galaxies in our observable universe!
- The existence of "exoplanets" (planets outside our Solar system) was observed only in 1991! Since then, scientists have discovered over 5000 exoplanets.

  WebLink: Youtube: 5,000 Exoplanets: Listen to the Sounds of Discovery (360 Video)

- So, the "scientific view" of the universe is much closer to the Buddha's worldview now regarding its vastness (the uncountable number of stars) and the basic structure of planets around each star (*cakkavāla*). Therefore, it is clear that, at least in that respect, science has gradually proved the validity of Buddha's explanations about the universe.
- The remaining significant difference is regarding the universe's age, as discussed in #1 above. Scientists say the universe was "born out of nothing" about 15 billion years ago. The Buddha taught that only tiny sections (*loka dhātu* with 10,000 *cakkavāla*) go through a cyclic "destruction/re-formation" process over many billions of years and that there is no traceable beginning to that process.

The Immensity of the Universe

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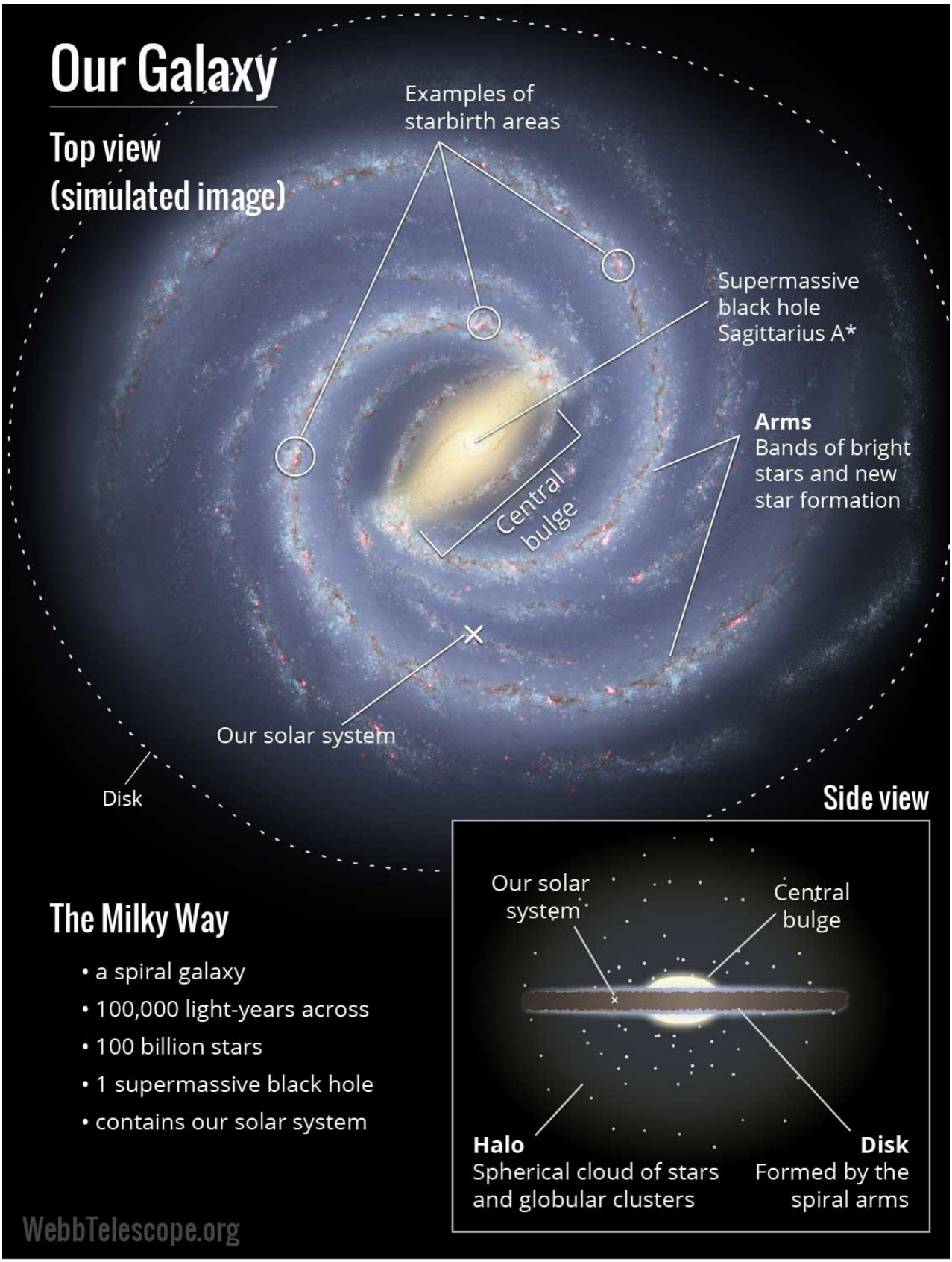
6. At this point, it is worthwhile to pause and consider how incredible it is that a single human could "see" the universe's structure **using only his mind** 2600 years ago. It took modern science 400 years to reach this level of understanding, culminating in the effort of many generations of scientists.

- The following is a high-resolution image of our Milky Way galaxy. **We can see only a couple of thousand stars with our naked eyes**, as indicated by the "red dot" in the image. But there are hundreds of BILLIONS of stars in our galaxy. Furthermore, there are about an equal number of GALAXIES in our universe. Thus, there is a whole galaxy for each star in our galaxy. It is truly mind-boggling.



Milky-Way

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Our Galaxy Map (May 31, 2018)

- Yet, even a few hundred years ago, it was believed our Earth was at the center of the universe; see #4 above.
- Therefore, Buddha's view of the universe as consisting of innumerable "world systems" was not looked at favorably even a few hundred years ago. Of course, that has changed now.

Our "Mundane Knowledge Base"

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7. Humans have developed many "theories" or "views" about the world. Those who focus on this issue fall into two categories: scientists and philosophers.

- Both scientists and philosophers come to conclusions based on their observations of the external world, i.e., **their sensory experiences**.
- However, our sensory experiences are limited. In particular, we can "see" the world only through a narrow wavelength range, and even then, we can see only a limited distance.
- As we discussed above, **Galileo's discovery of the telescope enhanced that capability, i.e., our sensory experience.** Subsequently, scientists have improved their ability to see through vast distances in space.
- The image in #6 above provides a good visualization of this capability. Even though all our telescopes are within the "red dot," we can deduce details of the structures of galaxies even outside our galaxy!

Limitations of Scientific Techniques

8. However, we should not be fooled into thinking that those measurements provide the "whole picture."

- As I mentioned above in #2, all those measurements are based on light emitted by stars!
- We (I mean the scientists) can only **indirectly** infer things about planets around other stars. For example, they deduce the number of planets around a star by monitoring the shadow cast on that star's light by the movements of those planets. Incredibly, they have enough precision in their measurements to accomplish that.
- **However, scientists are genuinely blind to whether life exists on those planets!** Biological activities do not generate light.

How Far Away Is the Closest Star?

9. Some say we should be able to detect emissions (light or radio signals) from highly advanced living beings on some of those faraway planets. Would that be possible?

- The closest star (*cakkavāla*) in our *loka dhātu* is about four light years away (and thousands of such stars are within the "red dot" in the image above!
- That means a rocket ship traveling **at the speed of light** will take four years to reach the closest star. For comparison, the distance from the Earth to our Moon would take only 1.25 SECONDS. Therefore, a rocket ship traveling at the speed of light will take **only 1.25 SECONDS to arrive at the Moon!** But our rocketships take about three days to get to the Moon. Therefore, a modern rocketship would take **about 800 thousand years** (depending on the speed attained in interstellar space) to reach the NEAREST star. See "Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I."
- The following video shows how far away the closest star is to us.

  WebLink: Youtube: How far away is the Nearest Star?

- No matter how intense a light beam (like a laser), it will fade away at distances of the order of light years. Scientists can monitor only light from stars at such distances, and no artificial light source can match a star.

The Universe Is Unfathomably Enormous and Complex

10. Even the "range of a Buddha" is limited to a *loka dhātu* with 10,000 *cakkavāla.*

- Since the Milky Way galaxy has roughly 100 billion stars, it contains 100 million *loka dhātu*!

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- This is why the Buddha admonished us not to probe the details of the universe. It is an impossible task, and it will consume the precious time that could be used to end suffering!
- While we should be thankful to all those scientists who made all this "mundane knowledge" possible (because it confirmed Buddha's teachings in one aspect), they wasted their time pursuing that "mundane knowledge"!

11. From the WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77):

"**There are four things that are not to be conjectured about, which could make one go mad (become a mental patient).** Which four?

(i.) "Buddha's knowledge is unconjecturable and not to be conjectured about.

(ii.) The details of *jhāna* (including kinds of supernormal powers that one can attain).

(iii.) The precise workings of the results of *kamma*, i.e., *kamma vipāka*.

(iv.) Origins/details about the external world, i.e., the universe."

[In the "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)," the Buddha specifically identified four subjects one should avoid. **The necessary translation:** "There are four unthinkable things. **They should not be thought about; anyone who tries to think about them will lose their mind or be frustrated.** Those four things are (i) the capabilities of a Buddha, [*buddhavisayo acinteyyo*] (ii) the subject of *jhāna*, [*jhānavisayo acinteyyo*] (iii) the subject of *kamma vipāka*, [*kammavipāko acinteyyo*] and (iv) speculation about the wider world, [*lokacintā acinteyyā*] e.g., other planetary systems, life on other planets, etc.]

- These are the four incomprehensible things that are not to be conjectured about, that would bring madness and confusion to anyone who tries to find everything about them.

Basic Knowledge Necessary to "End the Suffering"

12. However, getting SOME IDEA about the broader world of 31 realms is good. No single *sutta* or a chapter on *Abhidhamma* is focused on that.

- I have collected bits and pieces of information in many places in the *Tipiṭaka* and tried to form a crude picture. We will never be able to go into fine details. Even if the Buddha wanted to, he would not have been able to provide such a vast amount of information. People kept asking him questions about the universe, and in most cases, he refused. *Aggañña Sutta* is an exception, and even it provides only the baseline critical concepts.
- He said he did not want people distracted from the main goal: to end suffering in the rebirth process.
- I will discuss some critical issues relevant to understanding the fundamental principles of Buddha's teachings in the *sutta* in the next post, "Aggañña Sutta – Further Details."

13. See "WebLink: Pure Dhamma Forums: Pure Octad constituents" for a detailed discussion related to this subject (including a draft of this post) in the discussion forum. **There are lengthy explanations of some related issues in that discussion.**

- We can continue the discussion there. If you have any comments/questions, please post them there.

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17.14 Buddhism and Evolution – Aggañña Sutta (DN 27)

January 24, 2019; revised January 30, 2019; July 30, 2019; February 16, 2020; August 24, 2020 (#5 – #7); May 12, 2021; July 22, 2022; October 14, 2024 (#2, #7, #8, #11)

Introduction

1. "WebLink: suttacentral: *Aggañña Sutta* (DN 27)" is one of several complex *suttā* that requires a lengthy explanation. One must have a broad background in Buddha Dhamma to understand the *sutta*. I have been very reluctant to write this post because it could lead to many questions for many people who do not yet have that background.

- "*Agga*" means "highest," and thus, the word "*Aggañña*" means "highest knowledge," in this case, about our world.
- The Buddha delivered the *Aggañña sutta* to two *brahmins* (Vāseṭṭha and Bhāradvāja), to explain the "human origins." Not only *Vedic Brahmins* but ALL LIVING BEINGS – on this Earth came from a *Brahma* realm at the beginning of the Earth (in the current cycle). In other words, each living being on this Earth was a *Brahma* at the beginning of the present Earth.
- I must forewarn that some features contradict existing "scientific theories." Please do not bring them up. I am aware of them. That is why I have been reluctant to write this post.
- However, at least for those who have faith in Dhamma, there are some benefits in seeing how self-consistent Buddha Dhamma is. Scientific theories change with time; see "Dhamma and Science – Introduction."

Summary of the *Sutta*

2. Following is a summary:

(i). The universe has no traceable beginning, just like life; see "Origin of Life."

(ii). The universe is made of an uncountable number of "*dasa sahassi loka dhātu*" (clusters or groups of star systems like our Solar system.) Our Solar system is one of 10,000 "star systems" (*cakkavāla* or planetary systems; *chakrawāta* in Sinhala) in our "*loka dhātu*."

(iii). When a large star in our "*loka dhātu*" blows up in a few billion years, that blast will destroy all star systems in our "*loka dhātu*." In modern science, such a "star explosion" has a particular name: a supernova. Scientists observe such supernovae every year.

(iv). Then all the "star systems" (*cakkavāla*) will re-form over a long time, of the order of many billions of years. After existing for many billions of years, they will again be blown up. That cycle continues endlessly! Each cycle is called a *mahā kappa.* Each *mahā kappa* is divided into four *asaṅkheyya kappa* (see #6 below). Earth is in existence for an *asaṅkheyya kappa*; it (together with all *cakkavāla* in our "*loka dhātu*") will be destroyed over an *asaṅkheyya kappa* and will remain destroyed for another *asaṅkheyya kappa*; they will re-form over the fourth *asaṅkheyya kappa*. That cycle continues endlessly!

(v). Note the difference with modern science, which says the **whole universe** came into existence only about 15 billion years ago in a "Big Bang."

(vi). Not all 31 realms get destroyed when our Solar system blows up at the end of a *mahā kappa*. Higher-lying Brahma worlds (where there is very little "destructible matter") survive. *Ābhassara Brahma* realm is one of the surviving *Brahma* realms where all living beings on this Earth end up before the destruction of the Earth.

(vii). How all living beings end up in the *Ābhassara Brahma* realm (before the destruction of Earth) is a long story. Similarly, the re-formation of the Earth (and the Sun) is also not described in detail in the

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sutta. **However, the creation of *suddhaṭṭhaka* by an uncountable number of *Ābhassara Brahmās* over many billions of years is the root cause, i.e., their desire to be reborn in the *kāma loka* to enjoy sensory pleasures is the root cause.**

(viii). When the Earth re-forms, those *Brahmā* — at the end of their lifetimes in those worlds — are reborn as humans with very light, *Brahma*-like bodies at first.

(ix). Then the life on Earth evolves to other lifeforms too. That is a "reverse evolution" compared to the "theory of evolution" currently accepted by science. After billions of years, the realms below the *Ābhassara Brahma* realm will be destroyed again to be re-formed after billions of more years. That cycle will keep repeating.

(x). So, that is the life cycle. It happens all over the universe at any given time. Scientists observe several supernovae in our galaxy yearly (leading to the destruction of several "*loka dhātu.*") The universe consists of an uncountable number of "*loka dhātu.*" Our universe is unfathomably large, as discussed in "Dhamma and Science – Introduction."

Model of the Universe

3. Therefore, life exists in an infinite number of "star systems" (*cakkavāla* like our Solar system) where a star provides the energy to sustain life. In our "Solar system," life exists in 31 realms centered on Earth, located inside, on the surface, and extending out into space. Of course, the Sun is our star.

- In the post "31 Realms of Existence," these 31 realms are listed and discussed. The information there comes from several *suttā*. In particular, the "Dhammacakkappavattana Sutta" names many of those spheres. Most versions of the *sutta* skip that section. The following pdf file contains the *sutta*'s full text: WebLink: PDF Download: Dhammacakkappavattana Sutta-3.

4. A Buddha appears only in one *cakkavāla* out of that cluster of 10,000 such *cakkavāla* in a given *dasa sahassi loka dhātu*. In our *loka dhātu*, it is the Earth. *Brahmā* and *Devas* from those 10,000 systems (*dasa sahassi lokadhātu*) can come and listen to Dhamma on the Earth.

- Of course, humans from those worlds cannot access Buddha Dhamma.
- So, we can see how rare it is for humans to "have access" to Buddha Dhamma. Sometimes there can be many consecutive *mahā kappā* without a single Buddha appearing even in our *cakkavāla*!

Model of the Solar System (*Cakkavāla*)

5. The Buddha stated that one *mahā kappa* (or *kalpa* in Sinhala) is unimaginably long. He gave the following comparison. During that time, a mountain of solid granite one *yojanā* (about 7 miles) around and one *yojanā* high can be "worn out" by stroking it once every hundred years with a silk cloth.

- The WebLink: suttacentral: *Pabbata Sutta* (SN 15.5) has the above analogy; "Saṁsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory."

6. A *mahā kappa* consists of four "*antakkappa*," (or "incalculable *kappa*") as explained in the WebLink: suttacentral: *Kappa Sutta* (AN 4.156):

"*Cattārimāni, bhikkhave, kappāsa asaṅkhyeyyāni. Katamāni cattāri? Yadā, bhikkhave, kappo saṁvaṭṭati,..kappo saṁvaṭṭo tiṭṭhati,..kappo vivaṭṭati,..kappo vivaṭṭo tiṭṭhati, ..*"

- "There are four **incalculable *kappā***. **Destruction** occurs for an *asaṅkheyya kappa*, **remains in that state (void)** for an *asaṅkheyya kappa*, re-**formation** takes place over an *asaṅkheyya kappa*, and then it **exists in that state** for an *asaṅkheyya kappa*."
- **That last stage is where the Earth is now.**
- Each incalculable *kappa* has **20 *antakkappā***. Thus, a *mahā kappa* spans over 80 *antakkappā*.

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7. The Solar system will last another 5 billion or so. Thus, the total time in which the current Sun (and Earth) has existed is about 10 billion years, according to modern science. That is the **existence phase** lasting 20 *antakkappā*, **assuming** the current scientific estimate is correct.

- The other three *asaṅkheyya kappā* take about 15 billion years each, which is why a complete cycle takes about 60 billion years.
- The Earth (and the whole Solar system) continues through this cyclic process that takes roughly 60 billion years per cycle, i.e., for a *mahā kappa* (with the above assumption.)
- This cycle will keep repeating. There was no "Big Bang" beginning. Each "*dasa sahassi loka dhātu*" will go through its own cycle lasting a *mahā kappa.*

Migration of Living Beings at Destruction/Re-Formation of Earth

8. When our "*dasa sahassi loka dhātu*" blows up in the future, that will be due one of the stars in our *loka dhātu* blows up in a supernova. That will destroy all *cakkavāla* in our *loka dhātu* including the Sun and the Earth. That happens over billions of years, when that star starts to produce large amounts of energy. Thus, all life on Earth would be destroyed (except those in higher *Brahma* realms above the *Ābhassara Brahma* realm.)

- So, what happens to all the living beings on Earth? We remember that while humans and animals live on the Earth, those belonging to the other three lower realms live on or underneath the Earth's surface. All those will perish.
- It is a long story (and not detailed in the sutta), but all those beings move to higher realms as the Earth gets hot.

9. We remember that the *Deva* and *Brahma* realms lie above the Earth. But the "density" in those realms is well below the "density" of things at the surface. *Deva* bodies are much less dense than human bodies, and *Brahma* "bodies" are even more subtle.

- One critical thing we learn from science is that "more dense stuff" burns first. For example, in an incinerator, we can burn anything dense. But gases are not burned (i.e., not decomposed.)
- *Brahmās* have bodies made of only a few *suddhaṭṭhaka*. They are made to last much longer times and not are not burned in the destruction phase.
- The deduction is that all those realms above the *Ābhassara Brahma* realm will not be destroyed in the destruction phase. That is why the lifetimes of some *Brahmā* are many *mahā kappā*.

10. The bottom line is that all realms below the *Ābhassara Brahma* realm will eventually be destroyed. By that time, all the living beings would have "migrated" up to that realm.

- How do all these living beings, including those in the *apāyā*, migrate to higher realms?
- That is related to the fact that when the Earth starts getting "hot," those "mind-pleasing sense objects" will be destroyed over time. Living beings will have fewer "sensory attractions;" thus, their minds will be temporarily freed from "*upādāna*."
- That needs a detailed explanation, but those who understand *Paṭicca Samuppāda* may have at least a glimpse of how it happens.

11. When the Earth is re-formed, those *Brahmās* will start coming down to those newly-formed Earth. They all will be in the human realm. **That would be an uncountable number of humans!** However, they would still have subtle "*Brahma*-like" bodies and thus hardly take any space. Over billions of years, their bodies will gradually become dense and many other changes will simultaneously occur. Vegetation will appear and some of those humans will be reborn as animals, as they re-gain their "bad *gati*" and cultivate *apuñña kamma*. This is a "reverse evolution"!

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- That will take long explainations. But the critical point is that with time, old "*gati*" (which have been lying dormant as *anusaya*) start to re-surface, and the activation of *Paṭicca Samuppāda* cycles will ensure those "downward paths."

Conflicts with Current Scientific Theories

12. Now, we immediately run into difficulties with the **current scientific knowledge** of Earth's history. According to current understanding, the first humans appeared only about 2 million years ago. Note that a billion years is 1000 million years!

- Therefore, what we described above is a "reverse evolution" compared to the "theory of evolution" currently accepted by science.
- We need to go back only 500 years to see how a prevailing world view changed and became compatible with Buddha Dhamma. See #13 below.
- I have discussed how Buddha Dhamma has withstood past such "contradictions"; see "Dhamma and Science – Introduction." I hope the next revision in science will happen during my lifetime.

13. For example, only 500 years ago, the accepted "world view" was that Earth was at the center of the universe with all the stars embedded in "WebLink: wikipedia.org: celestial spheres."

- If someone had tried to explain that the Earth was rotating around the Sun, he would have had a hard time. After proving this, Galileo spent the rest of his life in solitary confinement.
- Of course, no one is prosecuted for proposing any theory these days. Still, the scientific community does not take them seriously.
- As new experiments/observations provide further evidence, an accepted scientific view accommodates the new evidence. For example, the above change in the world view occurred after Galileo invented the telescope.
- Of course, adopting that scientific method for mundane purposes is only rational. That is the only way science can make progress.
- However, when one comprehends Buddha's Dhamma, one can better understand our world.

The Rarity of Buddha Dhamma in the World

14. There have been four Buddhas in this *mahā kappa*, and one more Buddha will appear before the destruction of this Earth and the Solar system.

- Then, many billions of years, the Earth will re-form in this cyclic process (not the same Earth).

15. In the WebLink: suttacentral: *Vepullapabbatta Sutta* (SN 15.20), the Buddha provides the names of the three Buddhas **on this Earth** (in this *mahā kappa*) before him: Kakusandha, Koṇāgama, and Kassapa. He describes how a particular mountain had three different names and heights during those Buddha's times.

- The point here is that those Buddhās were on this Earth at times far apart from each other. Considering that the age of the Earth is about 4.5 billion years, it is reasonable to assume that they were about a billion years apart.
- One piece of evidence in the *Tipiṭaka* for material from previous Buddhas transmitted via *Vedic* teachings (with superficial meanings) is given in the post, "Arogyā Paramā Lābhā.." (see #8 there).

16. By the way, the existence of Buddha Kassapa before the Buddha Gotama helps explain many questions about the connection between *Vedic* terms and Buddhist terms. Some examples are kamma (*karma*), *Bhikkhu* (*Bhikshu*), *paññā* (*pragnā*), *jhāna* (*dhyāna*), *Nibbāna* (*Nirvāna*), and so on. See "Vedās Originated With Buddha Kassapa's Teachings."

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- After the end of the Kassapa Buddha *Sāsana*, his teachings were transmitted as *Vedic* teachings without deeper meanings. I will need to write some posts just on this issue.
- A good example is the *Ānāpāna bhāvanā*, which was transmitted as "breath meditation."
- After re-gaining Buddha Kassapa's interpretation during our Buddha's time, the *Vedic* description has again taken hold by the current time. The correct version will be fully restored in the coming years. But, of course, it will again disappear and be rediscovered by the Maitreya Buddha in the future.

17. Furthermore, only 7 Buddhās have existed within the past 91 *mahā kappā*; see "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)."

- There have been 30 *mahā kappā* without a single Buddha before the current *mahā kappa*. That is 1800 billion years or over a trillion years!
- Even in this *mahā kappa*, the Gotama *Buddha Sāsana* would last only 5000 years, a negligible time compared to a *mahā kappa*. **That is why we should not waste this rare opportunity.**

Origins of the World – Limits of Inquiry

18. The human mind is naturally curious. We want to know everything, especially regarding this wondrous place called the universe. It is mind-boggling but exciting at the same time. , Growing up, I spent a lot of time reading science fiction and speculations about the origins of the universe, etc.

- One time, Ven. Moggallāna, who was only second to the Buddha in psychic (*abhiññā*) powers, wanted to explore the universe and see for himself how far he could go. He got lost! Buddha had to come to his rescue.
- Then there is the account of a *yogi*, Rohitassa, who developed *abhiññā* powers. He wanted to see the end of the world and took off looking for it, got lost, and died. He was reborn as a *deva*, came to see the Buddha, and told the Buddha about his quest. See, "WebLink: accesstoinsight.org: Rohitassa Sutta: To Rohitassa."

19. Cosmology is one of the things that the Buddha declared "unthinkable (*acinteyya*)" for an average human; see, "WebLink: suttacentral: *Acinteyya Sutta* (AN 4.77)":

"There are these four things that one should not conjecture about and would bring **anxiety and madness** to anyone who speculates. Which four? (i) capabilities of a Buddha, (ii) subject of *jhānā*, (iii) detailed knowledge of *kamma*/*kamma vipāka*, and (iv) origins of the world.

- One can spend a lifetime looking into the details of those subjects, and getting no where.
- However, as we saw above, we can gain some insights by having a rough idea about those subjects. One gets into trouble when one tries to get into details.
- We will explore some more aspects in the future that are beneficial for progressing on the Path.

20. Please keep that in mind when you comment on the discussion forum. We can learn a few things from the *sutta*, but it is useless to argue about how **it contradicts current scientific findings**.

- I have opened a new topic, "Post on "WebLink: puredhamma.net/forums: 'Buddhism and Evolution – Aggañña Sutta (DN 27)'," for comments and questions at the discussion forum.
- Also, please read the post carefully before commenting or asking a question. There is a lot of material there.

July 12, 2019: I have started a new subsection, "Origin of Life," to discuss the necessary background material for future posts on the *Aggañña Sutta.*

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17.15 Tapussa Sutta (AN 9.41) – Akuppā Cetovimutti

February 28, 2019; #21 added March 1, 2019; July 19, 2022; January 30, 2024

1. Most *suttā* have been translated word by word without paying attention to the context or the underlying teachings. I hope this *sutta* translation will convey what I mean by that statement.

- This *sutta* explains why reducing cravings for sensory pleasures and staying away from *dasa akusala* — and eventually getting rid of them — are necessary if one wants to cultivate *Ariya jhāna.*
- **Just suppressing** sense cravings (*kāma rāga*) induces *jhāna,* too; see "Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)."
- However, to attain *Nibbāna* (***akuppā cetovimutti***), one needs to remove those cravings at each *jhānic* state; see, "Ascendance to Nibbāna via Jhāna (Dhyāna)." In this post, we discuss the step-by-step process.
- Still, **getting rid** of sense cravings (*kāma rāga*) is not an easy task. It needs to be done by contemplating the drawbacks (and dangers) of them — called *ādīnava* (pronounced "aadeenava") — and also the benefits (*ānisamsa*) of giving up such cravings (renunciation); see "Mundane versus Supramundane Jhāna."

2. One could follow the Pāli (and the English version there) while reading: "WebLink: suttacentral: *Tapussa Sutta* (AN 9.41)" (there is also a "WebLink: suttacentral: English Translation," and "WebLink: suttacentral: Sinhala Translation" on that same website. It is a useful website, but translations are incorrect for some key Pāli words, and suttā are translated word-by-word without paying attention to the embedded teachings. That is the case for basically all current English translations.

- *Suttā* are designed to be extremely repetitive, enabling faithful oral transmission over the first 500 years. But, **in the written form**, it is unnecessary to translate the whole *sutta* word-by-word to understand its message. That could be very boring reading.
- So, I will start with a lengthy translation and cut it short as I proceed to the end to make it readable yet (hopefully) provide the key ideas.
- We also need to remember that before becoming the Buddha, the *Bodhisatta* had learned how to get to all the *jhānā* from other *yogis*. One can attain ***cetovimutti*** (highest *jhāna*) by such *anariya* techniques as breath meditation, but those *jhānā* are not stable. As described below, the Buddha figured out how to cultivate unbreakable (stable) *jhāna* and attained *Buddhahood* with ***akuppā cetovimutti***.
- That is the process described in this *sutta*, which we discuss now.

3. Thus, I have heard. On one occasion, the Blessed One stayed in Malla near a Mallan town named Uruvelakappa. Then early in the morning, the Blessed One, having put on his robes and carrying his bowl and outer robe, went to Uruvelakappa for alms. After his meal, he went into Uruvelakappa for alms. On his return from his alms round, he said to Ven. Ānanda, "Stay here, Ānanda, while I rest in the forest."

- "As you say, lord," Ven. Ānanda replied.
- Then the Blessed One went to the forest and sat down at the root of a tree to rest.

4. Then Tapussa, the householder went to Ven. Ānanda and, having bowed down to him, sat to one side on arrival. As he was sitting there, he said to Ven. Ānanda: "Venerable Ānanda, we are householders who indulge in sensuality, delight in sensual pleasures, enjoy sensual pleasures, rejoice in sensual pleasures. For us, staying away from sensual pleasures — or renunciation — seems like jumping off a cliff (it is hard to contemplate). Yet I've heard that in this Buddha *Sāsana*, there are young *bhikkhus* (monks) who have given up sense pleasures and have attained peace of mind and ultimate release from suffering. How are those *bhikkhus* different from most people like us?"

- "This is true, householder. Let's ask the Blessed One to explain this".

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5. Then Ven. Ānanda, with Tapussa, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. Then Ven. Ānanda said to the Blessed One: "*Bhante*, Tapussa the householder, here, has said to me, 'we are householders who indulge in sensuality, delight in sensual pleasures, enjoy sensual pleasures, rejoice in sensual pleasures. For us, staying away from sensual pleasures — or renunciation — seems as unappealing as jumping off a cliff. Yet I've heard that in this Buddha *Sāsana*, there are young monks who have given up sense pleasures and have attained peace of mind and ultimate release from suffering. How are these monks different from most people like us?"

6. "So it is, Ānanda. So it is. Even before attaining the Buddhahood, when I was still an unawakened *Bodhisatta*, I thought: 'abstaining from sensual pleasures (*nekkhamma*) is good, peace of mind (*viveka*) is good'. But such thoughts free of sense cravings (*nekkhamme cittam*) would not sink in (*na pakkhandati*), would not purify (*na pasidati*), would not calm down (*na santiṭṭhati*) my mind, and it would not become liberated (*na vimuccati*)".

- Then a thought occurred to me: "What is the reason that such thoughts free of sense cravings (*nekkhamme cittam*) would not sink in (*na pakkhandati*), would not purify (*na pasidati*), calm down, would not calm down (*na santiṭṭhati*) my mind so that it would not become liberated (*na vimuccati*)?". [***santiṭṭhati*** :[saṁ + ṭhā + a] stands still; remains; to be fixed or settled.]
- Then this thought occurred to me: "I have not seen the dangers/drawbacks (*ādinava*) of sensual pleasures; I have not contemplated the dangers/drawbacks of sensual pleasures at depth (*abahulīkato*). I have not understood the rewards of renunciation (*nekkhamme ānisamsa*). I have not contemplated at depth (*anāsevita*) the rewards of renunciation. That's why my mind would not become liberated (*na vimuccati*)."
- Then this thought occurred to me: "If I see the dangers of sensual pleasures and the benefits of renunciation of sense pleasures, such thoughts free of sense cravings (*nekkhamme cittam*) will sink in (*pakkhandati*), will purify (*pasidati*), will calm down (*santiṭṭhati*) my mind so that it will become liberated (*vimuccati*)".

My comment: One needs to pay attention to the Buddha describing to Tapussa how he had thought about the above thought process. But, he figured out exactly how to do that only on the night of attaining the *Buddhahood*:

7. "At a later time — *aparena samyena* — (the night of attaining the *Buddhahood*), having seen the drawback of sensual pleasures, I pursued that theme; I contemplated on the drawbacks of sense pleasures, and understood the rewards of renunciation, and **understood the solution of getting rid of cravings (*āsāvās*)**. Then my mind firmly held such a mindset, calmed down, and was released from such sensual thoughts.

- The above paragraph describes what happened on the night of the Enlightenment when he finally realized *āsavakkhaya ñāna*, how to remove *āsāvās* by contemplating on *Tilakkhaṇa*; see, "The Way to Nibbāna – Removal of Asavas."
- As we know, he went through six years of various types of suffering to discover *āsavakkhaya ñāna.*
- **Now we get back to the difficulties faced by the *Bodhisatta* in the intervening six years in trying to make the first *jhāna* unbreakable or stable.**

8. "Withdrawn from sensuality (*vivicceva kāmehi*), withdrawn from immoral (*vivicceva akusala dhammehi)*, I entered and remained in the vicinity of the **first *jhāna*** with rapture and pleasure born from that restfulness (*vivekajaṁ*), **accompanied by *savitakkaṁ/savicaraṁ* (*nekkhamma/avihimsa* thoughts)**."

- "However, I was still beset with recurring perceptions of sensuality (*kāmasahagatā saññāmanasikārā samudācaranti*). That was a suffering for me. Just as pain arises as an affliction for a healthy person, even so, those recurring sensual thoughts were an affliction for me".

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(Note that the *Bodhisatta* experienced this problem early when he learned how to get to *jhānā* from his early *anariya* teachers: Alara Kalama and Uddaka Ramaputta. He developed the pathway during those intervening six years but successfully implemented it only on the night of Enlightenment via *āsavakkhaya ñāna*).

9. "**At a later time (the night of attaining the *Buddhahood*)**, having seen the drawback of *vitakka*, I pursued that theme; I contemplated the drawbacks of *vitakka* and understood the rewards of *avitakka* **when I understood the benefits of getting rid of cravings (*āsāvās*)**. Then my mind firmly held such a mindset, calmed down, and was released from such sensual thoughts.

- Now we get back to the difficulties faced by the *Bodhisatta* with the second *jhāna* before the night of the Enlightenment.

10. "Then I thought: 'I should get to the *samādhi*-generated (*samādhijam*) the **second *jhāna*** that is free of these thoughts burdened with (*vitakka/vicāra*)'". **Here it is important to realize that *vitakka* means to have the mind set on defiled thought object and *vicāra* means to keep it there.**

- "However, in the **second *jhāna***, such thoughts free of *vitakka* (i.e., *avitakka*) would not sink in, would not purify, calm down, would not calm down my mind so that it would not become liberated (*avitakke cittaṁ na pakkhandati nappasīdati na santiṭṭhati na vimuccati*)".
- Then this thought occurred to me: "I have not seen the dangers/drawbacks (*ādinava*) of *vitakka*; I have not contemplated the dangers/drawbacks of *vitakka* at depth (*abahulīkato*). I have not understood the rewards of *avitakka* (*avitakke ānisamsa*). I have not contemplated in depth (*anāsevita*) the rewards of *avitakka*. That's why my mind would not become liberated (*na vimuccati*)".
- "**At a later time (the night of attaining the *Buddhahood*)**, I was able to enter and stay in the vicinity of the **second *jhāna*** that was devoid of such defiled thoughts (*vitakka*) and with *pīti* and *sukha*.

11. This is a recurring theme for the rest of the *sutta*. The difficulty encountered at each *jhāna* level starting from the next verse, and the solution found on the night of Enlightenment.

- I will skip a few repeating steps here, for the third and fourth *jhāna*.

12. I could enter and stay in the vicinity of the **third *jhāna*** devoid of *pīti* but with *sukha*.

- However, even then the perception of *pīti* kept arising in me (*pitisahagata sannamanasikara samudacaranti*). That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so, those recurring *pīti* was an affliction for me.
- "**At a later time (the night of attaining the *Buddhahood*)**, verse is skipped here.

13. I could enter and stay in the vicinity of the **fourth *jhāna*** devoid of *sukha* but with *upekkhā*.

- However, even then the perception of *upekkhā sukha* kept arising in me (*upekkhasukhasahagata sannamanasikara samudacaranti*). That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so, those recurring *upekkhā sukha* was an affliction for me.
- "**At a later time (the night of attaining the *Buddhahood*)**, the verse is skipped here.
- Now, we get to the *arūpāvacara jhāna*, and the steps are the same.

14. I was able to enter and stay in the vicinity of ***ākāsānañcāyatana*** by thinking, "Infinite Space," and transcending perceptions of *rūpa*, with the disappearance of perceptions of *paṭigha*, and not heeding various *ārammaṇa* ("*yannūnāhaṁ sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā*").

- However, even in the vicinity of *ākāsānañcāyatana,* perceptions of *rūpa* kept arising in me, and that was an affliction for me (*..iminā vihārena viharato rūpasahagatā saññāmanasikārā samudācaranti. Svassa me hoti ābādho*).

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15. "**At a later time (the night of attaining the *Buddhahood*)**, having seen the drawback of forms (*rūpa*), I pursued that theme; I contemplated the drawbacks of *rūpa* and understood the rewards of *ākāsānañcāyatana*, **when I understood the benefits of getting rid of cravings (*āsāvās*)**. Then my mind firmly held such a mindset, calmed down, and was released from such sensual thoughts.

16. I was able to enter what I thought was *viññāṇañcāyatana,* the infinitude of consciousness.

- "As I remained there, I was beset with attention to perceptions dealing with the dimension of the infinitude of space (*ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti*). That was an affliction for me. Just as pain arises as an affliction for a healthy person, even so the attention to perceptions dealing with the dimension of the infinitude of space that beset me was an affliction for me.

17. So at a later time, having seen the drawback of the dimension of the infinitude of space (*ākāsānañcāyatana*), I pursued that theme; having understood the reward of the dimension of the infinitude of consciousness (*viññāṇañcāyatana*), I familiarized myself with it. My heart leaped up at the dimension of the infinitude of consciousness and grew confident, steadfast, and firm, seeing it as peace. With the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' I entered and remained in the dimension of the infinitude of consciousness.

- The *sutta* goes through the rest of the *arūpāvacara jhāna*. At each stage, the Buddha on the night of Enlightenment, REMOVED each *jhāna* factor, not just bypass it as in *anariya jhāna*.
- **This was done by contemplating the *anicca*, *dukkha*, and *anatta* nature of each *jhānic* state.**

18. "So at a later time, having seen the drawback of the **dimension of neither perception nor non-perception** (***nevasaññānāsaññāyatana***), I pursued that theme; … With the complete transcending of the dimension of neither perception nor non-perception, I entered and remained in the **cessation of perception and feeling (*saññāvedayitanirodha*)**. And as I discerned, the mental fermentations (*āsavā*) were eliminated.

- It is important to note that *saññāvedayita nirodha* cannot be attained via *anariya jhāna*. This is *Nibbāna* experienced by a living *Arahant*.

19. "Ānanda, as long as I had not attained and emerged from these nine step-by-step dwelling-attainments in forward and backward order in this way, I did not claim to have attained the *Buddhahood* that is supreme in the cosmos with its *Devās, Mārās*, and *Brahmā*, with its contemplatives and *brāhmans*, with its royalty and common people.

- But as soon as I had attained and emerged from these nine step-by-step attainments in forward and backward order in this way, then I did claim to have directly awakened to the right self-awakening supreme state in the cosmos with its *Devās, Mārās*, and *Brahmā*, with its contemplatives and *brāhmans*, its royalty and common people. Knowledge and vision arose in me: 'My release is unshakable (***akuppā me cetovimutti***), **This is the last birth and no more rebirths (*ayamantimā jāti, natthi dāni punabbhavo'"ti*).**

20. This is the step-by-step process of attaining "total detachment" from the 31 realms of this world via successive *Ariya jhānic* states. The ultimate release of the mind attained this way is called ***akuppā cetovimutti***.

- Of course, one can reach the same ultimate state (*Arahanthood*) without going through *jhāna*, and that is called ***paññāvimutti***; see, "Pannāvimutti – Arahanthood without Jhāna."
- It is also clear that a *paññāvimutta Arahant* cannot get to the *saññāvedayita nirodha* state during his/her lifetime.

21. The efforts by the *Bodhisatta* to figure out how to remove *āsavā* (including *kāma rāga*) — mainly by inflicting many bodily sufferings — for six years, are described in detail in the following two *suttā*: "WebLink: suttacentral: Bodhirājakumāra Sutta (MN 85)" and "WebLink: suttacentral: Mahāsaccaka Sutta (MN 36)."

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17.16 Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering

May 23, 2019; revised March 20, 2020; August 29, 2022

Introduction

The Pāli version of the *Yamaka Sutta* can be found at: "WebLink: suttacentral: *Yamaka Sutta* (SN 22.85)." This is an important *sutta* that clearly explains what *Nibbāna* is and what the Buddha's description of a living being is. It makes it clear that a "living being" exists "in this world" only as long as its craving for the five aggregates exists (which is inevitably accompanied by a lot of suffering). There is no "real person" that exists to be annihilated.

- On one occasion the Venerable Sāriputta was dwelling at Sāvatthi in Jetavanārāma built by Anathapiṇḍika. At that time the following wrong view had arisen in a *bhikkhu* named Yamaka. "As I understand, **a *bhikkhu* who attains the *Arahanthood* would not exist after death and thus would be annihilated ."**
- Several *bhikkhus* heard that such a wrong view had arisen in *bhikkhu* Yamaka. They approached the Venerable Yamaka and exchanged greetings with him, after which they sat down to one side and said to him: "Is it true, friend Yamaka, that such a view as this has arisen in you: 'As I understand the Dhamma taught by the Blessed One, a *bhikkhu* whose *āsavā* are destroyed would not exist after death and thus would be annihilated'?"
- "Exactly so, friends. As I understand the Dhamma taught by the Blessed One, a *bhikkhu* whose *āsavā* are destroyed would not exist after death and thus would be annihilated."
- "Friend Yamaka, do not speak thus. Do not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not speak thus: 'A *bhikkhu* whose *āsavā* are destroyed would not exist after death and thus would be annihilated.'"

2. Although other *bhikkhus* admonished him this way, *Bhikkhu* Yamaka still held on to that wrong view and declared: "As I understand the Dhamma taught by the Blessed One, a *bhikkhu* whose *āsavā* are destroyed is annihilated and does not exist after death."

- Since those *bhikkhus* could not detach the Venerable Yamaka from that wrong view, they approached Venerable Sāriputta. They told him all that occurred, adding: "It would be good if the Venerable Sāriputta would approach *bhikkhu* Yamaka and explain to him out of compassion for him." Venerable Sāriputta consented by silence.

Analysis by Ven. Sāriputta -1

3. Then, in the evening, the Venerable Sāriputta emerged from seclusion. He approached the Venerable Yamaka and exchanged greetings with him, after which he sat down to one side and said to him: "Is it true, friend Yamaka, that such a wrong view as this has arisen in you: 'As I understand the Dhamma taught by the Blessed One, a *bhikkhu* whose *āsavā* are destroyed is annihilated and does not exist after death'?"

"Exactly so, friend."

- "What do you think, friend Yamaka, is a **form (*rūpa*)** *nicca* or *anicca* (can or cannot be maintained as one likes)?"—"*anicca*, friend."…"If something is *anicca* does it lead to *sukha* or *dukha*?'— "It leads to *dukha*, friend."

"If something is of *anicca, viparināma* nature, it cannot be maintained as one likes and is subjected to unexpected changes. Would it be appropriate to take that to be me, to be mine, or my *attā* ("self" is the translation used in English)?" – "That is not appropriate, friend".

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- "What do you think, friend Yamaka, is ***vedanā, saññā, saṅkhāra, viññāṇa*** – are they *nicca* or *anicca*?"—"*anicca*, friend."…"If something is *anicca* does it lead to *sukha* or *dukha*?'— "*dukha*, friend".

"If something is of *anicca*, *viparināma* nature, is it appropriate to take that to be me, to be mine, or my *attā*?" – "No, friend".

(**My comment:** Thus, it is clear that it does not make sense to take any or all five ENTITIES of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as me, as mine, or my *attā*.)

Analysis by Ven. Sāriputta -2

4. Now Ven. Sāriputta goes one step further.

- "Whatever kind of form there is, Yamaka, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near. This is the form aggregate (*rūpakkhandha*). It is inappropriate to take any of those as "me, to be mine, or my *attā*." The same is true for the other four aggregates".
- "When one comprehends this Yamaka, one will not take any of those five aggregates as "me, to be mine, or my *attā*." Then one will be liberated".
- "What do you think, friend Yamaka, do you regard the body (part of *rūpakkhandha*) as a living being?"—"No, friend."—"Do you regard *vedanā*, *saññā*, *saṅkhāra*, or *viññāṇa* as a living being?"—"No, friend."

(**My comment:** Thus, it is clear that it does not make sense to take any or all five AGGREGATES of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as me, as mine, or my *attā*.)

Analysis by Ven. Sāriputta -3

5. Now Ven. Sāriputta goes one step further.

- "What do you think, friend Yamaka, do you regard a living being as in its body?"—"No, friend."—"Do you regard a living being as apart from its body?"—"No, friend."—"Do you regard a living being as in its *vedanā*? As apart from its *vedanā*? In *saññā*? As apart from *saññā*? In its *saṅkhāra*? As apart from *saṅkhāra*? In its *viññāṇa*? As apart from its *viññāṇa*?"—"No, friend."
- "What do you think, friend Yamaka, do you regard *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*, taken together, as a living being?"—"No, friend."
- "What do you think, friend Yamaka, do you regard a living being as one who is without *rūpa*, without *vedanā*, without *saññā*, without *saṅkhāra*, without *viññāṇa*?"—"No, friend."
- "**But, friend, when a living being is not understood by you to be real and actual here in this very life,** is it appropriate for you to declare: 'As I understand the Dhamma taught by the Blessed One, a *bhikkhu* whose *āsavās* are destroyed is annihilated and does not exist after death'?"
- "Formerly, friend Sāriputta, when I was ignorant, I did hold that wrong view, but now that I have heard this Dhamma teaching of the Venerable Sāriputta I have abandoned that wrong view and have made the breakthrough to the Dhamma."

My Comments

6. The following are My comments:

1. This is the main point of the whole *sutta*. **It is impossible to talk about the destruction or annihilation of a "person" or a "living being" that does not truly exist.**

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2. We conventionally talk about a person, but in reality, there is no such "person", just a collection of five aggregates that keeps CHANGING at every moment according to *Paṭicca Samuppāda*; see, "Paticca Samuppāda – Overview").
3. This incessant continuation of the five aggregates hopping from one realm to another among the 31 realms can be called a "lifestream". The Buddha said he could not see a beginning of such a lifestream. We all have existed from a beginning that cannot be traced back. We have suffered so much in the four lower realms during most of that time. We could say that the death of an *Arahant* is the end of that "lifestream" (and end of suffering!); see, "What Reincarnates? – Concept of a Lifestream").

Analysis by Ven. Sāriputta -4

7. Now, Ven. Sāriputta wants to make sure that Ven. Yamaka has fully understood.

- "Suppose, friend Yamaka, they were to ask you the following: 'Friend Yamaka, when a *bhikkhu* is an *Arahant*, one whose *āsavās* are destroyed, what happens to him with the breakup of the body, after death?'—being asked thus, what would you answer?"
- "If they were to ask me this, friend, I would answer thus: 'Friends, the form is of *anicca* nature; anything of *anicca* nature leads to suffering and passing away. In the same way, *vedanā, saññā, saṅkhāra*, and *viññāṇa* are all of *anicca* nature; anything of *anicca* nature leads to suffering and passing away. I would answer that way".
- "*Sādhu Sādhu*, friend Yamaka!"

Summary

8. There is more in the *sutta*. But the main point is in the above section.

This is why the Buddha rejected both extremes of the existence of an existing "self" or denial of existence.

- At every moment there is an existence, complete with *vedanā* (suffering/pleasures); those *vedanā* arise momentarily and pass away. But there is no *attā* or a "self" that is unchanging.
- But the problem is that those *vedanā* are real, and for the most part are *dukha vedanā*, not *sukha vedanā,* in the long run in the rebirth process.
- To stop any *dukha vedanā* from arising, one MUST terminate the continuation of the arising of the five aggregates, i.e., the rebirth process. It is not possible to have *sukha vedanā* AND to be free of *dukha vedanā* anywhere in the 31 realms.
- Arising of the five aggregates is inevitable as long as *avijjā* is present. As long as *avijjā* is there, the *Paṭicca Samuppāda* process continues (and leads to suffering.) Removal of *avijjā* happens at the *Arahant* stage with optimization of *paññā* (wisdom.)
- For an *Arahant* with that optimized *paññā,* this vision becomes crystal clear. Thus he/she would not grasp (*upādāna*) a new *bhava* at the *cuti-paṭisandhi* moment. That is how this incessant continuation of a lifestream comes to an end. It is not an annihilation of a "person"; it is the end of suffering!

9. The moment-to-moment change of the five aggregates happens automatically (based on one's *gati*), via "Paṭicca Samuppāda During a Lifetime" process.

- This is why it is important to learn Buddha Dhamma, get rid of "bad *gati*," and cultivate "good *gati*": "9. Key to Ānāpānasati – How to Change Habits and Character (Gati)." Then one's five aggregates will automatically evolve in the direction of *Nibbāna*.
- That is the same as following the Eightfold Path: *Sammā Diṭṭhi, Sammā Saṅkappa, ...Sammā Samādhi*.

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17.17 Three Types of "Bodies" – Poṭṭhapāda Sutta (DN 9)

July 16, 2022

Living beings in the 31 realms generally possess one of "three types of bodies" (*kāya*), as the Buddha pointed out in the *Poṭṭhapāda Sutta* (DN 9.)

Atta versus *Attapaṭilābha*

1. During the time of the Buddha, many believed in a "soul-like entity" (*ātma*/*ātman* in Hinduism) associated with any person. Once a Brahmin named Poṭṭhapāda had a lengthy conversation with the Buddha about different kinds of living beings in this world.

- The Buddha explained to him that, in general, there are three types of living beings categorized as having different "*attapaṭilābha.*" Still, none would have anything like a permanent "*attā*" or "an essence" that is indestructible. That discussion is in the "WebLink: suttacentral: *Poṭṭhapāda Sutta* (DN 9)."
- Buddha's explanation is in section 2.2. *Tayoattapaṭilābha*. We will only focus on that in this post.
- Note that the English translation in the link of "*Tayoattapaṭilābha"* is "Three Kinds of Reincarnation." The word "reincarnation" may indicate "something like an *attā* that keeps coming back." Thus, a better translation is "Three Kinds of Rebirth."

Three Kinds of Rebirth – *Tayoattapaṭilābha*

2. Section 2.2. *Tayoattapaṭilābha* starts with the Buddha saying: "*Tayo kho me, poṭṭhapāda, attapaṭilābhā—oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho*." *Tayo* means "three."

Then the Buddha briefly explained each category.

(i) ***oḷārika attapaṭilābha***: *Rūpī cātumahābhūtiko kabaḷīkārāhārabhakkho.*

(ii) ***manomaya attapaṭilābha***: *Rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo.*

(iii) ***arūpa attapaṭilābha***: *Arūpī saññāmayo.*

3. The three types of "*attapaṭilābha*" are the possible rebirths with a **solid body**, **a mind-made subtle body**, and an "***arūpa* body**."

- **A solid, heavy physical body** like those of ours or animals belongs to the first category. Such a physical body arises due to the food we eat (*kabaḷīkāra āhāra*.) Such food, when broken down, is made of the four great elements (*mahā bhūta* or *pathavi, āpo, tejo, and vāyo*.) Most living beings in the *kāma loka* have such dense bodies. *Devā* in the six *Deva* realms also have this body type but are less dense than ours.
- **A mind-made subtle body** has only the essential, *kammically* (i.e., mind-generated or *manomayo*) subtle *rūpa*, i.e., *hadaya vatthu* and a set of *pasāda rūpa*. Since this "collection" can take the shape of a figure, it is *Rūpī*. All *rūpāvacara Brahmas* (in the 16 *rūpāvacara Brahma* realms) have this body type.
- **An *arūpa* body** has only one *suddhaṭṭhaka*, the smallest element in Buddha Dhamma (much smaller than an atom in modern science.) Thus it cannot take the "shape of a figure" and, therefore, "*arūpa*." It shouldn't even be called a "body" in the sense of a "collection." But, of course, it is the "seat of the mind" and thus can generate *saññā, vedanā*, etc., i.e., *citta*. Hence the description, "*Arūpī saññāmayo."* All *arūpāvacara Brahmas* in the four *arūpāvacara Brahma* realms have such "bodies."

Mind-Made Subtle Body Inside the First Category

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4. The solid, heavy bodies of the first kind cannot arise without mind-made subtle bodies as the "seeds." Furthermore, sensing the external world takes place in the "subtle bodies" made of the *hadaya vatthu* and a set of *pasāda rūpa*.

- As we have discussed, human/animal existences (i.e., *attapaṭilābha*) start with a *rūpi manomaya kāya* at the *paṭisandhi* moment. That is the birth of a (human or animal) *gandhabba*. That *gandhabba* is pulled into a womb to merge with a zygote that will grow into a heavy physical body. See "Buddhist Explanations of Conception, Abortion, and Contraception."
- A human/animal can experience taste, smell, and touch only when born with such a physical body. Still, those "sensors" or "*hadaya vatthu/pasāda rūpa*" are in the *gandhabba*.
- Thus within a human or animal existence, transitions between ***manomaya attapaṭilābha*** and ***oḷārika attapaṭilābha*** take place many times. That ends with the ending of the ***manomaya attapaṭilābha*** with the demise of the *gandhabba*.

NDE – Temporary Transition to the *Gandhabba* State

5. Near-Death Experiences (NDE) provide concrete evidence for the process discussed in #4 above.

- There have been many accounts of NDE in recent years. Physicians have also started keeping records of such cases. A collection of such studies is in the book "Consciousness Beyond Life" by Pim van Lommel (2010.)
- The *manomaya kāya* of the *gandhabba* overlaps the dense physical body and "energizes it." The six critical elements of *hadaya vatthu* and five *pasāda rūpa* of a *gandhabba* overlap the physical heart. That is why the *gandhabba* comes out of the physical body during some heart operations.
- That can also happen in critically-injured people who almost die. The *gandhabba* comes out of the physical body, as in the case of the death of the physical body. However, even after being declared dead, the *gandhabba* may "go back in," and the patient recovers "miraculously."
- We have discussed such cases in "Out-of-Body Experience (OBE) and Manomaya Kāya."

Descriptions of the "*Gandhabba* World" as "Heaven"

6. Thus, most NDE accounts are by those who had "close encounters with death." They were either terminally ill or undergoing heart surgeries.

- It is an indescribable relief to come out of a physical body filled with such suffering. Any physical pain one may have been experiencing would be gone instantly. No wonder many think they just visited a heavenly world! But they temporarily visited the "*para loka*" of *gandhabbā*.
- The same human temporarily visited the "*para loka*" of *gandhabbā*. It is not a transition to a *Deva* realm or any other realm!
- Some people report meeting previously-died close relatives or friends during NDE experiences. That is a possibility. Those deceased relatives may be still waiting for a suitable womb to be pulled into (of course, they would not know that.)
- Therefore, SUBJECTIVE experiences described by many NDE subjects need to be "taken with a grain of salt" or skepticism. **However, some OBJECTIVE experiences are undeniable.**

Concrete Facts from NDE Accounts

7. In almost all cases, it is clear that the person's physical body was unresponsive and even declared dead by the physicians.

- Yet, many provide solid evidence that they "saw" the heart operation or the emergency procedures taken by the physicians and nurses. They could see with their mind-made subtle body, i.e., *gandhabba kāya*.

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Thus, the first objective fact verified is the following. The physical body with a brain is NOT where vision takes place. "Seeing" takes place in *hadaya vatthu*, with the aid of the *cakkhu pasāda rūpa*.

- The second point is that they could travel at incredible speeds while in their *gandhabba kāya*. They could go through walls, ceilings, etc. As mentioned in #3 above, *hadaya vatthu* and *pasāda rūpa* are much smaller than an atom in modern science. Going through solid objects is not a problem!
- The following NDE experience provides those two critical pieces of evidence WITHOUT being contaminated by subjective experiences.

Woman Born-Blind Sees for the First Time

8. Sometimes, people are born with the *cakkhu pasāda rūpa*, but the optic nerve (or the physical eye itself) may be damaged. Thus, images of the external world do not reach the brain. As we know, the brain must process those visuals and transmit them to the *gandhabba* inside the physical body for it to be able to see.

- Therefore, those people are blind only because their *cakkhu pasāda rūpa* is not getting a signal from the brain. But if the *gandhabba* can come out of the body, it can see directly. (Note that some others may be born without the *cakkhu pasāda rūpa;* they will never be able to see.)
- The following videos illustrate this situation and verify the discussion in #7.

  WebLink: youtube: Near Death Experience - Blind woman 'sees' while out of body

  WebLink: youtube: What has happened to blind people who have a near-death experience?

Miscellaneous

9. All five sensory faculties of a human are in the *gandhabba* or the *manomaya kāya.* During the time when a *gandhabba* "resides" in a physical body, the brain first processes those signals, and then those signals arrive at the corresponding *pasāda rūpa*. Each *pasāda rūpa* transfers the signal to the *hadaya vatthu,* and it is the *hadaya vatthu* that really "sees," "hears," etc. See, for example, "How Do We See? – Role of the Gandhabba."

- Not all who die will end up in the "*para loka*" of *gandhabbā*. Those who have depleted the *kammic* energy sustaining the human *bhava* will be reborn in another realm.
- Anyone ignorant enough to still call *gandhabba* an "*anatarābhava* state" should read "Antarābhava Discussion in Kathāvatthu – Not Relevant to Gandhabba."

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XVII Myths or Realities?
I

April 29, 2016; revised August 28, 2022

1. In this section, I plan to address some concepts and practices in Buddha Dhamma that appear to be myths and/or contradictions to many. Some are indeed myths, but some are not. And sometimes, it depends on the interpretation. There are two aspects to some of these practices.

- It is hard for people from various religions to understand why Buddhists respect *Bodhi* trees or *pagodas* (*chetiya*) which look like pyramids with different shapes.
- On the other hand, even many Buddhists who worship them do not know why they are doing it.
- Some practices are outright myths, like the belief that one can attain *Nibbāna* by doing breath meditation. There is no basis for that. How can one remove defilements (greed, hate, ignorance) by concentrating on the breath?
- However, some of them can be shown to be **verifiable and inter-consistent fundamentals of nature: realities or verities.**

2. Then there are other concepts like a *Bodhisattva* getting "*niyata vivarana*," or confirmation from another Buddha that he WILL become a Buddha at such a time. How does that tally with the concept that one can change one's future drastically by even a single act and that *kamma* is not deterministic?

- That is explained in the post "Pāramitā – How a Puthujjana Becomes a Buddha" listed below.

3. The value and strength of Buddha Dhamma come from its unshakable foundational concepts (axioms) and inter-consistency. Nothing is inconsistent in the practices or concepts in true and pure Buddha Dhamma.

- But it requires some background material to be able to discuss some of these issues. Buddha Dhamma cannot be assessed with conventional thinking. One needs to comprehend the basics of Buddha Dhamma first.
- The more one understands the basic premises, the easier it will become for one to sort out myths from realities.
- After two years of posting essays on key concepts, we are at a stage to start discussing some of these issues. With time, we will have enough background to cover more of these issues.

Posts in this section:

o Vedās Originated With Buddha Kassapa's Teachings
o Dasa Māra Senā (Mārasenā) – Ten Defilements
o Animisa Locana Bodhi Poojā – A Prelude to Acts of Gratitude
o Pāramitā – How a Puthujjana Becomes a Buddha
o Tisarana Vandana and Its Effects on One's Gathi
o Does the Hell (Niraya) Exist?
o Can Buddhist Meditation be Dangerous?
o Boy Who Remembered Pāli Suttā for 1500 Years
o Do Buddhists Pray and Engage in Idol Worshipping?

4. More related topics in the following sections.

- "Buddhahood Associated Controversies"

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- "Mystical Phenomena in Buddhism?" in the subsection, "Origin of Life"
- "Myths about Meditation" in the subsection, "Bhāvanā (Meditation)"

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18.1 Vedās Originated With Buddha Kassapa's Teachings

August 3, 2024

Vedās likely originated with Buddha Kassapa, who was a Buddha on this Earth before Buddha Gotama. Evidence from the *Tipiṭaka* discussed.

Vedās Mean "Higher Knowledge"

1. The following extracts are from Wikipedia (Ref. 1) regarding the *Vedās* in Hinduism:

- "The **Vedās** are a large body of religious texts originating in ancient India. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism."
- "There are **four Vedās**: the Rigveda, the Yajurveda, the Samaveda, and the Atharvaveda."
- "The bulk of the *Rigveda Samhita* was composed in the northwestern region (Punjab) of the Indian subcontinent, **most likely between c. 1500 and 1200 BCE, although a wider approximation of c. 1700–1100 BCE has also been given**."
- My comment: Since Buddha Gotama is believed to have attained Buddhahood around the 5th century BCE, **the *Vedās* were there well before that**.

2. While Hinduism's *Vedic* literature is in Sanskrit, Buddhist literature is in Pāli. Yet, there are striking similarities between the two languages.

- Many underlying concepts, as well as words themselves, are strikingly similar. Some examples are *kamma* (*karma*), *Nibbāna* (*Nirvāna*), *Bhikkhu* (*Bhikshu*), *paññā* (*pragnā*), *dosa* (*dvesha*), *avijja* (*avidyā*), etc. Most Pāli words have been "twisted and made interesting/musical."
- In Buddha Dhamma, there are only **three *Vedās*** (higher knowledges): *pubbenivāsānussati ñāṇa, sattānaṁ cutūpapāte ñāṇa, āsavānaṁ khayeñāṇa*; see "WebLink: suttacentral: *Saṅgīti Sutta* (DN 33)." The three types are discussed in "WebLink: suttacentral: *Tevijja Sutta* (Iti 99)."
- Thus, *Vedās* in Buddha Dhamma are very different from those in Hinduism. Since it is impossible to cultivate the original three types described by Buddha Kassapa (once the essence of his teachings was lost), *yogis* likely adopted the four types mentioned in #1 above.

Terminology Was There Even Before Buddha Gotama – How Is That Possible?

3. Many people incorrectly assume that Buddha Gotama "adopted" many concepts from the *Vedās* because those terms appeared in *Vedic* literature before Buddha Gotama.

- There was Buddha Kassapa on this Earth before Buddha Gotama. Buddha Kassapa's teachings (especially the true meanings of key concepts) were lost with time. But many concepts, including *kamma, kamma vipāka*, and many others, were incorporated into *Vedic* teachings and transmitted through many generations. Of course, the *Vedic* teachings used the Sanskrit language derived from Pāli or Magadha. Sanskrit means "derived from" ("*san*" + "*krutha*" or සන්කෘත or සංස්කෘත in Sinhala.)
- The same is true for the concept of five aggregates, or *pañca* ***khandha***, which the *Vedic* teachings adopted as five ***skandhas.***

Whose Concepts are *Kamma*, *Nibbāna*, *Paṭicca Samuppāda*, etc.?

4. A complete account may require a whole book. However, there are several instances in the *Tipiṭaka* where Buddha Gotama explained to various *Vedic Brahmins* that many of their teachings originated with Buddha Kassapa.

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- Many concepts in *Vedic* literature, including *karma* (for *kamma*), got into the *Vedās* from Buddha Kassapa, who was on Earth before Buddha Gotama. I briefly discussed that in "Buddhism and Evolution – Aggañña Sutta (DN 27)."
- When Prince Siddhartha was born, such *Vedic* teachings were prevalent. We are in a similar situation now, with many vital concepts misinterpreted.
- I mentioned the above because many people wonder in online forums whether Buddha Gotama "adopted" *Vedic* concepts. Those concepts originally came from Buddha Kassapa. Keep in mind that any Buddha discovers those concepts by his own efforts.

5. For example, in the WebLink: suttacentral: *Māgaṇḍhiya Sutta* (MN 75), [in Sinhala] Buddha Gotama converses with a *Vedic Brahmin* who quotes a verse from the *Vedās*. Buddha Gotama then says that Buddha Kassapa initially uttered the verse and came down through generations in the *Vedās* without the true meaning. I have discussed that verse in the post, "Ārogya Paramā Lābhā.."

- This verse, "*Arogyā paramā lābhā, Santuṭṭhiparamaṃ dhanaṃ; vissāsa paramā ñāti, Nibbānaṃ paramaṃ sukhaṃ"* was popular among the *Vedic brahmins* of the day of the Buddha.
- The WebLink: suttacentral: *Māgaṇḍhiya Sutta* (MN 75) describes how Māgaṇḍhiya (a *Vedic brahmin*) tells the Buddha that his teacher also taught him that same verse. When the Buddha asked him to explain the meaning that his teacher taught him, Māgaṇḍhiya gave a mundane interpretation that "Health is the ultimate profit, etc." see "Ārogya Paramā Lābhā.."
- The Buddha told Māgaṇḍhiya that this verse came to the *Vedic* literature from the previous Buddha (Buddha Kassapa), whose Buddha *Sāsana* had since disappeared: "***Pubbakehesā, māgaṇḍiya, arahantehi sammāsambuddhehi gāthā bhāsitā***" OR "Māgaṇḍhiya, that verse was uttered by a previous Buddha."
- This is why only "conventional meanings" of pure Dhamma survive when *Ariyās* (Noble Persons) are not present to interpret the deep meanings in the *suttās* correctly.
- This is precisely what has happened during the past hundreds of years, when true meanings of many keywords like *anicca, dukkha, anatta, Paṭicca Samuppāda*, and *Ānāpānasati bhāvanā* were hidden. See "Anicca, Dukkha, Anatta – Wrong Interpretations" and "Misinterpretation of Anicca and Anatta by Early European Scholars."

Three Buddhas Were on This Earth Before Buddha Gotama

6. In the "WebLink: suttacentral: *Mahāpadāna Sutta* (DN 14)," Buddha Gotama states that there have been four Buddhās, including himself, in this eon (*mahā kappa*), i.e., **on this Earth**: Kakusanda, Konagama, Kassapa, Gotama.

- The Buddha provides a similar account in the "WebLink: suttacentral: *Vepullapabbatta Sutta* (SN 15.20)." He describes how a particular mountain had three different names and heights during the times of each Buddha.
- The point here is that those Buddhās were on this Earth at times far apart. Considering that the Earth's age is about 4.5 billion years, it is reasonable to assume that they could have appeared millions of years apart.
- Human history goes back far more than anyone can imagine. Evidence is gradually emerging about our deep past: "WebLink: Pure Dhamma Forums: Back to Builders of the Ancient Mysteries (BAM) – Full Movie, Documentary."

7. Therefore, the existence of Buddha Kassapa before the Buddha Gotama helps explain many questions about the connection between *Vedic* terms and Buddhist terms.

- After the end of the Kassapa Buddha *Sāsana*, his teachings were transmitted as *Vedic* teachings without deeper meanings.

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- We have that problem even today! A good example is the *Ānāpānasati bhāvanā*, which is currently translated into English as "breath meditation" by many translators.
- **After regaining Buddha Kassapa's interpretation during our Buddha's time, the *Vedic* description has again taken hold in the present day.** If not for Waharaka *Thero*, we would have followed those wrong interpretations, too. **But, of course, it will again disappear and be rediscovered by the Maitreya Buddha millions of years in the future on this Earth itself.**

Bhagavad Gita – "Verses of *Bhagavad*"

8. The word Buddha (*Bhagavath* for ***bhagavā***) itself appears in *Vedic* teachings. **For example, the *Bhagavad Gita* (or "Verses of *Bhagavad*") contains many *Vedic* teachings originally from Buddha Kassapa.** Of course, most concepts have mundane interpretations.

- For example, "WebLink: suttacentral: *Brahmāyu Sutta* (MN 91)" provides a detailed account of *Vedic brahmin* Brahmāyu, who was well-versed in the three *Vedās* (*tiṇṇaṃ vedānaṃ pāragū*). At the beginning of the *sutta*, *brahmin* Brahmāyu recites the qualities of a Buddha: ***'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.*** Then he sends his pupil to the Gotama Buddha to check whether he has the "thirty-two marks of a great man (*dvattiṃsamahāpurisalakkhaṇāni*)."
- **How would Brahmāyu know about and even recite the qualities of a Buddha?** Such verses and (vague) ideas had been transmitted in *Vedic* teachings from the time of Buddha Kassapa!
- I mentioned the above in the post "Buddhahood Controversies – Introduction."
- **Note:** In those days, there must have been only three *Vedās* (in Sanskrit) instead of the currently cited four; see #1 above.

Distortion of Pāli Words in *Vedic* Literature

9. Aanother critical aspect is associated with incorporating Buddha Kassapa's teachings into *Vedic* literature: **The *Vedas* "adopted" many Pāli words into Sanskrit while giving them mundane meanings.**

- The Pāli words like *kamma, Nibbāna, Paṭicca Samuppāda* were made "more impressive-sounding" by mostly adding the "r" sound. Those three Pāli words became *karma, nirvāna*, and *Pratītyasamutpāda,* respectively, in Sanskrit *Vedās*.
- As we know, "*karma*" conveys the same idea as "*kamma*." But the similarity is only superficial.
- To understand the laws of *kamma*, one must understand *Paṭicca Samuppāda.* In fact, "laws of *kamma*" are embedded in *Paṭicca Samuppāda.* It is the generation of (*abhi*)*saṅkhāra* that leads to *kamma* accumulation. Then the steps in *Paṭicca Samuppāda* explain how such *kammic* energies bring *vipāka* (rebirths are only one aspect of *kamma vipāka*.)

No "Meat" Can be Found in *Vedic* Literature

10. Even though the word *Pratītyasamutpāda* appears in *Vedic* literature, I have not seen a detailed explanation of it anywhere.

- For example, the Wikipedia article "WebLink: wikipedia.org: Pratityasamutpada" does not provide a "*Vedic* explanation." It goes back to (mundane versions) of Buddhist concepts.
- The closest analysis on *Pratītyasamutpāda* I found is an article by Joanna Jurewicz, WebLink: web.archive.org: "Playing with Fire: The pratityasamutpada from the perspective of Vedic thought" (2000). However, it does not provide an analysis of the steps (from *Vedic* literature) in the sense of how one step is connected to the next. It only tries to explain the meanings of the adopted words *avidyā* (for *avijjā* in Pāli), *samkāra* (*saṅkhāra*), *vijñāna* (*viññāṇa*), *nāmarūpa* (*nāmarūpa*),

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sadāyatana (*saḷāyatana*), *sparsa* (*phassa*), *vedanā* (*vedanā*), *trasna* (*taṇhā*), *upādāna* (*upādāna*), *bhava* (*bhava*), *jāti* (*jāti*), *jarā, maraṇa* (*jarā, maraṇa*).

- We can clearly see how the terms have been adopted with a variation of sound.

11. Of course, one could still say, "How do we know for certain it was not the other way around?" i.e., Buddha Gotama could have adopted the *Vedic* terms.

- That question disregards the fact that there were three Buddhās before Buddha Gotama. Yet, the *Tipiṭaka* is the only evidence for the existence of three Buddhās before Buddha Gotama.
- The strongest argument is that the *Vedas* do not provide a coherent explanation of the steps in their version: *Pratītyasamutpāda.* From the article in #10 above, it is hard to imagine they would have been able to explain any connections among the terms used. In contrast, the *Tipiṭaka* provides a coherent, detailed analysis of *Paṭicca Samuppāda.*
- **I could be wrong about this specific point.** If someone knows such a detailed analysis of *Pratītyasamutpāda* from *Vedic* literature, please email me (lal@puredhamma.net) or post a link on the forum.

Confusion Caused by Sanskrit Words

12. It is no wonder that the early European scholars were confused and misled by the above-discussed issues.

- To summarize: (i) They saw similar-sounding words in Buddhist and *Vedic* literature. (ii). They saw that *Vedic* literature preceded the Pāli *Tipiṭaka*.
- However, they could also see that Buddha's explanations in the *Tipiṭaka* were logical and profound.
- Furthermore, the mundane explanation of "*anicca*" as "impermanence" and "*anatta*" as "no-self" tallied with the Sanskrit words for them: "*anitya*" does mean "impermanence" and "*ātma*" ("*ātman*") means "self" or "soul." See "Misinterpretation of Anicca and Anatta by Early European Scholars."
- **Even to date, almost all English translations of the *Tipiṭaka* for "*anicca*" and "*anatta*" are "impermanence" and "no-self"!!**

Incorrect English Translations of the *Tipiṭaka*

13. People look up Pāli-English dictionaries to find meanings of words like *anicca* and *anatta*. Of course, they find "impermanence" and "no-self." We are used to looking up dictionaries for answers.

- However, Pāli-English dictionaries were initially written by European scholars like Rhys Davids. Did they fully understand Buddha Dhamma? Of course not.
- The interpretations of those early European scholars (that have taken a firm hold) were heavily influenced by Sanskrit (*Vedic*) literature and mundane interpretations of *Tipiṭaka*.
- See "Pāli Dictionaries – Are They Reliable?" and "Elephants in the Room."

14. The Buddha had foreseen the problems of a direct translation of the *Tipiṭaka*. He warned not to TRANSLATE the *Tipiṭaka* to ANY LANGUAGE (direct "word-by-word" translations cannot provide the deep meanings of concepts like *anicca* and *anatta*; a single word in any language cannot provide the same meaning for such words). See "Elephants in the Room." That problem is magnified in Sanskrit due to the above mentioned reasons, especially in #12. Two *Vedic brahmins* named Yameḷa and Kekuṭa were experts on the *Vedic* Texts. They became *bhikkhus* and asked the Buddha whether they should translate the Pāli *suttās* into Sanskrit.

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- The Buddha admonished them that *Sanskrit* was a language with musical overtones developed by the high-minded *Vedic brahmins.* Thus, it was impossible to convey the true meanings of *Māghadhi* (Pāli) words in Sanskrit; see WebLink: tipitaka.fandam.com: Chulavagga 5.33.
- In the Sutta Central English translation, the Pāli word for *Sanskrit* (*Chandasa*) is "metrical"; see "WebLink: suttacentral: 15. Minor matters (*Khuddaka*)," which is the translation of "WebLink: suttacentral: 1. *Khuddakavatthu*". The relevant Pāli text is located close to the end and starts as, "*Tena kho pana samayena yameḷakekuṭā nāma…*".
- The word "metrical" there comes from "WebLink: wikipedia.org: Metre (music)." There is a reason to call Sanskrit a language with "musical overtones." Pāli and Sanskrit had roots in the *Māgadhi* language the Buddha believed to have spoken. For example, *dhamma* and *kamma* changed (or "Sankritized") to *dharma* and *karma,* and *Paṭicca Samuppāda* to "WebLink: wikipedia.org: *Pratityasamutpada*." *Vedic Brahmins* ignored the "phonetics" (sounds indicating meanings) and made up "sophisticated sounding" words with "musical overtones." In the old days, the use of Sanskrit was forbidden to "people of lower castes."

Not Only Concepts but also Buddhist Rituals Were Adopted

15. "*Uposata*" is to dedicate a day once a week or once a month (usually a full Moon day) to try to live like an *Arahant*, i.e., to abstain from immoral deeds or "sensual/pleasurable activities," including sex. This is a common practice in Asian Buddhist countries. People spend the whole day in a temple, although it can also be done at home.

- Such a practice existed before Prince Siddhartha attained Buddhahood. It is stated that Queen Mahamaya Devi (Prince Siddhartha's mother) regularly practiced it.
- In the "WebLink: suttacentral: *Uposatha Sutta* (AN 3.70)" the Buddha explains to Lady Visākhā that various groups practiced three variations of *Uposata* at the time. The three variations are listed as "*Gopālaka uposatho, nigaṇṭha uposatho, ariya uposatho*."
- For example, "*nigaṇṭha uposatho"* was the practice/rituals adopted by the Jains (followers of *Nigaṇṭanathaputta*) at that time. *Nigantanathaputta* is another name for *Mahavira*, the founder of Jainism, which is still practiced in India. Of course, "*ariya uposatha"* is the Buddhist version that the Buddha explained in detail.
- Such a practice originated with Buddha Kassapa, the Buddha before Buddha Gotama. Just like concepts like *kamma*/*kamma vipāka* also propagated with mundane meanings, that practice was performed with different variations/adoptions by various groups when Prince Siddhartha was born.

Buddha Kassapa's Account by Buddha Gotama

16. Finally, in the "WebLink: suttacentral: *Ghaṭikāra Sutta* (MN 81)" Buddha Gotama provides a detailed account of his life during the time of the preceding Buddha, Buddha Kassapa.

- I have linked to the verse: "Once upon a time, Ānanda, there was a market town **in this spot** named Vebhaliṅga. It was successful and prosperous, populous, full of people." They were sitting at a place where Buddha Kassapa had a monastery a long time ago.
- Our *Bodhisatta* (named Jotipala in that life) was persuaded by his friend to visit Buddha Kassapa.
- Our *Bodhisatta* became a *bhikkhu* in Buddha Kassapa's *Sāsana*, but a *Bodhisatta* cannot comprehend Dhamma from anyone else. I think a *sutta* (or it could be in the *Vinaya Piṭaka*) states the following: Jotipala, as a *bhikkhu*, tried very hard but could not make any progress. When he asked Buddha Kassapa about that, Buddha Kassapa told him the reason: Jotipala would be the next Buddha, and as a *Bodhisatta*, he could not learn the Noble Truths from anyone else. If anyone knows the name of that *sutta*, please comment or email me: lal@puredhamma.net.

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- The following online article has more information on Buddha Kassapa: "WebLink: ancient-buddhist-texts.net: The Chronicle of Buddha Kassapa."

References

1. Wikipedia article: "WebLink: wikipedia.org: Vedas"

2. Wikipedia article: "WebLink: wikipedia.org: Buddhism and Hinduism"

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18.2 Animisa Locana Bodhi Poojā – A Prelude to Acts of Gratitude

April 29, 2016; December 1, 2017

1. The conventional interpretation of *Animisa Locana Bodhi Poojā* (here "*locana*" is pronounced "lochana") is that Buddha paid his gratitude to the sacred *Bodhi* tree that gave him shade when he attained Enlightenment (Buddhahood). In current literature, it is described as the Buddha spending the second week after attaining Enlightenment — looking at that *Bodhi* tree even without blinking — as an act of gratitude for sheltering him during that Noble effort.

- It is true that the *Bodhi* tree was (and still is) a special tree, and has many unique properties which we will discuss in a future post.
- But there is no basis to the interpretation that he was looking at the *Bodhi* tree without even blinking. There the word "*animisa*" is incorrectly translated as "unblinking". **What he did during that week was related to his acts of gratitude that were to follow**.

2. *Nimisa* or *nimesa* is a moment, and *animisa* is "without pausing for even a moment". "*Lo*" is for the "*lokaya*" or "world", "*ca*" is for the *citta* (thoughts), and thus "*locana*" is basically contemplation, in this case about his long path to the Buddhhood (*bodhi* is the "path to Enlightenment", thus the name 37 *Bodhipakshika Dhamma,* where "*pākshika*" means "relevant to" or "associated with". The current English translation is 37 Factors of Enlightenment, which is not too far off).

- What the Buddha did during that *Animisa Locana Bodhi Poojā* (for 7 days) was to trace back to the time that he started fulfilling the requirement for the Buddhahood (*pāramitā*), i.e., scanned the memory records (*nama gotta*) of his previous lives to see who helped him during that whole time.
- Records of our past remain intact basically forever; see, "Namagotta, Bhava, Kamma Bīja, and Mano Thalaya (Mind Plane)" and "Recent Evidence for Unbroken Memory Records (HSAM)."
- After leaving the site of the *Bodhi* tree, he spent the first several years (and even at later times) locating those who helped him during that whole time and helped them attain *Nibbāna*. We will discuss some cases below.

3. It is said that it took the Buddha (or rather the *Bodhisattva*) a "*sāra asenkkheyya kappa lakhayak*" to fulfilled the requirements (*pāramitā*) to attain the Buddhahood. See, "Difference between a Wish and a Determination (Paramita)" for a simple explanation of *paramita*.

There are four *asenkkheyya kappas* in a *mahā kappa,* and *"lakhayak"* is 100,000. But human beings live in *kāma loka* only during one *asenkkheyya kalpa* and during the other three *asenkkheyya kappas* the *kāma lokas* (and some of the lower lying *rūpa lokas*) are destroyed and re-formed. We will discuss this in detail later.

- Thus in calculating the *pāramitā* time, "*asenkkheyya kappa lakhayak*" actually takes the time of a *mahā kalpa*. I have not yet been able to find out what "*sāra"* means to my satisfaction even though I have come across some estimates. Thus, the time taken to fulfill the *pāramitā* was some number ("*sāra"*) of hundred thousand *mahā kappas.*
- However, there are other data points that give us an idea how long that is. According to the *Tipiṭaka*, there have been 512,000 Buddhas that appeared in our world during the time Buddha Gotama to fulfill his *pāramitā*.
- There have been only 7 Buddhas during the past 31 *mahā kappas*, and with the Maithreya Buddha that is expected to appear before the end of this *mahā kappa*, there would be 8 Buddhas in those 31 *mahā kappas*. Thus if we assume there is roughly a Buddha appearing for every four *mahā kappas*, then the time taken for our *Bodhisattva* to complete the *pāramitā* would be roughly two million *mahā kappas.* If we take a *mahā kappa* to be about 30 billion years (see, "Sansāric Time Scale"), then this time would be around 60 trillion years!

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- Regardless of the actual time taken, it can be assumed to be truly mind-boggling. Working nonstop (that is what "*animisa*" means), it took the Buddha fully seven days to cover this time span (recall the *nama gotta*).
- Of course many of the key people had been with him in repeated lives; this is why it took so long (seven days) for the Buddha to go through those records.

4. When the Buddha left the site of the *Bodhi* tree seven weeks after attaining the Buddhahood, he immediately started "paying back debts" to them.

- **This highlights the importance in paying back debts and showing gratitude for those who come to help; see, "Kamma, Debt, and Meditation."**
- One of the ten wrong views is the belief that there is no merit in paying back debts or showing gratitude; see, "Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi," and "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."
- Buddha's own actions were to highlight the importance of getting rid of that wrong view.

5. It is said that he first wanted to pay back his most recent "teachers": Alara Kalama and Uddaka Ramaputta. Unfortunately, both had died recently and both had been born in the *arūpa loka* (they had both cultivated *anariya arūpa jhānā*). In *arūpa loka*, beings do not have eyes or ears, and thus are unable to learn Dhamma. Thus the Buddha was not able to help them.

- Next, he thought about the five ascetics (Kondanna, Bhaddiya, Vappa, Mahānāma, and Assaji) who had attended to him while he was practicing austerities for six years. It is those five ascetics that the Buddha delivered the first and second discourses at the Deer Park at Isipathana: *Dhammacakkappavattana Sutta* and the *Anatta Lakkhana Sutta* (*Anatta* is the third of the *Tilakkhaṇa*: *anicca, dukkha, anatta*). They all became *Arahants* after the two discourses.
- Then the Buddha sought out and preached Dhamma to Yasā, a son of a wealthy brahmin, who lived nearby. Yasā and 54 friends of his became *Bhikkhus* and soon attained the *Arahantship*.

6. It is also important to note that most of those who helped the *Bodhisattva* in in his efforts, had also filled versions of *pāramitā* to be major disciples of the Buddha. They themselves had worked towards liberation (*Nibbāna*) in previous lives.

- This is why most of them were able to attain the *Arahanthood* or various stages of *Nibbāna* in short times.
- Even these days, it is easier for some than others because of their past efforts. Thus no one should be discouraged in their efforts. The efforts will pay off in time, possibly even later in this life or in future lives.

7. By the time the Buddha left Isipathana, there were thus 60 Arahants in his *Sāsana*. After sending them in different directions to propagate his message of liberation, the Buddha himself left towards Uruvela, to meet the three Kassapa brothers and their followers who had been with him in numerous lives in the long past.

- On the way there, he intercepted 30 young wealthy men who were looking for a woman who had robbed them of their valuables. That was not an accidental meeting either. All 30 of them had encounters with the Buddha in previous lives and were ready to comprehend the Dhamma. They all attained Arahanthood shortly.

8. Upon arriving in Urevala, the Buddha had to spend a considerable time and effort to convince the Kassapa brothers that were not *Arahants*. They were *yogis* who were under the impression that they had already attained liberation, and were very reluctant to embrace the Buddha Dhamma. Finally, they became disciples of the Buddha and all 1000 of them attained the *Arahanthood* upon hearing the *Aditta Pariyaya Sutta*.

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- Then the Buddha traveled with those 1000 *Arahants* to Rajagaha, the capital of the Kingdom of Magadha. King Bimbisara became a *Sotāpanna* and offered the Buddha his first monastery, the Bamboo Grove in Rajagaha.

9. While the Buddha was residing in the Bamboo Grove two brahmins, Upatissa and Kolita, met Assaji Thero (who was one of the five ascetics), and became *Sotāpannas* upon hearing a single verse from the Asssaji Thero. Then they came to see the Buddha and requested to become *bhikkhus*, and attained the *Arahanthood* within two weeks.

- Of course they became the two chief disciples of the Buddha: Ven. Sāriputta and Ven. Moggallāna.

10. Then the Buddha, accompanied by the *bhikkhus*, made the way to Kapilavatthu, his father's Kingdom. Here, he was able to help numerous people who had been together with him many, many lives in the past.

- By the way, it is those who have mutual debts to each other who are born into the same family and share common relatives and friends. Thus one's obligations are mostly in that order. Of course one is most indebted to one's parents.
- Just so this will not convey the wrong message, this is not to condone the common practice of "giving perks" to family and friends by misusing government resources, done by many politicians today. One should give only things of one's own.

11. Thus the first several years of Buddha's life was dedicated to helping those who had been with him and helped him in many ways through multiple rebirths in his endeavor to become a Buddha. Of course, neither a *Bodhisattva* (until becoming a Buddha) nor his helpers "knew" that was the case beforehand. That is how nature works. The next post in this series discusses this issue.

- It is easy to see that people with same interests always tend to stay together, because they have similar *gathi*. This is a very deep concept that we have encountered many times. A simple explanation is given in the post, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."

12. King Suddhodana, Prince Siddhartha's father, attained the *Arahanthood* just before passing away about five years after the Enlightenment of the Buddha.

- The Buddha, as a mark of gratitude to his mother who was born as a *deva* in *Tavatimsa deva* realm, preached the *Abhidhamma* to his mother together with other *devas* continuously for three months. The principal topics of *Abhidhamma* were then repeated by the Buddha to Venerable Sāriputta, who subsequently worked with his clan of 500 *bhikkhus* to compile the *Abhidhamma Piṭaka* that we have today.
- Of course, both Princess Yasodhara and Prince Rahula entered the monastic order and attained *Arahanthood* too.
- Numerous other relatives entered the monastic order and attained various stages of *Nibbāna*.
- A fairly good book that goes through this timeline is "The Life of the Buddha" by Bhikkhu Nanamoli. It is important to note that the *Tipiṭaka* itself does not show the actual timeline of events; it is categorized according to other criteria.

13. Sometimes, it is not only those who help each other, but also arch enemies that follow each other through the cycle of rebirths (*saṁsāra*). While almost all other relatives of the Buddha (Prince Siddhartha) were able to attain *Nibbāna*, there were a few who could not overcome their deeply-embedded hatred towards the Buddha.

- The best examples were Devadatta and King Suppabuddha, who were the brother and father, respectively, of Princess Yasodhara. They both eventually ended up in the *niraya* (hell) for committing violent acts towards the Buddha.

Next, "Pāramitā – How a Puthujjana Becomes a Buddha", ……

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18.3 Pāramitā – How a Puthujjana Becomes a Buddha

April 29, 2016; revised September 10, 2022; June 9,2024

Note: This post was previously entitled "Pāramitā and Niyata Vivarana – Myths or Realities?"

Pāramitā means the lengthy process for an average human (*puthujjana*) to purify the mind and attain the *Buddhahood*.

A Human Mind Can Attain Any Status/Existence

1. A Buddha (or a *Deva*, *Brahma*, or an animal) starts that process while being an average human (*puthujjana*.)

- The word *puthujjana* can be interpreted two ways (some words can have multiple meanings not only in Pāli but in other languages, too). (i) "*Puthu*" means "many" or 'majority," and "*jana*" means "population." Thus, in this way, *puthujjana* means "most people." (ii) The word *puthujjana* may also come from "*pothu*" (meaning "not of much use" like the "bark of a tree") and "*janika*" means to "generate." Thus, it could mean "average humans who engage in foolish activities (because they are unaware of the teachings of a Buddha.) That latter meaning is evident in the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)": "*Yo cāyaṁ kāmesu kāmasukhallikānuyogo hīno gammo* ***pothujjaniko*** *anariyo anatthasaṁhito, yo cāyaṁ attakilamathānuyogo dukkho anariyo anatthasaṁhito*."
- Any *Sammasambuddha, Paccekabuddha, Arahant*, or anyone with *magga phala* would have started off as a *puthujjana.*
- **Furthermore, births in other realms also occur due to *kammic* energies generated while being a human. Think about that and ask questions in the forum.**

"*Pāramitā*" Means "to Fulfil"

2. Pāli is a "phonetic language": some meanings come from how words are pronounced, and sometimes grammar rules are bypassed (or Pāli has its own rules, particularly when combining words). This is why people sometimes get into trouble applying grammar rules (especially Sanskrit grammar rules) to Pāli.

- Luckily, most Pāli words have related Sinhala words, so one with good Sinhala knowledge and the basics of Buddha Dhamma can understand many Pāli terms. This is called "*pada nirutti,*" or clarifying using key phrases and sounds. (But it takes a special knowledge or "*paṭisambidhā ñāṇa*" of a *jāti Sotāpanna* to glean the meanings of keywords like *anicca*, *dukkha*, and *anatta,* without anyone's help).
- "*Pāramitā*" comes from "*pireema,*" or to fulfill. Certain conditions must be met while purifying one's mind to become a Buddha. Buddha's 80 great disciples (*mahā sāvaka*) must also fulfill less stringent conditions.
- Attaining *magga phala* — including *Arahantship* — does not have such specific requirements (at least, I have not seen them). Yet, those also require cleansing one's mind over multiple lives. No goals can be achieved without effort. Even when one wins a lottery, there is a reason (a good *kamma vipāka* from previous lives).
- See "Difference between a Wish and a Determination (Pāramitā)" for a simple explanation of *pāramitā*.

Niyata and *Aniyata Vivarana*

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2. The above paragraphs may give the impression that one "knows" that one is fulfilling *pāramitā* to be a Buddha or a great disciple. **They do not know that they are gradually fulfilling such requirements.** It is only when a *Bodhisattā* reaches a certain stage of progress that he gets told by Buddhas at those times:

- First, he gets "*aniyata vivarana,*" meaning a Buddha tells him that he will likely become a Buddha in the future because he has acquired "Buddha *gati*" through his moral *gati* and his drive to find truth in past lives.
- Then, when more "Buddha *gati*" are acquired and firmly established with time, a later Buddha may give "*niyata vivarana*," i.e., that he will definitely become a Buddha.
- In the above, "*vivarana*" means "a pledge/confirmation," "*niyata*" means "without a doubt or will happen," and "*aniyata*" means "likely to happen." In the "*aniyata vivarana*" stage of a *Bodhisatta*, a Buddha can see that it is likely to happen. Still, the *Bodhisatta* has not yet completed all the requirements to attain Buddhahood. A subsequent Buddha will confirm if that *Bodhisatta* had fulfilled the requirements by that time.
- We discussed this in detail in the post, "Animisa Locana Bodhi Poojawa – A Prelude to Acts of Gratitude."

3. At first, this "*niyata vivarana*" seems to say that the future can be deterministic. But in most cases, it is not deterministic. One can drastically change one's future by one's determined efforts; see, "What is Kamma? – Does Kamma determine Everything?."

- The key lies in one's *gati* (*āsava* and *anusaya* are related). It is comparatively easy to remove/change *gati* that one has recently acquired, but the longer one acts according to those *gatis*, the more deeply embedded they become. One gets "*niyata vivarana*" when one's Buddha *gati* is unshakable.
- This is closely related to the fact that when one attains any stage of a *magga phala*, it is never removed in future rebirths.

Future Cannot be Predicted Most of the Time

4. To give a very simple example, a child who has just memorized but not grasped the concept of adding may be able to give the correct answer if that particular addition has been memorized. However, a child who has grasped the concept of addition can add any two numbers, and that "knowledge base" cannot be removed from him.

- This is similar to what happens when one attains the *Sotāpanna* stage of *Nibbāna*, for example. When one grasps that nothing in these 31 realms can be maintained to one's satisfaction for a long time, That "base level of comprehension of the nature of this world" will not ever change, even through future lives.
- With that level of understanding, one does not have to consciously think to avoid the drastic immoral actions that make one eligible to be born in the *apāyās*; thoughts of such actions never come to a *Sotāpanna*'s mind.

5. In another example from the *Tipiṭaka*, once there was going to be a war between two factions. *Bhikkhus* asked Ven. Sāriputta, which side was going to win, and Ven. Sāriputta named the winning side.

- But when the war was fought months later, the other side won. The *bhikkhus* were perplexed: How could Ven. Sāriputta's prediction be wrong? They asked the Buddha. The Buddha said that Ven. Sāriputta's prediction was correct based on the conditions at that time. However, as unforeseeable factors came into play, the outcome changed.

6. The world is extremely complex, and in most cases, it is impossible to make predictions. This is related to the *anicca* nature: any *saṅkhata* can undergo unexpected change, called *vipariṇāma*.

- But some *gati* and *kamma* can become so strong that it becomes virtually impossible to change the outcome. For example, if one kills one's parent, it is impossible to avoid birth in an *apāya* in the next birth.

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- In the same way, when one's views about this world become clarified to some level, and one can truly "see" the dangers of births in the *apāyās* or the unfruitfulness of such actions, one's mind becomes permanently averse to such actions. That is when one becomes a *Sotāpanna*.
- Through the next two stages (*Sakadāgāmi* and *Anāgāmi*), one's mind becomes purified to the extent that one will cease to enjoy sense pleasures automatically, and then one will never be born in *kāma loka*. At the *Arahant* stage, one sees the dangers of rebirth anywhere in the 31 realms.

Cleansing of a Mind

7. But all those stages can be attained only if one is taught the correct path by a Noble Person who has attained one of the four stages of *Nibbāna*. The special aspect of a Buddha is the ability to figure things out without anybody's instructions. And the mind of a Buddha is much purer than an *Arahant*'s.

- Even when one attains *Arahanthood*, some *saṃsāric* habits remain. Those are not defilements but mere habits in the sense of doing something in a particular way, for example. Many such cases are mentioned in the *Tipiṭaka*. One *Arahant* could not remove the habit of addressing others inappropriately, even though no malice was involved. Another *Arahant* had the habit of jumping over puddles on the road.
- But the mind of a Buddha was perfect. Not even a minor behavioral problem could be detected in a Buddha.

8. This can be compared to removing dirt from a glass of water. First, one could filter the water and remove the big pieces of contaminants. Then, one could use better filters to remove even smaller particles. Now, there may not be any visible contamination. But for all practical purposes, the water is clean, and that can be compared to an *Arahant*.

- However, there may still be some contaminant molecules that can be uncovered only with a chemical analysis. Perfectly pure water without even a single molecule of a contaminant can be compared to the purity level of a Buddha.
- Another meaning of "*pāramitā*" is "*pereema*" or "to filter." It becomes purer as one keeps filtering out contaminants (defilements) from one's mind. Filtering to the ultimate level is fulfilling "*pāramitā*."

The Beginnings in the *Pāramitā* Fulfilling Process

9. A person who eventually becomes a Buddha starts as a scientist or a philosopher in today's terminology. It is started via two paths, and both need to be fulfilled: "*Kim sacca gavesi*, *kim kusala gavesi*": investigations of truth and morality.

- *Sacca* (pronounced "sachcha") means the truth; "*kusala*" is, of course, morals, and "*gavesi*" is one who investigates. One starts with the intention of finding out how nature works, what morals are, and where morals come from.
- Even today, we can assign such labels to many scientists and philosophers. Of course, only a minute fraction of them will eventually become a Buddha or a great disciple, but that is how one starts.

10. That habit (*gati*) of looking into the truth and morals grows through successive lives. Most of them drop off due to external influences and unexpected circumstances. But those few who get to cultivate those *gati* keep cultivating them. As I said before, one may not have even heard of a Buddha for many eons while cultivating such *gati*. It is just that when one is on the right (or even wrong) path, nature starts guiding one: "*Dhammo ha ve rakkhati dhammacāri*."

- By the way, one could start as a man or a woman, but only a man attains Buddhahood. This and several other things "that would not happen" are discussed in the "WebLink: suttacentral: *Bahudhātuka Sutta* (MN 115)."
- In our rebirth process, one could change sex. Sex change can happen even during a lifetime (these days, such transgenders are more common due to social influences).

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- In the rebirth process, we have been born a man and a woman innumerable times. If I remember correctly, the *Bodhisatta* was a woman when she started cultivating *pāramitā* to become Buddha. But at some point (probably after getting *niyata vivarana*), he had been a male.
- There is a slight difference between males and females. That may not be politically correct to say these days, but that is the reality. One is a man or a woman because one has cultivated the corresponding *gati*. No matter how many laws are passed, the military will always be dominated by men, for example.

Dasa Pāramitā

11. In the *Tipiṭaka*, it says the usual progression of one's character (*gati*) buildup is *dāna* (giving), *sīla* (moral conduct), *bhāvanā* (mostly loving kindness towards others), and culminating in *paññā* (wisdom).

- While these main ones are being cultivated, others are simultaneously cultivated, and the set of ten is called *dasa pāramitā*. The others are *sacca* (truth), *viriya* (effort), *khanti* (patience), *adhiṭṭhāna* (determination), *mettā* (loving-kindness), *nekkhamma* (renunciation), and *upekkhā* (equanimity).
- The process has been analyzed in great detail. For example, each of those ten grows into higher stages: *upa pāramitā* (middle) and *paramattha pāramitā* (ultimate). As one progresses through successive lives, such *gati* get amplified, and one advances to those higher stages.
- As we saw in the previous post, "Animisa Locana Bodhi Poojawa – A Prelude to Acts of Gratitude," purifying the mind and attaining the perfect mind of a Buddha takes an unimaginably long time.

12. Let us consider the *dāna pāramitā* as an example. Here, one starts with mundane giving (*dāna*), i.e., giving to the needy, animals, elders, *yogis*, etc.

- Then, one would advance to the *abhaya dāna* stage. Here, one comprehends that every being values their life the most and thus does everything possible to save all lives. It also has an even deeper meaning: *Abhaya* means remove "*bhaya*" or fright. Thus, the *mettā pāramitā* grows simultaneously, too. Most categories are interrelated and grow together. [***abhaya*** : [adj.] safe; fearless. (nt.), safety.]
- The highest is *dhamma dāna.* Of course, it starts with teaching others morals while living an exemplary life. When one becomes a Buddha, one starts teaching the Buddha Dhamma (the way to "eliminate *bhava*" or "*bhava uddha*" and attain *Nibbāna*).

13. As I said before, such instructions about *dasa pāramitā* are unknown to the world even through eons. There are many *mahā kalpās* where not a single Buddha is born. Thus, it is not like following a set of instructions. Those qualities grow as one's *saṃsāric gati* without realizing that one is fulfilling such requirements.

- Even today, many people engage in such activities regardless of their religions or cultures. Many of today's scientists, teachers, physicians, philanthropists, etc., could be in such early stages.
- Thus, we should always respect and honor those who live exemplary lives regardless of religion, culture, or other categorization. One is considered "suitable for paying respects" only based on one's actions.

Past Buddhas

14. It is informative to see why there are special categories of five Buddhas, seven Buddhas, 24 Buddhas, and 28 Buddhas in Buddhist literature. All these Buddhas are named and discussed in the following Wikipedia article:

WebLink: wikipedia.org: List of the named Buddhas

- After striving for a long time, as discussed in #3 above, our *Bodhisattā* first obtained "*niyata vivarana*" that he would definitely become a Buddha in the future, from Buddha Dīpaṅkara, who was the 24th Buddha preceding Buddha Gotama. A *Bodhisattā* customarily obtains "*niyata vivarana*" from 24 Buddhas before attaining the Buddhahood. The last Buddha our *Bodhisattā* obtained *"niyata vivarana* from*"* was Buddha Kassapa.

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- Before obtaining "*niyata vivarana*," our *Bodhisattā* obtained "*aniyata vivarana*" or "not confirmed, but very likely" from three Buddhas named Tannankara, Medhankara, and Saranankara. As the Bodhisattā kept fulfilling the requirements, they were first fulfilled during the time of Buddha Deepankara, as mentioned above.
- The special aspect of the seven Buddhas is that those were the most recent Buddhas. There have been four Buddhas (Kakusanda, Konagama, Kassapa, Gotama) in this *mahā kappa*, and **there were 30 *mahā kappā* before that, which did not have even a single Buddha.** In the *mahā kappa* before that, there were 2 Buddhas (Siki and Vessabhu); Before that, there was only a single Buddha going back to 91 *mahā kappas*. **So, there have been only 7 Buddhas within the past 91 *mahā kappā*, and the timeline is discussed in the** "WebLink: suttacentral: *Mahāpadāna S*utta (DN 14)."
- The present *mahā kappa* is very special, having the maximum number (five) of Buddhas in a given *mahā kappa.* We have had four Buddhas so far, and there will be one more, Buddha Maitreya, before this *mahā kappa* ends.

*Pāramitā*s for Attaining Various Objectives

15. Finally, *pāramitā*s are also associated with one striving to become one of the 80 disciples of a future Buddha.

- Furthermore, striving to attain *Arahanthood* (or *Nibbāna*) also fulfills *pāramitā* to attain that state (i.e., *pāramitā* means to engage in activities leading to a given status).

Note: This post was previously entitled "Pāramitā and Niyata Vivarana – Myths or Realities?"

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18.4 Tisarana Vandana and Its Effects on One's Gati

May 28, 2016

1. Many people consider the recital of *namaskaraya* followed by the 24 supreme qualities of the Buddha, Dhamma, Saṅgha (*Tiratana vandanā* or *Tisarana vandanā*) in three possible ways: (i) recite them mechanically (and erroneously), (ii) disregard them as unimportant, or (iii) even consider the practice as "mythical" per benefits of their recital.

- These qualities are called "*suvisi guna*," where *suvisi* means 24 and *guna* are the qualities.
- These qualities (and the meanings of the words *Tisarana Vandana*) are discussed briefly in "Supreme Qualities of Buddha, Dhamma, Saṅgha"; correct way to recite them are also discussed there.

2. As I have discussed in many posts, there are many things in this world that we do not really understand. Many of the Buddhist practices have become "mystical" simply because their true interpretations as well as their correct usage have been lost. This current topic is a good example. One can reap many benefits by understanding the true meanings of these phrases AND by reciting them correctly. I have experienced these benefits.

- Now, this does not mean one can attain *Nibbāna* (or the *Sotāpanna* stage) by reciting them day and night. This is simply one of the many tools available to calm the mind and to slowly but surely change one's character (*gathi*) over time.
- As everything else with Buddha Dhamma, it is all in one's mind. If one has the motivation and the drive to learn and apply these tools, they can bring many benefits not only in this life but in future lives. But it is not like taking a pill for a headache; one cannot expect results quickly. We have developed "bad *gathi*" over beginning-less rebirths and it is not easy to change them quickly.

3. First of all, we all have seen how it is possible to convey a given message by just changing the tone. The words, "come here" can give different meanings based on the way how the words are uttered. When a parent says, "come here" to a child with love and affection, the child would be delighted to oblige. The same parent can get angry at the same child and yell, "COME HERE!", the child is likely to cringe and back out afraid of a possible spanking.

- The "*gathi* sound" ("*gathi handa*" in Sinhala) in the two cases were totally different even though the words were the same; see below. The way the same phrase was uttered made a difference to the child's mind.

4. Many Pāli words have a different kind of power too; certain words can influence the mind strongly.As we will discuss in future posts, the early humans had a single language called Magadhi from which Pāli words originated. It was a universal language with the effects conveyed by the way the words were pronounced.

- This is why I mentioned in other posts also that Pāli is a phonetic language. Grammar rules are secondary.
- Just by listening to a recital of a *pirith desanā* (i.e., recital of *suttā*) can make a change in one's mindset, which may be even visible to others. There is a subliminal message (*saññā*) in the *suttā* that the mind can grasp, even if the person may not understand what is being said.
- **The words themselves, how they are uttered, and even who utters them, are "embedded" in "*gathi* sounds".**

5. There are several such examples mentioned in the *Tipiṭaka*. A famous example is about a frog who was attentively listening to a discourse of the Buddha. Of course a frog could not understand what the Buddha was saying. But the "*gathi* sound" ("*gathi handa*" in Sinhala) that came from the Buddha combined with *sansāric gathi* of the frog led the frog to attentively listen to the pleasing sound from the Buddha and to have a pleasant mindset.

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- While listening to the discourse, the frog was accidentally killed by the walking stick of a person there, and the frog was born in a *deva loka* instantaneously. His name was Manduka *deva* and he immediately realized how he was born there. He came back to listen to the same discourse and attained a *magga phala*.
- Then there were a bunch of bats who resided in a cave that was used by *Bhikkhus* who used to recite *pirith* every night. Those bats were all said to have born as children in the same village and to have attained *Arahantship* later. There are few other accounts as well.

6. These may sound like myths, but when one learns Abhidhamma and understands the power of a "*somanassa sahagata citta*" , (or a "thought with joy"), one could make the connection. We all, including animals who had been humans at some point in the past, have accumulated good *kamma* seeds as well as bad ones from the past.

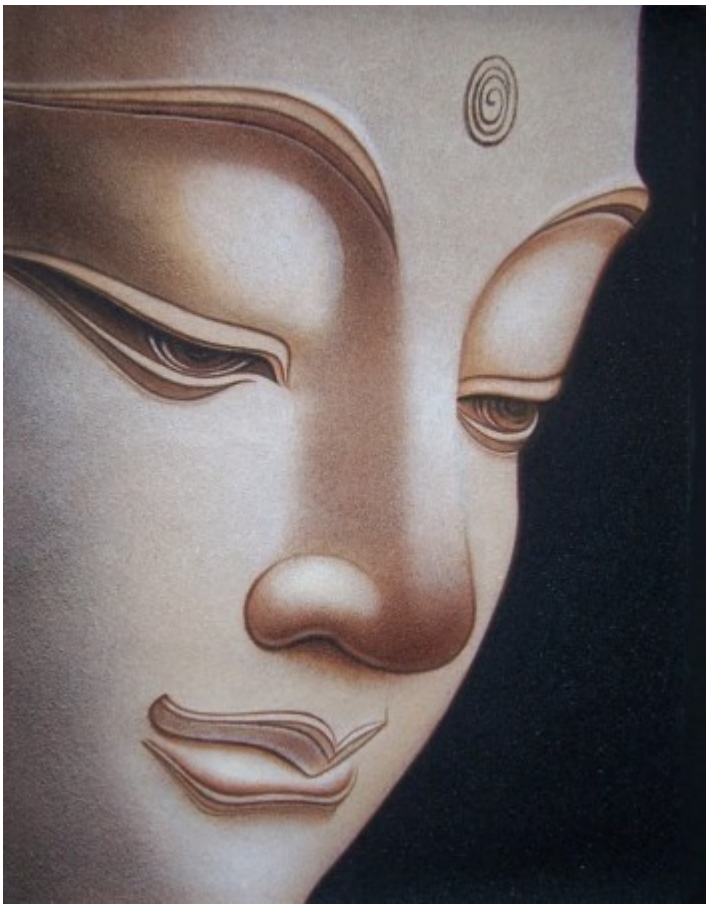
- One of the factors that comes into play at the dying moment is the state of the mind. If the mind is highly perturbed or is "covered with" *panca nivarana* (see, "Key to Calming the Mind – The Five Hindrances"), then it allows conditions for a bad *kamma* seed to come into play. But while listening to *Dhamma* or *pirith*, those *panca nivarana* are temporarily suspended and that allows for a good *kamma* seed to come into play; see, "Patisandhi Citta – How the Next Life is Determined According to Gati."
- One's *gathi* are not fixed. Even a person with many immoral *gathi* has some moral ones as well. What kind of *gathi* operates at a given moment depends on one's state of mind.

7. Now we can come back to the issue of "*gathi* sound" that we mentioned in #5 above. *Tisarana vandanā* especially has the power to change one's mindset, if recited correctly.

- Entities with same *gathi* always naturally tend to be close to other entities with same *gathi*. This can be clearly seen anywhere. People who like sports get together. People like to party all the time, hang out with others who like to do the same. This is discussed in a simple but illustrative post: "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."
- This is why in Asian Buddhist countries it is customary to turn on *pirith* (recital of *suttā*) on the radio in the mornings and/or at night. This is supposed to keep undesired beings away and attract benevolent beings to the houses. It is actually effective if done properly. Those *pretas* with immoral *gathi* do not like to hang around when such chanting are being played. On the other hand, *devas* of the lowest realm (*Bhummataka devas*) like to stay close to such sounds/environments.

8. Another related property is "*gathi ruva*" or "*gathi* picture". The obvious example is a picture of a Buddha, not the distorted laughing Buddha, but the serene Buddhas like shown below.

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- This is why most meditators keep a Buddha statue in the meditation room. It is just another factor that helps in getting to the right mindset.
- Then there is "*gathi* suvanda" or "*gathi* smell". Burning incense gives an odor that is also compatible with a meditation environment. A perfume on the other hand, is a distraction. A good perfume is compatible when going out on a date; that sets a compatible environment for sense pleasures.
- All these subtle things add up to make a difference. And how much of a difference depends on the person too. Some people do not need any of such "incentives" to get onto even *jhānā*. But for some others they could make a difference.

9. In order to establish this point we can think about a "party atmosphere" compared to a "meditation atmosphere". When someone organizes a party or a dance, one decorates the room with bright colors, eye catching pictures, sensual fragrances, loud music, etc. That is the environment with "matching *gathi*" for such an event. That would be a disastrous setting for a meditation session; one would not be able to concentrate at all.

- On the other hand, a meditation atmosphere is not compatible for a dance. One cannot dance to *pirith* or to *Tisarana vandanā*. It provides a setting that is calm and peaceful, and conducive for contemplation.
- Another aspect is that people when attracted to *Dhamma* will start skipping parties as I have. I would rather stay home and learn *Dhamma* rather than going to a noisy environment let alone a party.
- One will start associating with different people too, if one seriously gets into Dhamma. It is not done by sheer will power; rather it just happens because one's *gathi* change. It is just natural for "likes to get together with likes", the Law of Attraction: "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."

10. This concept actually works at a deeper level too. We emit electromagnetic radiation (*cittaja rūpa*) according out *gathi* and mindset at a given moment. Whatever the types of *Dhamma* that are attracted at

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any given time are compatible with that state of the mind. A deeper discussion is at "What are Dhamma? – A Deeper Analysis."

- For example, when we are angry we never receive more good thoughts. If we are arguing with someone, what always comes to mind are just bad thoughts, bad memories about that person.
- On the other hand, when we are calm and in a joyful mood, we mostly think about good memories.
- When one is at a funeral, one's thoughts and complexion becomes attuned to that environment: one sees and hears people crying, and one gets sad and one's face shows that as well; one does not feel like laughing. On the other hand, when one is at a party it is totally opposite atmosphere, and one feels like laughing and dancing.
- Other people can also be affected by our mindset. It is quite pleasant to look at a Buddhist monk. They just have that calm demeanor which is part of their cultivated *gathi.* In fact, our bodies also change over time according our *gathi*. There are other people whom we can instantly recognize as "rough characters".
- This is a deep subject with many complexities and even exceptions. But I hope I have been able to convey the basic idea.

11. When one is reciting *Tisarana vandanā* correctly in a suitable environment, one's *gathi* will change at least during that short time for the better. One will be able to grasp deeper concepts during meditation following the recitation. When one does this over a long time, one's salient *gathi* will gradually change too.

- I know mine have changed over the past several years, and in particular within the past several months. It is a process that needs a bit of time to get traction, and then the results becomes clear one day. When I first wrote the original post (which I just revised), my enthusiasm for reciting *Tisarana vandanā* was not that high.
- However, I do not want to over emphasize this aspect. It can be considered a tool that could make a difference for some people.

12. For those who may be trying to cultivate the *anicca saññā* (i.e., comprehend what is meant by *anicca, dukkha, anatta*), reciting *Namasakaraya* followed by *Tisarana vandanā* could be helpful. I am providing the recordings below.

- The Buddha has also stated that when one is in a dangerous situation or gets frightened by something, reciting *Budu Guna* (*Ithipi so Bhagavā…..*) can help getting rid of the fear. One could recite this just before going to bed and it might help with falling asleep; again, it depends on one's own *gathi*, how faithfully one does it, whether it is done with *saddhā*, etc.

Here is a recital of the *Namaskaraya* by the Venerable Thero (you need to adjust volume control on your computer). It is normally recited three times:

WebLink: Listen to the verses of Namaskaraya recital

Here is a recording of the *Tisarana vandana* by the Venerable Thero (You need to control the volume level on your computer):

WebLink: Listen to the verses of Tiratana Vandana

Pāli text (click to open the pdf file):

WebLink: PDF File: Tiratana Vandana

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18.5 Does the Hell (Niraya) Exist?

December 18, 2015; revised August 29, 2019; rewritten February 27, 2023

We discuss the nature of the *niraya* (Hell) according to the suttas and indirect evidence.

Introduction

1. The Buddha described a "much wider" world of 31 realms, compared to the just two realms (human and animal) that we experience. See, "The Grand Unified Theory of Dhamma."

- The Buddhist worldview is not a theory or speculation. The Buddha could "see" each of the 31 realms of this world. He could "see" how a lifestream moves from one realm to another based on *kamma vipāka* and prevailing conditions, i.e., *Paṭicca Samuppāda*.
- Many *suttā* describe Buddha's and his disciples' visits to *Brahma* and *deva* planes. Others describe visits of *Brahmā* and *devas* to the human world (mainly to listen to the discourses of the Buddha and to ask questions from the Buddha). In the latter category, there are 81 *suttā* in the "WebLink: suttacentral: *Devatā Saṁyutta* (SN 1.1 ~ 1.81)" and 111 *suttā* in the "WebLink: suttacentral: *Devaputta Saṁyutta* (SN 2.1 ~ 2.30)" in the *Saṁyutta Nikāya*.

2. Even though *Devā* and *Brahmā* do not face much suffering, those lives have finite lifetimes. When they die, they are primarily born in the lower realms.

- It is critically important to be aware of those realms because living beings spend most of their time in the rebirth process in those apāyā. See "Rebirth – Connection to Suffering in the First Noble Truth."
- Several *suttā* discuss the unbearable suffering in hell and other lower realms; see below. Also, see my post on August 28, 2019, at the discussion forum on "WebLink: Pure Dhamma Forums: Questions on Posts in the "Origin of Life" Subsection." It discusses "life in hell".
- The following book provides vivid details of life in hell, compatible with the description in the *suttā*: "A Guided Tour of Hell – A Graphic Memoir" by Samuel Bercholz (2016). He first describes an "out-of-body experience" that is similar to many given by others (seeing his body from above), but the second experience is a "trip to hell".

3. Here, we will discuss more indirect evidence from our experiences of the existence of hell (*niraya*).

- Beings in most realms do not have the ABILITY to change their destiny. They pay off their past *kamma*, whether good *kamma* in the *Deva* or *Brahma* realms or bad *kamma* in the human and lower realms (*apāyā*).
- Among living beings, it is primarily humans who can mold their future; they are the ones who can cultivate *citta* with high *javana* power. They are the ones who do (*abhi*)*saṅkhāra* that lead to both good and bad rebirths (via improving the character or "*gati*"). They either enjoy the fruits of those in good realms or pay for them in the *apāyā* and eventually return to the human realm after a long time. That is what all of us have been doing from an untraceable beginning.

Niraya (Hell) Does Exist

4. Here is a youtube video that provides a pretty good description.

WebLink: youtube: Buddhist Cosmology (9): Hell Realm

- This series has other videos about other realms, but I have not watched them. If you have any questions about them, I can take a look. Please ask at the discussion forum.

5. The following is a discourse by Waharaka Thero on the topic "Is there evidence for the existence of a niraya (Hell)?" ("අපට නරකයක් පෙනෙන සාක්ෂි යමක් තිබේද?"):

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WebLink: audio file: Is there evidence for the existence of a niraya (Hell)?

Download: "WebLink: mp3 download: 68-වන-සංයුක්තනිකායේ-අපට-නොපෙනෙන-නිරයක්-පෙරුව-යට-තිබේද"

- In the first 29 minutes, *Thero* explains that there are many things in this world that average humans cannot perceive. Unseen beings are living among us (*gandhabbas* and some *petas*) that we cannot see, but those with *iddhi* powers can see.
- @29 minutes, *Thero* discusses the sound recording from Hell mentioned in the video above. **He says he had heard similar "hellish sounds" while being in *samadhi* a couple of times** (when he deliberately sought to hear sounds from Hell), but he did not want to hear them again.
- @35 minutes, reference is made to the video in #6 below.

Do We Need Firsthand Experience with the Existence of Hell?

6. The following is the type of video referred to by Waharaka Thero in #5 above. There are several videos on YouTube. It will start with the sounds, but you can play the video from the beginning if you like."

- There is a book, "23 Minutes In Hell: One Man's Story About What He Saw, Heard, and Felt in that Place of Torment" by Bill Wiese. This is a different account. Apparently, "he made a trip to Hell" with his *manomaya kāya* (*gandhabba*.)

7. We should ask the following question. Is it necessary to directly observe something with our five physical senses to believe its existence?

- When many people hear about the *apāyā* — other than the animal realm — they refuse to consider their existence. That is because "they cannot see those realms." (By the way, there are four *apāyā* (*niraya*, *preta*, *asura*, or animal).
- But science disproves that contention. Science was unaware of billions of galaxies and an uncountable number of planetary systems like our solar system until the 20th century. Then better instruments became available; see, "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis." Many such examples are given in the "Dhamma and Science" section.
- However, the Buddha could see those realities 2500 years ago by purifying his mind. We can also "see' the existence of some of these realms if we can cultivate *abhiññā* powers.
- Refusing to consider anything that cannot be confirmed with one's direct experiences is not a good idea. Several posts discuss that in detail, including "Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis."

Description of Life in Hell in the *Suttā*

8. I am going to summarize what we can glean from the *suttā* (plural of *sutta* is *suttā*) in the Tipiṭaka of the four *apāyā* and other realms including the *niraya* (or the hell). The general layout of the 31 domains was summarized in the post, "The Grand Unified Theory of Dhamma."

- The *niraya* is in the deep interior of the Earth. The "hell beings" have solid bodies that can withstand various forms of torture. A "hell being" is born via *opapātika* birth, with a full physical body capable of experiencing suffering.
- The hell-wardens who impart those sufferings to the hell beings are also living beings. They are born in the *niraya* because of their "*gati*" (character qualities) due to the "*saṅkhāra*" that they developed in previous lives. Their bodies are tolerant of the harsh conditions in the *niraya.* They do not suffer like hell-beings.
- There are many posts on the website on "*gati.*" For an introduction, see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."

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- "WebLink: suttacentral: *Devadūta Sutta* (MN 130)" describes "hells" or "*niraya*." A translation at: "WebLink: accesstoinsight.org: Devaduta Sutta: The Deva Messengers." A similar *sutta* about some realms located close to Earth is the "WebLink: suttacentral: Āṭānāṭiya Sutta (DN 23)." A translation at, "WebLink: suttacentral: The Āṭānāṭiya Discourse (DN 23)."

9. *Devadüta Sutta* vividly explains how hell-wardens torture a hell being. There is a king Yama (or probably many kings) in each *niraya* (there are several). He interrogates some of the newly arrived hell-beings "who were at the borderline" and barely made it to hell. He reminds them of the opportunities they had (while living) to understand the bad consequences of their actions.

- It is important to note that king Yama interrogates only those new arrivals from the human realm. An uncountable number of beings are born in the *niraya* from other *apāyā.* They move from one *apāya* to another until a rare opportunity comes to get out of the *apāyā*.
- Such a Yama king is born there also according to the "*gati*" they had cultivated in previous lives; see below. Like all other living beings, those hell wardens and king Yama have finite lifetimes.
- Many *suttas* describe the propensity to be born in an *apāya*. A series of 30 suttas starts with the "WebLink: suttacentral: *Manussacutiniraya Sutta* (SN 56.102)." According to those *suttas*, most of those at the end of their human or *Deva bhava* are reborn in an *apāya*.

Based on Experience – Not Speculation

10. It is significant to note the ending of the *sutta*, where the Buddha says, "I tell you this, monks, not from having heard it from another contemplative or *brahman*. On the contrary, I tell you this just as I have known for myself, seen for myself, understood for myself." That is what I mean when I say the Buddha experienced what he taught. He could "see" all of the 31 realms.

- Of course, we have faith in the Buddha to believe. However, we can see that all he had taught was self-consistent. There are no contradictions; see "Buddha Dhamma: Non-Perceivability and Self-Consistency."

11. There are close comparisons in the world that we experience. A good example is the comparison of policemen to the hell-wardens. They both like to punish those who have done immoral acts. Being a policeman is not easy; they are under stress, and it is not easy to deal with rough criminals. Not everyone can be a policeman (or policewoman).

- They have cultivated "*gati*" or habits that do not tolerate "bad behavior." They always think about ways to find and bring those who do immoral deeds to justice.
- King Yama is like a judge; he also has a similar *gati* comparable to hell-wardens but does not punish the culprits personally.

Body Types in Different Realms

12. A discussion on the body types can illustrate that the specific kamma vipāka prepares the physical body. Each body type can experience *vipāka* according to the *gati* of that being.

- The hell-being is born in a *niraya* to experience the *kamma vipāka* corresponding to *kamma* done with hate, like killing or torturing others. But that *kamma* was done after cultivating "hate *saṅkhāra"* for a long time.
- A *preta*'s body is built in a way to experience hunger; many have massive bodies with tiny mouths, so they can never satisfy hunger. One is born a *preta* because one has cultivated "*preta saṅkhāra."* One will always think about sensory pleasures and crave more. That applies not just to the poor. One can be wealthy but still not be satisfied with what one has. On the other hand, there may be a poor person who is satisfied with what he/she has and does not cultivate "*preta saṅkhāra.*"

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- The "*asuras*" are those who have cultivated "*asura saṅkhāra,"* i.e., those who like to get "free rides." They depend on others for their needs and are too lazy to work and make a living. Those who steal or embezzle money from others also have similar *gati*.
- Animals (called "*thirisan*" because they have all three "*saŋ* of *lobha*, *dosa*, and *moha*) have a mixture of those *gatis*; see, "What is 'Saŋ'? Meaning of sansāra (or Saṁsāra)."
- One cultivates a particular *saṅkhāra* because one has a specific character or *gati*. And the more *saṅkhāra* one does (thinking, speaking, and doing certain things), the more established *gati* become, which in turn leads to corresponding *jāti* (births); see, "Gati to Bhava to Jāti – Ours to Control."

Comparison with Modern Science

13. In the post "The Grand Unified Theory of Dhamma," the 31 realms were represented by spherical shells with a sphere in the middle. The bodies of the beings in lower realms were higher in general than those of the living beings in the higher realms. Each "inhabited" planetary system has all 31 realms. But most planetary systems are not "inhabited."

- Scientists say the nearest planetary system to the solar system is Alpha Centauri, located 4.37 light-years away; see WebLink: wikipedia: Alpha Centauri. A light-year is a distance traveled by light in a YEAR at the speed of 299 792 458 m/s (186,000 miles/second).
- That is a humongous distance that cannot be traveled with current technology or any technology in the foreseeable future. Traveling to that star system would take 100 years; see WebLink: wikipedia: Project Longshot. Thus it is doubtful that we will verify the existence of life in other planetary systems during our lives.
- However, there are other living beings in the solar system that science has not found. That agrees with scientists' admission that only 4% of the universe's mass is explainable by science.

14. The *niraya or hell* is located deep inside the Earth, and those beings have very dense bodies.

- The other three *apāyā* are located at and close to the surface of the Earth. Of course, animals live among humans, and *asuras* are said to live mainly in the oceans. The *petas* also live on the surface of the Earth just like us, but we usually cannot see them. They all have body densities comparable to humans, except for *petas*. Some *petas* have "fine bodies" and suffer not bodily, but mentally: they can recall their past lives and bad deeds that led to the *preta bhava*.
- There are a few *Deva* realms close to the Earth that we cannot see. Most *deva* realms lie well-above the surface of the Earth. The *Brahma* realms are even further out. Of course, *devas* have much less dense bodies than humans, and *Brahmas'* bodies are finer at higher realms. At the highest *Brahma* realm, an *arūpa Brahma* has only one *suddhaṭṭhaka*, the *hadaya vatthu*; see, "The Origin of Matter – Suddhaṭṭhaka."
- The body types in the 31 realms discussed in the previous post: Body Types in 31 Realms – Importance of Manomaya Kaya.

Births Correspond to Gati (Character Qualities)

15. Roughly speaking, we can say beings with more immoral "*gati*" are born with denser bodies inside or on the surface of the Earth. Their thick bodies are used to impart *kamma vipāka* either via torture or via bodily ailments and diseases.

- The beings in the *deva* and *Brahma* realms, with less and less dense bodies do not suffer bodily ailments. At the end of their *kammic* energy, they disappear and are born at the next realm appropriate for the most potent *kamma* seed they have. It could be in a lower sphere, including the *niraya* (unless they had attained at least the *Sotāpanna* stage).

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- Thus beings with better and better "*gati,"* i.e., "*deva gati*" and "*Brahma gati*," are located further and further away from the surface of the Earth, and those hell-beings with the "worst *gati*" are located below the surface of the Earth.

Our Own Experiences

16. We all have seen some children who don't get their way become mad, fall on the floor, and cry. It is as if they want to go towards the *niraya* (sometimes they bang their heads on the floor). That is a reflection of their "*gati*" AT THAT MOMENT.

- In the same way, they (and even adults) jump up with joy. It is as if they are trying to advance toward the higher realms. Again, it reflects their "joyous *gati*" at that moment.
- Another example is the behavior of criminals. We all have seen pictures of criminals when they come to the court of law: their heads are lower. They feel a heavy burden.
- On the other hand, when we have done something exemplary, we feel good and keep our heads high. Our bodies feel lighter too.
- These may not be Earth-shattering observations, but they are consistent with the Buddha's world view.

17. Thus, we can momentarily live in the *apāyā* or higher *deva* and *Brahma* realms.

- I am sure anyone can recall such moments. When we get outraged, we burn inside, our bodies get heated, our faces become reddish, and we sweat. Seeing a furious person, or even a child, is not a pretty sight.
- On the other hand, when we are calm and relaxed, especially after doing a moral deed, we feel good, and our body language reflects that. We are confident; we feel lighter and are "cooled down" inside. It is always a pleasure to look at Buddhist monks.

18. Thus, even though we may not see the beings in the other realms, many indicators are consistent with the "bigger world picture" of the Buddha. We have reasons from our experiences to believe in the existence of such realms. That may be a small part of the story, but indirect evidence like this is always consistent with Buddha Dhamma; we will discuss more later. One can contemplate these things during insight meditation and verify for oneself.

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18.6 Can Buddhist Meditation be Dangerous?

June 17, 2016; revised July 22, 2021; June 9, 2024

1. A friend of mine alerted me to a recent article (in 2016) on the possible dangers of mindful meditation:

Weblink: BBCRadio: Is Mindfulness Meditation Dangerous?

- Some say there are possible dangers in "mindful meditation" and other types of meditation. I did a Google search and found many articles, videos, and podcasts on the subject. You can do the same to get an idea (try "dangers of meditation" and "dangers of meditation youtube") .
- A recent book, "The Buddha Pill" by Miguel Farias (2015), downplays the benefits of meditation and points to some reported bad outcomes.
- There is a vast amount of misinformation out there. So, I thought of writing down my own thoughts based on the Buddha Dhamma that I understand and practice. In genuine Buddhist meditation, one may also encounter some discomforts, as discussed below. But those are temporary and not dangerous.

2. First of all, 99% of "Buddhist meditation programs" that are being taught and practiced today are not compatible with Buddha Dhamma, the Buddha's original teachings. Let us first discuss this point.

- The goal of the Buddha was NOT to teach practices and methods to attain temporary relief from the daily stresses of life. Such procedures had been practiced even when the Buddha (Prince Siddhartha) was born 2500 years ago.
- For example, breath meditation used by even Theravāda Buddhists today was a practice that the Buddha rejected; see the "Bhāvanā (Meditation)" section and in particular, "6. Ānāpānasati Bhāvanā (Introduction)," which discusses breath meditation.

3. I do not dispute or agree with the findings reported in the above articles or book. I do not know those specific cases, and it does not matter either because those meditation techniques are not "Buddhist meditations."

- So-called "Buddhist meditators" use many meditation techniques; most are a waste of time, and some are definitely bad. For example, one of the dangerous techniques is to remove all thoughts that come to one's mind. One could lose memory (and perception) if this is done for a long time.
- The Buddha said to stop IMMORAL thoughts, not ALL thoughts. There is a big difference between the two. Furthermore, he encouraged cultivating moral thoughts (*Ānāpāna* is "*āna*" AND "*pāna*"; see, "6. Ānāpānasati Bhāvanā (Introduction)."

4. The Buddha focused on *sansāric* suffering, i.e., unimaginable suffering in some realms of this world; see "The Grand Unified Theory of Dhamma" or other posts on suffering.

- For a normal human, It is not possible to avoid births in the future in the four lowest realms (*apāyā*) filled with suffering without attaining at least the *Sotāpanna* stage of *Nibbāna*. Not only are bad actions done in this life, but bad actions in previous lives can contribute. We have been lucky to have this human life due to past good actions (*kamma*), but we have all done good and bad actions in our deep past.
- **Future births in the *apāyā* are stopped not by "erasing" past bad *kamma* but mainly by a subtle mechanism that involves understanding the Buddha's worldview.**
- This website is all about explaining that complex process, but I can state the result: the solution is to remove greed and hate from our minds which happens to a large extent when one comprehends the "bigger world picture" of the Buddha (which is called getting rid of ignorance of the correct worldview or attaining *sammā diṭṭhi*).

5. Thus, one could take one of three approaches:

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- One could learn pure Buddha Dhamma, the original teachings of the Buddha, and understand his worldview. When one learns and comprehends this wider worldview, one can clearly see the possibility of much suffering in future lives.
- The other approach is to believe in the above-stated conclusion, i.e., that getting rid of greed and hate from one's mind will remove future suffering and start working on it.
- However, there is a third approach, which is to do both in parallel.

6. The third approach above is the best since it accelerates the cleansing process. Furthermore, it can relieve one from not only future suffering but also in this life.

- However, we must understand that meditation cannot remove all types of suffering we encounter in this life. What we experience in this life results from what we have done in the past. It is possible to avoid some bad outcomes but not all; see, "What is Kamma? – Is Everything Determined by Kamma?."
- The best way to convey the information is to describe my experience (at least parts of it). Even though each person's experience will differ, some common themes exist.

7. First, one does not need to understand what *Nibbāna* is to get started. Even though it is possible to describe what *Nibbāna* is (there are many posts on the site), it is not easy to truly comprehend what is meant by stopping the rebirth process, especially at the early stages.

- For example, a child in primary school may say she wants to be a scientist. That is her goal because she has heard it is a good occupation. But she has no idea what a scientist does.
- In the same way, most Buddhists know that *Nibbāna* is a coveted and worthy goal but have no idea what it is. Most have not even thought much about it. They know it involves stopping the rebirth process, but If pressed, some may even say they do not "really want to attain *Nibbāna* yet; I want to enjoy life a bit more." That is because it is not easy to comprehend the dangers of such "enjoyment."
- However, the above child knows that she has to work hard and get good grades to become a scientist in the future. As she progresses through primary, secondary, and high school, she will gradually better understand what becoming a scientist means and involves.
- Most Buddhists can be compared to that child stuck in primary or secondary school. They refrain from immoral actions to some extent but have not proceeded any further due to several reasons: lack of time, lack of understanding, the urgency to do something before one gets old and the brain starts slowing down, etc.

8. On the other hand, most beginners of Buddhist meditation may not have any idea what *Nibbāna* is or may not believe in the rebirth process. And one does not need to.

- As I have tried to explain in many posts, *Nibbāna* has many levels, starting from a relaxed state of mind all the way to stopping the rebirth process. One needs to proceed gradually, experiencing an increasing level of relief on the way.
- Any reasonably moral person can see the benefits of living a moral life. Most religions teach how to live a moral life, at least to some degree.
- The first thing to do is to try extending this way of moral living by incorporating factors that other religions may not teach. For example, killing animals is not considered immoral in many of the major religions.
- Killing other people for any perceived benefit is an inconceivably bad idea. We have to stop calling such ideas "religious" regardless of the "religious label" attached. One would be bound for the worst sufferings imaginable for billions of years.

9. I think we live in a world that is too "politically correct." We are afraid to express our honest opinions because we fear being labeled "insensitive to other religions or cultures." We should be free to point out and condemn immoral and harmful actions.

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- There are no religious or cultural boundaries. We live this life for about 100 years and may be reborn in a different culture that may follow a different religion (see "Implications of the Rebirth Process in Daily Life and in Society.") However, it is not good to impose sudden cultural changes, which could lead to major disruptions in societies.
- I intend to make as much progress as possible in this short time left and to help others who may be interested.
- I also think it is a disservice not to share something one has experienced to be of value. It is, of course, up to others even to bother reading about it.

10. Going back to our discussion, one should avoid things we know deep inside to be bad: engaging in dishonest and harmful behavior. This, of course, has many facets and levels. So, one should start stopping actions such as: taking advantage of others in any way, engaging in sexual **misconduct**, avoiding drugs, and cutting down on alcohol, etc.

- This gradual process is described in detail in the first several posts in the "Bhāvanā (Meditation)" section. What I like to do here is to point out some key points that I think could be useful.

11. **It is obvious that meditation, at least in the beginning, does not require one even to sit down.** Before one gets to that stage, one needs to remove some cobwebs from the mind that have accumulated over time.

- Some people cannot sit down and concentrate anyway; their minds like to wander. This "agitation" is due to greed and hate, even though it may not be obvious. Breath meditation forces the mind to concentrate on breathing, which helps stop this wandering.
- It does work for some people, but any calming effect is temporary. One may feel good during a meditation retreat, but the mind returns to the agitated state after returning to "real life."
- Thus, if one does the standard "breath meditation" (without doing crazy things like trying to stop all thoughts,) it is unlikely that they will experience any bad psychological effects. Still, it is bad in the sense of being an utter waste of time in the long run.
- Many people I know who are meditators have been stuck in this stage for tens of years, enjoying the temporary relaxation and refusing to get out of that "comfort zone." By their own accounts, they have not made significant progress, but for some reason, they are still "hopeful."

12. Genuine Buddhist meditation is focused on long-term effects. As the book's title in #1 above implies, many people believe that going to a meditation session is like taking a pill for a headache; one is after a quick, temporary solution.

- Buddhist meditation starts with stopping immoral activities that one can see, such as those mentioned in # 8 and #10 above.
- If one can persevere for a few weeks or months (depending on how many "cobwebs" are there), one should start experiencing a better state of mind. One will be able to concentrate on a given task (even a mundane task) better. In a few months, one can look back and see that one has changed in some ways.
- Then, one can incorporate more "good habits" and discard more bad habits. One will start seeing the futility of lyi
- By the way, you will also be able to absorb more from the posts on this site over time.

13. As time goes on, one can try "sitting down" meditation sessions. Sit in a quiet room away from disturbances and think about a Dhamma concept. One could even read a post and contemplate it while reading.

- This is what I did in my early days. I would sit at my desk and read a book or listen to a discourse on the internet from my teacher Thero. As I contemplated and started comprehending some concepts, I felt joyful in my mind, and I could start feeling a lightness in my body with time.

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14. This is the beginning of a process that the Buddha described as, "*pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vediyati, sukhino cittaṁ samādhiyati*." That means, "joy in the mind (from absorbing Dhamma) leads to a lightness in the body, lightness in the body leads to happiness (*nirāmisa sukha*), and that leads to *samādhi* (enhanced concentration and a relaxed mind)."

- Once one starts feeling joy in the mind and lightness in the body, there is no stopping. Now, one can clearly see the benefits.
- Then, it becomes easier to grasp deeper concepts, leading to more joy, etc., and the process repeats and accelerates.
- However, how much progress one makes depends on many factors. Some have practiced meditation in previous lives, and they progress relatively fast. Regardless of the time taken, most should be able to make at least some progress. If it appears that one has not cultivated meditation in previous lives, it is time to start now.

15. **When I was making more progress (especially when grasping *anicca, dukkha, anatta*), I felt some physical sensations.** When I started feeling those, luckily, I had heard about them from my teacher Thero's discourses (by the way, I have not met Thero or talked to him personally; both times I went to Sri Lanka, he was not available).

- Different people feel this kind of discomfort in different body parts above the waist. I am not talking about leg pains due to sitting cross-legged, etc. If a given posture becomes uncomfortable, one needs to change it. Some people can sit cross-legged for longer periods simply because they are more flexible or have had more practice.
- Mine started in the head, throat, and hands. They were not painful at all. They are more like pressure waves. However, if one did not know that it could happen, one could be concerned because it happens only during formal sit-down meditation sessions.
- Other possible "symptoms of progress" are sweating and becoming thirsty (if this is the case, keep a glass of water close by). Yes. All these are good symptoms; they indicate that the body is beginning to respond.
- This was my first personal confirmation that the body does not give rise to consciousness. It is ALWAYS the mind that controls the body. My mind decides when I want to do a meditation session. Furthermore, I can change my body sensations with my thoughts!
- I have not yet heard anyone else experience it, but my body "freezes" (with a tingling sensation all over the body) when my mind becomes calm. But when I shift my attention, the body "becomes normal" within seconds. This is undeniable evidence that the mind can control the body. **However, I do not feel such effects when I am deeply in *Vipassanā*, thinking about a Dhamma concept.**
- The explanation for these (and other types of) experiences involves the concept of the *gandhabba*, which I have been discussing for some time now. These are discussed in "Possible Effects in Meditation – Kundalini Awakening."

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18.7 Boy Who Remembered Pāli Suttas for 1500 Years

November 21, 2018; April 25, 2020

Introduction

1. This is a true story about a boy (Dhammaruwan) who recited complex and lengthy Pāli *suttā* at five years of age, which sounded very different from current chantings. Furthermore, he remembers accounts of his previous life 1500 years ago, when he accompanied the famous Buddhaghosa on his trip to Sri Lanka.

- Dhammaruwan was born on November 18, 1968, in Matale, Sri Lanka. At the age of about two years he would sit in meditation and then start chanting. At times he would speak in a language not understood by his mother, who tried to hush him up.
- His step-father encouraged the boy to continue and regularly made recordings of the chants.
- These accounts come from the book, "WebLink: wisdompubs.org: Rebirth in Early Buddhism and Current Research" by *Bhikkhu* Anālayo (2018), and WebLink: discourse.suttacentral: Skype interview with Ven. Bhikkhu Bodhi, 16th September 2014. Both *Bhikkhus* have had long-term interactions with Dhammaruwan.

Previous Life in India – 1500 Years Ago

2. According to Dhammaruwan's memories, he learned the Pāli chants in a former lifetime in India, where he had been born as the son of a *Brāhmin* and trained in memorization of the *Vedas*. He had gone forth as a Buddhist monk and become a student of the eminent monk Buddhaghosa at Nālandā, India. For a historical time line, see, "Buddhaghosa and Visuddhimagga – Historical Background."

- **My comment:** This means Dhammaruwan was born a human over 1500 years ago: That is another piece of evidence that a human *bhava* can last thousands of years during which one may be reborn with a human body many times. In between those rebirths, one would be in the *gandhabba* state, just with the mental body; see, "Bhava and Jāti – States of Existence and Births Therein" and "Gandhabba (Manomaya Kāya)- Introduction." Further more, both Dhammaruwan in that previous life and Buddhaghosa were *Vedic Brāhmins* before converting to Buddhism. That is how those breath and *kasiṇa* meditations got into Buddhism. See, "Is Ānāpānasati Breath Meditation?."

3. After being trained as a *bhāṇaka* (a reciter), he was chosen to accompany Buddhaghosa from India to Sri Lanka. Having come to Sri Lanka, he stayed with Buddhaghosa at the Mahāvihāra in Anurādhapura, of which he remembers various details.

- These recordings of Dhammaruwan are strong evidence for rebirth. How could a child of age 3-5 even remember such complex Pāli words?
- The way he recites the *suttā* — the way he pronounces Pāli words — is better than most *bhikkhus* today. But the recitals sound different from those that we hear these days; instead of monotonic chants of today, keywords stand out in this recital style.
- One can clearly see that Dhammaruwan, as an adult, chants just like any other adult today; see #6 below.

Recitals From 1500 Years Ago

4. Here is a youtube video of a few of his recitals:

WebLink: youtube: Dhammaruwan - Maha Mangala, Karaniya Metta and Ratana Sutta

Here are recordings of several *suttā*, with downloadable links:

***Dhammacakkappavattana Sutta*:**

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WebLink: Dhammacakkappavattana Sutta Download

***Mahā Mangala, Ratana,* and *Karaniya Metta Suttā*:**

WebLink: Mahā Mangala, Ratana, and Karaniya Metta Suttā Download

***Bojjhanga Sutta*:**

WebLink: Bojjhanga Sutta Download

Information From *Bhikkhu* Bodhi Interview

5. The following is an excerpt from the interview mentioned above with *Bhikkhu* Bodhi in 2104, which had a discussion on Dhammaruwan about a quarter of the way into the interview:

"There is almost no other rational explanation [apart from real past life memories] for how he could know these *suttā*. The sceptic might say he must have listened to monks chanting them over the radio. We might accept that explanation if he had recited the *Metta Sutta* (Sn 1.8), the *Mangala Sutta* (Sn 2.4), or the *Ratana Sutta* (Sn 2.1), or maybe even the *Dhammacakkappavattana Sutta*. But even that would be somewhat stretching the bounds of credulity: that a 3 or 5 year old boy should be reciting the whole *Dhammacakka Sutta* (SN 56.11) just by listening to it on the radio, without any text in front of him. But as a 7 or 8 year old he also chanted the entire *Girimānanda Sutta* (AN 10.60), and that is just so rarely chanted by monks on the radio. And then there is a recording of him reciting passages from the *Paṭṭhāna*, the book of conditional relations in the *Abhidhamma*. I didn't compare his recitation with the text, because he doesn't say which portion he's reciting … the *Paṭṭhāna* consists of six or seven volumes of very repetitive text with just minor variations.

Then his intonation is very different from the contemporary Sri Lankan style of chanting. Just by listening, you can tell it's coming from another era. It's not the modern style of Sri Lankan chanting. And then there's something very interesting. I don't think anything has been published or spread around about this. Years ago I was listening to his recitation of the *Mahānidāna Sutta* (DN 15) with the PTS Pāli edition in front of me, where they have footnotes with variant readings. I found that in a number of places where there were differences between the Sinhala and the Burmese script editions he was reciting in accordance with the Burmese script edition. But not always: there were a few places where there were differences, and he was following the Sinhala edition. But in maybe 65% of the cases where there was a difference, he was following the Burmese script edition".

"Old Recital Ability" Lost at Age Twelve

6. Dhammaruwan lost this ability to recite in this particular fashion after about 12 years of age. These days, when he chants the same *suttā*, he recites them like current *bhikkhus* recite them.

- Even in those early years, he was not able to recite in that "special way" at any time. According to *Bhikkhu* Bodhi: " You know, you'd ask him, "Ruwan recite such and such a text," and he was not able to do it. But occasionally he would say to his adopted father, Bertie: "Uncle, uncle, I'm starting to remember. I'm starting to remember!" Then Bertie would get the tape recorder and set it up and record his recitation."
- Therefore, the ability to recite that way was not there all the time, even in those early years.
- Now, of course he has lost those memories and recites those *suttā* just like anyone else recites them these days.

Here is a recording of the *Karaniya Metta Sutta* as an adult (chanting starts @2 minutes):

WebLink: Karaniya Metta Sutta as an adult Sutta Download

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Related Information

7. Bhikkhu Anālayo's book has complete transcripts of all the recorded *suttā* that Dhammaruwan recited; see, pp. 167-237.

- Other rebirth stories and evidence for rebirth are discussed in, "Evidence for Rebirth."

In the following video, a child describes her life as a *deva* during the time of the Buddha (in Sinhala.) She says the Buddha was different than depicted in the current statues @21 minutes).

WebLink: youtube: දෙව්ලොවවිස්තරය - පරෙ භවය දකින දරුවකු විසින් Buddhist Heaven

- More information at, "Mental Body – Gandhabba," "Gandhabba (Manomaya Kaya)," and "The Grand Unified Theory of Dhamma."

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18.8 Do Buddhists Pray and Engage in Idol Worshipping?

May 5, 2019

These are issue that are a bit hard to understand for those who do not have a deeper understanding of Buddha Dhamma.

1. First of all, paying respects to the Buddha (and symbols representing him) cannot be equated with "prayer" in many other religions. Praying is associated with making a request from a higher being (a God, a Brahma, etc), and those requests are for making one's life better, to solve a mundane problem one has, or asking for a material gain.

- The prayers are requests to the gods for mundane things and protection. The gods are asked to bestow health, wealth, material things, and to provide for various needs; they are also asked to forgive one's transgressions.
- In some cases, offerings are made to the higher being(s) first, and then one prays for whatever one desires, as in Hinduism (nowadays, this is practiced even in some Buddhist temples).
- Buddhists do not pray. They engage in meditation, contemplating the true nature of this suffering-filled world. There is nothing in this world that is worth craving (and thus praying for).

2. On the other hand, the primary goal of a Buddhist is to stop the rebirth process and attain *Nibbāna*; see, "A Buddhist or a Bhauddhaya?."

This itself is hard for many to understand, especially for those who do not believe in the rebirth process. But the Buddha taught that one's existence does not end at the death of physical body; one will be reborn endlessly in one of 31 realms "in this world"; see, "Buddhism without Rebirth and Nibbāna?."

- Rebirth process continues as long as one thinks that existence in this world is fruitful and, some day, will lead to true happiness. The Buddha explained that acting with greed, hate, and ignorance causes this wrong perception.
- One part of ignorance is not believing in rebirth.
- Suffering is present at any of those 31 realms and thus suffering exists even in the highest *brahma* realms; see, "31 Realms Associated with the Earth."
- Therefore, the goal of a true Buddhist is to stop the rebirth process all together. This is done by cleansing one's mind. Learning the world view of the Buddha and following his Noble Eightfold Path, which includes contemplation (meditation) and living moral life (*sīla*), will lead to cleansing of the mind; see, "Living Dhamma."

3. Therefore, there is nothing to ask from the Buddha; the Buddha no longer lives in this world. It is actually quite the opposite. Understanding Buddha's teachings (Buddha Dhamma) leads to the realization that there is nothing in this world that is worth craving or desiring for. In fact, it is those cravings traps one in the rebirth process.

- The only way to stop future suffering is to learn the true nature of this world and see not only the futility (unfruitfulness), but also the dangers in craving for worldly things.
- A Buddhist never asks favors from the Buddha nor requests forgiveness for any immoral deeds committed. A true Buddhist tries to abstain from immoral deeds, speech, and thoughts by controlling one's mind, i.e., by being mindful; see, "Mahā Satipaṭṭhāna Sutta."
- So, why do Buddhists pay respects to symbols representing the Buddha?

4. A big part of a life of a Buddhist is to "pay back debts" and also pay respects to those with higher wisdom. One of the first acts of the Buddha after his attaining Enlightenment was to look back at previous lives and to recall who helped him (in past lives) in his efforts to attain the *Buddhahood*; see, "Animisa Locana Bodhi Poojā – A Prelude to Acts of Gratitude."

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- Then he spent a significant part of his early years after Enlightenment to seek and teach Dhamma to those people, as explained in the above post.
- True comprehension of Buddha Dhamma leads to the realization that the greatest gift one could have is to receive the true and pure Buddha Dhamma: the way to stop even a trace of suffering from arising.
- The worship of the Buddha (using symbols that represent him) means paying homage, veneration and devotion to him and what he represents, and not to a stone statue, a picture, etc.

5. There is a second — and equally important — aspect of paying respects to the Buddha. This is more to be experienced. When I was child in Sri Lanka, our family used to go to the temple regularly, especially on Full Moon days when *bhikkhu* would deliver a discourse (*desanā*).

- We would go to the temple ahead the scheduled delivery of the *desanā*, and would offer flowers to the Buddha, light some oil lamps and incense, and recite several *gāthās* while make those "offerings". Then we would sit and listen to an hour-long *desanā* by a *bhikkhu*.
- That really helps calm the mind and get in to a mindset where one is able to forget about the day-to-day stresses and comprehend the *desanā*.
- The calm and serene image of the Buddha is conducive to calming one's mind, and the offerings of pretty flowers symbolize one's intention of not being attached (and not to crave for) worldly things.

6. Some people say that Buddhists worship statues, in the sense of believing that those statues have some inherent magical power.

- But such ideas are quite incorrect. Buddhists do not 'worship' Buddha statues any more than Christians worship the cross or Muslims the Kaaba.
- Like the cross and the Kaaba, a Buddha statue, a *Bodhi* tree, or a *stūpa* is a symbol that can be seen as helpful in showing devotion, uplifting and calming the mind, and thus enables one to meditate with a calm mind.

7. Now let us discuss the significance/purpose of making offerings.

- There are many kinds of offerings: meals to the *bhikkhus* are the most meritorious among the "giving" (*dāna*) category.
- Making offerings to the Buddha is also done traditionally; small portions of the food that is prepared for the *Bhikkhus* is first offered in the name of the Buddha, before the food is offered to the *bhikkhus*.
- Giving to poor or anyone in need and even feeding hungry animals are all meritorious deeds.

8. Making offerings to *devas* is just another category. The mechanism of how that works is hard to imagine for most people.

- I remember listening to a *desanā* by Waharaka *Thero*, where he mentioned that those food offerings can be used by higher devas to feed their underlings (there are different levels, just like in the human world). He mentioned that when people offer nice-smelling fruits etc, just after the offering, the aroma would be gone (if it is done right). That means the "essence" (*ojā*) of the food has been extracted.
- However, one does not need to offer large quantities. The higher *devas* can make the offering to "multiply" to feed many.
- I don't want to get into that issue right now, since this is not a critical issue, and could bring out more questions than answers. There are many things about other realms (as well as about our own realm) that we do not fully understand.

9. Offering flowers, incense, etc do not belong to that "*dāna*" category discussed in #7 and #8 above.

- In Buddhist temples, such "offerings" are made to the Buddha.

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- In reality, these "offerings of the second kind" setup the necessary background for the mind to grasp the Buddha Dhamma, and thus to lead to "*bhava uddha*" (stopping existences in any of the 31 realms), which is the real meaning of "Buddha"; see, "A Buddhist or a Bhauddhaya?."
- For example, those flowers symbolize the *anicca* nature. They are pretty when they offered, but in a couple of days they become wrinkled and eventually wither away. One is supposed not to admire the beauty of the flowers, but to contemplate on the *anicca* nature clearly displayed by the decay of those flowers; see, "Anicca, Dukkha, Anatta."
- The incense offered emit an odor that conducive to meditation. Even though it is a pleasing odor, it is very different from those fragrances that one wears to a party, which has the tendency to encourage "seeking sense pleasures".
- In other words, those fragrances worn to a party lead to sensual thoughts, whereas the smell of incenses is conducive to meditation, since it helps calm the mind.

10. Lighting of candles or oil lamps also provide a suitable background for meditation and contemplation. Light symbolizes wisdom.

- Comprehending Buddha Dhamma leads to the opening of the "*Dhamma* eye", and enables one to "see the true nature of the world of 31 realms", i.e., existence in any of those realms is NOT devoid of suffering.
- Furthermore, an oil lamp symbolizes the how the rebirth process is maintained by cravings. Just as oil keeps an oil lamp burning, cravings (*tanhā*) fuel the rebirth process.

11. Finally, the practice of paying respects to the Buddha using symbols representing him was started at the time of the Buddha. There are at least two accounts in the *Tipiṭaka* where the Buddha himself recommended this practice.

- First, in the *Mahāparinibbāna Sutta*, when it was getting close to the *Parinibbāna* (death) of the Buddha, Ven. Ananda asked him how people can pay respects to the Buddha after his *Parinibbāna*.
- The Buddha advised: "..*stūpās* should be made for the Buddha at the crossroads. People can offer flowers, incense, etc and pay respects, and that will be for their benefit and happiness".
- Here is the relevant section: WebLink: suttacentral: DN 16 Mahāparinibbāna Sutta (29. Ānandapucchākathā), where it is stated: "..*Cātumahāpathe tathāgatassa thūpo kātabbo. Tattha ye mālaṁ vā gandhaṁ vā cuṇṇakaṁ vā āropessanti vā abhivādessanti vā cittaṁ vā pasādessanti tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāya*."

12. There is another *sutta* which describes how planting of *Bodhi* trees was recommended by the Buddha himself too: When the Buddha was absent from *Jetavanarāma*, devotees naturally missed him, so Ven. Ananda, Buddha's attendant, asked the Buddha what in his absence might be used to pay homage to him.

- The Buddha answered that bodily relics, things reminiscent of him and things that he had used, in particular the great *Bodhi* tree under which he had attained Enlightenment.
- Ven. Ananda then had a seed of the *Bodhi* Tree brought to *Jetavanārāma* and planted so that it would be, as the Buddha himself said, as if the Buddha were constantly present at *Jetavanārāma*.
- This account is in the WebLink: suttacentral: Kāliṅgabodhijātaka; see the English translation: "WebLink: suttacentral: Kalinga-Bodhi Jātaka."

The bottom line is that just like giving (*dāna*) or living a moral life, paying respects to the Buddha via any of those different ways cannot directly lead to *Nibbāna* (*magga phala*). But all of them can help set the background for one to get to the mindset that makes it easier to comprehend the deep *Dhamma* of the Buddha.

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XIX About Author

Revised March 9, 2017; April 14, 2018; November 10, 2018; August 13, 2019; November 11, 2023



My name is Lal Ariyaratna Pinnaduwage. I loved physics from my school days and became a physicist, a Senior Scientist at the Oak Ridge National Laboratory, and a Research Professor at the University of Tennessee, Knoxville. I was elected a Fellow of the American Physical Society in 2004. Since retiring in 2009 at age 55, I have been on a quest to uncover the pure Dhamma of the Buddha.

Even though I am a Buddhist by birth, I did not really "practice" until I retired. Initially, it was to find out what "Buddhism" really was, and how it compared with other world religions.

- I provided the above description in keeping with my intention to be fully open. Also, I intend to make the website "as experienced" by myself. I will specifically mention what I have not experienced as such. I will record my progress on these web pages as much as possible. (Not everybody will have the same experiences related to *samādhi*, *jhāna*, or *magga phala*).
- I have found that Buddha Dhamma differs from other religions and the many forms of "Buddhism" today. Other religious and cultural influences have contaminated even the Theravāda version.

In July 2013, I discovered new interpretations of *anicca*, *dukkha*, and *anatta* (true Nature of existence). It was "the main missing piece" for me. I will never forget the ecstatic feeling while listening to that fateful *desanā* from one *Thero* on July 30, 2013, on the internet. I traveled to Sri Lanka and found more information, even though I could not meet Venerable Waharaka Abhayaratanalankara *Thero*, who had uncovered the teachings. What I present here is this complete picture, with my input from my science background.

- Waharaka Thero passed away on February 9, 2017; see, "Parinibbāna of Waharaka Thero." Many of his discourses are available at "waharaka.com" (explore the top menu!). Unfortunately, those *desanās* are available only in the Sinhala language.
- As in science, here, I will treat Buddha Dhamma as a theory and explore whether it provides a consistent picture of our world. Buddha Dhamma is a complete worldview and its principles are the laws of Nature. Scientists have uncovered only a fraction of these laws and those about inert matter. But mind precedes matter.

I hope I can give you a taste of the exhilarating experience I have enjoyed over the past several years in uncovering the pure Dhamma. Buddha Dhamma is indeed for those who seek to broaden their horizons. You will benefit from this site if you leave behind any preconceived ideas about "Buddhism."

- Above all, I wanted to convey the truth of the fact that one CAN experience the "cooling down" or "*Nivana*" or "*Nibbāna*" at various levels as one LEARNS AND LIVES the pure Dhamma. That is not something to be attained in future lives but is something that one CAN experience in this very life by cleansing one's mind. What I describe here is what I have experienced to a large extend.
- Please ask your questions at the discussion forum; see below. If you have questions about personal Nature, please send them to me at: lal@puredhamma.net.
- Buddha Dhamma is a self-consistent description of Nature's laws. Any inconsistencies in these pages are due to my mistakes, and I should be able to correct them. I do revise these posts continuously as my understanding improves.

The Buddha said, "*Sabba dānaṁ dhamma dānaṁ jināti*," or "Gift of Dhamma excels all other gifts." Please inform others about this site if you benefit from it.

December of 2017: Discussion forum initiated: "Forum."

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Updates and new posts at "2- General Information and Updates."

March 2018: A new section on "Quantum Mechanics and Dhamma."

November 10, 2018: There are over 500 posts on the site today. There are two ways to find relevant posts on a given concept/ topic.

- All posts are under sections and subsections; see "Pure Dhamma – Sitemap." One could scan through it to locate relevant posts.
- The "Search" button at the top right is also good at extracting relevant posts for a given keyword or keywords.

July 2019: New sub-section on "Origin of Life."

April 2020: Re-writing the section on "The Five Aggregates (Pañcakkhandha)."

February 28, 2022: A new section highlighting the apparent contradictions in current English (and other languages) translations of key concepts in Buddha Dhamma, "Elephants in the Room."

It is essential to know that there is a special convention for writing Pāli words: ""Tipitaka English" Convention Adopted by Early European Scholars – Part 1." There is also a "Pāli Glossary – (A-K)."

November 2023: Detailed and deeper analysis of the fundamental concepts: "Is There a "Self"?"

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xx Quantum Mechanics and Dhamma

March 13, 2018

This section will discuss two issues:

1. **A new interpretation of quantum mechanics (QM) based on non-locality is presented based on Feynman's ideas.** Concepts like wave-particle duality, observer effect, are not needed. Furthermore, complex interpretations like the "Many-Worlds interpretation" are avoided. All existing experimental data will be shown to be consistent with this interpretation.
2. **A deeper understanding of how *kamma* automatically lead to corresponding *kamma vipāka* in Buddhism (Buddha Dhamma), becomes clear with this interpretation.**

- Quantum Mechanics and Dhamma – Introduction
- Quantum Mechanics and Consciousness
  - Will Quantum Mechanics Be Able to Explain Consciousness?
  - The Observer Effect in Quantum Mechanics
- Quantum Mechanics – A New Interpretation
  - What Is a Wave and What Is a Particle?
  - Photons Are Particles Not Waves
  - Basis of the Proposed Interpretation – Feynman's Technique in QED
    - Feynman's Glass Plate Experiment
    - Feynman's Method of "A Particle Exploring All Possible Paths"
    - "Exploring All Possible Paths" Leads to Fermat's Principle of Least Time

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20.1 Quantum Mechanics and Dhamma – Introduction

March 13, 2018; revised January 9, 2019; November 15, 2019; June 5, 2021; August 10,2022

Introduction

1. This section will discuss two issues:

a. **A new interpretation of quantum mechanics (QM) based on non-locality is presented, where wave-particle duality is an incorrect and unnecessary assumption.** All existing experimental data are shown to be inter-consistent with this interpretation.

b. **This interpretation can lead to deeper insights into the relationship between *kamma* and *kamma vipāka* in Buddhism (Buddha Dhamma.)**

Relevant Work of Richard Feynman

2. I started working on this project to provide a new interpretation of quantum mechanics based on some new and exciting experimental observations within the past 20 years. I aim to provide a simple explanation with only a few mathematical equations. This work is an extension of the work of the late physicist Richard Feynman.

- To understand this material, one must have a high-school level physics background. Only those who have some background QM can follow the content here.
- **I would NOT recommend anyone to start learning QM to follow this section.** It is better to spend that time learning Buddha Dhamma. But of course, anyone may be able to get a general idea. Just read the first several posts and see.
- At the end of this project, I believe that a deep connection to Buddha Dhamma can be made, especially regarding how *kamma vipāka* materializes naturally due to one's *kamma*.

Going "Against the Grain" of Scientific Consensus

3. When I started working on this project over two years ago, I had conversations with Professor Gayanath Fernando. We tried to get a paper published on the proposed interpretation of QM. However, we were unable to convince the reviewers, and the article did not get published. I am attaching the pdf of the last version here: "WebLink: PDF file download: A Self Consistent Interpretation of Quantum Mechanics Based on Nonlocality."

- But it got rejected from several journals because physicists refuse to believe that the "light speed barrier" can be broken: Einstein's relativity theory says nothing can propagate faster than light.
- Our point is that nothing actually "travels" between the two "connected electrons." They are intrinsically connected.
- However, it is ironic that the nonlocality of Nature was firmly established in 2015, as we discussed in the above paper.

Fundamental Ideas

4. Let me try to give the gist of the mechanism: There are techniques to create two electrons simultaneously with two opposing spins (say A with spin up and B with spin down). Then they can be sent even to opposite ends across the universe and remain "entangled."

- What does it mean that A and B remain "entangled" even when separated by great distances? That means if the A's spin flips, then B's will flip AT THE SAME TIME. It is as if they can instantly interact across the universe.

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- The basic idea is that the two electrons will stay "connected" no matter how far apart. This idea is called "non-locality." An external website provides a good introduction: "WebLink: physicsoftheuniverse.com: Nonlocality and Entanglement."
- More information on the basic idea at: "Quantum Entanglement – We Are All Connected."

Kammic Influences Have No Space Limitations

5. **I want to develop this idea to show that *kammic* energy has instantaneous influence across the universe. If particles have this "connectedness" in Nature, extending it to the mental realm is natural.**

- The bridge is the *kammic* energy (also called *viññāṇa*). We create these energies in our minds with *javana citta*. That is a subject matter in *Abhidhamma*; see, "Nāma & Rūpa to Nāmarūpa."

6. In this section, I will discuss the implications of this new interpretation of QM for Buddha Dhamma and try to provide some key ideas. A key issue that keeps coming up in the discussion forum is what intention in *kamma* is and how Nature "knows" the connection of the person committing the *kamma* to the person affected by that *kamma*.

- For example, consider person X, who was adopted and brought up by foster parents soon after birth and is unaware he is adopted. Suppose X kills his biological father later on, of course, without knowing that it was his father. It is still an *ānantariya kamma*. Since Nature automatically manages *kamma/kamma vipāka*, how would Nature know the connection between those two people?

Confirmation From Recent Experiments In QM

7. That is the crucial question we may get some clues from QM. Nonlocality is a key feature of the proposed interpretation of QM. I will explain what is meant by nonlocality in future posts (see also, "Quantum Entanglement – We Are All Connected"). Nonlocality of Nature automatically enforces *kamma/kamma vipāka*.

- Of course, the Buddha had not mentioned this mechanism because, at that time, it was impossible to explain concepts like quantum entanglement.
- Furthermore, it is not necessary to know such details. But since we are at a point in making this connection, it is better to do so. That could help build confidence in Buddha Dhamma.

8. I plan to write several posts in this section laying out the basic ideas and welcome comments from knowledgeable readers familiar with quantum mechanics concepts. I have opened a new forum entitled "Quantum Mechanics – A New Interpretation" at the discussion forum to discuss each published post.

- Anyone will be able to read these posts and also the posts in the discussion forum. However, one needs to register at the discussion forum to ask questions or make comments. Forum registration instructions at "WebLink: General Information and Updates."
- Now, let us discuss the key idea briefly behind the proposed connection of *kamma vipāka* to QM.

The Intention in *Kamma* – Connection to Quantum Mechanics

1. Two key steps are relevant in evaluating how to assess a *kamma vipāka*:

i. **Which of the *dasa akusala* is the intention?** For example, it could be taking a life, stealing, harsh speech, etc. Who is affected is not involved in this step. The "*cetana*" in "*cetana haṁ bhikkhave kammaṁ vadami*," is just which *dasa akusala* (and associated *cetasika*) are in one's mind when one is committing that *kamma*. That is all.

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ii. Then the **strength of the *kammā vipāka* is based on the "level of consciousness" or "moral qualities" of the living beings affected** by that *kammā*. For example, killing a human will bring stronger *kamma vipāka* than killing an animal. In the same way, giving to an *Arahant* will be much more worthy than giving to an average human.

That is the best way to analyze any given situation.

2. In another example, in the recent discourse on *Tilakkhaṇa*, I discussed the case of a person killing a bunch of people with a bomb; see Discourse 2 in "Three Marks of Existence – English Discourses."

- His intention (*cetanā*) was to kill. Thus the *dasa akusala* involved is "*pānatipāta*," that of taking a life.
- Now to the second step. That person may not even know who was killed. By some coincidence, if the bomb killed one of the killer's parents, he would have done a *ānantariya pāpa kammā*. If an *Arahant* was killed, the same. If a *Sotāpanna* were killed, it would not be a *ānantariya kammā*, but still equivalent to killing thousands of normal humans.
- So, it is important to understand that "*cetanā*" is which of *dasa akusala* are in one's mind when a *kamma* is committed. It could be more than one. In the case of the bomber, there is *micchā diṭṭhi*, and likely greed also, in addition to "*pānātipātā*."
- One can analyze various situations with the above two steps.

3. We know that there are five *ānantariya kammā*. Those are so grave that one will be subjected to their *vipāka*in the very next life in the *niraya* (lowest realm.) They are, killing one's mother, killing one's father, killing an *Arahant*, injuring a Buddha, and causing a schism in the *Saṅgha* (which really means trying to propagate a wrong version of the Buddha Dhamma).

- Since killing an average human is not a *ānantariya kammā*, it is clear that the "strength of the *kammā*" depends on who got killed.
- *Kamma vipāka* for committing any other offense is similar. Hurting an *Arahant* would be a million-fold stronger *kamma* than hurting an average human. Thus, logically, beating an *Anāgāmi*, a *Sakadāgāmi*, or a *Sotāpanna* would have corresponding levels of consequences.
- The "value of a life" depends on the "mental status" of that life-form. Any life is not the same. It is impossible to compare the value of an animal's life with that of a human. There are huge variations among animals, and we can easily see that a gorilla or a dog is "more sentient" than a worm.
- However, we must remember that we all were born lowly-worm. So even though we need to keep in mind that there is a variation, we should never take the life of ANY sentient being intentionally (unnecessarily).

4. Regarding the issue of "how would one know" the status of the living person affected by one's actions, that does not matter. "Nature" would know.

- This point of "we are all inter-connected" is now proven by quantum mechanics: "Quantum Entanglement – We Are All Connected."
- That is a key factor in understanding *kammā/vipāka*. The proposed interpretation of QM can show this at an even deeper level.

5. The above discussion is a part of the post, "Details of Kamma – Intention, Who Is Affected, Kamma Patha." You may want to read that to get more information.

- Another relevant post is, "What is Kamma? – Is Everything Determined by Kamma?."

6. We will start a discussion on QM with the next post. These days there is so much confusion about whether a photon is a particle or a wave, i.e., "wave-particle duality" in QM. I will address the issue of wave-particle duality in the next few posts.

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- We will define what is meant by a wave and what is meant by a particle. Furthermore, many people confuse a "wave function" with a "wave." A wave function is a mathematical concept that can REPRESENT the motion of a particle; it is not a wave.
- We will show that a photon is a particle, not a wave. It does not have dual Nature (particle and wave Nature), even though a wave function can represent it.

As I always say, one needs to know (or define) such fundamental entities before tackling more in-depth issues. Otherwise, we will get bogged down in redefining what a particular word means in the middle of a discussion.

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20.2 Quantum Mechanics and Consciousness

March 20, 2018

Will Quantum Mechanics Be Able to Explain Consciousness?

The Observer Effect in Quantum Mechanics

20.2.1 Will Quantum Mechanics Be Able to Explain Consciousness?

March 20, 2018; revised March 12, 2021; April 18, 2022

Quantum Mechanics and Consciousness Are Both "Mysterious"

1. Quantum mechanics (QM) has some features (quantum entanglement, Heisenberg uncertainty principle, etc.) **that make it appear "mysterious"** compared to classical physics, where the predictions are intuitive and transparently deterministic.

- The "hard problem in consciousness" (discussed in philosophy) is also mysterious, just like quantum phenomena: **the question of how consciousness can arise in a brain made of inert matter.**
- When quantum mechanics emerged in the early 1900s, many people started tying the two together and speculating that the newfound quantum theory would explain how consciousness arises in the brain.

Attempts to "Explain" the Origin of Consciousness With Quantum Mechanics

2. There have been several such QM-based theories proposed to explain consciousness.

- Several popular books recently published emphasize the possible role of QM in generating human consciousness (Walker, 2000; Penrose et al., 2011; Rosenblum and Kuttner, 2011; Stapp, H., 2011).
- A recent review paper: "WebLink: PDF File: Neural correlates of consciousness- Koch et al.- 2016."
- Another proposed approach, for example, is based on consciousness originating in microtubules in neurons: "WebLink: PDF File: Consciousness in the universe – Hameroff, and Penrose-2014."
- However, those are just unverified "theories." They will NEVER be proven to be correct. The Buddha explained that the mind is the precursor to everything in this world. **Nothing in the brain can give rise to consciousness.** See, "Origin of Life."

Philosophers Are Starting to Realize

3. Other than such activities in science, a hot topic in current philosophy is "how consciousness arises in a material brain." Most philosophers are physicalists and believe that a physical (matter) basis can explain all phenomena. For a collection of discussions with several philosophers, see (Blackmore, 2005).

- As David Chalmers pointed out in 1994 at the first Tucson conference on consciousness: "The hard problem…is the question of how physical processes in the brain give rise to subjective experience" (Chalmers, 1995).
- The problem in philosophy (and in science) then is to figure out how the "subjective" consciousness arises from "objective" matter. **That is an impossiblility.**

4. This critical bottleneck was also emphasized by Thomas Nagel (Nagel, 1974) even earlier in his famous essay, "WebLink: PDF File: What Is It Like to Be a Bat- Nagel- 1974". As he pointed out at the end of the paper, "…it seems unlikely that any physical theory of mind can be contemplated until more thought has been given to the general problem of subjective and objective. Otherwise, we cannot even pose the mind-body problem without sidestepping it" .

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- The difference between "subjective" and "objective" is becoming clear with the neuroscience research done, especially in the past decade. We will discuss those new developments below. Subjectivity plays a vital role in cognition (consciousness), and the question is how that can arise from an "objective" material base.

Subjective versus Objective: Difference between Mind and Matter

5. To clearly state the issue we intend to address, we need to clarify the distinction between "objective" and "subjective."

- **Objective means one's personal opinions and biases do not come into play.** It is easy to be objective about the physical properties of matter: We all agree what the length, weight, density, color, etc., of a given object, is. We have developed standard procedures for measuring them. Therefore, no matter who makes the measurement, the same answer will result.
- Thus we all agree (unless one is color blind) that a particular rose is red; that is also objective.

What Is Subjective?

6. **Then, what is subjective? Those are personal opinions that can vary from person to person.**

- For example, if you ask the opinion about politician X, some will love him, some will hate him, and others will be somewhere in between.
- The same is true about politics, religions, foods, smells, books, movies, etc. All those are subjective.
- In Buddha Dhamma, those subjective opinions arise because different people have different "*gati*"; see, "The Law of Attraction, Habits, Character (Gati), and Cravings (Āsavas)."

Science Is Based on Objective Assessments

7. We have a thriving science and technology field because we deal objectively (and thus rationally) with the inert matter in such cases. Therefore, we can lay out an experiment in detail and then carry it out anywhere by any team of competent scientists who design and carry out experiments objectively. They will get the same result (within experimental uncertainties).

- Science and technology would not flourish if such experiments did not produce consistent and repeatable results.

8. Science is focused on "material phenomena" involving inert matter. Scientists can send a rocket to the Moon. That only involves the motion of objects that strictly follow the laws of motion. Therefore, it is clear that objective assessments are much more straightforward than subjective assessments.

- By definition, we all cannot agree on something subjective. We place different values on things and have different opinions based on our value systems.
- One would think that it should be easy for science to figure out how objective assessments may take place in our brains. But even that is more complex than we would think.

The Mystery of Consciousness

9. For example, neuroscience cannot explain how our brains even discern a rose as "red," i.e., how inert neurons can give rise to an "experience" even if it is objective. Explaining subjective experiences is much more challenging.

- This root problem, even in handling such essential aspects of "qualia," has been pointed out by several philosophers and scientists over the years; see, for example, Noe and Thompson (2004), Bitbol (2008), Miller (2014), Aru and Bachmann (2015), and references therein.

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- As these authors point out, currently, efforts are focused on investigating just *neural correlations* of consciousness. But finding a *neural constitution* of consciousness (how consciousness arises) appears impossible (and it is!).
- It is impossible because consciousness is not in the physical body. It is in the mental body (*gandhabba*); see, "Ghost in the Machine – Synonym for the Manomaya Kāya?."

How Does Consciousness Arise?

10. Can an inert brain identify a color? How can a brain feel pain? **Those are critical problems.**

- Furthermore, "the actual problem of consciousness" is much more complex because the *feeling* that arises upon seeing a red-color object can be different for different people; some like red clothes to wear, for example, and some don't.
- **Thus, those *feelings and perceptions* arise due to a sensory experience that is truly subjective.** Material phenomena are , by definition, objective.
- Until recently, neuroscience had not been able to recognize the existence of mental attributes such as emotions, feelings, and perceptions. The availability of precision neuro-imaging methods has enabled an explosion of activity in those areas basically within the past decade; see, for example (Lindquist and Barrett, 2012; Bird and Viding, 2014; Klasen et al., 2014; Lamm and Majdandzic, 2015). However, these studies can point out only *neural correlates* (not *neural constitution*) of these mental qualities.

Subjective Experiences Are Impossible to Explain With Modern Science

11. Therefore, even if we solve the "hard problem" associated with discerning fundamental aspects of "qualia" (such as experiencing "redness of a rose"), that will still not solve the problem of the "subjective experience." *The neurons in each person's brain must have their own set of unique "characteristics" to provide the "subjective experience."* Yet, neurons are neurons. How can person X's neurons be different from those of person Y?

- Thus the difference between mind and matter is much deeper than just "qualia" (redness of a rose). Emotions that arise in the mind (happiness, sadness, greediness, hatefulness, jealousy, etc.) are complex and personal. The mind is complex.
- The problem in trying to explain the mind phenomena with inert neurons in the brain has its root in trying to explain complex "subjective mental phenomena" with an ontologically different "objective" material base (neurons).
- The Buddha has explained that those feelings arise not in the physical body but the mental body (*gandhabba*).; see "Mental Body – Gandhabba."

12. In any case, we are focusing on even a narrower aspect in this paper, i.e., the role of quantum mechanics.

- There is no evidence for a correlation between the mind and quantum phenomena, let alone a causal connection.
- Results of QM experiments do not depend on the "subjectivity" of the person conducting those experiments simply because truly subjective decisions are not involved in such experiments.

13. Subjective decisions are very personalized, like voting liberal versus conservative, buying versus selling a given stock, OR liking versus disliking a given food–zillions of such choices that are truly subjective.

- **Quantum mechanical experiments do not involve such subjective decisions, and the outcome is the same regardless of the experimenter. In science, the reproducibility of experimental results is the final arbiter. Quantum mechanical measurements are reproducible.**

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- That is the key to realizing that quantum phenomena have nothing to do with the mind. Quantum phenomena may be different than "classical phenomena," but they are reproducible.

Both Classical and Quantum Phenomena Are Objective and Deterministic

14. Transparently, "deterministic" classical physics (Newtonian mechanics) did not come even close to explaining the "subjective" consciousness. But the emergence of QM with its "unusual aspects" immediately led many to infer that it may be able to explain the equally "mysterious" consciousness.

- Since the 1920s, attempts have been made to rationalize the "unusual" nature of QM and ideas emerged from the physics community itself that conscious observations could affect the outcomes of an experiment (e.g., the "observer effect"); see "The 'Observer Effect' in Quantum Mechanics." Recently, such ideas have been adopted to explain the origin of consciousness itself.
- We will summarize the existing experimental results in future posts to show that there is no evidence to suggest that quantum mechanical phenomena are even related to consciousness, let alone explain consciousness.

15. Quantum phenomena have characteristics that are very different from classical phenomena (described by Newtonian mechanics). **Still, both quantum and classical phenomena are objective.** There is no evidence of quantum phenomena having anything to do with subjective consciousness.

- The phrase "non-deterministic" (or "indeterminacy") for quantum phenomena is a misleading one. It gives the impression that the results of QM experiments cannot be pre-determined. That is false.
- Even though many "classical experiments" have just one outcome, that is not true in all cases. For example, in chaos theory, one can calculate only probabilities.
- Similarly, in QM experiments, one can calculate only probabilities, but those predictions are ALWAYS consistent with experimental measurements. **Therefore, it is misleading to label QM phenomena as "non-deterministic."**

All QM Experiments Are Objective

16. All QM experiments conducted have been objective. Subjective consciousness does not play any role in those experiments. A given QM experiment may yield different results based on the experimental conditions.

- There is no "intrinsic subjectivity" in those experiments other than the possibility of a range of outcomes (with known probability) due to the Heisenberg uncertainty principle.
- An experiment conducted under the same conditions will yield the same result is obtained regardless of the experimenter–no connection to the observer's consciousness. Many try to use the famous double-slit experiment to show such a connection, but that is incorrect. See, "The Double Slit Experiment – Correlation between Mind and Matter?"
- We will continue this discussion in the next post, "The Observer Effect in Quantum Mechanics."

We can discuss any questions on these posts on QM at the discussion forum: "Quantum Mechanics – A New Interpretation."

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20.2.2 The Observer Effect in Quantum Mechanics

March 20, 2018; revised April 20, 2022; March 25, 2023

1. The "observer effect" — sometimes called the "measurement problem"– in quantum mechanics is the problem of how (or *whether*) wave function collapse occurs. But the whole point is that there is no need for a "wave function collapse," as we explain in this post.

- Let us start with what is meant by "wave function collapse." It is always good to start with the basics.
- Please read the previous post, "Will Quantum Mechanics Be Able to Explain Consciousness?", including the section on "Subjective versus Objective: Difference between Mind and Matter."

2. The wave function in quantum mechanics evolves deterministically according to the Schrodinger equation as a linear superposition of different states. But actual measurements always find the physical system in a definite, well-defined state. Therefore, at the time of the measurement all those multiple states should collapse to just one (the observed).

- This is known as the "observer effect" since an observer is needed to make a measurement (and thus "cause a collapse").

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3. Even if such an "observer effect" exists, just the mere decision to make a measurement does not make such a measurement "subjective" in terms that we defined the term "subjective" in the post, "Will Quantum Mechanics Be Able to Explain Consciousness?".

- There is no "measurement problem" because an observer's "personal" mental state does not play a role.
- In these quantum systems one can calculate only the probability of a given outcome. If one carries out a large number of measurements, that outcome will be consistent with that prediction.
- That is quite similar to throwing a dice. We can only say that it will land on "5" about 1 out of six throws since the dice has six faces.
- **Anyone can initiate such measurements and will get the same result. Furthermore, a given experiment can be run by a computer program, and a conscious observer is not needed.**

4. This controversy over an "observer effect" arises in the first place because of the assumption that the wave function is "ontic," i.e., it has all the correct information about the particle in it.

- But this assumption has been rejected by Einstein and many others including Bell: "..Either the wavefunction, as given by the Schrodinger equation is not everything, or it is not right." (Bell, 1987, p. 201).

5. **Furthermore, this requirement to "collapse the wave function" or the involvement of an "observer" is absent in Bohmian mechanics**, a version of quantum theory discovered by Louis de Broglie in 1927 and rediscovered by David Bohm in 1952 (Bohm, 1952).

- In Bohmian mechanics a system of particles is described in part by its wave function, evolving, as usual, according to Schrodinger's equation. But a complete description is provided by specifying the actual positions of particles by a "pilot wave" or a "guiding wave." Bohmian mechanics track the trajectory of a particle in real-time and there is no need for a "wave function collapse."

6. A key experiment that led to the concept of an "observer effect" is the famous "double-slit experiment."

- However, in recent double-slit experiments (Kocsis et al., 2011; Schleich et al., 2013b) monitored individual trajectories of particles, and any possibility of a "mind effect" or "observer effect" was ruled out.
- Their results were consistent with the trajectories of individual particles calculated with Bohmian mechanics.

7. Bohmian mechanics naturally describes all possible paths. Each one can be assigned a probability, and experimental outcomes agree with those probabilities.

- **So, the measurements are deterministic in the following way. The outcome is compatible with the predictions in a series of measurements.** Those measurements are objective.
- A detailed description of Bohmian mechanics is in (Durr, Goldstein, and Zanghi, 1992).
- The following video provides a good model of the Bohmian mechanics (thanks to Dosakkhayo for providing the link):

  WebLink: youtube: Is This What Quantum Mechanics Looks Like?

8. Physicists have been slow to use Bohmian mechanics because it involves more work (solving the pilot wave equation), but there has been a renewed interest in recent years.

- We have done a literature survey on the Science Citation Index and found that interest in Bohmian mechanics seems to have accelerated around the turn of the century. The total number of publications from 1992 to 1999 was 52. From 2000-2005, 2006-2011, and 2012-2017 had 134, 174, and 200 papers published. Thus, even though it took time to gain traction, Bohmian mechanics now seems to be attracting attention.

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9. Furthermore, a series of recent papers have illustrated the beautiful connection between classical mechanics and quantum mechanics; see, for example, (Field, 2011; Taylor, 2003, Hanc et al., 2003), which was initially pointed out by Feynman (Feynman, 1948).

- **These and other papers show how the "sum over all possible paths" by Feynman in quantum mechanics (Feynman, 1948) converges to the "path of least action" in classical mechanics at the limit h (Planck's constant) approaching zero.** Thus classical mechanics is just a limiting case of quantum mechanics.

10. Others have described how Schrodinger's equation comes out naturally from classical mechanics (de Gosson and Hiley, 2011; Field, 2011; Schleich et al., 2013a).

- The so-called "quantum weirdness" arises due to the effects of the Heisenberg uncertainty principle, which becomes non-negligible when "h" in the equation is non-negligible in the microscopic realm.

11. **Therefore, there is no connection to human consciousness in QM experiments.** Quantum mechanical experiments always provide consistent results that are not subject to or even related to the "conscious state" of the observer.

- The need for a "personal" or subjective conscious mind is not even needed. A computer program may randomly decide when to initiate/terminate a measurement and get the same result.

Quantum Phenomena May Be "Weird" but Nothing to Do with the Mind

Quantum phenomena, just like some phenomena in relativity, seem "unusual" to us since they were uncovered only in 1900, and are not of common occurrence. But they all involve the behavior of inert matter at a small scale (quantum phenomena), and speeds approaching the speed of light (relativity). This unusual behavior has nothing to do with human consciousness; that is how Nature works in the microscopic realm.

1. Two issues need to be separated:

(i). Do quantum phenomena display characteristics that are very different from phenomena displayed by classical (Newtonian) systems?

(ii). Do quantum phenomena provide any evidence that they are related to mental phenomena (i.e., are they affected by the particular state of mind of the experimenter?).

2. The answer to (i) above is unequivocal "yes". The experiments discussed below have characteristics that are alien to the phenomena displayed by Newtonian or classical systems.

- **However, QM is not alone in that respect.** The two theories of relativity also apply to phenomena that are not compatible with classical phenomena: time dilation and length contraction are prominent examples.

3. In both relativity and QM, the **observer's mental state does not play a role**.

- For example, relativity predicts that if a person takes off in a rocket, travels at speeds close to the speed of light for an extended time, and returns, he will find that those on Earth have aged much more than him. That is called time dilation.
- However, if two people travel at similar speeds for a specific time and come back, the time dilation experienced by both will be the same.
- In the same way, if two different people conduct any of those "weird" QM experiments, they will get the same result.

4. In both cases of QM and relativity, the results may be "weird" by classical standards. However, there is no involvement of the "consciousness of the observer." The "apparent weirdness" in QM goes away smoothly as the Plank's constant (h) becomes negligibly tiny (and in relativity when the speed is low).

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- There is no "mind effect" or "observer effect" in that the observer's subjectivity affects the results of either type of experiment,. **There are no subjective decisions to be made during an experiment.**
- By definition, the result of an experiment is not reproducible unless an experimenter is genuinely objective.

5. In other words, all quantum phenomena and those explained by the relativity are objective, just like classical phenomena.

- **On the other hand, mind phenomena CAN BE subjective.** As discussed earlier, when describing the physical properties of matter, two people can be objective, i.e., they report the same length, weight, etc., for the object. But their PERCEPTION of a given person X, food or music, etc., could be very different. Those are subjective.
- For example, consider two people with opposing political views (A and B). Each runs into a politician C with views compatible with A's. Person A will be happy to meet C and may go up to C, shake his hands and talk to him enthusiastically. On the other hand, Person B will automatically have irritable thoughts about C and is likely to avoid C.
- What properties of neurons in A and B could lead to such a vast difference in feelings and intentions (consciousness) upon seeing the same person?
- Such subjective mental states do not play a role in carrying out experiments, whether quantum or classical. But they do play critical roles in making decisions in everyday life.

6. Therefore, those two issues need to be handled separately. Quantum phenomena have characteristics that are very different from classical phenomena, but both quantum and classical phenomena are objective. There is no evidence of quantum phenomena having anything to do with subjective consciousness.

- The crucial distinction that we need to realize here is that the phrase "non-deterministic" as applied to such QM experiments is incorrect. For example, some measurements may not provide the exact location of a particle. There could be many possible locations for that particle, but they can all be accurately predicted with associated probabilities.
- Those experiments have no "intrinsic subjectivity" other than the indeterminacy depicted by the Heisenberg uncertainty principle. The same investigation conducted under the same conditions will yield the same result. It does not matter who experiments, i.e., the experimtnter's consciousness does not play a role.

Any questions on these QM posts can be discussed at the discussion forum: "Quantum Mechanics – A New Interpretation."

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20.3 Quantum Mechanics – A New Interpretation

March 13, 2018; revised December 8, 2020

1. A new interpretation of quantum mechanics (QM) based on nonlocality and realism is presented, where wave-particle duality is shown to be an incorrect and unnecessary assumption.

- In our proposed interpretation, appropriate wave functions are established instantaneously across space per nonlocality.
- Nonlocality of Nature is hard for many to accept, but it is valid in three key experiments conducted in 2015.
- All existing experimental data, including those, are shown to be inter-consistent with this interpretation.

2. I will systematically expand the arguments given in the above paper (in #3 below) in a series of posts on the website. The following are the posts published so far. It would be helpful to read these posts first since they provide key ideas.

What Is a Wave and What Is a Particle?

Photons Are Particles, Not Waves

Basis of the Proposed Interpretation – Feynman's Technique in QED

- Feynman's Glass Plate Experiment
- Feynman's Method of "A Particle Exploring All Possible Paths"
- "Exploring All Possible Paths" Leads to Fermat's Principle of Least Time

It may be a good idea to read the following posts as well:

- Will Quantum Mechanics Be Able to Explain Consciousness?
- The Observer Effect in Quantum Mechanics

3. When I started working on this project over two years ago, I had conversations with Professor Gayanath Fernando. We tried to get a paper published on the proposed interpretation of QM.

- However, we were unable to convince the reviewers, and the paper did not get published. The pdf of a recent version can be downloaded here: "WebLink: PDF File: A Self Consistent Interpretation of Quantum Mechanics Based on Nonlocality."
- The reviewers' main objection of the reviewers seemed to be the nonlocality argument, and some were reluctant to reject the "wave-particle duality." I will be discussing those and other issues in detail in this section.
- However, it is ironic that the non-locality of Nature was firmly established in 2015, as we discussed in the above paper.

4. I plan to write a series of posts in this section and welcome comments from knowledgeable readers who are familiar with concepts in quantum mechanics. I have opened a new forum entitled, "Quantum Mechanics – A New Interpretation" at the discussion forum in order to discuss each post that is published.

- Anyone will be able to read these posts and also the posts at the discussion forum. However, one needs to register at the forum to ask questions or make comments. Forum registration instructions can be found at, "WebLink: General Information and Updates."
- Now, let us discuss briefly the key idea briefly behind the proposed connection of *kamma vipāka* to QM.

- Feynman's Glass Plate Experiment

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- Feynman's Method of "A Particle Exploring All Possible Paths"
- "Exploring All Possible Paths" Leads to Fermat's Principle of Least Time

20.3.1 What Is a Wave and What Is a Particle?

March 13, 2018; revised April 18, 2020 (added video in #7); August 28, 2022

1. Waves involve the transport of energy without the transport of matter. When you drop a pebble onto a water reservoir, you can see the ripples move out. There is no water displacement from one place to another, but the disturbance moves out.

- Therefore, a ***wave*** can be described as a disturbance that travels through a medium, transporting energy from one location (its source) to another without transporting matter.
- On the other hand, a **particle** can move and transfer matter. The most important characteristic of a particle is that its position is localized at any given time and is detected as a single detection event or a "single click" on the detector. That means a "whole particle" arrived at the detector.
- Those are the ways waves and particles were expected to behave before the advent of quantum mechanics. But starting around 1900, our ideas about waves and particles became somewhat confusing due to many drastic changes that took place over many years.

2. The fundamental concepts in quantum mechanics (QM) were worked out roughly from 1900 to 1930. Andrew Whitaker gives a good description of the evolution of QM within this period and beyond in his book "Einstein, Bohr and the Quantum Dilemma" (second edition, 2006).

- That book describes how the keywords like waves, particles, and wave functions related to QM evolved. Some of the old — and unnecessary — concepts like "wave-particle duality" linger because of the impressions made at that time.
- Experiments carried out within the past 20-30 years (some key experiments within the past few years), show that such lingering ideas on "wave-particle duality" are an obstruction to grasping the reality revealed by QM.

3. For a long time, the light was thought to be a wave, specifically an electromagnetic wave. That idea still lingers on.

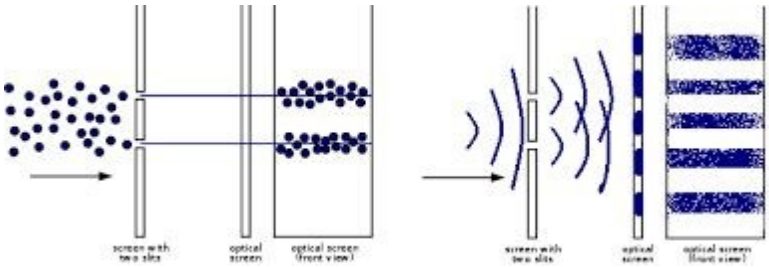
- Light consists of particles (photons.) That was firmly established only in 1986. See "Photons Are Particles Not Waves."
- **The most distinguishing characteristic of a particle is that its detection is recorded as a single event ("a click") at the detector.**

4. However, the motion of a particle — including a photon — can be represented by a wave function, which is a mathematical function, not a wave. **A wave function is extremely useful for calculating experimental results but does not have a physical reality.** Rather it **represents** the physical reality.

- It is easier to see the differences among the terms waves, particles, and wave functions by looking at what happens when waves and particles go through two adjoining slits.

5. When normal particles that we are familiar with go through two slits and fall on a screen to make their imprints, we will see two "line images," as shown on the left in the figure below. On the other hand, a wave (like a water wave) will give rise to "fringes," as shown on the right.

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- In normal life, we will see particles (say marbles) going through two large slits leading to those marbles hitting the screen, as shown on the left
- With a water wave going through two slits, we will see ripples giving rise to water wave crests as shown on the right.

Those are the scenarios with normal particles and normal waves.

6. If quantum particles (like electrons or photons) are going through two slits where slit openings are LARGE (say a cm or more), then we will again see the "normal particle pattern" shown on the LEFT.

- **However, if quantum particles (like electrons or photons) are going through two slits where slit openings are SMALL (say less than an mm), then we will see the "wave pattern" shown on the RIGHT.** If the aperture dimensions are of the order of h/p (where h = Planck's constant and p is the particle's momentum), then such diffuse wave patterns can be expected.
- Those experimental results can be CALCULATED in such cases by using wave functions to represent the motion of such particles.
- However, a particle is never spread out. A given particle will always be detected at a certain point within that diffraction pattern. To get that diffraction pattern, one must repeat the experiment with a single particle many times.

7. **April 18, 2020:** Here is a youtube video that simply explains the above:

WebLink: youtube: Electrons aren't actual waves

We will discuss the above and the following related issues in detail in this section: "Quantum Mechanics and Dhamma."

Light is a Wave or a Particle?

8. Newton's concept of light consisting of particles prevailed for a long time in the early days. But Newton's corpuscular theory of light was abandoned around 1850 because it could not explain interference and diffraction phenomena Young and Fresnel showed that the wave picture could explain those experimental results.

- However, a wave needs a medium to support it. A "water wave" propagates in water, and a sound wave can propagate in a solid or a liquid and needs at least air to propagate. Still, light can travel in a vacuum, and therefore the existence of a yet unknown "aether" was proposed as the all-pervading medium through which light could propagate.
- The "ether theory" itself ran into several objections, and was finally abandoned after the famous Michelson–Morley experiment performed in 1887 conclusively proved the absence of an aether.

9. Now we know that light doesn't need a medium through which to travel. Furthermore, the speed of light is constant. It is independent of the movement of the source or detector or the direction in which it travels, as shown by Einstein's theory of relativity (discovered in 1905).

- Therefore, light is not a wave. This was confirmed by an experiment conducted with single photons in 1986, which we will discuss in the next post. I just wanted to present the background in this post.

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Matter as Waves?

10. While the debate was going on about whether light is a wave or a particle between the 1850s to early 1900s, and even up to 1986 to some extent, another related development came with the early studies in quantum mechanics beginning around 1900.

- The issue was whether solid particles could be treated as waves.

11. After Planck, Einstein, Compton, and others established that light behaved as particles (photons), in 1913, Bohr came up with an idea to quantize the energy levels of a hydrogen atom. He was able to explain why discrete lines in the spectra of hydrogen.

- Yet another groundbreaking hypothesis by de Broglie in 1924 clarified why Bohr's idea worked. He proposed that just like photons can be represented by a wave (specifically with electromagnetic wave equations of Maxwell), a "wave can represent the motion of electrons." At that time, it was not clear what this "wave" would be. Now, we know that it is a wave function.

12. Light has been considered a wave for a long time, as discussed above. But the idea that waves could represent electrons with no-zero rest mass was unanticipated.

- Then in 1927, Davisson and Germer produced clear diffraction patterns for electron scattering from a nickel lattice, just like a diffraction pattern due to light. This led to the speculation that maybe particles sometimes behave as waves.
- That is how the idea of "wave-particle duality" evolved in the confusing period of 1900 to about 1930. Even though an accepted "quantum theory" was established around 1930, the idea of "wave-particle duality" lingers to the present.
- Nowadays, those diffraction patterns seen with electrons can be explained via the wave functions representing electrons' motion. However, a given electron can be found only at one location at a given time.

Heisenberg Uncertainty Principle

13. To make things even more complicated, in 1927 Heisenberg came up with his famous uncertainty principle. This principle says that the uncertainty of the position of a particle (σ_x) multiplied by the uncertainty of the particle's momentum (σ_p) must be larger than what is known as Planck's constant, $\hbar$:

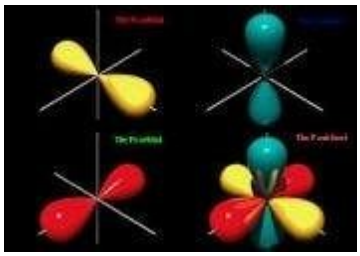
$$\sigma_x \cdot \sigma_p \geq \hbar$$

- Planck's constant is extremely small; it has a value of about 10^{-34} Js.
- For any particle that we can see with our eyes, any uncertainty in the particle's position will be much smaller than the size of the particle. Therefore, we don't notice this in our normal lives.

14. However, when it comes to microscopic particles like electrons, the uncertainty in position is normally very large. If you have seen a pictorial representation of the orbit of an electron in a hydrogen atom, it is shown as an area; the electron could be anywhere within that area.

The following picture shows some examples of such electron orbitals. An electron could be anywhere within a given orbital at a given time.

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- Therefore, the key point to remember is that the uncertainty in a particle's position and the momentum (or velocity) becomes significant only for small particles like electrons and photons.

15. We can make the following statements about the location of such a "quantum particle" at a given time.

- The significance of this uncertainty is that we cannot say precisely where such a small particle is to be found. We can only say that it should be located within a certain region. We can calculate the probability of finding it at a given point within that region.
- But that does not mean "the particle is spread out in that volume." At any given time, the particle is located at only one point. It is just that we cannot say precisely at which point due to the uncertainty principle.

16. I hope you can see the difference. Some people make the grave mistake of saying a quantum particle is "spread over space" like a wave. That is a grave mistake and a key reason people have difficulty understanding quantum mechanics.

Any questions on these QM posts can be discussed at the discussion forum: "Quantum Mechanics – A New Interpretation."

20.3.2 Photons Are Particles Not Waves

March 13, 2018; revised August 29, 2022

Summary: Photons are ALWAYS particles. They travel as particles and are detected as particles. But the position of a photon during travel cannot be pinned down to a point (due to the Heisenberg uncertainty principle; see, "What Is a Wave and What Is a Particle?"). Only POSSIBLE LOCATIONS of the photon at any time (and the probability of detection at each location) are provided by the wave function that represents the photon. The difference between a wave and a wave function was discussed in the previous post.

1. I must warn you that this post could be too advanced for many people. However, this is the sort of "deepest level" that we will go to in this section, and if one can at least comprehend the basic idea, then one should be able the follow the future posts. The basic idea that I am trying to express is that light consists of particles, called photons.

- What is meant by a "wave" in wave-particle duality is vague, and people interpret the term differently. Therefore, resolving what is meant by a "wave" in "wave-particle" duality is helpful. Is it a "real wave" like a water wave or is it a mathematical function?
- As shown below, it has been confirmed that photons are particles, and the word "wave" SHOULD NOT be used to describe light. But, the motion of a photon can be REPRESENTED by a wave function; it is a mathematical representation.

2. For example, a statement that is made frequently is, "..the position of a single particle is spread out over space..." **This is a misleading statement, and should never be used.** *A particle always occupies a localized position*; what is spread out is the wave function, indicating possible positions for the particle to be at a given time. See the summary statement above.

- A particle, whether an electron or a photon, is detected at a detector as a single detection event. When light — reduced to low intensity — is detected at a detector, those photons are registered as "single clicks".

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- **Therefore, we should give up the notion of light as a "wave".** Light consists of photons; each photon may be represented by a wave function, which is a mathematical concept. This lingering and false idea of a "wave" is the main obstacle to having a unified theory of QM.

3. Newton believed that light consisted of particles. Newton's corpuscular theory of light prevailed until around 1850 when it was abandoned because it could not explain light's interference and diffraction effects. Since then, light has been regarded as a wave for a while.

- But starting around 1900 that wave picture could not account for many new experimental observations including the photoelectric effect, black-body radiation, and Compton scattering. Einstein proposed that light is quantized to explain the photoelectric effect (Einstein, 1905) — for which he received the Nobel Prize in physics in 1921 — and those quanta were given the name photon; they are the original "quanta" of quantum mechanics.
- Compton (Compton 1923) confirmed that a photon is a particle with momentum, for which he received the Nobel Prize in 1927.
- The photon concept has led to momentous advances in experimental and theoretical physics such as lasers, Bose–Einstein condensation, and quantum field theory.

4. Then, in 1948 Feynman illustrated that it is not necessary to consider photons as waves at all in quantum electrodynamics (Feynman, 1948; Feynman, 1949; Feynman, 1985).

- While the first two references above are technical papers, the third one is a book written in very simple terms. I would recommend those who are interested to read the book . I am only going to summarize what is in the book.
- That book was based on a series of 4 lectures. These are simple lectures delivered to non-physicists, and could be useful especially if one does not have access to the book:

  ??? unavailable ??? WebLink: YOUTUBE: QED: Photons — Corpuscles of Light — Richard Feynman (1/4)

  WebLink: YOUTUBE: QED: Photons — Corpuscles of Light — Richard Feynman (1/4)

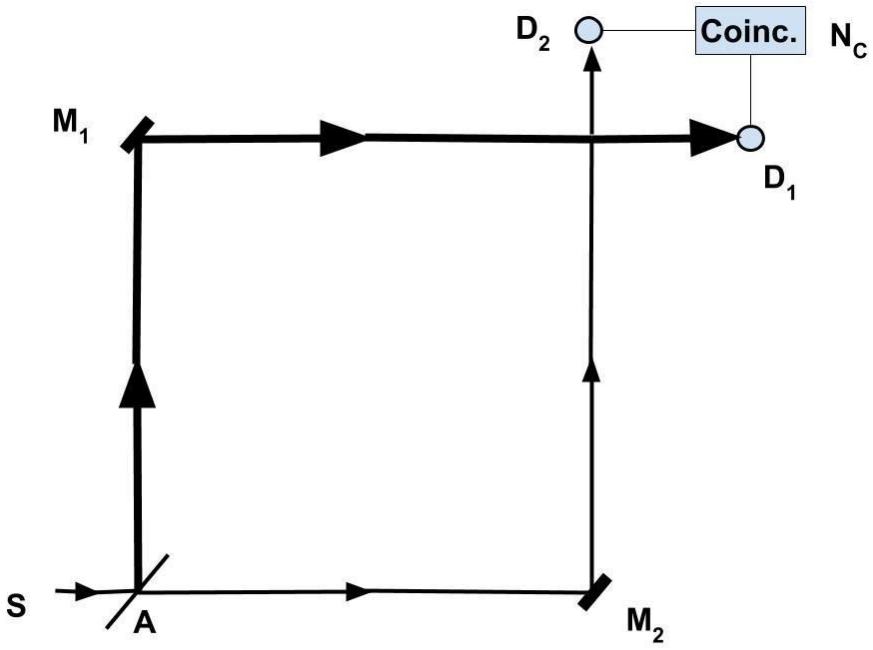
5. However, there was a persistent view up to 1986 that light could not be particles, and that many effects such as the photoelectric effect can be explained without the concept of a photon (Lamb and Scully, 1968; Crisp and Jaynes, 1969; Mandel, 1976).

- The final confirmation of a photon as a particle had to wait until single photon sources were developed. In 1986 Granger, Roger, and Aspect confirmed in their anticorrelation experiments that photons are indeed particles. We discuss this experiment below.

Proof That Photons Are Particles

The figure below shows the experimental configuration used by Granger, Roger, and Aspect to verify that photons are indeed particles (Granger, Roger, and Aspect, 1986).

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1. Single photons generated at S are sent through a beam splitter, and a signal via each leg is detected at D_1 and D_2 . In this experiment, **one photon at a time** is incident on the beam splitter A.

- If a photon is a particle, then it can be either reflected at A and go towards mirror M1, which will then be detected at detector D1, OR, it could go through A, reflected by mirror M2, and detected at detector D2. **Then a detection would register only at D1 or D2.**
- However, if the photon is a wave, it could partially propagate through each arm and be detected at **both D_1 and D_2 simultaneously**. That would count as a "coincidence count (N_C)".
- If a photon sometimes acts like a wave, there should be some coincidence counts.

2. The experiments confirmed that a given photon always takes one path at a time (Granger, Roger, and Aspect, 1986).

- This experiment conclusively proved that a photon travels **either** via path A M_1 D_1 **or** path A M_2 D_2.
- If photons had the "wave nature", there would have been at least some coincidence counts.

3. With this experimental confirmation, a photon is now categorized as an elementary particle. A photon at any wavelength is detected as a particle.

- In Feynman's Quantum Electrodynamics (QED), a photon is successfully treated as a particle that takes into account "all possible paths" via path integrals.
- In our proposed theory, a photon is a particle, and its motion is governed by a mathematical wave function set up instantaneously across space taking into account the details of the experimental arrangement; this wave function explains interference and diffraction effects.

4. Newton's corpuscular theory of light was abandoned around 1850 because it could not explain interference and diffraction phenomena.

- However, when Feynman introduced his new approach to quantum mechanics in 1948, he proposed that, "..The probability that a particle will be found to have a path x(t) lying somewhere within a region of space time is the square of a sum of contributions, one from each path in the region. The contribution from a single path is postulated to be an exponential whose (imaginary) phase is the classical action (in units of $\hbar$) for the path in question.." (Feynman, 1948, p. 367).

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- Then he applied that concept to describe the propagation of photons and electrons in his formulation of quantum electrodynamics (QED); see (Feynman, 1949). The basic idea of photon propagation using "all possible paths available" has been explained by Feynman in his introductory book (Feynman, 1985) on QED.

5. Feynman explained his theory of QED with simple diagrams without equations in his book (Feynman, 1985). See "Basis of the Proposed Interpretation – Feynman's Technique in QED."

- However, his technique was completely ad hoc; there was no rationale behind it. As he explained (p. 10 of Feynman, 1985): "..what I am telling you is, while I am describing *how* Nature works, you won't understand why Nature works that way. But you see, nobody understands that. I can't explain why Nature behaves in this particular way".
- With new experimental results published since then, we can now understand the rationale behind his technique. That is what we will be discussing in the first series of posts, and is also in the unpublished paper: "WebLink: Docx File: A Self-Consistent Interpretation of Quantum Mechanics Based on Nonlocality."

6. Of course, many phenomena involving light can be explained with light treated as an electromagnetic (EM) wave, just like the motion of large particles can be treated with Newtonian mechanics.

- But when analyzing quantum phenomena, the EM theory does not work for light and the Newtonian mechanics does not work for microscopic particles. This is quite apparent in QED, which deals with the interactions of light with electrons.

Any questions on these QM posts can be discussed at the discussion forum: "Quantum Mechanics – A New Interpretation."

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20.3.3 Basis of the Proposed Interpretation – Feynman's Technique in QED

March 29, 2018

Feynman's Glass Plate Experiment

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Feynman's Method of "A Particle Exploring All Possible Paths"

"Exploring All Possible Paths" Leads to Fermat's Principle of Least Time

Any questions on these QM posts can be discussed at the discussion forum: "Quantum Mechanics – A New Interpretation."

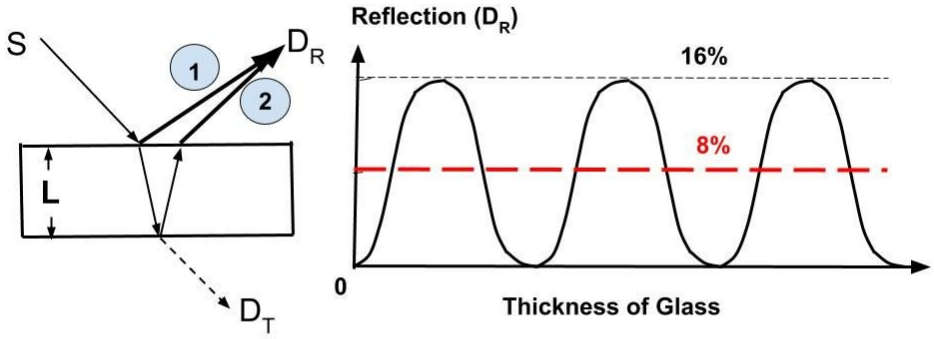
20.3.3.1 Feynman's Glass Plate Experiment

March 16, 2018; revised March 25, 2018; revised March 6, 2025

1. Feynman's glass plate experiment, which he discussed on pages 17 – 35 in his book (see the References below), is discussed to lay the foundation for our new interpretation of quantum mechanics (QM).

This key post lays the foundation for the "nonlocality" argument. Even before I explain in detail what "nonlocality" is, I want to illustrate the simple fundamental idea behind it.

- **This idea is:** Even before a particle takes off, Nature evaluates all possible paths it could take and "comes up with a plan" for its motion. This happens AUTOMATICALLY, and some "unconventional paths" could result only in the case of microscopic particles like electrons and photons.
- This is why quantum mechanics appears to exhibit "strange phenomena." But this "unusual behavior" disappears naturally when particles increase in size.
- This simple idea, which physicist Richard Feynman came up with, is best illustrated by a simple experiment that is discussed in his book (see the References below). That experimental setup and the key result are shown in the figure below.



Experiments show signal at D_R to vary from 0% to 16% as the thickness of glass plate varied.

One would expect constant reflection at about 8%.

2. **There are two "special features" in this experiment (it could be easier to print the post and read):**

i. **The two surfaces of the glass slab are well-polished and are parallel to each other with high accuracy.**

ii. **The light is monochromatic, which means it has a well-defined wavelength.**

3. Light from the source (S) is incident on a glass plate. Part of the light is reflected as indicated by the arrow #1, and the rest is transmitted through the glass and incident on the second surface where a part of it is

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reflected and goes back up as indicated by the arrow #2. The rest of the light emerges from the other side of the glass plate, as indicated by the dotted arrow. Two more things to be noted:

- **The light signal in the reflected beams #1 and #2 is plotted on the right side of the figure.**
- **Variable on the X-axis of that figure is the thickness of the glass plate (L).**

4. First, one would expect a fraction of light (about 8%) to be reflected via path #1. In fact, that is what one WILL observe with normal light (with all wavelengths in the visible region).

- However, as we can see in the experimental data to the right in the figure, that reflected signal varies from 0% to 16% as the thickness of the glass plate in increased for light with a well-defined wavelength (like from a laser).
- It is interesting to see that the reflected signal is zero (very low) at some thicknesses of the glass plate. **This is a key feature that cannot be explained without our interpretation of QM.** If anyone can explain it, please post at the discussion forum. Feynman explicitly said that he could not on p. 10 of his book.

5. Normally, one would expect the light reflected from the front surface (#1) *to be at a constant level* since photons are particles, *i.e., a photon hitting the first surface would have no idea whether another interface existed below or not.* Again, this is the key to the puzzle.

- For an analogy, consider the following case: Imagine a wire fence with holes a bit larger than a ball that we throw at it. Some balls (those that align with the holes) will go through those holes and others will bounce back. Would it make any difference to the number of balls that bounce back if we install another fence beyond the first fence? Would it matter how far apart the fences are? Of course not.
- That is a reasonable analogy that shows how amazing the above observations — seen with the glass plate and the particles of light (photons) — are.
- However, such effects are seen only in the microscopic realm, which we will discuss later.

6. The following is how Feynman devised a "rule" that accounted for those observations in the figure above.

- For a photon to get to the detector D_R, there are two paths available via the glass plate (#1 and #2), as shown in the figure. **Feynman's key assumption was that wave functions are established instantaneously via both those paths, and the vector sum of them would determine the possible path for a photon. These are not real waves, but just mathematical functions.**
- In quantum electrodynamics (QED), this procedure of "summing up all possible paths" is given the fancy name, "path integrals".
- When the path difference between those two paths is equal to the wavelength of the light, those two contributions are cancelled out (there is a phase shift of 180° for the two paths in addition). That is why one sees zero intensity at plate thicknesses that are multiples of an even number of half the wavelength.
- On the other hand, when the path difference between those two paths is equal to half the wavelength of the light, those two contributions add together. That is why one sees large intensity at plate thicknesses that are odd multiples of half the wavelength.
- Those are just technical details. Don't worry about them if you are "non-technical".

7. **As long as one uses monochromatic light (and glass with no defects), one could in principle make the width of the plate arbitrarily large and those oscillations in the signal in the above figure persist.** Thus as long as those two possible paths are available (without any defects in the glass plate), **the resultant wave function will enforce "no reflection" at the front surface regardless of how thick the glass plate is.**

- On p. 21 of his book (Feynman, 1985), Feynman says, "..Today, with lasers (which produce a very pure, monochromatic light), we can see this cycle still going strong after more than 100,000,000

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repetitions — **which corresponds to glass that is more than 50 meters thick.**." This is an amazing observation!

8. Therefore, QM wave functions — which take into account the phases and amplitudes of all possible paths — *are established instantaneously*. This is a consequence of the nonlocality of nature that we will discuss in detail in upcoming posts.

- In the case of the above figure, there are two possible paths for a given photon — indicated by the arrows #1 and #2 — leading to D_R as shown in the figure. It is important to note that the path of a given photon leaving the source (S) is predetermined from the start.
- Thus the question does not arise as to how the photon coming to the first surface "knows" that there is a second surface below it. There is no causality problem here, *since the QM wave function is established at the very beginning* because of the nonlocality of nature; if any changes are made to the experimental setup, the wave function will adjust *instantaneously*. **Nonlocality means that physical proximity is unnecessary for this mechanism to work.**

9. Now we will discuss a critical implication of Feynman's "a particle exploring all possible paths" or "path integral" approach, **that even Feynman did not realize**.

- **What happens when we increase the thickness of the (defect-free) glass plate to a value that is greater than the distance from the glass plate to the detector D_R?**
- Now, a photon reflecting off of the front surface would have had time to reach the detector before another photon going through the glass plate even reaches the lower glass-air surface, and start coming back to the detector D_R via #2 path.
- You need to take time to think about this, which is why it could be better to print the post and read. I don't think the reviewers of our paper even realized this key point; see, bullet #3 of "Quantum Mechanics and Dhamma – Introduction."

10. Therefore, in the absence of wave functions establishing instantaneously across both possible paths (and thus undergoing destructive interference), there CANNOT be a zero signal at the detector DR, for ANY thickness of the glass plate **if that thickness (L) is greater than the distance from the glass plate to the detector DR**.

- This is the second aspect of the key observation that cannot be explained without our proposed interpretation of QM.
- Again, please comment on the discussion forum, if anyone can explain this observation differently.

11. With the above observation, this experiment also confirms that photons are not waves, which we established in the post, "Photons Are Particles Not Waves." In principle, two waves coming off of the front and back surfaces of the glass plate COULD destructively interfere to yield the zero intensities at those plate thicknesses.

- However, in this particular case (thickness of the glass plate larger than the distance from the glass plate to the detector D_R), the "light wave" from the front surface would have arrived at the detector and be gone, by the time "light wave" from the back surface of the glass surface arrives at the detector.
- Therefore, destructive interference at the detector cannot occur in **real waves propagating at the speed of light**. What undergoes destructive interference are the **mathematical wave functions** representing a photon.
- This is why it is essential to distinguish between waves and wave functions; see, "What Is a Wave and What Is a Particle?."

12. Therefore, the zero intensity observed at some plate thicknesses is not due to the destructive interference of waves. Instead it is due to the combined contributions from those two paths (two wave functions).

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- If the two wave functions destructively interfere, **not even a single photon will be directed via either of those paths, and all incident photons will pass through the glass slab.**
- If the two wave functions interfere constructively, then the maximum possible number of photons will be directed via those paths, and the maximum possible signal (16%) will be observed at D_R; the rest of the photons will go through the glass slab.

13. Therefore, it is essential to understand the difference between waves and wave functions. Light cannot be really be called electromagnetic waves, even though the term is used even today. We have established that in the post, "Photons Are Particles Not Waves." I am proceeding slowly to establish a solid foundation, so that questions like this do not arise later on.

- Feynman's method says that even before a particle starts moving, **wave functions** for "all possible paths" for that particle are established instantaneously. The particle will then move along a path that results from the "summation over all those paths".
- These wave functions are vectors (i.e., they have a magnitude and a direction). Therefore, vector addition must be used in "summing up all possible paths". For those who are "non-technical," such details can be skipped; it is enough to get the basic idea.
- Professor Feynman describes this vector addition using a simple method with arrows in his book and four public lectures (see the References below).

14. To summarize the above discussion in another way, let me quote from Feynman's book (p.36):

- **"This strange phenomenon of partial reflection by two surfaces can be explained for intense light by a theory of waves, but the wave theory cannot explain how the detector makes equally loud clicks as the light gets dimmer.** Quantum electrodynamics "resolves" this wave-particle duality by saying that light is made of particles, but the price of this great advancement of science is retreat by physics to the position of being able to calculate only the probability that a photon will hit a detector, **without offering a good model of how it actually happens**."
- Our proposed theory shows precisely how it happens.

15. As we will discuss in the upcoming posts, we point out that Feynman's idea of a photon exploring all possible paths is none other than the enforcement of nonlocality; *Feynman's QED implicitly assumed nonlocality.*

- A wave function is instantaneously set up over all space taking into account the phases for all possible paths; there is no spatial limitation. This is why two particles across the universe could still be entangled; see, "Quantum Entanglement – We Are All Connected."
- In the next post we will show that in the above case, a photon will actually "explore ALL possible paths", an infinite number of them! However, only those two paths came into play in the above discussion, because all others cancel out at ALL TIMES.

Any questions on these QM posts can be discussed at the discussion forum: "Quantum Mechanics – A New Interpretation."

REFERENCES

1. Richard Feynman, "QED: The Strange Theory of Light and Matter", Princeton University Press (1985).

2. The above book is based on a set of simple lectures delivered to non-physicists, and could be useful especially if one does not have access to the book:

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20.3.3.2 Feynman's Method of "A Particle Exploring All Possible Paths"

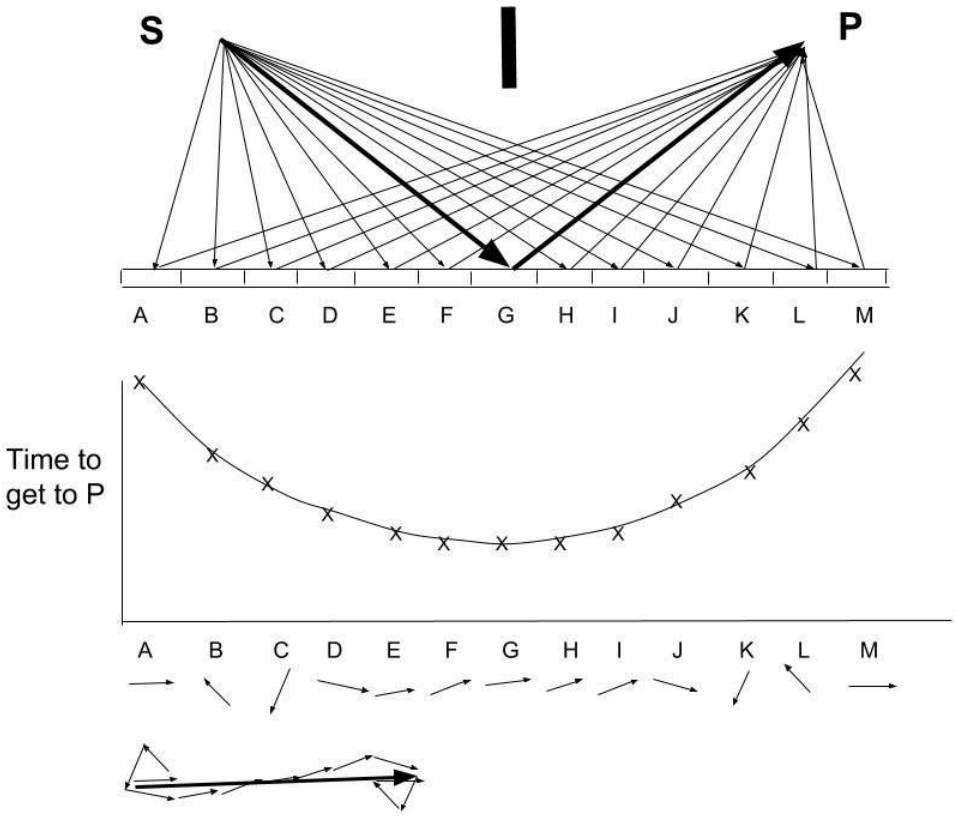
March 29, 2018; revised March 9, 2025; last revised March 24, 2025

1. In the previous post we discussed Professor Feynman's illustration of how **two wave functions (not waves)** (corresponding to two possible paths for a photon) can interfere (constructively and destructively) to produce an oscillating signal; see, "Feynman's Glass Plate Experiment."

- It was pointed out that this experimental result is not explainable if the light is treated as an electromagnetic wave.
- More importantly, it showed that Nature instantly maps out a path for a photon as soon as it takes off.
- In this post, we will discuss his argument that "Nature takes into account **ALL possible paths, (an infinite number of them)**"! This is our key idea behind "nonlocality," so we will proceed step-by-step to clarify our case.

2. This discussion is also based on the following figure from Feynman's book (p 43); see the reference below. Light received at point P due to source S is considered; a screen between them blocks the direct path from S to P.

- Everyone is familiar with the "law of light reflection" which states that light from A goes to Point B in a path defined by the angle incident being equal to the angle of reflection.



- Of course, the time it takes for a photon to get from S to D is minimized near the center of the mirror.
- However, Feynman showed that the concept of "a photon exploring all paths" provides a better picture with more explanatory power. He showed that most possible paths are canceled out, and only those that lie close to the expected path stated by the Law of Reflection contribute to the final detection probability.

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3. To illustrate the concept of a photon "exploring all possible paths," the mirror is divided into sections A through M, and reflection from each section of the mirror is indicated (see the above figure).

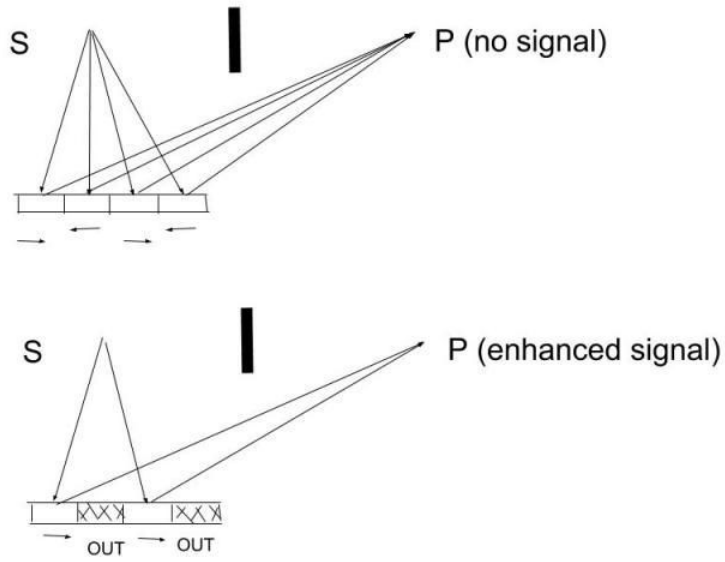
- Due to different travel distances, the time taken for each path varies (as shown in the middle figure,) and correspondingly the phase varies (as shown below using arrows.) The final amplitude is given by adding those arrows as indicated at the bottom of the figure.

4. Just like in adding the contributions from two "waves," adding the contributions from "wave functions" requires one to take into account the difference in phase angle. Feynman has described this in simple terms, i.e., how to add contributions due to many wave functions using vector addition (see pp. 24-35).

- It is evident that the significant contribution to the final arrow's length is made by arrows E through I (from the central part of the mirror), whose directions are nearly the same because the timing of their paths is almost the same. **This also happens to be where the total time is the least indicated by the heavy arrow, which is the expected path from the law of reflection.**
- The law of reflection, which we learn in high school, is a simple rule that works. However, reflections from **each point in the mirror** contribute to the signal at P. Most of those contributions cancel out (as shown by the bottom part of the above figure).

5. **To prove that even the edge of the mirror contributes to the signal at P**, we chop off most of the mirror, leaving only sections A, B, and C on the left. From the above figure, if we add the three arrows due to those three sections, they nearly cancel out. This is why we do not see significant contributions from parts away from the center.

- If we now divide that section (of A, B, and C in the above figure) into **four equal sections**, they will, of course, again cancel out as shown in the top section of the figure below.



- **But if we carefully scrape two alternating sections of those four sections (as shown in the bottom figure)**, the signals due to the two reflecting sections **add up to give an intense signal**; see the bottom part of the above figure.

6. This conclusively proves that during normal reflection, parts of the mirror away from the center also contribute to the signal. It is just that most of that signal is canceled out. Thus, for all practical purposes, it is sufficient to take the reflection from the center part of the mirror (i.e., to use the law of reflection in geometrical optics).

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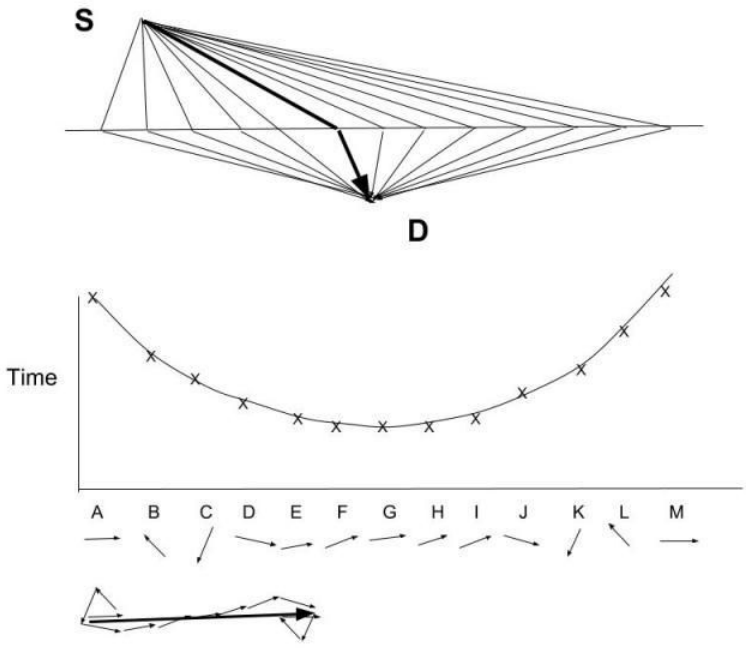
- However, If only the arrows in a particular direction are kept, while the others in the opposite direction are removed (by etching the mirror in those places), then a substantial amount of light reflects from a piece of mirror located away from the center, as shown in #5 above.
- **That modified section of the mirror is of course now a diffraction grating.**

7. Feynman discusses several examples in his book, but let us examine just one more example to illustrate that this method is consistent with the Principle of Causation.

- **Here we consider the case of refraction, which led to causal issues with the "photon as a particle" idea of Newton and Fermat.**
- Those interested can read in detail the historical evolution of ideas from Newton through Fermat to Feynman, in the book by Ivar Ekeland (see References below).

8. Figure below shows the refraction of light from a source (S) in the air to a detector (D) placed in water. As in the case of the mirror, we consider all possible paths from S to D, and map out the time taken for a photon to reach point D via "different sections" of the water surface.

- The observation of light taking the "time of least time" to reach a detector in the water by changing its path (called "refraction") was explained by Fermat back in 1657 by taking into account that light travels slower in water than in air. See "'Exploring All Possible Paths' Leads to Fermat's Principle of Least Time."
- However, until Feynman developed his method of "a particle exploring all possible paths", this phenomenon could not be explained within the "particle picture".



- Once again, most paths away from the optimum path are CANCELLED OUT. The significant contributions come from those paths close to the expected arrow indicated by the heavy arrow, and Fermat's Principle of Least Time is recovered with this "particle representation."

9. What bothered everyone (including Feynman) about Fermat's idea is that it seemed to require agency. How could light *choose* a path? How could it possibly *know* which path was the fastest?

Here's how Feynman puts it (Feynman Lectures, Vol. 1, Chapter 26):

"*The principle of least time is a completely different philosophical principle about the way nature works. Instead of saying it is a causal thing, that when we do one thing, something else happens, and so on, it says this: we set up the situation, and light decides which is the shortest time, or the extreme*

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one, and chooses that path. But what does it do, how does it find out? Does it smell the nearby paths, and check them against each other? The answer is, yes, it does, in a way."

- **Feynman's method works because Nature is nonlocal**. See "Will Quantum Mechanics Be Able to Explain Consciousness?" and "The Observer Effect in Quantum Mechanics."
- A link to Feynman's Lectures is given in the References.

An Electron Will Also Explore All Possible Paths

10. As Feynman pointed out, everything we have discussed so far can be applied to the propagation and detection of electrons: Electrons also "explore all possible paths", and the experimental configuration determines these paths.

- If the experimental configuration changes, those paths reconfigure instantaneously. Of course, quantum electrodynamics (QED) incorporates the possible trajectories of both electrons and photons.
- Surprisingly, physicists used Feynman's version of QED for 70 years without realizing that the same idea could be applied to quantum phenomena like the "double-slit experiment".

Other Relevant Experiments

11. There are a couple of "real life examples" discussed in "Exploring All Possible Paths" Leads to Fermat's Principle of Least Time."

- Those experiments indicate that the principles we discussed are not limited to particles in the "quantum regime."

Conclusion

12. The key philosophical problem that existed for Newton, Fermat, and Feynman with their "particle representation of light" was to explain how a photon would know in advance how to determine the path of least time.

- But that problem disappears when we realize that a photon (or any particle) takes into account "all possible paths" **dictated by the nonlocality of Nature.**
- First, I wanted to provide the experimental evidence from Professor Feynman's work. I discuss nonlocality in detail in "Will Quantum Mechanics Be Able to Explain Consciousness?" and "The Observer Effect in Quantum Mechanics."

Any questions on these QM posts can be discussed at the discussion forum: "Quantum Mechanics – A New Interpretation."

References

I. Ekeland, "The Best of All Possible Worlds: Mathematics and Destiny", (University of Chicago Press, 2006).

R. P. Feynman, "QED: The Strange Theory of Light and Matter" (Princeton University Press, 1985).

WebLink: Online Book: The Feynman Lectures on Physics, Volume I

WebLink: Online Book: The Feynman Lectures on Physics, Volume II

WebLink: Online Book: The Feynman Lectures on Physics, Volume III

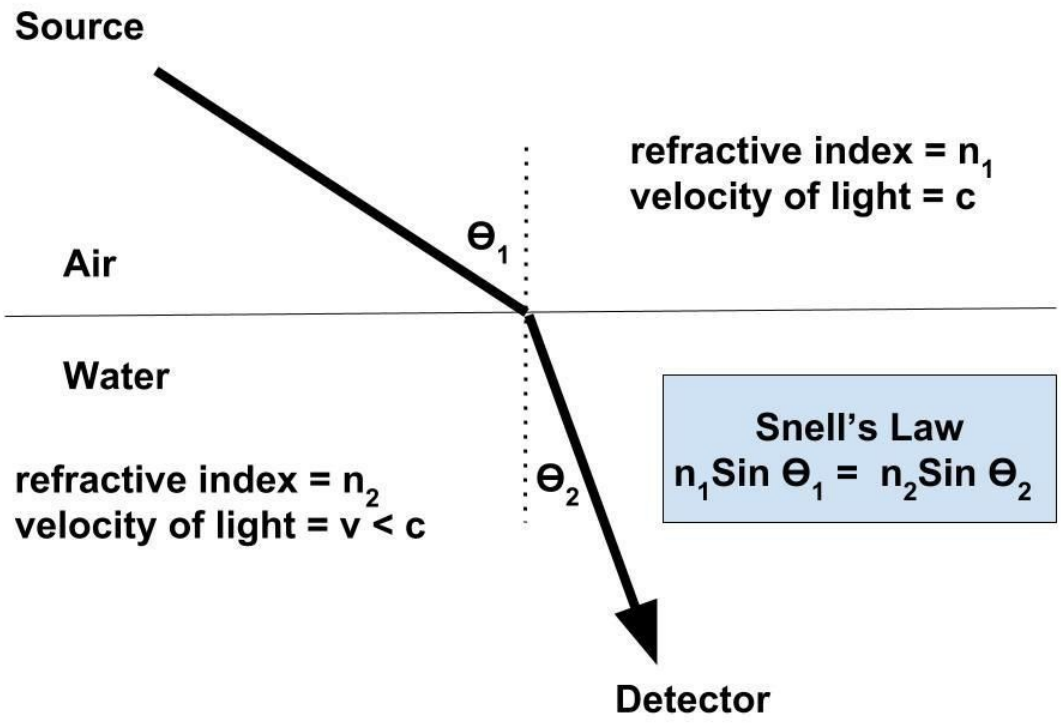
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20.3.3.3 "Exploring All Possible Paths" Leads to Fermat's Principle of Least Time

April 1, 2018; revised June 22, 2021; last revised March 24, 2025

Why Does Light Bend When Entering Water?

1. In 1657, the French lawyer and mathematician Pierre De Fermat (behind Fermat's Last Theorem) worked out that when light travels from one place to another, it always takes the path of least time. The path of a ray of light going from air to water is shown below.

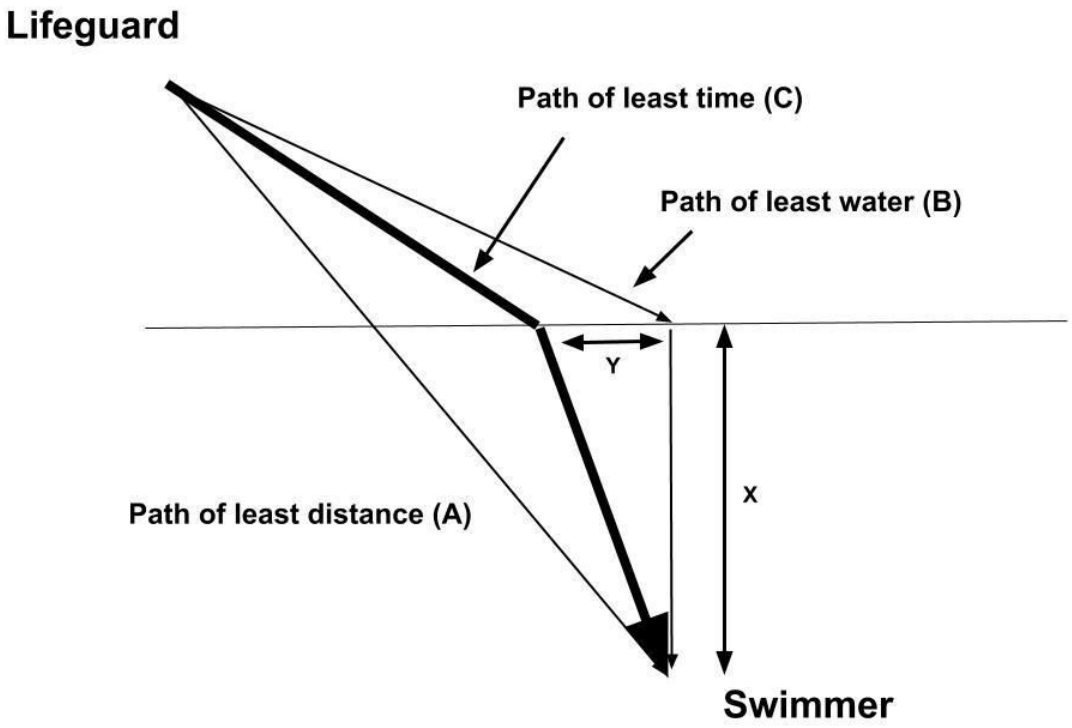


- There's a formula called Snell's law (shown in the figure) that correctly predicts the exact angle by which the light bends, depending on the materials it's traveling through and the angle at which it hits the surface.
- Fermat explained this observation of light taking the "time of least time" to reach a detector in the water and changing its path (called "refraction") by taking into account that light travels slower in water than in air.
- But the question of WHY it does that has not been answered. Furthermore, how would a photon know an interface is coming up ahead? **As we saw in the post, "Feynman's Method of "A Particle Exploring All Possible Paths," the wave theory of light cannot explain it.**
- As we also saw in that post, Feynman devised a technique called "a photon exploring all possible paths" but admitted that he did not know WHY it worked. In future posts, we will show that it is due to the nonlocality of Nature and the instantaneous establishment of quantum fields for "all possible paths" for the photon.

A Swimmer Does the Same as Light!

2. That is precisely the same procedure followed by a lifeguard (instinctively) in reaching a drowning swimmer in the water. The figure below illustrates the situation.

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How to Find the Path of Least Time?

3. When we look at the above figure, at first glance, one may wonder whether a straight line (path A) is the fastest path. That is indeed the shortest, but it isn't the quickest because one can run faster along the beach, and cover more distance on land than on the water.

- However, if one runs on path B, making the distance in water minimum is also not the quickest. That route is too long, and it slows you down.
- The quickest path is C, which lies between A and B, where the lifeguard jumps in at a distance of x before the shortest path in the water.
- **Of course, a lifeguard would not even think about all this. Instead he/she would instinctively choose a path that turns out to be close to this optimum path C.**

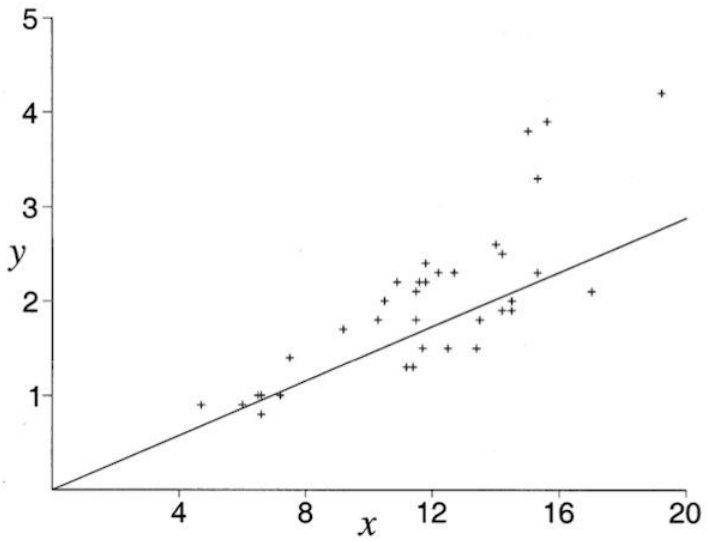
An Experiment on a Dog

4. I have not encountered anyone experimenting on lifeguards and seeing how close they get to the "optimum path." But I came across a paper by a math professor who studied his dog fetching a ball thrown into Lake Michigan.

- He found that his dog's path (over many measurements) came close to the "optimum path" predicted by Snell's law: "WebLink: PDF File: Do Dogs Know Calculus- Pennings-2003."

5. After collecting 35 data points (the x and y values in the figure above, in meters), Professor Pennings plotted them. Along with these data points, he also drew the optimal trajectory predicted by Snell's law, shown by the straight line below (figure from the above paper).

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- **Therefore, just like a photon "would know" how to take the "path of least time," a dog would too!**

Ants Take the Path of Least Time Too!

6. Even more interestingly, even ants seem to find the "optimum path" that takes the least time to get to their food.

- A group of researchers used a glass surface and a rough green felt surface — analogous to air and water or sand and water in the above cases – to separate a colony of ants. They placed ant-food some distance into the rough green felt surface.
- They found that the ant trails were far closer to the quickest path than to the direct route. Like light and lifeguards, these ants seemed to minimize time and not distance. The following figure showing the ants' trail is from their paper: "WebLink: PDF File: Fermat's Principle of Least Time Predicts Refraction of Ant Trails at Substrate Borders."

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Conclusion

The critical philosophical problem for Newton, Fermat, and Feynman with their "particle representation of light" was to explain "how a photon would know" in advance how to determine the path of least time; see the book by Ivar Ekeland in the References.

- But that problem goes away when we realize that a photon (or any particle) takes into account "all possible paths" instantaneously due to Nature's nonlocality. That is the basis of our new interpretation of quantum mechanics. We will discuss this in detail in upcoming posts.
- Interestingly, the observations that humans, dogs, and ants all take the "path of least time" instinctively illustrate that this is how Nature works. **Even living beings are guided by this "nonlocality of Nature."** This example demonstrates that there is so much that we DO NOT KNOW about how Nature works.
- That is closely related to how Nature AUTOMATICALLY executes *kamma vipāka*. That will become more clear as we proceed. Also see, "Quantum Entanglement – We Are All Connected."

We can discuss any questions on these QM posts at the discussion forum: "Quantum Mechanics – A New Interpretation."

References

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I. Ekeland, "WebLink: PDF File: The Best of All Possible Worlds: Mathematics and Destiny" (University of Chicago Press, 2006).

R. P. Feynman, "WebLink: PDF File: QED: The Strange Theory of Light and Matter" (Princeton University Press, 1985).

J. Oettler et al., "WebLink: PDF File: Fermat's Principle of Least Time Predicts Refraction of Ant Trails at Substrate Borders," PLOS ONE, vol. 8, issue 3, e59739 (2013).

T. J. Pennings, "WebLink: PDF File: Do Dogs Know Calculus?", The College Mathematics Journal, vol. 34, No. 3, pp. 178-182 (2003); link to pdf in #4 above.

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XXI Buddha Dhamma – Advanced

February 13, 2024

Buddha Dhamma can be at various levels for different people depending on their background. This is an advanced section for those who have enough background.

Understanding the "previously unheard worldview of a Buddha" requires effort. I have tried to collect relevant posts from other sections (some posts are only in this section) to facilitate that endeavor for those interested. It can overwhelm a mind, but start somewhere and keep notes. As you learn, keep adding to the notes in your own words. That way, you can keep "filling in gaps" as you come across something new in a post. It has taken me ten years to get to the current level, and I want to make it easier for others.

Pāli Words – Writing and Pronunciation
Pāli Suttās in Tipiṭaka – Direct Translations are Wrong
Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga
Dasa Māra Senā (Mārasenā) – Ten Defilements
Rūpa and Rūpakkhandha – Not External Objects
Vipariṇāma – Two Meanings
Ārammaṇa (Sensory Input) Initiates Critical Processes
Anuseti – How Anusaya Grows with Saṅkhāra

More Posts on Advanced Background:
Buddhism – In Charts
Does "Anatta" Refer to a "Self"?

Jhāna* and *Magga Phala
"Jānato Passato" and Ājānīya – Critical Words to Remember
Samādhi, Jhāna, and Sammā Samādhi
Jhāna, Jhāya, and Jhāyi – Different Meanings
Jhāna – Finer Details
Sammā Samādhi – How to Define It?
Ariya Jhāna and Anariya Jhāna – Main Differences

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21.1 Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga

November 9, 2017; rewritten with new title February 13, 2024

Original Title: Kāma Guṇa, Kāma, Kāma Rāga, Kāmaccandha in the section "Assāda, Ādīnava, Nissaraṇa."

Kāma rāga is one of three types of *rāga.* The other two types are *rūpa rāga* and *arūpa rāga*, manifesting only in the *Brahma* realms. Most *akusala kamma* are done with *kāma rāga.*

Rāga – A Keyword

1. *Rāga* refers to the tendency of any living being to value any type of existence in this world highly. "*Sarāga*" ("*sa*" + "*rāga*") means one with *rāga.* Elimination of *rāga* is "*virāga*."

- As long as one has *rāga* for something in this world, one is bound to this world. **Elimination of *rāga* leads to *Nibbāna*: "*rāgakkhayo nibbānaṁ.*"**
- The strength of *rāga* decreases from "***kāma rāga***" to "***rūpa rāga***" to "***arūpa rāga***" and is completely removed at the *Arahant* stage or *Nibbāna.*

Three Types of *Rāga*: *Kāma Rāga*, *Rūpa Rāga* and *Arūpa Rāga*

2. The 31 realms in the world can be divided into three categories. The strength of *rāga* decreases from *kāma rāga* (in the 11 realms of *kāma loka*) to *rūpa rāga* (in the 16 realms of *rūpa loka*) to *arūpa rāga* (in the four realms of *arūpa loka*). That is because the number of sense faculties goes down in that order. The sixth sense faculty of *mano* (sensing *dhammā*) is common to all three. Thus, we can differentiate the three categories by looking at the availability of the five physical sense faculties.

- The 11 realms in *kāma loka* have all five physical senses. **In particular, the ability to sense "close contacts" of *gandha* (smell), *rasa* (taste), and *phoṭṭhabba* (touch/sex) is possible only in *kāma loka.*** But all five physical senses are deployed to experience them. They are "***pañca kāma***," meaning attachment to all five physical senses is possible.
- In the 16 *rūpāvacara Brahma* realms, only two physical senses are present: *rūpa* and *sadda*, i.e., they can only see and hear.
- The four *arūpāvacara Brahma* realms don't have any physical senses; only the mind is present.

3. **Therefore, sensual pleasures with "close contacts" of smell, taste, and bodily contacts (touch, especially sex) are available only in the realms of *kāma loka.***

- Most living beings are trapped in the realms of *kāma loka* because of their preference for "close contacts."
- Therefore, "***kāma rāga***" is usually reserved to indicate "strong *rāga*" displayed by those in *kāma loka.*
- *Rūpāvacara Brahmās* in "*rūpa loka*" experience only two of the five physical senses (sight and sound), and they have "***rūpa rāga***" based on only those two.
- *Arūpāvacara Brahmās* in "*arūpa loka*" do not experience any of the five physical senses. They only have the mind or *mano* (sensing *dhammā*) and have only "***arūpa rāga***."

No Sensual Pleasures in *Rūpa* and *Arūpa Lokās*

4. The mental states of *Brahmās* in *rūpa loka* (in the 16 *rūpāvacara Brahma* realms) correspond to the *jhānic* states. **To cultivate *jhāna*, one must give up sensual pleasures or "*kāma rāga.*"**

- Those "*rūpāvacara Brahmās*" NEVER use the sight and hearing faculties for sensual pleasures; they have no idea about *kāma rāga* because they cannot experience taste, smell, or physical touch.

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5. The mental states of *Brahmās* in *arūpa loka* (in the four *arūpāvacara Brahma* realms) correspond to *arūpāvacara samāpatti* states.

- They do not experience sights and sounds; they can only think. Thus, they also have no idea about *kāma rāga.*
- In fact, they don't even think about various things. Their minds are mostly latched onto a "*samāpatti* state," just like a *yogi*'s mind is latched onto the corresponding "*samāpatti.*" For example, the mind of a *yogi* in "*ākāsānañcāyatana samāpatti*" is focused on "infinite space."

6. As we have discussed, a mind gets increasingly purified (and calmer) as it goes from the lowest realm in the *kāma loka* to the highest realm in the *arūpa loka*.

- A human can experience existence in the *Brahma* realms by cultivating *rūpāvacara jhāna* and *arūpāvacara samāpatti.* Even *anariya yogis* did that before the Buddha.
- However, to reach *Nibbāna*, the "ultimate purification of the mind," and attain "permanent release from any of the 31 realms," one must cultivate the Eightfold Noble Path and transcend even the *arūpāvacara* states or "*arūpa loka*."
- For a simple description of that with an analogy of a "four-story house," see "Each Citta Starts with Distorted Saññā."

"*Kāma Guṇa*" and "*Pañca Kāma Guṇa*"

7. The above discussion clarifies why "***pañca kāma guṇa***" is absent in both *rūpāvacara* and *arūpāvacara Brahma* realms. Those who are born in those realms have given up sensory pleasures for *jhānic/samāpatti* pleasures.

- Here, it is helpful to see that "***pañca kāma guṇa***" refers to "***guṇa***" (or properties/characteristics) of "***pañca kāma***" (the five types of sensual pleasures.)
- May be it would be better to write "***pañca kāma guṇa***" as "***pañcakāma guṇa***" to emphasize that it does not mean "five types of ***guṇa.***" There are **five types of *kāma*** (sensual pleasures with five physical senses) available in *kāma loka,* and they have **six types of "*guṇa.*"**

8. In fact, all six sense faculties (including the mind) have the **six types of "*guṇa.*"**

- In the "WebLink: suttacentral: *Yogakkhemi Sutta* (SN 35.104)" the Buddha says: "*Santi, bhikkhave,* ***cakkhuviññeyyā rūpā*** *iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā*" OR "There are **sights** that are promising (*iṭṭhā*), desirable, agreeable, pleasant, sensual, and arousing craving (*rajanīyā*)."
- Then that verse is repeated for **sounds, tastes, smells**, and **touches** (skipped as indicated by "…pe…") and ends at marker 1.8 with "*santi, bhikkhave,* ***manoviññeyyā dhammā*** *iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā*" OR "There are ***dhammā*** that are promising (*iṭṭhā*), desirable, agreeable, pleasant, sensual, and arousing craving (*rajanīyā*)."
- Thus, instead of "***pañca kāma guṇa***" (for only the five physical senses), it is more accurate to say that the six types of "***kāma guṇa***" (*iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā*) are associated with ALL SIX sensory inputs including the mind.
- However, in many *suttās*, the emphasis is placed on the five "physical" sense faculties because that is where we mostly get attached to in the *kāma loka*.

What Are *Kāma Guṇa*?

9. The six types of "***kāma guṇa***" are: *iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.* Let us briefly discuss the six types.

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- The first one, *iṭṭhā,* means "promise of fulfillment," which goes with our perceived "*nicca* nature of this world." However, the world is of *anicca* nature, and thus, this "*iṭṭhā* characteristic" is based on the ignorance of the real nature.
- The three characteristics *kantā, manāpā,* and *piyarūpā* express similar meanings: desirable, agreeable, and pleasant (and emphasize the *iṭṭhā* characteristic.) The fifth, "***kāmūpasaṁhitā***," means "**induce sensuality**." The last one, "***rajanīyā***," means "**generating defilements**" and thus can make one do immoral things to fulfill one's desires.
- The last two clarify that "***kāma guṇa***" refers mainly to the ***kāma loka***.
- The influence of *kāma guṇa* on the mind is discussed further in "Kāma Guṇa – Origin of Attachment (Taṇhā)."

10. ***Kāma guṇa* are NOT inherent properties of external sense objects.** They are six qualities that our minds assign to external sense objects based on our "initial *nicca saññā*" that arise automatically when a sensory input comes in (or based on initial *sukha/dukkha vedanā* in the case of "bodily contacts" as discussed in #8 above.) ***Kāma guṇa*** declines as one follows the Noble Path and is eliminated from the mind at the *Arahant* stage.

- If the mind attaches to those "initial *saññā*" ("sweetness of sugar" or "the foul smell of feces," for example), *somanassa* or *domanassa vedanā* can arise, and attachment becomes complete with those "mind-made *vedanā*" or "*samphassa-jā-vedanā*." Even though the same "initial *saññā*" arise in *Arahants*, their minds don't attach and don't generate *somanassa* or *domanassa vedanā.*
- Therefore, *kāma guṇa* (arising in the mind) induces *kāma rāga* and thus makes a mind attach further to sensory input.
- Details in "Kāma Guṇa – Origin of Attachment (Taṇhā)."

Some Examples for Clarification

11. We can clarify with some examples. Sugar has a "*kāma guṇa*" of sweetness for humans; Until *Parinibbāna* (death of the physical body), an *Arahant* will also get that "initial *saññā*."

- When seeing a beautiful woman, an average person may generate *kāma* (just an attraction.) That may elevate to *kāma rāga* (stronger level) and may lead to a close relationship. On rare occasions, *kāma rāga* may elevate to the highest level of *kāmaccandha* (deep lust) for that woman. A man who rapes a woman has *kāmaccandha.*
- A *Sotāpanna* may generate *kāma* or *kāma rāga*. But *kāmaccandha* [*kāmacchanda*] would not arise in a *Sotāpanna.*
- An *Anāgāmi* may generate just *kāma* (low-level sensual thoughts,) but there is no "*kāma rāga anusaya*" left. An *Anāgāmi* would not have any desire for sex or even to associate with the opposite sex.
- An *Arahant* will not generate any *kāma*, i.e., not even the slightest attraction.
- Details in "Kāma Rāga Arises Due to 'Distorted Saññā'."

Kāmaccandha [*Kāmacchanda*] – Being Blinded by *Kāma Rāga*

12. If not willfully controlled, *kāma rāga* can intensify to a point where one can commit immoral deeds (hurting others and oneself.) One starts losing control when *kāma rāga* **elevates** to the **highest level of *kāmaccandha.***

- That can happen to anyone below the *Sotāpanna* stage, i.e., one can be "blinded" by *kāma, resulting in kāmaccandha* ("*kāma*" + "*icca*" + "*andha*," where *icca* is liking, and *andha* is blind, and thus "blinded by the craving for *kāma*").

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- **Whether an average human will generate *kāma*, *kāma rāga*, or *kāmaccandha* depends on the strength of the sensory input and also on prevalent conditions.** For example, if one's mindset becomes degraded due to alcohol consumption and one sees an attractive woman in an isolated setting, things could get out of control with *kāmaccandha*.

Kāmaccandha Leads to Rebirth in the *Apāyās*

13. Immoral actions done with *kāmaccandha* could lead to rebirth in the *apāyās*. On the other hand, *kāma rāga* that has not advanced to the *kāmaccandha* stage can only lead to rebirths in the human and the six *Deva* realms.

- Only *kāma rāga* — not *kāmaccandha* — can arise in a *Sotāpanna*. Thus, he/she is released from the *apāyās* but not from *kāma loka*. A *Sotāpanna* is incapable of committing an "*apāyagāmi* deed" to satisfy any sensory pleasure.
- I hope you get the basic idea. The above reasoning applies to any of the five sensory inputs coming through the physical body in *kāma loka*.

Kāma Rāga Is the First of "*Dasa Mārasenā*"

14. In the "WebLink: suttacentral: *Padhāna Sutta* (Snp 3.2)." the Buddha provides an account of how he overcame the "*dasa mārasenā*" or the "ten defilements" during his Enlightenment and lists these ten defilements.

- ***Kāma rāga* is the first of those ten and is responsible for most of the others, too. Furthermore, most *dasa akusala* are done based on *kāma rāga*.**
- I will discuss that *sutta* in the next post.

Pronunciation

15. This post initially had the title "Kāma Guṇa, Kāma, Kāma Rāga, Kāmaccandha." It is essential to understand the meaning of each word there. The "defilement level" increases in the given order from *kāma* to *kāmaccandha* based on the strengths of *kāma guṇa* that arise at a given time.

- Pronunciation of the terms: Audio Player

  WebLink: Listen to the pronunciation: Kama guna, kama, kama raga, and kamaccanda
- In *kāma loka*, we experience **five types** of **physical sensory inputs**: pictures (*rūpa rūpa*), sounds (*sadda rūpa*), smells (*gandha rūpa*), tastes (*rasa rūpa*), and body touches (*phoṭṭhabba rūpa*). These are collectively called "***pañca kāma***" because we tend to attach to all five types of *rūpa*. [***phoṭṭhabba*** : [nt.] touch; contact.]
- But let us first go through the terms *rāga*, *kāma*, *kāma rāga*, *kāmaccandha*. [See, above.]

New Series of Posts

16. I am starting a new series of posts, "Buddha Dhamma – Advanced," to provide **a systematic analysis** of how ***pañca upādānakkhandha*** arises per *Paṭicca Samuppāda* (Note: ***pañcakkhandha*** never arises under most situations.) Some posts will be new, and others will be old posts rewritten to provide a cohesive picture.

- I will also incorporate the critical role of the "**distorted *saññā***." It generates a **biologically "built-in" illusion in human minds** that there are "pleasurable things in the world." Ignorance of that is the main reason why it is hard to remove ***kāma rāga*.** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

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- This section is more suited for people with a sufficient background. They must be familiar with the "hidden pure mind" (*pabhassara citta*) as explained in the "Recovering the Suffering-Free Pure Mind" series of posts and a good understanding of "Paṭicca Samuppāda." Of course, one must have an understanding of what is meant by *saññā*: "Saññā – What It Really Means."
- The difference between *pabhasara* and *pabhassara* is explained in "Uncovering the Suffering-Free (Pabhassara) Mind."
- Please make sure to ask questions in the forum so I can get an idea of what to focus on in upcoming posts.

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21.2 Dasa Māra Senā (Mārasenā) – Ten Defilements

February 19, 2024

"*Dasa mārasenā*" is referred to as the "tenfold armies of the *Māra*," where *Māra* is described as the *Māra Devaputta.* However, "*dasa mārasenā*" are "ten defilements" that arise in our minds mainly due to our cravings for sensory pleasures, i.e., *kāma rāga.*

Who Is *Māra Devaputta*?

1. *Māra* is the title of the leader of *Devās* in the "*Paranimmita Vasavattī Deva* realm," which is the highest *Deva* realm. He is often referred to as *Māra Devaputta.* Therefore, the impression many have that he is a "vicious being" engaging in immoral deeds is incorrect. However, he — like the *Mahā Brahma* — believes his existence is permanent. He knows he was born there due to *puñña kamma* he cultivated as a human. **Thus, he wants humans to live morally, engage in *puñña kamma*, and be reborn a *Deva* like him.**

- However, he does not understand *Paṭicca Samuppāda* or the Noble Truths and **believes *Nibbāna* is "annihilation."** Of course, this is the wrong view of many "secular Buddhists" today: "Buddhism without Rebirth and Nibbāna?"
- That is why he kept trying to dissuade the Buddha and his disciples; see # 3 below.
- However, no *Deva* or *Brahma* can stop anyone from learning or practicing Buddha's teachings. One is in control of one's destiny. All one needs to do is to get rid of the misconceptions about this world of 31 realms and see "with wisdom" (*dhamma cakkhu*) that any "pleasurable experience" is mind-made; see "Sotāpanna Stage via Understanding Perception (Saññā)."

2. Thus, *Māra Devaputta* is evil only because he tries to stop others from pursuing *Nibbāna*.

- In the "WebLink: suttacentral: *Māratajjanīya Sutta* (MN 50)" Ven. Moggallāna tells the *Māra Devaputta* that he was a *Māra* (i.e., the leader of the *Paranimmita Vasavattī Deva* realm), named Dūsī, in the past. That was during the time of the Kakusandha Buddha, and the *sutta* describes how Dusi *Māra* injured one of that Buddha's leading disciples, Venerable Vidhura.
- Then Ven. Moggallāna described how he was born in an *apāya* because of that immoral deed.
- The point is that even the leader of the *Paranimmita Vasavattī Deva* realm is not released from rebirth in the *apāyās,* i.e., engaging in *puñña kamma* by itself cannot stop future suffering.

Māra Devaputta's Efforts

3. *Māra Devaputta* believes everyone should engage in *puñña kamma* and try to be born in *Deva* realms to enjoy "sensual pleasures." He does not understand that he himself is not free from future births in the *apāyās*. He believes *Nibbāna* means "annihilation."

- In a **series of posts** (starting with "Recovering the Suffering-Free Pure Mind"), I tried to explain why there is nothing of essence like a soul — associated with a "person"— to be "annihilated."
- *Māra Devaputta* had many encounters with the Buddha; see the series of 20 *suttās* starting with "WebLink: suttacentral: *Tapokamma Sutta* (SN 4.1)." He also tried to discourage *bhikkhus*/*bhikkhunis*; see five *suttās* starting with "WebLink: suttacentral: *Sambahula Sutta* (SN 4.21)" and ten *suttās* starting with "WebLink: suttacentral: *Ālavikā Sutta* (SN 5.1)."
- *Māra Devaputta* will die one day, and after that, he will roam the rebirth process, ending up many times in the *apāyās* (unless he attains *Nibbāna*.)
- **Note:** A non-related word is "*mārisa*." That is a respectful term of address, something like "Sir." For example, in the "WebLink: suttacentral: *Brahmanimantanika Sutta* (MN 49)" when the Buddha visited

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Baka Brahma, the *Brahma* addressed the Buddha as "*ehi kho, mārisa, svāgataṁ, mārisa*" OR "Come, sir! Welcome, sir!"

Pañca Upādānakkhandha Is "*Māra*"

4. In the "WebLink: suttacentral: *Māra Sutta* (SN 23.1)," Venerable Rādha asked the Buddha, "People speak of '*Māra*'. What is the meaning of '*Māra*'?

- The Buddha explained to him that one should consider ***pañca upādānakkhandha*** (*rūpa*, *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa*) as ***Māra* or "death."**
- People willingly embrace (***upādāna/taṇhā***) to *rūpa, vedanā, saññā, saṅkhāra,* and *viññāṇa* due to their ignorance of Buddha's teachings.
- Note that in the *suttās*, *rūpa* means "*rūpa upādānakkhandha*" or the "*rūpa* that is created by the mind." Thus, unless specifically stated, *rūpa*, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* in the *suttās* ALWAYS refer to the corresponding "*upādānakkhandha*" that arise in mind.
- That is because as long as one craves the five types of "*upādānakkhandha*" one is not released from death. Thus, '*Māra*' means (recurring) "death" in the rebirth process. As long as there is a birth, there WILL BE a death.

"*Dasa Mārasenā*" Are "Ten Defilements"

5. Therefore, "*māra*" in "*dasa mārasenā*" refers not to the *Māra Devaputta* but to "death" or "*maraṇa*."

- The "*dasa mārasenā*" or the "ten defilements" keep us trapped in the rebirth process and perpetuate death. **Every birth anywhere in the 31 realms ends in death.**
- To overcome death (and suffering), we must uncover the "*pabhassara citta*" (not "*pabhasara citta*") or the "pure mind" that is hidden within all of us: "True Happiness Is the Absence of Suffering."

6. "*Dasa mārasenā*" or the "ten defilements" are the root causes for attaching to the *pañcupādānakkhandha.* Also note that in the "WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)," the Buddha expressed *dukkha* to be *pañcupādānakkhandha*: "*saṅkhittena* ***pañcupādānakkhandhā*** *dukkhā*" OR "In brief, the **five grasping aggregates** are suffering." **[*saṅkhittena* means through overthrown by defilements, *khitta*** : [pp. of *khipati*] thrown; overthrown; casted away; upset.**]**

- **As long as the mind continues to create "mind-made *rūpa*" (the same as "*nāmarūpa*"; the same as *rūpa upādānakkhandha*)**, the "birth/death cycle" of the rebirth process will not end! In the same way, as long as the mind **continues to create "mind-made *vedanā*" (the same as "*samphassa-jā-vedanā*"; the same as *vedanā upādānakkhandha*)**, the "birth/death cycle" of the rebirth process will not end! Similarly, for attaching to "distorted *saññā*" (or "*saññā vipallāsa*"), generation of *abhisaṅkhāra*, and generation of *kamma viññāṇa* involving "*saŋ cetanā*."
- **Note:** "*cetanā*" is pronounced "chethanā."

Other *Māra Suttās*

7. Several *suttās* have the same "*Māra Sutta*" title and state essentially the same things: SN 23. 11, SN 23. 23, SN 23.24, SN 23. 35, SN 23.36.

- The "WebLink: suttacentral: *Pathamasamiddhimārapañhā Sutta* (SN 35.65)" describes *Māra* with a different approach.
- In the "WebLink: suttacentral: *Māra Sutta* (SN 46.43)," the Buddha states that one must cultivate *satta bojjhaṅga* to defeat the *Māra*'s army, which means those defilements we discussed above.

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Ten Defilements Lead to *Pañca Upādānakkhandha*

8. The "*dasa mārasenā*" that our *Bodhisatta* "fought with" on the night of Enlightenment are ten types of defilements, starting with ***kāma* (sensual pleasures). It was a "mental battle."**

- The "WebLink: suttacentral: *Padhāna Sutta* (KN Snp 3.2)" describes Buddha's account of how he overcame the "*dasa mārasenā*" or the "ten defilements" and lists these ten defilements.
- You can read the English translation of the *sutta* in the link with the following revisions: @ marker 1.4, instead of "for the sake of finding sanctuary from the yoke," read as "to find the way to be released from the bondage to this world."
- @ marker 2.1 "*Namucī*" refers to the *Māra Devaputta* who approached the *Bodhisatta* and tried to convince him to give up his efforts and to go back to the 'householder life" and enjoy life. @ marker 3.3 *Māra Devaputta* tells the *Bodhisatta*: "Live sir! Life is better! While living the householder life, **you can make merits (*puññāni kāhasi*.)**"
- As we know, engaging in ***puñña kamma*** (without trying to make them *kusala kamma*) will not get one to *Nibbāna*. See "Kilesa – Relationship to Akusala, Kusala, and Puñña Kamma."

Discussion of the Ten Defilements

9. The description of the ten defilements starts @ marker 12.1 in the "WebLink: suttacentral: *Padhāna Sutta* (KN Snp 3.2)."

1) ***Kāma* (sensual pleasures):** "*Kāmā te paṭhamā senā*" OR "Sensual pleasures are your first army."

- All living beings have the innate craving for "***pañca kāma***." This craving (***kāma rāga***) is specifically based on the three "close contacts" of taste, smell, and touch (sex). However, all five physical-sensory faculties are employed to fully "immerse in experiencing such close contacts, " thus the term "*pañca kāma,*" which is experienced in the six *Deva* realms, the human realm, and the four *apāyās*.
- Yet, occasionally, some become dissatisfied with "*pañca kāma*" and pursue "*jhānic* pleasures." They are reborn in "*rūpa loka*," where the three "close contacts" are absent.
- Some of those *yogis* go beyond *jhānās* and cultivate *arūpāvacara samāpatti*. They are reborn in "*arūpa loka*," where only the mind is present.
- Both *rūpa* and *arūpa lokās* have lower strengths of "attachment to the world." They are "***rūpa rāga***" and "***arūpa rāga***." However, upon returning to the human realm, all of them re-immerse in "*pañca kāma*" with "***kāma rāga***." See "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."
- **Thus, the world revolves around "*kāma rāga*." That is why the Buddha placed "*pañca kāma*" or "*kāma rāga*" at the top of the list.** *Kāma* has two related meanings: "liking/craving" and "the nemesis of *Nibbāna*." An *Anāgāmi*, who has overcome "***kāma rāga,***" is well on his way to *Arahanthood*. He only needs to remove cravings for ***rūpa rāga*** and ***arūpa rāga***, i.e., craving for "***jhānic*/*samāpatti* pleasures**."

2) *Arati* (absence of liking for *Nibbāna*): "*Ratī*" (pronounced "rathi") means "liking," but here, "*aratī*" (opposite of "*ratī*") specifically refers to the "absence of liking for *Nibbāna*." Even some Buddhists (especially) are afraid of *Nibbāna* because they think *Nibbāna* means "annihilation." Of course, most people are unaware of Buddhism, let alone *Nibbāna*. How can those people have a "liking for *Nibbāna*"?

3) *Khuppipāsā* (Thirst for agitation): Here, "*pipāsa*" means "thirst; "*khu*" refers to "lowly" things referring to "sensory attractions." When a mind is attracted to sensory inputs, it becomes agitated; thus, "*khuppipāsā*" leads to an "unsettled/agitated mind" (called "*kuppa*.") *Nibbāna*, on the other hand makes a mind "calm and cool." That is why it is "*akuppā cetovimutti*."

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4) *Taṇhā* (Tendency to "attach" via greed, anger, ignorance): The natural tendency is to "attach to worldly *ārammaṇa*," which, as we have discussed, naturally provide "*subha/asubha saññā*" for sensory inputs based on "distorted *saññā*." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and other posts in "Sotāpanna Stage via Understanding Perception (Saññā)."

5) *Thinamiddha* (Lethargic mind): A mind that has not comprehended anything about *Nibbāna* gets into a "lethargic mood" whenever it does not get to experience "*kāma assāda*" (while in the *kāma loka*). This can lead to depression, too. Those who are fully engaged in "*kāma assāda*" are more likely to be "depressed" in the absence of them. On the other hand, anyone getting at least a glimpse of *Nibbāna* would start spending more time learning Dhamma and naturally stay away from excessive *kāma assāda* and depression.

6) *Bhīrū/Bhaya* (Fear of death and also fear of losing "*kāma assāda*"): Only an Arahant is completely free of any fear; in fact, an *Arahant* looks forward to the death of the physical body because that will stop the "bodily suffering," the only suffering left for a living *Arahant*. This fear is maximum for those below the *Sotāpanna* stage because the possibility of suffering in the *apāyās* exists. Even those who are not aware of the existence of *apāyās* fear death and possible loss of "*kāma assāda.*"

7) *Vicikicchā* (doubt): This refers specifically to doubts about Buddha's teachings. "Are there *kamma* and *kamma vipāka*?" "Is there really a rebirth process? Are there really *apāyās*? " Will I be annihilated if I follow Buddha's teachings? etc." Such doubts can discourage one from pursuing *Nibbāna*. Another cause is the attachment to sensory pleasures, not realizing that most of them arise due to "built-in distorted *saññā*." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and other posts in "Sotāpanna Stage via Understanding Perception (Saññā)."

8) *Makkho thambho* ("Hardened" mind incapable of learning Buddha Dhamma or even standard morals): "*Makkho*" means to "erase," and here, it refers explicitly to "erasing morals." When that happens, a mind can become "rough" and "unable to learn (Buddha's teachings)." Even those with "good morals" may have "hardened minds" due to wrong views. I see this often in some of my friends, who are moral but materialists who do not believe in rebirth; unfortunately, this is common among scientists.

9) *Lābho siloko sakkāro, Micchāladdho ca yo yaso* (seeking material profit and praise): "*Lābha*" and "*sakkāra*" mean to "seek material wealth." They also believe others would hold them in high regard and praise (*yasa*) them for their ill-gained wealth (*Micchāladdho ca yo yaso*.)

10) *Māna* (High regard for oneself): While praising oneself (*Yo ca attānaṁ samukkaṁse*), they scorn others (*Pare ca avajānati.*)

- That is a brief discussion of the ten defilements that the Buddha called "*Māra*'s army."

Kāma Rāga Is the Main Culprit

10. Most defilements arise in our minds due to our **cravings for sensual pleasures** or ***kāma*, the first on the list above.**

- Most *dasa akusala* are done with ***kāma rāga.* This is a critical point to remember.**
- As we discussed in "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga" *Brahmas* in the 20 realms above the *kāma loka* only crave "***jhānic/samāpatti* pleasures.**" They are incapable of doing *akusala kamma* with speech (lying, gossiping, etc.) and the body (killing, stealing, sexual misconduct.)
- **Thus, the critical step toward *Nibbāna* is to be released from the *kāma loka* by attaining the *Anāgāmi* stage.**

We Have Control Over the Ten Defilements

11. At the end of the "WebLink: suttacentral: *Padhāna Sutta* (Snp 3.2)," the *Bodhisatta* tells *Māra Devaputta*, "That is your army, *Māra*." It is hard to defeat your army for **someone who lacks wisdom**

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(***asura***). But whoever wins the battle will receive the "ultimate bliss (of *Nibbāna*)" (*Jetvā ca labhate sukhaṁ*).

- **We must note that the Buddha did not mean that the *Māra Devaputta* directed those ten defilements to the *Bodhisatta*'s mind.**
- All those ten defilements are within our minds. **No one can direct them to the mind of another.**
- The *Bodhisatta*'s mind also had those ten defilements. But he successfully overcame them and stopped them from arising again by eliminating the seven *anusaya*/ten *saṁyojana* from his mind by cultivating *paññā* (wisdom).

New Series of Posts

12. I started a new series of posts, "Buddha Dhamma – Advanced," to provide **a systematic analysis** of how ***pañca upādānakkhandha*** arises per *Paṭicca Samuppāda* (Note: ***pañcakkhandha*** never arises under most situations.) Some posts will be new, and others will be old posts rewritten to provide a cohesive picture.

- I will also incorporate the critical role of the "**distorted *saññā***." It generates a **biologically "built-in" illusion in human minds** that there are "pleasurable things in the world." Ignorance of that is the main reason why it is hard to remove ***kāma rāga.*** See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- This section is more suited for people with a sufficient background. They must be familiar with the "hidden pure mind" (*pabhassara citta*) as explained in the "Recovering the Suffering-Free Pure Mind" series of posts and a good understanding of "Paṭicca Samuppāda." Of course, one must have an understanding of what is meant by *saññā*: "Saññā – What It Really Means."
- The difference between *pabhasara* and *pabhassara* is explained in "Uncovering the Suffering-Free (Pabhassara) Mind."

13. Please comment and ask questions about any post listed under the "Buddha Dhamma – Advanced" section in the forum thread "WebLink: Pure Dhamma Forums: Posts in the 'Buddha Dhamma – Advanced' Section," even if they may also be listed under other sections.

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21.3 Rūpa and Rūpakkhandha – Not External Objects

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Rūpa and *rūpakkhandha* do not refer to "objects out in the world," like people, trees, etc. A "*rūpa*" is a "distorted impression of an object" created in the mind based on the "distorted *saññā*." That "distorted *saññā*" is built into our mental and physical bodies by *kammic* energy. *Rūpakkhandha* refers to the aggregate of all such impressions, not a collection of external objects.

What Is a *Rūpa*?

1. The Pāli word "*rūpa*" is customarily translated as "form," implying an "object." **But in almost all cases, "*rūpa*" refers to the "mental impression of an object."**

- A *rūpa* is defined in many places in *Tipiṭaka* the following way. For example, the "WebLink: suttacentral: *Upādānaparipavatta Sutta* (SN 22.56)" states: "A *rūpa* consists of the four great elements OR is **a mental impression of a *rūpa*** made of the four great elements **(due to the craving/*upādāna*)**." (*Cattāro ca mahābhūtā catunnañca mahābhūtānaṁ **upādāya** rūpaṁ*.)
- All external *rūpa* are made of the four great elements (i.e., atoms and molecules in the language of modern physics.) **But "*rūpa*" in the context of *rūpakkhandha* or *Paṭicca Samuppāda*** ALWAYS refers to the **"mental impression of a *rūpa*."**
- At markers 3.3 and 3.5: "*rūpa* originate due to *āhāra* and ceases existing when *āhāra* cease." That makes it clear that these *rūpa* are "mind-made ***upādāya rūpa***" that cease to exist when one loses ***upādāna*** for that "mind-made *rūpa*." Here, *āhāra* does not mean "physical food" but "food for the mind" (e.g., *phassa* or *viññāṇa āhāra.*)
- That becomes even more clear when we look at the verse @ marker 3.6: "The practice that leads to the **cessation of that "mind-made *upādāya rūpa*"** is simply the **noble eightfold path**" (*Ayameva **ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī** paṭipadā*,..)
- **If "*rūpa*" refers to an external object, how can we eliminate it by following the Noble Path?** We can eliminate only the "mind-made ***upādāya rūpa.***"

Avijjā – Not Understanding "Mind-Made *Rūpa*"

2. In the "WebLink: suttacentral: *Avijjā Sutta* (SN 22.113)," *avijjā* (ignorance) is defined as ".. an **ignorant ordinary person** does not understand *rūpa*, **its origin**, **its cessation**, and the practice that leads to its cessation" ("*..assutavā puthujjano rūpaṁ nappajānāti, **rūpa samudayaṁ** nappajānāti, **rūpa nirodhaṁ** nappajānāti, rūpa nirodhagāminiṁ paṭipadaṁ nappajānāti*;")

- Thus, one way to explain *avijjā* is not to understand how **"mind-made *upādāya rūpa*"** arises in the mind and how to stop that.
- One becomes a *Sotāpanna* by comprehending how that "distorted mental impression of an object" arises in the mind.
- It is that *rūpa* ("distorted mental impression of an object") that gives rise to "contact with defilements (*samphassa*)" and makes one engage in *akusala kamma*!

We Attach to "Enticing *Rūpa* With Greed" and "Disliked *Rūpa* With Anger/Hate"

3. We engage in *akusala kamma* to "get more enticing *rūpa*" and "get rid of disliked *rūpa*" **that arise in our minds.**

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- With an "enticing *rūpa*" arising in mind, the mind becomes joyful; that is a "mind-made joyful (*somanassa*) *vedanā*." On the other hand, the mind becomes distressed with a "disliked *rūpa,*" and that is a "mind-made stressful (*domanassa*) *vedanā*." Those two types of *vedanā* are also mind-made and arise due to greed, anger, and ignorance ("*saŋ*" + "*phassa*.") That is why they are called "*samphassa-jā-vedanā*." Here, *samphassa* = contact with defilements, *jā* = birth, and thus, "*samphassa-jā-vedanā*" means "*vedanā* arising due to contact with defilements."
- A pig sees a pile of poop (feces) as an "enticing *rūpa*," while humans see it as a "disgusting *rūpa*." **In ultimate reality, a pile of poop does not have such characteristics; it is made of the four great elements (or atoms and molecules in modern language.)**
- That is also why a pig feels a "*somanassa vedanā*" upon seeing it, whereas a human feels a "*domanassa vedanā*." As we have discussed, this *vedanā* is a "*samphassa-jā-vedanā*" arising from how the mind evaluates that "mind-made *rūpa*." See "Vedanā (Feelings) Arise in Two Ways."

4. We know that suffering arises due to *akusala kamma*; they bring "bad *vipāka*" in the future, including rebirths in the *apāyās*. Most *akusala kamma* are done with "*kāma rāga*" based on attachment to "mind-pleasing *rūpa*"; see "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga" and "Dasa Māra Senā (Mārasenā) – Ten Defilements."

- If such "mind-pleasing *rūpa*" do not arise (and the arising of "*samphassa-jā-vedanā*" does not happen), we would not be tempted to engage in *akusala kamma*. Thus, we can say that the root cause of engaging in *akusala kamma* is this process of generating "made-up distorted versions of *rūpa.*"
- Therefore, the root cause of "*kāma rāga*" is "*samphassa-jā-vedanā*" due to "mind-pleasing *rūpa*" or **"mind-made *upādāya rūpa.*"** That is further discussed in "Dukkha Samudaya Starts With Samphassa-Jā-Vedanā."
- One needs to contemplate these logical steps deeply. As we can see, the root cause can be traced back to the generation of **"mind-made *upādāya rūpa.*"**
- Why would the mind generate **"mind-made *upādāya rūpa*"?**

"Mind-Made *Rūpa*" Arise Due to "Distorted *Saññā*"

5. I have discussed the critical "*Mūlapariyāya Sutta* (MN1)" that points out the fact that **"mind-made *upādāya rūpa*"** have their origins in **"distorted *saññā.*"**

- That is explained in a series of posts: "Sotāpanna Stage and Distorted Saññā," "Pabhassara Citta and Saññā Vipallāsa," "Mūlapariyāya Sutta – The Root of All Things" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."
- Thus, a pig sees a pile of poop (feces) as an "enticing *rūpa,*" while humans see it as a "disgusting *rūpa*." These are not *vedanā* but "distorted *saññā*" or "distorted perceptions."
- Even among humans, different people prefer different types of food, music, smells, etc. Some people prefer "heavy metal music," while others prefer "soft, classical music." Thus, perceptions deffer even among humans.
- **Note that "*rūpa*" includes not only visuals, but also sounds, tastes, smells, body touches, and dhammā (memories.)** See, "What are Rūpa? – Dhammā are Rūpa too!" That subject is a bit deep. Don't worry about that right now if you are unfamiliar with it.
- Now the question is: How do **"distorted *saññā*"** arise in our minds?

Root Cause of "Distorted *Saññā*"

5. What causes "distorted perception (*saññā*)" to arise in the mind?

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- **The main reason is that our minds (and the physical body) have been programmed at birth to provide a "distorted perception (*saññā*)" about external *rūpa* based on *gati* associated with a specific birth.**
- In the above example, a pig is born due to a "lowly (*pāpa*) *kamma*," and a pig's body is designed to like and flourish on "garbage." On the other hand, human birth is due to a "good (*puñña*) *kamma.*" A *rūpāvacara Brahma*'s body is designed to enjoy "*jhānic* pleasures."

6. The "missing link" most people do not understand is the following: *Akusala kammās* are done with *abhisaṅkhāra*. Specifically, *kāya*, *vacī*, and *mano kamma* are done with *kāya*, *vacī*, and *mano abhisaṅkhāra*. That begins the *Paṭicca Samuppāda* process: "*avijjā paccayā saṅkhāra.*"

- That process leads to "*upādāna paccayā bhava*," "*bhava paccayā jāti*," and "*jāti paccayā jarā, maraṇa*…" Thus, the *abhisaṅkhāra* generation (i.e., *kamma* generation) is what leads to rebirths to generate physical and mental bodies generating "distorted *saññā,*" leading to "(distorted) *rūpa* generation."
- **That is the cyclic process** which we call the "rebirth process" or "*saṁsāra*" ("*saŋ*" + "*sāra*"). Note that "*sāra*" means "beneficial." Due to ignorance of the Buddha's teachings, we engage in *kamma* generation ("*avijjā paccayā saṅkhāra.*")
- **In this instance, *avijjā* is the inability to "see with wisdom" how this "distorted *saññā*" arises! As we just summarized, that "distorted *saññā*" arises via *Paṭicca Samuppāda*.**

World Is Built on a "Bad Foundation" or "*Paṭicca Samuppāda*"

7. Let us review what we discussed above:

(i) The mind of any living being automatically creates a "distorted version of an external object." A pig sees a pile of poop (feces) and becomes overjoyed; it likes the sight of it and the smell of poop. But a human sees the same and dislikes that sight and smell. **But in reality, a pile of poop is made of atoms and molecules, just like our bodies or anything else's in this world is made of.**

- By the way, that holds for *rūpa loka* and *arūpa loka* as well as for the *kāma loka*. The "*jhānic* pleasure" experienced by the *rūpāvacara Brahmās* and the "*samāpatti* pleasure" experienced by the *arūpāvacara Brahmās* are also "distorted *saññā*." Their mental bodies also arise via *Paṭicca Samuppāda* to provide "distorted *saññā*" of "*jhānic* or *samāpatti* pleasure."

(ii) The Buddha explained that all sensory faculties are designed by *kammic* energy (*Paṭicca Samuppāda*) to provide such "distorted perceptions." Such perceptions arise automatically and instantaneously in the mind, and **the Pāli word for the (distorted) perception is "*saññā*."**

- That is discussed in several critical *suttās* starting with the "*Mūlapariyāya Sutta* (MN1)." See #5 above. ***Mūlapariyāya* means "root of all things."**

(iii) This world of 31 realms naturally operates that way. Thus, everything operates in a self-consistent way within this framework. Any experiments by modern science would be fully consistent with pigs liking the sight, smell, and taste of poop being "pleasing sensations" for the pig; furthermore, the pig's physical body can digest poop without any issue. On the other hand, humans are disgusted by the sight and smell of poop; if someone even accidentally eats some of it, they will get sick because the human body is unable to digest it.

- That is why the universal principle — upon which the world operates — is *Paṭicca Samuppāda*: ***Paṭicca* is "bonding to something willingly" or "getting attached to something through a liking for it." *Samuppāda* = "*sama*" (same or similar) + "*uppāda*" (generation), i.e., an existence (*bhava*) of similar quality or kind.**
- See "Paṭicca Samuppāda – "Pati+ichcha" + 'Sama+uppāda'."

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(iv) That is why the Buddha called the workings of the world of 31 realms the greatest "magic show." See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)."

- No matter how one tries to find a "trick" within this framework, it can never be discovered. That is because *puthujjana* (average humans) operate with ***sañjānāti* and *vijānāti*.** The trick can be found only by the pure mind (*pabhassara* mind) of a Buddha. Comprehension of Buddha's teachings lead to "seeing with wisdom" (***pajānāti* and *abhijānāti*.**) See "Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti."
- This is also why the Buddha said not to get into debates with "materialists" (like present-day scientists) who do their experiments within the "distorted worldview" built upon *Akusala-Mūla Paṭicca Samuppāda* (**Note:** It is redundant to have the "*Akusala-Mūla*" prefix; there is only one *Paṭicca Samuppāda* process described in detail in the "WebLink: suttacentral: *Mahānidāna Sutta* (DN 15).")
- Understanding Buddha's teachings REQUIRES changing one's mindset, i.e., **it needs a paradigm change to transition from *sañjānāti* and *vijānāti* to *pajānāti* and *abhijānāti*.**
- But one can verify the truth of the "new paradigm" within this life by following the Noble Eightfold Path. It does not need to be accepted based on blind faith.

(v) The cause of the "distorted *saññā*" is fully explained with the *Paṭicca Samuppāda*.

- Fooled by the "built-in distorted *saññā*" we attach to worldly things and engage in *akusala kamma* (with "*avijjā paccayā saṅkhāra*.") That process only leads to strengthening "*pañca kāma gati*" and generate *kammic* energies that lead to more rebirths in *kāma loka*.
- There are five primary categories of *gati*, as stated in the "WebLink: suttacentral: *Gati Sutta* (AN 9.68)": *Nirayo*, *tiracchānayoni*, *pettivisayo*, *manussā*, *devā*.
- Extreme levels of "*kāma gati*" lead to rebirths in the *apāyās*. Those cover three of the five *gati*: *Nirayo*, *tiracchānayoni*, *pettivisayo*. Deva gati lead to rebirths in the *Deva* and *Brahma* realms and *manussa gati* to rebirths in the human realm. **When all five *gati* are eliminated that is the end of suffering.**
- We discussed some of these issues in the post "Mūlapariyāya Sutta – The Root of All Things." Furthermore, it is important to understand the concept of *gati*: "WebLink: Search in Pure Dhamma: Search Results for: *gati*."

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21.4 Vipariṇāma – Two Meanings

March 5, 2024

Vipariṇāma dukkha is one of the three types of "*dukkha*." "*Aniccaṁ vipariṇāmi aññathābhāvi*" is a verse that succinctly states the unfruitfulness of pursuing sensory pleasures, which brings out a deeper meaning of *vipariṇāma dukkha.*

Vipariṇāma – What Does It Mean?

1. Evolution, in the broadest sense, refers to the gradual development/improvement of something over time. It can be applied to many fields, including biology, technology, ideas, and culture. Of course, the well-known "theory of evolution" (පරිනාමවාදය in Sinhala) refers to Darwin's theory that humans evolved from monkeys. That means monkeys "progressed over time to evolve into humans." Of course, that "theory" is wrong per Buddha Dhamma, but that explains the meaning of "evolution."

- The Pāli word for "evolution" is "*pariṇāma.*" Thus, *vipariṇāma* (විපරිනාම in Sinhala) means the opposite, i.e., gradual degradation of something over time. The English word for *vipariṇāma* is devolution. It refers to a decline or loss of function, characteristics, or structure.
- Thus, if our actions lead to increasingly bad outcomes over time (i.e. if it has *vipariṇāma* characteristics), it is time to reverse such actions and start on a new path.

Two Meanings of *Vipariṇāma*

2. **First**, one should be able to see how "how things go from good to bad" or "worse to worst." That can be seen by looking at the OUTCOME of past actions.

- In previous posts on the three types of suffering, we discussed "*vipariṇāma dukkha*" as the OUTCOME of attachment to sensory pleasures. We make great efforts (*kamma/saṅkhāra*) to buy "mind-pleasing things" like cars, houses, etc. First, we become joyful when we succeed but then suffer more when those things lose their appeal over time or due to an unexpected event.
- The Buddha described that in the "WebLink: suttacentral: *Kāma Sutta* (KN Snp 4.1)": "If those pleasures fade, it hurts like when pierced by an arrow."
- We discussed that aspect in old posts; see, for example, #7 of "Introduction -2 – The Three Categories of Suffering."

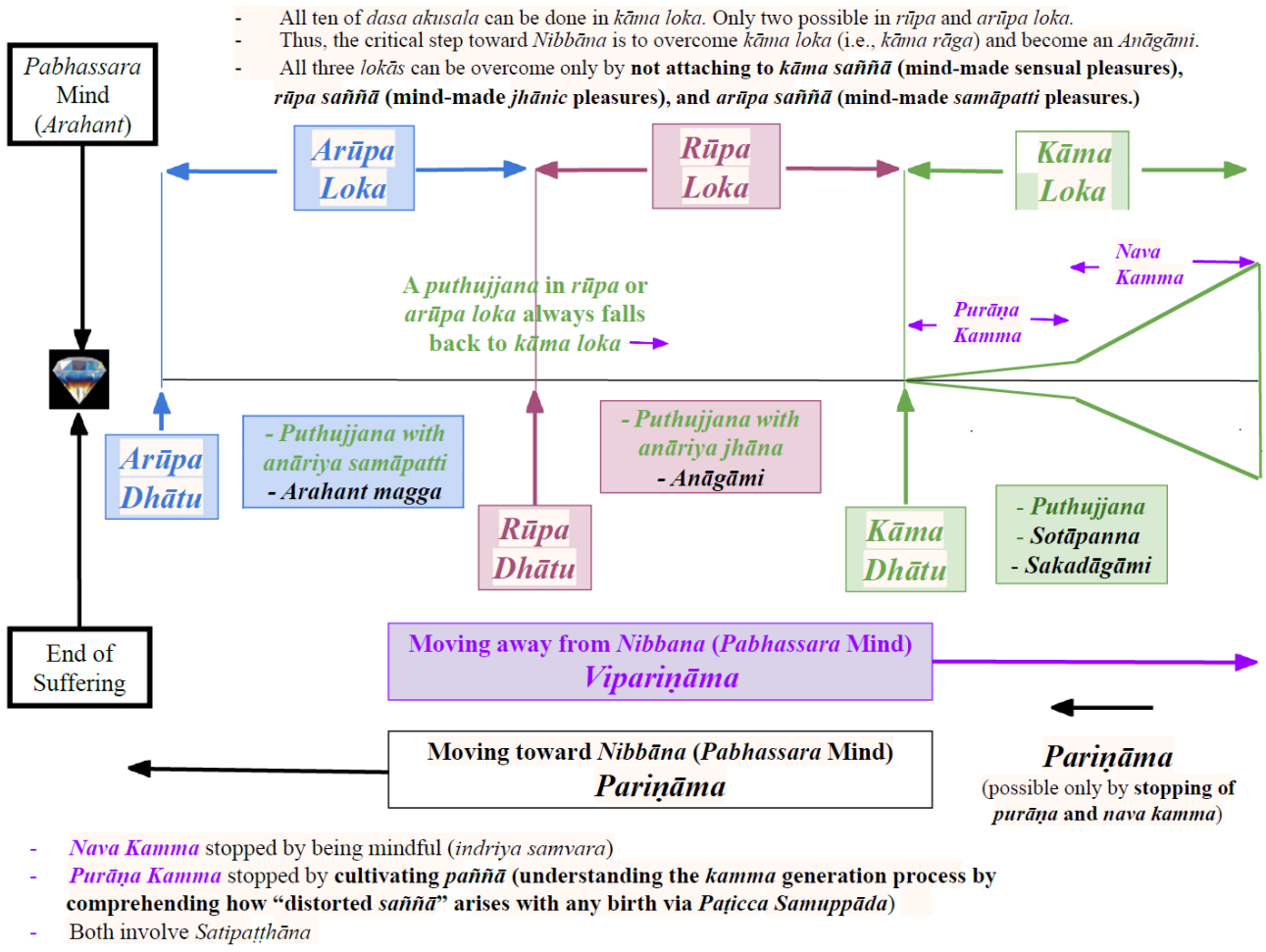
3. The **second, deeper meaning** is more critical. It is seeing (with wisdom) how a specific set of actions is BOUND TO LEAD to a bad outcome. That is possible only if one can determine precisely how particular actions lead to "bad outcomes."

- The main idea is the following: The root/base of our minds is "pure and undefiled." The Buddha called it the "*pabhassara* mind." Here, "*pabhasara*" (with one **s**: "*pa*" "*bhava*" "*sara*" or "repeated births") means a mind attached to this world, and "*pabhassara*" (with two **s**: "*pa*" "*bhava*" "*assara*" or "ending of repeated births") means the opposite, i.e., a mind that has given up attachments to this world by seeing its drawbacks. See "Uncovering the Suffering-Free (Pabhassara) Mind."
- Thus, an average human has a "*pabhasara* mind," whereas an *Arahant* has a "*pabhassara* mind." A "*pabhassara* mind" leads to the end of even a trace of *dukkha vedanā*. While a "*pabhasara* mind" feels both types, *dukkha vedanā* dominates over the "long run," i.e., in the rebirth process because all living beings are invariably subjected to harsh suffering in the four lowest realms (*apāyās*.) **This is hard to understand for many people, especially those who enjoy a "good life."** How many rich and famous worry about suffering (especially when they are young)? But suffering, even in this life, is inevitable as one gets old. **And everyone cannot avoid death!**
- An introduction to the *pabhassara* mind: "Anicca Nature – Chasing Worldly Pleasures Is Pointless."

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Deeper Meaning of *Vipariṇāma*

4. The following chart helps us understand the deeper meaning of *vipariṇāma,* i.e., "to be on a downward path."



Nibbāna and the Three Lokās – Basic

Download/Print: "WebLink: PDF Download: Nibbāna and the Three Lokās – Basic"

Kāma Loka, *Rūpa Loka*, and *Arūpa Loka*

5. The Buddha divided this world of 31 realms into three "*lokās,*" which can be thought of as three "minor worlds."

- "*Kāma loka*" is furthest from *Nibbāna*. All six sensory faculties are there to enjoy all possible sensory pleasures. In line with that, all ten of the dasa akusala can be done in *kāma loka.* In comparison, the seven akusala done via body and speech are prevented in *arūpa loka* and *rūpa loka* since *Brahmās* do not have physical bodies (that is compatible with *Paṭicca Samuppāda* since those who are born there had at least temporarily stayed away from those *akusala kamma* and cultivated *jhānās*.)
- By comprehending the "dangers of sensory pleasures," one can transcend the "*kāma loka*" and enter the "*rūpa loka*" or "*rūpāvacara Brahma loka*." Here, one can enjoy "*jhānic* pleasures" arising via "distorted *saññā*" associated with *rūpa loka*.
- By comprehending the "unfruitfulness of *jhānic* pleasures," one can transcend the "*rūpa loka*" and enter the "*arūpa loka*" or "*arūpāvacara Brahma loka*." Here, one can enjoy "*samāpatti* pleasures" arising via "distorted *saññā*" associated with *arūpa loka*.

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- Finally, an *Ariya* (Noble Person) in *arūpa loka* can overcome attachment to "*samāpatti* pleasures" and be free of all three *lokās*. That is when one will experience the "suffering-free *pabhassara* mind" for the first time.
- We discussed the concept of "distorted *saññā*" in many posts in "Sotāpanna Stage via Understanding Perception (Saññā)."

Temporary Births in *Rūpa* and *Arūpa Loka*

6. It is possible to temporarily overcome attachment to sensory pleasures in *kāma loka* by **avoiding exposure to corresponding sights, sounds, etc.**, focus on neutral objects like the breath, and cultivate *anariya jhāna*. Such *yogis* will be reborn in *rūpāvacara Brahma* realms or "*rūpa loka*."

- In the same way, one can temporarily overcome *jhānic* pleasures in *rūpa loka* and get into *arūpa samāpatti*. Such *yogis* will be reborn in *arūpāvacara Brahma* realms or "*arūpa loka*."
- Those methods do not remove defilements (*rāga*, *dosa*, *moha*) from a mind and thus would not eliminate any *anusaya* or *saṁyojana* that binds a mind to this world. Thus, they will always be reborn in the *kāma loka*. It is like taking an extended vacation. Suffering does not end.
- In other words, such *anariya yogis* would still be on the "*vipariṇāma* path." Even in *arūpa loka*, they are not "close to *Nibbāna*." A *Sotāpanna* in *kāma loka* is "closer to *Nibbāna*" than such an *anariya yogi*.

Advancing Toward *Nibbāna – Pariṇāma*

7. A *Sotāpanna* or *Sakadāgāmi* in *kāma loka* has **broken the *vipariṇāma* trend** and is moving" closer to *Nibbāna*." Upon attaining the *Sotāpanna phala*, one would break *diṭṭhi* and *vicikicchā anusaya* and also three *saṁyojana*; see "Conditions for the Four Stages of Nibbāna." Thus, even though they are still in *kāma loka*, they are released from rebirths in the four lowest realms or the *apāyās*, because they are incapable of committing "*apāyagāmi* deeds" (due to the removal of the three *saṁyojana*.)

- When a *Sotāpanna* or *Sakadāgāmi* cultivates *Satipaṭṭhāna*, they can eliminate *kāma rāga* (and *paṭigha*) and be released from all realms in *kāma loka*. Thus, an *Anāgāmi* can only be reborn in *rūpa loka*; they can never be reborn in *kāma loka* because the corresponding *anusaya*/*saṁyojana* have been broken.
- But *Anāgāmis* are still attached to *jhānic* pleasures (*rūpa rāga*) arising from the "distorted *saññā*" associated with *rūpa loka*. By contemplating the *anicca* nature of *jhānic* pleasures, they can overcome *rūpa rāga* and advance (*pariṇāma*) to the *arūpa loka* as *Arahant Anugāmis*.
- The final step is to overcome *arūpa rāga* for *arūpāvacara samāpatti* and attain *Arahanthood*. Of course, *arūpa rāga* arises due to the "distorted *saññā*" associated with *arūpa loka*.
- **Thus, only a *Sotāpanna Anugāmi* (with *Sammā Diṭṭhi*) can break away from the *vipariṇāma* path of a *puthujjana*.**

Nissaraṇiya Sutta – Escape from the Three *Lokās*

8. The "WebLink: suttacentral: *Nissaraṇiya Sutta* (Iti 72)" succinctly states how the mind of an *Ariya* progresses (*pariṇāma*) toward *Nibbāna* ("*pabhassara* mind") systematically.

- "There are these **three *lokās*** (referred to as "*dhātuyo*": *kāma dhātu, rūpa dhātu, arūpa dhātu*) to escape from."
- "Escape from *kāma dhātu* is via giving up sensual pleasures. Giving up attachment to any *rūpa* (made of the great elements or "*sappaṭigha rūpa*") is the escape from *rūpa dhātu*. *Nibbāna* (cessation) is the escape from everything (including *dhammā* or "*appaṭigha rūpa*") that can arise via *Paṭicca Samuppāda*."

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- *Sappaṭigha* and *appaṭigha rūpa* are discussed in #8, #9 of "What are Rūpa? – Dhammā are Rūpā too!"

Purāṇa and *Nava Kamma* Stages

9. A mind ALWAYS falls on one of the three *lokās* we discussed above. Upon receiving a sensory input, **the mind of anyone born in *kāma loka* will first fall on the "*kāma dhātu*" stage**. Within a split second, several more steps occur:

(i.) The mind gets the "distorted *saññā*" associated with *kāma loka*.

(ii.) The mind of anyone below the *Anāgāmi* stage (i.e., if *kāma rāga anusaya/saṁyojana* is intact), "*kāma saṅkappa*" are automatically generated, and the mind attaches to that sensory input. This is the "*purāṇa kamma*" stage indicated in the chart above.

(iii.) Now, the mind has been defiled, and it makes its own version of the sensory input. This is called "***cakkhu viññeyyā rūpa***."

- The steps (i) through (iii) are discussed in detail in the posts "Contamination of the Human Mind Based on a Sensory Input" and "Contamination of a Human Mind – Detailed Analysis."

10. Within that split second, the mind may attach firmly to that "mind-made *rūpa*" or "***cakkhu viññeyyā rūpa***." In the case of a taste input, this will be a "***jivhā viññeyyā rasā***."

- How strongly a mind will attach to that "mind-made *rūpa*" will depend on several factors. For example, if it is a highly attractive person or a delicious meal, the attachment can be strong.
- That is where the mind evaluates the "impact of the sensory input" by assigning one or more of the six types of "*kāma guṇa*."
- If the attachment is strong enough, the mind enters the "*nava kamma* stage." **This is the "*taṇhā paccayā upādāna*" step in *Paṭicca Samuppāda*.** This is where potent new *kamma* are generated via *javana citta*.
- These steps are further discussed in several posts in "Sotāpanna Stage via Understanding Perception (Saññā)." Two essential posts are "Purāṇa and Nava Kamma – Sequence of Kamma Generation" and "Kāma Guṇa – Origin of Attachment (Taṇhā)."

"*Aniccaṁ Vipariṇāmi Aññathābhāvi*"

11. From the above discussion, it is clear that **a mind attached to sensory input moves away** (to the right) from the "suffering-free *pabhassara* mind" on the left in the above chart.

- It is also clear that attachment happens in two stages: "*purāṇa kamma*" and "*nava kamma*."
- The first attachment is automatic for anyone below the *Anāgāmi* stage. **Thus, anyone with *kāma rāga* intact will automatically "enter the *kāma bhava*."**
- The second step happens relatively slower, i.e., over many *citta vīthis* will flow before the "*nava kamma* stage" is established. If one is mindful, stopping the "*nava kamma* stage" early in its establishment is possible.
- We will discuss that in more detail in the next post, even though we have discussed it in some previous posts in "Sotāpanna Stage via Understanding Perception (Saññā)."

12. The main point I wanted to emphasize is that every time a mind attaches to sensory input (even if only the "*purāṇa kamma* stage"), then it moves away from the "suffering-free *pabhassara* mind" on the left in the above chart. That is meaning of embedded in the verse "*Aniccaṁ Vipariṇāmi Aññathābhāvi*."

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- While the *nava kamma* stage can be stopped by being mindful, the automatic *purāṇa kamma* stage can be stopped only by removing *kāma rāga anusaya/saṁyojana*.
- I discussed those points in a previous post, "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse."
- But one may be able to understand that post better now. I will keep repeating these critical concepts because it is crucial to grasp these fundamentals.

Relationship to "*Anicca*, *Dukkha*, *Anatta*"

13. It is also essential to recognize that the verse "*Aniccaṁ Vipariṇāmi Aññathābhāvi*" means the same as "*anicca*, *dukkha*, *anatta*." Moving away from the *pabhassara* mind can be stated as "*vipariṇāmi*" or "*dukkha*." As explained in the post, "Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse," "*aññathābhāvi*" means "to move away from its natural/preferred state;" when that happens one becomes "helpless" or "*anatta*."

- Those words are used alternatively in many *suttās*. For example, the verse "WebLink: search on suttacentral: *aniccaṁ dukkhaṁ vipariṇāmadhammaṁ*" appears in several *suttās*.
- All those words refer to the *anicca*, *dukkha*, and *anatta* nature **of all "mind-made" entities**. *Rūpa*, *cakkhu*, and *cakkhu viññāṇa* have those characteristics, and the same applies to all six sensory faculties, for example, *dhammā*, *mano*, and *mano viññāṇa*.
- They all point out that attachment to "sensory pleasures" in *kāma*, *rūpa*, and *arūpa loka* blocks a mind from getting to the "suffering-free *pabhassara* state."
- Furthermore, all these "pleasures" are mind-made (due to "distorted *saññā*") and not "real." **We suffer immensely in the rebirth process because our minds are "fooled by this built-in distorted *saññā*"!** In addition, **that "distorted *saññā*" is "mind-made" because it arises via *Paṭicca Samuppāda*.** That is why it is the **most incredible magic show** in the world. See "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)" and #5 of "Rūpa and Rūpakkhandha- Not External Objects."

Thread for Questions/Comments

14. Please comment and ask questions about any post listed under the "Buddha Dhamma – Advanced" section in the forum thread "WebLink: Pure Dhamma Forums: Posts in the 'Buddha Dhamma – Advanced' Section," even if they may also be listed under other sections.

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21.5 Ārammaṇa (Sensory Input) Initiates Critical Processes

March 12, 2024

Ārammaṇa means a sensory input. It initiates *kamma* generation via *Paṭicca Samuppāda* and adds to *pañc**upādāna**kkhandha* ("five **grasping** aggregates.") No one below the *Arahant* stage generates *pañcakkhandha* ("five aggregates.")

Anicca, *Dukkha*, *Anatta* for a *Puthujjana*

1. Any average human (*puthujjana*) has the wrong view (*diṭṭhi*) and innate wrong perception (*saññā*) that things in the external world have mind-pleasing characteristics of *nicca, sukha,* and *atta*. Those are called "*diṭṭhi vipallāsa*" and "*saññā vipallāsa*" respectively. For example, "If I can marry that person or buy that big house or buy that expensive car, I will have a happy life."

- What are *anicca*, *dukkha*, and *anatta* for a *puthujjana*? **It is not being able to obtain those material things.**
- When one succeeds in achieving such goals, they become elated. Enjoying such possessions is called "*kāma assāda*."
- However, all those things lose appeal with time: people get old and die, and things get old and can be destroyed or damaged. Those outcomes are inevitable. That is "*ādīnava*" or "drawbacks of enjoying "*kāma assāda*."

2. Many people do not take into account another aspect: the "dangerous consequences" of engaging in immoral deeds (*akusala kamma*) while seeking such "*kāma assāda*."

- *Akusala kamma* leads to harmful consequences (*vipāka*), including rebirth as animals or worse. Many people do not pay attention to this because most *vipāka* materialize later in life or even in future births.
- The net effect of both these aspects is suffering in the long run.

3. Most people are unaware of one or both aspects in #1 and #2: According to the Buddha, seeking happiness via material gains ALWAYS leads to suffering in the long run.

- **However, "trying to get hold of mind-pleasing things" is the only option for a *puthujjana* because they are unaware of Buddha's teachings.**
- **They don't KNOW that there is a guaranteed way to eliminate all suffering by eliminating *diṭṭhi* and *saññā vipallāsa*.**

Why Do We Seek Pleasure in Worldly Things?

4. A *puthujjana* seeks to possess "material wealth" because they perceive such things can bring us happiness. Two critical factors contribute to that.

(i.) "Bad consequences" of pursuing "mind-pleasing things" (*kamma vipāka*) **may not be seen for a long time**, sometimes over many rebirths into the future.

(ii.) The perception (*saññā*) that certain things in the world can bring us happiness **is an illusion** ("distorted *saññā*") "built into our minds."

- One can become a *Sotāpanna* by understanding (i) above and removing *diṭṭhi vipallāsa*. However, to practice *Satipaṭṭhāna* and reach the *Sakadāgāmi*/*Anāgāmi* stages, one MUST understand (ii) as well, via removal of *saññā vipallāsa.*
- Furthermore, understanding (i) and (ii) will make it easier to reach the *Sotāpanna* stage.
- See "Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra."

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Buddha Dhamma – Two (Related) Paradigm Changes

5. Everything (living beings and material things) arises and perishes based on a universal principle, *Paṭicca Samuppāda*. The logical process can be stated as follows.

(i.) **The perception (*saññā*) that certain things in the world can bring us happiness is an illusion; however, a *puthujjana* does not know that.** Based on that wrong perception ("distorted *saññā*"), people engage in immoral deeds to acquire such things.

(ii.) Such immoral deeds (*akusala kamma*) are done with a defiled mind contaminated with greed/attachment (*rāga*) and anger/hate (*dosa*), and those two arise based on ignorance (*moha*/*avijjā*). **Such *akusala kamma* can bring their results (*kamma vipāka*) at any time in the future, during this life or in future lives.**

- The above two aspects are interconnected. *Kamma vipāka* **not only brings good/bad outcomes** but **also leads to rebirths with "built-in distorted *saññā.*" One universal principle explains both factors**: **The world operates on a "bad foundation," i.e., *Paṭicca Samuppāda*.**
- Stopping the *Paṭicca Samuppāda* process can stop both effects and, thus, future suffering.
- We discussed the "distorted *saññā*" only within the past several months. The timeline is in "Sotāpanna Stage via Understanding Perception (Saññā)."

6. Thus, the two main concepts to be learned are:

(i.) A *puthujjana* attaches to external objects, thinking they have intrinsic "*kāma guṇa*" that can provide "pleasure." Thus, they have "high hopes" and desire to acquire more such things, and that expectation is "*viññāṇa*." But the Buddha taught that such an expectation is like chasing a mirage because external objects do not have such "mind-pleasing" intrinsic properties.

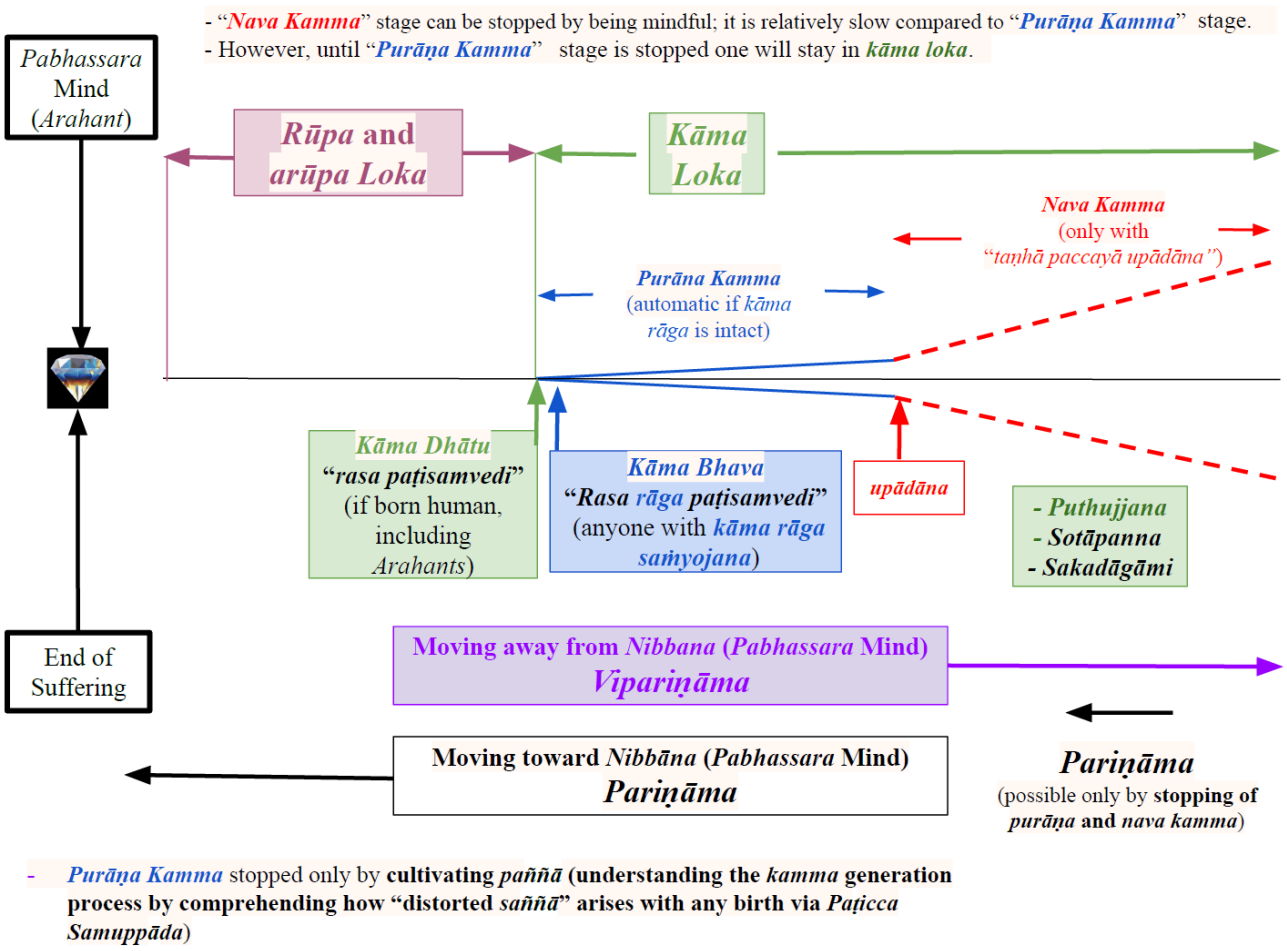
(ii.) However, the "distorted *saññā*" (that is "built-in" to each existence) makes it appear that such external things can provide happiness. Understanding the concept of "*saññā*" is essential to understand this issue. Perception is the closest English word for "*saññā*." The "distorted *saññā*" is much more than a view; **it is built into our psyche and also built into our physical bodies so that bodily functions seem to be compatible. That is why it is hard to overcome this "distorted *saññā*."**
  - *Paṭicca Samuppāda* explains both aspects (how our bodies arise with built-in "distorted *saññā*" AND how our immoral actions based on that "distorted *saññā*" lead to future suffering).

Most *Akusala Kamma* Are Done in *Kāma Loka*

7. In the previous two posts, "Rūpa and Rūpakkhandha- Not External Objects" and "Vipariṇāma – Two Meanings," we discussed that most *akusala kamma* are done while in *kāma loka*. Thus, an *Anāgāmi* (who has overcome rebirths in *kāma loka*) is free of most of the suffering in this world.

- The following chart is an update to the one discussed in those posts. It focuses on the *kamma* generation in *kāma loka*. The *kamma* generation happens in two steps: "*purāṇa kamma*" and "*nava kamma*."

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Nibbāna and the Kāma Loka

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Sensory input (*Ārammaṇa*) Activates the Mind

8. Sensory input (*ārammaṇa*) must trigger the mind to the "active state." See "Future Suffering (Loka/Dukkha Samudaya) Starts With Sensory Input (Ārammaṇa)." The mind of a human in *kāma loka* starts at the "*kāma dhātu*" stage.

- In the above chart, a "taste input" illustrates an example. At the initial "*kāma dhātu*" stage, the "distorted *saññā*" corresponding to that sensory input arises automatically, i.e., it is the "*rasa paṭisaṁvedī*" step for a "taste input." Anyone born a human (including an *Arahant*) will taste, for example, the "sweetness of sugar."
- However, *Arahant*'s mind (or even the mind of an *Anāgāmi*) will not reach the next stage of the "*rasa **rāga** paṭisaṁvedī*" step. That is because they have eliminated "*kāma rāga saṁyojana.*" Note that *saṁyojana* can be interpreted as "*saŋ*" + "*yoga*" (bonding with defilements) or "*saññā*" + "*yoga*" (bonding with "distorted *saññā*"); they both lead to the same result. **The word in the original Pāli is "සඤ්ඤොජන," which should be written as "*saññojana.*"** For example, the original version of "WebLink: suttacentral: *Saṁyojaniya Sutta* (SN 35.109)" is "WebLink: Image file Download: *Saṁyojana Sutta* (SN 35.109) in Pāli (Sinhala script)."

9. **But the mind of anyone below the *Anāgāmi* stage will automatically attach to that "distorted *saññā*" of sweetness and get into "*kāma bhava.*"**

- However, from there, it is not guaranteed that the mind will go through the "*taṇhā paccayā upādāna*" step and get into the "rapid growth of *viññāṇa*" in the "*nava kamma*" stage. That depends on the mindset at that particular moment. For example, if one is watching an erotic movie, the sight of an

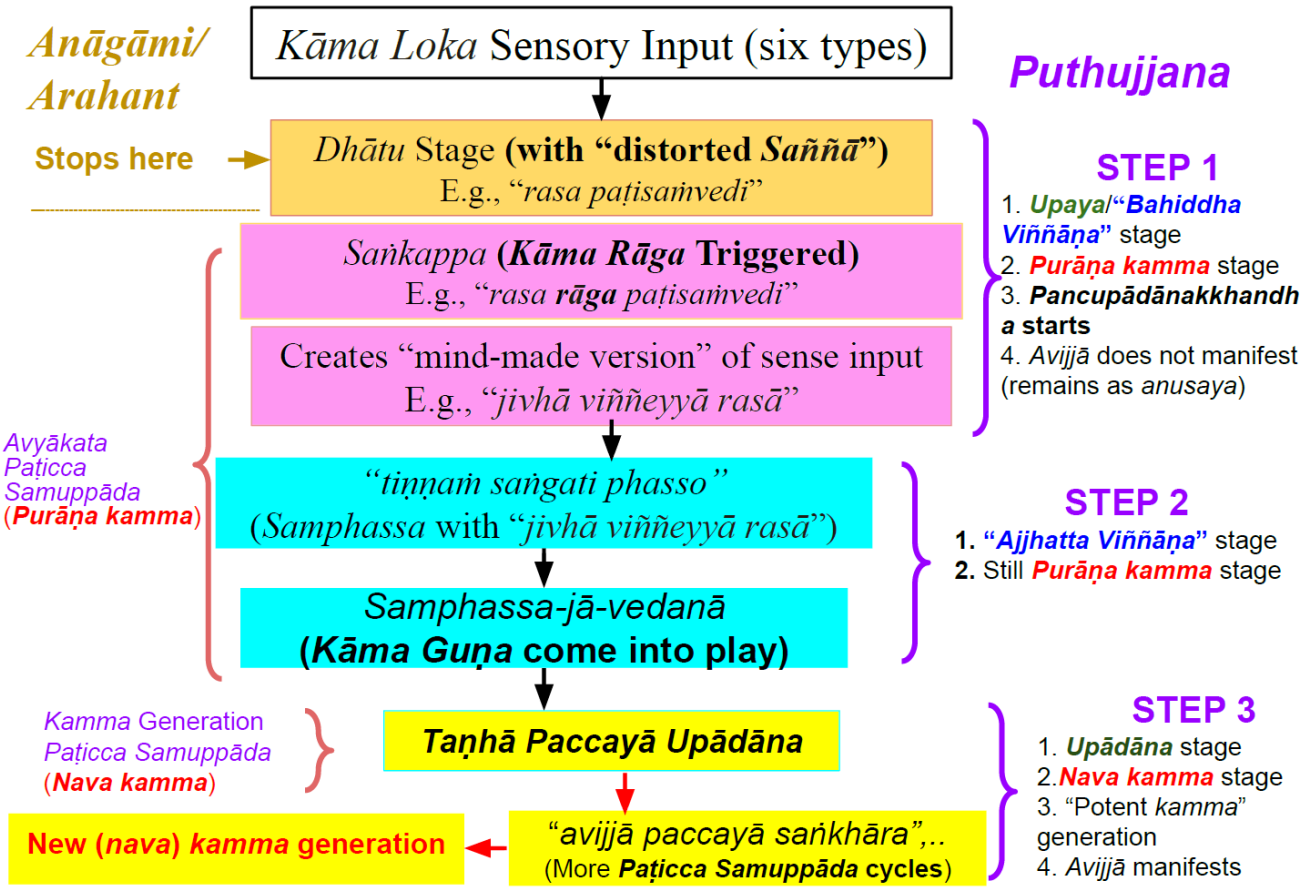
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attractive person in the movie may induce lust; however, the sight of a similar woman while contemplating a Dhamma concept may not trigger that arousal.

- The main point is the following: Anyone below the *Anāgāmi* stage will automatically get into the "*purāṇa kamma*" stage; that depends only on whether one has the "*kāma rāga saṁyojana*" intact. However, getting into the "*taṇhā paccayā upādāna*" step and accumulating "new *kamma*" in the "*nava kamma*" stage is NOT automatic; **that is why broken lines indicate it in the above chart.**

Sensory input (*Ārammaṇa*) Initiates *Paṭicca Samuppāda* Process

10. The same concepts are presented differently in the chart below. Make sure to read the text in #8 while studying the chart. Also, read #9 and #10 of "Saññā – All Our Thoughts Arise With 'Distorted Saññā'" and "Kāma Guṇa – Origin of Attachment (Taṇhā)" where the "WebLink: suttacentral: *Upavānasandiṭṭhika Sutta* (SN 35.70)" is discussed using a visual sensory input (compared to the taste input here.) **It is critical to understand these points.**



Also see the charts in "Upaya and Upādāna – Two Stages of Attachment" and "Purāṇa and Nava Kamma – Sequence of Kamma Generation"

Sequence of Kamma Generation - Kāma Loka

Download/Print: "WebLink: PDF file Download: Sequence of Kamma Generation – Kāma Loka"

Sensory input (*Ārammaṇa*) Initiates *Pañca Upādāna Khandha*

11. The main point in the above chart is that the mind of a *puthujjana* (or even a *Sotāpanna*/*Sakadāgāmi*) starts in a "defiled state." Specifically, it does not start at the *pañcakkhandha* state but at the *pañca* ***upādāna****kkhandha* state (in the above charts at the "*rasa rāga paṭisaṁvedī*" step.)

- We know that a mind becomes active with a sensory event; see "Loka Sutta—Origin and Cessation of the World."

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- In #1 of that post, we discussed the "WebLink: suttacentral: *Loka Sutta* (SN 12.44)" with an example of a **visual** sensory event, i.e., seeing an object. The first step is "***cakkhuñca*** *paṭicca* ***rūpe*** *ca uppajjati* ***cakkhu*** *viññāṇaṁ*." In the above chart, the same step occurs for a "**taste** input" coming in (@marker 3.3 of the *sutta*): "***jivhañca*** *paṭicca* ***rase*** *ca uppajjati* ***jivhā*** *viññāṇaṁ*." That step is described by the first four boxes in the above chart. Yes. All steps up to the "*Tiṇṇaṁ saṅgati phasso*" box in green happen within "***jivhañca*** *paṭicca* ***rase*** *ca uppajjati* ***jivhā*** *viññāṇaṁ*."
- The subsequent two steps in the above chart are the same as those in the "*Loka Sutta* (SN 12.44)," i.e., "*tiṇṇaṁ saṅgati phasso*" and "*phassa paccayā vedanā*." Note that "*phassa paccayā vedanā*" means "*samphassa-jā-vedanā*."
- All those steps occur in a split second during the **"*purāṇa kamma*" stage**. That is the same as **"*Avyākata Paṭicca Samuppāda*,"** where **"*avyākata*" means "no strong *kammic* energy created."** However, since *kāma rāga* has arisen with "*rasa rāga paṭisaṁvedī*" (see the first chart), the mind has transcended the "*kāma dhātu*" stage and has entered "*kāma bhava*." That does not occur for an *Anāgāmi* or *Arahant*.

"*Nava Kamma*" Stage Only With "*Upādāna*"

12. Next is the critical "*taṇhā paccayā upādāna*" step. This step may or may not occur even for a *puthujjana* if the mind is not interested in the sensory input. As we know, "*taṇhā*" means to "bind" or "attach." Depending on the strength of the sense input AND the mindset at that moment, the mind may or may not get to the "*taṇhā paccayā upādāna*" step.

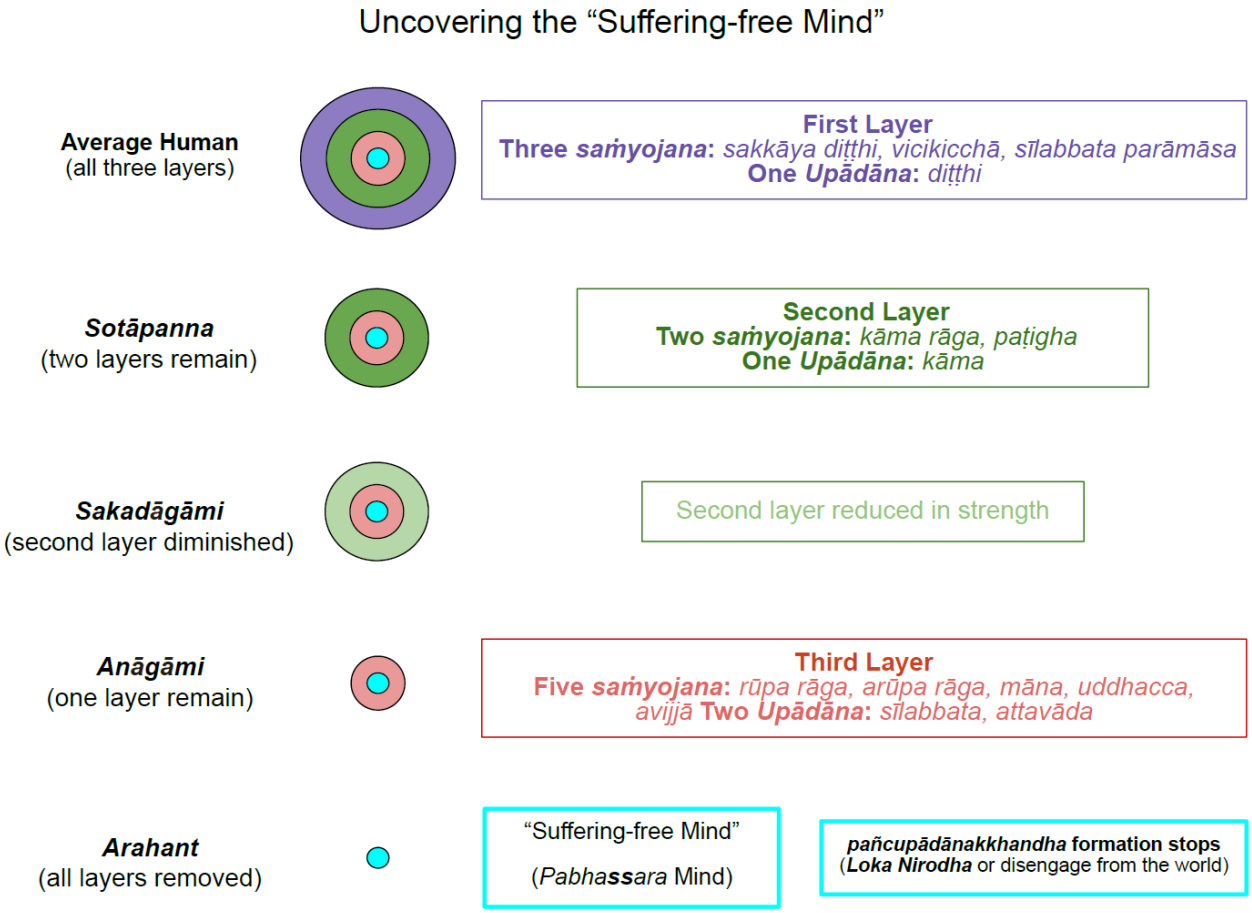
- If the mind does, it is interested in pursuing that sensory input. It has attached itself to the sense input and wants "more of it." That is what is meant by "*upādāna*," i.e., to "pull it close." That happens because of the wrong perception that sight, sound, and body touch have certain intrinsic "*kāma guṇa*." That wrong perception motivates one to try to get "more of it."
- That is when one starts generating *mano*, *vacī*, *kāya saṅkhāra* (strong *kamma*) with "*avijjā paccayā saṅkhāra*" in the **"*nava kamma*" stage, where *kamma* accumulation with *javana citta* occur consciously** (and, thus, can be stopped by being mindful.) That is the beginning of the "*kamma* generation *Paṭicca Samuppāda*" or **"*Akusala-Mūla Paṭicca Samuppāda*."** That proceeds all the way to "*jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti*." That is how the process ends with suffering or "generating *kammic* energy to bring future suffering."
- Thus, the above process describes the complete "*Idappaccayātā Paṭicca Samuppāda*" process, which includes "*Avyākata Paṭicca Samuppāda*" and "*Akusala-Mūla Paṭicca Samuppāda*." Details are in "Paṭicca Samuppāda During a Lifetime." Please make sure to review that to grasp these fundamental concepts.

Recovering the *Pabhassara* (Pure) Mind

13. The first chart (in #7) above shows that *kāma loka* is the furthest from the "suffering-free pure (*pabhassara*) mind."

- The chart below explains why the *kāma loka* is the furthest from the "suffering-free pure (*pabhassara*) mind."

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Defilements Covering a Pure Mind

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Removal of Defilements Only With Wisdom (*Paññā*)

14. There are three layers of "hardened defilements" that keep a "suffering-free pure (*pabhassara*) mind" covered at all times. The Buddha described those "hardened defilements" in various ways: The outermost layer can be labeled as three *saṁyojana*, one *upādāna*, two *anusaya*, one *āsava,* etc.; see "Conditions for the Four Stages of Nibbāna" for parameters for all three layers. For simplicity, I have indicated only the *saṁyojana* and *upādāna* in the above chart.

- The first layer is removed permanently when one gets to the *Sotāpanna* stage. This stage can be reached without understanding the "distorted *saññā.*" It is enough to understand that material things do not have "*kāma guṇa*" and that engaging in *akusala kamma* to get hold of "material things (people and inert objects) will only lead to future suffering.
- The other two layers are removed at the *Anāgāmi* and *Arahant* stages via cultivating *Satipaṭṭhāna.*

15. It is also critical to understand that removing all "three layers" covering a *pabhassara* mind is possible only by cultivating wisdom (*paññā*).

- It is not like removing a "physical mud layer." **This is entirely a mental process.** In the case of Ven. Bāhiya, all three layers disappeared within a few minutes; see "WebLink: suttacentral: *Bāhiya Sutta* (KN Ud 1.10)." Many others struggle for years to get to the *Sotāpanna* stage by removing the first layer.
- **One does not need to worry about how to remove any of those layers one by one.** As one understands how a mind gets defiled (i.e., cultivate *paññā*), they will disappear automatically.

Connection to "Distorted *Saññā*"

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16. One must understand why it is harmful to chase sensory pleasures. To reach the *Sotāpanna* stage, one does not need to give up all sensory pleasures; one only needs to "see with wisdom" that attachment to sensory pleasures keeps one away from *Nibbāna*. That understanding will remove the first layer of defilements in the above chart. After that, the mind will be incapable of committing "*apāyagāmi kamma*." There is no need to stop such actions consciously.

- However, a *Sotāpanna* has not removed the tendency to attach to the "distorted *saññā*." Even though the ***diṭṭhi vipallāsa*** about *kāma assāda* is removed, the ***saññā vipallāsa*** to attach to the "distorted *saññā*" is still there (*saññā vipallāsa* means to be "fooled by the "distorted *saññā*.")
- Overcoming that *saññā vipallāsa* requires the practice of *Satipaṭṭhāna*, which in turn requires understanding how "distorted *saññā*" arises via *Paṭicca Samuppāda.* The removal of *saññā vipallāsa* leads to the disappearance of "*kāma rāga saṁyojana*" and "*kāma upādāna.*"
- The critical point is that rebirths (with inherent, built-in "distorted *saññā*") occur according to the types of *saṅkhāra* cultivated with certain types of *gati*, and the resulting rebirths propagate the same *gati*. **That is a self-feeding, never-ending process!** That loop must be broken to escape the "*kāma loka*" and to start progressing toward *Nibbāna* or the "*Pabhassara* mind" (see the first chart.) See #2 of "Mūlapariyāya Sutta – The Root of All Things."

Summary

17. We discussed many critical concepts and their relationships above. Understanding this "big picture" is essential.

- For an average human (who has not comprehended Buddha Dhamma), suffering means "not being able to enjoy sensory pleasures." However, once understanding (*jānato passato*) Buddha's core teachings, one can see that "enjoying sensory pleasures" is the root cause of suffering. **That is the "previously unheard teachings of a Buddha."**
- The easiest way to see that is in the first chart. Any time one attaches to a sensory input, only two possibilities are there for a *puthujjana*: (i) one will either stay at the same place or (ii)) start moving away from the "suffering-free *pabhassara* mind."
- Whether a *puthujjana* experiences joy, depression/pain, or neutrality about a given sensory input, he/she will not be moving **toward** the "suffering-free *pabhassara* mind." Think about that deeply. **This is why escaping the *sansāric* journey (rebirth process) is impossible without learning Buddha's teachings.** Feel free to ask questions at the forum.

18. If sensory input (*ārammaṇa*) leads to both *purāṇa* and *nava kamma* stages, all three following happens:

(i.) It is a complete *Paṭicca Samuppāda* process (with "*Avyākata Paṭicca Samuppāda*" and "*Akusala-Mūla Paṭicca Samuppāda.*")

(ii.) It is another addition to *pañca* ***upādāna*** *khandha* (and this also explains why *pañcakkhandha* or five aggregates never arise for anyone below the *Arahant* stage.)

(iii.) Chasing a sensory input keeps one bound to the world. The Buddha equated this to the "rising/origin of the world." See "Loka Sutta – Origin and Cessation of the World." The moment one attains *Arahanthood*, that "rising/origin of the world" stops (*Paṭicca Samuppāda* process stops), and that is the "ending of the world" or "*loka nirodha*." That *Arahant* is no longer "in this world."

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21.6 Pāli Suttās in Tipiṭaka – Direct Translations are Wrong

March 20, 2024

Pāli *suttās* in the *Tipiṭaka* are commonly in the "brief" or "*uddesa*" version. Many *suttās* should not be translated directly from that *uddesa* version because that leads to confusion. They must be translated to provide the "hidden meanings" by providing sufficiently detailed explanations.

Many Pāli Words in *Suttās* Are Abbreviated

1. Many Pāli words like *cetanā, phassa, vedanā, saṅkhāra,* and *viññāṇa* must be understood based on the context. In MOST *sutta* verses, they mean *sañcetanā* (*saŋ cetanā*), *samphassa* (*saŋ phassa*), *samphassa-jā-vedanā*, *abhisaṅkhāra*, and *kamma viññāṇa* (which is more than "consciousness" or "*vipāka viññāṇa.*")

- **This becomes clear looking at the terms in *Paṭicca Samuppāda* in the frequently encountered "*uddesa* version":** "*avijjā paccayā* ***saṅkhāra****; saṅkhāra paccayā* ***viññāṇa****; viññāṇa paccayā nāmarūpa, nāmarūpa paccayā salāyatana, salāyatana paccayā* ***phasso****, phassa paccayā* ***vedanā****, vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti.*"
- **The Buddha taught that to attain *Arahanthood*, ALL the terms in *Paṭicca Samuppāda* must be stopped from arising.** The meaning of the word "*nirodha*" means "to stop from arising" and NOT "destroy or end what is existing." The verse "*dukkha nirodha*" does not mean you can stop existing cancer or an injury from causing suffering; that requires medical treatment. **"*Dukkha nirodha*" means to "stop future suffering from arising."** It is critical to understand that. Please ask questions at the forum if this is not clear.
- With the complete cessation of *avijjā*, all the rest of the terms MUST not arise. **None of those terms arise for an *Arahant*.** However, an *Arahant* can feel, think, take actions, etc. **Thus, for example, *vedanā* arises for an *Arahant* but not *samphassa-jā-vedanā*; see below.**
- Many online discussions illustrate this confusion: "WebLink: dhammawheel.com: Do Arhats experience contact with their sixfold sense media? What about vedanā?" "WebLink: suttacentral: Cessation of DO?" and "WebLink: dhammawheel.com: Vedanā" are just a few examples.

2. I have emphasized that in previous posts, as summarized below. However, I think it is necessary to emphasize this point again because many are still unaware of this problem.

- **If written explicitly, the terms convey the meaning better and that is called the "*niddesa* version."** Here, the terms in *Paṭicca Samuppāda* are: "*avijjā paccayā* ***abhisaṅkhāra****; abhisaṅkhāra paccayā* ***kamma viññāṇa****; kamma viññāṇa paccayā nāmarūpa, nāmarūpa paccayā salāyatana, salāyatana paccayā* ***samphasso****, samphassa paccayā* ***samphassa-jā-vedanā****, samphassa-jā-vedanā paccayā taṇhā, taṇhā paccayā upādāna, upādāna paccayā bhavo, bhava paccayā jāti, jāti paccayā jarā, maraṇa, soka-parideva-dukkha-domanassupāyasā sambhavan'ti.*"
- When the *Tipiṭaka* was written for the first time 2000 years ago, preparing ola leaves and writing each word by hand was extremely laborious. Imagine writing all 57 books in the *Tipiṭaka* that way! See "Preservation of the Dhamma." **Writing was minimized using two techniques:** (i) frequently use the "*uddesa*" version, and (ii) Words are combined to minimize the number of ola leaves used. For example, "*cakkhuviññāṇaṁ*" appears instead of "*cakkhu viññāṇaṁ.*"
- Therefore, it is critical to be able to interpret a term's meaning depending on the context. **That holds for most *suttās* in the *Sutta Piṭaka*.** In many cases, *cetanā, phassa, vedanā, saṅkhāra*, and *viññāṇa* REFER TO *sañcetanā, samphassa* (*saŋ phassa*), *samphassa-jā-vedanā, abhisaṅkhāra,* and *kamma viññāṇa.* (**Note:** This confusion is **absent with the *Abhidhamma Piṭaka***, where everything is discussed in detail, but only a few read or can understand *Abhidhamma.*)

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Cetanā, *Kamma*, and *Saṅkhāra*

3. *Cetanā* means "intention." However, all intentions are not bad. Only "defiled intentions" or "*sañcetanā*" need to be avoided.

- "WebLink: suttacentral: *Nibbedhika Sutta* (AN 6.63)" defines *kamma* as "*Cetanāhaṁ, bhikkhave, kammaṁ vadāmi. Cetayitvā kammaṁ karoti—kāyena vācāya manasā.*" *Cetanā* is a "universal *cetasika,*" meaning it is in every *citta*. This is a critical observation because an *Arahant* would also have the "intention of doing something."
- However, an *Arahant* would not intend to act with *rāga*, *dosa*, *moha* (or defilements.) There is a specific word that indicates **defiled intentions**: ***sañcetanā***, i.e., those with "*saŋ*" (*rāga, dosa, moha.*) Thus, an *Arahant* generates *cetanā* but not *sañcetanā.*
- Thus, an *Arahant* can generate *kāya*, *vacī*, *mano kamma* with *kāya*, *vacī*, and *mano saṅkhāra* with *cetanā.* But an *Arahant* would NOT do **immoral/unwise *kamma*** with *kāya, vacī, mano* ***abhisaṅkhāra*** with ***sañ****cetanā.* Note that some types of ***abhisaṅkhāra*** (see #11 of "Kamma, Saṅkhāra, and Abhisaṅkhāra – What Is "Intention"?) do not lead to **immoral *kamma*** but still are **unwise** because they move a mind away from the "*pabhassara* mind."
- **However, since most *suttās* describe the mindset of those striving to attain *Arahanthood*, most *suttās*** use the words *cetanā* and *saṅkhāra* to indicate *sañcetanā* and *abhisaṅkhāra*. Furthermore, **"*kamma*" means "defiled *kamma*" done with *sañcetanā*.** Thus, "*avijjā nirodhā kamma nirodho*" refer only to **immoral *kamma.***
- Understanding the relationships among *sañcetanā*, *abhisaṅkhāra*, and immoral/unwise *kamma* is critical. See "Kamma and Saṅkhāra, Cetanā and Sañcetanā."

Phassa and *Samphassa*

4. *Phassa* is a universal *cetasika* that makes the "contact" between a ***rūpa*** with an internal ***āyatana*** leading to the corresponding ***viññāṇa***; for example, "***cakkhu****ñca paṭicca* ***rūpe*** *ca uppajjati* ***cakkhu viññāṇaṁ.***" That ***viññāṇa*** becomes a "defiled ***viññāṇa***" or a "*kamma* ***viññāṇa***" only if the mind generates an attachment to it with "*saŋ*," i.e., if ***sañcetanā*** arises making it a "defiled contact" or a "*samphassa.*"

- An *Arahant* can see the external *rūpa* like anyone else; that is only a "*vipāka* ***viññāṇa***" that does not involve ***sañ****cetanā* and ***abhisaṅkhāra***.
- Details in the post "Difference between Phassa and Samphassa."

Kamma Viññāṇa and *Vipāka Viññāṇa*

5. In the *suttās,* the terms "*vipāka viññāṇa*" and "*kamma viññāṇa*" do not appear. Following Waharaka *Thero*, I adopted those terms to explain the usage of "*viññāṇa*" in different situations. This became necessary because almost all English translations translate "*viññāṇa*" as "consciousness," which leads to much confusion. Only "*vipāka viññāṇa*" can be translated as "consciousness" because "*kamma viññāṇa*" is more than consciousness. I explained this critical problem (in #2 and #3) in "Niddesa (Brief Description) of Paṭicca Samuppāda."

- Further details in "Viññāṇa – What It Really Means."
- However, at a deeper level, we can see that entirely defilement-free *viññāṇa* does not arise in a *puthujjana*. **As we have discussed recently, even at the beginning of the "*purāṇa kamma*" stage, it is already defiled to some extent.** However, that level of defilement cannot bring future *vipāka*, especially rebirths. Strong defilement occurs only in the "*nava kamma*" stage after "*upādāna*" takes place; see the chart discussed in #7 of "Ārammaṇa (Sensory Input) Initiates Critical Processes."

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Vedanā and *Samphassa-jā-Vedanā*

6. A sensory input (*ārammaṇa*) is necessary to initiate *kamma* generation via *Paṭicca Samuppāda* and to contribute to *pañc**upādāna**kkhandha* ("five **grasping** aggregates.") We discussed that in the recent post "Ārammaṇa (Sensory Input) Initiates Critical Processes."

- That should be clear, especially in the chart in #10 of that post: The left side of the chart explains how the *Paṭicca Samuppāda* process proceeds, and the right side explains the "build-up" of the *pañc**upādāna**kkhandha* via the "*purāṇa kamma*" and "*nava kamma*" stages. The latter is further explained in the chart of #7.
- "*Vedanā*" is the "neutral awareness" of the object in the early "*purāṇa kamma*" stage. Within a split second, the mind of a *puthujjana* attaches to the sensory input with *rāga, dosa*, or *moha*, and it evolves into "*samphassa-jā-vedanā*." We cannot stop the initial "*vedanā*" from arising, but we can stop it from evolving into "*samphassa-jā-vedanā.*"
- For details, see "Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings."

Uddesa, *Niddesa*, and *Paṭiniddesa*

7. We briefly discussed the "*uddesa*" and "*niddesa*" versions of *Paṭicca Samuppāda* in #1 and #2 above.

- It is necessary to explain the "***uddesa* version**" in the *Tipiṭaka* not only with the "***niddesa* version**" but also in detail with the "***paṭiniddesa* version**." In the old days, *bhikkhus* delivered discourses to provide detailed explanations. I have tried to do that (i.e., close to the "*paṭiniddesa* version") with posts like those mentioned above. There are more posts on each topic on the website because explaining everything in a single 2000-word post is difficult.
- More posts on each word can be found using the "Search box" on the top right.
- For another discussion on the subject, see "Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa."

Paṭicca Samuppāda and *Pañcakkhandha* – Only Mental Entities Involved

8. All the terms in *Paṭicca Samuppāda*, *pañcakkhandha*, and *pañc**upādāna**kkhandha* involve only "mental entities." **They all describe what happens in the mind.**

- Furthermore, most *suttās* in the *Sutta Piṭaka* discuss *pañc**upādāna**kkhandha* and not *pañcakkhandha.* That is because it is the *pañc**upādāna**kkhandha* that we need to worry about.
- As the Buddha pointed out in his first discourse ("WebLink: suttacentral: *Dhammacakkappavattana Sutta* (SN 56.11)"), "In brief, ***Dukkha*** is *pañc**upādāna**kkhandha*" OR "*saṅkhittena pañc**upādāna**kkhandhā* ***dukkhā***." **[*saṅkhittena* means through overthrown by defilements, *khitta* : [pp. of *khipati*] thrown; overthrown; casted away; upset.]**
- Please think carefully: *Pañc**upādāna**kkhandha* is a MENTAL PROCESS in the mind. All five terms involved are MENTAL entities. It is obvious that the "mental entities" of *vedanā, saññā, saṅkhāra*, and *viññāṇa* are "mental."
- Thus, it must be emphasized that "*rūpa*" in connection to *Paṭicca Samuppāda*, *pañcakkhandha*, and *pañc**upādāna**kkhandha* involve only "mental impressions of external *rūpa*."
- Furthermore, "*rūpa*" refers not only to visuals but also to sounds, smell, taste, touch, and *dhammā* (that can be detected only by the mind.)

"*Rūpa*" Does Not Mean "External *Rūpa*"

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9. With the recent deeper analyses ("Sotāpanna Stage via Understanding Perception (Saññā),") we can see that the *rūpa* involved in this process are not external *rūpa* and a mental impression of that external *rūpa*. We can summarize the steps as follows:

(i) An "altered version" of the external object (whether sight, sound, etc.) is prepared by the brain and is presented to the mind via the *cakkhu pasāda rūpa*. This happens because our physical bodies have been designed by *kammic* energy (via *Paṭicca Samuppāda*) to provide a "distorted *saññā*" about that *rūpa*. The basic idea is discussed in "Mulapariyaya Sutta – The Root of All Things" and "Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)." This is why different species have cravings for different foods, for example. *Brahmas* are not even interested in food or sex because their births originated from attachment to "*jhānic* pleasures."

(ii) Consider a *puthujjana* (an average human) taking a mouthful of a tasty meal. In this case, the "*rūpa*" is not the meal but the "impression of that food created by the brain." In Pāli, it is a "*rasa rūpa*." Within a split second, the mind would attach to that "*rasa rūpa*" since a *puthujjana* has *kāma rāga*. This step does not involve conscious thinking but is automatic.

(iii) Then the mind goes through a few more steps to get to the "*upādāna*" stage, where one may or may not "consciously attach" to that "*rūpa*." That process is discussed in #7 through #9 through the rest of the post "Ārammaṇa (Sensory Input) Initiates Critical Processes."

- Therefore, it should be clear that a "***rūpa***" mentioned in a *sutta* mainly refers to such a "**mind-made version of the external *rūpa***."

Nirodha – Misunderstood Word

10. "*Nirodha"* is commonly translated to English as "cessation." That implies the cessation or destruction of an existing entity.

- **However, "*nirodha*" means to "stop the arising of an entity."**
- The verse "*Rūpaṁ abbhaññāsiṁ, rūpa samudayaṁ abbhaññāsiṁ, **rūpa nirodhaṁ abbhaññāsiṁ**, rūpa nirodhagāminiṁ paṭipadaṁ abbhaññāsiṁ*" appears in the "WebLink: suttacentral: *Upadanaparipavatta Sutta* (SN 22.56)" and in that link it is translated as "I **directly knew form**, its origin, **its cessation**, and the practice that leads to its cessation."
- However, it is impossible to make an existing external *rūpa* "cease to exist"! Also, the use of the word "form" does not convey that it could be a sound, taste, etc.
- It is possible to stop "mind-made *rūpa*" from arising in a mind. That holds for all *Arahants* at their death, i.e., at *Parinibbāna*. But it can happen in a living *Arahant* who can get into "***nirodha** samāpatti*" while living. Both *pañcakkhandha* and *pañc**upādāna**kkhandha* cease arising while in "***nirodha** samāpatti.*" Thus, "*rūpa nirodha*" can be experienced even during a life!
- That is why *Nibbāna* is also called "*loka nirodha*." **Even external *rūpa* (including stars and planets) cease to exist for that mind!** (while in "***nirodha** samāpatti*" or after *Parinibbāna*.)
- See "Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)."

Rūpa, *Vedanā*, *Saññā*, *Saṅkhāra*, and *Viññāṇa* Arise Simultaneously

11. An easy way to grasp what we discussed above is as follows. In a sensory event, all five entities, *rūpa, vedanā, saññā, saṅkhāra*, and *viññāṇa*, arise simultaneously.

- None of them will arise in *nirodha samāpatti* (or after *Parinibbāna*).
- In the "WebLink: suttacentral: *Upaya Sutta* (SN 22.53)" (among several others), the Buddha stated that *viññāṇa* cannot arise without *rūpa, vedanā, saññā, saṅkhāra.*

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- They all arise simultaneously in the mind!

Don’t hesitate to ask questions in the forum. Some of these concepts are new and may need clarification.

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XXII References

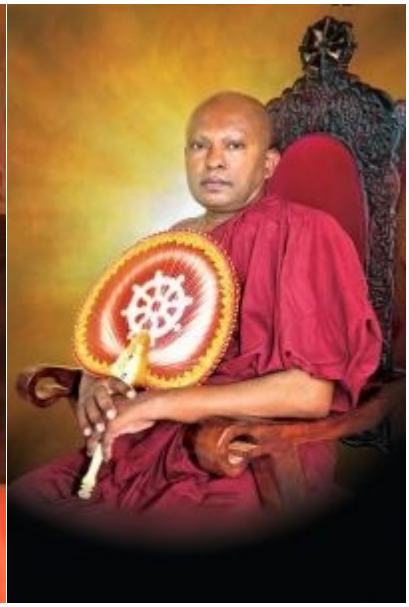
- Popup Pāli Glossary with Pronunciation
- Reflections on 2015
- Buddha Dhamma – In a Chart
- Nirāmisa Sukha – In a Chart
- New / Revised Posts
- Reflections on 2014
- Ancient teeth found in China challenge modern human migration theory
- Mars Curiosity Photos Suggest Life May Have Existed on Red Planet
- Recent Publications on Benefits of Meditation
- Laniakea: Our home supercluster
- Think Outside the Box!
- There are as many creatures on your body as there are people on Earth!
- News Article on Robin Williams and Buddhist Meditation
- World Historical Timeline
- Second Largest Religion by State in the US
- Introduction to "Rebirth by Francis Story" – Ian Stevenson
- Thirty One Planes of Existence
- Curiosity Rover finds Crater probably was once a Giant Martian Lake

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22.1 Parinibbāna of Waharaka Thero

March 9, 2017; Pictures of *dhātu* added June 10, 2017; Revised September 7, 2017; February 6, 2018; *desanā* on *jhāna/magga phala* added April 28, 2018; revised #4, #5 on July 18, 2020; new #7 on December 12, 2020; February 16, 2021; latest update on September 6, 2021; latest update on December 18, 2022 (#5); July 6, 2023 (#9)





1. It is with great sadness that I report the *Parinibbāna* of my Noble teacher, Waharaka Abhyaratanalankara *Thero* a month ago, on February 9, 2017.

- Even though he had not confirmed attaining *Arahanthood*, several years before passing away, he declared that he would not be reborn again. That means he would at least reach the *Antara Parinibbāna* state; see the video below.
- The *Antara Parinibbāna* state is reached when someone dies with three *saṁyojana* of *kāma rāga, rūpa rāga*, and *arūpa rāga* removed. (But without the removal of *māna, uddhacca*, and *avijjā saṁyojana*. Then one cannot grasp a new *bhava* in any of the 31 realms).
- The *gandhabba* would still survive the death of the body and come out and stay alive until the *kammic* energy for the human *bhava* is exhausted. Since a new *bhava* cannot be grasped, *anupadisesa Nibbāna* will occur. That is explained at the discussion forum "Antara Parinibbāna" and in the post, "Gandhabba State – Evidence from Tipitaka."
- From the accounts below, it appears that he did attain *Parinibbāna* (i.e., bypassed the *Antara Parinibbāna* state) at the dying moment.

2. When the news came out first, it was unclear whether the *Thero* had passed away or whether he was in *Nirodha Samāpatti*. Breathing stops while one is in *Nirodha Samāpatti,* but the body does not get cold. The body was warm for six days but started to get cold. Therefore, his death was not declared for six days.

- Even though I made trips to Sri Lanka in 2014 and 2015, I did not get an opportunity to meet him because he was not well.

3. He was the first person to extract the true meanings of many critical Pāli words in the *Tipiṭaka* in recent times— after hundreds of years.

- His *Paṭisambhidhā Ñāṇa* (the knowledge to extract the meanings of words) was at the same level as many renowned *Arahants* at the time of the Buddha.

4. As I discussed in the post, "Four Conditions for Attaining Sotāpanna Magga/Phala," one has to learn the correct Dhamma from a Buddha or a true disciple of the Buddha. He was able to bridge a gap that will

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hopefully last until the end of the *Buddha Sāsana* (Ministry) of Buddha Gotama, i.e., for 2400 years from now for a total of 5000 years.

- I am grateful to his followers in Sri Lanka (Ven. Attidiye Sudheethadheera and others) who made recordings of thousands of hours of his *desanās* over the years. They have organized those recordings here: "WebLink: waharaka.com: Waharaka Sadaham Desana" (updated September 11, 2017).
- Unfortunately, those are available only in the Sinhala language. I will try to convey these teachings in English on this website.
- I was able to meet Ven. Walasmulle Abhaya and Ven. Attidiye Sudheethadheera (both laypeople then) on a trip to Sri Lanka in early 2014 and 2015. They provided me with many *desanā* recordings before they became available online. I am also grateful to Dr. Neranga Abeysinghe, with whom I had many discussions. He also updated me on recent events of Waharaka *Thero*'s last days.
- Ven. Walasmulle Abhaya conducts regular *desanās* and meditation sessions. Recordings of those at: "WebLink: Nirapekshathwayemaga."
- **September 7, 2017:** I came to know about Ven. Rathupasketiye Vimukthirathana in Sri Lanka. His *desanas* (in Sinhala) at: "WebLink: youtube: Ariya Asankathaya."
- **August 15, 2019**: I have forgotten to add a link to a good set of English *desanas*: "WebLink: youtube: Dharmayai Obai Sermons – English (From 2017-07-30)." I have not met this *Venerable*, but these *desanas* are based on Waharaka interpretations.
- **July 18, 2020: Cultivating *jhāna* is an excellent way to make progress on the Path.** However, initially, those *jhānā* are *anariya* in nature. As one makes progress, they will be converted to *Ariya jhāna*. Some people may falsely beileve that getting into *jhāna* necessarily means *magga phala.* Furthermore, even the first *Ariya jhāna* requires the REMOVAL of *kāma rāga.* See, "Samādhi, Jhāna (Dhyāna), Magga Phala."

5. **April 28, 2018**: Here is a *desanā* by Waharaka *Thero* where he presents clear evidence that *jhāna* is not necessary to attain *magga phala* (it is in the Sinhala language; listen to it around the 3-minute mark):

WebLink: Download "Are Jhāna Required for Magga-Phala (ධ්‍යාන සහ සමාධි (ක්ෂණික, උපචාර))"

- **However, cultivating *jhāna* is an excellent way to progress on the Path, even after (or especially after) getting to the *Sotāpanna* stage.**
- The main point *Thero* makes is that we know that there are *jāti Sotāpannas* born in the human realm. But if a *jhāna* were REQUIRED to attain the *Sotāpanna* stage, then that person WOULD NOT be born in the human realm, but in a *Brahma* realm corresponding to that *jhāna*.
- Furthermore, listening to the correct Buddha Dhamma or attaining *jhāna* does not make one a *Sotāpanna*. Devadatta listened to many discourses from the Buddha but could not attain the *Sotāpanna* stage of *Nibbāna.*
- The critical point is that without comprehending *Tilakkhaṇa*, just being able to get to *jhāna* is of no use. But one can use *jhāna* effectively to comprehend *Tilakkhaṇa*. **The best way to verify that one has attained *Ariya jhāna* is to check whether one has lost any desire for all sensory pleasures (including sex.)**

6. Last but not least, I must also express my gratitude to Ven. Meevanapalane Dhammalankara, who had been in close association with the Waharaka *Thero*. I first came across these correct interpretations when I came across one of his *desanās* on the internet on July 30, 2013.

- Ven. Meevanapalane Dhammalankara's *desanās* at "WebLink: Sirisaddharmaya"

7. **December 12, 2020:** I listened to a series of *desanas* from Susila *Thero* over the past few weeks. He is in Sri Lanka, and these discourses are in Sinhala. These are excellent and provide deep insights.

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- Those who understand the Sinhala language can follow these discourses at "WebLink: youtube: Lowthuru Arana ලෞකුරු අරණ"
- I will, of course, incorporate those new insights in my posts.
- **December 15, 2020:** The contents in the above long discourses have been separated into topics at the following website (also in Sinhala.) I am not sure how well that is done. "WebLink: youtube: දහම් අලෙක්ය-Dham Alokaya"

8. **September 6, 2021:** I listened to a series of *desanas* by a 16-year old Sri Lankan over the past few months. He recently became a *bhikkhu* by the name of Ven. Botale Siri Ariya Vimutti.

- It is apparent to me that to teach Buddha Dhamma with such insight at such a young age, he is likely to be a *Jāti Sotāpanna.*
- Those who understand the Sinhala language can Google "Ven. Botale Siri Ariya Vimutti" to find his discourses or follow these discourses at:

WebLink: youtube: රට වටමේ බණ කියන පුංචි පුතා. මගෙ පුතාලගදිම මහණ කරනවා| Siwhela TV || Special Interview ll Part 01

9. **July 6, 2023:** Recently, I came across the following set of discourses in the Sinhala language: "WebLink: youtube: Nibbida නිබ්බිදා"

- These discourses go to deep levels of Buddha Dhamma, and I am highly impressed.

10. **June 6, 2017:** I received some pictures of "*dhātu*" collected after the cremation of Waharaka *Thero*'s body. Some of an *Arahant*'s bones become crystallized. These are called "*dhātu*," and they cannot be destroyed by fire or anything else. I selected the following two pictures out of many sent by Ven. Attidiye Sudheethadheera and Dr. Neranga Abeysinghe.

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11. By the way, here is a historical picture of the "Tooth relic" of the Buddha kept at the "*Daladā Maligāwa*" in Kandy, Sri Lanka:



- Such *Dhātu* of the Buddha or an Arahant are considered to be indestructible up to the end of the current "Buddha *Sāsana*," which will last roughly another 2500 years.

12. Here are two youtube videos of the funeral of the most venerable *Thero* (the speech by Mr. Chandana Siriwardhana — where he stated the possibility of *Antarā Parinibbāna* of the *Thero* — is in Sinhala language):

WebLink: youtube: අභයරත්නාරාමාධිපති හිමි ඇසුරෙන් ලද දහම් පණිවිඩයන් - හළෙ බෙල්ලියුම සම්පූජක - නීතිඥ චන්දන සිරිවර්ධන මහතා

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Weblink: youtube: FULL VIDEO : Last rites of Waharaka himi waharaka abayarathanalankara himi

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22.2 Pure Dhamma – Sinhala Translation

January 24, 2017; more sections added December 2, 2017

1. Professor J. M. R. Sarath Bandara, who is a retired professor at the University of Peradeniya, Sri Lanka, has kindly taken upon the task to translate the Pure Dhamma site to Sinhala language.

November 14, 2023 update:

Many of the original posts that Professor Sarath Bandara translated in 2017 have been revised and thus are not up-to-date. Therefore, I am removing all the posts he kindly translated.

- These days, there are **many websites in the Sinhala language that adequately provide the same teachings in the Sinhala language.** For a short list, please see the post "Parinibbāna of Waharaka Thero."
- I have lost contact with Professor Sarath Bandara for several years, so I could not notify him of this decision. Much merit to him and his family for his efforts!

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22.3 Pure Dhamma – German Website

October 21, 2017

1. Puredhamma.net, which discusses Buddha's teachings per *Tipiṭaka*, is now available in German, thanks to Mr. Tobias Große in Heilbad Heiligenstadt, Germany. Here is the link:

https://puredhamma/de

- Mr. Große has spent a lot of time studying Buddha Dhamma, and he tells me that he has read almost all posts at the puredhamma.net site and many posts more than once. From the questions that I have been getting from him over the past year, I feel that he has grasped the key concepts and is quite capable of expressing those concepts in German.
- As of today, he has translated three main sections, and will continue to add more sections until the two sites are "in sync".
- He is also willing to answer questions; there is a "Comment" bar at the bottom of each page.

2. Even though the "Google Translator" at the top right of the puredhamma.net site is a useful resource that can be used to translate the site material to many languages, it is done by a mechanical process, which basically translates word for word.

- Such a word for word translation sometimes gives incorrect interpretations, especially since key Pāli words with deep meanings are involved. Therefore, the "Google Translator" is not very reliable. I will remove German as an option for the "Google Translator" in a couple of months after enough sections are available at https://puredhamma/de.

3. Finally, it has been a pleasure to interact with Mr. Große and his family over the past year or so. His wife and children are also fully engaged and it is heartwarming to see how much they have advanced, and their enthusiasm for this meritorious project. Much merits to the whole family for their efforts!

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22.4 Pure Dhamma – Korean Website

November 20, 2019

1. Puredhamma.net, which discusses Buddha's teachings per *Tipiṭaka*, is now available in Korean, thanks to Mr. Ja-nyun Kim. Patighosa is his Theravada Buddhist name, and Hojan is his pen name. He was born in South Gyeongsang Province, Korea in 1958.

Here is the link to the website:

WebLink: Korean 퓨어 담마(Pure Dhamma)

- It turns out that his son, 26 years of age, is actively involved in this effort. He is the manager (DHK) of the Puredhamma Study Group Cafe (https://cafe.naver.com/puredhamma).

2. They have conducted a Pure Dhamma study group for over a year. The link to that site is https://cafe.naver.com/puredhamma)

- Then they started a Pure Dhamma Korean Temporary Site (https://puredhamma.quv.kr) on April 24, 2019.
- Now they have launched an official site https://puredhamma.kr

3. Over the past year, I have received several emails from Koreans praising the efforts of the father and son team. They must be doing a good job of translation.

- Much merits to the whole family for their efforts!

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22.5 Pure Dhamma – Hindi Website

This website was launched on March 9, 2023

November 14, 2023 Update: Due to unforeseen circumstances, this project has been discontinued.

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22.6 New / Revised Posts

There are three useful tools to find relevant posts: One is the "Search" box on the top right. Second is User's Guide to Pure Dhamma Website. **The third is** Pure Dhamma – Sitemap.

Year 2025

New Posts:

Origin of Attachment – Rāga Triggered by Saññā – 13/12/25 (in the "Five Aggregates (Pañcakkhandha) – New Series" subsection)

The Illusion of Perception (Saññā) - It Is Scientific Consensus – 06/12/25 (in the "Five Aggregates (Pañcakkhandha) – New Series" subsection)

Attachment Is to Saññā, Not to Pañcakkhandha – 29/11/25 (in the "Five Aggregates (Pañcakkhandha) – New Series" subsection)

Ānāpānasati Sutta – Complete Overview – 22/11/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Kāye Kāyānupassanā – Details in Satipaṭṭhāna – 15/11/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta – 08/11/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya' – 01/11/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Sammā Sati Is Ānāpānasati Experienced in Satipaṭṭhāna Bhūmi) – 25/10/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Colors Are Mind-Made (Due to Kāma Saññā) – 17/10/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind – 09/10/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Satipaṭṭhāna Bhūmi – Free of Loka Saññā – 27/09/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Saññā In Kāma, Rūpa, and Arūpa Loka – 20/09/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Avijjā is Triggered by Kāma Saññā in Kāma Loka – 13/09/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī – 30/08/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna – 23/08/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna – 16/08/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Growth of Pañcupādānakkhandha – 'Anusotagāmi' – 09/08/25 (in the "Satipaṭṭhāna Sutta – New Seriesterpretations" subsection)

Paṭicca Samuppāda Creates the External World, Too! – 02/08/25 (in the "Satipaṭṭhāna Sutta – New Seriesrpretations" subsection)

Satipaṭṭhāna – What Does It Mean? – 26/07/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Kāya Is Pañcupādānakkhandha Kāya in Most Suttās – 19/07/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Ānāpānasati – Connection to Satipaṭṭhāna – 12/07/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

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Kāya Can be Pañcupādānakkhandha or Physical Body – 05/07/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Mind – Terminologies in Suttas versus Abhidhamma – 28/06/25 (in the "Satipaṭṭhāna Sutta – New Series" subsection)

Satipaṭṭhāna Sutta – New Series – 28/06/25 (in the "Sutta Interpretations" subsection)

Loka – Each Person Perceives the "External World" Differently – 16/06/25 (in the "Worldview of the Buddha" subsection)

Rūpa – What It Really Means – 15/05/25 (in the "Rūpa Aggregate" subsection)

'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā – 03/05/25 (in the "Worldview of the Buddha" subsection)

Sotāpanna Stage from Kāma Loka – 01/03/25 (in the "Worldview of the Buddha" subsection)

Path to Nibbāna – Learning Dhamma to Become a Sotāpanna – 23/02/25 (in the "Worldview of the Buddha" subsection)

Path to Nibbāna – The Necessary Background – 16/02/25 (in the "Worldview of the Buddha" subsection)

Loka and Nibbāna (Āloka) – Complete Overview – 08/02/25 (in the "Worldview of the Buddha" subsection)

Is Cakkhu Viññāṇa Free of Defilements? – 31/01/25 (in the "Worldview of the Buddha" subsection)

Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna – 25/01/25 (in the "Worldview of the Buddha" subsection)

A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha – 18/01/25 (in the "Worldview of the Buddha" subsection)

Sanditṭhiko – What Does It Mean? – 11/01/25 (in the "Worldview of the Buddha" subsection)

Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya" – 03/01/25 (in the "Worldview of the Buddha" subsection)

Re-written Posts:

What Does "Paccayā" Mean in Paṭicca Samuppāda? – 04/10/25 (in the "Paṭṭhāna Dhamma" subsection)

Sammā Samādhi – How to Define It? – 06/09/25 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Saññā – Hidden Aspect of Paṭicca Samuppāda – 22/06/25 (in the "Worldview of the Buddha" subsection)

Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood – 06/06/25 (in the "The Five Aggregate (Pañcakkhandha)" subsection)

"Attato Samanupassati" and Sotāpanna Stage – 30/05/25 (in the "Does "Antta" Refer to a "Self"" subsection)

'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi – 24/05/25 (in the "Does "Antta" Refer to a "Self"" subsection)

Sanditṭhiko – What Does It Mean? – 18/05/25 (in the "Worldview of the Buddha" subsection)

Viññāṇa – What It Really Means – 26/04/25 (in the "Viññāṇa Aggregate" subsection)

Saṅkhāra – What It Really Means – 19/04/25 (in the "What Are Saṅkhāra (Mental Formations)?" subsection)

Saññā – What It Really Means – 11/04/25 (in the "What is Saññā (Perception)?" subsection)

Free Will in Buddhism – Connection to Saṅkhāra – 04/04/25 (in the "Dhamma and Philosophy" subsection)

Pāli Words – Writing and Pronunciation – 29/03/25 (in the "Buddhism – In Charts" subsection)

Āhāra – Food for the Mental Body – 22/03/25 (in the "Meditation – Deeper Aspects" subsection)

Purāṇa and Nava Kamma – Sequence of Kamma Generation – 15/03/25 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

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Assāsa Passāsa – What Do They Mean? – 09/03/25 (in the "Elephant in the Room 3 – Ānāpānasati" subsection)

Introduction -2 – The Three Categories Of Suffering – 04/01/25 (in the "Paṭicca Samuppāda in Plain English" subsection)

Year 2024

New Posts:

"Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda – 28/12/24 (in the "Worldview of the Buddha" subsection)

Aggañña Sutta Discussion – Introduction – 19/10/24 (in the "Sutta Interpretations" subsection)

Attaining Nibbāna Requires Understanding Buddha's Worldview – 12/10/24 (in the "Meditation – Deeper Aspects" subsection)

Buddhist Theory of Matter – Fundamentals – 05/10/24 (in the "Meditation – Deeper Aspects" subsection)

Overcoming Attachment to "Distorted/False Saññā" Leads to Nibbāna – 28/09/24 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Saññā – Hidden Aspect of Paṭicca Samuppāda – 21/09/24 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Sensory Experience, Paṭicca Samuppāda, and Pañcupādānakkhandha – 14/09/24 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Vedās Originated With Buddha Kassapa's Teachings – 03/08/24 (in the "Myths or Realities?" subsection)

Āhāra - Food for the Mental Body – 20/07/24 (in the "Meditation – Deeper Aspects" subsection)

Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā – 13/07/24 (in the "Meditation – Deeper Aspects" subsection)

Saññā Gives Rise to Most of the Vedanā We Experience – 06/07/24 (in the "Meditation – Deeper Aspects" subsection)

Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World" – 29/06/24 (in the "Sotāpanna Stage – Previous Posts" subsection)

Mind Operates Like a Machine According to Nature's Laws – 14/06/24 (in the "Meditation – Deeper Aspects" subsection)

Meditation – Deeper Aspects – 01/06/24 (in the "Bhāvanā – Meditation" subsection)

Vipassanā – Buddhist Meditation – 25/05/24 (in the "Meditation – Deeper Aspects" subsection)

"Jānato Passato" and Ājānīya – Critical Words to Remember – 18/05/24 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Ariya Jhāna and Anariya Jhāna – Main Differences – 11/05/24 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Sammā Samādhi – How to Define It? – 03/05/24 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Jhāna – Finer Details – 26/04/24 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Pāli Suttās in Tipiṭaka – Direct Translations are Wrong – 20/03/24 (in the "Buddha Dhamma – Advanced" subsection)

Ārammaṇa (Sensory Input) Initiates Critical Processes – 12/03/24 (in the "Buddha Dhamma – Advanced" subsection)

Vipariṇāma – Two Meanings – 05/03/24 (in the "Buddha Dhamma – Advanced" subsection)

Rūpa and Rūpakkhandha – Not External Objects – 27/02/24 (in the "Buddha Dhamma – Advanced" subsection)

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Dasa Māra Senā (Mārasenā) – Ten Defilements – 20/02/24 (in the "Buddha Dhamma – Advanced" subsection)

Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga – 13/02/24 (in the "Buddha Dhamma – Advanced" subsection)

Kalahavivāda Sutta – Origin of Fights and Disputes – 02/02/24 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Saññā Nidānā hi Papañca Saṅkhā - Immoral Thoughts Based on 'Distorted Saññā' – 26/01/24 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Purāṇa and Nava Kamma – Sequence of Kamma Generation – 11/01/24 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Distorted Saññā Arises in Every Adult but Not in a Newborn – 05/01/24 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Re-written Posts:

Buddhist Worldview – Introduction – 21/12/24 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Jāti – Different Types of Births – 13/12/24 (in the "Origin of Life" subsection)

Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra – 06/11/24 (in the "Saṇ – A Critical Root" subsection)

Human Life – A Mental Base (Gandhabba) and a Material Base (Cell) – 30/11/24 (in the "Origin of Life" subsection)

Origin of Life – There is No Traceable Origin – 22/11/24 (in the "Origin of Life" subsection)

Vinaya Piṭaka – More Than Disciplinary Rules – 13/11/24 (in the "Tipiṭaka – A Systematic Approach" subsection)

Is It Necessary for a Buddhist to Eliminate Sensual Desires? – 02/11/24 (in the "Transition to Noble Eightfold Path" subsection)

Anatta – the Opposite of Which Atta? – 26/10/24 (in the "Anatta – A Systematic Analysis" subsection)

Is Ānāpānasati Breath Meditation? – 07/09/24 (in the "Bhāvanā (Meditation)" subsection)

Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination – 31/08/24 (in the "Dhamma with Less Pāli" subsection)

Paṭicca Samuppāda – "Pati+ichcha" + "Sama+uppāda" – 23/08/24 (in the "Paṭicca Samuppāda" section)

Rewritten on 31/08/24 Old Title: Citta, Mano, Viññāṇa – Nine Stages of a Though [Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination – 18/08/24 (in the "Dhamma with Less Pāli" subsection)]

Introduction – What is Suffering? – 10/08/24 (in the "Paṭicca Samuppāda in Plain English" subsection)

Four Conditions for Attaining Sotāpanna Magga/Phala – 27/07/24 (in the "Sotāpanna Stage of Nibbāna" subsection)

Abhidhamma Piṭaka – Deeper Analyses of Concepts – 22/06/24 (in the "Tipiṭaka – A Systematic Approach" subsection)

Pāramitā – How a Puthujjana Becomes a Buddha – 09/06/24 (in the "Myths or Realities?" subsection)

Power of the Human Mind – Ariya Jhāna – 19/04/24 (in the "Power of the Human Mind" subsection)

Pāli Words – Writing and Pronunciation – 02/04/24 (in the "Buddhism – In Charts" subsection)

Samādhi, Jhāna, and Sammā Samādhi – 28/03/24 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Anuseti – How Anusaya Grows with Saṅkhāra – 09/02/24 (in the "Buddhism – In Charts" subsection)

Kāma Guṇa - Origin of Attachment (Taṇhā) – 19/01/24 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

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Year 2023

Kāma Rāga Arises Due to "Distorted Saññā" – 28/12/23 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā) – 12/12/23 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Mūlapariyāya Sutta – The Root of All Things – 05/12/23 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Sotāpanna Stage – Previous Posts – 29/11/23 (in the "Sotāpanna Stage of Nibbāna" section)

Pabhassara Citta and Saññā Vipallāsa – 25/11/23 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Sotāpanna Stage and Distorted Saññā – 17/11/23 (in the "Sotāpanna Stage via Understanding Perception (Saññā)" subsection)

Upaya and Upādāna – Two Stages of Attachment – 11/11/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

Saññā – All Our Thoughts Arise With "Distorted Saññā" – 04/11/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

Saññā Vipallāsa – Distorted Perception – 27/10/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

"Attato Samanupassati" - To View Something to be of Value – 20/10/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

"Attā" as "Self" – Wrong Translation in Many Suttās – 13/10/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi – 07/10/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

Dukkha – Previously Unknown Truth About Suffering – 30/09/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse – 22/09/23 (in the "Does "Anatta" Refer to a "Self"?"?" subsection)

Anicca Nature – Chasing Worldly Pleasures Is Pointless – 16/09/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti – 09/09/23 (in the "Does "Anatta" Refer to a "Self"?" subsection)

Contamination of a Human Mind – Detailed Analysis – 26/08/23 (in the "Buddhism – In Charts" subsection)

Contamination of the Human Mind Based on a Sensory Input – 20/08/23 (in the "Buddhism – In Charts" subsection)

Each Citta Starts with Distorted Saññā – 12/08/23 (in the "Buddhism – In Charts" subsection)

Recovering the Suffering-Free Pure Mind – 09/08/23 (in the "Buddhism – In Charts" subsection)

Uncovering the Suffering-Free (Pabhassara) Mind – 05/08/23 (in the "Buddhism – In Charts" subsection)

True Happiness Is the Absence of Suffering – 29/07/23 (in the "Buddhism – In Charts" subsection)

Anicca, Dukkha, Anatta – Distortion Timeline – 10/07/23 (in the "Anicca, Dukkha, Anatta" subsection)

Counterfeit Buddhism – Current Mainstream Buddhism – 30/06/23 (in the "Historical Background" subsection)

Nāmarūpa, Viññāṇa, Dhammā – Closely Related – 21/06/23 (in the "Paṭicca Samuppāda in Plain English" subsection)

Upādāna Paccayā Bhava – Two Types of Bhava – 10/06/23 (in the "Paṭicca Samuppāda in Plain English" subsection)

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Phassa paccayā Vedanā….to Taṇhā – 03/06/23 (in the "Paṭicca Samuppāda in Plain English" subsection)

Pāli Words – Writing and Pronunciation – 27/05/23 (in the "Buddhism – In Charts" subsection)

Rūpa, Dhammā (Appaṭigha Rūpa) and Nāmagotta (Memories) – 20/05/23 (in the "Buddhism – In Charts" subsection)

Anuseti – How Anusaya Grows with Saṅkhāra – 13/05/23 (in the "Buddhism – In Charts" subsection)

Difference between Phassa and Samphassa – **re-written** 07/05/23 (in the "Paṭicca Samuppāda in Plain English" subsection)

Saḷāyatana Are Not Sense Faculties – 01/05/23 (in the "Buddhism – In Charts" subsection)

Nāmarūpa – Different Types – 09/04/23 (in the "Nāmarūpa Formation" subsection)

Nāmarūpa in Idappaccayatā Paṭicca Samuppāda – 09/04/23 (in the "Nāmarūpa Formation" subsection)

Nāmarūpa in Vipāka Viññāṇa – 09/04/23 (in the "Nāmarūpa Formation" subsection)

Buddha Dhamma – Foundation – 16/02/23 (in the "Buddhism – In Charts" subsection)

Saṅkhāra – An Introduction – 26/01/23 (in the "Saṅkhāra – Many Meanings" subsection)

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Dhamma and Dhammā – Different but Related – 30/12/22 (in the "Kamma and Paṭicca Samuppāda" subsection)

Does Gandhabba Mean "Semen"? – 04/11/22 (in the "Elephant in the Room 4 – Gandhabba/Manomaya Kāya" subsection)

Elephant in the Room 3 – Ānāpānasati – 04/11/22 (in the "Elephant in the Room" subsection)

Mahārāhulovāda Sutta and Ānāpānasati – 28/10/22 (in the "Elephant in the Room 3 – Ānāpānasati" subsection)

Ānāpānasati Not About Breath – Icchānaṅgala Sutta – 07/10/22 (in the "Elephant in the Room 3 – Ānāpānasati" subsection)

Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma – 27/08/22 (in the "Dhamma Concepts" subsection)

Anusaya, Gati, Bhava – Connection to Manomaya Kāya (Gandhabba) – 21/08/22 (in the "Gati, Bhava, and Jāti" subsection)

Cuti and Maraṇa – Related to Bhava and Jāti – 17/08/22 (in the "Gati, Bhava, and Jāti" subsection)

Four Types of Births in Buddhism – 30/07/22 (in the "Origin of Life" subsection)

Details of Kamma – Intention, Who Is Affected, Kamma Patha – 24/07/22 (in the "Dhamma Concepts" subsection)

Three Types of "Bodies" – Poṭṭhapāda Sutta (DN 9) – 16/07/22 (in the "Sutta – Interpretations" subsection)

Jhāna, Jhāya, and Jhāyi – Different Meanings – 23/06/22 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Samādhi, Jhāna, and Sammā Samādhi – 16/06/22 (in the "Elephant in the Room 2 – Jhāna and Kasiṇa" subsection)

Elephant in the Room 2 – Jhāna and Kasiṇa – 16/06/22 (in the "Word-for-Word Translation of the Tipiṭaka" subsection)

Assāsa Passāsa – What Do They Mean? – 08/06/22 (in the "Elephant in the Room 3 – Ānāpānasati" subsection)

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Ānāpānasati Overview – 02/06/22 (in the "Elephant in the Room 3 – Ānāpānasati" subsection)

Elephant in the Room 3 – Ānāpānasati – 02/06/22 (in the "Word-for-Word Translation of the Tipitaka" subsection)

Rāga and Jhāna – Two Commonly Misunderstood Words – 28/05/22 (in the "Often Mistranslated Pāli Keywords" subsection)

Often Mistranslated Pāli Keywords – 28/05/22 (in the "Word-for-Word Translation of the Tipitaka" subsection)

Bhava and Jāti Within a Lifetime – Example – 22/05/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Sakkāya Diṭṭhi and Pañcupādānakkhandhā – 15/05/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Noble Truth of Suffering- Pañcupādānakkhandhā Dukkhā – 07/05/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Pañcupādānakkhandha – Attachment to One's Experiences – 01/05/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Five Aggregates – Experiences of Each Sentient Being – 24/04/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Rūpakkhandha in Idappaccayatā Paṭicca Samuppāda – 16/04/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Aggregate of Forms – Collection of "Mental Impressions" of Forms – 10/04/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Seeing Is a Series of "Snapshots" – 03/04/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Khandhā in Idappaccayatā Paṭicca Samuppāda – 27/03/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Change of Mindset Due to an Ārammaṇa – 21/03/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Paṭicca Samuppāda During a Lifetime – 21/03/22 (in the "Word-for-Word Translation of the Tipiṭaka" subsection)

Idappaccayatā Paṭicca Samuppāda – Bhava and Jāti Within a Lifetime – 14/03/22 (in the "Paṭicca Samuppāda During a Lifetime" subsection)

Niddesa (Brief Description) of Paṭicca Samuppāda – 07/03/22 (in the "Word-for-Word Translation of the Tipiṭaka" subsection)

Elephant in the Room 1 – Direct Translation of the Tipiṭaka – 01/03/22 (in the "Word-for-Word Translation of the Tipiṭaka" subsection)

Word-for-Word Translation of the Tipiṭaka – 01/03/22 (in the "Elephants in the Room" subsection)

Elephants in the Room – 01/03/22 (**New Section**)

Where Are Memories Stored? – Viññāṇa Dhātu – 21/01/22 (in the "Memory, Dhammā, and Viññāṇa Dhātu" subsection)

Gandhabba (Mental Body) Separating from Physical Body in Jhāna – 14/01/22 (in the "Memory, Dhammā, and Viññāṇa Dhātu" subsection)

Near-Death Experiences (NDE): Brain Is Not the Mind – 08/01/22 (in the "Memory, Dhammā, and Viññāṇa Dhātu" subsection)

Critical Influence of Wrong Views on Akusala Citta – 02/01/22 (in the "Memory, Dhammā, and Viññāṇa Dhātu" subsection)

Memory, Dhammā, and Viññāṇa Dhātu – 02/01/22 (in the "Understanding the Terms in Paṭicca Samuppāda" subsection)

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Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāṇa – 01/23/22 (in the "Viññāṇa – Two Critical Meanings" subsection)

Summary of Key Concepts About Viññāṇa and Saṅkhāra – 01/16/22 (in the "Viññāṇa – Two Critical Meanings" subsection)

Two Types of Kamma Viññāṇa – 01/08/22 (in the "Viññāṇa – Two Critical Meanings" subsection)

Abhisaṅkhāra Lead to Kamma Viññāṇa – 01/03/22 (in the "Viññāṇa – Two Critical Meanings" subsection)

Viññāṇa – Two Critical Meanings – 01/03/22 (in the "Understanding the Terms in Paṭicca Samuppāda" subsection)

Year 2021

Rebirths Take Place According to Abhisaṅkhāra – 12/27/21 (in the "Saṅkhāra – Many Meanings" subsection)

Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna – 12/20/21 (in the "Saṅkhāra – Many Meanings" subsection)

Kamma and Saṅkhāra, Cetanā and Sañcetanā – 12/14/21 (in the "Saṅkhāra – Many Meanings" subsection)

Saṅkhāra - Should Not be Translated as a Single Word – 12/07/21 (in the "Saṅkhāra – Many Meanings" subsection)

Distortion of Pāli Keywords in Paṭicca Samuppāda – 11/29/21 (in the "Understanding the Terms in Paṭicca Samuppāda" subsection)

Dhammānudhamma Paṭipatti – Connection to Paṭicca Samuppāda/Tilakkhaṇa – 11/21/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

Dhamma – Different Meanings Depending on the Context – 11/16/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

Yoniso Manasikāra and Paṭicca Samuppāda – 11/09/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

Sotāpannā – Just Starting on the Noble Path – 11/01/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

Sotāpanna – One With the "Wider Worldview" of the Buddha – 10/25/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

Future Suffering (Loka/Dukkha Samudaya) Starts With Sensory Input (Ārammaṇa) – 10/19/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

What Did the Buddha Mean by a "Loka"? – 10/11/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

Paṭicca Samuppāda – Introduction – 10/04/21 (in the "Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths" subsection)

Paṭicca Samuppāda, Tilakkhaṇa, Four Noble Truths – 10/04/21 (in the "Paṭicca Samuppāda" subsection)

Anatta in Anattalakkhaṇa Sutta – Part 2 – 09/26/21 (in the "Tilakkhaṇa – Introduction" subsection)

Anatta in Anattalakkhaṇa Sutta – Part 1 – 09/19/21 (in the "Tilakkhaṇa – Introduction" subsection)

Anatta is a Characteristic of the World, not About a "Self" – 09/13/21 (in the "Tilakkhaṇa – Introduction" subsection)

How Does Anicca Nature Lead to Dukkha? – 08/30/21 (in the "Tilakkhaṇa – Introduction" subsection)

Attachment to Things with Dukkha Lakkhaṇa Leads to Dukkha – 08/23/21 (in the "Tilakkhaṇa – Introduction" subsection)

Dukkha in Tilakkhaṇa Is a Characteristic – Not Dukkha Vedanā – 08/16/21 (in the "Tilakkhaṇa – Introduction" subsection)

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Anuloma Khanti and Sammattaniyāma – Pre-requisites for a Sotāpanna – 08/09/21 (in the "Tilakkhaṇa – Introduction" subsection)

Anicca and Anatta – Two Characteristics of the World – 07/27/21 (in the "Tilakkhaṇa – Introduction" subsection)

Anicca Nature – Not Possible to Overcome Suffering in This World – 07/27/21 (in the "Tilakkhaṇa – Introduction" subsection)

Anicca Nature, the First Noble Truth, and Paṭicca Samuppāda – 07/19/21 (in the "Basic Framework of Buddha Dhamma" subsection)

Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa – Key Relationships – 07/14/21 (in the "Basic Framework of Buddha Dhamma" subsection)

Buddha Dhamma – Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa – 07/02/21 (in the "Basic Framework of Buddha Dhamma" subsection)

Basic Framework of Buddha Dhamma – 07/02/21 (in the "Key Dhamma Concepts" section)

Key Steps of Kammic Energy Accumulation – 05/01/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Dukkha Samudaya Starts With Samphassa-Jā-Vedanā – 04/23/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Loka Sutta – Origin and Cessation of the World – 04/16/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Where Are Memories "Stored"? – Connection to Pañcakkhandha – 04/07/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Concepts of Upādāna and Upādānakkhandha – 04/04/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Bhava and Punabbhava – Kammic Energy Giving Rise to Renewed Existence – 03/28/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Bhava – Kammic Energy That Can Power an Existence – 03/21/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Jāti – Different Types of Births – 03/14/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Icchā, Taṇhā, Kāma – Root Causes of Suffering – 03/07/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Pañca Nīvaraṇa and Sensual Pleasures (Kāma) – 02/28/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Nibbāna - Rāgakkhaya Dosakkhaya Mohakkhaya - Part 1 – 02/19/21 (in the "Paṭicca Samuppāda – Essential Concepts" subsection)

Anatta and Sakkāya Diṭṭhi – Two Different Concepts – 02/13/21 (in the "Sakkāya Diṭṭhi and Paṭicca Samuppāda" subsection)

Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine" – 02/04/21 (in the "Sakkāya Diṭṭhi and Paṭicca Samuppāda" subsection)

Sakkāya Diṭṭhi and Paṭicca Samuppāda – 02/04/21 (in the "Paṭicca Samuppāda" subsection)

Pañcupādānakkhandha – Arises With an Ārammaṇa – 01/20/21 (in the "Understanding the Terms in Paṭicca Samuppāda" subsection)

Phassa (Contact) – Contact With Pasāda Rūpa – 01/15/21 (in the "Understanding the Terms in Paṭicca Samuppāda" subsection)

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Citta Vīthi – Fundamental Sensory Unit – 01/06/21 (in the "Understanding the Terms in Paṭicca Samuppāda" subsection)

Understanding the Terms in Paṭicca Samuppāda – 01/06/21 (in the "Paṭicca Samuppāda" subsection)

Year 2020

Interpretation of the Tipiṭaka – Gandhabba Example – 12/30/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

How Do We See? – Role of the Gandhabba – 12/22/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Antarābhava Discussion in Kathāvatthu – Not Relevant to Gandhabba – 12/16/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Antarābhava – No Connection to Gandhabba – 12/11/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Antarābhava and Gandhabba – 12/11/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Abhidhamma Piṭaka – Deeper Analyses of Concepts – 12/03/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Vinaya Piṭaka – More Than Disciplinary Rules – 11/26/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Pāli Canon Is Self-Contained but Requires Detailed Explanation – 11/19/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Tipiṭaka – The Uniqueness of Buddha Dhamma – 11/11/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Tipiṭaka – A Systematic Approach – 11/11/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Nāma Loka and Rūpa Loka – Two Parts of Our World – 11/04/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Ārammaṇa Plays a Critical Role in a Sensory Even – 10/28/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Response to a Sensory Stimulus – Role of Gati/Anusaya – 10/21/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Rūpa and Rūpakkhandha, Nāma and Nāmagotta – 10/16/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Autobiographical Memory – Preserved in Nāma Loka – 10/09/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Our Two Worlds – Rūpa Loka and Nāma Loka – 10/09/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Memory Recall for Gandhabba in a Human Body – 10/02/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

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Patient H.M. – Different Roles of Brain in Memory – 9/18/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Persistent Vegetative State – Buddhist View – 9/18/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Gandhabba in a Human Body – an Analogy – 9/11/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Mind Is Not in the Brain – 09/06/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Kammic Energy Leads to Consciousness – 08/29/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Sensual Pleasures – The Hidden Suffering – 08/22/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Mind and Matter – Buddhist Analysis – 08/15/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Theories of Our World – Scientific Overview – 08/09/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Buddha Dhamma – A Scientific Approach – 07/31/20 (in the "Buddha Dhamma" subsection)

Introduction – A Scientific Approach to Buddha Dhamma – 07/31/20 (in the "Buddha Dhamma – A Scientific Approach" subsection)

Pāṭihāriya (Supernormal Abilities) of a Buddha – Part II – 07/24/20 (in the "Buddha Dhamma" subsection)

Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I – 07/17/20 (in the "Buddha Dhamma" subsection)

Buddhahood Controversies – Introduction – 07/09/20 (in the "Buddha Dhamma" subsection)

Buddhahood Associated Controversies – 07/09/20 (in the "Buddha Dhamma" subsection)

The Way to Nibbāna – Transcription of a Discourse by Waharaka Thero – 07/6/20 (in the "Anicca, Dukkha, Anatta" subsection)

Atta – Two Very Different Meanings – 07/01/20 (in the "Five Aggregates – Connection to Tilakkhaṇa" subsection)

Sakkāya Diṭṭhi – "Me and Mine" View – 06/23/20 (in the "Five Aggregates – Connection to Tilakkhaṇa" subsection)

Difference Between "Me and Mine" and Sakkāya Diṭṭhi – 06/16/20 (in the "Five Aggregates – Connection to Tilakkhaṇa" subsection)

"Me" and "Mine" – The Root Cause of Suffering – 06/09/20 (in the "Five Aggregates – Connection to Tilakkhaṇa" subsection)

Icca, Nicca, Anicca – Important Connections – 06/02/20 (in the "Five Aggregates – Connection to Tilakkhaṇa" subsection)

Five Aggregates and Tilakkhaṇa – Introduction – 05/27/20 (in the "Five Aggregates – Connection to Tilakkhaṇa" subsection)

Five Aggregates – Connection to Tilakkhaṇa – 05/27/20 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

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Pañca Upādānakkhandhā – Introduction – 05/19/20 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Memory Records – Critical Part of Five Aggregates – 05/13/20 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Arising of Five Aggregates Based on an Ārammaṇa – 05/07/20 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Rūpakkhandha and Rūpa Upādānakkhandha – 05/01/20 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Re-written Post: Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood – 04/24/20 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Re-written Post: Five Aggregates – Introduction – 04/18/20 (in the "The Five Aggregates (Pañcakkhandha)" subsection)

Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta – 04/11/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

Kāma Assāda – A Root Cause of Suffering – 04/04/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

Kamma and Paṭicca Samuppāda – Introduction – 3/27/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

Fear of Nibbāna (Enlightenment) – 3/18/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

Sammā Diṭṭhī – Only One Leads to the Noble Path – 03/14/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

Dangers of Ten Types of Wrong Views and Four Possible Paths – 03/7/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

The Suffering (Dukkha) in the First Noble Truth – 02/29/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

The Framework of Buddha Dhamma 02/22/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

"Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2 – 02/15/20 (in the "Historical Background" section)

"Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1 – 02/08/20 (in the "Historical Background" section)

Mental Body Versus the Physical Body – 02/02/20 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

Origin of Life – One Creates One's Own Future Lives – 01/25/20 (in the subsection "Origin of Life")

Ghost 1990 Movie – Good Depiction of Gandhabba Concept – 01/17/2020 (under "Worldview of the Buddha" in the "Origin of Life" subsection)

Paṭicca Samuppāda – From Mind to Matter – 01/11/20 (in the subsection "Views on Life")

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Two re-written posts: "Buddhist Explanations of Conception, Abortion, and Contraception" and "Cloning and Gandhabba" – 01/05/20 (in the subsection "Views on Life")

Pure Dhamma – Reflections on 2019 – 01/01/2020

Essays – 2019

Essays – 2018

Essays – 2017

Essays – 2016

Essays – 2015

Essays – 2014

Revised Posts:

Please note (4/25/15): I am going to start listing the revised posts that are included with each update of the eBook.

Difference Between Dhammā and Saṅkhāra – 7/23/18

Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma – 6/28/18

Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala) – 6/21/18

Infinity – How Big Is It? – 6/8/18

The 89 (121) Types of Citta – 6/8/18

31 Realms of Existence – 6/8/18

Sansāric Time Scale, Buddhist Cosmology, and the Big Bang Theory

What are rūpa? – Dhammā are rūpa too! – 6/3/18

Right Speech – How to Avoid Accumulating Kamma – 6/3/18

31 Realms of Existence – 6/3/18

Citta Vīthi – Processing of Sense Inputs – 6/3/18

Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala – 6/3/18

What is "Kāya" in Kāyānupassanā? – 5/22/18

Pāli Dictionaries – Are They Reliable? – 5/22/18

What is "Saŋ"? Meaning of Sansāra (or Saṁsāra) – 5/22/18

How Does One Know whether the Sotāpanna Stage is Reached? – 5/22/18

Akusala-Mula Pavutti (or Pravurthi) Paṭicca Samuppada ==> replaced by Idappaccayatā Paṭicca Samuppāda– 5/14/18

Kusala-Mūla Paticca Samuppāda – 5/14/18

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Akusala-Mūla Paṭicca Samuppāda – 5/14/18

Samādhi, Jhāna, Magga Phala – Introduction – 5/6/18

"Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga." – 5/6/18

Difference Between Jhāna and Stages of Nibbāna – 5/6/18

Parinibbāna of Waharaka Thero – 5/6/18

Anussati and Anupassanā – Being Mindful and Removing Defilements – 4/28/18

Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma – 4/28/18

The Double Slit Experiment – Correlation between Mind and Matter? – 3/29/18

Quantum Entanglement – We Are All Connected – 3/29/18

Feynman's Glass Plate Experiment – 3/29/18

Photons Are Particles Not Waves – 3/17/18

Patisandhi Citta – How the Next Life is Determined According to Gati – 3/17/18

Details of Kamma – Intention, Who Is Affected, Kamma Patha – 2/28/18

Mahā Chattārisaka Sutta (Discourse on the Great Forty) – 2/28/18

Dasa Samyojana – Bonds in Rebirth Process – 2/20/18

Is Eating Meat an Akusala Kamma (Immoral Deed)? – 2/20/18

Saṅkhāra – What It Really Means – 2/20/18

Parinibbāna of Waharaka Thero – 2/11/18

What are Dhammā? – A Deeper Analysis – 2/11/18

Mundane versus Supramundane Jhāna – 2/11/18

Conditions for the Four Stages of Nibbāna – 2/11/18

Bhava and Bhavaṅga – Simply Explained! – 2/11/18

The Infinity Problem in Buddhism – 2/11/18

Anicca, Dukkha, Anatta – Wrong Interpretations – 2/4/18

Anicca, Dukkha, Anatta – According to Some Key Suttā – 2/4/18

Rūpa (Material Form) – 2/4/18

Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World" – 1/25/18

Pabhassara Citta, Radiant Mind, and Bhavaṅga – 1/25/18

Sotāpanna Anugami and a Sotāpanna – 1/19/18

Pabhassara Citta, Radiant Mind, and Bhavaṅga – 1/19/18

Preservation of the Dhamma – 1/13/18

Pure Dhamma Discussion Forum Guidelines – 1/7/18

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Saṅkhāra – What It Really Means – 1/7/18

Gathi (Gati), Anusaya, and Āsava – 1/7/18

What is Suñyāta or Suññāta (Emptiness)? – 1/2/18

Pure Dhamma Discussion Forum Guidelines – 1/2/18

The Origin of Matter – Suddhaṭṭhaka – 1/2/18

Anatta – the Opposite of Which Atta? – 1/2/18

Revised Posts – 2017

Revised Posts – 2016

Revised Posts – 2015

Revised Posts – 2014

22.6.1 Google Translations to Other Languages

October 2, 2016

1. Couple of days ago, I installed the capability to translate the whole site into different languages. A different language can be selected in the "Google Translate" button right above this post.

- I received input from a couple of people. Based on those, it seems that translation is 60%-80% good for Chinese translation.

2. The main problem is that with "word-to-word" translations, meanings can get lost. So, please use the translations only if necessary. For example, it may able to provide translation of some words that are not familiar.

- **Therefore, it is a good idea to use the English version as much as possible. I really worry about meanings getting lost in the translation.**

3. There are other languages that can be added. I did not want to add too many at this early stage, especially until I get some feedback on the usefulness. I would appreciate feedback on the accuracy/usefulness of these translations, in the comments box below.

- If you like other languages to be added, also please comment below. Just type the language(s) you like. I think you need to add your email address too, in order to avoid spam. Comments are not published. I normally respond only if a question is asked.

22.6.2 Pure Dhamma Discussion Forum Guidelines

December 12, 2017; revised December 17, 2017; January 23, 2018; January 7, 2019

A link to the Forum is provided at the lower right in the main menu.

1. In order to post questions or answers (i.e., to participate in discussions), one will need to register first. But anyone can read existing posts without registering.

To Register:

Click on the "Forum" at the very end of the main menu or FORUM to enter the Forum.

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1. Click on the "Register" button (in red) at the LOGIN box and enter a username and an email address and submit.
2. It will say that it will send you a link and then display a "WORDPRESS" screen. CLOSE that screen. Do not do anything with that screen.
3. You will get an email to that address within minutes. Open your email browser and click on the link that was sent to you.The link in that email WILL EXPIRE within a certain time, so you need to use it before it expires. (If you don't see an email within minutes, check you "Junk" folder).
4. **If you don't get an email within 5 minutes, send me an email and I can setup a temporary password for you. It is easy to do and you can then reset to anew password. This is the easiest way.**
5. It will ask to enter the username that you selected earlier and you also need to choose a password. Once you hit enter, you may get another "WORDPRESS" screen. CLOSE that screen. Do not do anything with that screen.
6. Enter the Forum and login with that username/password at the "Forum Login" box.

When first registered, one will receive an email with a link to setup your own password. One needs to use that link within 15 minutes or so (I am guessing, I don't know exactly how much time is allowed), because that link expires. Check you Junk folder if you do not see an email within minutes.

- **If it does not work within a few tries, DO NOT keep trying.** After 5 tries or so, the system will lock you out and then it becomes more difficult. Please send me an email at lal@puredhamma.net, and I can help you.

2. If one forgets the password at a later time, a new password can be generated by clicking on the red "Lost Password" link at the Login box.

- **Even an unregistered person would be able to read the posts by others on any topic. One needs to register to ask a question or to post a reply to another's question.**
- Please respect the viewpoints of others. No one knows everything (except for a Buddha), and we should help each other in uncovering the truth.

3. Mr. Seng Kiat Ng from Singapore has kindly agreed to act as a moderator. He will be able to move topics to "better matching" forums and also to open up new forums as necessary. He is doing this in addition to maintaining and updating the eBook; much merits to him and his family!

- Within a forum, anyone who is registered can open a new topic. Please find the forum that seems to match; we can add more forums if needed.
- **Any question even remotely connected to Buddha Dhamma (Buddhism) is welcome. There are people of very different levels of exposure to Buddhism.**
- If you feel uncomfortable posting here initially, please send it to me at lal@puredhamma.net.
- But I encourage everyone to participate because there will be people who can benefit from information at different levels. Also, it is critical to comprehend basic concepts; otherwise it will be difficult to make progress.

4. I can set the time one has to come back and edit a given post, and it is currently set at one hour. This allows one to think about one's comment and change it, if needed. Please think carefully before making comments. It is not a good idea to write too many posts on the same issue. I try to write my response in a Word document and post it when I feel comfortable. Even then I may have to come back and revise.

- This is in no way to restrict discussions. We just need to try to make our points without repeating. I have seen online forums where people just go back and forth "trying to push their views" without making any progress for themselves or helping others learn.

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5. **Replying to a question:** If one hits the **reply button**, one can directly respond to a comment by that specific person (i.e., one's comment will appear below that comment or that thread). Then a reader will need to scan to find the new comment (especially if there are newer threads at the bottom).

- If one just types in the **default window**, then the comment will appear at the very end of the discussion, as a new thread. Anyone will be able to see that as the latest comment, but then one needs to refer to the comment that he/she is responding to.
- You can figure this out by looking at the posts already there.

6. A discussion forum for the Pure Dhamma website is beneficial in several aspects:

- I receive many good questions via email. When I reply to that email, only that person will get the information, and in many cases it could be of interest to so many others.
- There could be "gaps" in a given section. A given section at the website starts at a base level with initial posts and move to deeper stages with subsequent posts. If one has a question about a certain post, one could open a new topic with the post name.
- I also plan to have some information access threads on topics like "Pāli Resources". I will post some key tools available at this site as well as at other sites, and users can add more information to it.
- This forum will also give an opportunity for others with different opinions to express their viewpoints (i.e., how they interpret a given *Sutta* or a verse in the *Dhammapada*, etc). **In most cases, there can be more than one explanation.**
- Sometimes, each individual may have their own interpretation even if it looks incorrect to others. No one should expect others to come to agreement with one's viewpoint. **It is up to each person to decide for him/herself.**
- Thoughtful, logical, and respectful discussions can be an important part of the learning process.

7. Following the Path is not merely following some set precepts or blindly following a "*guru*." One needs to engage in stimulating discussions with oneself first (contemplation), and also with others. It is an intellectual process.

- I hope this forum will be a "virtual community center" which will help people with different levels of exposure to Buddha Dhamma to come together and grow together.
- In my own experience, I know that when trying to answer a question posed by another person — who is looking at the issue from a totally different point of view — forces me to look at the issue from a different angle. I have learned many things over the past few years that way.

8. The Buddha was the greatest scientist to be born, and we are trying to recover those deep teachings that have been buried over many centuries. Thanks to my late Noble teacher, Waharaka Thero ("Parinibbāna of Waharaka Thero"), true meanings of key concepts (eg., *anicca, anatta, viññāṇa*) have been uncovered.

- We need to maintain this momentum and make it easier for the future generations to access the pure and original teachings of the Buddha.

9. Finally, I keep the right to delete any posts that are not appropriate for the forum. I make such decisions based on the goal of this website (to teach Buddha's original teachings per Tipiṭaka), and it will be for the benefit of the general audience.

22.6.3 Problems with Registering, Login, Lost Password?

To Register:

Click on the "Forum" at the very end of the main menu or FORUM to enter the Forum.

1. Click on the "Register" button (in red) at the LOGIN box and enter a username and an email address and submit.

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2. You will get an email to that address within minutes. The link in that email WILL EXPIRE within a certain time, so you need to use it before it expires.
3. If you don't see an email within minutes, check you "Junk" folder.
4. Click on the link given there and enter a password and submit.
5. Then you can login with that username/password at the "Forum Login" box.

When first registered, one will receive an email with a link to setup your own password. One needs to use that link within 15 minutes or so (I am guessing, I don't know exactly how much time is allowed), because that link expires. Check you Junk folder if you do not see an email within minutes.

If you don't get to use the link before it expires, it may give an error message if you try to use it later. In that case, all you need to do is to click on the red "Lost Password?" button and the system will send another valid link to setup a password. Use it before it expires.

If you still have problems, send me an email at lal@puredhamma.net.

- DO NOT FORGET the username; send me an email if you forget the username.

Forgot Password?

1. Click on the red "Lost Password?" button at the "Login" box.
2. Submit the email address that you had used.
3. You will get an email with a link (like when first registering). Use that link before it expires to setup a new password.

If you get a message saying "Jetpack has locked your site's login page" when I try to login to the forum: Please click on the "Lost Password?" button and reset the password, as above. Use the same email address as before.

22.6.4 How to Post/Reply to a Forum Question

Revised August 12, 2022

Formatting a Post

1. The formatting buttons "b" for bold, "i" for italics, etc. can be used to make the text more legible.

2. In particular, it is good to use the "link" button to provide a link to another post on this website or an external web page. To describe the procedure, let us assume that you want to provide a link to the "Abhidhamma – Introduction" post on the website.

- Open that post in a separate window by clicking the following link: "Abhidhamma – Introduction."
- Copy the post's title ("Abhidhamma – Introduction") and paste it into your text window.
- Select that text with the title ("Abhidhamma – Introduction") and click the "link" button. It will open a new window to put in the web address.
- Go to that other open window with the "Abhidhamma – Introduction" post and copy the web address from that web page (which in this case is "https://puredhamma.net/abhidhamma/abhidhamma-introduction/").
- Come back and paste that to provide the link at the URL input. **Note:** Don't forget to check the little box "Open link in a new tab" so that when someone clicks on the link, it will be opened in a new window.
- That is it!

Follow the same procedure to provide an external link.

3. You can edit your comment within an hour. **If you try to edit after an hour, it may delete that comment.**

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To Post a New Question/Comment

4. Select a suitable forum from the list of forums ("Abhidhamma" forum, "Dhamma and Science" forum, etc.) and click on it.

- That will open that particular forum with a list of already existing topics.
- Go to the end of that list and start typing a suitable topic for your question in the box, "Topic Title (Maximum Length: 80):"
- Then type the question in the box below and hit the "submit" button. If you need to post a link to the question, please follow the steps in #3 below.
- You can edit your question/comment within an hour. **If you try to edit after an hour, it may delete the question.**

To Reply to an Existing Post

5. If one just types in the **default window**, the comment will appear at the end of the discussion as a new thread. Anyone can see that as the latest comment. but then one needs to refer to the comment that he/she is responding to.

- It is NOT a good idea to hit the **reply button.** If you do that, your comment will appear directly below that comment. Then a reader will need to scan to find the new comment (especially if there are newer threads at the bottom).
- Therefore, it is better to type your comment in the default window at the very bottom. If you need to, you can refer to an earlier comment by the poster's name and date or copy and paste the part of that post you need to comment on.

22.6.5 April – July 2017

The Infinity Problem in Buddhism – 7/15/17 (in the "Dhamma and Philosophy" section).

List of "Saṇ" Words and Other Pāli Roots – 6/29/17 (in the "Tables and Summaries" section).

Pure Dhamma Discussion Forum Guidelines – 6/22/17

Saṅkhāra and Kammā, Viññāṇa and Kamma Bīja – 6/16/17 (in the "Saṇ" section).

User's Guide to Pure Dhamma Website – 6/8/17 (in "Buddha Dhamma" section).

Is Ānāpānasati Breath Meditation? – 6/2/17 (in "Bhāvanā (Meditation)" section).

Viññāṇa – What It Really Means – 5/26/17 (in "Living Dhamma" section).

Working of Kammā – Critical Role of Conditions – 5/21/17 (in "Living Dhamma" section).

What are rūpa? – Dhamma are rūpa too! – 5/13/17 (in "Living Dhamma" section).

Micchā Diṭṭhi, Gandhabbayā, and Sotāpanna Stage – 5/6/17 (in "Living Dhamma" section).

Buddhaghosa's Visuddhimagga – A Focused Analysis – 4/29/17 – 4/29/17 (in the "Historical Background" section).

Misinterpretation of Anicca and Anatta by Early European Scholars – 4/29/17 (This replaces a recent post, "Answers to Criticism of Pure Dhamma Interpretations".

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I have also combined two previous posts, "Theravada – Problems with Current Interpretations of Key Concepts" and "Historical Timelines of Buddha Dhamma and Sri Lanka – End of Sinhala Commentaries" to make a new post, "Incorrect Theravāda Interpretations – Historical Timeline" —4/29/17.

Are There Procedures for Attaining Magga Phala, Jhāna and Abhiññā? – 4/23/17 (in the "Power of the Human Mind" section)

Answers to Criticism of Pure Dhamma Interpretations ==> Post deleted – 4/16/17 (in the "Historical Background" section).

Pabhassara Citta, Radiant Mind, and Bhavaṅga – 4/13/17 (in the "Abhidhamma" section).

Buddhaghosa and Visuddhimagga – Historical Background – 4/8/17 (in the "Historical Background" section)

Dasa Akusala and Anatta – The Critical Link – 4/2/17 (in the "Anicca, Dukkha, Anatta" section)

22.6.6 January – March 2017

Difference Between Jhāna and Stages of Nibbāna – 3/24/17 (in the "Power of the Human Mind" section)

Anatta – the Opposite of Which Atta? – 3/17/17 (in the "Anicca, Dukkha, Anatta" section)

Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World" – 3/10/17 (in the "Sotāpanna Stage of Nibbāna" section)

Parinibbāna of Waharaka Thero – 3/9/17

Pāli Dictionaries – Are They Reliable? – 3/4/17 (in the "Sutta Interpretations" section)- Revised 3/7/17.

Attā Hi Attano Nātho – 3/4/17 (in the "Dhammapada" section).

Saṅkhāra – What It Really Means – 2/25/17 (in the new "Four Aggregates" subsection in the "Living Dhamma" section).

Vedanā – What It Really Means – 2/18/17 (in the new "What is Vedanā (Feelings)?" subsection in the "Living Dhamma" section).

Mental Body (Gandhabbayā) – Personal Accounts – 2/5/17 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section).

Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra – 1/28/17 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section).

Also, a really good Sinhala translation of many sections of the website by Professor Sarath Bandara is now available: "Pure Dhamma – Sinhala Translation."

Future Suffering – Why It Arises – 01/22/17 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section)

Sexual Orientation – Effects of Kamma and Gati (Saṅkhāra) - 1/14/17 (in the "Living Dhamma – Fundamentals" subsection in the "Living Dhamma" section)

Nikāya in the Sutta Piṭaka – 1/7/17 (in the "Sutta Interpretations" section)

Pure Dhamma – Reflections on 2016 – 01/01/17

22.6.7 Essays – 2019

Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections – 12/28/19 (in the subsection "Views on Life")

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Icchā (Cravings) Lead to Upādāna and to Eventual Suffering – 12/21/19 (in the subsection "Views on Life")

Moha/Avijjā and Vipāka Viññāṇa/Kamma Viññāṇa – 12/14/19 (in the subsection "Views on Life")

Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda – 12/07/19 (in the subsection "Views on Life")

Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech) – 11/30/19 (in the subsection "Views on Life")

Kamma, Saṅkhāra, and Abhisaṅkhāra – 11/23/19 (in the subsection "Views on Life")

Paṭicca Samuppāda – A "Self" Exists Due to Avijjā – 11/16/19 (in the subsection "Views on Life")

Taṇhā – The Origin of Suffering – 11/10/19 (in the subsection "Views on Life")

Paṭicca Samuppāda – Not "Self" or "No-Self" – 11/10/19 (in the subsection "Views on Life")

An Apparent "Self" Is Involved in Kamma Generation – 11/2/19 (in the subsection "Views on Life")

Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma" – 10/26/19 (in the subsection "Views on Life")

Chachakka Sutta – Six Types of Vipāka Viññāṇa 10/19/19 (in the subsection "Views on Life")

Kāma Guṇa – Origin of Attachment (Taṇhā) – 10/6/19 (in the subsection "Views on Life")

Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event – 9/29/19 (in the subsection "Views on Life").

Is There a "Self"? – 9/22/19 (in the subsection "Views on Life").

Citta – Basis of Our Experience and Actions – 9/22/19 (in the subsection "Views on Life").

Indriya Make Phassa and Āyatana Make Samphassa – 9/15/19 (in the subsection "Views on Life").

How Do Sense Faculties Become Internal Āyatana? – 9/08/19 (in the subsection "Views on Life").

Contact Between Āyatana Leads to Vipāka Viññāṇa – 9/02/19 (in the subsection "Views on Life").

Buddhist Worldview – Introduction – 8/26/19 (in the subsection "Views on Life").

Wrong View of Creationism (and Eternal Future Life) – Part 2 – 8/19/19 (in the subsection "Views on Life").

Wrong View of Creationism (and Eternal Future Life) – Part 1 – 8/12/19 (in the subsection "Views on Life").

Views on Life – Wrong View of Materialism – 8/04/19 (in the subsection "Views on Life").

Views on Life – 7/28/19 (in the subsection "Origin of Life").

Mystical Phenomena in Buddhism? – 8/04/19 (in the subsection "Origin of Life").

Living Cell – How Did the First Cell Come to Existence? – 7/24/19 (in the subsection "Origin of Life").

Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya" – 7/19/19 (in the subsection "Origin of Life").

Human Life – A Mental Base (Gandhabba) and a Material Base (Cell) – 7/15/19 (in the subsection "Origin of Life").

Origin of Life – There is No Traceable Origin – 7/10/19 (in a new subsection "Origin of Life").

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Upapatti Paṭicca Samuppāda (How We Create Our Own Rebirths) – 7/6/19 (in the "Paṭicca Samuppāda" section).

Associations (Sevana)- A Root Cause of Wrong Views – 6/29/19 (in the "Sotāpanna Stage and Tilakkhaṇa" section).

Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views – 6/22/19 (in the "Sotāpanna Stage and Tilakkhaṇa" subsection).

Sotāpanna Stage and Tilakkhaṇa – 6/22/19 (in the "Anicca, Dukkha, Anatta" section).

Sakkāya Diṭṭhi and Tilakkhaṇa – 6/14/19 (in the "Sotāpanna Stage and Tilakkhaṇa" subsection).

Anatta – No Refuge in This World – 6/7/19 (in the "Anattā – A Systematic Analysis" section).

Anattā in Anattalakkahana Sutta – No Soul or an Ātma – 5/31/19 (in the "Anicca, Dukkha, Anatta" subsection).

Anicca – Inability to Keep What We Like – 5/26/19 (in the "Anicca, Dukkha, Anatta" subsection).

Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering – 5/23/19 (in the "Sutta Interpretations" subsection).

Idappaccayatā Paṭicca Samuppāda –5/18/19 (in the "Paṭicca Samuppāda"section).

Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra –5/13/19 (in the "Saṇ" subsection).

Do Buddhists Pray and Engage in Idol Worshipping? –5/5/19 (in the "Myths or Realities?" subsection).

Complexity of the Mind – Viññāṇa and Saṅkhāra – 4/28/19 (in the "Dhamma with Less Pāli" subsection).

Anuloma Paṭiloma Paṭicca Samuppāda – Key to Sotāpanna Stage – 3/15/19 (in the "Sotāpanna Stage of Nibbāna" subsection).

Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra – 3/7/19 (in the "Samādhi, Jhāna (Dhyāna), Magga Phala" subsection).

Attha Purisa Puggalā – Eight Noble Persons – 3/4/19 (in the "Seeking Nibbana" subsection).

Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2) – 3/2/19 (in the "Samādhi, Jhāna (Dhyāna), Magga Phala" subsection).

Tapussa Sutta (AN 9.41) – Akuppā Cetovimutti – 2/28/19 (in the "Sutta Interpretations" subsection).

Viññāṇa and Saṅkhāra – Connection to Paṭicca Samuppāda – 2/25/19 (in the "Essential Buddhism" subsection).

Account of Aṅgulimāla – Many Insights to Buddha Dhamma – 2/17/19 (in the "Dhamma Concepts" subsection).

Sotāpanna Anugāmi – No More Births in the Apāyā – 2/11/19 (in the "Sotāpanna Stage of Nibbāna" subsection).

Sati in Ānāpānasati/Satipaṭṭhāna – Two Meanings of Sati – 2/4/19 (in the "Essential Buddhism" subsection).

Ānāpāna and Satipaṭṭhāna – Fundamentals – 1/30/19 (in the "Essential Buddhism" subsection).

Buddhism and Evolution – Aggañña Sutta (DN 27) – 1/24/19 (in the "Sutta Interpretations" subsection).

Ānāpānasati Eliminates Mental Stress Permanently – 1/21/19 (in the "Essential Buddhism" subsection).

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Breath Meditation Is Addictive and Harmful in the Long Run – 1/15/19 (in the "Essential Buddhism" subsection).

Connection Between Saṅkhāra and Viññāṇa – 1/11/19 (in the "Essential Buddhism" subsection).

Four Noble Truths – Suffering and Its Elimination – 1/6/19 (in the "Essential Buddhism" subsection).

Viññāṇa – Consciousness Together With Future – 1/1/19 (in the "Essential Buddhism" subsection).

Pure Dhamma – Reflections on 2018 – 1/1/19

22.6.8 Essays – 2018

Introduction to Citta, Vedanā, Saññā, Saṅkhāra, and Viññāṇa (OLD==Pāli to English – Serious Problems With Current Translations) – 12/25/18 (in the "Essential Buddhism" subsection).

Essential Buddhism – 12/25/18 (in the "Living Dhamma" section).

Finest Manomaya Kāya of an Arūpāvacara Brahma – 12/19/18 (in the "Anattā – A Systematic Analysis" subsection).

Types of Bodies in 31 Realms – Connection to Jhāna – 12/12/18 (in the "Anattā – A Systematic Analysis" subsection).

Anattā – A Systematic Analysis – 12/12/18 (in the "Anicca, Dukkha, Anatta" subsection).

Anattā (Mundane Interpretation) – There is no "Unchanging Self" – 12/5/18 (in the "Anicca, Dukkha, Anatta" subsection).

Kāmacchanda and Icca – Being Blinded by Cravings – 11/29/18 (in the "Sorting out Some Key Pāli Terms (Tanha, Lobha, Dosa, Moha, etc)" subsection).

Boy Who Remembered Pāli Suttā for 1500 Years – 11/21/18 (in the "Myths or Realities?" section).

Pāpa Kamma Versus Akusala Kamma – 11/14/18 (in the "Gati, Bhava, and Jāti" subsection).

List of "Saŋ" Words and Other Pāli Roots – 11/10/18 (in the "Tables and Summaries" section).

Vedanā and Samphassa Jā Vedanā – More Than Just Feelings (new title)- 11/10/18 (in the "Mental Aggregates" section).

Free Will in Buddhism – Connection to Saṅkhāra – 11/3/18 (in the "Dhamma and Philosophy" section).

Difference Between Tanhā and Upādāna – 10/25/18 (in the "Gati, Bhava, and Jāti" subsection).

Essence of Buddhism – In the First Sutta – 10/23/18 (in the "Dhammacakkappavattana Sutta" section).

Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood – 10/20/18 (in the "The Five Aggregates (Pañcakkhandha)" section).

"The Life of the Buddha" by Bhikkhu Nānamoli – 10/13/18 (in the "Book Reviews" section).

Karaniya Metta Sutta – Metta Bhavana – 10/7/18 (in the "Bhāvanā (Meditation)" section).

Is It Necessary for a Buddhist to Eliminate Sensual Desires? – 9/28/18 (in the "Living Dhamma" section).

Essential Abhidhamma – The Basics – 9/23/18 New subsection in the "Abhidhamma" section.

State of Mind in the Absence of Citta Vīthi – Bhavaṅga – 9/23/18 (in the "Essential Abhidhamma – The Basics" subsection).

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Paññāvimutti – Arahanthood without Jhāna – 9/12/18 (in the "Samādhi, Jhāna (Dhyāna), Magga Phala" subsection).

I have re-written an old post on a key subject: "Viññāṇa (Consciousness)" – 9/10/18 (in the "The Five Aggregates (Pañcakkhandha)" subsection).

The Amazing Mind – Critical Role of Nāmagotta (Memories) – 9/1/18 (in the "Dhamma Concepts" subsection).

Do I Have "A Mind" That Is Fixed and "Mine"? – 8/30/18 (in the "Sakkāya Diṭṭhi" ==> replaced with Is There a 'Self'? subsection).

Amazingly Fast Time Evolution of a Thought (Citta) – 8/23/18 (in the "Dhamma Concepts" section).

Ye Dhammā Hetuppabhavā.. and yam kiñci samudaya dhammam.. – 8/16/18 (in the "Living Dhamma" section).

Imasmim Sati Idam Hoti – What Does It Really Mean? – 8/5/18 (in the "Paticca Samuppada" section).

Dhamma, Saṅkhāra, Sankata, Rūpa, Viññāṇa, Gati, Āsava, Anusaya – 7/22/18 (in the "Dhamma with Less Pāli" section).

Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna) – – 7/19/18 (in the "Living Dhamma" section).

Sotāpatti Anga – The Four Qualities of a Sotāpanna – 7/8/18 (in the "Sotāpanna Stage of Nibbāna" section).

Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma - 2 – 6/27/18 (in the "Sutta Interpretations" section).

Aṅguttara Nikāya – Suttā on Key Concepts – 6/20/18 (in the "Sutta Interpretations" section).

Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma – 6/20/18 (in the "Sutta Interpretations" section).

Kanha (Dark) and Sukka (Bright) Kamma and Kammakkhaya – 6/11/18 (in the "Seeking Nibbāna" section).

Kukkuravatika Sutta (Majjhima Nikāya 57) – Kammakkhaya – 6/11/18 (in the "Sutta Interpretations" section).

Paṭhama Mettā Sutta – 6/7/18 (in the "Sutta Interpretations" section).

Ānantariya Kamma – Connection to Gandhabba – 6/2/18 (in the "Living Dhamma" section and Mental Body – Gandhabba subsection).

Na Cetanākaraṇīya Sutta – 5/21/18 (in the "Sutta Interpretations" section).

Sammā Diṭṭhi – Realization, Not Memorization – 5/13/18 (in the "Sotāpanna Stage of Nibbāna" subsection).

Manopubbangamā dhammā.. – 5/5/18 (in the "Dhammapada" subsection).

Kilesa – Relationship To Akusala, Kusala, And Puñña Kamma – 4/27/18 (in the "Dhamma Concepts" subsection).

Anussati and Anupassanā – Being Mindful and Removing Defilements – 4/16/18 (in the "Bhāvanā (Meditation)" subsection).

Buddha Dhamma for an Inquiring Mind – Part I – 4/12/18 (in the "Dhamma with Less Pāli" subsection).

"Exploring All Possible Paths" Leads to Fermat's Principle of Least Time – 4/1/18 (in the "Quantum Mechanics and Dhamma" section).

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Feynman's Method of "A Particle Exploring All Possible Paths" – 3/29/18 (in the "Quantum Mechanics and Dhamma" section).

Will Quantum Mechanics Be Able to Explain Consciousness? – 3/20/18 (in the "Quantum Mechanics and Dhamma" section).

The Observer Effect in Quantum Mechanics – 3/20/18 (in the "Quantum Mechanics and Dhamma" section).

Feynman's Glass Plate Experiment – 3/16/18 (in the new "Quantum Mechanics – A New Interpretation" subsection).

Quantum Mechanics and Dhamma – Introduction – 3/13/18 (in the new "Quantum Mechanics and Dhamma" section).

What Is a Wave and What Is a Particle? – 3/13/18 (in the new "Quantum Mechanics – A New Interpretation" subsection).

Photons Are Particles Not Waves – 3/13/18 (in the new "Quantum Mechanics – A New Interpretation" subsection).

Cloning and Gandhabba – 3/5/2018 (in the "Dhamma and Science" section).

"Discourse 5 – Tilakkhaṇa and Micchā Diṭṭhi" added to Three Marks of Existence – English Discourses – 3/2/2018 (in the "Anicca, Dukkha, Anatta" section). This is the last one in this series.

"Discourse 4 – Sakkāya Diṭṭhi – What is "a Person"?" added to Three Marks of Existence – English Discourses – 2/27/2018 (in the "Anicca, Dukkha, Anatta" section).

"Discourse 3 – Distorted Perceptions or Saññā Vipallāsa" added to Three Marks of Existence – English Discourses – 2/19/2018 (in the "Anicca, Dukkha, Anatta" section).

Nirodha Samāpatti, Phala Samāpatti, Jhāna, and Jhāna Samāpatti – 2/13/2018 (in the "Living Dhamma" section).

"Discourse 2 – Icca, Nicca, Anicca" added to Three Marks of Existence – English Discourses – 2/10/2018 (in the "Anicca, Dukkha, Anatta" section).

"Discourse 1 – Nicca, Sukjha, Atta" in the Three Marks of Existence – English Discourses – 2/3/2018 (in the "Anicca, Dukkha, Anatta" section).

Three Marks of Existence – English Discourses – 2/3/2018 (in the "Anicca, Dukkha, Anatta" section).

Rewritten on 31/08/24 Old Title: Citta, Mano, Viññāṇa – Nine Stages of a Though [Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination – 1/24/2018 (in the "Dhamma with Less Pāli" subsection)]

Bhava and Bhavaṅga – Simply Explained! 1/19/2018 (in the "Living Dhamma" section).

Does Bodily Pain Arise Only Due to Kamma Vipāka? 1/12/2018 (in the "Living Dhamma" section).

Anidassana Viññāṇa – What It Really Means – 1/6/2018 (in the "Living Dhamma" section).

Pure Dhamma – Reflections on 2017 – 1/1/2018

22.6.9 Essays – 2017

Bhūta and Yathābhūta – What Do They Really Mean – 12/28/2017 (in the "Rūpa Aggregate" subsection of "Living Dhamma" section).

12/17/2017: Puredhamma Discussion Forum is now open: "Pure Dhamma Discussion Forum Guidelines."

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Kamma Viññāṇa and Nāmarūpa Paricceda Ñāṇa – 12/12/2017 (in the "Nāmarūpa Formation" subsection of "Living Dhamma" section).

Tipiṭaka Commentaries – Helpful or Misleading? – 12/6/2017 (in the "Historical Background" section).

Pure Dhamma – Sinhala Translation – 12/2/2017 (More sections added by Prof. Sarath Bandara).

Kamma Viññāṇa – Link Between Mind and Matter – 11/30/2017 (in the "Nāma & Rūpa to Nāmarūpa" subsection of "Living Dhamma" section).

Root of All Suffering – Ten Immoral Actions – 11/14/2017 (in the new "Dhamma with Less Pāli" subsection of "Living Dhamma" section).

"Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga." – 11/9/2017 (in the "Assāda, Ādīnava, Nissarana" subsection of "Sotāpanna Stage of Nibbāna").

Difference Between Dhammā and Saṅkhāra – 11/5/2017 (This is an old post in the section "Key Dhamma Concepts." I basically re-wrote the post. This is a much better version).

Assāda, Ādīnava, Nissarana – Introduction – 11/1/2017 (in the NEW "Assāda, Ādīnava, Nissarana" subsection of "Sotāpanna Stage of Nibbāna").

Pure Dhamma – German Website – 10/21/2017

Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa – 10/17/2017 (in the "Paṭicca Samuppāda Cycles" subsection).

Samādhi, Jhāna, Magga Phala – Introduction – 10/12/17 (in the new subsection "Samādhi, Jhāna (Dhyāna), Magga Phala" of the "Living Dhamma" section).

Mundane versus Supramundane Jhāna – 10/12/17 (in the new subsection "Samādhi, Jhāna (Dhyāna), Magga Phala" of the "Living Dhamma" section).

Ascendance to Nibbāna via Jhāna (dhyāna) – 10/4/17 (in the "Transition to Noble Eightfold Path" subsection of the "Living Dhamma" section).

Abnormal Births Due to Gandhabba Transformations – 9/30/17 (in the "Mental Body – Gandhabba" subsection of the "Living Dhamma" section).

Gandhabba State – Evidence from Tipiṭaka – 9/16/17 (in the "Mental Body – Gandhabba" subsection of the "Living Dhamma" section).

Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi – 9/2/17 (in the "Transition to Noble Eightfold Path" subsection).

Anicca – Worthlessness of Worldly Things – 8/20/17 (in the "Anicca – True Meaning" subsection).

Dasa Saṃyojana – Bonds in Rebirth Process – 8/6/17 (in the "Bhāvanā (Meditation)" section).

The Infinity Problem in Buddhism – 7/15/17 (in the "Dhamma and Philosophy" section).

List of "Saṇ" Words and Other Pāli Roots – 6/29/17 (in the "Tables and Summaries" section).

Pure Dhamma Discussion Forum Guidelines – 6/22/17

Saṅkhāra and Kammā, Viññāṇa and Kamma Bīja – 6/16/17 (in the "Saṇ" section).

User's Guide to Pure Dhamma Website – 6/8/17 (in "Buddha Dhamma" section).

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Is Ānāpānasati Breath Meditation? – 6/2/17 (in "Bhāvanā (Meditation)" section).

Viññāṇa – What It Really Means – 5/26/17 (in "Living Dhamma" section).

Working of Kammā – Critical Role of Conditions – 5/21/17 (in "Living Dhamma" section).

What are rūpa? – Dhamma are rūpa too! – 5/13/17 (in "Living Dhamma" section).

Micchā Diṭṭhi, Gandhabbayā, and Sotāpanna Stage – 5/6/17 (in "Living Dhamma" section).

Buddhaghosa's Visuddhimagga – A Focused Analysis – 4/29/17 – 4/29/17 (in the "Historical Background" section).

Misinterpretation of Anicca and Anatta by Early European Scholars – 4/29/17 (This replaces a recent post, "Answers to Criticism of Pure Dhamma Interpretations".

I have also combined two previous posts, "Theravada – Problems with Current Interpretations of Key Concepts" and "Historical Timelines of Buddha Dhamma and Sri Lanka – End of Sinhala Commentaries" to make a new post, "Incorrect Theravāda Interpretations – Historical Timeline" —4/29/17.

Are There Procedures for Attaining Magga Phala, Jhāna and Abhiññā? – 4/23/17 (in the "Power of the Human Mind" section)

Answers to Criticism of Pure Dhamma Interpretations ==> Post deleted – 4/16/17 (in the "Historical Background" section).

Pabhassara Citta, Radiant Mind, and Bhavaṅga – 4/13/17 (in the "Abhidhamma" section).

Buddhaghosa and Visuddhimagga – Historical Background – 4/8/17 (in the "Historical Background" section)

Dasa Akusala and Anatta – The Critical Link – 4/2/17 (in the "Anicca, Dukkha, Anatta" section)

Difference Between Jhāna and Stages of Nibbāna – 3/24/17 (in the "Power of the Human Mind" section)

Anatta – the Opposite of Which Atta? – 3/17/17 (in the "Anicca, Dukkha, Anatta" section)

Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World" – 3/10/17 (in the "Sotāpanna Stage of Nibbāna" section)

Parinibbāna of Waharaka Thero – 3/9/17

Pāli Dictionaries – Are They Reliable? – 3/4/17 (in the "Sutta Interpretations" section)- Revised 3/7/17.

Attā Hi Attano Nātho – 3/4/17 (in the "Dhammapada" section).

Saṅkhāra – What It Really Means – 2/25/17 (in the new "Four Aggregates" subsection in the "Living Dhamma" section).

Vedanā – What It Really Means – 2/18/17 (in the new "What is Vedanā (Feelings)?" subsection in the "Living Dhamma" section).

Mental Body (Gandhabbayā) – Personal Accounts – 2/5/17 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section).

Vipallāsa (Diṭṭhi, Saññā, Citta) Affect Saṅkhāra – 1/28/17 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section).

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Also, a really good Sinhala translation of many sections of the website by Professor Sarath Bandara is now available: "Pure Dhamma – Sinhala Translation."

Future Suffering – Why It Arises – 01/22/17 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section)

Sexual Orientation – Effects of Kamma and Gati (Saṅkhāra) - 1/14/17 (in the "Living Dhamma – Fundamentals" subsection in the "Living Dhamma" section)

Nikāya in the Sutta Piṭaka – 1/7/17 (in the "Sutta Interpretations" section)

Pure Dhamma – Reflections on 2016 – 01/01/17

April – July 2017

January – March 2017

22.6.10 Essays – 2016

December 2016

November 2016

October 2016

September 2016

August 2016

July 2016

June 2016

May 2016

April 2016

March 2016

February 2016

January 2016

22.6.10.1 January 2016

Tiparivattaya and Twelve Types of Ñāṇa (Knowledge) – 1/29/16 (Dhamma Cakka Pavattana sutta in the Sutta Interpretations section)

Majjima Patipada – Way to Relinquish Attachments to this World – 1/22/16 (Dhamma Cakka Pavattana sutta in the Sutta Interpretations section). Revised 1/23/16.

Dhammacakkappavattana Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa – 1/16/16 (in the Sutta Interpretations section).

Popup Pāli Glossary with Pronunciation – 1/7/16. There will be no new essay this weekend.

Pancaupadanakkhandha – It is All Mental – 1/1/16 (in the "The Five Aggregates (Pañcakkhandha)" section.

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22.6.10.2 February 2016

Nibbatti Lakkhana in Udayavaya Ñāṇa – 2/26/16 (under the Sotāpanna Stage of Nibbāna)

Hidden World of the Gandhabbayā: Netherworld (Paralowa) – 2/18/16 (in Manomaya Kāya section)

Uadayavaya Ñāṇa – Introduction – 2/12/16 (under the Sotāpanna Stage of Nibbāna)

Relinquishing Defilements via Three Rounds and Four Stages – 2/4/16 (Dhamma Cakka Pavattana sutta in the Sutta Interpretations section)

22.6.10.3 March 2016

Getting to Samādhi via Formal Meditation Sessions – 3/25/16 (in Meditation section)

Āhāra (Food) in Udayavaya Ñāṇa – 3/19/16 (under the Sotāpanna Stage of Nibbāna; new subsection on Udayavaya Ñāṇa)

How Perceived Pleasures (Assāda) lead to Dukkha – 3/11/16 (Under Āsvada (Mind-Made Pleasures), Ādeenava (Bad Outcomes), Nissarana (Relinquish))

Craving for Pornography – How to Reduce the Tendency – 3/4/16 (Under Discussion of Comments)

22.6.10.4 April 2016

4/29/2016 New Section: Myths or Realities?

Two posts: Animisa Locana Bodhi Poojawa – A Prelude to Acts of Gratitude

and Pāramitā – How a Puthujjana Becomes a Buddha

Brain – Interface between Mind and Body – 4/22/16 (in the Abhidhamma section. Don't be discouraged even if you don't have any exposure to Abhidhamma; I am trying to make Abhidhamma easy to grasp. No need to memorize anything)

What are Dhamma? – A Deeper Analysis – 4/15/16 (in the Abhidhamma section)

Two Versions of 37 Factors of Enlightenment – 4/8/16 (in "Anicca, Dukkha, Anatta" subection under "Key Dhamma Concepts")

Why are Tilakkhaṇa not Included in 37 Factors of Enlightenment? – 4/1/16 (in "Anicca, Dukkha, Anatta" subection under "Key Dhamma Concepts")

Getting to Samādhi via Formal Meditation Sessions – 3/25/16 (in Meditation section)

Āhāra (Food) in Udayavaya Ñāṇa – 3/19/16 (under the Sotāpanna Stage of Nibbāna; new subsection on Udayavaya Ñāṇa)

How Perceived Pleasures (Assāda) lead to Dukkha – 3/11/16 (Under Āsvada (Mind-Made Pleasures), Ādeenava (Bad Outcomes), Nissarana (Relinquish))

Craving for Pornography – How to Reduce the Tendency – 3/4/16 (Under Discussion of Comments)

22.6.10.5 May 2016

Supreme Qualities of Buddha, Dhamma, Saṅgha – 5/28/16 (This is a re-write of a previous short post).

Tisarana Vandana and Its Effects on One's Gati – 5/28/16

5/20/2016 New Subsection: The Grand Unified Theory of Dhamma, which includes two old posts and a new post: 31 Realms Associated with the Earth. New post in Tables and Summaries section: 31 Realms of Existence

Our Two Worlds: Material and Immaterial – 5/14/16 (in Buddha Dhamma section)

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Indriya and Āyatana – Big Difference – 5/7/16 (in the Key Dhamma Concepts section)

22.6.10.6 June 2016

Possible Effects in Meditation – Kundalini Awakening – 6/25/16 (In the section on Bhāvanā (Meditation))

Can Buddhist Meditation be Dangerous? – 6/17/16 (In the section on Myths or Realities)

Gandhabbayā Sensing the World – With and Without a Physical Body – 6/11/16 (In the subsection on the Grand Unified Theory of Dhamma)

Gandhabbayā – Only in Human and Animal Realms – 6/4/16 (In the subsection on the Grand Unified Theory of Dhamma)

22.6.10.7 July 2016

Antarabhava and Gandhabbayā – 7/29/16 (In the section Myths or Realities?)

Udayavaya Ñāṇa – Importance of the Cittaja Kaya – 7/22/16 (In the subsection on the Udayavaya Ñāṇa in the Sotāpanna stage of Nobbana)

New section: Abhidhamma via Science (Changed to Inconsistencies with Science on 06Mar2018) and a new post: Vision (Cakkhu Viññāṇa) is Not Just Seeing – 7/15/16

Nibbāna in the Big Picture – 7/8/16 (In the subsection on the Grand Unified Theory of Dhamma)

Hetu-Phala, Paccuppanna, and Paṭicca Samuppāda – 7/2/16 (In the section Sorting out Some Key Pāli Terms (Taṇhā, Lobha, Dosa, Moha, etc)

22.6.10.8 August 2016

Started a new section: Living Dhamma. The subsection "New Approach to Meditation" was deleted and those posts are now in this section. New post in this section: What Are Kilesa (Mental Impurities)? – Connection to Cetasika – 8/26/16

Starting on the Path Even without Belief in Rebirth (Nirāmisa Sukha to Nibbāna Suva – The Key Step) – 8/19/16

New subsection in the "Bhāvanā (Maditation)" section : Living Dhamma and a new post in it: Peace of Mind to Nibbāna – The Key Step – 8/12/16

Also, Pāli Glossary replaced by two posts with over 400 Pāli words:

Pāli Glossary – (A-K) and Pāli Glossary – (L-Z) – 8/12/16

and, updated version of Popup Pāli Glossary with Pronunciation – 8/12/16

Living Dhamma – Introduction – 8/5/16 (In the section Bhāvanā (Meditation))

22.6.10.9 September 2016

Noble Eightfold Path – Role of Sobhana Cetasika – 9/30/16 (in the "Living Dhamma" section)

How Are Gati and Kilesa Incorporated into Thoughts? – 9/22/16 (in the "Living Dhamma" section)

Satipaṭṭhāna Sutta – Relevance to Suffering in This Life – 9/10/16 (in the "Living Dhamma" section)

Two new posts:

Nibbāna "Exists", but Not in This World – 9/2/16 (in the "Nibbāna" subsection)

Suffering in This Life – Role of Mental Impurities – 9/2/16 (in the "Living Dhamma" section)

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22.6.10.10 October 2016

Suffering in This Life and Paṭicca Samuppāda – 10/28/16 (in the "Living Dhamma" section)

Started a new **subsection**: Paṭṭhāna Dhammā in the Paṭicca Sumuppada section. New post in this section: Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala) – 10/22/16

September 30, 2016: I just installed Google Translator at top right of the website. I have setup only a few languages for now. I would appreciate feedback on the quality of the translations. Also, if you need a language that is not there, please let me know and I can add. You can use the "Comments" box below to provide input.

Micchā Diṭṭhi – Connection to Hethu Phala (Cause and Effect) – 10/18/16 (in the "Living Dhamma" section)

Getting to Samādhi – 10/7/16 (in the "Living Dhamma" section)

22.6.10.11 November 2016

Sutta Learning Sequence for the Present Day – 11/30/16 (in Sutta Interpretations section).

Asevana and Annamanna Paccaya – 11/20/16 (in Paṭṭhāna Dhammā subsection in the Paṭicca Sumuppada section).

Correct Meaning of Vacī Saṅkhāra – 11/10/16 (in the "Sorting out Some Key Pāli Terms" sub section of the "Key Dhamma Concepts" section)

22.6.10.12 December 2016

Saññā – What It Really Means – 12/31/16 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section)

Our Mental Body – Gandhabbayā – 12/26/16 (in the "What is Saññā (Perception)?" subsection in the "Living Dhamma" section)

Suffering in This Life and Paṭicca Samuppāda II – 12/7/16 (in the "Living Dhamma" section)

22.6.11 Essays – 2015

December 2015

November 2015

October 2015

September 2015

August 2015

July 2015

June 2015

May 2015

April 2015

March 2015

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February 2015

January 2015

22.6.1 1.1 December 2015

Pañcakkhandha or Five Aggregates – A Misinterpreted Concept – 12/25/15 (in the "The Five Aggregates (Pañcakkhandha)" section.

Does the Hell (Niraya) Exist? – 12/18/15 (in the "Role of the Brain in Human Consciousness" section).

Feelings: Sukha, Dukha, Somanassa, and Domanassa – 12/11/15 (in the Paṭicca Samuppāda section).

13. Kammattana (Recitations) for the Sotāpanna Stage – 12/5/15 in the Bhāvanā (Meditation) section

22.6.1 1.2 November 2015

The Origin of Matter – Suddhaṭṭhaka – 11/27/15 (in the Abhidhamma section)

Kāma Assāda Start with Phassa Paccayā Vedanā or Samphassa Ja Vedanā – 11/19/15 (in Paṭicca Samuppāda Section)

12. Key Factors to be Considered when "Meditating" for the Sotāpanna Stage – 11/13/15 (in the Meditation section).

How Are Paṭicca Samuppāda Cycles Initiated? – 11/6/15 (in the Paṭicca Samuppāda section).

22.6.1 1.3 October 2015

Do Things Just Happen? – The Hidden Causes – 10/30/15 (in the Moral Living and Fundamentals section).

"Self" and "no-self": A Simple Analysis – Do We Always Act with Avijjā? – 10/23/15 (in the Comments/Reviews section).

Is Buddha Dhamma (Buddhism) a Religion? – 10/21/15 (in the Dhamma and Philosophy section).

Āsvada (Mind-Made Pleasures), Ādeenava (Bad Outcomes), Nissarana (Relinquish) ==. replaced by Assāda, Ādīnava, and Nissaraṇa – 10/16/15 (New subsection with the following two posts under it)

Assāda, Ādīnava, Nissaraṇa – Introduction -10/16/15

What is "Kāma"? It is not Sex – 10/16/15

How to Cultivate the Anicca Saññā – 10/8/15 (I revised the original post with this title and made two posts; most of the new material is in this first post and is better to be read first)

How to Cultivate the Anicca Saññā – II – 10/8/15

I have also added audio files to "Pāli Glossary" – 10/6/15

Is Eating Meat an Akusala Kamma (Immoral Deed)? – 10/2/15

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22.6.1.4 September 2015

Would Nibbāna be Possible if Impermanence is the Cause of Suffering? ==> removed on 05October2022– 9/25/15

Anicca vata Sankhara… – 9/17/15

Details of Kamma – Intention, Who Is Affected, Kamma Patha – 9/11/15 (in a new section on "Discussion of Comments" under "Comments/Reviews").

Nirāmisa Sukha – In a Chart – 9/4/15

Learning Buddha Dhamma Leads to Nirāmisa Sukha – 9/4/15

22.6.1.5 August 2015

What is the only Akusala Removed by a Sotāpanna? – 8/28/15

Cetasika – Connection to Gati – 8/20/15

Body Types in 31 Realms – Importance of Manomaya Kāya – 8/13/15

Citta Vīthi – Processing of Sense Inputs – 8/6/15

22.6.1.6 July 2015

10. Attaining the Sotāpanna Stage via Removing Ditthasava – 7/30/15 (This is a major revision of a previous post with a different title).

Four Conditions for Attaining Sotāpanna Magga/Phala – 7/27/15

Four Noble Truths: Recipe for Problem Solving – 7/16/15

Gati to Bhava to Jāti – Ours to Control – 7/9/15

Gati and Bhava – Many Varieties – 7/3/15

22.6.1.7 June 2015

Namagotta, Bhava, Kamma Bīja, and Mano Thalaya (Mind Plane) – 6/26/15

Arogya Parama Labha – 6/19/15

Key to Sotāpanna Stage – Diṭṭhi and Vicikicchā – 6/13/15

Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key – 6/6/15

What is Unique in Buddha Dhamma? – 6/1/15

22.6.1.8 May 2015

How to Cultivate the Anicca Saññā – 5/24/15

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Anicca, Dukkha, Anatta – According to Some Key Suttā – 5/15/15

How Does One Know whether the Sotāpanna Stage is Reached? – 5/9/15

Buddha Dhamma: Non-Perceivability and Self-Consistency – 5/3/15

22.6.1 1.9 April 2015

Bhava paccayā Jāti….Jarā, Maraṇa,… -4/29/15 (under "Paticca Samuppāda in Plain English").

Phassa paccayā Vedanā….to Bhava [Changed to: Phassa Paccayā Vedanā….to Taṇhā] – 4/24/15 (under "Paticca Samuppāda in Plain English").

Difference between Phassa and Samphassa – 4/18/15 (under "Paticca Samuppāda in Plain English").

Nāmarūpa paccayā Saḷāyatana – 4/11/15 (under "Paticca Samuppāda in Plain English").

Mahā Cattārīsaka Sutta (Discourse on the Great Forty) – 4/6/15

Does any Object (Rūpa) Last only 17 Thought Moments? – 4/1/15

22.6.1 1.10 March 2015

Viññāṇa paccayā Nāmarūpa – 3/28/15 (under "Paṭicca Samuppāda in Plain English").

Saṅkhāra paccayā Viññāṇa – 2 – 3/24/15 (under "Paṭicca Samuppāda in Plain English").

Saṅkhāra paccayā Viññāṇa – 1 – 3/20/15 (under "Paticca Samuppāda in Plain English").

Avijjā paccayā Saṅkhāra – 3/16/15 (under "Paṭicca Samuppāda in Plain English").

Introduction -2 – The Three Categories of Suffering 3/12/15 (under "Paticca Samuppāda in Plain English").

Introduction – What is Suffering? 3/8/15 – new sub section on "Paṭicca Samuppāda in Plain English" where I will use minimum Pāli words.

3. Viññāṇa, Thoughts, and the Subconscious 3/4/15

22.6.1 1.11 February 2015

What is "Kaya" in Kāyānupassanā?– 2/26/15.

Difference between a Wish and a Determination (Paramita) 2/18/15

Are you not getting expected results from meditation? 2/15/15

Lobha, Dosa, Moha versus Raga, Patigha, Avijjā 2/13/15

Prerequisites for the Satipaṭṭhāna Bhāvanā 2/12/15

Kāyānupassanā – The Section on Habits (Sampajanapabba) 2/9/15

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First Noble Truth – A Simple Explanation of One Aspect 2/6/15

"Spark" by John Ratey 2/5/15

Satipaṭṭhāna Sutta – Structure 2/4/15 – I have revised the other two older posts on the Satipattha sutta in order to insert this post in the beginning.

Kāyānupassanā – The Foundation (Iriyapathapabba) 2/1/15

22.6.1 1.12 January 2015

Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis 1/28/15

Mahā Satipaṭṭhāna Sutta – Satipaṭṭhāna – Introduction – 1/22/15

Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa – Starting a new section on Suttā – 1/20/15

Origin of Morality (and Immorality) in Buddhism 1/17/15

Recent Evidence for Unbroken Memory Records (HSAM) 1/15/15

11. How to Select and "Grow" Meditation Procedures for Magga Phala – Meditation Section (1/12/15)

Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala (1/8/15)

If Everything is Anicca Should We Just give up Everything? (1/7/15)

"The Language of God", by Francis Collins – Book Review (1/3/15)

22.6.12 Essays – 2014

December 2014

November 2014

October 2014

September 2014

August 2014

July 2014

June 2014

22.6.1 2.1 December 2014

Saṅkhāra – Life is a Bundle of Saṅkhāra (12/28/14)

Anicca – Repeated Arising/Destruction (12/24/14)

1. Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction (12/20/14)

2. Viññāṇa (Consciousness) can be of Many Different Types and Forms (12/20/14)

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Three Kinds of Diṭṭhi, Eightfold Paths, and Samādhi (12/18/14)

Buddhist Explanations of Conception, Abortion, and Contraception (12/14/14)

Citta and Cetasika – How Viññāṇa (Consciousness) Arises (12/12/14) – Abhidhamma

Manomaya Kāya – Introduction (12/12/14). I am starting a new subsection in the "Key Dhamma Concepts" section on Manomaya Kāya, and have added two previous posts from other sections to here as well. This section is a prerequisite for the Abhidhamma material, but this material may help clarify other issues as well.

"Waking Up" by Sam Harris (12/9/14) – I am starting a new section on "Book Reviews". I have moved a post that I did last month on "Why Does the World Exist?" by Jim Holt from a different section to this section.

The Cooling Down Process (Nibbāna) – How the Root Causes are Removed (12/5/14)

22.6.1 2.2 November 2014

What Does "Paccaya" Mean in Paticca Samuppāda? – Effect not Guaranteed (11/21/14)

Memory, Brain, Mind, Nama Loka, Kamma Bhava, Kamma Vipāka (11/19/14)

Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis (11/16/14)

Sadhu – Symbolizes Purified Hadaya Vatthu (Mind) (11/12/14)

Cuti-Patisandhi – An Abhidhamma Description (11/9/14) – Technical but informative!

Sotāpanna Magga and Phala – How to Distinguish (11/7/14)

Vinaya – The Nature Likes to be in Equilibrium (11/6/14)

22.6.1 2.3 October 2014

Najajja Vasalo Hoti……(10/28/14)

Why Does the World Exist? (10/28/14)

Ariya Jhānā via Cultivation of Saptha Bojjanga (10/25/14)

Appamado Amata Padam…. (10/23/14)

Nirodha and Vaya – Two Different Concepts (10/19/14)

Difference Between Giving up Valuables and Losing Interest in Worthless (10/15/14)

Patisandhi Citta – How the Next Life is Determined According to Gati (10/12/14)

How Character (Gati) Leads to Bhava and Jāti (10/12/14)

A Simple Way to Enhance Merits (Kusala) and Avoid Demerits (Akusala) (10/7/14)

Buddhist Chanting – Introduction (10/4/14)

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The Double Slit Experiment – Correlation between Mind and Matter? (10/2/14)

22.6.1 2.4 September 2014

Namaskaraya – What does it Really Mean? (9/29/14)

Javana of a Citta – The Root of Mental Power (9/26/14)

Tiratana Vandana – Supreme Characteristics (9/25/14)

Sutta Chanting (with Pāli Text) (9/25/14)

Panca Indriya and Panca Bala – Five Faculties and Five Powers (9/24/14)

Namaskaraya – Homage to the Buddha and The Five Precepts – Panca Sīla (9/24/14) – new section on Buddhist Chanting

Sabba Papassa Akaranan…… (9/22/14) – new section on Dhammapada

What is Samādhi? – Three Kinds of Mindfulness (9/17/14)

What Does Buddha Dhamma Say about Creator, Satan, Angels, and Demons? (9/16/14)

Ultimate Realities – Table (9/12/14)

First Noble Truth is Suffering? Myths about Suffering (9/11/14)

Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā (9/9/14)

Lobha, Raga and Kamaccanda, Kamaraga (9/9/14)

Vipassana (Vidassana) Bhāvanā – Insight Meditation (9/7/14)

Ariya Metta Bhāvanā (Loving Kindness Meditation) (9/6/14)

22.6.1 2.5 August 2014

Conditions for the Four Stages of Nibbāna (8/31/14)

How Habits are Formed and Broken – A Scientific View (8/31/14)

Āsava, Anusaya, and Gati (Gathi) (8/31/14)

37 Factors of Enlightenment (8/30/14)

Second Law of Thermodynamics is Part of Anicca! (8/29/14)

Ghost in the Machine – A Synonym for the Manomaya Kāya? (8/24/14)

Key to Ānāpānasati – How to Change Habits and Character (Gati) (8/23/14)

The Five Precepts – What the Buddha Meant by Them (8/18/14)

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Truine Brain – How the Mind Rewires the Brain via Meditation/Habits (8/15/14)

Implications of the Rebirth Process in Daily Life and in Society (8/14/14)

What is in a Thought? Why Gati are so Important? (8/12/14)

Why is it Necessary to Learn Key Pāli Words? (8/9/14)

Is Suffering the Same as the First Noble Truth on Suffering? (8/8/14)

"What is a Thought?" (8/7/14)

Akusala Citta and Akusala Vipāka Citta (8/6/14)

22.6.1 July 2014
2.6

What is Ānāpāna? (7/31/14)

Difference Between Dhamma and Saṅkhāra (7/30/14)

Transfer of Merits (Pattidana) – How Does it Happen? (7/29/14)

Abhidhamma – Introduction (7/25/14)

Ten Moral Actions (Dasa Kusala) and Ten Meritorious Actions (Puñña Kriya) == replaced with Puñña Kamma – Dāna, Sīla, Bhāvanā (7/21/14)

Anicca – The Incessant Distress ("Pīlana") (7/18/14)

Anantara and Samanantara Paccaya (7/15/14)

Dhamma and Philosophy – Introduction (7/3/14)

Philosophy of the Mind (7/3/14)

22.6.1 June 2014
2.7

Myths about Meditation (6/26/14)

Myths about the Sotāpanna Stage (6/23/14)

Dhamma and Philosophy (6/21/14)

I did not document to postings by date before 6/21/14.

Postings started in January 2014.

22.6.13 Revised Posts April – July 2017

What is "Saŋ"? Meaning of Sansāra (or Saṁsāra) – 6/30/17

Tables and Summaries – 6/30/17

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Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka – 6/23/17

Welcome! – 6/17/17

Parinibbāna of Waharaka Thero – 6/17/17

Key Dhamma Concepts – 6/17/17

Historical Background – Introduction – 6/2/17

Pāli Glossary – (A-K) – 6/2/17

Pāli Glossary – (L-Z) – 6/2/17

Viññāṇa – What It Really Means – 5/27/17

Complexity of Life and the Way to Seek "Good Rebirths" – 5/22/17

Bhava and Jāti – States of Existence and Births Therein – 5/14/17

What is the only Akusala Removed by a Sotāpanna? – 5/14/17

Misinterpretation of Anicca and Anatta by Early European Scholars – 5/7/17

Rebirth – Connection to Suffering in the First Noble Truth – 5/7/17

Mahā Cattārīsaka Sutta (Discourse on the Great Forty) – 5/7/17

Background on the Current Revival of Buddha Dhamma – 4/30/17

Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa – 4/24/17

Difference Between Dhamma and Saṅkhāra – 4/24/17

Nibbāna "Exists", but Not in This World – 4/24/17

Answers to Criticism of Pure Dhamma Interpretations ==> Post deleted – 4/24/17

Anicca, Dukkha, Anatta – Wrong Interpretations – 4/17/17

Historical Timelines of Buddha Dhamma and Sri Lanka – End of Sinhala Commentaries ==> replaced by Incorrect Theravada Interpretations – Historical Timeline – 4/8/17

7. What is Ānāpāna? – 4/8/17

Āsava, Anusaya, and Gati (Gathi) – 4/3/17

22.6.14 Revised Posts – January to March 2017

Difference Between Dhamma and Saṅkhāra – 3/25/17

How Does One Know whether the Sotāpanna Stage is Reached? – 3/25/17

Welcome! – 3/11/17

About – 3/11/17

Pāli Dictionaries – Are They Reliable? – 3/11/17

Why is it Necessary to Learn Key Pāli Words? – 3/5/17

Vedanā (Feelings) Arise in Two Ways – 2/12/17

Need to Experience Suffering in Order to Understand it? – 2/6/17

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Pure Dhamma – Reflections on 2016 – 1/8/17

22.6.15 Revised Posts – 2017

What is Suñyāta or Suññāta (Emptiness)? – 1/2/18

Pure Dhamma Discussion Forum Guidelines – 1/2/18

The Origin of Matter – Suddhaṭṭhaka – 1/2/18

Anatta – the Opposite of Which Atta? – 1/2/18

Animisa Locana Bodhi Poojāwa – A Prelude to Acts of Gratitude – 12/7/17

Anicca, Dukkha, Anatta – According to Some Key Suttā – 12/7/17

Indriya and Āyatana – Big Difference – 12/7/17

Noble Eightfold Path – Role of Sobhana Cetasika – 12/7/17

Ten Immoral Actions (Dasa Akusala) – 12/1/17

Anicca, Dukkha, Anatta – Wrong Interpretations – 12/1/17

Saṅkhāra – Life is a Bundle of Saṅkhāra – 12/1/17

What is Suñyāta or Suññāta (Emptiness)? – 12/1/17

How to Cultivate Anicca Saññā – 12/1/17

How to Cultivate the Anicca Saññā – II – 12/1/17

Wrong Views (Micchā Diṭṭhi) – A Simpler Analysis – 12/1/17

Mahā Chattārisaka Sutta (Discourse on the Great Forty) – 12/1/17

Pabhassara Citta, Radiant Mind, and Bhavaṅga – 12/1/17

Preservation of the Dhamma – 11/15/17

Dasa Akusala and Anatta – The Critical Link – 11/15/17

Difference Between Dhammā and Saṅkhāra – 11/10/17

Pancupādānakkhandha – It is All Mental – 11/10/17

How Are Paticca Samuppāda Cycles Initiated? – 11/10/17

Anatta – the Opposite of Which Atta? – 11/10/17

Akusala Citta and Akusala Vipāka Citta – 11/10/17

What are rūpa? – Dhammā are rūpa too! – 11/10/17

The Four Stages in Attaining Nibbāna – 11/2/17

How Are Gati and Kilesa Incorporated into Thoughts? – 11/2/17

Preservation of the Dhamma – 11/2/17

Satipaṭṭhāna Sutta – Structure – 11/2/17

How Are Paticca Samuppāda Cycles Initiated? – 10/18/17

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Ascendance to Nibbāna via Jhāna (Dhyāna) – 10/12/17

Kāma Assāda Start with Phassa Paccaya Vedanā or Samphassa Ja Vedanā – 10/12/17

Taṇhā – How We Attach Via Greed, Hate, and Ignorance – 10/12/17

Abnormal Births Due to Gandhabba Transformations – 10/12/17

User's Guide to Pure Dhamma Website – 10/2/17

Gandhabba State – Evidence from Tipitaka – 10/2/17

Arogyā Paramā Lābhā.. – 10/2/17

Four Conditions for Attaining Sotāpanna Magga/Phala – 10/2/17

Anicca, Dukkha, Anatta – Wrong Interpretations – 9/18/17

Nirāmisa Sukha – 9/18/17

7. What is Ānāpāna? – 9/3/17

Is Ānāpānasati Breath Meditation? – 9/3/17

The 89 (121) Types of Citta – 9/3/17

Gathi (Character), Anusaya (Latent Defilements), and Āsava (Cravings) – 9/3/17

Anicca – Inability to Keep What We Like – 8/21/17

Anicca – Repeated Arising/Destruction – 8/21/17

Sotāpanna Anugāmi and a Sotāpanna – 8/21/17

Manomaya Kāya (Gandhabbaya) and the Physical Body – 8/6/17

10. Attaining the Sotāpanna Stage via Removing Ditthasava – 8/6/17

11. Magga Phala via Cultivation of Saptha Bojjanga – 8/6/17

What is "Saŋ"? Meaning of Sansāra (or Saṁsāra) – 6/30/17

Tables and Summaries – 6/30/17

Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka – 6/23/17

Welcome! – 6/17/17

Parinibbāna of Waharaka Thero – 6/17/17

Key Dhamma Concepts – 6/17/17

Historical Background – Introduction – 6/2/17

Pāli Glossary – (A-K) – 6/2/17

Pāli Glossary – (L-Z) – 6/2/17

Viññāṇa – What It Really Means – 5/27/17

Complexity of Life and the Way to Seek "Good Rebirths" – 5/22/17

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Bhava and Jāti – States of Existence and Births Therein – 5/14/17

What is the only Akusala Removed by a Sotāpanna? – 5/14/17

Misinterpretation of Anicca and Anatta by Early European Scholars – 5/7/17

Rebirth – Connection to Suffering in the First Noble Truth – 5/7/17

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Foundation of Dhamma (6/30/14)

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22.7 Pure Dhamma Essays in Book Format

For those who may like to read the posts in epub book format, please download it at the below website:

WebLink: Pure Dhamma Essays in Book Format

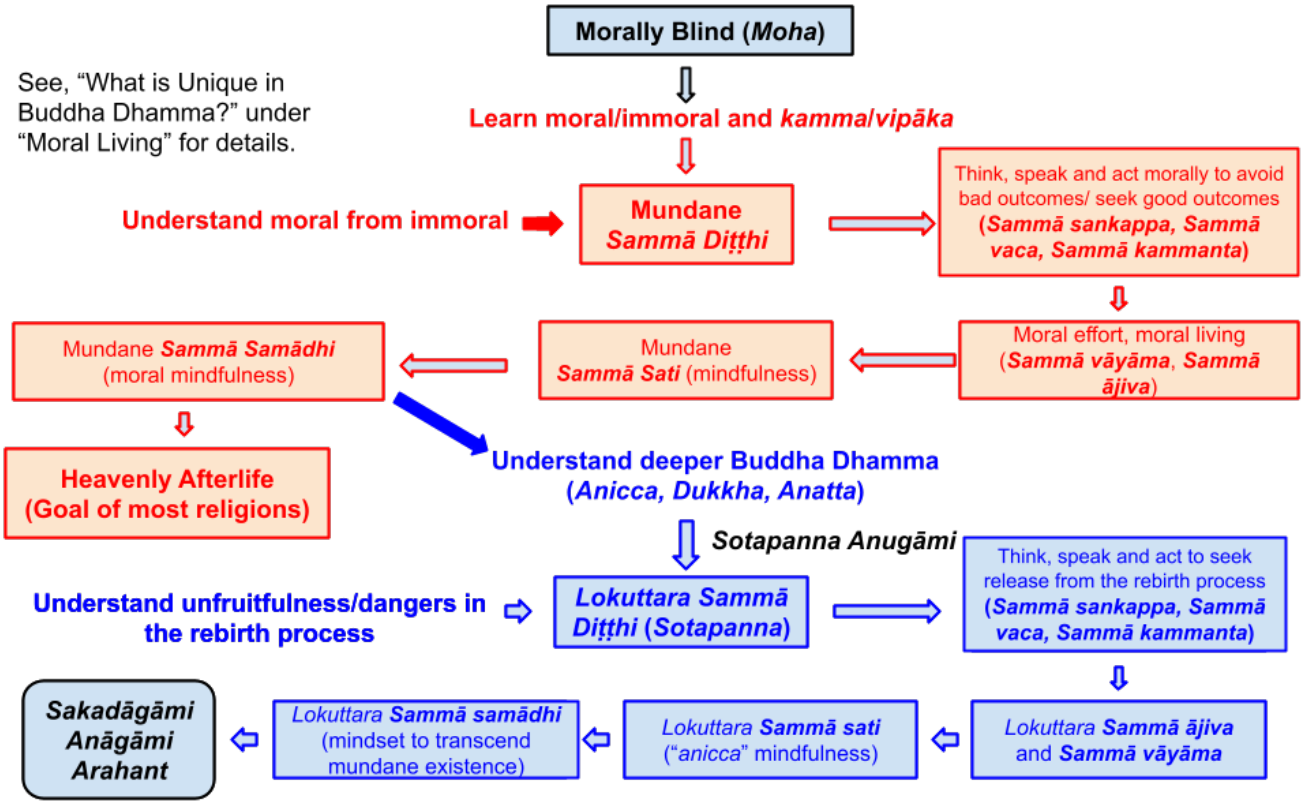
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22.8 Buddha Dhamma – In a Chart

I have made a single page chart that shows the uniqueness of the Buddha's message, and also outlines the Path that he suggested clearly.

The pdf file can be saved or printed for reference:

WebLink: PDF File: Buddha Dhamma – In a Chart



Discussion of the chart is at:

What is Unique in Buddha Dhamma?

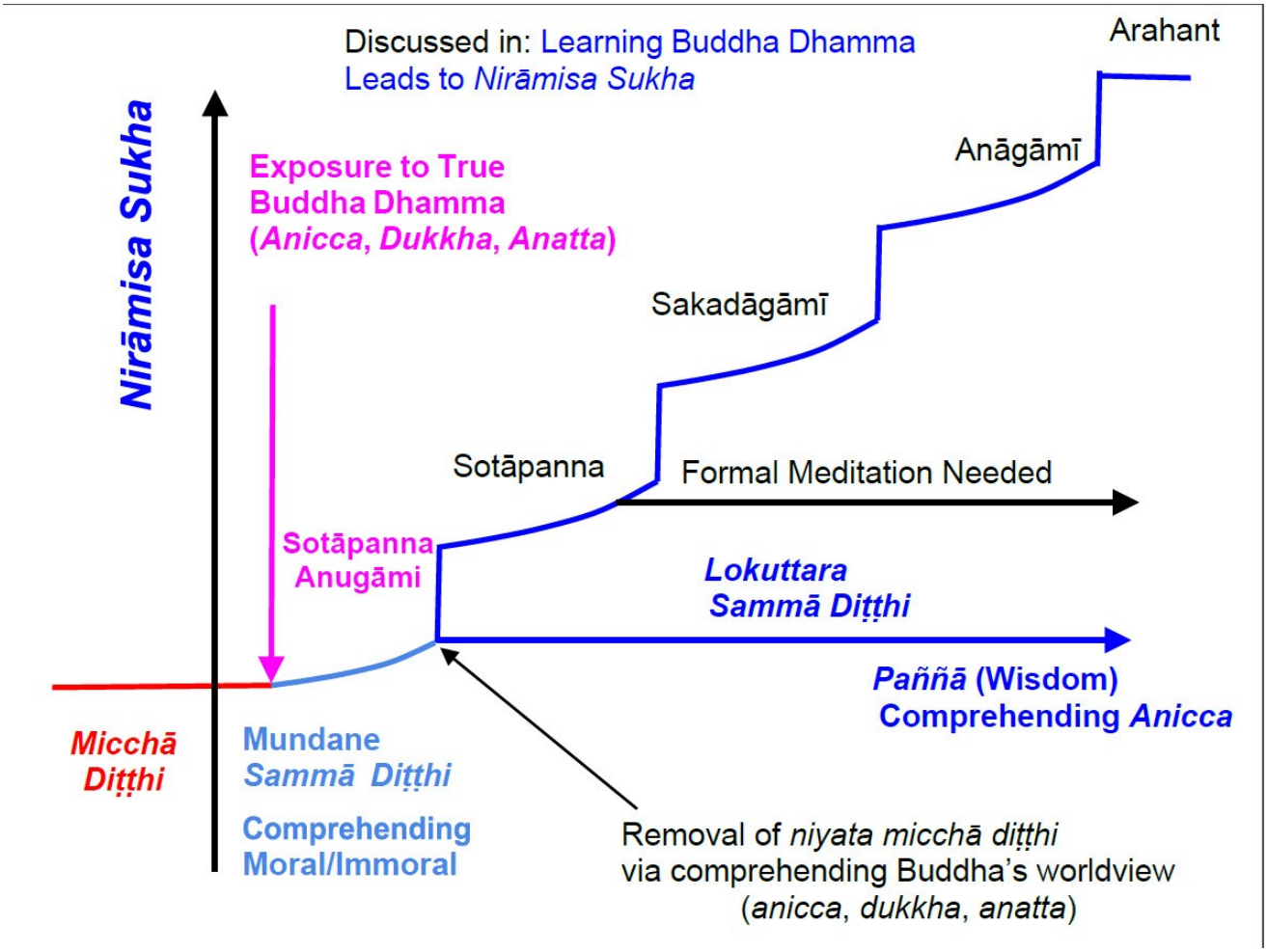
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22.9 Nirāmisa Sukha – In a Chart

There are several posts at the site on "*nirāmisa sukha*." It is NOT a feeling (*vedanā*) in the sense of a sense pleasure; it does not belong in the *vedanā cetasika*. It is a "sense of relief" when one starts realizing the "burdens" associated with sense pleasures.

- The closest analogy (if one can be given) is the feeling one gets when one is relieved of an headache that one had since birth.

I have made a single page chart that shows how the *nirāmisa sukha* starts as one starts when one first hears the true message of the Buddha and starts comprehending it, and becomes a *Sotāpanna Anugami.* Then it makes permanent stepwise jumps at the four stages of *Nibbāna* culminating in the *Arahanthood.*



The pdf file can be saved or printed for reference:

WebLink: PDF File: Nirāmisa Sukha – In a Chart

Discussion of the chart is at:

Learning Buddha Dhamma Leads to Nirāmisa Sukha

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22.10 Popup Pali Glossary with Pronunciation

February 20, 2020: Updated #5 URL Link for Windows and Mobile iPhone/iPad. Added at #5 and #7 – Plain Dictionary for Mobile Android. (by Seng Kiat Ng)

August 12, 2016: Mr. Seng Kiat Ng added the new words in the two new posts "Pāli Glossary – (A-K)" and "Pāli Glossary – (L-Z)" to the pop-up dictionary, so that there are now a total of 414 Pāli words. Please download the two new files in #3 below and delete the old files, if you have already installed the GoldenDict dictionary.

- Installation instructions are given below for those who have not installed the pop-up GoldenDict dictionary, but would like to do so.

January 7, 2016

This post was written by Mr. Seng Kiat Ng. Much merits to him and his family for this meritorious work. This is a very useful feature that can be used with any other site as well (by downloading other dictionaries; see below).

- Please remember that once you download the files as he instructed, you will be able to highlight a Pāli word (178 words as of today) in any of the posts at the site and a popup screen will display the English meaning. You also be able to hear the Pāli pronunciation if clicked on the audio button.
- The old Pāli Glossary (with the same 178 words) is still there in case anyone wants to peruse there; the audio files have been removed since they take too long to download.

1. We will be using the GoldenDict online dictionary platform. First, one needs to install it on one's computer and then download the two Puredhamma Pāli dictionary files to a folder on one's computer.

- Other online or downloadable (free) dictionaries can also be used as described below.

2. Goto http://goldendict.org/download.php and choose the version suitable for you. I chose the first option to download the Windows version.

- Download the .exe file and double click to run it and install it.
- Mine was installed in the C:\Program Files (X86)\GoldenDict directory. There should a "GoldenDict.exe" file there. This is the "clickable icon" that will open the application. It does not automatically create this "clickable icon" on the desktop, so right click on that and make a copy on the desktop for convenience.
- Now the GoldenDict application can be opened by double clicking that link on the desktop.

3. Next download the two files (one text, one audio) for the Pāli dictionary from Puredhamma.net to a folder in your computer (could be the same "GoldenDict" folder above).

- Pure-Dhamma-Pāli-English Glossary [399 words] 25Feb2020.mdx **(Text) Updated 25Feb2020**
- Pure-Dhamma-Pāli-English Glossary [399 words] 25Feb2020.mdd **(Audio) Updated 25Feb2020**

You may want to close any other screens (other than the one with the "Download" button) that pop up with advertisements. Wait until the "Download" button becomes "clickable".

4. Now open the GoldenDict as instructed in #2 above.

- Go to "Edit" and choose "Dictionaries" and then choose the **folder** that you put the above two Pāli Glossary files.
- Now, right next to the "search button" on GoldenDict, there is the "scan popup" option selection button indicated by a "pen like" symbol. Click on it to enable scan popups.

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- Now, open any page on Puredhamma.net and select a Pāli word. **If you are running Windows Explorer**, just placing the cursor on the word will make the dictionary popup (if that word is one of the 414 words that are so far in the Pāli dictionary). Try "anicca" in a post to test because that word is there.
- **If you have Google Chrome**, you need to select the word (highlight) and hit CTRL+C+C (hold CTRL button and hit C twice) for it to popup.
- There is a "speaker" symbol there in the popup and you can click on it to play back the audio file (pronunciation).
- In order for the popup dictionary to work, GoldenDict must be opened at the same time.

5. Here is a complete list of options to download the GoldenDict platform:

- Windows **GoldenDict-1.5.0-RC-517**
- Mac OS X **GoldenDict Early Access Builds for Mac OS X**
- Linux **GoldenDict Eng-Rus-En v1.1**

Other Dictionary:

- Mobile Android **Plain Dictionary** **BlueDict**
- Mobile iPhone/iPad **MDict (Windows, Android, IOS, Tools, Dictionary files)**

6. You can use the GoldenDict platform to access other online or downloadable dictionaries (to be used either with this site or any other site). Some can be chosen at the "Edit" menu. Go to "Edit" and choose "Dictionaries" and on the second raw of that screen there are some online dictionaries that you can choose from.

- More information at the GoldenDict.org site.
- If you have two or more dictionaries loaded, then the popup will display translations provided by all of them (if that word is in them).

7. Other than GoldenDict, the following two platforms also could be used.

- Plain Dictionary **(Android – Free, unlimited Dictionary with no advertisement)**
- BlueDict **(Android – Free; limited to 10 Dictionaries and with advertisement)**
- MDict **(Windows/IPhone/Ipad/Windows Mobile/Android – Free with limitations)**

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22.11 Reflections on 2019

January 1, 2020

1. Puredhamma.net completed a full six years online. There are over 600 posts at the site. It may look challenging to navigate through.

- It may be difficult to get an idea about the layout of the website, especially for those who are using a mobile phone or a tablet. I recommend reviewing the "Pure Dhamma – Sitemap."
- I just went through the whole site and collected all the posts under specific sections and subsections.

2. I very much want to highlight the fact that Buddha Dhamma is not about hiding in a remote place and shying away from society or subjecting oneself to harsh living.

- It is not those enticing or seducing things that make us do immoral things and make our minds stressed in turn. rather it is our own defiled *gati* (habits/character) making us do immoral things.
- One with a purified mind can live in the most seductive place and yet not be perturbed.
- But to get there, one needs **some self-control** to stay away from such extremes initially. **Learning pure Dhamma is the only way to break through that first barrier.** Once the *Sotāpanna* stage is attained, one will never go back.

3. In his very first discourse to the five ascetics, the Buddha explained that there is nothing in this world that is worth to be taken as "mine." The First Noble Truth is not about the suffering that we experience in this life. In fact, some people may not even experience that much suffering in this life until the end.

- Rather, what the Buddha said is that we create CAUSES to bring about FUTURE SUFFERING if we ATTACH to worldly pleasures. We are not any different than a fish biting into a tasty bait, say, a worm. That fish does not see the hook hidden in the "delicious worm." It will be subjected to much suffering once it bites the worm, and the hook attaches to its mouth.
- The difficulty in our case is that the deeds we do to get those sensory pleasures may not show their CONSEQUENCES in this life. That is why it is useless to follow Buddha Dhamma if one does not believe in rebirth or *kamma/vipāka*.
- As long as we CRAVE for sensual pleasures (that is different from just experiencing them,) we WILL be born with bodies that are subjected to diseases, decay, and eventual death. See, "Is It Necessary for a Buddhist to Eliminate Sensual Desires?"

4. I had an experience that really "opened my eyes" early in 2019. A brain tumor about 2-3 cm in diameter was found in the frontal lobe of my brain. Within 5 weeks they were able to operate and remove the tumor. Luckily, it was non-cancerous.

- That experience was a reminder of how fickle this life is. I was lucky to be able to survive with just losing my sense of smell. If it was not found, the tumor could have grown more and damaged my vision too.
- We all should work towards *Nibbāna* as if we have only a short time to live. In fact, that was the last advice of the Buddha before his *Parinibbāna*: '*vayadhammā saṅkhārā,* ***appamādena*** *sampādethā'"ti.*

5. I discussed this key point in a recent post, "Icchā (Cravings) Lead to Upādāna and to Eventual Suffering." I highly recommend reading the new series of posts on "Origin of Life" and, in particular, the subsection there "Paticca Samuppāda – Not 'Self' or 'No-Self'"

- However, those of you who are not familiar with the fundamentals of Buddha dhamma (Buddhism), I recommend first reviewing the "Pure Dhamma – Sitemap" and reading on the earlier sections there, or any sections of interest.
- First, one needs to get an idea of what Buddha Dhamma is.

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6. I am appreciative of many kind comments on the usefulness of the site, and about personal achievements. That gives me confidence that there are people who can see the value of Pure Dhamma and can make genuine progress.

- Special thanks to Seng Kiat Ng from Singapore for putting together all the posts in an eBook format and for updating it every week as I write new posts and update old posts. He has done that for a few years now. He is also helping manage the discussion forum. The link to the eBook at, "Pure Dhamma Essays in Book Format."
- Tobias Große in Heilbad Heiligenstadt, Germany, has now translated many pages of pure dhamma to German. Here is the link: https://puredhamma/de
- Puredhamma.net is now available in Korean, thanks to Mr. Ja-nyun Kim and his son who is the manager (DHK) of the Puredhamma Study Group Cafe (https://cafe.naver.com/puredhamma). The link to the website is https://puredhamma.kr
- There are few others who are working on translations to their own languages.
- There are also several other disciples of the Waharaka *Thero* who are working diligently to deliver the true teachings of the Buddha in the Sinhala (and English) languages; see, "Parinibbāna of Waharaka Thero." We have also discussed others at the discussion forum.
- Christian Schoenrock has organized a group in Eastern Europe. He also has a forum discussing Pure Dhamma in English that is open to everyone: https://discordapp.com/invite/g6UWq4b
- Many others have contributed by pointing out errors in some posts leading to improvements. My goal is to have 100% inter-consistency as well as consistency with the *Tipitaka*. My thanks all of them.

7. I am happy about the status of the discussion forum at puredhamma.net. It completed the second full year on December 17th: "Forum."

- Even though only a limited number of people are posting there, the quality of discussions is good. I encourage questions and take each question seriously. Most people have not been exposed to key concepts, and are not aware of them due to no fault on their own.
- There have been few issues with the submission of comments within the last month or so. I am using a software package dedicated to Word Press websites, and they are working on the issue. If anyone has a problem in submitting a question/comment, please send me an email: lal@puredhamma.net.

Happy New Year!

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22.12 Reflections on 2018

January 1, 2019

1. Puredhamma.net completed full five years online. There are well over 500 posts at the site. It is getting a bit complex to browse through.

- I am thinking about splitting it to three sites based on the complexity of the material. May be something like: Beginner, Intermediate, and Advanced.
- Even though there are many posts, I have not been able to adequately cover certain sections, especially *Abhidhamma*.

2. On the other hand, last year was an eye-opener for me, in that there is a need to explain basic concepts in Buddha Dhamma. I participated in a well-known Buddhist discussion forum, and only during the past three months or so that I realized that most people there do not have a basic understanding of the key concepts of Buddha Dhamma.

- Deep *suttā* are discussed there without having an understanding of key concepts like the five aggregates: *rūpa, vedanā, saññā, saṅkhāra, viññāṇa.*
- Since only a limited number of people make comments there, I am not certain how bad this problem really is.

3. I am seriously thinking about having a "sub-site" where introductory concepts in Buddha Dhamma are explained.

- That includes *dasa akusala*, Four Noble Truths, Noble Eightfold Path, and an introduction to *Paṭicca Samuppāda*.
- By the way, if you are new to puredhamma.net, please read the "Moral Living and Fundamentals" and the first subsections of the "Living Dhamma" section.
- It is absolutely necessary to learn the basics before getting into advanced concepts.

4. I am happy about the status of the discussion forum at puredhamma.net. It completed the first full year on December 17th: "Forum."

- Even though only a limited number of people are posting there, the quality of discussions is good. I encourage questions, and take each question seriously. Most people have not been exposed to key concepts, and are not aware of them due to no fault on their own.
- I am glad to see that at least a limited number of people are making significant progress due to those discussions. It is hard to explain everything in a post. Therefore, the forum is a good way to bring up points that I missed, or not paid enough attention to.
- My sincere thanks to all who are contributing to the discussions by proving their own input.

5. I am appreciative of many kind comments on the usefulness of the site, and about personal achievements; that gives me confidence that there are people who can see the value of Pure Dhamma and can make genuine progress.

- Special thanks to Seng Kiat Ng from Singapore for putting together all the posts in an eBook format and for updating it every week as I write new posts and update old posts. He is also helping manage the discussion forum.
- Tobias Große in Heilbad Heiligenstadt, Germany, has now translated many pages of puredhamma to German. Here is the link: https://puredhamma/de
- I understand that there is a Korean translation too. The person who is doing the work has written to me, but seems to want to stay anonymous.

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- Christian Schoenrock has organized a group in Eastern Europe. He also has a forum discussing Pure Dhamma in English that is open to everyone: https://discordapp.com/invite/g6UWq4b
- Many others have contributed by pointing out errors in some posts leading to improvements. My goal is to have 100% inter-consistency as well as consistency with the *Tipiṭaka*. My thanks all of them.

Happy New Year!

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22.13 Reflections on 2017

January 1, 2018

1. Pure Dhamma discussion forum was launched on December 17. I had wanted to do that for a while, and I am glad to see that there are several good discussions started already. I hope more readers will take part, not only to ask questions but also to answer questions by others.

- Over the past few years, I have learned a lot by trying to answer questions put forth by others. Such questions force me to look at a given issue from a different point-of-view.
- Now more people can benefit in two ways: One can get answers from multiple people (different people look at the same issue from different angles), and everyone can benefit from the discussions.

2. I want to start working a new project that I have been wanting to do for a while. It is to illustrate the real connection between quantum mechanics and Buddha Dhamma. Some people have tried to do that highlighting "quantum weirdness", but in fact there is no weirdness in quantum mechanics.

- So, I hope the discussion forum will grow and I can only drop by once in a while.
- Forum guidelines and how to register: "Pure Dhamma Discussion Forum Guidelines."
- One does not need to register to read questions and comments by others.

3. Puredhamma.net is now available in German language, thanks to Mr. Tobias Große in Heilbad Heiligenstadt, Germany. Here is the link:

https://puredhamma/de

- Professor J. M. R. Sarath Bandara has added more sections to the Sinhala translation of the Puredhamma website recently: Pure Dhamma – Sinhala Translation

4. I have personally made significant progress. Even though I am not certain that I have been released from the *kāma loka*, it seems I am almost there.

- However, I do not worry about specific attainments. I believe that if I pursue the Path, the fruits will appear naturally, just like a tree will grow and bear fruit if it is taken care of by providing water, sunlight, and nutrients.

5. I need to make a comment about the *jhānā*, since there are some misconceptions. If one cultivates *jhāna*, the fourth *Ariya jhāna* can be attained only by an *Anāgāmī*. It is fairly easy to verify if one has attained the *Anāgāmī* stage (no cravings left for any sensual pleasures including sex, food, music, etc).

- When one attains the *Anāgāmī* stage, *Sammā Samādhi* is complete; hence if one has cultivated *jhāna*, one would attain the fourth *Ariya jhāna*.
- One finally attains the *Arahant* stage by completing *Sammā Ñāṇa* and *Sammā Vimutti*: "*atthāngehi samannāgato Sekhā, dasāngehi samannāgato Arahant",* i.e., there are ten steps to the *Arahant* stage.
- These are discussed in detail at: "Samādhi, Jhāna (Dhyāna), Magga Phala."

6. A related issue is that one does not lose "*kāma guna*" associated with the human *bhava* (i.e., any sense pleasure like the ability to taste the sweetness of sugar) even when attaining the *Arahant* stage. One just loses any craving for them. One has seen the fruitlessness and dangers in craving for them.

- Therefore, one with any type of *magga phala* will still taste delicious food as such, or good music as pleasant, or feel the comfort in an air-conditioned room. These are "*kāma guna*" associated with the human *bhava,* and are removed only when an *Arahant* attains *Parinibbāna*, i.e., at the physical death of the body.
- This is explained in "Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

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7. Buddha's true message is contrary to the message embodied in all other religions and philosophies/world views. The goal is not to merely live a moral life, but also to see the dangers in "maintaining status quo" by just living a good, moral life: **It is imperative to get out of the rebirth process in order to prevent unimaginable types of suffering in future lives.**

- It is true that a "normal human mind" sees this as a pessimistic message. Stopping the rebirth process seems very drastic and disconcerting.
- Therefore, it is not even advisable to focus on that in the beginning. It is better to try to understand basic concepts first, as discussed in the first subsections in the "Living Dhamma" section (and the "Bhāvanā (Meditation)" section), and feel the increasing levels of *nirāmisa sukha* as one makes progress.
- When one advances to higher subsections of the "Living Dhamma" section, one will be reading advanced concepts. In the end, one would realize that the key message of the Buddha is actually the best message that one could receive and is more valuable than anything in this world.
- The unconventional message of the Buddha is "a world view that has never been known to the world" or "*pubbe ananussutesu dhammesu*." That is what I try to explain at this website in a systematic way.

8. If even a single person can attain the *Sotāpanna* stage, that would be worthwhile my time writing for even ten years. That means stopping an uncountable number of births in the *apāyā* for that person.

- But I know that number is higher even for a given year, based on emails that I receive. That will keep me going for as long as I can write. And there is so much to write! Even if I write for ten more years, there will still be more to write.
- Of course, I or anyone else cannot verify whether another has attained the *Sotāpanna* stage or any other *magga phala*. But even if one has become a *Sotāpanna Anugāmi*, he/she is an *Ariya* and is bound to attain the *Sotāpanna* stage in the immediate future. *Sotāpanna Anugāmi*s are included in "*Attha purisa puggalā*" or the "Eight types of Noble Persons".

9. I am appreciative of many kind comments on the usefulness of the site, and about personal achievements; that gives me confidence that there are people who can see the value of pure Dhamma and can make genuine progress.

- My thanks also to those who made comments/suggestions/questions that have led to improvements of many web pages. Special thanks to Mr. Seng Kiat Ng from Singapore for putting together all the posts in an eBook format and for updating it every weekend as I write new posts and update old posts.
- Many others also pointed out many errors in posts which have led to improvements. My goal is to have 100% inter-consistency as well as consistency with the *Tipiṭaka*.
- I also want to illustrate that there is no need to consult late commentaries like Visuddhimagga; that can only lead to confusion. I have shown many inconsistencies in them; see, "Historical Background." There are three original commentaries included with the *Tipiṭaka* and those are sufficient.

9. Finally, I always highlight the fact that Buddha Dhamma is not about hiding in a remote place and shying away from the society or subjecting oneself to harsh living.

- One with a purified mind can live in the most seductive place and yet not be perturbed. But of course to get to that point, one needs to gradually reduce attachment to **excess** sense pleasures , and to stay away from bad friends and bad environments (in order to see for oneself how much "peace of mind" can be realized).
- It is not those enticing or seducing things that make us do immoral things and make our minds stressed in turn; rather it is our own defiled minds making us do immoral things (defilements can vary from hate and excess greed to just being ignorant of the true nature of the world).
- All we need to do is to get rid of our bad *gati* (or *gathi*; I note that I have used both spellings over the years) and cultivate good *gati*. This is the key to *Nibbāna*. During that process, one will start feeling the

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"cooling down", and then start comprehending *anicca, dukkha, anatta,* which leads to the *Sotāpanna* stage. Therefore, it is a step-by-step process.

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22.14 Reflections on 2016

January 1, 2017; revised (#7) January 6, 2016

1. Buddha's true message is contrary to the message embodied in all other religions and philosophies/world views. The goal is not to just live a moral life, but also to see the dangers in "maintaining status quo" by just living a good, moral life. It is imperative to get out of the rebirth process in order to prevent unimaginable types of suffering in future lives.

- This unconventional message of the Buddha is "a world view that has never been known to the world" or "*pubbe ananussutesu dhammesu*."
- However, it is not possible for a "normal human mind" — no matter how brilliant — to comprehend the fact that this apparently pessimistic message of the Buddha is actually the best message that one could receive and is more valuable than anything in this world.

2. I know this by own experience and that is why I am willing to state this straightforwardly, even though it may scare off some, who have been erroneously led to believe that Buddha Dhamma (Buddhism) is not that different from other religions or world views that confine a life's goal to just to live a moral life.

- It is definitely true that one MUST live a moral life. If one lives an immoral life, one's mind will be too contaminated to grasp that critical message of the Buddha.

3. Expressed in a different way: One needs to live a moral life and follow the mundane Eightfold Path first to get rid of the worst defilements (cobwebs that cover the mind) so that one could grasp this unique message.

- So, after three years of writing, and contemplating how to guide someone through the easiest path to grasp that key message of the Buddha that goes against our traditional beliefs, I have started a new section — "Living Dhamma" — that can hopefully make this process easier.
- One starts at a place even without having to accept any key foundational concepts like *kamma* and *kamma vipāka* or the validity of the rebirth process.
- One does not need to believe in anything except one's own experience. Through the improvements in one's sense of well-being, one's mind will become clear and will be able to grasp the key aspects of Buddha Dhamma.

4. My goal is to make this section section the centerpiece of the website. Anyone — regardless of one's familiarity with Buddha Dhamma (Buddhism) — should start at the very beginning, because it is imperative to grasp the very basics. I have had enough correspondences with many readers over these three years to see that many have not fully grasped the basics; that could leave out key pieces in the big picture.

- It could be a big mistake to assume that one knows the basics and thus skip them.
- It is also a mistake to try to contemplate on concepts like *anicca, dukkha, anatta* or *sunyata* without grasping the essential fact that one needs to start experiencing the "peace of mind" (*nirāmisa sukha*) by staying away from those thoughts, speech, and actions that can defile and make a mind stressful and not susceptible to grasping "a world view that has never been known to the world".
- The goal should be to "capture the essence" and not to try to memorize everything. Bits and pieces of the jigsaw puzzle will start falling into place, leading to joyful "Aha! moments".

5. The website is completing three full years in existence, and I am glad that there an increased interest among countries all over the world despite the fact that pure Dhamma is unconventional.

- When one starts seeing and experiencing the "true Dhamma", it will become a joyful experience and one will be compelled to dig deeper and find more.

6. This is why I am appreciative of many kind comments on the usefulness of the site; that gives me confidence that there are people who can see the value of pure Dhamma.

- My thanks also to those who made comments/suggestions/questions that have led to improvements of many web pages. Special thanks to Mr. Seng Kiat Ng from Singapore for putting together all the posts in

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an eBook format and for updating it every weekend as I write new posts and update some old posts. He and many others also pointed out many errors in posts which led to improvements.

- There are readers from many countries and for the year 2016, the top 20 countries are: United States, Singapore, New Zealand, Great Britain, Sri Lanka, Japan, China, Australia, India, Sweden, Hong Kong, Canada, Germany, Bulgaria, Thailand, France, Malaysia, Russian Federation, Indonesia, South Africa.
- A few more statistics from Google Analytics on user experience: Sessions = 50,688; page views = 720,269; Pages / Session = 14.21; Bounce Rate = 1.83%; % New Users = 54.41%. And in December, 8.3% spent over an hour at a time at the site according to the web host.
- Pure Dhamma seems to have no national boundaries, as it should be. It describes the true nature of our world.

7. Another related comment from some is their anxiety of why it is taking too long for them to attain the *Sotāpanna* stage, and how can one know for sure whether one is even making progress.

- This is a very important question. The Buddha was asked the same question. His answer was: "Do not worry about those things day in and day out. Just concentrate on learning Dhamma and keep living by that Dhamma".
- His gave a simile: "How does a good farmer go about making sure that he gets a good harvest? He prepares the field, uses good seeds, and once they germinate he makes sure to keep the weeds out and provide necessary nutrients. He does not waste time worrying about the harvest".
- The best way to gauge one's progress is to look back and see whether one has made improvements in controlling one's anger and greed by being mindful of one's thoughts and actions.

8. I would like to share a personal experience that illustrates the "*anicca* nature" of this world. I eat healthy and exercise regularly (yoga and cardio), and have been able to avoid even a minor ailment since 2009. But two weeks ago, a herniated disk (which was first diagnosed in 2008) started giving me physical pain on my left arm/shoulder without any obvious physical cause.

- By the way, I can also confirm that it is impossible to get into *jhānā* when one is under such physical pain. Therefore, there is no relief from this obvious *kamma vipāka*.

This is a good example of the *anicca* nature: unexpected problems can arise even if you take necessary precautions. I must hasten to point out two facts:

- I am not saying that this happened without a cause. It is obviously a strong *kamma vipāka* that was hard to avoid despite taking precautions (eating well/exercise) or in the *Abhidhamma* language, not making bad conditions (*samanantara paccayā*) for such *kamma vipāka* to bear fruit.
- If I had not been engaging in a good exercise program or had not paid attention to what I eat, I am sure I would not have been able to go 7 years without a significant health problem.

But with my productivity plunging (it is almost impossible to concentrate with such acute pain), it has brought me back to reality.

9. Finally, I very much want to highlight the fact that Buddha Dhamma is not about hiding in a remote place and shying away from the society or subjecting oneself to harsh living.

- Even if one is not be able to attain the *Sotāpanna* stage in this life, the effort will not go to waste: it will make it easier in the future. As the Buddha advised, just follow the Path if it seems to make sense; results will follow.
- But to get there, one needs **some self-control** to stay away from such extremes initially. **Learning pure Dhamma is the only way to break through that first barrier.** Once the *Sotāpanna* stage is attained, one will never, ever go back. (if one becomes a *Sotāpanna magga anugami,* one will never go back in this human *bhava*, which could be many more human births).
- One with a purified mind can live in the most seductive place and yet not be perturbed.

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- It is not those enticing or seducing things that make us do immoral things and make our minds stressed in turn; rather it is our own defiled minds (defilements can vary from hate and excess greed to just being ignorant of the true nature of the world) making us do immoral things.

Happy New Year!

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22.15 Reflections on 2015

January 1, 2016

I started the website sometime in early January of 2014. I am pleasantly surprised to see a marked increase in audience in 2015 compared to 2014. Actually, the increase in time spent at the site (indicated by the bandwidth and pages) has increased much more than the number of visits. That is what I really like: those who "really get it" spend more time learning pure Dhamma.

1. First of all, my heartfelt thanks for the many kind comments on the usefulness of the site, and also making comments/suggestions/questions that have led to improvements of many web pages. Special thanks to Mr. Seng Kiat Ng from Singapore for putting together all the posts in an eBook format and for updating it every weekend as I write new posts and update some old posts; he has also pointed out many errors in posts which led to improvements.

- Many others have pointed out such errors and suggested improvements to the site, and I am grateful to all.
- There are readers from over 50 countries and for the month of December, 2015, the top 20 countries are: United States, Singapore, New Zealand, Great Britain, Sri Lanka, India, Australia, Malaysia, Bulgaria, Ecuador, Netherlands, China, Canada, France, Indonesia, Thailand, Austria, Brazil, Hong Kong, and Russian Federation. Pure Dhamma seems to have no national boundaries, as it should be. It describes the true nature of our world.
- In early December, 2015, I upgraded the hosting platform to have a virtual private server and it also seems to have helped speed up the page loading.
- If you encounter problems accessing the site, avoid the www in the address line: It should just be: https://puredhamma.net. Normally, typing just "puredhamma.net" should direct to https://puredhamma.net. Or, one could Google search "puredhamma" and the link will come out on the top.
- I also upgraded to a more secure "https" from "http" just to assure that the content will not be tampered with. I encourage sharing or using anything that is on the site. Anyone is "free to copy" any of the content. Reference to the site is a courtesy, but not required.

2. The most common feedback I get is on the usefulness of the site. I appreciate those comments.

- When I started the site, some of my friends warned me that "pure Dhamma" is too difficult to understand, and I may turn off people. But my goal is to present the true message of the Buddha as much as possible. Not everyone may be able to understand it initially, but for those who can, it will be a life-changing experience as it has been for me.

3. Another related comment from some is their anxiety of why it is taking too long for them to attain the *Sotāpanna* stage, and how can one know for sure whether one is even making progress.

- This is a very important question. The Buddha was asked the same question. His answer was: "Do not worry about those things day in and day out. Just concentrate on learning Dhamma and on contemplating the *anicca* nature of this world. The rest will follow".
- His gave a simile: How does a good a farmer go about making sure that he gets a good harvest? He prepares the field, uses good seeds, and once they germinate he makes sure to keep the weeds out and provide necessary nutrients. He does not waste time worrying about the harvest".

4. In the same way, one just needs to learn pure Dhamma and live by it. One needs to understand what *Nibbāna* or *Nivana* is, in a step-by-step process. Initially, one does not need to worry about stopping the rebirth process (this is true even up to the *Sotāpanna* stage). One should first focus on "quenching the fires that burn inside": One should experience the "peace of mind" that is palpable when one gradually loses extreme greed, hate, and ignorance (not knowing the true nature of this world).

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- "*Ragakkhayo Nibbanan, dosakkhayo Nibbanan, Mohakkhayo Nibbanan*" ("Cooling down is attained with getting rid of greed, hate, and ignorance") is valid from this initial "cooling down" all the way to the attainment of the *Arahant* stage. Just concentrate on getting rid of the strongest immoral acts via the body, speech, and the mind first.
- Thus the best way to gauge the progress is to see how much greed, hate, and ignorance has been lost over a given time.
- Here, "getting rid of ignorance" is an important aspect, which can come ONLY via learning Dhamma, i.e., only via learning the true nature of this world.

5. When one follows this basic process, one WILL start feeling the resulting cooling down. One will realize that one becomes more thoughtful and tolerant of others, even when they do inappropriate things.

- And with time, one will see that others also seem to act less harshly. It is hard to believe but one's mindset CAN affect how others treat oneself. It is a feedback loop that may not be noticeable initially, but will become apparent with time.

6. Then one day, one will realize that one does not have the *gathi* even remotely resembling of those in the four *apāyā*: no extreme hate suitable for a hell being, no extreme greed suitable for a *preta* (hungry ghost), no "animal *gathi*," and one does not have the mindset to rely on others (*asura*). Then one realizes that one is a *Sotāpanna*.

- When one understands that the consequences of extreme immoral acts can be much more harsh in the long-term compared to any short-lived satisfaction, then one's mind will automatically reject such thoughts. Comprehending the *anicca* nature will do the same.

7. I very much want to highlight the fact that Buddha Dhamma is not about hiding in a remote place and shying away from the society or subjecting oneself to harsh living.

- It is not those enticing or seducing things that make us do immoral things and make our minds stressed in turn; rather it is our own defiled minds (defilements can vary from vile to just being ignorant of the true nature of the world) making us do immoral things.
- One with a purified mind can live in the most seductive place and yet not be perturbed.
- But to get there, one needs **some self-control** to stay away from such extremes initially. **Learning pure Dhamma is the only way to break through that first barrier.** Once the *Sotāpanna* stage is attained, one will never, ever go back. (if one becomes a *Sotāpanna magga anugami,* one will never go back in this life).
- Even if one is not be able to attain the *Sotāpanna* stage in this life, the effort will not go to waste: it will make it easier in the future. As the Buddha advised, just follow the Path if it seems to make sense; results will follow.

Happy New Year! May the Blessings of the Triple Gem (Buddha, Dhamma, Saṅgha) be with you always!

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22.16 Reflections on 2014

January 1, 2015

I started the website sometime in early January of 2014. Since there is no discussion forum at the site, I thought of making a summary on the 52 comments (excluding follow-up correspondence) that I received over the year (I did respond to all individual comments).

1. First of all, my heartfelt thanks for the many kind comments on the usefulness of the site.

2. Some people (mainly those I know personally) "complained" that once they start reading, they "got absorbed" in the material and they could not get to their "daily tasks". This could be a concern for some others as well. The easiest solution is to set an alarm.

- I assure everyone that once one gets a "foothold" one will become more responsible for their families, not the other way around. As one begins to understand the true message of the Buddha, one will start allocating one's time wisely, taking time away from "entertainment" rather than from those tasks that are one's responsibilities.
- As some of you may have already noticed, one becomes more thoughtful and considerate, when one starts truly understanding the message of the Buddha. One realizes that we all are in the same boat, trudging along in this tedious rebirth process, and one feels true compassion for others. One will not shy away from one's responsibilities to anyone let alone to one's family.
- If you do get absorbed in the material, it is not to my credit. From experience, I know that pure Dhamma is much more satisfying and fulfilling than any sense pleasure (even before the *jhānā*). Learning Dhamma is learning about nature in a way that had not been possible before the Buddha! And there is no other task that is more important than one's own "long-term" future.

3. There were several people who made suggestions for new posts. Such suggestions are always welcome. If I have not responded to a couple of requests that is because of a reason. I do not want to "jump ahead" until the background material is presented. Please do not shy away from making suggestions.

4. Another important comment was that, "in the *Satipaṭṭhāna sutta*, didn't the Buddha recommend the "breathing meditation" contrary to what I described as *ānāpāna*?". If one is reading the *sutta* as commonly translated these days, that is indeed what the translations say. But we need to examine the Pāli text of the *sutta* to get the correct interpretation. I plan to write a series of posts on the *Satipaṭṭhāna sutta* carefully going through the Pāli text.

- And we need to sort out the types of meditation recommended by the Buddha from those that have been practiced by *Hindu yogis* and are described in the *Visuddhimagga*. I think this is a "mental block" for even *Theravāda* Buddhists. Unless one sits down and stay like a statue, it does not count as "meditation" for many people.
- Those days, Buddha's primary recommendation was to listen to Dhamma discourses. Many people attained *magga phala* just by listening to such discourses. The *Satipaṭṭhāna sutta* was delivered in the later years for *bhikkhus* who needed systematic guidance.
- If one pays attention, one can get to *samādhi* while listening (and also while reading) Dhamma concepts. I highly recommend reading posts at this site at a quiet time, and see whether it makes you more calm. It will help in getting to *jhānā* in the longer term.
- Whether listening or reading, one should fully concentrate on the subject, and may even want to stop reading and think about the material when a new concept is discussed. Then the mind focuses on that point and automatically gets to *samādhi*. This is the key to removing defilements from the mind (which are the biggest chunk that in turn trigger other defilements). When one focuses on a "worldly thing" such as breath or a *kasiṇa* object, that just gets the mind to *samādhi*, without doing any cleansing.

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5. One does not even need to do any formal meditation initially. If one can spend some "quality time" (quite times where one can think as one reads) a few times a week, that would be more than enough. As with anything with the mind, the mind will ask for more as needed (this is the *chanda* and *citta* part in the *Satara Iddhipāda* of *chanda, citta, viriya, vīmaṁsā*). And when the mind asks for it, that is the best time to start getting absorbed in the material, making the effort (*viriya*) and critically examining the key concepts (*vīmaṁsā*).

- One can get all the way to the *Sotāpanna* stage by just comprehending the main message that the Buddha was trying to convey: In the long run, it is unprofitable to strive for material things in this world. That there is a happiness of better quality when one loses craving for sense pleasures.
- **But that cannot be achieved by "forcefully giving up sense pleasures", doing "breath meditation", or just by following the five precepts.** Rather, by understanding the deep message of the Buddha about the "real nature of this world", one's mind gradually realizes the futility of seeking sense pleasures as one gradually comprehends *anicca, dukkha, anatta*. Dhamma will be the guide.

6. I very much want to highlight the fact that Buddha Dhamma is not about hiding in a remote place and shying away from the society or subjecting oneself to harsh living.

- It is not those enticing or seducing things that make us do immoral things and make our minds stressed in turn; rather it is our own defiled minds (defilements can vary from vile to just being ignorant of the true nature of the world) making us do immoral things.
- One with a purified mind can live in the most seductive place and yet not be perturbed.
- But to get there, one needs **some self-control** to stay away from such extremes initially. **Learning pure Dhamma is the only way to break through that first barrier.** Once the *Sotāpanna* stage is attained, one will never go back.

Happy New Year! May the Blessings of the Triple Gem be with you always!

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22.17 List of Pāli words with diacritical mark

Pāli characters with diacritical mark

Ā	Ī	Ū	Ṅ	Ṁ	Ñ	Ṭ	Ḍ	Ṇ	Ḷ	Ṃ
ā	ī	ū	ṅ	ṁ	ñ	ṭ	ḍ	ṇ	ḷ	ṁ

Ā ā Ī ī Ū ū Ṅ ṅ Ṁ ṁ Ñ ñ Ṭ ṭ Ḍ ḍ Ṇ ṇ Ḷ ḷ Ṃ ṁ

The Pāli word "xxxx" is in between two "|"s — i.e. "|xxxx|" to prevent replacement when "Find and Replace" is carried out.

Pāli word	Pāli word with Diacritical Mark	
|abhijja|	abhijjā [abhijjhā]	Abhijjā [Abhijjhā]
|abhinna|	abhiññā	Abhiññā
|adinava|	ādīnava	Ādīnava
|adinnadana|	adinnādāna	Adinnādāna
|ahara|	āhāra	Āhāra
|anagami|	anāgāmī	Anāgāmī
|anapana|	ānāpāna	Ānāpāna
|anapanasati|	ānāpānasati	Ānāpānasati
|apaya|	apāya	Apāya
|apo|	āpo	Āpo
|arupa|	arūpa	Arūpa
|asava|	āsava	Āsava
|asavakkhaya|	āsavakkhaya	Āsavakkhaya
|avijja|	avijjā	Avijjā
|ayatana|	āyatana	Āyatana
|bhavana|	bhāvanā	Bhāvanā
|bhuta|	bhūta	Bhūta
|ditthi|	diṭṭhi	Diṭṭhi
|jati|	jāti	Jāti

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|jhana|	jhāna	Jhāna
|kamesu miccacara|	kāmesu micchācāra	Kāmesu micchācāra
|maha|	mahā	Mahā
|mula|	mūla	Mūla
|musavada|	musāvāda	Musāvāda
|nana|	ñāṇa	Ñāṇa
|nibbana|	nibbāna	Nibbāna
|nikaya|	nikāya	Nikāya
|niramisa|	nirāmisa	Nirāmisa
|pali|	pāli	Pāli
|panatipata|	pāṇātipātā	Pāṇātipātā
|panna|	paññā	Paññā
|parusavaca|	parusāvācā [pharusāvācā]	Parusāvācā [Pharusāvācā]
|patisambhida|	patisambhidā	Patisambhidā
|patisandhi|	paṭisandhi	Paṭisandhi
|pisunavaca|	pisuṇāvācā	Pisuṇāvācā
|piti|	pīti	Pīti
|punna|	puñña	Puñña
|raga|	rāga	Rāga
|ragakkhaya|	rāgakkhaya	Rāgakkhaya
|rupa|	rūpa	Rūpa
|saddha|	saddhā	Saddhā
|sakadagami|	sakadāgāmī	Sakadāgāmī
|salayatana|	saḷāyatana	Saḷāyatana
|samadhi|	samādhi	Samādhi
|samma|	sammā	Sammā

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|sampappalapa|	sampappalāpa	Sampappalāpa
|samsara|	saṁsāra	Saṁsāra
|samuppada|	samuppāda	Samuppāda
|sankhara|	saṅkhāra	Saṅkhāra
|sankhata|	saṅkhata	Saṅkhata
|sanna|	saññā	Saññā
|satipatthana|	satipaṭṭhāna	Satipaṭṭhāna
|sotapanna|	sotāpanna	Sotāpanna
| suddhaṭṭhaka| (Sinhala) |suddhatthaka| (Pāli)	suddhāshtaka suddhaṭṭhaka	Suddhāshtaka Suddhaṭṭhaka
|tanha|	taṇhā	Taṇhā
|theravada|	theravāda	Theravāda
|upadana|	upādāna	Upādāna
|vacī|	vacī	Vacī
|vayo|	vāyo	Vāyo
|vedana|	vedanā	Vedanā
|vicikiccha|	vicikicchā	Vicikicchā
|vinnana|	viññāṇa	Viññāṇa
|vipāka|	vipāka	Vipāka
|vyapada|	vyāpāda	Vyāpāda
|tipitaka|	tipiṭaka	Tipiṭaka
|paticca|	paṭicca	Paṭicca
|sankhata|	saṅkhata	Saṅkhata
|vithi|	vīthi	Vīthi
|tilakkhana|	tilakkhaṇa	Tilakkhaṇa
|vipāka|	vipāka	Vipāka

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22.18 Mars Curiosity Photos Suggest Life May Have Existed on Red Planet

"A careful study of images taken by the NASA rover Curiosity has revealed intriguing similarities between ancient sedimentary rocks on Mars and structures shaped by microbes on Earth. The findings suggest, but do not prove, that life may have existed earlier on the Red Planet":

WebLink: NBCNEWS: Mars Curiosity Photos Suggest Life May Have Existed on Red Planet

Here is the pdf of the paper just published that proposed the hypothesis:

WebLink: LIBERTPUB: Life on Mars Hypothesis-Noffke-Astrobilogy-2015

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22.19 Recent Publications on Benefits of Meditation

There have been an accelerated activity in studying the benefits of meditation on the brain and on physical health in general. Here are some very recent publications:

- Scientific American November 2014 (volume 311, Number 5) cover story is "Mind of the Meditator", by M. Ricard et al. : WebLink: PDF File: Ricard-Mind of the Meditator- Scientific American – November 2014
- A paper that just came out online in early November (in the journal *Cancer*) reports that the WebLink: WIKI: Telomeres – the protein caps at the end of our chromosomes that determine how quickly a cell ages – stayed the same length in cancer survivors who meditated or took part in support groups over a three-month period: WebLink: Carlson-Mindfulness based Cancer recovery-2014

I have discussed the effects of changing habits on the brain (which is more related to insight meditation): see, "Truine Brain: How the Mind Rewires the Brain via Meditation/Habits." Insight meditation can be expected to have much more significant changes in the brain as well as in physical health. But such studies have not been conducted yet. Selected references on research studies (2011-2012) and books related to meditation can be found in that post; there have been many more publications since then.

I was surprised to come across the following article in the prestigious journal "Science" which, using real time input from 5000 people all over the world, confirmed what the Buddha said 2500 years ago: that a wandering mind is an unhappy mind; see, WebLink: PDF File: A wandering mind is an unhappy mind-Science-Killingsworth-2010.

Much merits to Neranga Abeyasinghe and his family for sending me the second publication.

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22.20 Laniakea: Our home supercluster

Superclusters – regions of space that are densely packed with galaxies – are the biggest structures in the Universe. But scientists have struggled to define exactly where one supercluster ends and another begins. Now, a team based in Hawaii has come up with a new technique that maps the Universe according to the flow of galaxies across space. Redrawing the boundaries of the cosmic map, they redefine our home supercluster and name it Laniakea, which means 'immeasurable heaven' in Hawaiian (**from Nature Video**)

WebLink: YOUTUBE: Laniakea: Our home supercluster

- It amazing to see how unfathomably vast our "world" is, even though this is only a small part of even our universe. However, imagine this together with uncountable worlds teeming with life, that we are not aware of! This is why the Buddha said not to spend time exploring the details of this "world". There is no end to it, either spacewise or timewise.
- But we need to keep in mind that only human minds can even comprehend such things. If we are to be born an animal or worse this kind of thinking is not possible, and we will get trapped in such worlds for unimaginably long times. Thus what we need to do is to take advantage of the brief time we have in this life to comprehend the true nature of 'this world", i.e., *anicca*, *dukkha*, *anatta*, and to become free of it.

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22.21 Think Outside the Box!

1. Here is an interesting presentation on the question of what motivates people. Embedded in this presentation is the fact that without self-motivation coming from self-satisfaction, it is hard to examine things from different perspectives. It works the other way too: new insights in turn provide motivation:

WebLink: YOUTUBE: Dan Pink: The puzzle of motivation

- One of my goals has been to help others to achieve the same exhilarating experience that I have had learning and practising pure Dhamma. It cannot be matched by any other experience.

2. Many people do things just because others do, and follow the "standard practices". In following Buddha Dhamma too, many just do what their parents or other "established authorities" do. It may be a good idea to pause and re-examine some deeply-embedded ideas. Each person may have his/her own set of "beliefs".

- Some think it is enough to say some precepts and may be chant or listen to chantings to follow the Path.
- Others think it is silly to do those exact same things. And what needs to be done is to learn *Abhidhamma* at the deepest level.
- I think there is a value in each, if done properly. And what needs to be given priority in one's practice should be in line with one's own preferences, but the horizons need to be expanded to look into other aspects once-in-a-while and see whether there is something to be gained from those too. Our perspectives change as we make progress.

3. Yet, no matter what one does, real progress cannot be even STARTED without understanding the main message of the Buddha: the true nature of this world, i.e., *anicca, dukkha, anatta.*

- It makes a huge difference between the interpretation of *anicca* as "impermanence" or "not being able to maintain to one's satisfaction". Same with *anatta* as "no-self" or "one ends up truly helpless trying to seek happiness in this rebirth process".
- See, "Anicca, Dukkha, Anatta – Wrong Interpretations" and the follow-up posts.

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22.22 There are as many creatures on your body as there are people on Earth!

January 20, 2016: A new study on household bugs added (below the video)

1. Before the simple microscope was invented in the late 1500's, people could see only those animals visible to the naked eye. Life seemed to explode when Van Leeuwenhoek reported the discovery of micro-organisms in 1676; he first reported numerous "microscopic creatures" in a glass of water.

With the new scientific instruments we can "see" even more minute lifeforms:

WebLink: YOUTUBE: There are as many creatures on your body as there are people on Earth

2. A new study reveals that there are numerous species of bugs — not counting the actual number – that live in a house (which has only a few humans):

WebLink: EUREKALERT.ORG: First study of arthropods in US homes finds huge biodiversity

The pdf file of the publication: WebLink: PDF File: Bertone-Arthropods of the great indoors-peerj-2016

3. The number of people on this Earth is insignificantly small compared to the number of other beings (seen and unseen), or even just the animals. As the above video shows, there are a huge number of living beings even on a human body; imagine how many would be on the body of an unclean animal. This is why the Buddha said it is extremely difficult to get a human birth; see, "Rebirth – Connection to Suffering in the First Noble Truth."

4. It must be noted that Buddha's disciples (and probably other *Hindu yogis*) were able to "see" such microscopic creatures with their *abhiññā* powers. There is a story in the *Tipiṭaka* about a *bhikkhu* with *abhiññā* powers (but not yet attained *Arahanthood*) once focused his powers to a glass of water that he was about to drink and saw a multitude of tiny creatures. He kept trying to filter them out and was getting distressed. The Buddha saw this and told the *bhikkhu* that it is not possible to live in this world without hurting other beings, but that does not count as an immoral act since the intention is not to hurt.

- For example, if we have a wound on the head, we have to apply medication and get it healed; otherwise one may even die from that. Yet, numerous tiny creatures on the wound die when we apply the medication. There is nothing we can do to avoid it unless we are willing to risk our own life.
- But the point is that this single human life is much more "worthy" than all those creatures multiplied many times over; see, "How to Evaluate Weights of Different Kamma."
- This is an important point because many people get stressed over even cleaning their house for the fear of killing insects. But if we do not keep the house clean, those insects will multiply and make the problem even bigger. One always need to look at things with a deeper understanding. The best thing to do is to keep the house clean so that insects are not attracted in the first place.
- It is important to clarify these concepts, because it is difficult to attain any kind of calmness (*samādhi*) in the mind if one's mind is agitated by such things as "Am I sitting on some unseen tiny insects and killing them?". As long as our intent is not directed to willfully taking another life with hatred, there will not be any negative consequences.

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22.23 News Article on Robin Williams and Buddhist Meditation

I have not read the books written by the author of this following news article, so I cannot comment on his books. But I thought this sad news about Robin Williams illustrates the concept of *anicca* (that one cannot maintain anything to one's satisfaction in this world and that there is hidden suffering). He had more than enough money and fame, but apparently he was depressed in the latter years.

- Having a peaceful mind cannot be matched by any amount of money or fame; see, "First Noble Truth – A Simple Explanation of One Aspect."
- According to the Buddha, the suffering is proportional to the craving. Getting old is more stressful for those who have enjoyed beauty, fame, power, etc. But the inevitability of old age and dying is common to us all.

  WebLink: YOUTUBE: Aging Stars of the Golden Age

- Buddhist meditation is primarily on understanding the true nature of the world and that hidden suffering may come out unexpectedly; that understanding itself makes one have a peaceful mind; see, "1. Introduction to Buddhist Meditation."
- When depression or old age hits, the mind gets weak. Thus one should preferably start when the mind is sound and healthy.
- Suicide can only make things worse in the "long term" in the rebirth process. It is never too late to start at any stage. Human life is rare and should not be wasted at any stage.

Article: Meditation Isn't Enough: A Buddhist Perspective on Suicide

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22.24 World Historical Timeline

It will be convenient to have a timeline of the major world events that I can refer to in my posts. Please let me know any errors that you may see. My goal is to provide a consistent and accurate timeline.

Note: I used c. to denote *circa* or about

I have added descriptive links to some events, and will try to add more links in the future.

Date	Event
Before 10k BCE	WebLink: WIKI: Last Ice Age
3.1k BCE	First king of Egypt, King Menes
2.5k BCE	WebLink: WIKI: Mohenjo Daro civilization in India
2.1k - 1.6k BCE	WebLink: WIKI: The Xia Dynasty of China
Before 1.7k BCE	Abraham came to Jerusalem from Ur (Old Testament)
1.4k BCE	City of Troy, kingdom of Crete, and other Greek cities
1.4k - 0.9k BCE	Olmec civilization in Mexico
776 BCE	First Olympiad
558-530 BCE	Cyrus ruled North India
Until 536 BCE	Daries I, II, III ruled North India; until Chandagupta, Persian and Greek kings ruled North India
563-483 BCE	**Buddha Gotama**
470-399 BCE	Philosopher Socrates
538 BCE	Old Testament was written
424-348 BCE	Plato: First Western philosopher whose writings survived intact
384 - 322 BCE	Aristotle: student of Plato and teacher of Alexander the Great
c. 333 BCE	Emperor Alexander's Empire peaks
323 - 325 BCE	Alexander the Great in India
268-231 BCE	**Emperor Asoka ruled North India**
307-276 BCE	King Devanampiyatissa in Sri Lanka
247 BCE	Ven. Mahinda in Anuradhapura, Sri Lanka
41 BCE	Beginning of the Roman Empire

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Date	Event
29 BCE	Tipiṭaka written down in Sri Lanka
6–4 BC to 30–33 AD	**Jesus of Nazareth or Jesus Christ**
31 BCE	Augustus becomes the first Roman Emperor and ruled until 14 CE
c. 150-250 CE	WebLink: WIKI: Life of Nagarjuna; considered to be the founder of Mahāyāna Buddhism
After 200 CE	Roman empire starts to decline
4th century CE	Buddhism introduced to Korea
380 CE	Christianity became the official religion in Roman empire
5th century CE	Burma adopts Theravāda Buddhism
412-434 CE	Buddhaghosa arrives in Sri Lanka and writes Visuddhimagga
552 CE	Buddhism enters Japan from Korea
589 CE	First Chinese commentaries written
586 CE	Beginning of the Dark Ages in Europe with the decay of the Roman empire
6th century CE	First diffusion of Buddhism in Tibet
570-632 CE	**Prophet Muhammad**
622 CE - (1258-1492) CE	WebLink: WIKI: Islamic Golden Age
618-907 CE	Chinese T'ang dynasty; golden age of Buddhism in China
1215 CE	King John signs the Magna Carta granting rights to English citizens
1280	WebLink: WIKI: Eyeglasses invented in Italy
c. 1420 - c. 1600	Renaissance in Europe starting in Florence, Italy
1450	Gutenberg in Germany invents the printing press
1492	Modern Age begins with the arrival of Columbus in America
1564–1642	Galileo Galilei
1596–1650	Rene Descartes
1610	Galelio announces observation of mountains on the Moon and the existence of four planets.

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Date	Event
1642	Adding machine invented by Blaise Pascal
1643–1727	Isaac Newton
c. 1650 - c. 1800	WebLink: WIKI: European "Enlightenment"
1662	Fermat's Principle of Least Time
1678	Huygens' wave theory
1687	Newton published Principia Mathematica
1688	English revolution
1698	Steam engine invented by Thomas Savery
1749–1827	P.S. de Laplace
1774	Priestly isolates oxygen
1776	America declares independence from England
1789	French revolution period
1791	Steamboat invented by John Fitch
1798	Vaccination invented by Edward Jenner
1804	Locomotive invented by Richard Trevithick
1809–1882	Charles Darwin
1816	Huygens–Fresnel principle explaining light interference
1821	Faraday demonstrates the principle of the electric motor
1822	Charles Babbage designs his first mechanical computer
1826	Photography invented by Joseph Nicephore Niepce
1834	Refrigerator invented by Jacob Perkins
1835	Morse code invented by Samuel Morse
1837	American Samuel Morse invented telegraph
1842	Anaesthesia invented by Crawford Long
1843	Typewriter invented by Charles Thurber

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Date	Event
1846	Rotary printing press invented by Richard M. Hoe
1859	Charles Darwin publishes The Origin of Species
1868	Poisson explained Young's double slit experiment with Huygens–Fresnel principle
1869	Mendeleev produces the Periodic Table
1873	Maxwell states the laws of electro-magnetic radiation
1877	Phonograph invented by Thomas Alva Edison;Microphone invented by Emile Berliner
1878	Edison invents the incandescent lamp
1883	First skyscraper built in Chicago (ten stories)
1888	Hertz produces radio waves
1893	Wireless communication invented by Nikola Tesla
1895	Diesel engine invented by Rudolf Diesel
1898	Remote control invented by Nikola Tesla
1900	Planck develops quantum theory
1901	Vacuum cleaner invented by Hubert Booth
1903	Powered airplane invented by Wilbur Wright and Orville Wright
1905	Einstein proved that photon is a particle
1905	Einstein's Theory of Relativity
1907	Color photography invented by Auguste and Louis Lumiere
1908	Henry Ford mass-produces the Model T
1919	London to Paris air service begins
1923	Sound film invented by Lee DeForest
1923	Edwin Hubble discovers the first galaxy other than Milky Way
1928	Antibiotics, penicillin invented by Alexander Fleming
1937	Jet engine invented by Frank Whittle and Hans von Ohain
1937	Alan Turing develops the concept of a theoretical computing machine

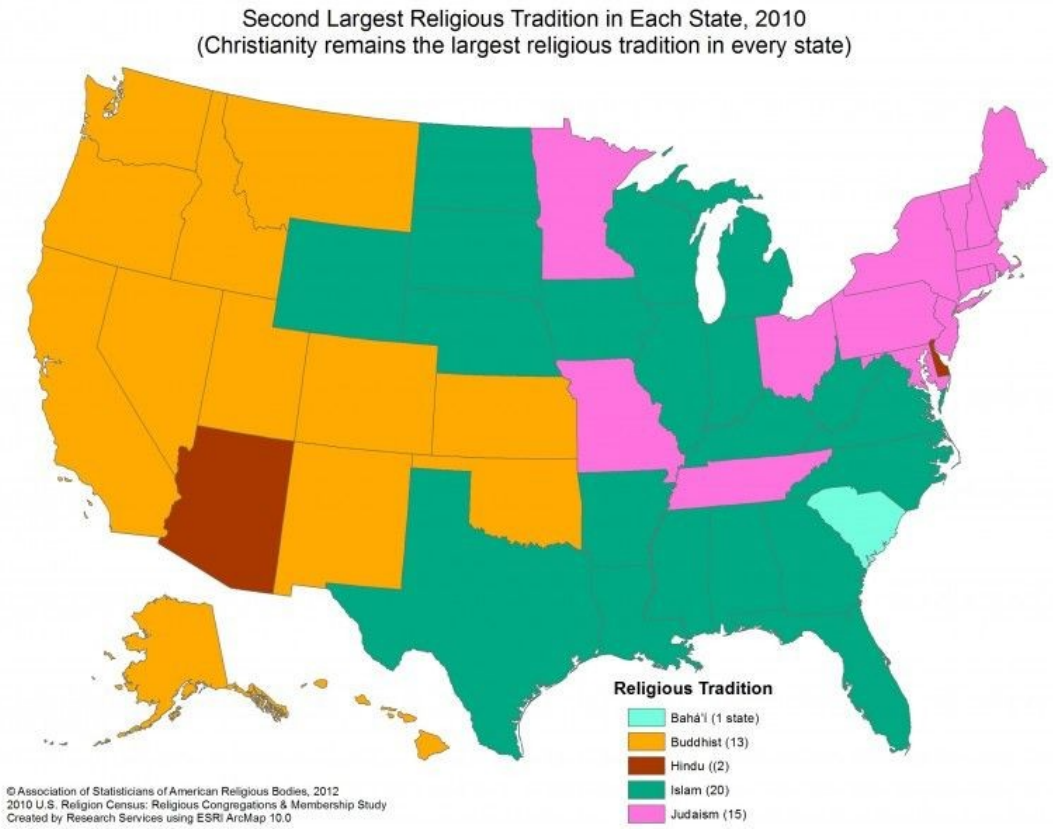
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Date	Event
1945	The atomic bomb
1951	Nuclear power reactor invented by Walter Zinn
1957	Sputnik I and Sputnik II: Sputnik I and Sputnik II are launched by the Russians
1958	The first integrated circuit, or silicon chip, is produced by the US Jack Kilby & Robert Noyce
1960	Laser invented by Theodore Harold Maiman
1961	Uri Gagarin is the first man in space
1965	The Big Bang theory confirmed by Penzias and Wilson
1969	Neil Armstrong sets foot on the moon
1971	E-mail invented by Ray Tomlinson
1971	Floppy Disk invented by David Noble with IBM
1973	Ethernet invented by Bob Metcalfe and David Boggs
1973	Personal computer invented by Xerox PARC
1983	Camcorder invented by Sony
1990	World Wide Web invented by Tim Berners-Lee
2001	WebLink: WIKI: World center attack
2001	Digital satellite radio
2003	WebLink: WIKI: Completion of the Human Genome Project
2008	WebLink: NASA: Discovery of ice on Mars
2014	First comet landing
2014	WebLink: NASA completes a successful test flight of Orion spacecraft for future trips to Mars
2014	WebLink: INTERNETLIVESTATS: Number of websites on the internet reached 1 billion

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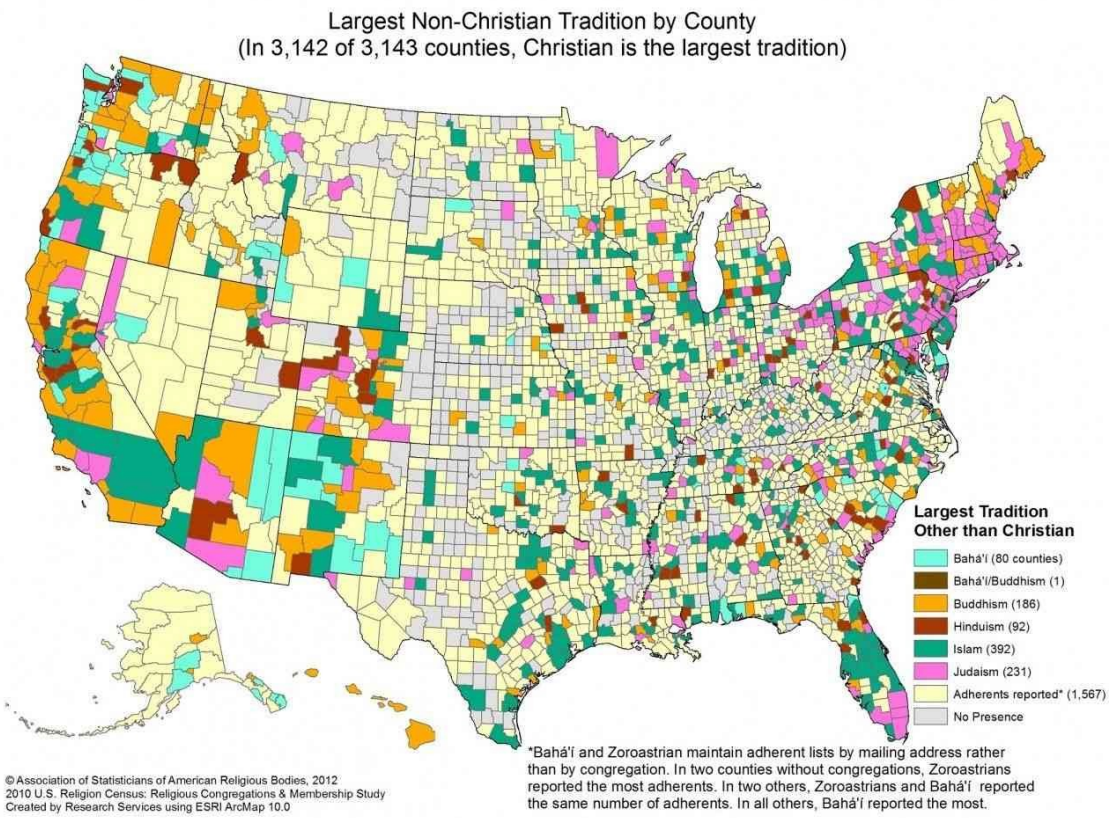
22.25 Second Largest Religion by State in the US

The second largest religion by state in the United States (2012):



WebLink: BOINGBOING: Christianity is the top Religion

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However, Buddha Dhamma is not a religion, in the sense of providing a set of guidelines to live by. It is about the natural laws of nature. Any person of any religious faith (or no faith in any religion, i.e., atheist) can follow Dhamma and benefit. All religions are about leading a good moral life, but Buddha Dhamma describes a much more comprehensive "world view" where this life of 100 years is just a blip.

If one becomes convinced of the truth of the Buddha's world view, i.e., that this life is not the only we had or we will have, and that there are consequences to one's actions, and the only way to get relief from inevitable suffering at least at the old age and death is to purify one's mind, then the person is a Buddhist. It is all in one's mind. No one else is tracking one's progress, and no one else can purify one's own mind.

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22.26 Introduction to "Rebirth by Francis Story" – Ian Stevenson

The following are the scanned pages from the book, "Rebirth-as Doctrine and Experience" by Francis Story. The first scan is an inside cover page, and the rest are the Introduction pages by Ian Stevenson. Dr. Stevenson mentions that he is a Buddhist on page 3. The whole introduction is insightful.

WebLink: PDF File: Introduction-Stevenson

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22.27 Thirty One Planes of Existence

Here is a video from Carl Sagan to get an idea how vast our "detectable universe" is:

WebLink: YOUTUBE: Carl Sagan "100 Billion Galaxies each W/100 Billion Stars"

The "world view" of the Buddha is not merely about the living beings on this planet. Our Solar system is one of an infinite number of "world systems" (planetary systems). In EACH planetary system with life (scientists have not found even one yet; but they are out there!), there are 31 "planes of existence". As we find out below, we can "see" only two of these realms: our human realm and the animal realm. Thus our "world" is much more complex than even the present-day science believes. As some of you may already know, science cannot account for 95% of the mass of the universe, which they label "dark energy" and "dark matter". This is why I say that the Buddha transcended "this world". He was able to "see" the whole of existence: see "Godel's Incompleteness Theorem" under "Dhamma and Science".

Now, it is not easy to describe the 31 planes of existence in a short essay. Therefore, I will use a visual to simplify things a bit.

Imagine a sphere with 31 shells, with a small sphere in the middle. Thus the total volume of the big sphere is completely filled by the center sphere and surrounding shells. The 31 sections represent the 31 planes of existence. I emphasize that this is just a visual. The reality is different. For example, animal and human realms co-exist in reality. Also, both time and space are infinite in reality.

1. The innermost sphere represent the Niraya (hell) where there is non-stop suffering; next is the animal realm. Going outward there are two more realms where suffering is higher than at the human realm (the fifth shell). The sixth through eleventh shells represent the realms of the devas (wrongly translated as gods by many), beings who enjoy higher level of mundane happiness and no suffering. These innermost 11 shells represent the kamaloka, where all five physical sense faculties are present.

2. The next 16 shells represent realms where only two physical sense faculties (eye and ear) are active. These beings have very fine (less dense) bodies. These are called rūpa lokas.

3. The last 4 shells represent the arūpa lokas, where beings have ultra fine bodies and only the mind faculty; no physical senses.

4. In rūpa and arūpa lokas, the beings are in jhānic states. These states can be attained by humans and thus a humans can "temporarily live" in those lokas by attaining jhānā. The 16 realms in the rūpa loka correspond to the four lower jhānā, and the 4 realms in the arūpa loka correspond to the higher four jhānā.

5. Any living being (including each of us) has been in all realms in this beginning-less saṁsāra. We have been in the niraya (hell) and we have been at the highest (except on arūpa loka which can be accessed only by Anāgāmīs or Non-Returners). One time the Buddha pointed to a bunch of ants on the ground and told bhikkhus that each of those ants had lived in a Brahma loka. The saṁsāra is that long; there is no discernible beginning.

6. Above the human realm, there is no suffering (except at death, which is inevitable). However, unless one has achieved at least the Stream Entry (Sotāpanna) stage, even a being at the highest level can fall to any lower level, and thus will end up in the niraya (hell) at some point; once there one will spend a long agonizing time there and eventually come out. Each of us have done this many times over. I will explain the cause of births in different realms in terms of "kamma seeds" in upcoming posts.

7. So, each living being just moves from one realm to another, but spends most time in the four lower worlds, mainly because once fallen there it is hard to come out. This "sansaric wandering" is the critical point to think about and comprehend.

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8. As one moves away from the center the level of suffering decreases, and level of mundane pleasure increases up to the 11th realm. After that in the rūpa and arūpa lokas it is mainly the jhānic pleasures, not the sense pleasures.

9. The human realm is the only one from which one can attain Nibbāna. Nibbāna, in this model, corresponds to getting out of all 31 shells, out of the big sphere; no more rebirth in any of the 31 realms. Nibbāna is where the permanent sukha or nirāmisa sukha, is. When one attains Nibbāna or Arahanthood, he/she looks just like any other human, but has no attachments to any worldly things. He still has some kamma vipāka to pay off from the kamma seed that he was born with. When that kammic power is used up, he dies and is not reborn because there are no kamma seeds left to start a new birth. He/she is in *Parinibbāna* with *nirāmisa sukha*.

10. Can we taste Nibbānic "pleasure"?. Yes. We can taste it in increments, even below the Stream Entry stage. This is nirāmisa sukha, the "pleasure of giving up worldly things". This nirāmisa sukha has "quantum jumps" at the four stages of Nibbāna: Stream Entry, Once-Returner, Non-Returner, Arahant. Thus when one is on the Path, one can experience nirāmisa sukha at varying degrees, all the way to Nibbānic bliss, during this very lifetime.

11. All these 31 realms are located in our solar system (Chakrawata), and are associated with the Earth. There are a great number of such Chakrawata (planetary systems) in existence at all times with living beings. These are in clusters of small (galaxies?), medium (universes?), and large (multiverse?) "world systems". But none is permanent. They come into being and eventually perish. Within the past 100 years or so, scientists have confirmed the existence of billions of planetary systems within galaxies in our universe, and are now exploring the possibility of the existence of multiple universes (multiverse).

The other big factor to take into account is that we have been born in almost all of these realms in our sansāric journey that has no traceable beginning. All of us have been bouncing around "inside the sphere" (mainly in the inner ones) from a beginning that is not even discernible to a Buddha.

Next, "Sansāric Time Scale", ……..

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22.28 Curiosity Rover finds Crater probably was once a Giant Martian Lake

According to Buddha Dhamma we are alone in the universe. These preliminary results from the NASA Curiosity Rover may not hold up in the end as evidence that life existed on Mars. But there will many more to come, especially if technology is developed to explore distant stars.

WebLink: YOUTUBE: Curiosity rover finds crater it is exploring was once a giant Martian LAKE

Here is a report that came out today, Dec 9, 2014, which has another video by NASA:

WebLink: DAILYMAIL: Curiosity rover finds crater it is exploring was once a giant Martian LAKE

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22.29 Ancient teeth found in China challenge modern human migration theory

October 16, 2015

When we discuss the *Aggañña Sutta*, that describes how the Earth and life originated it will become very clear that the basis of current theories on "human evolution" is completely wrong. However, they are consistent with Buddha Dhamma in the sense that species will exist only when conditions for their existence prevail.

- The current scientific theory is that human originated in Africa and then migrated to other parts of the world, starting about 50,000 years ago. Recent evidence just published in the prestigious journal Nature provides evidence of the existence of humans like us in China some 80,000 to 100,000 years ago. Below is the news article from CNN. I will add the paper from Nature when it becomes available:

WebLink: CNN: Ancient teeth found in China challenge modern human migration theory

- In this context, I must also point out that there are other archeological evidence for the existence of humans in Sri Lanka and India dating back to 30,000 years and earlier:

WebLink: WIKI: Balangoda Man

****

December 18, 2015

The following post says, "..We're quickly learning that Europe and Africa may not provide the best model for us to use to interpret the fossil record of East Asia. For example, Denisova Cave is as far east as we've found the Neanderthals, and they don't seem to have occupied Siberia permanently. This is unlike Europe, where they lived until about 40,000 years ago. And so far, no Neanderthals have been found in China or anywhere further South of Denisova Cave.

The fact is that we've really only scratched the surface in East Asia.."
Read more at: WebLink: PHYS.ORG: Bone suggests 'Red Deer Cave people' a mysterious species of human

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22.30 Notes

Word	Details
anuloma	"***anuloma***" comes from "*anu*" + "*lo*" + "*ma*" where "***anu***" means "through the understanding of *Tilakkhaṇa*", "***lo***" means "craving for worldly things", and "***ma***" means "removal", and thus "***anuloma***" means "removal of craving for worldly things to some extent via the comprehension of *Tilakkhaṇa*" or conformity (behaviour in accordance with socially accepted conventions).
bhagavatā	"*Bhagavatā*" ("*bhaga*" + "*vata*" where "*bhaga*" means divide and "*vata*" means "the process" that looks like a "living being") means this Dhamma, by analyzing a "person" in terms of "actions", illustrates that there in no enduring entity in a "living being".
dhammānusārī	***dhamma*** + ***anusārī*** is a Dhamma-follower ***anusārī*** : (adj.), striving after; acting in accordance with; follower. ***anusari*** :[aor. of anusarati] went after; followed.
gandhabba	*gandhabba* can only inhale odours ("*gandha*" + "*abba*") as food, and thus the name.
kāmacchanda	*kāma chanda* = "*kāma*" + "*icca*" + "*andha*" where "*kāma*" is sense pleasures, "*ichcha*" is liking and "*andha*" is becomes blind; thus *kāmacchanda* means blinded by attachment to sense pleasures.
lobha	"***lobha***" comes from "*lo*" + "*bha*" where "***lo***" means "craving for worldly things" and "***bha***" means "appear and gets established" or "immersed" and thus "***lobha***" means "immersed in craving for worldly things". *lobha* is the extreme of greed. "*lo*" + "*bha*" where "*lo*" is for the *lokaya* or world and "*bha*" is for "*bihiveema*" (arise or establish) is the main reason how the material world is created and sustained with greed.
māna	'conceit', pride, is one of the 10 fetters binding to existence (s.*saṁyojana*). It vanishes completely only at the entrance to Arahatship, or Holiness (cf.*asmi-māna*). It is further one of the proclivities (s.*anusaya*) and defilements (s.*kilesa*). "The equality-conceit (***māna***), the inferiority-conceit (***omāna***) and the superiority-conceit (***atimāna***): this threefold conceit should be overcome. For, after overcoming this threefold conceit, the monk, through the full penetration of conceit, is said to have put an end to suffering" (A. VI, 49).
moha	*Moha* comes from "*muva*" + "*hā*" which symbolizes a vessel with it mouth closed; thus one cannot see what is inside. In the same way, one acts with *moha* because one is totally unaware that such immoral acts will have very bad consequences; one's mind is totally dark.
paṭicca	"*paṭicca*" ("*paṭi*" + "*icca*," where "*paṭi*" is bind or bond and "*icca*" means desire and *paṭicca* means bond with desire willingly).
saddhānusārī	***saddha*** + ***anusārī*** is a faith-follower ***anusārī*** : (adj.), striving after; acting in accordance with; follower. ***anusari*** :[aor. of anusarati] went after; followed.
samauppāda	"*sama uppāda*" (where "*sama*" is similar and "*uppada*" means birth).

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sammā	***sammā*** which comes from "***saŋ***" + "***mā***," which means "to become free of ***saŋ***."
saŋ	"*saŋ*" is basically the term for "good and bad things we acquire" through our moral/immoral deeds.
sandiṭṭhiko	"*Sandiṭṭhiko*" ("*saŋ*" + "*diṭṭhiko*"). *Dhamma* explains and clarifies "*saŋ*" that are the causes (*avijjā* and *taṇhā*) for arising of *saṅkhata* (*sankata* in Sinhala) (whether they are living or inert).
saṅgha	*saṅgha* is "*saŋ*" + "*gha*", or those who have **either gotten rid or are successfully getting rid of "*saŋ*"**, and by this definition, one does not have to be a *bhikkhu* to belong to the *saṅgha*
saṅkhata (***sankata*** in Sinhala)	[pp. of saṅkharoti] conditioned; prepared; produced by a cause; the 'formed', i.e. anything originated or conditioned, comprises all phenomena of existence.
saṅkhāra	*Saṅkhāra* ("*saŋ*" + "*kara*" or actions; සඟ් + කර in Sinhala) are anything (thought, speech, bodily actions) done while living in "this world" of 31 realms.
saṅkhata	(*sankata* in Sinhala) [pp. of *saṅkharoti*] conditioned; prepared; produced by a cause.
svakkhata	"*Svakkhata*" ("*sva*" for "self" and "+ "*akkata*" or "*akrutha*" or "*akriya*" means putting out of action) meaning it leads to getting rid of the concept of a "me" (*asmai māna*) — which happens at the *Arahant* stage. It is not about whether a "self" exists or not; it is rather to realize that nothing in this world is worth to be considered "mine".
upādāna	*Upādāna* basically means "pulling it closer (in one's mind)" ("*upa*" + "*ādāna*", where "*upa*" means "close" and "*ādāna*" means "pull"). [***ādāna*** : (nt.), taking up; grasping.]
vinaya	*vinaya* comes from "*vi*" + "*naya*", where "*naya*" in Pāli or Sinhala means debt and *vinaya* means not in debt.
vipallāsa	'perversions' or 'distortions'. - "There are 4 perversions which may be either: ▪ of perception (*saññā-vipallāsa*), ▪ of consciousness (*citta-vipallāsa*), or ▪ of views (*diṭṭhi-vipallāsa*). And which are these four? To regard: ▪ what is *anicca* as *nicca*; ▪ what is *dukkha* as *sukha* (or happiness-yielding); ▪ what is *anattā* as *attā*; ▪ what is impure (ugly: *asubha*) as pure or (beautiful: *subha*)" (A.IV.49). - See Manual of Insight, by Ledi Sayadaw (WHEEL 31/32). p.5.

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	"Of the perversions, the following are eliminated by the **1st path-knowledge** (*sotāpatti*): the perversions of perception, consciousness and views, that the *anicca* is *nicca* and what is *anatta* is *atta*; further, the perversion of views that the *dukkha* (suffering) is *sukha* (happiness), and the *asubha* (impure) is *subha* (pure) is also eliminated. By the **3rd path-knowledge** (*anāgāmitā*) are eliminated: the perversions of perception and consciousness that the *asubha* (impure) is *subha* (pure). By the **4th path-knowledge** (*arahatta*) are eliminated the perversions of perception and consciousness that the *dukkha* (suffering) is *sukha* (happiness)" (Vis. M. XXII, 68).
vipariyesa	(a contamination form between °*pariyaya* & °*pallāsa*) reversal, contrariness, wrong state Kvu 306 (three reversals: *saññā*°, *citta*°, *diṭṭhi*°; or of perception, consciousness & views.
vyāpada	*vyāpada* comes from "*vaya*" + "*pada*", where "*vaya*" means decline and "*pada*" means walk towards; thus *vyāpada* means one is on a (morally) declining path.
yuñjati	[yuj + ṁ - a] joins with; engages in; endeavours.
yutta	[pp. of yuñjati] yoked; harnessed; **connected with**; given to; engaged in; proper.

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XXII Sitemap

I

I have arranged the sections roughly in increasing complexity. However, you may want to scan through each section to get an idea of what is in each section. People have backgrounds at very different levels. Furthermore, even those who have been exposed to Buddhism for many years may not have a good understanding of the fundamentals.

Welcome!

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Parinibbāna of Waharaka Thero

Pure Dhamma Essays in Book Format

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- Pure Dhamma – Korean Website

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    - Rūpakkhandha in Idappaccayatā Paṭicca Samuppāda
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    - Pañcupādānakkhandha – Attachment to One's Experiences
    - Sakkāya Diṭṭhi and Pañcupādānakkhandhā
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Dhamma with Less Pāli

- Buddha Dhamma for an Inquiring Mind – Part I
- "Root of All Suffering – Ten Immoral Actions" (with the desanā "Ten Immoral Actions (Dasa Akusala)".
- Is Suffering the Same as the First Noble Truth on Suffering?
- Complexity of the Mind – Viññāṇa and Saṅkhāra
- Dhamma, Saṅkhāra, Saṅkhata, Rūpa, Viññāṇa, Gati, Āsava, Anusaya
- Bhava and Bhavaṅga – Simply Explained!
- Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination

Living Dhamma – Fundamentals

- What Are Kilesa (Mental Impurities)? – Connection to Cetasika
- Suffering in This Life – Role of Mental Impurities (with Desanā 2)
- Satipaṭṭhāna Sutta – Relevance to Suffering in This Life (with Desanā 3)
- How Are Gati and Kilesa Incorporated into Thoughts? (with Desanā 4)
- Noble Eightfold Path – Role of Sobhana Cetasika (with Desana 5; in two parts)
- Getting to Samādhi (with Desana 6)
- Sexual Orientation – Effects of Kamma and Gati (Saṅkhāra)

Mundane Sammā Samādhi

- Micchā Diṭṭhi – Connection to Hetu Phala (Cause and Effect) (with Desanā 7)
- Suffering in This Life and Paticca Samuppāda (with Desanā 8)
- Suffering in This Life and Paṭicca Samuppāda II (with Desanā 9)

Transition to Noble Eightfold Path

- Is It Necessary for a Buddhist to Eliminate Sensual Desires?
- Sīla, Samādhi, Paññā to Paññā, Sīla, Samādhi
- Ye Dhammā Hetuppabhavā.. and yam kiñci samudaya dhammaṁ..

Samādhi, Jhāna (Dhyāna), Magga Phala

- Samādhi, Jhāna, Magga Phala – Introduction
- Vitakka, Vicāra, Savitakka, Savicāra, and Avitakka, Avicāra
- Jhānic Experience in Detail – Sāmaññaphala Sutta (DN 2)
- Ascendance to Nibbāna via Jhāna (Dhyāna)
- Paññāvimutti – Arahanthood without Jhāna
- Mundane versus Supramundane Jhāna
- Nirodha Samāpatti, Phala Samāpatti, Jhāna, and Jhāna Samāpatti

Mental Body – Gandhabba

- Our Mental Body – Gandhabba
- Gandhabba State – Evidence from Tipiṭaka
- Antarabhava and Gandhabba
- Ānantariya Kamma – Connection to Gandhabba
- Mental Body (Gandhabba) – Personal Accounts
- Abnormal Births Due to Gandhabba Transformations
- Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage
- Working of Kammā – Critical Role of Conditions

Nāma* & *Rūpa* to *Nāmarūpa

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In this important subsection, we will discuss the link between mind (nāma) and matter (rūpa). These are deeper analyses. For simpler analyses, see, "The Five Aggregates (Pañcakkhandha)."

- **Five Aggregate**
  - Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood
  - Sensory Experience, Paṭicca Samuppāda, and pañcupādānakkhandha
  - Saññā – Hidden Aspect of Paṭicca Samuppāda
  - Overcoming Attachment to "Distorted/False Saññā" Leads to Nibbāna
- **Rūpa Aggregate**
  - Rūpa? – What it really means
  - What are rūpa? – Dhamma are rūpa too!
  - Bhūta and Yathābhūta – What Do They Really Mean
- **Vedanā (Feelings) Aggregate**
  - Vedanā – What It Really Means
  - Vedanā and Samphassa-Jā-Vedanā – More Than Just Feelings
  - Does Bodily Pain Arise Only Due to Kamma Vipāka?
- **Saññā (Perception) Aggregate**
  - Saññā – What It Really Means
  - Future Suffering – Why It Arises
  - Diṭṭhi, Saññā, and Saṅkhāra – How They Relate
- **Saṅkhāra Aggregate**
  - Saṅkhāra – What It Really Means
- **Viññāṇa Aggregate**
  - Viññāṇa – What It Really Means
  - Kamma Viññāṇa – Link Between Mind and Matter
  - Anidassana Viññāṇa – What It Really Means
- **Sakkāya Diṭṭhi**
  - Do I Have "A Mind" That Is Fixed and "Mine"?
- **Nāmarūpa Formation**
  - Nāmarūpa in Vipāka Viññāṇa
  - Nāmarūpa in Idappaccayatā Paṭicca Samuppāda
  - Nāmarūpa – Different Types
  - Kamma Viññāṇa – Link Between Mind and Matter
  - Kamma Viññāṇa and Nāmarūpa Pariccheda Ñāṇa

Buddha Dhamma

User's Guide to Pure Dhamma Website

Buddhism – In Charts

- What is Unique in Buddha Dhamma? (with chart A)
- Recovering the Suffering-Free Pure Mind
  - True Happiness Is the Absence of Suffering (with chart B)
  - Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1)

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- Each Citta Starts with Distorted Saññā (with chart B2)
- Contamination of the Human Mind Based on a Sensory Input (with chart B3)
- Contamination of a Human Mind – Detailed Analysis (with chart B3)

o Pāli Words – Writing and Pronunciation (with chart C)
o Buddha Dhamma – Foundation (with chart #1)
o Buddhism without Rebirth and Nibbāna? (with chart #2)
o Evidence for Rebirth (with chart #3)
o Essence of Buddhism – In the First Sutta (with chart #4)
o Five Aggregates – Introduction (with chart #5)
o Loka Sutta – Origin and Cessation of the World (with chart #6)
o Saṅkhāra – An Introduction (with chart #7)
o Kamma And Saṅkhāra, Cetanā And Sañcetanā (with chart #8)
o Nāmarūpa in Vipāka Viññāṇa (with chart #9)
o Nāmarūpa in Idappaccayatā Paṭicca Samuppāda (with chart #10)
o Saḷāyatana Are Not Sense Faculties (with chart #11)
o Difference between Phassa and Samphassa (with chart #12)
o Anuseti – How Anusaya Grows with Saṅkhāra (with chart #13)
o Rūpa, Dhammā (Appaṭigha Rūpa) and Nāmagotta (Memories) (with chart #14)

Buddha Dhamma – A Scientific Approach

o Introduction – A Scientific Approach to Buddha Dhamma
o Theories of Our World – Scientific Overview
o Mind and Matter – Buddhist Analysis
o Sensual Pleasures – The Hidden Suffering
o Kammic Energy Leads to Consciousness
o Brain and the Gandhabba
- Mind Is Not in the Brain
- Gandhabba in a Human Body – an Analogy
- Persistent Vegetative State – Buddhist View
- Patient H.M. – Different Roles of Brain in Memory
- Memory Recall for Gandhabba in a Human Body
- How Do We See? – Role of the Gandhabba

o Our Two Worlds – Rūpa Loka and Nāma Loka
- Autobiographical Memory – Preserved in Nāma Loka
- Rūpa and Rūpakkhandha, Nāma and Nāmagotta
- Response to a Sensory Stimulus – Role of Gati/Anusaya
- Ārammaṇa Plays a Critical Role in a Sensory Even
- Nāma Loka and Rūpa Loka – Two Parts of Our World

o Tipiṭaka – A Systematic Approach
- Tipiṭaka – The Uniqueness of Buddha Dhamma
- Pāli Canon Is Self-Contained but Requires Detailed Explanation
- Vinaya Piṭaka – More Than Disciplinary Rules
- Abhidhamma Piṭaka – Deeper Analyses of Concepts

o Antarābhava and Gandhabba

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- Antarābhava – No Connection to Gandhabba
- Antarābhava Discussion in Kathāvatthu – Not Relevant to Gandhabba
- Interpretation of the Tipiṭaka – Gandhabba Example

Buddhahood Associated Controversies

- Buddhahood Controversies – Introduction
- Pāṭihāriya (Supernormal Abilities) of a Buddha – Part I
- Pāṭihāriya (Supernormal Abilities) of a Buddha – Part II

What is Buddha Dhamma?

Foundation of Dhamma

The Importance of Purifying the Mind

The Grand Unified Theory of Dhamma

- The Grand Unified Theory of Dhamma – Introduction
- Our Two Worlds: Material and Immaterial
- 31 Realms Associated with the Earth
- Gandhabba – Only in Human and Animal Realms
- Body Types in 31 Realms – Importance of Manomaya Kāya
- Gandhabba Sensing the World – With and Without a Physical Body
- Nibbāna in the Big Picture

Buddha Dhamma: Non-Perceivability and Self-Consistency

Saṁsāric Time Scale, Buddhist Cosmology, and the Big Bang Theory

Evidence for Rebirth

Power of the Human Mind

- Power of the Human Mind – Introduction
- Difference Between Jhāna and Stages of Nibbāna
- Power of the Human Mind – Anariya or Mundane Jhānā
- Power of the Human Mind – Ariya Jhānā
- Are There Procedures for Attaining Magga Phala, Jhāna and Abhiññā?

Transfer of Merits (Pattidāna) – How Does it Happen?

First Noble Truth is Suffering? Myths about Suffering

Vinaya – The Nature Likes to be in Equilibrium

Buddhist Chanting

- Buddhist Chanting – Introduction
- Sadhu – Symbolizes Purified Hadaya Vatthu (Mind)
- Namaskāraya – Homage to the Buddha
- Supreme Qualities of Buddha, Dhamma, Saṅgha
- The Five Precepts – Pañca Sīla
- Sutta Chanting (with Pāli Text)

Myths or Realities?

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- Vedās Originated With Buddha Kassapa's Teachings
- Dasa Māra Senā (Mārasenā) – Ten Defilements
- Animisa Locana Bodhi Poojawa – A Prelude to Acts of Gratitude
- Pāramitā – How a Puthujjana Becomes a Buddha
- Tisarana Vandana and Its Effects on One's Gati
- Does the Hell (Niraya) Exist?
- Can Buddhist Meditation be Dangerous?
- Boy Who Remembered Pāli Suttā for 1500 Years
- Do Buddhists Pray and Engage in Idol Worshipping?

Also see, "Mystical Phenomena in Buddhism?" in the subsection, "Origin of Life"

Also see, "Myths about Meditation" in the subsection, "Bhāvanā (Meditation)"

Key Dhamma Concepts

- **Basic Framework of Buddha Dhamma**
  - Buddha Dhamma – Noble Truths, Paticca Samuppāda, Tilakkhaṇa
  - Noble Truths, Paṭicca Samuppāda, Tilakkhaṇa – Key Relationships
  - Anicca Nature, the First Noble Truth, and Paṭicca Samuppāda Tilakkhaṇa – Introduction
    - Anicca and Anatta – Two Characteristics of the World
    - Anuloma Khanti and Sammattaniyāma – Pre-requisites for a Sotāpanna
    - Anicca Nature – Not Possible to Overcome Suffering in This World
    - Dukkha in Tilakkhaṇa Is a Characteristic – Not Dukkha Vedanā
    - Attachment to Things with Dukkha Lakkhaṇa Leads to Dukkha
    - How Does Anicca Nature Lead to Dukkha?
    - Anatta is a Characteristic of the World, not About a "Self"
    - Anatta in Anattalakkhaṇa Sutta – Part 1
    - Anatta in Anattalakkhaṇa Sutta – Part 2

    Critically-Relevant Posts in Other Sections:
  - Saṅkhāra – What It Really Means
  - Correct Meaning of Vacī Saṅkhāra
- **Concept of "*Saŋ*"**
  - What is "Saŋ"? Meaning of Sansāra (or Saṁsāra)
  - Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka
  - Saṅkhāra – Life is a Bundle of Saṅkhāra
  - Difference Between Dhamma and Saṅkhāra
  - Kamma are Done with Abhisaṅkhāra – Types of Abhisaṅkhāra
- ***Nibbāna***
  - How to Taste Nibbāna
  - Nirāmisa Sukha
  - Nibbāna – Is it Difficult to Understand?
  - The Four Stages in Attaining Nibbāna
  - What Are Rūpa? (Relation to Nibbāna)
  - Does the First Noble Truth Describe only Suffering?

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- Nirodha and Vaya – Two Different Concepts
- Nibbāna "Exists", but Not in This World

- **Anicca, Dukkha, Anatta**

Anicca, Dukkha, Anatta – Distortion Timeline

Anicca, Dukkha, Anatta – Wrong Interpretations

The Way to Nibbāna – Transcription of a Discourse by Waharaka Thero

- **Anicca – True Meaning**
  - Anicca – Inability to Keep What We Like
  - Anicca – Repeated Arising/Destruction
  - Anicca – Worthlessness of Worldly Things
  - Anicca – The Incessant Distress ("Pīḷana")
  - How to Cultivate Anicca Saññā
  - How to Cultivate the Anicca Saññā – II
  - If Everything is Anicca Should We Just give up Everything?
- **Anattā – A Systematic Analysis**
  - Anattā in Anattalakkahaṇa Sutta – No Soul or an Ātma
  - Anatta – No Refuge in This World
  - Dasa Akusala and Anatta – The Critical Link
  - Anatta – the Opposite of Which Atta?
  - Anattā (Mundane Interpretation) – No "Unchanging Self"

Anatta and Dukkha – True Meanings

Anicca, Dukkha, Anatta – According to Some Key Suttā

Three Marks of Existence – English Discourses

- **Sotāpanna Stage and Tilakkhaṇa**
  - Sakkāya Diṭṭhi and Tilakkhaṇa
  - Sakkāya Diṭṭhi – Getting Rid of Deeper Wrong Views
  - Associations (Sevana)- A Root Cause of Wrong Views

Why are Tilakkhaṇa not Included in 37 Factors of Enlightenment?

Two Versions of 37 Factors of Enlightenment

Types of Bodies in 31 Realms – Connection to Jhāna

Finest Manomaya Kāya of an Arūpāvacara Brahma

- ***Gati*, *Bhava*, and *Jāti***
  - Nāmagotta, Bhava, Kamma Bīja, and Mano Loka (Mind Plane)
  - Gati and Bhava – Many Varieties
  - Gati to Bhava to Jāti – Ours to Control
  - Memory, Brain, Mind, Nāma Loka, Kamma Bhava, Kamma Vipāka
  - Bhava and Jāti – States of Existence and Births Therein
  - Cuti and Maraṇa – Related to Bhava and Jāti
  - Anusaya, Gati, Bhava – Connection to Manomaya Kāya (Gandhabba)
  - Difference Between Taṇhā and Upādāna
  - Pāpa Kamma Versus Akusala Kamma
- **Sorting out Some Key Pāli Terms (*Taṇhā*, *Lobha*, *Dosa*, *Moha*, etc)**

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- Kāma Taṇhā, Bhava Taṇhā, Vibhava Taṇhā
- Lobha, Raga and Kāmachanda, Kāmarāga
- Lobha, Dosa, Moha versus Rāga, Paṭigha, Avijjā
- What Are Kilesa (Mental Impurities)? – Connection to Cetasika
- Diṭṭhi (Wrong Views), Sammā Diṭṭhi (Good/Correct Views)
- Anantara and Samanantara Paccayā
- What is Avijjā (Ignorance)?
- Vedanā (Feelings) Arise in Two Ways
- Indriya and Āyatana – Big Difference
- Hetu-Phala, Paccuppanna, and Paṭicca Samuppāda
- Correct Meaning of Vacī Saṅkhāra
- Pañca Indriya and Pañca Bala – Five Faculties and Five Powers
- Kāmaccandha and Icca – Being Blinded by Cravings

- **The Five Aggregates (*Pañcakkhandha*)**
  - Five Aggregates (Pañcakkhandha) – New Series
    - Attachment Is to Saññā, Not to Pañcakkhandha
    - The Illusion of Perception (Saññā) - It Is Scientific Consensus
    - Origin of Attachment – Rāga Triggered by Saññā
  - Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood
  - Sensory Experience, Paṭicca Samuppāda, and Pañcupādānakkhandha
  - Saññā – Hidden Aspect of Paṭicca Samuppāda
  - Overcoming Attachment to "Distorted/False Saññā" Leads to Nibbāna
  - Saññā – Hidden Aspect of Paṭicca Samuppāda
  - Five Aggregates – Introduction
  - Rūpakkhandha and Rūpa Upādānakkhandha
  - Arising of Five Aggregates Based on an Ārammaṇa
  - Memory Records – Critical Part of Five Aggregates
  - Pañca Upādānakkhandhā – Introduction
    - Five Aggregates – Connection to Tilakkhaṇa
    - Five Aggregates and Tilakkhaṇa – Introduction
    - Icca, Nicca, Anicca – Important Connections
    - "Me" and "Mine" – The Root Cause of Suffering
    - Difference Between "Me and Mine" and Sakkāya Diṭṭhi
    - Sakkāya Diṭṭhi – "Me and Mine" View
    - Atta – Two Very Different Meanings
- "Saññā (Perception)"
- "Vedanā (Feelings)"
- Saṅkhāra is discussed at, "Saṅkhāra, Kamma, Kamma Bīja, Kamma Vipāka."
- "Viññāṇa (Consciousness)"
- "Rūpa (Material Form)"
- "Nāmarūpa Formation"
  - Nāmarūpa in Vipāka Viññāṇa
  - Kamma Viññāṇa – Link Between Mind and Matter
  - Kamma Viññāṇa and Nāmarūpa Pariccheda Ñāṇa

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Deeper Analyses:

- Pañcakkhandha or Five Aggregates – A Misinterpreted Concept
- Pañcupādānakkhandha – It is All Mental

Paṭicca Samuppāda

Paticca Samuppāda – "Pati+ichcha" + "Sama+uppāda"

Sakkāya Diṭṭhi and Paṭicca Samuppāda

- Sakkāya Diṭṭhi – Wrong View of "Me" and "Mine"
- What Reincarnates? - Concept Of A Lifestream
- Anatta and Sakkāya Diṭṭhi – Two Different Concepts

Paticca Samuppāda – Essenntial Concepts

- Nibbāna - Rāgakkhaya Dosakkhaya Mohakkhaya - Part 1
- Pañca Nīvaraṇa and Sensual Pleasures (Kāma)
- What Is "Kāma"? It Is Not Just Sex
- Icchā, Taṇhā, Kāma – Root Causes of Suffering
- Jāti – Different Types of Births
- Bhava – Kammic Energy That Can Power an Existence
- Bhava and Punabbhava – Kammic Energy Giving Rise to Renewed Existence
- Concepts of Upādāna and Upādānakkhandha
  - Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood
  - Where Are Memories "Stored"? – Connection to Pañcakkhandha
  - Loka Sutta – Origin and Cessation of the World
  - Dukkha Samudaya Starts With Samphassa-Jā-Vedanā
  - Key Steps of Kammic Energy Accumulation
  - Generating Kammic Energy in the "Upādāna Paccayā Bhava"
- Six Root Causes – Loka Samudaya (Arising of Suffering) and Loka Nirodhaya (Nibbāna)

Kamma and Paṭicca Samuppāda

- Kamma and Paṭicca Samuppāda – Introduction
- Dhamma and Dhammā – Different but Related
- Kāma Assāda – A Root Cause of Suffering
- Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta

Paticca Samuppāda, Tilakkhaṇa, Four Noble Truths

- Paṭicca Samuppāda – Introduction
- What Did the Buddha Mean by a "Loka"?
- Future Suffering (Loka/Dukkha Samudaya) Starts With Sensory Input (Ārammaṇa)
- Sotāpanna – One With the "Wider Worldview" of the Buddha
- Sotāpannā – Just Starting on the Noble Path
- Yoniso Manasikāra and Paṭicca Samuppāda
- Dhamma – Different Meanings Depending on the Context
- Dhammānudhamma Paṭipatti – Connection to Paṭicca Samuppāda/Tilakkhaṇa

Understanding the Terms in Paṭicca Samuppāda

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- Distortion of Pāli Keywords in Paṭicca Samuppāda
- Saṅkhāra – Many Meanings
  - Saṅkhāra - Should Not be Translated as a Single Word
  - Kamma and Saṅkhāra, Cetanā and Sañcetanā
  - Kusala-Mūla Saṅkhāra Are Needed to Attain Nibbāna
  - Rebirths Take Place According to Abhisaṅkhāra
- Viññāṇa – Two Critical Meanings
  - Abhisaṅkhāra Lead to Kamma Viññāṇa
  - Two Types of Kamma Viññāṇa
  - Summary of Key Concepts About Viññāṇa and Saṅkhāra
  - Anidassana, Appaṭigha Rūpa Due to Anidassana Viññāṇa
- Memory, Dhammā, and Viññāṇa Dhātu
  - Critical Influence of Wrong Views on Akusala Citta
  - Near-Death Experiences (NDE): Brain Is Not the Mind
  - Gandhabba (Mental Body) Separating from Physical Body in Jhāna
  - Where Are Memories Stored? – Viññāṇa Dhātu
- Citta Vīthi – Fundamental Sensory Unit
- Does any Object (Rūpa) Last only 17 Thought Moments?
- Phassa (Contact) – Contact With Pasāda Rūpa
- Pañcupādānakkhandha – Arises With an Ārammaṇa

Paṭicca Samuppāda – Overview

How Are Paṭicca Samuppāda Cycles Initiated?

What Does “Paccayā” Mean in Paṭicca Samuppāda?

Paṭicca Samuppāda Cycles

- Avyākata Paṭicca Samuppāda for Vipāka Viññāṇa
- Akusala-Mūla Upapatti Paṭicca Samuppāda
- Kusala-Mūla Paṭicca Samuppāda
- Idappaccayatā Paṭicca Samuppāda
- Upapatti Paṭicca Samuppāda (How We Create Our Own Rebirths)

Paṭicca Samuppāda in Plain English

- Introduction – What is Suffering?
- Introduction -2 – The Three Categories of Suffering
- Avijjā paccayā Saṅkhāra
- Saṅkhāra paccayā Viññāṇa – 1
- Saṅkhāra paccayā Viññāṇa – 2
- Viññāṇa paccayā Nāmarūpa
- Nāmarūpa paccayā Saḷāyatana
- Difference between Phassa and Samphassa
- Phassa paccayā Vedanā….to Taṇhā

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- Upādāna Paccayā Bhava – Two Types of Bhava
- Nāmarūpa, Viññāṇa, Dhammā – Closely Related
- Bhava paccayā Jāti….Jarā, Maraṇa,…

Imasmiṁ Sati Idaṁ Hoti – What Does It Really Mean?

Upapatti Paṭicca Samuppāda (How We Create Our Own Rebirths)

Paṭiloma Paṭicca Samuppāda – Key to Nibbāna

Paṭṭhāna Dhamma

- Paṭṭhāna Dhamma – Connection to Cause and Effect (Hetu Phala)
- What Does "Paccayā" Mean in Paṭicca Samuppāda?
- Anantara and Samanantara Paccayā
- Āsevana and Aññamañña Paccayā

Assāda, Ādīnava, Nissaraṇa

- Assāda, Ādīnava, Nissaraṇa – Introduction
- How Perceived Pleasures (Assāda) lead to Dukkha

"Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga."

- Vedanā (Feelings) Arise in Two Ways
- Feelings: Sukha, Dukha, Somanassa, and Domanassa
- What is "Kāma"? It is not Just Sex
- Kāma Assāda Start with Phassa Paccayā Vedanā or Samphassa Jā Vedanā

Origin of Life

- Origin of Life – There is No Traceable Origin
- Human Life – A Mental Base (Gandhabba) and a Material Base (Cell)
- Clarification of "Mental Body" and "Physical Body" – Different Types of "Kāya"
- Four Types of Births in Buddhism
- Buddhist Explanations of Conception, Abortion, and Contraception
- Cloning and Gandhabba
- Living Cell – How Did the First Cell Come to Existence?
- Mystical Phenomena in Buddhism?

Views on Life

- Views on Life – Wrong View of Materialism
- Wrong View of Creationism (and Eternal Future Life) – Part 1
- Wrong View of Creationism (and Eternal Future Life) – Part 2
- Worldview of the Buddha
  - Saññā – Hidden Aspect of Paṭicca Samuppāda
  - Loka – Each Person Perceives the "External World" Differently
  - Buddhist Worldview – Introduction
  - "Mind-Pleasing Things" in the World Arise via Paṭicca Samuppāda

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- Sensory Inputs Initiate "Creation of the World" or "Loka Samudaya"
- Sandiṭṭhiko – What Does It Mean?
- A Sensory Input Triggers (Distorted) Saññā and Pañcupādānakkhandha
- Kāma Saññā – How to Bypass to Cultivate Satipaṭṭhāna
- Is Cakkhu Viññāṇa Free of Defilements?
- Loka and Nibbāna (Āloka) – Complete Overview
- Path to Nibbāna – The Necessary Background
- Path to Nibbāna – Learning Dhamma to Become a Sotāpanna
- Sotāpanna Stage from Kāma Loka
- Assāsa Passāsa – What Do They Mean?
- Purāṇa and Nava Kamma – Sequence of Kamma Generation
- Āhāra – Food for the Mental Body
- Pāli Words – Writing and Pronunciation
- Free Will in Buddhism – Connection to Saṅkhāra
- Saññā – What It Really Means
- Saṅkhāra – What It Really Means
- Viññāṇa – What It Really Means
- 'Diṭṭhe Diṭṭhamattaṁ Bhavissati' – Connection to Saññā
- 'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi
- "Attato Samanupassati" and Sotapanna Stage
- Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa – Mostly Misunderstood

The following Posts May Need Revision:

- Contact Between Āyatana Leads to Vipāka Viññāṇa
- How Do Sense Faculties Become Internal Āyatana?
- Indriya Make Phassa and Āyatana Make Samphassa

- The Framework of Buddha Dhamma
- The Suffering (Dukkha) in the First Noble Truth
- Dangers of Ten Types of Wrong Views and Four Possible Paths
- Sammā Diṭṭhī – Only One Leads to the Noble Path
- Fear of Nibbāna (Enlightenment)
- Ghost 1990 Movie – Good Depiction of Gandhabba Concept
- Mental Body Versus the Physical Body
- Paṭicca Samuppāda – Not "Self" or "No-Self"
  - Taṇhā – The Origin of Suffering
  - Paṭicca Samuppāda – A "Self" Exists Due to Avijjā
  - Kamma, Saṅkhāra, and Abhisaṅkhāra
  - Vacī Saṅkhāra – Saṅkappa (Conscious Thoughts) and Vācā (Speech)
  - Taṇhā Paccayā Upādāna – Critical Step in Paṭicca Samuppāda
  - Moha/Avijjā and Vipāka Viññāna/Kamma Viññāna
  - Icchā (Cravings) Lead to Upādāna and to Eventual Suffering
  - Dhammā, Kamma, Saṅkhāra, Mind – Critical Connections
  - Paṭicca Samuppāda – From Mind to Matter

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- Kamma and Paṭicca Samuppāda
  - Kamma and Paṭicca Samuppāda – Introduction
  - Kāma Assāda – A Root Cause of Suffering
  - Gati (Habits/Character) Determine Births – Saṁsappanīya Sutta
- Origin of Life – One Creates One's Own Future Lives

Is There a "Self"?

Is There a "Self"?

- Recovering the Suffering-Free Pure Mind **(Necessary Background Material; extracted from "Buddhism – In Charts")**
  - True Happiness Is the Absence of Suffering (with chart B)
  - Uncovering the Suffering-Free (Pabhassara) Mind (with chart B1)
  - Each Citta Starts with Distorted Saññā (with chart B2)
  - Contamination of the Human Mind Based on a Sensory Input (with chart B3)
  - Contamination of a Human Mind – Detailed Analysis (with chart B3)
- Does "Anatta" Refer to a "Self"?
  - Cognition Modes – Sañjānāti, Vijānāti, Pajānāti, Abhijānāti
  - Anicca Nature – Chasing Worldly Pleasures Is Pointless
  - Aniccaṁ Vipariṇāmi Aññathābhāvi – A Critical Verse
  - Dukkha – Previously Unknown Truth About Suffering
  - 'Etaṁ Mama, Esohamasmi, Eso Me Attā'ti – Connection to Taṇhā, Māna, Diṭṭhi
  - "Attā" as "Self" – Wrong Translation in Many Suttās
  - "Attato Samanupassati" - To View Something to be of Value
  - Saññā Vipallāsa – Distorted Perception
  - Saññā – All Our Thoughts Arise With "Distorted Saññā"
  - Upaya and Upādāna – Two Stages of Attachment
- Sensory Experience – Basis of Buddha's Worldview
  - Citta – Basis of Our Experience and Actions
  - Vipāka Vedanā and "Samphassa jā Vedanā" in a Sensory Event
  - Kāma Guṇa – Origin of Attachment (Taṇhā)
  - Vision Is a Series of "Snapshots" – Movie Analogy
  - Chachakka Sutta – Six Types of Vipāka Viññāṇa
  - Sakkāya Diṭṭhi in Terms of Attā or "Self" or "Ātma"
  - An Apparent "Self" Is Involved in Kamma Generation

Bhāvanā (Meditation)

The numbered posts are to be read in that order. Even for those who are practicing Buddhists, I recommend starting at the Introduction (#1), and going down the list of topics at least the first time.

Meditation – Deeper Aspects

- Attaining Nibbāna Requires Understanding Buddha's Worldview
- Vipassanā – Buddhist Meditation

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- Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"
- Loka Sutta – Origin and Cessation of the World
- Mind Operates Like a Machine According to Nature's Laws
- Abhidhamma Piṭaka – Deeper Analyses of Concepts
- Saññā Gives Rise to Most of the Vedanā We Experience
- Taṇhā – Result of Saññā Giving Rise to Mind-Made Vedanā
- Āhāra - Food for the Mental Body
- Introduction – What is Suffering?
- Citta, Mano, Viññāṇa – Nine Stages of Mind Contamination
- Is Ānāpānasati Breath Meditation?
- Buddhist Theory of Matter – Fundamentals

Meditation – Basic Aspects

- It would be a good idea to read the posts in the following subsection at some point, in order to get an idea about the reasoning behind this approach: "Essential Buddhism."
- 1. Introduction to Buddhist Meditation
- 2. The Basics in Meditation
- 3. The Second Level – Key to Purify the Mind
- 4. What do all these Different Meditation Techniques Mean?
- 5. Ariya Mettā Bhāvanā (Loving Kindness Meditation)
- 6. Ānāpānasati Bhāvanā (Introduction)
- 7. What is Ānāpāna?
- Is Ānāpānasati Breath Meditation?
- 8. The Basic Formal Ānāpānasati Meditation
- Possible Effects in Meditation – Kundalini Awakening
- 9. Key to Ānāpānasati – How to Change Habits and Character (Gati)
- Karaniya Mettā Sutta – Mettā Bhāvanā
- 10. Attaining the Sotāpanna Stage via Removing Diṭṭhāsava
- 11. Magga Phala and Ariya Jhānā via Cultivation of Saptha Bojjhaṅga
- 12. Key Factors to be Considered when "Meditating" for the Sotāpanna Stage
- 13. Kammaṭṭhāna (Recitations) for the Sotāpanna Stage

Important Related Posts

- Anussati and Anupassanā – Being Mindful and Removing Defilements
- Myths about Meditation
- A Simple Way to Enhance Merits (Kusala) and Avoid Demerits (Akusala)
- Anicca – The Incessant Distress ("Pīḷana")
- Pañca Indriya and Pañca Bala – Five Faculties and Five Powers
- Possible Outcomes of Meditation – Samādhi, Jhāna, Magga Phala
- What is Samādhi? – Three Kinds of Mindfulness
- Getting to Samādhi via Formal Meditation Sessions
- Are you not getting expected results from meditation?

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Sutta Interpretations

Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa

Satipaṭṭhāna Sutta – New Series

- Mind – Terminologies in Suttas versus Abhidhamma
- Paṭicca Samuppāda Creates the External World, Too!
- Kāya Can be Pañcupādānakkhandha or Physical Body
- Ānāpānasati – Connection to Satipaṭṭhāna
- Kāya Is Pañcupādānakkhandha Kāya in Most Suttās
- Satipaṭṭhāna - What Does It Mean?
- Growth of Pañcupādānakkhandha – 'Anusotagāmī'
- Paṭisotagāmī – Moving Toward Satipaṭṭhāna Bhūmi and Nibbāna
- Overcoming Kāma Saññā – Satipaṭṭhāna Bhūmi or Jhāna
- Four Noble Truths: Connection to Anusotagāmī/Paṭisotagāmī
- Avijjā is Triggered by Kāma Saññā in Kāma Loka
- Saññā In Kāma, Rūpa, and Arūpa Loka
- Satipaṭṭhāna Bhūmi – Free of Loka Saññā
- What Does "Paccayā" Mean in Paṭicca Samuppāda?
- Sotāpanna Anugāmi and Anicca/Vipariṇāmi Nature of a Defiled Mind
- Colors Are Mind-Made (Due to Kāma Saññā)
- Sammā Sati Is Ānāpānasati Experienced in Satipaṭṭhāna Bhūmi
- First Stage of Ānāpānasati – Seeing the Anicca Nature of 'Kāya'
- First Stage of Ānāpānasati – Verses in Ānāpānasati Sutta
- Kāye Kāyānupassanā – Details in Satipaṭṭhāna
  - Ānāpānasati Sutta – Complete Overview

Pāli Dictionaries – Are They Reliable?

Nikāya in the Sutta Piṭaka

Sutta Learning Sequence for the Present Day

Mahā Satipaṭṭhāna Sutta

- Satipaṭṭhāna Sutta – Structure
- Satipaṭṭhāna – Introduction
- Kāyānupassanā – Section on Postures (Iriyapathapabba)
- Kāyānupassanā – The Section on Habits (Sampajanapabba)
- Prerequisites for the Satipaṭṭhāna Bhāvanā
- What is "Kāya" in Kāyānupassanā?

Mahā Cattārīsaka Sutta (Discourse on the Great Forty)

Dhammacakkappavattana Sutta

- Dhammacakkappavattana Sutta Interpretation – Uddesa, Niddesa, Paṭiniddesa
- Essence of Buddhism – In the First Sutta
- Majjima Paṭipada – Way to Relinquish Attachments to this World
- Tiparivaṭṭaya and Twelve Types of Ñāṇa (Knowledge)

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- Relinquishing Defilements via Three Rounds and Four Stages

***Aṅguttara Nikāya – Suttā* on Key Concepts**

- Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma
- Dasa Akusala/Dasa Kusala – Basis of Buddha Dhamma -2

Na Cetanākaraṇīya Sutta
Pathama Mettā Sutta
Kukkuravatika Sutta (Majjhima Nikaya 57) – Kammakkhaya
Aggañña Sutta Discussion – Introduction
Buddhism and Evolution – Aggañña Sutta (DN 27)
Tapussa Sutta (AN 9.41)– Akuppā Cetovimutti
Yamaka Sutta (SN 22.85) – Arahanthood Is Not Annihilation but End of Suffering
Three Types of "Bodies" – Poṭṭhapāda Sutta (DN 9)

Seeking *Nibbāna*

- Attha Purisa Puggalā- Eight Noble Persons
- Āsava, Anusaya, and Gati (Gathi)
- "The Way to Nibbāna – Removal of Āsavas"
- Kanha (Dark) and Sukka (Bright) Kamma and Kammakkhaya
- Dasa Saṁyojana – Bonds in Rebirth Process
- The Cooling Down Process (Nibbāna) – How Root Causes are Removed
- "Why is Correct Interpretation of Anicca, Dukkha, Anatta so Important?"
- "How to Cultivate the Noble Eightfold Path Starting with Anicca, Dukkha, Anatta"
- "Akusala Citta – How a Sotāpanna Avoids Apāyagāmī Citta"
- Difference Between Giving Up Valuables and Losing Interest in Worthless

Sotāpanna Stage of *Nibbāna*

The first stage of *Nibbāna* — the *Sotāpanna* stage — is also called the Stream Enterer in English and *Sovān* in Sinhala.

- Sotāpanna Stage via Understanding Perception (Saññā)
  - Sotāpanna Stage and Distorted Saññā
  - Pabhassara Citta and Saññā Vipallāsa
  - Mūlapariyāya Sutta – The Root of All Things
  - Fooled by Distorted Saññā (Sañjānāti) – Origin of Attachment (Taṇhā)
  - Kāma Rāga Arises Due to "Distorted Saññā"
  - Distorted Saññā Arises in Every Adult but Not in a Newborn
  - Purāṇa and Nava Kamma – Sequence of Kamma Generation
  - Saññā Nidānā hi Papañca Saṅkhā - Immoral Thoughts Based on 'Distorted Saññā'
  - Kalahavivāda Sutta – Origin of Fights and Disputes
- The Sotāpanna Stage
- Why a Sotāpanna is Better off than any King, Emperor, or a Billionaire
- Myths about the Sotāpanna Stage

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- Anuloma Paṭiloma Paṭicca Samuppāda – Key to Sotāpanna Stage
- Sotāpanna Anugāmi and a Sotāpanna
- Sotāpanna Anugāmi – No More Births in the Apāyā
- Four Conditions for Attaining Sotāpanna Magga/Phala
- Sotāpatti Aṅga – The Four Qualities of a Sotāpanna
- Sammā Diṭṭhi – Realization, Not Memorization
- Assāda, Ādīnava, Nissaraṇa
- Sakkāya Diṭṭhi – "Not Seeing the Unfruitful Nature of the World"
- How Does One Know whether the Sotāpanna Stage is Reached?
- Akusala Citta – How Does a Sotāpanna Avoids Apāyagāmī Citta
- What is the only Akusala Removed by a Sotāpanna?
- Uadayavaya Ñāṇa
- Micchā Diṭṭhi, Gandhabba, and Sotāpanna Stage – (in the "Mental Body – Gandhabba" section).
- 12. Key Factors to be Considered when "Meditating" for the Sotāpanna Stage (in the Meditation section).

Also, see the following posts in the Abhidhamma section for more details (these could be helpful even if you have not studied Abhidhamma):

- Why do People Enjoy Immoral Deeds? – Diṭṭhi is Key
- Key to Sotāpanna Stage – Diṭṭhi and Vicikicchā

Discussion Forum

- Forums
- Pure Dhamma Discussion Forum Guidelines

Abhidhamma

- Abhidhamma – Introduction

Essential *Abhidhamma* – The Basics

- Amazingly Fast Time Evolution of a Thought (Citta)
- The Amazing Mind – Critical Role of Nāmagotta (Memories)
- Citta and Cetasika – How Viññāṇa (Consciousness) Arises
- State of Mind in the Absence of Citta Vīthi – Bhavaṅga
- Bhava and Bhavaṅga – Simply Explained!
- Citta Vīthi – Processing of Sense Inputs
- Javana of a Citta – The Root of Mental Power
- Cetasika – Connection to Gati

Mind and Consciousness

- What is Mind? How do we Experience the Outside World?
- What is a Thought?
- What is in a Thought? Why Gati are so Important?
- What is Consciousness?
- 1. Thoughts (Citta), Consciousness (Viññāṇa), and Mind (Hadaya Vatthu) – Introduction

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- 2. Viññāṇa (Consciousness) can be of Many Different Types and Forms
- 3. Viññāṇa, Thoughts, and the Subconscious

Citta* and *Cetasika

- Citta and Cetasika – How Viññāṇa (Consciousness) Arises
- What is a Thought?
- What is in a Thought? Why Gati are so Important?
- Citta Vīthi – Processing of Sense Inputs
- Javana of a Citta – The Root of Mental Power

Gandhabba (Manomaya Kāya)

- Gandhabba (Manomaya Kāya)- Introduction
- Does any Object (Rūpa) Last only 17 Thought Moments?
- Hidden World of the Gandhabba: Netherworld (Paraloka)
- Ghost in the Machine – Synonym for the Manomaya Kāya?
- Manomaya Kāya (Gandhabba) and the Physical Body
- Brain – Interface between Mind and Body
- Manomaya Kāya and Out-of-Body Experience (OBE)
- Cuti-Paṭisandhi – An Abhidhamma Description
- These posts complement some of the posts in the "Udayavaya Ñāna" section, which is important for the *Sotāpanna* stage of *Nibbāna*. All these are pieces of a complex puzzle, but they are all inter-consistent. So, don't worry if you do not understand it all; with time it will all make sense and will lead to unbreakable faith in Buddha Dhamma even through future lives. Faith comes via true understanding.

Abhidhamma Via Science

- Neuroscience says there is no Free Will? – That is a Misinterpretation!
- The Double Slit Experiment – Correlation between Mind and Matter?
- Vision (Cakkhu Viññāṇa) is Not Just Seeing

Role of the Brain in Human Consciousness

- Body Types in Different Realms – Importance of Manomaya Kaya
- Does the Hell (Niraya) Exist?

Why Do People Enjoy Immoral Deeds? – Diṭṭhi Is Key

Key to Sotāpanna Stage – Diṭṭhi and Vicikicchā

Deeper Analyses

- The Origin of Matter – Suddhaṭṭhaka
- What are Dhamma? – A Deeper Analysis
- Pabhassara Citta, Radiant Mind, and Bhavaṅga

Comments/Reviews

- **Discussion of Comments** (These are based on questions sent to me via email by readers prior to 2018. In late 2017, a discussion forum was launched: "Forums.")
  - Details of Kamma – Intention, Who Is Affected, Kamma Patha
  - "Self" and "no-self": A Simple Analysis
  - Craving for Pornography – How to Reduce the Tendency
- **Book Reviews**

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- "Why Does the World Exist?" by Jim Holt
- "Waking Up" by Sam Harris
- "The Language of God" by Francis Collins
- "Spark" by John Ratey
- "The Life of the Buddha" by Bhikkhu Nānamoli

Myths or Realities?

- Animisa Locana Bodhi Poojawa – A Prelude to Acts of Gratitude
- Pāramitā – How a Puthujjana Becomes a Buddha
- Tisarana Vandana and Its Effects on One's Gati
- Does the Hell (Niraya) Exist?
- Can Buddhist Meditation be Dangerous?
- Boy Who Remembered Pāli Suttā for 1500 Years
- Do Buddhists Pray and Engage in Idol Worshipping?
- Also see, "Mystical Phenomena in Buddhism?" in the subsection, "Origin of Life"
- Also see, "Myths about Meditation" in the subsection, "Bhāvanā (Meditation)"

Tables and Summaries

- Pāli Glossary – (A-K)
- Pāli Glossary – (L-Z)
- List of "Saṇ" Words and Other Pāli Roots
- The 89 Cittas
- Cetasika (Mental Factors)
- Rūpa (Material Form)
- Rūpa – Generation Mechanisms
- Rūpa Kalāpa (Grouping of Matter)
- Akusala Citta and Akusala Vipāka Citta
- 37 Factors of Enlightenment
- Conditions for the Four Stages of Nibbāna
- Ultimate Realities – Table
- 31 Realms of Existence

Historical Background

- Historical Background – Introduction
- Counterfeit Buddhism – Current Mainstream Buddhism
- Methods of Delivery of Dhamma by the Buddha
- Misconceptions on the Topics the Buddha "Refused to Answer"
- Misinterpretations of Buddha Dhamma
- Preservation of the Dhamma
- "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 1
- "Tipiṭaka English" Convention Adopted by Early European Scholars – Part 2

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- Historical Time-line of Edward Conze
- Why is it Critical to Find the Pure Buddha Dhamma?
- Key Problems with Mahāyāna Teachings
- Saddharma Pundarika Sutra (Lotus Sutra) – A Focused Analysis
- What is Suñyata or Suññata (Emptiness)?
- Incorrect Theravāda Interpretations – Historical Time-line
- Buddhaghosa and Visuddhimagga – Historical Background
- Buddhaghosa's Visuddhimagga – A Focused Analysis
- Background on the Current Revival of Buddha Dhamma
- Misinterpretation of Anicca and Anatta by Early European Scholars
- Tipitaka Commentaries – Helpful or Misleading?

Dhamma and Science

- Dhamma and Science – Introduction
- Good Explanations – Key to Weed Out Bad Interpretations

Subsection: Origin of Life (see above)

Consciousness – A Dhamma Perspective

- What is Consciousness?
- What Happens in Other Dimensions? [Consciousness Dependence on Number of Dimensions]
- Six Kinds of Consciousness in Our 3-D World
- Expanding "Consciousness" by Using Technology
- Expanding "Consciousness" by Purifying the Mind

Consistencies with Science

- Second Law of Thermodynamics is Part of Anicca!
- Quantum Entanglement – We Are All Connected
- Infinity – How Big Is It?
- Gödel's Incompleteness Theorem
- Truine Brain: How the Mind Rewires the Brain via Meditation/Habits
- How Habits are Formed and Broken – A Scientific View

Inconsistencies with Science

1. We all are impressed by the scientific advances made during the past 100 years or so making our lives easier and more productive. I am actually a cheerleader for scientific and technological advances.

- Physics had been my passion since high school days, and that changed when I started learning Buddha Dhamma several years ago. I still love and work on topics of interest in physics (and science in general). Fortunately, I am finding that those two interests are not mutually exclusive, and there is significant overlap. In fact, this section is the result of my two overlapping interests.

2. The following posts discuss cases where current theories of science are not consistent with Buddha Dhamma. I believe that science will recognize the primary nature of the mind in the future, and will discard the current notion that the mind (consciousness) arises out of inert matter.

Neuroscience says there is no Free Will? – That is a Misinterpretation!

The Double Slit Experiment – Correlation between Mind and Matter?

Vision (Cakkhu Viññāṇa) is Not Just Seeing

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3. Despite the advances in science and technology, there is much about the human mind that science does not understand, and has not even begun to understand. **Western science is based on the five physical senses, leaving out the most important one, the mind.**

- At the present time, in 2016, scientists have the wrong view that consciousness originates in the brain.
- All scientific theories relating to the mind are based on this wrong hypothesis. However, Buddha Dhamma says not only that mind is a sense of its own, but it is the most powerful of all six senses.

Here is a post from the Abhidhamma section that has a deeper analysis of the brain-mind connection:

Brain – Interface between Mind and Body

Dhamma

This section will discuss two issues:

1. **A new interpretation of quantum mechanics (QM) based on non-locality is presented based on Feynman's ideas.** Concepts like wave-particle duality, observer effect, are not needed. Furthermore, complex interpretations like the "Many-Worlds interpretation" are avoided. All existing experimental data will be shown to be consistent with this interpretation.
2. **A deeper understanding of how *kamma* automatically lead to corresponding *kamma vipāka* in Buddhism (Buddha Dhamma), becomes clear with this interpretation.**

Quantum Mechanics and Dhamma – Introduction

Quantum Mechanics and Consciousness

Quantum Mechanics – A New Interpretation

- What Is a Wave and What Is a Particle?
- Photons Are Particles Not Waves

Basis of the Proposed Interpretation – Feynman's Technique in QED

- Feynman's Glass Plate Experiment
- Feynman's Method of "A Particle Exploring All Possible Paths"
- "Exploring All Possible Paths" Leads to Fermat's Principle of Least Time

Buddha Dhamma – Advanced

- Pāli Words – Writing and Pronunciation
- Pāli Suttas in Tipiṭaka – Direct Translations are Wrong
- Kāma Rāga Dominates Rūpa Rāga and Arūpa Rāga
- Dasa Māra Senā (Mārasenā) – Ten Defilements
- Rūpa and Rūpakkhandha – Not External Objects
- Viparināma – Two Meanings
- Ārammaṇa (Sensory Input) Initiates Critical Processes
- Anuseti – How Anusaya Grows with Saṅkhāra

More Posts on Advanced Background:

- Buddhism – In Charts
- Does "Anatta" Refer to a "Self"?

Jhāna* and *Magga Phala

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- "Jānato Passato" and Ājānīya – Critical Words to Remember
- Samādhi, Jhāna, and Sammā Samādhi
- Jhāna, Jhāya, and Jhāyi – Different Meanings
- Jhāna – Finer Details
- Sammā Samādhi – How to Define It?
- Ariya Jhāna and Anariya Jhāna – Main Differences

Dhamma and Philosophy

- Dhamma and Philosophy – Introduction
- Philosophy of the Mind
- Is Buddha Dhamma (Buddhism) a Religion?
- The Infinity Problem in Buddhism
- Free Will in Buddhism – Connection to Saṅkhāra

Miscellaneous

- Pure Dhamma – Reflections on 2019
- Pure Dhamma – Reflections on 2018
- Pure Dhamma – Reflections on 2017
- Pure Dhamma – Reflections on 2016
- Pure Dhamma – Reflections on 2015
- Pure Dhamma – Reflections on 2014
- Buddha Dhamma – In a Chart
- Nirāmisa Sukha – In a Chart
- Ancient teeth found in China challenge modern human migration theory
- Mars Curiosity Photos Suggest Life May Have Existed on Red Planet
- Recent Publications on Benefits of Meditation
- Laniakea: Our home supercluster
- Think Outside the Box!
- There are as many creatures on your body as there are people on Earth!
- News Article on Robin Williams and Buddhist Meditation
- World Historical Time-line
- Second Largest Religion by State in the US

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